

סְדוּר אֹר קוֹדֶשׁ

Siddur Ohr Kodesh

Shabbat Musaf

Translations of selected Biblical passages adapted from
TANAKH: THE HOLY SCRIPTURES
THE NEW JPS TRANSLATION TO THE TRADITIONAL HEBREW TEXT
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INTRODUCTION

In February, 2004, the Board of Directors of Ohr Kodesh Congregation in Chevy Chase, Maryland, approved a pilot project to compile and publish a Shabbat Musaf booklet for use by the congregation. This booklet is the result of that project. Over the course of many months, dozens of individuals have devoted substantial time and effort to the project's wide and varied facets. It is hoped that the congregation will benefit from the outcome of their labor which, in many ways, provided its own reward for those who studied and worked together to make this product a reality.

Prayer, especially the structured prayer of the traditional siddur, is in some ways a study in contrasts. It is at once both personal and communal, recognizes God as both immediate and distant, and presents language, much of which, while chosen many centuries ago, must be relevant and compelling to the contemporary worshipper. Working on this project has presented the opportunity to engage in an in-depth exploration of these and other challenging concepts. The project group's effort to construct a siddur that enhances the prayer experience of those who use it, while recognizing these many challenges, is described below.

Liturgical Language

One fundamental objective was to provide a prayer text that conforms to Ohr Kodesh practice. Not surprisingly, this has resulted in a text that differs only very modestly from the text of most traditional siddurim. Some such changes are of a practical nature, such as the inclusion of the *Kiddush* for Shabbat Day at the conclusion of Musaf. Others incorporate less common wording long used at Ohr Kodesh, such as “לעלא לעלא” in the *Kaddish* of the Ten Days of Repentance as well as the retaining of the year-long *chatimah* (concluding formula) of the *Amidah*'s blessing for peace, even during those Ten Days.

There are several points in the siddur where alternative liturgical language has been provided. This has been done in a few places where, even though the alternative language does not represent the practice of Ohr Kodesh, it is used by some members of the community or of the outside community, so that its inclusion would be of assistance to them, and where the ideas represented by the language merit consideration even by those who follow Ohr Kodesh's practice. In each case, the footnoted language that does not represent the practice of Ohr Kodesh is introduced with a phrase such as, "Some say" or, "Some insert."

One of these points is the first blessing in the *Amidah*, the *Avot* blessing. The traditional formulation of this blessing mentions God's relationships with the Patriarchs; the alternative presented here adds mention of God's relationships with the Matriarchs. This variant is approved by a *t'shuvah* (responsum) by Rabbi Shai Held. (A different variant, which includes not only this change but also a change in the *chatimah* of the blessing, to mention Sarah along with Avraham, has been accepted in a *t'shuvah* of the Rabbinical Assembly's Committee on Jewish Law and Standards. However, as Rabbi Held noted, our tradition is particularly protective of the traditional formulations of *chatimot*, and that tradition sees Avraham's spiritual life as unique even among the Patriarchs; for those reasons, the variant presented here is one in which the body of the blessing is changed, but the *chatimah* remains the same.)

Another important issue is the treatment of references to the *korbanot* (Temple sacrifices). While such references appear to a minor extent throughout the siddur, they form a central focus of the Musaf *Amidah*. Siddurim produced by the Conservative Movement have long reflected a concern over the relevance to the modern worshipper of prayers for the restoration of the former sacrificial system, while simultaneously recognizing important theological and historical concepts expressed within the Musaf liturgy. Their editors accomplished this by retaining the basic formulation, with certain textual changes. Where traditional siddurim include a prayer that "we will" offer

Temple sacrifices (“נעשה ונקריב”, and the like), Conservative siddurim adjusted the prayer to refer to the fact that “they [our ancestors] offered” them (“עשו והקריבו”). However, it is possible to accomplish this goal without excessively distancing ourselves from our ancestors. Accordingly, just as we say that “we” were redeemed from Egypt in order to note the redemption's significance to us, we can also say that “we offered” Temple sacrifices (“עשינו והקרבנו”), as is presented in this siddur. The traditional formulation, affirming that an ultimate redemption and restoration of national sovereignty will be accompanied by reinstatement of the sacrificial system, is also provided here, as an alternative

Siddur Features

As noted above, most of the textual modifications and options are explained in footnoted commentary on the appropriate pages. Additionally, new commentary is provided at a number of points in the siddur. These brief selections, developed from research into a variety of sources, present interesting viewpoints and understandings of some of the prayer texts. They provide an opportunity to consider, among other things, how the prayers should be understood and what they are intended to convey, why they were included in the siddur, their historical background and context, and particular difficulties that arise in the context of how they are understood today.

Many passages of the siddur, both lengthy and short, are of biblical origin. In order to enhance the contextual understanding of such passages, this booklet provides extensive citations. These citations enable the reader to better understand the choice of wording and its intended meaning, as well as allowing easy reference to the biblical texts themselves.

A further example of the attempt to assist the users of this booklet is in the widespread presentation of both transliteration and explanatory directions. Transliterations are provided for virtually every passage that is typically recited aloud by the congregation, and are conveniently placed in an unobtrusive,

but easily identified, fashion. The primary goal of these transliterations is to permit participation by congregants who do not read Hebrew. However, they serve another purpose as well. While it is recognized that God accepts our prayers in any language, it is also understood that there is value to praying in Hebrew, the *lashon ha-kodesh* or holy tongue. Therefore, it is hoped that the inclusion of the transliterations will lead to an improvement in the Hebrew skills of those who use them.

It was deemed essential that this new siddur provide sufficient explanatory directions without overburdening congregants to the point where the effort to understand the directions would take precedence over the effort to engage in meaningful prayer. The directions primarily indicate the traditional practices followed by Ohr Kodesh, while simultaneously giving worshipers the opportunity to better understand the “how” and “why” behind what is done. In this fashion, the inclusion of such directions offers an additional opportunity to involve congregants in the overall prayer experience.

The booklet’s design and layout were also prepared with careful consideration toward assisting the worshipper. Item placement on each page as well as font and typeface selection were chosen for ease of use. One noteworthy example is the distinct *kamatz katan* used in words such as כָּל (pronounced as a long “o”), as contrasted with the *kamatz* used in אַחַד (pronounced as “ah”).

English Translation

Not surprisingly, the most complex and detailed aspect of the overall project was the translation of the Hebrew and Aramaic text into English. It also provided extensive opportunities for research by individuals, small groups, and by the large group that compiled the translation, along with detailed discussion.

The core principle in preparing the translation was to produce an accurate and faithful English version of the original text. The translators also sought to produce a translation that is clear and contemporary in language, and dignified in style. Finally, it was intended that the translation be usable as a resource or

supplement for those who pray in Hebrew, and at the same time could stand alone as a prayer text for those congregants and guests who only pray in English. The concerns for accuracy and for utility dovetailed because it was desired that the translation facilitate cross-referencing both by those who pray in Hebrew and want to check the meaning of a Hebrew phrase, and by those who pray in English and want to expand their Hebrew knowledge. To further assist the worshipper, the names of biblical figures were translated using the transliteration of their Hebrew names – thus, Avraham and Yitzchak rather than Abraham and Isaac.

Striving for accuracy and faithfulness in translation requires understanding the language (vocabulary, grammar, syntax) of the original Hebrew or Aramaic and discerning the theology underlying the prayer being translated (which may differ somewhat from the theology of the reader). It is important to recognize that accuracy and faithfulness are not necessarily the same as literalness – when a word or phrase is used idiomatically, the English should convey what the word or phrase means in context. For example, the Hebrew לב literally means “heart.” However, when the word is used metaphorically, translating it as “heart” could be misleading because, in the biblical and Rabbinic view, the heart is considered the seat of thought, rather than, as in Western culture, the seat of the emotions. Thus, when the word is used this way, it has been translated not literally, but, in the belief of the translators, more accurately, as “mind.”

Four particular issues arose that merit separate comment. One was how to translate passages where the theology underlying the prayer is in tension with contemporary theology. In such situations, the translation enterprise attempted to accurately reflect the intent and theology of the Hebrew prayer. An individual worshiper who is uncomfortable with that theology may adjust his/her theology to that of the prayer, may retain the text of the prayer but mentally reinterpret it metaphorically or, where such reinterpretation will not work, may decide to change the text of the prayer for his/her recitation; nevertheless, the

translation should accurately convey the meaning of the Hebrew.

The second issue was the translation of names of God. The names אלהים and אל are used in two different ways — as names for God and as terms for other deities. Since the English word “god” also functions in both of these ways, depending on whether it is capitalized or not, these names have generally been translated here (when referring to the One God) as “God.” The Tetragrammaton (יהוה) presents a harder challenge. According to tradition, that name was never pronounced, except by the High Priest in the Temple one day a year. When that name (and its shorter form, יי) appear in the liturgy, or in Scripture, Jews substitute the Hebrew word “אדני,” which means “my lords,” and is pronounced “Adonai.” The name is often translated as “Lord;” this conveys the meaning of the substitute, but it can give the impression that it smoothly and clearly equates to the original Hebrew name. That impression would be wrong — the name יהוה seems to be a form of the verb “to be” (הי"ה), which is at once the most basic and the most opaque of verbs. Another approach to translation renders the name as “YHVH.” This has the virtue of confronting the reader with the difficulty of the Divine Name, but it disserves the worshiper who prays in English, as it cannot be pronounced. The translators have chosen to render this name as “Adonai,” in order to confront the person praying in English with some of the strangeness of the Tetragrammaton, but to have that person say the same thing that is said by one who prays in Hebrew.

