

Introduction to Shabbat Minhah

Shabbat Minhah

The Shabbat afternoon service, Minhah, has a unique flavor, at once celebrating the fullness of the Shabbat spirit and simultaneously expressing wistfulness at the day's imminent departure. In the Ashkenazic tradition it is chanted with a distinctive melody that conveys this dual message.

The Kabbalists called this time before the conclusion of Shabbat *ra'ava d'ra'avin*, "the desire of desires"—a moment of special intimacy, when Shabbat has already done its work of making porous the borders between heaven and earth. Liturgically, this special quality of the Shabbat Minhah service is expressed by the inclusion of a biblical verse not found in the weekday Minhah service: "I offer my prayer to You, Adonai, at this auspicious time. God, in Your abundant mercy, answer me with Your faithful deliverance" (Psalm 69:14; see page 218). We live in a moment that is *mei-ein olam haba*, "a foretaste of the world that

is coming," right here on earth. That is the "deliverance" of which the verse speaks. Tradition holds that Moses died, his soul coming forth by divine kiss, during this magical hour.

We are indeed filled with desire at this time. As we think of re-entering the fast-paced weekday world, we long to keep with us the holiness evoked by our slower pace of living. The extra time we spent with those we love makes us long for more. As we face the moment of transition, the desire to keep something of Shabbat's "extra soul" with us through the week wells up within our hearts.

And we are not alone in our yearning. The Hasidic commentator Sefat Emet reads the kabbalistic term *ra'ava d'ra'avin* to mean that desire goes both ways. The vision of our souls at rest, testifying to our love of God's creation, has made us so attractive that God loves us in a special way; we have become the objects of divine desire. The Shabbat Minhah service thus speaks of the unique relationship of God and Israel. Our act of consecrating Shabbat, living in a holy way, has awakened both divine love and our own. And although Shabbat will end, the way we have lived on Shabbat will remain, inspiring us to elevate our living throughout the week.

—ARTHUR GREEN

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.

הקדמה למנחה לשבת

SELECTIONS FROM THE SONGS OF ASCENT

אֶשָּׂא עֵינַי אֶל הָהָרִים, מֵאֵין יָבֵא עֶזְרִי.

I lift my eyes to the mountains;
from where will my help come? Psalm 121:1

Esa einai el he-harim, mei-ayin yavo ezri.

יְבָרֶכֶךָ יְהוָה מִצִּיּוֹן,
וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כָּל יְמֵי חַיֶּיךָ.
וְרָאָה בְּנִים לְבָנֶיךָ שְׁלוֹם עַל יִשְׂרָאֵל.

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

Y'varekh'kha Adonai mi-tziyon,
u-reih b'tuv yerushalayim kol y'mei hayekha.
U-reih vanim l'vanekha, shalom al yisrael.

הִנֵּה מָה טוֹב וּמָה נָעִים
שֶׁבֶת אַחִים גַּם יַחַד.

How good and pleasant it is
when companions dwell together. Psalm 133:1
Hineih mah tov u-mah na'im shevet ahim gam yahad.

SELECTIONS FROM PIRKEI AVOT

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים.

The world stands on three things—
on Torah, on worship, and on good deeds. Pirkei Avot 1:2
Al sh'loshah d'varim ha-olam omed:
al ha-torah, v'al ha-avodah, v'al g'milut hasadim.

לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוֹר,
וְלֹא אַתָּה בֶן־חֹרִין לְבָטֵל מִמֶּנָּה.

It is not incumbent upon you to finish the task,
but neither are you free to desist from it. Pirkei Avot 2:21
Lo alekha ha-m'lakhah ligmor, v'lo atah ven horin libateil mi-menah.

THE SONGS OF ASCENT AND

PSALM 104. In the Middle Ages it became customary in some communities to recite the fifteen psalms of Ascent (Psalms 120-135) 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 substitution 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 of 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.

מנחה לשבת ויום טוב

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֵלָה.
אֲשֶׁרֵי הָעַם שֶׁפָּכָה לוֹ, אֲשֶׁרֵי הָעַם שֶׁיְהוָה אֱלֹהֵינוּ.

