

Musaf Service- Siddur Sim Shalom, page 155

The sages of the early Talmudic period modeled the “service of the heart” after the sacrificial service offered when the ancient Temple stood in Jerusalem. An additional Amida is recited on the Shabbat and festivals to remember the additional sacrifice that was offered on special days in Temple times. The word “Musaf” means additional. The Musaf Amida is preceded by the half-kaddish, again to mark a transition in the service.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey

וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

V'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt yis-ra-eyl

בְּעֲגָלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן

Ba-agala u-viz'man kariv v'im-ru amen

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha b'rich hu

לְעָלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תִּשְׁבַּחְתָּא וְנַחֲמָתָא, דְאַמְרִין בְּעֲלָמָא, וְאִמְרוּ אָמֵן

L'eyla min kol bir-chata v'shi-rata tush-b'chata v'ne-che-mata da-a-miran b'alma v'imru amen.

May God's great name grow exalted and be sanctified in the world God created as God willed.

May God reign as Sovereign in your lifetimes and in all your days and in the lifetimes of all the Family of Israel, swiftly and soon; now say: Amen.

Congregation responds:

May God's great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed be God, beyond all blessing and song, praise and consolation that are uttered in the world; now say: Amen.

Musaf Amida- Siddur Sim Shalom, page 156b

The following line is recited as a private meditation before beginning the Amida:

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ

Adonai s'fa-tai tif-tach u-fi yagid t'hi-latecha

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אַבֹּתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב

Baruch ata Adonai Eloheynu vey-lohey avoteynu elohey avraham elohey yitz-chak
vey-lohey ya-akov

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה

Elohei Sarah Elohei Rivka Elohei Rachel vey-lohey Leah

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל

Ha-eyl ha-gadol ha-gibor v'ha-nora eyl elyon gomeyl chasa-dim tovim v'koney ha-kol

וְזוֹכֵר חֲסָדֵי אַבֹּת, וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה

V'zocheyr chas-day avot u-mey-vi go-eyl li-v'ney v'ney-hem l'ma-an sh'mo b'ahava

מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה

Melech ozer u-fokeyd u-moshia u-ma-geyn Baruch ata Adonai ma-geyn Avraham u'fokeyd Sarah.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

Ata gibor l'olam Adonai m'cha-yey mey-tim ata rav l'hoshia

From Shemini Atseret to Passover add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Ma-shiv ha-ruach u-morid ha-gashem

This line is recited as a private meditation before beginning the Amida:

“O Lord, open my lips that my mouth may declare Your praise.”

Praised are You, O Lord, our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children’s children. You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah. O Lord, mighty for all eternity, with Your saving power You grant immortal life.

[From Shemini Atseret to Pesach, add:]

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

מְכַלְכֵל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים

M'chal-keyl cheyim b'chesed m'cha-yey meytim b'rachamim rabim so-meych noflim
v'rofey cholim

וּמְתִיר אַסּוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם, מִי כְמוֹד בְּעַל גְּבוּרֹת

U-matir asurim u-m'keyem emunato li-shey-ney afar mi chamocho ba-al g'vurot

וּמִי דוֹמֵה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה

U-mi domeh lach melech mey-mit u-m'cheyeh u-matz-miach y'shua

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים

V'ne-eman ata l'ha-cheyot mey-tim Baruch ata Adonai m'cha-ye ha-mey-tim

When the Amida is recited individually (either without a minyan or prior to the congregational repetition), these words are recited in place of the Kedusha:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכֹל יוֹם יְהִלְלוּךָ, סְלָה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ

Ata kadosh v'shim-cha kadosh u-k'doshim b'chol yom y'ha-l'lucha sela Baruch ata Adonai
ha-eyl ha-kadosh

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

When the Amida is recited individually (either without a minyan or prior to the congregational repetition), these words are recited in place of the Kedusha:

Holy are You and hallowed is Your name, and holy ones praise You daily.
Praise are You, O Lord, the holy God.

