

Barukh atah ADONAI, our God, sovereign of time and space, who endows each and every living thing with unique capabilities and purpose, and creates me in the divine image; who grants me free will, and the ability to exercise it, and blesses me with the gift and responsibility of being a Jew; who opens my eyes to the world around and within me, blessing me with insight, awareness, and understanding, and protects me when I feel vulnerable, exposed, or ashamed; who frees me from all that limits or confines me, and restores my dignity when I feel bent or broken; who leads me back to solid ground when the world shifts beneath my feet, and guides me along my path when I am lost or confused; who creates me with needs, and the wherewithal to meet them, and strengthens the people Israel with the courage to embody our beliefs; who crowns the people Israel with a sense of mission and purpose, and renews me each night when I am weary, that I may awake to each new day with strength.

—JAN UHRBACH

who releases the bound,
who straightens those who are bent,
who stretches out the earth over the waters,
who steadies our steps,
who has provided for all my needs,
who strengthens the people Israel with courage,
who crowns the people Israel with glory,
and who gives strength to the weary.

Barukh atah Adonai eloheinu melek ha-olam, matir asurim.

Barukh atah Adonai eloheinu melek ha-olam, zokef k'fufim.

*Barukh atah Adonai eloheinu melek ha-olam,
roka ha-aretz al ha-mayim.*

*Barukh atah Adonai eloheinu melek ha-olam,
ha-meikhin mitzadei gaver.*

*Barukh atah Adonai eloheinu melek ha-olam,
she-asah li kol tzorki.*

Barukh atah Adonai eloheinu melek ha-olam, ozer yisrael bigvurah.

Barukh atah Adonai eloheinu melek ha-olam, oter yisrael b'tifarah.

*Barukh atah Adonai eloheinu melek ha-olam,
ha-noten laya-eif ko-ah.*

Barukh atah ADONAI, our God, sovereign of time and space, who removes sleep from my eyes and slumber from my eyelids.

May it be Your will, our God and God of our ancestors,
that You accustom us to study Your Torah
and cling to Your mitzvot;
do not lead us into error, or transgression, or sin,
nor subject us to trials or disgrace.
Do not let the inclination to evil control us,
and distance us from people who would do us evil
and from friends who commit evil;
spur in us the yearning to do good and to act with goodness.
Bend our will and our desires to Your service.

► Today and every day, may You look upon us, and may all who see us look upon us, with eyes filled with kindness, love, and compassion. Act toward us with kindly love.

Barukh atah ADONAI, who acts with kindly love to the people Israel.

ברוך אתה יהוה אלהינו מלך העולם, מתיר אסורים.
ברוך אתה יהוה אלהינו מלך העולם, זוקף פפופים.

ברוך אתה יהוה אלהינו מלך העולם,
רוקע הארץ על המים.

ברוך אתה יהוה אלהינו מלך העולם,
המכין מצעדי גבר.

ברוך אתה יהוה אלהינו מלך העולם,
שעשה לי כל צרכי.

ברוך אתה יהוה אלהינו מלך העולם,
אוזר ישראל בגבורה.

ברוך אתה יהוה אלהינו מלך העולם,
עוטר ישראל בתפארה.

ברוך אתה יהוה אלהינו מלך העולם,
הנותן ליעף כוח.

ברוך אתה יהוה אלהינו מלך העולם,
המעביר שנה מעיני ותנומה מעפעפי.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], שתרגילנו בתורתך, ודבקנו במצותיך,
ואל תביאנו לא לידי חטא, ולא לידי עברה ועון, ולא
לידי נסיון, ולא לידי בדיון, ואל תשליט בנו יצר הרע,
והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב
ובמעשים טובים, וכוף את יצרנו להשתעבד לך.
« ותגנו היום, ובכל יום, לחן ולחסד ולרחמים בעיניך,
ובעיני כל רואינו, ותגמלנו חסדים טובים.
ברוך אתה יהוה, גומל חסדים טובים לעמו ישראל.

believed that we are subject to impulses that lead us to do good or evil. For instance, competition spur us to exert greater energy but it can also lead to hurtful behavior. The yearning for fame and recognition of others can influence us to perform acts of kindness and to exercise leadership roles, but it can also produce egos that are never satisfied. We yearn to do good, but we are often impeded by our

WHO RELEASES THE BENT
fettters
ing the
the hur
for the
tioned
iah as a
of humi

WHO ST
WHO AF
כפופים
those w
stand up
as found
is the bi
standing
God's na
after hav
beginnin

WHO STI
EARTH O
על המים
136:6. Ge
land beir
the split
waters.

MAY IT B
רצון. A p
the Baby
(Berakho

TRIALS ון
life are m
personal
situation
dilemma
may end
tion, beca
accompai
and even
faith may
trying tim
today will
than chall

INCLINATI
הרע. The

P'sukei D'zimra: Verses of Song

Thanking God

Rabbi Yohanan said in the name of Rabbi Shimon bar Yohai: From the day that the Holy One created the world, there was no one who praised and thanked (*hodeh*) the Holy One, until Leah came and praised God. For she said: "This time will I praise and thank (*odeh*) Adonai" (Genesis 29:35), giving the name "Judah" (*y'hudah*) to her newborn son.

Thus, the name "Jew," derived from "Judah," means "thankful."

—BABYLONIAN TALMUD

Creating Through Speech

Just as divine speech created the world, so too with human speech: what we give voice to becomes more substantive, more real. Prayer, like all human speech, is a creative act. The prayers that we utter shape our inner lives. Our new consciousness causes us to relate differently to the world around us, and it thus prompts us to shape a different external reality.

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

Introductory B'rakhah

Blessed is the one whose word called the world into being. *Barukh hu. Blessed be the One.*

Blessed is the one who created the world. *Barukh sh'mo. Blessed be the divine name.*

Blessed is the one who speaks and it is done. *Barukh hu.*

Blessed is the one who decrees and fulfills. *Barukh sh'mo.*

Blessed is the one who has compassion for the earth. *Barukh hu.*

Blessed is the one who has compassion for all creatures. *Barukh sh'mo.*

Blessed is the one who sends a just reward to those who revere the Divine. *Barukh hu.*

Blessed is the one who is eternal, who exists forever. *Barukh sh'mo.*

Blessed is the one who redeems and rescues. *Barukh hu u-varukh sh'mo.*

Barukh atah ADONAI, our God, sovereign of time and space, compassionate creator celebrated in Your people's voices, praised and glorified by the words of Your faithful servants and in Your servant David's songs.

We will celebrate You, ADONAI our God, with praise and song; we will extol, acclaim, and glorify You, honoring Your name and declaring that You are our sovereign God.

► The singular one who gives life to the world—the sovereign, who is praised and glorified, forever and ever—this is Your great name.

Barukh atah ADONAI, Sovereign, celebrated with songs of praise.

Some congregations select from among the psalms and biblical texts that follow.

זמרה

It is customary to stand for the opening and closing b'rakhot of P'sukei D'zimra.

ברוך שֶׁאַמַּר וְהָיָה הָעוֹלָם, בָּרוּךְ עוֹשֶׂה בְּרָאשִׁית, בָּרוּךְ אוֹמֵר וְעוֹשֶׂה, בָּרוּךְ גּוֹזֵר וּמְקַיֵּם, בָּרוּךְ מְרַחֵם עַל הָאָרֶץ, בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת, בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו, בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח, בָּרוּךְ פּוֹדֶה וּמַצִּיל, בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

ברוך אתה יהוה אלהינו מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב הָרַחֲמָן, הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמַפְאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו, וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּלְךָ יְהוֹה אֱלֹהֵינוּ, בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדֶּלְךָ וּנְשַׁבְּחֶךָ וּנְפַאֲרֶךָ וְנִזְכִּיר שִׁמְךָ וְנִמְלִיכֶךָ מִלִּפְנֵי אֱלֹהֵינוּ. « יַחֲדַי חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמַפְאָר עַד־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה יְהוֹה, מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת.

Some congregations select from among the psalms and biblical texts that follow.

all of creation emanates from God's spoken fiat. For example, on the very first day, "God said light"—and there was light" (Genesis 1:3).

BARUKH HU, BLESSED BE THE ONE בָּרוּךְ הוּא. The last line of the introductory call and response *sh'mo*, "blessed be the divine name." Taken together, the first two words of response and the of the series form the phrase *barukh hu u-varukh sh'mo*, "blessed be the One and blessed be which is commonly used as a response to hearing the name of God. Practices differ as to the during the recitation of this poem. A version that has recently become popular includes reci printed here in gray.

COMPASSIONATE CREATOR הָאֵב הָרַחֲמָן. The word translated here as "compassionate" comes from *r-h-m*, which also means "womb." Thus, this particular phrase can be understood as "the fath wonderfully captures the way that God transcends gender.

EXTOL, ACCLAIM, AND GLORIFY YOU נִגְדֶּלְךָ וּנְשַׁבְּחֶךָ וּנְפַאֲרֶךָ. The blessing announces that the p: cited in this section will be those that acclaim God, not those that express the personal pligh Repetition of similar sounding verbal synonyms in Hebrew is a means of creating a meditative

BARUKH the incl D'zimra was coc geonim ers of t nian Jev the latt millenn that it b followe blessing blessing the bles: conclusi of the p: this sect therefor them "th faithful s songs" re which co bulk of tl scholars | 145–150 (constitut core of P' CALLED T BEING לֵב is often re sages as " word calli being." Th story in G

Who Gives Sight to the Blind

When we thank God for giving sight to the blind, we express thankfulness not only for the literal gift of sight, but also for our capacity for insight, for our ability to be aware of the world around us, and for the capacity to understand ourselves and our world.

Rabbi Benjamin said: We are all blind until the Holy One enlightens our eyes, as the Bible records regarding Hagar, "And God opened her eyes and she saw a well" (Genesis 21:19).

—GENESIS RABBAH

Imitating God

Our prayers thanking God for the clothes we wear and for the ability to stand up and walk about are also a reminder of the imperative for us to provide clothing for the "naked," to offer help to those who are in physical need, and to defend those who are unjustifiably "bound." The ancient rabbis commented on the verse, "You shall follow Adonai your God..." (Deuteronomy 10:20)—just as God is kind and loving, so too you should be kind and loving; just as God performs acts of generosity, so should you; just as God is patient, so should you be, as it is written, "You shall make yourselves holy, for I, Adonai your God, am holy" (Leviticus 19:2).

—based on THE BABYLONIAN TALMUD

Blessings for a New Day

We rise.

Barukh atah ADONAI, our God, sovereign of time and space,

who enables the bird to distinguish day from night,
who made me in the divine image,
who made me free,
who made me a Jew,
who gives sight to the blind,
who clothes the naked,

Barukh atah Adonai eloheinu melekh ha-olam,

asher natan la-sekhvi vinah l'havhin bein yom u-vein lailah.

Barukh atah Adonai eloheinu melekh ha-olam,

she-asani b'tzalmo.

Barukh atah Adonai eloheinu melekh ha-olam,

she-asani ben/bat horin.

Barukh atah Adonai eloheinu melekh ha-olam,

she-asani yisrael.

Barukh atah Adonai eloheinu melekh ha-olam,

pokei-ah ivrim.

Barukh atah Adonai eloheinu melekh ha-olam,

malbish arumim.

ברכות השחר

We rise.

ברוך אתה יהוה אלהינו מלך העולם,
אשר נתן לשכוי בינה להבחין בין יום ובין לילה.

ברוך אתה יהוה אלהינו מלך העולם, שעשני בצלמו.

ברוך אתה יהוה אלהינו מלך העולם,
שעשני בן־אבת חורין.

ברוך אתה יהוה אלהינו מלך העולם, שעשני ישראל.

ברוך אתה יהוה אלהינו מלך העולם, פוקח עורים.

ברוך אתה יהוה אלהינו מלך העולם, מלביש ערמים.

BLESSINGS

ברכות השחר
in the Baby
most of the
collection v
recited at h
went throu
acts of wak
(Berakhot
sage extols
the day: on
sleep, on he
sing, on dre
one's first s
Maimonide
b'rakhot are
scribed ord
recited only
prieate occa
as part of tl
service" (M

Hilkhot Tefillah 7:7, 9). Other authorities, however, beginning with the sid ram Gaon in the 9th century, recommended the public recitation of these blessings. (The similar-sounding Hebrew word *b'reikhah* means "pool of water." The opening words of a *b'rakhah* are an acknowledgment that God is the source of all life and blessing.)

BARUKH ברוך. Many commentators argue that the word *barukh* is not a noun meaning "blessed," but rather an adjective descriptive of God: God is the one who blesses. (The similar-sounding Hebrew word *b'reikhah* means "pool of water." The opening words of a *b'rakhah* are an acknowledgment that God is the source of all life and blessing.)

WHO ENABLES THE BIRD TO DISTINGUISH בין־לשכוי בינה. We are a part of the natural world, responding to the morning sunlight as does all of nature. This blessing attributes understanding to the animal realm and points to human instruction from them.

The language is taken from the Book of Job (38:36), where God responds to the whirlwind, saying: "Who placed wisdom in the most hidden places? Who is wise enough to describe the heavens?" The word *sekhvi* is the bird, and the Babylonian Talmud identifies it as a rooster (Rosh Hashanah 27b).

WHO MADE ME IN THE DIVINE IMAGE בצלמו. This blessing and the one who made me free") are versions of blessings mentioned in the Tosefta (Berakhot 12b) and the Babylonian Talmud (Menahot 43b). They have been emended in the Babylonian Talmud (Menahot 43b). They have been emended in the Babylonian Talmud (Menahot 43b).

WHO MADE ME A JEW ישראל. This positive formulation is the wording in the Babylonian Talmud (Menahot 43b).

WHO GIVES SIGHT TO THE BLIND פוקח עורים. Said when opening the eyes. These blessings are taken from the psalmist's descriptions of God's actions: "... so that the blind ... restores sight to the blind ... makes those who are bent stand straight" (Psalm 146:7–8).

WHO CLOTHES THE NAKED מלביש ערמים. God's clothing of Adam and Eve in the Garden of Eden was an act of kindness exhibited to these first humans, even as they were created in the divine image.

Faith in God

This faith in oneself is not merely faith in one's ability to do things. The latter is necessary as a part of mental health, and is as important as bodily health. The faith in oneself which is not only a prerequisite of faith in God, but is in a sense faith in God, implies being able to identify in oneself a principle of life which is not a derivative from one's natural capacities, but which belongs to a different order of existence. In the yearning for salvation, for life's worthwhileness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something supra-human or supra-natural. One who experiences that yearning in one's self cannot be so vain or unreasonable as to believe that he or she is alone in the possession of such yearning. The most difficult step in achieving faith in God is thus the first one of achieving faith in oneself.

—MORDECAI M. KAPLAN

Prayer

What begins with a person's request ends with God's presence;
what starts in the narrowness of the ego, emerges into the wide expanse of humanity;
what originates in concern for the self becomes a concern for others and concern for God's concern;
what commences in petition concludes as prayer.

—SAMUEL DRESNER

The Presence of God

The prayers that you pray are the very presence of God.

—PINHAS OF KORETZ

On Festivals, the leader begins here:

GOD, in the fullness of Your power,
Great, in accord with your glorious name,
Mighty, in all of time,
Awesome, in your awe-inspiring deeds,
Sovereign, enthroned on high,

On Shabbat, the leader begins here:

► dwelling forever, exalted and holy is Your name—
as the psalmist has written:
"Sing, O you righteous, to ADONAI;
praise offered by the upright is lovely."

You are exalted in the speech of the upright;
You are blessed in the words of the righteous;
You are glorified in the language of the devoted;
You are sanctified in the midst of the holy congregation.

So the choruses of the thousands of Your people, the house of Israel, joyously glorify Your name in every generation.
► For it is the duty of all creation, ADONAI our God and God of our ancestors, to acknowledge and acclaim You, to bless and honor You, to exalt and glorify You, to praise, laud, and exalt You, adding our own tribute and songs to those of David, Jesse's son, Your anointed servant.

On Festivals, the leader begins here:

הָאֵל בְּתַעֲצֻמוֹת עֶזְרָה
הַגָּדוֹל בְּכְבוֹד שְׁמֹה
הַגָּבוֹר לְנִצָּחַת,
וְהַנּוֹרָא בְּנוֹרְאוּתָיו,
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא.

On Shabbat, the leader begins here:

« שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
וְכַתּוּב, רַנְנוּ צְדִיקִים בַּיהוָה, לִישְׁרִים נְאֻה תִּהְיֶה.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,
וּבְדַבְרֵי צְדִיקִים תִּתְפַּרֵּךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

וּבְמִקְהָלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל
בְּרָנָה יִתְפָּאֵר שְׁמֶךָ מְלַכְנוּ, בְּכָל־דּוֹר וְדוֹר.
« שֶׁכֵּן חֹבֶת כָּל־הַיְצוּרִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לְעֹלָה וּלְקִלְס, עַל כָּל־דַּבְרֵי
שִׁירוֹת וְתַשְׁבְּחוֹת דָּוִד בֶּן־יִשִּׁי עַבְדְּךָ מְשִׁיחֶךָ.

Chorus of Song

The Hasidic master Simḥah Bunam once offered a play on the phrase *shirei zimrah*, "chorus of song." He vocalized the letters differently—Hebrew written without vowels readily allows for this—and read it as *shayarei zimrah*, "that which is left over after the singing," and suggested that God most delights in the inexpressible feelings that remain in the heart after the singing has ended.

The Duty to Praise

Maimonides, the great medieval Jewish philosopher and codifier, asserts that there is an obligation to pray. He enumerates this obligation in his list of 613 mitzvot. Other medieval authorities disagree and find no warrant for the obligation in the Torah. So why does Maimonides turn prayer into an obligation, when our common-sense view is that prayer is an offering of the heart which we choose to give?

Maimonides understands the entire system of mitzvot as fashioning human beings who are moral and who come to know God in deeper ways. Prayer inculcates a sense of appreciation and humility before the wonders of life—essential aspects of a religious path. Thus he sees prayer as an essential part of the process of religious formation.

Concluding B'rakhah

May Your name be praised, always and everywhere,
our sovereign, God, great and holy.
For it is fitting, ADONAI our God and God of our ancestors,
to sing songs of praise to You,
to ascribe strength and sovereignty, holiness and eternity
to You, to praise and exalt You,
► to thank and bless You,
now and forever.
Barukh atah ADONAI, Sovereign God, to whom we offer thanks
and ascribe wonders, who delights in the chorus of song—the
sovereign God, giving life to all worlds.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's
sovereignty soon be established, in your lifetime and
in your days, and in the days of all the house of Israel.
And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly [on Shabbat Shuvah we add: far] beyond all
acknowledgment and praise, or any expressions of
gratitude or consolation ever spoken in the world.
And we say: *Amen*.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׂמִים וּבְאַרְץ. כִּי לָךְ נָאָה, יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמוֹתֵינוּ].
שִׁיר וּשְׂבָחָה, הֵלֵל וְזִמְרָה, עֹז וּמִמְשָׁלָה, נִצָּח,
גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפָּאֶרֶת, קִדְשָׁה וּמַלְכוּת.
« בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בְּתַשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת,
הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים.

חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֶךָ רַבָּא, בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֶךָ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֶךָ דְקִדְשָׁא, בְּרִיךְ הוּא,
לְעָלָא מִן כָּל־ [לְעָלָא לְעָלָא מְכָל־
[on Shabbat Shuvah we substitute: בְּרַכְתָּא וְשִׁירָתָא וְתַשְׁבָּחָתָא וְנִחְמָתָא דְאַמִּירָן בְּעֻלְמָא,
וְאַמְרוּ אָמֵן.

MAY
PRAI
b'ra
pleti
whic
She-
two
ered
one i
the o
biblic
D'zir
follow
blessi
readi
by ble
HATZI
liturgi
(or "p
ing us
of Go
sectio

The Sh'ma and Its Blessings

The Effect of Prayer

Prayer is a way of sensitizing ourselves to the wonder of life, of expressing gratitude, and of praising and acknowledging the reality of God. One need not believe that God will interfere with the ongoing process of nature to feel that prayer is worthwhile. We may have different understandings of what God is. No definition we have is sufficient or answers all doubts and questions. To be aware that God exists—that there is more in the universe than physical matter, that a moral order is inherent in creation, that humans are responsible for their conduct and can help to bring about the perfection, or at least the improvement, of the world and of life—that is sufficient reason for prayer.