תְּהִלָּה לְדָוִד
אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכֶךָ, וְאֶהְלֹלָה שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֵלֵל מְאֹד, וְלִגְדֹלְתוֹ אֵין חֶקֶק.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרָתְךָ יִגִּידוּ.
הָדָר כְּבוֹד הַדָּוָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדֹלְתְךָ אֲסַפְּרֶנָּה.
זָכַר רַב טוֹבְךָ יִפְיֵעוּ, וְצִדְקָתְךָ יִרְנֶנּוּ.
חֲנוּן וְרַחוּם יְהוָה, אֶרֶךְ אֲפָיִם וּגְדֹל־חֶסֶד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִזְדָּוֶה יְהוָה כָּל־מַעֲשֶׂיךָ, וְחִסְדֶּיךָ יִבְרָכֶכָה.
כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרָתְךָ יִדְבִּירוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הָדָר מַלְכוּתְךָ.

continued

MINHAH. 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.

ASHREI is composed of Psalm 145, an alphabetical acrostic, preceded by two verses, each beginning with the word *ashrei* (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.

The Afternoon Service for Shabbat and Festivals

Exalt

The word *aromimkha* 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.

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.

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

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.

continued

Ashrei yosh'vei veitekha, od y'hal'lukha selah.

Ashrei ha-am she-kakhah lo, ashrei ha-am she-Adonai elohav.

T'hilah l'david.

Aromimkha elohai ha-melekh, va-avar'kha shimkha l'olam va-ed.

B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.

Gadol Adonai u-m'hulal me'od, v'ligdulato ein heiker.

Dor l'dor y'shabah ma-asekha, u-g'vurotekha yagidu.

Hadar k'vod hodekha, v'divrei niflotekha asihah.

Ve-ezuz norotekha yomeiru, u-g'dulat'kha asaprenah.

Zeikher rav tuv'kha yabiu, v'tzidkat'kha y'raneinu.

Hanun v'rahum Adonai, erekh apayim u-g'dol hased.

Tov Adonai lakol, v'rahamav al kol ma-asav.

Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khukha.

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

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

YOUR SOVEREIGNTY
מלכותך. 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.

מַלְכוּתְךָ מַלְכוּת כָּל־עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.
סוּמָךְ יְהוָה לְכָל־הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכּוֹפִּים.
עֵינֵי כָל־אֱלֹהֵי יִשְׂרָאֵל יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמִשְׁבִּיעַ לְכָל־חַי רֵצוֹן.
צָדִיק יְהוָה בְּכָל־דִּרְכָיו, וְחָסִיד בְּכָל־מַעֲשָׁיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רֵצוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,

וַיִּבְרַךְ כָּל־בָּשָׂר שֵׁם קֹדֶשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאַנְחָנוּ בְּבִרְךָ יְיָ, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

Opening Your Hand

The Hasidic master Elimelekh of Lizhensk also taught that the Hebrew word *yadekha* ("Your hand") in the verse "Opening Your hand" can be read as *yodukha*, "those who praise You"—that is, "You open those who praise You." When we open ourselves to the expression of gratitude and give up our own sense of mastery, God opens us further and suffuses us with the Divine Presence.

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

ADONAI supports all who falter, and lifts up all who are bent down.
The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.
ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.
God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

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

► My mouth shall utter praise of ADONAI.

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

*Malkhut'kha malkhut kol olamim, u-memshalt'kha b'khol dor vador.
Somekh Adonai l'khol ha-noflim, v'zokef l'khol ha-k'fufim.
Einei khol elekha y'sabeiru, v'atah noten lahem et okhlam b'ito.
Potei-ah et yadekha, u-masbia l'khol hai ratzon.*

*Tzadik Adonai b'khol d'rakhav, v'hasid b'khol ma-asav.
Karov Adonai l'khol korav, l'khol asher yikra-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-anahnu n'varekh yah, mei-atah v'ad olam. Hal'luyah.

