



**Friday Night Kabbalat Shabbat
With Transliteration
(Hebrew words in English letters)**

DRAFT

Rabbi Carrie Carter and Elizabeth Schmur, PhD

**Friday Night Kabbalat and Maariv Services
With Transliterations - DRAFT**

Transliterations by
Rabbi Carie Carter and Elizabeth Schnur, PhD

Most English translations of liturgy adapted from
Siddur Sim Shalom, Edited and Translated by
Rabbi Jules Harlow/© 1985, The Rabbinical Assembly
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Many Zemirot adapted from: <http://www.zemirotdatabase.org>

Introduction to
Friday Night Services
and Transliteration

Thanks to [redacted] for suggestions and helping to proof various versions of this document.

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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, **V'** gets pronounced “veh”
- CH** = the hard “chet” shoudn 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 “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.

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SERVICES AT PSJC: Services are typically led by congregants, in collaboration with the Rabbi, and Cantor Judy Ribnik leads one Friday night each month. 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.

SHABBAT SERVICES: 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. Friday night services begin with *Kabbalat Shabbat*, psalms and songs to help us celebrate and welcome in the Sabbath, followed by *Maariv*, the evening service. On *Shabbat* and Festival mornings, our services consist of three parts: ***Shacharit***, the ***Torah Service*** (with chanting from *Torah* and *Haftorah* - Prophets - and a *D'var Torah* - a word of *Torah*, which is a commentary on the weekly *Torah* reading), and ***Musaf***; on Festivals, holidays and *Rosh Chodesh* (the new month), a ***Hallel*** Service is added after *Shacharit*. On *Shabbat* afternoon, there is a shorter *Mincha* Service, which includes *Torah* reading but does not include a *Haftorah*. A communal *Kiddush* follows the Services.

LEV TAHOR: On the first Friday night of each month we welcome *Shabbat* with a lay-led, all sung *Lev Tahor* (the Pure Heart) service in the lower level social hall/sanctuary. We sit in concentric circles and harmonize together. The goal of *Lev Tahor* is to bring together different voices from our community to create a

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. The goal of this transliteration (Hebrew words in English text) is to make maximize accessibility to our services for everyone, whether or not they can read Hebrew text. We hope that this book will help enhance your experience of our services.

USING THIS TRANSLITERATION: We transliterate the *Kabbalat Shabbat* and *Maariv* (Friday night service) text, in order to help people who may not read Hebrew feel more comfortable with our services and be at home in our community. This is a transliteration of Hebrew text taken from an open source, with translations primarily adapted from *Siddur Sim Shalom* (corresponding page numbers to *Siddur Sim Shalom* appear in parenthesis preceded by “SSS”). For those who want to learn more of the service liturgy, the *Shabbat* evening and morning services also are recorded by PSJC members on the PSJC CD, Make a Joyful Noise, available for purchase at a nominal charge in the PSJC Office. Note that there may be some slight variation in words, tunes and structure in the actual service from week to week.

The following conventions are used throughout the Transliteration: Section headings are in capital letters (e.g., *KABBALAT SHABBAT*), and sub-sections (e.g., *Torah Service*) and names of prayers or psalms are underlined. Instructions appear in bold inside square brackets, e.g., [Congregation bows]. A box (□) indicates the place in a prayer where the davenning 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. If you are trying to match the transliteration with the Hebrew letters, note that both הָמָן (the tetragrammaton - the unpronounceable name of God) and הָ (an abbreviation) are transliterated as “Adonai.” Dots are used to indicate syllable breaks in words.

Throughout this book the transliteration of the Hebrew appears opposite the Hebrew text, with the English translation in italics, below. When the text is short enough, the Hebrew text and transliterated text appear inter-linearly on a single page. When the text is longer, the Hebrew text and the transliterated text appear on facing pages.

Pronunciation conventions are shown below and also are copied on the back and front inside covers.

When we appreciate someone's leadership or teaching in the service, such as a *bar* or *bat mitzvah* youth giving a *d'var Torah*, we do not applaud, because they are leading us as members of the community rather than performing for us. Instead of applause, we use the phrase, "*Yasher koach*" (approximate translation: "May your strength be increased") to express our appreciation during the services.

BOOKS AND GENDER CONVENTIONS: The small book (*Siddur*) is used for prayers and the large book (*Chumash*) is used for reading from the *Torah* and *Haftorah* (Prophets). We pray from the *Siddur Sim Shalom*, which draws its text from the Bible, *Talmud*, and other classical sources, as well as modern interpretations and 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. As a sign of respect, please do not place *siddurim*, *chumashim* or the Transliteration on the floor. Please help the ushers at the conclusion of the service by bringing books and papers to the back of the Sanctuary.

We hope that You enjoy the services and come to *daven* (pray) and celebrate with us on many other occasions!

joyous, moving, shared experience, with minimal speaking or interruption. Whether or not you know the words or the tunes, everyone's welcome to join -- humming and *la, la, la* always work! Services are followed by a dairy/*pareve* potluck dinner. We also learn a little, reading English language quotes from diverse sources, ranging from rabbinic scholars to W.C. Fields – and then learn a little more at programs during the pot-luck meal, featuring authors, scholars and other guest speakers.

PSJC'S ATMOSPHERE: Park Slope Jewish Center is a very welcoming congregation and a friendly, relatively casual place. Our services are egalitarian, which means that regardless of gender, members share roles and responsibilities equally 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 spiritually, so please refrain from socializing until the Service has ended. Following Services, there is a *kiddush* for conversation and introductions.

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. Services are held in the lower level social hall during the summer, to take advantage of the air conditioning.

CUSTOMS : As a sign of respect for God, **we ask that everyone (all genders, regardless of marital status)** wear a head covering in the Sanctuary; a variety of head coverings is available in the small room where you enter. The congregation rises for the recitation of certain prayers, and responds with "Amen" (*a-mein*) 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 u'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; during *Lev Tahor* page numbers are posted on a flip chart.

We ask everyone to help maintain the character and peace of *Shabbat*, our "palace in time," by **silencing cell phones and beepers and not using any electronic devices in the synagogue building, emtryway, and anywhere on our grounds. Please do not take photos, shoot videos, write, text, smoke or use the phone throughout Shabbat.**

Kabbalat Shabbat/Maariv Services

KABALLAT SHABBAT

Y'did Nefesh (SSS p. 252/3)

Y'did ne-fesh, Av ha ra·cha·man, m'shoch av·dach el r'tzo·nach
Ya·rutz av·dach k'mo a·yal, yish·ta·cha·veh el mul ha·da·rach
Ye·e·rav lo y'di·du·tach mi·no·fet tzuf v'chal ta·am.

*Soul mate, loving God, compassion's gentle source,
Take my disposition and shape it to Your will.
Like a darting deer will I rush to You.
Before Your glorious Presence humbly will I bow.
Let Your sweet love delight me with its thrill,
Because no other dainty will my hunger still.*

Ha·dur, na·eh, ziv ha·o·lam, naf·shi cho·lat a·ha·va·tach
A·na, El na, r'fa na lah v'har·ot lah no·am zi·vach
Az tit·cha·zek v'tit·ra·pe, v'ha·y'ta lach shif·chat o·lam.
*How splendid is Your light, illumining the world.
My soul is weary yearning for Your love's delight.
Please, good God, do heal her; reveal to her Your face
She will find strength and healing in Your sight;
Forever will she serve You, grateful, with all her might.*

Va·tik ye·he·mu ra·cha·me·cha v'chus na al ben o·ha·vach
Ki zeh ka·mah nich·sof nich·saf lir·ot b'tif·e·ret u·zach
A·na E·li mach·mad li·bi chu·sa na v'al tit·a·lam.
*What mercy stirs in You since days of old, my God.
Be kind to me, Your own child; my love for You requite.
With deep and endless longing I yearned for Your embrace,
To see my light in Your light, basking in Your grace.
My heart's desire, find me worthy in Your sight.
Do not delay You mercy, please hide not Your light.*

Hi·ga·le na uf·ros cha·viv a·lai et su·kat sh'lo·mach
Ta·ir e·retz mik·vo·dach na·gi·lah v'nis·me·cha bach
Ma·her a·huv ki va mo·ed v'cho·ne·ni ki·me o·lam.
*Reveal Yourself, Beloved, for all the world to see,
And shelter me in peace beneath Your canopy.
Illumine all creation lighting up the earth,
And we shall celebrate You in choruses of mirth
The time, my Love is now; rush be quick, be bold.
Let Your favor grace me in the spirit of days of old.*

קבלה שבת

ידיך נפש (SSS p. 252/3)

יְדִיךְ נֶפֶשׁ, אָבֵ הַרְחָמָן, מְשׂוֹךְ עֲבָדָךְ אֶל רְצׂוֹנָךְ
יְרוֹאֵץ עֲבָדָךְ כְּמוֹ אִילָל, יִשְׂתַחֲווּ אֶל מוֹלֵדָךְ
עַרְבָּה לוֹ יְדִידָוֹתֶךָ מְנֻפְתָּה צָוֵף וְכָל-טָעַם.

קדור, נאה, זיו הרים, נפשי חולת אהבתך
אנא, אל נא, רפא נא לה בבראות לה נעם זין
או תמחוק ותתרפא, והיתה לך שפחת עולם.

ונתיך, יְהָמוּ רַחְמִים, וחוס נא על בֵן אוֹהֶבךְ
כִּי זֶה בָּמָה נְכֹסֹף נְכֹסֹף לְרֹאֹות בְּתִפְאָרָת עַזָּךְ
אנא, אל, מְחַמֵּד לְבִי, חוֹסֶה נא, ואל תתעלם.

הגלה נא ופרוש, חביב עלי את סכת שלזמן
תPAIR ארץ מכבוץ, נגילה ונשמה בך
מהר אהוב, כי בא מזעך, וחנני פימי עולם.

Psalm 95 (SSS p. 254/5)

L'chu n'ra·n'nah l'Ado·nai, na·ri·ah l'tzur yish·ei·nu.
N'kad·mah fa·nav b'to·dah, b'zmi·rot na·ri·a lo.
Ki El ga·dol A·do·nai, u·me·lech ga·dol al kol E·lo·him.
A·sher b'ya·do mech·k'rei a·retz v'to·a·fot ha·rim lo.
A·sher lo ha·yam v'hu a·sa·hu, v'ya·be·shet ya·dav ya·tza·ru.
Bo·u nish·ta·cha·veh v'nich·ra·ah, v'niv·r'cha lif·nei A·do·nai o·sei·nu.
Ki hu E·lo·he·nu va·a·nach·nu am mar·i·to v'tzon ya·do,
ha·yom im b'ko·lo tish·ma·u.
Al tak·shu l'vav·chem kim·ri·yah, k'yom ma·sah ba·mid·bar.
A·sher nis·u·ni a·vo·te·chem, b'cha·nu·ni gam ra·u fo·a·li.
 A r·ba·im sha·nah a·kut b'dor,
va·o·mar am to·ei le·vav hem, v'hem lo ya·du d'r'a·chai.
A·sher nish·ba·ti v·a·pi, im y'vo·un el m·nu·cha·ti.

Let us sing to Adonai, rejoice in our Creator

Greeting God with acclaim, singing psalms of praise.

God is the foundation of our lives.

Adonai is exalted, beyond all that is worshiped.

In God's hand God holds the world God fashioned;

Sea and land, abyss and mountain peak are God's.

Let us worship Adonai, our Creator.

Adonai is our God, and we are God's flock.

Help is ours today if only we would listen to God's words:

Wander in the wilderness no longer,

harden not your heart in the way of your ancestors

In the wilderness they tried and tested Me

even though they had witnessed My miracles.

Forty years contending with that generation

led Me to say: "They are wayward, and care not for My ways."

Therefore in indignation did I vow

they would never reach My land of peace and rest.

