

## חצי קדיש

*Hazzan:*

וַיִּתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דֵּי בְרָא, בְּרַעוּתָהּ,  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי וּלְעָלְמֵי עָלְמַיָּא.

*Hazzan:*

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין  
בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

\*לְעֵלְא לְעֵלְא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה

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

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

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*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 anahnu 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



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## HATZI 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 almayā.  
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.*

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*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

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

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

*On שבת שובה:*

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

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

*\*From שמיני עזרת until פסח:*

משיב הרוח ומוריד הגשם.

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

*On שבת שובה:*

מי כמותך אב הרחמים, זוכר יצוריו לחיים ברחמים.

ונאמן אתה להחיות מתים.  
ברוך אתה יהוה מחיה המתים.

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

אתה קדוש ושמה קדוש, וקדושים בכל-יום יהללוך סלה.  
\*\*ברוך אתה יהוה האל הקדוש.

*\*\*On שבת שובה:*

ברוך אתה יהוה המלך הקדוש.

*Silent recitation continues on page 158.*

*\*From שמיני עזרת to פסח, some add: מוריד הטל.*

 **MUSAF AMIDAH FOR SHABBAT**

When I call upon Adonai, proclaim glory to our God!

Adonai, open my lips, so I may speak Your praise.

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

*On Shabbat Shuvah:*

Remember us that we may live, O Sovereign who delights in life.

Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields.

Praised are You Adonai, Shield of Abraham.

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

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

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

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

*On Shabbat Shuvah:*

Whose mercy can compare with Yours, Source of compassion?

In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

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

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

*\*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

*Silent recitation continues on page 158.*

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

## עמידה – מוסף לשבת (כולל אמהות)

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

ברוך אתה יהוה אלהינו ואלהי אבותינו, אלהי אברהם  
 אלהי יצחק ואלהי יעקב, אלהי שרה אלהי רבקה  
 אלהי רחל ואלהי לאה, האל הגדול הגבור והנורא,  
 אל עליון, גומל חסדים טובים וקונה הפל, וזוכר חסדי  
 אבות ומביא גואל לבני בניהם למען שמו באהבה.

*On שבת שובה:*

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

מלך עוזר ופוקד ומושיע ומגן.  
 ברוך אתה יהוה מגן אברהם ופקד שרה.

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

*\*From פסח שמיני עזרת until*

משיב הרוח ומוריד הגשם.

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך  
 נופלים ורופא חולים ומתיר אסורים, ומקים אמונתו  
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 \*\*ברוך אתה יהוה האל הקדוש.

*\*\*On שבת שובה:*

ברוך אתה יהוה המלך הקדוש.

*Silent recitation continues on page 158.*

*\*From פסח to שמיני עזרת, some add: מוריד הטל.*

 **MUSAF AMIDAH FOR SHABBAT**  
(with Matriarchs)

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

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

*On Shabbat Shuvah:*

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Inscribe us in the Book of Life, for Your sake, living God.

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shields. Praised are You Adonai, Shield of Abraham and  
Guardian of Sarah.

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

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praise You each day. \*\*Praised are You Adonai, holy God.

*\*\*On Shabbat Shuvah:*

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*Silent recitation continues on page 158.*

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

קדושה 

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

נְעִרִיצָה וְנִקְדִישָׁה בְּסוּד שְׁיִת שְׂרָפֵי קֹדֶשׁ הַמְּקַדְּשִׁים שְׁמֹה  
בְּקֹדֶשׁ, בְּכַתּוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּי שׁוֹאֲלִים זֶה לְזֶה: אֵיזֶה מְקוֹם  
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:  
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֲוֹן עִם הַמְּיַחֲדִים שְׁמוֹ עָרַב  
וְבִקֵּר בְּכָל־יּוֹם תְּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:  
שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

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

אָנִי יְהוָה אֱלֹהֵיכֶם.

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּנָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נְצַחִים קִדְשָׁתָהּ נִקְדִישׁ.  
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יְמוּשׁ לְעוֹלָם וָעַד, כִּי אֵל מְלֶךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*\*On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקְּדוֹשׁ.

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

 **KEDUSHAH**

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

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

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

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

Barukh k'vod Adonai mi-m'komo.  
Praised is Adonai's glory throughout the universe.

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

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

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

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

And thus sang the psalmist:

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

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

\*Praised are You Adonai, holy God.

*\*On Shabbat Shuvah:*

Praised are You Adonai, holy Sovereign.

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*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.*

תִּכְנַת שַׁבַּת רְצִיַת קַרְבָּנוֹתֶיהָ, צְוִיַת פְּרוּשֵׁיהָ עִם סְדוּרֵי  
נִסְכֶיהָ. מְעַנְיָהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ,  
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְדֹלָה בְּחָרוּ. אִזּוּ מְסִינֵי נְצֻטּוּ עָלֶיהָ  
וְתִצְוּ יִהוּדָה אֱלֹהֵינוּ לְהִקְרִיב בָּהּ קַרְבָּן מוֹסֵף שַׁבַּת  
כְּרָאוּי.

יְהִי רְצוֹן מִלְּפָנֶיהָ יְהוּדָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ  
בְּגְבוּלָנוּ, שֶׁשָּׂם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיהָ אֶת־קַרְבָּנוֹתֶיהָ,  
תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים כְּהִלְכָתָם, וְאֶת־מוֹסֵף יוֹם  
הַשַּׁבָּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיהָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנָהּ  
כְּפָתוּב בְּתוֹרָתָהּ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ כְּאָמוֹר:

במדבר כ"ח:ט-י'

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

*Alternative selection*

תִּכְנַת שַׁבַּת רְצִיַת קְדוּשָׁתָהּ, צְוִיַת פְּרוּשֵׁיהָ עִם סְדוּרֵי  
נוֹסְחָתָהּ. מְעַנְיָהָ לְעוֹלָם כְּבוֹד יִנְחָלוּ, טוֹעֲמֶיהָ חַיִּים זָכוּ,  
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְדֹלָה בְּחָרוּ. אִזּוּ מְסִינֵי נְצֻטּוּ עָלֶיהָ  
וְתִצְוּנוּ לְעֲבָדְךָ בִּירוּשָׁלַיִם עִירְךָ בַּיּוֹם שַׁבַּת קֹדֶשׁ עַל הַר  
קֹדֶשׁךָ.

יְהִי רְצוֹן מִלְּפָנֶיהָ יְהוּדָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגְבוּלָנוּ,  
וְלֹא יִשְׁמַע עוֹד חֶמֶס בְּאַרְצֵנוּ, שֶׁד וְשֹׁבֵר בְּגְבוּלָנוּ. וְשָׂם  
נַעֲבָדְךָ בְּאַהֲבָה וּבִירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנוֹת.