וְבָא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבֵי פֶשַׁע בִּיעֶקֶב, נָאֻם יְהוָה.
וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם, אָמַר יְהוָה, רוּחִי אֲשֶׁר עָלֶיךָ,
וְדִבְרֵי אֲשֶׁר שָׁמַעְתִּי בְּפִיךָ, לֹא יִמְוָשׁוּ מִפִּיךָ וּמִפִּי זִרְעֶךָ
וּמִפִּי זֶרַע זִרְעֶךָ, אָמַר יְהוָה, מִעַתָּה וְעַד עוֹלָם.

« וְאַתָּה קְדוֹשׁ, יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל. וְקִרְאָה זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ.
וּמִקְבְּלֵי דִין מִן דִּין וְאָמְרִין: קְדִישׁ בְּשֵׁמִי מְרוֹמָא
עֲלָאָה בֵּית שְׁכִינְתָּהּ, קְדִישׁ עַל אֲרֻעָא עוֹבֵד גְּבוּרְתָּהּ,
קְדִישׁ לְעֵלְמָא וְלְעֵלְמֵי עֲלַמְיָא, יְהוָה צְבָאוֹת, מְלֵא
כָל-אֲרֻעָא זִיו יְקָרָהּ.

« וְתִשְׁאַנֵּי רוּחַ, וְאַשְׁמַע אַחֲרֵי קוֹל רַעַשׁ גָּדוֹל:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ. וְנִטְלָתְנִי רוּחָא,
וְשִׁמְעַת בְּתֵרִי קוֹל זֵיע סְגִיָא, דְּמִשְׁבָּחִין וְאָמְרִין:
בְּרִיךְ יְקָרָא דִּיהוָה מֵאַחַר בֵּית שְׁכִינְתָּהּ.
« יְהוָה יִמְלֹךְ לְעֵלְמָא וְעַד. יְהוָה מְלְכוּתָהּ קָאֻם לְעֵלְמָא
וְלְעֵלְמֵי עֲלַמְיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
שְׁמָרָה זֹאת לְעוֹלָם לִיצְרַר מִחֲשָׁבוֹת לִבָּב עַמָּךְ,
וְהִכֵּן לְבָבְכֶם אֵלֶיךָ.
וְהוּא רַחוּם יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפוֹ,
וְלֹא יַעִיר כָּל-חֲמַתּוֹ.
כִּי אַתָּה אֲדֹנֵי טוֹב וְסֶלֶח, וְרַב חֶסֶד לְכָל-קִרְאִיךָ.
צְדָקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
תִּתֵּן אֱמֶת לִיעֶקֶב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם מִיָּמֵי קֶדֶם.
בְּרוּךְ אֲדֹנֵי, יוֹם יוֹם יַעֲמִס-לָנוּ, הָאֵל יִשׁוּעָתָנוּ סִלָּה.

KEDUSHAH D'SIDRA. This collection of biblical verses is known as the *kedushah d'sidra*, most likely because it was originally recited after Torah study. (The word *sidra* refers to the daily portions of Bible study.) The Minhah service follows upon the Torah study that we have been engaged in during Shabbat or on the festival, and so it is appropriately included here. Because public teaching was conducted in the language of the day (Aramaic), this prayer includes both Hebrew verses and an Aramaic translation (here indicated in gray). The Aramaic contains an interpretation of the threefold repetition of the word *kadosh* (holy): God is declared holy on high, God is declared holy on earth, and God is declared holy throughout time.

Unlike other versions of the Kedushah, the Kedushah D'sidra emphasizes the personal experience of God. The introductory sentence talks of God's spirit never departing from us. As in any Kedushah, Isaiah's vision of the heavens opening up and Ezekiel's vision of the heavenly throne are recited. But uniquely in the Kedushah D'sidra, the first-person statements of Ezekiel, which describe the spiritual transport that precedes his angelic vision, are included.

The introductory verses are taken from Isaiah 59:20–21 and Psalm 22:4. The verses following the Kedushah D'sidra are a collection taken from 1 Chronicles 29:18; Psalms 78:38, 86:5, and 119:142; Micah 7:20; and Psalms 68:20, 46:8, 84:13, and 20:10. These verses emphasize redemption and the hope for deliverance, an expression of our wish that our study of Torah will lead to the fulfillment of the vision of an ideal world.

