
BEYOND DISPUTE

DEBATES THAT SHAPE JEWISH LIFE

UNIT 4

DO WE NEED TO MEAN WHAT WE PRAY? SACRIFICES IN THE SIDDUR

Rabbi Daniel Nevins

1. Articles 2–5, *The Pittsburgh Platform*
2. Mordecai M. Kaplan and Eugene Kohn, “Introduction: Modification of Traditional Doctrine,” *Sabbath Prayer Book*: xxiii–xxiv
3. Mordecai M. Kaplan and Eugene Kohn, “Introduction: The Doctrine of the Restoration of the Sacrificial Cult,” *Sabbath Prayer Book*: xxvi–xxvii
4. Robert Gordis, “Foreword,” *Sabbath and Festival Prayer Book*, ed. Morris Silverman: ix–x
5. Ben Zion Bokser, “A Memorandum on the Treatment of Korbanot in the Forthcoming Edition of the High Holiday Prayer Book,” *Conservative Judaism*: 16–17
6. Sacrifices: Three Examples of Tikanta Shabbat
 - A. *ArtScroll Siddur*
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8. Chosenness: Shabbat Shaharit Amidah, Fourth Blessing in *Siddur Lev Shalem* and Isaiah 56: 1–7



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1. Articles 2–5, The Pittsburgh Platform, 1885 ¹

A controversial yet pivotal formulation of principles by representatives of Reform Judaism in the United States. The platform remained the basic statement of the tenets of Reform in America until 1937.

Article 2: We recognize in the Bible the record of the consecration of the Jewish people to its mission as the priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of divine Providence and Justice dealing with men in miraculous narratives.

Article 3: We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today we accept as binding only its moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

Article 4: We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

Article 5: We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

¹ Available online at <https://www.ccarnet.org/rabbinic-voice/platforms/article-declaration-principles/>.

2. Mordecai M. Kaplan and Eugene Kohn, “Introduction: Modification of Traditional Doctrine,” *Sabbath Prayer Book*²

Kaplan: One of the leading thinkers of American Jewry in the twentieth century; ideological founder of what ultimately became Reconstructionist Judaism; founding dean of the Teachers’ Institute of the Jewish Theological Seminary (1881–1983).

Kohn: A rabbinic disciple of Kaplan’s who played a central role in the establishment and growth of the Reconstructionist Movement; managing editor of its periodical, The Reconstructionist (United States, 1887–1977).

Modification of Traditional Doctrine

In order to retain the continuity of Judaism and, at the same time, to satisfy the spiritual demands of our day, it is necessary to make changes in the content of the prayer book. To preserve the authority of Jewish tradition, it is necessary to retain the classical framework of the service and to adhere to the fundamental teachings of that tradition concerning God, man, and the world. However, ideas or beliefs in conflict with what have come to be regarded as true or right should be eliminated.

Some have attempted to obviate the need for change in the traditional prayers by reading into them meanings completely at variance with what they meant to those who framed them. This practice is fraught with danger. To read those new meanings into the traditional text by way of translation is to violate the principle of forthrightness. To assume that the average worshiper will arrive at them of his own accord is to expect the unattainable. Our prayers must meet the needs of simple and literal-minded people, even of the young and immature. We dare not take the chance of conveying meanings which do not conform with the best in our religious thinking and feeling. Not that prayers need be prosaic in their literalness, but their figures of speech must have clear and true meanings. People expect a Jewish prayer book to express what a Jew should believe about God, Israel, and the Torah, and about the meaning of human life and the destiny of mankind. We must not disappoint them in that expectation. But, unless we eliminate from the traditional text statements of beliefs that are untenable and of desires which we do not or should not cherish, we mislead the simple and alienate the sophisticated. The simple will accept the false with the true, to the detriment of their spiritual growth. The sophisticated will feel that a Jewish service has little value for people of modern mentality. Rather than leaving such questionable passages to reinterpretation, we should omit or revise them.

² (New York: The Jewish Reconstructionist Foundation, Inc., 1945), xxiii–xxiv.

3. Mordecai M. Kaplan and Eugene Kohn, "Introduction: The Doctrine of the Restoration of the Sacrificial Cult," *Sabbath Prayer Book*³

The Doctrine of the Restoration of the Sacrificial Cult

The institution of animal sacrifice was in ancient times the accepted mode of worship, and for centuries Jews prayed for the opportunity to reinstate that mode of worship in a rebuilt Temple in Jerusalem. Instead of the prayers which express that hope, the present text contains the prayer that we may learn to make sacrifices of our resources and energies in behalf of worthy causes, and that a restored Eretz Yisrael may once again inspire us to serve God.

Since the distinctions between Kohen, Levi, and Israelite have always been associated with their respective functions in the Temple cult, these distinctions are no longer cogent. All references to them as still playing a part in Jewish life are omitted.

4. Robert Gordis, "Foreword," *Sabbath and Festival Prayer Book*⁴

Leading Conservative rabbi; Professor of Bible and Rapoport Professor in the Philosophies of Religion at the Jewish Theological Seminary; founder of the first Conservative Jewish day school (United States, 1908–1992).

