


**MUSAF AMIDAH FOR SHABBAT**

When I call upon Adonai, proclaim glory to our God!  
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors,  
God of Abraham, God of Isaac, and God of Jacob, great, mighty,  
awesome, exalted God who bestows lovingkindness, Creator of  
all. You remember the pious deeds of our ancestors and will  
send a redeemer to their children's children because of Your  
loving nature.

*On Shabbat Shuvah:*

Remember us that we may live, O Sovereign who delights in life.  
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields.  
Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead;  
great is Your saving power.

*\*From Sh'mini Atzeret until Pesah:*

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

Your love sustains the living, Your great mercies give life to the  
dead. You support the falling, heal the ailing, free the fettered.  
You keep Your faith with those who sleep in dust. Whose  
power can compare with Yours? You are Master of life and  
death and deliverance.

*On Shabbat Shuvah:*

Whose mercy can compare with Yours, Source of compassion?  
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.  
Praised are You Adonai, Master of life and death.

*When the Amidah is recited aloud, continue on page 157.*

Holy are You and holy is Your name. Holy are those who  
praise You each day. \*\*Praised are You Adonai, holy God.

*\*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

*Silent recitation continues on page 158.*

*\*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*


**עמידה — מוסף לשבת**

כי שם יהוה אקרא, הבו גדל לאלהינו.  
אדני, שפתי תפתח ופי יגיד תהלתך.

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

*שבת שובה:*

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

מלך עוזר ומושיע ומגן. ברוך אתה יהוה מגן אברהם.  
אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע.

*\*From Sh'mini Atzeret until Pesah:*

משיב הרוח ומוריד הגשם.

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

*שבת שובה:*

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים.  
ברוך אתה יהוה מחיה המתים.

*When the Amidah is recited aloud, continue on page 157.*

אתה קדוש ושמוך קדוש, וקדושים בכל-ימים יהללוך סלה.  
\*\*ברוך אתה יהוה האל הקדוש.

*\*\*On Shabbat Shuvah:*

ברוך אתה יהוה המלך הקדוש.

*Silent recitation continues on page 158.*

*\*From Pesah to Sh'mini Atzeret, some add: מוריד הטל.*

## MUSAF AMIDAH FOR SHABBAT (with Matriarchs)

When I call upon Adonai, proclaim glory to our God!  
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors,  
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and  
Leah, great, mighty, awesome, exalted God who bestows  
lovingkindness, Creator of all. You remember the pious deeds  
of our ancestors and will send a redeemer to their children's  
children because of Your loving nature.

*On Shabbat Shuvah:*

Remember us that we may live, O Sovereign who delights in life.  
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and  
shields. Praised are You Adonai, Shield of Abraham and  
Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead;  
great is Your saving power.

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death and deliverance.

*On Shabbat Shuvah:*

Whose mercy can compare with Yours, Source of compassion?  
In mercy You remember Your creatures with life.

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Holy are You and holy is Your name. Holy are those who  
praise You each day. \*\*Praised are You Adonai, holy God.

*\*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

*Silent recitation continues on page 158.*

*\*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

## עמידה — מוסף לשבת (כולל אמהות)

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.  
אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה  
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי  
אֲבוֹת וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאֶהְבָּה.

*שבת שובה:*

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,  
וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וּפֹקֵד שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מַחֲיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*\*From Pesah until Sh'mini Atzeret:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מַחֲיֵה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוֹנָתוֹ  
לִישְׁנֵי עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ, מֶלֶךְ  
מַמִּית וּמַחֲיֵה וּמַצְמִיחַ יְשׁוּעָה.

*שבת שובה:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחֲיֵה מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה מַחֲיֵה הַמֵּתִים.

*When the Amidah is recited aloud, continue on page 157.*

אַתָּה קְדוֹשׁ וְשִׁמּוּךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.  
\*\*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*\*\*On Shabbat Shuvah:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ.

*Silent recitation continues on page 158.*

*\*From Pesah to Sh'mini Atzeret, some add: מוריד הטל.*


**KEDUSHAH**

*When the Reader chants the Amidah, Kedushah is added.*

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

Kadosh kadosh kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.  
Holy, holy, holy Adonai Tz'va-ot;  
the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Barukh k'vod Adonai mi-m'komo.

