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.

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

V’yam-lich mal-chu-tee b’cha-yey-chon u-v’yo-mey-chon u-v’cha-yey d’chol beyt yis-ra-yl

Ba-agala u-viz’man kariv v’im-ru amen

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

Yit-barach v’yish-tabach v’yit-pa-ar v’yit-romam v’yit-na-see

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

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

Musaf Service- Siddur Sim Shalom, page 155
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.
The following line is recited as a private meditation before beginning the Amida:

אָלוֹהֵי שַׁמְיָה שְׁפָתָן יְפִי נְגִיזָרְךָ
Adonai s’fa-tai tif-tach u-fi yagid t’hi-ratecha

בְּרוֹחַ אֲחָדָה יִנָּתִינוּ אָלוֹהֵי אָבוֹתֵינוּ, אָלוֹהֵי אֱבָרָכָה, אָלוֹהֵי יִצְחָק, אָלוֹהֵי יְאָשָׁר, אָלוֹהֵי יַעֲקֹב
Baruch ata Adonai Eloheynu vey-lohey avoteynu elohey avraham elohey yitz-chak vey-lohey ya-akov

אָלוֹהֵי שַׁרָה אֲלוֹהֵי רַבְכָּה אֲלוֹהֵי רַחֲלָה לֵאָה
Elohei Sarah Elohei Rivka Elohei Rachel vey-ley-ha Leah

הָאָלֶל הָגָדוֹל הָגָיוֹר הָזֵה אוֹרָה, אֲלוֹהֵי שֶׁהָיָה, גֶּםְלָה חֲסֶדֶים טְהֵרִים, קְוֵן הָכַל
Ha-eyl ha-gadol ha-gibor v’ha-nora eyl elyon gomeyl chasa-dim tovim v’koney ha-kol

וּזֵכֶר חֵדֶר אֲבָטָה, חֲמַכָּא גָוָל לֶבֶנֶי בֵּנְיָמִין לְעָם שְׁמֵיהּ בַּאֲכִיבָהּ
V’zocheyr chas-day avot u-mey-vi go-eyl li-v’ney v’ney-hem l’ma-an sh’mo b’ahava

מָלֵךְ זוֹנוֹר פַּוןְשָׁי מְשֻׁשֵי מִמְּנֵי בְּרֹךְ אֲחָדָה יִנָּתִינוּ אֲלוֹהֵי אֱבָרָכָה
Melech ozer u-fokeyd u-mosheya u-ma-geyn Baruch ata Adonai ma-geyn Avraham u’fokeyd Sarah.

אֲתַהּ בָּרוֹךְ לָעֲלוֹם אַלְלוֹת, מְתֵהָה מַתְּחָתָה, רַבּ לְחָשֵׁי
Ata gibor l’olam Adonai m’cha-yey mey-tim ata rav l’hoshia

*From Shemini Atseret to Passover add:*

מְשִׁיכֵב חָרוֹן וּמוֹדָרִי גִּבָּהּ
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.]
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:

Ata kadosh v’shim-cha kadosh u-k’doshim b’chol yom y’ha-l’ucha 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 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:

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

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

The congregation responds with this verse:

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

The Cantor continues:

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

The congregation responds:

Baruch k’vod Adonai mi-m’komo

The Cantor continues:

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,
כְּכָל יוֹם תָּמִיד פָּעַמִּים בְּאוֹהַבּוּ שְׁמֵם אַוּמְרֵים

B’chol yom tamid pa-ameyim b’ahava sh’ma omrim

שְׁמֵעַ יִשְׁרָאֵל, יְאָלוֹתָנוּ, יְאָהָדָה

Sh’ma yis-ra-eyl adonai elo-heynu adonai echad

הוה אלוהינו והא בנים, והא קְלַבְנֵנוּ, והא מָלְשִׁנֵנוּ

Hu eloheynu hu avinu hu mal-keynu hu moshi-eynu

והאם יְשִׁמֶּמְנוּ בְּרָחָם שֵׁנֵית לְעֵנֵי כָּל חֵר, לְחִיוֹת לָכֵם לַאֲלָלִיָּהוּ

