The Weekday Afternoon Service

Ashrei
Joyous are they who dwell in Your house; they shall praise You forever.

Joyous the people who are so favored; joyous the people whose God is Adonai.

A SONG OF PRAISE, OF DAVID
I exalt You, my God, my sovereign; I praise Your name, always.

Great is Adonai, greatly to be praised, though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

Opening Your hand, You satisfy with contentment all that lives.

Your sovereignty is eternal; Your dominion endures in every generation.

And You provide them nourishment in its proper time.

The eyes of all look hopefully to You, and You provide them nourishment in its proper time.

Adonai is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

One day I praise You, glorifying Your name, always.

I exalt You, my God, my sovereign; I praise Your name, always.

A SONG OF PRAISE, OF DAVID
My mouth shall utter praise of Adonai.

May all that is mortal praise God’s name forever and ever.

We shall praise Adonai now and always. Halleluyah!

Aschrei
אשרי יושבי ביתך, צד הגלויות עליך.
ז TW
אשרי הנפש שבקהל,仝 אסתרם שחל 붉עה אחלה.
ן תוהלק לח
יאמר א橑ים الحقיך, וא�רלה שחק היללים לך.
ס קדליים אفرحן, ואכללה שחק היללים לך.
ך הדבר המחקלל, מקהלת שקר וקיך.
סרו לחרות יושב משכון, מבארכחים ישדר.
ד רבים יושרו, וזרם קפואים אהישים.
_aspect
ואזו מרחוקים יאמרו, וברלקים אתה קTEGER.
ם רב טובך יאני ואtrakך רJSONException.
ח תורם זה, IDR אפיים גלויות.
ף מידיים לך, ורמות עליך כל建设用地.
ים יושבי כל הילולים, ואשרי בני אלהים.
ג וחבריו שלם, וחבריו מתנה לעלם.
ב יושבי כל הילולים, ואשרי בני אלהים.
א תהלת לשון דוד, ולאותך.
ד PSALM 145
Itself contains many themes common to Jewish prayer. Like many psalms, it describes God’s caring relationship to human beings; “Adonai supports all who falter, and lifts up all who are bent down.” The ancient rabbis were especially taken with the line “Opening Your hand, You satisfy with contentment all that lives,” understanding it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because, as an acrostic, it was easy to memorize, it became the most oft-recited psalm. It is recited liturgically three times daily.

Joyous, of David. The Hebrew word has many shades of meaning and therefore interpretations differ widely. Joyous, contented, blessed.

Your sovereignty. The verses preceding and following this one define the meaning of God’s sovereignty: God’s love for all of God’s creations and God’s care for the most vulnerable in society.

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289 WEEKDAY · AFTERNOON SERVICE · ASHREI

289 מתן לולו · אשרי
Entering Prayer
Yes, prayer is a problem, but it is also the answer. It helps me to overcome a basic hurdle—to believe that I am not alone in the world. It impels me to find a way to integrate the rational knowledge upon which my life is based with the deeper "knowledge"—in the biblical sense of intimate experience—that there is a dimension beyond all this and that I have been granted the ability and the privilege of addressing myself to God.... Prayer is an answer because it helps me to become more fully human, to find the correct paths in life, to make my deeds meaningful, and to connect myself with the living force of God that infuses the universe.

There is a difference between the physical functioning of one who, through exercise and correct diet, keeps one's body in good condition and one who neglects it. There is a difference between one who nourishes and exercises the soul and one who neglects it. Prayer is the exercise and nourishment of the spirit. We neglect it at the peril of neglecting that aspect of life that is most uniquely human.

Prayer is a problem when we have certain simplistic expectations of it, but when we can formulate a belief in God that is neither naïve nor contradictory to the evidence of our minds and the faith of our souls, it becomes the answer.

—REUVEN HAMMER

Hatzi Kaddish
Leader:
May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.
And we say: Amen.

Congregation and Leader:
Entering Prayer
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And we say: Amen.

Congregation and Leader:
May God's great name be acknowledged forever and ever! Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b'rikh hu, is truly beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.
And we say: Amen.
Holy Quiet
Quietly you utter the word “quiet” and already you have marred the quiet.
I was in a holy quiet only once.
Once—
Once I had an orchard—

Once—

I was in a holy quiet

and all kinds of flowers.

and love, and creates all,

who remembers the loving deeds of our ancestors,

who acts with kindness and

who acted with kindness and

who receives faith: we are the descendants of generations

locating ourselves within a

progression. We begin by enunciating a temporal

b'rakhah

meaning “eighteen.”

