Siddur Sim Shalom
FOR SHABBAT AND FESTIVALS
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 br’kkhah. 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 ano’nu l’kha (We proclaim).” We then bend our knees and bow once more during the br’kkhah 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

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’rei sh’mey rabah m’varakh l’alam u-l’almei almaya.
May God’s great name be praised throughout all time.

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

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

On Shabbat Rosh Ḥodosh and on Festivals (including Shabbat Hol Ha-mo’ed and Hoshana Rabbah), continue on page 166a or 166b (with Matriarchs) through page 179.

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

The Musaf, or Additional Service, dates back to ancient times — a reminder of the double Shabbat portion of manna in the wilderness and the additional Shabbat offering in the Temple. According to the Midrash, this “double measure” has become the symbol of Shabbat itself, expressed in spiritual imagery (our “additional soul”), in ritual observance (e.g. hallot, candles), as well as in prayer. In our day, the Musaf Amidah takes the place of the ancient Musaf sacrifice in the Temple.
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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
call. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shuvah:
Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and saves and shields.
Praised are You Adonai, Shield of Abraham.
Your might, Adonai, is boundless. You give life to the dead;
great is Your saving power.

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living, Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance.

On Shabbat Shuvah:
Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 157.
Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**On Shabbat Shuvah:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
עמידה — מוסקת לשבת (בחלק אמורות)

כ שם ירח אפירא, הכה על יאללוהני.
אבל, יחד עם בנים ג mjד החרק.
ברוך אתה ה'埃尔והו פואלוהי ובת颈椎, אלהי אנאבע
אלהי ירח אנאבע עפל, אלהי שחר אילרי רבקה
אלהי רחל אנאבע ל'אלה, גברא ד'אלוהי ה'טるもの,
אל עץ, גברא תודריהם טובים קרבה חכמה, חוברו חכימו.
אבות וمرضו נאגד לכל בנייה ל'אלה שמי באמורה.

On Shavuot:
لةיה ישים, מלך תפארת.
כנחנה עקרות חיות, כש🏞ה כתף חיות.
מלך עזר ומקדש ומשה uproן.
ברוך אתה ה'埃尔והו פואלוהי וכבודו.
אולת בבב recibir ישים, מ chaiית ומית י'בתה, רב ל החוש.

*From here שמשי ערב until then: כשヌוה.
כנחנה עקרות חיות, כש洑ה כתף חיות.
מכברל חיים מבטד, מותא מתים ברקמים ריבים, טポイ.
כנחנה עקרות חיות, כש洑ה כתף חיות, מ chaiית ומית י'בתה.
לישון עפר, מי לו מך העם בברית ומי ודמת י'בתה.
מ chaiית ומית י'בתה, ישעיה.

On Shavuot:
מי בבר י'בתה, אות תוערי להים בקרים.
נאותא ישות ל'ולתת מתים.
ברוך אתה ה'埃尔והו פואלוהי.

When the י"שע is recited aloud, continue on page 157.
אמות ד'אברה ו'אברה, ו'אברה בברית י'חלו口头.
ברוך אתה ה'埃尔והו פואלוהי.

**On Shavuot:
ברוך אתה ה'埃尔והו פואלוהי.

Silent recitation continues on page 158.

*From then שמשי ערב, some add: מופרר תוקלי.

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MUSAF AMIDAH FOR SHABBAT
(with Matriarchs)

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

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

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

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Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 158.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
When the is chanted by the .

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.

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.
Alternative selection

חבית שבת ראיית קורבנותיה. צייר פרשיות המנחת
גיטית. מגננות עלולות בסוד נוהל, מתמחה בח伸び ובכר.
גופים לבולטים, המגננות בהכלה ייצוג. שא פערי היות
וחזק הוא אלוהים כלכילת בח קרן מושך השבת.

בראשית

ויה רשת מלפפונים היה אלוהים יראת לבולטים. המגננה
בגת מהלילה, מגננות בני ששת עד חשבות. פערים
בקרית שהי, על יד משות שבעה מי כבודת הקראת.

