### Sabbath Daytime

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Introduction to Shabbat Minhāh

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.

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, mey-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 124:5-6

Yvarek’kha Adonai mi-ziyon,
u-reih b’tuv yerushalayim kol y’me hayekha.

U-reih vanim Ivanekha, shalom al yisrael.

How good and pleasant it is when companions dwell together. Psalm 133:1

Hineih mah tov na-im shevet abim gam yahad.

SELECTIONS FROM PIRKEI AVOT

עַל שֶׁלַשׁ בְּדִרבָּם חָלְלוּ עָדָד.

The world stands on three things—
on Torah, on worship, and on good deeds. Pirkei Avot 1:2

Al sh’losah d’varim ha-olam omed:
al ha-torah, v’al ha-avodah, v’al g’milut hasadim.

It is not incumbent upon you to finish the task, but neither are you free to desist from it. Pirkei Avot 2:4

Lo aleka ha-m’lahakh ligmor, v’lo atah ven horin libatei mi-menah.

—ARTHUR GREEN

The Songs of Ascent and Psalm 104. In the Middle Ages it became customary in some communities to recite the fifteen psalmic Songs of Ascent (Psalms 120–150) on Shabbat afternoon during the winter months. One of the associations of these psalms with Shabbat may have been the ancient rabbis’ description of the Levites singing them in the Temple, as the priests ascended the fifteen steps to the platform on which the sacrifices were offered (Babylonian Talmud, Sukkah 51b). Shabbat serves as a substitute for the Temple, and by the conclusion of Shabbat we may feel that we have, like the priests, ascended to the highest level of the Temple. Similarly, a late medieval custom recommended reciting Psalm 104, which centers on the wonders of creation, from Shabbat Bereishit (the Shabbat after Sukkot, when we begin reading Genesis) through Pesah. In this spirit, excerpts from each of these texts are included here.

Pirkei Avot. It is customary to read the six chapters of Pirkei Avot on the six Shabbatot between Pesah and Shavuot. It is as if these teachings, which represented the fundamental religious orientation of the ancient rabbis, are the appropriate way to prepare for the giving the Torah. Some communities extended the custom of studying Pirkei Avot throughout the summer months. Two excerpts are included here; the complete text of Pirkei Avot can be found on pages 235–262.
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.

I, too, shall recount Your greatness.

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.

Ashrei yosh've veitekha, od y'ha'l'ukha selah.
Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.
T'hilah Lidavid.
Aromimkha elohai ha-melekh, va-avar'kha shimkha lo l'olam va-ed.
B'khol yom avar'kheka, va-ahallah shimkha lo l'olam va-ed.
Gadol Adonai u-m'hulal me'od, v'ligdulato ein ha'kich.
Dor l'dor y'shabah ma∙asekha, u-g'vurotekha yagidu.
Hadar k'vod hodekha, v'divrei niflotekha asihah.
Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'ranineu.
Hanun v'rahum Adonai, erekh apayim u-g'dol hased.
Tov Adonai lakol, v'rahamav al kol ma∙asav.
Yodukha Adonai kol ma∙asekha, va-hasidekha y'var'khuha.
K'vod malkhut'kha yomeiru, u-g'vurat'kha y'dabeiru.
L'hodia livnei ha-adam g'vurotav, u-kh'vod hadar malkhuto.

The Afternoon Service for Shabbat and Festivals

Exalt

The word aroimkha in the first verse of Psalm 145 is translated here as “exalt,” but it comes from a root that literally means “to raise up.” The Hasidic master Elimelekh of Lizhensk remarked that it is what we raise up from our hearts that constitutes the praise of God.

The word shabbat and festivals · afternoon service · ashrei

MINHÃH. The daily Minhah service consists primarily of an Amidah, surrounded by introductory and concluding prayers. On Shabbat, we also include a Torah reading; the beginning of the portion to be read the next Shabbat. Festivals do not follow the rhythm of weekly readings and no Torah reading is included in the afternoon service on festivals.

ASHERI is composed of Psalm 145, an alphabetical acrostic, preceded by two verses, each beginning with the word asheri (Psalms 84:5 and 144:15), whence the prayer derives its name. The first notes that we are sitting in God’s house, while the second acknowledges the community with whom we pray. Similarly, a verse is added at the end (Psalm 115:18), emphasizing that this is the moment when we have joined together in prayer.

