Siddur
Lev Shalem
לשבת ויوم טוב
FOR SHABBAT & FESTIVALS
Musaf l’Shabbat
A transliteration of the opening b'rakhot of the Amidah may be found in the back of the siddur on page xx.

When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) out loud and the Amidah is then recited silently. The sign \% indicates the places to bow. The Amidah concludes on page xx.

[Leader: As I proclaim the name Adonai, give glory to our God.] Adonai, open my lips that my mouth may speak Your praise.

With Patriarchs and Matriarchs:

Barukh atah Adonai, our God and our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor.

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

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Fourth B’rakhah: The Celebration of Rosh Hodesh

At the New Moon: Rosh Hodesh

We greet the moon that is not gone but only hidden, unreflecting, turned into the darkness of introspection and change. This phrase captures the various interpretations of this word, frequently translated as “turn” or “return” and is derived from the root meaning “new.” The word t’shuvah, translated here as “arrival,” also means “turn” or “return” and is frequently translated as “repentance.” Thus, the phrase captures the various religious and psychological aspects of Rosh Hodesh: a time for renewal and turning, a time open to introspection and change.

THE NEW MoON AND PRAYERS FOR RENEWAL.

The sight of the new moon, with its promise of increasing light, urges us to attend to our own renewal.

WITH THE ARRIVAL OF A NEW MONTH OF YOURS.

In Hebrew, the word for month, hodesh, derives from the root meaning “new.” The word t’shuvah, translated here as “arrival,” also means “turn” or “return” and is frequently translated as “repentance.” Thus, the phrase captures the various religious and psychological aspects of Rosh Hodesh: a time for renewal and turning, a time open to introspection and change.

THE BARREN WOMAN

The first reference to Sarah in the Torah mentions her barrenness (Genesis 13:18), and much of her story revolves around her pain over being unable to give birth herself. Laughter, too, is a critical leitmotif in her story.

FRUITFUL.

Based on Psalm 92: “The righteous will flourish . . . in old age.”

DO NOT FEAR.

Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 16:24, and 46:2). The poet probably has in mind God’s assurance to Abraham in a dream that his progeny will be like the stars and that the coming slavery in Egypt will eventually end in freedom.

THE LAND OF ISRAEL.

The land of Israel. The second stanza was composed for this siddur by Edward Feld and Admiel Kosman.

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