—REUVEN HAMMER

The Congregation

Tabernacle and Temple gave visible assurance of God's care and accessibility. But once that locus of divine indwelling was destroyed, what could possibly replace it? The destruction of God's house should have augured the demise of Judaism. The well-known answer, of course, is that the rabbis, who replaced the priests at the helm of the nation, came up with the institution of the synagogue. But what, exactly, constituted a synagogue? How would we have recognized one? The heart of this radically new institution was neither a building nor a book, but a number. Whereas, prior to the Temple's end, holiness was ascribed to a sacred place that could not be duplicated, after 70 C.E. holiness resided inconspicuously in the quorum of ten without which basic communal rituals could not be enacted. To conduct a worship service, to recite certain prayers, to chant from the Torah or Prophets, to perform a wedding or a funeral, all required a *minyan* (Mishnah Megillah 4:3). . . . The Talmud echoes the new salience of a *minyan*. Once, Rabbi Yitzhak asked his friend, Rav Nahman, why he had failed to come to the synagogue to pray. "I couldn't," he responded. "So you should have gathered ten men on your own to pray," chided Rabbi Yitzhak. "It was too troublesome." "Well, at least," needled Rabbi Yitzhak, "you should have had a synagogue official come to inform you when exactly the congregation would be praying [so that you might join them from afar]." At which point, Rav Nahman protested, "What's this all about?" "We have a tradition," asserted Rabbi Yitzhak, "that goes back to Rabbi Shimon ben Yoḥai that this is the intent of the verse, 'As for me, may my prayer come to You, O Lord, at a favorable moment' (Psalm 69:14). And what indeed constitutes that 'favorable moment'? It is when the congregation is absorbed in prayer" (Babylonian Talmud Berakhot 7b–8a).

—ISMAR SCHORSCH

A MEDITATION FOR BAR'KHU

Almighty no thing exists
without You and none
can be like You the source
of all maker and creator

You have no image eyes
observe but the soul
lodged in the heart
recognizes You and sees

Your glory's breadth
encompassing all
for in You all finds its place
but You occupy no place

my soul seeing
but unseen come thank
the seeing but unseen
and bless

Bar'khu: The Call to Worship Together

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word "bar'khu" (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word "barukh" (praise) and straightens to full height at the recitation of God's name.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

¶ Praise ADONAI, to whom all praise is directed forever
and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

וע וברכותיה

רשות לברכו

משגיב בכוזו מי בליתו וכמהו?
כי הוא מקור הכל, יצרו ועשהו.
כן לו דמות עין לא ראתה, בלתי
נפש בלב תביר אתו ותצפהו;
עצם פבודו הכיל כל, וכן נקרא:
מקום לכל כי לא מקום יכילהו,
ראה ולא נראית, לראה ולא נראה
באי יהודי את אדני וברכהו.

Bar'khu, the leader's invitation to prayer, is recited while standing. The leader bows when saying the word ברכו and stands straight when reciting the name of God. Similarly, the congregation bows at the word ברך and straightens to full height at the recitation of God's name.

Leader:

ברכו את־יהוה המברך.

Congregation, then the leader repeats:

נ ברוך יהוה המברך לעולם ועד.

We are seated.

ing recitation of the Sh'ma; it speaks of rede theme of the exodus from Egypt, which is ir paragraph of the Sh'ma.

ALMIGHTY משגיב בכוזו. A meditation for Bar dah Halevi (Spain, d. 1141).

BAR'KHU: THE CALL TO WORSHIP TOGETHER. congregation together as a *minyan*; the cong ing, acknowledges its being assembled for pr

TO WHOM ALL PRAISE IS DIRECTED המברך. TI of Israel explains the word *ha-m'vorakh* to m praise" (Berakhot 7:3).

All Thank You

It is not You alone, or we,
or those others who pray;
all things pray, all things
pour forth their souls.
The heavens pray,
the earth prays,
every creature and
every living thing prays.
In all life, there is longing.
Creation is itself but a
longing,
a kind of prayer of the
Almighty.

—MICHA JOSEPH
BERDYCZEWSKI

God of All

Everything you see en-
wraps holiness: take away
the outer shell and gaze at
the spiritual beauty.

—HILLEL ZEITLIN

First B'rakhah before the Sh'ma: The Creation of Light

Barukh atah ADONAI, our God, sovereign of time and space,
forming light and creating darkness, bringing harmony
while creating all.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

All thank You,
all praise You,
and all declare: "None is as holy as ADONAI."
All will praise You forever,
creator of all.

Each day, God, You raise the gates of the east,
open the windows of the sky,
bring forth the sun from its place
and the moon from where it sits,
illuminating the entire world and all its inhabitants
whom You created, with mercy.

With kindness You illumine the earth and all who dwell on it,
and in Your goodness, day after day, You renew creation.
Sovereign, You alone ruled on high from the very beginning,
praised, glorified, and exalted since earliest time.

Eternal One, in Your great mercy, have compassion on us.
Source of our strength, our protecting fortress,
our saving shield, our stronghold.
None is like You, none is beside You,
nothing exists without You,
and none can be compared to You:
none is like You, ADONAI our God, in this world,
none but You will be our sovereign in the world that is coming;
no one but You exists, who will redeem us
and usher in the messianic age,
and none can compare to You, our deliverer,
giving life to the dead.

Ein k'er'k'ha v'ein zulatekha, efes bilt'kha u-mi domeh lakh.

Ein k'er'k'ha . . . ba-olam hazeh v'ein zulat'kha . . . ba-olam haba.

Efes bilt'kha . . . limot ha-mashiah v'ein domeh l'kha lithiyat ha-meitim.

ברוך אתה יהוה אלהינו מלך העולם,
יוצר אור ובורא חשך,
עשה שלום ובורא את-הכל.

On Festivals occurring on weekdays, we continue in the middle of page 152.

On Shabbat, we recite:

הכל יודוך
והכל ישבחוך,
והכל יאמרו אין קדוש כיהוה.
הכל ירוממוך סלה,
יוצר הכל.

האל הפותח בכל-יום דלתות שערי מזרח
ובוקע חלונֵי רקיע,
מוציא חמה ממקומה ולבנה ממכון שבִּתָּהּ,
ומאיר לעולם כלו וליושביו שברא במדת רחמים.
המאיר לארץ ולדִּרִים עליה ברחמים
ובטובו מחדש בכל-יום תמיד מעשה בראשית.
המלך המרום לבדו מאז,
המשבח והמפאֵר והמתנשא מימות עולם.
אלהי עולם ברחמיך הרבים רחם עלינו,

אֲדוֹן עֲדוֹן צוֹר מְשַׁנֵּבֵנּוּ.
מִגֵּן יִשְׁעָנוּ מְשַׁבֵּב בְּעֲדָנוּ.
אֵין כְּעֶרְכְּךָ וְאֵין זוּלָתְךָ,
אֶפֶס בִּלְתֶּךָ וּמִי דוֹמֶה לָּךְ.
אֵין כְּעֶרְכְּךָ יְהוֹה אֱלֹהֵינוּ בְּעוֹלָם הָזֶה
וְאֵין זוּלָתְךָ מִלִּפְנֵי לַחַיִּי הָעוֹלָם הַבֶּא.
אֶפֶס בִּלְתֶּךָ גּוֹאֲלֵנוּ לַיּוֹמוֹת הַמְּשִׁיחַ
וְאֵין דּוֹמֶה לָּךְ מוֹשִׁיעֵנוּ לַתַּחֲיִית הַמְּתִימִים.

NONE IS LIKE YOU אֵין כְּעֶרְכְּךָ. The poet is playing with a variety of biblical verses: Isaiah 40:16 "what image can be ascribed to You"; 1 Samuel 2:2, "there is none beside You"; and Isaiah 40:25, "to whom can you compare God."

MESSIANIC AGE לַיּוֹמוֹת הַמְּשִׁיחַ. The poet progresses through stages of redemption from *olam ha-ba*, the world that is coming, to *y'mot ha-mashiah*, the messianic age, to *t'hiyat ha-meitim* life given to the dead.

FORMING LIGHT יוֹצֵר אֹר. This opening *b'rakhah* before the Sh'ma acknowledges that we experience God first of all, through witnessing the miracle of creation. Praying in the morning, we are asked to pay attention to the wonder of the day of sunlight, and of a new day. In the liturgy, the breath of dawn is then imagined as a chorus of song in which we join.

This *b'rakhah* is adapted from a verse in Isaiah (40:16) which reads *oseh shalom u-vorei ra*, "who makes peace and creates evil." The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transform this biblical verse and changed the ending to read "creating all."

ALL הַכֹּל. The word *hakol* "all," occurs five times in quick succession and refers to the totality of humanity, all earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening *b'rakhah* (*borei ha-kol*, "creating all," at the top of this page) and anticipates the affirmation of the one God, who is God of all and whom we are about to praise in the Sh'ma.

A Prayer for the World

Let the rain come and wash away the ancient grudges, the bitter hatreds held and nurtured over generations. Let the rain wash away the memory of the hurt, the neglect. Then let the sun come out and fill the sky with rainbows. Let the warmth of the sun heal us wherever we are broken. Let it burn away the fog so that we can see each other clearly. Let the warmth and brightness of the sun melt our selfishness. So that we can share the joys and feel the sorrows of our neighbors. And let the light of the sun be so strong that we will see all people as our neighbors. Let the earth, nourished by rain, bring forth flowers to surround us with beauty. And let the mountains teach our hearts to reach upward to heaven. *Amen.*

—HAROLD KUSHNER

God, master of all existence, praised by all that breathes, the world is filled with Your greatness and glory; knowledge and understanding surround You.

Exalted above holy beings, resplendent in glory on Your chariot, integrity and mercy stand before Your throne, love and merit accompany Your presence.

How good are the lights that our God created—fashioned with understanding, intelligence, and insight; endowed with the strength and power to have dominion over earthly realms.

Fully luminous, they gleam brightly, radiating splendor throughout the world. Happy as they go forth, joyous on their return, they accomplish, with awe, the will of their creator.

They give glory and honor to the name of God, invoking God's sovereignty with joyful song. God called forth the sun, and light dawned, then considered and set the cycles of the moon.

And so the array of heaven, *s'rafim*, *ofanim*, and holy beings, all the heavenly hosts, give praise, and glory, and honor to God—

El adon al kol hama-asim, barukh u-m'vorakh b'fi kol n'shamah. Godlo v'tuvo malei olam, da-at u-t'vunah sov'vim oto. Ha-mitga-eh al hayot ha-kodesh, v'nehdar b'khavod al ha-merkavah. Z'khut u-mishor lifnei khiso, hesed v'rahmim lifnei kh'vodo. Tovim me'orot she-bara eloheinu, y'tzaram b'da-at b'vinah u-v'haskel. Ko-ah u-g'vurah natan ba-hem, lihyot moshlim b'kerev teiveil. M'lei-im ziv u-m'fikim nogah, na-eh zivam b'khol ha-olam. S'mei'im b'tzeitam v'sasim b'vo-am, osim b'eimah r'tzon konam. Pe'eir v'khavod notnim lishmo, tzoholah v'rinah l'zeikher malkhuto. Kara la-shemesh va-yizrah or, ra-ah v'hitkin tzurat ha-l'vanah. Shevah notnim lo kol tz'va marom, Tiferet u-g'dulah, s'rafim v'ofanim v'hayot ha-kodesh.

אל אדון על כל-המעשים, ברוך ומברך בפי כל-נשמה, גדלו וטובו מלא עולם, דעת ותבונה סובבים אותו.

המתנאה על חיות הקדש, ונהדר בכבוד על המרכבה, זכות ומישור לפני כסאו, חסד ורחמים לפני כבודו.

טובים מאורות שברא אלהינו, יצאם בדעת בבינה ובהשכל, בל וגבורה נתן בהם, להיות מושלים בקרב תבל.

מלאים זיו ומפיקים נגה, נאה זיום בכל-העולם, שמחים בצאתם וששים בבוואם, עשים באימה רצון קונם.

פאר וכבוד נותנים לשמו, צהלה ורנה לזכר מלכותו. קרא לשמש ויזרח אור, ראה והתקין צורת הלבנה.

שבח נותנים לו כל-צבא מרום, תפארת וגדלה, שרפים ואופנים וחיות הקדש.

GOD, MASTI piyyut, com uted to mys millennium, based on th Ezekiel that variety of h further deve enunciated prayers that creation pra that though to the heave even heaven offer praise use of an al acrostic may God's word constitutive creation.

HAPPY ימים quently in al poetry, the l substituted l sounding sa is here. Such are even fou acrostics. Me worshippers times did no books, and t is quite natu culture.

S'RAFIM . . . מ' אופנים . . . songs figure in ancient m Descriptions groups of an ing hymns to mirrored the

mystical experiences. The angels pictured he to God's throne. In Jewish mystical thought, are the wheels of God's chariot, first mentio prophet Ezekiel; the *s'rafim* are the fiery ang as flaming serpents in Isaiah's vision of heav beings (*hayot ha-kodesh*) were thought of as upholding God's throne.

God Blessed the Seventh Day

It is written, "God blessed the seventh day" (Genesis 2:3). In what way is the seventh day blessed? On Shabbat a person's face shines differently than it does during the week.

—GENESIS RABBAH

God, the World, and Us

A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, "You created all with wisdom" (104:24)—that is, there is nothing in this world which is, God forbid, extraneous.... When a person seeking inspiration pays attention to this—reaching for an understanding of that which is clothed by everything in this world, animal life, plant life, and sheer matter, everything that was created; and arouses one's heart with this wisdom, speaks of it before God with love and reverence—then that person fulfills the will of the creator, who created the world in all its fullness.

—ZEV WOLF OF ZHITOMIR

On Shabbat, we continue:

who ceased work on the seventh day and ascended the throne of praise, robed in majesty for the day of rest, calling Shabbat a delight.

Such is the distinction of the seventh day, that God ceased all work, and so the seventh day itself praises God and says, "A song of Shabbat: it is good to thank ADONAI." Let all creatures likewise celebrate and bless God, offering praise, honor, and glory to God—the ruler, creator of all, who, in holiness, grants peaceful rest to the people Israel on the holy Shabbat. May Your name, ADONAI our God, be hallowed and may the thought of You, our sovereign, be celebrated in the heavens above and on earth below, though the praise due You, our redeemer, is beyond any offered by Your handiwork or the lights You have made—may they continue always to sing Your glory.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

With kindness, You illumine the earth and all who dwell on it; in Your goodness, You renew creation day after day. How varied are Your works, ADONAI, all fashioned with wisdom; the world in its entirety is Your dominion. You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time. God of the universe, with Your great kindness, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

Almighty, blessed, creator of all who dwell on earth, the firmament and goodly heavens are illuminated with Your justice, kindness, and light; they make Your name an object of praise; quietly, resolutely, soulfully all tell in unified voice of Your wise, excellent, and zealous care.

You are to be praised, ADONAI our God, for the wondrous work of Your hands, and for the radiant lights that You fashioned, reflecting Your glory always.

On Shabbat, we continue:

לֹא אֲשֶׁר שָׁבַת מִכָּל־הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה וַיָּשָׁב עַל פֶּסַע כְּבוֹדוֹ, תַּפְאֶרֶת עֶטָה לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרָא לַיּוֹם הַשַּׁבָּת. זֶה שָׁבַח שֶׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ שָׁבַת אֶל מִכָּל־מְלָאכָתוֹ. וַיּוֹם הַשְּׁבִיעִי מִשְׁבַּח וְאוֹמֵר: מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, טוֹב לְהַדוֹת לַיהוָה. לְפִיכֹךְ יִפְאָרוּ וַיִּבְרְכוּ לֹאֵל כָּל־יִצְוָיו. שָׁבַח יִקְרַע וְגִדְּלָה יִתְּנוּ לֹאֵל מִלֶּךְ יוֹצֵר כָּל־הַמִּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ בַּיּוֹם שַׁבַּת קֹדֶשׁ. שֶׁמֶךְ יְהוָה אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מִלִּבֵּנוּ יִתְפָּאֵר, בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת. « תִּתְפָּרֵךְ מוֹשִׁיעֵנוּ, עַל שָׁבַח מַעֲשֵׂה יְדִיךָ, וְעַל מְאֹרֵי אֹר שְׁעֵשִׂית, יִפְאָרוּךְ סֵלָה.

Continue on the next page.

On Festivals occurring on weekdays, we recite:

הַמֵּאִיר לְאָרֶץ וְלִדְרִים עָלֶיהָ בְּרַחֲמִים, וּבִטּוֹבוֹ מִחֲדָשׁ בְּכָל־יּוֹם תִּמְיֵד מַעֲשֵׂה בְּרָאשִׁית. מֶה רַבּוֹ מַעֲשֵׂיךָ יְהוָה, כָּל־מִן בְּחֻכְמָה עֲשִׂית, מִלְּאָה הָאָרֶץ קִנְיָנָה. הַמִּלֶּךְ הַמְרוֹמֵם לְבָדּוֹ מֵאֵן, הַמִּשְׁבַּח וְהַמִּפְאָר וְהַמִּתְנַשֵּׂא מִימּוֹת עוֹלָם, אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲנֵנוּ, צוֹר מִשְׁנֻבֵּנוּ, מִגֵּן יִשְׁעֵנוּ, מִשְׁגֵּב בְּעֵדְנּוּ.

אֵל בְּרוּךְ גָּדוֹל יָדְעָה,

הַכִּין וּפָעַל זִהְרֵי חֲמָה.

טוֹב יֵצֵר כְּבוֹד לְשִׁמּוֹ.

מְאוֹרוֹת נָתַן סְבִיבוֹת עֵזוֹ.

פְּנוֹת צָבָאוֹ קְדוֹשִׁים,

רוֹמְמֵי שְׂדֵי, תִּמְיֵד מִסְפָּרִים

כְּבוֹד אֵל וְקִדְשָׁתוֹ.

« תִּתְפָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שָׁבַח מַעֲשֵׂה יְדִיךָ,

וְעַל מְאֹרֵי אֹר שְׁעֵשִׂית יִפְאָרוּךְ סֵלָה.

GOD, WHO CEASED V
שָׁבַת. This forms a continuous out of a disparity of biblical verses and binic comments. Alr the Bible, the seven spoken of as affectin inner life: God was n (va-yinafash) on the day (Exodus 31:17). T cient rabbis picturec as achieving full sovi only on Shabbat, and personified the relat in mutual terms: Sha bat itself praises God chants Psalm 92, "A Shabbat."

HOW VARIED ARE YO
ה רבנו מעשיך
Psalm 104:24.

ALMIGHTY, BLESSED
ברוך. This early anon acrostic poem has fc beats to the line and rhyming pattern of c cc, with a concluding Hoffman, a contemp scholar, writes: "The ing of the individual here was never the p They were chosen fo meter and their initi letter." In this concep the Hebrew alphabet is seen as an instrum creation. Our transla here is impelled by tl and is alphabetical, c ing the meaning of ti in a close, but not q literal, translation.

ALWAYS סֵלָה. The bil meaning of this wor which occurs frequen in the Book of Psalm unknown. The ancier rabbis, interpreting t biblical text, thought meant "forever," and its liturgical meaning

In the Beginning

In the beginning God created the heavens that actually are not and the earth that wants to touch them. In the beginning God created threads stretching between them— between the heavens that actually are not and the earth that cries out for help. And God created humans, for each person is a prayer and a thread touching what is not with a tender and delicate touch.

—RIVKA MIRIAM
(translated by David C. Jacobson)

Angels

The Hebrew word for angel is *malakh*, which also means “messenger,” one who is sent... Unsuspecting and unaware. Consumed by their own plans and itineraries. Busy at work on their own schemes... people chosen to be messengers of the Most High rarely even know that they are God’s messengers.... I do not know how many times in one’s life one is also a messenger. But for everyone it is at least once.

—LAWRENCE KUSHNER

All services continue here:

KEDUSHAH D'YOTZER: THE ANGELIC PRAISE OF GOD

You are to be praised, our protector, our sovereign, our redeemer, creator of celestial beings. Our sovereign, Your name is to be acclaimed forever; You fashion beings that serve You, and Your servants all stand at the edges of the universe, proclaiming reverently with one voice the words of the living God, the sovereign of the universe.

► All of them loved, all of them pure, all of them mighty, and all of them in reverence and awe carry out the will of the one who has dominion over them. In purity and in holiness, all of them raise their voices, in song and chant, to praise, bless, glorify, extol, hallow, and celebrate the name of God, the great, mighty, awe-inspiring sovereign, the Holy One.
et shem ha-El, ha-melech ha-gadol, ha-gibor v'hanora kadosh hu.

► Each turns to another as they proclaim their loyalty to God, and each gives permission to the other to hallow their creator; in a clear voice and with sacred speech, together as one, they respond with awe, saying:

Holy, holy, holy is *ADONAI Tz'va'ot*,
the whole world is filled with God's glory.

Kadosh, kadosh, kadosh Adonai Tz'va'ot, m'lo khol ha-aretz k'vodo.

► With a deafening sound, the *ofanim* and other holy beings rise up opposite the *s'rafim* and proclaim their praise: Praised is *ADONAI*'s glory wherever God dwells.
Barukh k'vod Adonai mimkomo.

They offer adulation to God, whom they bless. They chant songs and voice their praise to the sovereign, the living and enduring God. For God alone achieves victory, creates anew, masters war, sows righteousness, cultivates deliverance, effects healing, is praised with reverence, and is the author of wonders. ► In God's goodness, the work of creation is renewed each day, as the psalmist declared: “Thank the creator of the great lights, for God's love is everlasting.” Cause a new light to shine on Zion, and may we all soon be worthy of its illumination.

Barukh atah ADONAI, creator of lights.

Or hadash al tzivon tair v'nizkeh khulanu m'heirah l'oro.

All services continue here:

תתברך צורנו מלכנו ונאלנו בורא קדושים.
ישתבח שמך לעד מלכנו, יוצר משרתים,
ואשר משרתיו כלם עומדים ברום עולם
ומשמיעים ביראה יחד בקול,
דברי אלהים חיים ומלך עולם.