Psalm 145 itself contains themes common to Jewish prayer. For instance, like many psalms it describes God’s caring relationship to human beings: “Adonai supports all who falter, and lifts up all who are bent down.” The ancient rabbis were especially taken with the line “Opening Your hand, You satisfy with contentment all that lives,” and they understood it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because it is easier to memorize a psalm arranged as an acrostic, it became the most oft-recited psalm, recited liturgically three times daily.

Ashrei

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Opening Your Hand

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.

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, l’khol asher yikra∙uhu 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.

Psalm 145
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 Tz’va·ot, the whole world is filled with God’s glory.”

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

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

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

They call to one another, saying: “Holy in the highest heavens, holy on the earth, and holy forever, throughout all time is Adonai Tz’va·ot. The radiance of God’s glory fills the whole world.”

▶ Then 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, יוּרָד מִשָּׁם יָשִׁר עָלָֽכְךָ יָשָׁר עָלָֽיו יָשִׁר עָלָֽי יָשָׁר עָלְּךָ יָשִׁיר עָלָֽמִי יִשְׁתְּקִיף יָשָׁר עָלָֽמוֹ יָשָׁר עָלָֽי (translated as “May God’s great name be acknowledged forever and ever” in its context here refers to Torah study rather than to our work in the world.) This concluding prayer is followed by a final collection of verses taken from Psalm 30:15, Jeremiah 17:3, Isaiah 26:4, Psalm 91:1, and Isaiah 42:11.

HATZI KADDISH. In Jewish liturgical usage, the Hz’tzi (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, י’הֵי שֶׁרֶם רֵאֵה מְוָרָאָה (“May God’s great name be acknowledged . . .”) is reminiscent of the Bar’khhu, the call to worship in services where the Sh’ma is recited. (Because Minah does not include the Sh’ma, we do not begin the service with the Bar’khhu.) Here, the Hatz’i Kaddish and its congregational response demarcate the beginning portion of Minah from the Torah service, which follows.

On Festivals, the service continues with the Amidah on page 306.

The structure of all things, our study and prayer is to we are subtly reminded Shabbat or the festival day, enter this final service of serve God.” Thus, as we revere, and wholeheartedly serve God. Thus shall we not labor in vain, nor shall our children suffer confusion. ADONAI, our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world that is coming. Thus I will sing Your praise unceasingly; thus I will exalt You, ADONAI my God, forever. Blessed is the one who trusts in You, through divine righteousness and acclaim—though God, who is blessed, extolled and acclaimed—though God, who is blessed, is truly [on Shabbat Shuvah we add: Er] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

On Shabbat, the service continues with the Amidah on page 306.
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

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 bisno-va ha-aron va-yomer moshe:

The Torah is carried in a circuit around the congregation.

Rom’mu Adonai eloheinu v’hishtah|.|avu la-hadom raglav, kadosh hu.

L’kha Adonai ha-mamlakhah v’ha-mitnasei l’khol l’rosh.

L’kha Adonai ha-g’dulah v’ha-g’vurah v’ha-tiferet v’ha-netzah|.| v’hahod, for A

Leader, facing the ark:

As the ark was carried forward, Moses would say:

Kumah Adonai v’yafutzu oyvekha, v’yanusu m’sanekha mi-panekha.

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:

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’dudah v’ha-tiferet v’ha-netzah v’ha-hod, ki khol ba-shamayim uva-aretz.

L’kha Adonai ha-mamlakhah v’ha-mitnasei ikhol 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.

The Torah is the visible symbol of God on earth. Bowing toward the ark is an acknowledgment of God’s presence in the words we are about to read.

YOURS, ADONAI (ן יבש בְּכֶסֶם), Psalms 69:14. This verse is recited even when there is no minyan and the Torah is not read. This poetic phrase can be literally translated as: “And I, I am a prayer to You.” Our lives may be seen as prayers offered to God.

AUSPICIOUS TIME. According to the ancient rabbis, the Torah was given on Shabbat (Babylonian Talmud, Shabbat 86b), and our public reading of it represents a fulfillment of God’s wish. That is what makes this hour especially auspicious, an et razon.