*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.*

וְשִׂמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי. עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ. וְהַשְׁבִּיעֵי רְצִיתְךָ בּוֹ וְקַדְּשָׁתוּ, חֲמִדַת יָמִים אוֹתוֹ קְרָאתְךָ, זְכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנּוּחָתָנוּ. קַדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קְדֻשָּׁה, וַיְנַחֲנוּ בְּהַ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשֵּׁב אֶת-הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן, וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

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

מוּדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל-בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהִחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲזִינוּ וְתִקְיָמֵנוּ, וְתִאֲסוּף גְּלוּתֵינוּ לְחַצְרוֹת קְדֻשָּׁה, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבְבֵי שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוּדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוּדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נִסֶּיךָ שְׂבָכָל-יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל-עֵת, עָרַב וּבָקֵר וְצַהֲרִים. הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוּיֵנוּ לָּךְ.

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.

חוכה On:

**על הנסים ועל הפרקן, ועל הגבורות, ועל התשועות, ועל המלחמות שעשית לאבותינו בימים ההם ובזמן הזה.**

בימי מתתיהו בן-יוחנן כהן גדול חשמונאי ובניו, בשעמדה מלכות יון הרשעה על עמך ישראל להשפיקם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את-ריבם, הנת את-דינם, נקמת את-נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בנך לרביר ביתך ופנו את-היכלך, וטהרו את-מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

**ועל כלם יתברך ויתרומם שמך מלבנו תמיד לעולם ועד.**

שבת שובה On:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ.

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת-שְׁמֶךָ בְּאַמְתָּ, הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְהוָה הַטוֹב שְׁמֶךָ וְלֶךְ נָא הַהוֹדוֹת.

Hazzan adds:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֵן וּבְנָיו, כְּהֻנִּים, עִם קְדוּשָׁךְ, כְּאֲמֹר:

Congregation:

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ.  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.  
יֵשֵׁא יְהוָה פָּנָיו אֵלֶיךָ וַיֵּשֶׂם לְךָ שְׁלוֹם.

*On Hanukkah:*

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

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

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

*On Shabbat Shuvah:*

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

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

*Reader adds:*

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

*Congregation:*

May Adonai bless you and guard you.

Ken y'hi ratzon.

May Adonai show you favor

and be gracious to you.

Ken y'hi ratzon.

May Adonai show you kindness

and grant you peace.

Ken y'hi ratzon.

May this be God's will.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
 וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְּנוּ אָבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
 פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְהוּדָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים  
 וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב  
 בְּעֵינֶיךָ לְבַרְךָ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שַׁעַה  
 בְּשִׁלּוּמָךְ. \* בְּרוּךְ אַתָּה יְהוָה הַמְּבַרֵּךְ אֶת־עַמּוֹ יִשְׂרָאֵל  
 בְּשְׁלוֹם.

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

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,  
 אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה  
 יְהוָה עֹשֵׂה הַשְׁלוֹם.

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

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי  
 נַפְשֵׁי תְדוּם, וְנִפְשֵׁי כְּעֹפֵר לְכָל תְּהִיָּה. פְּתַח לְבִי בְּתוֹרַתְךָ  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה  
 הִפֵּר עֲצָתָם וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה  
 לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ,  
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְנֵי. יְהִיו לְרִצּוֹן  
 אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה  
 שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
 וְאָמְרוּ אָמֵן.

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית  
 הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֻלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ  
 בִּירָאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדֻמְנִיּוֹת.

*An alternative concluding prayer*

יְהִי רִצּוֹן מִלְּפָנֶיךָ, יְהוּדָה אֱלֹהֵי, שְׁתַּפְּתַח לִי שְׁעָרֵי תוֹרָה,  
 שְׁעָרֵי אַהֲבָה וְאַחוּהָ, שְׁעָרֵי שְׁלוֹם וְרַעוּת. שׁוֹשׁ אֲשִׁישׁ  
 בִּיהוּדָה, תִּגַּל נַפְשִׁי בְּאֱלֹהֵי. וְגַלְתִּי בִירוּשָׁלַיִם וּשְׁתִּי בְעַמִּי.  
 עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*Continue with קדיש 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.*





## A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

### I

You ordained Shabbat; You willed its holy intimacy. You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory. Jews who cherish Shabbat gain fullness of life; Jews who treasure her subtlest details choose a legacy of grandeur. Ever since Sinai we bear this honor and obey God's command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy, to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of Creation.

II

Shabbat celebrates the world's creation.  
On Shabbat we attest that God is Creator;  
Blessed are those who tell of God's goodness.

Shabbat expands our lives with holiness.  
Be open to joy with both body and soul;  
Blessed are those who make Shabbat a delight.

Shabbat is a foretaste of future redemption.  
Rejoice in Shabbat, inherit God's holy mountain;  
Blessed are those who will sing in God's Temple.  
The homeless will all be restored to God's home.

Shabbat rest makes whole our fragmented lives.  
It foreshadows a world totally at peace.  
Blessed be God, the Master of peace;  
May His harmony, seen in nature, enhance every life.

May we be renewed by the calm of Shabbat,  
As we praise our Creator for the gift of Shabbat.

III

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God's compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to resist the inclination to squander time on vanities. Help us, Creator, to find true pleasure in Your Torah; plant, in our sometimes unwilling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward. May we be inspired by the spirit of Shabbat, as we praise You, God who hallows Shabbat.

## IV

To celebrate Shabbat is to share in holiness:  
The presence of eternity, a moment of majesty,  
The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom.  
Shabbat reminds us that we are all royalty;  
That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations.  
We can sanctify time and redeem history,  
Affirm the world without becoming its slaves.

To celebrate Shabbat is to sing its melody.  
We delight in the song of the spirit,  
The joys of the good,  
The grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God's presence.  
God sustains us even when our spirits falter.

May we deepen our spirituality and expand our compassion  
As we praise our Creator for the holiness of Shabbat.

*Continue here:*

O our God, our ancestors' God, find pleasure in our Shabbat. Consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable, and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

## עמידה—מוסף ליום טוב ולשבת ראש חודש

*On פסח and the first day of שמני עצרת, the Hazzan's recitation begins with טל or גשם*  
page 217.

פי שם יהוה אַקְרָא, הָבוּ גְדֹל לְאַלְהֵינוּ.  
אֲדָנִי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַפֶּל, וְזוֹכֵר חַסְדֵי  
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.  
מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מִגֵּן אַבְרָהָם.