The third, and most difficult, issue was the use of terminology with gender associations for God. Examples are “King” and “Lord,” and use of masculine pronouns (see below). The obvious problem here is that Judaism does not believe theologically that God has a gender. When one of the translators asked her young child whether God is a boy or a girl, he replied that “God is just God.” (See also Genesis 1:27, which says that both men and women were created “in the image of God.”) The idea is simple, but translation is difficult, because language itself is gendered.

There is no reasonable way to avoid gendered language entirely. The English language, and even more so the Hebrew language, are gendered. Where non-gendered terms are possible, it is necessary to consider them; still, in some situations, considerations of a word's precise denotation, connotation, and tone, and of associations with that word, militate in favor of a translation option that is gendered. In such cases, these words are used because they convey the meaning of the Hebrew text more faithfully than the alternatives. Accordingly, terms like מֶלֶךְ and אֲדֹנָי referring to God were in most circumstances translated into their English equivalents (normally "King" and "Lord").

The final issue was the translation of third-person pronouns referring to God. These pronouns are invariably masculine — הוּא (He), שְׁלוֹ (His), and the like. The translators struggled with this problem and considered several approaches, none of them totally satisfactory. Traditionally, English translations have simply used the English personal pronouns, "He," "Him," and "His." That approach, which is the most faithful to the Hebrew text, was considered here; however, the translators were reluctant to employ a method that could be seen by worshipers as identifying God as male. Another option considered was using the English pronouns, but printing them in a distinct typeface, as a reminder not to take the reference to gender literally. However, it was concluded that the changed typeface would not suffice to avoid the suggestion of gender. Some siddurim use the device of changing some third-person references to second-person references, such as "You," because second-person pronouns in English are not differentiated by gender. However, talking *about* God is different from talking *to* God, and the siddur intentionally varies between these two modes of discourse, so the concern for accuracy precluded the adoption of this device. Use of a new symbol or character for the pronoun, and even a transliteration of the Hebrew pronoun were considered, but such substitutes were ultimately rejected as being too unfamiliar to worshipers, and particularly to guests.

The general approach adopted was to replace the male pronoun with the word “God,” but in a different typeface: *God*. This has the merit of clearly avoiding the suggestion of gender for God. This approach admittedly makes the translation less literally accurate, and the translators recognized the particular concern about the appearance of a profusion of mentions of God’s name. However, it is hoped that worshipers will come to see the word in this typeface as a convention, and as the functional equivalent of a pronoun. Also, in a few places such as the *Birkat Kohanim*, where the pronominal references (combined with actual mentions of God’s names) appear so often that this approach would render the translation awkward or misleading, the translators reverted to the ordinary masculine English pronouns.

Early in the conceptualization of this siddur booklet, it was recognized that the translation of certain lengthy biblical passages presents distinct challenges. Biblical Hebrew (and, in particular, the language of the Psalms) is substantially more difficult to translate than the Rabbinic Hebrew used for most of the prayers in the siddur. For such biblical passages, the Jewish Publication Society has permitted the use of its Tanakh translation, as adapted to conform with the translation conventions described above. The Jewish Publication Society translation of the Tanakh uses contemporary language and style, and is widely respected.

* * * *

We extend our gratitude to the many congregants who have worked long and hard with us to make this booklet a reality. We particularly thank the congregation’s leadership for recognizing the project as an exciting educational opportunity, as well as an opportunity to bring people together in new and beneficial ways for a common enterprise. The experience of those involved in studying and working together to explore new and deeper understandings of what we pray, why we pray, and how we

pray, was immensely rewarding on many levels. We also thank the Ohr Kodesh Religious Activities Committee for its active oversight of the project, helpful input, and approval of modifications to the traditional prayer text.

Additionally, we thank the Ohr Kodesh professional staff, and especially Rabbi Lyle Fishman. Rabbi Fishman's guidance, input, research, and scholarship, as well as his active support of the project from its inception, have been of inestimable value.

It is with great honor and humility that we present this booklet to the congregation for its use. We hope that the booklet improves the prayer experience for all who use it, and that it serves as a catalyst for much thought and discussion. Ultimately, may it help us all to accomplish the goal set out in *Aleinu* — to accord greatness to the Creator of the world.

Alan M. Segerman, project co-chair
Paula E. Shoyer, project co-chair
Roger L. Browdy
Richard M. Friedman

מוסף לשבת

Shabbat Musaf Service

חצי קדיש

Leader

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ. וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Leader

Y'hei sh'mei raba m'varakh

l'alam u-l'almei almay.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעֵלְמֵי עֵלְמַיָּא.

Leader

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל, שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,

On Shabbat Shuvah, substitute: לְעֵלְא לְעֵלְא מְכַל

בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֶלְמָא,

וְאִמְרוּ אָמֵן.

CHATZI (PARTIAL) KADDISH)¹

Leader

May *God's* great name be magnified and sanctified in the world which *God* created, according to *God's* will. May *God* establish *God's* kingdom during your lives and in your days as well as the lives of the whole house of Israel swiftly and soon, and say Amen.

Congregation and Leader

May *God's* great name be blessed forever and to all eternity.

Leader

May the name of the Holy One, blessed is *God*, be blessed and praised, glorified and exalted, extolled and honored, upraised and lauded,

on Shabbat Shuvah: far

above any blessing and song, praise and consolation that are voiced in the world, and say Amen.

¹Where third-person pronouns are used to refer to God, the translation in this siddur uses “*God*” (in this typeface) rather than using masculine pronouns (“*He*,” “*Him*,” “*His*”) as does the Hebrew. This convention avoids suggesting that God has a gender; it is discussed more fully in the introduction.

עמידה

The Amidah is recited through page 11 individually while standing, and is repeated while standing through the K'dushah on pages 4 and 5.

One takes three steps backward and three steps forward before reciting the individual Amidah, in acknowledgement of the approach to God.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.¹
 אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.²

אבות

Bend the knees at בָּרוּךְ, bow at the waist at אֲתָהּ, and straighten up at יהוה at the beginning and ending of the blessing in this section.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ; אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב;³ הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא; אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקַנְיָה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאֵהָבָה.

On Shabbat Shuvah add:

זָכְרָנוּ לְחַיִּים, מְלַךְ חַפֵּץ בַּחַיִּים,
 וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בָּרוּךְ אַתָּה יְהוָה, מְגִן אַבְרָהָם.

שמות ג':ט"ו³ Adapted from תהלים נ"א:י"ז² דברים ל"ב:ג'¹

* Some insert "אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לָאָה" in recognition of God's relationships with the Matriarchs.

AMIDAH

The Amidah is recited through page 11 individually while standing, and is repeated while standing through the K'dushah on pages 4 and 5.

One takes three steps backward and three steps forward before reciting the individual Amidah, in acknowledgement of the approach to God.

When I call out the name of Adonai, accord greatness to our God!¹

Lord, open my lips and my mouth will recount Your praise.²

AVOT (ANCESTORS)

Bend the knees at "Blessed", bow at the waist at "You", and straighten up at "Adonai" at the beginning and ending of the blessing in this section.

Blessed are You, Adonai, our God and God of our ancestors; God of Avraham, God of Yitzchak, and God of Ya-akov,^{3*} the great, mighty, and awesome God; supreme God: Who performs deeds of lovingkindness, possesses all, remembers the kind deeds of our ancestors, and brings a redeemer for their children's children for the sake of God's name, with love.

On Shabbat Shuvah add: Remember us for life, King Who desires life, and write us in the book of life, for Your sake, living God.

King, Helper, Savior, and Shield. Blessed are You, Adonai, Shield of Avraham.

¹ Deuteronomy 32:3

² Psalms 51:17

³ Adapted from Exodus 3:15

*Some insert: "God of Sarah, God of Rivkah, God of Rachel, and God of Leah," in recognition of God's relationships with the Matriarchs.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ "Our God and God of our ancestors" suggests a distinction between one's personal relationship with God and serving God through the collective experience of the covenanted people of Israel. [Arzt]. Placing "our God" before "God of our ancestors" may indicate that the personal relationship must precede the relationship that comes from history. The use of both phrases may also tell us that we must establish a personal relationship with God, and cannot rely solely on our ancestors' relationship with God. [Yakovson].

גבורות

אתה גבור לעולם אדני, מחיה מתים אתה, רב להושיע.

From Sh' mini Atzeret to Pesach add.¹

משיב הרוח ומוריד הגשם.

M'khalkeil chayim b'chesed,
m'chayeih meitim b'rachamim rabim,
someikh noflim, v'rofei cholim,
u-matir asurim,
u-m'kayeim emunato lisheinei afar.
Mi khamokha ba-al g'vurot
u-mi domeh lakh, melekh meimit
u-m'chayah u-matzmiach y'shuah.

מכלכל חיים בחסד,
מחיה מתים ברחמים רבים,
סומך נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.
מי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה.

On Shabbat Shuvah add:

מי כמוך אב הרחמים, זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים. ברוך אתה יהוה, מחיה המתים.

¹ From Pesach to Sh' mini Atzeret, some (particularly S'fardim) say, "מוריד הטל"

G'VUROT (GOD'S STRENGTH)

You are mighty forever, Lord, You revive the dead and abundantly give salvation.

From Sh'mini Atzeret to Pesach¹ add:

You make the wind blow and the rain fall.

You provide for the living with kindness, revive the dead with great mercy, support the fallen, heal the sick, free the captives, and keep faith with those who sleep in the dust. Who is like You, Mighty One, and who is comparable to You, King Who decrees death and restores to life and makes salvation bloom?

