Transliteration
(Hebrew words in English letters)
Morning Services
Shabbat, Festivals and Rosh Chodesh

Rabbi Carie Carter
Elizabeth Schnur, PhD
**Transliteration of Shabbat Morning Service**

by Rabbi Carie Carter  
and Elizabeth Schnur, PhD

**English Translations Adapted from**

**Siddur Sim Shalom**

by Rabbi Carie Carter & Elizabeth Schnur, PhD

**Siddur Sim Shalom** Edited and Translated

by Rabbi Jules Harlow  
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**TRANSLITERATION CONVENTIONS**

- **A** = the sound in “lą-la,” unless it is followed by an “i”  
- **AI** = the sound in “eye” or the Hebrew word for God, “Adonai”  
- An **apostrophe** (’) after a letter gives it the vowel sound of “eh,” and represents a syllable break, for example, *V* gets pronounced “veh”  
- **CH** = the hard “chet” sound that is in “Bach” or the Hebrew word for life, “Chai” (NOT the “tsh” sound of “match” or “cherry”)  
- **E** = the vowel sound of “net” or the Hebrew word for truth, “emet”, unless followed by an I  
- **EI** or **EY** = the vowel sound in “day”  
- **I** = the vowel sound in “heat” or the Hebrew word for our father, “Avinu”  
- **O** = the vowels sound in “boat”  
- **TZ** = the consonant sounds at the end of “pity” or the Hebrew word for Zion, “Tzion”  
- **U** = the vowel sound in “moot”  
- All other letters and letter combinations are pronounced as in English.

**INTRODUCTION TO THIS TRANSLITERATION AND TO PARK SLOPE JEWISH CENTER (PSJC)**

**WELCOME TO PSJC.** We are so pleased that you are part of our community today! We hope that this Transliteration will help enhance your experience.

**USING THIS TRANSLITERATION**  Our goal in producing this Transliteration is to help people who may not read Hebrew to feel more comfortable with our services and be at home in our community. This is a Transliteration of text from **Siddur Sim Shalom** (corresponding page numbers appear in parenthesis preceded by “SSS”; page numbers from **Siddur Lev Shalem** are preceded by “SLS”), with translations adapted from the Sim Shalom text as well. The Shabbat service also is recorded in its entirety by PSJC members on the PSJC CD, Make a Joyful Noise, and is available for purchase at a nominal charge in the PSJC Office; there may be some slight variation in words, tunes and structure in the actual service from week to week. *Note: there is a separate Transliteration for Friday night services.*

The following conventions are used throughout the Transliteration: Section headings are in capital letters (e.g., SHACHARIT), and names of prayers or psalms are underlined. Instructions appear in italics inside square brackets, e.g., [Congregation bows]. A box (□) indicates the place in a prayer where the davvening leader begins to chant out loud; in a few cases where there is no box indicated in the Hebrew text but the Leader begins to chant out loud, an asterisk (*) and/or bolding appear in the Transliteration. The beginnings of prayers and verses of prayers are bolded, both to help the Leader keep his or her place, and to create a linkage between some of the Hebrew words and their English translation/transliteration. Black text is for regular Shabbatot, text in blue is for Festivals, and text in green is for Rosh Chodesh (the new month). Pronunciation conventions are below and also are copied on the back and front inside covers.

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- All other letters and letter combinations are pronounced as in English.
SERVICES AT PSJC  A brief description of the service and some of the PSJC customs follows. If you are interested in learning more about our Shabbat services, a Learner’s Minyan is held once a month during Shabbat morning services – please check the PSJC Website (www.PSJC.org) for details. The Learner’s Minyan provides a more intimate setting in which to ask questions and learn about various aspects of the service. In addition, as with any other questions you may have, feel free to contact Rabbi Carie Carter at Rabbi.Carie@PSJC.org.

THE SANCTUARY  At the front of our sanctuary is the Bimah, the focal point of the sanctuary, and the Aron HaKodesh (Holy Ark) containing the Torah Scrolls (the five books of Moses). The curtain covering the ark in our shul is inscribed with the Etz Hayim (Tree of Life), which represents the Torah. Above the Ark is the Ner Tamid (Eternal Light), recalling the perpetually lit menorah in the ancient Temple in Jerusalem and symbolizing God’s constant presence among the Jewish People.

PSJC’S ATMOSPHERE  Park Slope Jewish Center is a welcoming congregation and a friendly, relatively casual place. Our Services are egalitarian, which means that regardless of gender, members equally share roles and responsibilities in the PSJC Services and community. Please help us sustain our sanctuary as a sacred space. The Service is a place to concentrate and connect, so please refrain from socializing until the Service has ended. Following Services, there is a kiddush for conversation and introductions.

CUSTOMS  As a sign of respect for God, we ask that everyone (all genders, regardless of marital status) wear a head covering within the synagogue building; a variety of head coverings is available at the back of the sanctuary. Everyone called to the Bimah for an honor should wear a head covering and a Tallit (prayer shawl). If you leave the sanctuary to visit the rest room, please leave your Tallit on your seat, and at the conclusion of services, please replace the Tallit on the rack at the back of the sanctuary.

The congregation rises when the Ark is open, when the Torah is lifted, and for the recitation of certain prayers. The congregation responds with “Amen” at the end of blessings, which can be identified as starting with the words “Ba-ruch A·tah A·do·nai” (Praised are You, Adonai our God); it is also traditional to recite the phrase “Ba·ruch Hu’va·ruch Sh’mo” (Praised be the One and praise be God’s Name) after the words “Ba·ruch A·tah A·do·nai.” Page numbers will be announced at various times during the service, but if you get lost, feel free to ask the usher or another congregant for help.

We observe Shabbat from dusk on Friday to nightfall on Saturday. It is our “palace in time,” a day devoted to God, study and sharing meals with family and friends. We ask everyone to help maintain the character of the day by silencing cell phones and beepers and other electronic devices in the synagogue building and grounds, and refraining from applause, taking photos, making videos, writing, texting, smoking and using the phone.

On Shabbat and Festival mornings, our services consist of three parts: Shachirat, the Torah Service, and Musaf. On Festivals, holidays and Rosh Chodesh (the new month), a Hallel Service is added after Shacharat. A communal Kiddush follows the Service. Shabbat morning services begin at 10:00 am and continue for approximately two and a half hours. The small book (Siddur) is used for prayers and the large book (Chumash) is used for reading from the Torah and the Prophets. Please help the ushers at the conclusion of the service by bringing books and papers to the back of the Sanctuary.

Shacharat (Morning Service)  Shacharat unfolds in four acts, each part meant to bring us to a higher level. Each part ends with a Kaddish (a prayer of sanctification).

Birchot Ha'Shachar (morning blessings) begins Shacharat. This segment of the service is an expression of gratitude for the return of consciousness, the renewed miracle of life and functions of our bodies, and remembrance of our origins as a people. The next level of Shacharat is P’sukei d’zimra (verses of song). Selections in P’sukei d’zimra, mostly from Psalms, elevate our prayer and praise of God in measured states to encompass the entire world, indeed, all creation. The Barechu is the formal call to prayer and leads us into the Sh’ma and its blessings. The Sh’ma itself is a text from the Bible, with the commandment to recite it daily. This is a central statement of our faith and a time for deep focus and meditation. The highest level of Shacharat, according to tradition, is the Amidah (standing prayer). Indeed, the Talmud simply refers to it as “the prayer.” We stand before our Creator to share what is in our hearts while reciting the very words our ancestors have used for thousands of years. This is also a time for personal prayers and meditation.

Hallel  This service is added on Festivals, holidays and on Rosh Chodesh. It includes a number of psalms expressing joy and celebration.

Torah Service (Jewish Learning)  The Ark is opened, a Torah scroll is removed from the Ark, and the Torah is carried in a procession through the sanctuary. As a sign of reverence, many kiss the Torah as it passes, using
their Tallitot or Siddurim. You can follow the Torah reading in Hebrew or English in the Chumash. Please consult the weekly bulletin for the page numbers of this week’s readings.

The Torah reading is divided into several sections, during which several people will be honored with an Aliyah - “Going up” - to the Torah. At the end of the reading, the Torah will be lifted (Hagba'ah) and wrapped (G'li-la). During the Torah reading, we offer a MiShe'bei-Rach L'cho-lim (prayer for healing) in which we sing a moving song and then, while we sing a nigun (wordless melody), we all share in quietly reciting the names of community members and friends in need of healing; all are welcome to add names of their own family and friends in need of physical or spiritual healing.

After the Torah reading, a Leader chants the Haftarah (a selection from one of the Books of the Prophets). Following this, we rise as we offer prayers for our country, the congregation, Israel, and peace. The Torah is paraded around a second time and returned to the Ark. After this the Rabbi, a PSJC member, or a bar/bat mitzvah youth shares thoughts on the Torah reading in a D'var Torah (word of the Torah).

Musaf and Conclusion (Additional Service) We recite a second, slightly different Amidah, followed by closing hymns and Ka’dish Ya’tom (Kaddish for mourners and those observing the anniversary of a death). All children are invited to the Bimah to join in “Adon Olam” at the end of the Service. Please join us for Kiddush following services.

BOOKS AND GENDER CONVENTIONS We pray from the Siddur Sim Shalom, which draws its text from the Bible, Talmud, and other classical sources, as well as modern interpretations. It also includes prayers and poetry composed over the last 2000 years. Although the Siddur uses traditional male references for God, PSJC is an egalitarian congregation and our practice is to substitute gender-neutral terms (e.g., "ruler" or “sovereign” for "king," "Adonai" for "Lord," and "God/God's" for "him/his") – gender neutral terms have been substituted throughout this Transliteration/translation. The central part of the Torah Service includes chanting selections from the Bible, which are contained in the larger book, the Chumash (Five Books of Moses). As a sign of respect, please do not place these books or the Transliteration on the floor.

We hope that you enjoy the services and come to daven and celebrate with us on many other occasions!
BIRKOT HASHACHAR FOR SHABBAT
(Siddur Sim Shalom - SSS p. 10; Siddur Lev Shalem - SLS p. 103)

[All Rise. Congregation responds “Amen” to each verse.]

vore A-denai E-lo-hei-nu me-lech ha-o-lam, a-sher na-tan la-sech vi vi-nah l’hav-chin bein yom u-vein lai-lah.
Praised are You, Adonai our God, Ruler of the Universe Who enables all
God’s creatures to distinguish between night and day

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, she-a-sa-ni b’tzel-mo.
Praised are You...Who made me in God’s image

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, she-a-sa-ni Yis-ra-eil.
Praised are You...Who made me a Jew

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, she-a-sa-ni ben/bat cho-ri.
Praised are You...Who made me free

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, po-kei-ach iv Rim.
Praised are You...Who give sight to the blind

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, mal-bish a-ru-mim.
Praised are You...Who clothes the naked

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, ma-tir a-su-rim.
Praised are You...Who releases the bound

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, zo-kei f’fu-fim.
Praised are You...Who raises the downtrodden

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, ro-ka ha-a-rez al ha-ma-yim.
Praised are You...Who creates the heavens and the earth

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, she-a-sah li kol tzo-r ki.
Praised are You...Who provides for all my needs

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, ha-me-i-chin mitz’a-dei ga-ver.
Praised are You...Who guides us on our path

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, o-zer Yis-ra-eil big-vu-rah
Praised are You...Who strengthens the people Israel with courage

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam o-teir Yis-ra-eil b’tif-a-rah.
Praised are You...Who crowns Israel with glory

Biru-ch A-denai E-lo-hei-nu me-lech ha-o-lam, ha-no-tein la ya-eif ko-ac-h.
Praised are You...Who restores vigor to the weary
Baruch  A-tah  A-donai  E-lo-hei-nu  me-lech  ha-o-lam, ha ma-a-vir shei-nah  mei-einai  ut-nu-mah  mei-af-a-pai...

Praised are You, Adonai our God, Ruler of the universe who removes sleep from my eyes and slumber from my eyelids.

May we find grace, love and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us as a full measure of lovingkindness. Praised are You, Adonai, Who bestows lovingkindness upon God’s people Israel.

Hear, O Israel: Adonai is our God, Adonai is One.

Praised be God’s glorious sovereignty throughout all time.

Sh’mat Yis-ra-eil A-donai E-lo-hei-nu A-donai e-chad.

Silently: (Ba-ruch sheim k’vod mal-chu to l’o-lam va-ed).

Hear, O Israel: Adonai is our God, Adonai is One.

(Praised be God’s glorious sovereignty throughout all time.)
Mizmor Shir L’Yom HaShabbat -- A Song for Shabbat

(SSS: p. 32; SLS: p. 112)

A song for Shabbat

Mizmor Shir l’Yom Ha-sha-bat

Tov l’ho-dot l’A-do-nai ul’za-mer l’shim-cha el-yon

It is good to acclaim Adonai, to sing Your praise, exalted God

L’ha-ged ba-bo-ker chas-de-cha v’e-ru- na-te-cha ba-lei- lot

To proclaim your love each morning, to tell of Your faithfulness each night

A-lei a-sor va-a-lei na-veil a-lei hi-ga-yon b’chi-nor

To the music of the lute and the melody of the harp

(SSS: End p. 32; SLS 6th line p. 112)

…Mah gad-lu ma-a-se-cha ya, m’od am-ku mach-she-vo-te-cha…

…the righteous shall flourish like palm trees

…How vast Your works, O Adonai, Your designs are beyond our grasp…

(SSS: Middle of p. 34; SLS: arrow at p.112)

…Tza-dik ka-ta-mar yif-rach

...Planted in the house of Adonai,

...They shall flourish in the courts of our God.

...They shall be ever fresh and fragrant.

...God is my Rock, in Whom there is no flaw.

The Psalm on Days of Awe

(SSS: p.40; SLS: p. 113)

L’Da-vid. A-do-nai o-ri v’yish-i mi-mi i-ra.

A Psalm of David. Adonai is my light and my help, whom shall I fear?

A-do-nai ma-oz cha-yai, mi-mi ef-chad.

Adonai is the strength of my life. Whom shall I dread?

Bik-rov a-la-i, m’rei-im le-e-chol et b’sa-ra

When evildoers draw near to slander me,

Tza-rai v’o-y’vai li hei-mah chash-lu v’na-fa-lu.

When foes threaten, they stumble and fall.

Im ta-cha-neh a-la-i ma-cha-neh, lo yi-ra-li bi.

Though armies be arrayed against me, I will have no fear.

Im ta-kum alai mil-cha-mah b’zot a-ni vo-tei-ach.

Though wars threaten, I remain steadfast in my faith.
The Psalm on Days of Awe - Continued
(SSS: pages 40-41; SLS: 113)
[We often sing the bolded lines, below]

A-chat sha-al-ti mei-et A-do-nai, o-tah a-va-keish:
One thing I ask of Adonai, for this I yearn

Shiv-ti be-veit A-do-nai kol y’mei char’ayim,
To dwell in the House of Adonai all the days of my life

La-chazot b’no’am A-do-nai u’l’va-ker b’hei cha-lo.
To behold God’s beauty, to pray in God’s sanctuary

Ki yitz-p’ne-ni b’su-koh be-yom ra-ah,
God will hide me in God’s shrine, safe from peril.

Yas-ti-rei-ni b’sei-ter o-ho-lo, b’tzur y’ro-mi mei-ni.
God will shelter me beyond the reach of disaster

V’A-tah ya-rum ro-shi al oy-vai s’vi-vo-tai,
God will raise my head high above my enemies

Vez-b’chah v’a-ha-lo z’iv-cho t’ru-ah,
I will bring God offerings with shouts of joy

Singing, chanting praise to Adonai.

O Adonai, hear my voice when I call, be gracious to me, and answer.

L’cha a-mar li-bi bak shu fa-nai,
It is You that I seek, says my heart

Et-pa-ne-cha A-do-nai a-va-keish.
It is Your Presence that I seek, O Adonai

Al tas-ter pa-ne-cha mi-je-ni,
Hide not from me, reject not your servant.

Al tat b’af av-de-cha ez ra-ti ha-yi-ta,
You have always been my help, do not abandon me.

Al-ti-tshei-ni v’al-ta-az-ve-ni e-lo-hei yish-i.
Forsake me not, my God of deliverance.

Though my father and my mother leave me, Adonai will care for me.

Teach me your way, O Adonai; guide me on the right path, to confound my oppressors.

Al tit-choi-ni b’ne-fesh tzai-rai,
Abandon me not to the will of my foes.

Ki ka-ru vi ei-dei she-ker vi-fei-ach cha-mas.
False witnesses have risen against me, people who breathe out lies

Mine is the faith that I surely shall see Adonai’s goodness in the land of the living.

Hope in Adonai and be strong. Take courage, hope in Adonai.

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Mizmor shir/Psalm 30  (SSS p. 50-51; SLS p. 120)
Miz'mor shir cha·nu·kat ha·ba·yit l'Da·vid...
A Psalm of David, a song for the dedication of the Temple…
□...L’ma·an y’za·mer·cha cha·vod v’lo yi·dom, A·do·nai my God, E·lo·hai l’o·lam o·de·ka
…that I might sing Your praise unceasingly, that I might thank You,
Adonai my God, forever.

Kaddish Yatom – Mourners’ Kad·dish (SSS p. 53; SLS p. 121)
[Mourner]:  Yit·ga·dal v’yit·ka·dash sh’meih ra·ba b’al·ma di v’ra chi·ru·teih,
[Congregation and Leader respond]:  Y’hei shmeih ra·ba m’va·ra·ch l’a·lam u·l·al·mei al·ma·ya.
May God be praised throughout all time.

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[Congregation and Leader respond]:  Y’hei sha·ma·ma ra·ba bim·ro·mav, hu ya·a·seh sha·lom a·lei·nu v’al kol Yis·ra·eil,
May there be abundant peace from Heaven, with life’s goodness for us and
for all the people Israel. And let us say:  Amen

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May there be abundant peace from Heaven, with life’s goodness for us and
for all the people Israel. And let us say:  Amen
From Psalm 34 (SSS p. 64, 6 lines down; SLS middle p. 128)

 Mi hayish hecha-feitz cha-yim
 O-heiv ya-mim li-ror tov
 L'zar lei-kot mar
 Oseh melakhem mefarah
 Sur mei-ra va-a-sei tov
 Ba-kesh sha-lom v'rod-fei-hu...

...Who is the person who desires life?
Loves long years in which to see
goodness?

N'tzor l'shon-cha mei-ra
Us'fa-te-cha mi-da-beir mir-mah
Sur mei-ra va-a-sei tov
Ba-kesh sha-lom v'rod-fei-hu...

Keep your tongue from telling evil,
Your lips from speaking lies
Shun evil and do good;
Seek peace and pursue it.
From Psalm 90 (SSS p. 66 - middle of page; SLS last pp, p.129)

Ashrei (SSS p. 80; SLS p. 136)

Ashrei (SSS p. 80; SLS p. 136)

T'hi-lah l'David: A Psalm of David:

A-ro·mim·cha E·lo·hai ha·me·lech, va·a·var·chah shim·cha l’o·lam va·ed.

L’ho·di·a liv·nei ha·a·dam g’vu·ro·tav, uch’vod ha·dar mal·chu·to.

Ze·cher rav tuv·cha ya·bi·u, v’tzid·ka·t’cha y’ra·nei·nu.

Ve·e·zuz nor·o·te·cha yo·mei·ru, ug’du·la·t’cha a·sa·pre·nah.

Dor l’dor k’vod ho·de·cha, v’div·rei nif·l'o·te·cha a·si·chah.

From Psalm 90 (SSS p. 66 - middle of page; SLS last pp, p.129)

Lim: not ya·mei·nu kein ho·da

Teach us to treasure each day

V'na-vee l'vav choch-mah

That we may open our hearts to Your wisdom

Ashrei (SSS p. 80; SLS p. 136)

Ashrei yosh-vei vei·te·cha, od y’ha-l’lu·cha se·lah.

Blessed are those who dwell in Your house; they shall praise You forever.

Ash·rei ha·am she-ka·cha ho, ash·rei ha·am she·A·do·nai e·lo·hav.

Blessed the people who are so favored; Blessed the people whose God is Adonai.

From Psalm 90 (SSS p. 66 - middle of page; SLS last pp, p.129)

Y’shov·im l’me·lech, u·ma·v’cha l’o·lam va·ed.

...Teach us to treasure each day

From Psalm 90 (SSS p. 66 - middle of page; SLS last pp, p.129)

E·lo·hai ha·me·lech, va·a·var·chah shim·cha l’o·lam va·ed.

I glorify You, my God, my Ruler; I praise You throughout all time.

B’chol yom a·var·che·ka, va·a·hal’lah shim·cha l’o·lam va·ed.

Every day do I praise You, exalting Your glory forever.

Ga·dol A·do·nai um’hu·lal m’od, v’lig·du·la·to ein chei·ker.

Great is Adonai, and praiseworthy; God’s greatness exceeds definition.

Yo·du·cha A·do·nai kol ma·a·se·cha, va·cha·si·de·cha y’var·chu·chah.

One generation lauds Your works to another, declaring Your mighty deeds.

Tov A·do·nai la·kol, v’ra·cha·mav al kol·ma·a·sav.

Blessed the people who are so favored; Blessed the people whose God is Adonai.

La·dar k’vod ho·de·cha, v’div·rei nif·l'o·te·cha a·si·chah.

Ze·cher rav tuv·cha ya·bi·u, v’tzid·ka·t’cha y’ra·nei·nu.

They recall Your goodness; they sing of Your faithfulness.

Ve·e·zuz nor·o·te·cha yo·mei·ru, ug’du·la·t’cha a·sa·pre·nah.

They they speak of Your greatness and of Your awesome power.

Ch’vir·cha A·do·nai kol ma·a·se·cha, va·a·var·chah shim·cha l’o·lam va·ed.

Gracious and compassionate is Adonai; Patient and abounding in love.

Tov A·do·nai tov·cha, u·ma·v’cha l’o·lam va·ed.

Adonai is good to all; God’s compassion embraces all.

Yo·du·cha A·do·nai kol ma·a·se·cha, va·cha·si·de·cha y’var·chah.

All of Your creations shall praise You; The faithful shall repeatedly bless You.