The Weekday Minḥah Amidah

A transliteration of the opening b'rakhah of the Amidah may be found on page 466. Before the Amidah begins, it is customary to take three steps forward, as we approach God’s presence. (If there is no room, we step backward first.) The sign ❄ indicates the places to bow. The Amidah concludes on page 299.

[Leader: As I proclaim the name Adonai, open my lips that my mouth may speak Your praise.]

Three Introductory B’rakhot

Our Ancestors

With Patriarchs and Matriarchs:

Barukh atah Adonai, our God and God of our ancestors,

God of Abraham, God of

Isaac, and God of Jacob,

great, mighty, awe-inspiring,

to the world’s ongoing spiritual song.

consciousness of life, and we aspire to add our own voice

with us, God is with us in this present moment of the

of holiness in how we act, in the way we enter the world,

of the God who created us all, that we may find a measure

forgotten in God’s care. Finally, we understand that we are

we express our consciousness of the life-affirming gifts

b'rakhah

“Ignite the Name of the Amidah, prayers for personal and national concern. (On Shabbat and festivals, these are omitted and a single b'rakhoth expressing the themes of the day is substituted.) Originally there were twelve intermediate b'rakhot, bringing the total number of b'rakhoth to eighteen, whence the alternate name of the Amidah, Shemonene Esrei—meaning “eighteen.”

The Weekday Amidah. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation; it is also known as the “Silent Prayer.” Whether on Shabbat and festivals or on weekdays, it always begins with three introductory b'rakhot and ends with three concluding b'rakhot.

The weekday Amidah contains thirteen intermediate b'rakhot, prayers for personal and national concern. (On Shabbat and festivals, these are omitted and a single b'rakhah expressing the themes of the day is substituted.) Originally there were twelve intermediate b'rakhot, bringing the total number of b'rakhoth to eighteen, whence the alternate name of the Amidah, Shemonene Esrei—meaning “eighteen.”

The three introductory b'rakhot. The first three blessings of the Amidah may be understood as enunciating a temporal progression. We begin by locating ourselves within a received faith: we are the descendants of generations of Jews who carved a spiritual path that we have inherited. In the second b'rakhoth we express our consciousness of the life-affirming gifts that we receive daily from God—even the dead are not forgotten in God’s care. Finally, we understand that we are on a path—that our lives may come to reflect the nature of the God who created us all, that we may find a measure of holiness in how we act, in the way we enter the world, and in how we relate to one another. The past is with us, God is with us in the present moment of the consciousness of life, and we aspire to add our own voice to the world’s ongoing spiritual song.
Sovereign
Psalm 24: Shiggaion of Abraham Which He Sang unto the Lord
O incognito god, anonymous lord, with what name shall I call you? Where shall I discover the syllable, the mystic word that shall evoke you from eternity?
Is that sweet sound a heart makes, clocking life? Is thenoise of thunder it? Is the hush of peace, the sound of strife?
I have no title for your glorious throne, And for your presence not a golden word—Only that wanting you, by I evoke you, knowing I am heard.
—A. M. Klein

You Sustain the Living
As I was wandering with my unhappy thoughts, I looked and saw that I had come into a sunny place familiar and yet strange. "Where am I?" I asked a stranger. "Paradise." "Can this be Paradise?" I asked surprised, You sustain the living through kindness and love, and with great mercy give life to the dead, You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust. Who is like You, Almighty, and who can be compared to You? The sovereign who brings death and life and causes redemption to flourish.

Between Rosh Hashanah and Yom Kippur we add:
Who is like You, source of compassion, who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead. Barukh atah ADONAI, who gives life to the dead.

GOD’S SAVING CARE
You are ever mighty, ADONAI—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, You sustain the living through kindness and love, and causes redemption to flourish.

From Sh’mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall, You cause the dew to fall, You cause the wind to blow and the rain to fall, You sustain the living through kindness and love, and causes redemption to flourish.

From Pesah until Sh’mini Atzeret, some add:
You cause the wind to blow and the rain to fall, You sustain the living through kindness and love, and causes redemption to flourish.

Support the falling
The ancient rabbis called this paragraph Gevurot, meaning “God’s triumphs.” The central phrases of this paragraph—"You support the falling, heal the sick, loosen the chains of the bound”—are taken from Psalm 146. This notion of God’s saving care is then expanded to include a larger notion of salvation, including the ideas of messianic deliverance and God’s care for the dead.

Between Rosh Hashanah and Yom Kippur we add:
米 זכרת בברכה וברכיה וברכיה וברכיה וברכיה וברכיה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה וברכה Vbuchut atah Adonai, v’chedyah mitzvah. KACHER, KACHER, KACHER.
The Kedushah is recited only with a minyan. When the Amidah is recited silently, we continue with the last paragraph on this page.

