

Rosh Hashanah Day 1 - Morning (Shabbat)

Musaf Opening - Shabbat



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We are grateful for the efforts of Rabbi Amy Loewenthal for producing this excerpt in tandem with the Reconstructionist Rabbinical Association under the leadership of Rabbi Elyse Wechterman.

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This Amidah can be used for both Shaḥarit and Musaf, and can be read silently or chanted aloud. Rubrics guiding the reader for these choices are placed throughout the Amidah.

AMIDAH FOR ROSH HASHANAH MORNING

The Amidah is traditionally recited while standing, beginning with three steps forward and bowing, left and right, a reminder of our entry into the divine presence. The traditional Amidah follows here. Directed Meditations begin on page 1, and an alternative Amidah can be found on page 383.

Open my lips, BELOVED ONE,
and let my mouth declare your praise.

1. AVOT VE'IMOT / ANCESTORS

Blessed are you, THE ANCIENT ONE our God, God of our ancestors,

God of Abraham

God of Sarah

God of Isaac

God of Rebekah

God of Jacob

God of Rachel

and God of Leah; ↪

DERASH. Acknowledging our ancestors reminds us that what we are is shaped by who they were. Just as an acorn is shaped by the oak that preceded it and yet gives birth to a tree uniquely its own, so we are shaped by our ancestors yet give rise to a Judaism all our own. R.M.S.

KAVANAH. The opening of the Amidah calls to mind previous generations, near as well as distant. Take a few moments to think about your parents, your grandparents, and other relatives about whom you may have heard stories. What is your connection with them? L.G.B.

NOTE. The choreography of the Amidah is modeled on the approach of subjects before their sovereign. We take three steps forward, bow, offer praise, deliver our petition, offer thanks, and take three steps back. On Rosh Hashanah we are especially mindful of the metaphor of monarchy. R.H.

תהלתך...אדוני / Open...praise (Psalms 51:17).

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עֲמִידָה

The Amidah is traditionally recited while standing, beginning with three steps forward and bowing, left and right, a reminder of our entry into the divine presence. The traditional Amidah follows here. Directed Meditations begin on page 1, and an alternative Amidah can be found on page 383.

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

אָבוֹת וְאֵמוֹת 

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֵמוֹתֵינוּ

אֱלֹהֵי שָׂרָה

אֱלֹהֵי אַבְרָהָם

אֱלֹהֵי רִבְקָה

אֱלֹהֵי יִצְחָק

אֱלֹהֵי רַחֵל

אֱלֹהֵי יַעֲקֹב

וְאֱלֹהֵי יְאֵה : ←

Baruḥ atah adonay eloheynu veylohey avoteynu ve'imoteynu

elohey avraham

elohey sarah

elohey yitzḥak

elohey rivkah

elohey ya'akov

elohey raḥel

veylohey le'ah →

NOTE. The traditional liturgy evolved gradually. It contains thousands of variant or alternative versions. Reconstructionist liturgy has eliminated references to traditional beliefs that Jews are the chosen people, that there is individual reward and punishment, that the Temple should be rebuilt, that there will be a personal Messiah and that there will be bodily resurrection. The Reconstructionist commitment to equality for women has resulted in additional changes. Our liturgy reflects an understanding of God as the Source of goodness, the Life of nature, and the Power that makes for salvation.

D.A.T.

great, heroic, awesome God, supreme divinity,
imparting deeds of kindness, begetter of all;
mindful of the loyalty of Israel's ancestors,
bringing, with love, redemption to their children's children
for the sake of the divine name.

The lines that follow are chanted aloud by the service leader. They are omitted when praying silently.

By the counsel of the sages and the wise,
and by the knowledge of those learned in our ways,
I open up my mouth in prayer and supplication,
to entreat mercy from the sovereign of all Creation. ↪

COMMENTARY. Abraham Joshua Heschel used to teach that the reason graven images are forbidden by the Torah is not that God has no image, but because God has but one image: that of every living, breathing, human being. You may not fashion an image of God in any medium other than that of your entire life—that is the message of the Torah.