Psalm 95 (SSS p. 254/5)

לֹכִי נְרָנָנָה לֵין, נְרִיעָה לְצֹור יְשַׁעַנוּ.
נְקָדְמָה פָּנֵיו בְּתוֹךְ, בְּזֶמֶרֶת נְרִיעָה לוֹ.
כִּי אֵל גָּדוֹל יְיָ, וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בִּינְזָה מְחַקְרֵי אָרֶץ, וְתוֹעֲפֹת הָרִים לוֹ.
אֲשֶׁר לוֹ הַיּוֹם וְהִיא עֲשָׂהוֹ, וְנִבְשָׁת יְדֵיו יָצַרְוֹ.
בָּאוּ נְשַׁתְּחוּה וְנִכְרָעָה, נְבָרָכָה לִפְנֵי יְיָ עֲשָׂנוּ.
כִּי הוּא אֱלֹהֵינוּ וְאֶחָנוּ עִם מֶרְעֵיתוֹ וְצַאן יְדֹוֹ,
הַיּוֹם אָסֵב בְּקָלוֹ תְּשִׁמְעוֹ.
אֶל תִּקְשׁוּ לְבָבְכֶם בְּמִרְיבָּה, כִּיּוֹם מִשְׁה בְּמִדְבָּר.
אֲשֶׁר נָסַעַי אֲבוֹתֵיכֶם, בְּחַנוּנִי גַּם רָאוּ פָּעָלִי.
 אַרְבָּעִים שָׁנָה אֲקוֹוט בְּדוֹר,
וְאָמַר עִם תְּעִיל לְבֵב הַם, וְהַם לֹא יָדַעַי דָּרְכֵי.
אֲשֶׁר נְשַׁבְּעָתִי בָּאָפִי, אָס יְבָאָן אֶל מְנוּחָתִי.

Psalm 96 (SSS p. 254/5)

Shi·ru l'A·do·nai shir cha·dash, shi·ru l'A·do·nai kol ha·a·retz.
 Shi·ru l'A·do·nai bar·chu sh'mo, bas·ru mi·yom l'yom y'shu·a·to.
 Sap·ru va·goi·yim k'vodo, b·chol ha·a·mim nif·lo·tav.
 Ki ga·dol A·do·nai u·m·hu·lal m·od,
 No·ra hu al kol E·lo·him.
 Ki kol E·lo·hei ha·a·mim e·li·lim,
 va·A·do·nai sha·ma·yim a·sah.
 Hod v'ha·dar l'fa·nav, oz v'tif·e·ret b'mik·da·sho.
 Ha·vu l'A·do·nai mish·p'chot a·mim, ha·vu l'A·do·nai ka·vod va·oz.
 Ha·vu l'A·do·na k'vod sh·mo, s'u min·cha u·vo·u l'chatz·ro·tav.
 Hish·ta·cha·vu l'A·do·nai b'ha·drat ko·desh, chi·lu mi·pa·nav kol ha·a·retz.
 Im·ru va·goi·yim A·do·nai Ma·lach,
 Af ti·kon te·vel bal ti·mot
 ya·din a·mim b'mei·sha·rim.
 □ Yis·m'chu ha·sh·ma·yim v·ta·gel ha·a·retz, yir·am ha·yam u·m'lo·o.
 Ya·a·loz sa·dai v'chol a·sher bo, az y'ra·n·nu kol a·tzai ya·ar.
 Lif·nai A·do·nai ki va, ki va lish·pot ha·a·retz,
 yish·pot te·vel b'tze·dek, v'a·mim beh·eh·mu·na·to.

*Sing a new song to Adonai; renew yourselves, all people on earth
 Sing to Adonai, praise God for God's daily help.
 Proclaim God's glory and wonders to all the world.
 Revere Adonai beyond all that is worshiped.
 All of the gods are nothingness, but Adonai created the heavens.
 Majesty and might accompany God,
 Splendor and strength adorn God's sanctuary.
 Acknowledge Adonai, all families of nations;
 Acknowledge God's majestic power.
 Acknowledge God's glory and bring God tribute.
 Worship Adonai in sacred splendor;
 Let the earth tremble in God's presence.
 Declare to the world: Adonai is Sovereign.
 God has steadied the world: it stands firm.
 God judges the nations impartially.
 Let the heavens rejoice, let the earth be glad.
 Let the sea and all it contains roar in praise.
 Let field and forest sing for joy; Adonai comes to rule the earth,
 To rule the world justly, the nations with faithfulness.*

Psalm 96 (SSS p. 254/5)

שִׁירו לֵי שִׁיר קָדֵשׁ, שִׁירו לֵי כָל הָאָרֶץ.
 שִׁירו לֵי בְּרַכּו שְׁמֹו, בְּשָׂרו מִיּוֹם לְיוֹם יְשִׁיעָתָנוּ.
 סְפָרו בְּגּוּיִם כְּבָזָז, בְּכָל הָעָמִים נְפָלוּתָיו.
 פִּי גָּדוֹל יְיָ וּמְהֻלָּל מֵאַז,
 נֹזֵא הוּא עַל כָּל אֱלֹהִים.
 פִּי כָּל אֱלֹהִי הָעָמִים אֲלִילִים,
 וַיְיִשְׁמְמִים צָשָׁה.
 הַזְׂדָּה וְהַדָּר לְפָנָיו, עַז וְתִפְאָרֶת בְּמִקְדָּשׁוֹ.
 הַבּוּ לֵי מִשְׁפָחֹות עָמִים, הַבּוּ לֵי כְבָזָז וְעַז.
 הַבּוּ לֵי כְבָזָז שְׁמֹו, שָׂאוּ מְנִיחָה וּבָאוּ לְחַצְרוֹתָיו.
 הַשְׁתַּחַוו לֵי בְּמִזְרָתָ קָדֵשׁ, חִילוּ מִפְנִיו כָּל הָאָרֶץ.
 אָמְרוּ בְּגּוּיִם יְיָ מֶלֶךְ,
 אָף תְּכוּן תְּבִל בְּלִתְפּוֹת,
 יָדֵין עָמִים בְּמִישָׁרִים.
 □ יִשְׁמְחוּ נְשָׁמִים וְתַגֵּל הָאָרֶץ, יַרְעֵם הַיּוֹם וּמְלָאֹו.
 יַעַלְזֵ שְׂדֵי וְכָל אָשָׁר בֹּו, אָז יַרְנִינוּ כָל עַצִּי יִעַר.
 לְפָנֵי יְיָ כִּי בָא, כִּי בָא לְשִׁפְטֵת הָאָרֶץ,
 יְשִׁפְטֵת תְּבִל בְּאַצְּדָקָה, וְעָמִים בְּאַמּוֹנָתוֹ.

Psalm 97 (SSS p. 256/7)

A·do·nai ma·lach ta·gel ha·a·retz, yis·m'chu i·yim ra·bim.
A·nan va·a·ra·fel s'vi·vav, tze·dek u·mish·pat m'chon kis·o.
Esh l'fa·nav·te·lech, u·t'la·chet sa·viv tza·rav.
He·i·ru v'ra·kav te·vel, ra·a·ta va·ta·chel ha·a·retz.
Ha·rim ka·do·nag na·ma·su mi·lif·nei A·do·nai, mi·lif·nei a·don kol ha·a·retz.
Hi·gi·du ha·sha·ma·yim tzid·ko, v'ra·u kol ha·a·mim k'vo·do.
Ye·vo·shu kol ov·dei fe·sel ha·mit·hal'lim ba·e·li·lim,
hish·ta·cha·vu lo kol e·lo·him.
Sham·ah va·ti·mach Tzi·yon,
va·ta·gel·nah b'not Y'hu·dah,
l'ma·an mish·pa·te·cha A·do·nai.
Ki a·ta·h A·do·nai el·yon al kol ha·a·retz,
m'od na·a·lei·ta al kol e·lo·him.
O·ha·vei A·do·nai sin·u·ra,
sho·mer naf·shot cha·si·dav, mi·yad r'sha·im ya·tzi·lem.
 Or za·ru·a la·tza·dik, ul·yish·rei lev sim·chah.
Sim·chu tza·di·kim ba·A·do·nai, v'ho·du l'ze·cher kod·sho.

Psalm 97 (SSS p. 256/7)

יְהוָה תָּגֵל הָאָרֶץ, יִשְׁמַחוּ אֱיָם רַבִּים.
עָנוֹ וְעָרְפָל סְבִיבֵי, צְדָקָה וּמִשְׁפָט מִכּוֹן כָּסָאוֹ.
אֲשֶׁר לְפָנָיו תָּלַךְ, וַיְתַלֵּחַ סְבִיבֵי צָרוֹי.
הָאָיוֹ בְּרָקֵיו תָּבֵל, רָאֶתָּה וַתְּחַלֵּה הָאָרֶץ.
הָרִים פְּדוּנָג נְמַשּׂוּ מַלְפִינִי יְיָ, מַלְפִינִי אֲדוֹן כָּל הָאָרֶץ.
הָגִידָוּ נְשָׁמִים צְדָקוֹ, וַיָּרְאוּ כָּל הָעָמִים כְּבוֹדוֹ.
יִבְשְׂוּ כָּל עֲבָדִי פְּסָל הַמּוֹתְהַלְלִים בְּאַלְילִים,
הַשְׁתַחֲווּ לוּ כָּל אֱלֹהִים.
שְׁמַעְהָ וַתְּשַׁמַּח צִיּוֹן, וַתְּגַלֵּנָה בְּנֹות יְהוּדָה,
לִמְעוֹן מִשְׁפְּטֵיךְ יְיָ.
כִּי אַתָּה יְיָ עֶלְיוֹן עַל כָּל הָאָרֶץ,
מִאָד גִּעְלִית עַל כָּל אֱלֹהִים.
אֲהָבֵי יְיָ שְׁנָאוּ רָע,
שְׁמַר נְפָשׁוֹת חֲסִידֵיכְוּ, מִיד רְשָׁעִים יְאַלֵּם.
 אָור זָרָע לְצָדִיק, וְלִישְׁרֵי לְבָ שְׁמַחָה.
שְׁמַחוּ צְדִיקִים בְּיִם, וְהַזּוֹדָ לְזִכְרָ קָדְשָׁו.

When Adonai is the Sovereign, the world rejoices

God's throne is founded on justice.

Though God be clouded from view, God's justice reveals God.

God's lightning illumines the globe, fire consumes God's foes.

Mountains melt like wax in God's presence, the earth trembles.

*The heavens proclaim God's righteousness;
all people behold God's majesty.*

*Shame covers those who worship images,
who pride themselves on nothingness.*

*Zion rejoices, the cities of Judah are glad
when they hear of Your judgements, Adonai.*

*You are supreme over all the earth,
Highly exulted beyond all that is worshipped.*

*Those who love Adonai, hate evil;
God protects the faithful, saves them from the wicked.*

*Light is stored for the righteous, joy for the honorable.
Let the righteous rejoice in Adonai, praising God's holy name.*

Psalm 98 (SSS p. 256/7)

Miz·mor, shir·ru l'A·do·nai shir cha·dash, ki nif·la·ot a·sah,
Ho·shi·ah lo y·mi·nu u·z'ro·a kod·sho,
Ho·di·a A·do·nai y'shu·a·to, l'ei·nei ha·go·yim gi·lah tzid·ka·to.
Za·char chas·do v'e·mu·na·to l'veit Yis·ra·el,
Ra·u kol af·sei a·retz, et y'shu·at E·lo·hei·nu.
Ha·ri·u l'A·do·nai kol ha·a·retz, pitz·chu v'ran·nu v'za·me·ru.
Zam·ru l'A·do·nai b'chi·nor, b'chi·nor v'kol zimarah.
Ba·cha·tzot·rot v'kol sho·far, ha·ri·u lif·nei ha·me·lech A·do·nai.
Yir·am ha·yam u·m'lo·o, te·vel v'yosh·vei vah.
N'ha·rot yim·cha·u chaf, ya·chad ha·rim y'ra·ne·nu.
 Lif·nei A·do·nai ki va lish·pot ha·a·retz,
Yish·pot te·vel b'tze·dek, v'a·mim b'mei·sha·rim.

*Sing a new song to Adonai;
renew yourselves, all people on earth.*

*Sing to Adonai, praise God for God's daily help.
Proclaim God's glory and wonders to all the world.*

Revere Adonai beyond all that is worshiped.

