MINHÅH

Afternoon Service

for Sabbath and Festivals

מנחה לשבת ולהולדים
We have come into Your house, O Lord, 
To pray with our fellow Jews in Your sanctuary. 

But if the heavens are merely Your throne, 
If the earth is but Your footstool, 

If the heaven of heavens cannot contain You, 
How much less this house, built by mere human hands. 

Yet, although Your dwelling place is every place, 
And although You can be sought and found in any place, 

It is to this place that we come most confidently— 
To seek renewal in Your purifying presence.

(H. J. Matt)
MA TOVU: To worship in Your sanctuary with reverence

How goodly are your dwellings, O Jacob,  
Your sanctuaries, O Israel!  
Thanks to Your abundant kindness, O Lord,  
I am able to enter Your house,  
To bow down before You in reverence,  
In this sacred place of worship.  
Lord, I love to be in Your house,  
The sanctuary dedicated to Your glory.  
Here I worship in Your presence,  
O Lord, my Maker.  
In kindness, Lord, answer my prayer;  
Mercifully, grant me Your abiding help.

Biblical verses

To offer our gratitude

With thankful hearts we have come together, to join in this afternoon's worship and celebration.  
We are grateful for the impulse to worship, to reach beyond ourselves, to cultivate a mood of reverence and awe.  
We are grateful for the opportunity to worship, to assemble with our fellow Jews, in accordance with the demands of our tradition and the dictates of our hearts and minds.  
We are grateful for the freedom to worship, to reaffirm our highest values, as individuals and as a community.  
We are grateful for the ability to worship, for the strength to come into God's presence, to acknowledge our blessings, and to find greater meaning for our lives.  
We are grateful for the days which have come and gone, and grateful for the hopes we cherish for the days which lie ahead.
Ashrey

Ashrey yosh-vey vey-teḥa, od y’ha-l’luḥa selah.
Ashrey ha-am sheh-kaḥa lo, ashrey ha-am sheh-Adonai Elohay.

T’hila l’David.

Aro-mimḥa Elohai ha-meleḥ, va-avarḥa shimḥa l’olam va-eda.
B’ḥol yom avar-ḥekah, va-aḥal’lah shimḥa l’olam va-eda.

Gadol Adonai u-m’hulal m’od, v’il-g’dulato eyn ḥey-ker.
Dor l’dor y’shabḥa ma-ašeḥa, u-g’vuro-teḥa ya-gidu.

(continued)
ASHREY: All Your creatures shall praise You

Happy are they who dwell in Your house;
Forever shall they praise You.

Happy is the people so favored;
Happy is the people whose God is the Lord.

A Psalm of David.

I will extol You, my God and Sovereign,
I will praise You for ever and ever.

Every day will I praise You,
I will glorify You for ever and ever.

Great is the Lord and much acclaimed;
God's greatness cannot be fathomed.

One generation shall laud Your works to another,
And shall declare Your mighty acts.

On the majestic glory of Your splendor
And on Your wondrous deeds will I meditate.

The might of Your tremendous acts shall be proclaimed,
And I will recount Your greatness.

Your great goodness shall be made known;
Your righteousness shall be celebrated.

The Lord is gracious and full of compassion,
Exceedingly patient, abounding in love.

The Lord is good to all;
The Lord's tender mercies embrace all Creation.

All Your works shall thank You, O Lord,
And Your faithful ones shall praise You.

They shall declare the glory of Your dominion,
And shall talk of Your might,

To make known to the world Your mighty acts,
And the glorious majesty of Your sovereignty.

Hadar k'vod ho-deha, v'div-rey nif-l'oteha a-siha.
Ve-ezuz no-ro-teha yo-meyru, u-g'dulat-ха asap-rena.
Zey-her rav tuvha ya-biu, v'tzid-katha y'ra-neynu.
Hanun v'rahum Adonai, ereh apa-yim u-g'dol ḥased.
Tov Adonai la-kol, v'ra-ḥamav al kol ma-asav.
Yo-duḥa Adonai kol ma-aseḥa, va-ḥa-sideḥa y'var-ḥuḥa.
K'vod mal-ḥutha yo-meyru, u-g'vu-rat-ḥa y'da-beyru.
L'hodia li-v'ney ha-adam g'vu-rotav, u-h'vod hadar mal-ḥuto.
Transliteration of Ashrey (continued)

Mal-ḥutha mal-ḥut kol olamim, u-mem-shal-t’ha b’ḥol dor va-dor.
Someyḥ Adonai l’ḥol ha-nof-lim, v’zo-keyf l’ḥol ha-k’fufim.
Eyney ḥol eyleha y’sa-beyru, v’ata noteyn lahem et oh-lam b’ito.
Po-ṭey-ah et ya-deḥa, u-mas-bia l’ḥol ḥai ratzon.
Tzadik Adonai b’ḥol d’ra-ḥav, v’hāsid b’ḥol ma-asav.
Karov Adonai l’ḥol ko-rav, l’ḥol asher yik-ra-uhu ve-emet.
R’tzon y’rey-av ya-aseh, v’et shav-atam yish-ma v’yo-shi-yem.
Shomeyr Adonai et kol oḥa-vav, v’eyt kol ha-r’sha-im yash-mid.
T’hilat Adonai y’daber pi,
Vi-vareyḥ kol basar sheym kod-sho l’olam va-ed.
Va-anah-nu n’va-reyḥ Yah, mey-ata v’ad olam, Halleluyah.

