

תפילת העמידה למנחה לשבת

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 225) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

[פי שם יהוה אקרא, הבו גדל לאלהינו.
אדני שפתי תפתח, ופי יגיד תהלתך.]

With Patriarchs and Matriarchs:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו
[ואמהותינו], אלהי אברהם,
אלהי יצחק, ואלהי יעקב,
אלהי שרה, אלהי רבקה,
אלהי רחל, ואלהי לאה,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל,
וזוכר חסדי אבות
[ואמהות], ומביא גואל
לבני בניהם למען שמו
באהבה.

With Patriarchs:

ברוך אתה יהוה,
אלהינו ואלהי אבותינו,
אלהי אברהם, אלהי
יצחק, ואלהי יעקב,
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים
טובים, וקונה הכל,
וזוכר חסדי אבות,
ומביא גואל לבני
בניהם למען שמו
באהבה.

On Shabbat Shuvah we add:

זכרנו לחיים, מלך חפץ בחיים,
וכתבנו בספר החיים, למענך אלהים חיים.

With Patriarchs and Matriarchs:

מלך עוזר ופוקד
ומושיע ומגן.
ברוך אתה יהוה,
מגן אברהם ופוקד שרה.

With Patriarchs:

מלך עוזר
ומושיע ומגן.
ברוך אתה יהוה,
מגן אברהם.

THE AMIDAH. The central moment of prayer of the afternoon Minḥah service is the Amidah, which literally means "the prayer said while standing." Every Amidah, whether recited on weekdays or on Shabbat, contains three opening b'rakhot and three closing b'rakhot. On Shabbat, there is one middle b'rakhah that speaks of the holiness of the day—thus a total of seven b'rakhot are recited. In the afternoon service, the middle b'rakhah speaks of the unity and wholeness that the rest of Shabbat has provided.

ADONAI, OPEN MY LIPS
אדני, פתח פתי. Psalm 51:17,
where prayer is exalted over sacrifice.

GOD OF ABRAHAM, GOD OF
ISAAC, AND GOD OF JACOB
אלהי אברהם, אלהי יצחק,
ואלהי יעקב. This phrase is
taken from Moses' encounter
with God at the burning
bush (Exodus 3:6), when
Moses was first called to
lead the people Israel out
of Egypt. Standing before
God in prayer, we too
might sense a pull toward a
mission or calling.

REMEMBER US זכרנו. The
first of four insertions for
the days between Rosh Ha-
shanah and Yom Kippur.

The Shabbat Afternoon Amidah

Cartographies of Silence, no. 3

The technology of silence
The rituals, etiquette

the blurring of terms
silence not absence

of words or music or even
raw sounds

Silence can be a plan
rigorously executed

the blueprint to a life

It is a presence
it has history a form

Do not confuse it
with any kind of absence

—ADRIENNE RICH

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

First B'rakhah: Our Ancestors

With Patriarchs:

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

With Patriarchs and Matriarchs:

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

On Shabbat Shuvah we add:

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

With Patriarchs:

You are the sovereign
who helps and saves
and shields.

† Barukh atah ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

אתה גבור לעולם אדני,
מחיה מתים אתה,
רב להושיע.

From Sh'mini Atzeret until Pesah: משיב הרוח ומוריד הגשם,
[From Pesah until Sh'mini Atzeret, some add: מוריד הטל]

מכלכל חיים בחסד,
מחיה מתים ברחמים רבים,
סומך נופלים, ורופא חולים, ומתיר אסורים,
ומקים אמונתו לישיני עפר.
מי כמוך בעל גבורות
ומי דומה לך,
מלך ממית ומחיה ומצמיח ישועה.

On Shabbat Shuvah we add:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.
ונאמן אתה להחיות מתים.
ברוך אתה יהוה, מחיה המתים.

When the Amidah is recited silently, we continue on page 226 with אתה קדוש.

SECOND B'RAKHAH: GOD'S SAVING CARE. In instituting this b'rakhah, the rabbis of the Mishnah referred to it as Gevurot, a reference to God's might and power to save. Strikingly, the enumeration of God's powers in this prayer are neither political nor military, such as overcoming enemies or defeating false idols. Rather, God's saving power is expressed as attending to the weakest and most vulnerable members of society. This, then, is seen as the ultimate triumph of spiritual values: care and kindness for the fallen, the sick, the imprisoned, the dying, and the dead.

