

Nodeh l'cha un'sapeir t'hilatecha.
 Al chayeinu ham'surim b'yadecha,
 v'al nishmoteinu hap'kudot lach,
 v'al nisecha sheb'chol yom imanu,
 v'al niflotecha v'tovotecha
 sheb'chol eit, erev vavoker v'tzohorayim.
 Hatov ki lo chalu rachamecha,
 v'ham'racheim ki lo tamu chasadecha,
 mei-olam kivinu lach.

נוֹדֶה לְךָ וְנִסְפֵּר תְּהִלַּתְּךָ.
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,
 וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.
 הַטּוֹב כִּי לֹא חָלוּ רַחֲמֶיךָ,
 וְהַמְּרַחֵם כִּי לֹא תָמוּ חַסְדֶּיךָ,
 מֵעוֹלָם קִוִּינוּ לְךָ.

On Chanukah, turn to page 556.

V'al kulam yitbarach
 v'yitromam shimcha, Malkeinu,
 tamid l'olam va-ed.
 SHABBAT SHUVAH — Uch'tov l'chayim
 tovim kol b'nei v'ritecha.

V'chol hachayim yoducha selah,
 viy'hal'lu et shimcha be-emet,
 Ha-El y'shuateinu v'ezrateinu selah.
 Baruch atah, Adonai,
 hatov shimcha ul'cha na-eh l'hodot.

וְעַל כָּלֵם יִתְבָּרַךְ
 וְיִתְרֹמַם שְׁמֶךָ, מַלְכֵנוּ,
 תָּמִיד לְעוֹלָם וָעֶד.
 שַׁבַּת שׁוּבָה — וּכְתוֹב לְחַיִּים
 טוֹבִים כָּל בְּנֵי בְרִיתְךָ.
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
 וַיְהִלּוּ אֶת שְׁמֶךָ בְּאַמֶּת,
 הָאֵל יְשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה.
 בְּרוּךְ אַתָּה, יי,
 הַטּוֹב שְׁמֶךָ וְלֶךָ נֶאֱמָה לְהוֹדוֹת.

FOR THE EXPANDING grandeur of Creation,
 worlds known and unknown,
 galaxies beyond galaxies,
 filling us with awe
 and challenging our imaginations,
 מוֹדִים אֲנַחְנוּ לְךָ. *Modim anachnu lach.*

For this fragile planet earth,
 its times and tides,
 its sunsets and seasons,
 מוֹדִים אֲנַחְנוּ לְךָ. *Modim anachnu lach.*

הוֹדָאָה *Hodaah* (“Thanksgiving/Acknowledgment”) — The second of the concluding benedictions expresses gratitude for the daily miracles of our lives and the divine blessings with which we are showered at all times.

For the joy of human life,
its wonders and surprises,
its hopes and achievements,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For human community,
our common past and future hope,
our oneness transcending all separation,
our capacity to work for peace and justice
in the midst of hostility and oppression,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For high hopes and noble causes,
for faith without fanaticism,
for understanding of views not shared,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For all who have labored
and suffered for a fairer world,
who have lived so that others might live
in dignity and freedom,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For human liberties and sacred rites:
for opportunities to change and grow,
to affirm and choose,

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

SHABBAT SHUVAH — Let life abundant be
the heritage of all Your children.

We pray that we may live
not by our fears but by our hopes,
not by our words but by our deeds.

בָּרוּךְ אַתָּה, יי, הַטּוֹב שְׂמֵךְ וְלֵךְ נְאֻה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

The seasonal insertions tie the themes of the occasion to that of the benediction: a prayer for renewed life on Shabbat Shuvah, and an expression of gratitude for miraculous salvation during Chanukah.