MINḤAH / SHABBAT & REGALIM [558]
Your sovereignty is everlasting;
Your dominion endures throughout all generations.

The Lord upholds all who stumble,
And raises up all who are bowed down.

The eyes of all look hopefully to You;
You give them their food when it is due.

You open Your hand,
And satisfy the needs of all the living.

O Lord, how beneficent are all Your ways,
And how gracious are all Your deeds.

The Lord is near to all who call—
To all who call upon the Lord in truth.

The Lord will fulfill the desire of those who are reverent,
And hearing their cry, will save them.

The Lord preserves all those who are faithful,
But all the wicked the Lord will bring low.

My mouth shall speak the praise of the Lord;
Let all beings praise God's holy name forever.

We will praise the Lord,
At this time and for evermore; Hallelujah.

(Psalms 84:5, 144:15, 145, 115:18)

HAPPY ARE THEY WHO REVERE THE LORD

Happy are they who dwell in Your house;
Forever shall they praise You.

Happy is the people so favored;
Happy is the people whose God is the Lord.

Happy are they whose ways are blameless,
Who follow the teaching of the Lord.

Happy are they whom the Lord finds blameless,
In whose hearts there is no deceit.

Happy are they who revere the Lord,
Who are greatly devoted to God's commandments.

Happy are they who act justly,
Who do right at all times.

Happy are they who are thoughtful of the needy;
In time of trouble may the Lord keep them from harm.

Happy are they whose help is the Lord,
Whose hope is in the God of Jacob.

Let us, therefore, praise the Lord,
At this time and for evermore; Hallelujah.

AN ALTERNATE ASHREY: Psalms 84:5, 144:15, 119:1, 32:2, 112:1, 106:3, 41:2, 146:5, 115:18
Torah Service for Shabbat Afternoon

The Ark is opened.

As the Ark is opened:

Va-y'hi bin-soa ha-aron va-yomer moshe—
Kuma Adonai v'ya-futzu oy-veha,
V'ya-nusu m'san-eha mi-paneha.

Ki mi-tzion tey-tzey torah,
U-d'var Adonai mi-ru-shala-yim.
Baruḥ sheh-natan torah
L'amo yisrael bi-k'du-shato.

TAKING THE TORAH SCROLL FROM THE ARK

Reader:

Congregation and Reader:

As the Ark is opened:

MINHĀH / SEDER KERIAT HA-TORAH LE-SHABBAT [566]
Torah Service for Shabbat Afternoon

“In kindness, Lord, answer my prayer; Mercifully grant me Your abiding help.”

VA-Y’HI BI-N’SOA (The Ark is opened.)
“When the ancient Ark was carried forth, Moses would proclaim:
‘Arise, O Lord; and may Your enemies be scattered. May Your adversaries flee before You.’ ”
“When from Zion shall go forth Torah And the word of the Lord from Jerusalem.”
Praised be God who, in Divine holiness, Gave the Torah to the people Israel.

TAKING THE TORAH SCROLL FROM THE ARK

Reader:
“Glorify the Lord with me; let us exalt God’s name together.”

Congregation and Reader:
“Yours, O Lord, is the greatness, the power, and the splendor; Yours is the victory and the majesty; For all in heaven and on earth is Yours. Dominion, O Lord, is Yours; and You rule over all.”

“Exalt the Lord our God and worship the One who is holy.” “Exalt and worship at God’s holy mountain; For holy is the Lord our God.”

Congregation and Reader:
Before summoning honoree for the first Aliyah, Reader may recite:

(First honoree is called)

Torah Blessings

Each person honored with an Aliyah, recites:

After a passage from the Torah has been read, recite:

Each person honored with an Aliyah, recites:

BIRKAT HAGOMEL

Congregation:

MINHÅH / SEDER KERIAT HA-TORAH LE-SHABBAT

[568]
Before summoning honoree for the first Aliyah, Reader may recite:
May God’s sovereignty soon be revealed, and may God favor the remnant of the people Israel with grace and kindness, with mercy and love. Let us say: Amen. Let us all exalt our God and render honor to the Torah.
Praised be God who, in Divine holiness, gave the Torah to the people Israel. “And you, by clinging to the Lord, have been kept alive to this day.”

Torah Blessings

Each person honored with an Aliyah, recites:
Praise the Lord, Source of all blessing.
Praised be the Lord, Source of all blessing, forever.
Praised are You, Lord our God, Ruler of the universe, who has chosen us of all peoples for Divine service by giving us the Torah. Praised are You, O Lord, Giver of the Torah.

After a passage from the Torah has been read, recite:
Praised are You, Lord our God, Ruler of the universe, who has given us the Torah of truth, thereby planting within us life eternal. Praised are You, O Lord, Giver of the Torah.

Before or after congregational Torah study, the following may be recited:
ברוך אתה וּבֵיתֵךְ מַלֵּךְ עַלְוָלֵימוֹן המִצְוֹת וְזָעָה בְּדֵי וּבֵיתֵךְ
Baruḥ ata Adonai, Eloheynu meleh ha-olam,
asher kid-shanu b’mitz-votav, v’tzivanu ia-asok b’divrey Torah.
Praised are You, Lord our God, Ruler of the universe, who has sanctified our lives through the Mitzvot, and enjoined upon us the study of Torah.