Praised is Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's oneness with love:

Sh'ma Yisra-el Adonai Eloheinu Adonai ehad.  
Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

Ani Adonai Eloheikhem. I, Adonai, am your God.

And thus sang the Psalmist:

Yimlokh Adonai l'olam, Elohayikh Tziyon l'dor va-dor, Halleluyah.  
Adonai shall reign through all generations;  
Zion, Your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

\*Praised are You Adonai, holy God.

*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

*The Kedushah is among the holiest prayers of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's closest circle, joining with the ministering angels in chanting the most precious of praises.*

**קְדוּשָׁה**


*When the עמידה is chanted by the Hazzan, קְדוּשָׁה is added.*

נְעִרִיצָה וְנִקְדִישָׁה כְּסוּד שֵׁיחַ שְׂרִפֵי קֹדֶשׁ הַמִּקְדִּישִׁים שִׁמְךָ  
בְּקֹדֶשׁ, כְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתוֹ שׂוֹאֲלִים זֶה לָזֶה: אֵיךְ מְקוֹם  
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיחֲדִים שָׁמוּ עָרַב  
וְבָקֵר בְּכָל־יוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי, לְהִיּוֹת לָכֶם  
לְאֱלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּהָ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נִצְחִים קֹדֶשְׁתָּךְ נִקְדִּישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*\*On שובת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֹךְ הַקְּדוֹשׁ.

*Ezekiel's vision describes the angels as having one straight, unbent leg. As we recite the Kedushah, our echo of the angels' praise of God found in Isaiah, Ezekiel, and Psalm 146, we too stand erect in God's presence. It is customary to rise on one's toes during the repetitions of "Kadosh (Holy)," literally lifting our praise "toward singing seraphim."*

*For an alternative that omits mention of sacrifices,  
continue at the bottom of the page.*

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us to our land in joy and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

NUMBERS 28:9-10

Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

*Alternative selection:*

You have established Shabbat, Adonai our God, declaring its special holiness, ordaining details of its sacred observance. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat. And You commanded us to worship You on Shabbat in Jerusalem Your city, on Your holy mountain.

May it be Your will, Adonai our God and God of our ancestors who returns Your children to their land, to lead us to our land in joy and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

*Other interpretive English meditations may be found  
on pages 162-164.*

*For an alternative that omits mention of the sacrifices,  
continue at the bottom of the page.*

תִּכְנֶנֶת שַׁבַּת רְצִיַת קְרִבְנוֹתֶיךָ, צִוִּית פְּרוּשִׁיָּה עִם סְדוּרֵי  
נִסְכֶּיךָ. מְעַנְגִיָּה לְעוֹלָם פָּבוֹד יִנְחָלוּ, טוֹעֲמִיָּה חַיִּים זָכוּ,  
וְגַם הָאוֹהֲבִים דְּבָרֶיךָ גְּדֹלָה בְּחָרוּ. אִזּוּ מְסִינִי נִצְטוּ עֲלֶיךָ  
וּתְצַוֵּם יִהוּה אֱלֹהֵינוּ לְהִקְרִיב בָּךְ קֶרֶבֶן מוֹסֵף שַׁבַּת  
כְּרָאוּי.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ  
בְּגְבוּלָנוּ, שְׂשֵׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת-קְרִבְנוֹתֶיךָ,  
תְּמִידִים בְּסִדְרָם וּמוֹסָפִים כְּהַלְכָתָם, וְאֶת-מוֹסֵף יוֹם  
הַשַּׁבָּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ  
כְּכַתוּב בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר:

במדבר כ"ח:ט'-י'

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרִינִים  
סֹלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכוּ. עֲלֵת שַׁבַּת בְּשַׁבְּתוֹ עַל  
עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

