

## חצי קדיש

*Hazzan:*

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב, וְאִמְרוּ אָמֵן.

*Congregation and Hazzan:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

*Hazzan:*

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא \*לְעֵלָא  
מִן כָּל-בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרֵן  
בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

לְעֵלָא לְעֵלָא מְכַל-בְּרִכְתָּא וְשִׁירְתָּא: שבת שובה \*On

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

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

---

*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



---

## 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 almay.

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.*

---

*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

כִּי שֵׁם יְהוָה אֶקְרָא, הָבֹה גִּדְּל לְאַלְהֵינוּ.  
אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל  
עֲלִיוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת  
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*On שבת שובה:*

וְזָכְרָנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים,  
וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם.  
אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי, מַחְיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

*\*From פסח שמיני עזרת until:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים, טוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ  
לִישְׁנֵי עָפָר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מִלֶּךְ  
מִמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

*On שבת שובה:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְהוָה מַחְיֶה הַמֵּתִים.

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וּקְדוּשִׁים בְּכָל־יוֹם יְהִלְלוּךָ סֵלָה.  
\*\*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

*\*\*On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמִּלֶּךְ הַקְדוֹשׁ.

*Silent recitation continues on page 158.*

*\*From פסח שמיני עזרת, some add: מוֹרִיד הַטֶּל.*

## 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.*

---

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

## עמידה — מוסף לשבת (כולל אמהות)



כִּי שֵׁם יְהוָה אֶקְרָא, הָבֹה גִּדְּל לְאַלְהֵינוּ.

אֲדַנִּי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם  
אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה אֱלֹהֵי רַבֵּקָה  
אֱלֹהֵי רַחֵל וְאַלְהֵי לָאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, זֹכֵר חֲסָדֵי  
אֲבוֹת וַיִּמְבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה.

On שבת שובה:

זִכְרֵנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בַּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מִלֶּךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְהוָה מַגֵּן אַבְרָהָם וּפִקֵּד שְׂרָה.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי, מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

\*From שמיני עצרת until פסח:

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ  
נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ  
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מִלֶּךְ  
מֵמִית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה.

On שבת שובה:

מִי כְמוֹךָ אֵב הַרְחָמִים, זֹכֵר יְצוּרֵיוּ לְחַיִּים בְּרַחֲמִים.

וְנִצְאֵמֶן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה מַחֲיָה הַמֵּתִים.

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

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ סֵלָה.  
\*\*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

\*\*On שבת שובה:

בְּרוּךְ אַתָּה יְהוָה הַמִּלֵּךְ הַקְדוֹשׁ.

Silent recitation continues on page 158.

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

 **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.

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.

*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.*

קדושה 

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

נְעֲרִיצָה וְנִקְדִּישָׁה בְּסוּד שָׁיִת שְׂרָפִי קֹדֶשׁ הַמְקִדִּישִׁים שְׁמָה  
בְּקֹדֶשׁ, בְּכָתוּב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.  
כְּבוֹדוֹ מְלֵא עוֹלָם, מִשְׁרָתִיו שׂוֹאֲלִים זֶה לָזֶה: אֵיזָה מְקוֹם  
כְּבוֹדוֹ. לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמֵּיחֲדִים שְׁמוֹ עָרֵב  
וְבִקֵּר בְּכָל־יוֹם תְּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

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

אֲנִי יְהוָה אֱלֹהֵיכֶם.

וּבִדְבָרֵי קֹדֶשׁ כְּתוּב לֵאמֹר:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּנָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נִצְחִים קִדְשָׁתָהּ נִקְדִּישׁ.  
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶךְ  
גָּדוֹל וְקָדוֹשׁ אַתָּה. \*בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

*\*On שבת שובה:*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ הַקָּדוֹשׁ.

*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.*

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

תִּכְנֶנֶת שַׁבַּת רְצִיתָ קִרְבָּנוֹתֶיהָ, צִוִּיתָ פְּרוּשֶׁיהָ עִם סְדוּרֵי  
נִסְכֶּיהָ. מַעֲנִינֶיהָ לְעוֹלָם כְּבוֹד וְנֶחֱלָה, טוֹעֲמֶיהָ חַיִּים זָכוֹ,  
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בְּחֵרוֹ. אֲזִי מְסִינִי נֶצֶטּוּ עָלֶיהָ  
וְתִצְּנוּ יְהוּדָה אֱלֹהֵינוּ לְהַקְרִיב בָּהּ קִרְבָּן מוֹסֵף שַׁבַּת  
כְּרָאוּי.

יְהִי רָצוֹן מִלְּפָנֶיהָ יְהוּדָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
בָּנִים לְגִבּוֹלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ  
בְּגִבּוֹלָנוּ, שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיהָ אֶת־קִרְבָּנוֹתֶיהָ,  
תְּמִידִים בְּסֻדָּרָם וּמוֹסָפִים בְּהִלְכָתָם, וְאֶת־מוֹסֵף יוֹם  
הַשַּׁבָּת הַזֶּה עָשׂוּ וְהִקְרִיבוּ לְפָנֶיהָ בְּאַהֲבָה כְּמִצְוַת רָצוֹנָהּ  
בְּכָתוּב בְּתוֹרָתָהּ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ מִפִּי כְּבוֹדְךָ כְּאָמור:

במדבר כ"ח:ט'-ו'

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

*Alternative selection*

תִּכְנֶנֶת שַׁבַּת רְצִיתָ קְדוּשָׁתָהּ, צִוִּיתָ פְּרוּשֶׁיהָ עִם סְדוּרֵי  
נוֹסְחָתָהּ. מַעֲנִינֶיהָ לְעוֹלָם כְּבוֹד וְנֶחֱלָה, טוֹעֲמֶיהָ חַיִּים זָכוֹ,  
וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בְּחֵרוֹ. אֲזִי מְסִינִי נֶצֶטּוּ עָלֶיהָ  
וְתִצְּנוּ לְעַבְדְּךָ בִּירוּשָׁלַיִם עִירְךָ בְּיוֹם שַׁבַּת קֹדֶשׁ עַל הַר  
קֹדֶשׁךָ.