בראשית כח"י

ניבים חשבות, שער לבושה בו subdiv מפוסמת. שער
צלהת מתחה לבדל בשפת משיח, עלית שבתภנה על
עלית חכמה ומקה.
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.
When the Hazzan recites
"דנוה, the congregation continues silently:"

" chai, שם, the congregation and início do texto em hebraico.

Moedim אַנְחַנָּה,لفך שָׁאמָה זוֹה

יַמְלֹּט לְךָ, צָּרְרֵי זָמָן.

לְשֵׁנָן אַנְחַנָּה זוֹה קָלָר דָּוִיד.

אַנְחַנָּה, שְׁאָר הַאֲבֻנְיָנִים.

עַל חַיִּים חַיִּים בָּבוֹא

לַעֲשׂוֹת נְשֻׁם מַקֵּדֶשׁ לְךָ.

לַעֲשֹׁי דָוִידוֹת שְׁבַכְלוֹתָיוּ שָׁעֹנָה.

לְעַל בְּבָאוֹת הָוִינִים לִכְבוֹר הַיָּמִים.

לְעַל חַיִּים שְׁבַכְלוֹתָיוּ שָׁעֹנָה.

שָׁמִיד לְעַל כָּלָּנָי.

שָׁמִיד לְעַל כָּלָּנָי.

שָׁמִיד לְעַל כָּלָּנָי.

שָׁמִיד לְעַל כָּלָּנָי.

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שָׁמִיד לְעַל כָּלָּנָי.

שָׁמִיד לְעַל כָּלָּנָי.

שָׁמִיד לְעַל הַחָוֹדֶשׁ בֵּית לֵיכְרָא זוֹה.

שָׁמִיד לְעַל הַחָוֹדֶשׁ בֵּית לֵיכְרָא זוֹה.

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שָׁמִיד לְעַל הַחָוֹדֶשׁ בֵּית לֵיכְרָא זוֹה.

שָׁמִיד לְעַל הַחָוֹדֶשׁ בֵּית לֵיכְרָา זוֹה.
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.
לצל חכם וחכמה — קהל לקיחי

כיתוב לתפילהnnen נבנה לברך לברך וגו'
ולצלאים בידך פלטך, וירכולץ לחוכמה באמה, נאך
לשחיטות וצורתה חלופו. בורח אינתי הוא חוכל שמקם
ולך בראת ה틸ודות.

האזן:
אקלים אקלים אקלים אקלים. ברוך ברוך ברוך ברוך
עבת הילג על יד שעשה עבה, י마וריה ملف איתך ויבני.
맺נשם, טעם חוהרב, קבוצת:

הקהל:
ברך תודת השכר.
נאם תודת פעמיاتفاقך וטורב.
ישא הודה פעמי פעמי כל שלום.
On Hanukkah:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

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

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

On Shabbat Shuvah:
Inscribe all the people of Your covenant for a good life.

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

Roodar orde:
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.
*On the sheet, substitute the following:

The Hazzan’s chanting of the שבעה עמלים ends here.
The silent recitation of the שבעה עמלים concludes with a personal prayer.

An alternative concluding prayer

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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 Kiddish Shalem. page 181.
Hazzan:

תַּפֵּלָל וְתְּקַבֵּל שֵׁם רַבָּא, בַּעֲלַמָּא וּי בָּרָא, בַּרְבּוֹתָה.
תַּפְלֵי לְפִילְוָדָה בֵּיתָם וּבִנְמִימְנָן וּבַהֲיָ רְכְּלָפִּיה.
יִשְׁרַאֵל, יֶעַנְקֵה בְּמִימְנוּ וּרְבִי, יָשָׁרְוָא אוֹם.

Congregation and Hazzan:

יִהְיֶה שֵׁם רַבָּא מַבְרִךُ לְעִלְמָא וְלְעִלְמָא עָלוּמָא.