Shabbat and the Festivals are times of celebrating creation and of spiritual vision. The Kedushah D'sidra, which is recited here, is the moment of seeing the heavens open up and having a vision of the holy. The Hebrew poet Hayim Nahman Bialik offers a modern glimpse of our experience of the sacred.

There is a silent speech of
the gods, a secret language
not voiced, or sounded, but
full of color—
magical, glorious, visionary.
It is in this language, God is
revealed to the chosen;
in it are the thoughts the
master of the universe
thinks,
becoming murmurs in
artists' hearts,
answers to questions posed
in incoherent dreams.
It is a visionary language
revealed
in the expanse of sky and the
stream of blue,
in the purity of silvered
clouds and their dark mass,
in the rustle of golden
cornstalks and a cedar's
stateliness,
in the dove's fluttering white
wing and eagle's talons,
in the bared back of a human
being and the gleam of a
glance,
in the anger of the sea, the
roaring of its waves and its
laughter,
in the deep darkness of
night, and the silence of
falling stars,
in the tumultuous light, the
cry of the burning sea
in the face of the rising and
setting sun—
in this language, the mother
of all language,
the puzzle of eternity is
tangled . . .

—HAYIM NAHMAN BIALIK

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, 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.

יהוה צבאות עמנו, משגב לנו אלהי יעקב סלה.

יהוה צבאות, אשרי אדם בטח בך.

יהוה הושיעה, המלך יעננו ביום קראנו.

ברוך הוא אלהינו, שפראנו לכבודו, והבדילנו מן
התועים, ונתן לנו תורת אמת, וחיי עולם נטע בתוכנו.
הוא יפתח לפנינו בתורתו וישם בלבנו אהבתו ויראתו,
ולעשות רצונו ולעבדו בלבב שלם, למען לא ניגע
לריק, ולא נלד לבהלה.

יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], ששומר חקך בעולם הזה, ונופה ונחיה
ונראה, ונירש טובה וברכה, לשני ימות המשיח, ולחיי
העולם הבא.

למען יזמרך כבוד ולא ידם, יהוה אלהי לעולם אודך.
ברוך הגבר אשר יבטח ביהוה, והיה יהוה מבטחו.
בטחו ביהוה עדי עד, כי ביה יהוה צור עולמים.
◀ ויבטחו בך יודעי שמה, כי לא עזבת דרשיך יהוה.
יהוה חפץ למען צדקו, יגדיל תורה ויאדיר.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעיותה,
וימליך מלכותה בתיכון וביומיכון ובחיי דכל בית
ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל-
[On Shabbat Shuvah we substitute: ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.]

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

ברוך PRAISED IS OUR GOD. This sentence
begins the prayerful ending
of Uva L'Tziyon. The phrase
"not labor in vain, nor shall
our children suffer confu-
sion" 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 collec-
tion of verses taken from
Psalm 30:13, Jeremiah 17:7,
Isaiah 26:4, Psalm 9:11, and
Isaiah 42:21.

HATZI KADDISH. In Jewish
liturgical usage, the Hatzzi
(or "partial") Kaddish, call-
ing 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, *y'hei
sh'meih raba m'varakh*
("May God's great name
be acknowledged . . .") is
reminiscent of the Bar'khu,
the call to worship in
services where the Sh'ma is
recited. (Because Minhah
does not include the Sh'ma,
we do not begin the service
with the Bar'khu.) Here,
the Hatzzi Kaddish and its
congregational response
demarcate the beginning
portion of Minhah from
the Torah service, which
follows.

The Heart

The last five lines of Uva L'Tziyon contain an acrostic, *l'vavo Adonai*, "the heart of God." (The first letters of lines one through four are *lamed-bet-bet-vav*; the last line begins with God's four-letter name, *yod-hei-vav-hei*, pronounced as "Adonai.") This allusion to God's heart parallels our prayer regarding our own hearts just a few lines earlier: "May God open our hearts to the Torah—inspiring us to love, revere, and wholeheartedly serve God." Thus, as we enter this final service of Shabbat or the festival day, we are subtly reminded that the ultimate goal of all our study and prayer is to attune our hearts to the divine "heart," hidden within the structure of all things, beating unceasingly.

