# סדור שים שלום

לשבת ויום טוב

Siddur Sim Shalom FOR SHABBAT AND FESTIVALS



THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City

#### ACKNOWLEDGMENTS

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### מוסף

# חצי קריש 🖔

Hazzan:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, כִּרְעוּתֵהּ, וְיַמְלִיךְ מֵלְכוּתֵהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעַנָּלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Hazzan:

יָהֵא שְׁמֵה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עַלְמַיַּא.

Ḥazzan:

יִתְבָּרֵךְ וְיִּשְׁתַּבֵּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְדְשָׁא, בְּרִיךְ הוּא יּלְעֵלָּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בָּעֵלְמַא, וָאִמְרוּ אָמֵן.

\*On לְעֵלָּא לְעֵלָּא מְבַּל־בִּרְכַתָא וְשִׁירַתַא ישבת שונה

On שבת, continue on page 156a or 156b (with אמהות) through page 161.

On שבת ראש חודש and on יום טוב יום טוב מחל and on יום טוב (including שבת חול המועד and הושענא רבה), continue on page 166a or 166b (with אמהות) through page 178.

We begin the Amidah by taking three steps forward to approach God's presence, and standing humbly, at attention.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first b'rakhah. We bend our knees while reciting "Barukh (Praised)," and bow at "Atah (You)," rising as we utter God's name. As we recite Modim (the prayer of Thanksgiving, page 159), we bow (without bending our knees) in gratitude to God, as we say "Modim anaḥnu lakh (We proclaim)." We then bend our knees and bow once more during the b'rakhah which follows (page 160).

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

### MUSAF SERVICE

# ₩ ḤATZI KADDISH

#### 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.

On Shabbat, continue on page 156a or 156b (with Matriarchs) through page 161.

On Shabbat Rosh Hodesh and on Festivals (including Shabbat Hol Ha-mo'ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 178.

For an interpretive Meditation on the Shabbat Amidah, see page 162; on the Festival Amidah, page 179.

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness, and the additional Shabbat offering in the Temple. According to the Midrash, this "double measure" has become the symbol of Shabbat itself, expressed in spiritual imagery (our "additional soul"), in ritual observance (e.g. hallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.

### עמידה – מוסף לשבת 🖔

פִּי שֵׁם יהוה אֶקְרָא, הָבְוּ גְּיֶל לֵאלֹהֵינוּ. אֲדֹנֵי, שְׂפָתַי תִּפְתַּח וּפִּי יַגִּיד תִהַלְּתֵךְ.

בָּרוּךְ אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְקֹב, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל אֱלֹהֵי יִצְקֹב, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָרִים טוֹבִים וְקוֹנֵה הַכּּל, וְזוֹכֵר חַסְרֵי אָבוֹת נִמְלִין, גוֹאֵל לִבְנֵי בְנִיהֶם לְמַעַן שְׁמוֹ בְּאַהַבָּה.

On שבת שובה:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכַרְבֵנוּ בְּסֵפֶּר הַחַיִּים, לְמַעַנְךְ אֱלֹהִים חַיִּים.

ָמֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגַן. בָּרוּךְ אַתָּה יהוה מָגַן אַבְרָהָם.

אַתָּה גָבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*From שמיני עצרת until פטח:

מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגָּשֶׁם.

מְכַלְבֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כָמְוֹךְ בַּעַל גְּבוּרוֹת וּמִי דְּוֹמֶה לָךְ, מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

ושבת שובה On:

מִי כָמְוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֲמֶן אַתָּה לְהַחֲיוֹת מֵתִים. בָּרוֹךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכֶל־יוֹם יְהַלְּלוּךּ פֶּלָה. \*\*בָּרוּך אַתָּה יהוה הָאֵל הַקָּרוֹשׁ.

\*\*On שבת שובה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקְּרוֹשׁ.

Silent recitation continues on page 158.

\*From פסח to שמיני עצרת, some add: מוֹרִיד הַשָּׁל,

### 🌿 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 Pesaḥ:

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.

<sup>\*</sup>From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall. For restricted use only: March-April 2020. Do not copy, sell, or distribute

### עמידה — מוסף לשבת (כולל אמהות) 🖔

בִּי שֵׁם יהוה אֶקְרָא, הָבְוּ גְּדֶל לֵאלהֵינוּ. אַדֹנָי, שְׂפָתֵי תִּפְתָּח וּפִּי יַגִּיד תְּהִלֶּתֶךְ.

**בַּרוּך** אַתָּה יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרַהַם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעַקֹב, אֱלֹהֵי שַׂרָה אֱלֹהֵי רְבְקַה אֶלהֵי רָחֵל וֵאלהֵי לֵאָה, הָאֵל הַגָּרוֹל הַגִּבּוֹר וְהַנּוֹרָא, אַל עַלִּיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹבֵר חַסְדֵי אָבוֹת וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֵם לִמֲעַן שָׁמוֹ בִּאַהַבָּה.

On שבת שובה:

זַכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,

וְכַתְבֵנוּ בְּסֵפֶּר הַחַיִּים, לְמַעַנְךּ אֱלֹהִים חַיִּים.

מֵלֵך עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגַן.

בָּרוּך אַתָּה יהוה מָגן אַבְרָהָם וּפֹקֵד שֶּׁרָה.

אַתָּה וָבּוֹר לְעוֹלֶם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*From שמיני עצרת until פסח:

מַשִּׁיב הַרְוּחַ וּמוֹרִיד הַגַּשֶׁם.