*All of the gods are nothingness
but Adonai created the heavens.*

*Majesty and might accompany God,
splendor and strength adorn God's sanctuary.*

*Acknowledge Adonai, all families of nations;
acknowledge God's majestic power.
Acknowledge God's glory and bring God tribute.*

*Worship Adonai in sacred splendor;
let the earth tremble in God's presence.*

*Declare to the world: Adonai is Sovereign.
God has steadied the wold; it stands firm;
God judges the nations impartially.*

*Let the heavens rejoice, let the earth be glad.
Let the sea and all it contains roar in praise.*

*Let field and forest sing for joy;
 Adonai comes to rule the earth.
to rule the world justly,
the nations with God's faithfulness.*

Psalm 98 (SSS p. 256/7)

מִזְמֹר, שִׁיר לֵי שִׁיר חֶדֶשׁ, כִּי נְפָלָות עֲשָׂה,
הוֹשִׁיעָה לוּ יְמִינָנוּ וַעֲרוֹעַ קֶדֶשׁ.
הַזְּדִיעָה יְיָ יְשֻׁעָתָנוּ, לְעִינֵינוּ הַגּוּם גָּלָה צְדָקָתוּ.
זָכַר חֶסְדָוּ וַאֲמֹנוֹתָו לְבֵית יִשְׂרָאֵל,
רָאוּ כָל אָפָסִי אָרֶץ, אֶת יְשֻׁעָת אֱלֹהֵינוּ.
הַרְיעָוּ לֵי כָל הָאָרֶץ, פְּצָחוּ וַרְגַּנוּ וַעֲמַרוּ.
זִמְרוּ לֵי בְּכָנֹר, בְּכָנֹר וַקּוֹל זָמָרָה.
בְּחַצְצָרוֹת וַקּוֹל שׁוֹפֵר, הַרְיעָוּ לִפְנֵי הַמֶּלֶךְ יְיָ.
יְרֻעָם הַיּוֹם וְמַלְאֹא, תְּבֵל וַיְשַׁבֵּי בָהּ.
נְהֻרוֹת יְמָהָוָךְ כֹּפֶר יְמָד הָרִים יְרַגְּנוּ.
 לִפְנֵי יְיָ כִּי בָא לְשִׁפְטֵת הָאָרֶץ,
יְשִׁפְטֵת תְּבֵל בָּצְדָקָה, וְעַמִּים בָּמִישָׁרִים.

Psalm 99 (SSS p.258/9)

A·do·nai Ma·lach yir·g'zu a·mim, yo·sheiv k'ru·vim ta·noot ha·a·retz.
A·do·nai b'Tzi·yon ga·dol, v'ram hu al kol ha·a·mim.
Yo·du shim·cha ga·dol v'no·ra, ka·dosh hu.
V'oz me·lech mish·pat a·hev, a·tah ko·na·n'ta mei·sha·rim,
Mish·pat u·tz'da·kah b'Ya·a·kov a·tah a·sta.
Ro·m'mu A·do·nai E·lo·hei·nu
V'hish·ta·cha·vu la·ha·dom rag·lav, ka·dosh Hu.
Mo·sheh v'A·ha·ron b'cho·ha·nav u·Sh'mu·el b'kor·ey sh'mo
Kor'im el A·do·nai v'Hu ya·a·nem.
B'a·mod a·nan y'da·ber a·lei·hem,
sham·ru e·do·tav v'chok na·tan la·mo.
A·do·nai E·lo·hei·nu a·tah a·ni·tam,
El no·se ha·yi·ta la·hem
V'no·kem al a·li·lo·tam.
□ Ro·m'mu A·do·nai E·lo·hei·nu,
V'hish·ta·cha·vu l'har kod·sho,
ki ka·dosh A·do·nai E·lo·hei·nu.

*Adonai is Sovereign, enthroned on high.
The earth quivers, nations tremble.*

*Adonai is great in Zion,
exalted beyond those who praise God.
God is awesome, holy.*

*Our Sovereign loves lawful order, maintaining justice
and equity among the people of Jacob.*

*Worship Adonai our God.
Exalt God, God is holy.*

*Adonai, You answered Moses, Aaron, and Samuel
when they called upon You.*

*They obeyed Your decrees,
You spoke to them in a pillar of cloud.
You were forgiving in answering them,
though You rebuked them for their offenses.*

□ Extol Adonai, bow toward Jerusalem.
Adonai our God is holy.

Psalm 99 (SSS p.258/9)

יְמֶלֶךְ יְרָגֹזּוּ עַמִּים, יֵשֶׁב בְּרוּבִים וְתִנְוִיט הָאָרֶץ.
יְבָצַיּוּ גָדוֹל, וְרָם הוּא עַל כָּל הָעַמִּים.
יוֹדוֹ שָׁמֶךְ גָדוֹל וְנוֹרָא, קָדוֹשׁ הוּא.
וְעַזְ מֶלֶךְ מְשֻׁפֵט אֲהָב, אַתָּה כּוֹנְגַת מִישְׁרִים,
מְשֻׁפֵט וְאֶצְקָה בְּיַעֲקֹב אַתָּה עֲשֵׂית.
רוֹמָמוּ יְיָ אֱלֹהֵינוּ,
וְהַשְׁתִּמְחוּ לְהָדָם רְגָלֵינוּ, קָדוֹשׁ הוּא.
מְשָׁה וְאַהֲרֹן בְּכָהָנִים, וְשְׁמוֹאֵל בְּקָרְאֵי שְׁמוֹ,
קָרָאים אֶל יְיָ וְהָוָא יַעֲנֵם.
בְּעַמּוֹד עָנוּ יְדָבֵר אֲלֵיכֶם,
שְׁמִרּוּ עַדְתֵיכֶם וְחַקְנָתָנוּ לְמַנוֹ.
יְיָ אֱלֹהֵינוּ, אַתָּה עֲנִיטָם,
אֶל נְשָׁא הִיִּת לְהָם,
וַיַּקְם עַל עַלְילֹתָם.
□ רוֹמָמוּ יְיָ אֱלֹהֵינוּ,
וְהַשְׁתִּמְחוּ לִמְרָקְדָשׁוּ,
בְּקָדוֹשׁ יְיָ אֱלֹהֵינוּ.

Psalm 29 (SSS p. 260/1)
[All rise]

Miz·mor l'Da·vid /A Psalm of David:

Acclaim Adonai, God's majestic glory.
Worship Adonai in sacred splendor.

The God of glory thunders over rushing waters.
The voice of Adonai echoes with majesty and might.

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

Making the hills skip like rams,
The mountains leap like lambs.

Adonai commands rock-splitting lightning.
The voice of Adonai stirs the wilderness.

The voice of Adonai strips the forest bare,
While in God's sanctuary all chant: Glory.

Adonai sat enthroned at the Flood;
Adonai will sit enthroned forever,

Bestowing strength upon God's people,
Blessing God's people with peace.

Psalm 29 (SSS p. 260/1)
[All rise]

מִזְמֹר לְדָוִד:

Miz·mor l'Da·vid

הַבּוּ לִי בְּנֵי אֱלֹהִים, הַבּוּ לִי כְּבָזֶד וְעֹז.

Ha·vu l'A·do·nai, b'nei e·lim, ha·vu l'A·do·nai ka·vod va·oz.

הַבּוּ לִי כְּבָזֶד שְׁמוֹ, הַשְׁתַחֲוו לִי בְּהִזְרָת קְדַשׁ.

Ha·vu l'A·do·nai k'vod sh'mo, hish·ta·cha·vu l'A·do·nai b'had·rat ko·desh.

קֹול יְיֻלְּפָה הַמִּים, אֶל הַכְּבָזֶד הַרְעִים,

יְיֻלְּפָה מִים רַבִּים.

Kol A·do·nai al ha·ma·yim, El ha·ka·vod hir·im,
A·do·nai al ma·yim ra·bim.

קֹול יְיֻלְּפָה בְּפִתְחָה, קֹול יְיֻלְּפָה בְּהִזְרָה.

Kol A·do·nai ba·ko·ach, kol A·do·nai be·ha·dar.

קֹול יְיֻלְּפָה שְׁבָר אָרוֹזִים, וַיְשַׁבֵּר יְיֻלְּפָה אֶת אָרוֹזִי הַלְּבָנוֹן.

Kol A·do·nai sho·ver a·ra·zim, va·y'sha·ber A·do·nai et ar·zei hal·va·non.

וַיַּרְקִידֵם כְּמֹו עֲגָל, לְבָנוֹן וְשְׁרִיוֹן כְּמֹו בָּן רַאֲמִים.

Va·yar·ki·dem k'mo e·gel, l've·non v'sir·yon k'mo ven·r'e·mim.

קֹול יְיֻלְּפָה חַצְבָּה לְהַבּוֹת אָש.

Kol A·do·nai cho·tzev la·ha·vot esh,

קֹול יְיֻלְּפָה יְחִיל מִדְבָּר, יְחִיל יְיֻלְּפָה מִדְבָּר קְדַשׁ.

Kol A·do·nai ya·chil mid·bar, ya·chil A·do·nai mid·bar ka·desh.

קֹול יְיֻלְּפָה יְחַזְלֵל אֲלִילָות

Kol A·do·nai y'cho·lel a·ya·lot

וַיְחַשֵּׁף יָעָרֹת, וַיְהִיכְלֹל בָּלוֹ אָמֵר כְּבָזֶד.

Va·ye·che·sof y'a·rot u·v'hei·cha·lo ku·lo o·mer ka·vod.

□ יְיֻלְּפָה יְשָׁב, וַיְשָׁב יְיֻלְּפָה מֶלֶךְ לְעוֹלָם.

□ A·do·nai la·ma·bul ya·shav, va·ye·shev A·do·nai me·lech l'o·lam.

יְיֻלְּפָה עַמּוֹ יְתַנֵּן, יְיֻלְּפָה בָּשָׁלוֹם.

A·do·nai oz l'a·mo yi·ten, A·do·nai y'va·rech et a·mo va·sha·lom

L'cha Dodi (continued)

Hit-na-a-ri me-a-far ku-mi,
Arise and shake off the dust of the earth
Liv-shi big-dei tif-ar-tech a-mi,
Wear glorious garments reflecting your worth.
Al yad ben Yi-shai beit ha-lach-mi,
Messiah will lead us all soon to rebirth.
Kor-vah el naf-shi g'a-lah.
Let my soul now sense redemption's warm rays.

לְכָה דֹּזִי לְקַרְאַת בָּלָה, פָּנִי שֶׁבֶת נִקְבָּלה.
L'cha do-di lik-rat ka-lah, p'nei Sha-bat n'kab'lah

Hit-o-r'i hit-o-r'i,
Awake and arise to greet the new light
Ki va o-rech ku-mi u-ri,
For in your radiance the world will be bright.
U-ri u-ri shir da-be-ri,
Sing out, for darkness is hidden from sight.
K'vod A-do-nai a-la-yich nig-lah.
Adonai displays glory through you

לְכָה דֹּזִי לְקַרְאַת בָּלָה, פָּנִי שֶׁבֶת נִקְבָּלה.
L'cha do-di lik-rat ka-lah, p'nei Sha-bat n'kab'lah

Lo te-vo-shi v'lo ti-kal-mi,
In your redemption you will never be shamed;
Mah tish-to-cha-chi u-mah te-he-mi,
Be not downcast, you will not be defamed.
Bach ye-che-su a-ni-yay a-mi,
Sheltered by you will my poor be reclaimed.
V'niv-n'tah ir al ti-lah.
The city renewed on its ruins will He raise.

לְכָה דֹּזִי לְקַרְאַת בָּלָה, פָּנִי שֶׁבֶת נִקְבָּלה.
L'cha do-di lik-rat ka-lah, p'nei Sha-bat n'kab'lah

V'ha-yu lim-shi-sah sho-sa-yich,
Then your destroyers will themselves be destroyed;
V'ra-cha-ku kol m-val-a-yich,
Ravagers, at great distance, will live in a void.
Ya-sis a-la-yich E-lo-ha-yich,
Your God then will celebrate you, overjoyed,
Kim-sos cha-tan al ka-lah.
As a groom with his bride when his eyes meet her gaze

[Continued on next page]

L'cha Dodi (SSS p.261/2)

לְכָה דֹּזִי לְקַרְאַת בָּלָה, פָּנִי שֶׁבֶת נִקְבָּלה.
L'cha do-di lik-rat ka-lah, p'nei Sha-bat n'kab'lah
Come, my beloved, with chorus of praise;
Welcome Shabbat the Bride, Queen of our days.

שְׁמֹור וְזָכֵר בָּרוּךְ אֶחָד,
"Keep" and "remember," both uttered as one
הַשְׁמִיעָנוּ אֱלֹהִים אֶחָד,
By our Creator, beyond comparison.
אֱחָד וְשֵׁמוֹ אֶחָד,
Adonai is One and God's name is One,
לְשֵׁם וְלִתְפָּארָת וְלִתְהַלָּה.
Reflected in glory, in fame and in praise.