*Alternative selection:*

תִּכְנֶנֶת שַׁבַּת רְצִיַת קְדוּשָׁתְךָ, צִוִּית פְּרוּשִׁיָּה עִם סְדוּרֵי  
נוֹסְחָתְךָ. מְעַנְגִיָּה לְעוֹלָם פָּבוֹד יִנְחָלוּ, טוֹעֲמִיָּה חַיִּים זָכוּ,  
וְגַם הָאוֹהֲבִים דְּבָרֶיךָ גְּדֹלָה בְּחָרוּ. אִזּוּ מְסִינִי נִצְטוּ עֲלֶיךָ  
וּתְצַוֵּנוּ לְעַבְדְּךָ בִירוּשָׁלַיִם עִירְךָ בַּיּוֹם שַׁבַּת קֹדֶשׁ עַל הַר  
קֹדֶשׁךָ.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ,  
וְלֹא יִשְׁמַע עוֹד חֲמָס בְּאַרְצֵנוּ, שׂוֹד וְשֹׁבֵר בְּגְבוּלָנוּ. וְשֵׁם  
נְעַבְדְּךָ בְּאַהֲבָה וּבִירָאָה בְּיָמֵי עוֹלָם וּכְשֵׁנִים קְדֻמוֹנוֹת.

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

Our God and God of our ancestors, find favor in our Shabbat rest. Instill in us the holiness of Your mitzvot, and let Your Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat forever, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallows Shabbat.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

## MODIM

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

*When the Reader recites Modim, the congregation continues silently:*

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

יְשׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ. וְהַשְׁבִּיעֵי רְצִיתְּ בּוֹ וְקִדְּשָׁתוּ, חֲמִדַת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִישׁוּעַתְךָ, וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְּשָׁךָ, וְיִגְוַחוּ בְּהָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהַשֵּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וְתַפְלָתָם בְּאַהֲבָה תִקַּבַּל בְּרַצוֹן, וְתֵהִי לְרַצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

*When the Hazzan recites Modim, the congregation continues silently:*

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱלֹהֵי כָל־בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחֲחִייתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲזִינוּ וְתִקְיַמְנוּ, וְתִאֲסוּף גְּלוּתֵינוּ לְחֻצוֹת קִדְּשָׁךְ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֵב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיף שְׂבַכְל יוֹם עִמָּנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבַכְל־עַתָּה, עָרַב וּבָקֵר וְצַהֲרִים. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָךְ.

*On Hanukkah:*

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

For all these blessings we shall ever praise and exalt You.

*On Shabbat Shuvah:*

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

*Reader adds:*

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

*Congregation:*

May Adonai bless you and guard you.  
May Adonai show you favor  
and be gracious to you.  
May Adonai show you kindness  
and grant you peace.

Ken y'hi ratzon.  
Ken y'hi ratzon.  
Ken y'hi ratzon.  
May this be God's will.

*חנוכה On:*

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַזֶּה.

בַּיָּמִים מִתְתַּיְהוּ בְּיַחְזִקֵינוּ כְּהֵן גְּדוֹל חֲשֵׁמוֹנָאִי וּבְנָיו, בְּשַׁעֲמֻדָּה מְלָכוֹת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם תּוֹרַתְךָ וּלְהַעֲבִירֵם מִחֻקֵי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בַּעַת צָרָתָם, רִבַּתְּ אֶת־רִיבָם, הִנַּתְּ אֶת־דֵּינָם, נִקַּמְתָּ אֶת־נִקְמָתָם, מִסָּרֶת גְּבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וּטְמֵאִים בְּיַד טְהוּרִים, וְרַשְׁעִים בְּיַד צַדִּיקִים, וְזוּדִים בְּיַד עוֹסְקֵי תּוֹרַתְךָ. וְלֵךְ עֲשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וּלְעַמֶּךָ יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בֵּיתְךָ וּפְנּוּ אֶת־הַיִּכְלָךְ, וְטִהְרוּ אֶת־מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצְרוֹת קְדֻשָּׁךְ, וְקָבְעוּ שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלּוּ לְהַזְכִּיר וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שִׁמְךָ מִלְכָּנוּ תָמִיד לְעוֹלָם וָעֶד.

*שבת שובה On:*

וְכַתּוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת־שִׁמְךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שִׁמְךָ וְלֵךְ נֶאֱדָה לְהַזְכִּיר.

*Hazzan adds:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְּנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה הַבְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו, כִּהְנִים, עִם קְדוּשָׁה, כְּאָמֹר:

*Congregation:*

כֵּן יְהִי רְצוֹן.  
כֵּן יְהִי רְצוֹן.  
כֵּן יְהִי רְצוֹן.

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ.  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.  
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Grant universal peace with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. \*Praised are You Adonai, who blesses His people Israel with peace.