מְבַלְבֵּל חַיִּים בְּחֲסֵד, מְחַיֵּה מֵתִים בְּרַחַמִים רַבִּים, סוֹמֵך נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר. מִי כַמְוֹךְ בַּעַל גִּבוּרוֹת וּמִי דְּוֹמֵה לַךְ, מֵלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יִשׁוּעָה.

On שבת שובה:

מִי כָמְוֹךָ אַב הָרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וָנֵאֲמָן אַתָּה לְהַחֵיוֹת מֵתִים.

בַּרוּךְ אַתָּה יהוה מְחַיֵּה הַמֵּתִים.

When the עמידה is recited aloud, continue on page 157.

אַ**תָּה קָרוֹשׁ** וְשִׁמְךּ קָרוֹשׁ, וּקְרוֹשִׁים בְּכַל־יוֹם יְהַלְּלוּךְ פֶּלֶה. \*\*בַּרוּךְ אַתָּה יהוה הָאֵל הַקַּדוֹשׁ.

\*\*On שבת שובה:

בַּרוּךְ אַתָּה יהוה הַכֶּּלֶךְ הַקָּדוֹשׁ.

Silent recitation continues on page 158.

\*From פסח to שמיני עצרת, some add: מוֹרִיד הַטָּל.

### 🎉 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.

\*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.

<sup>\*</sup>From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall. For restricted use only: March-April 2020. Do not copy, sell, or distribute

# קרושה 🗏

When the עמידה is chanted by the Ḥazzan, קרושה is added.

נָעַרִיצְךּ וְנַקְדִּישְׁךְ בְּסוֹד שְּׂיחַ שַּׂרְפֵּי קְׂדֶשׁ הַמַּקְדִּישִׁים שִׁמְךְּ בַּקֹּדֶשׁ, כַּכָּתוּב עַל יַד נְבִיאֶךּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

ָקָרוֹשׁ קָרוֹשׁ קָרוֹשׁ יהוה צְבָאוֹת, מִלֹא כַל־הָאָרֵץ כִּבוֹדוֹ.

בְּבוֹדוֹ מָלֵא עוֹלֶם, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה: אַיֵּה מְקוֹם בְּבוֹדוֹ. לְעֻמָּתָם בָּרוּךְ יאמֵרוּ:

בַּרוּךְ כְּבוֹד יהוה מִמְקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיָחוֹן עֵם הַמְיַחֲדִים שְׁמוֹ עֶרֶב וָבְקֶר בְּכֶל־יוֹם תָּמִיד, פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

ָשְׁמַע יִשְׂרָאֵל יהוה אֱלֹהֵינוּ יהוה אֶחָר.

הוא אֶלֹהֵינוּ, הוּא אָבְינוּ, הוּא מַלְבֵּנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית לְעֵינֵי כָּל־חָי, לִהְיוֹת לָכֶם לֵאלֹהִים.

אֲנִי יהוה אֱלֹהֵיכֶם.

וּבְדַבְרֵי קַדְשְׁךְ כָּתוּב לֵאמֹר:

יִמְלֹךְ יהוה לְעוֹלָם, אֱלֹהַיִּךְ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָה.

לְדוֹר וָדוֹר וַגִּיד גָּדְלֶךְ, וּלְגֵצַח נְצָחִים קְדֻשָּׁתְךְ וַקְדִּישׁ. וְשִׁבְחַךְ אֶלֹחֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אֲתָּה. \*בָּרוּךְ אַתָּה יהוה הָאֵל הַקָּדוֹשׁ.

\*On שבת שובה:

בָּרוּךְ אַתָּה יהוה הַמֶּלֶךְ הַקָּדוֹשׁ.

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."

### **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 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 eḥad. 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.

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

תּבַּנְתָּ שַׁבָּת רָצִיתָ קַּרְבְּנוֹתֶיהָ, צִּוִּיתָ בּּרוּשֶׁיהָ עִם סִדּוּרֵי נְּסָכֶיהָ. מְעַנְּגֶיהָ לְעוֹלֶם בָּבוֹד יִנְחֲלוּ, טוֹעֲמֶיהָ חַיִּים זָבוּ, וְגַם הָאוֹהֲבִים דְּבָּרֶיהָ נְּדֻלָּה בָּחָרוּ. אָז מִפִּינִי נִצְטַוּוּ עָלֶיהָ וַתְּצֵוּם יהוה אֶלֹהֵינוּ לְהַקְרִיב בָּה כַּרְבֵּן מוּסַף שַבָּת בַּרַאוּי.

יְהִי רָצוֹן מִלְּפָנֶיךְ יהוה אֶלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיבּ בָּנִים לִּגְבוּלָם, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ וְתִשָּׁעֵנוּ בְּגְבוּלֵנוּ, שֶׁשָּׁם עָשוּ אֲבוֹתֵינוּ לְפָנֵיךְ אֶת־מִּיסַף יוֹם הְמִידִים כְּסִדְרָם וּמוּסָפִּים כְּהִלְכָתָם, וְאֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה עָשוּ וְהִקְרִיבוּ לְפָנֵיךְ בְּאַהֲכָה כְּמִצְוֹת רְצוֹנֶךְ בַּבָּתוּב בְּתוֹרָתֶךְ, עַל יְדֵי משֶׁה עַבְדֶּךְ מִפִּי כְבוֹדֶךְ כָּאָמוּר:

במדבר כ״ח:ט׳-נ׳

ּוּבְיוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִּׁים בְּנֵי שָׁנָה הְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סְלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּּוֹ. עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ עַל עֹלֵת הַתָּמִיד וְנִסְכָּה.