SUPPORT THE FALLING סומך נופלים. After Psalm 145:14.

HEAL THE SICK רופא חולים. After Exodus 15:26.

LOOSEN THE CHAINS OF THE BOUND מתיר אסורים. Psalm 146:7.

BRINGS DEATH AND LIFE ממית ומחיה. 1 Samuel 2:6.

GIVES LIFE TO THE DEAD מחיה המתים. Over the millennia, many Jewish perspectives on the afterlife have been proposed. Many sages (including Saadiah Gaon, 10th century, and Maimonides, 12th century) caution against speculation about the specific implications of the doctrine of bodily resurrection of the dead. Some understand it to be an articulation of God's supreme power: God cares even for the dead.

*Those Who Sleep
in the Dust*

God keeps faith with us
even when we are spiritu-
ally asleep; our souls can
awaken at any time.

*Who Brings
Death and Life*

Every moment of despair
can become a moment of
renewed spiritual life and
new directions.

—after SHNEUR
ZALMAN OF LIADI

Second B'rakhah: God's Saving Care

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

From Sh'mini Atzeret until Pesah:

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

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

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

On Shabbat Shuvah we add:

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

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

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

The Kedushah is recited only with a minyan.

נִקְדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדֵּי־יֵשִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוֹה צְבָאוֹת,
מִלֵּא כָל־הָאָרֶץ בְּבוֹדוֹ.

לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ בְּבוֹד יְהוֹה מִמְּקוֹמוֹ.

וּבִדְבָרֵי קְדֻשָּׁךְ כְּתוּב לֵאמֹר:
יְמִלֵךְ יְהוֹה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצָּח נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוֹה, הָאֵל הַקְדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוֹה, הַמֶּלֶךְ הַקְדוֹשׁ.

We continue on the next page with the Fourth B'rakhah, אֶתָּה אֱלֹהִים.

KEDUSHAH קְדוּשָׁה. In this prayer, composed by Jewish mystics, we imitate the angelic glorification of God. The Kedushah included in the Amidah always contains three biblical quotations: "Holy, holy, holy..." (Isaiah 6:3), "Praised is Adonai's glory wherever God dwells" (Ezekiel 3:12), and "Adonai will reign forever" (Psalm 146:10). The liturgy surrounding these verses varies. On weekdays and Shabbat afternoon, it is brief; on Shabbat and festival mornings, it is more elaborate. (*adapted from Reuven Hammer*)

HOLY קְדוֹשׁ. We become holy when we imitate God's qualities: "As God is called 'merciful,' so should you be merciful . . . as God is called 'righteous' and 'loving,' so should you be righteous and loving" (Lekah Tov, Re'eih).

THE WHOLE WORLD IS FILLED WITH GOD'S GLORY
מִלֵּא כָל־הָאָרֶץ בְּבוֹדוֹ. There

are two contrasting themes in the Kedushah, based on the two different prophetic visions that it incorporates. Isaiah speaks of God as present throughout the world, while Ezekiel speaks of God as in heaven. The paradox of the religious life is that at times we feel a divine presence close at hand and at other times God's distance, or even absence, is terribly palpable.

Kedushah: Holiness

Just as it is impossible to fully know God, it is impossible to adequately define holiness—a word closely connected to the Divine. Yet, just as God may at times be experienced as a presence, so may holiness be sensed in those moments when mundane everyday existence, the material realm, seems touched, as if suffused by something transcendent. At such moments we experience ourselves as interconnected—not separate, isolated, lonely beings—we sense the universe as resident with connection. At such times, too, we may wonder at the glorious pulsating cosmos that has issued in the place on which we stand. “The whole world is filled with God’s glory.”

Adonai Tz’va’ot

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

Third B’rakhah: God’s Holiness

THE KEDUSHAH

The Kedushah is recited only with a minyan.

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

“Holy, holy, holy is *ADONAI Tz’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.”