V’hu yash-mi-eynu b’racha-mav shey-nit l’ey-ney kol chai lih-yot la-chem ley-lohim

אנָי יִאֱלֹהֵיכֶם וּבְכָרְבֵּר קְרָשָׁה קְתֹוב לָאמֵר

Ani Adonai eloheychem u-v’div-rey kod-sh’cha katuv ley-mor

The congregation responds:

יִמְלֹךְ יִי לֵעָלָלֵיכָם צואָה לָדוֹר וּרוֹדָר הַמִּלְוָיִית

Yimloch Adonai l’olam eloheyich tzi-yon l’dor va-dor ha-l’luya

The Cantor concludes:

לָדוֹר וּדוֹר נָגִיָּד גַּדְּלֹה לָדוֹר וּדוֹר הַמִּלְוָיִית

L’dor va-dor nagid god-lecha u-l’netzach n’tzachim k’dushat’cha nakdish

וֶשָּׁבַטְךָ, אָלוֹתָנוּ, מַפְּרִינוּ דְּלִימוּ לְעֵלָלֵיכָם צַעַד, כִּי אֲלָלִיָּהוּ לָדוֹר וּדוֹר שַׁחַח

V’shiv-cha-cha eloheynu mipinu lo yamush l’olam va-ed ki eyl melech gadol v’kadosh ata

כֹּרָךְ אֲתָתְךָ, יִיָּהָדָה קְדֶשָּׁה

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.

כְּפַתָּה שֶׁבֶת רְצוֹת קָדָרֵהּ, צְרִית פְּרָשָׁה, עַמָּה סְחוֹרֵה, עַמָּה נִסְחָה

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

מְצַנְנִין לוֹלֶם בִּבְרֵיהֶם, מְצַנְנִין חִיִּים בְּנוֹתֵי הָאָדָם בְּרֵבֵיהֶם בַּרְבֵּי בְּרֵי בֵּיתֵי בְּרֵי

M’an-geha l’olam kavod yin-chalu to-a-meha cheyim Zach u’gam ha-ohavim d’va-re-ha g’dula bacharu

אַצְּסַכֵּי נֶצַעְוָה עוֹלֶם רַחְקִיתָה לַעֲבַדֵךְ בִּירְוֹשִׁים עִרְוַת בִּיּוֹם שֵׁבַע קָרֵשׁ עַל הָרָקָשׁ

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

יָהוּ רְצוֹת מִלְפָּנָכּוּ֝ עַלְּהֶם רָאָלָהּ עֲבָדֵנִיּוּ עֲבָדֵנִיּוּ, חָפְשֵׁי בְּנֵי לוֹלֶם

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

שְׁמַעְתָּנוּ בְּשָׁמַעְתָּנוּ לְאֻצְּנָנוּוּ לְאֻצְּנָנוּוּ רַחְקָה בֶּן בֶּן בֶּן בֶּן

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

וְלָא יְשַׁמֵּם צוֹדָה כְּמִמְּשָׁמִים שְׁרֵךְ בְּנֵבוֹלָנָה

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

וְשָׁמְנָה נְפָרָבַּה בְּעַמָּהּ בְּרִיאָהּ כְּמִמְּשָׁמִים כֶּפֶרֶנְגוּית

V’sham na-a-vod-cha b’ahava u-v’yira ki-mey olam u-ch’shanim kad-moniyyot
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.
בְּמַלְכָּתוֹ שומרי שֶׁבָּת וְהוֹרֵא עָנָנִים עֲמִיקָם שֶׁבָּעָלָיו

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

כָּלָם יִשְׁבְּעֵנוּ רוּהֵנִינוּ מְזוֹמָכִים, וְבָשֶׁבֶעַיִּים רְצִית בְּךָ וְקַדָּשֵׁתָו
Kulam yis-b’u v’yit-an-gu mitu-vecha u-va-sh’vi-i ratzita bo v’kidash-to