K’vod mal·chut’cha yo·mei·ru, ug’vu·ra·t’cha y’da·bei·ru.

They shall describe Your glorious sovereignty, declaring Your power.

L’ho·di·a liv·nei ha·a·dam g’vu·ro·tav, uch’vod ha·dar mal·chut’cha.

And people will know of Your might, the splendor of Your dominion.

Ma·lchut’cha mal·chut kol o·la·mi, u·mem·shal·t’cha b’cho·l dor va·lor.

Your Ruling is an everlasting Ruling; Your dominion endures for all generations.

So·meich A·do·nai l’cho·l ha·naf·lim, v’zo·keif l’cho·l ha·k’fu·fim.

Adonai supports all who stumble. God raises all who are bowed down.

Ei·nei cho·l ha·nei y’sa·bei·ru, v’A·tah no·tein la·hem et och·lam b’i·to.

All eyes look hopefully to You, to receive their food in due time.

Po·tei·ach et ya·de·cha, u·mas·bi·a l’cho·l chai· ra·tzn.

You open Your hand, and Your favor sustains all the living.

Your Ruling is an everlasting Ruling; Your dominion endures for all generations.

Gracious and compassionate is Adonai; Patient and abounding in love.
Ashrei (SSS p. 80; SLS p. 136) continued

<table>
<thead>
<tr>
<th>Ashrei (SSS p. 80; SLS p. 136) continued</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tza-dik A·do·nai b’chol d’ra·chav, v’cha·sid b’chol ma·a·sav.</td>
</tr>
<tr>
<td>In all God’s paths Adonai is faithful; in all God’s deeds God is loving.</td>
</tr>
<tr>
<td>Ka·rov A·do·nai l’chol kor·av, l’chol a·sher yik·ra·u·hu ve·e·met.</td>
</tr>
<tr>
<td>Adonai is near to all who call, to all who call upon God in Truth.</td>
</tr>
<tr>
<td>R’tzon y’rei·av ya·a·seh, v’et shav-a·tam yish·ma v’yo·shi·eim.</td>
</tr>
<tr>
<td>God fulfills the desire of those who revere God; God hears their cry and delivers them.</td>
</tr>
<tr>
<td>Sho·meir A·do·nai et kol o·ha·vav, v’et kol ha·r’sha·im yash·mid.</td>
</tr>
<tr>
<td>All who love Adonai God preserves, but all the wicked God destroys.</td>
</tr>
</tbody>
</table>

☐ T’hi·lat A·do·nai y’d’a·ber pi, vi·va·reich kol ba·sar sheim kod·sho l’o·lam va·ed. |
  | My mouth shall praise Adonai. Let all flesh praise God’s name throughout all time. |
| Va·a·nach·nu n’va·rech Yah, mei·A·tah v’ad o·lam. Ha·l’lu·yah. |
  | We shall praise Adonai now and always. Halleluyah! (Psalm 115:18) |

Psalm 146 (SSS p. 82; SLS p. 137)

Ha·l’lu·yah. Let my soul praise Adonai

<table>
<thead>
<tr>
<th>Psalm 146 (SSS p. 82; SLS p. 137)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A·ha·l’lah A·do·nai b’cha·yai, a·za·mrah l’Ei·lo·hai b’o·di.</td>
</tr>
<tr>
<td>I will Praise Adonai all my life, sing to my God with all my being</td>
</tr>
<tr>
<td>Al tiv·cha vin·di·vim, b’ven·a·dam sh’an lo t’shah.</td>
</tr>
<tr>
<td>Put not trust in the powerful, in mortals who cannot save.</td>
</tr>
<tr>
<td>Tei·tzai ru·cho ya·shuv l’ad·ma·to, /Ba·yom ha·hu av·du esh·to·no·tav.</td>
</tr>
<tr>
<td>Their breath departs, they return to dust, And that is the end of thier grand designs.</td>
</tr>
<tr>
<td>Ashrei she·Eil Ya·a·kow b’ez·ro, si·v’ro al A·do·nai E·lo·hay.</td>
</tr>
<tr>
<td>Blessed are those whose help is Jacob’s God, whose hope is Adonai, our God</td>
</tr>
<tr>
<td>O·seh sha·ma·yim va·a·retz, et ha·yam v’et·kol a·sher bam, Ha·sho·mer e·met l’o·lam.</td>
</tr>
<tr>
<td>Maker of the heavens and the earth, the seas and all they contain, who keeps faith forever.</td>
</tr>
<tr>
<td>O·seh mish·pat la·a·shu·kim, no·tein le·chem la·r’ei·vim.</td>
</tr>
<tr>
<td>Who brings justice to the oppressed and provides food for the hungry.</td>
</tr>
<tr>
<td>A·do·nai ma·tir a·ru·rim. A·do·nai po·kei·ach iv·rim. A·do·nai zo·kef k’fu·fin, A·do·nai o·he·v tza·di·kim.</td>
</tr>
<tr>
<td>Adonai frees the bound; Adonai gives sight to the blind; God raises those bowed down; God loves the just.</td>
</tr>
<tr>
<td>A·do·nai sho·meir et gei·rim, ya·to·m v’al·ma·nahr y’o·dei v’de·rech r’sha·im y’a·veit.</td>
</tr>
<tr>
<td>Adonai protects the stranger, supports the orphan and widow, Adonai frustrates the designs of the wicked.</td>
</tr>
</tbody>
</table>

☐ Yim·loch A·do·nai l’o·lam, E·lo·ha·yim Tzi·yon, l’do·ru va·dor, Ha·l’lu·yah! |
  | Adonai shall reign through all generations;Your God, Zion, shall reign forever. Halleluyah! |
Psalm 147
(SSS p. 84; SLS p. 138)
God’s statutes and decrees to the people Israel.

Halleluyah. It is good to sing psalms to our God. It is pleasant to praise God.

Bo-nei Y’ru-sha-la-ym A-do-nai, nid-chei Yis-ra-eh l’cha-nes.
Adonai rebuilds Jerusalem, gathers Israel’s dispersed.

Ha-ro-fei lish-vu-rei lev um’chi-ah l’atz-vo-tam.
God heals the broken-hearted and binds up their wounds.

God numbers all the stars and gives each one a name.
Ga-dol A-do-nai nu v’ra-kh ko-ach; lit-vu-na to ein mis-par.
Great is Adonai, vast God’s power, beyond measure is God’s wisdom.
M’o-deid a-na-vim A-do-nai, mash-pil r’sha-im a-dei a-retz.
Adonai hearkens the humble and casts evildoers to the ground.

Lift your voice in thanks to Adonai; sound the harp in praise of our God.

Ha-m’cha-seh sha-ma-ym b’a-vim, ha-mei-chin la-a-retz ma-tar,
Ha-matz-mi-ach ha-ri-ma-cha-tzir.

God covers the sky with clouds and provides rain for the earth;
God makes grass grow upon the hills.
No-tein liv-hei-mah lach-mah, liv-nei o-reiv a-sher yik-ra-u.
God gives the beasts their food, and to ravens gives that for which they call.

Lo vig-vu-rat ha-sus yech-patz, lo b’shu-kei ha-ish yir-tzeh.
God cares not for the power of horses,
God delights not in human’s vaunted strength.
Adonai delights in those who revere God,
In those who trust in God’s lovingkindness.

Jerusalem, praise Adonai. Sing to your God, Zion.

Ki chi-zak b’ri-chei sh’ra-yich, be-hi-rah ba-na-yich b’k’ri-beich.
God has fortified your gates and blessed your children within.

Ha-sam g’vu-leich sha-lom, chei-lei chi-tem yas-bi-eich.

God has brought peace to your borders and satisfied you with choice wheat.
Ha-sho-lei-ach im-ra-to a-retz, ad m’hei rah ya-rutz d’va-ro.
God gives commands to the earth; swiftly God’s word issues forth.

Ha-no-tein she-leg ka-tza-mer, k’for ka-ei-fer y’fa-zer.
God sends down snow white as wool and scatters frost thick as ashes

Mash-lich kar-chu chi-fi-tim, lif-nei ka-ra-to mi ya-a-mod?
God pelts the earth with a storm of ice. Who can withstand God’s wintry blast?

Yis-lach d’va-ro v’yan sem, ya-shev ru cho yiz-lu ma-yim.
At God’s command the ice melts. God stirs the wind and the waters flow.

Ma-gid d’va-rav l’Ya-a-kov, chu-kav u-mish-pa-tav l’Yis-ra-eh.
God makes God’s word known to Jacob,
God’s statutes and decrees to the people Israel.

Lo a-sah kin l’chi-go, u-mish-pa-tim b’yda-um. Ha-le-lu-yah
This God has not done for other nations, Nor has God taught them God’s decrees. Halleluyah!
Psalm 148 (SSS p. 86; SLS p.139)

Ha-lu-yah. Ha-lu et A-do-nai min ha-sha-ma-yim, ha-lu-hu ba-m’ro-mim.

Ha-lu-hu chol mal-a-chav, ha-lu-hu kol tz’va-av.

Halleluyah. Praise Adonai from the heavens.

Praise God, angels on high.

Ha-lu-hu she-mesh v’ya-rei-ach, ha-lu-hu kol koch-vei or.

Praise God, sun and moon, all shining stars

Ha-lu-hu sh’mei ha-sha-ma-yim v’ha-ma-yim a-sheh mei-al ha-sha-ma-yim.

Praise God, highest heavens.

Y’ha-lu et shem A-do-nai, ki hu tzi-vah v’niv-ra-u.

Let them praise the glory of Adonai,

At whose command they were created.

Va-ya-ami-deim la-ad l’o-lam, chak na-tan v’lo ya-a-vor.

At whose command they endure forever,

And by whose laws nature abides.

Ha-lu et A-do-nai min ha-a-retz, ta-ni-nim v’chol t’ho-mot.

Praise Adonai, all who share the earth:

Aish u-va-rad, she-lek v’ki-tor, ru-ach sa-a-rach o-seh d’va-ro

Fire and hail, snow and smoke, storms which obey God’s command,

He-ha-rim v’chol g’va-ot, eitz p’ri v’chol a-ra-zim

All mountains and hills, all fruit trees and cedars,

Ha-cha-yah, v’chol-b’hei-ma, re-mes v’tzi-por ka-na-f.

All beasts, wild and tame, creeping creatures, winged birds,

Mal-chei-a-rez v’chol l’u-mim, sa-rim v’chol-shof-teh a-rez

earthly rulers, all the nations, officers and mortal judges,

Ba-chu-rim v’gam b’tu-lot, z’kei-nim im n’a-rim.

men and women, young and old, let all praise the glory of Adonai

Y’ha-lu et shem A-do-nai, ki nis-gav sh’mo l’va-do,

Ho-do al e-rez v’sha-ma-yim.

God alone is sublime,

God’s splendor beyond earth and heavens.

Vay-ya-rem ke-re-mi l’a-mo, t’hi-lah l’chol cha-si-dav,

God has exalted the fame of God’s people

For the glory of all God’s faithful.

Liv-nei Yis-ra-el am k’ro-vo. Ha-lu-yah.

God has exalted the people Israel,

the people drawn close to God. Halleluyah.
Psalm 149 (SSS p. 88; SLS 140)

Hallelu·yäh. Shi·ru l’A·do·nai shir cha·dash,
T’hi·la·to bik·hal cha·si·dim.

Hallelu·yäh. Sing a new song for Adonai.
Where the faithful gather, let God be praised.

Yis·mäch Yis·ra·e·l b’o·sav, b’nei Tzi·yon ya·gi·lu v’mal·kam.

Let the people Israel rejoice in their Maker.
Let the people of Zion delight in their King.

Y’ha·l’lu sh’mo v’ma·chol, b’tof v’chi·nor y’zam·ru lo.

Let them dance in praise of God, celebrate with drum and harp.

Ki ro·tzeh A·do·nai b’a·mo, y’fa·eir a·na·vim bi·shu·ah.

For Adonai cherishes God’s people,
God crowns the humble with victory.

Ya·al zu cha·si·dim b’cha·vod, y’ra·n’nu al mish k’vo·tam.

Let God’s faithful sing in triumph and rejoice both night and day.

Ro·mi‘nu Eli‘ big·ro·nam, v’che·rev pi·fi·yot b’ya·dam.

Let praise of God be on their lips
And a double-edged sword in their hands

La·a·sot n’ka·mah ba·go·yim, to·chei·chot ba·l’u·mim.

To execute judgment on the godless
To bring punishment upon their nations

Le·sor mal·chei·hem b’zi·kim b’chav·lei var·zel.

To bind their kings in chains and put their princes in irons.

La·a·sot ba·hem mish·pat ka·tuv, ha·dar Hu l’chol cha·si·dav. Ha·le·lu·yah.

Executing the judgement decreed against them.
This is glory for all of God’s faithful. Hallelu·yäh.

Hallelu·yäh—Psalm 150 (SSS p. 88; SLS 141)

Ha·l’lu·yah.

Ha·l’lu·eil b’kod·sho, ha·l’lu·hu bir·ki·ah u·zo.

Praise God in God’s sanctuary; In God’s heaven; for God’s power praise God.

Ha·l’lu·hu big·vu·ro·tav, ha·l’lu·hu k’rov gud·lo.

Praise God for God’s mighty deeds, for God’s infinite greatness praise God.

Ha·l’lu·hu b’tei·ka sho·far, ha·l’lu·hu b’nei·vel v’chi·nor.

Praise God with trumpet calls, with harp and lyre praise God.

Ha·l’lu·hu b’tof u·ma·chol, ha·l’lu·hu b’mi·nim v’u·gay.

Praise God with drum and dance, with flute and strings praise God.

Ha·l’lu·hu b’tzil·tz’lei sha·ma, ha·l’lu·hu b’tzil·tz’lei t’ru·ah.

Praise God with clashing cymbals, with resounding cymbals praise God.

Kol ha·n’sha·mah t’ha·lei Yah Ha·l’lu·yah.

Let every breath of life praise Adonai. Hallelu·yäh.

[We usually repeat the last line]:

(Kol ha·n’sha·mah t’ha·lei Yah Ha·l’lu·yah.

(Let every breath of life praise Adonai. Hallelu·yäh.)
Az ya-shir Mo-sheh u-v’nei Yis-ra-eil

Then Moses and the people Israel

Et ha-shi-rah ha-zot l’A-do-nai va-yom-ru lei-mor:

Sang this song to Adonai:


I will sing to Adonai, mighty in majestic triumph, Horse and driver God has hurled into the sea.

O-zii v’zi-m-rat Yah va-y’hi li li-shu-ah

Adonai is my strength and my might;

Zeh Ei-li v’an-vei-hu E-lo-hei a-vi va-a-ro-m’men-hu.

God is my deliverance. Adonai is my God and I will give God glory


Adonai, the Warrior, God’s name is Adonai.

Mar-k’vot Par-oh v’chei-lo ya-rah va-yam;

Pharaoh’s chariots and army God has cast into the sea;

U-miv-char sha-li-shav tu-b’u v’yam suf.

Pharaoh’s choice captains are sunken in the Sea of Reeds

T’ho-mot y’chas-yu-mu, yor-du vim-tzo-lok’mo a-ven.

The depths cover them; down they sank in the deep like a stone.

Y’mi-n-cha A-do-nai ne-da-ra ba-ko-ach, y’min-cha A-do-nai tir-atz o-yei…

Your right hand, Adonai, singular in strength, Your right hand, Adonai, shatters the enemy…

*(SSS Top of p. 94; SLS bottom p. 144)*

Ki l’A-do-nai ha-m’lu-chah u-mo-shi-im b’har.  V’as-yi-im b’har

For to Adonai belongs sovereignty, and God rules the nations. Deliverers shall rise on Mount Zion to judge the mountain of Esau, and Adonai shall be sovereign. Adonai shall be Ruler of all the earth. On that day Adonai shall be One and God’s name shall be One.

(SSS Top of p. 94; SLS bottom p. 144)


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(SSS p. 93; SLS 143)

[All Rise]

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[The Hebrew is read silently here, and the Leader picks up at the “box”, below. See facing page for translation]

Nishmat Kol Chai (SSS p. 334; SLS p. 145)

Nishmat kol-chai t’va-re’ch et shim-ch’cha A-do-nai E-lo-hei-nu...
The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Ruler, always. Transcending space and time. You are God. Without You we have no one to rescue and redeem us, to save us and sustain us, to show us mercy in disaster and distress. God of all ages, God of all creatures, endlessly extolled. You guide the world with kindness, its creatures with compassion. Adonai neither slumbers nor sleeps. You stir the sleeping, support the falling, free the fettered, raise those bowed down, and give voice to the speechless. You alone do we acknowledge.

Could song fill our mouth as water fills the sea
And could joy flood our tongue like countless waves,
Could our lips utter praise as limitless as the sky
And could our eyes match the splendor of the sun,
Could we soar with arms like eagle’s wings
And run with gentle grace, as the swiftest deer,
Never could we fully state our gratitude
For one ten-thousandth of the lasting love
Which is Your precious blessing, dearest God, Granted to our ancestors and to us.

(p. 336) From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us, in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease. To this day Your compassion has helped us. Your kindness has not forsaken us. Never abandon us, Adonai our God.

These limbs which You formed for us, this soul-force which You breathed into us, this tongue which You set in our mouth, must laud, praise, extol, and sing Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing Your glory, as the Psalmist sang: “All my bones exclaim -- Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?” Who can equal You, who can be compared to You, great, mighty, awesome, exalted God, creator of the heavens and the earth?

[On a Festival, the Shacharit Service starts here]

Nishmat Kol Chai (SSS p. 334; SLS p. 145)

Nishmat kol-chai t’va-re’ch et shim-ch’cha A-do-nai E-lo-hei-nu...

Ha-Eil b’ta-tzu-mot u-ze-ch’cha, ha-ga-dol bich-vod sh’me-ch’cha, ha-gi-bor la-ne-tzach, v’ha-no-ra b’nor-o-te-ch’cha, ha-me-lech ha-yo-shiv al ki-sei ram v’ni-sa.

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Ruler, enthroned supreme.
SHABBAT SHACHARIT SERVICE

Shochein Ad Marom (SSS p. 336; SLS p. 147)

God inhabits eternity, sacred and exalted. As the Psalmist has written:
“Rejoice in Adonai, you righteous. It is fitting for the upright to praise God.”

B’fi y’sha-ri-tit-ha-lal
By the mouth of the upright are You extolled

UV’div-rei tza-di-kim tit-ba-rach
By the words of the righteous are You praised

U-nil-shon cha-si-dim tit-ro-mam
By the tongue of the faithful are You acclaimed

UV’ke-rev k’do-shim tit-ka-dash.
In the heart of the saints are You hallowed.

UV’makhhalot Riv’vot (SSS p. 338; SLS p. 147)

Among assembled throngs of the House of Israel, Your name shall be glorified in song, our Ruler, in every generation. For it is the duty of all creatures, Adonai our God and God of our ancestors, to extol, laud, and glorify You, extolling, exalting, adding our own praise to the songs of David, Your anointed servant.

Yishtabach (SSS p. 338; SLS 148)


You shall always be praised, great and holy God, our Ruler in heaven and on earth. Songs of praise and psalms of adoration become You, acknowledging Your might and Your dominion. Yours are strength and sovereignty, sanctity, grandeur, and glory always.

We offer You our devotion, open our hearts in acclamation. Praised are You, Sovereign of wonders, crowned with adoration, delighting in mortal song and psalm, exalted Ruler, eternal life of the universe.
Chatzi Kaddish  (SSS p. 338; SLS p. 148)  
[All Rise]  
Leader: Yit·ga·dal v’yit-ka-dash sh’meih ra-ba b’al-ma di v’ra chi-ru-teih,
v’yam-lich mal-chu-teih b’cha-yei-chon u-v’yo-mei-chon u-v’cha-yei d’chol  
beit Yis-ra-eil, ba-a-ga-la u-vi-z’man ka-riv, v’im-ru a-mein.  
[Congregation and Leader respond]:  
Y’hei sh’meih ra-ba m’va-rach l’a-lam u-l’al-mei al-ma-yah.  Yit·ba·rach  
May God be praised throughout all time.  Glorified...  

[All Rise]  
Leader: Bar’chu et A·do·nai ha·m’vo·rach.  
Praise Adonai, Source of blessing.  
[Congregation bows slightly while saying]:  
Bar·ruch A·do·nai ha·m’vo·rach l’o·lam va·re·d.  
Praise Adonai, Source of blessing, throughout all time.  

Chatzi Kaddish  (SSS p. 338; SLS p. 148)  
[All Rise]  
Leader: Yit·ba·rach v’yish·ta-ba·ch v’yit-pa-ar v’yit-ro·mam v’yit-na·sei,  
v’yit-ha-dar v’yit-a-leh v’yit-ha-lal sh’meih d’ku-d’sha, b’rich hu.  L’ei-la  
(u·l’ei·la) min kol bir·cha·ta v’shi·ra·ta, tush·b’cha·ta v’ne·che·ma·ta  
da·a-mi·ran b’al·ma, v’im-ru a-mein.  
[Congregation and Leader respond]:  
Y’hei sh’meih ra·ba m’va·rach l’a·lam u·l’al·mei al·ma·ya.  Yit·ba·rach  
May God be praised throughout all time.  Glorified...  

[Congregation bows slightly while saying]:  
Bar·ruch et A·do·nai ha·m’vo·rach  
Praise Adonai, Source of blessing.  
[Congregation bows slightly while saying]:  
Bar·ruch A·do·nai ha·m’vo·rach l’o·lam va·re·d.  
Praise Adonai, Source of blessing, throughout all time.  

[All Rise]  
Leader: Yotzeir  
Praised are You, Adonai our God, Ruler of the universe, creating light and  
fashioning darkness, ordaining the order of all creation.  

Yotzeir  (SSS p. 340; SLS p. 150)  
Ba·ruch A·tah A·do·nai E·lo·he·i-nu me·lech ha-o·lam, yo·tzeir or u·vo-rei  
cho·shech o·seh sha·lo·m u’vo·rei et ha·kol.  
Praised are You, Adonai our God, Ruler of the universe, creating light and  
fashioning darkness, ordaining the order of all creation.  