Alternative selection

תּבּּנְתָּ שַׁבָּת רָצִיתָ קְרוּשָׁתָהּ, צִּוּיְתָ בּּרוּשֶׁיהָ עִם סִדּוּרֵי נוּסְחָתָהּ. מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד וְּנְחֵלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ, וְגֵם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחֶרוּ. אָז מִסִינִי נִצְטַוּוּ עָלֶיהָ וַתְּצַוּנִוּ לְעָבְדְּךְ בִּירוּשָׁלַיִם עִירֶךְ בְּיוֹם שַׁבַּת לְּדֶשׁ עַל הַר קַּרְשֶׁךְ.

יְהִי רָצוֹן מִלְּפָנֵיךְ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הַמֵּשִׁיב בָּנִים לִגְבוּלֶם, שֶׁתַּעֲלֵנוּ בְשִּׁמְחָה לְאַרְצֵנוּ וְתִשָּׁעֵנוּ בִּגְבוּלֵנוּ, וְלֹא יִשָּׁמֵע עוֹד חָמָס בְּאַרְצֵנוּ, שֹׁד וָשֶׁבֶר בִּגְבוּלֵנוּ. וְשָׁם נַעֲבָדְךְ בְּאַהֲבָה וּבְיִרְאָה בִּימֵי עוֹלֶם וּכְשָׁנִים קַּדְמוֹנִיּוֹת.

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, Adonai, 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 in joy to our land 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 in joy to our land 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.

יִשְׂמְחוּ בְמַלְכוּתְךּ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עְנֶג. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךּ. וְהַשְׁבִיעִי רָצִיתָ בּוֹ וִקְדֵּשִׁתוּ, חֵמְדַת יָמִים אוֹתוֹ קָרָאתָ, זֵבֵר לִמַעַשֵּׂה בִראשִׁית.

אָלהֵינוּ נִאלהֵי אֲבוֹתִינוּ, רְצַה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךְּ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךְ, שַׂבְּצֵנוּ מִטוּבֶךְ וְשַׂמְחֵנוּ בִּישׁוּעְתֶךְ,
וְטֵהַר לִבֵּנוּ לְעָבְיְךְ בָּאֲמֶת. וְהַנְחִילֵנוּ יהוה אֱלֹהֵינוּ
בְּאַהְבָה וּבְרָצוֹן שַׁבַּת קָּדְשֶׁךְ, וְיָנְיּחוּ בָה יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךְ. בָּרוּךְ אַתָּה יהוֹה מְקַדֵּשׁ הַשַּׁבָּת.

רצה יהוה אֱלֹהֵינוּ בְּעַמְּךּ יִשְּׂרָאֵל וּבְתְפִּלְּתָם, וְהָשֵׁב אֶת־ הָעֲבוֹדָה לִדְבִיר בִּיתֶךּ, וּתְפִּלְּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךְ.

> ְוְתֶחֶזֶינָה עֵינֵינוּ בְּשׁוּבְךָּ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יהוֹח הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

When the Ḥazzan recites מודים, the congregation continues silently:

מוֹדִים אֲנַחְנוּ לֶךְ שָׁאַתָּה הוּא יהוֹה אֱלְהֵינוּ נִאלֹהֵי יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית הְּנָתְינוּ אֱלֹהֵינוּ נִאלֹהֵי הְּבָּרוֹת וְהוֹדָאוֹת לְשִׁמְךְ הְשָׁהֶוֹינוּ וְלְעַבְּדְרְ וְלַצְעשׁוֹת הָשְׁהַחֵינוּ וֹתְלֵּיִמְתְּנוּ, וְתָּאֱסוֹף הָבְּרוֹת וְהוֹדָאוֹת לְשִׁקְךְ הְשָׁבוֹנוּ וֹתְלֵּיְמְנוּ מוֹדִים הְבָּרוּךְ אֵל שְׁאַנַחְנוּ מוֹדִים לֶךְ, בַּרוּךְ אֵל הַהוֹדַאוֹת. מוֹדִים אֲנְחְנוּ לָךְ שָׁאַתָּה הוּא יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתִינוּ לְעוֹלֶם וָעֶד, צוּר חַיֵּיְנוּ מָגַן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וְדוֹר. יַשְׁעֵנוּ אַתָּה הוּא לְדוֹר וְדוֹר. עַל חַיֵּינוּ הַפְּסוּיִרים בְּיָבֶךְ וְעַל נִשְׁמוֹתֵינוּ הַפְּּקוּדוֹת לָךְ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִפְּלְאוֹתֶיךְ וְטוֹבוֹתְיְךְ וְעַל נִפְלְאוֹתֶיךְ וְטוֹבוֹתְיִךְ הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךְ, הַטוֹב כִּי לֹא כָלוּ חַטְבוֹרָיף, וְהַמְרַחֵם כִּי לֹא תַמוּ חֲטָבֶיךְ, מֵעוֹלֶם קּוִינוּ לֶךְ.

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, 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.

On חנוכה:

על הַנְּפִים וְעַל הַפָּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַהְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת שֶׁעֶשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַוְּמַן הַזֶּה.

בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹתָנָן כֹּהֵן נָּדוֹל חַשְׁמוֹנַאי וּבָנַיוּ, כְּשֶׁעָמְדָּה בִּימֵי מַתִּתְיֶהוּ בֶּן־יוֹתָנָן כֹּהֵן נָּדוֹל חַשְׁמוֹנַאי וּבָנַיוּ, כְּשֶׁעָמְדָה מַלְבוּת יָוָן הָרְשָׁעָה עַל עַמְּךְ וְאַתָּה בְּרַחֲמֶיךְ הָרַבִּים עַמִּדְהָ בְּיַתְּ בְּיַהְ עִּמְיִם הְּיַבְּעָרְ אָתִּדְיִבָם, וְּוָבִים בְּיֵד מְעַשִּׁים, וּלְהָתְּךְ. וּאַתָּה בְּרַחֲמֶיךְ הָרָבִּים עִמְּדְתָּךְ. וּאַתָּה בְּיַד מְעַשִּׁים, וּלְהָתְּךְ. וּלְעַמְּרְ וְשְׁרָאֵל עָשְׂיתָ הְשׁוּעָה עְמִיּרִים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ. וּלְעַמְּךְ וְאַרָאֵל עָשְׂיתָ הְשׁוּעָה בְּיִד עִיּשְׁיִם, וּוְדִים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ. וּלְעַהְים בְּיֵד עוֹסְמֵי תוֹרָתֶךְ וּשִּׁעָם בְּיֵד עוֹסְמֵי תוֹרָתֶךְ וּשִׁנְּעִים בְּיֵד עַוְּשְׁנִם, וְאַחַר בֵּן בְּאוּ בָּנִיף לִּדְבִיר בִּיתֶךְ וּפִּנּוּ בְּעוֹלְמְרְ וְאַרְאַלְּ בְּעִיּים בְּיִד חַלְּשִׁרְ בְּעִרְּים בְּיִד עוֹסְמֵי תוֹלְיתְלְ בְּעִייִם בְּיִד עוֹסְתֵּר וּתְרָים בְּיִד עִיִּשְׁרָה בְּנִיוֹם בְּיִד עוֹסְמֵי תוֹרָתְיךְ וְהִדְּלִיקוּ בְּנִייּוֹם בְּיִינִם בְּיִר עִבְּיִלְ בְּעִיְרְ בְּעִילְ בְּעִייִם בְּיִיוֹם בְּעִירְ בְּעִרְיִים בְּיִילִם בְּיוֹלְ בְּיוֹלְיתְיִי בְּוֹלְיִיקוּ בְּוֹלְיתְּיִי בְּעִינְ בְּעִינְ בְּעִייִי בְּעִירְ בִּעִי בְּעִינְ בְּיוֹתְיִי בְּיוֹתְ בְּרוֹת בְּיִיוֹם בְּיִיוֹם בְּיִיוֹם בְּיִילְ בְּעִייִר בְּיִילְיִייְי בְּיוֹים בְּיוֹים בְּיִים בְּעִבְּיי בְּעִייִי בְּיִילְיִייי בְּיוֹים בְּיִיוֹם בְּיִיוֹם בְּיִים בְּעִבְּייִי בְּיִיי בְּעִייִי בְּיִיים בְּבִייוֹם בְּיִיים בְּיִים בְּעִייִם בְּיִיים בְּיִיים בְּיִיים בְּיִבְיוֹי בְּיוֹים בְּיִיים בְּיִיים בְּיִיים בְּיוֹים בְּיוֹים בְּיוֹים בְּיִי בְּעִייְים בְּיִיים בְּיוֹים בְּיִים בְּבְּיוֹים בְּיוֹים בְּיִים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיִים בְּיִים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוּבְיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיוֹים בְּיִים בְּיוֹים בְּיוֹים בְּיִים בְּיִים בְּיוּ

יָעָר בָּלָם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךְ מַלְבֵּנוּ תָּמִיד לְעוֹלֶם וָעֶד.

On שבת שובה:

וּכְתוֹב לְחַיִּים טוֹבִים כַּל־בְּנֵי בְרִיתֶךְ.

וְכֹל הַחַיִּים יוֹדְוּךְ פֶּלָה, וִיהַלְלוּ אֶת־שִׁמְךְ בֶּאֲמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה. בָּרוּךְ אַתָּה יהוה הַטּוֹב שִׁמְךְ וּלְךְ נַאֲה לְהוֹדוֹת.

#### Ḥazzan adds:

אָלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַּבְּּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי משֶׁה עַבְהֶךְ, הָאֲמוּרָה מִפִּּי אַהֲרֹן וּבָנָיוּ, בֹּהֲנִים, עַם קְדוֹשֶׁךְ, בָּאָמוּר:

### Congregation:

בֵּן יְהִי רָצוֹן.	יָבָרֶכְךּ יהוה וְיִשְׁמְרֶךָּ.
בֵּן יְהִי רָצוֹן.	יָאֵר יהוה פָּנָיו אֵלֶיךּ וִיחֻנֶּךָ.
בֵן יִהִי רַצוֹן.	יִשָּׂא יהוה פָּנָיו אֵלֶיך וְיָשֵׂם לְךָ שָׁלוֹם.

#### 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 Yohanan, 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: Ken y'hi ratzon. Ken y'hi ratzon.

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. May this be God's will.