הֵמֵּה יָמִים אֵזוֹת הַקָּרָאת, זָכַר לְמַעֲשָׂה בָּרָאשִׁית
Chemdat yamim oto karata zey-cher l’ma-a-seh v’rey-shit

אֲלָלוֹנוֹ אֲלָלוֹ אֲבוֹתֵינוּ, רַצְּתֵנוּ בָּנָנוֹתֵנוּ, כָּרְשָׁנָנוּ בְּמַעֲשָׂה יְחַדְּבָהָנָה
Eloheynu vey-lohey avoteynu r’tzey vi-m’nucha-teynu kad-sheynu b’mitz-votecha v’teyn chel-keynu b’tora-techa

שְׁכַעֲנֵנוּ מַעֲבָרָנוּ רְשׁוּפָהוּ בַּדּוֹדָתָו, רוּהַר לְבָנָה לְעַבְּדֵךְ אֲמָה
Sab-eynu mitu-vecha v’sam-cheynu bi-shu-a-techa v’ta-her li-beynu l’ov-d’cha b’emet

הָרָגָהָלוֹנָנוּ וְיָסַרְיָנוּ בָּאֲבֹתֵינוּ בָּבְרָצָנוּ שֶׁבָּבָט קִדְשָׁה, רוּהַר וְיָנְוֵהּ בִּי יִשְׂרָאֵל מַקְרֵשֵׁי שַׁמָּךְ
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 אֶתָּחָה, וּמַקְרֵשׁ הָשָׁבָט
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.

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

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

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.

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

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

Al she-he-che-yitanu v’kiyam-tanu keyn t’cha-yeynu u-t’kai-meynu v’t’esof galu-yo-yeynu

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

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:

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

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

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

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

V’ha-m’rachem ki lo tamu cha-sa-decha mey-olam ki-vinu lach
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 kindesses never cease. You are our abiding hope.
This passage is recited only by the Cantor during the congregational repetition of the Amida.

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

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.”

Y’va-re-ch’cha Adonai v’yish-m’recha

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

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

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

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

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

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:

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Eloheynu tzor I'shoni meytay u's-fatai misbayer mira v'limka-l'la nafshi tidom

V'naftsi ke-affar la-kol tih-yeh patach libi b'tora-techa u-vmitzvo-techa tirdeh nafshi

V'kol ha-chosh-vim alai ra-a m'hey-ra ha-feh atzatam v'kal-keyl ma-cha-shav-tam

V'sheh lemotsi sh'mek. V'sheh lemotsi y'mek. V'sheh lemotsi k'reshet. V'sheh lemotsi Torah

V'sheh lemotsi sh'mek. V'sheh lemotsi y'mek. V'sheh lemotsi k'reshet. V'sheh lemotsi Torah

Asey l'ma-an sh'meca Asey l'ma-an y'mi-neca Asey l'ma-an k'dusha-techa Asey l'ma-an toratecha

L'ma-an yey-chal-tzi y'di-decha hoshia y'min-cha va-aney-ni yihyu l'ratzon imrey fi

V'hegyon libi l'faneca

Ya'tzori va'nigmol. V'sheh shalom b'morrim. Dvar V'tzafsho shalom Unler

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

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

Yit-gadal v’yit-kadash sh’me y ra’b’ha b’ol ma di-v’ra chi-r’u-tey

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

Ba-agala u-viz’man kariv v’im-ru amen

V’yey y’hey sh’me y ra’b’ha m’varach l’alam u-l’al-mey al-meya

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

V’yit-hadar v’yit-aleh v’yit-halal sh’me y d’kud-sha b’rich hu

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

Tit-ka-bel tz’lot-hon u-vu-ut-hon d’chol yis-ra-eyl kadam a-vu-hon di vi-sh’me y 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.
Y'hey sh’lama raba min sh’meya v’cheeyim aleynu v’al kol yis-ra-eyl v’imru amen.

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.