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

**With Patriarchs and Matriarchs:**

אֲלֵהַי אֱלֹהֵי יִשְׂרָאֵל,
אֲלֵהַי אֱלֹהֵי אָבֹתֵינוּ,
אֲלֵהַי אֱלֹהֵי אַבָּתֵינוּ

With Patriarchs:

אֲלֵהַי אֱלֹהֵי יִשְׂרָאֵל,
אֲלֵהַי אֱלֹהֵי אָבֹתֵינוּ,
אֲלֵהַי אֱלֹהֵי אַבָּתֵינוּ

The *AMIDAH*. The central moment of prayer of the afternoon Minyan service is the Amidah, which literally means “the prayer said while standing.” Every Amidah, whether recited on weekdays or on Shabbat, contains three opening *brakhot* and three closing *brakhot*. On Shabbat, there is one middle *brakhah* that speaks of the holiness of the day—thus a total of seven *brakhot* are recited. In the afternoon service, the middle *brakhah* speaks of the unity and wholeness that the rest of Shabbat has provided.

ADONAI, OPEN MY LIPS.

Psalm 50:15, where prayer is exalted over sacrifice.

**GOD OF ABRAHAM, GOD OF ISAAC, AND GOD OF JACOB.**

This phrase is taken from Moses’ encounter with God at the burning bush (Exodus 3:16), 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, OURS.**

The first of four insertions for the days between Rosh HaShanah 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

A transliteration of the opening brakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 235) aloud and the rest of the Amidah silently. The Amidah concludes on page 229.

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

First Brakhat: 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.
From Sh'mini Atzeret until Pesah:

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

מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmור, מקרל החכם ground, âmor, M. 224

When the Amidah is recited silently, we continue on page 226 with יבגונא הניה.
Those Who Sleep
in the Dust
God keeps faith with us
even when we are spiritually 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.

כבודו ארץ ישראל עולם,
כבודו שמיים על вся אמת מוח.
כבודו על דצבי ה' לא עוד לא עוד.
כבודו קדושה קדושה קדושה קדושה.
מלך כל העמים בandelier.

We continue on the next page with the Fourth Brakhah, תכניק נוח.
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 olam, elohayikh tziyon I’kor vador, ha’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 Shu’ah we substitute:

Barukh atah Adonai, the Holy Sovereign.

We continue on the next page with the Fourth B’rakhah, “You are one.”
YOU ARE ONE אדוניכם. On festivals, the Amidah remains the same for the evening, morning, and afternoon services; only on Shabbat does this brakha 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 brakha is centered on creation; the Shabbat morning brakha, on the revelation at Sinai ("Moses rejoiced..."); and the brakha at Mincha 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." (149).

LIKE YOUR PEOPLE ISRAEL. 1 Chronicles 17:22, 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 ש铱עורים דוע. The noun for rest, min'uhah, appears seven times in this paragraph—seven being a sacred number.

ABRAHAM WILL REJOICE עכבר היער. 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.

ISAAC SHALL SING מפרט יראל. 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'nuhah
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; security; 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 fulness 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.
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, 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 brakha 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 Br’akhah: The Restoration of Zion

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

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

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

On Rosh Hodesh:

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.

Moldim anotem l'le shamayim shehoyah jahah ELoteh v'alidem

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

On Hanukkah we add Al Hanissim on page 430.

On Shabbat Shuvah we add:

Moladot lehime shalosh kedem keren.

Echad behem yihvur vehurim sham melakeh tefimim levetum.

MAY ALL THAT LIVES THANK YOU ALWAYS דרכני יתבש יתו

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

Sixth Brakhah: 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—elevation, 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.
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 unremittently 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 אֻלְמָנָא, 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 מַיְהוּ לְכַלָּצָא, 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 Rabban

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 attainment 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.

Seventh B’rakah: 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’ineka lvarekh et am’kha yisrael b’khol et u’vkhol 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.

Same 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.

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

YOUR RIGHTEOUSNESS

In 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 tzadek, 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'khah ("Your righteousness") are taken from Psalms 19:145, 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 bris milah or when a couple in their first week of marriage are present. It is also omitted for the entire month of Nisan (the month in which Pesah occurs), and also from the day before Yom Kippur until the end of the month of Tishrei.

KADDOISH SHALEM is recited at the end of every worship service that includes an Amidah. Its distinguishing sentence is the line tikhabel tz'lothan, "May the prayers... of all Israel be accepted."

PEACE....PEACE. 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'rakh hu, is truly [on Shabbat Shuhav 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.

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'hashbe-ah la-adon hakol, lateit g'dulah l'otzer b'reishit,
shelo asanu k'go'ei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem, v'goraleinu k'khol hamonam.

Va-anahnu korim u-mishtabhavim u-modim,
lifei melek' ha-m'alakhim, ha-kadosh barukh hu.
Shehu nothei shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mima'al,
u-s'khinat uzo b'govrei m'romim, hu eloheinu ein od.

Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata hayom
va-hashevita 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 yihye Adonai ehad, u-sh'mo ehad.