AS THE ARK WAS CARRIED FORWARD. Numbers 10:35. Reciting this verse recalls a period of special closeness between God and Israel, both at Sinai and in their journey through the desert. The verse is taken from the biblical description of the journey in the desert, as the people moved from one encampment to another. It depicts the ark as the seat of divine protection, leading the march and warranting off the fledding nation’s enemies. While this liturgical verse looks back to the first Israelite generation leaving Egypt, the next verse (“Ki mi-tziyon”) looks forward to messianic times. Torah accompanies us from a lost past to a hoped-for future, and the third verse in this section, “Praised (barukh),” is an expression of gratitude for Torah as we experience it in the present.

ToRah ShAlF Go froTh roM ZoN, IsaiAH 23.

ACCLAIIM. Psalm 34:4. The Torah is the visible symbol of God on earth. Bowing toward the ark is an acknowledgment of God’s presence in the words we are about to read.

YOURS, ADONAI (ן יבש בְּכֶסֶם), 1 Chronicles 21:1. According to the Chronicler, these verses were part of David’s last speech to the people Israel. They represent a celebration of God’s sovereignty, as the Torah is paraded through the congregation. The two parts of the verse begin with the same word, L’kha (“Yours”), and the next two verses (Psalms 93:5 and 93:9) begin with the same word, rom’mu (“exalt”). The first is addressed to God; the second to the congregation. The Torah is the visible symbol of God on earth. Bowing toward the ark is an acknowledgment of God’s presence in the words we are about to read.

As the ark was carried forward, Moses would say:

Kumah Adonai v’yafutzu oyvekha, v’yanusu m’sanekha mi-panekha.
Blessings Recited by Those Called Up to the Torah

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

Praise ADONAI, to whom all praise is directed.

Bar’khu et Adonai ha-m’vorakh.

The congregation responds:

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

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

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.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher bahar banu mikol ha-amim, v’natan lanu et torato. Barukh atah Adonai, noten ha-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.

Barukh atah ADONAI, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam, asher natan lanu torat emet, v’hayei olam nata byokeheinu. Barukh adonai Adonai, noten ha-torah.
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:

Some congregations recite Psalm 92 here:

A psalm: the song of the day of Shabbat

It is good to thank You, Adonai, how subtle Your designs!

Some congregations recite Psalm 92 here:

Some congregations recite Psalm 92 here:

Surely Your enemies, Adonai, are exalted for all time.

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

As we conclude the reading of the Torah and put away the scroll, we might think of our own journeys and how they might be accompanied by Torah and God's word.

Psalm 92, the Song of the Day of Shabbat, is recited at both the evening and the morning services on Shabbat. Many include it in the afternoon service as well, depending on whether the prayer service includes a special mention of Shabbat. The psalm begins by contemplating the wonder of creation and ends with a vision of the righteous flourishing in God's house. It thus celebrates two themes of Shabbat: Shabbat as the day of appreciating creation and Shabbat as a taste of redemption.

All who commit evil will be scattered:

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

DATE PALM · PALM TREES IN THE JERICHO VALLEY, and ends with a vision of the wonder of creation that begins by contemplating:

Palm trees grow in the Jericho Valley, one of the lowest places on earth; palm trees 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 etz v’shamayim, va-yarem keren Tamo, chilah E’khol hasidav, livnei yisrael am k’rovo. Ha’luyah!

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.

Ladonai ha-aretz u-m’lo-ah, teivei v’yosh’vei vah.
Ki hu al yamin y’sadah, v’al n’harot y’khn’neha.
Mi ya-aleh v’har Adonai, u-mi yakum bimkom kodho.
N’ki khapayim u-var levav, asher lo nasa lashav nafshi, v’lo nishba lm’irah.
Yisa v’yakah mei-eti Adonai, u-tzedakah mei-elohei yisho.
Zeh dor dorshav m’vakshai fanekh yaakov, selah.
Se’u she’arim rasheikhem, v’hinasu pithei olam, v’yavo melekh ha-kavod.
Mi zeh melekh ha-kavod, Adonai izuz v’gibor, Adonai gibor milhamah.
Se’u she’arim rasheikhem, u-s’u pithei olam, v’yavo melekh ha-kavod.
Mi hu zeh melekh ha-kavod, Adonai Tz’va’ot u hu melekh ha-kavod, selah.