לְכָה דֹּזִי לְקַרְאַת בָּלָה, פָּנִי שֶׁבֶת נִקְבָּלה.
L'cha do-di lik-rat ka-lah, p'nei Sha-bat n'kab'lah

לְקַרְאַת שְׁבָת לְכָה וְגַלְכָה,
Come, let us all greet Shabbat, Queen sublime,
בַּי הִיא מִקּוֹר הַבָּרְכָה,
Fountain of blessings in every clime.
מַרְאֵשׁ מִקְדָּם נְטוּכָה,
Anointed and regal since earliest time,
סּוֹר מַעֲשָׂה בְּמִחְשָׁבָה תְּחִלָּה.
In thought she preceded Creation's six days.

לְכָה דֹּזִי לְקַרְאַת בָּלָה, פָּנִי שֶׁבֶת נִקְבָּלה.
L'cha do-di lik-rat ka-lah, p'nei Sha-bat n'kab'lah

מִקְדָּשׁ מֶלֶךְ עִיר מַלְוִיכָה,
Holy city, majestic, banish your fears.
קוֹמִי צָאֵי מַתָּזֵק הַבְּפִיכָה,
Arise, emerge from your desolate years.
רַב לְךָ שְׁבָת בְּעֵמֶק הַבְּכָא,
Too long have you dwelled in the valley of tears.
וְהִיא יְמֻמּוֹל עַלְיָן חִמְלָה.
God will restore you with mercy and grace.

לְכָה דֹּזִי לְקַרְאַת בָּלָה, פָּנִי שֶׁבֶת נִקְבָּלה.
L'cha do-di lik-rat ka-lah, p'nei Sha-bat n'kab'lah

[Continued on next page]

L'cha Dodi (continued)

לְכָה דֹדִי לְקַנְאָתָּה פֶלָה, פְנֵי שְׁבָת נִקְבָּלה.

L'cha do-di lik·rat ka·lah, p'nei Sha·bat n'kab'lah

Ya·min u·s'mol tif·ro·tzi,

Break out of your confines, to the left and the right.

V'et A·do·nai ta·a·ri·tzi,

Revere Adonai in whom we delight.

Al yad ish ben par·tzi,

The Messiah is coming to gladden our sight,

V'nis·m'chah v'na·gi·lah.

Bringing joy and rejoicing in fullness of days.

לְכָה דֹדִי לְקַנְאָתָּה פֶלָה, פְנֵי שְׁבָת נִקְבָּלה.

L'cha do-di lik·rat ka·lah, p'nei Sha·bat n'kab'lah

[For this last verse, we all rise and turn towards the entryway to symbolically greet the Sabbath Bride. On the last line, *Bo·i Cha·lah* (Come, Bride), we bow slightly each time the word “*Bo·i*” (Come) is recited.]

בָּוָאי בְשָׁלוֹם עֲטִירָת בָּעֵלָה,

Come in peace, soul mate, sweet gift of Adonai,

גַם בְשִׁמְחָה וּבְאַהֲלָה,

Greeted with joy and in song so adored

תוֹך אַמּוֹנִי עַם סְגָלָה,

Amidst God's people, in faith in accord.

בָּוָאי כָּלָה, בָּוָאי כָּלָה.

Come [Shabbat] Bride; come [Shabbat] Bride.

לְכָה דֹדִי לְקַנְאָתָּה פֶלָה, פְנֵי שְׁבָת נִקְבָּלה.

L'cha do-di lik·rat ka·lah, p'nei Sha·bat n'kab'lah

Come, my beloved, with chorus of praise;

Welcome Shabbat the Bride, Queen of our days

[Mourners do not observe public forms of mourning on the Sabbath. When mourners come to *Shabbat* evening services during the period of *Shiva*, members of the congregation greet the mourners after the singing of *L'Cha Dodi*, with the following words:]

הַמָּקוֹם יְנַחֵם אֶתְכֶם בְּתוֹךְ שָׁאָר אַבְלָי צִיּוֹן וִירוּשָׁלָם

Ha·ma·kom y'na·chem et·chem sh'ar a·ve·lei

Tzi·yon v'Ye·ru·sha·la·yim.

May God comfort you together with all the other mourners of Zion and Jerusalem.

A Song for Shabbat - Psalm 92 (SSS p.266/7)

Miz·mor shir l'yon ha·Sha·bat,
A song for Shabbat.

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·geed ba·bo·ker chas·de·cha v'e·mu·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·vel a·lei hi·ga·yon b'chi·nor
To the music of the lute and the melody of the harp

[The following part of the psalm is usually read silently, so it is not transliterated, except for the bold line that occasionally is sung]

Your works, Adonai, make me glad; I sing with joy of Your creation.
Mah gad·lu ma·a·se·cha Ya, m'od am·ku mach·she·vo·te·cha
How vast Your works, O Adonai, Your designs are beyond our grasp
The thoughtless cannot comprehend, the foolish cannot fathom this:
The wicked may flourish, they may spring up like grass,
but their doom is forever sealed, for You are supreme forever.
Your enemies Adonai, Your enemies shall perish: all the wicked shall disintegrate.
But You have greatly exalted me; I am anointed as with fragrant oil.
I have seen the downfall of my foes; I have heard the doom of my attackers.

[We often sing the end of the psalm, below, together]

The righteous shall flourish like palm trees

They shall thrive like a cedar of Lebanon Planted in the house of Adonai, They shall flourish in the courts of our God.

□They shall bear fruit even in old age,
They shall be ever fresh and fragrant.

They shall proclaim: Adonai is just, God is my Rock, in Whom there is no flaw.

Tza·dik ka·ta·mar yif·rach

K'e·rez ba·l'·va·non yis·geh.
Sh'·tu·lim b'veit A·do·nai,
B'chatz·rot E·lo·hei·nu
ya·fri·chu.

□Od y'nu·vun b'sei·vah,
d'she·nim v'ra·a·na·nim
yi·h'yu.

L'ha·gid ki ya·shar A·do·nai,
Tzu·ri v'lo av·la·tah bo.

A Song for Shabbat - Psalm 92 (SSS p.266/7)

מִזְמֹר שִׁיר לַיּוֹם הַשְׁבָת.

טוֹב לְהִדּוֹת לֵי, וְלִזְמָר לְשֶׁמֶך עֲלֵיָן.

לְהִגִּיד בְּבָקָר מִסְדָּח, וְאַמְוֹנָתָך בְּלִילּוֹת.

עַלְיָה עֲשֹׂר וְעַלְיָ נֶבֶל, עַלְיָ הַגִּיוֹ בְּכָנוֹר.

[The following part of the psalm is usually read silently, so it is not transliterated, except for the bold line that occasionally is sung]

כִּי שְׁמַחְתָּנִי יְיָ בְּפָעָלֶךָ, בְּמִعְשֵׁי יְהִיךְ אַרְנוֹן.
מה גָּדוֹלָה מְעַשֵּׂיךְ יְיָ, מָאֵץ עַמְקָוּ מִחְשְׁבָתְךָ.

אִישׁ בָּעֵר לֹא יָדָע, וְכַסְילָל לֹא יִבְין אֶת זֹאת. בְּפִרְמָמָת רְשָׁעִים כְּמוֹ
עַשְׂבָּב, וַיַּצְאֵוּ כָּל פְּעֻלֵּי אָנוֹן, לְהַשְׁמְדָם עַד יְהִי עַד. וְאַתָּה מָרוֹם לְעַלְמָם יְיָ.
כִּי הִנֵּה אַיִּבָּה, יְיָ, כִּי הִנֵּה אַיִּבָּה אֶבְדּוֹג, יְתַפְּרֹדוּ כָּל פְּעֻלֵּי אָנוֹן. וְתַרְמֵ
כְּרָאִים קְרָנִי, בְּלִתִּי בְּשֶׁמֶנוּ רְעָנוֹן. וְתַבְטֵ עַיִּינִי בְּשָׂרוֹרִי, בְּקָמִים עַלְיָ
מְרֻעִים תְּשִׁמְעָנָה אָזְנִי.

[We often sing the end of the psalm, below, together]

צדִיק כַּפְתָּמָר יְפָרֵח,

כְּאָרֶץ בְּלִבְנָנוֹן יְשָׁגַּה.

שְׁתוּלִים בְּבֵית יְיָ,

בְּחִצְרוֹת אֱלֹהִינוּ יְפָרִחוּ.

□עוֹד יְנוּבָן בְּשִׁיבָה,

דְּשָׁגִים וְרַעֲנָנִים יְהִי.

לְהִגִּיד כִּי יְשָׁר יְיָ,

צּוֹרִי וְלֹא עַוְלָתָה בָּו.

(SSS p. 268)

A·do·nai Ma·lach ge·ut la·vesh, la·vesh

A·do·nai oz hit·a·zar

Af ti·kon te·vel bal ti·mot.

Na·chon kis·a·cha me·az, me·o·lam a·tah.

Nas·u n'ha·rot A·do·nai, nas·u n'ha·rot ko·lam,

Yis·u n'ha·rot doch·yam.

Mi·ko·lot ma·yim ra·bim a·di·rim·mish·b'rei yam,

A·dir ba·ma·rom A·do·nai.

E·do·te·cha ne·em·nu m'od

L'veit·cha na·a·vah ko·desh, A·do·nai l'or·rech ya·mim.

Adonai is Ruler, crowned with splendor;

Adonai reigns, robed in strength.

God set the earth on a sure foundation,

God created a world that stands firm.

God's kingdom stands from earliest time. God is eternal.

The rivers may rise and rage, the waters may pound and roar,

The floods may spread and storm;

Above the crash of the sea and its breakers,

Awesome is Adonai our God.

Your decrees, Adonai, never fail.

Holiness befits your house for eternity.

-Psalm 93

(SSS p. 268)

יְמֶלֶךְ גָּאות לְבֵשׁ, לְבֵשׁ

יְעֹז הַתְּאֹזֵר,

אֲפִתְפּוֹן תְּבֵל בְּלַתְפּוֹת.

נָכוֹן כִּסְאָךְ מָאוֹן, מְעוֹלָם אַפְתָּה.

נְשָׂאוֹ נְהֻרוֹת יְיָ, נְשָׂאוֹ נְהֻרוֹת קְוָלִים,

יְשָׂאוֹ נְהֻרוֹת דְּכִים.

מְקֻלּוֹת מִים רַבִּים אֲדִירִים מְשַׁבְּרִים יְםָם,

אֲדִיר בְּמִרְוּם יְיָ.

אֲדִתְתִּיךְ נָאָמָנו מַאֲדֵךְ

לְבִיתְךָ נָאָה קָדוֹשׁ, יְיָ לְאָדָךְ יְמִים.

Kaddish Yatom – Mourner's Kaddish (SSS p. 268)

[Mourner]: Yit·ga·dal v'yit·ka·dash sh'meh ra·ba b'al·ma di v'ra chi·ru·teh, v'ya·mlich mal·chu·teh b'cha·yei·chon u·v'yo·mei·chon u·v'cha·yei d'chol beit Yis·ra·el, ba·a·ga·la u·vi·z'man ka·riv, v'im·ru a·men.

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 shmeh ra·ba m'vo·rach l'o·lam ul·al·mei al·ma·ya.

May God be praised throughout all time.

[Mourner]: 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·a·leh v'yit·ha·lal sh'meh d'ku·d'sha, b'ruch hu. L'e·la min kol (Substitute during High Holy Days: L'e·la u·l'e·la mi·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·men.

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

Y'he shla·ma ra·ba min sh'ma·ya v'cha·yim a·lei·nu v'al kol Yis·ra·el, v'im·ru a·men.

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·el, (v'al kol yosh·vei te·vel) v'im·ru a·men.

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.

קָדֵשׁ יְמֹנוֹ – Mourner's Kaddish (SSS p. 268)

[Mourner]: יַתָּגַדֵּל וַיִּתְקַדֵּשׁ שְׂמַה רֶבֶא. בָּעֵלֶמֶא דִי בֶּרֶא כְּרוּוֹתָה, וַיִּמְלִיךְ מֶלֶכְוֹתָה בְּחִיכָּוֹן וּבִזְמִיכָּוֹן וּבְמִיחַיִּים דָּכְלָ בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבָזְמָנוֹ קָרֵיב, וְאָמָרוּ אָמָן.

[Congregation and Leader respond]:

יְהָא שְׂמַה רֶבֶא מִבְרָךְ לְעָלָם וּלְעַלְמִי עַלְמָיו.

[Mourner]: יַתָּבֹרֶךְ וַיִּשְׂתַּבְּחַ וַיִּתְפַּאֲרֵ וַיִּתְרֹומֵם וַיִּתְנְשָׁא וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׂמַה דָּקְדָּשָׁא בְּרִיךְ הוּא, לְעָלָם מִן כָּל Substitue during High Holy Days (לעָלָא וּלְעַלְאָ מִכָּל) בְּרִכְתָּא וַיִּשְׁקַרְתָּא תְּשִׁבְחַתָּא וַיִּחְמַטָּתָא, דָּאָמִירָו בָּעֵלֶמֶא, וְאָמָרוּ אָמָן.