To be a religious Jew is to walk the tightrope between knowing the invisibility of God and seeing the face of God everywhere. YHWH is but a breath, utterly without form, the essence of abstraction itself. And yet that same abstraction is the face of God that “peers out from the windows, peeks through the lattice-work.” That face contains within it all the faces of humanity, and each of them contains the face of God. God is *ruah kol basar*, the spirit that resides in all flesh. That presence may be brought to consciousness in the mind of every human who is open to it, as it may be blocked out and negated entirely by the closing of the human heart, by cruelty, or by the denial of God's image. The *Shehīnah*, the divine presence in our world, does not dwell where she is not wanted. A.G. (Adapted)

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה
הַכֹּל וְזוֹכֵר חֲסָדֵי אָבוֹת וְאֵמוֹת וּמֵבִיא גְּאֻלָּה לְבְנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

The lines that follow are chanted aloud by the service leader. They are omitted when praying silently.

מְסוּד חֲכָמִים וְנְבוֹנִים וּמְלָמְדֵי יָעֵת מְבִינִים אֶפְתָּחָה פִּי בְּתַפְלָה
וּבְתַחֲנוּנִים לְחַלּוֹת וּלְחַנּוּן פָּנָי מִלֶּךְ מְלֻכֵי הַמַּלְאָכִים וְאֲדוֹנֵי
הָאֲדוֹנִים: ←

Ha'el hagadol hagibor vehanora el elyon gomel ḥasadim tovim
vekoney hakol vezoher ḥasdey avot ve'imot umevi ge'ulah livney
veneyhem lema'an shemo be'ahavah.

Misod ḥaḥamim unevonim umilemed da'at mevinim efteḥah fi
bitefilah uvetaḥanunim leḥalot uleḥanen pene meleḥ malḥey
hamelaḥim va'adoney ha'adonim.

MEDITATION. On this holy day, I come to this most personal prayer aware of my own imperfection, my difficulty in saying what is truly in my heart, my doubt that I can really bring myself to change so that the effort of this moment of prayer will be justified. At this moment, it takes *hutzpah* to begin to pray at all. And so, not yet having found the words of my heart, I fall back on words of the tradition. Thus does the Amidah always start with the reminder that we stand on the merit, insight and teaching of our ancestors. During the High Holy Days, however, even this seems to be not quite enough, and so beyond the invocation of the patriarchs and matriarchs, we have the invocation of the learned and the wise. I am reminded that I need not know yet what is in my heart. I can take the guidance of those who came before me, and begin in the Amidah to walk their path. In so doing, I put myself into their words, and let their words lead me to my own.

D.A.T.

Remember us for life,
our sovereign, who wishes us to live,
and write us in the Book of Life,
for your sake, ever-living God.

Regal One, our help, salvation, and protector:
Blessed are you, KIND ONE,
the shield of Abraham and help of Sarah. ↩

KAVANAH. May our deeds be deeds of life. May our lives be lived for the sake of the God of life. Then our own hands will enter our names in the book of life. J.A.S.

וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים /and write us in the Book of Life. The persistence of mythic motifs such as a heavenly ledger suggest that for all our intellectual advances over our ancestors, we remain emotionally rooted in the language and images they created. We no longer believe that Someone is deciding today if we are entered in the Book of Life, yet no less than our ancestors do we desire that we be granted the gift of being here next Rosh Hashanah!

R.H.

זְכַרְנוּ לְחַיִּים מְלֶךְ חַפֵּץ בַּחַיִּים וְכַתִּבְנוּ בְסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים
חַיִּים:

מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעֹזֶרֶת
שָׂרָה: ←

Zohrenu lehayim meleh hafetz bahayim vehotvenu besefer
hahayim lema'aneha elohim hayim.

Meleh ozer umoshi'a umagen. Baruch atah adonay magen
avraham ve'ezrat sarah. ↪

COMMENTARY. This version of the first *berahah* in the Amidah includes the matriarchs as well as the patriarchs. The phrase “help of Sarah,” *ezrat sarah*, comes from a Hebrew root (עזר) which can mean either “save” or “be strong.” This parallels the meaning of *magen*/shield. The biblical text says that Abraham experienced God as a shield and that Sarah experienced God as a helper. Their experience and the example of their lives can enrich our own. Just as Abraham and Sarah found the strength to face the unknown physical and spiritual dangers of their journey, so we seek to find the courage and inspiration to meet the challenges of our own time.