The Kedushah

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described:

Each cried out to the other:

“Holy, holy, holy is ADONAI Tz’va·ot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va·ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, the Holy Sovereign.

Following the Kedushah, we continue with the Fourth B’rakhah (“Knowledge”) at the top of the next page.

When the Amidah is recited silently and the Kedushah is not recited, we recite the following paragraph:

Holy are You and holy is Your name; holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, the Holy Sovereign.
B'rakhot of Request

KNOWLEDGE

The Hasidic master Isaac Meir of Gur taught: Of all the b'rakhot of request, only this one begins with "You" rather than with the verb expressing the request. We thus begin the prayers of request by creating a space, a space that is open to a mysterious You, a space that acknowledges our own lack of understanding, which makes us realize that we have to seek understanding.

In the name of the Baal Shem Tov it is said: What is knowledge? It is the constant awareness that God dwells within you.

—YEHUDAH ARSHEM LEV OF GUR

What is the understanding for which we pray? It is a prayer for empathy: an understanding of the other.

—based on ELIJAH DE VIDAS

What is wisdom? It is the increasing knowledge of the world, for the more you know of the world the more you will come to love God.

—based on MAIMONIDES

REPENTANCE

Every day a voice goes out from the Temple Mount: Return, O My wayward children!

—based on THE MIDRASH

In asking for forgiveness, we first of all address God as parent, that is as creator, for what we seek is to return to our true being, our origin, to be who we truly need to be. This is the meaning of 't'shuvah, return.

REDEMPTION

God is called Redeemer, in the present tense, for redemption is always present.

—JACOB EMDEN

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE

You graciously endow human beings with knowledge, and You teach understanding to humanity.

Barukh atah Adonai, who bestows knowledge.

REPENTANCE

Return us, Avinu, to Your teaching, and bring us closer, Malkeinu, to Your service—that we may truly turn and face You.

Barukh atah Adonai, who desires our return.

FORGIVENESS

Forgive us, Avinu, our Creator, for we have sinned; pardon us, Malkeinu, our Sovereign, for we have transgressed—for Your nature is to forgive and pardon.

Barukh atah Adonai, who is called gracious and is exceedingly forgiving.

REDEMPTION

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer.

Barukh atah Adonai, Redeemer of Israel.

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Three Cycle of B'rakhot of Request: Visions of Redemption

**JUSTICE**

Not only should judges be restored to an honest state, but our own judgment as well, so that once again we may truly judge what is desirable.

—Yehudah Aryeh Leib of Groz

**THE END OF WICKEDNESS**

A sectarian lived in the same neighborhood as Rabbi Meir. The sectarian would so provoke Rabbi Meir with quotations from the Bible that Rabbi Meir became angry and thought of praying that the sectarian die. Rabbi Meir’s wife, Beruriah, said to him, “Do you want to pray in that way because of the verse ‘and sinners (ḥata’im) shall cease’ (Psalm 104:35). Do not interpret it that way; rather, read the verse as saying, ‘may sinning cease from the earth.’” [Because the Hebrew text is written without vowels, the spelling of the two words is the same, but they are pronounced differently.] Rabbi Meir then simply prayed that the sectarian repent.

—Midrash on Psalms

**THE ROYALTY**

What is meant by a righteous person? Not perfection, but the striving to do good—for everyone sins, and perfection is not possible for any mortal.

—Based on the Seer of Lublin

**CONVERTS**

Conversion is the culmination of one process—seeking to become a Jew—and the beginning of another—thinking of oneself as a Jew, feeling authentic. For me, a critical moment in that process occurred on the corner of 36th Street and Columbus Avenue when I shared my litany of self-criticism with a rabbi friend. I bemoaned my inadequacy as a Jew and expressed my doubts about ever being good enough; he called my attention to the thirteenth b’rakhah of the Amidah, which at that point in my journey I didn’t know. How absolutely extraordinary! We, keri ha-tsadiq—“faithful prophets”—are named in the distinguished company of “the righteous, the pious, the leaders of the people Israel, and the remnant of the sages,” seeking God’s mercy and apparently being worthy of it. All these years later I am still moved deeply by the sensitivity of the ancients and wonder if perhaps they understood how our spirits might be lifted by this generous tribute.

—Carol Levithan

**RESTORE JUDGES TO US**

Between Rosh Hashanah and Yom Kippur we substitute:

בָּרוּךְ אַתָּה יהוה, מֶלֶךְ אוֹהֵב צדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:

בָּרוּךְ אַתָּה יהוה, מֶלֶךְ אוֹהֵב צדָקָה וּמִשְׁפָּט.