[All Rise]  
Leader:  
Bar·ruch A·tah A·do·nai E·lo·he·i-nu me·lech ha·o·lam, yo·tzeir or u·vo-rei  
cho·shech o·seh sha·lo·m u’vo·rei et ha·kol.  
Praised are You, Adonai our God, Ruler of the universe, creating light and  
fashioning darkness, ordaining the order of all creation.  

[Congregation bows slightly while saying]:  
Bar·ruch et A·do·nai ha·m’vo·rach  
Praise Adonai, Source of blessing.  
[Congregation bows slightly while saying]:  
Bar·ruch A·do·nai ha·m’vo·rach l’o·lam va·re·d.  
Praise Adonai, Source of blessing, throughout all time.  

Chatzi Kaddish  (SSS p. 338; SLS p. 148)  
[All Rise]  
Leader: Yit·ba·rach v’yish·ta-ba·ch v’yit-pa-ar v’yit-ro·mam v’yit-na·sei,  
v’yit-ha-dar v’yit-a-leh v’yit-ha-lal sh’meih d’ku-d’sha, b’rich hu.  L’ei-la  
(u·l’ei·la) min kol bir·cha·ta v’shi·ra·ta, tush·b’cha·ta v’ne·che·ma·ta  
da·a-mi·ran b’al·ma, v’im-ru a-mein.  
[Congregation and Leader respond]:  
Y’hei sh’meih ra·ba m’va·rach l’a·lam u·l’al·mei al·ma·ya.  Yit·ba·rach  
May God be praised throughout all time.  Glorified...  

Bar’chu  (SSS p. 340; SLS p.149)  
[All Rise]  
Leader  

Bar’chu (SSS p. 340; SLS p.149)  
[All Rise]  
Leader:  
[Congregation bows slightly while saying]:  
Bar·ruch et A·do·nai ha·m’vo·rach  
Praise Adonai, Source of blessing.  
[Congregation bows slightly while saying]:  
Bar·ruch A·do·nai ha·m’vo·rach l’o·lam va·re·d.  
Praise Adonai, Source of blessing, throughout all time.  

Bar’chu  (SSS p. 340; SLS p.149)  
[All Rise]  
Leader:  
[Congregation bows slightly while saying]:  
Bar·ruch et A·do·nai ha·m’vo·rach  
Praise Adonai, Source of blessing.  
[Congregation bows slightly while saying]:  
Bar·ruch A·do·nai ha·m’vo·rach l’o·lam va·re·d.  
Praise Adonai, Source of blessing, throughout all time.  

Bar’chu  (SSS p. 340; SLS p.149)  
[All Rise]  
Leader:  
[Congregation bows slightly while saying]:  
Bar·ruch et A·do·nai ha·m’vo·rach  
Praise Adonai, Source of blessing.  
[Congregation bows slightly while saying]:  
Bar·ruch A·do·nai ha·m’vo·rach l’o·lam va·re·d.  
Praise Adonai, Source of blessing, throughout all time.
[The following is read on Shabbat, including a Festival or Chol Hamoeid.]

(SSS p. 340; SLS p. 150)

Eil Adon (SSSp. 342; SLS p. 151)

Eil Adon

Eil Adon al kol ha-ma-a-sim, Ba-ruch um’vo-rach b’fi kol n’sha-mah. God-lo v’tu-vo ma-lei o-lam, Da-at ut’vu-nah sov’im o-to.

Ha-mit-ga-eh al cha-yot ha-ko-desh, V’ne-har b’cha-vod al ha-mer-ka-vah. Ein k’er-cha v’ha-kol y’sha-b’cha.

Z’chut u-mi-shor lif-nei chis-o, Che-sed u-mi-šor lif-nei k’vo-do.

Eil Adon (SSSp. 342; SLS p. 150)

Ha-ki lo-cha n’sha-mah, B’-cha-kol y’sha-b’cha.

[Terarchs, y’sha-b’cha, a-sif b’cha-kol, l’mi-ho f’nei, o-vei.]
Ba·ruch k'vod A·do·nai mim·ko·mo.

Praised be the glory of Adonai throughout the universe.

(SSS Last paragraph, p. 344; SLS first paragraph p. 152)

La·Eil a-sheh sha·vat mi-kol ha-ma·a·sim...

To God who completed the work of creation on the seventh day and ascended God's glorious throne. God robed the day of rest in beauty, calling Shabbat a delight. God ceased all of God's labors on Shabbat; that is its pride. The seventh day itself hymns praise to God: “A psalm, a song of Shabbat: It is good to acclaim Adonai.” Let all God's creatures likewise sing God's praise, let them honor their Ruler, Creator of all, Who in holiness grants rest and repose for God's people Israel on the holy Shabbat. In the heavens above and on earth below shall Your name be hallowed and acclaimed, Adonai our God. Praise shall be Yours, our deliverer, for Your wondrous works, for the lights You have fashioned, the sun and the moon which reflect Your glory.

(SSS Last paragraph, p. 344; SLS first paragraph p. 152)

Tit·ba·rach tzure·niu  (SSS p. 344; SLS p. 153)

Tit·ba·rach tzure·niu  (SSS p. 344; SLS p. 153)

Tashbina' Zorant Malakhan Godal...

[The rest of this paragraph is recited silently till the Leader continues at the "box. Translation appears on the facing page.]

Ka·dosh, ka·dosh, ka·dosh A·do·nai tze·va·ot m'lo chol ha·a·retz k'vo·do.

Holy, holy, holy, Adonai tzeva'ot: the whole world is filled with God's glory.

...V'chu·lam pot·chim et pi·hem bik·du·shah uv'to·ho·rah, b'shi·rah uv'zim·ra, um'var·chim um'shab·chim um'fa·a·rim u·ma·ri·tzim

...And they together open their mouths in holiness and purity, with song and melody, and bless, praise revere, and sanctify the Sovereignty of God.

Et sheim ha·el ha·me·lech ha·ga·dol ha·gi·bor v'ha·no·ra, ka·dosh Hu.

The Name of God, great awesome ruler, Adonai is God. One to another they vow loyalty to God's sovereignty; one to another they join to hallow their Creator with serenity, pure speech, and sacred song, in unison they chant with reverence:

...L'ha·kha·dish l'yotz·ram b'na·chat ru·ach b'sa·fah v'ru·rah

...To sanctify the One who formed them with tranquility, with clear speech, with sweetness. All of them as one proclaim in holiness and awe:

Ka·dosh, ka·dosh, ka·dosh A·do·nai tze·va·ot m'lo chol ha·a·retz k'vo·do.

Holy, holy, holy, Adonai tzeva'ot: the whole world is filled with God's glory.

V'ha·o·fa·nim v'cha·yat ha·ko·desh b'ra·ash ga·dol mit·nas·im l'u·ma·tam sh'ra·rim, l'u·ma·tam m'shab·chim v'om·rim.

As in the prophet's vision soaring celestial creatures roar, responding with a chorus of adoration:

Ba·ruch k'vod A·do·nai mim·ko·mo.

Praised be the glory of Adonai throughout the universe.
L’el ba·ruch n’i·mot yi·tei·nu...  
To praiseworthy God they sweetly sing: the living, enduring God they celebrate in song. For God is unique, doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing. Awesome in praise, Sovereign of wonders, day after day in God’s goodness God renews Creation. So sang the Psalmist: “Praise the Creator of great lights, for God’s love endures forever.”

...Or cha·dash al Tzi·yon ta·ir, v’niz·keh chu·la·nu m’hei·ra l’o·ro. Ba·ruch A·tah A·do·nai, yo·tzier ha·m’o·rot.
Cause a new light to illumine Zion. May we all soon share a portion of its radiance. Praised are You, Adonai, Creator of lights.
Ahavah Rabah (SSS p. 346; SLS p. 154)

A·ha·vah ra·bah a-hav-ta-nu, A·do·nai E·lo·hei·nu, chem·lah g’do·lah
vi·tei·ruh cha·mal-ta a·lei·nu. A·vi·nu mal·kei·nu, ba·a·vur a·vo·tei·nu,
she·bat·chu v’cha va·t’lam·de‘im chu·kei cha·yim, kein t’·cho·nei·nu
u·t’lam·dei·nu. A·vi·nu ha·av ha·ra·cha·man, ha·m’ra·cheim, ra·chei·nu
v’t‘en·i l’ba·lei·nu l’ha·vin u·l’has·kil, lish·mo·a, lil·mod u·l’la·meid, lish·mor
v’la·a·sot u’·la·yeim et kol div·rei tal·mud To·ra·te·cha b’a·ha·vah.

Deep is Your love for us, Adonai our God, boundless Your tender compassion. You
taught our ancestors life-giving laws. They trusted in You, our Parent and Ruler.
For their sake graciously teach us, merciful Parent, show us mercy; grant us
discernment and understanding. Then will we study Your Torah, heed its words,
teach its precepts and follow its instruction, lovingly fulfilling all its teachings.

V’ha·eir ei·ne·nu b’tor·ru·te·cha, v’da·bek li·be·i·nu b’mitz·vo·te·cha,
v’ya·cheid l’va·ei·nu l’ha·a·vah u·l’yi·rh ah et sh’me·cha, v’lo nei·vosh
l’o·la·m va·ed. Ki v’sheim kod·she·cha ha·ga·dol v’ha·na·ro ba·tach·nu,
na·gi·lah v’nis·m’a·chah bi·shu·a·te·cha.

Open our eyes to Your Torah, help our hearts cleave to Your mitzvot. Unite all our
thoughts to love and revere You. Then we will never be brought to shame. For we
trust in Your awesome holiness. We will delight in Your deliverance.

Ahavah Rabah (SSS p. 346; SLS p. 154)

Sh’ma Yis·ra·eil A·do·nai E·lo·hei·nu A·do·nai e·chad.

Praised be God’s glorious sovereignty throughout all time.

K’riot Sh’mah (SSS p. 346; SLS p. 155)

[Gather together the fringes on the 4 corners of the tallit]

Va‘ha·vi·ei·nu l’sha·lo·m mei-ar·ba kan·fot ha·a·re·tz, v’tor·li·chei·nu
kom’mi·yut l’ar·tzei·nu, ki eil po·eil y’shu‘ot A·tah, u·va·nu va·char·ta mi·kol
am v‘la·shon, v’kei·ra·vav-tu l’shi·ma·cha ha·ga·dol se·lah be·e·met, l’ho·dot
l’cha ul‘ya·ched‘cha b’a·ha·vah. Ba·ruch A·tah A·do·nai, ha·bo·chei b’a·mo
Yis·ra·eil b’a·ha·vah.

Bring us safely from the four corners of the earth, and lead us in dignity to our holy
land. You are the Source of deliverance. You have called us from all peoples and
tongues, constantly drawing us nearer to You, that we may lovingly offer You praise,
proclaiming Your Oneness. Praised are You, Adonai, who loves God’s people
Israel.

K’riot Sh’mah (SSS p. 346; SLS p. 155)

[Gathering and Leader (many cover their eyes for greater concentration)]

Sh’mah Yis·ra·eil A·do·nai E·lo·hei·nu A·do·nai e·chad.

Hear, O Israel: Adonai is our God, Adonai is One.

[Silently]:

Ba·ruch sh’em k’vod ma·ch‘u·to l’o·la·m va·ed.

Praised be God’s glorious sovereignty throughout all time.

[Congregation and Leader (many cover their eyes for greater concentration)]:

Sh’mah Yis·ra·eil A·do·nai E·lo·hei·nu A·do·nai e·chad.

Hear, O Israel: Adonai is our God, Adonai is One.

[Silently]:

Ba·ruch sh’em k’vod ma·ch‘u·to l’o·la·m va·ed.

Praised be God’s glorious sovereignty throughout all time.

[Silently]:

Ba·ruch sh’em k’vod ma·ch‘u·to l’o·la·m va·ed.

Praised be God’s glorious sovereignty throughout all time.

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K’riat Sh’ma (SSS p. 347; SLS p. 155) - continued

... and teach them diligently to your children, and you shall bind them as a sign on your hand and they shall be a word on your lips.

Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land which Adonai is giving you shall endure as the days of the heavens over the earth.


Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land which Adonai swore to give to your ancestors will endure as the days of the heavens over the earth.
K’riat Sh’ma (SSS p. 349; SLS p. 156) - continued

[In the following, final part of the Sh’m’a, many people kiss the fringes of their prayer shawls at each mention of the word for fringes “tzitzit”]

זיאמר ויאמר涂抹 על שלמה. יד בר אלי שיאמרו אמירתםĂספה, יושבע לשמור על אדם בבית לחם מיתר את חוכה פיתול תלבוש. יושבע לכל לאופט, יושבע את זכר משא ואמר לבכם וchercheitable יושבע זהה עשה את מאים ואת את עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך הושע מאים ואת עיר ערך Hoshu āl-e-ta α-lat-ka-ya’am v-raya-building v-kel ma-eim. וכתיב בקווים וביישר... וכתיב בקווים וביישר... ואת כתיב בקווים וביישר... ואת כתיב בקווים וביישר... ואת כתיב בקווים וביישר... ואת כתיב בקווים וביישר... ואת כתיב בקווים וביישר... ואת כתיב בקווים וביישר... ואת כתיב בקווים וביישר... ואת כתיב בקווים V’ha-ye-la-chem Adonai is our God. God’s sovereign throne is firmly established; God’s faithfulness endures for all time. You shall put fringe on the corners of your garments, and bind a thread of blue to the fringe of each corner. It shall be for you fringes. Looking upon it you will be reminded of all the mitzvot of Adonai and fulfill them and not be seduced by your heart or led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God.

A-do-nai said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments, and bind a thread of blue to the fringe of each corner. It shall be for you fringes. Looking upon it you will be reminded of all the mitzvot of Adonai and fulfill them and not be seduced by your heart or led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God.

A-do-nai is your God in truth.

God’s faithfulness endures for all time.

God’s teachings are precious and abiding...

...L’dór va’dór hu ka-yam u-sh’mo ka-yam v-chi-so na-chon u-mal-chu-to ve-e-mu-na to la-ad ka-ya-met. ...For all generations Adonai is our God. God’s sovereign throne is firmly established; God’s faithfulness endures for all time.

Ud’v’rav cha-yim v’ka-ya-mim... God’s teachings are precious and abiding...

...E·met v’yatziv (SSS p. 350; SLS p. 156)
...E·met v’yatziv v’na·chon v’ka-yam v’ya-shar... Your teaching is true and enduring...

E·met v’yatziv (SSS p. 350; SLS p. 156)
E·met v’yatziv v’na·chon v’ka-yam v’ya-shar... Your teaching is true and enduring...

...L’dór va’dór hu ka-yam u-sh’mo ka-yam v-chi-so na-chon u-mal-chu-to ve-e-mu-na to la-ad ka-ya-met. ...For all generations Adonai is our God. God’s sovereign throne is firmly established; God’s faithfulness endures for all time.

Ud’v’rav cha-yim v’ka-ya-mim... God’s teachings are precious and abiding...

...E·met v’yatziv (SSS p. 350; SLS p. 156)
...E·met v’yatziv v’na·chon v’ka-yam v’ya-shar... Your teaching is true and enduring...

...L’dór va’dór hu ka-yam u-sh’mo ka-yam v-chi-so na-chon u-mal-chu-to ve-e-mu-na to la-ad ka-ya-met. ...For all generations Adonai is our God. God’s sovereign throne is firmly established; God’s faithfulness endures for all time.

Ud’v’rav cha-yim v’ka-ya-mim... God’s teachings are precious and abiding...

...E·met v’yatziv (SSS p. 350; SLS p. 156)
...E·met v’yatziv v’na·chon v’ka-yam v’ya-shar... Your teaching is true and enduring...

...L’dór va’dór hu ka-yam u-sh’mo ka-yam v-chi-so na-chon u-mal-chu-to ve-e-mu-na to la-ad ka-ya-met. ...For all generations Adonai is our God. God’s sovereign throne is firmly established; God’s faithfulness endures for all time.

Ud’v’rav cha-yim v’ka-ya-mim... God’s teachings are precious and abiding...

...E·met v’yatziv (SSS p. 350; SLS p. 156)
...E·met v’yatziv v’na·chon v’ka-yam v’ya-shar... Your teaching is true and enduring...

...L’dór va’dór hu ka-yam u-sh’mo ka-yam v-chi-so na-chon u-mal-chu-to ve-e-mu-na to la-ad ka-ya-met. ...For all generations Adonai is our God. God’s sovereign throne is firmly established; God’s faithfulness endures for all time.

Ud’v’rav cha-yim v’ka-ya-mim... God’s teachings are precious and abiding...
The AMIDAH for SHABBAT MORNING FOLLOWS BELOW (SSS p. 354; SLS P. 159)

The AMIDAH for FESTIVAL MORNING appears on Transliteration p. 59/60 (which corresponds with p. 366 in Siddur Sim Shalom AND p. 162 in Siddur Lev Shalem)
INTRODUCTION TO SHABBAT MORNING AMIDAH

The Shabbat morning Shacharit Amidah first is recited silently by all, and then fully repeated by the Leader; occasionally we do a “heicha kedusha” (starting together with the leader) and instead do a full repetition during Musaf. It is customary to enter into the Amidah by taking 3 steps back and then forward - symbolizing approaching God by stepping forward (so we need to step back first); we bend and bow slightly at the start of the first blessings.

AMIDAH (SSS p. 354; SLS p. 159)

A-donai, open my mouth, and my lips will proclaim Your praise.


Praised are You, A-donai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob; God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness.

Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children’s children because of Your loving nature.


You are the Ruler who helps and saves and shields. Praised are You, A-donai, Shield of Abraham and Help of Sarah.

G’vurot


Your might, O A-donai, is boundless. You give life to the dead; great is Your saving power.

[From Sh’mi-ni A-tze-ret to Pesach include next line]

(Ma-shiv ha-ru-ach u-mo-rid ha-ga-shem.)

You cause the wind to blow to the rain to fall)

M’chal-kei la-mo-bi b’che-sed, m’cha-yehi mei-tim b’ra-cha-mim ra-bim, so-mehi nof-lim v’ro-fei-ho cho-li m’ti-a-su-ri, um’ka-yehm e-mu-na-to li-she-i nei-a-far.

Your lovingkindness sustains the living. Your great mercies give life to the dead.

You support the falling, heal the ailing, free the fettered. You keep Your faith th with those who sleep in dust.

M’cha’-mo-cha ba-al g’yu-rot u-mi do-meh lach, me-lech mei-mit um’cha-yeh u-matzi-mi-ach y’-shu-ah.

Whose power can compare with Yours? You are the Master of life and death.


Faithful are You in giving life to the dead. Praised are You, A-donai, Master of life and death.
K’dushah

 başan, k’sheim she-mak-di-shim o-to bi-shmei ma-rom, ka-ka-tuv al yad n’vi-e-cha, v’ka-ra zeh el zeh v’a-mar:

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices, as recorded in Your prophet’s vision:

Ka-dosh, ka-dosh, ka-dosh A-do-nai tz’va-ot, m’lo chol ha-a-retz k’vo-do.
Holy, holy, holy Adonai tzeva’ot. The whole world is filled with God’s glory.

Az b’kol ra-ash ga-dol a-dir v’cha-zak mash-mi-im kol, mit-nas-im l’u-mat s’ra-fim, l’u-ma-tam ba-ruch yo-mei-ru:
In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Ba-ruch k’vo-d A-do-nai mim-kō-mo.
Praised is the glory of Adonai throughout the Universe

Throughout Your universe reveal Yourself, our Ruler, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem Your City, from generation to generation eternally. May we see Your sovereignty, described in David’s psalms which sing Your splendor:

Adonai shall reign through all generations; your God, Zion, shall reign forever, Halleluyah.

Through all generations we declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.

[Continue on next page with Yismach Mosheh.]
Shabbat Morning Amidah-continued (SSS p. 358; SLS p. 162)

[The silent recitation of the Amidah continues here.]

אַתָּה קָדוֹשׁ אֶשֶּמֶת קָדוֹשׁ, וְקְדֹשִׁים בַּכֵּלָּיְם שָלָה

[On the Shabbat before Yom Kippur substitute the words in parenthesis for the line below.]

בֹּאְרוּךְ אַתָּה בָּאָלָלְכּוֹדָשׁ

[Leader's chanting continues here]

יִשְׂמַח מָשָׁא בּוֹמֵיתְךָ, יִמְיָה בּוֹמֵיתְךָ לֵל. בּוֹלְכַּה

[On the Shabbat before Yom Kippur substitute the words in parenthesis for the line below.]

אַתָּה קָדוֹשׁ אֶשֶּמֶת קָדוֹשׁ, וְקְדֹשִׁים בַּכֵּלָּיְם שָלָה

[Ba-ruch a-tah A-do-nai, ha-Eil ha ka-dosh.

Blessed are You, Adonai, holy God.

(Blessed are You, Adonai, Holy King.)

Shabbat Morning Amidah-continued (SSS p. 358; SLS p. 162)

[The silent recitation of the Amidah continues here.]

A-tah ka-dosh v’shim-cha ka-dosh, uk’dos-him b’chol y’ha-lu-cha sa-le-h.

Holy are You and holy is Your name. Holy are those who praise You daily.

[On the Shabbat before Yom Kippur substitute the words in parenthesis for the line below.]

Ba-ruch a-tah A-do-nai, ha-Eil ha ka-dosh.

(Ba-ruch A-tah A-do-nai, ha-Me-lech ha-ka-dosh.)

Shabbat Morning Amidah-continued (SSS p. 358; SLS p. 162)

[Leader's chanting continues here]

Yis-mach Mo-sheh b’mat-nat chel-ko, ki e-ved ne-e-man ka-ra-ta lo.

K’il tif-e-ret b’ro-sho na-ta-ta, b’o-mi-do l’fa-ne-cha al har Si-nai.

Ush-nei lu-chot a-va-nim ho-rid b’ya-do, v’cha-tuv ba-hem sh’mi-rat sha-bat, v’chein ka-tuv b’to-ra-te-cha:

Moses rejoice[d] at the gift of his destiny when You declared him a faithful servant, adorning him with splendor as he stood in Your Presence atop Mount Sinai. Two tablets of stone did he bring down inscribed with Shabbat observance. And thus is it written in Your Torah:

V’sha-mu’ru v’nei Yis-раe-el et ha-sha-bat, la-a-sot et ha-sha-bat

I’dor-o-tan b’rit o-lam. B’ni u-le-ven b’nei Yis-ra-eil ot hi l’o-lam, ki shei-shet ya-mim a-sah A-donai et ha-sha-ma-yim v’et ha-re-te, u’va-yom

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth and on the seventh day God ceased from work and rested.