The Shabbat Musaf Kedusha

(Recited only in the presence of a minyan, Siddur Sim Shalom, page 157)

The Kedusha is a liturgical piece designed as a “call and response” between the Cantor and congregation. The highlight of the Kedusha is the recitation of the three “verses of holiness”

The Cantor begins by reciting this line:

נְעַרִיצְךָ וְנִקְדִישְׁךָ, כְּסוּד שִׁיחַ שְׂרִפֵי קֹדֶשׁ. הַמְקַדִּישִׁים שְׂמֶךָ בְּקֹדֶשׁ

Na-a-ritz-cha v'nak-dish'cha k'sod siach sar-fey kodesh ha-mak-di-shim shim-cha ba-kodesh

כְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר

Ka-katuv al yad n'vi-echa v'kara ze el ze v'amar

The congregation responds with this verse:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ

Kadosh Kadosh Kadosh adonai tz'va-ot m'lo chol ha-aretz k'vodo

The Cantor continues:

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה, אֵיזָה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֵאמְרוּ

K'vodo ma-ley olam m'shar-tav sho-alim ze la-ze a-yey m'kom k'vodo l'umatam baruch yo-meyru

The congregation responds:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ

Baruch k'vod Adonai mi-m'komo

The Cantor continues:

מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיַחֲוֶן עִם הַמִּיְחַדִּים שְׂמוֹ עָרֵב וְבִקֵּר

Mi-m'komo hu yi-feyn b'rachamim v'yachon am ha-m'yachadim sh'mo erev va-voker

The Shabbat Musaf Kedusha (recited only in the presence of a minyan)

Cantor:

We adore and sanctify You, O Lord,
With the words uttered by the holy Seraphim
In the mystical vision of Your prophet:

Congregation:

Holy, holy, holy is the Lord of hosts;
The whole world is filled with God's glory.

Cantor:

God's glory is everywhere!
When one chorus of ministering angels asks:
"Where is God's glory?"
Another chorus adoringly responds:

Congregation:

Praised be the Lord's glory in the universe.

The Cantor continues:

May God deal compassionately with our people,
Who speak of God's oneness morning and evening,

בְּכֹל יוֹם תָּמִיד פְּעָמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים
B'chol yom tamid pa-ameyim b'ahava sh'ma omrim

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד
Sh'ma yis-ra-eyl adonai elo-heynu adonai echad

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ
Hu eloheynu hu avinu hu mal-keynu hu moshi-eynu

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינַי כָּל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים
V'hu yash-mi-eynu b'racha-mav shey-nit l'ey-ney kol chai lih-yot la-chem ley-lohim

אֲנִי יְיָ אֱלֹהֵיכֶם וּבְדַבְרֵי קֹדֶשׁ כָּתוּב לְאֹמֵר
Ani Adonai eloheychem u-v'div-rey kod-sh'cha katuv ley-mor

The congregation responds:

יְמַלֹּךְ יְיָ לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ
Yimloch Adonai l'olam eloheyich tzi-yon l'dor va-dor ha-l'luya

The Cantor concludes:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֵצַח נִצְחִים קֹדֶשׁתָּךְ נִקְדִּישׁ
L'dor va-dor nagid god-lecha u-l'netzach n'tzachim k'dushat'cha nakdish

וּשְׁבַחָהּ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה
V'shiv-cha-cha eloheynu mipinu lo yamush l'olam va-ed ki eyl melech gadol v'kadosh ata

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ
Baruch ata Adonai ha-eyl ha-kadosh

Who twice each day lovingly proclaim:

HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE

The Lord is our God; the Lord is our Creator.

The Lord is our Sovereign; the Lord is our Redeemer.

In great mercy, and before all the world,

God will again proclaim: "I am the Lord your God."

And thus the Psalmist sang:

Congregation:

The Lord shall reign forever;

Your God, O Zion, through all generations; Ha-l'luya!

Cantor:

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign. Praised are You, O Lord, the Holy God.

The Musaf Amida continues here. Either the Cantor will repeat the Amida (the congregation already having said it individually) or each person continues individually after the Kedusha.

תִּכַּנְתָּ שַׁבַּת רְצִיטָה קְדוֹשָׁתָהּ, צְוִיטָה פִּירוּשֶׁיהָ עִם סִדּוּרֵי נוֹסְחָתָהּ

Tikan-ta shabat ra-tzita kor-b'note-ha tzi-vita pey-ru-sheha im sidu-rey n'sa-che-ha

מֵעַנְגִיחָהּ לְעוֹלָם כְּבוֹד יִנְחָלוּ. טוֹעֲמֶיהָ חַיִּים זָכוּ. וְגַם הָאוֹהָבִים דְּבִרְיָהּ גְּדֻלָּהּ בְּחָרוּ

M'an-geha l'olam kavod yin-chalu to-a-meha cheyim zachu v'gam ha-ohavim d'va-re-ha g'dula
bacharu

אֶז מִסִּינַי נִצְטַו עָלֶיךָ וּתְצַוֶּנּוּ לְעַבְדְּךָ בִּירוּשָׁלַיִם עִירְךָ בְּיוֹם שַׁבַּת קֹדֶשׁ עַל הַר קְדֻשָׁךְ