We are seated.
כדיש ירוחם

Mourners and those observing Yahrzeit:

יודעך ומק(DbContextך שמעה ראへ
כעכלס דך כרא פרעהות
ינכלהו מלאכותה בהיותו בטוייבון
וכותיו דפליפין ישרך
פייבלאו וฐמז קריב
יאמרו אמן.

Congregation and mourners:

יהי שמעה ראה מקה יעלה יעלה יעלה.

Mourners:

יודעך וישמעה ויתפאר ויתפאר ויתפיש
יתפיש ויתשל יחתשל שמעה וקדשתה. ברוך הו.

[on Shabbat Shuvah we substitute:] "יתפלל מך, קלה לא קלה מיך!
ברכתיו וישראלת שמעתיו והמתה דאמרויך בעה.
יאמרו אמן.

יתפלל ראה מק שמעה יתייה
פייבלאו וצל פליוליזראכל.
יאמרו אמן.

ועשה שלאם מרומיו ירה וישוש שלום
פייבלאו וצל פליוליזראכל (על כל אליעבך טוב).
יאמרו אמן.
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.”

—ANITA DIAMANT

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.

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mehi raba, bal’mi di v’ra, kiruteih, v’yamlich malkhuteih b’hayelkan u-v’yomelekhon u-v’bayei d’khol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mehi raba m’varakh l’alum u-l’almei almaya.

Mourners:
Yitbarakh v’yishhashb v’yitpa’ar v’yitromam v’yitnasei v’yitchadar v’yitalh v’yitchalal sh’mehi d’kudsha, b’rikh hu, le’ila min kol [on Shabbat Shuvah we substitute: le’ila le’ela mikol] birkhata v’shirata tush’b’ata v’nehamata da-amirah bal’mi, v’imru amen.

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

Oseh shalom bimromay hu ya-aseh shalom aleinu v’al kol yisrael [v’al kol yosh’vei teiveil], v’imru amen.
Some congregations conclude Minḥah 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.

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 שבטך קלע וה commerc. 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 פסאי לך עפר 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.

תִּקְצֶר הָעָרוֹן יָדוּ הַלְּבָנִים
יִשָּׁרָה יָדוּ הַלְּבָנִים
יֵתַּמְרֶה לֵבָנָה יָדוּ הַלְּבָנִים
יַפְסִיד יָדוּ הַלְּבָנִים
יָדוּ הַלְּבָנִים
Shabbat
The Sabbath is not for the sake of the weekdays; the weekdays are for the sake of Sabbath. It is not an interlude but the climax of living.
—Abraham Joshua Heschel
Shabbat is a sixtieth part of the world that is coming.
—Babylonian Talmud
The next world will feel as Shabbat does now.
—Mekhilta

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

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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'showeiv, yanheini v'maglei tzedek l'ma'an sh'mo.
Gam ki eileikh b'gei tsalmavet lo ira ra ki atah imadi.
Shiv't'ka u-mishantekeha heimah y'nahamuni.
Ta-arokh l'fanai shulhan neged tzor'rai,
dishanta va-shemen roshi, kosi r'vayah.
Akh tov va-hesed yird'tuni kol y'imei bayai,
v'shavni b'veit Adonai l'orekh yamim.
ALL WHO OBSERVE SHABBAT שבעת שבת כל非遗וגם שבעת.

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. 1231), mentions the grain-gift (minḥah) offered along with every sacrifice in the Temple. Minḥah is also the name of the afternoon service; as the poet remarks, we offer a gift not of grain but of song and praise. We have therefore chosen to translate minḥah here as "gift of thanksgiving." Selected verses of the song are printed here; the title of its full version is "Barukh El Elyon."

THE TEMPLE IMPLEMENTS בְּני תֵּן. Literally, the pan in which the grain-gift was placed.

THE MOST DESIRIOUS OF ALL בָּאָד מֶלֶךְ. The Shabbat morning liturgy uses this phrase, based on the Jerusalem Targum’s translation of Genesis 22, "And God finished (va-y’khal) on the seventh day" as "and God desired the seventh day."

REMEMBER פָּדָה 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 אֶנֶּא הקֶלַּקְלָה. Quoting the Decalogue, at Exodus 20:10.
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-bal’lo, 
hen hekhsh’er hibat kodesh goralo, 
v’mim yatza hayom ashrei lo, 
el El adon m’bol’lo, minnah hi sh’luhah. 
Ha-shomer shabbat, ha-ben im ha-bat, 
la-El yeratzu k’minhah al mahavat.

Hemdor ha-yamim k’ra-o eli tzu, 
v’ashrei litmimim im yihyeh natzur, 
keter hilumim al rosham yatzu, 
tzu olamim ruhpo 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 gavah nezer al rosho, 
al ken yiten ha-adam l’nafo, 
oneg v’gam simnah bahem l’mosh-hah. 
Ha-shomer shabbat, ha-ben im ha-bat, 
la-El yeratzu k’minhah al mahavat.

Kodesh hi l’khem, shabbat ha-malkah, 
el tokh bateikhem l’haniah b’rakah, 
b’khoh moshvateikhem lo ta-asu m’lakah, 
b’neikhem u-v’noteikhem, eved v’gam shifah. 
Ha-shomer shabbat, ha-ben im ha-bat, 
la-El yeratzu k’minhah al mahavat.