V’lo n’ta-to, A-do-nai E-lo-hei-nu, l’go-yei ha-a-ra-tzot, v’lo hin-chal-to,

mal-kei-nu, l’o-dei f’si-lim, v’gam bim-nu-cha-to lo yish’ku-nu a-rei-lim, ki

V’lo n’ta-to, A-do-nai E-lo-hei-nu, l’go-yei ha-a-ra-tzot, v’lo hin-chal-to,

mal-kei-nu, l’o-dei f’si-lim, v’gam bim-nu-cha-to lo yish’ku-nu a-rei-lim, ki

You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Ruler, as a heritage to idolaters. Nor do those outside the covenant know its rest which You have given lovingly to the people Israel, Your beloved descendants of Jacob. May the people who make the seventh day holy find satisfaction and delight in Your generosity. The seventh day have You chosen to make holy, declaring it most precious, a day recalling the work of Creation.

A-donai, mel’kei ha-a-ra-tzot, va-ba-rei-kha sh’ma-yim u’a-ni ki

A-donai, mal’kei ha-a-ra-tzot, va-ba-rei-kha sh’ma-yim u’a-ni ki

V’lo n’ta-to, A-do-nai E-lo-hei-nu, l’go-yei ha-a-ra-tzot, v’lo hin-chal-to,

mal-kei-nu, l’o-dei f’si-lim, v’gam bim-nu-cha-to lo yish’ku-nu a-rei-lim, ki

Moses rejoiced at the gift of his destiny when You declared him a faithful servant, adorning him with splendor as he stood in Your Presence atop Mount Sinai. Two tablets of stone did he bring down inscribed with Shabbat observance. And thus is it written in Your Torah:

V’sha-mu’ru v’nei Yis-ra-eil et ha-sha-bat, la-a-sot et ha-sha-bat

I’dor-o-tan b’rit o-lam. B’ni u-le-ven b’nei Yis-ra-eil ot hi l’o-lam, ki shei-shet ya-mim a-sah A-donai et ha-sha-ma-yim v’et ha-re-te, u’va-yom

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth and on the seventh day God ceased from work and rested.

V’lo n’ta-to, A-do-nai E-lo-hei-nu, l’go-yei ha-a-ra-tzot, v’lo hin-chal-to,

mal-kei-nu, l’o-dei f’si-lim, v’gam bim-nu-cha-to lo yish’ku-nu a-rei-lim, ki

You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Ruler, as a heritage to idolaters. Nor do those outside the covenant know its rest which You have given lovingly to the people Israel, Your beloved descendants of Jacob. May the people who make the seventh day holy find satisfaction and delight in Your generosity. The seventh day have You chosen to make holy, declaring it most precious, a day recalling the work of Creation.

A-donai, mel’kei ha-a-ra-tzot, va-ba-rei-kha sh’ma-yim u’a-ni ki
For all these You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand; our souls are in Your charge. You are good, with everlasting mercy. You are compassionate, with enduring lovingkindness. We have always placed our hope in You.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand; our souls are in Your charge. You are good, with everlasting mercy. You are compassionate, with enduring lovingkindness. We have always placed our hope in You.
V’chol ha·cha·yim yo·du·cha se·lah, vi·ha·l’lu et shim·cha be·e·met, ha·Eil y’shu·a·tei·nu v’e·zra·tei·nu se·lah. Ba·ruch A·ta·h A·do·nai, ha·to·v Shim·cha ul·cha na·eh l’ho·dot.

May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent God to whom all praise is due.

(SLS pl 165) [If there is a repetition of the Amidah, the Leader adds:]

E·lo·he·ni v’Ei·lo·he·ni a·vo·tei·nu, bar·chei·nu bab·ra·cha ham·shu·le·shet, ba·to·rah hak·tu·vah al y’dei Mo·sheh av·de·cha, ha·a·nu rah mi·pi A·ha·ron u·va·nav, ko·ha·nim, am k’do·she·cha, ka·a·mur:

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

Leader: Y’va·re·ch’cha A·do·nai v’yish·m’re·cha.

May Adonai bless you and guard you

Congregation: Kein Y’hi Ra·tzon

Congregation: May it be Your will.

Leader: Ya·eir A·do·nai pa·nav ei·le·cha vi·chu·ne·ka.

May Adonai cause the divine face to shine upon you and be gracious to you.

Congregation: Kein Y’hi Ra·tzon

Congregation: May it be Your will.

Leader: Yi·rsa A·do·nai pa·nav ei·le·cha v’ya·seim l’cha sha·lom.

May Adonai lift up God’s face to you and grant you peace.

Congregation: Kein Y’hi Ra·tzon

Congregation: May it be Your will.

Sim Sha·lom ba·o·lam, to·vah u·v’ra·cha, chein va·che·sed v’ra·cha·mim a·lei·nu v’al kol Yis·ra·eil a·me·cha. Bar·chei·nu, A·vi·nu ku·la·nu k’e·chad b’or pa·ne·cha, ki ’v’or pa·ne·cha na·ta·ta la·nu, A·do·nai E·lo·he·ni, To·rat cha·yim v’ha·vat che·sed, utz·da·kah u·vra·cha v’ra·cha·mim v’cha·yim ha·a·mu·rah mi·pi A·ha·ron u·va·nav, ko·ha·nim, am k’dose·cha, ka·a·mur:

May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent God to whom all praise is due.

Grant peace to the world, with happiness and blessing, grace, love and mercy for us and for all the people Israel. Bless us, our Parent, one and all, with Your light, for by that light did You teach us Torah and life, love and tenderness, justice and mercy, and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.
At the Amidah end, with Osheh Shalom, we take leave respectfully, stepping back and then forward in order to come back to our place... Before returning forward, we bow left, right, and forward, (and some take a small step upwards) to symbolize every direction.

Bygul lehadere avodhu mi-vehiguy lebi lepnecha, in tzu-ri omeleh.

At the Amidah end, with Osheh Shalom, we take leave respectfully, stepping back and then forward in order to come back to our place... Before returning forward, we bow left, right, and forward, (and some take a small step upwards) to symbolize every direction.

Amen.
Kaddish Shaleim (SSS p. 392; SLS p. 167)


Hallowed and enhanced may God be throughout the world of God’s own creation. May God cause God’s sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

[Congregation and Leader respond]:

Y’hei shmeih ra’-ba m’va-rach l’a-lam ul-al-me’i al-ma’ya.

May God be praised throughout all time.


Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen.

Tit-ka-beil tz’lot-hon u-vu-ut-hon d’chol Yis-ra-eil ko-dam a-vu-hon di vish-ma ya v’im-ru a-mein.

May the prayers and pleas of the whole House of Israel be accepted by our Parent in Heaven. And let us say: Amen.

Y’he’i shla-ma ra’-ba min sh’ma-ya v’cha-yim a-lei-nu v’al kol Yis-ra-eil, v’im-ru a-mein.

Let there be abundant peace from Heaven, with life’s goodness for us and for all the people Israel. And let us say: Amen.


The One who brings peace to God’s universe will bring peace to us and all the people Israel, (and to all who dwell on earth). And let us say: a-mein.

[We continue with the Torah Service on p. 394 in Siddur Sim Shalom, p. 168 in Siddur Lev Shalem, and p. 87/88 of the Transliteration.]
INTRODUCTION TO FESTIVAL MORNING (SHACHARIT) AMIDAH
[The Festival Shacharit Amidah first is recited silently by all, and then fully repeated by the Leader; occasionally we do a heika kedusha (starting together with the leader) and instead do a full repetition during Musaf. It is customary to enter into the Amidah by taking 3 steps back and then forward - symbolizing approaching God by stepping forward (so we need to step back first); we bend and bow slightly at the start of the first blessings.]

AMIDAH (SSS p. 366; SLS p. 306)

אַדְוָנִי אֲשֶׁר תוֹפָּה וְפִי צֶלֶחַ.
בָּרוּךְ אָתָּה יְהוָה עֹז עָבֹדֶיהָ אֲבוֹתֵיהֶם (אֲבוֹתֵיהֶם), אֲלָהִי,
אַבְרָהָם אַלְעָהָם בָּעָהָם, אַוְּיָהָם שֶׁחָּהָם, אַלָּהִי בָּרָהָם,
אַלָּהִי לֶאַוְּתָהָם, הָאָוָהָם תַּהַבְּבֶנָּהָם, בָּרָהָם
גּוֹמֵל אֱסְדְּדִים טוֹבִים, קִנָּה בַּלָּהָם, בּוֹרָהָם,
נַעֲלֵי לֶבְנֵי בָּיִתָם, לָמֶשׁ שְׁמוֹ בָּאָם.
מָלַךְ עֹז וּמְשָׁשְׂתֵנָה סְמוֹגָה, בָּרוּךְ אָתָּה יְי, מָּמַי אָבְרָהָם זְגוּרֲחָה.
שְׁרוֹדָה.
אַתָּה גְּבֹרֶל לָעֵל הָאָדָם, מַעָּהֲמִים פּוֹתָהָם אָדָאָה, רֵב לַחֹזֲיָה.
(On Simchat Torah and the first day of Pesach include the next line)

שֶׁנֵּשֶׁב גְּרוֹדְתֵנָה בְּשֶׁכֶם.
מַכְּלֹל חַיָּים בַּשֶּׁכֶם, מַעָּהֲמִים מְחַמִּים בְּרָכֵמָה רְבָּכָה, שְׁמוֹגָה
נַעֲלֵי אַלְעָהָם, מַחַרְתֵנָה אַסְמַרְתֵנָה, מַעָּהֲמִים אָמוֹתֵיהֶם
לֶשֶׁנִּי עֵפֶר, מִי קָמְחָא בֵּלָּהָהָם זְגוֹמָה הָלָה, מָלַךְ מְמַעֲהָם
מַכְּלֹל חַיָּים בַּשֶּׁכֶם, מַעָּהֲמִים מְחַמִּים בְּרָכֵמָה רְבָּכָה.
בָּרוּךְ אָתָּה יְי, מָּמַי מְחַמְּדֵנָה.

AMIDAH (SSS p. 366; SLS p. 306)

A-do-nai, s’fa-tai tif·tach u-fi ya-gid t’hi·la·te·cha Adonai, open my mouth, and my lips will proclaim Your praise.

Bā·ruch A·tah A·do-nai E·lo·he·i nu v’Ei·lo·he·i a·vo·te·ni nu (v’i·mo·tei·nu), E·lo·he·i Av·ra·ham, E·lo·he·i Yitz·chak, v’Ei·lo·he·i Ya·a·kow, E·lo·he·i Sa·rah, E·lo·he·i Riv·kah, E·lo·he·i Le·ah·ah, v’Ei·lo·he·i Ra·chel. Ha·e·il ha·ga·dol ha·gi·bor v’ha·no·ra, Eil el·yon, go·meil cha·sa·dim to·vim, v’ko·nei·ha·ko·l, v’zo·cher chas·dei a·vot (v’i·ma·hot), u·mei·vi go·eil li·v’nei v’nei·hem l’ma·an sh’mo b’a·ha·va.

Prayed are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob; God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness. Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Mе·lе·ch Sh’me·yi·m u·ma·ge·in. Ba·ruch A·tah A·do-nai, Ma·gein Av·ra·ham v’e·z’rat Sa·rah.

You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah.

A·tah gi·bor l’o·lam A·do-nai, m’cha·yei mei·tim A·tah ray l’ho·shi·a. You might, O Adonai, is boundless. You give life to the dead; great is Your saving power.  

[On Simchat Torah and the first day of Pesach include the next line]

Ma·shiv ha·ru·ach u·mo·rid ha·ga·shem. You cause the wind to blow and the rain to fall

M’chal·kei chai·yim b’che·sed, m’cha·yei mei·tim b’ra·cha·mi·r am·ra·bim, so·meich nol·lim v’ro·fei·hor cho·lim u·ma·tir a·su·rum, um’ka·yeim e·nu·na·to li·shei·nei a·far. Mi·cha·mo·cha ba·al g’vu·rot u·mi do·meh lach, me·lech mei·mit um’cha·yei u·matz·mi·ach y’shu·ah. V’ne·e·man A·tah l’ha·cha·yot mei·tim. Ba·ruch A·tah A·do·nai, m’cha·yei ha·mi·tim.

Y o·ur lov·ing·ki·ndness su·tan·si·es the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are the Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You, Adonai, Master of life and death.

[The Silent Amidah continues with “Atah Kadosh” on Transliteration p. 63/64 (Sim Shalom p. 370; Siddur Lev Shalem p. 309). For the repetition of the Amidah (or if there is a heika kiddusha in which the congregation begins together with the leader) we continue with the Kedushah on the next page.]
K'dushah (SSS p. 368; SLS p. 308)
N'ka·desh et shim·cha ba-ol'am, k’sheim she-mak·di·shim o·to bi-shmei ma·rom, ka·ka-tuv al yad n’vi·e·cha, v’ka·ra zeh el zeh v’a·mar:
We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices, as recorded in Your prophet’s vision:

Ka·dosh, ka·dosh, ka·dosh A·do·nai tz’va·ot, m’lo chol ha·a·retz k’vo·do.
Holy, holy, holy Adonai tzeva’ot. The whole world is filled with God’s glory.

Az b’kol ra·ash ga·di l’ad v’cha·zak mash·mi·im kol, mit-nas-im l’u·mat s’ra·fim, l’u·ma·tam ba·ruch yo·mei·ru:
In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Ba·ruch k’vod A·do·nai mim·ko·mo.
Praised is the glory of Adonai throughout the Universe

Mim’koma·cha mal·kei·nu to·fi·ah v’tim·loch a·lei·nu, ki m’cha·kim a·nach·nu lach.
May our king, Your judge, provide us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem Your City, from generation to generation eternally. May we see Your sovereignty, described in David’s psalms which sing Your splendor:

Yim·loch A·do·nai l’o·lam E·lo·ha·yich Tzi·yon l’dor va·dor, ha·l’lu·yah.
We proclaim Your holiness, affirmed through all generations; your God, Zion, shall reign forever, Halleluyah.

L’dor va·dor na·gid god·le·cha ul·nei·tzach n’tza·chim k’du·sha·cha.
We declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.

[Continue with “Atah V’chartanu,” second paragraph on the next page]
The silent repetition of the Amidah continues here:
A-tah ka-dosh v’shim-chah ka-dosh, uk’doshm b’choleh y’ha-l’lu-cha se-lah.
Ba-ruch a-tah A-do-nai, ha-Eil ha ka-dosh.
Holy are You and holy is Your name. Holy are those who praise You daily.
Blessed are You, Adonai, holy God.

The Reader’s chanting of the Amidah continues here.
A-tah v’char-ta-nu mi-kal ha-a-mim, a-hav-ta o-ta-nu v’ra-tzi-ta ba-nu,
v’ro-man-ta-nu mi-kol ha l’sho-not, v’ki-dash-ta-nu b’mitz-vo-te-cha,
v’kei-rav-ta-nu mal-kei-nu la-a-vo-da-teh-cha, v’shim-chah ha-ga-dol
v’ha-kadosh a-lei-nu ka-ra-ta.
You have chosen us of all nations for Your service by loving and cherishing us as
bearers of Your Torah. You have exalted us as a people by adding holiness to our
lives with Your mitzvot, drawing us near to Your service, identifying us with Your
great and holy name.

(SLS p. 310) Va-ti-ten la-nu A-do-nai E-lo-hei-nu b’a-ha-va (sha-ba-tot
lim-nu-chah u) mo-a-dim l’sim-cha, cha-gim uz-ma-nim l’sa-son, et yom
(ha-sha-bat ha-zeh v’et yom)
Lovingly, Adonai our God, You have given us (Shabbat for rest and) Festivals for joy
and holidays for happiness, among them this (Shabbat and this day of the)

On Pesach: Chag ha-ma-tzot ha-zeh, z’am-chi-re-tei-nu,
Festival of Matzot, season of our liberation.

On Shavuot: Chag ha-Sha-vu-ot ha-zeh, z’am ma-tan To-ra-ri-tei-nu,
Festival of Shavuot, season of the giving of our Torah.

On Sukkot: Chag ha-Su-kot, z’am sim-cha-tei-nu,
Festival of Sukkot, season of our joy.

On Sh’mi’ni Atzeret and on Simchat Torah:
Ha-sh’mi’ni, Chag Ha-A-tzeret ha-zeh, z’am sim-cha-tei-nu,
Festival of Sh’mi’ni Atzeret, season of our joy,

(b’a-ha-vah) mik-ra ko-desh, zei-cher li-tzi-at Mitz-ra-yim.
(in love) a day for sacred assembly, recalling the liturgy of Egypt
Elo hei nu va lo hei a vo tei nu, ya a leh v ya vo v ya gi ah, v yei ra eh v yei ra tze v yi sha ma, v yi pa keid v yi za cher zich ro nei nu u fik do nei nu, v zich ron a vo tei nu, v zich ron Ma shi ach ben Da vid av de cha, v zich ron Ye ru sh a la yim ir kod she cha, v zich ron kol am cha bet Yis ra el l fa ne cha, lif lei ta l to va, l chein u l che sed u l ra cha mim, l cha yim u l sha lom b Yom:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the House of Israel. On the day of:

On Pesach: Chag ha Mat zot ha zeh this Festival of Matzot
On Shavuot: Chag ha Sha vu ot ha zeh this Festival of Shavuot
On Sukkot: Chag ha Su kot ha zeh this Festival of Sukkot
On Sh’mini Atzeret and Simchat Torah: Ha Sh’mi ni, Chag ha A tze ret ha zeh. this Festival of Sh’mi Atzeret.

Zoch rei nu A do nai Elo hei nu bo l to vah, u fok dei nu bo liv ra cha, v ho shi ei nu vo l cha yim. U vid var y shu a v ra cha mim chus v cho nei nu v ra cheim A lei nu v ho shi ei nu ki e i le cha ei nei nu, ki Eil me lech cha nun v ra chum A tah.

Remember us for good (Amen). Respond to us with blessing (Amen). Redeem us with life (Amen). Show us compassion and care with words of salvation and kindness; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and loving Sovereign. [Translation adapted from Machzor Lev Shalem].

(SLS p.311) V ha si ei nu A do nai Elo hei nu et bir kat mo a dei cha l cha yim u l sha lom, l sim cha u l sa son, ka a sh er ra tzi ta v a mar ta l var chei nu. Elo hei nu vei lo hei a vo tei nu, r teizh vim nu cha tei nu. Kad shei nu b mitz vo te cha v tein chel kei nu b to ra te cha, sab ei nu ni tu ve cha v sam chei nu bi shu a te cha, v ha teir li bei nu l ov d cha be e met. V han chi lei nu A do nai Elo hei nu (b a ha vah uv ra tzon) b sim cha u v sa son (Sha bat u) mo a dei kod she cha, v yis m chu v cha Yis ra eil m kad shei sh me cha. Bar ruch A tah A do nai m ka desh (ha Sha bat v) Yis ra eil v haz ma nim.

Grant us the blessing of Your Festivals, Adonai our God, for life and peace, for joy and gladness, as You have graciously promised to bless us. 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), Adonai our God, grant that we inherit Your holy gift of (Shabbat and) Festivals forever, so that the people Israel who hallow Your name will always rejoice in You. Praised are You, Adonai, who hallow (Shabbat and) the people Israel and the Festivals.

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R’tzeih  A-do-nai E-lo-hei-nu b’am-cha Yis-ra-eil u-vit-fi-la-tam, v’ha-sheiv et ha-a-vo-dah li-d-vir bei-te-cha, ut-fi-la-tam b’a-ha-vah t’ka-beil b’ra-tzon, u-t’hi l’ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary. May the worship of Your people Israel always be acceptable to You.

V’te-zech-nei-nu  b’shu’-cha l’Tzi-yon b’ra-cha-mi-m.

May we witness. Your merciful return to Zion. Praised are You, Adonai, Who restores God’s Presence to Zion.

[Bow slightly at waist with first 3 words, SSS p. 374; SLS p. 312]

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand; our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring lovingkindness. We have always placed our hope in You.


For all these blessings we shall ever praise and exalt You.


May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent God to whom all praise is due.
[If there is a repetition of the Amidah the Leader adds] (SLS p. 313):

Eloheinu v’Elohei a’vo-tei-nu, bar-chei-nu bab-ra-chah ham-shu-le-shet, ba-to-rah hak-tu-vah al y’dei Mo-sheh av-de-cha, ha-a-mu-rah mi-pi A-ha-ron u-va-nav, ko’ha-nim, am k’doo-she-cha, ka-a-mur:

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

Leader: Y’va-re-ch’cha A’do-nai v’yish-m’re-cha.

May Adonai bless you and guard you

Congregation: Kein Y’hi Ra’tzon

May it be Your will.

Leader: Y’a-eir A’do-nai pa-nav ei-le-cha vi-chu-ne-ka.

May Adonai cause the divine face to shine upon you and be gracious to you.

Congregation: Kein Y’hi Ra’tzon.

May it be Your will.


May Adonai lift up God’s face to you and grant you peace.

Congregation: Kein Y’hi Ra’tzon.

May it be Your will.


Grant peace to the world, with happiness and blessing, grace, love and mercy for us and for all the people Israel. Bless us, Our Parent, one and all, with Your light, for by that light did You teach us Torah and life, love and tenderness, justice and mercy, and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.
(SSS p. 365, middle paragraph; SLS p. 314)
[This is an optional private prayer recited at the end of the silent Amidah].

We continue with Hallel.

[At the Amidah end, with Osheh Shalom, we take leave respectfully, stepping back and then forward in order to come back to our place. Before returning forward, we bow left, right, and forward, (and some take a small step upwards) to symbolize every direction.]

We continue with Hallel.
Hallel

[On festivals and Rosh Chodesh (new month) we add Hallel, containing additional psalms of praise.]