« כלם אהובים, כלם ברורים, כלם גבורים,
וכלם עושים באימה ובראה רצון קונם.
וכלם פותחים את פיהם בקדשה ובטהרה,
בשירה ובזמרה, ומברכים ומשבחים,
ומפארים ומעריצים, ומקדישים וממליכים:

את-שם האל המלך הגדול הגבור והנורא קדוש הוא.
« וכלם מקבלים עליהם על מלכות שמם זה מזה,
ונותנים רשות זה לזה, להקדיש ליוצרים בנחת רוח,
בשפה ברויה ובנעימה קדושה, כלם באחד
עונים ואומרים ביראה:

קדוש, קדוש, קדוש יהוה צבאות,
מלא כל-הארץ כבודו.

« והאופנים וחיות הקדש ברעש גדול מתנשאים
לעמת שרפים, לעמתם משבחים ואומרים:

ברוך כבוד יהוה ממקומו.

לאל ברוך, נעימות יתנו. למלך אל חי וקיים,
זמירות יאמרו, ותשבחות ישמיעו. כי הוא לבדו

פועל גבורות, עושה חדשות,
בעל מלחמות, זורע צדקות,
מצמיח ישועות, בורא רפואות,
נורא תהלות, אדון הנפלאות,

« המחדש בטובו בכל-יום תמיד מעשה בראשית.
באמור: לעשה אורים גדלים, כי לעולם חסדו.
אור חדש על ציון תאיר ונזפה כלנו מהרה לאורו.

ברוך אתה יהוה יוצר המאורות

KEDUSHAH D'YO
זר. This versic
Kedushah, recite
first *b'rakha* be
Sh'ma, blesses G
creation of the n
light. Every Kedu
based on the my
sions of Isaiah ar
Each prophet de
an angelic choru
saw them singin
kadosh, kadosh ('
holy," 6:3); Ezekie
them reciting *ba*
Adonai ("praised
glory," 3:12). The
shah is placed he
blessing of creati
say that both he
earth offer praise
In the mind of th
all of creation col
a praise of God; e
ated being, anim
inanimate, sings i

BEINGS THAT SER
... SERVANTS ...
משרתיו. Rabbinic
of two kinds of al
ations: those whc
of God's permane
like the angels Mi
Gabriel, and thos
are created each
be conveyers of tl
message, and so t
gist talks of both
as "proclaiming ..
words of the living
eign" (Babylonian
Hagigah 14a).

THANK THE CREAT
THE GREAT LIGHT:
אורים גדלים. Psal
ZION ציון. The pra
the motif of the li
creation and of th
and ties it to an in
the Temple in Jeru
as a source of ultr
illumination.

The Blessings of the Priests before the Sh'ma

The priests in the Temple would say the following *b'rakhah* before the Sh'ma: "May the one who dwells in this House always grant you love, harmony, peace, and friendship."

—TALMUD OF THE LAND OF ISRAEL

You Have Loved Us Deeply

With a great love (*ahavah rabah*) You have loved us (*ahavtanu*). The love of God for the people Israel is declared here just before the Sh'ma. It prepares us for the Sh'ma. Now you might expect a listing of gifts to us—God's freeing us, feeding us, delivering us. Instead, we thank God for one gift: God's teaching, God's opening our minds and hearts to Torah.

What You've given us is the ability to listen to You, so we can thank and draw close to You. Your compassion is expressed in teaching our hearts to know compassion, to love You, giving us not personal freedoms but, in fact, boundaries bringing us close to the Unbounded, the One. By giving us Torah, You've shown us how to live. We can now offer thanks and say: "Hear O Israel, Adonai is our God, Adonai is one."

—JOHN J. CLAYTON

Second B'rakhah before the Sh'ma: God's Great Love

You have loved us deeply, ADONAI our God, and showered us with boundless compassion. *Avinu Malkeinu*, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

► Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. *Barukh atah ADONAI*, who lovingly cares for the people Israel.

Ahavah rabah ahavtanu Adonai eloheinu, hemlah g'dolah viteirah hamalta aleinu. Avinu malkeinu, ba-avur avoteinu [v'imoteinu] she-bathu v'kha va-t'lamdeim hukei hayim, ken t'honeinu u-t'lamdeinu. Avinu ha-av ha-rahaman, ha-m'raheim, raheim aleinu, v'ten b'libeinu l'havin u-l'haskil lishmo-a lilmud u-l'lamed lishmor v'la-asot u-l'kayem et kol divrei talmud toratekha b'ahavah.

V'ha-eir eineinu b'toratekha, v'dabeik libeinu b'mitzvotekha v'yahed l'vaveinu l'ahavah u-l'yirah et sh'mekha, v'lo neivosh l'olam va-ed. Ki v'shem kodsh'kha ha-gadol v'hanora batahnu, nagilah v'nism'hah bishuatekha.

Some gather their tzitzit before reciting this line:

► Va-havi-einu l'shalom mei-arba kanfot ha-aretz, v'tolikhein kom'miyut l'artzeinu, ki el po-el y'shu-ot atah, u-vanu vaharta mikol am v'lashon, v'keiravtanu l'shimkha ha-gadol selah be-emet, l'hodot l'kha u-l'yahedkha b'ahavah. Barukh atah adonai, ha-boher b'amo yisrael b'ahavah.

אָהָבָה רַבָּה אָהַבְתָּנוּ, יְהוָה אֱלֹהֵינוּ,
הַמְלִיךָ גְּדוּלָּה וְיִתְרָה חֻמְלָתָ עָלֵינוּ.
אָבֵינוּ מֶלְכֵנוּ, בַּעֲבוּר אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ]
שֶׁבָטָחוּ בְּךָ וְתִלְמָדִם חֻקֵּי חַיִּים,
בֶּן תִּתְחַנֵּנוּ וְתִלְמָדֵנוּ.
אָבֵינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְרַחֵם,
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וְלַהֲשִׁיבִיל,
לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת
וּלְקַיֵּם אֶת־כָּל־דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיִיחַד לִבֵּבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת־שְׁמֶךָ,
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ,
נִגְלִיחַ וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

Some gather their tzitzit before reciting this line:

« וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ,
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָה,
וּבְנוּ בְּחֵרֶת מִכָּל־עַם וְלָשׁוֹן,
וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לָךְ וּלְיִחְדְּךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

of the "Written Torah" and the "Oral Torah," the latter referring to the teachings of the Midras and Talmud—and even to "whatever new teaching a student of wisdom might impart until the end of time" (Leviticus Rabbah 22:1). In this prayer, "Torah" embraces the widest meaning: the laws of life—those that instruct us concerning a full ethical and religious life.

TO UNDERSTAND AND DISCERN . . . OBSERVE, FULFILL, AND PERFORM לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם This sequence implies that study is intimately linked with action—indeed, that study should lead to action.

GATHERING THE TZITZIT. Many observe the custom, originating in the late Middle Ages, of gathering the *tzitzit* (plural of *tzitzit*) of the *tallit* while reciting the words "bring us safely from the four corners of the earth," thus symbolizing Israel's unity and ingathering. The *tzitzit* are then held through the end of the Sh'ma, and kissed when reciting the word *tzitzit* (which appears three times in that passage). In practice, we indicate that we are lovingly undertaking to observe these words of Torah, and our commitment to strive for holiness will lead to greater unity. We are also gathering within us all intentions.

YOU HAVE LOVED US DEEPLY root *alef-h* "love," app this passage noun and i Hammer p three of th our love fo three speal for us. Whi *b'rakhah*, tl can anticip occurrence in the first the Sh'ma: Adonai you

AVINU MALKEINU. Literally, "Our King." The two words mean that God is intimate as and distant. The word *alef* suggests the in source or p therefore it translated as

LAW OF LIFE. The word "Torah" many differ. In its most refers to the Moses. But it refers to the and even to Jewish teaching rabbis of the

tear, O Israel
he core of our worship
not a prayer at all, but
cry to our fellow Jews
and fellow humans. In it
we declare that God is
one—which is also to say
that humanity is one, that
life is one, that joys and
offerings are all one—for
God is the force that binds
them all together. There
is nothing obvious about
this truth, for life as we
experience it seems infi-
nitely fragmented. Human
beings seem isolated from
one another, divided by all
the fears and hatreds that
make up human history.
Even within a single life,
one moment feels cut off
from the next, memories
of joy and fullness offering
us little consolation when
we are depressed or lonely.
To assert that all is one in
God is our supreme act of
faith. No wonder that the
Sh'ma, the first “prayer” we
earn in childhood, is also
the last thing we are to say
before we die.

—ARTHUR GREEN

The Challenge of Faith

The Israeli poet Yoram
Nissimovitch remarks that
religious questions may
not constitute the subver-
sion of our faith; rather, they
may help us get past tired
notions that narrow our vision,
and it may open our souls to
new and deeper understand-
ings. His colleague Elhanan Nir
adds: Doubts lead to a strong,
surprising, and deep faith that
cannot be compared with classi-
cal faith. This is a faith for which
nothing is taken for granted.

Recitation of the Sh'ma

Some people may wish to pause here for a moment. Some may close their
eyes; others may place a hand over their eyes. The intention is to concentrate
on God's oneness.
The following words are added in the absence of a minyan:
God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu Adonai ehad.

Recited quietly: Praised be the name of the one
whose glorious sovereignty is forever and ever.

You shall love ADONAI your God with all your heart,
with all your soul, and with all that is yours.
These words that I command you this day
shall be taken to heart.
Teach them again and again to your children;
speak of them when you sit in your home,
when you walk on your way,
when you lie down,
and when you rise up.
Bind them as a sign upon your hand
and as a symbol above your eyes;
inscribe them upon the doorposts of your home
and on your gates.

Deuteronomy 6:4-9

V'ahavta et Adonai elohekha b'khol l'avav'kha u-v'khol nafsh'kha
u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha
ha-yom al l'avavekha. V'shinantam l'vanekha v'dibarta bam, b'shivt'kha
b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha u-v'kumekha.
U-k'shartam l'ot al yadekha v'hayu l'totafot bein einekha.
U-kh'tavtam al m'zuzot beitekha u-visharekha.

קריאת שמע

Some people may wish to pause here for a moment. Some may close their
eyes; others may place a hand over their eyes. The intention is to concen-
trate on God's oneness.
In the absence of a minyan, we add the following: אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד.

ברוך שם כבוד מלכותו לעולם ועד. Recited quietly.

ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך
ובכל מאדך: והיו הדברים האלה אשר אנכי מצוך
היום על לבבך: ושננתם לבניך ודברת בם בשבתך
בביתך ובלכתך בדרך ובשכבך ובקומך:
וקשרתם לאות על ידך והיו לטפפת בין עיניך:
וכתבתם על מזוזות ביתך ובשעריך:

דברים ו:ד-ט

covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of m
cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

GOD IS A FAITHFUL SOVEREIGN אל מלך נאמן. These words form an acronym of amen. When we recite
Sh'ma with a minyan, the leader concludes with the words Adonai eloheikhem emet, "Your God truly"
the absence of a minyan, that affirmation is not recited, we add this private affirmation at the beginni
Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional v
we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus w
whether by adding words at the beginning or the end of the Sh'ma, that our entire being is dedicated

SH'MA YISRAEL שמע ישראל. To whom are these words addressed? Certainly, we are speaking to oursel
enjoining ourselves to truly hear what our lips are saying. We may also be speaking to each other—the
tive people Israel—reminding each other that we are a people united by values, nurturing our own se
peoplehood. A moving midrash imagines these words recited by Jacob's sons, addressed to their fath
Israel, reassuring him on his deathbed that they remain true to his teachings, and that the God of Jac
will remain "their God" (Genesis Rabbah 98:3). And so, we too may be speaking to our forebears, reas
our ancestors (all the way back to Jacob!) that their legacy continues in us.

ONE אחד. The Hebrew word ehad, "one," has been variously interpreted. It can mean that God is total
fied and not made up of parts, as is the case with everything else we encounter in the universe. It can
unique, that God is different from all else we encounter. It can mean "only," that there is no other bei
divine. Mystics interpret it as meaning that God is one with the universe—or in another formulation,
throughout the universe.

PAISED BE THE NAME שם ברוך. This phrase is not part of the biblical text but was the customary resp
those assembled to hearing the name of God as part of priestly prayers in the Temple. To differentiati
the actual biblical text, it is recited silently. In the legend mentioned above, this sentence constituted
response to his children's affirmation, and so it is voiced differently.

INSCRIBE THEM UPON THE DOORPOSTS על מזוזות. The observant Jew lives a life surrounded by
Sh'ma: reciting it in the morning upon arising and at night before going to sleep, walking past its insc
on the mezuzah when entering one's home, and even adorning oneself with the words on weekday m
upon one's head and near one's heart when putting on t'fillin, phylacteries.

THE RECITATION O
SH'MA. Rabbinic lit
refers to the Sh'ma
k'riah, a reading ak
passage of the Tori
it became a medit
as well, a way to fo
God's "oneness"—
so that for some it
a moment to expe
mystical union wit
The Babylonian Ta
reports: Rabbi Jud
Prince was teachin
needed to stop, sir
hour for reciting tl
was passing, so he
his eyes for a morn
then continued te
(Berakhot 13b). In
reciting the Sh'ma
a momentary inte
Later, Rabbi Judah'

Other Gods

What is an idol? A thing, a force, a person, a group, an institution or an ideal, regarded as supreme. God alone is supreme.

—ABRAHAM JOSHUA
HESCHEL

To Love and Revere God

When one contemplates the wonders of God's creation and sees in them God's infinite wisdom, one immediately loves, praises, and craves to know God's great name, as David sang, "I thirst for the living God" (Psalm 42:3). But as one contemplates these things one is immediately struck dumb and becomes fearful, for one knows that a person is only a tiny part of the vastness of creation—humble and ignorant, standing with little understanding before the fullness of knowledge, as David lamented, "When I gaze at Your heavens, Your handiwork, what are mortals that You care for them?" (Psalm 8:4-5).

—MAIMONIDES

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI's anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days the heavens are above the earth.

Deuteronomy 11:13-21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37-41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֹאֲהַבְתֶּם אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֶרְצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירֶשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבֹהֶמְתֶּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פְּנֵי-יִפְתָּה לְבַבְכֶם וְסוֹרְתָם וְעַבְדְתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אֶפְיֵהוּ בָכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶם אֶת-דְּבַר־יְהוָה עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדֶתֶם אֹתָם אֶת-בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל-צִיצִית הַכֹּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

אמת

When there is a minyan, the leader adds:

« יְהוָה אֱלֹהֵיכֶם – אֱמֶת –

וַיֵּצֵב וְנָכוֹן וְקִים וַיִּשָּׁר וְנֶאֱמַן וְאֶהוּב וְחָבִיב וְנֶחֱמָד וְנִעִים וְנוֹרָא וְאֲדִיר וּמִתְקַן וּמִקְבֵּל וְטוֹב וְיָפָה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

IF YOU WILL HEAR AND OBEY THE MITZVOT THAT I COMMAND YOU THIS DAY, TO LOVE AND SERVE ADONAI YOUR GOD WITH ALL YOUR HEART AND ALL YOUR SOUL, THEN I WILL GRANT THE RAIN FOR YOUR LAND IN SEASON, RAIN IN AUTUMN AND RAIN IN SPRING. YOU SHALL GATHER IN YOUR GRAIN AND WINE AND OIL; I WILL PROVIDE GRASS IN YOUR FIELDS FOR YOUR CATTLE AND YOU SHALL EAT AND BE SATISFIED. TAKE CARE LEST YOUR HEART BE TEMPTED, AND YOU STRAY AND SERVE OTHER GODS AND BOW TO THEM. THEN ADONAI'S ANGER WILL FLARE UP AGAINST YOU, AND GOD WILL CLOSE UP THE SKY SO THAT THERE WILL BE NO RAIN AND THE EARTH WILL NOT YIELD ITS PRODUCE. YOU WILL QUICKLY DISAPPEAR FROM THE GOOD LAND THAT ADONAI IS GIVING YOU. THEREFORE, IMPRESS THESE WORDS OF MINE UPON YOUR HEART AND UPON YOUR SOUL. BIND THEM AS A SIGN UPON YOUR HAND AND AS A SYMBOL ABOVE YOUR EYES; TEACH THEM TO YOUR CHILDREN, BY SPEAKING OF THEM WHEN YOU SIT IN YOUR HOME, WHEN YOU WALK ON YOUR WAY, WHEN YOU LIE DOWN AND WHEN YOU RISE UP. INSCRIBE THEM UPON THE DOORPOSTS OF YOUR HOME AND ON YOUR GATES. THEN YOUR DAYS AND THE DAYS OF YOUR CHILDREN, ON THE LAND THAT ADONAI SWORE TO YOUR ANCESTORS TO GIVE THEM, WILL BE AS MANY AS THE DAYS THE HEAVENS ARE ABOVE THE EARTH.

tzitzit is a scholar's garment, expanding a comment, the word tzitzit from tzitz, worn by the and tied in t'khelet, a "holy before" (kod) "little tzitzit" to serve God much as the did; thus the commands before you of wearing all, metaph High Priest:

TRULY read the word as referring and forward word of the graph and if it were the preceding

Redemption

What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Hasidic master Avraham Mordecai of Gur (*Imrei Emet, parashat Emor*), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God. Jeremiah records God saying, "I remember the generosity of your young days, the love you exhibited when we were first engaged, walking with Me in the desert" (2:2). We can hope that our religious life will lead us back to a moment of innocence, when we feel free and in unselfconscious relation to God.

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.

In every generation God is present, God's name endures, God's throne is established, and God's sovereignty and faithfulness abide.

God's teaching is living and enduring, truthful and beloved throughout all time.

As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

► *Truly*, You are ADONAI our God and the God of our ancestors, our sovereign and our ancestors' sovereign, our redeemer and our ancestors' redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. So You are known throughout time, for there is no God but You.

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation.

You abide at the pinnacle of the universe—

Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

Truly, You were at the beginning and You will be at the end—aside from You we have no ruler who can redeem and deliver.

אַמֶּת אֱלֹהֵי עוֹלָם מְלַכְנָה, צוֹר יַעֲקֹב מִגֵּן יִשְׁעָנוּ.
« לְדוֹר וָדוֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם, וְכִסְאוֹ נָכוֹן
וּמַלְכוּתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמָת.

וְדִבְרֵי חַיִּים וְקַיָּמִים, נֶאֱמָרִים וְנִחְמָדִים,
לְעַד וּלְעוֹלָמֵי עוֹלָמִים, עַל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ]
וְעַלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל־דּוֹרוֹת
זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאוּשִׁים וְעַל הָאַחֲרוֹנִים
דִּבֶּר טוֹב וְקַיָּם לְעוֹלָם וָעֶד,
אַמֶּת וְאַמוּנָה חֶק וְלֹא יַעֲבֹר.

« אַמֶּת שְׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְאַלֵּהֵינוּ אֲבוֹתֵינוּ
[וְאַמוּנָתֵינוּ], מְלַכְנָה, מֶלֶךְ אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ],
נֶאֱלָנוּ גֹאֵל אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ], יוֹצֵרֵנוּ, צוֹר יִשׁוּעֵתָנוּ,
פּוֹדֵנוּ וּמַצִּילָנוּ מֵעוֹלָם שְׁמָה, אֵין אֱלֹהִים זוּלָתְךָ.

עֲזֹרַת אֲבוֹתֵינוּ [וְאַמוּנָתֵינוּ] אַתָּה הוּא מֵעוֹלָם,
מִגֵּן וּמוֹשִׁיעַ לְבָנֶיהֶם אַחֲרֵיהֶם בְּכָל־דּוֹר וָדוֹר.
בְּרוּם עוֹלָם מוֹשְׁבָךָ,

וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אֶרֶץ.

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ,

וְתוֹרָתְךָ וְדִבְרֶיךָ יִשִּׁים עַל לִבּוֹ.

אַמֶּת אַתָּה הוּא אֲדוֹן לְעַמֶּךָ,

וּמֶלֶךְ גִּבּוֹר לְרִיב רֵיבִים.

אַמֶּת אַתָּה הוּא רֹאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן,

וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

continued

Read forward, the text affirms what follow statements spelling implications of the each statement is p by the word *emet*, t articulating a kind creed. Read backw refers to God, who fied with truth.

The phrase is ba the words of Jerem "Adonai is true (*Ad emet*), is truly the l God, and the sover time and the work Additionally, anotl cal meaning of the *emet* is steadfastne faithfulness. In this pretation, what is a is that God will alw present for us.

TRULY THIS TEACH CONSTANT וְנִצָּיִב וְנִצָּיִב Reuven Kimelman, contemporary litui scholar, contends t the "teaching" refe to in this assertion Decalogue, which preceded the recit the Sh'ma in the ai synagogue. The rec tion of the Decalo dropped from the because the rabbis afraid that people consider only thos

mandments as obligatory, as many Christians did. In its current context, the liturgical affirmation refe constancy of the entire Torah.