אַתָּה גְבוּר לְעוֹלָם אֲדָנִי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*\*From פסח שמני עצרת until:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ  
לְיִשְׁרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלַךְ  
מְמִית וּמְחַיֶּה וּמְצַמֵּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת  
מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

*When the עמידה is chanted aloud, continue on page 167.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וּקְדוּשֵׁים בְּכָל־יּוֹם יְהִלְלוּךָ סְלָה.  
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

*On שבת ראש חודש, the silent recitation of the עמידה continues on page 168.*

*On יום טוב, the silent recitation of the עמידה continues on page 170.*

*\*From פסח to סוכות, some add: מוֹרִיד הַטֶּל.*

 **MUSAF AMIDAH FOR FESTIVALS  
and SHABBAT ROSH HODESH**

*On Sh'mini Atzeret and the first day of Pesah,  
the Reader's recitation begins with Geshem or Tal,  
page 217.*

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

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

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

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

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

*When the Amidah is chanted aloud, continue on page 167.*


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

*On Shabbat Rosh Hodesh, the silent recitation  
of the Amidah continues on page 168.*

*On Festivals, the silent recitation of the Amidah  
continues on page 170.*

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*\*From Pesah to Sukkot, some add: You cause the dew to fall.*

**עמידה— מוסף ליום טוב**   
**ולשבת ראש חודש (כולל אמהות)**

*On פסח and the first day of שמיני עצרת,  
 the Hazzan's recitation begins with טל or גשם  
 page 217.*

פי שם יהוה אַקְרָא, הָבו גְדֹל לְאַלְהֵינוּ.  
 אֲדַנִּי, שְׁפַתֵי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אֲבֹרָהִם  
 אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה  
 אֱלֹהֵי רְחֵל וְאַלְהֵי לְיָאָה, הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא,  
 אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי  
 אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנָיו בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.  
 מְלַךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מַגֵּן  
 אֲבֹרָהִם וּפֹקֵד שָׂרָה.

אַתָּה גְבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*\*From פסח until שמיני עצרת:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
 נוֹפְלִים וְרוֹפֵא חוֹלִים וּמְתִיר אֲסוּרִים, וּמְקִים אַמוּנָתוֹ  
 לִישָׁנֵי עֶפְרַי. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ  
 מַמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת  
 מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

*When the עמידה is chanted aloud, continue on page 167.*

אַתָּה קְדוֹשׁ וְשִׁמּוּךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יּוֹם יְהִלְלוּךָ סְלָה.  
 בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*On שבת ראש חודש, the silent recitation of the עמידה  
 continues on page 168.*

*On יום טוב, the silent recitation of the עמידה  
 continues on page 170.*

*\*From מוריד הטל. סוכות to פסח add:*



## MUSAF AMIDAH FOR FESTIVALS and SHABBAT ROSH ḤODESH (with Matriarchs)

*On Sh'mini Atzeret and the first day of Pesah,  
the Reader's recitation begins with Geshem or Tal,  
page 217.*

When I call upon Adonai, proclaim glory to our God!  
Adoniai, 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. 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. Faithful are You in giving life to  
the dead. Praised are You Adonai, Master of life and death.

*When the Amidah is chanted aloud, continue on page 167.*

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

*On Shabbat Rosh Ḥodesh, the silent recitation  
of the Amidah continues on page 168.*

*On Festivals, the silent recitation of the Amidah  
continues on page 170.*

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*\*From Pesah to Sukkot, some add: You cause the dew to fall.*



קדושה 

*When the קדושה is chanted by the Hazzan, קדושה is added.*

נְעַרִיצָה וְנִקְדִישָׁה בְּסוּד שְׁיַח שְׂרָפֵי קֹדֶשׁ הַמְקַדְּשִׁים שְׁמָהּ  
בְּקֹדֶשׁ, בְּכַתּוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כְּלֵי־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לְזֶה: אֵיזָה מְקוֹם  
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיחֲדִים שְׁמוֹ עֲרַב  
וְבִקֶּר בְּכָל־יּוֹם תָּמִיד, פְּעַמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:

שְׂמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי, לְהִיּוֹת לְכֶם  
לְאֱלֹהִים:

אֲנִי יְהוָה אֱלֹהֵיכֶם.

*On שבת ראש חודש and שבת חול המועד omit the following three lines:*

אֲדִיר אֲדִירָנוּ יְהוָה אֲדוֹנָנוּ, מֶה אֲדִיר שְׁמָהּ בְּכָל־הָאָרֶץ.  
וְהִזָּה יְהוָה לְמִלָּה עַל כָּל־הָאָרֶץ, בְּיוֹם הַהוּא יִהְיֶה יְהוָה  
אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדַבְרֵי קֹדֶשׁהּ כְּתוּב לֵאמֹר:

יְמִלָּה יְהוָה לְעוֹלָם, אֱלֹהֵיהָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּנָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצְחַח נִצְחִים קִדְשָׁתָהּ נִקְדִּישׁ.  
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יְמוֹשׁ לְעוֹלָם וָעַד, כִּי אֵל מְלָךְ  
גְּדוֹל וְקְדוֹשׁ אֲתָהּ. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

*On שבת ראש חודש, continue on page 168.*

*On יום טוב, continue on page 170.*

 **KEDUSHAH**

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

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

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

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

Barukh k'vod Adonai mi-m'komo.  
Praised is Adonai's glory throughout the universe.

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

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

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

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

*On Shabbat Hól Ha-mo'ed and Shabbat Rosh Hodesh,  
omit the following three lines:*

Adonai, eternal, how magnificent Your name in all the world.  
Adonai shall be acknowledged Ruler of all the earth. On that  
day Adonai shall be One and His name One.

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 Rosh Hodesh, continue on page 168.*

*On Festivals, continue on page 170.*

## לשבת ראש חודש:

אֶתְּהָ יִצְרֶתָ עוֹלָמָהּ מִקֶּדֶם, כְּלִיתָ מְלֹאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי.  
 אֶהְבֶּתָ אוֹתָנוּ וְרַצִּיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,  
 וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלִּכְנוּ לְעִבּוֹדֶתְךָ, וְשִׁמְךָ  
 הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ. וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ,  
 בְּאַהֲבָה, שְׁבֻתוֹת לְמִנוּחָה וְרֵאשֵׁי חֳדָשִׁים לְכַפָּרָה. וּלְפִי  
 שְׁחָטָאנוּ לְפָנֶיךָ, אֲנַחְנוּ וְאֲבוֹתֵינוּ, חֲרָבָה עֵירָנוּ וְשָׁמַם  
 בַּיִת מִקְדָּשֵׁנוּ וְגָלָה יְקָרָנוּ, וְנִטַּל כְּבוֹד מִבֵּית חַיֵּינוּ, וְאִין  
 אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתְּךָ, בְּבֵית  
 הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה  
 בְּמִקְדָּשְׁךָ.

*For an alternative, which omits mention of sacrifices,  
 continue at the top of the next page.*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
 בָּנִים לְגִבּוֹלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצָנוּ וְתִטְעֵנוּ  
 בְּגִבּוֹלָנוּ, שֶׁשָּׂם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קִרְבָּנוֹתֶיהֶם,  
 תְּמִידִים כְּסֻדָּרִם וּמוֹסָפִים כְּהִלְכָתָם. וְאֶת־מוֹסַף יוֹם  
 הַשְּׁבֻת הַזֶּה וְאֶת־מוֹסַף יוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה עָשׂוּ  
 וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ, כְּכַתוּב בְּתוֹרַתְךָ,  
 עַל יְדֵי מֹשֶׁה עֲבַדְךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר:

במדבר כ"ח: ט'-י"א

וּבַיּוֹם הַשְּׁבֻת, שְׁנֵי כִבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם, וְשְׁנֵי עֶשְׂרִים  
 סֵלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכּוֹ. עֲלֹת שֶׁבֶת בְּשֶׁבֶת, עַל  
 עֲלֹת הַתְּמִיד וְנִסְכָּהּ.