Hazzan:

יַהְבַּקֵּר וְיַשְׁמֹעֵהוּ וְיַחְפַּר וְיַחְסְרוּם וְיַחְשַּׁרְוָא וְיַחֲרַבְו.
וְיַהְכַּלָּה וְיַהֲרָךְל שֵׁם דָּרָשָׁא, בֵּרֵה הוּא לְעִלְמָא
מוּן לָלַחְבַּנְחֵא וְיָשָׁרְוָא וְיַנְשָׁרְוָא וְיַחְשַּׁרְוָא
בַּעֲלַמָּא, יָשָׁרְוָא אוֹם.

*On row seven: בְּמִימְנוּ שֵׁם רַבָּא מַכְּלָב בַּרְבּוֹתָה יִשְׁחַרְוָא

הָקֵלָב אֶלֶּה הָדוֹדִים בָּגַעְתֵּהוּ וְכִלּוּם-שְׁרַיְלוּ קְדַמֵּה הָדוֹדִים
יִוְּשַׁמְּרֵהוּ אֶלֶּה הָדוֹדִים וָאִמְרֵוהוּ אָמָם.

וְיֵשֵׁם שֵׁם רַבָּא מַכְּלָב בַּרְבּוֹתָה וְלְעִלְמָא שֵׁם רַבָּא
לְעִלְמָא וְלְעִלְמָא אוֹם.

כִּלּוּם-שְׁרַיְלוּ, יָשָׁרְוָא אוֹם.
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.

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

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

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

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

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

Some congregations add בדיעבדים page 71.
Ein keoloheinu, 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-hikitru 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 Hanina:  
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” (bonayikh) 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 (122:7-8). May Adonai grant His people strength; may Adonai bless His people with peace (29:11).

Some congregations add Kaddish D’Rabbanan, page 71.
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 Hoshanah 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.

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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 ḥelkenu kahem, v’goralenu k’khel hamonam.
Va-anahnu kor’im u-mishtahavim u-modim
lifnei melekh malkhei ha-m’lakhim, Ha-kadosh Barukh Hu.

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

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

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

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

לישאר, בступил בנסים הגדולים, זכרו אמן.

Congregation and mourners:

יהיה שמה ברח מברך לעלם עללם עולם.

Mourners:

לעלם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עולם עול
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’hayelkhon u-v’yomeikhon u-v’hayei d’khol beit Yisra-el, ba’agalah u-vi-z’man kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishta’ah 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’ne’hamata 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.

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The song is opened.

This song is attributed to Yehudah HeHasid, a twelfth-century Kabbalist. The poet embroils 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’lm 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.
וכותיב: לאשה דבריו, וב Fetish:_ten שבית השקר
והי המילה שימלר


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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?
אָדָּוָּר עוֹלָם

בָּטֵּמָה כִּלְּיֵי צְיֵרָה
נָזָּר מְלֵא שָׁמוֹנָה
לַעֲתָה יִשְׂרָאֵל בְּכַפָּמֶנָה
לְבָנָה קִירָה נָזִּיר
וֹדוֹחַ יַרְדֵּנָה בַּחֲפָאָרָה
לִימָשָׁלָה לְלִיָּהֲרָה
וֹדוֹחַ אֲנָוָה זֵאֶנָה
כֵּלָה רַזְּישָׁה בִּלְלַכָּלָה
וֹדוֹחַ אֲנָוָה זֵאָנָה
אֵלָּת בַּרְצֵהְנָה
וֹדוֹחַ בֶּשָּׁ מֲנָת לְ
בֶּעַח אֵאָשָׁן יָאוֹרָה
וֹדוֹחַ לְלָא אִירָא

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 ve'ein sheni
B'li rei-sheet b'li takhleeet,
V'hu e-li v'hai go'ali
V'hu nisi u-manos li,
B'yado askid ruhi
V'im ruhi g'viyati

b'terem kol y'tzir nivra,
azai Melekh sh'mo nikra.
I'vedo yimlokh nora,
v'hu yi'h'yeh b'tif'arah.
I'hamshil lo l'ha'birah,
v'lo ha-oz v'hamisrah.
V'tzur hevli b'et tsarah,
m'nat kosi b'ymom 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.