*\*On Shabbat Shuvah:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

*The silent recitation of the Amidah concludes with a personal prayer.*

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to your Torah. May we be privileged to worship You there, in splendor and in awe, as in ancient days.

*An alternative concluding prayer:*

May it be Your will, Adonai my God, to open for me the gates of learning, love and harmony, peace and companionship. I will surely rejoice in Adonai, my whole being will exult in my God. May I know the joy of celebrating in Jerusalem, rejoicing with my people. May the One who ordains peace for His universe bring peace to us and to all the people Israel. Amen.

*Continue with Kaddish Shalem, page 181.*

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים  
וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבַרְךָ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשְׁלוֹמָךְ. \*בְּרוּךְ אַתָּה יְהוָה הַמְּבַרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשְׁלוֹם.

*\*On שבת שובה, substitute the following:*

בְּסִפּוּר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִיטָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה  
יְהוָה עֹשֵׂה הַשְׁלוֹם.

*The Hazzan's chanting of the עמידה ends here.*

*The silent recitation of the עמידה concludes with a personal prayer.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מְרִמָּה, וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנִפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ  
וּבְמִצְוֹתֶיךָ תְּרַדּוּף נַפְשִׁי. וְכָל-הַחוֹשְׁשִׁים עָלַי רָעָה, מְהֵרָה  
הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה  
לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ,  
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי יְהוָה לְרִצּוֹן  
אֲמַרְי־פִי וְהִגִּיֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי גּוֹאֲלֵי. עֲשֵׂה  
שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קְדָמְנִיּוֹת.

*An alternative concluding prayer:*

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי, שֶׁתַּפְתַּח לִי שַׁעְרֵי תוֹרָה,  
שַׁעְרֵי אֱהָבָה וְאַחֻוּהָ, שַׁעְרֵי שְׁלוֹם וְרַעוּת. שׁוֹשׁ אֲשִׁישׁ  
בִּיהוּדָה, תְּגַל נַפְשִׁי בְּאֱלֹהֵי. וְגִלְתִּי בִירוּשָׁלַיִם וּשְׁשַׁתִּי בְעַמִּי.  
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*Continue with קדיש שלם, page 181.*

 KADDISH SHALEM
*Reader:*

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

*Congregation and Reader:*

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.  
May God's great name be praised throughout all time.

*Reader:*

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

קדיש שלם *Hazzan:*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, כְּרַעוּתָהּ,  
וַיִּתְמַלֵּךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עֵלְמַיָּא.

*Hazzan:*

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיקָהּ הוּא \*לְעֵלְא  
מִן כָּל-בְּרַכָּתָא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

לְעֵלְא לְעֵלְא מְכַל-בְּרַכָּתָא וְשִׁירָתָא: שבת שובה \*On

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבּוּהוֹן דֵּי  
בְּשַׁמַּיָּא וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 EIN KELOHEINU

Ein keloheinu, ein k'malkenu, Mi kheloheinu, mi kh'malkenu, Nodeh leloheinu, nodeh l'malkenu, Barukh Eloheinu, barukh Malkenu, Atah hu Eloheinu, atah hu Malkenu, Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.	ein kadonenu, ein k'moshi-enu. mi khadonenu, mi kh'moshi-enu. nodeh ladonenu, nodeh l'moshi-enu. barukh Adonenu, barukh Moshi-enu. atah hu Adonenu, atah hu Moshi-enu.
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None compares to our God, to our Ruler.  
None compares to our Sovereign, to our Deliverer.  
Who compares to our God, to our Ruler?  
Who compares to our Sovereign, to our Deliverer?  
Let us thank our God, our Ruler.  
Let us thank our Sovereign, our Deliverer.  
Let us praise our God, our Ruler.  
Let us praise our Sovereign, our Deliverer.  
You are our God, our Ruler.  
You are our Sovereign, our Deliverer.  
You are the One to whom our ancestors offered incense.

Talmud B'RAKHOT 64a

Rabbi Elazar taught in the name of Rabbi Hanina: Disciples of the Sages increase peace in the world, as it was said: "When all of your children are taught of Adonai, great will be the peace of your children (Isaiah 54:13)." The second mention of "your children" (*banayikh*) means all who have true understanding (*bonayikh*). Thus it is written in the Book of Psalms: *Those who love Your Torah have great peace; nothing makes them stumble (119:165). May there be peace within your walls, security within your gates. For the sake of my colleagues and friends I say: May peace reside within you. For the sake of the House of Adonai will I seek your welfare (122:7-9). May Adonai grant His people strength; may Adonai bless His people with peace (29:11).*

Some congregations add Kaddish D'Rabbanan, page 71.