HELP OF OUR ANCESTORS [וְאַמוּנָתֵינוּ] וְעֲזֹרַת אֲבוֹתֵינוּ Two contrasting theological concepts are at work i blessing. The first emphasizes the value of personal observance of Torah and mitzvot ("Blessed are th who attend to Your mitzvot . . ."); the second emphasizes communal redemption and the need for G destroy oppression, with the exodus from Egypt serving as a paradigm for all future redemptions. The non-violent, speaking of personal practice and virtue through performing acts of love and care; the st insists that God must war against evil in order to root it out. These two views echo a talmudic argum whether the future redemption will be achieved peacefully or will come through war.

אַתָּה הוּא רֹאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן TRULY, YOU WERE AT THE BEGINNING AND YOU WILL BE AT THE END similar expression, "I am the alpha and omega, the beginning and the end," is quoted three times in tlian testament. The wording of this prayer may have been deliberately polemical at the time it was w

The Violence at the Sea
The Hasidic master Shalom Shakhna taught: That which results in the good cannot take place without opposition.

Blessing of Redemption
Let us bless the source of life,
source of faith and daring,
wellspring of new song
and the courage to mend.

—MARCIA FALK

ADONAI our God, You redeemed us from Egypt
and freed us from the house of bondage.
Their firstborn You slayed, Your firstborn You redeemed,
You split the sea, You drowned the wicked,
You rescued Your beloved.
The waters engulfed their oppressors; not one of them survived.
Then they sang in praise, acclaiming God for all that had occurred.
The beloved people offered songs of thanksgiving, hymns
of praise, and blessings to the sovereign ever-living God,
who is transcendent, powerful, and awe-inspiring,
humbling the haughty, raising up the lowly,
freeing those in chains, redeeming the poor,
helping the weak, and answering God's people
when they cry out.

► Our homage is to God on high, who is ever praised.
Moses, Miriam, and the people Israel joyfully sang
this song to You:

"Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness,
revered in praise, working wonders!"

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.

► At the edge of the Sea, the rescued sang a new song of praise
to Your name; together, as one, they thanked You and
acclaimed Your sovereignty, saying:

"ADONAI will reign forever and ever."
Adonai yimlokh l'olam va-ed.

Stronghold of the people Israel,
arise and help the people Israel!
Redeem, as You promised, Judah and the people Israel.
Our redeemer is called ADONAI Tz'va'ot,
the Holy One of the people Israel.

Tzur yisrael, kumah b'ezrat yisrael,
u-f'deih khinumekha y'hudah v'yisrael.
Go-aleinu Adonai Tz'va'ot sh'mo, k'dosh yisrael.

Barukh atah ADONAI, who liberated the people Israel.

The Amidah for Festivals is found on page 306.

מִמְצָרִים גָּאֲלָתָנוּ יְהוָה אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ.
כָּל-בְּכוֹרֵיהֶם הֲרַגְתָּ וּבְכוֹרְךָ גָּאֲלָתָּ
וְיָם סוּף בָּקַעְתָּ וַיִּזְדוּ טַבַּעַת
וַיִּדְּיִים הֶעָבְרָתָּ
וַיִּכְסּוּ מֵיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נִוְתָּר.
עַל זֹאת שָׁבְחוּ אֱהוּבִים, וְרוֹמְמוֹ אֵל
וְנִתְּנוּ יָדִידִים זְמִירוֹת שִׁירֹת וְתִשְׁבָּחוֹת,
בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם.
רַם וְנִשְׂאָ, גָּדוֹל וְנוֹרָא,
מִשְׁפִּיל גְּאִים וּמַגְבִּיָּה שְׁפָלִים
מוֹצִיא אֲסִירִים וּפּוֹדֶה עַנּוּיִם
וְעוֹזֵר דָּלִים
וְעוֹנֶה לְעַמּוֹ בְּעֵת שׁוּעָם אֱלֹהֵינוּ.
« תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ הוּא וּמְבָרֵךְ.
מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:

מִי כִמְכָה בְּאֵלֶם יְהוָה, מִי כִמְכָה נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֹשֶׂה פֶלֶא.

« שִׁירָה חֲדָשָׁה שָׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

צוּר יִשְׂרָאֵל,
קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וַיִּשְׂרָאֵל.
גְּאֲלָנוּ, יְהוָה צְבָאוֹת שְׁמוֹ, קָדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.

The Amidah for Festivals is found on page 306.

from Egypt, to the personal prayers that now follow in the Amidah recommends that there be no verbal interruption at this point (19b). It is as if to say that the possibility of prayer flows out of our

MOSES, MIRIAM, PEOPLE ISRAEL. emphatic that the men and the women, people Israel at the Sea. (

WHO IS LIKE The Sh'ma by the song "Holy, holy, I now is following singing a prayer from the Sor Through the the Sh'ma, or the angels' sc common ch

ADONAI WILL Exod. 15:1.

ISRAEL IS REPEATED "Israel" is repeated times before the b'rakha of the b'rakha sizing the plea redemption of Israel.

OUR REDEEMER 47:4.

LIBERATED THE ISRAEL ISRAEL. b'rakha, in common, concluding verb in the past can properly be the redemptive have already occurred not those we stand and pray for (Bab. Talmud, Pesahim

SH'MA AND THE The Babylonian links this last b'rakha of the Recitation Sh'ma, mentioning redeeming the p

The Shabbat Morning Amidah

Prayer

Rabbi Ami taught: One's prayer is answered only if one takes one's heart into one's hands, as it is said, "Let us lift up our heart with our hands" (Lamentations 3:41).

—BABYLONIAN TALMUD

One should pray as a beggar knocking on a door and wish for a time of generosity.

—based on HAYIM IBN ATTAR

Prayer is for one's soul what nourishment is for one's body. The blessing of one's prayer lasts until the time of the next prayer, just as the strength derived from one meal lasts until another.... During the time of prayer, one cleanses the soul of all that has passed over it and prepares it for the future.

—YEHUDAH HALEVI

Songs to God not only express joy; they express pain as well. There is no greater prayer than pouring out one's heart over the distance one feels from God.

—SHALOM NOAH
BERZOVSKY

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

‏ברוך אתה ADONAI,
our God and God of 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.

With Patriarchs and Matriarchs:

‏ברוך אתה ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
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.

העמידה לשחרית לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

‏בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבָנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

With Patriarchs:

‏בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל
לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכֵרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

straight when we reach God's name, however, for we speak to God face to face (Babylonian Talmud 12a). The Talmud records disagreement about how deeply one should bow: some say that one should bend over, some that one should feel one's spine bending, and others that one should bow on one's knees (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first b'rakhah, beginning and end of the next-to-last b'rakhah, which thanks God for the gift of life (Berakhot 28b). The Talmud indicates the place to bow.

GOD OF ABRAHAM אֱלֹהֵי אַבְרָהָם. God uses this language when first addressing Moses, at the beginning of the Torah (Exodus 3:5–6). Its inclusion here at the beginning of the Amidah may remind us of the focus on God's presence that we need to sense God's presence.

REDEEMER גּוֹאֵל. Judaism's messianic impulse reminds us that the world, as broken as it seems, is ultimately perfectible; God's teachings, carried out by us, will help the world achieve such perfection. Many liberal prayerbooks use the word *ge'ullah*, "redemption," in place of "redeemer," to de-emphasize any single individual in facilitating the world's healing.

REMEMBER US זְכֵרְנוּ. This brief prayer is the first of four additions to the Amidah during the Shabbat morning service. Each of the four phrases of this short addition ends with the word *hayim* "life."

AMIDAH. literally "standing," while standing in prayer. The Amidah is the central prayer of the service, containing the first three blessings (including the Kedushah on page 161) and the rest of the Amidah silently. The Amidah concludes on page 166.

ADONAI. the name of God, literally "my Lord," used in the Amidah. It is the name of God used in the Amidah. It is the name of God used in the Amidah.

BENDING. symbolic of bowing, that our prayer is answered and also a sign of our prayer.

God of Our Ancestors

The God we know seems so much greater, so much vaster, than the God of former generations. The universe we live in is so much more known and charted; we measure distances in light years and send persons and machines coursing through space. The lenses through which we see the small as well as the vast have forever changed our way of viewing the world; the pace at which we seek and find knowledge has changed our way of learning. To say "our God and God of our ancestors" is to assert that the One of whom we speak in such an age is the same One as the God of small-town Jewish scholars and shopkeepers of a hundred years ago. This is no small admission, no small act of humbling, for such as ourselves.

—ARTHUR GREEN

Life to the Dead

A Hasidic master taught: There are parts of ourselves that have become deadened. When we pray this blessing we should ask ourselves, "What part of myself needs to be awakened? What should I be concerned with, that I have forgotten?"

With Patriarchs:

You are the sovereign who helps and saves and shields.

‏ Barukh atah ADONAI, Shield of Abraham.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[From Pesah until Sh'mini Atzeret, some add:

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.

Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

M'khalkel hayim b'hesed, m'hayeih meitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 162 with "Holy are You."

With Patriarchs and Matriarchs:

You are the sovereign who helps and guards, saves and shields.

‏ Barukh atah ADONAI, Shield of Abraham and Guardian of Sarah.

With Patriarchs and Matriarchs:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּמוֹשִׁיעַ וּמַגֵּן.
וְכֹה אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וְשָׂרָה.

With Patriarchs:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,
מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
From Sh'mini Atzeret until Pesah:

[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵל הֶרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה הַמֵּתִים.

When the Amidah is recited silently, continue on page 162 with קְדוּשָׁה.

SHIELD OF ABRAHAM. This phrase derived from Genesis 15:1 the first time we hear Abraham speak to God. There Abraham—paragon of faith—to God his fears, slavery, and insecurity—the fulfillment of God's promises. Authenticity may encompass fear of doubt as well as challenge and frustration as well as praise and joy. Some who include matriarchs at the end of this prayer conclude with this ending, so to change the wording of the core of a b'rakhah.

GUARDIAN OF SARAH. Or: "the one remembered Sarah" (Genesis 21:1). We stand here today, a fruit of God's promise to Abraham and Sarah.

SUPPORT THE FALL. After Psalm 146. For centuries, humans have defined "power" as the ability to exert over others, often in the threat of physical force. Quite different power is described as *hesed* and generosity, especially to those who are

vulnerable. The other attributes describing God in this paragraph are taken from biblical texts: Exodus 15:26 ("heal the sick"), Psalm 146:7 ("loosen the chains of the bound"), and 1 Samuel 2:6 ("brings death and life")

GIVES LIFE TO THE DEAD. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) cautioned against speculation about the specific implications of the doctrine of resurrection of the dead. They understand it to be an articulation of supreme power: God cares even for the dead. Some moderns understand that the lives of those who died before us are a part of the stream of life continuing to affect us, though we can never know precisely how.

For We Await You

Is it really true that we only await You? Rather, the prayer is a plea: Give us the wisdom to learn to await You.

—SOLOMON HAKOHEN
RABINOWITZ

Holiness

Rabbi Hama the son of Rabbi Hanina taught: What is the meaning of the verse, "Walk in the path of Adonai, your God" (Deuteronomy 13: 5)? Is it possible for a human being to behave like the Shekhinah? And hasn't the Torah also taught us, "For Adonai your God is a consuming fire" (Deuteronomy 4:24)? Rather, the verse teaches you to imitate the virtues of the Holy One—

Just as the Holy One clothes the naked, as it is written, "And Adonai, God, made garments of leather, and clothed them [Adam and Eve when they were expelled from the Garden of Eden]" (Genesis 3:21), so too are you to clothe the naked.

Just as the Holy One visits the sick, as it is written, "Adonai appeared to him in the grove of Mamre [as Abraham was recovering from his circumcision]" (Genesis 18:1), so too are you to visit the sick.

Just as the Holy One comforts the mourners, as it is written, "And it came to pass after the death of Abraham that God blessed Isaac, his son" (Genesis 25:13), so too are you to comfort the mourner.

And the Holy One buried the dead as well, as it is written "And [God] buried him [Moses] in the valley" (Deuteronomy 34:6), so too are you to bury the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described:

Each cried out to the other:

"Holy, holy, holy is ADONAI Tz'va-ot, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khoh ha-arets k'vodo.

Then in thunderous voice, rising above the chorus of *serafim*, other heavenly beings call out words of blessing:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from one generation to another, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:

"ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!"

Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness.

Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Barukh atah ADONAI*, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

We continue on the next page with the Fourth B'rakhah, "Moses rejoiced."

The Kedushah is recited only with a minyan.

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
בְּפִתּוֹב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ.

אָז בִּקּוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֶק מִשְׁמִיעִים קוֹל,
מִתְנַשְּׂאִים לְעֶמֶת שָׁרָפִים, לְעֶמֶתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמָךְ מַלְכֵנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, בִּי מַחֲפִים אֲנַחְנוּ
לָךְ. מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁפּוֹן.
תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ,
לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ תִרְאִינָה מַלְכוּתָךְ,
בְּדִבֶּר הָאֱמוּנָה בְּשִׁירֵי עֲזָךְ, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקָךְ:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וּלְנֶצַח נְצָחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, "שְׁמַח מֶשֶׁח, ישמח משה."

KEDUSHAH ancient prayer by Jewish imitators of it appears versions, of the Am contains the quotation: "holy" (Isai: is Adonai's God dwell and "Adon forever" (P liturgy suri verses vari elaborate : Shabbat ar on weekda Kedushah response, i recited onl (adapted fr Hammer)

HOLY words that the angels profound e initiated hi ing (6:3). H essential q of whic partake wh to God anc imitation c and love.

THE WHOLE FILLED WITH THE HOLY

are two contrasting themes in the Kedushah: God everywhere, and God is hidden from us. The parac religious life is that at times we feel a divine preser and at other times God's absence is terribly palpat

SERAFIM שְׁרָפִים. On the variety of angelic forms, s

PRAISED IS ADONAI'S GLORY WHEREVER GOD DWEL יהוה מִמְּקוֹמוֹ. Ezekiel heard this cry as he was bein by a wind, which transported him to preach to his Babylonia (3:12).

The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird's nest; the flowers in our neighbor's garden refresh and delight us; we notice a tree planted in another century; rain is experienced as a blessing. On Shabbat we enter this world of gentleness, of appreciation, of welcome. We join in community, not of people striving with or against one another, but of people finding each other. In giving up striving, we can move away from self-judgment, no longer bound by an accounting of failure or assertions of great success and power. We can simply "be," enjoy, "be with." On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved with our work and our responsibilities to see the holiness of everyday life. The gift of Shabbat is that all we experience, every meal, every meeting with another person, every joy can be seen as holy.

—SHALOM NOAH
BERZOVSKY

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

All continue here:

Fourth B'rakhah: The Holiness of Shabbat

Moses rejoiced in his portion,
for You called him a faithful servant.
You adorned his head with a brilliant crown
when he stood before You on Mount Sinai.
He carried down two tablets of stone,
inscribed with the instruction to observe Shabbat.

Yismaḥ moshe b'matnat ḥelko

ki eved ne-eman karata lo.

K'l'il tiferet b'rosho natata,

b'omdo l'fanekha al har sinai.

U-shnei luhot avanim horid b'yado,

v'khatuv bahem sh'mirat shabbat,

v'khen katuv b'toratekha.

And it is written in Your Torah:

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,

la-asot et ha-shabbat l'dorotam b'rit olam.

Beini u-vein b'nei yisrael ot hi l'olam,

ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,

u-vayom ha-sh'vi'i shavat vayinafash.

The following paragraph is said only when the entire Amidah is recited silently:

אתה קדוש ושמך קדוש,
וקדושים בכל יום יהללוך סלה.
ברוך אתה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:

ברוך אתה יהוה, המלך הקדוש.

All continue here:

ישמח משה במתנת חלקו,
כי עבד נאמן קראת לו.
כליל תפארת בראשו נתת,
בעמדו לפניך על הר סיני.
ושני לוחות אבנים הוריד בידו,
וכתוב בהם שמירת שבת,

וכן כתוב בתורתך:

ושמרו בני ישראל את השבת,

לעשות את השבת לדורתם ברית עולם.

ביני ובין בני ישראל אות היא לעולם,

כי ששת ימים עשה יהוה את השמים ואת הארץ,

וביום השביעי שבת וינפש.

Shabbat (Exodus Rabbah 1:28). Moses was happy that his suggestion became incorporated into the Decalogue. Medieval commentators add another interpretation: that Moses was only God's servant, appointed to communicate the law of Shabbat to Israel. Others say that Moses celebrates the giving of the Torah, which Moses was happy to receive. According to this source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah* (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the text alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited: Moses' joy stems from the fact that the descendants of the generation of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT עבד נאמן. Based on Numbers 12:7, where God tells Miriam that Moses is totally trusted (*ne-eman*) in God's house. In Deuteronomy 34:5 Moses is referred to as "God's servant." And so yet another explanation of Moses' joy is that he was happy to be a "faithful servant."

CROWN כליל. When Moses descended from the mountain, his face shone with God's glory (Exodus 34:29).

THE PEOPLE ISRAEL SHALL OBSERVE ושמרו. Exodus 31:16–17.

MOSES REJOICED משה. This paragraph is an addition to the Amidah for Shabbat morning. The words are of unknown origin but only the first line is a larger alphabet. The words are a lamed line and the word *sh'nei* [probably adduced from *luhot* ("tablets")]. The prayer is not the fragment that remains of the Amidah in the Geonic period. The *geonim* recommended it, but its authenticity is contested by the 11th century. In the north, among other things, it was added afterward by the Babylonians. What caused it to be joyful? It maintains the notion of Shabbat as a gift, suggested by the Talmud. Egypt, Moses, even slaves need a day of rest in order to live and Pharaoh

Some omit:

But, ADONAI our God, You have not given it to the nations of the world,
nor, our Sovereign, have You bestowed it on idol worshippers,
nor do the uncircumcised find rest on this day, for

With love, You have given Shabbat to the people Israel, the descendants of
Jacob, whom You have chosen. The people who sanctify the seventh day shall
feel fulfilled and shall delight in Your goodness, for You Yourself were pleased
with the seventh day and sanctified it, calling it the most beloved of days,
a symbol of the work of creation.

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion.

Fill our lives with Your goodness and gladden us with Your deliverance.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat,
that the people Israel, who make Your name holy, may find rest on this day.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu bishuatekha,
v'taheir libeinu l'ovd'kha be-emet,
v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha,
v'yanuhu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore
worship to Your sanctuary. May the prayers of the people Israel be lovingly
accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You.
Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in
mind the thought of our ancestors, as well as the Messiah, the descendant of David;
Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with
deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh:	On Pesah:	On Sukkot:
Rosh Hodesh.	Festival of Matzot.	Festival of Sukkot.

Remember us for good;

respond to us with blessing;

redeem us with life.

Show us compassion and care with words of kindness and deliverance;

have mercy on us and redeem us. Our eyes are turned to You,

for You are a compassionate and caring sovereign.

Some omit:

ולא נתתו יהוה אלהינו לגויי הארצות,
ולא הנחלתו מלכנו לעובדי פסילים,
וגם במנוחתו לא ישקנו ערלים,

כי לישראל עמך נתתו באהבה, לזרע יעקב אשר בם
בחרת. עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך,
והשביעי רצית בו וקדשתו, חמדת ימים אותו קראת,
זכר למעשה בראשית.

אלהינו ואלהי אבותינו [ואמותינו], רצה במנוחתנו,
קדשנו במצותיה ונתן חלקנו בתורתך,
שבענו מטובך, ושמחנו בישועתך,
וטהר לבנו לעבדך באמת,
והנחילנו יהוה אלהינו באהבה וברצון שבת קדשך,
וינוחו בה ישראל מקדשי שמה.
ברוך אתה יהוה, מקדש השבת.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,
והשב את העבודה לדביר ביתך,
ותפלתם באהבה תקבל ברצון,
ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, יגיע ויראה,
וירצה וישמע, ויפקד ויזכר וזכרנו ופקדוננו, וזכרון
אבותינו [ואמותינו], וזכרון משיח בן דוד עבדך, וזכרון
ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך,
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

On Sukkot:	On Pesah:	On Rosh Hodesh:
ראש החודש הזה.	חג המצות הזה.	חג הסוכות הזה.

זכרנו, יהוה אלהינו בו לטובה,

ופקדנו בו לברכה,

והושיענו בו לחיים.

ובדבר ישועה ורחמים, חוס וחננו, ורחם עלינו והושיענו,

כי אליך עינינו, כי אל מלך חנון ורחום אתה.

BUT . . . YOU HAVE
GIVEN IT TO THE NATIONS OF THE WORLD,
AND YOU HAVE BESTOWED IT ON IDOL
WORSHIPPERS, NOR DO THE UNCIRCUMCISED
FIND REST ON THIS DAY, FOR
WITH LOVE, YOU HAVE GIVEN SHAB-
BAT TO THE PEOPLE ISRAEL, THE
DESCENDANTS OF JACOB, WHOM YOU
HAVE CHOSEN. THE PEOPLE WHO
SANCTIFY THE SEVENTH DAY SHALL
FEEL FULFILLED AND SHALL DELIGHT
IN YOUR GOODNESS, FOR YOU YOUR-
SELF WERE PLEASED WITH THE SEVENTH
DAY AND SANCTIFIED IT, CALLING IT
THE MOST BELOVED OF DAYS, A
SYMBOL OF THE WORK OF CREATION.

