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EXCERPTS FROM PSALM 104

Let me praise ADONAI—
for You, ADONAI my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth,
set the rafters of the heights in the waters above,
appoint clouds as Your chariot . . .
You created the moon marking the seasons;
the sun knows when to set:
darkness spreads, night falls . . .
How abundant is Your creation, ADONAI,
You fashioned it all with wisdom;
the earth is filled with Your riches.
There is the sea, so vast and wide,
full of countless crawling creatures—big and little living things . . .
when Your breath blows in them, they are born,
and the face of the earth is renewed.
May the glory of ADONAI endure forever.
May ADONAI rejoice in what has been created . . .
Alive, I shall sing to ADONAI;
as long as I am, I will make music in praise of my God.
May my words be pleasing to ADONAI,
that I may truly rejoice.
May sinning cease from the earth,
transgressions be no more.
Let me praise ADONAI: halleluyah.

SELECTIONS FROM THE SONGS OF ASCENT

I lift my eyes to the mountains;
from where will my help come? Psalm 121:1
Esa einai el he-harim, mei-ayin yavo ezi.

From Zion, ADONAI shall bless you and you shall see Jerusalem prosper all the days of your life.
May you live to see your children’s children
and all Israel living in peace! Psalm 128:5–6
Yvrekhk’a Adonai mi-ziyon,
u-reih b’tuv yerushalayim kol y’mei hayekha.
U-reih vanim Evanekh, shalom al yisrael.

How good and pleasant it is
when companions dwell together. Psalm 133:1
Hineih mah tov na-im shevet ah-nim yahad.

The world stands on three things—
on Torah, on worship, and on good deeds. Pirkei Avot 3:2
Al sh’loshah d’varim ha-olam omed:
al ha-torah, v’al ha-avodah, v’al g’milut h’asadim.

It is not incumbent upon you to finish the task,
but neither are you free to desist from it. Pirkei Avot 2:1
Lo aleha ha-m’lakhah ligmor, v’lo atah ven horin libateil mi-menah.
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 another,
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.

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,
continuing with the refrain:

Ashrei yosh’rei veitekha, od y’hal’uku selah.
Ashrei ha-am she-kakah lo, ashrei ha-am she-Adonai elohav.
T’hilah Ivad.
Aromimkha elohai ha-melekh, va-avar’kha shimkha l’olam va-ed.
B’khol yom avar’kheka, va-ahallah shimkha l’olam va-ed.
Gadol Adonai u-m’hulal me’od, v’ligdulato ein hakhe.
Dor I’dor y’shabah ma-asekha, u-g’vurotekha yagidu.
Hadar k’vod hodekha, v’idro tekha sasah.
V’izez norotekha yomeiru, u-g’dolat’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’raharnav al kol ma-asav.
Yodukha Adonai kol ma-asekha, va-hasidkekha y’var’khuca.
K’vod malkhut’kha yomeiru, u-g’vurat’kha y’dabeiru.
L’hodia livnei ha-adam g’vurotov, u-k’vod hadar malkhuto.

continued

L’hodia livnei ha-adam g’vurotov, l’ashrei ha-emek tekelov.
Ashrei ha-emek tekelov, l’ashrei ha-emek tekelov.
Ashrei ha-emek tekelov, l’ashrei ha-emek tekelov.

Aromimkha elohai ha-melekh, va-avar’kha shimkha l’olam va-ed.
B’khol yom avar’kheka, va-ahallah shimkha l’olam va-ed.
Hadar k’vod hodekha, v’idro tekha sasah.
V’izez norotekha yomeiru, u-g’dolat’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’raharnav al kol ma-asav.
Yodukha Adonai kol ma-asekha, va-hasidkekha y’var’khuca.
K’vod malkhut’kha yomeiru, u-g’vurat’kha y’dabeiru.
L’hodia livnei ha-adam g’vurotov, u-k’vod hadar malkhuto.

continued
Opening Your Hand

Your sovereignty is eternal;
Your dominion endures in every generation.

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

ADORAI 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.

My mouth shall utter praise of ADONAI.
May all that is mortal praise God’s name forever and ever.

The verses immediately preceding and following this one define the meaning of God’s “sovereignty”: they describe God’s love for all of creation and God’s care for the most vulnerable in society.

Your sovereignty is eternal;
Your dominion endures in every generation.

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

ADORAI 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.

My mouth shall utter praise of ADONAI.
May all that is mortal praise God’s name forever and ever.

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 h|.|ai ratzon.
Tzadik Adonai b’khol d’rakhav, v’chasid b’khol ma∙asav.
Karov Adonai l’khol korav, 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.

We shall praise ADONAI now and always. Halleluyah!
Va-anah|.|nu n’varekh yah, mei-atah v’ad olam. Hal’luyah.

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 h|.|ai ratzon.
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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.

We shall praise ADONAI now and always. Halleluyah!
Va-anah|.|nu n’varekh yah, mei-atah v’ad olam. Hal’luyah.
Kedushah D’Sidra: Kedushah for Torah Study

“A redeemer shall come to Zion, and to those of the house of Jacob who turn away from sin,” declares Adonai. “This is My covenant with them,” says Adonai, “My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children’s children,” Adonai declares, “now and forever.”

And You, O Holy One, are enthroned amidst the praises of the people Israel. They call out, one to another: “Holy, holy, holy is Adonai, the Holy of Holies, the Holy of Holies, the Holy of Holies.”

▶ And a wind lifted me up and I heard a loud tumultuous voice behind me, “Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

▶ Adonai will reign forever and ever. Adonai yimlokh l’olam va-ed.

Adonai, God of our ancestors Abraham, Isaac, and Israel, impress this always upon Your people, and direct their hearts toward You.

God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming.

You, Adonai, are kind and forgiving, loving to all who call upon You.

Your righteousness is everlasting; Your Torah is truth.

You will keep faith with Jacob and be compassionate to Abraham, fulfilling the promise You made to our ancestors.

Praised is Adonai, the God of our deliverance, who sustains us day after day.
The Heart
The last five lines of Uva L’Tziyon contain an acrostic, יַעֲקֹב אֱלֹהֵינוּיַעֲקֹב אֱלֹהֵינוּ יִבְטַח בּּוֹ, יִבְטַח בּּוֹ אֱלֹהִים קָדוֹשָׁא בָּרוּךְ הוּא. This sentence begins the prayerful ending of Uva L’Tziyon. The phrase “not labor in vain, nor shall our children suffer confusion” is taken from Isaiah 65:23, and in its context here refers to Torah study rather than to our work in the world. (The original verse from Isaiah is in the singular, but it has been changed to the plural in the liturgy.)