There will naturally be instances, however, where re-interpretation is impossible and the traditional formulation cannot be made to serve our modern outlook. Such preeminently are the passages dealing concretely with animal sacrifices. Passages like *ezehu mekoman*⁵ and *pittum ha-ketoret*⁶ or the phrase *v'ishei Yisrael*, "the fire offerings of Israel" in *Retzeh*,⁷ can be dropped without injuring the rubric of the service. The deletion of the Musaf service as a whole, however, would mean destroying the entire structure of the traditional liturgy, besides eliminating several valuable ideas and aspirations from the Prayer Book. Primarily, the Musaf service voices our hope for the restoration of Palestine as the homeland of the Jewish people. But that is not all. Also implied in the prayer is the recognition that sacrifice is essential for the fulfillment of all human ideals. Then too, we cherish the hope that Palestine will again become significant not only for Israel but for the spiritual life of mankind as a whole. Finally, it is characteristic of Judaism to recall the sacrificial system which represents a legitimate stage in the evolution of Judaism and religion generally. As Israel Abrahams wrote, "This is the virtue of a historical religion, that the traces of history are never obliterated.... The lower did not perish in the birth of the higher, but persisted." For all these

³ (New York: The Jewish Reconstructionist Foundation, Inc., 1945), xxvi-xxvii.

⁴ Ed. Morris Silverman (New York: The Rabbinical Assembly of America and the United Synagogue of America, 1946), ix-x.

⁵ "What are the locations of the sacrifices?" A mishnah traditionally included in Birkhot HaShahar, the morning blessings.

⁶ A passage from the Jerusalem Talmud about the incense offering, traditionally included in Birkhot HaShahar, the morning blessings.

⁷ Literally "accept the prayer of Your people"; it is the name of a blessing included in all versions of the Amidah.

reasons neither the deletion of the Musaf nor its retention unchanged would satisfy the basic principles of a Jewish Prayer Book for the modern age.

The Prayer Book Commission accordingly decided upon the following procedure. Both *Tikanta Shabbat*⁸ and *Umipne Hata'enu*⁹ are retained [in the Musaf service], as a reminiscence of Israel's glorious past, by changing the tense of two verbs and a few other minor modifications. The other ideas we wished to express are embodied in a *bakashah*¹⁰ preceding *Tikanta Shabbat* and *Umipne Hata'enu*. Both for the sake of variety and in order to interpret the distinctive spirit of the Sabbath and the different Festivals, two distinct *bakashot* have been included.

5. Ben Zion Bokser, "A Memorandum on the Treatment of *Korbanot* in the Forthcoming Edition of the High Holiday Prayer Book" ¹¹

*Conservative rabbi; chair of the Committee on Jewish Law and Standards of the Rabbinical Assembly 1959–1960, 1963–1965, and 1980–1984. Translated and edited The High Holyday Prayer Book*¹² under the auspices of the Rabbinical Assembly (United States, 1907–1984).

We are resolved to treat the term **קרבנות** as we have come to treat the term *avodah* (עבודה). The latter was originally a technical term referring to the cult of animal sacrifices in the Temple. It was later extended to any form of divine service, including prayer. **קרבן** invites a similar treatment. Literally it means that "which is brought before God." Originally it referred to the animal sacrificed. But the animal sacrificed was only a particularization of a more general objective, to express devotion to God. The **קרבן** in other words, was, in its essential character, a token of devotion to God. In a metaphoric sense this term is applicable to any other act expressing our devotion to God....

The solution we propose [to the question of whether to eliminate the **קרבנות**] involves the metaphoric interpretation of liturgical terms. Some of us would prefer a more precise language in prayer. But this is a futile quest. All culture betrays the world of its origin. Changes in concepts are generally expressed through the expansion of the vocabulary expressing them, rather than through the creation of a new terminology. We speak of splitting the atom, though the word atom was originally coined to express the indivisible....

The insistence on literalism in ancient texts will reduce to obsolescence some of the choicest treasures of our tradition. The insistence on rewriting old texts to suit contemporary tastes will disrupt the integrity of our liturgy, multiply divisiveness in Jewry, and in the end prove self-defeating. For we cannot liberate the text from the world in which it arose, and from allusions to the climate of ideas then in vogue. We can save the text by rising above the

⁸ "You established Shabbat"; a passage in the Shabbat Musaf Amidah.

⁹ "Because of our sins"; a passage in the Festival Musaf Amidah.

¹⁰ Petitionary prayer.

¹¹ In *Conservative Judaism* (1959): 16–17.

¹² (New York: Hebrew Publishing Company, 1959)

particularity of form to see the larger meaning of which every form is only a contingent expression.

6. Sacrifices: Three Examples of *Tikanta Shabbat*: ArtScroll, Silverman, and Lev Shalem

- A. “*Tikanta Shabbat*” in *Art Scroll Siddur*, ed. Rabbi Meir Zlotowitz (Brooklyn: Mesorah Publications, Ltd, 1990), 466–67
Traditional Orthodox prayer book; Rabbinical Council of America edition.
- B. “*Tikanta Shabbat*” in *Sabbath and Festival Prayer Book*, ed. Rabbi Morris Silverman (New York: The Rabbinical Assembly of America and The United Synagogue of America, 1973), 140–141.
This prayer book was prepared by the Joint Prayer Book Commission of the Rabbinical Assembly of America and the United Synagogue of America on the basis of the manuscript submitted by Rabbi Morris Silverman, Editor for the Commission.
- C. “*Tikanta Shabbat*” in *Siddur Lev Shalem*, ed. Rabbis Edward Feld and Jan Uhrbach (New York: The Rabbinical Assembly, 2016), 188a–b.
Siddur Lev Shalem, a publication of the Rabbinical Assembly, features new translations in contemporary language and a commentary providing historical context, as well as kavanot, poetry and prose that expand and enrich our relationship to the text.