 אין כאלהינו

אין כאלהינו, אין כמלכנו, מי כאלהינו, מי כמלכנו, נודה לאלהינו, נודה למלכנו, ברוך אלהינו, ברוך מלכנו, אתה הוא אלהינו, אתה הוא מלכנו.	אין כאלהינו, אין כמלכנו, מי כאלהינו, מי כמלכנו, נודה לאלהינו, נודה למלכנו, ברוך אלהינו, ברוך מלכנו, אתה הוא אלהינו, אתה הוא מלכנו.
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אתה הוא שהקטירו אבותינו לפניך את-קטרת הסמים.

*This ancient rabbinic lesson emphasizes that our future rests upon our children and disciples. We pray for a future marked by Torah and peace, in which our children will follow the example of Aaron, loving and pursuing peace, and attracting others to Torah.*

ברכות ס"ד.

אמר רבי אלעזר, אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: וכל-בניך למודי יהוה, ורב שלום בניך. אל תקרא בניך, אלא בוניך. שלום רב לאהבי תורתך, ואין למו מכשול. יהי שלום בחילך, שלוה בארמנותיך. למען אחי ורעי, אדברה-נא שלום בך. למען בית יהוה אלהינו, אבקשה טוב לך. יהוה עז לעמו יתן, יהוה יברך את-עמו בשלום.

Some congregations add קדיש דרבנן, page 71.

 ALEINU

We rise to our duty to praise the Master of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth, whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other."

Aleinu l'shabe-ah la'adon ha-kol, la-tet g'dulah l'yotzer b'reshit,  
she-lo asanu k'goyei ha-aratzot,  
v'lo samanu k'mishp'hot ha-adamah,  
she-lo sahm helkenu ka-hem, v'goralenu k'khol hamonam.

Va-anahnu kor'im u-mishtahavim u-modim  
lifnei melekh malkhei ha-m'lakhim, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your splendor: that You will sweep idolatry away so that false gods will be utterly destroyed, and that you will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever." Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One."

V'ne-emar, v'haya Adonai l'melekh al kol ha-aretz,  
ba-yom ha-hu yih'yeh Adonai ehad u-sh'mo ehad.

*Some congregations add Psalms appropriate to the day  
(pages 72 to 80).*

*One of the essential beliefs of Judaism is that God is both the all-powerful Author and Ruler of the universe, and our loving Shepherd and Guide. In the first paragraph of Aleinu, we speak of God in the third person, as befits God's awesome might. In the second paragraph, as we long for God's closeness to all humanity, our sages chose the more personal intimacy of the second person to describe our relationship with God.*

 עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,  
שֶׁלֹא שָׂם חֻלְקָנוּ בְּהֵם וְגוֹרְלָנוּ בְּכָל-הַמוֹנָם.

וְאַנְחָנוּ כּוֹרְעִים וּמְשִׁתַּחֲוִים וּמוֹדִים

לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָרוּ בַשָּׁמַיִם  
מִמַּעַל וּשְׁכִינֵת עֵזוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אָמֵת מְלַכְנוּ, אֶפְסֵ זוֹלָתוֹ, בְּפֶתוֹב בְּתוֹרָתוֹ: וַיִּדְעַת  
הַיּוֹם וְהִשְׁבַּת אֶל לְבַבָּהּ, כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם  
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ לְרִאוֹת מְהֵרָה בְּתַפְאֵרַת  
עֶזְרְךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי וְכַל-בְּנֵי בֶשֶׁר יִקְרָאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אֶרֶץ. יִפְּיֵרוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי  
תֵּבֵל כִּי לָךְ תִּכְרַע כָּל-בָּרָךְ תִּשָּׁבַע כָּל-לְשׁוֹן. לְפָנֶיךָ  
יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,  
וַיִּקְבְּלוּ כָּלֵם אֶת-עַל מַלְכוּתְךָ וְתִמְלָךְ עֲלֵיהֶם מְהֵרָה  
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלוֹךְ  
בְּכָבוֹד, בְּפֶתוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
□ וַיִּנְאָמֶר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ, בַּיּוֹם הַהוּא  
יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