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.

םֶלָּחָה יִשָּׂא בְרָכָּה מֵאֵת יהוה וּצְדָקָה מֵאֱלֹהֵי יִשְׂעָו.
זֶה דּוֹר דּוֹרָשָׁיו, מבַקְשֵׁי פָנֶֽיךָ יַעֲקֹב, סֶֽלָה.
שָאוּ שָׁרִים רָאשֵׁיכֶם, והִנָּשֹׂאוּ פִּתְחֵי עוֹלָם,
ויָבֹא מֶֽלֶךְ הַכָּבוֹד.
מִי זֶה מֶֽלֶךְ הַכָּבוֹד,
יהוה צבָאוֹת, הוּא מֶֽלֶךְ הַכָּבוֹד סֶֽלָה
תהלים כד

Psalm 24

We rise as the ark is opened.

Leader:

יהוה אַלְמָרָס יְהוָה יִשְׂמַע שָׁמָה לָךְ.

We rise as the ark is opened.

Leader:

יהוה אַלְמָרָס יְהוָה יִשְׂמַע שָׁמָה לָךְ.

We rise as the ark is opened.

Leader:

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We rise as the ark is opened.

Leader:

יהוה אַלְמָרָס יְהוָה יִשְׂמַע שָׁמָה לָךְ.

We rise as the ark is opened.
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.

Return, A \| | do not turn away from Your anointed.

For the sake of Da \| | and Your faithful sing for joy.

Let Your priests be robed in righteousness, and Your people Israel.

As we replace the Torah in its ways are pleasant, and all its paths are peace.

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.

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Its ways are pleasant, and all its paths are peace.

Return, A \| | do not turn away from Your anointed.

For the sake of Da \| | and Your faithful sing for joy.

Let Your priests be robed in righteousness, and Your people Israel.

As we replace the Torah in its ways are pleasant, and all its paths are peace.

Leader:

May God’s great name be acknowledged forever and ever!

Yhei sh’meih raba m’varakh l’alim u-’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.

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!

Yhei sh’meih raba m’varakh l’alim u-’almei almaya.

Leader:

May God’s great name be acknowledged forever and ever!

Yhei sh’meih raba m’varakh l’alim u-’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.

Leader:

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Leader:

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

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

WHENEVER THE ARK WAS SET DOWN

Numbers 10:36. As the Torah completes its circuit in front of the synagogue, we recall Moses’ words when the people finished a stage in their journey through the wilderness and came to rest in a new camp. In the verses that follow (Psalm 32:8–10; Proverbs 4:2; 3:18, 3:17; Lamentations 5:21), we move from considering the ark, to envisioning righteous religious leaders, to thoughts of messianic redemption. The concluding verses imply that our wish for righteous leaders who can point us to an ideal world is achievable if we walk in the path of Torah.

IT IS A TREE OF LIFE FOR THOSE WHO GRASP IT

As we set away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

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 br’akhah 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 Br’akhah: Our Ancestors

With Patriarchs: Barukh atah Adonai, our God and God of our ancestors, 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, 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.

Leader: As I proclaim the name Adonai, give glory to our God.

-Barukh atah Adonai, open my lips that my mouth may speak Your praise.

With Patriarchs and Matriarchs: 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.

The Shabbat Afternoon Amidah
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,
[From Sh’mini Atzeret until Pesaḥ:]
You cause the wind to blow and the rain 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 with great mercy give life to the dead,
You sustain the living through kindness and love,
[From Sh’mini Atzeret until Pesaḥ:]
You cause the wind to blow and the rain to fall,
and causes redemption to flourish.

On Shabbat Shavuah we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

On Shabbat Shavuah we add: Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

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

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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**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 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."
And when done just right, on Shabbat, both of us are sated.

So it is (or is meant to be) on Shabbat. For six days, God and each receives, and both are sated.