Az mi-sinai nitz-tavu aleha va-t'tza-veynu l'ovd'cha birushalayim irecha b'yom shabbat kodesh
al har kod-shecha

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב בָּנִים לְגִבּוֹלָם

Y'hi ratzon mil-fanecha Adonai eloheynu vey-lohey avoteynu ha-mey-shiv banim li-g'vulam

שֶׁתַּעֲלֶנּוּ בְּשִׂמְחָה לְאַרְצֵנוּ וְתִטְעֶנּוּ בְּגִבּוֹלָנוּ

She-ta-aleynu b'simcha l'ar-tzeynu v'ti-ta-eynu bi-g'vuleynu

וְלֹא יִשְׁמַע עוֹד חָמָס בְּאַרְצֵנוּ שֶׁד וְשֶׁכֶר בְּגִבּוֹלָנוּ

V'lo yi-shama od chamas b'artzeynu shod va-shever bi-g'vuleynu

וְשָׁם נַעֲבֹדְךָ בְּאַהֲבָה וּבִירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנִיּוֹת

V'sham na-a-vod-cha b'ahava u-v'yira ki-mey olam u-ch'shanim kad-moniyot

Shabbat have You established, Lord our God, declaring its special holiness, ordaining details of its ancient observance. Those who delight in Shabbat shall inherit enduring glory. Those who savor Shabbat share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai did our ancestors receive the mitzvah of Shabbat. And You gave us the mitzvah of worshipping You on the holiness of Shabbat in Jerusalem Your city, on Your holy mountain. May it be Your will, Lord our God and God of our ancestors who restores His 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. There may we worship You with love and reverence as in days of old and ancient times. Compassionate King, accept with compassion the prayer of Your people Israel, wherever they dwell.

יְשַׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲנֹג עִם מְקַדְּשֵׁי שְׁבִיעִי

Yis-m'chu b'mal-chu-t'cha shom-rey shabat v'kor-ey oneg am m'ka-d'shey sh'vi-i

כֹּלֵם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ, וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתּוּ

Kulam yis-b'u v'yit-an-gu mitu-vecha u-va-sh'vi-i ratzita bo v'kidash-to

חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ, זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית

Chemdat yamim oto karata zey-cher l'ma-a-seh v'rey-shit

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ

Eloheynu vey-lohey avoteynu r'tzey vi-m'nucha-teynu kad-sheyenu b'mitz-votecha v'teyn
chel-keynu b'tora-techa

שְׁבַעֲנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת

Sab-eynu mitu-vecha v'sam-cheynu bi-shu-a-techa v'ta-her li-beynu l'ov-d'cha b'emet

וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשְׁךָ, וְיִנּוּחוּ בּוֹ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ

V'han-chi-leynu Adonai eloheynu b'ahava u-v'ratzon shabat kod-she-cha v'yanu-chu vo
yis-ra-eyl m'ka-d'shey sh'mecha

בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת

Baruch ata Adonai m'kadaysh ha-shabat

Those who celebrate Shabbat rejoice in Your kingship, hallowing the seventh day, calling it 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, accept our Shabbat offering of rest. Add holiness to our lives with Your mitzvot and let Your Torah be our portion.

Fill our lives with Your goodness, and gladden us with Your triumph.

Cleanse our hearts and we shall serve You faithfully. Lovingly and willingly, Lord our God, grant that we inherit Your holy gift of Shabbat forever, so that Your people Israel who hallow Your name will always find rest on this day. Praised are You, Lord who hallows Shabbat.

These passages are identical to those in the Shacharit Amida.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהֵשֵׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ

R'tzey Adonai Eloheynu b'am-cha yis-ra-eyl u-t'filatam v'ha-shev et ha-avoda li-d'vir
bey-techa

וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ

U-t'fila-tam b'ahava t'ka-bel b'ra-tzon u-t'hi l'ra-tzon tamid avodat yis-ra-eyl amecha

וְתִחְזַנְנָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן

V'te-che-zena ey-neynu b'shu-v'cha l'tzi-yon b'ra-chamim Baruch ata Adonai ha-ma-chazir
sh'chi-nato l'tzi-yon

The congregation recites this passage during the congregational amida (not during the silent Amida). After this silent recitation, the Cantor continues with the next passage.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל בֶּשֶׂר

Modim anach-nu lach sha-ata hu Adonai Eloheyny vey-lo-hey avoteynu elohey chol basar

יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ

Yotz-reynu yotzer b'rey-shit b'rachot v'ho-da-ot l'shim-cha ha-gadol v'ha-kadosh

עַל שֶׁהִחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ וְתַקִּיַּמְנוּ, וְתֹאסֹף גְּלִיּוֹתֵינוּ לְחֻצְרוֹת קֹדֶשׁךָ

Al she-he-che-yitanu v'kiyam-tanu keyn t'cha-yeynu u-t'kai-meynu v'te-esof galu-yo-teynu
l'chatz-rot kod-shecha

לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֶבֶב שָׁלֵם, עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ

Lish-mor chu-kecha v'la-asot r'tzo-necha u-l'ov-d'cha b'layvav sha-lem al she-anach-nu
modim lach

בְּרוּךְ אַל הַהוֹדָאוֹת

Baruch eyl ha-hoda-ot

These passages are identical to those in the Shacharit Amida:

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

When the leader repeats the Amida, the congregation recites this passage silently when the Cantor pauses (it is not read during the silent Amida). After this silent recitation, the Cantor continues with the next passage.

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation. We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us. May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly. Praised is the God deserving of praise.

The Cantor continues here after pausing briefly. This passage is also recited during the silent Amida:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד

Modim anach-nu lach sha-ata hu Adonai Eloheynu vey-lo-hey avoteynu l'olam va-ed

צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ

Tzur cha-yeynu ma-geyn yish-eynu ata hu l'dor va-dor nodeh l'cha u-n'saper t'hi-la-techa

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עִמָּנוּ

Al cha-yeynu ha-m'surim b'yadecha v'al nish-mo-teynu ha-p'kudot lach v'al ni-secha she-b'chol yom imanu

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עָרַב וּבָקֵר וְצִהָרִים, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ

V'al nif-l'otecha v'tovo-techa she-b'chol eyt erev va-voker v'tzo-ho-reyim ha-tov ki lo chalu racha-mecha

וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ

V'ha-m'rachem ki lo tamu cha-sa-decha mey-olam ki-vinu lach

The Cantor continues here after pausing briefly.

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times- morning, noon and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

וְעַל כָּל־מִלָּמָה וְיִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּכֵנּוּ, תָּמִיד לְעוֹלָם וָעֶד

V'al kulam yit-barach v'yit-romam shim-cha mal-keynu tamid l'olam va-ed

וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה

V'chol ha-cheyim yoducha sela vi-ha-l'lu et shimcha be-emet ha-eyl y-shua-teynu
v'ezra-teynu sela

בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלֵךְ נֶאֱחָה לְהוֹדוֹת

Baruch ata Adonai ha-tov shim-cha u-l'cha na-eh l'hodot

This passage is recited only by the Cantor during the congregational repetition of the Amida.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְּנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה

Eloheynu vey-lo-hey avoteynu bar-cheynu ba-b'racha ha-m'shuleshet ba-torah ha-k'tuva

עַל יְדֵי מֹשֶׁה עַבְדְּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עִם קְדוֹשֶׁךָ, כְּאָמֹר

Al y'day moshe av-decha ha-amura mipi aharon u-vanav kohanim am k'doshecha ka-amur

After the Cantor chants each phrase, the congregation responds "Keyn y'hi ratzon."

יְבָרַךְ יְיָ וְיִשְׁמְרֵךְ

Y'va-re-ch'cha Adonai v'yish-m'recha

יְאֵר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ

Ya-er Adonai panav ey-lecha vi-chu-neca

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם

Yisa Adonai panav ey-lecha v'yasem l'cha shalom

For all Your blessings we shall praise and exalt You, O our Sovereign,
forever. May all living creatures ever thank You and praise You in truth. O
God, You are our deliverance and our help. Praised are You, beneficent
Lord, to whom all praise is due.

This passage is recited only by the Cantor during the congregational repetition of the Amida:

Our God and God of our ancestors, bless us with the threefold blessing
written in the Torah by Moses, Your servant, pronounced in ancient days by
Aaron and his sons, the consecrated priests of Your people:

After the Cantor chants each phrase, the congregation responds “Keyn y’hi ratzon.”

May the Lord bless you and protect you.

May the Lord show you kindness and be gracious to you.