This concluding prayer is followed by a final collection of verses taken from Psalm 100:1, Jeremiah 17:3, Isaiah 26:4, Psalm 91:1, and Isaiah 42:1.

HATZI KADDISH. In Jewish liturgical usage, the Hatzı (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service and the beginning of a new one. The central line, יִהְיֶה שֶׁמֶנֶּה רַבָּא מְבִיאֵךְ (“May God’s great name be acknowledged. . .”) is reminiscent of the Bar’khu, the call to worship in services where the Sh’mah is recited. (Because Minhah does not include the Sh’mah, we do not begin the service with the Bar’khu.) Here, the Hatzı Kaddish and its congregational response demarcate the beginning portion of Minhah from the Torah service, which follows.

On Festivals, the service continues with the Amidah on page 306.
Va-ani T’filati
I offer my life as a prayer to You, ADONAI, at this auspicious time.
God, in Your abundant mercy, answer me with Your faithful deliverance.

Va-ani T’filati l’kha, Adonai, eit ratzon.
Elohim b’rov hasdeka, aneini be-emet yishekha.

Taking Out the Torah

We rise as the ark is opened.
As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes, so that Your enemies flee Your presence.

Va-y’hi bino-y va-aron va-yomer moshe:
Kumah Adonai v’yafutzu oyekha, v’yansu mi-panekha.

Torah shall go forth from Zion, and on earth is Yours.

The Torah scroll is removed from the ark.

Leader, facing the ark:

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah scroll is removed from the ark.
Leader, facing the ark:

The Torah is carried in a circuit around the congregation.

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah is carried in a circuit around the congregation.

Yours, Adonai, is the greatness, the strength, the glory—"Praised is the one who gave Torah to the people Israel in holiness."

Ki mi-tziyon v’tovah Torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l’amo yisrael bikdushato.

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah shall go forth from Zion, and on earth is Yours.

Ki mi-tziyon v’tovah Torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l’amo yisrael bikdushato.

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah shall go forth from Zion, and on earth is Yours.

Ki mi-tziyon v’tovah Torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l’amo yisrael bikdushato.

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah scroll is removed from the ark.
Leader, facing the ark:

The Torah is carried in a circuit around the congregation.

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The Torah is carried in a circuit around the congregation.

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Barukh she-natan Torah l’amo yisrael bikdushato.

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The Torah is carried in a circuit around the congregation.

Yours, Adonai, is the greatness, the strength, the glory—"Praised is the one who gave Torah to the people Israel in holiness."

Ki mi-tziyon v’tovah Torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l’amo yisrael bikdushato.

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Ki mi-tziyon v’tovah Torah, u-dvar Adonai mirushalayim.
Barukh she-natan Torah l’amo yisrael bikdushato.

Some people may wish to include here personal prayers before the ark; see page 169.

The Torah is carried in a circuit around the congregation.
**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 enduring relief. May our requests be met with much favor deliverance, and compassion. And let us say: Amen.

**BEFORE THE FIRST ALIYAH**

Leader: May God’s sovereignty be revealed to us soon. May God favor the remnant of the people Israel with grace and kindness, compassion and favor. And let us say: Amen.

Let us all declare the greatness of God and give honor to the Lord, and add: Amen.

Leader: May the God of our God be with the people of our God in holiness. 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 God's sovereignty be revealed to us soon. May God experience, at this moment, a sense of the Torah directly addressing us.

**Blessings Recited by Those Called Up to the Torah**

The person who is honored with an aliyah recites the following before the Torah is read:

Praise Adonai, to whom all praise is directed.

The congregation responds:

The person who is honored repeats the above response, then continues:

Praise Adonai ha-m’vorakh.

The person who is honored repeats the above response, then continues:

Barukh atah Adonai, our God, sovereign of time and space, who has chosen us from among all peoples, giving us the Torah.

The person who is honored recites the following after the Torah is read:

Barukh atah Adonai, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst.

The person who is honored recites the following after the Torah is read:

Barukh atah Adonai, our God, sovereign of time and space, who has given us a teaching of truth, planting eternal life in our midst.

**The Torah is placed on the reading table.**

The person who is honored with an aliyah recites the following before the Torah is read:

Barukh atah Adonai, ha-m’vorakh, ha-’amitenu, melekh olam, shabbat · afternoon service · torah service...
In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

Lifting the Torah

Two people are called up for Hagbah and Gelilah, lifting and tying the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God’s word by Moses’ hand, which Moses set before the people Israel.

V’zot ha-torah asher sam moshe lifnei b’nei yisrael al pi Adonai b’yad moshe.

Some congregations recite Psalm 92 here:

Surely Your enemies, A

Finger the lute, pluck the harp, let the sound of the lyre rise up.

to proclaim Your love at daybreak, Your faithfulness each night.

but You, A

only to be destroyed forever—

the wicked flourish like grass and every evildoer blossoms, The arrogant do not understand, the fool does not comprehend this:

How wonderful are Your works, A

L’hagid ki yashar Adonai, tzuri v’lo avlatah bo.

Od y’nuvun b’seivah, d’sheinim v’ra∙ananim yihyu.

V’zot ha-torah asher sam moshe lifnei b’nei yisrael al pi Adonai b’yad moshe.

Some congregations recite Psalm 92 here:

A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, Adonai, and sing to Your name, Most High; to proclaim Your love at daybreak, Your faithfulness each night.

Finger the lute, pluck the harp, let the sound of the lyre rise up.

You gladdened me with Your deeds, Adonai, and I shall sing of Your handiwork.

How wonderful are Your works, Adonai, how subtle Your designs!

The arrogant do not understand, the fool does not comprehend this: the wicked flourish like grass and every evildoer blossoms, only to be destroyed forever—

but You, Adonai, are exalted for all time.

Surely Your enemies, Adonai, surely Your enemies will perish; all who commit evil will be scattered.

As a wild bull raises up its horn, You raised my head high, anointed it with fresh oil.

As my enemies gather against me, my gaze remains steady,

The righteous flourish like the date palm, thrive like a cedar in Lebanon;

planted in the house of Adonai, they flourish in our God’s courtyards.

In old age they remain fruitful, still fresh and bountiful, proclaiming: Adonai is upright, my rock in whom there is no flaw.

Tzadik katamar yifrah, k’erez balvanon yisgeh. Sh’tu’lim b’veit Adonai, b’hatzot elohenu yafrihu. Od y’nuvun b’seivah, d’sheinim V’ya-ananim yiyyu. L’hagid ki yashar Adonai, tziuri v’lo avlatah bo.