**Blessing for reciting Hallel (SSS p. 380 SLS p. 316)** - [The leader recites the blessing first, and then the Congregation repeats]:

בָּרָךְ אֵת הָעָלֶל מָךְ הָעָלֶל, אוֹלֵּל יְאָשֶׁר קְדֻשָּׁה כְּמַעֲצָהָה, וּצְלוֹם.

Le'ar A't Mekhal.

Psalms 113

הַלָּלָת

הַלָּלָת עַבְּדֵי יִהוָו

הַלָּלָת יָה יִהוָו

תיוֹ שֶׁי מַבְרָה

מַעֲצָהָהּ עַד עוֹלָם.

מִמָּמָּהּ נָשִׁעוּ עַצְמָם, מַהֲלָל שֶׁי מִי.

רָם עַל זֶכֶר יֵמִי עָלָּם בְּבַדִּי.

מִי בֵּי עָלֶלָה, הַמַּבָּרָה לְעֵבְרָה.

הַמַּשְׁפִּילִי לְרָצוּת בֵּשְׁמִי וּבֵיָרָא.

שְׁמַוְם מַעֲרִ◻ יָדִי.

מַעֲשָׂה טִיס אַבְרָאִים.

לֶחָזְיֵי עַמּוֹ דְּרִיבָם, עַמּוֹ דְּרִיבָם.

מְמַשְׁכִּית עַרְעְרֵת הָכֵלָה.

אַז הַבְּנִים שְׁמַעְוָה.

הַלָּלָת.

Halleluyah!

Praise Adonai

Sing praises, you servants of Adonai.

Let Adonai be praised now and forever.

From east to west, praised is Adonai.

God is exalted above all nations,

Who is like Adonai, our God, enthroned on high,

concerned with all below on earth and in the heavens?

God lifts the poor out of the dust,

God raises the needy from the rubbish heap.

God seats them with the powerful,

with the powerful of God’s people.

God sets a barren woman in her home as a mother happy with children.

Halleluyah!
Psalm 114

When Israel left the land of Egypt,
when the House of Jacob left alien people,
Judah became His holy one; Israel, His domain.
The sea fled at the sight; the Jordan retreated.
Mountains leaped like rams, and hills, like lambs.
O sea, why did you flee? Jordan, why did you retreat?
Mountains, why leap like rams, and hills, like lambs?
Even the earth trembled at Adonai’s Presence, at the Presence of Jacob’s God.
God turns rock into pools of water, flint, into fountains.

Psalm 115:1-11 (SSS p. 382; SLS p. 317)
[This Psalm is not recited on Rosh Chodesh or the last six days of Pesach]

Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.
Why should the nations say: “Where is their God?”
Our God is in heaven: God does what God wills.
Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.
They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.
They cannot make a sound in their throat.

Psalm 114

They cannot make a sound in their throat.
They have hands and cannot feel, feet and cannot walk.
Their idols are silver and gold, made by human hands.

Psalm 115

B’tzeit Yis-ra-eil mi-mitz-ra-yim, beit Ya-a-kov mei-am lo-eiz.
Ha-y’tah Ye-hu-dah l’kod-sho, Yis-ra-eil mam-sh’lo-tav.
Ha-yam ra-ah va-ya-nos, ha-yar-den yi-sov l’a-chor.
He-ha-ri-ram rak’du k’ei-lim, g’va-at kiv-nei tzom.
Ma l’cha ha-yam ki ta-nus, ha-yar-den ti-sov l’a-chor.
He-ha-ri-ram tir k’du ch’ei-lim, g’va-at kiv-nei tzom.

Mi-lif-nei a-don chu-li l’aretz, mi-lif-nei e-lo-ha Ya-a-kov.
Ha-hof-chi ha-tzur a-gam ma-yim, cha-la-mish l’mai-no ma-yim.

Lo la-nu A-do-nai, Lo la-nu,
Ki l’shim cha tein k-vod al chas-d’cha al a-mi-te-cha.
La-mah yom-ru ha-goii yim a-yei na E-lo-hei-hem.
Vei-lo-hei nu va-sha ma-yim, kol a-sher cha-fetz a-sah.
A-tza-bei-hem ke-sef v’za-hav, ma-a-seh y-dei a-dam.
Oz-nai-yim la-hem v’lo yish-ma-u, af la-hem v’lo y’ri-chun.


Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.
Why should the nations say: “Where is their God?”
Our God is in heaven: God does what God wills.
Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.
They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.
They cannot make a sound in their throat.
Their makers shall become like them: all who trust in them.

Let the House of Israel trust in Adonai; God is their help and their shield.
Let the House of Aaron trust in Adonai; God is their help and their shield.
Let those who revere Adonai trust in Adonai; God is their help and their shield.
Psalm 116:1-11 (SLS p. 384; SLS p. 318)
[This Psalm is not recited on Rosh Chodesh or the last six days of Pesach]

A-hav·ti ki yish·ma A·do·nai et koli ta·cha·nu·nai.
Ki hi·tah oz·no li, u·v’ya·mai ek·ra.
A-faf·u ni·chev·lei ma·vet, u·m’tz·a·rei sh’ol m’tz·a·u·ni,
tz·a·rah v’ya·gon em·tza. U·v’shem A·do·nai ek·ra,
A·na A·do·nai mal·ta·n af·si.
Cha·nun A·do·nai v’tza·dik, vei·lo·hei·nu m’ta·cheim.
Cha·nun A·do·nai v’tza·dik, vei·lo·hei·nu m’ta·cheim.
Cha·nun A·do·nai v’tza·dik, vei·lo·hei·nu m’ta·cheim.
Cha·nun A·do·nai v’tza·dik, vei·lo·hei·nu m’ta·cheim.

I love to know that Adonai listens to my cry of supplication.
Because God gives me a hearing, I will call on God all the days of my life.
The cords of death encompassed me, the grave held me in its grip;
I found myself in anguish and despair.
I called on Adonai; I prayed that God would save me.
Gracious is Adonai and kind; our God is compassionate.
Adonai protects the simple; I was brought low and God saved me.
Be at ease once again, my soul, for Adonai has dealt kindly with you.
God has delivered me from death, my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.
I kept my faith even when greatly afflicted, even when in panic I cried out: All mortals are undependable.

Psalm 116:1-11 (SLS p. 384; SLS p. 318)
[This Psalm is not recited on Rosh Chodesh or the last six days of Pesach]
Psalm 116:12-19

Ma a-shiv la-Adonai, kol tag-mul-o-hi a-lai.
Kos Y’shu-ot e-sah, u-v’shem Adonai ek-ra.
N’da-rai la-Adonai a-sha-lem, neg-dah na l’chol a-mo.
Ya-kar b’ei-nei Adonai, ha-mav-ta la-cha-si-dav.
A-na Adonai ki a-ni av-de-cha
A-ni av-de-cha ben a-ma-te-cha
Pi-tach-ta l’mo-sei-rai.
L’cha ez-bach zevach to-dah u-v’shem Adonai ek-ra.

Let those who revere Adonai declare:  God’s love endures forever.
Let the House of Aaron declare:  God’s love endures forever.
Let the House of Israel declare:  God’s love endures forever.
Acclaim Adonai, for God is good: God’s love endures forever.

God’s faithfulness endures forever.  Halleluyah!

Psalm 118:1-20

Ho-du l’Adonai ki tov, ki l’olam chasdo.
Yo-mar na Yis-ra-eil, ki l’o-lam chas-do.
Yo-mar na veit A-ha-ron, ki l’o-lam chas-do.
Yom-ru na yir-ei Adonai, ki l’o-lam chas-do.
Acclaim Adonai, for God is good: God’s love endures forever.

Let the House of Israel declare:  God’s love endures forever.
Let the House of Aaron declare:  God’s love endures forever.
Let those who revere Adonai declare:  God’s love endures forever.
Psalm 118:1-20 Continued (SSS p. 386; SLS p. 319)

In my distress I called for Adonai; God answered by setting me free.

With Adonai at my side, best help of all, I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.

Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me, in Adonai’s name I overcame them.

Though they surrounded and encircled me, in Adonai’s name I overcame them.

Though they surrounded my like bees, they were snuffed out like buring thorns.

In Adonai’s name I overcame them.

Hard pressed was I and tottering, but Adonai helped me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:

“The might of Adonai is triumphant.”

“The might of Adonai is supreme;the might of Adonai is triumphant.”

I shall not die, but live to tell the deeds of Adonai.

Adonai severely chastened me, but God did not doom me to death.

[Each of the following four verses is recited twice]:

Od’cha ki a·ni·ta·ni va·t’hi li li·shu·ah,
Zeh ha·sha·ar l’A·do·nai, tza·di·kim ya·vo·u vo.

I praise You for having answered me; You have become my deliverance.

The stone which the builders rejected has become the cornerstone.

This is the doing of Adonai; it is marvelous in our sight.

Zeh ha·yom a·sa·ni A·do·nai, va·ni la·shu·ah vo.
This is the day Adonai has made; let us exult and rejoice in it.

[Each of the following four verses is recited twice]:

Zeh ha·sha·ar l’A·do·nai, tza·di·kim ya·vo·u vo.

I praise You for having answered me; You have become my deliverance.

The stone which the builders rejected has become the cornerstone.

This is the doing of Adonai; it is marvelous in our sight.

Zeh ha·yom a·sa·ni A·do·nai, va·ni la·shu·ah vo.
This is the day Adonai has made; let us exult and rejoice in it.

In my distress I called for Adonai; God answered by setting me free.

With Adonai at my side, best help of all, I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.

Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me, in Adonai’s name I overcame them.

Though they surrounded and encircled me, in Adonai’s name I overcame them.

Though they surrounded my like bees, they were snuffed out like buring thorns.

In Adonai’s name I overcame them.

Hard pressed was I and tottering, but Adonai helped me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:

“The might of Adonai is triumphant.”

“The might of Adonai is supreme;the might of Adonai is triumphant.”

I shall not die, but live to tell the deeds of Adonai.

Adonai severely chastened me, but God did not doom me to death.

[Each of the following four verses is recited twice]:

Od’cha ki a·ni·ta·ni va·t’hi li li·shu·ah,
Zeh ha·sha·ar l’A·do·nai, tza·di·kim ya·vo·u vo.

I praise You for having answered me; You have become my deliverance.

The stone which the builders rejected has become the cornerstone.

This is the doing of Adonai; it is marvelous in our sight.

Zeh ha·yom a·sa·ni A·do·nai, va·ni la·shu·ah vo.
This is the day Adonai has made; let us exult and rejoice in it.

In my distress I called for Adonai; God answered by setting me free.

With Adonai at my side, best help of all, I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.

Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me, in Adonai’s name I overcame them.

Though they surrounded and encircled me, in Adonai’s name I overcame them.

Though they surrounded my like bees, they were snuffed out like buring thorns.

In Adonai’s name I overcame them.

Hard pressed was I and tottering, but Adonai helped me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:

“The might of Adonai is triumphant.”

“The might of Adonai is supreme;the might of Adonai is triumphant.”

I shall not die, but live to tell the deeds of Adonai.

Adonai severely chastened me, but God did not doom me to death.

[Each of the following four verses is recited twice]:

Od’cha ki a·ni·ta·ni va·t’hi li li·shu·ah,
Zeh ha·sha·ar l’A·do·nai, tza·di·kim ya·vo·u vo.

I praise You for having answered me; You have become my deliverance.

The stone which the builders rejected has become the cornerstone.

This is the doing of Adonai; it is marvelous in our sight.

Zeh ha·yom a·sa·ni A·do·nai, va·ni la·shu·ah vo.
This is the day Adonai has made; let us exult and rejoice in it.
The Leader recites each phrase, which is then repeated by the Congregation.
(SSS p. 388; SLS p. 320):

A-
na A-do-nai ho-shi-ah na
Deliver us, Adonai, we implore You.
A-
na A-do-nai ha-tzli-chah na
Prosper us, Adonai, we implore You.

Psalm 118:21-29

[Each of the following bolded four verses is recited twice]:

Ba-
ruch ha-
ba bshem A-do-
na, be-
'ach-
ru-
chem mi-
bet A-do-
na.
El A-do-
na va-
ya-
eir la-
nu,
Is-
ru chag ba-
a-
vo-
tim ad kar-
not ha-
miz-
bei-yach.
Ay-
li A-
ta-
ho-
' de-
ka E-
lo-
hai a-
rom-
rn-
me-
ka.
Ho-
du-
la-
A-do-
na ki tov, ki l'o-
lam chas-
do.

Blessed is the name of Adonai all who come; we bless you from the house of Adonai.
Adonai is God who has given us light.
Wreathe with myrtle the festive procession as it proceeds to the corners of the altar.
You are my God and I praise You. You are my God, and I exalt You.
Acclaim Adonai, for God is good; God’s love endures forever.

(SLS p. 321) Y'hal'lu-
cha A-do-
na E-
lo-
he-
nu, kol ma-
se-
cha, va-
cha-
si-
de-
cha, tza-
di-
kim o-
sei r'tzo-
ne-
cha, v'chol am-
cha bet Yis-
ra-
eil, b'ri-
nah yo-
du vi-
var-
chu, vi-
shab-
chu vi-
fa-
a-
ru vi-
rom'mu v'ya-
a-
ri-
tzu, v'yak-
di-
shu v'yam-
li-
chu et shim-
cha mal-
ke-
nu.

Ki l'cha tov l'ho-
dot u'l'shim-
cha na-
eh l'za-
meir, ki mei-
lo-
am ad o-
lam a-
'ta El.
Ba-
ruch A-
ta-
H A-do-
na, me-
lech m'
hu-
lal ba-
tish-
ba-
chot.
May all creation praise You, Adonai our God. May the pious, the righteous who do Your will and all Your people, the House of Israel, join in acclaiming You with joyous song. May they praise, revere, adore, exalt and sanctify Your sovereign glory, our Rider. To You it is good to chant praise; to Your glory it is fitting to sing. You are God from age to age, everlasting. Praised are You, Adonai, Sovereign acclaimed with songs of praise.
Kaddish Shalem (SSS p. 392; SLS p. 321)

Yit·ka·rach [Leader]: Yit·ka·dash sh’meih ra·ba b’al·ma di v’ra chi·ru-teih, v’yam·lich mal-chu-teih b’cha·yei·chon u-v’yoy·mei·chon u-v’cha·yei·d’chol beit Yis·ra·e·il, ba-a·ga·la u-vi‘z’man ka·riv, v’im·ru a·mein.

Hallowed and enhanced may God be throughout the world of God’s own creation. May God cause God’s sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

[Congregation and Leader respond]:

Y’hei shmeih ra·ba m’va·rach l’a·lam ul·al·mei al·ma·ya. May God be praised throughout all time.

[Leader]: Yit·ba·rach v’yish·ta·bach v’yit·pa·ar v’yit·ro·mam v’yit·na·se, v’yit·ha·dar v’yit·pa·ar v’yish·ma·va·lal sh’meih d’ku·d’sha, b’rich hu. L’ei·la (l’ei·la) min kol bir·cha·ta v’sh’ma·ta ta v’ne·che·ma·ta da·a·mi·ran b’al·ma, v’im·ru a·mein.

Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen.

Tz’lot·hon u·va·ut·hon d’chol Yis·ra·e·il ko·dam a·vu·hon di vish·ma·ya v’im·ru a·mein.

May the prayers and pleas of the whole House of Israel be accepted by our Parent in Heaven. And let us say: Amen.

Y’hei shla·ma ra·ba min sh’ma·ya v’cha·yi·nu v’al kol Yis·ra·e·il, v’im·ru a·mein.

Let there be abundant peace from Heaven, with life’s goodness for us and for all the people Israel. And let us say: Amen.

O·seh sha·lom bim·ro·mav, hu ya·a·seh sh’la·ma a·lei·nu v’al kol Yis·ra·e·il, (v’al kol yosh·vei te·vel) v’im·ru a·mein.

The One who brings peace to God’s universe will bring peace to us and to all who dwell on earth. And let us say: Amen.

[We continue with the Torah Service on p. 394 in Siddur Sim Shalom and p. 168 in Siddur Lev Shalem, and on the next page of this Transliteration]
TOH SERVICE FOR SHABBAT AND FESTIVAL MORNINGS

Ein Kamocha (SSS p. 395; SLS p. 168)

거나 פומך באלים, ג' האור כמשפטים. מלכתחז מלכותו כל
עלמים, ו.GetText המלכות בכל דע רוח.

ג' מלך, ו' מלך, ובמלך עולמים.

ג' על עולמים,ג'ibirא, השל עם כל עולמים.

[We rise as the Ark is opened]

והי ב(Character) ה' נשיא משקית.

קמיה, י' מעצמא אתכינו, ו'מעצמא משקף

כי מעצמא אתכינו, והבר' במעצמא שביהן.

ברך ושפתי תורח עולמי ט'ראלים שבריה.

[On Shabbat we do not read the following paragraphs but continue with
“Praised be Your name Adonai, Rule of the Universe“ in SSS p. 396/7
and SLS p. 170 and p. 92 of the transliteration. On weekdays the
following lines are chanted with the Leader, repeated three times on
weekday festivals]


TOH SERVICE FOR SHABBAT AND FESTIVAL MORNINGS

Ein Kamocha (SSS p. 395; SLS p. 168)

Ein Ku-mo-cha va-e-lo-him A-do-nai, v'ein k'ma-a-se-cha.

Mal-chu-t'cha mal-chut kol o-la-mim, u-mem-shal-t'cha b'cho1 dor va-dor.


None compare to You, O Adonai, and nothing compares to Your creation.

Your sovereignty is everlasting: Your dominion endures throughout
all generations. Adonai is Sovereign, Adonai was Sovereign,
Adonai shall be Sovereign throughout all time. May Adonai grant
God's people strength; may Adonai bless God's people with peace.

Av ha-ra-cha-mim, hei-ti-vah vir-tzon'cha et tzi-yon, tiv-neh cho-mot
y'ru-sha-la-yim. Ki v'cha I'vad ba-tach-nu, me-lech el ram v'ni-sah, a-don
o-la-mim.

Merciful Parent, favor Zion with Your goodness; build the walls of Jerusalem.

For in You alone do we put our trust, Sovereign, exalted eternal God.

[We rise as the Ark is opened]

Va-y'hi bin-so-a ha-a-ron va-yo-mer Mo-sheh:

Whenever the Ark was carried forward, Moses would say:

Ku-mah A-do-nai v'ya-fu-tzu oy-ve-cha, v'ya-na-su m'sa-ne-cha
mi-pa-ne-cha,

Arise Adonai. May Your enemies be scattered, may Your foes be put to flight.

Ki mi-tzi-yon tei-tezi To-rah, u'd'var A-do-nai mi-y'ru-sha-la-yim.

From Zion shall Torah come, the word of Adonai from Jerusalem

Baruch she-na-tan To-rah l'a-mo Yis-ra-el bi-k'du-sha-to.

Praised is the One who in God's holiness gave the Torah to God's people Israel.

[On Shabbat we do not read the following paragraphs but continue with
“Praised be Your name Adonai, Rule of the Universe“ in SSS p. 396/7
and SLS p. 170 and p. 92 of the transliteration. On weekdays the
following lines are chanted with the Leader, repeated three times on
weekday festivals]

A-do-nai A-do-nai, El ra-chum v'cha-nun, e-rech a-pa-yim v'ra'v che-sed
ve-e-met, no-tzer che-sed la-a la-fim, no-sei a-yon va-fe-shah v'cha-ta'ah
v'na-leh.

Adonai, Adonai, gracious and compassionate, patient, abounding in kindness and
faithfulness, assuring love for a thousand generations, forgiving iniquity,
transgression, and sin, and granting pardon.
May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

[On weekdays the congregation repeats the following line with the Leader, three times on festivals]

Va·a·ni t’fi·ti l’cha A·do·nai eit ra·tzon, E·lo·him b’rav chas·de·cha a·nei·ni beh·e·met yish·e·chah.

I offer my prayer to You, Adonai, at this time of grace. In Your abundant mercy answer me with Your saving truth.

[The Torah Service continues in SSS p. 398, SLS p. 171 and Transliteration p. 93/94]
Shabbat Prayer prior to taking out the Torah (SSS p. 397-399; SLS p. 170)

[on Shabbat we typically read this in English and then sing “Bei Ana Rachets,” in Hebrew, so only that Hebrew section is printed, below]

Bei Ana Rachetz (SSS p. 398, end of first paragraph, at the “box”; SLS p. 170 at arrow)

Praised be your name, Adonai, Ruler of the universe, and praised be your sovereignty. May your favor abide with Your people Israel, and may your redeeming power be revealed to them in Your sanctuary. Grant us the good gift of your light and with compassion accept our prayers. May it be your will to grant us long life and well-being, to count us amongst the righteous and to guard us, our families, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all -- even kings -- for dominion is Yours. We are the servant of the Holy One, whom we revere and whose Torah we revere at all times. Not upon mortals do we depend, not upon angels do we rely, but upon the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth and who abounds in deeds of Goodness and truth. In God do we put our trust; unto God’s holy, precious being do we utter praise. Open our hearts to Your Torah, Adonai. Answer our prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.

Bei Ana Rachetz (SSS p. 398, end of first paragraph, at the “box”; SLS p. 170 at arrow)

...Bei a·na ra·cheitz v’lish·mei ka·di·sha ya·ki·ra ei·mar tush·b’chan. Y’hei ra·a·va ka·da·mach d’tif·tach li·bi b’o·rai·ta v’tash·lim mish·a·lin d’li·bi v’li·ba d’chol—a·mach Yis·ra·eil, l’tav u·l’cha·yin v’lish·lam. A·mein.

In God do we put our trust; unto God’s holy, precious being do we utter praise. Open our hearts to Your Torah, Adonai. Answer our prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.
The Sefer Torah is taken out of the Ark. The Leader holds the Sefer Torah and faces the congregation. The Leader chants each of the following lines first, then congregation repeats:

Sh'ma Yis-ra-eil A·do·nai E·lo·hei·nu A·do·nai e·chad.
Hear, O Israel: Adonai is our God, Adonai is One.

E·chad E·lo·hei·nu, ga·dol a·do·nei·nu, ka·dosh sh’mo.
One is our God, great is Adonai, holiness is God’s nature.