A. “Tikanta Shabbat” in Artscroll Siddur, ed. Rabbi Meir Zlotowitz (Brooklyn: Mesorah Publications, Ltd, 1990), 466–67.

Traditional Orthodox prayer book; Rabbinical Council of America edition.

MUSSAF FOR SABBATH AND SABBATH-ROSH CHODESH

SHEMONEH ESREI

HOLINESS OF THE DAY

On an ordinary Sabbath, except on Sabbath-Rosh Chodesh, recite:

תָּכַנְתָּ שַׁבָּת You established the Sabbath; found favor in its offerings; instructed regarding its commentaries* along with the order of its showbreads.* Those who delight in it will inherit eternal honor, whose who savor it will merit life and also those who love the speech that befits it* have chosen greatness. Then — from Sinai — they were instructed about it, when You commanded us, HASHEM, our God, to offer on it the Sabbath mussaf offering properly. May it be Your will, HASHEM, our God and the God of our forefathers, that You bring us up in gladness to our land and plant us within our boundaries. There we will perform before You the rite of our required offerings, the continual offerings in their order and the mussaf offerings according to their laws. And the mussaf of this Sabbath day we will perform and offer to You with love according to the commandment of Your will, as You have written for us in Your Torah, through Moses, Your servant, from Your glorious expression, as is said:

commentaries. The numerous and complex laws of Sabbath labor are not clear from the verses of the Torah. We know them because God instructed [Moses] regarding its commentaries, meaning that He taught Moses how the Scriptural verses should be understood and interpreted.

סידור נסבין — The order of its showbreads.

Although the literal translation would seem to be *drink-offerings*, many commentators interpret this to refer to the twelve showbreads, which had to be set out in the Sanctuary every Sabbath (Leviticus 24:5-9). This is logical because the showbread service — not the drink-offerings — was performed only on the Sabbath.

דברך — The speech that befits it. Because on the

שמונה עשרה

מוסף לשבת ולשבת ראש חודש

קדושת היום

On an ordinary Sabbath, except on Sabbath-Rosh Chodesh, recite:

תָּכַנְתָּ שַׁבָּת* רָצִיתָ קִרְבָּנוֹתֶיהָ, צִוִּיתָ פְּרוֹשֶׁיהָ* עִם סִדּוּרֶיהָ נִסְבִּיהָ*, מַעֲגִינָהּ לְעוֹלָם בְּבִדּוֹ וּנְחִלּוֹ, טוֹעֲמֶיהָ חַיִּים וְכוּ', וְגַם הָאוֹהֲבִים דְּבָרֶיהָ* גִּדְּלָהּ בְּחֶרֶד, אֶז מְסִינֶיהָ נִצְטוּ עָלֶיהָ, וְהִצָּנְנוּ יִירוּהָ אֶלֶּינִי, לְהַקְרִיב בָּהּ קִרְבֵּן מוֹסֵף שַׁבָּת בְּרָאוּי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יִירוּהָ אֶלֶּינִי וְאֵלֶי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ, וְתַשְׁעֵנוּ בְּגִבּוּלֵנוּ, וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קִרְבָּנוֹת חֻבּוֹתֵינוּ, תְּמִידִים בְּסִדְרָם וּמוֹסָפִים בְּהִלָּכָתָם. וְאֵת מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה, בְּמִצְוַת רְצוֹנְךָ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ בְּאִמּוֹר:

extent of his understanding of his — You established the Sabbath. This paragraph introduces the concept of the special service in the Temple and concludes with the prayer that we be enabled to offer the Sabbath Mussaf offering. The first twenty-two words begin with the letters of the *Aleph-Beis* in reverse order, from *ת* to *א*. This Kabbalistic device symbolizes that after man reaches the

completion — he must realize that he should go back to the beginning and deepen his spiritual understanding even more. [For a discussion of this concept, see R' M.L. Munk's *Wisdom of the Hebrew Alphabet*, p. 221.]

צויתך פרושיה — [You] instructed regarding its

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B. “Tikanta Shabbat” in *Sabbath and Festival Prayer Book*, ed. Rabbi Morris Silverman (New York: The Rabbinical Assembly of America and The United Synagogue of America, 1973), 140–141.

This prayer book was prepared by the Joint Prayer Book Commission of the Rabbinical Assembly of America and the United Synagogue of America on the basis of the manuscript submitted by Rabbi Morris Silverman, Editor for the Commission.

ADDITIONAL SERVICE—SABBATH

MEDITATION

Our God and God of our fathers, may there come before Thee the remembrance of our ancestors as they appeared in Thy sacred Temple in the days of yore. How deep was their love of Thee as they brought Thee their offerings each Sabbath day. We pray Thee, grant us of the spirit of knowledge and the fear of the Lord that lived in their hearts. May we, in their spirit of sacrificial devotion, fulfill our duty toward the rebuilding of Thy Holy Land, the fountain of our life, that we may ever be a blessing to all the peoples of the earth.

On Sabbath

Thou didst establish the Sabbath and didst accept its offerings, prescribing the order of its service. They that delight in the Sabbath have a glorious heritage; they who partake of it, merit life's highest joy, and they that love its observance have thus chosen true distinction. At Sinai our forefathers were commanded to keep the Sabbath; and Thou didst ordain, O Lord our God, that they bring the additional Sabbath offering as set forth in the Torah.