R.S.

2. GEVUROT / DIVINE POWER

You are forever powerful, ALMIGHTY ONE,
abundant in your saving acts. You send down the dew.

In loyalty you sustain the living,
nurturing the life of every living thing,
upholding those who fall,
healing the sick, freeing the captive,
and remaining faithful to all life
held dormant in the earth.

Who can compare to you, almighty God,
who can resemble you, the source of life and death,
who makes salvation grow?

Who can compare to you, source of all mercy,
remembering all creatures mercifully, decreeing life!

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE,
who gives and renews life.

When reciting the Amidah silently, continue on the next page.

When chanting aloud with a minyan, continue with the Kedushah. The Kedushah on page 359 should be used in Shaḥarit if a Kedushah will be recited in both Shaḥarit and Musaf. If only one Kedushah will be recited, and for the Musaf Kedushah if both will be recited, continue on page 333.

DERASH. In the *Gevurot*, I address the power that underlies all change when I say: *atah gibor/you—power!* Then I name the manifestations of change inherent in my observation of nature and humanity: the blowing wind and the falling rain, those who fall down and need support, the sick who are becoming well, the bound who become free. Though aware of loss, we shift our focus to the power of renewal. We call this power “Flowering of Hope”—*matzmiah yeshu’ah*. S.P.W.

אתה גבור לעולם אדני רב להושיע: מוריד הטל:

מכלל חיים בהסוד מחיה כל חי ברחמים רבים סומך נופלים
 ורופא חולים ומתיר אסורים ומקים אמונתו לישגי עפר: מי כמך
 בעל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה:

מי כמך אב הרחמים זוכר יצוריו לחיים ברחמים:

ונאמן אתה להחיות כל חי: ברוך אתה יהוה מחיה כל חי: ←

Atah gibor le'olam adonay rav lehoshi'a. Morid hatal.

Meḥalkel ḥayim beḥesed meḥayey kol ḥay beraḥamim rabim
 someḥ noflim verofey ḥolim umatir asurim umekayem emunato
 lisheney afar. Mi ḥamoḥa ba'al gevurot umi domeh laḥ meleḥ
 memit umehayeh umatzmi'ah yeshu'ah.

Mi ḥamoḥa av haraḥamim zoḥer yetzurav leḥayim beraḥamim.
 Vene'eman atah lehaḥayot kol ḥay. Baruch atah adonay meḥayey
 kol ḥay. ↪

When reciting the Amidah silently, continue on the next page.

When chanting aloud with a minyan, continue with the Kedushah. The Kedushah on page 360 should be used in Shaḥarit if a Kedushah will be recited in both Shaḥarit and Musaf. If only one Kedushah will be recited, and for the Musaf Kedushah if both will be recited, continue on page 334.

3. KEDUSHAT HASHEM / HALLOWING GOD'S NAME

Recited when praying silently:

Holy are you. Your name is holy.
And all holy beings hail you each day.

Continue on page 363.

KAVANAH. קדושת השם /Hallowing God's Name. The act of naming gives us power, for in naming that which is holy to us we draw the outlines of our relationship with the Divine. There are as many names and images for the Divine as there are imaginative human beings. Where do you find holiness?

L.G.B.

Recited when praying silently:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ שְׁלָה:

Continue on page 364.

KAVANAH. You are eternal, the life of all that lives, the love in all that loves. You animate lifeless matter. You are the courage of those who conquer adversity. You are in the health of those who overcome sickness. You are the hope of those who now sleep in the dust. Yet you are more than all these, O master of life and death and salvation. You are holy, and those who strive after holiness worship you. M.M.K. (Adapted)

GUIDED MEDITATION. Breathe in and out, feeling the purity of your breath coming into your body. Breathe out slowly, allowing all impurities to leave you. Experience the wholeness and completeness of each breath. Feel its circularity, its roundness, its holiness. God's Name is in each breath. Breathe deeply, allowing your breath to enter and soften all the sore, cramped places in your soul. As your breath fills you, an exaltation enters your being! You truly know your source in the One. Through *your* loving justice and compassion, God's *kedushah* / holiness enters the world. M.P.

The Amidah continues here.