The Congregation bows slightly as the Leader turns towards the ark and bows saying:

Gad’lu l’A·do·nai i-ti, u’n’ro-m’mah sh’mo yach-dav.
Proclaim Adonai’s greatness with me; let us exalt God’s name together.

Leader and congregation (as Torah is paraded through the congregation):
L’cha A·do·nai ha-g’du-lah v’ha-g’vu-rah v’ha-tif-e-ret v’ha-nei-tzach v’ha-hod, ki chol ba-sha-ma-yim u-va-a-rez, l’cha A·do-nai ha-mam-la-cha v’ha-mit-na-seih l’cho l’rash.
Rom’mu A·do-nai E·lo·hei·nu v’hisht-ta-cha-vu la-ha-dom rag-lav, ka-dosh hu.
Rom’mu A·do-nai E·lo·hei·nu v’hisht-ta-cha-vu l’har kod-sho, ki ka-dosh A·do-nai E·lo·hei·nu.
Yours, O Adonai, is the greatness and the power and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, O Adonai, is supreme sovereignty.
Exalt Adonai and worship God, for God is holy.
Exalt and worship God at God’s holy mountain, for Adonai our God is holy.

Before the first Aliyah the Gabbai chants:
V’ya·a·zor v’ya·gen l’cho·l hol·chim bo v’no·mar a·men.  Ha·kol ha·vu go·del ha·lom rag·lav, ka·dosh hu.
May God help, save and shield all who trust in God. And let us say: Amen. Let us all declare the greatness of our God and give honor to the Torah. Let [the Aliyah] come forward. Praised is the One who in holiness gave the Torah to God’s people Israel.

Before the first Aliyah the Gabbai chants:
Ya·a·zor v’ya·gen l’cho·shim bo v’no·mar a·men.  Ha·kol ha·vu go·del l’ex·lo·hei·nu u-t’nu cha·yim la·To·rah, ya·a·mod [INSERT HEBREW NAME OF ALIYAH]  Ba·ru-ch she·na·tan To·rah l’a·mo Yis·ra·el bik·du·sha·to.
May God help, save and shield all who trust in God. And let us say: Amen. Let us all declare the greatness of our God and give honor to the Torah. Let [the Aliyah] come forward. Praised is the One who in holiness gave the Torah to God’s people Israel.

[Congregation Responds]:
V’a·tem had’·vei·kim ba A·do·nai E·lo·hei·chem cha·yim kul·chem ha·yom.
You who cling to Adonai your God have been sustained to this day.

The Leader holds the Sefer Torah and faces the congregation. The Leader chants each of the following lines first, then congregation repeats:

The Sefer Torah is taken out of the Ark. The Leader holds the Sefer Torah and faces the congregation. The Leader chants each of the following lines first, then congregation repeats:
Before the Torah reading the person with Aliyah honor chants (SSS p. 400; SLS p. 172):

Baruch atah ha-maoz.

[Congregation responds]:

Baruch atah ha-maoz.

[Person with Aliyah continues]:

Baruch atah ha-maoz.

[After the Torah reading Person with Aliyah honor chants]:

Baruch atah ha-maoz.

The Congregation responds:

Ba-ruch

Praised are You, Adonai our God, Ruler of the universe who has chosen us from among all peoples by giving us Your Torah. Praised are You, Adonai who gives the Torah.

Birkat Hagomel - בְּרָכַת הַגּוֹמֶל

When a person has survived a significant crisis or recovered from a serious illness he or she may wish to “bench Gomel” (say the “Gomel” prayer) after havign an Aliyah. The person doing so recites (SSS p. 402; SLS p. 173, bottom):

Baruch atah ha-maoz.

The Congregation responds:

Amen. Mi she-g’malcha kol tov, hu yiegmolcha kol tov, selah.

[For a Male]

Amen. Mi sheg’malcha kol tov, hu yiegmolcha kol tov.

[For a Female]

Selah.

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Cha·tzi Kad·dish [after the Torah reading] (SSS p. 408; SLS p. 174)

Leader

v’yit·ka·dash sh’meh ra·ba b’al·ma di v’ra
chi·ru-teih, v’yam·lich mal·chu·teih b’cha·yei·chon u’v’yo·mei·chon
u’v’cha·yei d’chol beit Yis·ra·e·il, ba·a·ga·la u·vi·z’man ka·riv, v’im·ru
a·mein.

Hallowed and enhanced may God be throughout the world of God’s
own creation. May God cause God’s sovereignty soon to be accepted,
during our life and the life of all Israel. And let us say: Amen.

[Congregation and Leader respond]:

Y’hei shmei·r ra·ba m’va·rach l’ar·lam ul·al·mei al·ma·ya.
May God be praised throughout all time.

[Leader]:

v’yish·ta·bach v’yit·pa·ar v’yit·ro·mam
v’yit·na·sei, v’yit·ha·dar v’yit·a·le·h v’yit·ha·lal sh’mei·h d’ku·d’sha, b’rich
hu. L’ei·la (l’ei·la) min kol bir·cha·ta v’shi·ra·ta, tush·b’cha·ta
v’ne·che·ma·ta da·a·mi·ran b’al·ma, v’im·ru a·mein.

Glorified and celebrated, lauded and worshipped, acclaimed and honored,
extolled and exalted may the Holy One be, praised beyond all song and psalm,
beyond all tributes which mortals can utter. And let us say: Amen

V’zot HaTorah [as the Torah is lifted] (SSS p. 410; SLS p. 174)

V’zot ha·to·rah a·sher sam Mo·she·h li·nei b’nei Yis·ra·e·il, al pi A·do·nai
b’yad Mo·sheh.

This is the Torah set before the people Israel; the Torah, given by God,
through Moses.

HAFTORAH BLESSINGS

[Blessings before the Haftorah] (SSS p. 410; SLS p. 175)

Ba·ruch A·dah A·do·nai E·lo·hei·nu me·lech ha·o·lam, a·sher ba·char bin·vi·im
to·vim, v’ra·tzah v’div·rei·hem ha·ne·e·ma·rim be·e·met. Ba·ruch A·dah
A·do·nai ha·bo·chei·ru ba·To·rah u’v’Mo·sheh av·do u’v Yis·ra·e·il a·mo
u·vin·vi·e·i ha·e·me·t va·tze·dek.

Praised are You, Adonai our God, Ruler of the universe who has appointed
prophets, messengers of truth whose teachings God has upheld. Praised are You,
Adonai, who loves the Torah; Moses, God’s servant; Israel, God’s people; and
prophets of truth and righteousness.
Blessings after the Haftorah


Praised are You, Adonai our God, Ruler of the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Praised are You, Adonai our God, in all Your promises; not one of which will remain unfulfilled, for You are a faithful and merciful God and Ruler. Praised are You, Adonai God, faithful in all Your promises.


Show compassion for Zion, the fount of our existence. And bring hope soon to the humbled spirit. Praised are You, Adonai who brings joy to Zion.


Bring us joy, Adonai our God, through your prophet Elijah and the sovereignty of the House of David Your anointed. May Elijah come soon to gladden our hearts. May no outsider usurp David’s throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You, Adonai, Shield of David.


For the Torah we thank You and praise You, Adonai our God, for worship, for the prophets, and for this Shabbat day which You have given us for holiness and rest, for dignity and splendor. For everything do we thank You and praise You. May Your name be praised continually by every living creature. Praised are You, Adonai who sanctifies Shabbat.
PRAYERS FOR CONGREGATION, COUNTRY, ISRAEL AND PEACE

A Prayer for our Congregation (SSS p. 415; SLS p. 176)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Leah and Rachel, bless this entire congregation, together with all holy congregations: them, their sons and daughters, their families, and all that is theirs, along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the wayfarer and charity to the poor, and all who devotedly involve themselves with the needs of this community and the Land of Israel. May the Holy One praised be God reward them; may God remove sickness from them, heal them and forgive their sins. May God bless them by prospering all their worthy endeavors, as well as those of the entire people Israel. And let us say: Amen.

PRAYERS FOR CONGREGATION, COUNTRY, ISRAEL AND PEACE

A Prayer for Our Country (by Rabbi Carie Carter)
Our God and God of our ancestors:
As the peacefulness of Shabbat enters our hearts, we center ourselves anew, and we stand together to honor all those who passionately and courageously defend this nation and the values we hold dear – on the battlefield, in the streets, in the courtrooms of our country, in the halls of power and in quiet backrooms, wherever injustice may raise its ugly head.

We stand here, abundantly aware that threats to this nation, and to the values upon which it has been guided for more than two centuries, continue to this very day. And so we ask Your continued blessing on this country and on all who call it home.

Help us to be aware of the many gifts You have bestowed upon us. May a spirit of courage, cooperation, and respect, along with a celebration of difference and diversity be manifest in all our thoughts and all our deeds. May we foster these ideals in our homes, in our schools, and in our communities, so that our nation will become an inspiration to the world, and a model of moral vision for our children.

Even as we realize the depth of the divisions among us, help us to find a path to understanding. Help us to heal the rifts that have developed. Give us the courage to have the difficult conversations, to create not walls to separate us, but bridges with the possibility of bringing us together.

Guide the citizens of this country as well as our elected leadership with wisdom and compassion. Place in our hearts the sense of justice and ultimate respect for the dignity of all people. Open our ears to hear the voices of even the most marginalized in our world, so that indeed justice and righteousness, peace, security and freedom will forever abide in our midst. Help us all to do the work that is necessary so that our nation will indeed be a place of freedom, a place of safety and security, of possibility and opportunity, for all who call it home.

And let us all say: Amen.
A Prayer for Peace (SSS p. 417; SLS p. 178)
May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

Then nation will not threaten nation,
and humanity will not again know war.

For all who live on the earth shall realize
we have not come into being to hate or to destroy.

We have come into being to praise, to labor and to love.
Compassionate God, bless the leaders of all nations
with the power of compassion.

Fulfill the promise conveyed in Scripture:
I will bring peace to the land
and you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts
and it shall not be ravaged by war.

Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.

And let us say:  Amen.
Birkat Hachodesh - Announcing the New Month  
(SSS p. 418; SLS p. 180)


May it be your will, Adonai our God and God of our ancestors, to renew our lives in the coming month. Grant us a long life, a peaceful life with goodness and blessing, sustenance and physical vitality, a life informed by purity and piety, a life free from shame and reproach, a life of abundance and honor, a life embracing piety ad love of Torah, a life in which our heart’s desires for goodness will be fulfilled. Amen.

[The Leader holds the Sefer Torah while continuing]

May She-shu-ah ve-le-cha ne-mar a-mein.

May the One who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

[The Leader first chants, and then the congregation repeats the next two lines]

The new month of ______ will begin on ____________. May it hold blessings for us and for all the people Israel.

[Leader continues]:

Y’chad·shei·hu ha·Ka·dosh ba·ruch hu a·lei·nu v’al kol a·mo beit Yis·ra·el, v’ha·nu a·ha·vat to·rah v’yir·at sha·ma·yim, cha·yim she·yi·mal·u mish·a·lot shel b’ra·chah, cha·yim shel par·na·sah, cha·yim shel chi·lutz a·tza·mot, she·cha·desh a·lei·nu et ha·cho·desh ha·bah l’to·vah v’liv·ra-cha. V’ti-tein la-nu cha-yim a-ru-chim, cha-yim shel sha-lom, cha-yim shel to-vah, cha-yim shel b’ra-chah, cha-yim shel par-na-sah, cha-yim shel chi-lutz a-tza-mot, cha-yim she-yesh ba-hem yir-at sha-ma-yim v’yir-at chet, cha-yim sh’e-in ba-hem bu-shah u-chi-li-mah, cha-yim shel o-sher v’cha-vod, cha-yim she-t’hei va-nu a-ha-vat to-ra-h v’yir-at sha-ma-yim, cha-yim she-yi-mal-u mish-a-lot li-bei-nu l’to-vah, a-mein se-lah.

May it be your will, Adonai our God and God of our ancestors, to renew our lives in the coming month. Grant us a long life, a peaceful life with goodness and blessing, sustenance and physical vitality, a life informed by purity and piety, a life free from shame and reproach, a life of abundance and honor, a life embracing piety ad love of Torah, a life in which our heart’s desires for goodness will be fulfilled. Amen.

[Leader continues]

May the Holy One bless the new month for us and for all God’s people, the House of Israel, with life and peace, joy and gladness, deliverance and consolation. And let us say: Amen.

Announcing the New Month  
(SSS p. 418; SLS p. 180)


May it be your will, Adonai our God and God of our ancestors, to renew our lives in the coming month. Grant us a long life, a peaceful life with goodness and blessing, sustenance and physical vitality, a life informed by purity and piety, a life free from shame and reproach, a life of abundance and honor, a life embracing piety ad love of Torah, a life in which our heart’s desires for goodness will be fulfilled. Amen.

[The Leader holds the Sefer Torah while continuing]

May She-shu-ah ve-le-cha ne-mar a-mein.

May the One who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

[The Leader first chants, and then the congregation repeats the next two lines]

The new month of ______ will begin on ____________. May it hold blessings for us and for all the people Israel.

[Leader continues]

May the Holy One bless the new month for us and for all God’s people, the House of Israel, with life and peace, joy and gladness, deliverance and consolation. And let us say: Amen.
Ashrei (SSS p. 420-422; SLS p. 181-182)

Ashrei yosh-vei vei-te-cha, od y’ha-l’lu-cha se-laah.
Blessed are those who dwell in Your house; they shall praise You forever.
Ashrei ha-am she-ka-chah lo, ash-rei ha-am she-A-do-nai e-lo-hav.
Blessed the people who are so favored: Blessed the people whose God is Adonai.

T’hi-lah l’Da-vid: A-ro-nim-cha
E-lo-hai ha-me-lech, va-a-bar-chah shim-cha l’o-lam va-ed.
A Psalm of David: I glorify You, my God, my Ruler; I praise You throughout all time.

B’choh a-var-che-ka, va-a-ha-llah shim-cha l’o-lam va-ed.
Every day do I praise You, exalting Your glory forever.

Ga-dol A-do-nai um’hu-lal m’od, v’ilig-du-la-to ein chei-ker.
Great is Adonai, and praiseworthy; God’s greatness exceeds definition.

Dor l’dor y’sha-bach ma-a-se-cha, ug’vu-ro-te-cha ya-gi-du.
One generation lauds Your works to another, declaring Your mighty deeds.

Ha-dar k’vod ho-de-cha, v’div-rei nif l’o-te-cha a-si-chah.
They tell of Your wonders and of Your glorious splendor.

Ve-e-zuz nor-o-te-cha yo-mei ru, ug’du-la-t’cha a-sa-pre-nah.
They speak of Your greatness and of Your awesome power.

Ze-cher rav tuv-cha ya-bi-u, v’tzid-ka’t’cha y’ra-nei-ru.
They recall Your goodness; they sing of Your faithfulness.

Gracious and compassionate is Adonai; Patient and abounding in love.

Adonai is good to all; God’s compassion embraces all.

Yo-du-cha A-do-nai kol ma-a-se-cha, va-cha-si-de-cha y’var-chu-chah.
All of Your creatures shall praise You; The faithful shall repeatedly bless You

K’vod mal-chu’t’cha yo-mei ru, ug’vu-ra-t’cha y’dai-bei-ru.
They shall describe Your glorious sovereignty, declaring Your power.

L’ho-di-a liv-nei ha-a-dam g’vu-ro-tav, uch’vod ha-dar mal-chu-to.
And people will know of Your might, the splendor of Your dominion.

Mal-chu’t’cha mal-chut kol o-la-mim, u-mem-shal-t’cha b’choh dor va-dor.
Your Ruling is an everlasting Ruling; Your dominion endures for all generations.

Adonai supports all who stumble. God raises all who are bowed down.

Ei-nei choh e-i-le-cha y’sa-bei-ru, v’A-tah no-tein la-hem et och-lam b’i-to.
All eyes look hopefully to You, to receive their food in due time.

Po-tei-ach et ya-de-cha, w-masbi’a l’choh chai ra-tzon.
You open Your hand, and Your favor sustains all the living.

In all God’s paths Adonai is faithful; in all God’s deeds God is loving.

Adonai is near to all who call, to all who call upon God in Truth.
R'zon y'rei-av ya-a-seh, v'et shav-a-tam yish-ma v'yo-shi-eim.
God fulfills the desire of those who revere God; God hears their cry and delivers them.

Those who love Adonai God preserves, but all the wicked God destroys.

My mouth shall praise Adonai. Let all flesh praise God’s name throughout all time.

We shall praise Adonai now and always. Halleluyah.

Y’ha-le-lu (SSS p. 422; SLS p. 183)
[We rise for returning the Sefer Torah.]

Praise Adonai, all the mighty. Praise God for God’s power and glory.

Praise Adonai, for great is God’s renown; worship Adonai in sacred splendor.

The voice of Adonai peals above the waters, the God of glory thunders over oceans.

The voice of Adonai echoes with majesty and might.

The voice of Adonai shatters the cedars, Adonai shatters the cedars of Lebanon,

Vay-yar-k’dim k’mo e’il, l’va-non v’rir-yon k’mo ven’r-ei-mim.
Making the hills skip like rams, the mountains leap like lambs.

Kol A-do-nai cho-tzev la-ha-vot eish,
The voice of Adonai commands rock-splitting lightning.

The voice of Adonai stirs the desert sands, it shakes the Kadesh wilderness.

Kol A-do-nai y’cho-lei a-ya-lat
The voice of Adonai strips the forest bare,

Vay-yek-che-sof y’ra-hot u v’vei-hi-chaw lo ku-lo o-meir ka-vod.
While in God’s sanctuary all chant: Glory,

Adonai sat enthroned at the Flood.

A-do-nai oz l’a-mo yi-tein,
Adonai will sit enthroned forever bestowing strength upon Adonai’s people,

A-do-nai y’va-rech et a-mo va-sha-lom.
Blessing Adonai’s people with peace.

[The Torah is returned to the Ark]
Leader: U•v’nu•cho yo•mar, shu•vah A•do•nai. . . .

…Ki le•kach tov na•ta•ti la•chem, To•ra•ti al ta•a•zo•vu.
Whenever the ark was set down, Moses would say…
…Precious teaching do I give you: Never forsake my Torah

[Congregation]: Etz cha•yim hi la•ma•cha•zi•kim bah, v’tom•che•ha m’u•shar.
D’ra•che•ha dar•chei no•am, v’chol n’ti•vo•te•ha sha•lom.
Ha•shi•vei•nu A•do•nai ei•le•cha v’na•shu•vah, cha•desh ya•mei•nu k’ke•dem.

It is a tree of life for those who grasp it,
And all who uphold it are blessed.
Its ways are pleasantness, and all its paths are peace.
Help us to turn to You, and we shall return
Renew our lives as in days of old
Chatzi Kaddish (SSS p. 428; SLS p. 184)

[All Rise]

Leader: Yit·ga·dal v’yit·ka·dash sh’meih ra·ba b’al·ma di v’ra chi·ru·teih,
v’yam·lich mal·chu·teih b’cha·yei·chon u·v’yo·mei·chon u·v’cha·yei d’chol
beit Yis·ra·eil, ba·a·ga·la u·vi·z’man ka·riv, v’im·ru a·mein.
Hallowed and enhanced may God be throughout the world of God’s
own creation. May God cause God’s sovereignty soon to be accepted,
during our life and the life of all Israel. And let us say: Amen.

[Congregation and Leader respond]:
Y’hei shmeih ra·ba m’va·rach l’a·lam ul·al·mei al·ma·ya.
May God be praised throughout all time.

Leader: Yit·ba·rach v’yish·ta·bach v’yit·pa·ar v’yit·ro·mam v’yit·na·sei,
v’yit·ha·dar v’yit·a·leh v’yit·ha·lal sh’meih d’ku·d’sha, b’rich hu.  L’ei·la
(l’ei·la) min kol bir·cha·ta v’shi·ra·ta, tush·b’cha·ta v’ne·che·ma·ta da·a·mi·ran
b’al·ma, v’im·ru a·mein.
Glorified and celebrated, lauded and worshipped, acclaimed and honored,
extolled and exalted may the Holy One be, praised beyond all song and psalm,
beyond all tributes which mortals can utter. And let us say: Amen
INTRODUCTION TO AMIDAH

For the Musaf Amidah we typically do a cheka kedusha (starting with the leader), having done a full repetition during Shacharit; occasionally we do a full repetition during Musaf, where the Amidah first is recited silently by all, and then fully repeated by the Leader. It is customary to enter into the Amidah by taking 3 steps back and then forward - symbolizing approaching God by stepping forward (so we need to step back first); we bend and bow slightly at the start of the first blessings.

Shabbat Musaf Amidah (SSS p. 430; SLS p. 185)

When I call upon Adonai, give glory to our God

A-do-nai, s’f-tai tif-tach u-fi ya-gid t’hi-la-te-cha

Adonai, open my mouth, and my lips will proclaim Your praise.


Praised are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob; God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness.

Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children’s children because of Your loving nature.


You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah.


Your might, O Adonai, is boundless. You give life to the dead; great is Your saving power.

(Ma-shiv ha-ru-ach u-mo-mi-did ha-shem.)

(You cause the wind to blow and the rain to fall)

M’chal-kei la-yim b’che-sed, m’cha-yeih mei-tim b’ra-mi ra-bim, so-mech nof-lim v’ro-feh cho-lim u-ma-tir a-su-rim, um’ka-yeim e-mu-na-to li-she-ih ne’i a-far. Mi cha-mo-cha ba-al g’vu-rot u-mi do-meh lach, me-lech mei-mi um’cha-ye-h u-mat-ziz mi-ach y’shu-ah.

Your lovingkindness sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your fai with those who sleep in dust. Whose power can compare with Yours? You are the Master of life and death and deliverance.

Faithful are You in giving life to the dead. Praised are You, Adonai, Master of life and death.

K’dushah (SSP p. 432; SLS p. 187)
Leader: Na-a-ritz’cha v’nak-di-sh’cha k’sod si-ach sar-fei ko-desh ha-mak-di-shim shim’cha ba-ko-desh, ka-ka-tuv al yad n’vi-e-cha, v’ka-ra zeh el zeh v’a-mar:

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs as in Your prophet’s vision. The angels called one to another:

Congregation: Ka-dosh, ka-dosh, A-do-nai tz’va-ot, m’lo chol ha-a-retz k’vo-do.