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל-יוֹם יְהִלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

On Shabbat Shuvah we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

All continue here:

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד,
וּמִי בְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְצוֹ.
תְּפִאֲרַת גְּדֻלָּה, וְעִטְרַת יְשׁוּעָה,
יוֹם מְנוּחָה וְקִדְשָׁה לְעַמְּךָ נְתַתָּה.
אַבְרָהָם יִגַּל, יִצְחָק יִרְנֶן,
יַעֲקֹב וּבְנָיו יִנּוּחוּ בּוֹ,
מְנוּחַת אֱהָבָה וּנְדָבָה,
מְנוּחַת אֱמֶת וְאַמוּנָה,
מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ וְהַשְׁקָט וּבִטָּח,
מְנוּחָה שְׁלֵמָה שְׂאֵתָה רּוּצָה בָּהּ.
יִפְרִיחוּ בְּנֶיךָ וְיִדְעוּ כִּי מֵאֵתְךָ הִיא מְנוּחָתָם,
וְעַל מְנוּחָתָם יְקַדִּישׁוּ אֶת-שִׁמְךָ.

אַתָּה אֶחָד. YOU ARE ONE.
On festivals, the Amidah remains the same for the evening, morning, and afternoon services; only on Shabbat does this *b'rakhah* have different versions for each of these three services. Many medieval sources ascribe these differences to the various aspects of Jewish theology that the ancient rabbis perceived Shabbat as incorporating. The Friday evening *b'rakhah* is centered on creation; the Shabbat morning *b'rakhah*, on the revelation at Sinai ("Moses rejoiced..."); and the *b'rakhah* at Minḥah is focused on Shabbat as a symbol of redemption—an ideal time. In that vein, the blessing here begins with a reprise of Zechariah's vision 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).

IS THERE ANY ONE NATION

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

A DAY OF REST. יוֹם מְנוּחָה. The noun for rest, *m'nuḥah*, appears seven times in this paragraph—seven being a sacred number.

אַבְרָהָם יִגַּל. 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 God, perhaps reflecting their different personalities of God. Jacob Emden (1697–1776, Germany) notes the progression from Abraham, who here expresses inner emotion, to Isaac, who sings out loud, and finally to Jacob, who celebrates with his family. Jacob's family, reunited at the end of his life, becomes an image of ultimate reconciliation.

יִצְחָק יִרְנֶן. 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.

One

Through us God
becomes one.
God who is everywhere
scattered and dispersed
comes here to greet us,
excited and fearful,
here
with us,
becoming one.

—RIVKA MIRIAM

K'dushat Hayom:

The Sanctification of the Day

You have given Your
people a day of rest and
holiness.
Sarah will shine,
Rebecca will be renewed,
Leah and Rachel will be
comforted,
Zilpah and Bilhah will be
honored,
as their children find rest
on this day—a rest that is
an offering of love;
a true and trustful rest;
a peaceful rest, serene, still, and secure;
a fulfilling rest in which You delight.

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 laughter shared between friends; or the primal moment of a devoted mother gently, intently cradling her just-fed infant. In all, the fullness of the one flows into the other. Each gives, each receives, and both are sated.

So it is (or is meant to be) on Shabbat. For six days, God and we work. We give and we receive throughout the long week. And when done just right, on Shabbat, both of us are sated.

—NINA BETH CARDIN

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

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

On Shabbat Shuvah we substitute:

Barukh atah ADONAI, the Holy Sovereign.

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?
For You have given Your people the splendor of greatness,
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,
and in their rest may Your name be sanctified.