May the Lord bestow favor upon you and grant you peace.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ

Sim shalom ba-olam tova u-v'racha cheyn va-chesed v'rachamim aleynu v'al kol yis-ra-eyl
amecha

בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֵיךְ, כִּי בְאוֹר פְּנֵיךְ נָתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ

Bar-cheynu avinu kulanu k'echad b'or panecha ki v'or panecha nata-ta lanu Adonai Eloleynu

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם,

Torat cheyim v'ahavat chesed u-tz'daka u-v'racha v'rachamim v'cheyim v'shalom

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שְׁעָה בְּשְׁלוֹמְךָ

V'tov b'eynecha l'va-reych et am-cha yis-ra-eyl b'chol eyt u-v'chol sha-a bi-sh'lomecha

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם

Baruch ata Adonai ha-m'varech et amo yis-ra-eyl ba-shalom

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy and peace. May it please You to bless Your people Israel, in every season and at every hour, with Your peace. Praised are You, O Lord, Bestower of peace upon Your people Israel.

This passage is only recited by the individual when praying the Amida alone:

אֱלֹהֵי, נִצְוֹר לְשׁוֹנֵי מֵרַע. וּשְׁפַתֵי מִדְּבַר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תוֹדֵם

Elohey n'tzor l'shoni mey-ra u-s'fatai mi-daber mirma v'lim-ka-l'lai nafshi tidom

וְנַפְשֵׁי כֹפְעָר לְכֹל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשֵׁי

V'nafshi ke-afar la-kol tih-yeh p'tach libi b'tora-techa u-v'mitzvo-techa tirdof nafshi

וְכֹל הַחֹשְׁבִים עָלַי רָעָה, מִהֲרָה הֲפֹר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם

V'col ha-chosh-vim alai ra-a m'hey-ra ha-fer atzatham v'kal-keyl ma-cha-shav-tam

עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֹׁתֶךָ. עֲשֵׂה לְמַעַן תּוֹרַתְךָ

Asey l'ma-an sh'mecha Asey l'ma-an y'mi-necha Asey l'ma-an k'dusha-techa Asey l'ma-an toratecha

לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ

L'ma-an yey-chal-tzun y'di-decha hoshia y'min-cha va-aney-ni yih'yu l'ratzon imrey fi v'heg-yon libi l'fanecha

יְי צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

Adonai tzuri v'go-ali oseh shalom bi-m'romav hu ya-aseh shalom aleynu

וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

V'al kol yis-ra-eyl v'im-ru amen

This passage is only recited by the individual when praying the Amida alone:

O Lord, guard my tongue from evil and my lips from speaking guile; And to those who would slander me, let me give no heed. May my soul be humble and forgiving to all. Open my heart, O Lord, to Your sacred law. That Your statutes I may know and all Your truths pursue. Frustrate the designs of those who seek to do me ill; Speedily defeat their aims and thwart their purposes- For the sake of Your glory and Your power, For the sake of Your holiness and Law. That Your loved ones may be delivered, O Lord, Answer me and save me with Your redeeming power. May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer. O Source of peace and harmony in the universe, grant peace to us and to the Household of Israel. Amen.

Full Kaddish- Siddur Sim Shalom, page 181 (REMAIN STANDING)

Here, too, the “full kaddish” marks the end of major segment of the service.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey

וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

V'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt yis-ra-eyl

בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן

Ba-agala u-viz'man kariv v'im-ru amen

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha b'rich hu

לְעֵלְא מִן כּוֹל בִּרְכַתָּא וְשִׁירַתָּא תְּשֻׁבְחַתָּא וְנִחְמַתָּא, דְּאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן

L'eyla min kol bir-chata v'shi-rata tush-b'chata v'ne-che-mata da-a-miran b'alma v'imru amen.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשִׁמְיָא וְאִמְרוּ אָמֵן

Tit-ka-bel tz'lot-hon u-va-ut-hon d'chol yis-ra-eyl kadam a-vu-hon di vi-sh'meya v'imru amen

May God's great name grow exalted and be sanctified in the world God created as God willed.

May God reign as Sovereign in your lifetimes and in all your days and in the lifetimes of all the Family of Israel, swiftly and soon; now say: Amen.

Congregation responds:

May God's great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed be God, beyond all blessing and song, praise and consolation that are uttered in the world; now say: Amen.

May the prayers and supplications of the entire Family of Israel be accepted before their parent who is in Heaven; now say: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

Y'hey sh'lama raba min sh'meya v'cheyim aleynu v'al kol yis-ra-eyl v'imru amen

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

Oseh shalom bi-m'romav hu ya-aseh shalom aleynu v'al kol yis-ra-eyl v'imru amen.

May there be abundant peace from above, and life, upon us and upon all
Israel; now say: Amen.

May God Who makes peace in the heavens also make peace for us and for
all Israel; now say: Amen.