וּבְרֵאשֵׁי חֳדָשֶׁיכֶם תִּקְרִיבוּ עֹלָה לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁנַיִם  
 וְאַיִל אֶחָד, כִּבָּשִׁים בְּנֵי שָׁנָה שֶׁבַע, תְּמִימִם.

וּמִנְחָתָם וְנִסְפֵיהֶם כְּמִדְבָּר, שְׁלֹשָׁה עֶשְׂרִים לְפָר, וְשְׁנֵי  
 עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לְכִבָּשׁ, וַיִּזֵּן כְּנִסְכּוֹ, וְשַׁעִיר לְכַפָּר,  
 וְשְׁנֵי תְּמִידִים כְּהִלְכָתָם.

*Continue with ישמרו, next page.*

**On Shabbat Rosh Hodesh:**

You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name. Adonai our God, lovingly have You given us Shabbat for rest and New Moon Festivals for atonement. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

*For an alternative, which omits mention of sacrifices, continue at the top of the next page.*

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 sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon Festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant:

## NUMBERS 28:9-11

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.

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libations, a goat for atonement, and the two daily offerings, as prescribed.

*Continue with "Those who celebrate," next page.*

## לשבת ראש חודש:

*Alternative selection*

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
בָּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתַטְעֵנוּ בְּגְבוּלָנוּ,  
וְלֹא יִשְׁמַע עוֹד חֲמֵס בְּאַרְצֵנוּ, שׂד וְשָׂר בְּגְבוּלָנוּ.

*Continue here:*

וְשִׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שְׁבֻת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי  
שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ. וְהַשְּׁבִיעֵי רְצִית בּוֹ  
וְקַדְּשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרְאתָ, זְכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

*During a leap year add the words in parentheses.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ, וְחַדֵּשׁ עָלֵינוּ  
בְּיוֹם הַשְּׁבֻת הַזֶּה אֶת־הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה,  
לְשִׂשׁוֹן וְלִשְׂמֻחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְנֹסָה וְלִכְלֻפָּה,  
לְחַיִּים וְלִשְׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עֲוֹן (וְלִכְפֻּרַת  
פָּשַׁע). כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחִרְתָּ מִכָּל־הָאֲמוֹת, וְשֻׁבֹת  
קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ, וְחֻקֵּי רְאִשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ.  
בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֻת וְיִשְׂרָאֵל וְרֵאשֵׁי חֳדָשִׁים.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהַשֵּׁב אֶת־  
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וּתְפִלָּתָם בְּאֵהָבָה תִּקְבַּל בְּרָצוֹן,  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

*Continue on page 176.*

**On Shabbat Rosh Hodesh:**

*Alternative selection* \_\_\_\_\_

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.

*Continue here:*

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.

*During a leap year, add the words in parentheses.*

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival, proclaiming Your holy Shabbat to them. Praised are You Adonai, who hallows Shabbat, the people Israel, and the New Moon Festivals.

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.

*Continue on page 176.*

ליום טוב:

אֶתְּהָ בְּחֵרְתָנוּ מִכָּל־הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִית בָּנוּ,  
וְרוֹמַמְתָנוּ מִכָּל־הַלְשׁוֹנוֹת, וְקִדְשֵׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָנוּ  
מִלְּכָנוּ לְעִבּוֹדְתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ.

וְתַתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לַמְנוּחָה ו) מוֹעֲדִים  
לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת־יּוֹם (הַשְּׁבֻת הַזֶּה  
וְאֶת־יּוֹם)

On סוכות:

חג הסוכות הַזֶּה, זְמַן שִׂמְחָתָנוּ,

שמחת תורה and שמיני עצרת On

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתָנוּ,

On פסח:

חג המצות הַזֶּה, זְמַן חֲרוּתָנוּ,

On שבועות:

חג השבועות הַזֶּה, זְמַן מַתַּן תּוֹרָתָנוּ,

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרַיִם.

וּמִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצָנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדַמְתָנוּ.  
וְאִין אֲנַחְנוּ יְכוּלִים לְעֵלוֹת וְלִרְאוֹת וְלִהְשַׁתַּחֲוֹת לְפָנֶיךָ,  
וְלַעֲשׂוֹת חוֹבוֹתֵינוּ בְּבֵית בְּחִירְתֶךָ, בְּבֵית הַגָּדוֹל וְהַקְּדוֹשׁ  
שֶׁנִּקְרָא שִׁמְךָ עָלָיו, מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשֶׁךָ.  
יְהִי רַצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־יִהְיֶה אֲבוֹתֵינוּ, מִלֶּךְ  
רַחֲמָן הַמְּשִׁיב בָּנִים לְגִבּוֹלָם, שֶׁתָּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל  
מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מֵהֲרָה וְתִגְדֵּל כְּבוֹדוֹ.

**On Festivals:**

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rest,) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Festival of Sukkot, season of our rejoicing,

Festival of Sh'mini Atzeret, season of our rejoicing,

Festival of Matzot, season of our liberation,

Festival of Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins were we exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance its glory.



ליום טוב:

אֲבִינוּ מִלְכָּנוּ גָּלָה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה, וְהוֹפֵעַ  
וְהַנִּשְׂאֵא עָלֵינוּ לְעֵינֵי כָּל־חַי, וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם  
וְנִפְּוֹצוֹתֵינוּ בְּנֶס מִיִּרְפְּתֵי־אָרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ  
בְּרָנָה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שְׁשָׂם  
עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קָרְבָּנוֹתֵיהֶם, תְּמִידִים כְּסֻדְרָם  
וּמוֹסָפִים כְּהִלְכָתָם.

וְאֶת־מוֹסֵף (יום השבת הַזֶּה וְאֶת־מוֹסֵף)

*On* סוכות:

יום חג הסוכות הַזֶּה

*On* שמחת תורה and שמיני עצרת:

יום השְּׁמִינִי, חג העֲצֵרֶת הַזֶּה

*On* פסח:

יום חג המצות הַזֶּה

*On* שבועות:

יום חג השִׁבְעוֹת הַזֶּה

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה, כְּכַתוּב  
בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר:

*In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are recited here. These passages from the Torah are taken from the Maftir portion for each Festival. On all Festivals, the recitation concludes with the passage at the bottom of page 173. Unlike the other selections, it is not taken word for word from the Torah.*

*Other congregations omit these passages and continue on page 174.*

**On Festivals:**

*Avinu Malkenu*, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this (Shabbat and the special offering for this)

Festival of Sukkot

Festival of Sh'mini Atzeret

Festival of Matzot

Festival of Shavuot

they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

*The passages on pages 172 and 173, from the Book of Numbers (Chapters 28 and 29), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offerings). The Festival burnt offerings always included bulls, rams, and yearling lambs, all without blemish. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.*

*Some congregations omit these passages and continue on page 174.*

**ליום טוב:**

*On שבת:*

וביום השַׁבָּת, שְׁנֵי כַּבָּשִׁים בְּנֵי שָׁנָה תְּמִימִם, וּשְׁנֵי עֶזְרָוִיִּם  
 סִלַּת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכוּ. עֲלַת שַׁבַּת בְּשַׁבְּתוֹ, עַל עֲלַת  
 הַתְּמִיד וְנִסְכָּהּ.

