

קדיש שלם 

*Hazzan:*

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

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

*Hazzan:*

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלָא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאַמִּירָן  
בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

לְעֵלָא לְעֵלָא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא: שבת שובה *On*\*

תְּתַקַּבַּל 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.

נֹדֶה לֵאלֹהֵינוּ, נֹדֶה לֵאלֹהֵינוּ,  
נֹדֶה לֵאלֹהֵינוּ, נֹדֶה לֵאלֹהֵינוּ.

בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֱלֹהֵינוּ,  
בְּרוּךְ מִלְּפָנָיו, בְּרוּךְ מִלְּפָנָיו.

אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֱלֹהֵינוּ,  
אַתָּה הוּא מִלְּפָנָיו, אַתָּה הוּא מִלְּפָנָיו.

אַתָּה הוּא שֶׁהַקִּטְירוֹ אַבּוֹתֵינוּ לְפָנֶיךָ אֶת־קִטְרֵת 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 חֲנִינְא:

תְּלַמִּידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: 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 אַחֲזִי וְרַעֲי, אֲדַבְּרָה־נָא  
שְׁלוֹם בְּךָ. לְמַעַן בֵּית יְהוּדָה אֱלֹהֵינוּ, אֲבַקֶּשׁהּ טוֹב לְךָ.  
יְהוּדָה עֲזוֹ לְעַמּוֹ יִתֵּן, יְהוּדָה יִבְרַךְ אֶת־עַמּוֹ בְּשְׁלוֹם.

*Some congregations add קדיש דרבנן, page 71.*

 EIN KELOHEINU

Ein keloheinu, ein k'malkenu, Mi kheloheinu, mi kh'malkenu, Nodeh leloheinu, nodeh l'malkenu, Barukh Eloheinu, barukh Malkenu, Atah hu Eloheinu, atah hu Malkenu, Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.	ein kadonenu, ein k'moshi-enu. mi khadonenu, mi kh'moshi-enu. nodeh ladonenu, nodeh l'moshi-enu. barukh Adonenu, barukh Moshi-enu. atah hu Adonenu, atah hu Moshi-enu.
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None 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 כְּמִשְׁפַּחֹת  
הָאֲדָמָה, שֶׁלֹּא שָׁם חָלְקָנוּ בָהֶם, וְגוֹרְלָנוּ כְּכָל-הַמוֹנִם.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא,

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יָקָר בְּשָׁמַיִם  
מִמַּעַל, וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אָמֵת מְלַכְנוּ, אֶפְס זוּלָּתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעָתָּ  
הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לְבַבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם  
מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת  
עֲזָרָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכֹל-בְּנֵי בֶשֶׁר יִקְרָאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל-רָשָׁעֵי אֶרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל-יְיֹשְׁבֵי  
תֵּבֵל כִּי לָךְ תִּכְרַע כָּל-בָּרָה, תִּשָּׁבַע כָּל-לָשׁוֹן. לְפָנֶיךָ  
יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ,  
וַיִּקְבְּלוּ כָּל־אֶת-עַל מַלְכוּתְךָ וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה  
לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמֵי עַד תִּמְלוֹךְ  
בְּכַבּוֹד, כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעַלְמֵי וָעֶד.  
□ וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל-הָאֶרֶץ, 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 דֵּי 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 דְקַדְשָׁא, בְּרִיף הוּא \*לְעָלְא  
מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין  
בְּעָלְמָא, וְאָמְרוּ אָמֵן.

*\*On* לְעָלְא לְעָלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא: שַׁבַּת שׁוֹבָה

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.*

אֲנַעִים זְמִירוֹת וְשִׁירִים אֶאְרוֹג, כִּי אֵלַיָּךְ נִפְשֵׁי תַעְרוֹג.  
נִפְשֵׁי חֲמֻדָּה בְּצֵל יְדָךְ, לְדַעַת כָּל-רֵז סוּדָךְ.

מִדֵּי דַבְרֵי בְּכַבּוּדְךָ הוֹמָה לְבִי אֶל דּוּדֵיךָ.

עַל בֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֶסְפְּרָה כְּבוֹדְךָ וְלֹא רְאִיתִיךָ, אֲדַמְּךָ אֲכַנֶּךָ וְלֹא יִדְעֶתִיךָ.  
בְּיַד נְבִיאֶיךָ בְּסוּד עֲבַדְיָךְ דִּמִּיתָ הַדָּר כְּבוֹד הוֹדְךָ.

גְּדַלְתָּךְ וּגְבוּרְתָּךְ, כִּנּוּ לְתַקַּף פְּעֻלְתָּךְ.

דָּמּוּ אוֹתְךָ וְלֹא כָפִי יִשֶּׁה, וַיִּשְׁוֹךְ לְפִי מִעֲשֶׂיךָ.

הַמְשִׁילוּךָ בְּרוּב חֲזִיוֹנוֹת, הִנֵּה אֶחָד בְּכָל-דְּמִיוֹנוֹת.

וַיַּחְזוּ בְךָ זְקֵנָה וּבַחֲרוּת, וְשִׁעַר רֵאשִׁיבָה בְּשִׁחֲרוּת.

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 פֶּזַ דְּמוֹת רֵאשׁוֹ, וְחַק עַל מִצַּח כְּבוֹד שֵׁם קִדְשׁוֹ.

לַחֵן 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.

מחלפות ראשו כבימי בחרות, קוצותיו תלתלים שחורות.  
 נוה הצדק, בית תפארתו, יעלה נא על ראש שמחתו.  
 סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.  
 עמוסים נשאם עטרת ענדם, מאשר יקרו בעיניו כבדם.  
 פארו עלי ופארי עליו, וקרוב אלי בקראי אליו.  
 צח ואדום ללבושו אדום, פורה בדרכו בבואו מאדום.  
 קשר תפלין הראה לענו, תמונת יהוה לנגד עיניו.  
 רוצה בעמו ענוים יפאר, יושב תהלות בם להתפאר.  
 ראש דברה אמת קורא מראש, דור ודור, עם דורשה דרוש.  
 שית המון שירי נא עליה, ורנתי תקרב אליה.  
 תהלתי תהי לראשה עטרת, ותפלתי תבון קטרת.  
 תיקר שירת רש בעיניה, בשיר יושר על קרבניה.  
 ברכתי תעלה לראש משביר, מחולל ומוליד צדיק פביר.  
 ובברכתי תנענע לי ראש, ואותה קח לה כבשמים ראש.  
 יערב נא שיחי עליה, פי נפשי תערג אליה.

*The Aron Hakodesh is closed.*

לה יהוה הגדלה והגבורה והתפארת והנצח והיהוד,  
 כי כל בשמים ובארץ,  
 לה יהוה הממלכה והמתנשא לכל לראש.  
 מי ימלל גבורות יהוה, ישמיע כל-תהלתו.

*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 בְּחֶפְצוֹ כֹּל
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 תְכֵלִית,
וְצוּר חֲבֵלֵי בְעֵת צָרָה.	וְהוּא אֵלֵי וְחֵי גּוֹאֲלֵי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.	וְהוּא נְסִי וּמְנוּס לִי
בְּעֵת אִישָׁן וְאַעֲיָרָה.	בְּיָדוֹ אֶפְקִיד רוּחִי
יְהוּה לִי וְלֹא אֵינְרָא.	וְעַם רוּחִי גְוִיָּתִי

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.