Day of Rest: Yom M’nuḥah

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, not just 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 is a rare gift indeed. It is sometimes found in the most tender

IS THERE ANY ONE NATION LIKE YOUR PEOPLE ISRAEL? (1 Chronicles 17:21-27, 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, Your name is one; is there any one nation on earth like Your people Israel? You are one, Your name is one; and in their rest may Your name be sanctified.

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? For You have given Your people the splendor of deliverance, the crown of deliverance—a day of rest and holiness. 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, a peaceful rest, serene, still, and secure; a true and trustful rest; or the deep, aching is a rare gift indeed. It is sometimes found in the most tender

All continue here:

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? You are one, Your name is one; and in their rest may Your name be sanctified.

The noun for rest, מְנֻחָה, appears seven times in this paragraph—seven being a sacred number.

ABRAHAM WILL REJOICE. On Shabbat, the patriarchs will see the fulfillment of the promise that their descendants will find deliverance and blessing. Each of the patriarchs is depicted here as expressing a unique relationship to the various aspects of future redemption that is voiced at the end of each service in the Aleinu: “On that day, Adonai will be one, and the name of God, one.” (14:9).

ISAAC SHALL SING. According to the midrash, Isaac offered up songs of praise when he saw heaven open up at the time of the binding.
Avodah: Longing for the Sanctuary

It is not unusual to experience our religious life as inadequate. We may see our prayer life as unspiritual or fruitless, not affecting our inner lives or our external world; our ritual observance may not transport us in any way. In Jewish theology these feelings are encapsulated in the idea that we are in exile—that somehow we are deprived of an intimacy with the Divine that was available when the Temple was standing.

The assertion that there was once a perfect time, of course, mythic. When the First Temple stood, the prophets railed against the false worship that took place there; in Second Temple times, the office of High Priest was frequently bought and sold.

But despite this, we maintain the dream of some day getting it right: of our religious worship being a pathway to making our lives and the world reflect the divine good. That dream—that our lives and our society embody authentic service to the Divine—is implicit in this prayer for restoration.

The assertion that there was once a perfect time is, however, poorly worded, however imperfect, however ambivalent our feelings—will be acceptable, because it expresses our humanity: we are vulnerable and finite, imperfect beings who are striving to reach beyond ourselves.

WHO RESTORES קדושה. In the Land of Israel in the 1st millennium, this Brakhah concluded “You alone shall we worship in awe.” (שאמה קדש בראשית והב). But in our time, that is no longer true, and the version that expresses the dream that was recited in the Amidah is the one we recite. This is the version that was recited in the 1st millennium prayer, which concludes with the phrase “You alone shall we worship in awe.” Living a life in accord with God remains a constant challenge, yet the ideal that “You alone shall we worship in awe” is always before us. On Shabbat we may come closest to its realization.

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. Barukh atah ADONAI, who makes Shabbat holy.

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

On Sukkot: We shall do what is good. We shall do what is just. Our eyes are turned to You, for You are a compassionate and caring sovereign.

On Rosh Hodesh: Blessed are You, ADONAI, who restores Your Divine Presence to Zion.

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; You are 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, custom remaining seated and bowing slightly.

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.

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

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

כַּפַּרְתָּח יִמְשָׁל יִמְשָׁל וּמַגְלָל מִפְּתַי מִי תֵּבֵר וּנִמְקַלַּי נַפְּלָֽי
וֱקַלְקֵל מַחֲרָאֵל עַמֶּֽךָ עֲא יַעֲךָ יִף נַפְּלָֽי
prover
עַל יִמָּה ישראלוֹת וּנִקַּלֵּל יִמְשָׁל עֲא א יַעֲךָ יִים וקַלְקֵל מַחֲרָאֵל
עֲא א יַעֲךָ יִם וקַלְקֵל מַחֲרָאֵל עֲא א יַעֲךָ יִים מִי תֵּבֵר וּנִמְקַלַּי נַפְּלָֽי

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

בּסֶפֶר חֵי חֲכָם שֵׁל שֻׁלְּחָן אוֹבֵד שׁוֹאָל
כָּנֹר וּכָנֹר קַנֶּר אֵתֶל שָׁלָֽשׁ בּי שׁוֹאָל

We remain with you through—

A Meditation

Let fulfillment and attain-

A Teaching

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

ADONAI, You will rescue both humans and beasts.