The follo

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצָה בְּמִנוּחָתָנוּ,
 קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתָהּ,
 שְׂבַעֲנוּ מִטוֹבָהּ, וְשִׂמְחָנוּ בִּישׁוּעָתָהּ,
 וְטַהַר לִבֵּנוּ לְעִבְדָּךְ בְּאֵמֶת,
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְשָׁהּ,
 וְיִגְדֹּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשְּׁבִיט.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,
 וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתָךְ,
 וּתְפַלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,
 וְתַהֲי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
 וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵינוּ וּפְקֻדוֹתֵינוּ, וְזִכְרוֹן
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזִכְרוֹן מְשִׁיחַ בְּוָדוֹד עֲבָדְךָ, וְזִכְרוֹן
 יְרוּשָׁלַיִם עִיר קִדְשָׁהּ, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
 לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

On Pesah:

On Rosh Hodesh:

רֹאשׁ הַחֹדֶשׁ הַזֶּה. חַג הַמִּצּוֹת הַזֶּה. חַג הַסֻּכּוֹת הַזֶּה.
 זָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה,
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָּהּ,
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
 כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִיגָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן.

EMBRACE YOUR PEOPLE ISRAEL AND THEIR PRAYER

רְצָה... בְּעַמְּךָ יִשְׂרָאֵל
 וּבְתַפְלָתָם. On the one
 hand, this *b'rakhah* rec-
 ognizes that our religious
 service is imperfect. It lacks
 the grandeur, the beauty,
 the order, or the religious
 intensity that characterized
 worship in the Temple. On
 the other hand, we hope
 that what we have offered
 up in prayer—however
 poorly worded, however
 imperfect, however am-
 bivalent our feelings—will
 be acceptable, because it
 expresses our humanity: we
 are vulnerable and finite,
 imperfect beings who are
 striving to reach beyond
 ourselves.

הַמְּחַזִּיר. In
 the Land of Israel in the 1st
 millennium, this *b'rakhah*
 concluded "You alone shall
 we worship in awe"
 (שְׂאוֹתָךְ לְבִדָּךְ בִּירְאָה נֶעֱבֹד).

Avodah: Longing for the Sanctuary

It is not unusual to experience our religious life as inadequate. We may see our prayer life as uninspiring 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 is, 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. It is even more explicit in the version of this *b'rakhah* that was recited in the Land of Israel in the late 1st millennium prayer, which concludes with the phrase “that 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 B'rakhah: The Restoration of Zion

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

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

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

<i>On Rosh Hodesh:</i>	<i>On Pesah:</i>	<i>On Sukkot:</i>
Rosh Hodesh.	Festival of Matzot.	Festival of Sukkot.

Remember us for good;
respond to us with blessing;
redeem us with life.

Show us compassion and care with words of kindness and
deliverance; have mercy on us and redeem us. Our eyes are
turned to You, for You are a compassionate and caring sovereign.

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

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

† מוֹדִים אֲנִיחֵנו לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ,
אֵתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתָךְ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ
שְׂבָכ־לַיּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲמַת,
עָרֵב וּבָקָר וְצִהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

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

† מוֹדִים אֲנִיחֵנו לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוּךְ
גְּלוּיֵינוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנָךְ,
וְלַעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנִיחֵנו מוֹדִים לָךְ.
בְּרוּךְ אַתָּה הַהוֹדָאוֹת.

On Hanukkah we add Al Hanissim on page 430.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְכָּנוּ תָּמִיד לְעוֹלָם וָעֶד.

On Shabbat Shuvah we add:

וּכְתוּב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת,

הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נִאֶה לְהוֹדוֹת.

MAY ALL THAT LIVES THANK
YOU ALWAYS וְכָל הַחַיִּים
יִוְדוּךָ סֵלָה. Prayer can
connect people or isolate
them from each other.
After reciting our litany of
hundreds of words, we may
have slipped into a solitary
trance. Now, as our prayer
moves to a conclusion, we
become aware once again
of all living things—people,
animals, and plants—that
share this world, and
share in praising God. We
thus move to the widest
possible consciousness,
embracing all of life in our
prayer. (Daniel Nevins)

Modim: Gratitude

How different our lives are when we appreciate life itself as a gift.

How beautiful a day then seems, how forgiving we can then be of the petty disturbances that so easily distract and annoy us.

We go out then to the world, and each encounter seems fresh, open to new possibility; and what we experience may seem miraculous.

Sixth B'rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read the following paragraph.

When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

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

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

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

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

On Hanukkah we add Al Hanissim on page 430.

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

On Shabbat Shuvah we add:

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

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

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

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יּוֹשְׁבֵי תֵּבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֹךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה
בְּשָׁלוֹמְךָ.