TO YOUR SANCTUARY.
MAY THE PRAYERS OF THE PEOPLE
ISRAEL BE LOVINGLY ACCEPTED BY
YOU, AND MAY OUR SERVICE ALWAYS
BE PLEASING.

MAY THE THOUGHT OF US
RISE UP AND REACH YOU.
ATTEND TO US AND ACCEPT US;
HEAR US AND RESPOND TO US. KEEP
US IN MIND, AND KEEP IN MIND
THE THOUGHT OF OUR ANCESTORS,
AS WELL AS THE MESSIAH, THE
DESCENDANT OF DAVID; JERUSALEM,
YOUR HOLY CITY; AND ALL YOUR
PEOPLE, THE HOUSE OF ISRAEL.
RESPOND TO US WITH DELIVERANCE,
GOODNESS, COMPASSION, LOVE,
LIFE, AND PEACE, ON THIS

Gratitude

My instincts are from You,
my body was fashioned
by You,
the songs I sing reach up
to You,
and with offerings of
thanksgiving I greet You.

The air I breathe is Yours,
the light in my eyes reflects
Your glory,
my insights are formed
from Your mystery,
thoughts of You are guide-
posts of my life.

Whenever my love calls to
You, my heart finds You.
But my mind cannot con-
tain You.

And my thoughts and
conceptions can never
truly picture You,
or my errors and mistakes
ever diminish You.

—after YEHUDAH HALEVI

Thanking God

David prayed, "For all is
from You, and from Your
own hand I give to You"
(1 Chronicles 29:14).

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our
ancestors; You are the bedrock of our lives, the shield that
protects us in every generation. We thank You and sing Your
praises—for our lives that are in Your hands, for our souls that
are under Your care, for Your miracles that accompany us each
day, and for Your wonders and Your gifts that are with us each
moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending;
the one who is compassionate, whose love is unceasing. We
have always placed our hope in You.

This paragraph is recited by the congregation when the full
Amidah is repeated by the leader, by custom remaining seated
and bowing slightly.

¶ We thank You for the ability to acknowledge You. You are
our God and the God of our ancestors, the God of all flesh,
our creator, and the creator of all. We offer praise and blessing
to Your holy and great name, for granting us life and for
sustaining us. May You continue to grant us life and sus-
tenance. Gather our dispersed to Your holy courtyards, that
we may fulfill Your mitzvot and serve You wholeheartedly,
carrying out Your will. May God, the source of gratitude,
be praised.

On Hanukkah we add *Al Hanissim* on page 430.

For all these blessings may Your name be praised and exalted,
our sovereign, always and forever.

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your
name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of
You is fitting.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this paragraph
as the congregation reads the next passage.

¶ מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ
שְׂבָב־לַיּוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָב־לַעֲמַת,
עָרֵב וּבָקָר וְצִהָרִים. « הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is
repeated by the leader, by custom remaining seated and bowing slightly.

¶ מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי
אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקְיָמָנוּ, וְתַאֲסוֹף
גְּלִיּוֹתֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שְׂאֵתָהּ מוֹדִים לָךְ.
בְּרוּךְ אַל הַהוֹדָאוֹת.

On Hanukkah we add *Al Hanissim* on page 430.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּכָנוּ תִּמְיֵד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּבְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת,
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נָאָה לְהוֹדוֹת.

she-anahnu modim lakh, "we thank You for the ability to thank You." The ability to express grati-
tude is a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of
a joyful spirit of openness.

MAY YOUR NAME BE PRAISED AND EXALTED שִׁמְךָ יִתְבָּרַךְ וְיִתְרוֹמֵם. In the language of the Bible and
book, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation
and enable God's justice and compassion to be visible in the world.

AND INSCRIBE וּבְכָתוּב. This is the third of the four special insertions in the Amidah for the Ten Days

WHO RESTOR
DIVINE PRESE
שְׂכִינָתוֹ לְצִיּוֹן
In the Land c
the 1st miller
blessing end
words בְּרִיאתָ
נִבְרָא (she-ot
b'yirah na-av
alone shall w
in awe." The
return to Zio
of a religious
attained.

YOUR DIVINE
שְׂכִינָתוֹ. The l
shekhinah ha
for centuries
God's immar
presence of C
felt in the wc
shekhinah is
feminine. Ac
Jewish mystic
has tended to
the Divine Pr
female.

WE THANK D
congregation
second versio
the b'rakhah
gratitude, we
the ancient r
recited by th
tion individu
the leader ch
official praye
Talmud, Sotz
this way, the
the congrega
taneously off
giving to Go
idea expresse
congregator
modim anah

Be Like the Students of Aaron

Hillel would teach: "Be like the students of Aaron: loving peace and pursuing peace, loving every living being and drawing them near to the Torah." What would Aaron do? When two people were fighting with each other, he would go and sit near the first and say, "My child, you should only know how disturbed and embarrassed your friend is about having offended you," and thus his anger would be quieted. Then Aaron would go to the second one, sit next to him and say, "My child, I've just spoken with your friend and you should realize how disturbed and embarrassed he is about having offended you." And Aaron would sit with him until his anger had dissipated. When the two met, they would hug each other and kiss. That is why it is written that when Aaron died, the entire house of Israel mourned for thirty days (Numbers 20:29), but when Moses died it does not say the whole house of Israel mourned.

—AVOT D'RABBI NATAN

Peace

Hezekiah said in the name of Hori: Great is peace, for regarding all the journeys of the Israelites in the desert it is written that they journeyed in contention and encamped with contention. But when they came to Mount Sinai they encamped as one, as it is written, "And Israel encamped there" (Exodus 19:1). The Torah does not say "the children of Israel" but rather "Israel," to teach you that there were no differences but they came there as one. The Holy One then said: "This is the hour that I can give the Torah to My children."

—LEVITICUS RABBAH

Seventh B'rakhah: Prayer for Peace

During the silent Amidah, continue with "Grant peace" below.
During the repetition of the Amidah, the leader recites the Priestly Blessing.

Our God and God of our ancestors,
bless us with the threefold blessing of the Torah
written by Moses Your servant,
recited by Aaron and his descendants, the *kohanim*,
the consecrated priests of Your people:

May ADONAI bless and protect you.
So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance shine upon you
and may ADONAI bestow kindness upon you.
So may it be God's will. Ken y'hi ratzon.

May ADONAI's countenance be lifted toward you
and may ADONAI grant you peace.
So may it be God's will. Ken y'hi ratzon.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, ADONAI our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

Sim shalom ba-olam, tovah u-v'rakhah, hen va-hesed v'rahmim aleinu v'al kol yisrael amekha. Bar'kheinu avinu kulanu k'ehad b'or panekha, ki v'or panekha natata lanu, Adonai eloheinu, torat hayim v'ahavat hesed, u-tzedakah u-v'rakhah v'rahmim v'hayim v'shalom. V'tov b'einekha l'avarekhet am'kha yisrael, b'khol eit u-v'khol sha-ah bishlomemkha.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:
May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

During the silent Amidah, continue with שִׁלּוֹם below.
During the repetition of the Amidah, the leader recites Birkat Kohanim.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
בְּרַכְּנוּ בִּבְרָכָה הַמְּשַׁלֶּשֶׁת
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ
הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, בְּהַגִּים, עִם קְדוּשָׁה, פְּאֻמוֹר:
יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנָּה.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לָךְ שְׁלוֹם.
פֶּן יִהְיֶה רָצוֹן.
פֶּן יִהְיֶה רָצוֹן.
פֶּן יִהְיֶה רָצוֹן.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה,
חַן וְחֶסֶד וּרְחֻמִּים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
בְּרַכְּנוּ אֲבִינוּ בְּלֶנֶה בְּאֶחָד בָּאוֹר פָּנֶיךָ,
כִּי בָאוֹר פָּנֶיךָ נִתְּנָה לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וְצִדְקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמֶּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שַׁעַר בְּשִׁלּוֹמָה.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:

בְּסֻפֵּר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִיָּסָה טוֹבָה,
נִזְכָּר וְנִפְתָּח לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

blessing, Shalom Rav, is recited in the Amidah on most afternoons and evening. In the words of the midrash, "Great is peace, for all prayers cor a plea for peace" (Leviticus Rabbah 9:9).

TO THE WORLD בְּעוֹלָם. In accord with the text of the 10th-century pray Saadia Gaon, Conservative Movement prayerbooks insert this word (l to emphasize that Jewish prayers for peace are universalistic and enco entire world.

MAY ADONAI BLES PROTECT YOU זוה ויְשַׁמְרֶךָ. Numbers This biblical blessi known as Birkat K (the Priestly Bless prescribed in the be recited by Aar descendants, the (priests). Mishna (5:1) reports that after the morning was recited, the p in the Temple cor with the Priestly f On Shabbat an ac blessing was adde kohanim who beg service in the Ten week: "May the o dwells in this hou love, unity, and p dwell among you nian Talmud, Ber

GRANT PEACE לֹם The wording of tl graph is related d to the Priestly Ble both in its menti blessings of peac its reference to t God's countenan the Sim Shalom l is traditionally re all services at wh Priestly Blessing c when the Amidah in the Land of Isr alternative versio

In This Stillness

In this expanse
of quiet, stillness,
I reach out and reach in,
seeking myself
and seeking You.
I am grateful
for the breath of life,
the unending miracles
of Your creation.

How may I best sustain
the light in this world?
How may I heal
my wounded heart,
soften and salve the pain
which is too often
my companion?

I beseech You to protect
and guard me,
I and my household,
all my loved ones,
the children of Israel,
all of Your children
everywhere.
Grant us life, health,
sustenance, peace.

May this Shabbat offer
sweet blessings,
and may it be a foretaste
of the week to come.

—MALKA ALIZA
BAT LEIBA

The silent recitation of the Amidah concludes with a personal prayer
or one of the following:

א

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me;
nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,
act for the sake of Your holiness, act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be
acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to
all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Grant me the liberating joy of Shabbat, the ability to truly taste
its delights. May my heart not be weighed down by sorrow on
this holy Shabbat. Fill the soul of Your servant with gladness—
for to You, ADONAI, I offer my entire being. Help me to increase
the joys of Shabbat and to extend its joyful spirit to the other six
days of the week. Show me the path of life, that I may be filled
with the joy of being in Your presence, the delight of being close
to You forever.

May the words of my mouth and the meditations of my heart be
acceptable to You, ADONAI, my rock and my redeemer.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

May the one who creates peace on high bring peace to us and to
all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi lfanekha Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

*When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,*

The silent recitation of the Amidah concludes with a personal prayer
or one of the following:

א

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי
נפשי תדם, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי. וכל-החושבים עלי רעה,
מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמה
עשה למען ימינה, עשה למען קדשתה, עשה למען
תורתך. למען יחלצון ידיך, הושיעה ימינה וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עשה שלום במרומי, הוא יעשה שלום עלינו
ועל כל-ישראל [ועל כל-יושבי תבל], ואמרו אמן.

ב

זבני לשמחה וחרות של שבת, לטעם טעם ענג שבת
באמת. זבני שלא יעלה על לבי עצבות ביום שבת
קדש. שמח נפש משרתך, כי אליך אדני נפשי אשא.
עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של
שבת לששת ימי החול. תודיעני ארח חיים, שבע
שמחות את-פניך, נעימות בימינה נצח.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

*Some have the custom of taking three steps backward and bowing
at the conclusion of the Amidah, as if exiting the court of a sovereign.*

עשה שלום במרומי, הוא יעשה שלום עלינו
ועל כל-ישראל [ועל כל-יושבי תבל], ואמרו אמן.

*When the Amidah is to be repeated aloud, we turn back to page 159.
On Shabbat Hol Ha-mo-ed, Shabbat Rosh Hodesh, and Hanukkah,
we continue with Hallel on page 316.*

MY GOD
voiced in
Talmud's
Amidah
nied by a
(Berakho
that is pri
ferred by t
Talmud (I
an exam
sonal pra
to Mar so
century).

MAY THE
Psalm 19:
(3rd cent
Israel) rec
the Amid
this verse
Land of Is
4:4).

GRANT
of Nahma
(Ukraine,
lated by Ji

Tilling the Soil

Why did Moses ask that his "teaching drip down like rain" (Deuteronomy 32:2)? A Hasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

As we conclude our Shaḥarit service and turn to the public reading of the Torah, we hope that our prayers have done just that: tilled and plowed our consciousness, loosening our hearts and minds, so that the words of Torah might drip down deep within, nourishing the seeds our prayers have planted. As Louis Finkelstein once noted, "Our love for the Torah is only in part rationalistic; in the main, we need not be ashamed to confess it, it is emotional, intuitive and mystic." Prayer prepares us for the words of Torah to penetrate deep within us.

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל- [לְעֵלָא לְעֵלָא מִכָּל-
[on Shabbat Shuvah we substitute:
בְּרַכְתָּא וְשִׁירָתָא וְתַשְׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל-יִשְׂרָאֵל קֳדָם אַבּוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יּוֹשְׁבֵי תֵבֵל],
וְאָמְרוּ אָמֵן.

KADDISH SH
service that
Amidah is b
close with K
the complet
called becat
to the word
recited at o
the service,
asking God
prayers: "Ma
and pleas of
accepted by
in heaven." I
ment of Kac
marks the e
ing Shaḥarit
liturgy now
the Torah se
In a form:
introduced
by b'rakhot
reading of tl
the haftarah
study, not p
ancient rab
quintessenti
the Amidah
now comple

THE TORAH SERVICE
 התורה. Opening the Torah in a ceremony through the congregation, with reading aloud from all symbolic moments of Jewish presence and will of God, will be especially felt. It is the opening of the ark, the ark of heaven itself is opened.
 Since there is no physical representation of God in the Torah has come to us, the most significant moment is the presence of God's representation of God's call to us. Taking out the Torah to be seen as a manifestation of divine sovereignty it has taken on the form of a royal procession. Thus the Torah is adorned with a crown and is kissed as it passes through the congregation, as was the king for kissing the hem of his garments. Additionally, the Torah is dressed with accoutrements of a High Priest, including a sash and bells (originally used to warn the people of the king's approach).

*The Zohar's
Introduction to
B'rikh Sh'meih*

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one's mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: "And when he [Ezra] opened it, all the people stood up," and also "And the ears of all the people were attentive to the Torah scroll" (Nehemiah 8:5 and 8:3). Rabbi Shimon said: "When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: 'Ruler of the universe, praised be Your name and Your sovereignty ...'"

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

► It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. *Amen.*

► Beih ana raheitz,
v'lishmeih kadisha yakira ana eimar tushb'han.
Y'heih ra-ava kodamakh d'tiftah libi b'oraita,
v'tashlim mishalin d'libi v'liba d'khol amakh yisrael,
l'tav u-l'hayin v'lishlam. Amen.

ברוך שמה דמרא עלמא,
ברוך בתרך ואתרך.

יהא רעותך עם עמך ישראל לעלם,
ופרקן ימינך אחזי לעמך בבית מקדשך,
ולאמטויי לנא משוב נהורך,
ולקבל צלותנא ברחמין.

יהא רעוא קדמך דתוריק לן חיינ בטיבותא,
ולחוי אנא פקידא בגו צדיקאי,
למרחם עלי ולמנטר יתי וית פלדי לי ודי לעמך ישראל.
אנת הוא זן לכלא, ומפרנס לכלא.
אנת הוא שליט על כלא.

אנת הוא דשליט על מלכיא, ומלכותא דילך היא.

אנא עבדא דקדשא בריך הוא,
דסגידנא קמה, ומקמי דיקר אורייתא בכל-עדן ועדן.
לא על אנש רחיצנא, ולא על בר אלהין סמיכנא,
אלא באלהא דשמאי, דהוא אלהא קשוט,
ואורייתא קשוט, וגביאיה קשוט,
ומסנא למעבד טבון וקשוט.

« ביה אנא רחץ
ולשמה קדישא יקירא אנא אמר תשבחון.
יהא רעוא קדמך דתפתח לפי באורייתא,
ותשלים משאלין דלבי, ולבא דכל-עמך ישראל,
לטב ולחיינ ולשלם. אמן.

PRAISED BE Y
ברוך שמה. Th
Luria (1534–1
recommende
prayer be reci
the open ark.
in printed edi
Zohar (II:206
passage that
left-hand colt
facing page st
introduction,
found in earli
scripts. One r
attributes it t
of Moses Na
(1194–1270, S
Although its
is disputed, it
cherished by

Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation.
The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one.
Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Our God is one; great is our sovereign; holy is God's name.
Ehad eloheinu, gadol adoneinu, kadosh sh'mo.

Leader, facing the ark:

Join me in glorifying ADONAI; let us together acclaim God's name.

The Torah is carried in a circuit around the congregation.

Yours, ADONAI, is the greatness, the strength, the glory,
the triumph, and the splendor—for everything in heaven
and on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.
Exalt ADONAI, our God; bow down before God, the Holy One.
Exalt ADONAI, our God, and bow down at God's holy mountain,
for ADONAI our God is holy.

L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod, ki khol
ba-shamayim uva-arets. L'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.
Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.
Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho, ki kadosh Adonai eloheinu.

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

May the one who is the source of compassion recall the covenant with our ancestors
and have compassion on this people borne by God. May the Divine rescue us in
difficult times, remove the impulse to commit evil from those who bear it, and grant us
enduring relief. May our requests be met with favor, deliverance, and compassion.

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You, and let us say: Amen.
Let us all declare the greatness of God and give honor to the Torah as [the first
to be called to the Torah] comes forward. Praised is God, who gave Torah to the
people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day.
V'attem ha-d'veikim badonai eloheikhem hayim kul'khem hayom.

We remove the Torah scroll from the ark and the leader faces the congregation.
The following two lines are recited by the leader and we then repeat them:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.
אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

Leader, facing the ark:

וְגִדְלוֹ לַיהוָה אֱתִי, וְנִרְוֹמָמָה שְׁמוֹ יַחְדָּו.

The Torah is carried in a circuit around the congregation.

לְךָ יְהוָה הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְהוָה הַמְּמֻלָּכָה וְהַמְתַּנְשָׂא
לְכָל לְרֹאשׁ. רוֹמָמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהָדָם רַגְלָיו
קָדוֹשׁ הוּא. רוֹמָמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לְהָר קָדְשׁוֹ,
כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Torah is placed on the reading table.

אֲב הַרְחַמִּים, הוּא יְרַחֵם עִם עַמּוּסִים, וְיִזְכֹּר בְּרִית אֲבוֹתָנוּ,
וְיִצִּיל נַפְשׁוֹתֵינוּ מִן הַשְׁעוֹת הָרָעוֹת, וְיַגְעֵר בְּיָצָר הָרָע מִן
הַנְּשׂוֹאִים, וְיַחֲוֹן אוֹתָנוּ לְפָלִיטָת עוֹלָמִים, וְיִמְלֵא
מִשְׁאֲלוֹתֵינוּ בְּמַדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְיַעֲזֹר וְיִגֹּן וְיִוָּשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן.
הַכֹּל הָבּוֹ גָּדֹל לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה.
(כֹּהֵן קָרָב, יַעֲמֵד _____ בֵּין _____ הַכֹּהֵן.)
(בַּת כֹּהֵן קָרָב, תַּעֲמֵד _____ בֵּת _____ הַכֹּהֵן.)
(יַעֲמֵד _____ בֵּין _____ רֹאשׁוֹן.)
(תַּעֲמֵד _____ בֵּת _____ רֹאשׁוֹנָה.)
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדֹּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כָּלְכֶם הַיּוֹם.

day, Yemenite Jews called to the Torah read their own *aliyah*.) The ancient rabbis instituted a practice of calling a *kohen* for the first *aliyah* and a *levi* for the second, in order to mitigate arguments about who should receive the opening honors. Some congregations retain this practice; others call congregants to *aliyot* with regard to status. It has become customary that each person called to the Torah uses either the corner of the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kisses the corner or binder, reciting the *b'rakhah* while holding the wooden handles of the Torah rollers. When the reading is completed, this gesture is repeated.

YOU WHO CLING TO THE TORAH. Deuteronomy 4:4. From Moses' speech to Israel in the wilderness. The text here, the verse is an assertion that it is through Torah that the fullness of life can be achieved.

ACCLAIM גִּדְלוֹ. This verse, asking the congregation to acclaim Adonai, and the following verses, which form the oldest section of the Torah service, avoid any iconoclastic representations of God. The Torah represents concrete symbols of God's presence on earth. In the Torah, we are bowing before God's presence among us. In the Torah procession, with verses that bow before

YOURS, ADONAI. 1 Chronicles 29 verses are present of David's last address to the people Israel.

ALIYOT. A person called to the Torah is an *aliyah*, one who is "called up" to the Torah. In the Middle Ages, the reading table was a raised platform. It is an honor to be called to the Torah, to participate in the blessings of the Torah. During the era, each person called to the Torah would be assigned a passage from the scroll. The person called to the Torah recites the *b'rakhah* while the Torah is being read. The designated reader

Alternative Prayer for Our Country

Our God and God of our ancestors, grant to our country the will and wherewithal to fulfill its calling to justice, liberty, and equality.