BIRKAT HAGOMEL: Upon recovery from serious illness, or escape from danger.
Praised are You, Lord our God, Ruler of the universe, who bestows good beyond our deserving, and who has dealt graciously with me.
Congregation may respond: May God, who has bestowed kindness upon you in the past, bestow kindness upon you in the future.

PRAYERS FOR SPECIAL OCCASIONS appear on pages 838-867.
AS THE TORAH IS RAISED:

V'zot ha-torah asher sam mo-sheh
Lifney b'ney yisrael
Al pi Adonai b'yd mo-sheh.

Karanu ba-Torah, sha-ninu t'a-meha,
Pa-tahnu gam si-yam-nu b'vir-hoteha,
Ka-asher za-hinu li-l'mod d'va-reha,
Keyn niz-keh li-sh'mor mitz-vo-teha.

Hanob Jacobson

Returning the Torah Scroll to the Ark

Reader:

Congregation:

Hodo al eretz v'shama-yim.
Va-yarem keren l'amo, t'hila l'hol hasidav,
Li-v'ney yisrael am k'rovo, Halleluyah.
Minḥah Amidah for Shabbat
Interpretive Opening Blessings

(כianceן: נבכנש בבראשית
שנאתם)
ברך стал על נאלהי אבותינו.
אלהי אברהם אלהי יצחק אלהי יששכר.
אלהי אלהי רחל אלהי רבקה אלהי שרה אלהי ענת.
 голלה והמי מעבת ענהו כל בינה
 görev ו浚יב משיב לאלהינו.

On Shabbat Shuvah add:
ברך על נאלהי קצב ברכה.
אלהי יצחק אלהי אברהם אלהי רחל אלהי רבקה אלהי שרה אלהי ענת.
 משל על ומשיחו פנינו. ברוך אתה עם אברכים ושגרה שרה.

אמות גובות על כלם אמרינן מתיימה אתה רבי לוהות:
משיב ברוחו ומרידיניו:
בכלכלות חיות בחק社会科学ית מתים בפריס רוים.
ظلمות נהרים והולכים ומקחישים אסורים,
ון—he המהו והלא ימי עפר.
מי כן מועל ונוראות וידורים לאל.
מלך מע:SetTextה ומפרשים ישועה.

מ-Hal-keyl ḥa-yim b'hessed,
M'ha-yey meytim b'ra-ha-mim rabim,
Someyh nof-lim v'ro-fey holim u-matir asurim,
U-m'ka-yeyym emu-nato li-shey-ney afar.
Mi ḥa-moḥa ba-al g'vurot u-mi do-meh laḥ,
Meleh mey-mit u-m'ḥayeh u-matz-miaḥ y'shua.

In silent prayer, continue on p. 582.

MINHAH LE-SHABBAT / INTERPRETIVE AMIDAH BLESSINGS [579]
Minḥah Amidah for Shabbat: Interpretive Opening Blessings

"When I call upon the Lord, let us proclaim the greatness of our God."
"O Lord, open my lips that my mouth may declare Your praise."

GOD OF ALL GENERATIONS
Praised are You, O Lord our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebeccah, God of Rachel, and God of Leah,
Great, mighty, and exalted One—
You bestow lovingkindness upon all Your children.
You remember the merits of our ancestors,
And lovingly offer redemption to their descendants,
In accordance with Your great name.

On Shabbat Shuvah add:
Remember us for life, O Sovereign who delights in life;
Inscribe us in the book of life, for Your sake, O God of life.

You are our Sovereign and Helper, our Savior and Protector.
Praised are You, O Lord,
Shield of Abraham and Sustainer of Sarah.

SOURCE OF LIFE AND MASTER OF NATURE
Eternal is Your power, O Lord;
Your salvation embraces the living and the dead.

From Shemini Atzeret to Pesah add:
You cause the wind to blow and the rain to fall.

In lovingkindness You sustain the living;
Your mercies confer life upon the departed.
You uphold the falling, heal the sick, and free the captives;
You keep faith with Your children, even in death.

Who is like You, incomparable Lord of mighty deeds,
Ruler of life and death, Source of redemption?

On Shabbat Shuvah add:
Who is like You, compassionate God?
Mercifully You remember Your creatures for life.

Praised are You, O Lord, who grants to the departed eternal life.

In silent prayer, omit Kedushah, and continue on p. 583.