*Some congregations add Psalms appropriate to the day  
(pages 72 to 80).*

*The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe that it may have been composed centuries earlier, and was already part of the ritual in the Second Temple. Originally composed for the Rosh Hashanah liturgy, Aleinu has been included, since the Middle Ages, in every daily service throughout the year. It eloquently conveys our universalist hope that someday God will be worshiped by all humanity.*

 MOURNER'S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will recognize God's sovereignty in our time. For only to the extent that God's sovereignty is felt in the world, can blessing and song, peace and harmony, hope and consolation fill our lives. Thus, in recalling our dead, of blessed memory, we confront our loss in the presence of the congregation, with an affirmation of faith. Let those who are in mourning or observing Yahrzeit join in praise of God's name.

*Mourners and those observing Yahrzeit:*

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, kir'utei,  
v'yamlikh malkhutei b'ḥayeikhon u-v'yomeikhon  
u-v'ḥayei d'khol beit Yisra-el,  
ba-agala u-vi-z'man kariv, v'imru amen.

*Congregation and mourners:*

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

*Mourners:*

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei,  
v'yit-hadar v'yit'aleh v'yit-halal sh'mei d'kudsha, b'rikh hu  
\*l'ela min kol birkhata v'shirata tushb'ḥata v'neḥamata  
da-amiran b'alma, v'imru amen.

*\*On Shabbat Shuvah: l'ela l'ela mi-kol birkhata v'shirata*

Y'hei sh'lama raba min sh'maya  
v'ḥayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom  
aleinu v'al kol Yisra-el, v'imru amen.

*An English translation of the Mourner's Kaddish  
may be found on page 82.*

 קדיש יתום

In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn and those observing Yahrzeit to praise God's name with the words of the Kaddish.

*Mourners and those observing Yahrzeit:*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵיהּ רַבָּא, בְּעַלְמָא דִּי בְרָא, כְּרַעוּתָהּ,  
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיָא.

*Mourners:*

תְּבָרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵיהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא \*לְעַלְמָא  
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין  
בְּעַלְמָא, וְאָמְרוּ אָמֵן.

*\*On Shabbat Shuvah: שבת שובה On*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

 ADON OLAM

*Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God's loving embrace, for "God is with me, I have no fear".*

Before creation shaped the world,  
eternally God reigned alone,

But only with creation done  
could God as Sovereign be known.

When all is ended, God alone  
will reign in awesome majesty.

God was, God is, always will be  
glorious in eternity.

God is unique and without peer,  
with none at all to be compared.

Without beginning, endlessly,  
God's vast dominion is not shared.

But still — my God, my only hope,  
my one true refuge in distress,

My shelter sure, my cup of life,  
with goodness real and limitless.

I place my spirit in God's care;  
my body too can feel God near.

When I sleep, as when I wake,  
God is with me, I have no fear.

 אדון עולם

בְּטֶרֶם כָּל-יְצִיר נִבְרָא.	אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לֵעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל
לְבַדּוֹ יִמְלֹךְ נוֹרָא.	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הוֹדָה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אָחַד וְאֵין שְׁנֵי
וְלוֹ הָעֹז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְכֵלִית,
וְצוֹר חֲבֵלֵי בְעֵת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוּס לִי
בְּעֵת אִישָׁן וְאַעִירָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יִהוּה לִי וְלֹא אֵירָא.	וְעַם רוּחִי גִוְיָתִי

Adon olam asher malakh,  
L'eit na'asah b'heftzo kol,

V'aharei kikhlot ha-kol,  
V'hu hayah v'hu hoveh,

V'hu ehad v'ein sheni,  
B'li rei-sheet b'li takhleet,

V'hu eli v'hai go'ali,  
V'hu nisi u-manos li,

B'yado afkid ruhi,  
V'im ruhi g'viyati,

b'terem kol y'tzir nivra,  
azai melekh sh'mo nikra.

l'vado yimlokh nora,  
v'hu yih'yeh b'tif'arah.

l'hamshil lo l'haḥbirah,  
v'lo ha-oz v'hamisrah.

v'tzur hevli b'et tzarah,  
m'nat kosi b'yom ekra.

b'et ishan v'a-irah,  
Adonai li v'lo ira.