May each of us fulfill our responsibilities of citizenship with care, generosity, and gratitude, ever conscious of the extraordinary blessing of freedom, ever mindful of our duties to one another. Bless those who volunteer to labor on behalf of us all; may they find the strength and courage to complete their tasks and fulfill their dreams.

May our judges, elected leaders, and all who hold public office exercise their responsibilities with wisdom, fairness, and justice for all. Fill them with love and kindness, and bless them that they may walk with integrity on the paths of peace and righteousness.

Creator and protector of all, watch over our armed forces and all those entrusted with our safety, as they daily put their lives at risk to protect us and our freedoms. Be with them in times of danger; give them courage to act with honor and dignity, as well as insight to do what is right in Your eyes.

Fill us all with the gifts of love and courage, that we may create a world that reflects Your glory. May we each respond to the charge of Your prophet, "For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God" (Micah 6:8). May the one who brings peace on high bring peace and prosperity to our world and keep us in safety. And let us say: *Amen*.

A Prayer for the Renewal of Creation

Master of the universe, in whose hand is the breath of all life and the soul of every person, grant us the gift of Shabbat, a day of rest from all our labors. With all of our senses may we perceive the glory of Your works. Fill us with Your goodness, that we may attest to Your great deeds. Strengthen us to become Your faithful partners, preserving the world for the sake of future generations. ► ADONAI our God and God of our ancestors, may it be Your will to renew Your blessing of the world in our day, as You have done from the beginning of time.

A Prayer for Our Country

Our God and God of our ancestors, with mercy accept our prayer on behalf of our country and its government. Pour out Your blessing upon this land, upon its inhabitants, upon its leaders, its judges, officers, and officials, who faithfully devote themselves to the needs of the public. Help them understand the rules of justice You have decreed, so that peace and security, happiness and freedom, will never depart from our land.

ADONAI, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. Plant love and companionship, peace and friendship, among the many peoples and faiths who dwell in our nation. Grant us the knowledge to judge justly, the wisdom to act with compassion, and the understanding and courage to root out poverty from our land.

May it be Your will that our land be a blessing to all who dwell on earth, and may You cause all peoples to dwell in friendship and freedom. Speedily fulfill the vision of Your prophets: "Nation shall not lift up sword against nation, neither shall they learn war anymore." "For all of them, from the least of them to the greatest, shall know Me." And let us say: *Amen*.

תפלה לשלום הארץ

רבנו של עולם, אשר בידך נפש כל-חי ורוח כל-בשר איש, הנחילנו שבת מנוחה, יום לשבות בו מכל מלאכה. בכל-תחושה, נפיר ונדע את-הוד יצירתך. שבענו מטובך שנהיה עדים לגדל מעשיך. חזקנו להיות עמך שותפים נאמנים, לשמור על עולמך בעבור הדורות הבאים. יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו ואמותינו, שתברך את-עולמך בימינו בימי קדם.

תפלה לשלום המדינה

אלהינו ואלהי אבותינו ואמותינו, קבל נא ברחמים את-תפלתנו בעד ארצנו וממשלתה. הרק את-ברכתך על הארץ הזאת, על תושביה, על ראשה, שופטיה, ופקידיה העוסקים בצרכי צבור באמונה. הבינם משפטי צדקך למען לא יסורו מארצנו שלום ושלום, אשר וחספ כל-הימים.

אנא יהוה, אלהי הרוחות לכל-בשר, שלח רוחך על כל-תושבי ארצנו. עקר מלגנו שנאה ואיבה, קנאה ותחרות, וטע בין בני האמות והאמונות השונות השוכנים בה אהבה ואחווה, שלום ורעות. פי עד צדק ישוב משפט בבתי דיננו, וחסנו מאתך דעה לשפט בצדק ובבינה, לפעל בחסד וברחמים, בשכל טוב ובאמץ לב, לעקור עניות מארצנו.

ובכן יהי רצון מלפניך שתהי ארצנו ברכה לכל-יושבי תבל, ותשרה ביניהם רעות וחרות, וקיים במהרה חזון נביאיך: לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה. ונאמר: כי כולם ידעו אותי למקטנם ועד גדולם. ונאמר אמן.

Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to peace and justice. The prayer ends with two prophetic verses: Isaiah 2:4 ("Nation shall not lift up sword against nation, neither shall they learn war anymore.") and Micah 6:8 ("For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God").

PRAYER FOR THE RENEWAL OF CREATION. about our environment are as much a part of our consciousness issues that we raised in this prayer service. This prayer by Daniel Nevi expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to peace and justice. The prayer ends with two prophetic verses: Isaiah 2:4 ("Nation shall not lift up sword against nation, neither shall they learn war anymore.") and Micah 6:8 ("For what does Adonai demand of You—but to act justly, to love kindness, and to walk humbly with Your God").

PRAYER FOR OUR COUNTRY. It has been customary since medieval times in the liturgy for the welfare of the country and its government. Secure government were seen as a prerequisite for the safety of the Jewish community, and a warrant for surveillance was found in Jewish instruction to "seek the welfare to which I have and pray to act on behalf; for in it you shall prosper. Early versions of the prayer referred to God as one who gives to kings" and to the anxiety that as a beleaguered The text here is a prayer composed in 1920s by Professor Ginzberg, which what had formed "A Prayer for the Renewal of Creation" into "A Prayer for Our Country" its people, the authority in a

*A Prayer for the
State of Israel*

רבונו של עולם, קבל
נא ברחמים וברחון
את תפלותינו בעד
מדינת ישראל.

Sovereign of the universe,
accept in lovingkindness
and with favor our prayers
for the State of Israel, her
government, and all who
dwell within her boundar-
ies and under her authority.
Open our eyes and our
hearts to the wonder of
Israel, and strengthen our
faith in Your power to
work redemption in every
human soul. Grant us also
the fortitude to keep ever
before us those ideals upon
which the State of Israel
was founded. Grant cour-
age, wisdom, and strength
to those entrusted with
guiding Israel's destiny
to do Your will. Be with
those on whose shoulders
Israel's safety depends and
defend them from all harm.
Spread over Israel and all
the world Your shelter of
peace, and may the vision
of Your prophet soon be
fulfilled: "Nation shall not
lift up sword against nation,
neither shall they learn war
anymore" (Isaiah 2:4).

לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה.

A Prayer for the State of Israel

Avinu she-ba-shamayim, stronghold and redeemer of the
people Israel: Bless the State of Israel, [that it may be] the
beginning of our redemption. Shield it with Your love; spread
over it the shelter of Your peace. Guide its leaders and advi-
sors with Your light and Your truth. Help them with Your
good counsel. Strengthen the hands of those who defend our
holy land. Deliver them; crown their efforts with triumph.
Bless the land with peace and its inhabitants with lasting joy.
And let us say: *Amen*.

A Prayer for Peace

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

*Then nation will not threaten nation,
and the human family will not again know war.*

For all who live on earth shall realize
we have not come into being to hate or to destroy.
We have come into being to praise, to labor, and to love.

*Compassionate God, bless the leaders of all nations
with the power of compassion.*

Fulfill the promise conveyed in Scripture:

I will bring peace to the land,
and you shall lie down and no one shall terrify you.

*I will rid the land of vicious beasts
and it shall not be ravaged by war.*

Let justice and righteousness flow like a mighty stream.
Let God's peace fill the earth as the waters fill the sea.
And let us say: *Amen*.

תפלה לשלום מדינת ישראל

אבינו שבשמים, צור ישראל וגואלו, ברח אֶת-מְדִינַת
יִשְׂרָאֵל [שְׁתֵּהא] רִאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ. הֲגֵן עָלֶיהָ
בְּאַבְרַת חֶסֶדְךָ וּפְרֵשׁ עָלֶיהָ סֶפֶת שְׁלוֹמָהּ, וּשְׁלַח אוֹרְךָ
וְאַמְתָּךְ לְרִאשֵׁי שְׂרָיָהּ וְיוֹעֲצֶיהָ, וְתַקֵּנָם בְּעֶצֶה טוֹבָה
מְלֻכָּנֶיהָ. חֲזֹק אֶת-יְדֵי מְגִי אֶרֶץ קְדֻשָּׁנוּ, וְהַנְחִילֵם
אֱלֹהֵינוּ יְשׁוּעָה, וְעֲטַרְתָּ נִצְחוֹן תַּעֲטָרֵם. וְנָתַתָּ שְׁלוֹם
בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֶיהָ, וְנֹאמַר: אָמֵן.

תפלה לשלום

יְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוּתֵינוּ,
שֶׁתִּבְטֹל מִלְחָמוֹת וּשְׁפִיכוֹת דָּמִים מִן הָעוֹלָם
וְתִשְׁכֵּן שְׁלוֹם בְּעוֹלָם,
וְלֹא יֵשָׂא גוֹי אֶל גּוֹי חָרֵב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

יִפְּרִי וְיִדְעוּ כָּל-יֹשְׁבֵי תֵבֶל
שֶׁלֹּא בָּאנוּ לְעוֹלָם בְּשָׂבִיל רִיב וּמִחֻלָּקָה,
וְלֹא בְּשָׂבִיל שִׁנְאָה וְקִנְאָה וְקִנְתוּר וּשְׁפִיכוֹת דָּמִים.
רַק בָּאנוּ לְעוֹלָם בְּדִי לְהַפִּיר אוֹתָהּ, תִּתְּפֹרֵךְ לְנִצָּחַ.

וּבְכֵן תִּרְחַם עָלֵינוּ וּקְיָם בָּנוּ מִקְרָא שְׁפָתוֹב:
וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ וּשְׁכַבְתֶּם וְאִין מַחְרִיָּה,
וְהִשְׁבַּתִּי חַיָּה רְעָה מִן הָאֶרֶץ וְחָרֵב לֹא תַעֲבֹר בְּאֶרְצְכֶם.
וַיִּגַּל בְּמִים מִשְׁפָּט, וַיִּדְּקָה בְּנַחַל אֵיתָן.
כִּי מִלֵּאָה הָאֶרֶץ דָּעָה אֶת-יְיָוָה בְּמִים לִים מְכֻסִּים.

PRAYER FOR THE
ISRAEL. Upon
pendence in 1
prayers were
for the well-b
new state. Th
composed by
rabbis and wa
edited by the
S.Y. Agnon.

THAT IT MAY
This Hebrew
added by the
of England, Ir
bovits, turnir
"the beginnir
demption" ir
sion of hope,
statement of

A PRAYER FO
Rabbi Natha
a student of
master Nahm
(1772-1810, l
recorded thi
version here
adapted and
Jules Harlow

NATION WILL
Is. לא ישא גוי

I WILL BRINC
שלום. Levitic

LET JUSTICE
TEOUSNESS I
משפט. Amo

FILL THE EAI
הארץ. Isaiah

After reading the Torah,
we recite the line "joyous
are they who dwell in Your
house," inviting us to ponder
what truly makes God—and
us—feel at home.

Dreaming of Home

We want so much to be in
that place
where we are respected
and cherished,
protected, acknowledged,
nurtured, encouraged,
heard.

And seen, seen
in all our loveliness,
in all our fragile strength.

And safe, safe in all our
trembling
vulnerability. Where we
are known
and safe, safe and known—
is it possible?

—MERLE FELD

ASHREI

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

*One generation praises Your works to the next,
telling of Your mighty deeds.*

I would speak of Your majestic glory
and of Your wondrous acts.

*Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.*

They recount Your great goodness,
and sing of Your righteousness.

*ADONAI is merciful and compassionate,
patient, and abounding in love.*

ADONAI is good to all, and God's mercy embraces
all of creation.

*All of creation acknowledges You,
and the faithful bless You.*

continued

Ashrei yosh'vei veitekha, od y'hal'lukha selah.
Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T'hilah l'david.
Aromim-kha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.
B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.
Gadol Adonai u-m'hulal me'od, v'ligdulato ein heiker.
Dor l'dor y'shabah ma-asekha, u-g'vurotekha yagidu.
Hadar k'vod hodekha, v'divrei niflotekha asihah.
Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.
Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.
Hanun v'rahum Adonai, erekh apayim u-g'dol hased.
Tov Adonai lakol, v'rahmav al kol ma-asav.
Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֶלָה.
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו.

תהלה לדוד

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרַתְךָ יִגִּידוּ.
הַדָּר כְּבוֹד הַדּוֹדָה, וְדַבְּרִי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֲזוֹז נִזְרָאוֹתֶיךָ יֵאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִבְיְעוּ, וְצִדְקָתְךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפִּים וּגְדֻלַּחֲסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ, וְחֲסִידֶיךָ יִבְרַכּוּךָ.

continued

ASHREI. Acc
Eleazar (3rd
of Israel) sp
name of his
the daily rec
Psalm 145 o
to eternity.
Talmud exp
an alphabet
(although it
letter, *nun*) i
ly encompa
of praises of
it contains a
proprieate de
thankfulness
are to appro
open Your h
all the living
ment" (Bera
An additi
for its freque
liturgy is tha
expresses a c
faithfulness.
faithfulness i

psalm then describes that God faithfully cares f
voted to God. The two themes are interwoven i
psalm, which then concludes with a final asserti
only "I" but "all that is mortal" will praise God. I
sion of a covenantal relationship, in which God
respond to each other, that makes Ashrei both :
introduction to prayer (as it is in Minḥah), and :
conclusion to prayer (as it is in the weekday Sha
Here, it serves in both of those roles: concluding
the Torah service, and simultaneously introduci
synagogue use, two verses were added to the be
Psalm 145, both of which begin with the word a:
(Psalms 84:5 and 144:15), and it was these additi
that gave the name "Ashrei" to this prayer. The f
which speaks of those who "dwell in Your house
appropriate in the context of synagogue prayer.
the end, the verse "we shall praise Adonai now a
was appended from Psalm 115:18.

God's Mystery

I called to You to reveal the
mysteries
never hidden from You,
instead, I uncovered the
deep within me
and did not depart empty-
handed
for in the songs I sang to
You, I saw
a vision of a ladder.
I offer thanks for Your
wonders
though I do not under-
stand them
but I will not forget what
You whispered to me
as my heart dreamed its
dream.

—SOLOMON IBN GABRIOL

They speak of the glory of Your sovereignty
and tell of Your might,

*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal;

Your dominion endures in every generation.

*ADONAI supports all who falter,
and lifts up all who are bent down.*

The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.

L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.

Somekh Adonai l'khol ha-noflim, v'zokef l'khol ha-k'fufim.

Einei khol elekha y'sabeiru, v'atah noten lahem et okhlam b'ito.

Potei-ah et yadekha, u-masbia l'khol hai ratzon.

Tzadik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.

Karov Adonai l'khol korav, l'khol asher yikra-u hu ve-emet.

R'tzon y'rei-av ya-aseh, v'et shavatam yishma v'yoshi-eim.

Shomer Adonai et kol ohavav, v'et kol ha-r'sha-im yashmid.

► T'hilat Adonai y'daber pi,

vi-vareikh kol basar shem kodsho l'olam va-ed.

Psalim 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרָתְךָ יְדַבְּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרָתוֹ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתְךָ מַלְכוּת פֶּלֶאֱלִיּוֹת, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוֹמֵךְ יֵהוּה לְכָל־הַנִּפְלִיּוֹת, וְזוֹכֵף לְכָל־הַכּוֹפְּוֹת.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁפִּיעַ לְכָל־חַי רָצוֹן.

צַדִּיק יֵהוּה בְּכָל־דִּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.
קָרוֹב יֵהוּה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רָצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יֵהוּה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
« תְּהַלֵּל יֵהוּה יְדַבֵּר־פִּי,

וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאַנְחֵנוּ נִבְרַךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

God's Voice

What would it mean for us to hear God's voice?

The Bible offers two different scenes of revelation. The people Israel hear God's voice on Sinai amidst thunder and lightning (Exodus 19). Yet, pointedly, Elijah, the only prophet (other than Moses) who also experiences a revelation at Sinai, comes to understand that God is not in the thunder and lightning, but in the "still small voice"—or, as in the current Jewish Publication Society translation, "a soft murmuring sound," or perhaps as an alternate translation would have it, in "the thin sound of silence" (1 Kings 19:12)—the profusion of translations indicating in themselves the plurality of ways we each may hear what impels us from within, or without.

The voice we hear may come to us as a surprise—in moments of distress, at times when we are still and alone, when we are on a journey. Or we may hear the voice when we have engaged in extensive preparations, meditating, thinking, praying, or fasting. We may hardly hear it, yet it can be shattering, thunderous—sending us on our way, impelling us, allowing us to see clearly what we had not seen before at all.

Returning the Torah

We rise as the ark is opened.

Leader:

Celebrate the name of ADONAI; God's name alone is exalted.

Congregation:

God's glory encompasses heaven and earth; God extols the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al eretz v'shamayim, va-yareh keren l'amo, t'hilah l'khol hasidav, livnei yisrael am k'rovo. Hal'luyah!

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.

Acclaim ADONAI, with the honor due God's name; bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;

God, glorious, thunders—ADONAI, over the great sea.

The voice of ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars. ADONAI shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve and strips forests bare, and in God's sanctuary all acknowledge the glory of God.

ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God's people; ADONAI will bless them with peace.

Mizmor l'david.

Havu ladonai b'nei eilim, havu ladonai kavod va-oz.

Havu ladonai k'vod sh'mo, hishtahavu ladonai b'hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.

Kol Adonai ba-ko-ah, kol Adonai be-hadar, kol Adonai shover arazim, va-y'shabeir Adonai et arzei ha-l'vanon. Va-yarkidem k'mo eigel, l'vanon v'siryon k'mo ven re'eimim. Kol Adonai hotzev lahavot esh, kol Adonai yahil midbar, yahil Adonai midbar kadesh. Kol Adonai y'holel ayalot.

Va-yehesof y'arot u-v'heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-yeishev Adonai melekh l'olam.

הכנסת התורה

We rise as the ark is opened.

Leader:

יהללו את-שם יהוה כי נשגב שמו לבדו.

Congregation:

הודו על ארץ ושמים. וירם קרן לעמו, תהלה לכל-חסידי, לבני ישראל עם קרבו, הללויה.

מזמור לדוד

הבו ליהוה בְּנֵי אֱלִים, הָבוּ לַיהוָה כְּבוֹד וְעֹז,

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲווּ לַיהוָה בְּהִדְרַת קֹדֶשׁ. קוֹל יְהוָה עַל הַמַּיִם,

אֵל הַכְּבוֹד הַרְעִים, יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בַּבַּח,

קוֹל יְהוָה בְּהִדְרָה, קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֹּר יְהוָה אֶת-אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל לְבָנוֹן וַיִּשְׁרִיֹן כְּמוֹ בֶן-רֶאֱמִים.

קוֹל יְהוָה חֹצֵב לְהַבּוֹת אֵשׁ,

קוֹל יְהוָה יַחִיל מִדְבָּר, יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ,

קוֹל יְהוָה יַחֲלִל אֵילוֹת.

וַיַּחֲשֹׁף יַעֲרוֹת, וַבְּהִיכְלוֹ כָּלוּ אֲמֵר כְּבוֹד.

יְהוָה לְמַבּוּל יֹשֵׁב, וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עַד לְעַמּוֹ יִתֵּן, יְהוָה יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

תהלים כט

EXTOL יהללו. F 148:13–14. The reciting these returning the ark is mention earliest prayer

PSALM 29. Psa chosen to acc procession of it is returned t Shabbat morn of the predon of the voice of phrase kol Ad voice of God" identified by t rabbis with th of God's word repeated seve psalm. The th lightning desc evoke the sce lation at Sinai the Bible iden with the Sinai Biblical sch psalm as a de storm coming Meditteranea over the mou Lebanon—ce high mountai among the w and longest-li and moving c land and ther desert.

The psalm reference to t the Medittera ends with Go

above the primal waters of creatio begins with an angelic chorus prais toward the end mentions the hum praising God in the Temple. Thus e heaven, the human and the Divine

We began the Torah service witl ing a royal procession and now, as returned to the ark after it has bee congregation, we end with verses c as enthroned as the "eternal sover

Returning the Torah

Returning the Torah to the ark may be a bittersweet moment. On the one hand, we may feel satisfaction that we have been instructed through the Torah service, that we have read its teaching and engaged with it; on the other hand, we may feel that we have not had enough, that a friend is leaving us, as if returning home after having spent just an hour with us. Perhaps that is why so many of the verses chosen for this moment are those of longing—longing for redemption, longing for a time gone by. Equally, there is the knowledge that the Torah is a scroll, that there are chapters now hidden that have yet to be unrolled. What we have glimpsed is only a partial view of the Teaching; more is yet to be revealed.

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

Whenever the ark was set down, Moses would say:
ADONAI, may You dwell among the myriad families of the people Israel.

Return, ADONAI, to Your sanctuary, You and Your glorious ark.
Let Your priests be robed in righteousness,
and Your faithful sing for joy.

For the sake of David, Your servant,
do not turn away from Your anointed.
► I have given you a precious inheritance:
do not forsake My teaching.

It is a tree of life for those who grasp it,
and all who hold onto it are blessed.

