

חֲצִי קָדִישׁ

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָהּ דִּי בְרָא כְרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.

בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,

תְּשַׁבַּחְתָּא וְנִחַמְתָּא, דְאִמְרוּן בְּעֵלְמָא, וְאִמְרוּ אָמֵן

הַצִּי 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 **הַצִּי קַדִּישׁ** (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 **הַצִּי קַדִּישׁ**, also called the Reader’s Kaddish, following the end of the introductory section of the service, just before the **בְּרַכּוֹ**, the “Call to Prayer.” In our service, however, we do not 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 in the form of the Mourner’s Kaddish.

The **הַצִּי קַדִּישׁ** is in Aramaic, not Hebrew. In ancient times, 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 **הַצִּי קַדִּישׁ** always marks a moment of transition in the service. The **הַצִּי קַדִּישׁ** before the **בְּרַכּוֹ** serves to signal worshippers that we have concluded the “spiritual warm up” part 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. The central theme of the Kaddish is the magnification and sanctification of God's name.

Past Roots and Prefixes

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