יְהָא שְׁלָמָא רֶבֶא מִן שְׁמָמָא, וְחַיִּים עַלְינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמָרוּ אָמָן.

עֲשֵׂה שָׁלוֹם בְּמָרוֹמָיו, הָא יַעֲשֵׂה שָׁלוֹם עַלְינוּ וְעַל כָּל יִשְׂרָאֵל, (וְעַל כָּל יוֹשֵׁבִי תְּבָל) וְאָמָרוּ אָמָן.

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[*Kaddish d'Rabannan* is often recited after learning/*d'var Torah*]

Kaddish d'Rabannan (*Kaddish of the Teachers/Rabbis*) (SSS p. 274/5)

Yit·ga·dal v'yit·ka·dash sh'meh ra·ba b'al·ma di v'ra chi·ru·teh, v'yam·lich
mal·chu·teh b'cha·yei·chon u·v'yo·mei·chon u·v'cha·yei d'chol beit
Yis·ra·el, ba·a·ga·la u·vi·z'man ka·riv, v'im·ru a·men.

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 shmeh ra·ba m'vo·rach l'o·lam ul·al·mei al·ma·ya.

May God be praised throughout all time.

[Mourner]: 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·a·leh v'yit·ha·lal sh'meh d'ku·d'sha, b'rich hu. L'e·la min
kol (substitute during High Holy Days: L'e·la u·l'e·la mi·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·men.

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.

Al Yis·ra·el v'al ra·ba·nan, v'al tal·mi·dei·hon v'al kol tal·mi·dei
tal·mi·dei·hon, v'al kol man d'os·kiv b'o·rai·ta, di v'at·ra ha·dein v'di v'chol
a·tar v'a·tar. Y'he l'hon ul'chon sh'la·ma ra·ba, chi·na v'chis·da
v'ra·cha·min, v'cha·yin a·ri·chin, U·m'zo·nei r'vi·chei, u·fur·ka·na, min
ka·dam a·vu·hon di vish·ma·ya, v'im·ru a·men.

Heavenly Parent, grant lasting peace to our people and their leaders, to our teachers and their disciples, to all who engage in the study of Torah in this land and in all other lands. Let there be grace and kindness, compassion and love for them and for us all. Grant us fullness of life, and sustenance. Save us from all danger and distress. And let us say Amen.

Y'he shla·ma ra·ba min sh'ma·ya v'cha·yim (tov·vim) a·lei·nu v'al kol
Yis·ra·el, v'im·ru a·men.

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·el,
(v'al kol yosh·vei te·vel) v'im·ru a·men.
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.

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[*Kaddish d'Rabannan* is often recited after learning/*d'var Torah*]

קדיש רבנן - *Kaddish d'Rabannan* (SSS p. 274/5)

וַתָּגַדֵּל וַיִּתְקַדֵּשׁ שְׁמָה רֶבֶא בְּעַלְמָא דֵי בֶּרֶא כְּרוּוֹתָה, וַיִּמְלִיךְ מֶלֶכְוֹתָה בְּחִיכּוֹן וּבְיוּמִיכּוֹן וּבְחִיכּי דָּכָל בֵּית יְשָׂרָאֵל, בְּעַגְלָא וּבְזָמָן קָרִיב, וְאָמְרוּ אָמֵן.

[Congregation and Leader respond]:

יהָא שְׁמָה רֶבֶא מְבָרֵךְ לְעַלְמָם וּלְעַלְמִים עַלְמָנִיא.

[**Mourner**]: יְתַבְּרֵךְ וַיִּשְׂפַּבֵּחַ וַיִּתְפַּאֲרֵן וַיִּתְרוּםֵן וַיִּתְנְשָׁא וַיִּתְהַדֵּר
וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דָּקְשָׁא בָּרֵיךְ הוּא, מִן כָּל Substitue during High Holy Days
(ברכתא ושירתא תשבחתא ונחמתא, זאמירן בעלמא, ואמרו אמן.)

עַל יְשָׂרָאֵל וְעַל רְבָנוֹ, וְעַל תַּלְמִידֵיהֶן וְעַל כָּל תַּלְמִידֵי תַּלְמִידֵיהֶן,
וְעַל כָּל מְאוֹן דָּעֵסְקָוּן בָּאָרוּתָא, דֵי בָּאָתָרָא הַזֶּוּ וְזֶה בְּכָל אַתָּר
וְאַתָּר. יְהָא לְהֹזּוֹן וְלִכְזּוֹן שְׁלָמָא רֶבֶא, חֲנָא וְחַסְדָּא וּרְחַמְּדָא, וּמִין
אָרִיכִין, וּמִזּוֹנִי רְיוּחִין, וּפְרֻקְנָא, מִן קָדְםָ אָבוֹהוּן דֵי בְּשָׁמִיא, וְאָמְרוּ אָמֵן.

יהָא שְׁלָמָא רֶבֶא מִן שָׁמִיא, וּמִים (טוֹבִים) עַלְינוּ וְעַל כָּל יְשָׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלָום בָּמְרוּמִיו, הוּא (ברְחַמְּדוּ) יָעַשֵּׂה שְׁלָום עַלְינוּ וְעַל כָּל
יְשָׂרָאֵל, (וְעַל כָּל יוֹשְׁבֵי תְּבֵל), וְאָמְרוּ אָמֵן.

EVENING SERVICE FOR SHABBAT AND FESTIVALS

First blessing before the Sh'ma (SSS. p. 280/1)

Ba·ruch A·tah A·do·nai, E·lo·hei·nu me·lech ha·o·lam, a·sher bid·va·ro ma·a·riv a·ra·vim, b'choch·ma po·te·ach sh'a·rim, u'vit·vu·nah m'sha·neh i·tim,
u·ma·cha·lif et ha·z'ma·nim, u·m'sa·der et ha·ko·cha·vim b'mish·m'ro·tei·hem
ba·ra·ki·a kir·tzo·no. Bo·re youm va·ly·lah, go·lel or mip'nei cho·shech,
v'cho·shech mi·p'nei or. U·ma·a·vir yom u·me·vi ly·lah, u'mav·dil bein yom
u'vein ly·lah, A·do·nai tz'va·ot sh'mo. □El chai v'ka·yam, ta·mid yim·loch
a·lei·nu l'o·lam va·ed. Ba·ruch A·tah A·do·nai, ha·ma·a·riv a·ra·vim.

Praised are You, Adonai our God, Ruler of the universe, whose word brings the evening dusk. You open the gates of dawn with wisdom, change the day's divisions with understanding, set the succession of seasons, and arrange the stars in the sky according to Your will. Adonai Tzeva-ot, You create day and night, rolling light away from darkness and darkness away from light. □Eternal God, Your rule shall embrace us forever. Praised are You, Adonai, for each evening's dusk.

Second blessing before the Sh'ma (p.282/3)

A·ha·vat o·lam beit Yis·ra·el am'cha a·hav·ta, to·rah u·mitz·vot, chu·kim
u·mish·pa·tim o·ta·nu li·mad·ta. Al ken A·do·nai E·lo·hei·nu, b'shoch·vei·nu
u·v'ku·me·nu na·si·ach b'chu·ke·cha, v'nis·mach b'div·rei to·ra·te·cha
u·v'mitz·vo·te·cha l'o·lam va·ed. Ki hem cha·yei·nu v'o·rech ya·mei·nu,
u·va·hem ne·geh yo·mam v'ly·lah,
With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing in Your Torah and mitzvot always. For they are our life and length of days; we will meditate on them day and night. Never take away Your love from us.

□v'a·h·va·t'cha al ta·sir mi·me·nu l'o·la·mim. Ba·ruch A·tah A·do·nai, o·hev a·mo Yis·ra·el.

Praised are You, Adonai, who loves God's people Israel.

ערבית לשבת ויום טוב
EVENING SERVICE FOR SHABBAT AND FESTIVALS

ברכו - Bar'chu (SSS p. 279)

[All Rise]

ברכו את יי הָמְבָךְ.

Leader: Ba·r'chu et A·do·nai ha·m'vo·rach.

Praise Adonai, Source of blessing.

[Congregation bows slightly while saying, and then Leader repeats]:

ברוך יי הָמְבָךְ לְעוֹלָם וְעַד.

Ba·ruch A·do·nai ha·m'vo·rach l'o·lam va·ed.

Praise Adonai, Source of blessing, throughout all time

First blessing before the Sh'ma (SSS. p. 280/1)

ברוך אתה יי, אלְהָינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּצֶבָאָו מְעִירֵב עֲרָבִים,
בְּחִכְמָה פּוֹתַח שָׁעָרִים, וּבְתִבוֹנָה מְשֻׁנָּה עַתִּים, וּמְחַלֵּף אֶת חִזְמָנִים,
וּמְסִידֵר אֶת הַפּוֹכְבִים בְּמִשְׁמְרוֹתֵיכֶם בְּרָקִיעַ כְּרָצְנוֹ. בָּזָרָא יוֹם
וְלִילָה, גּוֹלֵל אוֹר מִפְנֵי חַשָּׁךְ, וְחַשָּׁךְ מִפְנֵי אֹר. וּמְעַבֵּר יוֹם וּמְבִיא
לִילָה, וּמְבָדֵל בּוּין יוֹם וּבּוּין לִילָה, יי צְבָאות שָׁמוֹ. □אל חַי וְקָיָם,
תְּמִימִיד יָמֹלֵךְ עָלֵינוּ לְעוֹלָם וְעַד. ברוך אתה יי, המְעִירֵב עֲרָבִים.

Second blessing before the Sh'ma (p.282/3)

אהבת עוזם בית יִשְׂרָאֵל עַמּוֹק אַהֲבָת, תֹּרֶה וּמִצּוֹת, חֲקִים
וּמְשֻׁפְטִים אָזְתָנוּ לְמִדְתָּא. עַל כֵּן יי אלְהָינוּ, בְּשַׁכְבָּנוּ וּבְקוּמָנוּ נְשִׁיחָם
בְּחַקִּיקָה, וּנְשִׁמְחָה בְּדָבָרִי תֹּרֶתְךָ וּבְמִצּוֹתְךָ לְעוֹלָם וְעַד. כי הם
מְשִׁיחָינוּ וְאֶתְךָ יָמִינָנוּ, וּבָהֶם נְהִגָּה יוֹמָם וּלִילָה,
□ וְאַהֲבָתְךָ אֶל תְּסִיר מִמְּנוּ לְעוֹלָמִים. ברוך אתה יי,
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

K'riat Sh'ma (SSS p. 284/5)

[If there is no minyan, add this phrase: El me-lech ne-e-man]
 [God is a faithful Ruler.]

[During the Sh'ma, many cover their eyes for greater concentration]
 [Congregation and Leader:]

Sh'ma Yis·ra·el 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 shem k'vod mal·chu·to l'o·lam va·ed.]
[Praised be God's glorious sovereignty throughout all time]

V'a·hav·ta et A·do·nai E·lo·he·cha b'chol l'av·cha u·v'chol naf·sh'cha u·v'chol m'o·de·cha. V'ha·yu ha·d'va·rim ha·e·leh a·sher A·no·chi m'tza·v'cha ha·yom al l'va·ve·cha. V'shi·nan·tam l'va·ne·cha v'di·bar·ta bam b'shiv·t'cha b'vei·te·cha, u·v'lech·t'cha va·de·rech u·v'shoch·b'cha u·v'ku·me·cha. U·k'shar·tam l'ot al·ya·de·cha, v'ha·yu l'to·ta·fot bein ei·ne·cha. U·ch'tav·tam al m'zu·zot bei·te·cha u·vi·sh'a·re·cha.

Love Adonai Your God with all Your heart, with all Your soul, with all Your might. And these words which I command You this day You shall take to Your heart. You shall diligently teach them to Your children. You shall repeat them at home and away, morning and night. You shall bind them as a sign upon Your hand. They shall be a reminder between Your eyes, and You shall inscribe them upon the doorposts of Your homes and upon Your gates.