יְהִי רָצוֹן מִלְּפָנֶיהָ יְהוּדָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב  
בָּנִים לְגִבּוֹלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֵנוּ בְּגִבּוֹלָנוּ,  
וְלֹא יִשְׁמַע עוֹד חֶמֶס בְּאַרְצֵנוּ, שֶׁד וְשֹׁבֵר בְּגִבּוֹלָנוּ. וְשָׁם  
נַעֲבֹדְךָ בְּאַהֲבָה וּבִירְאָה בְּיָמֵי 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.*

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג. עִם מְקַדְּשֵׁי  
שְׂבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ. וְהַשְׂבִּיעִי רְצִיתְ בּוֹ  
וְקִדְּשָׁתוּ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ, זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,  
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ  
בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קְדֻשָּׁה, וַיְנוּחוּ בָּהּ יִשְׂרָאֵל מְקַדְּשֵׁי  
שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב אֶת־  
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ, וּתְפַלְתָּם בְּאַהֲבָה תִּקְבַּל בְּרַצוֹן,  
וְתִהְיֶה לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

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

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

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה  
הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי  
אֲבוֹתֵינוּ אֱלֹהֵי כָל־בָּשָׂר,  
יוֹצֵרֵנוּ, יוֹצֵר בְּרֵאשִׁית.  
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ  
הַגָּדוֹל וְהַקְּדוֹשׁ, עַל  
שִׁחֲחִיתָנוּ וְקִצְמָתָנוּ. כֵּן  
תַּחֲנוּנוּ וְתִקְוָתָנוּ, וְתִאֲסֹף  
גְּלוּתֵינוּ לְחִצְרוֹת קְדֻשָּׁה,  
לְשִׁמּוֹר חֲקִיךָ וּלְעֲשׂוֹת  
רְצוֹנָה, וּלְעִבְדֶּךָ בְּלִבֵּב  
שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים  
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא  
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ מִגֵּן  
יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.  
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ  
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נִסִּיךָ שְׁבָכַל־יוֹם עִמָּנוּ  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שְׁבָכַל־עֵת, עָרֵב וּבִקֵּר וְצַהֲרַיִם.  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסִדֶּיךָ,  
מַעֲוֹלָם קוִיֵּנוּ לָךְ.

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.

חזכה: On

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

בימי מתניהו בן-יוחנן כהן גדול חשמונאי ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיה הרבים עמדת להם בעת צרתם, רבבת את-ריבם, הנתת 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 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 מלכנו תמיד לעולם ועד.

שבת שובה: On

וכתוב לחיים טובים כל-בני בריתך.

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

Hazzan adds:

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה הכתובה על ידי משה עבדך, האמורה מפי אהרן ובניו, כהנים, עם קדושך, כאמור:

Congregation:

יברכך יהוה וישמרה. בן יהי רצון.  
יאר יהוה פניו אליך ויחנך. בן יהי רצון.  
ישא יהוה פניו אליך וישם לך שלום. בן יהי רצון.

*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 וּבִרְכָּה, חֵן וְחֶסֶד וְרַחֲמִים עָלֵינוּ  
וְעַל כָּל-יִשְׂרָאֵל עִמָּךְ. בִּרְכֵנוּ אֲבִינוּ כָּלֵנוּ כְּאֶחָד בְּאוֹר  
פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוּה אֱלֹהֵינוּ, תּוֹרַת חַיִּים  
וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב  
בְּעִינֶיךָ לְבָרֵךְ אֶת-עַמָּךְ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה  
בְּשְׁלוֹמָךְ. \* בְּרוּךְ אַתָּה יְהוּה הַמְּבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל  
בְּשְׁלוֹם.

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

בִּסְפָּר חַיִּים בִּרְכָּה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכֵּר וְנִפְתָּח לְפָנֶיךָ,  
אֲנַחְנוּ וְכָל-עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְלְשְׁלוֹם. בְּרוּךְ אַתָּה  
יְהוּה עֹשֶׂה הַשְׁלוֹם.

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

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי  
נִפְשֵׁי תְדוּם, וְנִפְשֵׁי כַּעֲפָר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל-הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמָךְ, עֲשֵׂה  
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ,  
לִמְעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יְהִי לְרָצוֹן  
אִמְרֵי-פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוּה צוּרִי וְגּוֹאֲלִי. עֲשֵׂה  
שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,  
וְאִמְרוּ אָמֵן.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיבֵנָה בֵּית  
הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ וְתֵן חֻלְקֵנוּ בְּתוֹרָתְךָ. וְשֵׁם נַעֲבֹדְךָ  
בִּירְאָה בְּיָמֵי עוֹלָם וּכְשָׁנִים קִדְמָנוּת.

*An alternative concluding prayer*

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵי, שְׁתַּפְּתָה לִי שְׁעָרֵי תוֹרָה,  
שְׁעָרֵי אֱהָבָה וְאַחֻוָּה, שְׁעָרֵי שְׁלוֹם וְרַעוּת. שׁוּשׁ אֲשִׁישׁ  
בִּיהוּה, תִּגַּל נִפְשִׁי בְּאֱלֹהֵי. וְגַלְתִּי בִירוּשָׁלַיִם וּשְׁתִּי בְעַמִּי.  
עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-  
יִשְׂרָאֵל, וְאִמְרוּ 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.