ADONAI Tz'va·ot is with us; the God of Jacob is our refuge.
ADONAI Tz'va·ot, blessed is the one who trusts in You.
ADONAI, help us; Sovereign, answer us when we call.

Praised is our God, who created us for the divine glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us eternal life.

May God open our hearts to the Torah—inspiring us to love, 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 ADONAI, for ADONAI will be that person's stronghold. Trust in ADONAI forever and ever; ADONAI is an unfailing stronghold.

► Those who love You trust in You; You never forsake those who seek You, ADONAI. ADONAI, through divine righteousness, exalts the Torah with greatness and glory.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

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*.

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

סדר קריאת התורה

וְאֶנִּי תִפְלְתִּי לָךְ יְהוָה עַתָּה רְצוֹן,
אֱלֹהִים בְּרַב־חֲסִדֶּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

הוֹצֵאת הַתּוֹרָה

We rise as the ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:

קוֹמָה יְהוָה וַיִּפְצוּ אֲבִיבָהּ, וַיִּנָּסוּ מִשְׁנֵאֵיךְ מִפְּנֶיךָ.

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וְדַבֵּר יְהוָה מִירוּשָׁלַיִם.

בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

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:

גִּדְּלוּ לִיהוָה אֶתִּי, וְנִרְוַמְמָה שְׁמוֹ יִחְדָּו.

The Torah is carried in a circuit around the congregation.

לָךְ יְהוָה הִגְדָּלָה וְהִגְבוּרָה וְהִתְפָּאֲרִיתָ וְהִנָּצַח וְהַהוּד,

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ,

לָךְ יְהוָה הִמְלִכָהּ וְהִמְתַּבְּשָׂא לְכָל לְרֹאשׁ.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לָהֶם רִגְלֵי, קְדוֹשׁ הוּא.

רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ, וְהִשְׁתַּחֲוּוּ לָהֶם קִדְשׁוֹ,

כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

THE TORAH READING. A critical aspect of Shabbat is that it is a day of study. Having completed the reading of this week's Torah portion in the morning, we now begin the *parashah* of the coming week. It is as if to say that the study of Torah is a never-ending cycle. (For further reflections on the meaning of Torah and its liturgical reading, see pages 168–173.)

I OFFER MY PRAYER וְאֶנִּי תִפְלְתִּי. Psalm 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 עַתָּה רְצוֹן. 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 *eit ratzon*.

AS THE ARK WAS CARRIED FORWARD וַיְהִי בִּנְסֹעַ. 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 warding off the fledgling 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 SHALL GO FORTH FROM ZION כִּי מִצִּיּוֹן. Isaiah 2:3.

ACCLAIM גִּדְּלוּ. 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 לָךְ יְהוָה. 1 Chronicles 29:11. 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 (Psalm 99:5 and 99:9) begin with the same word, *rom'mu* ("exalt"). The first is addressed to God; the second, to the congregation.

Torah Service

Va-ani T'filati

I offer my life as a prayer to
You, that I might reveal
Your image in me.
May my life fulfill Your
dream of me.
May all that I see reflect
Your love for the world
that You created.
May what I build and
create, all that I do,
usher in Your sover-
eignty.
I offer my life as a prayer to
You, that I might live and
die as Your servant.

I offer my 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 hasdekha, 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 binso-a ha-aron va-yomer moshe:
Kumah Adonai v'yafutzu oyvekha,
v'yanusu m'sanekha mi-panekha.*

Torah shall go forth from Zion,
and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel
in holiness.

*Ki mi-tziyon teitzei 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:*

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

The Torah is carried in a circuit around the congregation.

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

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

*L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet v'ha-netzah v'hahod,
ki khol ba-shamayim uva-aretz.*

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

Rom'mu Adonai eloheinu v'hishtahavu la-hadom raglav, kadosh hu.