Holy, holy, holy Adonai tzve’ot.
The whole world is filled with God’s Glory.

Leader: K’vo-do ma-lei o-lam, m’shar-tav sho-a-lim zeh la-zeh,

A-yeih m’kom k’vo-do, l’u-ma-tam ba-ruch yo-mei-ru:

God’s glory fills the universe. When one angelic chorus asks, “Where is God’s glory?” another responds:

Congregation: Ba-ruch k’vod A-do-nai mi-m’ko-mo.
Praised is Adonai’s glory throughout the universe.

Leader: Mi-m’ko-mo hu yi-fen b’ra-cha-mim, v’ya-chom an ha-mi’ya-cha-dim sh’mo e-rev va-vo-ker b’cho-ler yon ta-mid pa-a-ma-yim b’a-ha-vah sh’ma om-rim:

May God turn in compassion, granting mercy to God’s people, who twice daily, morning and evening, proclaim God’s oneness with love:

Hear, O Israel: Adonai our God, Adonai is One.


God is our God and our Parent; God is our Ruler and our Redeemer. And in God’s mercy again will God declare, before all the world:

I am Adonai your God.

Leader: U-v’div-rei kod-sh’cha ka-tuv lei-mor: And thus sang the Psalmist:


Adonai shall reign through all generations; your God, Zion, shall reign forever, Halleluyah.


Through all generations we declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.
Leader’s chanting of the Amidah continues (SSS p. 434; SLS p. 188)

Leader’s chanting of the Amidah continues (SSS p. 434; SLS p. 188)

Ti-kan-ta sha-bat ra-tzi·ta kor·b’no-te-ha, tzi-vi·ta pei·ru she-ha im si-du·rei n’sa-che·ha. M’an-ge·ha l’o-lam ka-vod yin·cha·lu, to·a-me·ha cha·yim za·chu, v’gam ha-o-ha·vim d’va·re·ha g’du·lah ba·cha·ru.

Az mi-si-nai nitz·ta·vu a-le·ha va·t’zva·vei·nu A·do·nai E·lo·hei·nu nu l’rav·ri·vah kor·ban·nu mu·sa·f ha·sha·bat ka·ra·u·i. V’yi ru·tzon mil·fa·ne·cha A·do·nai E·lo·hei·nu nu v’vi·lo·he·i a·vo·tei·nu, ha·mei·shiv ba·nim lig·vu·la, ha·shem·vi·la·ri·nu ha·yim ha·za·hem.

Leader Continues

Compassionate Ruler, accept with compassion the prayer of Your people Israel, wherever they dwell.

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will 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 commanded them that on Shabbat an additional sacrifice be offered.

May it be Your will, Adonai our God and God of our ancestors who restore God’s children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings, and there may we worship You with love and reverence as in days of old and ancient times. And the special offering for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

Leader Continues: Me-lech ra·cha·man, ka-beil b’ra·cha·mi·mim et t’fi·lat am·cha Yis·ra·eil b’lom·hi·mim et t’zva·vei·nu A·do·nai E·lo·hei·nu l’ha·kri·vu bah kor·ban·nu v’gam ha·o·ha·vim d’va·re·ha g’du·lah ba·cha·ru. Az mi·si·nai nitz·ta·vu...
During Reader’s repetition, Congregation often joins in: (SSS bottom of p. 434; SLS p. 189)


Those who celebrate Shabbat rejoice in Your sovereignty, 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, Adonai 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, Adonai who hallows Shabbat.


Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary. May the worship of your people Israel always be acceptable to You. May we witness Your merciful return to Zion. Praised are You, Adonai, who restores God’s Presence to Zion.

Leader continues, all bow slightly at start (SSS p. 436; SLS p. 190)


We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand; our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring lovingkindness. We have always placed our hope in You.
[The next two paragraphs are only read on Channukah](SLS p. 430)

*Al ha-nisim* v'al ha-pur-kan, v'al ha-g’vu-rot, v'al ha-t’shu-ot, v’al ha-mil-cha-mot she-a si-ta la-a-vo-tei-nu ba-ya-mim ha-heim-ba-z’man ha-zeh.

*For the miracles of deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in other times, we thank You.*


**In the days of Mattathias** son of Yochanan, the Hasmonean kohen gadol, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have wrought this day, revealing Your glory and Your holiness to all the world. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and reciting praises to You.


*May every living creature* thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent God to whom all praise is due.

*[If there is a repetition of the Amidah, the Leader adds the Priestly Blessing:]*

Lo* el* Yis-ra-el ha-kadosh, be-nei el-yonim, ve-cha-ri-cha ha-kadosh ha-me-cha la-cha-nu,

*[If there is a repetition of the Amidah, the Leader adds the Priestly Blessing:]*

**E-lo-hei-nu** v’Ei-lo-hei a-vo-tei-nu, ba-chei-nu bab-ra-chah ha-mu-sheh av-de-cha, ha-a-nu-rah mi-pi A-ha-ron u-va-nav, ko-ha-nim, am k’dosha-cha, ka-a-mur: Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

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**Congregation (C):**

C: Kein Y’h’i Ra’Tzon

May it be Your will.

**Leader (L):**

L: Y’va-re-ch’cha A’do-nai v’yish-m’re-cha.

May Adonai bless you and guard you.

L: Ya’er A’do-nai pa-nav ei-le-cha vi-chu-ne-ka.

May Adonai show you favor and be gracious to you.


May Adonai show you kindness and grant you peace.

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**Congregation (C):**

C: Kein Y’h’i Ra’Tzon

May it be Your will.

**Leader (L):**

L: Y’va-re-ch’cha A’do-nai v’yish-m’re-cha.

May Adonai bless you and guard you.

L: Ya’er A’do-nai pa-nav ei-le-cha vi-chu-ne-ka.

May Adonai show you favor and be gracious to you.


May Adonai show you kindness and grant you peace.

---

**Congregation (C):**

C: Kein Y’h’i Ra’Tzon

May it be Your will.
Kaddish Shalem (SSS p. 506; SLS p. 203)

Leader: Yit-ga·dal v’yit·ka-dash sh’meh ra-ba b’al-ma di v’ra chi·ru-teih, v’yam·lich mal·chu·teih b’cha·yei·chon u-v’yo·mei·chon u-v’ya·yei d’chol beit Yis·ra·ei·l, ba·a·ga·la·u·vi·z’man ka·riv, v’im·ru a·mei·n.

Hallowed and enhanced may God be throughout the world of God’s own creation. May God cause God’s sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

[Congregation and Leader respond:]

Y’hei shmeih ra·ba m’v’ra·lach l’a·lam ul·al·mei al·ma·ya.

May God be praised throughout all time.

Leader: Yit·ba·rach v’yish·ta·bach v’yit·pa·ar v’yit·ra·mam v’yit·na·sei, v’yit·ha·dar v’yit·a·leh v’yit·ha·lal sh’meh d’ku·d’sha, b’rich hu. L’ei·la (l’ei·la) min kol bir·cha·ta v’shi·ra·ta, tush·b’cha·ta v’ne·che·ma·ta da·a·mi·ran b’al·ma, v’im·ru a·mei·n.

Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen.

Tit·ka·beil tz’lot·hon u·va·ut·hon d’chol Yis·ra·ei·l ko·dam a·vu·hon di·vish·ma·ya v’im·ru A·mei·n.

May the prayers and pleas of the whole House of Israel be accepted by our Parent in Heaven. And let us say: Amen.

Y’hei shla·ma ra·ba min sh’ma·ya, v’cha·yei·a·lei·nu v’al kol Yis·ra·ei·l, v’im·ru A·mei·n.

Let there be abundant peace from Heaven, with life’s goodness for us and for all the people Israel. And let us say: Amen.

O·seh sha·lom bim·ro·mav, hu ya·a·seh sha·lom a·lei·nu v’al kol Yis·ra·ei·l, (v’al kol yosh·ve·i te·vei) v’im·ru A·mei·n.

The One who brings peace to God’s universe will bring peace to us and all the people Israel, (and to all who dwell on earth). And let us say: Amen.

[Shabbat Musaf continues with Ein Keiloheinu Transliteration p. 175/176]
INTRODUCTION TO AMIDAH

For the Musaf Amidah we typically do a cheka kedusha (starting along with the Leader), having done a full repetition during Shacharit; occasionally we do a full repetition during Musaf, where the Amidah first is recited silently by all, and then fully repeated by the Leader. It is customary to enter into the Amidah by taking three steps back and then forward, and bending slightly at the end of the first blessings.

When I call upon Adonai, give glory to our God.

Praised are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob; God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness. Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children’s children because of Your loving nature.

You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah.

You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah.

[When Shabbat coincides with a FESTIVAL, including Chol Hamoed, we continue Musaf below. On the first day of Pesach, the Leader’s repetition is on Transliteration p. 129/130; on Sh’mini Atzeret, on Transliteration p. 133/134. On ROSH CHODESH continue on Transliteration p. 153/154.]

MUSAF AMIDAH for FESTIVALS (SSS p. 456; SLS p. 343)

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MUSAF AMIDAH for FESTIVALS (SSS p. 456; SLS p. 343)

INTRODUCTION TO AMIDAH
MUSAF AMIDAH (Leader’s Repetition or with Hekah Kedushah for First Day of Pesach) (SSS p. 478; SLS p. 374)

[For the Musaf Amidah we typically do a cheka kedusha (starting along with the Leader); occasionally we do a full repetition during Musaf, where the Amidah first is recited silently by all, and then fully repeated by the Leader. It is customary to enter into the Amidah by taking 3 steps back and then forward, and bending slightly at the end of the first blessings. It is customary to enter into the Amidah by taking 3 steps back and then forward, and bending slightly at the end of the first blessings.]

A-do-nai s’fa-tai tif-tach u-fi ya-gid t’hi-la-te-cha.
When I call upon Adonai, give glory to our God.
Open my mouth, O Adonai, and my lips will proclaim Your praise.

Baruch A-tah A-do-nai E-lo-hei-nu v’Ei-lo-hei a-vo-tei-nu (v’E:-mo-te-nu),

Praised are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob, God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness.

Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children’s children because of Your loving nature.

You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah.

Our God and God of our ancestors:

Dew, precious dew, unto Your land forlorn.
Pour out our blessing in Your exultation,
To strengthen us with ample wine and corn.
And give Your chosen city safe foundation in dew.

Dew, precious dew, the good year’s crown, we wait,
That earth in pride and glory may be transmuted by dew.

MUSAF AMIDAH (Leader’s Repetition or with Hekah Kedushah for First Day of Pesach) (SSS p. 478; SLS p. 374)

כֹּל שֶׁיָּשָּׁה יָאָרָךְ, הַבָּרֶךְ גָּלַלְתֶּךָ.
אַלָּמֶּר יְפֶּהֶת הַמִּשְׁרֵי הַנְּבֶלֶתֶךָ.
בְּרָוְךָ אָמֹתֵי יָהְלִית יָהְלִית אָבוֹתְךָ (אָמֹנָתְךָ), יָהְלִית אָבֹתְךָ, יָהְלִית נִשְׁקָא, יָהְלִית שֵׁרָה, יָהְלִית רָבָה, יָהְלִית לַא-וֹתָה, יָהְלִית רַחּ, יָהְלִית נְצַלִּית הָנוֹבֵר הָנוֹבֵר, יָהְלִית עָלִי, גוֹמֵל חָסִידֵי טוֹבְּיָמָה, כְּנַה הָכָל, חוֹכָר חָסִידֵי עֲבָדָתָם, מָמַּא נַוַּלְכָּם בְּנִיּוֹתָם, לַעֲשָׂרֹתָם שְׂפָתָם.
בְּרָוְךָ אָמֹתֵי יָהְלִית יָהְלִית אָבוֹתְךָ (אָמֹנָתְךָ).

אָמֹנָתְךָ, יָהְלִית נִשְׁקָא, יָהְלִית שֵׁרָה, יָהְלִית רָבָה, יָהְלִית לַא-וֹתָה, יָהְלִית רַחּ, יָהְלִית נְצַלִּית הָנוֹבֵר הָנוֹבֵר, יָהְלִית עָלִי, גוֹמֵל חָסִידֵי טוֹבְּיָמָה, כְּנַה הָכָל, חוֹכָר חָסִידֵי עֲבָדָתָם, מָמַּא נַוַּלְכָּם בְּנִיּוֹתָם, לַעֲשָׂרֹתָם שְׂפָתָם.

וְיִשָּׁר עַל פְּנֵי אָבֹתְךָ, יִשֶּׁר עַל פְּנֵי אָבֹתְךָ.
וְיִשֶּׁר עַל פְּנֵי אָבֹתְךָ, יִשֶּׁר עַל פְּנֵי אָבֹתְךָ.
וְיִשֶּׁר עַל פְּנֵי אָבֹתְךָ, יִשֶּׁר עַל פְּנֵי אָבֹתְךָ.

Open my mouth, O Adonai, and my lips will proclaim Your praise.
The Ark is closed and the Leader continues chanting the Amidah with "m’chal keil cha-yim v’che’sed" on Transliteration p. 137/138

Sh·A·tah hu A·do·nai E·lo·hei·nu, Ma·shiv ha·ru·ach u·mo·rid ha·tal.
You are Adonai our God, Who causes the wind to blow and the dew to fall.

[Congregation, then Leader line by line. Congregation responds Amein to each line by Leader]

Liv·ra·chah v’lo lik·la·lah. (A·mein) L’cha-yim v’lo la·ma·vet. (A·mein)
For abundance, not for famine (Amen).
Lish·va v’lo l’ra·zon. (A·mein) For life, not for death. (Amen)

For a blessing, not a curse. (Amen)
[The Ark is closed and the Leader continues chanting the Amidah with Transliteration p. 137/138]
For the Musaf Amidah we typically do a cheka kedusha (starting along with the Leader); occasionally we do a full repetition during Musaf, where the Amidah first is recited silently by all, and then fully repeated by the Leader. It is customary to enter into the Amidah by taking 3 steps back and then forward, and bending slightly at the end of the first blessings. It is customary to enter into the Amidah by taking 3 steps back and then forward, and bending slightly at the end of the first blessings.

A-do-nai s’fa-tai tif-ch uf yi ya-gid ti hi-la-te-cha.
  When I call upon Adonai, give glory to our God.
  Open my mouth, O Adonai, and my lips will proclaim Your praise.

Ba-ruch A-tah A-do-nai E-lo-hei-nu v’Ei-lo-hei a-vo-tei-nu (v’E-mo-tei-nu),
E-lo-hei Av-ra-ram, E-lo-hei Yitz-chak, v’Ei-lo-hei Ya-a-kov, E-lo-hei Sa-rah,
E-lo-hei Riv-kah, E-lo-hei Lei-ah, v’Ei-lo-hei Ra-cher.
  Ba-eil ha-ga-dol ha-gi-bor v’ha-no-ra.
  Eil el-yon, go-meil cha-sa-dim to-vim, v’ko-nei-ha ha-kol,
  V’zo-cher chas-dei a-vot (v’-ma-hot), u-mei-vi go-eil li-v’nai v’nai-hem l’ma-an sh’mo b’a-ha-va.
  Ba-ruch A-tah A-do-nai, Ma-gen Av-ra-ram v’ez’r-ah Sa-rah.
  Praised are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob: God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness,
  Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children’s children because of Your loving nature.
  You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah. Your might, O Adonai, is boundless. You give life to the dead; great is Your saving power.

(SLS p. 377) E-lo-hei-nu v’Ei-lo-hei a-vo-tei-nu (v’E-mo-tei-nu),
  Our God and God of our ancestors:

Z’chor av nim-sha-ch a-cha-re-cha ka-ma-yim, bei-rach-to k’eitza sha-tul al pal-gei ma-yim, g’nan-tohi-tzal-to mei-esh u-mi-ma-yim, d’rash-to b’zar-o al kal-ma-yim.
  Remember Abraham, his heart poured out to You like water
  You blessed him, as a tree planted near water;
  You saved him when he went through fire and water.
  For Abraham’s sake, do not withhold water.

  Remember Isaac, his birth foretold while angels drank cool water.
  At Moriah his blood was almost spilled like water;
  In the desert he dug deep to find springs of water.
  For Isaac’s sake, grant the gift of water.

Z’chor

Remember Jacob, who with his staff forded Jordan’s water.
Gallantly he showed his love beside a well of water;
He struggled, victoriously, with a creature of fire and water.

For Jacob’s sake do not withhold water.

Z’chor ma-shoi be’tei-vat go-me min ha-ma-yim, na-mu da-lo da-lah v’hish-kah tzon ma-yim,
s’gu-le cha eit tzam-u l’ma-yim, al ha-se-la hach va-yeitz-u ma-yim.

B’tzid’ko chon chas-rat ma-yim.

Remember Moses, whose baseket rocked in reeds and water.
In Midian he gave his sheep ample grass and water;
He struck the rock, and then the tribes drank sweet water.

For Moses’ sake, grant the gift of water.

Z’chor p’kid sha-ot to-veil cha-meish t’vi-lo b’t’ma- yim, tzo-eh u-mar-chitz ka-pav b’ki-dush ma-yim,
ko-rei u-ma-zeh ta-ha-rat ma-yim, ru-chak mei-am pa-chaz ka-ma-yim.

Ba-av-ro al tim’na ma-yim.

Remember Aaron the priesten and his ritual immersions in water.
On Yom Kippur he kept the rites with water;
He read from the Torah and bathed himself in water.

For Aaron’s sake, do not withhold water.

Z’chor sh’neim a-sar sh’va-tim sh’he-e-var-ta b’giz-rat ma-yim, she-him-ta ta la-mo m’ri-rut ma-yim,

B’tzid-kam chon chash-rat mayim.

Remember Israel’s tribes; You brought them through water.
For their sake brackish marsh became sweet water;
Their descendants’ blood was spilled for You like water
For the people Israel’s sake, grant the gift of water.


[Congregation, then Leader line by line. Congregation responds Amen to each line by Leader]

L’cha-yim v’lo la-ma-vet. (A- mein) For a blessing, not a curse. (Amen)
Lish-vu v’lo l’ra-zon. (A- mein) For life, not for death. (Amen)

[The Ark is closed and the Leader continues chanting the Amidah with ma-scil Ha-tzi chos, on next page - Transliteration p. 137/138]
FESTIVAL MUSAF CONTINUES HERE (SSS p. 456; SLS p. 344)

M'chal·keil cha·yim b'che·sed, m'cha·yeih mei·tim b'ra·cha·mim ra·bim, so·meich nof·lim v'ro·feih cho·lim u·ma·tir a·su·rim, um'ka·yeim e·mu·na·to li·shei·nei a·far.

Your lovingkindness sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust.

Mi cha·mo·cha ba·al g'vu·rot u·mi do·meh lach, me·lech mei·mit um'cha·yeh u·matz·mi·ach y'shu·ah.

Whose power can compare with Yours? You are the Master of life and death and deliverance.

V'ne·e·man A·tah l'ha·cha·yot mei·tim. Ba·ruch A·tah A·do·nai, m'cha·yeih ha·mei·tim.

Faithful are You in giving life to the dead. Praised are You, Adonai, Master of life and death.

[The SILENT recitation of the Amidah continues on Transliteration p. 145/146 with "Atah Kadosh"... ]

For a full Leader’s Repetition/Kedushah on Festivals, Festival Shabbat and Hoshana Raba, continue on next page, Transliteration p. 139/140.

For the Leader’s Repetition/Kedushah during Chol Hamoed go to Transliteration p. 143/144]
K’dushah (SSS p. 356; SLS p. 345)
Leader: Na·a·ritz’cha v’nak di·sh’cha k’sod si·ach sar·fei ko·desh
ha·mak·di·shim shim·cha ba·ko·desh, ka·ka·tuv al yad n’vi·e·cha, v’ka·ra zeh el zeh v’a·mar:

We revere and hallow You on earth as Your Name is hallowed in heaven, where it is sung by celestial choirs as in Your prophet’s vision. The angels called one to another:

Congregation: Ka·dosh, ka·dosh, ka·dosh
A·do·nai tz’va·ot, m’lo chol ha·a·retz k’vo·do.

Holy, holy, holy Adonai tzeva’ot.
The whole world is filled with God’s Glory.

Leader: K’vo·do ma·lei o·lam, m’shar·tav sho·a·lim zeh la·zeh: A·yeih m’kom k’vo·do, I’u·ma·tam ba·ruch yo·mei·ru:

God’s glory fills the universe. When one angelic chorus asks, “Where is God’s glory?” another responds:

Congregation: Ba·ruch k’vod A·do·nai mi·m’ko·mo.
Praised is Adonai’s glory throughout the universe.

Leader: Mi·m’ko·mo hu yi·fen b’ra·cha·mim, v’ya·chon am ha·m’ya·cha·dim
om·rim:

May God turn in compassion, granting mercy to God’s people who twice daily, morning and evening, proclaim God’s oneness with love:

Congregation: Sh’ma Yis·ra·eil A·do·nai E·lo·he·nu A·do·nai e·chad.
Hear, O Israel: Adonai our God, Adonai is One.

Leader: Hu E·lo·he·nu, hu a·vi·nu, hu mal·kei·nu, hu mo·shi·ei·nu, v’hu
yash·mi·e·nu b’ra·cha·mim shei·nit l’ei·nei kol chai, l’ih·yot la·chem lei·lo·him.

God is our God and our Parent; God is our Ruler and our Redeemer. And in God’s mercy again will God declare, before all the world:

Congregation: A·ni A·do·nai E·lo·he·i·chem.
I am Adonai your God

[On Shabbat Chol Hamoed, skip the following]

Leader: A·di·re·nu A·do·nai A·do·nai e·chad
Ha·a·retz, ba·yom ha·hu yi·h’yo, Adonai eternal, how magnificent is Your name in all the world. Adonai shall be acknowledged as Ruler over all the earth. On that day Adonai shall be One and God’s name will be One.
Leader: U·v’di·v·rei kod·sh’cha ka·tuv lei·mor:
And thus sang the Psalmist:

Congregation: Yim·loch A·do·nai l’o·lam E·lo·ha·yich tzi·yon l’do·r va·dor, ha·l’lu·yah.
Adonai shall reign through all generations; your God, Zion, shall reign forever. Halleluyah.