מוסף לשבת

בקשה

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה לְפָנֶיךָ זְכוֹן אֲבוֹתֵינוּ
בִּימֵי קֶדֶם בְּעַמְדָם לְפָנֶיךָ בְּחִצּוֹת קִדְשֶׁךָ: מָה רַבָּה
אַהֲבָתְךָ לָךְ בְּהֵבִיאָם לְפָנֶיךָ אֶת קִרְבָּנוֹת חֻבּוֹתֶיךָ מִדֵּי
שַׁבָּת בְּשַׁבְתּוֹ: אָנָּה יְיָ אֱלֹהֵינוּ הֶאֱצֵל עָלֵינוּ מְרוֹחַם רוּחַ
דַּעַת וְיִרְאַת יְיָ: בֵּן נִזְכָּה לְמַלְא חֻבּוֹתֵינוּ לְבָנֵינוּ אֶרְצֶךָ
וּלְחַדוֹשׁ בֵּית חַיֵּינוּ וְיִתְבָּרְכוּ בָּנוּ כָּל מְשַׁפְּחוֹת הָאָדָמָה:

On Sabbath

תִּקְנֶנָּה שַׁבָּת רִצִּית קִרְבָּנוֹתֶיךָ. צִוִּית פְּרוּשֵׁיךָ עִם
סְדוּרֵי נִסְכֶּיךָ. מַעֲנֶנִּיךָ לְעוֹלָם כְּבוֹד יִנְחֵלוּ. טוֹעֲמֶיךָ
חַיִּים זְכוּ. וְגַם הָאוֹהֲבִים דְּבָרֶיךָ גִּדְּלָה בְּחֵרוֹ. אֲזַמְּסִינִי
נֶאֱמָרוּ עָלֶיךָ. וּפְצוֹם יְיָ אֱלֹהֵינוּ לְהַקְרִיב בָּךְ קִרְבֵּן מוֹסֵף

May it be Thy will, O Lord our God and God of our fathers, to lead us joyfully back to our land, and to establish us within its borders where our forefathers prepared the daily offerings and the additional Sabbath offerings, as is written in Thy Torah, through Moses, Thine inspired servant.

The Sabbath Offering:
(Numbers 28:9–10)

שַׁבָּת כְּרָאוּי: יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלֵנוּ. שְׁשֹׁם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִרְבָּנוֹת חֻבּוֹתֵיהֶם. תָּמִידִים
בְּסֹדֶרֶם וּמוֹסָפִים כֹּה־לִכְתֹּם. וְאֶת־מוֹסַף יוֹם הַשַּׁבָּת
הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רָצוֹנְךָ כְּמוֹ
שֶׁכָּתוּבָה בְּתוֹרָתְךָ. עַל־יְדֵי מִשָּׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ
כְּאָמֹר: וּבַיּוֹם הַשַּׁבָּת שְׁנֵי־כִבְשִׁים בְּגִי־שָׁנָה תָּמִידִים
וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ: עַל־ת
שַׁבָּת בְּשִׁבְתּוֹ עַל־עַלֹת הַתָּמִיד וְנִסְכָּה:

A Meditation

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 [וְאֲמוֹתֵינוּ], יַעֲלֶה לְפָנֶיךָ
 זְכוֹנוֹת אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ]
 בַּיָּמִי קָדָם, בְּעֶמְדָם לְפָנֶיךָ
 בְּחֻצֹת קִדְשֶׁךָ.
 מִה רָבָה אֲהַבְתָּם לָךְ, בְּהֵימָן
 לְפָנֶיךָ אֶת־קִרְבָּנוֹתֵיהֶם מִיָּדִי
 שָׁבַת בְּשַׁבְתּוֹ.
 אֲנִי יְהוָה אֱלֹהֵינוּ, הָאֵצֶל
 עֲלֵינוּ מְרוֹחֶם רוּחַ דְּעֵת
 וְיִרְאַת יְהוָה.
 כֵּן נִזְכֶּה לְמֵלֶךְ חֻבּוֹתֵינוּ
 לְבָנִין אֲרֻצֶּךָ וּלְחֻדוֹשׁ בֵּית
 חַיֵּינוּ, וְיִתְפָּרְכוּ בָנוּ כָּל־
 מִשְׁפָּחוֹת הָאֲדָמָה.

Our God and God of our ancestors, may You call to mind our ancestors as they appeared in Your holy Temple, in ancient times: how deep their love of You as they brought their offerings to You each Shabbat. Please, Adonai our God, grant us a similar spirit to be in relation to You and in awe of You. May we fulfill our duty toward the rebuilding of Your holy land, renewing the wellsprings of our lives, that we may ever be a blessing to all the peoples of the earth.

—ROBERT GORDIS

*The Meaning of
Sacrifices for the
Contemporary Believer*

Most contemporaries understand the demand for the return of sacrifice metaphorically. It may mean, as William James offered, “the sacrifice of the heart, the sacrifice of the inner ego.” Even traditionalists who believe in the efficacy of sacrifice might say that atonement for sin and the soul’s purification, the aim of sacrifice, can be achieved through the overcoming of arrogance and the diminution of the ego. As Martin Buber expressed it, “Truly there is no cosmos for the human being except when the totality is made home, a temple in which one offers one’s sacrifice.”

—ADMIEL KOSMAN

C. “Tikanta Shabbat” in Siddur Lev Shalem, ed. Rabbis Edward Feld and Jan Uhrbach (New York: The Rabbinical Assembly, 2016), 188a–b.

Siddur Lev Shalem, a publication of the Rabbinical Assembly, features new translations in contemporary language and a commentary providing historical context, as well as kavanot, poetry and prose that expand and enrich our relationship to the text.

Fourth B'rakhah: The Celebration of Shabbat

For an alternate version of this b'rakhah, not centered on sacrifices, continue on the next page.