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

בְּסֵפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה,
נִזְכֵּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מַדְבַּר מְרֻמָּה,
וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים, וְנַפְשֵׁי כְּעֹפֵר לְכָל תְּהִיָּה.
פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם.
עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ,
עֲשֵׂה לִמְעַן קִדְשִׁיךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ.
לִמְעַן יִחַלְצוּן יְדִידֶיךָ הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֲמָרֵי כִּי וְהִגִּינוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יּוֹשְׁבֵי תֵּבֵל], וְאֲמָרוּ אָמֵן.

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

SEVENTH B'RAKHAH: PEACE.

Why is Jewish liturgy so suffused with prayers for peace? Is prayer for peace a set of pious words, an abstraction or ideal that can never be realized? Rather, the rabbis taught that the pursuit of peace is a mitzvah without beginning or end, to be unremittably practiced every day with those near to us and those at a great distance. The prayer for peace reminds us to pursue reconciliation in our own lives: inside ourselves; with loved ones, neighbors, and colleagues; with community members and fellow citizens; and in our engagement with people across the world. As God is holy, we are to emulate God's holiness. As God is peacemaker, so too are we to serve the cause of peace every day in the midst of our lives. (Amy Eilberg)

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example of such a personal prayer; it is attributed to Mar son of Ravina (4th century) and it was so admired that it entered the formal liturgy. Distinctively, it uses the first-person singular ("I"), whereas almost all other formal prayers in the liturgy are in the first-person plural ("we").

MAY THE WORDS יְהִיו לְרָצוֹן. Psalm 19:15.

Shalom: Peace



How distant peace seems—both inner peace and outer peace. How torn we are by our emotions, our desires, our competitiveness. Yet having prayed for wholeness, having expressed our gratitude, having spent Shabbat at rest, perhaps for a moment we can savor our own quiet breath and make peace with the world around us.



Our rabbis taught: Great is peace, for the Messiah will begin by speaking of peace, as the prophet Isaiah says, “How beautiful upon the hilltops are the footsteps of the messenger declaring peace” (52:7).

—LEVITICUS RABBAH



A true peace,
not an armistice, not a
covenant of non-
interference,
but understanding and
compassion
if not love.
Struggle for the sake of
accomplishment,
not for rivalry or
competition.
Let fulfillment and attain-
ment be the order of the
day, and may death
come only as a blessing.

A Meditation

May the spirit of Shabbat remain with me throughout the week. May I have the strength, the courage, and the resilience to do what I need to do and what only I can do. Amidst the work I set out to accomplish in the world, may I find sustenance for my soul, that I may be a faithful partner in God's creation, an instrument of healing and peace.

A Teaching

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

—PROVERBS 3 (selected verses)

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 at all times with Your gift of peace.

Shalom rav al yisrael am'kha v'al kol yosh'vei teiveil tasim l'olam, ki atah hu melekh adon l'khol ha-shalom. V'tov b'einekha l'varekh et am'kha yisrael b'khol eit u-v'khol sha-ah bishlomekha.

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

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

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

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

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.

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

Act for the sake of Your name; act for the sake of Your triumph;
act for the sake of Your holiness; act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.

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

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

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

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

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

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

);
s true.

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

צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
וְצִדְקָתְךָ אֱלֹהִים עַד מָרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלּוֹת,
אֱלֹהִים מִי כְמוֹךָ.
צִדְקָתְךָ כְּהַרְרִי אֵל, מִשְׁפָּטֶיךָ תְּהוֹם רָבָה,
אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְהוָה.

קִדִּישׁ שָׁלֵם

Leader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעַגְלָא וּבְזֶמֶן קָרִיב, וְאָמְרוּ אַמֵּן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקִדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל־ [לְעֵלְא לְעֵלְא מְכַל־
[on Shabbat Shuvah we substitute:
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמַתָּא דְּאֲמִירָן בְּעֶלְמָא,
וְאָמְרוּ אַמֵּן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קֳדָם אָבוּהוֹן
דִּי בְּשִׁמְיָא וְאָמְרוּ אַמֵּן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אַמֵּן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֵל], וְאָמְרוּ אַמֵּן.

