

## חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא  
בְּעֻלְמָהּ דִּי בְּרָא כְרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

יְתַבְרַךְ וְיִשְׁמַבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא  
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאִמְרוּן בְּעֻלְמָא, וְאִמְרוּ אָמֵן

## הַצֵּי קַדִּישׁ

There are many prayers which contain the word Kaddish or Kiddush. The most well known is the “Mourners’ Kaddish,” which we recite near the end of the service in remembrance of loved ones who have died. The **הַצֵּי קַדִּישׁ** (or Half Kaddish) is much older than the Mourners’ Kaddish. It may be one of the oldest prayers that Jews recite. It appears throughout traditional prayers to mark the separation between sections of the service. In our Shabbat morning service, we recite the **הַצֵּי קַדִּישׁ** following the end of the introductory sections of the service and right before the **בְּרַכּוֹ**, the “Call to Prayer.”

In our service we do not however recite a Kaddish between the **שְׁמַע** and Its Blessings and the Amidah, or between the Amidah and the Torah service. We do recite Kaddish in the concluding part of the service.

The **הַצֵּי קַדִּישׁ** is in Aramaic, not Hebrew. In the time of the ancient rabbis, Aramaic was the common language spoken by most Jews. The presence of this Aramaic prayer in the prayerbook shows that the ancient rabbis recognized the importance of praying in the common language of the people. In our congregation, we do the same thing when we recite some of our prayers in English.

The **הַצֵּי קַדִּישׁ** always marks a moment of transition in the service. The **הַצֵּי קַדִּישׁ** before the **בְּרַכּוֹ** serves to signal worshippers that we have concluded the “spiritual warmup” of the service, and we are about to move in to “The **שְׁמַע** and Its Blessings.” We respond by standing for the **בְּרַכּוֹ**, and turn our hearts and minds towards our prayers.

### Past Roots and Prefixes

choose	ב-ה-ר	place/put	ש-י-מ	bless	כ-ר-ב
life/live	ה-י-י (י)	root for the names of God and also the word God (ה)-ל-א			
to, for	ל	save, redeem	ל-א-ג	great/large	ל-ד-ג
give	נ-ת-נ	on, in, with	ב or ב	And	ו
hero/power	ר-ב-ג	father	ב-א	mother	מ-א
holy	ש-ד-ק	speak	ר-ב-ד	love	א-ה-ב
				Ruler	מ-ל-כ

### Translation

Exalted and hallowed be God's great name,  
in the world which God created, according to plan.

May God's majesty be revealed in the days of our lifetime  
and the life of all Israel - speedily, imminently.

To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,  
extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One,  
beyond all earthly words and songs of blessing, praise and comfort.  
To which we say: Amen.