SHABBAT AND THE TEMPLE SERVICE

You established Shabbat and desired its offerings. You prescribed the details of its service and the order of the libations. Those who take pleasure in Shabbat inherit eternal glory. Those who savor Shabbat truly merit life; those who love its teachings have chosen to join in its greatness. ADONAI our God, it was at Sinai that You commanded its observance and commanded our ancestors to offer an additional appropriate sacrifice on Shabbat.

May it be Your will, ADONAI our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us in our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional offerings prescribed for holy days. Lovingly, the additional Shabbat sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

We continue on page 189.

For an alternate version of this b'rakhah, not centered on sacrifices, continue on the next page.

תִּכְנַת שַׁבָּת רָצִיתָ קִרְבָּנוֹתֶיהָ,
 צִוִּיתָ פְּרוּשִׁיָּה עִם סְדוּרֵי נִסְכֶּיהָ.
 מַעֲנִגְיָה לְעוֹלָם כְּבוֹד יִגְחֶלָהּ, טוֹעֲמִיָּה חַיִּים זָכוֹ,
 וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גִּדְּלָהּ בַּחֲרוֹ.
 אַז מְסִינִי נִצְטוּ עָלֶיהָ וְתִצְאוּ יְהוָה אֱלֹהֵינוּ
 לְהַקְרִיב בָּהּ קֶרֶבֶן מוֹסֵף שַׁבָּת פְּרָאוֹי.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], הַמְּשִׁיב בָּנִים לְגְבוּלָם,
 שֹׁתֵעֲלָנוּ בְּשִׂמְחָה לְאַרְצָנוּ וְתִטְעֲנוּ בְּגְבוּלָנוּ,
 שְׂשֵׁם עֲשׂוֹ אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְפָנֶיךָ
 אֶת־קִרְבָּנוֹתֵיהֶם, תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים בְּהִלְכָתָם.
 וְאֶת־מוֹסֵף יוֹם הַשַּׁבָּת הַזֶּה עֲשׂוֹ וְהַקְרִיבוּ
 לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רָצוֹנְךָ, כְּפִתּוּב בְּתוֹרָתְךָ,
 עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ כְּאָמוֹר:

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם,
 וּשְׁנֵי עֶשְׂרִינִים סֵלֹת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ.
 עֲלֵת שַׁבָּת בְּשַׁבְתּוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכּוֹ.

YOU ESTABLISHED SHABBAT תִּכְנַת שַׁבָּת. A reverse alphabetical acrostic celebrating Shabbat. In one version it concludes with the words אַז מְסִינִי נִצְטוּ צוֹוִי פְּעֻלָּהּ, בְּרָאוֹי, “it was at Sinai that You commanded its proper service”—thus incorporating into the acrostic not only the twenty-two letters of the Hebrew alphabet, but also the five “final” letters—the ones that have a distinct shape when they appear as the last letter of a word.

DESIRED ITS OFFERINGS רָצִיתָ קִרְבָּנוֹתֶיהָ. Although slaughter and sacrifice would normally be considered a violation of the laws of Shabbat, God is pleased with this offering on Shabbat—for the sacrifices are offered in the service of God. (Jacob Emden)

THOSE WHO TAKE PLEASURE IN SHABBAT מַעֲנִיָּה. The language of this paragraph is based on midrashim interpreting the verse from Isaiah: “If you call Shabbat a delight (*oneg*), Adonai’s holy day honored . . . then you shall rejoice with Adonai . . .” (58:13–14).

SPOKEN IN REVELATION מִפִּי כְבוֹדְךָ. More literally, “spoken by Your glory.” The Book of Exodus describes God’s “glory” (*kavod*), perhaps imagined as a dense cloud, descending on Mount Sinai. A voice is heard through the cloud but God is not seen. The liturgy follows the biblical text in putting a veil between God’s revelation and human understanding.

ON SHABBAT הַשַּׁבָּת. Numbers 28:9–10.

Excerpt from *Siddur Lev Shalem* ©2016. Used with permission from the Rabbinical Assembly¹⁰

The Gift of Shabbat

A Hasidic teaching: On Shabbat, the hidden light of the world is revealed.

A Shabbat Meditation

בְּיוֹם שַׁבָּת קָדֵשׁ זֶה,
אַתָּה, אֱלֹהֵי, צִלִּי,
צִל חֹבֶק אֶת בּוֹלִי
גּוֹפִי שָׁט בְּמַעֲבֵה רִוְחִי
וַיְהִי רָצוֹן שְׂאֵקִי
רִוְחִי בְּקִרְבִּי
לְמַעַן תְּהִיָּה לִי מִצָּפֶן
וְתִכְּוֶן לִי דֶרֶךְ
כִּי תִגְעָנָה רַגְלִי עוֹד
עַלִּי אֲדָמוֹת
וְהִלָּאָה אֵלַיךְ—

On this day of rest, the
holy Shabbat,
You are my shadow,
a shadow completely
enveloping me.
My body moves within
Your spirit.
May it be Your will that I
gather Your spirit within
me
so that You be my
compass
pointing my way,
as my feet again touch
ground
and I move on—

—EDWARD FELD

*AN ALTERNATE**Fourth B'rakhah: The Celebration of Shabbat**THE DREAM OF REDEMPTION*

You established Shabbat, exalted its holiness,
prescribed its observance, bestowed it as Your treasured
delight.

Those who take pleasure in Shabbat inherit eternal glory;
those who savor Shabbat truly merit life;
those who love its teaching have chosen to join in
its greatness.

For at Sinai the shoot of redemption was planted for us
and for the world.