Psalm 92

In some congregations, El Malei, the prayer in memory of the dead, is recited for those whose Yahrzeit is being observed in the coming week; see page 336.

In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

DATE PALM . . . CEDAR . . . נוֹקָר . . . כֵּדֶר. Palm trees grow in the Jericho Valley, one of the lowest places on earth; cedars grow on the mountaintops of Lebanon, the highest peaks in the Middle East. Palm trees grow straight up, losing their leaves each year; cedars grow wide and are evergreens. Palms yield dates, one of the most nutritious fruits, but their fibrous wood is almost useless. Cedars bear no fruit, though their wood is precious; Solomon built the Temple out of the cedars of Lebanon. Both will be planted in God’s house, for all difference is united in the one God.
**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-yarem keren Tamo, ‘chilah l’khol hasidav, livnei yisrael am k’rovo. Ha’l’tuyah!

---

A SONG OF DAVID

The earth is Adonai’s in all its fullness, the land and all who dwell on it. It was God who founded it upon the seas, and set it firm upon the flowing streams. Who may ascend the mount of Adonai? Who may stand in God’s sanctuary? One who has clean hands and a pure heart, who has not taken God’s name in vain, nor sworn deceitfully, will receive Adonai’s blessing, a just reward from God, the deliverer.

This generation seeks You; the descendants of Jacob long for Your presence, selah.

Open up, O gates—open up the entryway to eternity; let the exalted sovereign come. Who is the sovereign who is exalted? Adonai, mighty and triumphant, Adonai triumphant in battle. Open up, O gates—open up the entryway to eternity; let the exalted sovereign come.

▶ Who is the sovereign who is exalted?

*Adonai Tz’va·ot* is the sovereign who is exalted, *selah.*

---

Psalm 24

Psalm 24 combines two themes: God as the creator and ultimate sovereign, and the need for those who would enter God’s sanctuary to exhibit moral behavior. In fact, one may think of these two as cause and effect: as God is kind and just, so our world should reflect the qualities of its creator—anyone who would come close to the supreme sovereign should exhibit these traits. As we open the ark to return the Torah to its place, we emphasize that we would like to be among those who go up to “God’s holy mountain”; as we proclaim “this generation seeks You...” we realize that to approach God, to seek God’s presence, we need to commit our own lives to acting with justice and kindness. It is with that commitment in mind that we can hope that the prayers we are soon to recite, the Amidah, will be acceptable.

**Leader:**

We rise as the ark is opened.

**Congregation:**

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

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Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?

Who is the sovereign who is exalted?
The Torah scroll is placed in the ark.

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.

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

The ark is closed.

Hatzai 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’mei raba m’varah l’alum y’mei 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 acclaimed—though God, who is blessed,

The ark is closed.

On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.

On Festivals (including those that fall on Shabbat), continue on page 306.

On Shabbat Shuvah we substitute:

Leader:

May You dwell among the myriad families of the people Israel.

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.

On Shabbat (including Shabbat Hol Ha-mo-ed), continue on page 223.

On Festivals (including those that fall on Shabbat), continue on page 306.
The Shabbat Afternoon Amidah

A transliteration of the opening brakhot 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 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

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

First Brakhot: 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.

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.

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:
You are the sovereign who helps and saves and shields.

With Patriarchs and Matriarchs:
You are the sovereign who helps and guards, saves and shields.

Barukh atah Adonai, Shield of Abraham.

With Patriarchs and Matriarchs:
Barukh atah Adonai, Shield of Abraham and Guardian of Sarah.

A transliteration of the opening brakhot 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 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

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

First Brakhot: 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.

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.

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:
You are the sovereign who helps and saves and shields.

With Patriarchs and Matriarchs:
You are the sovereign who helps and guards, saves and shields.

Barukh atah Adonai, Shield of Abraham.

With Patriarchs and Matriarchs:
Barukh atah Adonai, Shield of Abraham and Guardian of Sarah.

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:
You are the sovereign who helps and saves and shields.

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

First Brakhot: 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.

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With Patriarchs:
You are the sovereign who helps and saves and shields.

With Patriarchs and Matriarchs:
You are the sovereign who helps and guards, saves and shields.

Barukh atah Adonai, Shield of Abraham.

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

First Brakhot: 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.

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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.
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’mi’ni Atzeret until Pesah:
You cause the wind to blow and the rain to fall,
[From Pesah until Sh’mi’ni 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.

On Shabbat Shuvah we add:
Who is like You, Almighty,
who remembers with compassion Your creatures for life?

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

Who brings death and life
and causes redemption to flourish.

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

When the Amidah is recited silently, we continue on page 226 with “Holy are You.”

Siddur Lev Shalem for Shabbat and Festivals

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Kedushah: Holiness
Just as it is impossible to fully know God, it is impossible to adequately define holiness—a word closely connected to the Divine. Yet, just as God may at times be experienced as a presence, so may holiness be sensed in those moments when mundane everyday existence, the material realm, seems touched, as if suffused by something transcendent. At such moments we experience ourselves as interconnected—not separate, isolated, lonely beings—we sense the universe as resident on which we stand.

Adonai Tz’vaot
Tz’vaot means “armies” and is frequently translated as “hosts.” Who are God’s armies? The clouds, the rain, the tectonic plates of earth, the sunbursts, the exploding stars, and the expanding universe.

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’vaot, the whole world is filled with God’s glory!”

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

Others respond with praise:
“Praised is Adonai’s glory wherever God dwells.”
Barukh k’vod Adonai mimkomo.

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.
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, “You are one.”
One
Through us God becomes one.
God who is everywhere scattered and dispersed comes here to greet us, excited and fearful, here with us, becoming one.
—RIVKA MIRIAM

K’shvat Hayom: The Sanctification of the Day
You have given Your people a day of rest and holiness.
Sarah will shine,
Rebecca will be renewed,
Leah and Rachel will be comforted,
Zilpah and Bilhah will be honored,
as their children find rest on this day—a rest that is an offering of love;
a true and trustful rest;
a peaceful rest, serene, still, and secure;
a fulfilling rest in which You delight.
May Your children know You as the source of their rest, and in their rest may Your name be sanctified.