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’mekh 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’richhu, 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.

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

Your prayers were considered inappropriate for Shabbat, when we concentrate on contentment, and so this series of verses expressing confidence in God’s righteousness was substituted.

At the close of Shabbat, we are assured that God’s presence will not depart as Shabbat departs. The word tzidkat, here translated as "righteousness," can also be understood as "faithfulness," and these verses emphasize the constancy of God’s help and deliverance and the eternity of God’s truthfulness. The three verses, each beginning with the word tzidkat’kha ("Your righteousness") are taken from Psalms 119:142, 71:19, and 36:7. The practice of reciting these verses began in the 1st millennium.

Since this passage substitutes for the collection of personal prayers known as Tahanun, it is omitted whenever Tahanun would be omitted. Such occasions are typically festive ones, such as holidays and Rosh Hashanah, as well as personal festive moments, such as a b’rit milah or when a couple in their first week of marriage are present. It is also omitted for the entire month of Nisan (the month in which Pesah occurs), and also from the day before Yom Kippur until the end of the month of Tishrei.

KADDOISH SHALEM is recited at the end of every worship service that includes an Amidah. Its distinguishing sentence is the line tizkate’l tz’loton, “May the prayers . . . of all Israel be accepted.”

PEACE . . . PEACE . . . PEACE. In ancient times this prayer concluded the service, so that the concluding line was a prayer for peace.

Siddur Lev Shalem for Shabbat and Festivals
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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 our God, the treasure of Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever.”

We are seated.

Aleinu

We rise.

We are seated.

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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 (glorified, celebrated, lauded) 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.

With a collective voice 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 rehearsing the wounded soul, "You are not alone."

—ANITA DIAMANT

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'rakh 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.

Mourners and those observing Yahrzeit:
Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamnikh malkhuteih b'hayekhon u-v'yomeikhon u-v'hayeih d'kol 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'yishbata'h v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rakh hu, l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila min kol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama rabah min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

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

Mourners:
Yifroeh v'yonam al yisrael u-yisrael, l'kol yisrael v'imru amen.

Mourners:
Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamnikh malkhuteih b'hayekhon u-v'yomeikhon u-v'hayeih d'kol 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'yishbata'h v'yitpa'ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rakh hu, l'eila min kol [on Shabbat Shuvah we substitute: l'eila l'eila min kol] birkhata v'shirata tushb'hata v'nehamata da'amiran b'alma, v'imru amen.

Y'hei sh'lama rabah min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

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

Mourners:
Yifroeh v'yonam al yisrael u-yisrael, l'kol yisrael v'imru amen.
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

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

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.

Your rod and your staff. The shepherd’s staff has a hook on one end with which wandering sheep are pulled back. The bottom of the pole can be used to push ahead lingering sheep.

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.

Psalm 23
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.

Remember Shabbat and keep it holy,
in glorifying it, you crown the Divine;
with it, you give your own soul a balm of joy and happiness.

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

We have therefore chosen to translate minhah here as “gift of thanksgiving.” Selected verses of the song are printed here; the title of its full version is “Barukh El Elyon.”

The chorus of this popular Shabbat song, written by Barukh ben Shmuel of Mainz (d. 1221), mentions the grain-gift (minhah) offered along with every sacrifice in the Temple. Minhah 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 therefore chose to translate minhah here as “gift of thanksgiving.” Selected verses of the song are printed here; the title of its full version is “Barukh El Elyon.”

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

Remember: 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 instead begins with the word “remember” (zakhor).

Do not perform your daily labor; do not enter Shabbat in word “remember” (zakhor), a word repeated in the chorus. This stanza, however, references the version of the Decalogue found in Exodus, where the fourth commandment instead begins with the word “remember” (zakhor).

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

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

“Remember Shabbat and keep it holy,”
in glorifying it, you crown the Divine;
with it, you give your own soul a balm of joy and happiness.

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

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The Festival Amidah: Arvit, Shaḥarit, Minḥah

A transliteration of the opening b’rakhot of the Amidah may be found on page 466. The sign † 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’rakhah: Our Ancestors

With Patriarchs and Matriarchs:
† 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.
You are the sovereign who helps and saves and shields.
† Barukh atah Adonai, Shield of Abraham.