K'riat Sh'ma (SSS p. 286/7) - continued

V'ha·yah im sha·mo·a tish·m'u el mitz·vo·tai a·sher A·no·chi m'tza·veh et chem ha·yom, l'a·ha·vah et A·do·nai E·lo·hei·chem, u·l'ov·do b'chol l'av·chem, u·v'chol naf·sh'chem. V'na·ta·ti m'tar ar·tz'chem b'i·to, yo·reh u·mal·kosh, v'a·sa·fa d'ga·ne·cha v'ti·ro·sh'cha v'yitz·ha·re·cha. V'na·ta·ti e·sev b'sa·d'cha liv·hem·te·cha, v'a·chal·ta v'sa·va·ta. Hi·sha·m'ru la·chem pen yif·teh l'av·chem, v'sar·tem va·a·vad'tem e·lo·him a·che·rim v'hish·ta·cha·vi·tem la·hem. V'cha·rah af A·do·nai ba·chem v'a·tzar et ha·sha·ma·yim v'lo yi·h'yeh ma·tar, v'ha·a·da·mah lo ti·ten et·y'vu·lah. Va·a·vad'tem m'he·rah me·al ha·a·retz ha·to·vah a·sher A·do·nai no·ten la·chem.

If you will earnestly heed the mitzvot that I give you this day, to love Adonai your God ad to serve God with all your heart and all you soul, then I will favor your land with rain at the proper season - rain in autumn and rain in spring - and you will have an ample harvest of grain and wine and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to forsake God and turn to false gods in worship. For then the wrath of Adonai will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you.

K'riat Sh'ma (SSS p. 284/5)

[If there is no minyan, add this phrase: אל מלך נאמן]
 [Congregation and Leader:]
שמע ישראל יי אלהינו יי אחד.

[During the Sh'ma, many cover their eyes for greater concentration]
 [Congregation and Leader:]

[Silently: בָרוּךְ שֵׁם כָבֹוד מֶלֶכְוֹתָו לְעוֹלָם וְעַד]

וְאָהָבָת את יי אֱלֹהִים, בְּכָל לְבָבֶךָ, וּבְכָל נְפָשֶׁךָ, וּבְכָל מְאֹדֶךָ. וְהִי
 הֲדָבָרִים הָאֱלֹהִים, אֲשֶׁר אָנֹכִי מִצְוָה הַיּוֹם, עַל לְבָבֶךָ. וְשָׁנָנָתָם לְבָנֶיךָ,
 וְדִבְרָתָם בָּם, בְּשִׁבְטָתָךְ בְּבִתְתַחַת, וּבְלִכְתָּבָתָךְ, וּבְשִׁכְבָּתָךְ, וּבְקָוָמָתָךְ.
 וְקִשְׁרָתָם לְאוֹת עַל יָדֶךָ, וְהִי לְטַطְפָת בֵּין עֵינֶיךָ. וְכִתְבָתָם עַל מִזְוֹזֶת
 בֵּיתְךָ וּבְשִׁעְרָיךָ.

K'riat Sh'ma (SSS p. 286/7) - continued

וְהִיא אָסְמָע שְׁמָע תְּשִׁמְעוּ אֶל מִצְוֹתִי, אֲשֶׁר אָנֹכִי מִצְוָה אֶתְכֶם הַיּוֹם,
 לְאָהָבָת את יי אֱלֹהִיכֶם וְלַעֲבֹדוּ, בְּכָל לְבָבֶיכֶם וּבְכָל נְפָשֶׁיכֶם. וְנִתְתַּנוּ
 מִטְרָא אַרְצָכֶם בְּעֵתָו, יוֹרָה וּמַלְקוֹשׁ, וְאָסְפָת דְגָנָה וְתִירְשָׁה וִיצְחָרָה.
 וְנִתְתַּנוּ גַּשְׁבָבָת בְּשִׁדָּךְ לְבִהְמַתָּה, וְאֲכַלָּת וְשִׁבְעָתָה. הַשְׁמָרוּ לְכֶם פָנֵי
 יְפִתְחָה לְבָבֶיכֶם, וּסְרִיגָתָם וְעַבְדָתָם אֱלֹהִים אֶחָרִים וְהַשְׁתְּחִווּתָם
 לְהָם. וְתַרְהָא אָף יי בְּכֶם, וְעַצְרָתָם אֶת הַשְׁמִים וְלֹא יְהִי מַטָּר,
 וְהַאֲדָמָה לֹא תַתְנוּ אֶת יְבִילָה, וְאַבְדָתָם מִתְרָה מַעַל הָאָרֶץ הַטָּבָה
 אֲשֶׁר יי נָתַן לְכֶם.

K'riat Sh'ma (SSS p. 286/7) - continued

V'sam·tem et d'va·rai e·leh al l'vav·chem v'al naf·sh'chem. U·k'shar·tem o·tam l'ot al·yed·chem v'ha·yu l'to·ta·fot bein ei·nei·chem. V'li·ma·d'tem o·tam et b'nei·chem, l'da·ber bam b'shiv·t'cha b'vei·te·cha, u·v'lech·t'cha va·de·rech u·v'shoch·b'cha u·v'ku·me·cha. U·ch'tav·tam al m'zu·zot bei·te·cha u·vish'a·re·cha. L'ma·an yir·bu y'mei·chem vi·mei v'nei·chem al ha·a·da·mah a·sher nish·ba A·do·nai la·a·vo·tei·chem la·tet la·hem ki·mei ha·sha·ma·yim al ha·a·retz.

Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder between 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. 286) - continued

[In the following, final part of the *Sh'ma*, many people kiss the fringes of their prayer shawls at each mention of the word for fringes, “tzitzit.” Part or all of this paragraph may be chanted by the leader]

Va·yo·mer A·do·nai el Mo·sheh le·mor: Da·ber el B'nei Yis·ra·el v'a·mar·ta a·le·hem va·a·su la·hem tzi·tzit al kan·fei vig·dei·hem l'do·ro·tam v'na·t'nu al tzi·tzit ha·ka·naf p'til t'che·let. V'ha·yah la·chem l'tzi·tzit, u·r'i·tem o·to u·z'char·tem et kol mitz·vot A·do·nai va·a·si·tem o·tam. V'lo ta·tu·ru a·cha·rei l'vav·chem v'a·cha·rei ei·nei·chem, a·sher a·tem zo·nim a·cha·rei·hem. L'ma·an tiz·k'u va·a·si·tem et kol mitz·vo·tai vi·h'y'i·tem k'do·shim l'E·lo·hei·chem. A·ni A·do·nai E·lo·hei·chem a·sher ho·tze·ti et·chem me·e·retz Mitz·ra·yim li·h'yot la·chem l'E·lo·him, A·ni A·do·nai E·lo·hei·chem. [Individuals add “Emet”]

Adonai 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.

[Leader:] A·do·nai E·lo·hei·chem e·met.
Adonai is your God in truth.

K'riat Sh'ma (SSS p. 286/7) - continued

וְשִׁמְתָּם אֶת דְבָרַי אֱלֹהָה עַל לְבָבְכֶם וְעַל נְפָשָׁכֶם, וְקִשְׁרָתֶם אֶתְכֶם לְאֹזֶת עַל יְדֵיכֶם, וְקַיַּם לְטוּטָפָת בֵין עֵינֵיכֶם. וְלִפְנֵתֶם אֶתְכֶם בְּנֵיכֶם לְדִבָר בָּם, בְּשִׁבְטָתֶךָ בְּבֵיתֶךָ, וּבְלִכְתָּחֶךָ בְּדִירֶךָ, וּבְקֻומֶךָ. וְכִתְבְּתֶם עַל מִזְוֹזֶת בֵּיתֶךָ וּבְשַׁעֲרֵיכֶךָ. לְמַעַן יַרְבוּ יְמִיכֶם יְמִיכֶם בְּנֵיכֶם עַל הָאָזְמָה אֲשֶׁר נִשְׁבָע יְיָ לְאַבְתֵיכֶם לְתַתְכֶם, כִּי מַיִם הַשְׁמִים עַל הָאָרֶץ.

K'riat Sh'ma (SSS p. 286) - continued

[In the following, final part of the *Sh'ma*, many people kiss the fringes of their prayer shawls at each mention of the word for fringes, “tzitzit.” Part or all of this paragraph may be chanted by the leader]

יֹאמֶר יְיָ אֶל מֹשֶׁה לְאָמֵר. דִבֶר אֶל בְּנֵי יִשְׂרָאֵל וְאָמְרָת אֱלֹהָם וְעֹשְׂיוּ לְהֶם צִיצִית עַל בְּגִנְפִי בְּגִדֵיכֶם לְדוֹרֹתֶם, וְנִתְנוּ עַל צִיצִית הַפְּנִימִית פְּתִיל תְּכִלָת. וְהִיא לְכֶם לְצִיצִית, וּרְאִיתֶם אֶתְכֶם מִצּוֹת יְיָ, וְעֹשִׂיתֶם אֶתְכֶם, וְלֹא תַתְנוּוּ אֶתְכֶם לְבָבְכֶם וְאֶתְכֶם עֵינֵיכֶם, אֲשֶׁר אֶתְכֶם זְנִים אַחֲרֵיכֶם. לְמַעַן תִזְכְרוּ וְעֹשִׂיתֶם אֶת כָל מִצּוֹתֶיךָ, וְהִיָּתָם קְדָשִׁים לְאֱלֹהִיכֶם, אַנְיִי יְיָ אֱלֹהִיכֶם, אֲשֶׁר הָזְאת אֶתְכֶם מִארֶץ מִצְרָיִם, לְהִיוֹת לְכֶם לְאֱלֹהִים, אַנְיִי יְיָ אֱלֹהִיכֶם.

[:Leader] יְיָ אֱלֹהִיכֶם אָמֵת

(SSS p. 290/1)

E·met ve·e·mu·nah kol zot, v'ka·yam a·lei·nu, ki hu A·do·nai E·lo·hei·nu v'ein zu·la·to, va·a·nach·nu Yis·ra·el a·mo. Ha·po·de·nu mi·yad m'l'a·chim, mal·ke·nu ha·go·a·le·nu mi·kaf kol-he·a·ri·tzim. Ha·El ha·nif·ra la·nu mi·tza·rei·nu, v'ham·sha·lem g'mul l'chol oy·vei naf·she·nu, ha·o·seh g'do·lot ad ein che·ker, v'nif·la·ot ad ein mis·par, ha·sam naf·she·nu ba·cha·yim, v'lo na·tan la·mot rag·le·nu. Ha·mad·ri·chei·nu al ba·mot oy·vei·nu, va·ya·rem kar·ne·nu al kol son·ei·nu. Ha·o·seh la·nu ni·sim u·n'ka·mah b'far·ot, o·tot u·mof·tim b'ad·mat b'nei cham. Ha·ma·keh v'ev·ra·to kol b'cho·rei mitz·ra·yim, va·yo·tze et a·mo Yis·ra·el mi·to·cham l'che·rut o·lam, ha·ma·a·vir ba·nav bein giz·rei Yam suf, et rod·fei·hem v'et so·n'ei·hem bit·ho·mot ti·ba. v'ra·u va·nav g'vu·ra·to, shib·chu l'ho·du lish·mo. □ U·mal·chu·to v'ra·tzon kib·lu a·lei·hem. Mo·sheh (u·Mi·ri·am) u·v'nei Yis·ra·el l'cha a·nu shi·rah b'sim·cha ra·bah, v'am·ru chu·lam:

We affirm the truth that Adonai is our God, that there is no other, and that we are God's people Israel. God redeems us from the power of kings, delivers us from the hand of all tyrants. God brings judgement upon our oppressors, retribution upon all our mortal enemies. God performs wonders beyond understanding, marvels beyond all reckoning. God has maintained us among the living. God has not allowed our steps to falter. God guided us to triumph over mighty foes, exalted our strength over all our enemies. God vindicated us with miracles before Pharaoh, with signs and wonders in the land of Egypt. In wrath God smote all of Egypt's firstborn, bringing God's people to lasting freedom. God led God's children through divided waters as their pursuers sank in the sea. □ When God's children beheld God's might, they sang in praise of God, gladly accepting God's sovereignty. Moses [and Miriam] and the people of Israel sang with great joy this song to Adonai:

[Congregation and Leader:]

Mi cha·mo·chah ba·e·lim A·do·nai? Mi ka·mo·chah ne·dar ba·ko·desh,
No·ra t'hi·lot o·seh fe·leh?

Who is like You, Adonai, among all that worshipped? Who is like You, majestic in holiness, awesome in splendor, working wonders?