Day of Rest:
Yom M’nuiah
The essence of Shabbat, the splendor of this day, is its gift—rest. Shabbat ushers in a special kind of rest; not just a cessation of work, but a time to regroup and rally our inner resources so we may once again join the fray come starlight. It is the rest of fulfillment, the utter, even transcendent, contentment with life. Love; giving; truth; trust; peace; surety; ease.
Experiencing this complement of blessings in our daily lives is a rare gift indeed. It is sometimes found in the most tender of moments between two life-long lovers; or the deep, aching laughter shared between friends; or the primal moment of a devoted mother gently, intently cradling her just-fed infant. In all, the fullness of the one flows into the other. Each gives, each receives, and both are sated.
So it is (or is meant to be) on Shabbat. For six days, God and we work. We give and we receive throughout the long week. And when done just right, on Shabbat, both of us are sated.
—NINA BETH CARDIN

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 Holiness of Shabbat
You are one, Your name is one;
is there any one nation on earth like Your people Israel?
Abraham will rejoice, Isaac shall sing, as Jacob and his children find rest on this day—a rest that is an offering of love;
a true and trustful rest;
a peaceful rest, serene, still, and secure;
a fulfilling rest in which You delight.
May Your children know You as the source of their rest, and in their rest may Your name be sanctified.

A DAY OF REST
LIKE YOUR PEOPLE ISRAEL
1 Chronicles 17:21, David’s prayer after being told by God that his son Solomon would build the Temple. It is at this time of day, when Shabbat has been fully experienced, that we might feel that Shabbat has built a Temple in time; we may feel whole, at one with ourselves, and at ease with our community. And so the liturgy plays on this sense of wholeness: we are one; God is one; and the people Israel, having rested on this day, are one.

A DAY OF REST

YOU ARE ONE

THE AMIDAH
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 delivrance.
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 Br’akhah: 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 day.
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.

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.

▶ Модим 야훼에게서 받은 모든 것에 대하여, 야훼 우리 아버지, 야훼 우리 모티.
▶ 이 모든 선물은 모든 사람들에게, 온 세상에 대한 선물, 모든 사람들에게.

We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, 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.

▶ 모디ム 야훼, 이 모든 선물을 주셔서, 모든 사람들에게.
▶ 이 모든 선물을, 야훼 우리 아버지, 야훼 우리 모티에.

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

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.

▶ 모디ム 야훼에게서 받은 모든 것에 대하여, 야훼 우리 아버지, 야훼 우리 모티.
▶ 이 모든 선물은 모든 사람들에게, 온 세상에 대한 선물, 모든 사람들에게.

We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, 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.

▶ 모디ム 야훼, 이 모든 선물을 주셔서, 모든 사람들에게.
▶ 이 모든 선물을, 야훼 우리 아버지, 야훼 우리 모티에.

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

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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.

▶ 모디ム 야훼에게서 받은 모든 것에 대하여, 야훼 우리 아버지, 야훼 우리 모티.
▶ 이 모든 선물은 모든 사람들에게, 온 세상에 대한 선물, 모든 사람들에게.

We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, 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.

▶ 모디ム 야훼, 이 모든 선물을 주셔서, 모든 사람들에게.
▶ 이 모든 선물을, 야훼 우리 아버지, 야훼 우리 모티에.

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

Barukh atah Adonai, Your name is goodness and praise of You is fitting.
Seventh B’rakhah: Peace
Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace.

Shalom raw al yisrael am’kha v’al kol yosh’ei teiveil tsamim folam, ki atah hu melekh don’khol ha-shalom. V’tov b’nei sheva Ivarekh et am’kha yisrael b’khol dit u-v’khol sha-hah bishlolehka. Shalom raw al yisrael am’kha v’al kol yosh’ei teiveil tsamim folam, ki atah hu melekh don’khol ha-shalom. V’tov b’nei sheva Ivarekh et am’kha yisrael b’khol dit u-v’khol sha-hah bishlolehka.

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

Yihyu l’ratzon imrei fi v’hegyon libi l’fanekha, Adonai tzuri v’go∙ali.

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

Yihyu l’ratzon imrei fi v’hegyon libi l’fanekha, Adonai tzuri v’go∙ali.

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

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

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

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

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

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

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

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

May love and truth never depart from you. Know God in all that you do and God will make your paths straight.

May love and truth never depart from you. Know God in all that you do and God will make your paths straight.

May the spirit of Shabbat rest, perhaps for a moment having spent Shabbat at home, for wholeness, having tasted the sweetness of peace, as the prophet Isaiah said, “How distant peace seems—both inner peace and outer peace. How torn are our lives; with loved ones, ourselves; with community members and fellow citizens; and in our engagement with people across the world. As God is holy, we are to emulate God’s holiness. As God is peacemaker, so too are we to serve the cause of peace every day in the midst of our lives.”

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

May we and the entire house of Israel be called to mind in place of the line that follows it:

Shalom rav al yisrael am’kha v’al kol yosh’ei teiveil tasim l’olam, v’al kol yemarom ha-yam me’ot holamim. Shalom rav al yisrael am’kha v’al kol yosh’ei teiveil tasim l’olam, v’al kol yemarom ha-yam me’ot holamim.

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

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

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

Yihyu l’ratzon imrei fi v’hegyon libi l’fanekha, Adonai tzuri v’go∙ali.

Seventh b’rakhah: peace

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

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

When the Amidah is to be repeated aloud, we turn back to page 223.

When the Amidah is to be repeated aloud, we turn back to page 223.
The following verses are omitted on festive occasions (see note):

Your righteousness is eternal and Your teaching is true.
Your righteousness, God, extends to the highest heights;
who may be compared to You, for the great deeds You
have accomplished.
Your righteousness is like the unending mountains,
Your judgments as the great deep:
And we say:
Amen.

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

Congregation and 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.

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

Leader:
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.

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.

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.

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

Leader:
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.

The following verses are omitted on festive occasions (see note):

Your righteousness is like the unending mountains,
Your judgments as the great deep:
And we say:
Amen.

Congregation and 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.

Leader:
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Leader:
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].
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Your righteousness is eternal and Your teaching is true.
Your righteousness, God, extends to the highest heights;
who may be compared to You, for the great deeds You
have accomplished.
Your righteousness is like the unending mountains,
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And we say:
Amen.

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

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

Leader:
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.

KADDISH SHALEM is recited at the end of every worship service that includes an Amidah. Its dis-
tinguishing sentence is the line tikubal tz’lot’hon, "May the prayers . . . of all Israel be accepted."
Concluding Prayers

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.”

And as the prophet said: “A day shall be one, and the name of God, one.”

Aleinu! In the High Middle Ages, European Jewry added this prayer, originally a part of the High Holy Day liturgy, as a conclusion to each service. They saw it as simultaneously an affirmation of monotheism and the people Israel’s role in the world and also as a vision of a world redeemed. In this regard, the juxtaposition of the two paragraphs is instructive: the mission of the people Israel is not directed inward, we are not simply concerned with our redemption, but in the redemption of the world. The dream of the world’s turning to God represents the desire for all evil to end.