שִּׁים שָׁלוֹם בָּעוֹלֶם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל בָּל־יִשְׂרָאֵל עַמֶּךְ. בְּרְבֵנוּ אָבִינוּ בָּלְנוּ בְּאוֹר בְּאוֹר בְּאוֹר בְּגִיךְ נָתַתְּ לְנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים בְּעֵירָ, כִּי בְאוֹר בְּנֶיךְ נָתַתְּ לְנוּ, יהוה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַלוֹם. וְטוֹב בְּעֵינֶיךְ לְבָרֵךְ אֶת־עַמְּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְּכָל־שָׁעָה בְּעִינֶיךְ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּכְל־עֵת וּבְּכָל־שָׁעָה בִּשְׁלוֹם. בְּשְׁלוֹם. בְּשְׁלוֹם. בַּשְׁלוֹם. בַּשְׁלוֹם. בַּשְׁלוֹם. בַּשְׁלוֹם.

 $^{*}On$  שבת שובה, substitute the following:

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּבֵר וְנִבָּתֵב לְפָנֶיךּ, אֲנַחְנוּ וְכָל־עַמְּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יהוה עשֵׁה הַשַּׁלוֹם.

> The Ḥazzan's chanting of the עמידה ends here. The silent recitation of the עמידה concludes with a personal prayer.

אָלֹהַי, נְצוֹר לְשׁוֹנִי מֵרֶע וּשְּׁפָתֵי מִדַּבֵּר מִרְמָה, וְלִמְקַלְנִי נַבְּשִׁי תִּדּוֹם, וְנַפְשִׁי כָּעָפָר לַכּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרֶתֶךְ וּבְּשִׁי תִּדּוֹם, וְנַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלֵי רָעָה, מְהֵרָה הָּמְצְוֹ וְנְלְּמֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמֵעַן שְׁמֶךּ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן יְמִינֶךְ, עֲשֵׂה לְמַעַן יְזִידֶיךְ, הוֹשִׁיעָה יְמִינְךְ וְעֲמֵנִי. יִהְיוּ לְרָצוֹן לְבָּיוֹן לִבִּי לְפָנֶיךְ, יהוה צוּרִי וְגוֹאֲלִי. עשֶׁה שָׁלוֹם בִּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, שָׁה יְּאלוֹם הָמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאַרְהַיּוֹן וְבִּיל בְּבָּנִיךְ, יהוה צוּרִי וְגוֹאְלָה. עשֶׂה שָׁלוֹם בְּמְרוֹמִיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל,

יְהִי רָצוֹן מִלְּפָנֶיךְ יהוה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁיּבָּנֶה בֵּית הַמִּקְדָּשׁ בִּמְהַרָה בְּיָמֵינוּ וְתֵן חָלְקֵנוּ בְּתוֹרָתֶךְ. וְשָׁם נַעֲבְּדְךְ בִּיִרְאָה כִּימֵי עוֹלֶם וּרְשָׁנִים קַדְמֹנִיּוֹת.

An alternative concluding prayer

יְהִי רָצוֹן מִלְּפָנֶיךּ, יהוה אֶלֹהֵי, שֶׁתִּפְתַּח לִּי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי אַלֹהַי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַעֲרֵי אַלוֹם וְרֵעוּת. שׁוֹשׁ אָשִׁישׁ בּיהוה, הָגֵל נַפְשִׁי בֵּאלֹהַי. וְגַלְתְּי בִירוּשָׁלַיִם וְשַׂשְׂתִּי בְעַמִּי. עשֶׁה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בְּל־ יִשְׂרָאַל, וְאִמְרוּ אָמֵן.

Continue with קריש שלם, page 181.

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 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.

### קדיש שלם 🗏

#### Hazzan

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְּרָא, כִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעָגֶלָא וּבִוְמֵן קָרִיב, וְאִמְרוּ אָמֵן.

 ${\it Congregation \ and \ } {\it Hazzan:}$ 

ָרָא שְׁמֵה רַבָּא מְבָרַך לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

#### Hazzan

יִתְבָּרֵךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִיךְ הוּא \*לְעֵלֶּא מו בָּל־בִּרְכָתָא וְשִׁירָתָא הָּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

\*On אָנֶלָא לְעֵלָּא מְבָּל־בִּרְכָתָא וְשִׁירָתָא לְעֵלָּא לְעֵלָּא מְבָּל־בִּרְכָתָא

תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־יִשְׂרָאֵל אֶדֶה אֲבוּהוֹן דִּי בִשְׁמַיֵּא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלֶּמֶא רַבָּא מִן שְׁמֵיֶּא וְחַיִּים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בָּל־יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

# **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.

### אין כאלהינו 😕

אָ**ין** כָּאלהֵינוּ, אַין כַּארוֹנְנוּ, אַין כְּמַלְבֵּנוּ, אין כמושיענו. מִי כֵאלֹהֵינוּ, מִי כַאדוֹנֵנוּ, מִי כִמוֹשִׁיעֵנוּ. מִי כִמֵלְכֵּנוּ, נוֹדֶה לַאדוֹנֵנוּ, נוֹדֶה לֵאלוֹהֵינוּ, נודה למושיענו. נודה למלכנו, בָּרוּךְ אֲדוֹנֵנוּ, ַבָּרוּךְ אֱלֹֹהֵינוּ, בַּרוּך מַלְבֵּנוּ, בַרוּך מוֹשִׁיעֵנוּ. אַתָּה הוּא אֲדוֹנֵנוּ, אַתַּה הוּא אֱלֹהֵינוּ, אַתָּה הוא מַלְכֵּנוּ, אַתַה הוּא מוֹשִׁיעֵנוּ.

אַתַּה הוּא שֶׁהַקְטִירוּ אֲבוֹתֵינוּ לְפָנֵיךְ אֶת־קְטְׂרֶת הַפַּמִּים.