*On the first two days of סוכות:*

וּבַחֲמִשָּׁה עֶשֶׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם,  
 כָּל־מִלְאֲכַת עֲבֹדָה לֹא תַעֲשׂוּ. וְחַגְתֶּם חַג לַיהוָה שִׁבְעַת יָמִים.  
 וְהִקְרַבְתֶּם עֲלֶיהָ אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה  
 עֶשֶׂר, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם  
 וּמִנְחָתָם...

*On the first day of סוכות:*

וביום השְׁנֵי, פָּרִים בְּנֵי בָקָר שְׁנָיִם עֶשֶׂר, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי  
 שָׁנָה אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...  
 וּבַיּוֹם הַשְּׁלִישִׁי, פָּרִים עֶשְׂתֵּי עֶשֶׂר, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה  
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

*On the second day of סוכות:*

וביום הַשְּׁלִישִׁי, פָּרִים עֶשְׂתֵּי עֶשֶׂר, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה  
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...  
 וּבַיּוֹם הָרְבִיעִי, פָּרִים עֶשְׂרֵה, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה  
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

*On the third day of סוכות:*

וביום הָרְבִיעִי, פָּרִים עֶשְׂרֵה, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה  
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...  
 וּבַיּוֹם הַחֲמִישִׁי, פָּרִים תֵּשְׁעָה, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה  
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

*On the fourth day of סוכות:*

וביום הַחֲמִישִׁי, פָּרִים תֵּשְׁעָה, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה  
 אַרְבָּעָה עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...  
 וּבַיּוֹם הַשֵּׁשִׁי, פָּרִים שְׁמֹנֶה, אֵילִם שְׁנָיִם, כַּבָּשִׁים בְּנֵי שָׁנָה אַרְבָּעָה  
 עֶשֶׂר, תְּמִימִם. וּמִנְחָתָם...

**On Festivals:***הושענא רבה On:*

וביום הששי, פרים שמנה, אילם שנים, כבשים בני שנה  
 ארבעה עשר, תמימם. ומנחתם...  
 וביום השביעי, פרים שבעה, אילם שנים, כבשים בני שנה  
 ארבעה עשר, תמימם. ומנחתם...

*שמחת תורה and שמיני עצרת On:*

ביום השמיני, עצרת תהיה לכם, כל-מלאכת עבדה לא תעשו.  
 והקרבתם עלה אשה ריח ניחח ליהוה, פר אחד, איל אחד,  
 כבשים בני שנה שבעה, תמימם. ומנחתם...

*פסח On the first two days of:*

ובחודש הראשון, בארבעה עשר יום לחודש, פסח ליהוה.  
 ובחמשה עשר יום לחודש הזה חג, שבעת ימים מצות יאכל.  
 ביום הראשון מקרא קדש, כל-מלאכת עבדה לא תעשו.  
 והקרבתם אשה עלה ליהוה, פרים בני בקר שנים ואיל אחד  
 ושבעה כבשים בני שנה, תמימם יהיו לכם. ומנחתם...

*פסח On all other days of:*

והקרבתם אשה עלה ליהוה, פרים בני בקר שנים ואיל אחד  
 ושבעה כבשים בני שנה, תמימם יהיו לכם. ומנחתם...

*שבועות On:*

וביום הבפורים, בהקריבכם מנחה חדשה ליהוה בשבעתיכם,  
 מקרא קדש יהיה לכם. כל-מלאכת עבדה לא תעשו. והקרבתם  
 עלה לריח ניחח ליהוה, פרים בני בקר שנים, איל אחד, שבעה  
 כבשים בני שנה. ומנחתם...

*Added on each Festival:*

ומנחתם ונספיהם כמדבר, שלשה עשרנים לפר ושני  
 עשרנים לאיל, ועשרון לכבש, ויין פנסכו, ושעיר לכפר,  
 ושני תמידים כהלכתם.

ליום טוב:

On שבת:

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מְטוֹבְךָ. וְהַשְּׁבִיעֵי רְצִיתָ בּוֹ וְקַדְּשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמְטִיב, הַדְּרֹשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ בְּגִלְל אַבּוֹת שְׁעָשׂוּ רְצוֹנְךָ. בְּנֵה בֵיתְךָ בְּבִתְחִלָּה וְכוּנֵן מְקַדְּשֶׁךָ עַל מְכוּנּוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׁמְחָנוּ בְּתַקּוּנּוֹ, וְהִשָּׁב כַּהֲנִים לְעַבּוֹדָתֶם, וְלוֹיִם לְשִׁירִים וְלִזְמֶרֶם, וְהִשָּׁב יִשְׂרָאֵל לְנוֹיָהֶם. וְשֵׁם נֶעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשֵׁלֶשׁ פְּעָמֵי רְגְלֵינוּ, כְּפָתוּב בְּתוֹרָתְךָ: שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יִרְאָה כָּל־זְכוּרְךָ אֶת־פָּנָי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת וּבְחַג הַסִּכּוֹת, וְלֹא יִרְאָה אֶת־פָּנָי יְהוָה רִיקָם. אִישׁ כְּמִתְנַת יָדוֹ, כְּבִרְפַת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

*Continue on page 175.*

Alternative selection

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן, רַחֵם עָלֵינוּ, טוֹב וּמְטִיב, הַדְּרֹשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בְּהַמּוֹן רַחֲמֶיךָ בְּגִלְל אַבּוֹת שְׁעָשׂוּ רְצוֹנְךָ. תַּעֲמֹדְנָה רְגְלֵינוּ בְּשַׁעְרֵי יְרוּשָׁלַיִם הַבְּנוּיָה בְּעִיר שְׁחָבְרָה לָהּ יַחְדוֹ, יְהִי שְׁלוֹם בְּחִילָה, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ, שְׁשֵׁם עָלוּ שְׁבָטִים, שְׁבָטֵי יִה, עֲדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם קְדוֹשֶׁךָ. וְשֵׁם נֶעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ בְּשֵׁלֶשׁ פְּעָמֵי רְגְלֵינוּ, כְּפָתוּב בְּתוֹרָתְךָ: שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יִרְאָה כָּל־זְכוּרְךָ אֶת־פָּנָי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת וּבְחַג הַשְּׁבָעוֹת וּבְחַג הַסִּכּוֹת, וְלֹא יִרְאָה אֶת־פָּנָי יְהוָה רִיקָם. אִישׁ כְּמִתְנַת יָדוֹ, כְּבִרְפַת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

**On Festivals:***On Shabbat:*

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.