ON THE INTERPRETIVE OPENING BLESSINGS

While preserving most of the imagery and language of the traditional Amidah Opening Blessings, the "Interpretive Version" employs more inclusive references to our Ancestors (both Patriarchs and Matriarchs), while offering, as an alternative option, the Hebrew word "Geulah" (Redemption), a term which lends itself to broad interpretation.
בשמים אותו שמקדישים כשם בעולם אודשמך נקדש
אמר. אל־זה זה וקוי־א נביאך. על־ד ככתוב מרום.
כבודו. כל־הארץ מלא צבאות. קדוש קדוש קדוש
יאמרו. ברוך לעמתם
ממקומו: בבוד־;; ברוך
לאמר. כתוב קךשך ובדברי:
הללרה: ודר. לדר ציון אלהןך לעולם
נקדיש. קךשתך נצחים ולנצח ןךלך. נגיד ודור לדור
אל בי ועד. לעלשם ;מוש לא מפינו אלהינו ושבחך
המלך
N'kadeysh et shimha ba-olam,
K'sheyem sheh-mak-di-shim oto bi-sh'mey marom,
Ka-katuv al yad n'vieha, v'kara zeh el zeh v'amar:
Kadosh, kadosh, kadosh, Adonai tz'vaot,
M'lo hol ha-aretz k'vodo.
L'uma-tam baruh yo-meyru:
Baruh k'vod Adonai mi-m'komo.
U-v'div-rey kod-sh'ha katuv ley-mor:
Yimloh Adonai l'olam, Eloha-yih tzion l'dor va-dor, Halleluyah.
L'dor va-dor nagid god-leha,
U-l'ney-tzañ n'tza-ñhim k'du-shat-ña nak-dish,
V'shiv-ñañha Eloheynu mi-pinu lo yamush l'olam va-ed,
Ki Eyl meleñ gadol v'kadosh atah.

MINHÀH / AMIDAH LE-SHABBAT  [580]
KEDUSHAH: A mystical vision of God's holiness

We sanctify Your name on earth
As it is sanctified in the heavenly heights.
We chant the words which angels sang,
In the mystic vision of Your prophet:

"Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory."

Reader:
Then the heavenly voices respond in blessing, saying:

"Praised be the glory of the Lord
Throughout the universe."

Reader:
Thus the Psalmist sang:

"The Lord shall reign forever;
Your God, O Zion, through all generations; Hallelujah!"

Reader:
Throughout all generations we will declare Your greatness,
and to all eternity we will proclaim Your holiness. We will
never cease praising You; for You, our Sovereign, are a great
and holy God. Praised are You, O Lord, *the holy God.

*(Shabbat Shuvah: the holy Sovereign)
In private devotion only:

ואל יאוש אתה ברוך סלה. יהללך שמח
(Shabbat Shuvah: דוד)

Ata ehad v'shim-ha ehad,
U-mi k'amha yisrael goy ehad ba-aretz.
Tiferet g'dula, va-ateret y'shua,
Yom m'nuha u-k'dusha l'amha na-ta-ta.
Avraham ya-gey, yitzhak y'ra-neyn,
Ya-akov u-va-nav ya-nu'hu vo.
M'nuhat ahava u-n'dava, m'nuhat emet ve-emuna,
M'nuhat shalom v'shalom v'hash-keyt va-vetah,
M'nuha sh'ley-ra sha-ata ro-tzeh bah,
Ya-kiru va-neh'a v'yey-du,
Ki mey-itha hi m'nu-hatam,
V'al m'nu-hatam yak-di-shu et sh'me'a.

MINHAH / AMIDAH LE-SHABBAT [582]
In private devotion only:

Holy are You and hallowed is Your name, and holy ones praise You daily. Praised are You, O Lord, the holy God.

SERENITY, SANCTITY, AND JOY

You are One and Your name is One,
and who is like Your people Israel
a unique people in the world.
You gave Your people an adornment of distinction,
a crown of deliverance—a day of serenity and sanctity.
It is a day on which Abraham was glad,
Isaac rejoiced, Jacob and his descendants have found rest.
It is a day of rest
marked by abounding love, truth, and faithfulness;
a rest of peace and tranquillity, serenity and confidence;
a perfect rest in which You take delight.
May Your children know and understand
that their Shabbat rest was ordained by You,
and by keeping the Shabbat they sanctify Your name.

You are One, O incomparable God,
Acclaimed by name, Ehad—One!
And who may be compared to Your people,
Unique among peoples—and, by destiny, one!
You established Shabbat from of old,
A sacred legacy for all generations.
Our earliest ancestors served You on Shabbat,
With solemn offerings and chants of praise.
Through many ages, and across many lands,
Our people treasured Your gift, the Shabbat,
Enriching it with worship, with study, and rite,
Serving You with joy, seeking You in truth.
Thus were their lives enhanced and transformed.
By this “Remembrance of Creation,” symbol of Your love.
So too, in our day, may we observe Shabbat in joy,
Offering You our hearts, our minds, our efforts,
Striving to serve You in faithfulness and truth,
As we seek to be worthy of the blessings of Shabbat. (Ben Saul)
ך־ אבותינו. ואלהי אלהינו
במנוחתנו. ה
שכעתנו חסונתך א"לך ויהי חסונתך.
ヴィ’ta-heyr libeynu l’ov-d’ha be-emet.
(Purify our hearts to serve You in truth.)

Eloheynu vey-lohey avo-teynu,
R’tzey vi-m’nuha-teynu,
Kad-sheynu b’mitz-vo-teha,
V’teyn ḥel-keynu b’tora-teha,
Sab-eynu mi-tu-veha,
V’sam-ḥeynu bi-y’shu-ateha.
V’taheyr libeynu l’ov-d’ha be-emet,
V’han-ḥi-leynu Adonai Eloheynu
B’ahava u-v’ratzon shabbat kod-sheha,
V’ya-nuḥu va yisrael m’kad-shey sh’me-ḥa,
Baruḥ ata Adonai, m’kadeysh ha-shabbat.