With Patriarchs:
† 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.
You are the sovereign who helps and guards, saves and shields.
† Barukh atah Adonai, Shield of Abraham and Guardian of Sarah.

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

With Patriarchs and Matriarchs:
† 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.
You are the sovereign who helps and saves and shields.
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With Patriarchs:
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You are the sovereign who helps and guards, saves and shields.
† Barukh atah Adonai, Shield of Abraham and Guardian of Sarah.

AMIDAH. The festival Amidah expresses the appreciation of the festival as a special gift. It contains the same three introductory b’rakhot and three concluding b’rakhot 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 (Pirkei 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 passing 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, dwelt “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.
Second B’rakah: God’s Saving Care

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

M’khalkel hayim b’hased,
mi’hayeh meitim b’rahim rabim,
somekh noflim v’rofei holim u-matir asuirim,
’u-m’kayem emunato lisheinei afar.

Mi khamokha ba’al g’vurot umi domeh lakh,
loosan 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.

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:

You cause the wind to blow and the rain to fall,
You cause the dew to fall,
You give life to the dead—
and gives life to the dead.

When the Amidah is recited silently, continue on page 309 with “Holy are You.”

Second B’rakah: God’s Saving Care

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

When the Amidah is recited silently, continue on page 309 with “Holy are You.”

CAUSES REDEMPTION TO FLOURISH: SHABBAT

The Hebrew verb is used to refer to that which is planted and begins to grow. All the festivals celebrate the exodus from Egypt and represent elements of the story of the march to freedom. But the account in the Torah specifically ends before the entrance to the Land of Israel. The festivals both celebrate liberation and also remind us that we are still on the way to the full achievement of redemption. In that sense, the possibilities for salvation have been planted but they have not yet come to fruition.

GIVES LIFE TO THE DEAD

The concept of giving life to the dead has particular resonance on the festivals, which recall the various stages of our ancestors’ journey from enslavement in Egypt to the promised land. While life after death was certainly understood in Jewish tradition in personal terms, frequently in Jewish thought the language of reviving the dead was understood as a metaphor for national revival— as, for example, in the prophet Ezekiel’s vision of the awakening of the valley of dry bones (chapter 37), read as the haftarah on the intermediate Shabbat of Pesah. In our own day, Zionism is seen as a contemporary experience of this image.

But on the personal level as well, the festivals have something to tell us about life and death. Egyptians saw life as ancillary to death; the pyramids are Egypt’s great monuments to the next world, and their scripture was the Egyptian Book of the Dead— providing instruction in how to mediate the afterlife. The Torah, on the other hand, never specifically mentions life after death, but instead teaches us how to live this life.

While many later Jewish thinkers elaborated descriptions of the afterlife, they never lost sight of living in this world properly. On the festivals, we may be especially mindful of having been brought from a culture that glorified death into a vision grounded in the embrace and celebration of life and, metaphorically, giving life—here and now—to what was thought dead.
Third B'rakhah: 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’vat, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’vat, 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:

"Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’luyah." (146:10).

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!"

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.

At Minḥah we recite:

"Holy, holy is Adonai Tz’vat, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’vat, 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:

"Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’luyah." (146:10).

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!"

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.

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

We continue on the next page with the Fourth B’rakhah, “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.

Pessah
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—what 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.

—ALAN LUCAS

Shavuot
Somewhere, sometime, something occurred that was so awe-inspiring that a people was made 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 CARIDN

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.

All continue here:

Fourth B’rakha: 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.

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 the entire people Israel, who observe these times, went to the Temple for the Festival of the Harvest.

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

Our Father who art in heaven, holy is Your name.

Hear, O Israel: The Lord our God, the Lord is One.

All continue here:

The name “Israel” means “wrestling with God” (Genesis 32:28). 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 weekdays, as is normally the case, but between Shabbat and the festival. Therefore, this prayer—which celebrates both Shabbat and the festival—is substituted for Havdalah.

Both Shabbat and the festivals are holy days,
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

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 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

The words in brackets are added when a Festival falls on Shabbat.

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.

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret, season of our rejoicing.