□ [Leader:] Mal·chu·t'cha ra·u va·ne·cha, bo·ke·a Yam lif·nei Mo·sheh
(u·Mir·yam), zeh E·li a·nu v'am·ru:

Your children beheld Your sovereignty as You divided the sea before Moses (and Miriam). "This is my God," they responded, declaring:

[Congregation and Leader:] A·do·nai yim·loch l'o·lam va·ed.

"Adonai shall reign throughout all time."

[Leader:] □ V·ne·e·mar: ki fa·dah A·do·nai et·Ya·a·kov, u·g'a·lo mi·yad cha·zak mi·me·nu. Ba·ruch A·ta A·do·nai, ga·al Yis·ra·el.

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful." Praised are You, Adonai, Redeemer of the people Israel.

(SSS p. 290/1)

אמִת וְאֶמְוֹנָה כֵּל זוֹאת, וְקַיִם עַלְיוֹן, כִּי הוּא ייְהוָה אֱלֹהֵינוּ וְאַנוּ זָוְלָתוֹ, וְאֶחָנוּ יִשְׂרָאֵל עָמוֹ. הַפּוֹדֵנוּ מִיד מֶלֶכִים, מֶלֶךְנוּ הַגּוֹאַלֵּנוּ מִפְּנֵי כָּל-הָעֲרִיצִים, הַאֵל הַנִּפְרָעָלֵנוּ מִצְרִיאֵינוּ וְהַמְשֻׁלָּם גַּמּוֹל לְכָל אַיִבְנֵינוּ, הַעֲשָׂה גְּדוֹלֹות עַד אֵין תְּקֵרֶב, וְגַפְלָאות עַד אֵין מִסְפָּר, הַשָּׁם נִפְשְׁנוּ בְּחִים, וְלֹא נִתְּנוּ לְמוֹט רְגָלֵנוּ, הַמִּזְרִיכֵנוּ עַל בָּמוֹת אַיִבְנֵינוּ, וְיָרַם קְרָנֵנוּ עַל כָּל שׂוֹנְאֵינוּ, הַעֲשָׂה לְנוּ נְסִים וְנִקְמָה בְּפֶרַעָה, אַזְתָּה וּמוֹפְתִים בְּאַדְמָת בְּנֵי חָם, הַמִּקְהָ בְּעַבְרָתָנוּ כֵּל בְּכוֹרֵי מִצְרִים, וַיּוֹצָא אַת עָמוֹ יִשְׂרָאֵל מִתּוֹכָם לְחַרְוֹת עַולְמָם, הַמְּעַבֵּר בְּנֵי גַּזְרִים יִם גּוֹרָתָנוּ, שְׁבָחוּ וְהִזְדִּוּ לְשָׁמוֹ. □ וּמְלֹכוֹתֵנוּ קְרָצֵנוּ עַלְיהָם. מִשָּׁה (וּמִרְיָם) וּבְנֵי יִשְׂרָאֵל לְכָעָנוּ שִׁירָה בְּשִׁמְחָה רַבָּה, וְאָמַרְוּ כָּלָם:

[Congregation and Leader:]
מי כִּמְכָה בְּאֶלְמָם ייְהוָה, מי כִּמְכָה נָאָדָר בְּקָדְשׁוֹ, נָזָר תְּהִלָּתְךָ, עֲשָׂה פְּلָא.

□ [Leader:] מְלֹכוֹתְךָ רָאוּ בְּנֵיךְ, בָּזְקָעָם לְפָנֵי מִשָּׁה (וּמִרְיָם), זה אלֵינוּ וְאֶמְרָה:

[Congregation and Leader:] ייְהוָה יְמַלְּךָ לְעוֹלָם וְעַד.

□ [Leader:] וְיִנְאָמֶר: כִּי פְּدָה ייְהוָה אֶת יִצְחָק, וְגַאֲלוּ מִיד חִזְקָה מִפְּנֵנוּ. בָּרוּךְ אַתָּה ייְהוָה, גָּאֵל יִשְׂרָאֵל.

(SSS p. 292) Hash·ki·ve·nu A·do·nai E·lo·hei·nu l'sha·lom, v'ha·a·mi·de·nu mal·ke·nu l'cha·yim, u'fros a·lei·nu su·kat shlo·me·cha, v' tak·ne·nu b'e·tzah to·vah mil·fa·ne·cha, v'ho·shi·e·nu l'ma·an sh'me·cha. V'ha·gen ba·a·de·nu, v'ha·ser me·a·lei·nu o·yev, de·ver, v'che·rev, v'ra·av, v'ya·gon, v'ha·ser sa·tan mil·fa·nei·nu u·me·a·cha·rei·nu, u·v'tzel k'na·fe·cha tas·ti·regha·i·nu, ki El shom·re·nu u·ma·tsi·le·nu a·tah, ki El Me ·lech cha·nun v'ra·chum a·tah. □ U'sh'mor tze·te·nu u·vo·e·nu l'cha·yim u·l'sha·lom me·a·tah v'ad o·lam. U·fros a·lei·nu su·kat sh'lō·me·cha. Ba·ruch A·tah A·do·nai ha·po·res su·kat sha·lom a·lei·nu v'al kol·a·mo Yis·ra·el v'al Y'ru·sha·la·yim.

Help us, our Parent, to lie down in peace, and awaken us to life again, our Sovereign. Spread over us Your shelter of peace, guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword and sorrow. Remove the evil forces that surround us, shelter us in the shadow of Your wings. You, O God, guard us and deliver us. You are a gracious and merciful Ruler. Guard our coming and our going, grant us life and peace, now and always. Spread over us the shelter of Your peace. Praised are You, Adonai, who spreads a shelter of peace over us, over all God's people Israel and over Jerusalem.

(SSS p. 294) [All Rise - On Shabbat:]

V'sham·ru v'nei Yis·ra·el et ha·Sha·bat, la·a·sot et ha·Sha·bat l'do·ro·tam b'rit o·lam. Bei·ni u·vein b'nei Yis·ra·el ot he l'o·lam, ki she·shet ya·mim·a·sah A·do·nai et ha·sha·ma·yim v'et ha·a·retz, u·va·yom ha·sh'vi·i Sha·vat va·yi·na·fash.

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.

[All Rise - On Festivals:]

Va·y'da·ber Mo·sheh et mo·a·dei A·do·nai el b'nei Yis·ra·el.

Thus Moses declared the appointed seasons of Adonai to the people Israel.

Chatzi Kaddish (SSS p. 294) [All Rise]

[Leader:] Yit·ga·dal v'yit·ka·dash sh'meh ra·ba b'al·ma di v'ra chi·ru·teh, v'yan·lich mal·chu·teh b'cha·yei·chon u·v'yo·mei·chon u·v'cha·yei d'chol beit Yis·ra·el, ba·a·ga·la u·vi·z'man ka·riv, v'im·ru a·men.

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 sh'meh ra·ba m'vo·rach l'o·lam u·l'al·mei al·ma·ya. Yit·ba·rach...

May God be praised throughout all time. Glorified...

[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·a·leh v'yit·ha·lal sh'meh d'ku·d'sha, b'rich hu. L'e·la (L'e·la u·l'e·la mi·kol) 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·men.

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

(SSS p. 292) הַשְׁבִּיבָנוּ יְיָ אֱלֹהֵינוּ לְשֻׁלּוֹם, וְהַעֲמִידָנוּ מֶלֶכֶנוּ לְחַיִים, וּפֶרֶשׁ עֲלֵינוּ סְכָת שְׁלוֹמָךְ, וּמִתְקַנֵּנוּ בְּעֵצָה טוֹבָה מִלְפָנֵיכְךָ, וְהַזְּעִינָנוּ לְמַעַן שְׁמֶךָ. וְהִגְוֹן בְּעֵדָנוּ, וּמִסְרָר מַעֲלֵינוּ אֹזֵיב, דָבָר, וְרַעַב, וְיִגְוֹן, וְהַסְרָר שְׂטָן מִלְפָנֵינוּ וּמִמְאַחֲרֵינוּ, וּבְכָל כְּנֶפֶיךָ תִּסְתִּירָנוּ, כִּי אֵל שְׁזָמָרָנוּ וּמַמְצִיאָנוּ אֶתְתָּה, כִּי אֵל מֶלֶךְ מַנּוֹן וּרוּחוֹם אֶתְתָּה. □ וְיִשְׁמֹר אֶתְתָּה וּבְזָמָן, לְחַיִים וּלְשֻׁלּוֹם, מַעַתָּה וְעַד עַזְלָם. וּפֶרֶשׁ עֲלֵינוּ סְכָת שְׁלוֹמָךְ. בָּרוּךְ אֶתְתָּה יְיָ, הַפּוֹרֶשׁ סְכָת שְׁלוֹם עֲלֵינוּ וְעַל כָּל עַמוֹּ שִׁזְרָאֵל וְעַל יִרּוּשָׁלָם.

(SSS p. 294) [All Rise - On Shabbat:]

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשְׁבָּת, לְעֵשָׂוֹת אֶת הַשְׁבָּת לְדוֹרָתֶם בְּרִית בֵּין-בֵין בְּנֵי יִשְׂרָאֵל אֶתְתָּה לְעוֹלָם, כִּי שָׁשָׁת יָמִים עָשָׂה יְיָ אֶת הַשְׁמָמִים וְאֶת הָאָרֶץ, וּבְיוֹם הַשְׁבִּיעִי שְׁבָת וַיַּנֶּפֶשׁ.

[All Rise - On Festivals:]

וַיַּדְבֵּר מֹשֶׁה אֶת מוֹעֵדִי יְיָ, אֶל בְּנֵי יִשְׂרָאֵל.

Chatzi Kaddish (SSS p. 294) [All Rise]

[Leader:] יַתְגַּדֵּל וַיְתַקְדִּשׁ שְׁמָה רְبָא. בְּעַלְמָא דִי בְּרָא כְּרֻוּתָה, וַיַּמְלִיךְ מֶלֶכֶתָה בְּחַיִיכְוּן וּבְיוֹמִיכְוּן וּבְחַיִי דָכְל בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזָמָן קָרִיב, וְאָמְרוּ אָמֵן.

[Congregation and Leader respond]:

יה א שְׁמָה רְבָא מִבְּרָךְ לְעַלְמָם וּלְעַלְמִי עַלְמִיא.

[Leader:] יַתְבִּרְךְ וַיְשַׁפְּחֵחַ וַיְתַפְּאֵר וַיְתַרְוּם וַיְתַנְשֵׁא וַיְתַהְדֵּר וַיְתַעַלֵּה וַיְתַהְלֵל שְׁמָה דָקְדָשָא בְּרִיךְ הוּא, לְעַלָּא (לְעַלָּא וּלְעַלָּא מְכָל) מְנוּ כָל בְּרִכְתָּא וְשִׁירְתָּא תְשִׁבְחָתָא וְנִחְמָתָא, דָאמְרוּ בְּעַלְמָא, וְאָמְרוּ אָמֵן.

AMIDAH FOR SHABBAT EVENING

[All rise. The Amidah is recited silently. 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.]

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.

Ba·ruch A·tah A·do·nai E·lo·hei nu v'E·lo·hei a·vo·tei·nu (v'i·mo·tei·nu),
E·lo·hei Av·ra·ham, E·lo·hei Yitz·chak, v'E·lo·hei Ya·a·kov, E·lo·hei Sa·rah,
E·lo·hei Riv·kah, E·lo·hei Le·ah, v'E·lo·hei Ra·chel. Ha·El ha·ga·dol
ha·gi·bor v'ha·no·ra, El el·yon, go·mel cha·sa·dim to·vim, v'ko·ne·h ha·kol,
v'zo·cher chas·dei a·vot (v'i·ma·hot), u·me·vi go·el li·v'nei v'nei·hem l'ma·an
sh'mo b'a·ha·va.

Praised are You, Adonai our God and God of ancestors, God of Abraham, God of Isaac, and God of Jacob; God of 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.

[On the Shabbat before Yom Kippur add:]

[Zoch·re·nu l'cha·yim, me·lech cha·fetz ba·cha·yim, v'kot·ve·nu b'se·fer
ha·cha·yim, l'ma·an·cha E·lo·him cha·yim.]

[Remember us that we may live, O Ruler who delights in life. Inscribe us in the Book of Life, for Your sake, living God.]

Me·lech o·zer u·mo·shi·a u·ma·gen. Ba·ruch A·tah A·do·nai, ma·gen
Av·ra·ham v'ez·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·yeh me·tim A·tah rav l'ho·shi·a.
Your might, O Adonai, is boundless. You give life to the dead; great is Your saving power.