MINḤAH / AMIDAH LE-SHABBAT
[584]
RETZEY VI-M'NUHATEYNU:
Accept our rest, and purify our hearts

Our God and God of our ancestors,
may our Shabbat rest be acceptable to You.

May Your Mitzvot lead us to holiness,
and may we be among those
who devote themselves to Your Torah.

May we find contentment in Your blessings,
and joy in Your sustaining power.

Purify our hearts to serve You in truth,
and help us to enjoy, in love and favor,
the heritage of Your holy Shabbat.

May Your people Israel, who sanctify Your name,
find true rest on this day.

Praised are You, O Lord,
who sanctifies the Shabbat.
On Rosh Hodesh and Hol Hamoed add:

Sukkot and Pesah

The following may be said in an undertone:

V'tehe-zena eyney-nu b'shuv-ha l'tzion b'rahamim,
Baruh ata Adonai, ha-mahza-zir sh'hinato l'tzion.

MINHAH / AMIDAH LE-SHABBAT [586]
ACCEPT OUR PRAYER AND BLESS ZION

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

On Rosh Hodesh and Intermediate Days of Festivals add:

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire Household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this day of


Remember us, O Lord; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our Sovereign, are a gracious and merciful God.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

THANKSGIVING FOR DAILY MIRACLES

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been our protecting shield in every generation.

We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times—morning, noon, and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

The following may be said in an undertone:

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation. We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us. May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly. Praised be God to whom all thanks are due.
On Hanukkah add:

של תשעה על נטרון ועל הנבורות ועל חפושות ועל מכלתות

שנשתל לאמבולות אחרים בכל יום קוה:

ביים מתינות. צרותנו על favourites השמשי ובני. כשמשה מלכות

וזי חפושות על י.inline ישראל. لهم חפשים חורף. ולמעבתים רחמי.

רצות: נאשה ברחספים חסアクセ על פריים בועת אלהים. בצית אדריכים.

בית אדריכים. במקס אדריכים. במקס עיר חלשים. ורכס

בית חלשים. ומכים חלשים. והщение כים עיר חלשים. ורכס צים

שנים חלשים: וביד הרבים ברחמי ואלה צים

וךבים חלשים. ב:ד גבורים מסןת אודנקמות. נקמת את־דינם. דנת

בלד וךשעים טהורים. בלד וטמאים מעטים. בלד

לש/ראל ולעמך בעולמך. וקדוש גדול שם עשית ולך入りתך. يوسעי

לךביר בניך באו כןomen הזה. להיום וفدן נדולה תשועה עשית

לחצרות נרות והךликו את־מקדשך. וטהרו את־היכלך. ופנו ביתך.

הגדול: לשלך ולהלל להודות אלו. לנופה מי שמונת וקבעו קךשך.

ועד: לעולם תמיד מלכנו שמך ولתרומםابتברך ועל־כלם

On Shabbat Shuvah add:

נובך לימים מתים כלבニック בריך:

וכל техיה ביותר סלולה ויהלום ואה שמחה בכמה

כהל יושעון עmayıית סלולה.

בר בחיה ואה שמחה ויהלום ואה נאות:

MINAH / AMIDAH LE-SHABBAT [588]
On Hanukkah add:
We thank You, O God, for the miraculous liberation, the mighty deliverance, and the heroic victories which You helped our ancestors to achieve, in ancient days at this season.

In the days of the High Priest Mattathias, son of Yohanan of the Hasmonean family, a cruel power rose up against Your people Israel, to make them forsake Your Torah and to transgress Your statutes.

In Your abundant mercy, You stood by Your people in their time of distress. You championed their cause, vindicated their rights, and avenged their suffering. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah.

Thus You revealed Your glory and holiness to the world, while bringing a mighty deliverance to Your people Israel.

Then Your children came into Your Temple, purified Your Sanctuary, kindled lights in Your sacred courts, and established these eight days of Hanukkah in gratitude and praise.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever.

On Shabbat Shuvah add:
Inscribe all the children of Your Covenant for a good life.

May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.
Shalom rav al yisrael am-ḥa
V'al kol yosh-ve'y tey-veyl tasim l'olam,
Ki ata hu meleḥ adon l'hol ha-shalom.
V'tov b'e'yneḥa l'varyeh et am-ḥa yisrael
B'hol eyt u-v'ḥol sha-ah bi-sh'lo-meha.
Baruḥ ata Adonai,
Ha-m'varyeh et amo yisrael ba-shalom.

*On Shabbat Shuvah conclude thus:

In the book of life and blessing, peace and prosperity, may we and all
Your people, the House of Israel, be inscribed for a good and peaceful
life. Praised are You, O Lord, Source of peace.
SHALOM RAV: A Prayer for Peace

Grant abundant and lasting peace to Your people Israel
And to all who dwell on earth;
For You are the supreme Sovereign of all peace.
May it please You to bless Your people Israel,
In every season and at every hour, with Your peace.*
Praised are You, O Lord,
Bestower of peace upon Your people Israel.

GRANT PEACE TO ALL YOUR CHILDREN

Grant peace, O Lord, to each of us,
The peace that comes from faith in You.