*Rom'mu Adonai eloheinu v'hishtahavu l'har kodsho,
ki kadosh Adonai eloheinu.*

אב הַרְחָמִים, הוּא יִרְחַם עִם עַמּוּסִים, וַיִּזְכֹּר בְּרִית אֵיתָנִים,
וַיַּצִּיל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרָעוֹת, וַיַּגְעֵר בִּיצֵר הָרַע
מִן הַנְּשׂוּאִים, וַיַּחֲוֶה אוֹתָנוּ לְפָלִיטַת עוֹלָמִים, וַיִּמְלֵא
מִשְׁאָלוֹתֵינוּ בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים.

Leader:

וְתִגְלֶה וְתִרְאֶה מְלַכּוֹתָנוּ עָלֵינוּ בְּזֶמֶן קָרוֹב, וַיַּחֲוֶה פְּלִטָּתָנוּ
וּפְלִטַת עַמּוֹ בֵּית יִשְׂרָאֵל לְחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרָצוֹן
וְנֹאמַר אָמֵן.

הַכֹּל הָבּוּ גָדֹל לְאַלְהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

(כֹּהֵן קָרָב, יַעֲמִיד _____ בֵּין _____ הַכֹּהֵן.)

(בֵּת כֹּהֵן קָרָבִי, תַעֲמִיד _____ בֵּת _____ הַכֹּהֵן.)

(יַעֲמִיד _____ בֵּין _____ רֹאשׁוֹן.)

(תַעֲמִיד _____ בֵּת _____ רֹאשׁוֹנָה.)

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

Congregation and Leader:

וְאַתֶּם הַדֹּבְקִים בִּיהוָה אֱלֹהֵיכֶם, חַיִּים כְּלָכֶם הַיּוֹם.

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

בָּרְכוּ אֶת־יְהוָה הַמְּבָרֵךְ.

The congregation responds:

בְּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

to the congregation, to pay attention and respond properly to the *b'rakhot* about to be recited.

WHO HAS CHOSEN US בָּנוּ. At the moment of approaching the Torah, we may feel especially chosen and may also experience, at this moment, a sense of the Torah directly addressing us.

HAS GIVEN US . . . WHO GIVES THE TORAH נוֹתֵן הַתּוֹרָה. The Hebrew moves from the past tense to the present. God gave us the Torah in the past, and we also receive it anew whenever we devote ourselves to studying it.

THE TORAH READING AT MINḤAH. Shabbat is nearing its conclusion and we are anticipating the week ahead—not in terms of the work we need to do, but as concerns the new adventure of Torah that awaits us. Thus, we begin to read next week's *parashah*.

The ancient rabbis decreed a minimum of three *aliyot*—that is, people called to the Torah—for each public reading; in addition, each *aliyah* must include a minimum of three biblical verses. At Minḥah we accord with this minimum and call three people to the Torah, subdividing the first section of next week's portion into three *aliyot*. Some congregations continue the custom of calling a *kohen*, a Levite, and a member of the community for these *aliyot*; others call any three members of the congregation.

וְאַתֶּם הַדֹּבְקִים. Deuteronomy 4:4. The recitation of this verse as the Torah is about to be read may transform its meaning to a conditional statement: if you pay close attention to the words about to be read (that is, if you "cling to Adonai"), then you will have encountered the fullness of life (that is, you will be "sustained"). Those who inserted this verse in the liturgy here may have intended a cautionary note

Torah

The Jewish understanding of the word Torah (literally, "teaching") encompasses fluid, ever-widening circles of meaning. In its narrowest sense, it refers to the scroll itself and its contents. But the written text has neither vowels nor punctuation; it is only as we chant the text aloud that the consonants form words, and the words form phrases, and the text conveys meaning. Indeed, the music of the trope with which the Torah is read not only delineates phrases and emphasizes the meaning of particular words, but may also communicate to us that we should relate to Torah as the song of our lives.

Studying Torah

It is through Shabbat that the meaning of Torah is revealed.

—based on TIKUNEI ZOHAR

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.

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 Torah as [*the first to be called to the Torah*] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader: You who cling to ADONAI your God have all been sustained today.

V'attem ha-d'veikim badonai eloheikhem hayim kul'khem hayom.

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.

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 ba'har 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 b'tokheinu. Barukh atah 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.