Its ways are pleasant, and all its paths are peace.
Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

► Ki lekah tov natati lakhem, torati al ta-azovu.
Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.
D'rakheha darkhei no-am, v'khol n'tivoteha shalom.
Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!
Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

ובנחה יאמר: שובה יהוה רבבות אלפי ישראל.
קומה יהוה למנוחתה, אתה וארון עזך.
כהניך ילבושו צדק, וחסידיך ירננו.
בעבור דוד עבדך, אל תשב פני משיחך.
« כי לקח טוב נתתי לכם, תורת אל תעזבו.
עץ חיים היא למחזיקים בה, ותמכיה מאשר.
דרכיה דרכי נעם, וכל-נתיבותיה שלום.
השיבנו יהוה אליך ונשובה, חדש ימינו בקדש.

The ark is closed.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותה,
ויתליך מלכותה בחייכון וביומיון ובחיי דכל-בית
ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתגדל ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל-
ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

[on Shabbat Shuvah we substitute: לעלא לעלא מכל-]

WHENEVER THE
SET DOWN ימר
Numbers 10:36
Torah complet
through the sy
recall Moses' w
the people fini
in their journe
the wilderness
to rest in a new
verse and the c
follow (Psalm 1
Proverbs 4:2) c
to refer to our
journey: we are
nied now by Tc
Only the firs
verse are recite
the others wer
many commur
late Middle Ag

IT IS A TREE OF
THOSE WHO GR
א למחזיקים בה
Proverbs 3:18. T
handles are call
hayim, "trees o
this verse is the
the custom of l
to them as we
b'rakhot over tl
Thus, by studyi
and by physical
on to it, we bot
tively and litera
the tree of life.

ITS WAYS ARE P
AND ALL ITS PA
PEACE וכל-
נעם וכל-
נתיבותיה שלום
3:17. In their coi

two verses from Proverbs refer to wisdom, *hokhma*
cient rabbis associated wisdom with Torah. As we
Torah, we pray that our study of Torah should prov
the wisdom to promote a life characterized by plea
and the pursuit of peace.

TURN US TOWARD YOU, ADONAI אליך יהוה
this final verse is taken from Lamentations (5:21), th
mourning for the destruction of Jerusalem. We end
service with a prayer for the reconciliation of God

The Musaf Amidah for Shabbat

God of Our Ancestors
od can be perceived
almost infinite ways.
ertainly each of our bibli-
al ancestors experienced
od differently, and the
abbalists understood
eir personal stories as
reflecting different under-
standings of the Divine. In
eir thinking, Abraham's
indly love and compas-
on, demonstrated by his
elcoming of strangers
nd his defense of the
ghteous who may have
een living in Sodom,
me to personify God's
ve and kindness. Isaac's
inding personifies the
erception of an aspect
f God as awe-inspiring
nd as placing limits on
xistence. Jacob was able
o achieve balance: he led
troubled life yet survived,
nd was able to experi-
nce joy and fulfillment
t the end of his life. In
abbalah, that balance was
nderstood to be at the
ery center of the nature
f the Divine.

Added to these, we
ight imagine other
uman traits that are also
odily. We can picture
arah as someone who
erseveres and then
ppreciates her blessing
nd guards it carefully—
mulating the God who is
protector and redeemer;
ebecca as one who takes the lead, knowing what needs to be done—
he mover of history; Leah as a woman who suffers in life yet sustains a
amily—symbolizing the God who is with us in our suffering; and Rachel
is one who has a short but passionate life—reflecting the God who loves
eeply. Each of us experiences the universe and the presence of God
differently. Our biblical ancestors reflect different ways of walking with
God—and provide us with different models for our own journeys.

A transliteration of the opening b'rakhot of the Amidah may be found on
page 466. 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) aloud and the Amidah is then recited silently (a
practice called "heicha kedushah" in Yiddish). The sign † indicates the places
to bow. The Amidah concludes on page 192.

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

First B'rakhah: Our Ancestors

With Patriarchs:

† Barukh atah ADONAI,
our God and God of 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.

With Patriarchs and Matriarchs:

† Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
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.

לשבת: עמידה

A transliteration of the opening b'rakhot of the Amidah may be found on
page 466. 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) aloud and the Amidah is then recited silently (a
practice called "heicha kedushah" in Yiddish). The sign † indicates the places
to bow. The Amidah concludes on page 192.

[Leader: כִּי שֵׁם יְהוָה אֲקַרָא, הָבוּ גָדֹל לְאַלְהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וְפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אֲבִרָהם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאַלְהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסָדֵי אֲבוֹת [וְאִמּוֹת],
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אֲבִרָהם, אֱלֹהֵי
יִצְחָק, וְאַלְהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

On Shabbat Shuvah we add:

זְכַּרְנוּ לְחַיִּים, מָלֶךְ חַפְץ בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

GREAT, MIGHTY, AWE-INSPIRING וְהַנּוֹרָא. This phrase is a quotation
Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

TRANSCENDENT GOD אֵל עֶלְיוֹן. This name for God, *El Elyon*, is first used in the Torah
14:18–19) by Melchizedek, the King of Salem, which classical Jewish commentators i
with Jerusalem. Including his words in our prayer thus hints at a vision of a restorec
lem, welcoming all who call upon God by whatever name.

LOVINGLY בְּאַהֲבָה. So much of this blessing has been about love: God's love and kin
for all, our ancestors' acts of love and kindness, and the redemption that will be act
through love. To emphasize this idea, the Hebrew text places the word *ahavah*, "lov
very last word of this opening sentence.

THE MUSAF AMIDAH
Shabbat and fest
extra sacrifice w
in the Temple. S
destruction of th
we offer a gift of
mark the special
day: an addition:
called Musaf, wh
sists entirely of a
a personal mom
prayer. The Amic
contains three ir
b'rakhot and thr
ing b'rakhah. On
middle b'rakhah
the specialness a
of the day.

AS I PROCLAIM †
אֲקַרָא. Deuteroni
Most likely, this
originally inserte
Amidah as an in
phrase to be reci
leader, asking the
gation to respon
"Amen" to the b'
that follow. Thus
"When I proclaim
name, 'Adonai,' y
respond by acknow
God as well"—th
answering "Amer
b'rakhah and by
when God's pers
(Adonai) is ment
barukh hu u-varu
("Blessed be God
blessed be God's

The First and Second B'rakhot

The 20th-century talmudist Joseph B. Soloveitchik notes that the first two blessings of the Amidah evoke distinctly different ways of relating to the Divine. In the first blessing (*Avot/Our Ancestors*), we see ourselves as heirs. We address God with the dignity and confidence—as well as responsibility—of a covenantal partner. God blessed our ancestors and will continue to bless us, for we inherit what they wrought. In the second blessing, our situation is radically altered: we experience our human vulnerability and our dependence on God; we call upon God for help. Our service to God emerges from both ways of deliberating on the human condition—our own inner sense of dignity and confidence, and the consciousness of our vulnerability and finitude—often experienced at the same time.

With Patriarchs:

You are the sovereign who helps and saves and shields.

לְבָרֻךְ אַתָּה אֲדֹנָי, Shield of Abraham.

With Patriarchs and Matriarchs:

You are the sovereign who helps and guards, saves and shields.

לְבָרֻךְ אַתָּה אֲדֹנָי, Shield of Abraham and Guardian of Sarah.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—

You give life to the dead—

great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[From Pesah until Sh'mini Atzeret, some add:

You cause the dew to fall,]

You sustain the living through kindness and love, and with great mercy give life to the dead,

You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.

Who is like You, Almighty, and who can be compared to You?

The sovereign who brings death and life and causes redemption to flourish.

M'khalkel hayim b'h'esed,
m'hayeih meitim b'rahamim rabim,
somekh noflim v'rofei holim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'hayeh u-matzmiah y'shuah.

On Shabbat Shuvah we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.

Barukh atah ADONAI, who gives life to the dead.

When the Amidah is recited silently, continue on page 188a with "Holy are You."

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
וּבְרוּךְ אַתָּה יְהוָה, מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּפֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

With Patriarchs:

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּבְרוּךְ אַתָּה יְהוָה, מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מַחֲיָה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

[From Pesah until Sh'mini Atzeret, some add: מוֹרִיד הַטֶּל,

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ.
מֶלֶךְ מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

On Shabbat Shuvah we add:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יִצְרָאוֹ לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחֲיָה הַמֵּתִים.

When the Amidah is recited silently, continue on page 188a with אַתָּה קָדוֹשׁ.

SHIELD OF ABRAHAM. After

GUARDIAN OF SARAH. After Ge

YOU ARE MIGHTY. This secc describes God and activity in centering on C nness and care l nerable and pe first describes turing all of lifi specifically as i with injustice. concludes wit the dead, for e the most powe God's care.

GIVE LIFE TO THE DEAD. To primary use of was in referenc terlife, but the Talmud also ur it to refer to a s revival in this v the b'rakhah re greeting a frien has not seen fo lizes this phras life to the dead lonian Talmud, 58b). Similarly, speak of revivin of ourselves tha their vitality, as life to that whic deadened.

SHABBAT SHUV. Shabbat betwe Hashanah and Y we add prayers we may be gran and long life.

Where Is the Place of God's Glory?

Once, the Hasidic master Menahem Mendel of Kotzk startled his Hasidim by asking, "Where is God's dwelling place?" Some answered that it is in heaven. Some simply said that no human can know. Menahem Mendel then said, "It is wherever we will let God in."

Return, O My Soul

Return, O my soul, to your resting place, sit beside the divine throne, always, spurn earthly places, ascend on high, take what you can from there, bow to God, honor the Divine, supplant the angels giving praise.

—YEHUDAH HALEVI

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other:

"Holy, holy, holy is ADONAI Tz'va'ot, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

God's glory fills the universe. One angelic chorus asks, "Where is the place of God's glory?" Another responds:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

"Hear, O Israel, ADONAI is our God, ADONAI is one."

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: "I, ADONAI, am your God."

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rahmav sheinit l'einei kol hai, lihyot lakhem leilohim. Ani Adonai eloheikhem.

As the psalmist sang: "ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!" Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

L'dor vador nagid godlekha, u-l'netzah n'tzahim k'dushat'kha nakdish, v'shivhakha eloheinu mi-pinu lo yamush l'olam va-ed, ki El melekha gadol v'kadosh atah.

Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute: Barukh atah ADONAI, the Holy Sovereign.

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

נְעַרִיצְךָ וְנִקְדִּישְׁךָ בְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמַּקְדִּישִׁים
שְׁמֶךָ בְּקֹדֶשׁ, בְּכָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְזֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְהוָה זְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּיו שׂוֹאֲלִים זֶה לָזֶה,
אֵיִה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחַן עִם הַמַּיְחִדִּים שְׁמוֹ עָרֵב
וְיִבְקֹר בְּכָל־יוֹם תְּמִיד, פְּעָמִים בְּאַהֲבָה שְׂמֵעַ אוֹמְרִים:
שְׂמֵעַ יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי,
לְהִיּוֹת לָכֶם לְאֱלֹהִים.
אֲנִי יְהוָה אֱלֹהֵיכֶם.

וְיִבְדְּבָרִי קֹדֶשְׁךָ כְּתוּב לֵאמֹר:
יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצָּחַ נִצְחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute: בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקָּדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, שְׁבֶת, תְּקַנֶּת שְׁבֶת.

acknowledges both God's immanence, a palpable presence, and God's transcendence, the know Divine is beyond our understanding. Thus, we say "The whole world is filled with God's glory," a immediately praise God "wherever God dwells."

WILL . . . PROCLAIM יִשְׁמִיעֵנוּ. The relationship of God and humanity is manifested by a recip response. On the one hand, God calls to us and we respond to that calling. At the same time, w and God responds by bringing redemption.

YET AGAIN שְׁנִית. Literally, "a second time." The first redemption was the exodus from Egypt. Mu theology maintains the perspective that we exist between the promise of freedom announced i and its eventual fulfillment in the messianic era.

THE KEDUSHA posed of an ir two propheti of Isaiah, who the angels sin holy, holy," an Ezekiel, who I angels cry "Pr Adonai's glory God dwells." I chorus of ang to another; oi and congrega to each other. in the version shah recited a service, Israel' of the Sh'ma i as a counterp angelic praise our prayer br and earth int tary unity, w the angelic pr proclaiming l of one God. T tion from Isai ing that "each the other," th meaning in tl chorus of ang to the other i and heaven a in agreement other, both a God's presen

WHEREVER G WHEREVER G the Kedushah two different visions: that c that of Ezekie these biblical by side, the K

A Meditation

אלהינו ואלהי אבותינו
[ואמותינו], יעלה לפניך
זכרון אבותינו [ואמותינו]
בימי קדם, בעמדם לפניך
בחצרות קדשך.
מה רבה אהבתם לך, בהביאם
לפניך את־קרבנותיהם מדי
שבת בשבתו.
אנא יהוה אלהינו, האצל
עלינו מרוחם רוח דעת
ויראת יהוה.
כן נזכה למלא חובותינו
לכנין ארצה ולחדוש בית
חיינו, ויתברכו בנו כל־
משפחות האדמה.

Our God and God of our ancestors, may You call to mind our ancestors as they appeared in Your holy Temple, in ancient times: how deep their love of You as they brought their offerings to You each Shabbat. Please, Adonai our God, grant us a similar spirit to be in relation to You and in awe of You. May we fulfill our duty toward the rebuilding of Your holy land, renewing the wellsprings of our lives, that we may ever be a blessing to all the peoples of the earth.

—ROBERT GORDIS

The Meaning of Sacrifices for the Contemporary Believer

Most contemporaries understand the demand for the return of sacrifice metaphorically. It may mean, as William James offered, "the sacrifice of the heart, the sacrifice of the inner ego." Even traditionalists who believe in the efficacy of sacrifice might say that atonement for sin and the soul's purification, the aim of sacrifice, can be achieved through the overcoming of arrogance and the diminution of the ego. As Martin Buber expressed it, "Truly there is no cosmos for the human being except when the totality is made home, a temple in which one offers one's sacrifice."

The following paragraph is said only when the entire Amidah is recited silently:

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

On Shabbat Shuvah we substitute:
Barukh atah ADONAI, the Holy Sovereign.

Fourth B'rakhah: The Celebration of Shabbat

For an alternate version of this b'rakhah, not centered on sacrifices, continue on the next page.

SHABBAT AND THE TEMPLE SERVICE

You established Shabbat and desired its offerings. You prescribed the details of its service and the order of the libations. Those who take pleasure in Shabbat inherit eternal glory. Those who savor Shabbat truly merit life; those who love its teachings have chosen to join in its greatness. ADONAI our God, it was at Sinai that You commanded its observance and commanded our ancestors to offer an additional appropriate sacrifice on Shabbat.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us in our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional offerings prescribed for holy days. Lovingly, the additional Shabbat sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

We continue on page 189.

—ADRIEL KOSMAN

The following paragraph is said only when the entire Amidah is recited silently:

אתה קדוש ושםך קדוש,
וקדושים בכל־יום יהללוך סלה.
ברוך אתה יהוה, האל הקדוש.

On Shabbat Shuvah we substitute:
ברוך אתה יהוה, המלך הקדוש.

For an alternate version of this b'rakhah, not centered on sacrifices, continue on the next page.

תפנית שבת רצית קרבנותיה,
צוית פרושיה עם סדורי נסכיה.
מענגיה לעולם כבוד יגחלו, טועמיה חיים זכו,
וגם האוהבים דבריה גדלה בחרו.
אז מסיני נצטוו עליה ותצוים יהוה אלהינו
להקריב בה קרבן מוסף שבת פראוי.

יהי רצון מלפניך יהוה אלהינו ואלהי
אבותינו [ואמותינו], המשיב בנים לגבולם,
שתעלנו בשמחה לארצנו ותטענו בגבולנו,
ששם עשו אבותינו [ואמותינו] לפניך
את־קרבנותיהם, תמידים בסדרם ומוספים בהלכתם.
ואת־מוסף יום השבת הזה עשו והקריבו
לפניך באהבה במצות רצונה, בפתוב בתורתך,
על ידי משה עבדך מפי כבודך באמור:

וביום השבת, שני כבשים בני שנה תמימים,
ושני עשרגנים סלת מנחה בלילה בשמן ונסכו.
עלת שבת בשבתו, על עלת התמיד ונסכה.

We continue on page 189.

YOU ESTABLISHED תפנית שבת. A revel betical acrostic ce Shabbat. In one vi concludes with th נצטוו צווי פעליה פראוי "it was at S You commanded service"—thus inc ing into the acros only the twenty-t of the Hebrew alp but also the five " letters—the ones a distinct shape w appear as the last a word.

DESIRED ITS OFFER רצית קרבנותיה. A slaughter and sac would normally b ered a violation o of Shabbat, God i with this offering bat—for the sacri offered in the ser God. (Jacob Emde

THOSE WHO TAKE IN SHABBAT גנגיה language of this p is based on midra interpreting the v Isaiah: "If you call a delight (oneg), / holy day honored you shall rejoice v Adonai..." (58:13-

SPOKEN IN REVEL מפי כבודך. More "spoken by Your { Book of Exodus d God's "glory" (ka perhaps imaginec dense cloud, desc on Mount Sinai. / heard through the clou is not seen. The liturgy l the biblical text in putti between God's revelatic human understanding.

יום השבת SHABBAT

What We Strive For

The realm of mystery tells us, You live in a world full of light and life.

Know the great reality, the richness of existence that you always encounter. Contemplate its grandeur, its beauty, its precision and its harmony . . .

The perception that dawns on a person to see the world not as finished, but as in the process of continued becoming, ascending, developing—this changes him from being “under the sun” to being “above the sun,” from the place where there is nothing new to the place where there is nothing old, where everything takes on new form. The joy of heaven and earth abides in him as on the day they were created . . .

In every corner where you turn, you are dealing with realities that have life; you always perform consequential acts, abounding with meaning and with the preciousness of vibrant life. In everything you do, you encounter sparks full of life and light, aspiring to rise toward the heights. You help them and they help you . . .

The time that is an uninterrupted Sabbath on which eternal peace shines, is the day when, by the nature of its creation, there pulsates a continued thrust for newness. It needs no end, no termination. It is the choicest of days, an ornament of beauty, the source of all blessings.

—ABRAHAM ISAAC KOOK

All services continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'hu v'malkhut'kha shomrei shabbat v'korei oneg, am m'kadshei sh'vi-i, kulam yisbe'u v'yitangu mi-tuvekha, u-va-sh'vi-i ratzita bo v'kidashto, hemdat yamim oto karata, zeikher l'ma-aseih v'reishit.

Our God and God of our ancestors, embrace our rest.

Make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taheir libeinu l'ovd'kha be-emet.

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing. May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

All services continue here:

יְשָׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵה, עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבָךָ, וְהַשְׁבִּיעִי רַצִּיתְךָ בּוֹ וְקִדְּשָׁתוּ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, וְכָר לְמַעֲשֶׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמֹתֵינוּ], רָצָה בְּמִנוּחֵינוּ,

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבָךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,

וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁךָ, וְיִגְדְּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,

וְהָשִׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,

וּתְפַלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,

וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

RESTORE WORSHIP TO
את־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ
our relationship with C
fulfilled. Yearning for tl
of the Temple expresse
more direct relationshi

THOSE V
SHABBA
מְלֻכּוּתְךָ
liturgy h
Shabbat
world w
a world
we feel f
ated witl
OUR GOI
ANCESTC
אֲמֹתֵינוּ
blessing
series of
spiritual
GLADDEN
DELIVER/
בִּישׁוּעָתְךָ
version o
ask that
soul” (9
larly, Rav
(9th cent
“heart.” C
seen as a
GRANT TI
וְהִנְחִילֵנוּ
as a gift.
EMBRACE
with God
closeness
existentia
we are no
are the an
prayers, n
fillment o
(Bradley S

Thanksgiving

How great my joy that I dwell with You— and thinking of You, my troubles flee. For Your love and kindness I owe so much, but all I can offer are prayers recited thankfully. Heavens cannot contain You; how could my ideas? Teach me what may please You, that I may do what to You is dear. Take my praise as a rightful offering, consider it as sacrifices of old. Pure of Vision, open Your eyes to my suffering, let Your light illumine what I fail to see. Let Your kindness and love favor me. Let them cover my sins, that they not be seen. And as Your name is held in my heart, may my spirit in Your hands be.

—SOLOMON IBN GABIROL

Thanksgiving

The older we get, the greater becomes our inclination to give thanks, especially heavenwards. We feel more strongly than we could possibly have ever felt before that life is a gift. . . .

But we also feel, again and again, an urge to thank our fellow, even if he or she has not done anything special for us. For what, then? For being truly present when we are together; for opening his eyes, and not mistaking me for someone else; for opening her ears, and listening carefully to what I had to say to her; indeed, for opening up to me what I really wanted to address—a securely locked heart.

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

¶ We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.
► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the service leader, by custom remaining seated and bowing slightly.

¶ We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Hanukkah we add Al Hanissim on page 430.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

וְ מוֹדִים אֲנִיחָנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתָךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכָל-יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִים. « הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the service leader, by custom remaining seated and bowing slightly.