May it be Your will, ADONAI our God and God of our ancestors,
that we may be led to our land,
and planted within our borders, in wholeness and in peace,
singing joyfully with voices of gladness,
filled with love and friendship.

May we walk together by the light of Your countenance,
all of us living lives of righteousness and justice,
love and compassion,
as Your prophet Isaiah proclaimed:

“There shall not be evil or destruction on My holy mountain,
for the world shall be filled with the knowledge of God,
as the waters fill the sea.”

“Thus shall ADONAI be an eternal light for us, and your God
shall be your glory.”

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from the Rabbinical Assembly.

AN ALTERNATE

תִּכְנֶנֶת שַׁבָּת, רוֹמֶמֶת קִדְשָׁתָהּ, צִוִּית פְּקוּדֶיהָ,
עֵדֶן סִגְלָתָךְ נִתְּנָה. מִעֲנִיָּה לְעוֹלָם פָּבוֹד יִנְחָלָהּ,
טוֹעֲמִיהָ חַיִּים וְכוּ', וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גִּדְּלָהּ בַּחֲרוּ.
אֲזַ מְסִינִי גִטָּע צִיץ פְּדוּת לָנוּ וּלְעוֹלָמָיָךְ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאֲמוֹתֵינוּ], שֶׁתּוֹלִיכֵנוּ לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלָנוּ,
בְּתַמִּימוֹת וּבְשָׁלוֹם בְּרִנָּה וּבִקּוֹל שְׂמִיחָה,
מִלֵּאִים אַחֲוָה וְאַהֲבָה.
נִלְךָ יַחַד בְּאוֹר פְּנִיָּךְ,
וְנִחְיָה בְּלָנוּ בְּצֶדֶק וּבְמִשְׁפָּט,
בְּחֶסֶד וּבְרַחֲמִים,
וְכֵן כְּתוּב עַל יַד נְבִיאָךְ:
לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל־הָרָקָדָשׁ,
כִּי מִלֵּאָה הָאָרֶץ יִדְעָה אֶת־יְהוָה, בְּיָמִים לֵימִם מְבֹסִים.
וְהָיָה לָךְ יְהוָה לְאוֹר עוֹלָם וְאֱלֹהֶיךָ לְתַפְאֲרָתָךְ.

ALTERNATE BLESSING. Both the Rabbinical Assembly's *Siddur Sim Shalom* and the Israeli Masorti *Siddur Va'ani Tefillati* have offered revisions of this *b'rakhah* emphasizing elements of universal redemption rather than the restoration of Temple offerings. The accompanying prayers written by Simcha Roth and Ze'ev Kainan, under the direction of the editors of this volume, follow in that tradition.

This alternate rendering emphasizes Shabbat as a taste of redemption, and it sees the return to the land as an opportunity to fulfill the prophetic vision of redemption, in which the world will be characterized by peace and justice.

YOU ESTABLISHED SHABBAT תִּכְנֶנֶת שַׁבָּת. A reverse alphabetical acrostic celebrating Shabbat, which concludes with the five Hebrew letters that are written differently when they occur at the end of a word.

TRULY MERIT LIFE חַיִּים זָכוּ. The fullness of life is only

experienced when we develop our spiritual capacities. It is on Shabbat that we come to understand what this fullness might contain, for on Shabbat we stand back to ponder, study, and pray; our community gathers; we meet with friends and family; and we feel rested and sated.

MAY IT BE YOUR WILL יְהִי רָצוֹן מִלְּפָנֶיךָ. Musaf is recited at the height of the day, when we experience ourselves as fully encompassed by Shabbat. Classically this was a time that stirred messianic yearnings, for the peacefulness of this moment evoked dreams of a more permanent peace. Based on prophetic visions of the future, this alternate *b'rakhah* expresses our own yearnings for a time when justice and compassion will reign, when the people Israel will be reconciled with one another and with the world, and when peace will be established—a lasting peace that is not merely a cessation of war and armed conflict, but a peace that brings joy to every inhabitant of the world and reflects the light of God shining on earth. According to Rav (3rd century, Babylonia), one should include in the Musaf Amidah some thought that was not expressed earlier in the Arvit or Shaharit Amidah (Talmud of the Land of Israel, Berakhot 4:6).

SINGING JOYFULLY WITH VOICES OF GLADNESS בְּרִנָּה וּבִקּוֹל שְׂמִיחָה. The prophets announce that the return to Zion will be accompanied with song and shouts of joy. The language here resonates with Isaiah 51:3, “gladness and joy shall abide there . . . and the sound of music.”

RIGHTEOUSNESS AND JUSTICE בְּצֶדֶק וּבְמִשְׁפָּט. From Hosea 2:21. Hosea further declares (6:6): “For it is kindly love that I desire, not sacrifice; the knowledge of God more than burnt offerings.”

THERE SHALL NOT BE EVIL לֹא יִרְעוּ. From Isaiah 11:9.

THUS SHALL ADONAI וְהָיָה לָךְ יְהוָה. From Isaiah 60:19.