הַגְבָּהַת הַתּוֹרָה

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:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנַי בְּנִי יִשְׂרָאֵל,
עַל פִּי יְהוָה בְּיַד מֹשֶׁה.

Some congregations recite Psalm 92 here:

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת
טוֹב לְהַדֹּת לַיהוָה, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ,
לְהַגִּיד בַּבֶּקֶר חֲסִדֶּךָ, וְאַמוֹנַתְךָ בַּלַּיְלוֹת.
עָלִי עֲשׂוֹר וְעָלִי נָבֵל, עָלִי הַגִּיּוֹן בַּכְּבוֹד.
כִּי שִׁמְחַתְנִי יְהוָה בַּפִּעֲלָה, בְּמַעֲשֵׂי יְדֶיךָ אֲרֹנָה.
מִה גָדְלוֹ מַעֲשֵׂיךָ יְהוָה, מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ.
אִישׁ בָּעֵר לֹא יֵדַע, וְכִסִּיל לֹא יִבִּין אֶת־זֹאת.
בַּפֶּרֶחַ רִשְׁעִים כָּמוֹ עֵשֶׂב וַיִּצְצוּ כָל־פֶּעֱלֵי אָנוֹן,
לְהַשְׁמָדָם עַד־יָעָה, וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.
כִּי הִנֵּה אֵיבֶיךָ, יְהוָה, כִּי הִנֵּה אֵיבֶיךָ יֵאָבְדוּ,
יִתְפָּרְדּוּ כָל־פֶּעֱלֵי אָנוֹן.
וְתִרְם כְּרִאִים קִרְנִי, בְּלִתִּי בְשֵׁמֶן רֵעֲנוֹ.
וְתִבֹּט עֵינֵי בְשׁוּרִי, בְּקָמִים עָלִי מִרְעִים תִּשְׁמַעְנָה אָזְנִי,
צִדִּיק כְּתֹמֵר יִפְרָח, כְּאֶרֶז בַּלְכָּנוֹן יִשְׁגָּה,
שְׁתוּלִים בְּבֵית יְהוָה, בְּחֻצֹת אֱלֹהֵינוּ יִפְרִיחוּ.
עוֹד יִנּוּכּוֹן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ,
לְהַגִּיד כִּי יֵשֶׁר יְהוָה, צוּרִי, וְלֹא עוֹלָתָה בּוֹ.
תְּהִלִּים צב

THIS IS THE TORAH וְזֹאת הַתּוֹרָה. This line does not appear in the Torah; it is actually a combination of two verses, Deuteronomy 4:44 and Numbers 9:23. The former verse is the prelude to the report of the revelation at Sinai; the latter verse speaks of the people Israel continuing the trek through the wilderness or halting their march, depending on whether the divine cloud of glory rested or moved forward from the portable sanctuary, the *mishkan*. The biblical passage then concludes by saying that this pattern was observed because of what God had spoken to Moses, *al pi Adonai b'yad moshe*. 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, so that each 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 וְיִתְפָּרְדּוּ כָל־פֶּעֱלֵי אָנוֹן. In this specific vision of the end-time, enemies are not destroyed, but simply made ineffective.

DATE PALM ... CEDAR כְּאֶרֶז ... בְּתֹמֵר. 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.

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:

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,
for my ears listen and hear:

*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'tulim b'veit Adonai, b'hatzrot eloheinu yafrihu.

Od y'nuvun b'seivah, d'sheinim v'ra-ananim yihyu.

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

Psalm 92

הַכִּנְסֹת הַתּוֹרָה

We rise as the ark is opened.

Leader:

יִהְיֶה לָנוּ אֶת־שֵׁם יְהוָה כִּי נִשְׁבֵּב שְׁמוֹ לְבָדּוֹ.

Congregation:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו, לִבְנֵי יִשְׂרָאֵל עִם קִרְבּוֹ, הַלְלוּ־יָהּ.