YOUR RIGHTEOUSNESS

צִדְקָתְךָ צֶדֶק. On weekdays, the afternoon Amidah is followed by personal prayers, *tahanunim*, expressing humility and pleas for help. Such 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 *tzidek*, 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 Hodesh, 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.

KADDISH SHALEM is recited at the end of every worship service that includes an Amidah. Its distinguishing sentence is the line *titkabel tz'lot'hon*, "May the prayers . . . of all Israel be accepted."

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

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'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

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

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

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

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

We rise.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עֲשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חָלַקְנוּ בָּהֶם, וְגָרְלָנוּ בְּכָל־הַמוֹנָם.
וְנִנְחֲנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשֹׁכֵנֶת עִזּוֹ בְּבִגְדֵי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אִמָּת מִלִּפְנֵי אִפְס זִוְלָתוֹ, בְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעָת הַיּוֹם וְהַשַּׁבָּת אֵל לְבָבָהּ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.
עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
לְרֹאוֹת מִהֲרָה בְּתַפְאֶרֶת עֲזָה,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים פְּרוֹת יִפְרִתוּן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אֶרֶץ.
יִכִּירוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תֵבֶל,
כִּי לָךְ תִּכְרַע כָּל־בָּרָה, תִּשָּׁבַע כָּל־לָשׁוֹן.
לִפְנֵיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנַגּוּ,
וַיִּקְבְּלוּ כָלֶם אֶת־עַל מַלְכוּתָהּ.
וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
◀ בְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.

We are seated.

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

Some, however, bridle at the exclusive affirmation of the people Israel's faith and have substituted other phrases. For instance, the Israeli Masorti Movement offers as an alternative the verse from the prophet Micah: "For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever" (4:5).

Concluding Prayers

Aleinu

We rise.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

¶ And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

*Aleinu l'shabei-ah la-adon hakol, lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem, v'goraleinu k'chol hamonam.*

¶ *Va-anahnu korim u-mishtahavim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*Shehu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim, hu eloheinu ein od.*

*Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata hayom
va-hasheivota el l'vavekha, ki Adonai hu ha-elohim ba-shamayim mima-al,
v'al ha-aretz mitahat, ein od.*

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

► As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.*

We are seated.

קדיש יתום

KADDISH. For an explanation of Kaddish, see page 58.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,
בְּעֻלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזֶמֶן קָרִיב,
וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Mourners:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־ [לְעָלְמָא לְעָלְמָא מְכָל־] *[on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחָתָא וְנַחֲמָתָא דְּאַמִּירָן בְּעֻלְמָא,
וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵבֶל],
וְאָמְרוּ אָמֵן.

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*. Only with a collective voice is there enough energy to lift up the lonely mourner, the angry mourner, the mourner too hurt to even say "Amen." The *minyan* chorus implicitly reassures the wounded soul, "You are not alone."

Mourner's Kaddish

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

Mourners:

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

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

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

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'hayeih d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [on *Shabbat Shuvah* we substitute: l'eila l'eila mikol] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

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

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

—ANITA DIAMANT

Some congregations conclude Minḥah with one of the following passages; texts from the Introduction (page 213) may also be recited at this time.

א

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

מִזְמוֹר לְדָוִד

יְהוָה רֹעִי לֹא אֶחָסֶה.

בְּנֵאוֹת דָּשָׁא יִרְבִּיצָנִי,

עַל מֵי מִנְחֹת יִנְהַלְנִי,

נִפְשִׁי יִשׁוּבֵב,

יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ.

גַּם כִּי אֵלֶּף בְּגֵיא צַלְמוֹת

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעֶנְתְּךָ הֵמָּה יִנְחֵמְנִי.

תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֶגֶד צָרָרִי,

דִּשְׁנָתְךָ בְּשֶׁמֶן רֹאשִׁי, כּוֹסֵי רוּיָה.

אֵךְ טוֹב וַחֲסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי,

וְשִׁבְתִּי בְּבֵית יְהוָה לְאָרְךָ יָמִים.