7. Ingathering of Exiles: Two examples of *Ahavah Rabbah Ahavtanu*

- A. *Siddur Sim Shalom*, ed. Rabbi Jules Harlow (New York: The Rabbinical Assembly, 1985), 98–99.
The first comprehensive siddur created for the Conservative Movement, published by the Rabbinical Assembly. Innovations include an optional Amidah text which includes the matriarchs, liturgical compositions celebrating the existence of the State of Israel, readings for Holocaust commemoration, and an expanded supplementary reading section featuring works by both rabbinic scholars and contemporary Jewish thinkers.
- B. *Va'ani Tefilati: An Israeli Siddur*, ed. Rabbi Simcha Roth (Tel Aviv: Miskal–Yedioth Ahronoth Books and Chemed Books, 2009), 39.
Jointly published by the Masorti Foundation for Conservative Judaism in Israel, the Rabbinical Assembly in Israel, and Yedioth Books Publishing House, this siddur features modern Israeli poetry and special prayers for uniquely Israeli moments.

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*In the second berakhah before K'riat Sh'ma, we
praise God for His gift of Torah, sign of His love*

Deep is Your love for us, Lord our God, boundless Your tender compassion. You taught our ancestors life-giving laws. They trusted in You, our Father and King. For their sake graciously teach us. Father, merciful Father, show us mercy; grant us discernment and understanding. Then will we study Your Torah, heed its words, teach its precepts and follow its instruction, lovingly fulfilling all its teachings. Open our eyes to Your Torah, help our hearts cleave to Your mitzvot. Unite all our thoughts to love and revere You. Then shall we never be brought to shame. Trusting in Your awesome holiness, we will delight in Your deliverance. Bring us safely from the ends of the earth, and lead us in dignity to our holy land. You are the Source of deliverance. You have called us from all peoples and tongues, constantly drawing us nearer to You, that we may lovingly offer You praise, proclaiming Your Oneness. Praised are You, Lord who loves His people Israel.

*In the second berakhah before K'riat Sh'ma, we
praise God for His gift of Torah, sign of His love*

אהבה רבה אהבתנו, יהוה אלהינו, חמלה גדולה וימרה
חמלת עלינו. אבינו מלכנו, בעבור אבותינו שבטחו בך
ותלמדום חקי חיים, בן תחננו ותלמדנו. אבינו האב הרחמן,
המרחם, רחם עלינו ותן בלבנו להבין ולהשכיל, לשמע,
ללמד וללמד, לשמר ולעשות ולקיים את כל דברי תלמוד
תורתך באהבה. והאר עינינו בתורתך, ורבק לבנו במצותיך,
ויחד לבבנו לאהבה וליראה את שמך, ולא נבוש לעולם
ועד. כי בשם קדשך הגדול והנורא בטחנו, נגילה ונשמחה
בשועתך. והביאנו לשלום מארבע כנפות הארץ, ותוליכנו
קוממיות לארצנו, כי אל פועל ישועות אתה, וכנו בקרית
מבליעם ולשון, □ וקרבתנו לשמך הגדול סלה באמת,
להודות לך וליחדך באהבה. ברוך אתה יהוה הבורח בעמו
ישראל באהבה.

Excerpted from Siddur Sim Shalom © 1985. Used with permission from the Rabbinical Assembly.

B. *Va'ani Tefilati: An Israeli Siddur*, ed. Rabbi Simcha Roth (Tel Aviv: Miskal-Yedioth Ahronoth Books and Chemed Books, 2009), 39.

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8. Chosenness

The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird's nest; the flowers in our neighbor's garden refresh and delight us; we notice a tree planted in another century; rain is experienced as a blessing. On Shabbat we enter this world of gentleness, of appreciation, of welcome. We join in community, not of people striving with or against one another, but of people finding each other. In giving up striving, we can move away from self-judgment, no longer bound by an accounting of failure or assertions of great success and power. We can simply “be,” enjoy, “be with.” On Shabbat our souls can remember how to be open.

On weekdays we may be too distracted, too involved with our work and our responsibilities to see the holiness of everyday life. The gift of Shabbat is that all we experience, every meal, every meeting with another person, every joy can be seen as holy.

—SHALOM NOAH
BERZOVSKY

A. Shabbat Shaharit Amidah, Fourth Blessing in Lev Shalem Siddur, ed. Rabbis Edward Feld and Jan Uhrbach (New York: The Rabbinical Assembly, 2016), 162–63.

Fourth B'rakhah: The Holiness of Shabbat

Moses rejoiced in his portion,
for You called him a faithful servant.
You adorned his head with a brilliant crown
when he stood before You on Mount Sinai.
He carried down two tablets of stone,
inscribed with the instruction to observe Shabbat.

Yismah moshe b'matnat helko
ki eved ne-eman karata lo.
K'lil tiferet b'rosho natata,
b'omdo l'fanekha al har sinai.
U-shnei luhot avanim horid b'yado,
v'khatuv bahem sh'mirat shabbat,
v'khen katuv b'toratekha.

And it is written in Your Torah:
The people Israel shall observe Shabbat, to maintain it as an
everlasting covenant throughout all generations. It is a sign
between Me and the people Israel for all time, that in six days
ADONAI made the heavens and the earth, and on the seventh
day, ceased from work and rested.

V'shamru v'nei yisrael et ha-shabbat,
la-asot et ha-shabbat l'dorotam b'rit olam.
Beini u-vein b'nei yisrael ot hi l'olam,
ki sheishet yamim asah Adonai et ha-shamayim v'et ha-aretz,
u-vayom ha-sh'vi-i shavat vayinafash.

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יִשְׁמַח מֹשֶׁה בְּמַתַּנַּת חֶלְקוֹ,
כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ.
כְּלִיל תִּפְאָרֶת בְּרָאשׁוֹ נָתַתָּ,
בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.
וּשְׁנֵי לֻחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,

וְכֵן כָּתוּב בְּתוֹרָתְךָ:
וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

Shabbat (Exodus Rabbah 1:28). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God's servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God's gift, *matanah*—the same word used in this prayer to describe Moses' “portion” in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited: Moses' joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught.