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 סד.

### אַמַר רַבִּי הֻלְעַזַר, אַמַר רַבִּי חֲנִינָא:

תַּלְמִידֵי חֲבָּמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֶמַר: וְכַל־בָּנַיְךְּ לִמּוּדֵי יהוה, וְרֵב שְׁלוֹם בָּנֵיְךּ. אַל תִּקְרָא בָּנֵיְךְ אֶלָּא בּוֹנֵיְרְ. שָׁלוֹם רָב לִאֹהֲבֵי תוֹרָתֶךְּ, וְאֵין לֶמוֹ מִכְשׁוֹל. יְהִי שָׁלוֹם בְּחֵילֵךְ, שַׁלְּוָה בְּאַרְמְנוֹתָיְךְ. לְמַעַן אַחַי וְרֵעִי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בִּית יהוה אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ. יהוה עוֹ לְעַמוֹ יִתֵּן, יהוה יְבָרֵךְ אֶת-עַמוֹ בַשְּׁלוֹם.

Some congregations add קדיש דרבנן, page 71.

### **EIN KELOHEINU**

Ein keloheinu, ein kadonenu, ein k'moshi-enu. ein k'malkenu, Mi kheloheinu, mi khadonenu, mi kh'moshi-enu. mi kh'malkenu, Nodeh leloheinu, nodeh ladonenu, nodeh l'malkenu, nodeh l'moshi-enu. barukh Adonenu, Barukh Eloheinu, barukh Moshi-enu. barukh Malkenu, Atah hu Eloheinu, atah hu Adonenu, atah hu Malkenu, atah hu Moshi-enu.

Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

None compare to our God, to our Ruler.

None compare 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 Ḥanina:

Peace is increased by disciples of sages; 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 I will 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.

### עלינו 🖔

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכּּל, לָתֵת גְּדֶלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלָּא עָשָׂנוּ כְּאוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׁם חֶלְקֵנוּ כָּהֶם, וְגוֹרָלֵנוּ כְּכַל־הַמוֹנַם.

וַאַנַחָנוּ כּוֹרְעִים וּמִשְׁתַּחַוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ מַלְבֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹטֵד אֶבֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד. אֱמֶת מַלְבֵּנוּ, אֶפֶט זוּלָתוֹ, כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתְ אֶל לְבָבֶךְ, כִּי יהוה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאֶרֶץ מִתָּחַת, אֵין עוֹד.

על בּן נְקַנֶּה לְּךָ יהוֹה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְּאֶרֶת עֻדֶּרְ, לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כָּרוֹת יִכָּרִתְּוֹן, לְהַאֲלִילִים כָּרוֹת יִכָּרִתְּוֹן, לְהַבְּנוֹת אֵלֶיךְ בְּשְׁלֵּרְ עִבְירִ וְיִדְעוּ בָּלְ־יִוֹשְׁבֵי לְהַפְּנוֹת אֵלֶיךְ בָּלֹּירִע בָּל־בָּעֶרְ, תִּשְּׁבֵע בָּל־לָשׁוֹן. לְפָנֵיְךְ יִהְוֹה אֱלֹהְ יָלֶר יִהְנִוּ יִכְּרְעוּ וְיִפְּלוּ. וְלִכְבוֹד שִׁמְךְ יְלֶר יִתְּנוּ, לְפָנֵיְךְ יִהוֹה אֱלֹבְ וְנִיְלְבְּלוּ עֲלִיהֶם מְהֵרָה לְעוֹלְם וָעֶד, כִּי הַמַּלְכוּת שֶׁלְּךְ תִיא וּלְעוֹלְמֵי עֵד תִּמְלוֹךְ לְעִלָם וְעֶד, כִּי הַמַּלְכוּת שֶׁלְּךְ תִיל בָּל־הָאֶרֶץ, בַּיּוֹם הַהוּא בְּכְבוֹד וְתְמְלֹךְ לְעֹלָם וְעֶד. בְּתוֹנְתֶבְּי יִהוֹה יִמְלֹךְ לְעֹלָם וְעֶד. בּוֹה הְשָׁבִר וְהַיָּה יהוֹה לְמֶלֶךְ עַל בָּל־הָאֶרֶץ, בַּיּוֹם הַהוּא יִהְיֹה יְהוֹה אָחֵד וּשְׁמוֹ אָחֵד.

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 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.

### **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-aḥ 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 ḥelkenu kahem, v'goralenu k'khol hamonam. Va-anaḥnu kor'im u-mishtaḥavim 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 eḥad u-sh'mo eḥad.

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.

### 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 for 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:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵה רַבָּא, בְּעָלְמָא דִּי בְרָא, בִּרְעוּתֵה, וְיַמְלִיךְ מַלְכוּתֵה בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בַּעָגֶלָא וּבִוֹמֵן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and mourners:

יָהָא שָׁמָה רַבָּא מָבָרַך לְעַלֵם וּלְעַלְמֵי עַלְמַיָּא.

Mourners.

יִתְבָּרַךְּ וְיִשְׁתַּבֵּח וְיִתְבָּּאַר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדֵּר וְיִתְעֵלֶּה וְיִתְהַלֵּל שְׁמֵה דְּקְרְשָׁא, בְּרִיךְ הוּא \*לְעֵלֶּא מִן בָּל־בִּרְכָתָא וְשִׁירָתָא תַּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעַלְמָא, וְאִמְרוּ אָמֵן.