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

Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore *Kohanim* to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you.”

*Continue on page 175.*

*Alternative selection* 

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Our God and God of our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you.”

ליום טוב:

וְהִשְׂאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת-בְּרַכַּת מוֹעֲדֶיךָ לְחַיִּים וּלְשָׁלוֹם,  
 לְשִׂמְחָה וּלְשִׂשׁוֹן, בְּאֶשֶׁר רָצִיתָ וְאִמְרַתְּ לְבָרְכֵנוּ. אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִנוּחָתְנוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן  
 חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעְנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר  
 לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילָנוּ יְהוָה אֱלֹהֵינוּ (בְּאֵהָבָה  
 וּבְרָצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן (שֶׁבֶת וּמוֹעֲדֵי קִדְּשָׁךְ, וַיִּשְׂמְחוּ  
 בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מִקִּדְּשׁ (הַשֶּׁבֶת  
 וַיִּשְׂרָאֵל וְהַזְּמָנִים).

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת-  
 הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ, וְתַפְלָתָם בְּאֵהָבָה תִּקְבַּל בְּרָצוֹן,  
 וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

\* וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
 בְּרוּךְ אַתָּה יְהוָה הַמַּחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

*\* During repetition of the עמידה, in congregations  
 where Kohanim chant the threefold blessing from  
 the bimah, substitute the following:*

וְתַעֲרַב עֲלֶיךָ עֲתִירַתְנוּ כְּעוֹלָה וּכְקָרְבָן. אָנָּה רַחוּם בְּרַחֲמֶיךָ  
 הַרְבִּים הָשִׁב שְׂכִינָתְךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הָעֲבוּדָה לִירוּשָׁלַיִם.  
 וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם נַעֲבֹדְךָ בִּירָאָה  
 כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבִדְךָ  
 בִּירָאָה נַעֲבֹד.

**On Festivals:**

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. 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 and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows (Shabbat,) the people Israel and the Festivals.

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.

*\*During the repetition of the Amidah, in congregations where Kohanim chant the threefold blessing from the bimah, substitute the following:*

May our prayers be pleasing to You, as were the offerings our ancestors brought to You in the holy Temple in Jerusalem. In Your great mercy, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.



*All services continue here:*

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

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו אלהי כל-בשר, יוצרנו, יוצר ברכות והודאות לשמך הגדול והקדוש, על שהחייטנו וקיימתנו. בן תחינו ותקימנו, ותאסוף גליזתינו לחצרות קדשך, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו לעולם ועד, צור חיינו מגן ישענו אתה הוא לדור ודור. נודה לך ונספר תהלתך, על חיינו המסורים בידיך ועל נשמותינו הפקודות לך, ועל נסיך שבכל-יום עמנו ועל נפלאותיך וטובותיך שבכל-עת, ערב ובקר וצהרים. הטוב פי לא כלו רחמיך, והמרחם פי לא תמו חסדיך, מעולם קוינו לך.

*On חנוכה:*

על הנסים ועל הפרקן, ועל הגבורות, ועל התשועות, ועל המלחמות שעשית לאבותינו בימים ההם ובזמן הזה.

בימי מתתיהו בן-יוחנן כהן גדול חשמונאי ובניו, בשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את-ריבם, הנת את-דינם, נקמת את-נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, ויודים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניך לדביר ביתך ופנו את-היכלך, וטהרו את-מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול.

ועל כלם יתברך ויתרומם שמך מלבנו תמיד לעולם ועד.

וכל החיים יודוך סלה, ויהללו את-שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יהוה הטוב שמך ולך נאה להודות.

*Silent recitation of the עמידה continues on page 178.*

*All services continue here:*

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 Hanukkah:*

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

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

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.

*Silent recitation of the Amidah continues on page 178.*

*During the repetition of the עמידה, the Hazzan continues here (except in congregations where Kohanim chant the priestly blessing):*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֵן וּבִנְיֹו,  
כְּהֹנִים, עִם קְדוּשָׁה, כְּאֲמֹר:

*Congregation:*

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ.  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.  
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

*The Hazzan continues on page 178.*

*During the repetition of the עמידה on יום טוב, in congregations where Kohanim chant the blessing, the Hazzan continues here:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בַּתּוֹרָה  
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֵן וּבִנְיֹו,  
כְּהֹנִים,

*Congregation:*

עִם קְדוּשָׁה, כְּאֲמֹר:

*Kohanim:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מְלֶכֶּ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ  
שֶׁל אֶהְרֵן וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאֵהָבָה.

*Hazzan, followed by Kohanim,  
word by word:*

*Congregation:*

בְּרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ.  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.  
יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

*Congregation:*

אֲדִיר בְּמַרוֹם, שׁוֹכֵן בְּגְבוּרָה, אַתָּה שְׁלוֹם וְשִׁמְךָ שְׁלוֹם.  
זֶהי רְצוֹן שְׁתַּשִּׁים עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל חַיִּים  
וּבְרַכָּה לְמִשְׁמֶרֶת שְׁלוֹם.

*During the repetition of the Amidah, the Reader continues here (except in congregations where Kohanim chant the priestly blessing):*

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 his descendants, *Kohanim*, Your holy people:

*Congregation:*

May Adonai bless you and guard you.	Ken y'hi ratzon.
May Adonai show you favor and be gracious to you.	Ken y'hi ratzon.
May Adonai show you kindness and grant you peace.	Ken y'hi ratzon.
	May this be God's will.

*The Reader continues on page 178.*

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*During the repetition of the Amidah on Festivals, in congregations where Kohanim chant the blessing, the Reader continues here:*

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**,

*Congregation:*

Your holy people:

*Kohanim:*

Praised are You Adonai our God, who rules the universe, instilling holiness in us through the holiness of Aaron, commanding us to bless His people Israel lovingly.

*Reader, followed by Kohanim:*

*Congregation:*

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

*Congregation:*

Exalted in might, You are peace and Your name is peace. Bless us and the entire House of Israel with life and with enduring peace.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
 וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְּנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר  
 פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוּדָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים  
 וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב  
 בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה  
 בְּשִׁלּוּמָךְ. בְּרוּךְ אַתָּה יְהוָה הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל  
 בְּשְׁלוֹם.

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

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַע וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי  
 נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ  
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהִרָה  
 הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׂמֶךָ, עֲשֵׂה  
 לִמְעַן יִמְיָנֶךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתְּךָ, עֲשֵׂה לִמְעַן תּוֹרַתְךָ,  
 לִמְעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעַנְּנִי. יְהִיו לְרִצּוֹן  
 אִמְרֵי־פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה  
 שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,  
 וְאָמְרוּ אָמֵן.

יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיַבְנֶה בֵּית  
 הַמִּקְדָּשׁ בְּמְהִרָה בְּיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדָה  
 בְּיָרָאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמְנִיּוֹת.

*An alternative concluding prayer for יום טוב*

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמֵחָה שְׂאִין לְפָנָיו עֲצָבוֹת, זַכְּנֵי  
 בְּרַחֲמֶיךָ הַרְבִּים לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשֵׁי יוֹם  
 טוֹב בְּשְׂמֵחָה וְחִדּוּדָה. יִשְׂיֵשׁוּ וַיִּשְׂמְחוּ בְּךָ כָּל־מְבַקְשֶׁיךָ. תֵּאִיר  
 לִי וּתְלַמְּדֵנִי לְהַפְּךָ יְגוֹן וְאַנְחָה לְשְׂמֵחָה, שְׂהֵה תְּרַחֲקוֹת  
 מִמָּךְ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שְׁשׁוֹן יִשְׁעֶךָ,  
 וְרוּחַ נְדִיבָה תְּסַמְכֵנִי. יְהִיו לְרִצּוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבִי  
 לְפָנֶיךָ, יְהוּדָה צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה  
 שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*On יום טוב are recited, הושענות, סיכות 200.*

Grant universal peace, with happiness, 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.

*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 for Festivals*

Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revive in me the joy of Your deliverance; may a willing spirit strengthen me. 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 ordains universal peace bring peace to us and to all the people Israel. Amen.

*On Sukkot, Hoshanot are recited, page 200.*



## A MEDITATION ON THE MUSAF AMIDAH FOR FESTIVALS

Help me, O God, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us (Sabbaths for rest,) Festivals for joy, feasts and holy days for delight,

    this Festival of Sukkot, season of our rejoicing,  
    this Festival of Sh'mini Atzeret, season of our rejoicing,  
    this Feast of Matzah, season of our liberation,  
    this Feast of Shavuot, season of Matan Torah,

a sacred gathering, memento of our Exodus from Egypt.

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in the Temple in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: Show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor. *Avinu Malkenu*, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a global unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

[*On Shabbat add:* Those who observe Shabbat, calling it a pleasure, rejoice in Your sovereignty. Contentment and delight with Your blessings fill all who keep Shabbat holy — Shabbat, the seventh day, Your will and mystery and joy, sweetest of days, memento of creation.]

Shower upon us, *Adonai Eloheinu*, the gift of Your Festivals for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy Festivals be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You O God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.



קדיש שלם 

*Hazzan:*

וַיִּתְגַּדַּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,  
וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

*Hazzan:*

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלְא  
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא דְאַמִּירָן  
בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

לְעֵלְא לְעֵלְא מְכָל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה *On*\*

תְּתַקְבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל קָדָם אַבוּהוֹן  
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל  
כָּל-יִשְׂרָאֵל, וְאָמְרוּ 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 almayá.

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 כֹּהֵנֵינוּ 

אין כֹּהֵנֵינוּ, אין כֹּהֵנֵינוּ,  
אין כֹּהֵנֵינוּ, אין כֹּהֵנֵינוּ.

מי כֹּהֵנֵינוּ, מי כֹּהֵנֵינוּ,  
מי כֹּהֵנֵינוּ, מי כֹּהֵנֵינוּ.

נֹדֵה לְאֱלֹהֵינוּ, נֹדֵה לְאֱלֹהֵינוּ,  
נֹדֵה לְמִלְכֵנוּ, נֹדֵה לְמִלְכֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֱלֹהֵינוּ,  
בְּרוּךְ מִלְכֵנוּ, בְּרוּךְ מִלְכֵנוּ.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֱלֹהֵינוּ,  
אַתָּה הוּא מִלְכֵנוּ, אַתָּה הוּא מִלְכֵנוּ.

אַתָּה הוּא שֶׁהַקֵּטִירוֹ אַבּוֹתֵינוּ לְפָנֶיךָ אֶת־קִטְרַת הַסַּמִּים.

*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.

אָמַר רַבִּי אֶלְעָזָר, אָמַר רַבִּי חֲנִינָא:

תְּלַמִּידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֹאֲמַר: וְכָל־בְּנֵיךָ  
לְמוֹדֵי יְהוּדָה, וְרַב שְׁלוֹם בְּנֵיךָ. אֵל תִּקְרָא בְּנֵיךָ אֶלָּא בּוֹנֵיךָ.  
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לָמוּ מְכַשׁוּל. יְהִי שְׁלוֹם  
בְּחִילְךָ, שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ. לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה־נָא  
שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהוּדָה אֱלֹהֵינוּ, אֲבַקֶּשֶׁה טוֹב לְךָ.  
יְהוּדָה עֵז לְעַמּוֹ יִתֵּן, יְהוּדָה יִבְרַךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

*Some congregations add קדיש דרבנן, page 71.*

 EIN KELOHEINU

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ בָהֶם, וְגוֹרְלָנוּ כְּכָל-הַמוֹנִם.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם  
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אָמֵת מְלַכְנוּ, אֶפְס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַתְּ  
הַיּוֹם וְהִשְׁבַּתְּ אֶל לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת  
עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים פְּרוֹת יִכְרְתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל-בְּנֵי בֶשֶׁר יִקְרָאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי  
תֵּבֵל כִּי לָךְ תִּכְרַע כָּל-בָּרָה, תִּשָּׁבַע כָּל-לָשׁוֹן. לְפָנֶיךָ  
יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יָקָר יִתְנוּ,  
וַיִּקְבְּלוּ כָּל־אֶת-עַל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה  
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלוֹךְ  
בְּכַבּוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
□ וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא  
יְהִי־הָיָה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

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

*The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe 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-ah la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,  
she-lo asanu k’goyei ha-aratzot  
v’lo samanu k’mishp’hot ha’adamah,  
she-lo sahm h’elkenu kahem, v’goralenu k’khol hamonam.

Va-anahnu kor’im u-mishta’avim u-modim  
lifnei melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

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

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

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

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*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:*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעָלְמָא דִּי בְרָא, כְּרַעוּתֵיהּ,  
וַיִּמְלִיף מְלֻכוּתֵיהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמֵי עָלְמֵיָא.

*Mourners:*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא \*לְעָלְא  
מִן כָּל-בְּרֻכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין  
בְּעָלְמָא, וְאָמְרוּ אָמֵן.

*\*On שבת שובה On:*

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

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

 **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 almayá.

*Mourners:*

Yitbarakh v'yishtabaḥ 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'hata v'neḥamata  
da'amiran b'alma, v'imru amen.