A FAITHFUL SERVANT עֶבֶד נְאֻמָּן. Based on Numbers 12:7, where God tells Miriam and Aaron that Moses is totally trusted (*ne-eman*) in God's house. In Deuteronomy 34:5 Moses is referred to as “God's servant.” And so yet another explanation of Moses' joy is that he was happy to be called a “faithful servant.”

CROWN כְּלִיל. When Moses descended from the mountain, his face shone with God's light (Exodus 34:29).

THE PEOPLE ISRAEL SHALL OBSERVE וּשְׁמְרוּ. Exodus 31:16–17.

MOSES REJOICED יִשְׁמַח מֹשֶׁה. This passage is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the *yod* through *lamed* lines survive. (The word *sh'nei* [“two”] was probably added later to the *luhot* [“tablets”] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Geniza. The *geonim* of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them

Some omit:

But, ADONAI our God, You have not given it to the nations of the world,
nor, our Sovereign, have You bestowed it on idol worshippers,
nor do the uncircumcised find rest on this day, for

With love, You have given Shabbat to the people Israel, the descendants of
Jacob, whom You have chosen. The people who sanctify the seventh day shall
feel fulfilled and shall delight in Your goodness, for You Yourself were pleased
with the seventh day and sanctified it, calling it the most beloved of days,
a symbol of the work of creation.

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.

Kad'sheinu b'mitzvotekha v'ten helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu bishuatekha,
v'taheir libeinu l'ovd'kha be-emet,
v'hanhileinu Adonai eloheinu b'ahavah u-v'ratzon shabbat kodshekha,
v'yanuḥu vah yisrael m'kad'shei sh'mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Some omit:

ולא נתתו יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת,
ולא הִנַּחְתָּנוּ מִלְּפָנָיו לְעוֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים,

כִּי לְיִשְׂרָאֵל עָמְדָה נְתַתּוֹ בְּאַהֲבָה, לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם
בְּחֵרְתָּ. עִם מְקַדְּשֵׁי שְׂבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּנוּ מְטוֹבָה,
וְהַשְׂבִּיעִי רְצִיתָ בּוֹ וְקִדְּשָׁתוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ,
זָכָר לְמַעֲשֵׂה בְרָאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], רָצָה בְּמִנוּחָתָנוּ,
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שִׁבְעֵנוּ מְטוֹבָה, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
וְהִנַּחֲלֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ,
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

BUT . . . YOU HAVE NOT GIVEN IT וְלֹא נָתַתָּ. These phrases and the sentences that follow do not appear in early Ashkenazic liturgy. They were probably added in the High Middle Ages, due to the competition between Judaism and Christianity and the persecution in the time of the Crusades and after. A sharp distinction was thus drawn: we are the inheritors of God's wonderful gift, Shabbat, but our persecutors do not participate with us in this special moment. Our situation today is quite different, and we welcome non-Jews to join with us in celebrating Shabbat. As the prophet Isaiah declared, Judaism's gifts are not a secret treasure to be hoarded, but a divine blessing to be shared with all who would join in receiving them.

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B. Isaiah 56:1-7

¹ Thus said the Lord:

Observe what is right and do what is just;

For soon My salvation shall come,

And my deliverance be revealed.

² Happy is the man who does this,

The man who holds fast to it:

Who keeps the sabbath and does not profane it,

And stays his hand from doing any evil.

³ Let not the foreigner say,

Who has attached himself to the Lord,

"The Lord will keep me apart from His people";

And let not the eunuch say,

"I am a withered tree."

⁴ For thus said the Lord:

"As for the eunuchs who keep My sabbaths,

Who have chosen what I desire

And hold fast to My covenant —

⁵ I will give them, in My House

And within My walls,

A monument and a name

Better than sons or daughters.

I will give them an everlasting name

Which shall not perish.

⁶ As for the foreigners

Who attach themselves to the Lord,

To minister to Him,

And to love the name of the Lord,

To be His servants —

All who keep the sabbath and do not profane it,

And who hold fast to My covenant —

⁷ I will bring them to My sacred mount

And let them rejoice in My house of prayer.

Their burnt offerings and sacrifices

Shall be welcome on My altar;

For My House shall be called

A house of prayer for all peoples."

(א) כה אמר ה' שמרו משפט ועשו צדקה כי

קרובה ישועתי לבוא וצדקתי להגלות:

(ב) אשרי אנוש יעשה זאת ובן אדם יחזיק בה

שמר שבת מחללו ושמר ידו מעשות כל רע:

(ג) ואל יאמר בן הנכר הנלוה אל ה' לאמר

הבדל

יבדילני ה' מעל עמו ואל יאמר הסרים הן אני

עץ יבש:

(ד) כי כה אמר ה' לסריסים אשר ישמרו את

שבתותי ובחרו באשר חפצתי ומחזיקים

בבריתי:

(ה) ונתתי להם בביתי ובחומתי יד ושם טוב

מבנים ומבנות שם עולם אתן לו אשר לא

יכרת:

(ו) ובני הנכר הנלוים על ה' לשרתו ולא־הבה

את שם ה' להיות לו לעבדים כל שמר שבת

מחללו ומחזיקים בבריתי:

(ז) והביאותים אל הר קדשי ושמחתים בבית

תפלתי עולתיהם וזבחיהם לרצון על מזבחי כי

ביתי בית תפלה יקרא לכל העמים:

SUGGESTIONS FOR FURTHER STUDY

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