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud (פז"ר / reader's repetition), it is customary to be seated here.

And therefore, HOLY ONE, let awe of you
infuse the whole of your Creation,
and let knowledge of your presence
dwell in all your creatures.

And let every being worship you,
and each created life pay homage to your rule.
Let all of them, as one, enact your bidding
with a whole and peaceful heart.

For we have always known, ALMIGHTY ONE,
that all authority to rule belongs to you,
all strength is rooted in your arm,
all mighty deeds have emanated from your hand.
Your name alone is the source of awe
that surges through all life.

And therefore, HOLY ONE, let awe of you
infuse your people, let the praise of you
ring out from all who worship you.

Let hope enliven all who seek you,
and let all who look to you with hope
find strength to speak.

Grant joy throughout your Land,
let happiness resound throughout your holy city,
soon, and in our days. ↪

The Amidah continues here.

If the remainder of the Amidah is being read silently, it is customary to remain standing. If the remainder of the Amidah is being chanted aloud (חזרת הש"ץ / reader's repetition), it is customary to be seated here.

וּבְכֹן תֵּן פְּחָדֶךָ יְהוָה אֱלֹהֵינוּ עַל כָּל־מַעֲשֵׂיךָ וְאִמְתָּךְ עַל כָּל־מַה־שֶּׁבָרָאֲתָ וְיִירָאוֹךְ כָּל־הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל־הַבְּרוּאִים וַיַּעֲשׂוּ כָל־אֶגְרָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְב־שָׁלֵם כְּמוֹ שִׁדְרָעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְּיַמֶּיךָ וְשִׁמְךָ נוֹרָא עַל כָּל־מַה־שֶּׁבָרָאֲתָ:

וּבְכֹן תֵּן כְּבוֹדֶךָ יְהוָה לְעַמֶּךָ תְּהִלָּה לִירְאִיָּךְ וְתִקְוָה לְדוֹרְשֵׁיךָ וּפְתִחוֹן פֶּה לְמִיחָלִים לְךָ שִׁמְחָה לְאַרְצֶךָ וְשִׁשׁוֹן לְעִירְךָ בְּמַהֲרָה בְּיַמֵּינוּ: ←

COMMENTARY. *Uvehen*/And therefore is repeated three times. Each repetition alludes to one of the three sections we will encounter later in the service, *Malhuyot*, *Zihronot* and *Shofarot*. The first *Uvehen*, corresponding to *Malhuyot*/Sovereignty, calls us to acknowledge ourselves as created beings living in a world where we are not completely in charge. It is terrifying, and we acknowledge our fear at the absence of control in our lives. We also share our awareness with each other. The second *Uvehen*, corresponding to *Zihronot*/Memory, confirms and reminds us that we have a group (human/Jewish/God-seeker) identity and relationship with the source of all. We have been created in such a way that we can enter into relationship with our creator. We can be God's people. In the third *Uvehen*, corresponding to *Shofarot*/Redemption, we envision our future and the great happiness that will accompany our waking up to who we really are.

S.P.W.

And therefore, let the just behold your peace,
let them rejoice and celebrate,
let all who follow in your path sing out with glee,
let all who love you dance with joy,
and may your power overwhelm all treachery,
so that it vanish wholly from the earth like smoke.
Then shall the power of injustice pass away!

May you alone be sovereign over all of your Creation,
and Mt. Zion be the seat and symbol of your glory,
and Jerusalem, your holy city—
as is written in your holy scriptures:
“THE ETERNAL ONE shall reign forever,
your God, O Zion, through all generations!
Halleluyah!”