On Shabbat Shuvah add:

Who is like You, Father of compassion, who remembers Your creatures for life with compassion?

And You are faithful to revive the dead. Blessed are You, Adonai, Who revives the dead.

¹ From Pesach to Sh'mini Atzeret, some (particularly S'fardim) say: "You make the dew fall."

מִתְחַיֵּה הַמֵּתִים Belief in revival of the dead was a fundamental tenet of Pharisaic theology, developing in response to the martyrdoms of the Hasmonean period (second century, BCE). Herford suggests that, because the Pharisees believed that the essence of religious life is an individual's service to God, and because they believed in an ultimate messianic redemption, their sense of justice compelled them to believe that individuals who have served God faithfully but have died before that redemption will be revived to share in that world.

קדושת השם

אתה קדוש ושמך קדוש, וקדושים בכל יום יהללוך, סְלָה.
 בְּרוּךְ אַתָּה יְהוָה,

הָאֵל הַקָּדוֹשׁ. **הַמְלִיךְ הַקָּדוֹשׁ.** *On Shabbat Shuvah substitute:*

The individual Amidah continues on page 6.

When the Amidah is recited aloud, the following K'dushah is included.

Congregation, followed by Leader,

bowing to left/right/center at זֶה אֵל זֶה וְאָמַר:

Na-aritz'kha v'nakdish'kha	נִעְרִיצְךָ וְנִקְדִישְׁךָ
k'sod si-ach sarfei kodesh,	כְּסוּד שִׁיחַ שְׂרֵפֵי קֹדֶשׁ,
ha-makdishim shimkha ba-kodesh,	הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ,
ka-katuv al yad n'viekha:	כְּכָתוּב עַל יַד נְבִיאֶךָ:
V'kara zeh el zeh v'amar:	וְקָרָא זֶה אֵל זֶה וְאָמַר:

All, rising to toes with each recitation of קדוֹשׁ:

Kadosh, kadosh, kadosh	קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
Adonai tz'va-ot;	יְהוָה צְבָאוֹת;
m'lo khol ha-aretz k'vo-do.	מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. ¹

Congregation, followed by Leader:

K'vodo malei olam;	כְּבוֹדוֹ מְלֵא עוֹלָם;
m'shar'tav sho-alim zeh la-zeh:	מְשַׂרְתְּוֵי שׂוֹאֲלִים זֶה לְזֶה:
Ayeih m'kom k'vodo.	אֵינָהּ מִמְּקוֹם כְּבוֹדוֹ.
L'umatam, barukh yomeiru.	לְעַמְתָּם, בְּרוּךְ יֵאמְרוּ.

All, rising to toes at בְּרוּךְ:

Barukh k'vod Adonai mi-m'komo.	בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ. ²
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¹ ישעיה ר' ג' ² יחזקאל ג' י"ב

K'DUSHAH (SANCTIFICATION OF GOD'S NAME)*

You are holy and Your name is holy, and the holy ones praise You every day, selah. Blessed are You, Adonai, the holy God. *On Shabbat Shuvah, substitute: the holy King.*

The individual Amidah continues on page 6.

When the Amidah is recited aloud, the following K'dushah is included:

*Congregation followed by Leader,
bowing to left/right/center at: "to each other, saying":*

We will revere You and sanctify You as do the assembly of holy seraphim, who sanctify Your name in the Sanctuary, as it is written by Your prophet: "They will call to each other, saying –

All, rising to toes with each recitation of "Holy":

Holy, Holy, Holy is Adonai of all forces;
God's glory fills the whole world."¹

Congregation, followed by Leader:

God's glory fills the universe; God's serving angels ask one another: "Where is God's place of glory?" Facing each other they say, "Blessed...."

All, rising to toes at "Blessed"

Blessed be the glory of Adonai from God's place.²

¹ *Isaiah 6:3*

² *Ezekiel 3:12*

*The K'dushah is a re-enactment of the scenes witnessed by Y'shayahu [*Isaiah 6:1-4*] and Y'chezkeil [*Ezekiel 3:12-14*], where the angels glorify God. Rabbi Yaakov Emden says that, when we recite the communal K'dushah, we are colleagues of the angels. In Y'chezkeil's vision [*Ezekiel 1:7*], each angel stood on a single leg, and so, during the K'dushah, we stand still, with our legs together, to emulate them.

Congregation, followed by Leader:

Mi-m'komo hu yifen b'rachamim, מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים,
 v'yachon am ha-m'yachadim sh'mo, וַיַּחֲזֵן עִם הַמַּיְחָדִים שְׁמוֹ,
 erev va-voker b'khol yom tamid; עָרַב וְבִקֵּר בְּכֹל יוֹם תָּמִיד;
 pa-amayim b'havah Sh'ma omrim: פַּעַמַּיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

All –

**Sh'ma Yisra-eil, Adonai Eloheinu, שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ,
 Adonai echad. יְהוָה אֶחָד.¹**

Congregation, followed by Leader:

Hu Eloheinu, hu avinu, הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
 hu malkeinu, hu moshi-einu, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,
 v'hu yashmi-einu b'rachamav sheinit, וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית,
 l'einei kol chai, לְעֵינַי כָּל חַי,
 lih'yot lakhem leilohim. לְהִיּוֹת לָכֶם לְאֱלֹהִים.

Ani Adonai, Eloheikhem. — All אֲנִי יְהוָה, אֱלֹהֵיכֶם.²

Leader – וּבְדַבְרֵי קְדוֹשׁךָ כְּתוּב, יְאֹמֵר:

All, rising to toes at יִמְלוֹךְ:

Yimlokh Adonai l'olam; יִמְלוֹךְ יְהוָה לְעוֹלָם;
 Elohayikh Tziyon, אֱלֹהֵיךָ צִיּוֹן,
 l'dor va-dor, Hal'luyah. לְדוֹר וָדוֹר, הַלְלוּיָהּ.³

Leader

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ, וְלִנְצַח נִצְחִים קְדוֹשְׁתֶּךָ נִקְדִּישׁ. וְשִׁבְחֶךָ
 אֱלֹהֵינוּ, מִפִּינּוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ גָּדוֹל וְקְדוֹשׁ
 אַתָּה. בְּרוּךְ אַתָּה יְהוָה,

הָאֵל הַקְּדוֹשׁ. הַמְּלֶךְ הַקְּדוֹשׁ. *On Shabbat Shuvah, substitute:*

1 דברים ו'ד' 2 במדבר ט"ו:מ"א 3 תהלים קמ"ו:י'

Shabbat Musaf Service

Congregation, followed by Leader:

From God's place God turns in compassion and looks favorably upon the people who affirm the unity of God's name, evening and morning every day; twice with love they say the Sh'ma:

All –

Hear, Israel, Adonai is our God, Adonai is One.¹

Congregation, followed by Leader:

God is our God, God is our Father, God is our King, God is our Savior, and God will compassionately announce to us again, in front of all the living, "... to be your God."

All– I am Adonai, your God.²

Leader – And in Your holy writings, it is written:

All, rising to toes at "Adonai":

Adonai will reign forever; your God, oh Zion, from generation to generation, Halleluyah.³

Leader

Throughout the generations we will proclaim Your greatness, and to all eternity we will sanctify Your holiness. And Your praise, our God, will never depart our mouths, for You are a great and holy God and King. Blessed are You, Adonai, the holy God. *On Shabbat Shuvah, substitute: the holy King.*

¹ Deuteronomy 6:4

² Numbers 15:41

³ Psalms 146:10

קדושת היום

תִּכְנַת שַׁבַּת רְצִיתָ קָרְבָּנוֹתֶיהָ.
 צִוִּיתָ פְּרוּשֵׁיהָ עִם סְדוּרֵי נִסְכֶיהָ.
 מְעַנְגֶיהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ,
 טוֹעֲמֶיהָ חַיִּים זָכוּ.
 וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֹלָה בְּחָרוּ.

אָז מְסִינֵי נֶצְטוּוּ עָלֶיהָ. וּתְצוּנוּ יְהוָה אֱלֹהֵינוּ, לְהַקְרִיב בָּהּ קָרְבַּן
 מוֹסֵף שַׁבַּת כְּרָאוּי. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ, שֶׁתְּעַלְנוּ בְּשִׂמְחָה לְאַרְצֵנוּ, וּתְטַעֲנוּ בַגְּבוּלָנוּ, שֶׁשָּׁם
 עֲשִׂינוּ* לְפָנֶיךָ אֶת קָרְבָּנוֹת חוֹבוֹתֵינוּ, תְּמִידִים כְּסִדְרָם וּמוֹסָפִים
 כְּהִלְכָתָם. וְאֵת מוֹסֵף יוֹם הַשַּׁבַּת הַזֶּה, עֲשִׂינוּ וְהַקְרַבְנוּ** לְפָנֶיךָ
 בְּאַהֲבָה, כְּמִצְוֹת רְצוּנֶיךָ כְּמוֹ שֶׁכְּתַבְתָּ עָלֵינוּ בְּתוֹרָתְךָ, עַל יְדֵי
 מִשְׁהַ עֲבָדֶיךָ, מִפִּי כְּבוֹדֶיךָ, כְּאָמֹר:

וּבְיוֹם הַשַּׁבַּת שְׁנֵי כְּבָשִׂים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֶלֶת
 מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכוּ; עֲלֵת שַׁבַּת בְּשַׁבַּתוֹ, עַל עֲלֵת הַתְּמִיד
 וְנִסְכָּה.¹

¹ במדבר כ"ח:ט"ו-י'

* Some substitute, "וְיִשֵּׁם נַעֲשֶׂה".