For so it is written:
"You will keep in perfect peace
Those who trust in You."

Grant peace, O God, to our children,
The peace that comes from a knowledge
And love of our noble heritage.

For so it is written:
"When all your children shall be taught of the Lord,
Great shall be the peace of your children."

Grant peace, O God, to the Household of Israel,
The peace that comes from strength of spirit and resolve.

For so it is written:
"The Lord will give strength to our people,
The Lord will bless our people with peace."

Grant peace, O Lord, to all who dwell on earth,
The peace that comes from creating a just society.

For so it is written:
"The work of righteousness shall be peace,
And the effect of righteousness calm and confidence forever."

(Isaiah 23:3; 54:13; Psalms 29:11; Isaiah 32:17)

Baruh ata Adonai, ha-m'vareyhem amo yisrael ba-shalom.
We praise You, O Lord, Bestower of peace upon Your people Israel.

[591] SABBATH AFTERNOON AMIDAH
Your righteousness is everlasting, and Your Torah is truth.

Your righteousness, O God, reaches the heights.

Lord of mighty deeds, who can compare, to You?

Your righteousness is as lofty as the mountain peaks; Your judgments are as deep as the sea. Your help, O Lord, extends to all creatures.
GUARD MY TONGUE FROM EVIL

O Lord,
Guard my tongue from evil and my lips from speaking guile;
And to those who slander me, let me give no heed.
May my soul be humble and forgiving to all.
Open my heart, O Lord, to Your sacred Law,
That Your statutes I may know and all Your truths pursue.
Frustrate the designs of those who seek to do me ill;
Speedily defeat their aims and thwart their purposes—
For the sake of Your glory and Your power,
For the sake of Your holiness and Law.
That Your loved ones may be delivered, O Lord,
Answer me and save with Your redeeming power.

"May the words of my mouth and the meditation of my heart
Be acceptable to You, O Lord, my Rock and my Redeemer."
O Source of peace and harmony in the universe,
Grant peace to us and to the Household of Israel.

Amen.

Adapted from the Hebrew by Morris Silverman

AN INTERPRETIVE ELOHAI NETZOR

O Lord, guard my tongue from evil
And my lips from speaking guile;
Guard my heart from hatred
And my mind from harmful thoughts.
Help me to avoid shameful speech
As well as shameful silence.
May my words be messengers of Your will,
Humble in spirit, helpful in purpose,
Seeking justice, and pursuing peace.
O Lord, guard my spirit from weakness;
And my soul from gloom or despair.
Strengthen my worthy desires
That I may serve You, in joy, every day;
Thus may I reflect honor on Your holy name
In all that I say and do.

Ben Saul
אֶלְנוּ הַלֵּוָּבָה לְאוֹרוֹן הַכֹּל
לָהֶם נַדְּלַה נַוֶּרֶר בְּרָאָשִׁית.
שֵׁלַלוּ שֵׁנָה בְּנוֹי עֲרָרָצוֹת.
לֶא שְׁמַנוּ כִּכֶּפֶאָסוֹת פַּנַּיָּהּ.
שָׁלַלֻ שְׁמוּ חַלְקֵנוּ צְבָאָה.
נֶרֶנֶגֶנָה בְּכֶלֶל חַמָּהּ
לִאֶבֶנֶגֶנָה חִרְשֵׁנֶגֶנָה וְמֶדְרוֹם
לָפֶנֶגֶנָה מָלֵלֶגֶנָה בְּמָלָלֶגֶנָה.
נִכְוְרֵשֶׁנָה בְּרָוֶךְ הָא.
שָׁוֵהַה נְוֵה שְׁפִּים רֵיָּד פְּנֵי וְמְלֵשֶׁנָה הֲכַרְּלַשֶׁנָה
מִסְעַל לשְׁכִּינָה עַל בְּרֵבוּהַי מַעְרִימָה: הוּא אֲלָלוֹנָה חַי
עִוד. שָׁפַח מָלֶלֶגֶנָה אָפֶס וֹלוֹתָה. נִכְוְרֵשׁ בְּהַחַרְוָה.
וְנִרְבָּע הַשְּׁפִּים לַאָלָלָבָכָה כָּיִן הוּא אֲלָלוֹנָה שְׁפִּים
מִסְעַל עִלָּלָבָכָה מַעְמָהָה. צִῖ יְוָד: "נְוֵהַה שְׁפִּים רֵיָּד פְּנֵי וְמְלֵשֶׁנָה הֲכַרְּלַשֶׁנָה. הע british isles.

Aleynu l'sha-bey-ah la-adon ha-kol,  
La-tyyt g'dula l'yotzeyr b'reyshiat.
Sheh-lo asanu k'go-yey ha-aratzot, 
V'lo samanu k'mish-po'hot ha-adama.
Sheh-lo san hel-keynu ka-hem, 
V'gora-leynu k'hol hamonam.
Va-anahnu kor-im u-mishtah-havim u-modim, 
Lifney meleh malhey ha-m'lahim, 
Ha-kadosh baru'h hu.
**Alenu**

Let us now praise the Lord of all;  
Let us acclaim the Author of Creation,

Who made us unlike the pagans who surrounded us,  
Unlike the heathens of the ancient world,

Who made our heritage different from theirs,  
And assigned to us a unique destiny.