Some, however, bridle at the exclusive affirmation of the people Israel’s faith and have substituted other phrases. For instance, the Israeli Masorti Movement offers as an alternative the verse from the prophet Micah: “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” (5:5).

We are seated.
Saying Kaddish
Beyond language, Kaddish is more than the sum of its words. First and foremost, it is an experience of the senses. Like music, there is no understanding Kaddish without hearing and feeling it and letting go of the words.

One of the great ironies of Kaddish is that it was written in a vernacular language so that it could be understood and led by scholars and laborers alike. Today, of course, Aramaic is far more obscure than Hebrew. That the recitation of words long dead can remain a source of consolation testifies to the fact that Kaddish transcends language. Its comforts are rooted in preverbal ways of knowing. Like a mother's heartbeat against the infant ear, Kaddish makes an elemental sound—natural as rain on a wooden roof and as human as a lullaby.

In addition to being a profession of faith and a doxology, it is also mantra and meditation. In rhythmic repetition of syllables and sounds, the list of praises builds into a kind of incantation. . . .

On some level, the words are pretext. The real meaning, the subtext, is embedded in the repetition . . .

Perhaps another reason the rabbis were so insistent it be recited within a minyan is that there is enough energy to lift up the lonely mourner, the angry mourner, the mourner too hurt to even say “Amen.” The minyan chorus implicitly reassures the wounded soul, “You are not alone.”

—ANITA DIAMANT

Siddur Lev Shalem for Shabbat and Festivals
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Psalm 23

Psalm 23 is composed of two extended metaphors. The first is that of God as shepherd, God as protector. The second is that of God as provider, offering us an abundance of goodness.

SOME CONGREGATIONS CONCLUDE MINHAG WITH ONE OF THE FOLLOWING PASSAGES; TEXTS FROM THE INTRODUCTION (PAGE 211) MAY ALSO BE RECITED AT THIS TIME.

Psalm 23 may also be recited by some congregations as the Torah is being returned to the ark (page 221), or at the third meal of Shabbat.

A PSALM OF DAVID

Adonai is my shepherd; I shall not want.

God lays me down in green pastures, leads me to still waters, renews my life, guides me in right paths—for that is God’s way.

Were I to walk through a valley as dark as death, I would fear no evil, for You are with me; Your rod and Your staff, they would comfort me.

You would spread a table for me in full view of my besiegers; You anoint my head with oil, my cup overflows.

Only goodness and steadfast love shall pursue me all the days of my life, and I shall dwell in the house of Adonai, in the fullness of time.

A PSALM OF DAVID

Mizmor l’david.

Adonai ro·i lo eh|.|sar.

Binot desheh yarbitzeini,

al mei m’nuhot y’nahalei.

Nafshi y’shoveiv, yanheini v’maglei tzedek l’ma·an sh’mo.

Gam ki eileikh b’gei tzalmavet lo ira ra ki atah imadi.

Shiv’t’ka u-mishantehka heimah y’nahamuni.

Ta·arokh l‘fanai shulhan neged tzor’rai,

dishanta va-shemen roshi, kosi r’vayah.

Akh tov va-hesed yird’funi kol y’mei hayai,

v’shavti b’veit Adonai l’orekh yamim.

Some congregations conclude Minhah with one of the following passages; texts from the Introduction (page 211) may also be recited at this time.

Shabbat

The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living.

—ABRAHAM JOSHUA HESCHEL

Shabbat is a sixtieth part of the world that is coming.

—BABYLONIAN TALMUD

The next world will feel as Shabbat does now.

—MEKHILTA

The next world will feel as Shabbat does now.

—MEKHILTA

THE NEXT WORLD WILL FEEL AS SHABBAT DOES NOW.

—MEKHILTA

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Psalm 23

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dishanta va-shemen roshi, kosi r’vayah.

Akh tov va-hesed yird’funi kol y’mei hayai,

v’shavti b’veit Adonai l’orekh yamim.
A Shabbat Song

All who observe Shabbat properly, not profaning it, merit the love of the Holy One; and if one fulfills the obligations of the day, how blessed! It becomes a gift of thanksgiving offered to the divine master who created it.

One who observes Shabbat, man or woman, is as pleasing to God as the gift of thanksgiving offered on the Temple’s implements.

My God, my protector, called this day “the most desirous of all.”

How blessed the faithful, when it is kept!

It becomes a gift of thanksgiving offered to the divine master who created it.

and if one fulfills the obligations of the day, how blessed!

a balm of joy and happiness.

in glorifying it, you crown the Divine;

A shining crown will be fashioned for their heads, and the spirit of the Rock of Ages shall rest on them.

Kodesh hi lakhem, sh’nei ekhshav vehgevotekhem, eved v’gam shif’ah.

She shall be holy, to you, Shabbat the Queen.

as the gift of thanksgiving offered on the Temple’s implements.

and the spirit of the Rock of Ages shall rest on them.

So wherever you dwell, do not perform your daily labor, neither you, your children, your servants, or your maids.

One who observes Shabbat, man or woman, is as pleasing to God as the gift of thanksgiving offered on the Temple’s implements.

just as she enters and departs.

The Shabbat song, written by Barukh ben Shmuel of Mainz (d. 1221), mentions the grain-gift (minḥah) offered along with every sacrifice in the Temple. Minḥah is also the name of the afternoon service; as the poet remarks, we offer a gift not of grain but of song and praise. We have therefore chosen to translate minḥah here as “gift of thanksgiving.” Selected verses of the song are printed here; the title of its full version is “Barukh El Elyon.”

THE TEMPLE IMPLEMENTS  המזרב

Literally, the pan in which the grain-gift was placed.

THE MOST DESIRABLE OF ALL  המזרב

The Shabbat morning liturgy uses this phrase, based on the Jerusalem Targum’s translation of Genesis 2:3, “And God finished (va-y’khal) on the seventh day” as “and God desired the seventh day.”

REMEMBER  זכר

In the version of the Decalogue in Deuteronomy, the commandment to observe Shabbat begins with the word “observe” (shamor), a word repeated in the chorus. This stanza, however, references the version of the Decalogue found in Exodus, where the fourth commandment begins instead with the word “remember” (zakhor).

DO NOT PERFORM YOUR DAILY LABOR  אל תעשו שם באת  רבי שמחא

Quoting the Decalogue, at Exodus 20:10.
The Festival Amidah: Arvit, Shaḥarit, Minḥah

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. The sign ℚ indicates the places to bow. The Amidah concludes on page 314.