** Some substitute, "נַעֲשֶׂה וְנִקְרִיב".

K'DUSHAT HAYOM (SANCTIFICATION OF THE DAY)

You established Shabbat and found favor in its sacrifices.
You commanded its rules and the offering of its libations.
Those who enjoy it will surely acquire glory.
Those who savor it have achieved life.
Those who love its commandments have chosen greatness.

We were commanded at Sinai to keep Shabbat. There You commanded us, Adonai our God, to bring the Additional Shabbat sacrifice appropriately. May it be Your will, Adonai our God and God of our ancestors, to bring us up joyfully into our land and to establish us within our border, where we performed* for You the required sacrifices: the daily sacrifices according to their order, and the additional sacrifices according to their law. We lovingly performed and offered** to You the Additional sacrifice of the Shabbat day, according to the commandment of Your will as You wrote for us in Your Torah, dictating to Moshe Your servant:

“On Shabbat two perfect year-old male lambs, a meal offering of two-tenths of a measure of flour mixed with oil, and its libation; the Shabbat burnt offering on Shabbat, in addition to the daily burnt offering and the wine offering.”¹

¹ *Numbers 28:9-10*

* Some substitute, “will perform.”

** Some substitute, “will perform and offer.”

זָכוּ טוֹעַמֵיהָ הַיּוֹם זָכוּ “Those who savor Shabbat have achieved life”: Elsewhere, the liturgy says that Shabbat is “מַעֲיֵן עוֹלָם הַבָּא” – of the nature of the world to come. It is not merely that observing Shabbat is a meritorious act for which eternal life will be the reward. Rather, Shabbat observance is also its own reward – to observe Shabbat is to partake in an experience that is a taste of real, lasting life.

Yism'chu v'malkhut'kha shomrei
 Shabbat v'kor'ei oneg.
 Am m'kad'shei sh'vi-i,
 kulam yisb'u v'yitan'gu mi-tuvekha.
 V'hash'vi-i ratzita bo v'kidashto.
 Chemdat yamim oto karata,
 zeikher l'ma-asei v'reishit.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי
 שַׁבָּת וְקוֹרְאֵי עֲנֵג.
 עַם מְקַדְשֵׁי שְׁבִיעִי,
 כָּלֶם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ.
 וְהַשְׁבִּיעֵי רְצִיתְ בּוֹ וְקִדְשָׁתוּ.
 חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ,
 זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

Eloheinu veilohei avoteinu,
 r'tzei vimnuchateinu,
 kad'sheinu b'mitzvotekha,
 v'tein chelkeinu b'toratekha.
 Sab'einu mi-tuvekha,
 v'sam'cheinu bi-shu-atekha.
 V'taheir libeinu l'ovd'kha be-emet.
 V'han'chileinu Adonai Eloheinu
 b'ahavah uv'ratzon
 Shabbat kod'shekha,
 v'yanuchu vah Yisra-eil
 m'kad'shei sh'mekha.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רְצֵה בְּמִנּוּחָתֵנוּ,
 קַדְשָׁנוּ בְּמִצְוֹתֶיךָ,
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ.
 שְׁבַעְנוּ מִטּוֹבְךָ,
 וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ.
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.
 וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן
 שַׁבָּת קֹדֶשְׁךָ,
 וַיְנַחֲחוּ בָּהּ יִשְׂרָאֵל
 מְקַדְשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה יְהוָה,
 מְקַדֵּשׁ הַשַּׁבָּת.

עבודה

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשָּׁב אֶת
 הָעֲבוּדָה לְדָבִיר בֵּיתְךָ.¹ וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי
 לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ. וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוֹבְךָ
 לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

¹ Some insert, "ואשי ישראל"

Shabbat Musaf Service

Those who observe Shabbat and call it a delight will rejoice in Your Sovereignty. The people that sanctifies the Seventh Day – all of them will be satisfied and delighted with Your goodness. And You took pleasure in the Seventh Day and made it holy. You called it the most desirable of days, a reminder of the work of creation.

Our God and God of our ancestors: be pleased with our Shabbat rest, sanctify us through Your commandments, and let our share be in Your Torah. Satisfy us with Your goodness and make us rejoice through Your salvation. Purify our hearts to serve You in truth. Adonai our God, cause us to lovingly and willingly inherit Your holy Shabbat, so that Israel, who sanctify Your name, will rest on it. Blessed are You, Adonai, Who makes Shabbat holy.

AVODAH (WORSHIP)

Adonai our God, find favor in Your people Israel and their prayer, and restore the service to Your Holy Temple.¹ And accept with love and favor the offerings of Israel and their prayers, and let it always be favorable to You to accept the worship of Your people Israel. And let our eyes behold Your return to Zion with compassion. Blessed are You, Adonai, Who restores God's presence to Zion.

¹ Some insert, "and the fire offerings of Israel."

הודאה

יהוה and מוֹדִים *Bow at*

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ. אֵתָהּ הוּא לְדוֹר וָדוֹר, נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,¹ עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׁבָכָל יוֹם עִמָּנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכָל יְצֵת, עָרַב וְכָקַר וְצָהָרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ. וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסֵדֶיךָ.² מֵעוֹלָם קִיֵּינוּ לָךְ.

During the repetition of the Amidah, the congregation recites the following paragraph while the leader recites the paragraph above.*

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל בְּשׂוֹר, יוֹצֵרְנוּ יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵינוּ וְתִקְיָמָנוּ, וְתִאֶסְוֶף גְּלִיּוֹתֵינוּ לְחִצְרוֹת קִדְשֶׁךָ לְשִׁמּוֹר חֲקִיךָ, וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְךָ שָׁלֵם, עַל שְׂאֵנַחֲנוּ מוֹדִים לָךְ. ** בְּרוּךְ אַל הַהוֹדָאוֹת.

¹ adapted from איכה ג': כ"ב from תהלים ע"ט: י"ג

* During the repetition, the congregation recites this section, the "Modim d'Rabbanan." Abudarham explains that this blessing is an acknowledgment of God by God's servants. The other blessings of the Amidah, which are generally praises of and petitions to God, may appropriately be expressed through an agent (the leader, who repeats the Amidah on behalf of those who cannot recite it themselves); however, it is most appropriate to express acknowledgment and thanks directly; thus, even during the repetition, the congregation recites this passage. The passage is called "Modim d'Rabbanan" (the "Modim" of the Rabbis) because it is a composite of statements by various Amoraim (sages of the later Talmudic period) at *Sota 40a*. [Y. Baer]

HODA-AH (THANKS)

Bow at "We give thanks" and straighten up at "Adonai."

We give thanks to You because You are Adonai our God and God of our ancestors for all eternity. You are the Rock of our lives and the Shield of our salvation. Throughout the generations we will thank You and we recount Your praises,¹ for our lives which are placed in Your hands, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and favors at all times: evening, morning and noon. O Good One, Your compassion never ceases. Compassionate One, Your kindness never ends.² We have always put our hope in You.

During the repetition of the Amidah, the congregation recites the following paragraph while the leader recites the paragraph above.*

We give thanks to You because You are Adonai our God and God of our ancestors for all eternity, God of all flesh, our Creator, Creator of the universe. Blessings and thanks to Your great and holy name because You have kept us alive and sustained us! So may You keep us alive and sustain us, and gather our exiles to the courtyards of Your sanctuary to observe Your laws, do Your wishes, and serve You wholeheartedly, because we thank You.** Blessed is God to Whom thanks are due.

¹ adapted from *Psalms 79:13*

² adapted from *Lamentations 3:22*

**Because we thank You. After thanking God for favors in the past and stating pleas for God's future favors, we might expect the prayer to say that we will thank God in return for such favors. Instead, it suggests the opposite – that the favors are in return for our thanks. Joel Hoffman [*My People's Prayer Book, vol. 2*] suggests that this line is another item in the list of thanks, and that it means essentially, "thank you for letting us thank you." Rashi [*Sota 9a*] suggests that this line thanks God "for Your having placed it in our minds to cleave to You and to thank You"; that is, we thank God for the very ability or inclination to thank God. Baer says the straightforward meaning is that this is a conclusion to the whole passage, and that we ask God to keep us alive and to sustain us because we thank God, that is, through the merit of our thanks to God.

On Chanukah, the following is included:

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

בַּיָּמִי מִתְתַּיְהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשָׁמוֹנָאֵי וּבְנֵיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁפִּיחַם תּוֹרְתְךָ,
וְלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם. רִכַּת אֶת רִיבָם, דָּנַת אֶת דִּינָם, נִקְמַת אֶת נִקְמָתָם.¹
מִסְרַת גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעֻטִּים, וּטְמָאִים בְּיַד
טְהוּרִים, וְרָשָׁעִים בְּיַד צְדִיקִים, וְזָדִים בְּיַד עוֹסְקֵי תּוֹרְתְךָ. וְלִךְ
עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶיךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְּדוּלָה² וּפְרָקָן כִּהְיוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בִּיתְךָ,
וּפָנוּ אֶת הַיִּכְלָךְ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחֻצוֹת
קְדָשְׁךָ, וְקִבְּעוּ שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלָיו, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ
הַגָּדוֹל.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ, תִּמְיֵד לְעוֹלָם וָעֶד.