תהלים כג

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 וּמִשְׁעֶנְתְּךָ. 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 תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן. This is ultimately a startling image: God waiting on us and serving us. Yet coming after the first half of this psalm, rather than feeling startled, we experience it as our being comforted by God and we conclude the psalm with a sense of extraordinary peacefulness—the same feeling we may have as Shabbat draws to a close.

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 213) may also be recited at this time.

✠

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

A PSALM OF DAVID

ADONAI is my shepherd;
I shall not want.

God lays me down in green pastures,
leads me to still waters,
renews my life,

guides me in right paths—
for that is God's way.

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

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

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

Psalm 23

Mizmor l'david.

Adonai ro-i lo ehsar.

Binot desheh yarbitzeini,
al mei m'nuhot y'nahaleini.

Nafshi y'shoveiv, yanheini v'maglei tzedek l'ma-an sh'mo.

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

Shivt'kha u-mishantekha heimah y'naḥamuni.

Ta-arokh l'fanai shulḥan neged tzor'rai,
dishanta va-shemen roshi, kosi r'vayah.

Akh tov va-ḥesed yird'funi kol y'mei ḥayai,
v'shavti b'veit Adonai l'orekh yamim.

כל-שומר שבת כדת מחללו, כל-שומר שבת. Just as we entered Shabbat with song, so do we leave Shabbat in the same way. In the words of the midrash, every bride is accompanied by song as she enters and departs. 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 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 TEMPLE IMPLEMENTS
מחבת. Literally, the pan in which the grain-gift was placed.

THE MOST DESIROUS OF ALL
תמידת הימים. The Shabbat morning liturgy uses this phrase, based on the Jerusalem Targum's translation of Genesis 2:2, "And God finished (*va-y'khal*) on the seventh day" as "and God desired the seventh day."

REMEMBER זכור. 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 לא תעשו. Quoting the Decalogue, at Exodus 20:10.

ב

כל-שומר שבת כדת מחללו,
הן הכשר חבת קדש גורלו,
ואם יצא חובת היום אשרי לו,
אל אל אדון מחוללו, מנחה היא שלוחה.
השומר שבת, הין עם הבת,
לא אל ירצו כמנחה על מחבת.

חמדת הימים קראו אלי צור,
ואשרי לתמימים אם יהיה נצור,
בתר הלומים על ראשם יצור,
צור העולמים רוחו בם נחה.
השומר שבת, הין עם הבת,
לא אל ירצו כמנחה על מחבת.

זכור את-יום השבת לקדשו,
קרנו כי גבהה נור על ראשו,
על פן יתן האדם לנפשו
ענג וגם שמחה בהם למשחה.
השומר שבת, הין עם הבת,
לא אל ירצו כמנחה על מחבת.

קדש היא לכם, שבת המלכה,
אל תוף בתיכם להקח פרקה,
בכל-מושבותיכם לא תעשו מלאכה,
בניכם ובנותיכם, עבד וגם שפחה.
השומר שבת, הין עם הבת,
לא אל ירצו כמנחה על מחבת.

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.*

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

She shall enter your homes and bestow a blessing there.

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

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

Kol shomer shabbat kadat mei-hal'lo,
hen hekh-sher hibat kodesh goralo,
v'im yatza hovav hayom ashrei lo,
el El adon m'hol'lo, minhah hi sh'luhah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.

Hemdat ha-yamim k'ra-o eili tzur,
v'ashrei litmimim im yihyeh natzur,
keter hilumim al rosham yatzur,
tzur olamim ruho bam nahah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.

Zakhor et yom ha-shabbat l'kad'sho,
karno ki gavhah neizer al rosho,
al ken yitten ha-adam l'nafsho,
oneg v'gam simhah bahem l'mosh-hah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.

Kodesh hi lakhem, shabbat ha-malkah,
el tokh bateikhem l'haniah b'rakhah,
b'khol moshvotekhem lo ta-asu m'lakhah,
b'neikhem u-v'noteikhem, eved v'gam shifhah.
Ha-shomer shabbat, ha-ben im ha-bat,
la-El yeratzu k'minhah al mahavat.