We bend the knee and reverently bow  
Before the supreme Sovereign,  
The Holy One, who is to be praised,

Who spread forth the heavens and established the earth,  
And whose glorious presence can be found everywhere.

The Lord is our God; there is no other.  
Truly, our sovereign Lord is incomparable.

As it is written in the Torah:  
"This day accept, with mind and heart,

That God is the Lord of heaven and earth;  
There is no other."

*(Alenu continues on next page.)*

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**SHEH-HU NOTEH SHAMA-YIM**

Sheh-hu noteh shama-yim v'yoseyd aretz,  
U-mo-shav y'karō ba-shama-yim mi-maal,  
U-sh'ḥinat uzo b'gov-ḥey m'romim.  
Hu Eloheynu eyn od,  
Emet mal-keynu efes zu-latō, ka-katuv b'torato,  
V'yada-ta ha-yom va-ha-shey-vota el l'va-vehā  
Ki Adonai hu ha-Elohim  
Ba-shama-yim mi-maal v'al ha-aretz mi-taḥat, eyn od.

[403]  

MUSAF FOR SABBATH
A PROPHETIC VISION OF THE FUTURE (Isaiah 2:2-4)

It shall come to pass in the latter days that the mountain of the House of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it.

And many peoples shall come and say: “Come, let us go up to the mountain of the Lord, to the House of the God of Jacob, so that we may be taught God’s ways, and walk in God’s paths.”

For out of Zion shall go forth Torah, and the word of the Lord from Jerusalem.

The Lord shall judge between the nations, and shall decide for many peoples.

And they shall beat their swords into plowshares and their spears into pruning hooks.

Nation shall not lift up sword against nation, neither shall they learn war any more.

V’ne-emar, v’ha-ya Adonai l’meleh al kol ha-aretz, Ba-yom ha-hu yi-h’yeh Adonai ehad u-sh’mo ehad.
WE HOPE FOR THE DAY

I We therefore hope in You, O Lord our God, that we may soon behold the glory of Your might, when You will remove the abominations from the earth and when all idolatry will be abolished. We hope for the day when the world will be perfected under the sovereignty of the Almighty, and all humanity will call upon Your name; when You will turn unto Yourself all the wicked of the earth. May all the inhabitants of the world perceive and know that unto You every knee must bend, every tongue vow loyalty. Before You, O Lord our God, may they bow in worship, giving honor unto Your glorious name. May they all accept the yoke of Your rule; and may You rule over them speedily and forevermore. For sovereignty is Yours and to all eternity You will reign in glory. As it is written in Your Torah: The Lord shall reign for ever and ever. And it has been foretold: The Lord shall be Sovereign over all the earth; on that day the Lord shall be One and shall be acclaimed as One.

(M.S.—a.)

BECAUSE WE BELIEVE IN YOU

II Because we believe in You, O God, We hope for the day when Your majesty will prevail, When all false gods will be removed, And all idolatry will be abolished; When the world will reflect the sovereignty of God, When all humanity will invoke Your name, And the wicked will be turned to You.
May all the living fervently acknowledge That to You every knee must bend, Every tongue vow loyalty.
Before You may all bow in reverence, Proclaiming Your glory, accepting Your rule.
May Your reign come soon and last forever; For sovereignty is Yours alone, now and evermore.
So is it written in Your Torah:
"The Lord shall reign for ever and ever."
The prophet too, proclaimed this promise:
"The Lord shall reign over all the earth; On that day the Lord shall be One and shall be acclaimed as One."

[MUSAFF FOR SABBATH]
The sovereignty of God

Is the "kingship of God," for which we pray, a utopia and a vision of a far-off age?

Is it an image from a dead past when monarchs ruled those who never elected them?

God is our Sovereign when our hearts have healed, no longer pursuing, compulsively, the false gods.

God rules over us when we prepare ourselves to act in response to God's commands.

The "kingship of God" can be here and now, if we accept the burdens of our freedom.

The "kingship of God" is a yoke— which we can willingly choose and gladly bear.

It is the greater freedom which we attain when we respond to the demands of justice and love.

God is "our King" when our eyes are open, when we see God's love and deeds through time.

God can become the Sovereign of each of us today, if we will to build "the kingdom," which will surely come— when all will be united under the oneness of God.

Nahum Waldman (adapted)

The will of the Living God

What does "the sovereignty of God" mean in Hebraic religion? Its implications are inexhaustible; but above everything else it means that the God who created the universe is the absolute Lord over nature, life, and history. No aspect of existence escapes God's sovereign rule: "All people must bring all of their lives under the will of God."

Life cannot be departmentalized into secular and sacred, material and spiritual, with the latter alone falling under Divine jurisdiction. No such distinction is recognized in Hebraic religion; the attempt to withdraw anything, no matter how seemingly insignificant, from Divine rule is branded as an attempt to set up a rival, idolatrous claim against the sovereignty of God: "I am the Lord thy God... thou shalt have no other gods before Me." All life, all existence, is governed by one ultimate principle and that principle is the will of the Living God.

Will Herberg (adapted)
To live our faith

Pledging allegiance to God and to God’s Law cannot suffice; professing our faith in truth and justice is not enough.

We must live our allegiance, and weave our faith into the pattern of all for which we strive.