On Shabbat Shuvah add:

וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

*Bend the knees at בָּרוּךְ, bow at the waist at אַתָּה, and straighten up at יהוה
at the end of the blessing in this section.*

וְכָל הַחַיִּים יוֹדוּךָ, סְלָה. וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ, סְלָה. בָּרוּךְ אַתָּה יהוה, הַטּוֹב שְׁמֶךָ, וְלִךְ נָאָה לְהוֹדוֹת.

¹ ירמיה נ"א:ל"ו adapted from

² שמואל א' י"ט:ה'

Shabbat Musaf Service

On Chanukah, the following is included:

And for the miracles, the salvation, the mighty acts, the victories, and the battles that You undertook for our ancestors in those days at this season.

In the days of Matityahu the Hasmonean, son of High Priest Yochanan, and his children, a wicked Hellenistic kingdom arose against Your people Israel to attempt to cause them to forget Your Torah and force them to violate your statutes. In Your great compassion, You stood by them in their troubled time. You championed their cause, vindicated their claim, and exacted vengeance on their behalf.¹ You delivered the strong into the hand of the weak, the many into the hand of the few, the impure into the hand of the pure, the wicked into the hand of the righteous, and the arrogant into the hand of those devoted to Your Torah. You made a great and holy name for Yourself in Your world and a great victory² and salvation for Your people Israel on this day. Then Your children came to Your Holy Temple, cleared Your Great Hall, purified Your Holy Place, lit lights in Your Sanctuary's courtyards, and established these eight days of Chanukah for giving thanks and praise to Your great name.

And for all these things Your name should be blessed and exalted, Our King, continually and forever.

On Shabbat Shwoah add:

And inscribe all the children of Your covenant for good life.

Bend the knees at "Blessed", bow at the waist at "You", and straighten up at "Adonai" at the end of the blessing in this section.

And all the living should give thanks, selah. And they shall praise Your name in truth, the God, who is our salvation and our helper, selah. Blessed are You, Adonai, known as Goodness, and to You it is fitting to give thanks.

¹ adapted from *Jeremiah 51:36*

² *I Samuel 19:5*

שלום

Leader, during repetition of Amidah

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת, בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אֲהָרֹן וּבְנָיו, כַּהֲנִים עִם קְדוֹשְׁךָ, כְּאָמֹר:

Congregation

Kein y'hi ratzon. כֵּן יְהִי רָצוֹן.

Kein y'hi ratzon. כֵּן יְהִי רָצוֹן.

Kein y'hi ratzon. כֵּן יְהִי רָצוֹן.

Leader

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ.

יָאֵר יְהוָה פְּנֵיו אֵלֶיךָ וַיַּחַנְדֶּךָ.

יֵשָׂא יְהוָה פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.¹

Sim shalom* tovah u-v'rakhah,
chein va-chesed v'rachamim,
aleinu v'al kol Yisra-eil amekha.
Bar'kheinu avinu, kulanu k'echad
b'or panekha, ki v'or panekha
natata lanu, Adonai Eloheinu,
Torat chayim v'ahavat chesed,
u-tz'dakha u-v'rakhah v'rachamim
v'chayim v'shalom. V'tov b'einekha
l'vareikh et am'kha Yisra-eil,
b'khol eit u-v'khol sha-ah
bi-sh'lomekha.

שִׁים שְׁלוֹם* טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנֵיךָ, כִּי בְאוֹר פְּנֵיךָ
נִתַּת לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
וַצְדָקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ
לְבָרְךָ אֶת עַמְּךָ יִשְׂרָאֵל,
בְּכָל עֵת וּבְכָל שָׁעָה
בְּשְׁלוֹמֶךָ.

On Shabbat Shuvah:

בְּסֵפֶר חַיִּים, בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.**

The repetition of the Amidah concludes with Complete Kaddish on page 12.

¹ במדבר ו':כ"ד-כ"ו

* Some insert "בְּעוֹלָם" ("ba-olam") expressing a hope for universal peace.

** On Shabbat Shuvah, some substitute "עֲשֵׂה הַשְׁלוֹם".

SHALOM (PEACE)

Leader, during repetition of Amidah

Our God and God of our ancestors, bless us with the three-fold blessing, in the Torah written by Your servant Moshe, which was spoken by Aharon and his sons, priests, Your holy people, as it is said:

Leader

Congregation

May Adonai bless you and protect you. So may it be [God's] will.

May Adonai shine His face on you

and be gracious to you.

So may it be [God's] will.

May Adonai turn His face toward you

and give you peace.¹

So may it be [God's] will.

Give peace* and goodness and blessing, grace and kindness and compassion to us and to all Your people Israel. Bless us, our Father, all of us together, with the light of Your face, for by the light of Your face You gave us, Adonai our God, a Torah of life and love of kindness, and justice and blessing and compassion and life and peace. And may it be good in Your eyes to bless Your people Israel always with Your peace.

On Shabbat Shuvah:

May we be remembered and written in a book of life, blessing and peace and prosperity, we and all Your people, the House of Israel, for a good life and peace.

Blessed are you, Adonai, who blesses God's people, Israel, with peace.**

The repetition of the Amidah concludes with Complete Kaddish on page 12.

¹ Numbers 6:24-26

* Some insert "to the world," expressing a hope for universal peace.

** On Shabbat Shuvah, some substitute "Who makes peace."

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מָרַע. וּשְׁפָתַי מִדְּבַר מִרְמָה;¹ וְלִמְקַלְלֵי נַפְשֵׁי תְדָם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרֵה הַפֵּר עֲצָתָם וְקַלְקַל מִחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֶךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה לְמַעַן קִדְשֵׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.² יִהְיֶה לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יִהְיֶה צוּרֵי וְגוֹאֲלֵי.³

"עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו" Take three steps backwards, bowing to the left at "וְעַל כָּל יִשְׂרָאֵל" to the right at "הוּא יַעֲשֶׂה שְׁלוֹם", and forward at "וְעַל כָּל יִשְׂרָאֵל"

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית הַמִּקְדָּשׁ בְּמִהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בְּתוֹרַתְךָ.⁴ וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנוֹת.*

¹ adapted from תהלים ל"ד:ד' and תהלים ק"ח:ז' ² תהלים ל"ד:ד' and תהלים ק"ח:ז'

³ תהלים י"ט:ט"ו

⁴ אבות ה'

* Some add, "וְעֲרֵכָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנוֹת." [מלאכי ג':ד']

My God, hold my tongue back from evil, and my lips from speaking deception;¹ to those who curse me, may my soul be silent, and may my soul be like dust to all. Open my mind to Your Torah, and may my spirit pursue Your commandments. And as for all those who plot evil against me, frustrate their plans and undo their plots. Do this for the sake of Your name, do it for the sake of Your right hand, do it for the sake of Your holiness, do it for the sake of Your Torah. That those whom You loved might be rescued, deliver with Your right hand and answer me.² May the utterances of my mouth, and the thoughts of my mind, be acceptable to You, Adonai, my Rock and my Redeemer.³

Take three steps backwards, bowing to the left at "May the One Who makes peace on high", to the right at "make peace", and forward at "for us and for all Israel."

May the One Who makes peace on high also make peace for us and for all Israel, and say Amen.

May it be Your will, Adonai our God and God of our ancestors, to rebuild the Temple speedily in our days and grant our portion in Your Torah.⁴ And there we will serve You in awe as in days and years of old.*

¹ adapted from *Psalms 34:14*

² *Psalms 60:7 and 108:7*

³ *Psalms 19:15*

⁴ *Avot 5*

* Some add, "Then the flour offering of Judah and Jerusalem will be pleasing to Adonai as in days and years of old." (*Malachi 3:4*)

מוסף לשבת
קדיש שלם

Leader

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא, כְּרַעוּתָהּ. וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader

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

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעֵלְמֵי עֲלַמְיָא.

Leader

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר וַיִּתְעַלֶּה
וַיִּתְהַלָּל, שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא מִן כָּל־ לְעֵלָא לְעֵלָא מְכָל־
On Shabbat Shuvah, substitute: בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבְּחַתָּא וְנַחֲמַתָּא דְאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים, עֲלִינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם, עֲלִינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

KADDISH SHALEIM (COMPLETE KADDISH)

Leader

May *God's* great name be magnified and sanctified in the world which *God* created, according to *God's* will. May *God* establish *God's* kingdom during your lives and in your days as well as the lives of the whole house of Israel swiftly and soon, and say Amen.

Congregation and Leader

May *God's* great name be blessed forever and to all eternity.

Leader

May the name of the Holy One, blessed is *God*, be blessed and praised, glorified and exalted, extolled and honored, upraised and lauded,

on Shabbat Shuvah: far

above any blessing and song, praise and consolation that are voiced in the world, and say Amen.

May the prayers and supplications of all Israel be accepted before their heavenly Father, and say Amen.

May there be great peace from heaven, and life, to us and to all Israel, and say Amen.

May the One Who makes peace on high also make peace for us and for all Israel, and say Amen.

אין כאלהינו

Ein keiloheinu; אין כאלהינו;
 Ein kadoneinu; אין כאדונינו;
 Ein k'malkeinu; אין כמלכנו;
 Ein k'moshi-einu. אין כמושיענו.

Mi kheiloheinu; מי כאלהינו;
 Mi khadoneinu; מי כאדונינו;
 Mi kh'malkeinu; מי כמלכנו;
 Mi kh'moshi-einu; מי כמושיענו.

Nodeh leiloheinu; נוֹדֵה לְאֱלֹהֵינוּ;
 Nodeh ladoneinu; נוֹדֵה לְאֲדוֹנֵינוּ;
 Nodeh l'malkeinu; נוֹדֵה לְמַלְכֵנוּ;
 Nodeh l'moshi-einu. נוֹדֵה לְמוֹשִׁיעֵנוּ.