וְ מוֹדִים אֲנִיחָנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָּל־בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתַאֲסוֹף בְּלִיֹּתֵינוּ לַחֲצוֹת קֶדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֻבָּב שְׁלֵם, עַל שְׂאֵנָחֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֵם יִתְבַּרְךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add: וְכָתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וְיִהְיֶה לָּךְ אֶת־שִׁמְךָ בְּאַמֶּת,
הָאֵל יִשְׁוֹעֵתָנוּ וְעֶזְרָתָנוּ סֵלָה.
וְ בְרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

THE SIXTH E penultimate the Amidah sions. The fi during the s or by the lea Amidah is ri by the leade reflects on t daily life. Wl dah is recite congregation the leader w version of th that remark: ability to giv central idea modim anak she-anahnu . "we thank Y ability to the prayer may t as an expres: preciation fo of a religious values gratiti cally, this pra derstood as t thought that may be addr but God is th All—even th speak. The vi thank is thus tion of the pi within us.

WE THANK Y gratitude is e universal terr reference to J larity. Here w the very basis God's wonde in the cycles

the rhythm of the seasons, the re life. We may come to realize that a self-creating blessing: the more gratitude, the more we are aware receive for which we may be grat we blossom as human beings. (B Artson)

GRANT PEABODY
The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; the shorter version is recited by the *kohanim* (priests) and the longer version by the rest of the congregation.

The Way to God

There are three starting points of contemplation about God; three trails that lead to God. The first is the way of sensing the presence of God in the world, in things; the second is the way of sensing God's presence in the Bible; the third is the way of sensing God's presence in sacred deeds. These three ways are intimated in three Biblical passages:

"Lift up your eyes on high and see, Who created these?" (Isaiah 40:26)

"I am the Lord thy God." (Exodus 20:2)

"We shall do and we shall hear." (Exodus 24:7)

These three ways correspond in our tradition to the main aspects of religious existence: worship, learning, and action. The three are one, and we must go all three ways to reach the one destination. For this is what Israel discovered: the God of nature is the God of history, and the way to know God is to do God's will.

—ABRAHAM JOSHUA
HESCHEL

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

My God, keep my tongue from evil, my lips from deceit.

Help me ignore those who would slander me.

Let me be humble before all.

Open my heart to Your Torah, that I may pursue Your mitzvot.

Frustrate the designs of those who plot evil against me;

nullify their schemes.

Act for the sake of Your name, act for the sake of Your triumph,

act for the sake of Your holiness, act for the sake of Your Torah.

Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart

be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

ב

Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill the soul of Your servant with gladness—for to You, ADONAI, I offer my entire being. Help me to increase the joys of Shabbat and to extend its joyful spirit to the other six days of the week. Show me the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu
v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 185.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

The silent recitation of the Amidah concludes with a personal prayer or one of the following:

א

אלהי, נצור לשוני מרע, ושפתי מדבר מרמה, ולמקללי
נפשי תדים, ונפשי בעפר לכל תהיה. פתח לבי בתורתך,
ובמצותיך תרדוף נפשי. וכל-החושבים עלי רעה,
מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמה
עשה למען ימינה, עשה למען קדשתה, עשה למען
תורתך. למען יחלצון ידידיה הושיעה ימינה וענני.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עשה שלום במרומי, הוא יעשה שלום עלינו
ועל כל-ישראל [ועל כל-יושבי תבל], ואמרו אמן.

ב

זכני לשמחה וחרות של שבת, לטעם טעם ענג שבת
באמת. זכני שלא יעלה על לבי עצבות ביום שבת
קדש. שמח נפש משרתך, פי אליך אדני נפשי אשא.
עזרני להרבות בתענוגי שבת, ולהמשיך השמחה של
שבת לששת ימי החול. תודיעני ארח חיים, שבע
שמחות את-פניך, נעימות בימיך נצח.

יהיו לרצון אמרי פי והגיון לבי לפניך, יהוה צורי וגואלי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עשה שלום במרומי, הוא יעשה שלום עלינו
ועל כל-ישראל [ועל כל-יושבי תבל], ואמרו אמן.

When the Amidah is to be repeated aloud, we turn back to page 185.

Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

MY GOD לְהִי
voiced in the
Talmud statu
Amidah mu:
nied by a pe
(Berakhot 25
is offered by
Talmud (Ber
an example;
to Mar son c
century).

MAY THE WO
Psalm 19:15. I
(3rd century,
Israel) recor
the Amidah
this verse (T
Land of Israe
4:4).

GRANT זַכְנִי .
Nahman of E
lated by Jule:

Concluding Prayers

Ein Keiloheinu:

A Ladino Version

*Ein keiloheinu,
ein kadoneinu,
ein k'malkeinu,
ein k'moshi-einu.*
Non como nuestro dio,
non como nuestro señor,
non como nuestro re,
non como nuestro salvador.

*Mi kheiloheinu,
mi khadoneinu,
mi kh'malkeinu,
mi kh'moshi-einu.*
Ken como nuestro dio,
ken como nuestro señor,
ken como nuestro re,
ken como nuestro salvador.

*Nodeh leiloheinu,
nodeh ladoneinu,
nodeh l'malkeinu,
nodeh l'moshi-einu.*
Loaremos a nuestro dio,
loaremos a nuestro señor,
loaremos a nuestro re,
loaremos a nuestro salvador.

*Barukh eloheinu,
barukh adoneinu,
barukh malkeinu,
barukh moshi-einu.*
Bendicho nuestro dio,
bendicho nuestro señor,
bendicho nuestro re,
bendicho nuestro salvador.

*Atah hu eloheinu,
atah hu adoneinu,
atah hu malkeinu,
atah hu moshi-einu.*
Tu el nuestro dio,
tu el nuestro señor,
tu el nuestro re,
tu el nuestro salvador.

Ein Keiloheinu

None compares to our God. None compares to our master.
None compares to our sovereign. None compares to our deliverer.
Who compares to our God? Who compares to our master?
Who compares to our sovereign? Who compares to our deliverer?
Let us thank our God. Let us thank our master.
Let us thank our sovereign. Let us thank our master.
Blessed is our God. Blessed is our master.
Blessed is our sovereign. Blessed is our deliverer.
You are our God. You are our master.
You are our sovereign. You are our deliverer.
You are the one to whom our ancestors offered fragrant incense.
Ein keiloheinu, ein kadoneinu, ein k'malkeinu, ein k'moshi-einu.
*Mi kheiloheinu, mi khadoneinu,
mi kh'malkeinu, mi kh'moshi-einu.*
*Nodeh leiloheinu, nodeh ladoneinu,
nodeh l'malkeinu, nodeh l'moshi-einu.*
*Barukh eloheinu, barukh adoneinu,
barukh malkeinu, barukh moshi-einu.*
*Atah hu eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshi-einu.*
Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

A Final Teaching

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: "All your children shall be taught by ADONAI, and your children shall increase peace." Do not read the word as *banayikh*, "your children," but rather as *bonayikh*, "your builders."
May those who love your Torah find great peace; may they not stumble.
May there be peace within your walls, tranquility in your citadels.
For the sake of my brothers and friends, pray for peace in your midst.
For the sake of the house of ADONAI our God, I seek your welfare.
May God grant strength to God's people; may God grant God's people peace.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

זתפילה

אין פאלהינו, אין פאדונינו,
אין פמלכנו, אין פמושיענו.
מי באלהינו, מי כאדונינו,
מי במלכנו, מי כמושיענו.
נודה לאלהינו, נודה לאדונינו,
נודה למלכנו, נודה למושיענו.
פרוף אלהינו, פרוף אדונינו,
פרוף מלכנו, פרוף מושיענו.
אתה הוא אלהינו, אתה הוא אדונינו,
אתה הוא מלכנו, אתה הוא מושיענו.
אתה הוא שהקטירו אבותינו
לפניך את קטרת הסמים.

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים
מרבין שלום בעולם, שנאמר: וכל־בניך למודי יהוה,
ורב שלום בניך. אל תקרא בניך אלא בוניך.
שלום רב לאהבי תורתך, ואין למו מבשול.
יהי שלום בחילך, שלום בארמנותיך.
« למען אחי ורעי, אדברה נא שלום בך.
למען בית יהוה אלהינו, אבקשה טוב לך.
יהוה עז לעמו יתן, יהוה יברך את־עמו בשלום.

In some congregations, the service continues with Kaddish D'Rabbanan, page 111.

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI יהוה למודי יהוה, Isaiah 54:13. The rabbis taught the teachers of Torah as "builders" and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE יהוה רב לאהבי תורתך Psalm 119:1 begins a series of verses, all of which contain a prayer for peace—thus offering for study a passage to the service.

MAY THERE BE PEACE WITHIN YOUR WALLS יהי שלום בחילך Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI יהוה בית יהוה Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

MAY GOD GRANT STRENGTH TO GOD'S PEOPLE יהוה עז לעמו יתן Psalm 29:11.

NONE COMPARES TO OUR GOD אלהינו 1st-millennium originally composed mystical meditations: the devotee's visionary statement in its simplicity recall, it bears prayer with include a service Sephardic liturgy part of the every morning first three stanzas the acrostic next two blessings first two words blessing: ba

RABBI ELEAZAR רבי אלעזר I synagogue, vices conclusion study. This fragment of the passage quoted in the Talmud it, we express the teaching we have expressed will help create of peace. It teaching of Torah represents ultimately:

I Spread Out God's Names in Front of Me

I spread out God's names
in front of me
on the floor of my chilly
room.
The name by which I
called him when his
spirit breathed in me.
And the name by which I
called him when I was a
young girl.
The name by which I
called him when I was
given to a man.
And the name when I was
again permitted to all.
The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.
The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.
The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.
In the heat of day I will
prostrate myself
on the floor of my chilly
room.

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

It is for us to praise the ruler of all,
to acclaim the Creator,
who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.
† And so we bow, acknowledging the supreme sovereign,
the Holy One, who is praised—
who spreads out the heavens and establishes the earth,
whose glory abides in the highest heavens,
and whose powerful presence resides in the highest heights.
This is our God, none else; ours is the true sovereign,
there is no other.
As it is written in the Torah:
“Know this day and take it to heart,
that ADONAI is God in heaven above and on earth below;
there is no other.”

Aleinu l'shabei-ah la-adon hakol,
lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot,
v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem,
v'goraleinu k'kol hamonam.

† Va-anahnu korim u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahasheivota el l'vavekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.

We rise:

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל,
לִתְּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שֶׁלֹא שָׂם חֻלְקֵנוּ כִּהֶם,
וְגַרְלָנוּ כְּכָל־הַמּוֹנִם.
† וְאַנְחֵנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יָקָר בְּשָׁמַיִם מִמֶּעַל,
וְשֹׁכֵן עֶזְו בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מִלִּפְנֵי אִפְס זִוְלָתוֹ,
כִּפְתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבָּהּ,
כִּי יְהוֹה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמֶּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

express our gratitude for the special fate and role of the Jewish
In the second, we look forward to the day when differences am
be harmonized and there will be a common recognition that al
embraced by God. This vision recognizes that God is not exclus
Israel, but that God rules over all of us. On that day, when justic
common spiritual affinity will reign on earth, God's name will ti
Some have objected to what may sound like exclusivist langu
in particular the phrases describing the uniqueness of the peop
not made us merely a nation, nor formed us as all earthly famili
an ordinary destiny.” The Israeli Masorti Movement offers an alt
tion quoting Micah 4:5: “For the people of every nation shall wa
their god, but we shall walk in the name of Adonai, our God, fo
articulated with this wording or the standard text, Aleinu both
in Jewish destiny and challenges us to go out to the world com
spiritual values.

AND SO WE BOW וְאַנְחֵנוּ בּוֹרְעִים. The prayer mentions a variety
ing. In ancient times, *korim* meant touching the floor with one's
mishtahavim meant bending at the waist. However, the ancient
the bowing that takes place in the service, and so today it is cus
bow one's head or slightly bend one's body at this point in the p

KNOW THIS DAY וַיִּדְעַת הַיּוֹם. Deuteronomy 4:39.

ALEINU בן
12th or 13
Aleinu pr
a special |
Ashkenaz
recited at
of every s
play the s
Sephardic
The ori
popular p
of debate
sources (e
13th cent
ascribed i
liturgical
Heinemar
it dates b
the Temp
scholars t
it originat
3rd-centu
its first kr
formal liti
duction to
("Sovereig
the Rosh
service.

Aleinu
gression c
paragrap

In the Days to Come

In the days to come,
the Mount of Adonai's
house shall stand firm
above the mountains,
and it shall tower over the
hills.
The peoples shall gaze on
it with joy,
and many nations shall go
and shall say,
"Come, let us go up to the
Mount of Adonai,
to the House of the God
of Jacob;
that God may instruct us in
God's ways, and that we
may walk in God's paths."
For instruction shall come
forth from Zion,
and the word of Adonai
from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multi-
tude of nations, however
distant.
They shall beat their
swords into plowshares
and their spears into prun-
ing hooks.
Nation shall not lift up
sword against nation,
neither shall they learn
war anymore;
but everyone shall sit
under their grapevine or
fig tree
with no one to disturb
them.
For it was Adonai of Hosts
who has spoken.
For the people of every
nation shall walk in the
name of their god, but
we shall walk in the
name of Adonai, our
God, forever.

—MICAH 4:1-5

And so, ADONAI our God, we await You,
that soon we may behold Your strength revealed in full glory,
sweeping away the abominations of the earth,
obliterating idols,
establishing in the world the sovereignty of the Almighty.
All flesh will call out Your name—
even the wicked will turn toward You.
Then all who live on earth will understand and know
that to You alone every knee must bend,
all allegiance be sworn.
They will bow down and prostrate themselves before You,
ADONAI our God,
treasure Your glorious name,
and accept the obligation of Your sovereignty.
May You soon rule over them forever and ever,
for true dominion is Yours;
and You will rule in glory until the end of time.

► As is written in Your Torah:

"ADONAI will reign forever and ever."

And as the prophet said:

"ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God, one."

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

על פן נקנה לך יהוה אלהינו,
לראות מהרה בתפארת עזך,
להעביר גלולים מן הארץ,
והאלילים פרות יפרתון,
לתקן עולם במלכות שדי,
וכל בני בשר יקראו בשמך,
להפנות אליך כל־רשעי ארץ.
יפירו וידעו כל־יושבי תבל,
כי לך תכרע כל־ברך,
תשבע כל־לשון.
לפניך יהוה אלהינו יכרעו ויפלו,
ולכבוד שמך יקר יתנו,
ויקבלו כלם את־על מלכותך.
ותמלך עליהם מהרה לעולם ועד,
כי המלכות שלך היא,
ולעולמי עד תמלך בכבוד.

« בכתוב בתורתך: יהוה ימלך לעלם ועד.
ונאמר: והיה יהוה למלך על כל־הארץ,
ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

ESTABLISH
WORLD TH
OF THE AL
מלכות שדי
ning in the
this phrase
seen as sim
call to be a
nations," ar
interpreted
versal just
the phrase
was unders
"to repair t
is, to be pa
in achievin
and rightec
earlier, Mai
century) hi
the single r
characteris
times woul
one people
another (N
Hilkhote Me

ADONAI WI
EVER AND I
לעולם ועד.

ON THAT D
SHALL BE O
ה יהוה אחד
14:9. In reci
we declare
one. Throu
we hope to
with the wi
prayer mar
sion of the
with a visio

The Year of Kaddish

Loss steals language; you have nothing to say. A loving community butresses you, feeding you, telling you when to stand and sit, thrusting into your slack hand the prayer book containing the chanted words that, until now, only other people knew by heart.

—NESSA RAPOPORT

On a Yahrzeit

To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions. We laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPOPORT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'haye d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211; others conclude with other Shabbat songs (see pages 212 and 82–85).

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, פרעותה,
וימליך מלכותה בחייו וביומיו
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתגדל ויתעלה ויתהלל שמה דקדשא, ברין הוא,
לעלא מן כל- [לעלא לעלא מכל-
[on Shabbat Shuvah we substitute:
ברכתא ושירתא תשבתתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום בברומיו הוא יעשה שלום
עלינו ועל כל ישראל [ועל כל יושבי תבל],
ואמרו אמן.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211; others conclude with other Shabbat songs (see pages 212 and 82–85).

The service concludes with a song. Two choices are given here,
but other songs may be selected, such as those on pages 82–85.

✠

ADON OLAM

Before creation shaped the world,
eternally God reigned alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in wondrous majesty.
God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endlessly,
God's vast dominion is not shared.
But still—my God, my only hope,
my one true refuge in distress,
My shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.
When I sleep, as when I wake,
God is with me, I have no fear.

Adon olam asher malakh	b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol	azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol	l'vado yimlokh nora.
V'hu hayah v'hu hoveh	v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni	l'hamshil lo l'haḥbirah.
B'li reishit b'li takhlit	v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali	v'tzur hevli b'et tzarah.
V'hu nisi u-manos li	m'nat kosi b'yom ekra.
B'yado afkid ruḥi	b'eit ishan v'a-irah.
V'im ruḥi g'viyati	Adonai li v'lo ira.

The service concludes with a song. Two choices are given here,
but other songs may be selected, such as those on pages 82–85.

✠

בְּטֶרֶם כָּל־יִצְרִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
לְבַדּוֹ יִמְלֹךְ נֹרָא.	וְאַחֲרֵי כִכְלוֹת הַכֹּל,
וְהוּא יִהְיֶה בְּתִפְאַרְהוֹ.	וְהוּא הֵיחָד וְהוּא הַנּוֹחַ,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָהוּ.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הָעֵז וְהַמְשָׁרָהוּ.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבֻלִי בְּעֵת צָרָהוּ.	וְהוּא אֱלֹהֵי וְחֵי גֹאֲלִי,
מִנָּת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמִנּוֹס לִי,
בְּעֵת אִישׁוֹן וְאַעֲיִרָהוּ.	בְּיָדוֹ אֶפְקִיד רוּחִי,
יֵהוּה לִי וְלֹא אִירָא.	וְעַם רוּחִי גְּוִיָּתִי,

ADON OLAM is unclear w
this thousar
poem, but it
beginning o
service, at tl
of the Musa
service, and
of evening s
the Ashkena
ardic liturgie
version, how
several more
are found in
The poem is
two parts. Tl
of the poem
philosophic
ments about
moves towar
sion, the poe
in mood and
personal stat
and even of i
God. This ide
in the penult
with the wor
ruhi, "I place
God's care."

Hand Washing נְטִילַת יָדַיִם

It is customary to pour water over each hand two or three times. Many people maintain silence between this b'rakhah and Hamotzi (which follows), highlighting the interconnection between this act of cleansing and the meal. Some have the custom of raising up the hands after washing them, and reciting the following line in addition to the b'rakhah:

שָׂאוּ יְדֵכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־יְהוָה.

Lift your hands toward the holy, and bless ADONAI.

Se'u y'deikhem kodesh u-var'khu et Adonai.

Psalm 134:2

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Barukh atah ADONAI, our God, sovereign of time and space,
who has provided us with a path to holiness through the
observance of mitzvot and has instructed us to wash our hands.*

Barukh atah Adonai, eloheinu melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Hamotzi: Breaking Bread הַמוֹצִיא

It is customary to recite a b'rakhah over two whole loaves on Shabbat, commemorating the double portion of manna that fell on Fridays in the wilderness.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Barukh atah ADONAI, our God, sovereign of time and space,
who brings forth bread from the earth.*

Barukh atah Adonai, eloheinu melekh ha-olam,
ha-motzi lehem min ha-aretz.

Kiddush for the Shabbat Midday Meal רִבּוּא לְשַׁבָּת

יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
תִּהְיֶה שַׁבָּת לְדֹרֹתֶם בְּרִית עוֹלָם.
בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבִיעֵי שַׁבָּת וַיִּנָּפֶשׁ.

The people Israel shall observe Shabbat, maintaining it as an everlasting covenant throughout all generations. It is a sign between Me and the people of Israel for all time, that in six days ADONAI made the heavens and the earth and on the seventh day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat, la-asot et ha-shabbat l'dorotam b'rit olam u-vein b'nei yisrael ot hi l'olam, ki sheishet yamim asah Adonai et ha-shamayim ha-aretz, u-vayom ha-sh'vi-i shavat va-yinafash.

Exodus 31:16-17

Some add the

נֵיּוֹם הַשַּׁבָּת לְקֹדֶשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלָאכָתָךְ.
וּבִיעֵי שַׁבָּת לַיהוָה אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָל־מְלָאכָה,
נָךְ וּבִתְךָ עַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ.
ז' יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
ז' וְאֶת־כָּל־אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי.

Remember the day of Shabbat and keep it holy. Six days shall you labor and do your work, but the seventh day shall be Shabbat for you, you shall not do any work, you, your son or daughter, your male or female slave, or your cattle or the beast in your gates. For in six days ADONAI created heaven and earth, the sea and all that is in them, and rested on the seventh day.

Exodus 20:8-11

All ci

יְיָ יְהוָה אֶת־יְיֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Therefore ADONAI blessed the seventh day and made it holy.

Al ken berakh Adonai et yom ha-shabbat va-y'kadsheihu.

Exodus 20:11

\הַבְּרֹחַתִּי:

נָה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

With the assent of my friends:

*Barukh atah ADONAI, our God, sovereign of time and space,
who creates the fruit of the vine.*