The righteous enumerates the outstanding individuals of society we anticipate, one from each generation. The list includes the spiritual leaders of each generation, the righteous righteous individuals, who are exemplars of religious ideals, and righteous converts who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

Between Rosh Hashanah and Yom Kippur we substitute:

בָּרוּךְ אַתָּה יהוה, מֶלֶךְ אוֹהֵב צדָקָה וּמִשְׁפָּט.

Visions of Redemption —C.H. Epstein

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**MESSIANIC HOPE**

Messianic Hope

Three Concluding B'rakhot

The Service That We Offer

Adonai our God, embrace Your people Israel and their prayer.

Restore worship to Your sanctuary.

May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

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May the prayers of the people Israel be lovingly accepted by You, and our service always be pleasing.
May Our Eyes Behold Your Return
Wherever we are, whatever we are looking at, may we always be seeing You returning to us.

On Rosh Hodesh and Hol Ha-mo-ed we add:
Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David, Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.
Batukh atah Adonai, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS
When the Amida is recited silently, we read the following paragraph. When the Amida is chanted aloud, the leader reads this following paragraph as the congregation reads the next passage.

f We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—morning, evening, and noon.

You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amida is repeated by the leader, by custom remaining seated and bowing slightly.

f We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

On Hanukkah we add Al Hanissim on page 430. On Purim we add Al Hanissim on page 431.
For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Between Rosh Hashanah and Yom Kippur we add:
And inscribe all the people of Your covenant for a good life.

May all who lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

Barukh atah ADONAI, Your name is goodness and praise of You is fitting.

PEACE
Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:
May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. Barukh atah ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit. 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; nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of 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, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

Oseh shalom bimromav hu ya-ashel shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 291.

May Your name be praised and exalted, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

PEACE. There are two versions of this final blessing of the Amidah, the prayer for peace. In the afternoon and evening services, the blessing is a general prayer for peace. The other version of this blessing more closely reflects the Priestly Blessing: it is recited in those services (such as Shabbat) during which priests in the Land of Israel would bless the congregation at this point in the service.

WHO BLESSES YOUR PEOPLE ISRAEL WITH PEACE? Barukh atah ADONAI, who creates peace on high requires peace, who creates peace on high bring peace to us and May Your name be praised and exalted, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

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When the Amidah is to be repeated aloud, we turn back to page 291.
Kaddish Shalem

Leader:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.

Leader:
May the name of the Holy One be acknowledged, celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b’rikh hu,* is truly [between Rosh Hashanah and Yom Kippur we add: *far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: Amen.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: Amen.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.
We rise.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it 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
We rise.

We are seated.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it 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’shabei∙ah la-adon hakol, lateit g’dulah l’yotzer b’reshit,
shelo asanu k’goyei ha-aratzot, v’lo samanu k’mishp’|.|ot ha-adamah,
shelo sam helkeinu kahem, v’goraleinu k’khol hamonam.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon reign over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V’ne∙emar: v’hayah Adonai i’melekh al kol ha-aretz,
bayom hahu yihye Adonai eh|.|ad, u-sh’mo eh|.|ad.

We are seated.

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Reciting Kaddish

The blow to faith is never more pronounced than it is at the moment when you bury a loved one. Yet, here comes the Kaddish and proclaims faith in God. It isn’t that the mourner is talked back into faith by reciting the Kaddish. But the fact that a mourner says the Kaddish... keeps the mourner in the community of faith. By standing up and proclaiming publicly "Yitgadal v’yitkadash sh’mei rabbah—"May God’s great name be exalted and hallowed throughout the created world”—the body and soul of the mourner have a chance to recuperate, to go through a healing process. The perspective changes from that first day, that first week, that first month. The mourner begins to see that there are magnificent mountains and blue skies and gorgeous flowers and lovely birds. You don’t know that the day you bury your mother. But a month later you do; two months later, you certainly do... There is a certain pattern to life and death in this world which seems to be inherent in creation.

—Ron Wolfson

Mourner’s Kaddish

Mourners and those observing Yahrzeit:
May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and mourners:
May God’s great name be acknowledged forever and ever!

Mourners:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, exalted and acclaimed—though God, who is blessed, br’ich hu, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: Amen.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, kiruteih, v’yamlikh malkuteih b’haiyehiokh u-v’yomeikhu d’khol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei rava, b’alma u-’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa’ar v’yitromam v’yitnasei, ba-agala u-vizman kariv, v’imru amen.

Oseh shamom bimromav hu ya-aseh shalom aleinu v’al kol yisrael [v’al kol yosh’vei teiveil], v’imru amen.