Barukh Eloheinu; בָּרוּךְ אֱלֹהֵינוּ;
 Barukh Adoneinu; בָּרוּךְ אֲדוֹנֵינוּ;
 Barukh malkeinu; בָּרוּךְ מַלְכֵנוּ;
 Barukh moshi-einu. בָּרוּךְ מוֹשִׁיעֵנוּ.

Atah hu Eloheinu; אַתָּה הוּא אֱלֹהֵינוּ;
 Atah hu Adoneinu; אַתָּה הוּא אֲדוֹנֵינוּ;
 Atah hu malkeinu; אַתָּה הוּא מַלְכֵנוּ;
 Atah hu moshi-einu. אַתָּה הוּא מוֹשִׁיעֵנוּ.

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

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ
 לְפָנֶיךָ אֶת-קִטְרֵת הַסַּמִּים.

EIN KEILOHEINU

There is none like our God;
There is none like our Lord;
There is none like our King;
There is none like our Savior.

Who is like our God?
Who is like our Lord?
Who is like our King?
Who is like our Savior?

Let us thank our God;
Let us thank our Lord;
Let us thank our King;
Let us thank our Savior.

Blessed be our God;
Blessed be our Lord;
Blessed be our King;
Blessed be our Savior.

You are our God;
You are our Lord;
You are our King;
You are our Savior.

You are the One before Whom
our ancestors sacrificed the spice incense.

עלינו

Recited while standing.

Aleinu l'shabei-ach la-adon hakol,	עָלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
la-teit g'dulah l'yotzeir b'reishit.	לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
She-lo asanu K'goyei ha-aratzot,	שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
v'lo samanu K'mishp'chot ha-adamah;	וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה;
she-lo sahm chelkeinu kahem,	שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֵם,
v'goraleinu K'khol hamonam.	וְגִרְלָנוּ כְּכֹל הַמוֹנָם*.

Bend the knees at כּוֹרְעִים, bow at וּמְשַׁתְּחִיּוּם, and straighten up at מְלַךְ.

Va-anachnu kor'im,	וְאֲנַחְנוּ כּוֹרְעִים,
u-mishtachavim u-modim,	וּמְשַׁתְּחִיּוּם וּמוֹדִים,
lifnei melekh malkhei ha-m'lakhim,	לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,
ha-kadosh baruch hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא.

Shehu noteh shamayim v'yoseid aretz;	שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ; ¹
u-moshav y'karo	וּמוֹשֵׁב יְקָרוֹ
ba-shamayim mi-ma-al,	בְּשָׁמַיִם מִמַּעַל,
u-sh'khinat uzo b'govhei m'romim,	וּשְׁכִינַת עֻזוֹ בְּגִבְהֵי מְרוֹמִים,
Hu Eloheinu; ein od.	הוּא אֱלֹהֵינוּ; אֵין עוֹד.
Emet malkeinu; efes zulato.	אֱמֶת מַלְכֵנוּ; אֶפֶס זולָתוֹ.
Kakatuv b'torato, V'yadata hayom	כִּכְתוּב בְּתוֹרָתוֹ, וְיָדַעְתָּ הַיּוֹם
va-ha-sheivota el l'vavekha,	וְהִשְׁבַּתְּ אֶל לְבַבְךָ,
ki Adonai hu ha-Elohim,	כִּי יְהוָה הוּא הָאֱלֹהִים,
ba-shamayim mi-ma-al	בְּשָׁמַיִם מִמַּעַל
v'al ha-aretz mi-tachat; ein od.	וְעַל הָאָרֶץ מִתַּחַת; אֵין עוֹד. ²

¹ ישעיה נ"א:י"ג

² דברים ד':ל"ט

ALEINU

Recited while standing.

We have an obligation to praise the Lord of all – to accord greatness to the Creator of the world. For *God* did not make us like the peoples of the other lands – did not place us like the clans of the earth; *God* did not set our portion like theirs, nor our lot like that of their multitudes.*

Bend the knees at “bend”, bow at “bow”, and straighten up at “to the King.”
We bend, bow, and give thanks to the King over kings of kings, the Holy One, blessed be *God*:

God is the One Who spreads out the heavens and establishes the earth;¹ *God*'s glorious throne is in heavens above, and *God*'s powerful presence is on the exalted heights – *God* is our *God*; there is no other. Our King represents truth; there is nothing beside *God*. As it is written in *God*'s Torah, “Know therefore this day and keep in mind that Adonai alone is *God* in heaven above and on earth below; there is no other.”²

¹ *Isaiah 51:13*

² *Deuteronomy 4:39*

* At this point, the prayer originally included the line “שָׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק, וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ” (For they bow down to futility and emptiness, and pray to a god who does not save), taken from *Isaiah 30:7* and *45:20*. The line is a continuation of the argument of the first paragraph that Jews have an obligation to praise *God* because we were formed different from other nations, in that we were originally the only nation that knew *God*. This line and the following one form a single thought: other nations worship emptiness, *but* we (וְאֵנַחְנוּ indicates a contrast) bow to *God*. Although the line refers to pagan gods, an interpretation arose in medieval times, based on *gematriya* (Hebrew numerology), that it referred to Christianity and Islam. Apostates reported this interpretation to the Christian authorities, and the line was deleted by Jewish self-censorship and by Prussian governmental prohibition. It was retained in some siddurim, particularly S'fardi ones, is restored in some recent Ashkenazi ones, and is recited by some individuals today.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזֻדְךָ,
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהֶאֱלִילִים כְּרוֹת יִכְרְתוּן; לְתַקֵּן עוֹלָם
 בְּמַלְכוּת שְׁדֵי, וְכָל-בְּנֵי בֶשֶׁר יִקְרְאוּ בְשִׁמְךָ; לְהַפְנוֹת אֵלֶיךָ
 כָּל-רְשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי תֵבֵל, כִּי לָךְ תִּכְרַע
 כָּל-בָּרָךְ, תִּשָּׁבַע כָּל-לְשׁוֹן.¹ לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְלוּ;
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּל־אֶת-עַל מַלְכוּתְךָ, וְתִמְלֹךְ
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְךָ הִיא, וְלְעוֹלָמֵי עַד
 תִּמְלֹךְ בְּכָבוֹד. כִּפְתּוּב בְּתוֹרַתְךָ, יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד;²

V'ne-emar, v'hayah Adonai

l'melekh al kol ha-aretz;

ba-yom ha-hu, yih'yeh Adonai echad,

u-sh'mo echad.

וְנֹאמַר, וְהָיָה יְהוָה

לְמֶלֶךְ עַל כָּל-הָאָרֶץ;

בְּיוֹם הַהוּא, יִהְיֶה יְהוָה אֶחָד,

וּשְׁמוֹ אֶחָד.³

¹ adapted from ישעיה מ"ה: כ"ג

² שמות ט"ו: י"ח

³ זכריה י"ד: ט'

Shabbat Musaf Service

We therefore trust in You, Adonai our God, that we will look soon upon Your splendid might: For You to sweep away the idols from the earth, so that the false gods will be utterly eliminated; For You to perfect the world under the Kingship of Shaddai, so that all humanity will acknowledge You; For You to turn all the wicked of the earth to You. All who dwell in the world will realize and know that it is to You that every knee will bend, every tongue will vow.¹ Before You, Adonai our God, they will bend and prostrate themselves; to Your glorious name they will pay respect. They will all accept the yoke of Your kingdom, and You will reign over them soon and forever. For the Monarchy is Yours, and You will reign forever in glory. As it is written in Your Torah, “Adonai will reign forever and ever”;²

and it is said, “Adonai will become King over the whole earth; on that day, Adonai will be one, and *God's* name one.”³

¹ adapted from *Isaiah 45:23*

² *Exodus 15:18*

³ *Zechariah 14:9*

קדיש יתום

Mourners and those observing Yahrzeit

Yitgadal v'yitkadash sh'mei raba.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

B'alma di v'ra, kir'utei.

בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתֵיהּ.

V'yamlikh malkhutei

וְיַמְלִיךְ מַלְכוּתֵיהּ

b'chayeikhon u-v'yomeikhon

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

u-v'chayei d'khol beit Yisra-eil,

וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,

ba-agala u-vi-z'man kariv,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

v'imru **Amein.**

וְאָמְרוּ אָמֵן.

Congregation and Mourners

Y'hei sh'mei raba m'varakh

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

l'alam u-l'almei almaya.

לְעָלָם וּלְעֵלְמֵי עֲלַמְיָא.

Mourners

Yitbarakh v'yishtabach,

יִתְבָּרַךְ וְיִשְׁתַּבַּח,

v'yitpa-ar v'yitromam v'yitnasei,

וְיִתְפָּאֵר וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

v'yit-hadar v'yit'aleh v'yit-halal,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל,

sh'mei d'kud'sha, **b'rikh hu,**

שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,

l'eila min kol

לְעֵלָא מִן כָּל-

l'eila l'eila mi-kol *on Shabbat Shuvah, substitute:*

לְעֵלָא לְעֵלָא מְכָל

birkhata v'shirata,

בְּרִכְתָּא וְשִׁירָתָא,

tushb'chata v'nechemata

תִּשְׁבַּחְתָּא וְנַחֲמָתָא

da-amiran b'alma, v'imru **Amein.**

דְאָמִירִן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Y'hei sh'lama raba min sh'maya,

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

v'chayim, aleinu v'al kol Yisra-eil,

וְחַיִּים, עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,

v'imru **Amein.**

וְאָמְרוּ אָמֵן.