[Leader, at Minḥah only: As I proclaim the name ADONAI, give glory to our God.]

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

First B'rakha: Our Ancestors

With Patriarchs and Matriarchs:

ח聞 אתיה אדוניא, אשבע ואליאו אבראום, אליאו יצחק ואליאו יעקב, אליאו ישראל ואליאו לאה, למדם ואפור תבורה, לא עזלו, מלא חסד, סמיך, קורע חבק, ואלה יערים נבי, ממקמים על לכל כיונה, יהנה נשום כמו עצבחה, ברוך אתה יוהו, ממקמים אברם, ממקמים אברהם, אברם, יצחק, יעקב, יוסף, משה רחל, לאה, גית ברוך, בשמה י׳ עמל ונעמל ושומול עמל ונותן עמל

With Patriarchs:

ברוך אתה יוהו, אשבע ואליאו אבראום, אליאו יצחק ואליאו יעקב, אליאו ישראל ואליאו לאה, למדם ואפור תבורה, לא עזלו, מלא חסד, סמיך, קורע חבק, ואלה י הולדת נבי, ממקמים על לכל כיונה, יהנה נשום כמו עצבחה, ברוך אתה יוהו, ממקמים אברהם, ממקמים אברהם

Second B'rakha: Our Leaders

With Patriarchs and Matriarchs:

אָלֶֽהּ אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים, וּפּוֹקֵד הַכֹּל, וזוֹכֵר, זֶה שֵׁם יְהֹוָה אֶקְרָא, הָבוּ גֹֽדוֹל לֵאלֹהֵֽנוּ, לְמַֽעַן שׁמוֹ בּאַהֲבָה.

With Patriarchs:

בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפוֹקֵד, מִלְיְהוּדָה, מֵאַרְכֵּי יָדוֹ, וּפֶרֶשֶׂו מַעֲלָתוֹ, מֵאַרְכֵּי קֹרֶעָיו, מֵאַרְכֵּי קֹדֶשׁ, מֵאַרְכֵּי יָדוֹ, מֵאַרְכֵּי מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה. בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפוֹקֵד, מִלְיְהוּדָה, מֵאַרְכֵּי יָדוֹ, וּפֶרֶשֶׂו מַעֲלָתוֹ, מֵאַרְכֵּי קֹדֶשׁ, מֵאַרְכֵּי יָדוֹ, מֵאַרְכֵּי מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה, בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפוֹקֵד, מִלְיְהוּדָה, מֵאַרְכֵּי יָדוֹ, וּפֶרֶשֶׂו מַעֲלָתוֹ, מֵאַרְכֵּי קֹדֶשׁ, מֵאַרְכֵּי יָדוֹ, מֵאַרְכֵּי מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Third B'rakha: Our Temple

With Patriarchs and Matriarchs:

אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים, וכִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גֹֽדוֹל לֵאלֹהֵֽינוּ, לְמַֽעַן שׁמוֹ בּאַהֲבָה.

With Patriarchs:

בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפוֹקֵד, מִלְיְהוּדָה, מֵאַרְכֵּי יָדוֹ, וּפֶרֶשֶׂו מַעֲלָתוֹ, מֵאַרְכֵּי קֹדֶשׁ, מֵאַרְכֵּי יָדוֹ, מֵאַרְכֵּי מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה. בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפוֹקֵד, מִלְיְהוּדָה, מֵאַרְכֵּי יָדוֹ, וּפֶרֶשֶׂו מַעֲלָתוֹ, מֵאַרְכֵּי קֹדֶשׁ, מֵאַרְכֵּי יָדוֹ, מֵאַרְכֵּי מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה, בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ עוֹזֵר וּפוֹקֵד, מִלְיְהוּדָה, מֵאַרְכֵּי יָדוֹ, וּפֶרֶשֶׂו מַעֲלָתוֹ, מֵאַרְכֵּי קֹדֶשׁ, מֵאַרְכֵּי יָדוֹ, מֵאַרְכֵּי מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

The Festivals: The festivals are the unbroken master code of Judaism. Decipher them and you will discover the inner sanctum of this religion. Grasp them and you hold the heart of the faith in your hand.

—IRVING GREENBERG

Three Steps Forward

While the Temple stood in Jerusalem, the people of Israel would make pilgrimages there three times a year: on Pesah, Shavuot, and Sukkot. For this reason, these festivals are known as the shelosh r’galim, the three pilgrimage festivals, from the word regel (“foot”).

As we take three steps forward at the beginning of our Amidah, we might think of ourselves as symbolically beginning a pilgrimage through prayer—together with our fellow Jews—to the closeness with God and each other that was once experienced in the Temple.

Praying

Every fiber of my being was created by You; every bone of my body bends to thank You. May this chanted offering find favor with You.

—AFTER YEHUDAH HALEVI

AMIDAH. The festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory words, Epstein notes, as every Amidah or Silent Prayer. The middle b’rakhah emphasizes and elaborates on the joy of the festival.

BENDING THE KNEES AND BOWING. Bowing was a natural way to engage in prayer and indeed is a mode of worship in many religious traditions. The midrash imagines that though pilgrims crowded into the Temple precincts on the festivals, the space was expansive enough for all to prostrate themselves (Pirké Avot 5:7).

Patriarchs and Matriarchs. The midrash associates the festival calendar with many significant events in the lives of our early ancestors. For example, Abraham and Sarah’s welcoming of strangers as guests, and the birth of Isaac the following year, were said to have occurred on Pesah. For us, too, Pesah is a time to extend hospitality to guests, to offer and receive blessings from each other, and may be a time of rebirth. Mount Moriah, where Isaac was bound, became associated with the Sinai revelation occurring on Shavuot. As Abraham and Isaac saw a vision of God that was terrifying but at the same time life-affirming, so too do we, on Shavuot, open ourselves to revelation that becomes our source of vitality, even as it shakes us to the core. And the Torah records that Jacob, who left the comforts of home and remained ever on a journey, dwelled “in Sukkot” (Genesis 33:17)—which in its biblical context probably referred to a place-name, but may also be interpreted to mean “booths,” like those in which the Israelites dwelled. We too build and dwell in booths, dislocating ourselves to become emotional and spiritual “wanderers.”

REDEEMER. The primary Jewish image of redemption is the exodus from Egypt. In Jewish thought, freedom and redemption are tied to the achievement—our own personal achievement, as well as the world’s hoped-for achievement—of a just and moral world.