Justice and love dare not remain mere iridescent dreams for the spirit to indulge in on Sabbaths and solemn days.

The “Kingdom of God” cannot be defended by those of mere passive faith, by those who are persuaded that God causes righteousness to triumph, regardless of what human beings do.

Only a faith which impels us to live in mutual helpfulness can enable us to overcome the enemies of God and humanity.

God is a Lord of hosts. To be numbered among those hosts we must engage in unyielding struggle to make the world safe for all who want to be free and just and kind;

For only thus will the ancient vision be fulfilled:
“The impious, their power shall fail them,
If they who profess righteousness will live their faith.”

Mordecai M. Kaplan (adapted)

I will never be lost

As a Jew, I do not know what despair is. Despair means utter futility, being utterly lost. I will never be lost. I know where I came from; I know where I am going. I am the son of Abraham. Despite all my imperfections, deficiencies, faults, and sins, I remain a part of that Covenant that God made with Abraham; we are going toward the “Kingship of God” and the Messianic Era. This is the preciousness of being a Jew.

Abraham Joshua Heschel (adapted)

READER’S CONCLUSION OF ALENU

It has been proclaimed: “The Lord shall reign over all the earth;
On that day the Lord shall be One and shall be acclaimed as One.”

V’ne-emar, v’ha-ya Adonai l’meleḥ al kol ha-aretz,
Ba-yom ha-hu yi-h’yeh Adonai eḥad u-sh’mo eḥad.

[407] MUSAFF FOR SABBATH
Mourner's Kaddish

Yit-gadal v’yit-kadash sh’mey raba,
B’alma di v’ra hiru-tey, v’yam-lih mal-hutey,
B’ha-yey-hon u-v’yomey-hon
U-v’ha-yey d’hol beyt yisrael
Ba-agala u-viz-man kariv, v’imru amen.

Congregation and mourners:

Y’hey sh’mey raba m’varah l’alam ul-almey alma-ya.

Mourners:

Yit-barah v’yish-tabah v’yit-po-ar v’yit-romam v’yit-na-sey
V’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha—
B’rih hu, l’eyla* min kol bir-hata v’shi-rata
Tush-b’hata v’ne-hemata da-amiran b’alma, v’imru amen.

Y’hey sh’lama raba min sh’ma-ya, v’ha-yim,
Aleynu v’al kol yisrael, v’imru amen.

Oseh shalom bi-m’romav, hu ya-aseh shalom
Aleynu v’al kol yisrael, v’imru amen.

*Shabbat Shuvah: repeat alyekhu.

MUSAF LE-SHABBAT
Mourners' Kaddish

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire House of Israel. And let us say: Amen.

Congregation and mourners:
May God's great name be praised to all eternity.

Mourners:
Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

May God grant abundant peace and life to us and to all Israel. And let us say: Amen.

May God, who ordains harmony in the universe, grant peace to us and to all Israel. And let us say: Amen.

BEYOND TIME

Our yesterdays are beyond the reach of death,
When our love transforms them into living influences.
Thus we continue to be guided by a light
Which transcends time and defies death.

Morris Adler

MEMORY AND MITZVAH

One special way in which to remember our loved ones is to link the performance of specific Mitzvah deeds to their memories.

By pledging ourselves to perform these ceremonial and ethical Mitzvot, we transform our memories into both loving tributes to our departed and worthy goals and challenges for those who must carry on.

The act of "saying Kaddish" is an example. For it is the lives of the living which are ennobled by our rising to affirm our faith in words of Kaddish, just as it is the welfare of the living which is enhanced by our performing acts of charity or deeds of kindness in memory of the deceased.

Ben Saul
Adon olam asher malah, b'terem kol y'tzir niv-ra.
L'eyt na-asa v'heftzo kol, azai mele'h sh'mo nikra.
V'aharey kih-lot ha-kol, l'vado yim-lo'h nora.
V'hu ha-ya v'hu ho-veh, v'hu yi-h'yeh b'tif-ara.
V'hu ehad v'eyn shey-ni, l'ham-shil lo l'ha'h-bira.
B'li reyshit b'li ta'hlit, v'lo ha-oz v'ha-misra.
V'hu Eyli v'hai go-ali, v'tzur ḥevli b'eyt tzara.
V'hu nisi u-manos li, m'nat kosi b'yom ekra.
B'yado afkid ruhi, b'eyt ishan v'a-ira.
V'im ruhi g'vi-yati, Adonai li v'lo ira.

MUSAF LE-SHABBAT
ADON OLAM

The Eternal Lord reigned alone
While yet the universe was naught;
When by Divine Will all things were wrought,
God's sovereign name was first known.

And when this all shall cease to be,
In dread splendor shall God yet reign;
God was, God is, God shall remain
In glorious eternity.

For God is one, no other shares
God's nature or uniqueness;
Unending and beginningless,
All strength is God's; all sway God bears.

Acclaim the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within God's palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

Israel Zangwill (adapted by Adina N. Samuelsön)

May God, whom we acclaim in song,
The One to whom we all belong,
Grant to every heart and home
The blessing of Shabbat Shalom.

ושבת שלום וברך

SHABBAT SHALOM . . . U-M'VO-RAH!

(A.N.S.)

[413] MUSAF FOR SABBATH