Leader: L’do·r va·dor na·gid god·le·cha ul·nei·tzach n’tza·chim k’du·shat·cha nak·dish. V’shiv·cha·cha E·lo·hei·nu mi·pi·nu lo ya·mush l’o·lam va·ed, ki El me·lech ga·dol v’ka·dosh A·tah.
Through all generations we declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.

[Continue in SSS p. 462; SLS p. 346; transliteration p. 145/146 with “A·tah v’chür·ta·nu”]
K’dushah

Leader: N’ka·desh et shim·cha ba·o·lam, k’sheim she·mak·di·shim o·to bi-sh’mei ma·rom, ka·ka·tuv al yad n’vi·e·cha, v’ka·ra zeh el zeh v’a·mar:
We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet’s vision:

K’dushah

Leader: L’u·ma·tam ba·ruch yo·mei·ru:
Heavenly voices respond with praise:

Leader: L’dor va·dor ha·a·retz k’vo·do.
Holy, holy, holy Adonai tzeva’ot.
The whole world is filled with God’s Glory.

Leader: U·v’div·rei kod·sh’cha ka·tuv lei·mor:
And thus sang the Psalmist:

Leader: L’do·r v’cha·nu
Adonai shall reign through all generations; your God, Zion, shall reign forever, Halleluyah.

Leader: L’dor va·dor
Through all generations we declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.

[CHOL HAMOED: The silent recitation of the Amidah continues on top of transliteration p. 145/146 with “Atah Kadosh”.

The Leader’s full repetition for Chol Hamoed (weekdays of festival weeks) continues on this page, below, and SSS p. 460; SLS p. 345]

K’dushah

Leader: L’u·ma·tam ba·ruch yo·mei·ru:
Heavenly voices respond with praise:

Leader: L’dor va·dor ha·a·retz k’vo·do.
Holy, holy, holy Adonai tzeva’ot.
The whole world is filled with God’s Glory.

Leader: L’dor va·dor
Through all generations we declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.

[CHOL HAMOED: The silent recitation of the Amidah continues on top of transliteration p. 145/146 with “Atah Kadosh”.

The Leader’s full repetition for Chol Hamoed (weekdays of festival weeks) continues on this page, below, and SSS p. 460; SLS p. 345]
A•tah ka-dosh v’shim-cha ka-dosh, u-k’do-shim b’choh y’hal-la-cha se-la-h.
Ba-ruch A•tah A•do-na’i ha-El ha-ka-dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

(with love) a day for holy assembly and recalling the Exodus from Egypt.]
Some congregations read a brief section here about the specific sacrifices that were observed in the Temple on Shabbat and the various days of the Festivals.


V’e-mu-saf yom (ha-Sha-bat ha-zeh v’e et mu-saf yom)

Our Parent, our Ruler, manifest the glory of Your sovereignty, reveal to all humanity that You are our Ruler. Unite our scattered people, gather our dispersed from the ends of the earth, lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors sacrificed to You with their daily offerings and with their special offerings, and there may we worship You with love and reverence as in days of old and ancient times. And the special offering for this (Shabbat and the special offering for this)

Pesach: Chag ha-ma-tzot ha-zeh

Festival of Matzot

Shavuot: Chag ha-Sha-vu-ot ha-zeh

Festival of Shavuot

Sukkot: Chag ha-Su-kot ha-zeh

Festival of Sukkot

Sh’mi-ni Atzeret & Simchat Torah: Ha-sh’mi-ni, chag ha-a-tze-ret ha-zeh

Festival of Sh’mi-ri Atzeret

A-su v’hik’ri-vu l’fa-ne-cha b’-a-ha-va, k’mitz-vat r’-to-ne-cha ka-ka-tuv b’To-ra-te-cha al y’dei Mo-sheh av’de-cha mi-pi ch’vo-de-cha ka-a-mor.

They offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

[Some congregations read a brief section here about the specific sacrifices that were observed in the Temple on Shabbat and the various days of the Festivals]

(SSS p. 468; SLS p. 351) [Recite only on Shabbat]: Yis’mi-chu v’mal-chu’t’cha shom-rei Sha-bat v’ko-rei o-neg. Am m’kad’she sh’vi-i, ku-lam yis’-b’u v’yit-an gu mi-tu-ve-cha. U’va-sh’vi-i ra-tzi-ta bo v’ki-dash-to, chem-dat ya-mi-m o-to ka-ra-ta. zei-chet l’ma-a-seh v’ri sh-it.

Those who celebrate Shabbat rejoice in Your sovereignty, hallowing the seventh day, calling it a 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, compassionate Ruler, have compassion for us. You are good and benificent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall all your people appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring their own gift, appropriate to the blessing which Adonai your God has given you.”


Our God and God of our ancestors, compassionate Ruler, have compassion for us. You are good and benificent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew, reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore the Kohanim to thier service of blessing and worship, Levites to their song and psalm and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall all your people appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring their own gift, appropriate to the blessing which Adonai your God has given you.”

Grant us the blessing of Your festivals, Adonai our God, for life and peace, for joy and gladness, as You have graciously promised to bless us. 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) Adonai our God, grant that we inherit Your holy gift of (Shabbat and ) festivals forever, so that the people Israel who hallow Your name will always rejoice in You. Praised are You, Adonai, who hallows (Shabbat and) the people Israel and the festivals.

[Continue with "R’teih" on Transliteration p. 165/166]
It is customary to enter into the Amidah by taking 3 steps back and then forward, and bending slightly at the end of the first blessings. It is customary to enter into the Amidah by taking 3 steps back and then forward, and bending slightly at the end of the first blessings.

When I call upon Adonai, give glory to our God.

Open my mouth, O Adonai, and my lips will proclaim Your praise.

Praised are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob; God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness. Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah.

You cause the wind to blow and the rain to fall

You cause the wind to blow and the rain to fall

Your lovingkindness sustains the living, Your great mercies give life to the dead.

Praised are You, Adonai, in giving life to the dead; great is Your saving power.

When I call upon Adonai, give glory to our God.

Open my mouth, O Adonai, and my lips will proclaim Your praise.

Praised are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob; God Sarah, God of Rebecca, God of Leah, and God of Rachel, great, mighty, awesome, exalted God Who bestows loving-kindness. Creator of all, You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah.

You cause the wind to blow and the rain to fall

Your lovingkindness sustains the living, Your great mercies give life to the dead.

Praised are You, Adonai, in giving life to the dead; great is Your saving power.
[SHABBAT ROSH CHODESH: The silent recitation of the Amidah continues with “Atah Kadosh” on next page of Transliteration (SSS p. 496 SLS p. 196). The full Leader’s repetition on Shabbat Rosh Chodesh continues below:]

K’dushah (SSS p. 490; SLS p. 195)

Leader: Na-a-r'itz'cha v’nak-di-sh'cha k’rod si-ach sar-fei ko-desh ha-mak-di-shim shim-ch'ba-ko-desh, ka-ka-tuv al yad n’vi-e-ch'va, v’ka-ra zeh el zeh v’ma-r:

We revere and hallow You on earth as Your name is hallowed in heaven, where it is sung by celestial choirs as in Your prophet’s vision. The angels called one to another:

Congregation: Ka-dosh, ka-dosh, ka-dosh/A-do-nai tz’va-ot, m’lo chol ha-a-rett k’vo-do.

Holy, holy, holy Adonai tzeva’ot. The whole world is filled with God’s Glory.

Leader: K’vo-do ma-lei o-lam, m’shar-tav sho-a-lim zeh la-zeh: A-yeih m’kom k’vo-do, I’u-ma-tam ba-ruch yo-meri-ru:

God’s glory fills the universe. When one angelic chorus asks, “Where is God’s glory?” another responds:

Congregation: Ba-ruch k’vod A-do-nai mi-m’ko-mo.

Praised is Adonai’s glory throughout the universe.

Leader: Mi-m’ko-mo hu yi-fen b’ra-cha-mim, v’ya-chon am ha-m’ya-ch’da-dim sh’mo e-rev va-vo-ker b’chol yom ta-mid pa-a-ma-yim b’a-ha-vah sh’ma

May God turn in compassion, granting mercy to God’s people who twice daily, morning and evening, proclaim God’s oneness with love:


Hear, O Israel: Adonai our God, Adonai is One.


God is our God and our Parent; God is our Ruler and our Redeemer. And in God’s mercy again will God declare, before all the world:


I am Adonai your God.

Leader: U-v’di-r-ei kod-sh’cha ka-ve-un lei-mor:

And thus sang the Psalmist:


Adonai shall reign through all generations: your God, Zion, shall reign forever. Halleluyah.


Through all generations we declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.

[Continue next page, 2nd paragraph; SSS pg 496; SLS p. 196]
On Shabbat, the SILENT recitation of the Rosh Chodesh Amidah continues here (Siddur p. 496):


Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh Shabbat Leader’s repetition continues here:]


You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, distinguishing us by making our lives holy with Your mitzvot and by drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name. Adonai our God, lovingly have you given us Shabbat for rest and New Moon festivals for atonement. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our song taken, and glory removed from Zion.


May it be Your will, Adonai our God and God of our ancestors who restores God’s children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings, and there may we worship You with love and with reverence as in days of old and in ancient times. And the special offerings for Shabbat and for New Moon festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.
U-v’yom ha-Shabat, sh’nei k’va-sim b’nei sha-nah t’ni-mim, u-sh’nei es-ro-nim so-let min-cha b’lu-lah va-sha-men v’nis-ko. O-lat Sha-bat b’Sha-ba-to al o-lat ha-ta-mid v’nis-kah.

(From Numbers 28:9-10) Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation: a burnt offering for every Shabbat, in addition to the daily burnt offering and its libations.


(From Numbers 28:11-15) On Your New Moon festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish. The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libations, a goat for atonement, and the two daily offerings as prescribed.

Me-lech ra-cha-man, ka-beil b’ra-cha-mim et t’fi-lat Yis-ra-elim b’chol m’ko-mot mosh-vó-tei-hem. 

Compassionate Sovereign, accept with compassion the prayer of Your people Israel, wherever they dwell.


Those who celebrate Shabbat rejoice in Your sovereignty, hallowing the seventh day, calling it a 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.

[During a leap year add the words in parentheses]


Our God and our ancestors, accept our Shabbat offering of rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgressions (and atonement for wrongdoing). For You have chosen the people of Israel from among all the nations to observe the precepts of the New Moon festival, proclaiming Your holy Shabbat to them. Praised are You, Adonai, who hallows Shabbat, the people Israel, and the New Moon festivals.

[Continue with “R’zeh” on Transliteration p. 165/166]
[Rosh Chodesh WEEKDAY SILENT Amidah continues here (SSS p. 492):]

A·tah k·a-dosh v’shim·cha k·a·dosh, u-k’d·o·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A·tah ka·dosh v’shim·cha k·a·dosh, u-k’do·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A·tah ka·dosh v’shim·cha k·a·dosh, u-k’do·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A·tah ka·dosh v’shim·cha k·a·dosh, u-k’do·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A·tah ka·dosh v’shim·cha k·a·dosh, u-k’do·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A·tah ka·dosh v’shim·cha k·a·dosh, u-k’do·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A·tah ka·dosh v’shim·cha k·a·dosh, u-k’do·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A·tah ka·dosh v’shim·cha k·a·dosh, u-k’do·shim b’chol yom y’hal·lu·cha se·lah.

Ba·ruch A·tah A·do·nai ha·El ha·ka·dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.
Me-lech ra·cha·man, ka-beil b’ra·cha·mim et t’fi·lat Yis·ra·eil b’chol m’ko·mot mosh·vo·tei·hem.
Compassionate Sovereign, accept with compassion the prayer of Your people Israel, wherever they dwell.

E·lo·hei·nu vei·lo·hei a·vo·tei·nu, cha·desh a·lei·nu et ha·cho·desh ha·zeh l’to·vah v’liv·ra·chah, l’sa·son u·l’sim·chah, li·shu·ah u·l’ne·cha·ma, l’far·na·sah u·l’chal·ka·lah, l’cha·yim u·l’sha·lom lim·chi·lat cheit v’lis·li·chat a·von (u·l’cha·pa·rat pa·sha).  Ki v’am·cha Yis·ra·eil ba·char·ta mi·kol ha·u·mot, v’chu·kei ra·shei cho·da·shim la·heim ka·va·ta.  Ba·ruch A·tah A·do·nai m’ka·deish Yis·ra·eil v’ro·shei cho·da·shim.
Our God and God of our ancestors, accept our Shabbat offering of rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgressions (and atonement for wrongdoing). For You have chosen the people Israel from among all the nations to observe the precepts of the New Moon festival, proclaiming Your holy Shabbat to them. Praised are You, Adonai, who hallows Shabbat, the people Israel, and the New Moon festivals.

[During a leap year add the words in parenthesis]

[R’teih on Transliteration p. 165/166]
FESTIVAL and ROY CHODESH MUSAF Services continue here with "R’tzeih"

(SSS: Festival- p. 470/Rosh Chodesh- p.500; SLS Festival p. 311; Rosh Chodesh 199)

The Leader continues with the next paragraph as all bow slightly (SSS p. 436; SLS p. 312)


We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles which daily attend us and for Your wondrous kindnesses. Our lives are in Your hand; our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring lovingkindness. We have always placed our hope in You.
Al ha-ni-sim v’al ha-pur-kan, v’al ha-g’vu-rot, v’al ha-t’shu-ot, v’al ha-mil’cha-mot she-a-si-ta la-a-vo-tei-nu ba-ya-mim ha-heim ba-z’man ha-zeh.

For the miracles of deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in other times, we thank You.


In the days of Mattathias son of Yochanan, the Hasmonian kohen gadol, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have wrought this day, revealing Your glory and Your holiness to all the world. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and reciting praises to You.
(SSS p. 472/502; SLS p. 312)


For all these blessings we shall ever praise and exalt You.


May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You, beneficent Lord to whom all praise is due.

[If there is a repetition of the Amidah the Leader adds:]

E-lo-hei-nu v’E-lo-hei a-vos-tei-nu, bar-chen ba-rakha hame-mesh’shah besh’ar ha’k’shah u’le’ha-yah ha’ko’shim ha’ko’shim ha’ko’shim ha’ko’shim, ha’ko’shim.

May Adonai bless you and guard you.

Leader: Y’va-rech’cha A-do-nai v’yish-m’re-cha.

Congregation: Kein Y’hi Ra-tzon.

May it be Your will.


May Adonai cause the divine face to shine upon you and be gracious to you.

Congregation: Kein Y’hi Ra-tzon.

May it be Your will.


May Adonai lift up God’s face to you and grant you peace.

Congregation: Kein Y’hi Ra-tzon.

May it be Your will.


Grant peace to the world, with happiness and blessing, grace, love and mercy for us and for all the people Israel. Bless us, our Parent, one and all, with Your light, for by that light did You teach us Torah and life, love and tenderness, justice and mercy, and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.

Baruch A-tah A-do-nai, ha-ma-rei t’o Yis-ra-el ba-sha-lom.

Praised are You, Adonai, who blesses God’s people Israel with peace.
[The following personal prayer may be added at the end of the SILENT Amidah. The Leader continues on the next page with Kaddish Shalem]. (SSS p. 506 in the Siddur)

(SSS p. 440/476/502-4; SLS p. 314)

E-lo·hai ni’tzor l’sho·ni mei-ra us-fa·tai mi-da-beir mir·mah, v’lim-ka-l’lai naf-shi ti·dom, v’naf-shi ke-a·far la-ko·li ti·h’yeh. P’tach li-bi b’to-ra-te·cha uv·mitz·vo·te·cha tir·dof naf-shi. V’chol ha-chosh·vim a·lai ra·ah, m’hei·ra·h ha-feir a·tza·tam v’kal·keil ma·cha·shav·tam. A·seih l’ma·an To·ra·te·cha, l’ma·an yei·chal·tzun y’di·de·cha, ho·shi·ah y’min·cha va·a·nei·ni.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot against me. Make nothing of their schemes. Do so because of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people.

*Yih·yu l’ra·tzon im·rei fi v’heg·yon li·bi l’fa·ne·cha, A·do·nai Tzu·ri v’go·a·li.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.

[At the Amidah end, with Osheh Shalom, we take leave respectfully, stepping back and then forward in order to come back to our place. Before returning forward, we bow left, right, and forward, (and some take a small step upwards) to symbolize every direction.]

*O·seh sha·lom bim·ro·mav, hu ya·a·seh sha·lom a·lei·nu v’al kol Yis·ra·el (v’al kol yosh·vei tei·vei) v’im·ru a·men.

The One who brings peace to God’s Universe will bring peace to us and to all the people Israel (and to all who dwell on earth). And let us say Amen.

*Melodies to either of these verses are often softly sung at the end of the SILENT Amidah.
[Leader]: Yit·ga·dal v’yit·ka-dash sh’meh ra’-ba b’-al-ma di v’ra chi·ru-teih, v’yam·lich mal·chu·teih b’cha·yei·chon u-v’yo·mei·chon u-v’cha·yei d’cho·l beit Yis·ra·e·l, ba·a·ga·la u-vi·z’m an ka·riv, v’im·ru a·mein. 
Hallowed and enhanced may God be throughout the world of God’s own creation. May God cause God’s sovereignty soon to be accepted, during our life and the life of all Israel. And let us say: Amen.

[Congregation and Leader respond]:
Y’he shmei·r ra’·ba m’va·rach l’a·lam uf·al·mei al·ma·ya.
May God be praised throughout all time.

[Leader]: Yit·ba·rach v’yish·ta·bacz v’yit·pa·ar v’yit·ro·mam v’yit·na·sei, v’yit·ha·dar v’yit·a·leh v’yit·ha·lal v’im·ru a·mein.
Glorified and celebrated, lauded and worshipped, acclaimed and honored, exalted and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen

Tit·ka·beil tz’lot·hon u-ya·ut·hon d’cho·l Yis·ra·e·l ko·dam a-vu·hon di vish·ma·ya v’im·ru a·mein.
May the prayers and pleas of the whole House of Israel be accepted by our Parent in Heaven. And let us say: Amen.

Y’he shla·ma ra’·ba min sh’ma·ya v’cha·yei·a·lei·nu v’al kol Yis·ra·e·l, v’im·ru a·mein.
Let there be abundant peace from Heaven, with life’s goodness for us and for all the people Israel. And let us say: Amen

O·seh sha·lo·m bim·ro·mav, hu ya·a·seh sha·lo·m a·lei·nu v’al kol Yis·ra·e·l, (v’al kol yosh·vei te·vel) v’im·ru a·mein.
The One who brings peace to God’s universe will bring peace to us and all the people Israel, (and to all who dwell on earth). And let us say: Amen.
ALL MUSAF SERVICES CONTINUE HERE

Ein Keiloheinu (SSS p. 508; SLS 204)


Mi chei-lo-hei-nu, mi cha-do-nei-nu, mi ch’mal-kei-nu, mi ch’mo-shi-ei-nu.


A-tah hu she-hik-ti-ru a-vo-tei-nu l’fa-ne-cha et k’to-ret ha-sa-mim.

None compares to our God, to Adonai. None compares to our Sovereign, our Deliverer.

Who compares to our God, to Adonai? Who compares to our Sovereign, our Deliverer?

Let us thank Adonai. Let us thank our Sovereign, our Deliverer.

You are our God, Adonai. You are our Sovereign, our Deliverer.

You are the One to whom our ancestors offered fragrant incense.

Aleinu (SSS p. 510; SLS p. 205)


She-lo as-nu k’go-yey ha-ra-tzot v’lo sa-ma-nu k’mish-p’cho-mish ha-da-mah, she-lo sam chei-kei-nu k’he-em v’go-ra-lei-nu k’cho-l’mo-nam.

We rise to our duty to praise Adonai of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny.

All bend knees then bow from waist:


We bend the knee and bow, acknowledging the Sovereign of sovereigns, the Holy One praised by God, who spread out the heavens and laid the foundations of the earth, whose glorious abode is in the highest heaven, whose mighty domination is in the loftiest heights: God is our God; there is no other. In truth, God alone is our Ruler, as it is written in God’s Torah: “Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other.”


[Continued on next page]
Kaddish Yatom – Mourner’s Kaddish (SSS p. 512; SLS p. 207)

Mourner: Oseh shalom v’imru amein. Y’hei sh’lama ra’ba

Congregation and Leader respond:

Y’hi sh’mei ra’ba m’va-rach l’o-lam u’l’mei al-ma-ya.


Glorified and celebrated, lauded and worshiped, acclaimed and honored, extolled and exalted may the Holy One be praised beyond all song and psalm, beyond all tributes which mortals can utter. And let us say: Amen

Y’hay sh’ma ya-v’cha-yim a-lei-nu v’al kol Yis-ra-eil v’im ru a-mein.

Let there be abundant peace from Heaven, with life’s goodness for us and for all the people Israel. And let us say: Amen

Oseh sh’lom sim-ro-mav, hu ya-a-seh sha-lo-m a-lei-nu v’al kol Yis-ra-eil (v’al kol yosh-vei te-vel) v’im ru a-mein.

The One who brings peace to God’s universe will bring peace to us and all the people Israel (and to all who dwell on earth). And let us say: Amen.
TRANSLITERATION CONVENTIONS

• A = the sound in “la-la”, unless it is followed by an “i”
• AI = the sound in “eye” or the Hebrew word for God, “Adonai”
• An apostrophe (’) after a letter gives it the vowel sound of “eh,” and represents a syllable break, for example, Y’ gets pronounced “veh”
• CH = the hard “chet” sound that is in “Bach” or the Hebrew word for life, “Chai” (NOT the “tsh” sound of “match” or “cherry”)
• E = the vowel sound of “net” or the Hebrew word for truth, “emet”, unless followed by an I
• EI or EY = the vowel sound in “day”
• I = the vowel sound in “heat” or the Hebrew word for our father, “Avnu”
• O = the vowels sound in “boat”
• TZ = the consonant sounds at the end of “pits” or the Hebrew word for Zion, “Tzion”
• U – the vowel sound in “moot”
• All other letters and letter combinations are pronounced as in English.