Holy are you,
and awe-inspiring is your name,
and there is no God apart from you,
as it is written: “THE CREATOR of the hosts of heaven
shall be exalted through the rule of law,
and God, the Holy One, made holy by the reign of justice.”
Blessed are you, ETERNAL ONE,
the holy sovereign power. ↪

וּבְכֵן צְדִיקִים

יִרְאוּ וַיִּשְׁמְחוּ וַיִּשְׁרִים יַעֲלִזוּ וַחֲסִידִים בְּרִנָּה
יִגְּלוּ וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ וְכָל-הַרְשָׁעָה כָּלָה כְּעֵשֶׂן תִּכְלָה כִּי
תַעֲבִיר מִמְשָׁלַת זְדוֹן מִן הָאָרֶץ:

וּתְמַלֵּךְ אֶתָּה יְהוָה לְבִדְךָ עַל כָּל-מַעֲשֶׂיךָ בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קְדֻשָּׁךְ: כִּפְתוּב בְּדִבְרֵי קְדֻשָּׁךְ: יְמִלֵךְ יְהוָה לְעוֹלָם
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

קְדוּשׁ אֶתָּה וְנוֹרָא שְׁמֶךָ וְאִין אֱלֹוִה מִפְּלִעְדֵיךָ: כִּפְתוּב: וַיִּגְבֶּה יְהוָה
צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְדוּשׁ נִקְדַּשׁ בְּצַדִּיקָה: בְּרוּךְ אַתָּה יְהוָה
הַמְּלֵךְ הַקְדוּשׁ: ←

COMMENTARY. The liturgy for the *Yamim Nora'im* is characterized by the insertion of special prayer units, often in groups of three. The smallest tripartite unit for these days occurs here in the third blessing of the Amidah, in the section known as *Uvehem*/And therefore. These three paragraphs articulate a perennial polarity of Judaism: universalism and particularism. The first paragraph involves “the whole of your creation,” the second asks that the awe of God “infuse your people,” and the final paragraph speaks of “the just.” Our prayer, *uvehem*, illuminates the dual dimension of Rosh Hashanah as “*Harat Olam*/The Birthday of the Entire World” as well as “*Yom Hazikaron*/A Day of Remembrance” of the particular actions of the Jewish people. R.H.

יְמִלֵךְ...הַלְלוּיָהּ / THE ETERNAL...Halleluyah (Psalms 146:10).

וַיִּגְבֶּה...בְּצַדִּיקָה / THE CREATOR...justice (Isaiah 5:16).

4. KEDUSHAT HAYOM / THE DAY'S HOLINESS

On Shabbat add the words in parenthesis.

You have loved us, and have taken pleasure in us,
and have made us holy with your mitzvot,
and you have brought us, sovereign one,
near to your service,
and have called us to the shelter of your great and holy name.

And you have given us, ALMIGHTY ONE, our God
in love this Day of (Shabbat and of) Remembrance,
a day to heed the (the memory of) shofar blast,
(with love,) a holy convocation,
A remembrance of the going out from Egypt. ↪

For Shaḥarit, continue on the following page. For Musaf, continue on page 371.

KAVANAH. The traditional *Kedushat Hayom* states that the people Israel were exiled “because of our sins.” But what exile is meant? Exile from Jerusalem? From the Temple? Because of what sin that we in this generation have committed? Perhaps our sin is our exile from ourselves. The end of our exile would consist not in the rebuilding of a physical Temple, but in the rebuilding of an inner reserve of spiritual integrity. An end to denying who we are demands that we face the dangers and challenges ahead as Jews with courage and creativity, that we join our fellow Jews in affirming the importance, vitality and guiding vision of our Jewish heritage.

S.D.R.

קְדוּשַׁת הַיּוֹם



On Shabbat add the words in parenthesis.

אַתָּה אֲהַבְתָּנוּ וְרָצִיתָ בָּנוּ וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ
 לְעִבּוֹדֶיךָ וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ: וּתְתֵן לָנוּ יְהוָה
 אֱלֹהֵינוּ בְּאַהֲבָה אֶת־יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם) הַזְכָּרוֹן הַזֶּה יוֹם
 (זְכוֹרֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכַר לְיִצְיַאת מִצְרָיִם: ←

Atah ahavtanu veratzita banu vekidashtanu bemitzvoteyha
 vekeravtanu malkenu la'avodateha veshimeha hagadol
 vehakadosh aleynu karata. Vatiten lanu adonay eloheynu
 be'ahavah et yom (hashabbat hazeh ve'et yom) hazikaron
 hazeh yom (zihron) teruah (be'ahavah) mikra kodesh zeh
 litzi'at mitzrayim. ↪

For Shaḥarit continue on the following page. For Musaf, continue on page 372.