\*On שבת שובה שיבת לְעֵלָּא לְעֵלָּא מְבַּל־בִּרְכָתָא וְשִׁירָתָא

יְהֵא שְׁלָמֶא רַבָּא מִן שְׁמַיֶּא וְחַיִּים עָלֵינוּ וְעַל כֶּל־יִשְּׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל בַּל־יִשְׂרָאֶל, וָאָמָרוּ אַמֵן.

### **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'hayeikhon u-v'yomeikhon u-v'hayei d'khol beit Yisra-el, ba'agalah 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: I'ela I'ela mi-kol birkhata v'shirata

Y'hei sh'lama raba min sh'maya v'hayim 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.

### שיר הכבוד 🖔

The ארון הקודש is opened.

אַגְעִים זְמִירוֹת וְשִׁירִים אֶאֶרוֹג, כִּי אֵלֶיךּ נַפְשִׁי תַעֲרוֹג. נַפְשִׁי חָמְדֵה בְּצֵל יָדֶךְ, לָדַעַת כַּל־רָז סוֹדֶךְ.

מִדֵּי דַבְּרִי בִּכְבוֹדֶךְ הוֹמֶה לִבִּי אֶל דּוֹדֶיךְ. עַל בֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת, וְשִׁמְךְ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אָסַפְּרָה כְּבוֹדְךְּ וְלֹא רְאִיתִיךּ, אֲדַמְּךְ אֲכַנְּךְ וְלֹא יְדַעְתִּיךְּ. בְּיַד נְבִיאֶיךְ בְּסוֹד עֲבָדֶיךְ דִּמִּיתָ הֲדַר כְּבוֹד הוֹדֶךְ.

> ּגָדַלָּתְרָּ וּגְבוּרָתֶרְּ, כִּנוּ לְתְׂלֶּף פְּּעֻלֶּתֶךְּ. דִּמוּ אוֹתְרָּ וְלֹא כְפִי יֶשְׁרָ, וַיְשַׁוְוּרָ לְפִי מַעֲשֶׂירְּ.

הָּמְשִׁילְזּךְ בְּרוֹב חֶזְיוֹנוֹת, הִנְּךְ אֶחֶד בְּכֶל־דִּמְיוֹנוֹת. זַיֶּחֲזוּ בְךְ זִקְנָה וּבַחֲרוּת, וּשְׂעֵר רֹאשְׁךְ בְּשִׂיבָה וְשַׁחֲרוּת.

זְקְנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קְרָב,

בְּאִישׁ מִלְחָמוֹת יָדָיו לוֹ רָב.

ָּחָבַשׁ כְּוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרְוֹעַ קָּדְשׁוֹ.

ַטַּלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלָא, קְוָצּוֹתָיו רְסִיםֵי לֶיְלָה. יָתְפָּאֵר בִּי כִּי חָפֵץ בִּי, וְהוּא יִהְיֶה לִּי לַעֲטֶֶרֶת צְבִי.

בֶּתֶם טָהוֹר פָּז דְּמוּת רֹאשׁוֹ, וְחַק עַל מֵצֵח כְּבוֹד שֵׁם קָּדְשׁוֹ. לְחַן וּלְכָבוֹד צְבִי תִפְאָרָה, אֻפָּתוֹ לוֹ עִשְּרָה עֲטָרָה.

This song is attributed to Yehudah HeḤasid, a twelfth-century Kabbalist. The poet embroiders a tapestry of praises to God, employing images from the Torah, the visions of the prophets, the Psalms, and the Song of Songs — all the while keenly aware that no human language can do more than hint at God's true majesty. He attempts to describe a God who is beyond all description, a God for whom he longs, but can never really know.



### **%** HYMN OF GLORY

#### An'im Z'mirot

The Ark is opened.

Melodies I weave, songs I sweetly sing; Yearning for Your presence, to You I long to cling.

Within Your sheltering hand my soul delights to dwell; Grasping at Your mystery, captured by Your spell.

When speaking of Your glory, Your radiance sublime, My heart cries for Your love, a love transcending time.

Thus I sing Your glory in speech as well as song, Declaring with my love: To You I do belong.

Never have I seen You, yet I state Your praise; Never having known You, I laud You and Your ways.

To Your assembled servants and in Your prophets' speech, You hinted at Your glory, which lay beyond their reach.

The vastness of Your power, the marvel of Your might Were mirrored in Your actions, reflected in their sight.

The faithful ones portrayed You, but never as You are; They told of all Your deeds, imagined from afar.

They spoke of You with parables, in visionary thought, While ever Your great oneness inhered in all they taught.

In vain did they describe You as one now young, now old, With hair now dark, now gray — as if it could be told:

Youth and force in battle, old age on judgment day; Like a seasoned soldier, whose hands will clear the way.

Adorned with triumph, a helmet on His head, God's power and holiness instill His foes with dread.

God's head suffused with dew, bathed in radiant light, and locks of hair covered with dewdrops of the night.

God takes pride in me with heavenly delight; And God will be my crown, whose praise I will recite.

God's head do we envision as pure and beaten gold, That bears His holy name in letters large and bold.

With dignity and kindness, with splendor that they share, Yisrael, God's people, crown God with their prayer.

מַחְלְפוֹת רֹאשׁוֹ כְּבִימֵי בְחָרוֹת, קְוָצוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת. גָוָה הַצֶּדֶק, בֵּית תִּפְאַרְתּוֹ, יַעֲלֶה נָּא עַל רֹאשׁ שִׂמְחָתוֹ.