Siddur Lev Shalem for Shabbat and Festivals
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Second B'rakha: God’s Saving Care
You are ever mighty, ADONAI—You give life to the dead—great is Your saving power:

The Journey
We guard our mystery with care. It is our source of power... It is the force that drew us out of slavery, that drives us on relentlessly. We are a rabble of former slaves, bound to one another, unwillingly on our way to a land of promise.

—Jonathan Magonet

The following is added at Arvit and Shaharit on the first day of Pesah, at Minhah on Sh’mini Atzeret, and at all services on Simhat Torah:

Shemay hamelekh ve`er Adonai, melekh meimit u-m’kayem emunato lisheinei afar.

Mi khamokha ba·al g’vurot umi domeh lakh, u-m’kayem emunato lisheinei afar.

Somekh noflim v’rofei holim, u-m`kayem emunato lisheinei afar.

M’khalkel hayim b’hesed,

Mi khamokha ba-al g’vurot umi domeh lakh, u-m`kayem emunato lisheinei afar.

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

M’khalkel hayim b’hesed,

Somekh noflim v’rofei holim, u-m`kayem emunato lisheinei afar.

Mi khamokha ba-al g’vurot umi domeh lakh, u-m`kayem emunato lisheinei afar.

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

M’khalkel hayim b’hesed,

Somekh noflim v’rofei holim, u-m`kayem emunato lisheinei afar.

Mi khamokha ba-al g’vurot umi domeh lakh, u-m`kayem emunato lisheinei afar.

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 309 with “Holy are You.”
Third B’rakham: God’s Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan and is said while standing.

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:

At Shaḥarit we recite:

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.

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.

As the psalmist sang:

Our sovereign, manifest Yourself from wherever You dwell, and rule over our city, from one generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon Yimlokh Adonai l’olam, elohayikh tziyon

“Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over our city, from one generation to generation.

Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’ador vador, hal’leyah.

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.

We continue on the next page with the Fourth B’rakham, “You have chosen us.”
Holiness

Holiness is the mysterious center of our existence that we can never fully grasp.

The Festivals

The cycle and the rhythms of Jewish life and Jewish living are embedded in the Jewish calendar. Each holiday has its own message and its own mood, and each one guides us on our journey through life.

—Alan Lucas

Pesah

For the Jews, freedom is just the beginning. It is the prerequisite, not the goal. The goal leads through the ethical to the spiritual: to serve God willingly instead of Pharaoh forcibly, to be part of the sacred instead of the mundane, to be joined to the ultimate instead of the finite. When Moses first appeared before Pharaoh to ask for the freedom of the Israelites, he said, “Thus said Adonai, ‘Let My people go so that they may worship Me in the desert.’” (Exodus 5:1). Freedom with purpose.

—Nina Beth Cardin

Shavuot

Somewhere, sometime, something occurred that was so awe-inspiring that a people was born, their belief system founded on the principle that they are holy, connected to one another and to the Source—whatever that may be—that conferred meaning on them and on life everywhere. And in response to that discovery, the Jews pledged themselves, individually and collectively, to join their will to God’s and to seek to increase holiness in this world.

—Nina Beth Cardin

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

### Fourth B’rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

Adonai our God, You have taught us Your righteous laws, and instructed us to follow in the paths that please You. You have given us just laws, true teachings, goodly precepts and mitzvot.

You have bestowed on us as an inheritance seasons of joy, sacred moments, and festivals of free-will offerings; and You have given us a heritage that celebrates the sacredness of Shabbat, honors the seasons, and celebrates the festivals. Adonai our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation.

As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

On Saturday evening, the following prayer is recited to mark the end of Shabbat:

Havdalah.

The pilgrimage journey we make on the festivals is to a place and a moment of holiness. That moment of holiness is celebratory—full of life, embodying the fullness of being.

YOU HAVE CHosen US ANd hOLY NAME

The name “Israel” means “wrestling with God” (Genesis 32:29). Our relationship with God, however fraught with questions and challenge, is part of our self-definition as Jews.

SATurDAY EVENING: tHE ENd OF shABBat

We conclude Shabbat with the ceremony of Havdalah. But when a festival begins on Saturday evening, we do not differentiate between Shabbat and the weekday, as is normally the case, but between Shabbat and the festival. Therefore, this prayer—which celebrates both Shabbat and the festivals—is substituted for Havdalah.

Both Shabbat and the festivals are holy days, but they are celebrated differently. The festivals are specifically marked as times of joy and their rules of observance are more relaxed. Cooking and carrying are permitted on the festivals, but not on Shabbat. Biblically, the festivals were times of pilgrimage when one brought a freewill offering to the Temple. This prayer alludes to the joyfulness of the festivals and their biblical practice, while proclaiming the holiness and specialness of both Shabbat and also the people Israel, who observe these times.
The words in brackets are added when a Festival falls on Shabbat.

Sukkot

Full moon, full harvest, full hearts. As the moon of Tishrei draws to fullness, we are ready to celebrate Sukkot—the Festival of Huts. We have experienced the moment of the rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swelling of the moon. And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and shalom, harmony, in the world.

But Sukkot is not only the fulfillment of the moon of Tishrei. It is also the fulfillment of the yearly cycle of the sun. All the sun’s work upon the earth comes to fullness as the harvest ripens and is gathered in. As the moon has rewarded our celebration of her birth and growth by bursting into a glowing perfect circle, so the earth rewards our care of seed and stalk by bursting into ripened fruit and grain.

—Arthur Waskow

On Shavuot: Festival of Shavuot, season of the giving of our Torah, On Sukkot: Festival of Sukkot, season of our rejoicing, On Sh’mini Atzeret and Simhat Torah: Festival of Sh’mini Atzeret, season of our rejoicing, with love, a sacred day, a symbol of the exodus from Egypt.

On Shavuot:
Lovingly, You have bestowed on us, Adonai our God, [Shabbat and this] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation, On Shavuot: Festival of Shavuot, season of our liberation, On Sukkot: Festival of Sukkot, season of our rejoicing, On Sh’mini Atzeret and Simhat Torah: Festival of Sh’mini Atzeret, season of our rejoicing,

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 Pesah: Festival of Matzot.
On Shavuot: Festival of Shavuot.
On Sukkot: Festival of Sukkot.
On Sh’mini Atzeret and Simhat Torah: Festival of Sh’mini Atzeret.

Remember us for good; respond to us with blessing; redeem us with love. 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 God on Yom Kippur, in the moment of new moon.

Shavuot: Another Perspective

The Torah—the distinctive way of life of the Jewish people—is part of a covenant with all people. This particular people has committed to journey through history, exploring paths and modeling moments of perfection. But the testimony and example are for the sake of humanity.