Our God, our ancients' God,
may it be your will that a heavenly inspiration
be awakened in us on this holy day
to renew the Land of Israel,
and to make it holy for your service,
and may peace prevail there
as well as freedom, justice, and the rule of Law,
as it is written by your prophet:
"Truly, Torah shall go forth from Zion,
and the word of the ETERNAL from Jerusalem!"
And it is said: "Let none do harm,
let none destroy, throughout my holy mountain,
for the earth is filled with knowledge of the OMNIPRESENT,
as the waters fill the sea."

Our God, our ancients' God,
have mercy for our kindred of the House of Israel
who are dwelling in distress. Please bring them forth
from darkness into light,
and accept with mercy and compassion
the prayers of your people Israel,
wherever they may dwell,
as they pour out their hearts before you
(on this Shabbat, and) on this Day of Remembrance.

When Rosh Hashanah coincides with Shabbat, add:

(Those who keep Shabbat enjoy your realm,
they call Shabbat the summit of delight.
A people that observes the holy seventh day
enjoys abundant goodness and delight.

The seventh day you favored and made holy,
you have called it the most loved of days,
a sign you made of it eternally,
in memory of Creation's works and days.) ↪

During Shaḥarit continue on the next page. During Musaf continue on page 611.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ יְהִי רְצוֹן מִלְּפָנֶיךָ שְׂיַעֲרָה עָלֵינוּ
רוּחַ מְמָרוֹם בַּיּוֹם הַקָּדוֹשׁ הַזֶּה לְכוֹנֵן אֶת־הָאָרֶץ יִשְׂרָאֵל לְחַדֵּשׁ
וּלְקַדֵּשׁ אוֹתָהּ לְעִבּוֹדְתֶךָ וּשְׁכֵן בָּאָרֶץ שְׁלוֹם חֹפֵשׁ צְדָק וּמִשְׁפָּט
בְּכָתוֹב עַל־יַד נְבִיאֶךָ: כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַיִם:
וְנֹאמַר לֹא־יָרְעוּ וְלֹא־יִשְׁחָתוּ בְּכֹל־הַר קָדְשִׁי כִּי־מִלֶּאָה הָאָרֶץ יֵדְעָה
אֶת־יְהוָה כַּמַּיִם לַיָּם מְכַסִּים:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רַחֵם עַל אֶחָינוּ בֵּית יִשְׂרָאֵל
הַנִּתְּוֵינִים בְּצָרָה וְהוֹצִיאֵם מֵאֲפֵלָה לְאוּרָה וְקַבֵּל בְּרַחֲמִים אֶת־תְּפִלַּת
עַמְּךָ יִשְׂרָאֵל בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם הַשּׁוֹפְכִים אֶת־לֶבֶם לְפָנֶיךָ
(בַּיּוֹם הַשַּׁבָּת הַזֶּה ו) בַּיּוֹם הַזֶּכְרוֹן הַזֶּה:

When Rosh Hashanah coincides with Shabbat, add:

(יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג: עִם מְקַדְּשֵׁי שְׁבִיעֵי
כֵּלָם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ: וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוּ: חֲמֵדַת
יָמִים אוֹתוֹ קָרָאתָ אֲכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:)

(Yismehu vemalhuteha shomrey shabbat vekorey oneg. Am mekadeshey shevi'i kulam yisbe'u veyitanegu mituveha. Vehashevi'i ratzita bo vekidashto. Hemdat yamim oto karata zeher lema'asey vereyshit.)

During Shaḥarit continue on the next page. During Musaf, continue on page 612.

COMMENTARY. The weekday Amidah consists of nineteen blessings. On Shabbat and holidays, the middle thirteen of these are omitted because they consist of workaday petitions, and a single blessing about the day is substituted except on Rosh Hashanah. Traditionally during *Musaf*, in the place of the single middle blessing are three blessings—*Malḥuyot*/Sovereignty, *Ziḥronot*/Remembrance, and *Shofarot*/Redemption. These themes, which with the shofar blasts, define the Rosh Hashanah liturgy, are often moved either into *Shaḥarit* or into the Shofar service in contemporary communities.

D.A.T.

כי...ירושלים / Truly...Jerusalem (Isaiah 2:3).

לא...מכסים / Let...sea (Isaiah 11:9).