סְגֻלָּתוֹ תְּהִי בְיָדוֹ עֲטֶרֶת, וּצְנִיף מְלוּכָה צְבִי תִפְּאֶרֶת. צַמוּסִים נְשָׂאָם עֲטֶרֶת עִנְּדָם, מֵאֲשֶׁר יָקְרוּ בְעֵינִיו בִּבְּדָם.

פְּאֵרוֹ עָלַי וּפְאֵרִי עָלָיוּ, וְקָרוֹב אַלַי בְּקָרְאִי אַלָּיוּ. צַח וָאָדוֹם לִלְבוּשׁוֹ אָדוֹם, פּוּרָה בְדַרְכוֹ בְּבוֹאוֹ מֵאֱדוֹם.

קָשֶׁר הְפִפִּלִּין הֶרְאָה לֶעָנָו, הְמוּנַת יהוה לְנֶגֶד עֵינָיו. רוֹצֶה בְּעַמוֹ עֲנָוִים יְפָאֵר, יוֹשֵׁב הְּהִלּוֹת בָּם לְהִתְפָּאֵר.

ראש דְּבָרְךְּ אֶבֶת קוֹרֵא מֵרֹאשׁ, דּוֹר וָדוֹר, עַם דּוֹרֶשְׁךְּ דְּרוֹשׁ. שִׁית הַמוֹן שִׁירֵי נָא עָלֵיךְ, וְרָנָּתִי תִּקְרַב אֵלֶיךְ.

> תָּהַלָּתִי הְּהִי לְרֹאשְׁךְ עֲטֶרֶת, וּתְפַּלָּתִי תִּכּוֹן קְטְׂרֶת. תִּיקר שִׁירַת רָשׁ בְּעִינֵיךּ, כַּשִּׁיר יוּשַׁר עַל קַרְבָּנֵיךְ.

בְּרְכָתִי תַעֲלֶה לְרֹאשׁ מַשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צַדִּיק בַּבִּיר. וּבְבִרְכָתִי תְנַעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָּ בִּבְשָׂמִים רֹאשׁ.

ָיֶעֶרַב נָא שִּׁיחִי עָלֶיךּ, כִּי נַפְשִׁי תַעֲרֹג אֵלֶיךּ.

The ארון הקודש is closed.

לְךְּ יהוֹה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַגַּצֵח וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאֶרֶץ, לְךְּ יהוֹה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ. מִי יִמַלֵּל גָבוּרוֹת יהוֹה, יַשְׁמִיעַ כַּל־תִּהָלֶתוֹ.

In some congregations, the Mourner's Kaddish is recited, page 184.

Encircled is God's head with curly locks of youth, Hair black as any raven, splendid as the truth.

Nothing is more precious among God's treasured sights Than Zion, seat of splendor, chief of God's delights.

God's exalted people adorn God as a crown, A royal diadem of beauty and renown.

God lifts and crowns the people He nurtured since their birth, God loves and honors Israel far beyond their worth.

Through mutual devotion, expressed in song and rhysics. I know that I approach God's presence so sublime.

Radiant and ruddy, with garments red as wine, God crushes sinning nations like grapes pulled from a vine.

The knot of God's tefillin shone in humble Moses' eyes; A vision of God's ways was his glimpse of paradise.

Raising up the humble, enthroned upon their praises God relishes His people, exalted through their ways.

Your word is based on truth from the start of all Creation; Seek good for those who seek You in every generation.

Cherish all my songs as though Your very own; May this, my joyous verse, approach Your holy throne.

My praise I humbly offer as a crown upon Your head; For the incense we once gave, accept my prayer instead.

May the words of this my song be precious as the psalter Once offered You with sacrifice upon the Temple's altar.

My prayer seeks the Creator of the miracle of birth, Master of beginnings whose justice fills the earth.

And when I chant my prayer, may You greet it with assent; The scent of ancient offerings to You is my intent.

May You find sweet and pleasing my prayer and my song; My soul goes out in yearning, for You alone I long.

The Ark is closed.

Yours, Adonai, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, For all in the heavens and on the earth is Yours. Yours, Adonai, is supreme sovereignty. Who can recount Adonai's mighty deeds? Who can do full justice to God's praise?

# אדון עולם 🖔

בְּטֶרֶם כָּל-יְצִיר נִבְרָא. אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא. לְבַדּוֹ יִמְלֹךְ נוֹרָא. וְהוֹּא יִהְיֶה בְּתִפְּאָרָה. לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. וְלוֹ הָעֹז וְהַמִּשְׂרָה. וְצוּר חֶבְלִי בְּעֵת צְרָה. מְנָת כּוֹסִי בִּיוֹם אֶקְרָא. בְּעֵת אִישַׁן וְאָעִירָה. יהוה לִי וְלֹא אִירָא. אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ לְעֵת נַעֲשָׂה בְחֶפְצוֹ כּּל וְאַחֲרֵי כִּכְלוֹת הַכּּל וְהוּא הָיָה וְהוּא הֹנֶה, וְהוּא אֶחָד וְאֵין שֵׁנִי בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְהוּא אֵלִי וְחֵי גּוֹאֲלִי, וְהוּא נִפִּי וּמָנוֹס לִי וְעִם רוּחִי גּוֹיָתִי

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

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

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

V'hu e-li v'ḥai go'ali V'hu nisi u-manos li,

B'yado afkid ruḥi V'im ruḥi g'viyati b'terem kol y'tzir nivra, azai Melekh sh'mo nikra.

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

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

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

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

# ₩ 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.