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

Y'hei sh'lama raba min sh'maya  
v'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 aron הקודש is opened.*

אֲנֵעִים זְמִירוֹת וְשִׁירִים אֶאְרוֹג, כִּי אֵלַיָּה נִפְשֵׁי תַעְרוֹג.  
נִפְשֵׁי חֲמֻדָּה בְּצֵל יְדָה, לְדַעַת כָּל-רֵז סוּדָה.

מִדֵּי דַבְרֵי בְּכַבּוּדָּה הוֹמָה לְבִי אֶל הוֹדֵיָהּ.

עַל בֵּן אֲדַבֵּר בָּהּ נִכְבְּדוֹת, וְשִׁמָּה אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֶסְפְּרָה כְּבוֹדָהּ וְלֹא רְאִיתִיָּהּ, אֲדַמָּה אֲכַנֶּה וְלֹא יִדְעַתִּיָּהּ.  
בְּיַד נְבִיאֶיהָ בְּסוּד עֲבַדְתִּיָּהּ דְּמִיתַת הַדָּר כְּבוֹד הוֹדָהּ.

גְּדַלְתָּהּ וּגְבוּרַתָּהּ, כִּנּוּ לְתַקָּה פְּעֻלָּתָהּ.

דָּמּוּ אוֹתָהּ וְלֹא כָפִי יִשָּׁה, וַיִּשְׁוֹף לְפִי מֵעֵשֶׂהָּ.

הַמְשִׁילוּף בְּרוּב חֲזִיוֹנוֹת, הִנָּה אֶחָד בְּכָל-דְּמִיוֹנוֹת.

וַיִּחְזוּ בָּהּ זְקֵנָה וּבַחֲרוּת, וְשִׁעַר רֵאשֻׁה בְּשִׁיבָה וְשַׁחֲרוּת.

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב,

כְּאִישׁ מְלַחְמוֹת יָדָיו לֹא רָב.

חֶבֶשׁ כּוֹבֵעַ יִשׁוּעָה בְּרֵאשׁוֹ, הוֹשִׁיעָה לוֹ יְמִינוֹ וּזְרוּעַ קִדְשׁוֹ.

טְלָלֵי אוֹרוֹת רֵאשׁוֹ נִמְלָא, קְוֻצוֹתָיו רְסִיסֵי לֵילָה.

יִתְפָּאֵר בִּי כִּי חֶפֶץ בִּי, וְהוּא יִהְיֶה לִּי לְעֵטְרַת צְבִי.

כִּתְּם טְהוֹר פְּזֵ דְמוֹת רֵאשׁוֹ, וְחַק עַל מִצַּח כְּבוֹד שֵׁם קִדְשׁוֹ.

לְחַן וּלְכְבוֹד צְבִי תִּפְאָרָה, אֲמַתּוֹ לוֹ עֵטְרָה עֵטְרָה.

*This song is attributed to Yehudah HeHasid, 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.

מְחַלְפוֹת רֵאשׁוּ כְּבִימֵי בְּחָרוֹת, קְוֹצוֹתַי תְּלַתְלִים שְׁחוֹרוֹת.  
נֹהַ הַצֶּדֶק, בֵּית תְּפֹאֲרֹתוֹ, יַעֲלֶה נָא עַל רֵאשׁ שְׁמֹחַתוֹ.

סְגַלְתּוֹ תְּהִי בִידּוֹ עֲטָרַת, וְצִנְיָף מְלוּכָה צְבִי תְּפֹאֲרַת.  
עֲמוּסִים נִשְׂאָם עֲטָרַת עֲנָדָם, מֵאֲשֶׁר יִקְרוּ בְּעֵינָיו כְּבָדָם.

פֹּארוֹ עָלַי וּפֹאֲרֵי עָלָיו, וְקָרוֹב אֵלַי בְּקִרְאֵי אֱלֹהֵי.  
צַח וְאָדוּם לְלְבוֹשׁוֹ אָדוּם, פּוֹרָה בְּדַרְכּוֹ בְּבוֹאוֹ מֵאָדוּם.

קָשֶׁר תְּפִלִּין הִרְאָה לְעֵנּוּ, תְּמוּנַת יְהוָה לְנֶגֶד עֵינָיו.  
רוֹצֵה בְּעֵמוֹ עֲנוּיִם יִפְאֶר, יוֹשֵׁב תְּהִלּוֹת בָּם לְהִתְפַּאֵר.

רֵאשׁ דְּבָרָה אֶמֶת קוֹרֵא מֵרֵאשׁ, דוֹר וְדוֹר, עִם דוֹרְשֵׁה דְרוֹשׁ.  
שֵׂית הַמּוֹן שִׁירֵי נָא עָלֶיךָ, וְרִנְתִּי תִקְרַב אֵלֶיךָ.

תְּהִלְתִּי תְּהִי לְרֵאשֶׁה עֲטָרַת, וּתְפִלְתִּי תִבּוֹן קְטָרַת.  
תִּיקֵר שִׁירַת רֵשׁ בְּעֵינֶיךָ, כְּשִׁיר יוֹשֵׁר עַל קַרְבְּנֶיךָ.

בְּרַכְתִּי תַעֲלֶה לְרֵאשׁ מִשְׁבִּיר, מְחוֹלֵל וּמוֹלִיד צְדִיק כְּבִיר.  
וּבְבִרְכָתִי תִנְעֲנַע לִי רֵאשׁ, וְאוֹתָהּ קַח לָךְ כְּבִשְׂמִים רֵאשׁ.

יַעֲרֵב נָא שִׁיחֵי עָלֶיךָ, כִּי נִפְשֵׁי תַעֲרֹג אֵלֶיךָ.

*The Aron Hakodesh is closed.*

לָךְ יְהוָה הַגְדֵּלָה וְהַגְּבוּרָה וְהַתְּפֹאֲרָת וְהַנְּצַח וְהַהוֹד,  
כִּי כָל בְּשָׂמִים וּבְאֲרָץ,

לָךְ יְהוָה הַמְּמַלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֵאשׁ.  
מִי יִמְלֵל גְּבוּרוֹת יְהוָה, יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ.

*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 rhyme,  
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 praise,  
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?

אָדוֹן עוֹלָם 

בְּטֶרֶם כָּל-יְצִיר נִבְרָא.	אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אָזִי מְלָךְ שָׁמוּ נִקְרָא.	לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל
לְבִדּוֹ יְמַלֵּךְ נוֹרָא.	וְאַחֲרֵי כִכְלוֹת הַכֹּל
וְהוּא יְהִיָּה בְּתַפְאָרָה.	וְהוּא הָיָה וְהוּא הָיָה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אָחַד וְאֵין שְׁנֵי
וְלוֹ הָעֹז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית,
וְצוֹר חִבְלֵי בְּעַת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוּס לִי
בְּעַת אִישָׁן וְאַעֲיָרָה.	בְּיָדוֹ אֲפַקִּיד רוּחִי
יְהוּה לִי וְלֹא אֵינְרָא.	וְעַם רוּחִי גְּוִיָּתִי

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

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

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

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

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

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

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

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

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

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

 **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.