—Irving Greenberg

On Shavuot:
Lovingly, You have bestowed on us, Adonai our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation, On Shavuot: Festival of Shavuot, season of our liberation, On Sukkot: Festival of Sukkot, season of our rejoicing, On Sh’mini Atzeret and Simhat Torah: Festival of Sh’mini Atzeret, season of our rejoicing,

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...
Adonai our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. 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.

Kad’sheinu b’mitzvotekha v’tein helkeinu b’orotekha, sabeinu mi-tuvekha v’mabeinu bishu’atekha, v’taher lebeinu lovd’ka be-erem.

Adonai our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. Barukh atah Adonai, who makes [Shabbat,] Israel and the festivals 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.

Sh’mini Atzeret and Simhat Torah

To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing.

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Sh’mini Atzeret and Simhat Torah

To be given a Torah to hold is to be given a license to dance. The first time is often a moment of elation as well as a rite of adulthood, like being given the keys to the family car. The one with the Torah leads the dancing. The Torah is a dream of the time when those worshipping there experienced such joy and awe that everyone felt spiritually fulfilled and cleansed. We pray that such a moment may be ours, too.

YOUR DIVINE PRESENCE

Shekhinah. According to the tradition, all of Israel who were able went up to Jerusalem for the pilgrimage festivals. In Jewish memory, these occasions were seen as times when all the tribes, all of Israel, acted as one. That fellowship invited the Divine Presence to dwell among them.

Embrace Your People

Jewish tradition has dreams, not illusions. It knows that the world is not now a Garden of Eden. Redemption is a statement of hope. The Torah offers a goal worthy of human effort, to be realized over the course of history. Through the Jewish way of life and the holidays, the Torah seeks to nurture the infinite love and unending faith needed to sustain people until perfection is achieved. It becomes even more necessary to develop staying power—for beyond Judaism's incredible statement that life will totally triumph, it makes an even more remarkable claim... The ultimate goal will be achieved through human participation. The whole process of transformation will take place on a human scale. Human models, not supernatural beings, will instruct and inspire humankind as it works toward the final redemption. Realization of perfection will come not through escape from present reality to some idealized utopia, but by improving this world, one step at a time. Universal justice will be attained by staying with the natural love and responsibility for one’s family, then widening the concern to include one’s people, and eventually embracing the whole world.

—IRVING GREENBERG

Siddur Lev Shalem for Shabbat and Festivals

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**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.

> **f** 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.

> **f** 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.

> **f** 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.

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

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

**f** Barukh atah Adonai, Your name is goodness and praise of You is fitting.

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**Gratitude**

The Torah commands us to appear before God on each of the three festivals, and enjoins us not to appear empty-handed, much as we might bring a gift when invited to the home of a friend. But what can a human being bring to God, creator of all? During Temple times, additional offerings were made on these days, including a tithe, or thanksgiving offering. In our reality today, in addition to giving tzedakah, we can fill ourselves with gratitude, without which we appear empty: thanks-giving is our offering.

In our reality today, the festivals, with their celebration of the seasons and the harvest, are moments that can especially foster this appreciation.

Gratitude allows us to be joyful? The sense that all that we have is a wonderful gift.

The festivals, with their celebration of the seasons and of the harvest, are moments that can especially foster this appreciation.

The festivals, with their celebration of the seasons and of the harvest, are moments that can especially foster this appreciation.
Prayer for Peace
Each of the festivals serves as reminder of the way we are to pursue peace. On Pesah, we learn that peace is dependent on ending the oppression of one people by another; on Shavuot, that it demands proper study and practice, for the way of Torah is the way of peace; and on Sukkot, that the pursuit of peace demands persistence—the long march in the desert that precedes arriving at the promised land.

Seventh B’rakhah: Prayer for Peace
During the silent Amidah, continue with “Grant . . .” below.
During the repetition of the Amidah during Shabbat, the leader recites Birkat Kohanim.

Our God and 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.

At Minnah and Arvit we recite:

At Shabbat we recite:
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, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your gift of peace.

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

Shalom rav al yisrael am’kha v’al kol yosh’e v’yei’el tam’im, ki atah hu melekh adon l’khol yosh’e vei’el, ha-shalom. V’tov b’einekha i’varekh et am’kha yisrael b’khol eit u-v’khol sha-ah bishlomekha.

At Shabbat we recite:
Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of all the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

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

Shalom rav al yisrael am’kha v’al kol yosh’e v’yei’el tam’im, ki atah hu melekh adon l’khol ha-shalom. V’tov b’einekha i’varekh et am’kha yisrael b’khol eit u-v’khol sha-ah bishlomekha.

During the silent Amidah, continue with “Grant . . .” below.
During the repetition of the Amidah during Shabbat, the leader recites Birkat Kohanim.

At Minnah and Arvit we recite:

At Shabbat we recite:

SEVENTH B’RAKHAH. The Mishnah records that in ancient times the kohanim would offer the Priestly Blessing at the conclusion of each service (Tamid 5:3, Taanit 4:1), and the concluding br’akhah of the Amidah alludes to that blessing; the last word of the Priestly Blessing is shalom, and the final br’akhah of the Amidah begins with that thought.

There are two different versions of the br’akhah. At Shabbat and Musaf we recite Sim Shalom (“Grant peace . . .”). At these services, even today, the kohanim in the Land of Israel come to the front of the synagogue and formally recite the Priestly Blessing; therefore, the Sim Shalom version of the br’akhah recited at these services alludes to the words uttered by the kohanim (for instance, to the gift of God’s shining face, and to the kindness and care that is promised as blessing). At Minnah and Arvit we recite Shalom Rav (“Grant abundant and lasting peace . . .”). In these services there is no Priestly Blessing, so the Shalom Rav version of the br’akhah that we recite speaks of God being the master of peace who blesses us constantly; the words do not refer specifically to the Priestly Blessing, but rather to the identity of God with peace.

As the ancient rabbis remarked, peace is one of the names of God (Sifrei Numbers 42), and so the last words of the Amidah that we recite—whether or not there is an accompanying Priestly Blessing—speak of peace.

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

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. Teach me to transform troubled times into moments of happiness, for estrangement from You grows out of despair. Revive me with the joy of Your deliverance; may Your generous spirit support me. May it be Your will, 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.

When the Amidah is to be repeated aloud during Shabbat or Minnah, we turn back to page 306. During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay’ḥulu is recited, page 53.

When the Amidah is to be repeated aloud during Shalharit or Minnah, we turn back to page 306. During Arvit, the Amidah is followed by Kaddish Shalem on page 54, except on Shabbat, when Vay’ḥulu is recited, page 53.