Oseh shalom bi-m'romav,

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

hu ya'aseh shalom, aleinu

הוּא יַעֲשֶׂה שְׁלוֹם, עָלֵינוּ

v'al kol Yisra-eil, v'imru **Amein.**

וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

MOURNERS' KADDISH¹

Mourners and those observing Yahrzeit

May God's great name be magnified and sanctified in the world which God created, according to God's will. May God establish God's kingdom during your lives and in your days as well as the lives of the whole house of Israel swiftly and soon, and say Amen.

Congregation and Mourners

May God's great name be blessed forever and to all eternity.

Mourners

May the name of the Holy One, blessed is God, be blessed and praised, glorified and exalted, extolled and honored, upraised and lauded,

on Shabbat Shuvah: far

above any blessing and song, praise and consolation that are voiced in the world, and say Amen.

May there be great peace from heaven, and life, to us and to all Israel, and say Amen.

May the One Who makes peace on high also make peace for us and for all Israel, and say Amen.

¹ The kaddish is not a prayer for the dead. Rather, it expresses praise for God and a prayer that God's Kingdom be made manifest. (The Talmud (*Berakhot 3a*) reports that, when Jews enter their synagogues and study houses and recite "May God's great name be blessed forever and to all eternity," God nods and says, "Happy is the King Who is thus praised in this House.") Kaddish was originally recited after rabbinic discourses, and after liturgical passages that included and expounded biblical verses. In that context, it expresses the hope that the words of hope and comfort (with which those discourses typically ended) would be fulfilled. The practice of having a mourners' kaddish after every service probably derives from the period of the Crusades. (*Rabbi Reuven Hammer; Leon Wieseltier (citing Mahzor Vitry; Vital, Etz Hayim; Horowitz, Yesh Nochalin)*)

שיר הכבוד*

The ark is opened.

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאְרוֹג, כִּי אֲלִיךָ נִפְשֵׁי תַעְרוֹג.¹
נִפְשֵׁי חֲמֻדָּה בְּצֵל יָדְךָ,² לְדַעַת כָּל רוֹז סוּדְךָ.

מְדֵי דַבְרֵי בְּכַבּוּדְךָ, הוֹמָה לְבִי אֶל דּוֹדֶיךָ.
עַל כֵּן אֲדַבֵּר בְּךָ נְכַבְּדוֹת, וְשִׁמְךָ אֶכְבֵּד בְּשִׁירֵי יְדִידוֹת.³
אֶסְפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ; אֲדַמְּךָ⁴ אֶכְנֶנְךָ וְלֹא יִדְעֶתִיךָ.⁵
בְּיַד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ, דְּמִית הַדָּר כְּבוֹד הוֹדְךָ.

גִּדְלֶתְךָ וּגְבוּרֶתְךָ, כִּנּוּ לְתַקְףָּ פִּעְלֶתְךָ.
דַּמּוּ אוֹתְךָ וְלֹא כָפִי יִשֶּׁךְ, וַיִּשְׁוּוֹךְ לְפִי מַעֲשֵׂיךָ.
הַמְשִׁילוֹךְ בְּרוֹב חֲזִיוֹנוֹת; הִנֵּךְ אֶחָד בְּכָל דְּמִיוֹנוֹת;
וַיַּחֲזוּ בְךָ זְקֵנָה וּבַחֲרוֹת, וְשִׁעַר רֹאשְׁךָ בְּשִׁיבָה וְשַׁחֲרוֹת.

זְקֵנָה בַּיּוֹם דִּין וּבַחֲרוֹת בַּיּוֹם קָרֵב, כְּאִישׁ מְלַחְמוֹת יָדָיו לֹא רָב.⁶
חָבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ;⁷ הוֹשִׁיעָה לּוֹ יְמִינוֹ וְזִרוּעַ קִדְשׁוֹ.⁸
טַלְלֵי אוֹרוֹת רֹאשׁוֹ נִמְלְאוּ; קִנְצוֹתָיו רְסִיסֵי לַיְלָה.⁹
יִתְפָּאֵר בִּי כִּי חִפֵּץ בִּי, וְהוּא יִהְיֶה לִּי לְעֵטְרַת צְבִי.¹⁰

* This piyyut is dense with vivid physical and corporeal metaphors for God, but they are only metaphors, and the poet explicitly acknowledges this. The anthropomorphism here should not offend our understanding of God – the author is a poet, not a pagan, and his real point is that the images are only metaphors, that we cannot talk about God's essence, but only about God's actions, and the images are ways to describe and appreciate those actions.

“the hair of Your head both hoary and black”: For the image of God with black hair, see *Song of Songs* 5:11; on that with white hair at the time of judgment, see *Daniel* 7:9.

SHIR HA-KAVOD

The ark is opened.

I will make pleasant songs, and will weave poems, for it is to You that my soul cries out.¹

My soul delights in the shelter of Your hand,² to know Your secret thoughts.

Whenever I talk about Your glory, my mind yearns for Your love. Accordingly, I will glorify You, and I will honor Your name with songs of admiration.³

I will recount Your glory, though I have not seen You; I will liken You⁴ – I will call You by titles, though I have not known You.⁵

Through Your prophets, in the council of Your servants, You have allowed the splendid glory of Your majesty to be perceived.

Your greatness and Your power they have named according to the power of Your actions.

They spoke of You in images, not according to Your essence, and they described You by Your deeds.

They made parables about You with many images; but You are really One, through all of the comparisons.

They envisioned You in old age and in youth, the hair of Your head both hoary and black:

Old age at the time of judgment, youth in time of battle – the warrior, whose hands strive for God;⁶

God wore a helmet of triumph on God's head;⁷ God's right hand and God's arm of holiness⁸ worked salvation.

God's head is full of dew on new shoots; God's locks with the mist of the night.⁹

God glories in me because God is pleased with me, and God will be a crown of beauty for me.¹⁰

¹ See *Psalms* 42:2

² See *Isaiah* 49:2, 51:16; *Song of Songs* 2:3

³ See *Psalms* 45:1

⁴ See *Hosea* 12:11

⁵ See *Isaiah* 45:4

⁶ See *Deuteronomy* 33:7

⁷ See *Isaiah* 59:17

⁸ *Psalms* 98:1

⁹ See *Isaiah* 26:19, *Song of Songs* 5:2

¹⁰ See *Isaiah* 49:3, *Isaiah* 62:4, *Psalms* 18:20, *Isaiah* 28:5

כַּתֵּם טְהוֹר פֶּזַ דְּמוֹת רֵאשׁוֹ, ¹ וְחָק עַל מִצַּח כְּבוֹד שְׁם קְדֻשׁוֹ.
 לְחֵן וּלְכְבוֹד צְבִי תִפְאַרֶהָ, אֲמַתּוֹ לוֹ עֵטְרָה עֵטְרָה. ²
 מִחֲלָפוֹת רֵאשׁוֹ כְּבִימֵי בְּחָרוֹת; קְנֻצוֹתָיו תִּלְתְּלִים שְׁחִירוֹת. ³
 נוֹה הַצֶּדֶק צְבִי תִפְאַרְתּוֹ, יַעֲלֶה נָא עַל רֵאשׁ שְׁמַחְתּוֹ. ⁴
 סִגְלָתוֹ תְּהִי נָא בְּיָדוֹ עֵטְרָת, וּצְנִיף מְלוּכָה צְבִי תִפְאַרְתּוֹ. ⁵
 עֲמוּסִים נְשָׂאֵם עֵטְרָת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם. ⁶
 פֶּאֶרוֹ עָלַי וּפֶאֶרִי עָלָיו; וְקָרוֹב אֵלַי בְּקִרְאֵי אֱלֹהָיו. ⁷
 צַח וְאֲדוּם לְלִבוֹשׁוֹ אָדוּם, פּוֹרָה בְּדַרְכּוֹ כְּבוֹאוֹ מֵאֲדוּם. ⁸

וְחָק עַל מִצַּח “engraved on God’s forehead”: The midrash (*Pirkei d’Rabbi Eliezer ch.4*) portrays God as wearing a crown inscribed with God’s name.

אֲמַתּוֹ לוֹ עֵטְרָה עֵטְרָה “God’s nation has woven a crown for God”: The line echoes Song of Songs 3:11 – “see King Solomon in the crown that his mother wove for him on his wedding day.” There, Rashi understands “his mother” as a term of endearment for his lover, so the reference to Solomon and his mother is to be understood as a reference to God and His people. (The poet may be punning אִמּוֹ (his mother) and אֲמַתּוֹ (God’s people).) The poet probably meant that our prayers form a crown for God. A midrash (*Exodus R. 21:4*) says that when the Jews pray, each congregation prays at a different time, and when they have all finished, an angel takes the various prayers and weaves them into a crown for God. [*Yakovson, Baer*]

פֶּאֶרוֹ עָלַי וּפֶאֶרִי עָלָיו “God’s glory is on me, and mine on God”: The Talmud (*Ber. 6a*) says that, just as Jews wear t’fillin containing a text about God’s uniqueness (the Sh’ma), so God wears t’fillin containing a text affirming Israel’s uniqueness (*I Chr. 17:21*). The Talmud (*Ber. 11a*) refers to the t’fillin as פֶּאֶר.

Shabbat Musaf Service

Of purest gold is the image of *God's* head,¹ and engraved on *God's* forehead is *God's* glorious holy name.