On Sukkot: Festival of Sukkot, season of our rejoicing.

On Shavuot: Festival of Shavuot, season of the giving of our Torah.

On Pesah: Festival of Matzot, season of our liberation.

On Pesaḥ: Festival of Sukkot, season of our rejoicing.

On Shavuot: Festival of Shavuot, season of the giving of our Torah.

The Torah—the distinctive way of life of the Jewish people Israel.

With love, a sacred day, a symbol of the exodus from Egypt. Lovingly, You have bestowed on us, Adonai our God, [Shabbat and this] [with love,] a sacred day, a symbol of the exodus from Egypt.
Sukkot: Another Perspective

Sukkot reminds us that ultimate security is not found within the walls of our home but in the presence of God and one another. Indeed, there is a midrash that says that sukkot are not buildings at all but rather the glory of God. This holiday helps us understand that sometimes the walls we build to protect us serve instead to divide us, cut us off, lock us in. The walls of our sukkot may make us vulnerable, but they make us available, too, to receive the kindness and the support of one another, to hear when another calls out in need, to poke our heads in to see whether anybody is up for a chat and a cup of coffee. In contrast, our walls of concrete and steel can enslave us in our own solitude and loneliness. Sukkot reminds us that freedom is enjoyed best not when we are hidden behind our locked doors but rather when we are able to open our homes and our hearts to one another.

—NINA BETH CARDIN

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.

—NINA BETH CARDIN

Sh’mi’ni 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 times when all the tribes, all of Israel, acted as one. That fellowship invited the dream of the time and place. In Jewish memory, these occasions were seen as times when all the tribes, all of Israel, acted as one. According to the tradition, all of Israel who were able went up to Jerusalem for the pilgrimage festivals. In Jewish memory, such a moment may be ours, too.

—NINA BETH CARDIN

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 ever 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

FESTIVALS • THE AMIDAH

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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.

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.

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.

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.

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.

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.
Siddur Lev Shalem for Shabbat and Festivals
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The silent recitation of the Amidah concludes with a personal prayer or one of the following:

יוסף שומיעי מְדֻבָּר מְרֻפֶּה לִמְכָלֵל, מַפְשִׁי תְבִישׁ, וְנָפַל בְּעלַת הָדוֹת, מִפְּלֵי בֱֹלֹמֶרֶף. בְֹכִּלְכָּלָה אֲדוֹנָי, הָלָכָה בְַלֹבָנִים, בְַכַּלָּכָה הָתִּרִיתָה נְפֶשׁ עָלֶיהוּוֹשֵׁיָה עֹלַה עִמָּה. מַמְחֵר חַד צָעֵים וְכֵלֶם מַמָּכַבְּשׂוּת, עֹשֶׂה לוֹמִים שְׁמָך, עַשֶּׂה קִמְמָני בְּדַרְשֵׁךְ, עָשֶׂה קִמְמָני בְּדַרְשֵׁךְ, עַשֶּׂה קִמְמָני בְּדַרְשֵׁךְ, עַשֶּׂה קִמְמָני בְּדַרְשֵׁךְ, עַשֶּׂה קִמְמָני בְּדַרְשֵׁךְ, עַשֶּׂה קִמְמָני בְּדַרְשֵׁךְ, עַשֶּׂה קִמְמָֽאָה. וּשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי. וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַנִי, וְשָׂפַךְ לְחָכְמַn, וְשָׂפַךְ לְחָכְמַn, וְשָׂפַךְ לְחָכְמַn, וְשָׂפַךְ לְחָכְמַn, וְשָׂפַךְ לְחָכְמַn, וְשָׂפַךְ לְחָכְמַn, וְשָׂפַךְ לְחָכְמַn, וְשָׂfְךְ לְחָכְמַn, וְשָׂfְךְ Lְחָכְמַn, וְשָׂfְךְ Lְחָכְמַn, וְשָׂfְךְ Lְחָכְm, וְשָׂfְךְ Lְחָכְm, וְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm. וְשָׂfְךְ Lְחָכְm, וְשָׂfְךְ Lְחָכְm, וְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm. וְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm, Vְשָׂfְךְ Lְחָכְm.

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’halu is recited, page 53.