לְדוֹד מִזְמוֹר

לִיהוָה הָאֶרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ.
כִּי הוּא עַל יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יְכוֹנְנָהּ.
מִי יַעֲלֶה בְּהַר יְהוָה, וּמִי יָקוּם בְּמִקְוֹם קָדְשׁוֹ.
נָקִי כַפַּיִם וּבֵר לֵב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי,
וְלֹא נִשְׁבַּע לְמִרְמָה,

יִשָּׂא בִרְכָה מֵאֵת יְהוָה, וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ.
זֶה דּוֹר דּוֹרְשָׁיו, מִבְּקָשֵׁי פִנְיָךְ יַעֲקֹב, סֶלָה.
שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה עֶזְרוֹ וְגִבּוֹר,
יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשָׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

◀ מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סֶלָה.

תהלים כד

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.

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 erez v'shamayim, va-yarem keren l'amo, t'hilah l'khol hasidav,
livnei yisrael am k'rovo. Hal'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, teiveil v'yosh'vei vah.

Ki hu al yamim y'sadah, v'al n'harot y'khon'neha.

Mi ya-aleh v'har Adonai, u-mi yakum bimkom kodsho.

N'ki khapayim u-var levav, asher lo nasa lashav nafshi, v'lo nishba l'mirmah.

Yisa v'rakhah mei-eit Adonai, u-tzedakah mei-elohei yisho.

Zeh dor dorshav m'vakshei fanekha yaakov, selah.

Se'u she'arim rasheikhem, v'hinasu pithei olam, v'yavo melek ha-kavod.

Mi zeh melek ha-kavod, Adonai izuz v'gibor, Adonai gibor milhamah.

Se'u she'arim rasheikhem, u-s'u pithei olam, v'yavo melek ha-kavod.

Mi hu zeh melek ha-kavod, Adonai Tz'va-ot hu melek ha-kavod, selah.

Psalms 24

The Torah scroll is placed in the ark.

וּבִנְחָה יֹאמֶר: שׁוּבָה יְהוָה רַבּוֹת אֵלַי יִשְׂרָאֵל.
קוּמָה יְהוָה לְמִנּוּחָתָהּ, אֶתָּה וְאֲרוֹן עֲזֶךָ.
בְּהִנִּיךְ יִלְבָּשׁוּ צִדִּיק, וְחֹסִידֶיךָ יִרְנְנוּ.
בְּעֵבוֹר דָּוִד עֲבָדְךָ, אֵל תָּשֶׁב פְּנֵי מְשִׁיחֶךָ.
◀ כִּי לָקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִי אֵל תַּעֲזֹבוּ.
עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּהּ מְאֹשֶׁר.
דְּרָכֶיהָ דְּרָכֵי גִעַם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ בְּקָדֶם.

The ark is closed.

חֲצִי קָדִישׁ

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעְיוֹתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזָמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעַלְמֵי עֲלָמָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל־ [לְעֵלָא לְעֵלָא מְכַל־] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירָתָא וְשִׁבְחָתָא וְנִחְמָתָא דְאַמִּירָן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

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 יֹאמֶר וּבִנְחָה.

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 132:8–10; 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 עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ.
Proverbs 3:18.

ITS WAYS ARE PLEASANT, AND ALL ITS PATHS ARE PEACE דְּרָכֶיהָ דְּרָכֵי גִעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם. Proverbs 3:17. As we put away the Torah, we pray that our study should promote actions that lead to pleasantness and peace.

Returning the Torah

What do we take with us as we replace the Torah in the ark and close the curtain? How might the Torah dwell with us, accompany us in our journeys and at home, in life's battles, in our victories and in our defeats, as the ark once accompanied the Israelites on their journeys, in their struggles? Can we clothe ourselves in acts that reflect the teachings of Torah, as the priests once wore garments to distinguish them? Can this moment be a time of refreshment, of letting us re-enter the world with innocent eyes—as we once were able to?

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.

Turn us toward You, ADONAI, and we will return to You;
make our days seem fresh, as they once were.

► *Ki lekah tov natati lakhem, torati al ta-azovu.*

Etz hayim hi la-mahazikim bah, v'tom'kheha me'ushar.

D'rakheha darkhei no-am, v'khol n'tivoteha shalom.

Hashiveinu Adonai eilekha v'nashuvah, hadesh yameinu k'kedem.

The ark is closed.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

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.*

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

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