For grace and glory, splendid beauty, *God's* nation has woven a crown for *God*.²

The plaits of *God's* head are as in the days of youth; *God's* locks are curly and black.³

The House of righteousness, the splendor of *God's* beauty, may *God* exalt it above *God's* greatest joy.⁴

God's treasure will be in *God's* hand as a crown, and a royal diadem, a splendid beauty.⁵

God bore them, *God* tied them about *God's* head, because they were precious to *God*, and *God* honored them.⁶

God's glory is on me, and mine on *God*; and *God* is close to me whenever I call on *God*.⁷

Clear-skinned and ruddy, *God's* clothes are red from treading the grapes in *God's* coming from Edom.⁸

¹ See *Song of Songs* 5:11

² See *Isaiah* 28:5, *Song of Songs* 3:11

³ See *Judges* 16:13, 19; *Song of Songs* 5:11

⁴ See *Jeremiah* 31:22, *Psalms* 137:6

⁵ See *Exodus* 19:5, *Isaiah* 62:3

⁶ See *Isaiah* 46:3, *Job* 31:36, *Isaiah* 43:4

⁷ See *Deuteronomy* 4:7

⁸ See *Song of Songs* 5:10, *Isaiah* 63:1-3

קֶשֶׁר תִּפְלִין הָרָאָה לְעֵנוּ, תְּמוּנַת יְהוָה לְנֶגֶד עֵינָיו.¹
 רוֹצֵה בְּעֵמוּ עֲנוּיִם יִפְאַר; יוֹשֵׁב תְּהִלוֹת בָּם לְהַתְּפַאֵר.²
 רֹאשׁ דְּבִרְךָ אָמַת קוֹרֵא מֵרֹאשׁ; דוֹר וְדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.³
 שִׁית הַמוֹן שִׁירֵי נָא עֲלֶיךָ; וְרִנָּתִי תִקְרַב אֵלֶיךָ.
 תְּהַלֵּתִי תְהִי לְרֹאשֶׁךָ עֲטֹרַת, וּתְפִלֵּתִי תִכּוֹן קִטְרֹת.⁴
 תִּיקַר שִׁירַת רֶשׁ בְּעֵינֶיךָ, כְּשִׁיר יוֹשֵׁר עַל קֶרְבְּנֶיךָ.
 בְּרַכְתִּי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר, מַחֲלִיל וּמוֹלִיד צְדִיק כְּבִיר.⁵
 וּבְבִרְכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ כְּבִשְׁמִים רֹאשׁ.⁶
 יַעֲרַב נָא שִׁיחֵי עֲלֶיךָ.⁷ כִּי נִפְשֵׁי תַעֲרוּג אֵלֶיךָ.

The ark is closed.

לָךְ יְהוָה, הַגְּדִלָה וְהַגְּבוּרָה, וְהַתְּפַאֲרָת וְהַנְּצַח וְהַיְהוּד, כִּי כָל
 בְּשָׂמִים וּבְאַרְצֶיךָ; לָךְ יְהוָה, הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.⁸ מִי
 יִמְלֵל גְּבוּרוֹת יְהוָה, יִשְׁמִיעַ כָּל תְּהִלָּתוֹ.⁹

“The knot of God’s t’fillin God showed to God’s humble one”: The Torah (*Num. 12:8*) says that Moshe (the “humble one” – see *Num. 12:3*) saw God’s likeness. However, it also says (*Exod. 33:20-23*) that Moshe could not see God’s face, and instead, God showed him God’s back. The Rabbis (*Ber. 7a, Sifrei on Num. 12:8*) say that the image Moshe saw was God’s back, and that it was specifically the t’fillin knot on the back of God’s head. Baer and Yakovson suggest that using the word קֶשֶׁר, which means both “knot” and “connection,” the poet reinforces his theme of the intimate connection between God and the People Israel.

“The beginning of Your word is truth, reading from the beginning”: The midrash says that God’s word – i.e., the Torah – literally begins with truth. The first four words of the Torah are בְּרֵאשִׁית בְּרָא אֱלֹהִים אֵת. The last letters of the second, third, and fourth words (א, מ, ת) combine into a single word, אָמַת (truth). [*Yakovson*]

Shabbat Musaf Service

The knot of God's t'fillin God showed to God's humble one – the image of Adonai in front of his eyes.¹

God delights in God's people, the humble ones God will glorify; enthroned on the praises of those in whom God glories.²

The beginning of Your word is truth, reading from the beginning; generation after generation, Your people seek You – seek them!³

Set the multitude of my poems upon You; and let my song of joy approach You.

May my praise be a crown for Your head, and take my prayer as an offering of incense.⁴

May the poem of the poor one be dear in Your eyes, like the song sung over Your sacrifices.

May my blessing rise to the head of the Provider, the Creator and Begetter, the righteous and mighty One.⁵

And to my blessing, nod Your head, and take it for Yourself as the choicest spices.⁶

May my prayer be pleasing to You,⁷ for my soul cries out to You.

The ark is closed.

Yours, Adonai, are greatness, might, splendor, triumph, and majesty – yes, all that is in heaven and on earth; to You, Adonai, belong kingship and preeminence above all.⁸

Who can tell the mighty acts of Adonai, proclaim all God's praises?⁹

¹ See *Numbers 12:3, 8*

² See *Psalms 149:4, Psalms 22:4, Isaiah 49:3*

³ See *Psalms 119:160, Isaiah 41:4*

⁴ See *Psalms 141:2*

⁵ See *Proverbs 11:26, Isaiah 66:9, Job 34:17*

⁶ *Exodus 30:23*

⁷ See *Psalms 104:34*

⁸ *I Chronicles 29:11*

⁹ *Psalms 106:2*

אדון עולם

Adon olam, asher malakh,
b'terem kol y'tzir nivra.

L'eit na-asah, v'cheftzo kol,
azai melekh sh'mo nikra.

V'acharei kikhlot ha-kol,
l'vado, yimlokh nora.

V'hu hayah, v'hu hoveh,
v'hu yih'yeh, b'tifarah.

V'hu echad, v'ein sheini,
l'hamshil lo, l'hachbirah.
B'li rei-shit b'li takhlit,
v'lo ha-oz v'hamisrah.

V'hu Eili, v'chai go-ali.
V'tzur chevli b'eit tzarah.
V'hu nisi, u-manos li,
m'nat kosi; b'yom ekra.

B'yado afkid ruchi,
b'eit ishan, v'a-irah.
V'im ruchi g'viyati,
Adonai li; v'lo ira.

אָדוֹן עוֹלָם, אֲשֶׁר מַלְאךְ,
בְּטֶרֶם כָּל-יְצִיר נִבְרָא.
לְעֵת נַעֲשֶׂה, בְּחִפְצוֹ כָּל,
אֲזֵי מַלְאךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ, יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹוֶה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד, וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ, לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הֵעֵז וְהִמְשִׁרָה.

וְהוּא אֵלִי, וְחֵי גְאֵלִי.
וְצוּר חֻבְלֵי בְעֵת צָרָה.
וְהוּא נֹסִי, וּמְנוּס לִי,
מִנֵּת כּוֹסִי; בְּיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן, וְאַעֲרָה.
וְעַם רוּחִי גְוִיָּתִי,
יְהוּה לִי; וְלֹא אִירָא.

ADON OLAM

The eternal Lord, Who ruled
When no creature had yet been formed.
At the moment when all, at *God's* will, was made –
Then was *God* actually called King.

And after everything ends,
God will still rule, alone, awesome.
God was, *God* is,
And *God* will be, in splendor.

God is One – there is no other
To be compared to *God*, to be equated.
Without beginning or end,
God is the strength and the authority.

God is my *God* – my Redeemer lives!
The Rock against my agony in time of trouble.
God is my Banner, and my Refuge,
My Portion whenever I call.

Into *God's* hand do I assign my spirit,
When I go to my sleep, and when I will wake.
Indeed, my body as well as my spirit.
Adonai is with me; I will not fear.

קידושא רבא לשבת

Recited while standing.

V'sham'ru v'nei Yisra-eil	וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל
et ha-Shabbat,	אֶת הַשַּׁבָּת,
la-asot et ha-Shabbat	לַעֲשׂוֹת אֶת הַשַּׁבָּת
l'dorotam b'rit olam,	לְדֹרֹתֵם בְּרִית עוֹלָם,
beini uvein b'nei Yisra-eil	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
ot hi l'olam.	אוֹת הִיא לְעוֹלָם.
Ki sheishet yamim asah Adonai	כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
et ha-shamayim v'et ha-aretz,	אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
u-vayom ha-sh'vi-i shavat va-yinafash.	וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ. ¹

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכְתְּךָ, וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיהוָה אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָּל מְלָאכָה, אֹתָהּ וּבִנְךָ וּבִתְּךָ, עַבְדְּךָ וְאִמְתְּךָ וּבְהֵמְתְּךָ, וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי; עַל כֵּן בָּרַךְ יְהוָה אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.²

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן.

שמות לא: ט"ז–י"ז¹

שמות כ': ח'–י"א²

KIDDUSH FOR SHABBAT DAY

Recited while standing.

The Israelite people shall keep the Shabbat, observing the Shabbat throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel. For in six days Adonai made heaven and earth, and on the seventh day *God* ceased from work and was refreshed.¹

Remember the Shabbat day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Shabbat of Adonai your God: you shall not do any work – you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days Adonai made heaven and earth and sea, and all that is in them, and *God* rested on the seventh day; therefore Adonai blessed the Shabbat day and hallowed it.²

Blessed are You, Adonai our God, King of the universe, Creator of the fruit of the vine.

¹ *Exodus 31:16-17*

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