[From Sh'mi·ni Atzeret to Passover include 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·kel cha·yim b'che·sed, m'cha·yeh me·tim b'r'a·cha·mim ra·bim,
so·mech nof·lim v'ro·feh cho·lim u·ma·tir a·su·rim, um'ka·yem e·mu·na·to
li·she·nei a·far. Mi cha·mo·cha ba·al g'vu·rot u·mi do·meh lach, me·lech
me·mit um'cha·yeh u·matz·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 faith with those who sleep in dust. Whose power can compare with Yours? You are the Master of life and death and deliverance.

[On Shabbat before Yom Kippur add:]

[Mi ch·mo·cha Av ha·ra·cha·mim, zo·cher y'tzu·rav l'cha·yim b'r'a·cha·mim.]
[Whose mercy can compare with Yours, merciful Parent? In mercy You remember
Your creatures with life.]

V'ne·man A·tah l'ha·cha·yot me·tim. Ba·ruch A·tah A·do·nai, m'cha·yeh
ha·me·tim. Faithful are you in giving life to the dead. Praised are You,

AMIDAH FOR SHABBAT EVENING

[All rise. The Amidah is recited silently. 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.]

אָדָנִי שְׁפַתִּי תְּפִתֵּח וְפִי גָגִיד תְּהִלָּתָךְ.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֶמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יַצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבָּה, אֱלֹהֵי לְאָה,
וְאֱלֹהֵי רְחָל, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא, אֵל עַלְיוֹן, גּוֹמֵל חֲסִידִים
טוֹבִים, וְקָנֵה הַכָּל, וּזְכֵר חָסִידִי אֲבוֹת (וְאֶמוֹת), וּמִבְיאָ גּוֹאֵל לְבָנֵינוּ
בְּנֵיכֶם, לְמַעַן שְׁמוּ בָּאָהָבָה.

[On the Shabbat before Yom Kippur add:]

זְכָרָנוּ לְחַיִם, מֶלֶךְ חַפֵּץ בְּחַיִם, וְכַתְבָנָנוּ בְּסֶפֶר הַחַיִם, לְמַעַן כָּלָהִים מִיִּם.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעֵן וּמֶגֶן. בָּרוּךְ אַתָּה יְהוָה יְהוָה אֱבָרָהָם וְעֹזֵרֶת שְׂרָה.

אַתָּה גָּבוֹר לְעוֹלָם אָדָנִי, מִחְיָה מִתְנִים אַתָּה, רַב לְהֹשִׁיעָה.

[From Sh'mi·ni Atzeret to Passover include next line:]

מִשְׁבֵּחַ הָרוּחַם וּמוֹרֵיד הַגְּשָׁם.

מִכְלָלֶל חַיִם בְּחֶסֶד, מִחְיָה מִתְמִימָם בְּרַחְמִים רַבִּים, סְזִמָּה נּוֹפְלִים,
וּרְזֶפֶא חֹזְלִים, וּמִתְפֵּר אֲסּוּרִים, וּמִקְיָם אֲמוֹתָתוֹ לִישְׁנֵי עַפְרָה, מֵכְמוֹן
בָּעֵל גְּבוֹירָות וּמֵי דָזְמָה לְךָ, מֶלֶךְ מִמְּפִית וּמִחְיָה וּמִצְמִיחָה יְשֻׁועָה.

[On Shabbat before Yom Kippur add:]

מֵי כְּמוֹן אָב בְּרַחְמִים, זָכֵר יְצָרְיוֹ לְחַיִם בְּרַחְמִים.

וְאֶמְנוּ אַתָּה לְהַחֲיוֹת מַתִּים. בָּרוּךְ אַתָּה יְהוָה מִחְיָה הַמַּתִּים.

A·tah ka·dosh v'shim·cha ka·dosh, uk·do·shim b'chol yom y'ha·l'u·cha
se·lah.

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

[Between Rosh Hashanah and Yom Kippur substitute the following for the subsequent line:]

[Ba·ruch A·tah A·do·nai, ha·Me·lech ha·ka·dosh/Praised are you, Adonai, holy Ruler].

Ba·ruch A·tah A·do·nai, ha·El ha·ka·dosh./Praised are You, Adonai, holy God.

(SSS p. 298/9) A·tah ki·dash·ta et yom ha·sh'vi·i lish·me·cha, tach·lit ma·a·se
sha·ma·yim va·a·retz, u·ve·rach·to mi·kol ha·ya·mim, v'ki·dash·to mi·kol
ha·z·ma·nim, v'chen b'to·ra·te·cha.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work which God had been doing; God ceased on the seventh day from all the work which God had done. Then God blessed the seventh day and called it holy, because on that day God ceased from all God's work of creation.

Va'y·chu·lu ha·sha·ma·yim v'ha·a·retz v'chol tz'va·am. Va·y'chal E·lo·him
ba·yom ha·sh·vi·i m'lach·to a·sher a·sah, va·yish·bot ba·yom ha·sh'vi·i, mi·kol
m'lach·to a·sher a·sah. Va·y'va·rech E·lo·him et yom ha·sh'vi·i va·y'ka·desh
o·to, ki vo sha·vat mi·kol m'lach·to, a·sher ba·ra E·lo·him la·a·sot.

Our God and God of our ancestors, accept our Shabbat offering of rest. Add holiness to our lives with Your mitzvot (commandments) 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.

R'tzeh A·do·nai E·lo·hei·nu b'am·cha Yis·ra·el u·vit·fi·la·tam, v'ha·shev et
ha·a·vo·dah li·d·vir bei·te·cha, ut·fi·la·tam b'a·ha·vah t'ka·bel b'r'a·tzon, u·t'hi
l'ra·tzon ta·mid a·vo·dat Yis·ra·el 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. May we witness Your merciful return to Zion. Praised are You, Adonai, Who restores God's Presence to Zion.

Adonai, Master of life and death.

אתה קדוש ושםך קדוש, וקדושים בכל יום יהלוך פלה.

[Between Rosh Hashanah and Yom Kippur substitute the following for the subsequent line:]

[ברוך אתה יי', הפלך הקדושים.]

ברוך אתה יי', האל הקדוש.

(SSS p. 298/9) אתה קנשַׁת את יום השְׁבִיעִי לְשָׁמֶךָ, תְּכִלֵּת מְעָשֶׁה
שָׁמַיִם וְאָרֶץ, וּבָרְכָתָנוּ מִכֶּל הַיּוֹם, וְקִדְשָׁתָנוּ מִכֶּל הַזָּמִינִים, וְכֵן פָּתִיב
בְּתֻזְרַתְתָּךְ:

וַיְכַלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מַלְאָכָתָנוּ אֲשֶׁר עָשָׂה, וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי, מִכֶּל מַלְאָכָתָנוּ אֲשֶׁר
עָשָׂה. וַיִּבְרַךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיִּקְדַּשׁ אֶתְוֹ, כִּי בָּזֶבֶת מִכֶּל
מַלְאָכָתָנוּ, אֲשֶׁר בָּרָא אֱלֹהִים לְעַשׂוֹת.

רָצָה, יי' אֱלֹהֵינוּ, בְּעֵמֶךָ יִשְׂרָאֵל וּבְתִפְלַתְמָם, וַיְשַׁב אֶת הַעֲבוֹדָה
לְדִבְרֵיךְ בְּיַתְחָקָךְ, וְאֲשֵׁי יִשְׂרָאֵל, וּבְתִפְלַתְמָם בְּאַהֲבָה תְּקַבֵּל בְּרָצָוֹן, וְתַחַי
לְרָצָוֹן תִּמְדִיד עֲבוֹדָת יִשְׂרָאֵל עֵמֶךָ.

[On Rosh Chodesh and Chol Hamoed Pesach and Sukkot add the following:]

E·lo·hei·nu va·lo·hei a·vo·tei·nu, ya·a·leh v'ya·vo v'ya·gi·ah, v'ye·ra·eh
 v'ye·ra·tzeh v'yi·sha·ma, v'yi·pa·ked v'yi·za·cher zich·ro·ne·nu
 u·fi·do·ne·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·sha·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'chen 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 Rosh Chodesh: Rosh ha·Cho·desh ha·zeh

This new month

On Passover: Chag ha·Mat·zot ha·zeh

This Festival of Matzot

On Sukkot: Chag ha·Su·kot ha·zeh

This Festival of Sukkot

Zoch·re·nu A·do·nai E·lo·hei·nu bo l'to·vah, u·fok·de·nu vo liv·ra·cha,
 v'ho·shi·e·nu vo l'cha·yim. U·vid·var y'shu·a v'ra·cha·mim chus v'cho·ne·nu
 v'ra·chem a·lei·nu v'ho·shi·e·nu ki e·le·cha ei·nei·nu, ki El 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].*

[All services continues here]

V'te·che·ze·na ei·nei·nu b'shuv·cha l'Tzi·yon b'r'a·cha·mim.

Ba·ruch A·tah A·do·nai, ha·ma·cha·zir sh'chi·na·to l'Tzi·yon.

*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 bold words below] (SSS p. 300/1)

Mo·dim a·nach·nu lach, she·A·tah hu A·do·nai E·lo·hei·nu ve·E·lo·hei
 a·vo·tei·nu l'o·lam va·ed, tzur cha·yei·nu ma·gen yish·e·nu A·tah Hu l'dor
 va·dor. No·deh l'cha u·n'sa·per t'hi·la·te·cha, al cha·yei·nu ham·su·rim
 b'ya·de·cha v'al nish·mo·tei·nu ha·p'ku·dot lach v'al ni·se·cha she·b'chol yom
 i·ma·nu v'al nif·l'o·te·cha v'to·vo te·cha she·b'chol et, e·rev va·vo·ker
 v'tzo·ho·ra·yim. Ha·tov ki lo cha·lu ra·cha·me·cha, v'ham·ra·chem ki lo ta·mu
 cha·sa·de·cha, me·o·lam ki·vi·nu lach.

*We proclaim to you 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.*

[On Rosh Chodesh and Chol Hamoed Pesach and Sukkot add the following:]

אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, עַלְהָ וִיבָא, וַיְגִיעַ, וַיַּרְאָה, וַיִּשְׁמַע,
 וַיִּפְקֹד, וַיִּזְכֶּר זְכָרוֹנוּ וַיִּקְדוֹנוּ, וַיִּזְכֶּר זְכָרוֹנוּ וַיִּזְכֶּר זְכָרוֹן מֶשֶׁיחַ בָּנוֹ
 דָוד עַבְדָךְ, וַיִּזְכֶּר יְרֹשָׁלָם עִיר קָדְשָׁךְ, וַיִּזְכֶּר כָל עַמָּךְ בֵּית יִשְׂרָאֵל
 לְפָנֶיךָ, לְפָלִיטָה, לְטוֹבָה, לְחֻן וְלְחָסֵד וְלִרְחָמִים, לְחַיִים וְלִשְׁלָומָם,
 בַּיּוֹם:

ראש החודש הזה :On Rosh Chodesh

חג המצות הזה :On Pesach

חג הסוכות הזה :On Sukkot

זְכָרָנוּ, יְיָ אֱלֹהֵינוּ, בֹּו לְטוֹבָה, וַיִּקְרֹן בֹּו לְבָרָכה, וַיְהִשְׁיעָנוּ בֹּו לְחַיִים.
 וּבְדָבָר יְשִׁיעָה וּרְחָמִים, חַוִס וְחַנְנוּ, וּרְחָמָס עַלְינָנוּ וְהַזְׁשִׁיעָנוּ, בַּיְאַלְךָ
 עַיְינָנוּ, בַּיְאַלְמָלֵךְ חַנוּן וְרָחוּם אַתָּה.

[All services continues here]

וְתַחֲזִיןָה עַיְינָנוּ בְשָׁוְבָךְ לְצִיּוֹן בְּרָחָמִים. בָּרוּךְ אַתָּה יְיָ, הַמְּמִזְבֵּחַ
 שְׁכִינָתוֹ לְצִיּוֹן.

[Leader continues, all bow slightly at bold words below] (SSS p. 300/1)

מוֹזִים אַנְחָנוּ לְךָ, שָׁאַתָּה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵינוּ אֲבוֹתֵינוּ, לְעוֹלָם
 נָעַד, צוֹר חַיָּינוּ, מָגוּ יְשִׁעָנוּ, אַתָּה הוּא לְדוֹר זָדוֹר, נֹזֶה לְךָ וּנְסֹפֵר
 תַהֲלַתָּךְ, עַל חַיָּינוּ הַמְּסֻוּרִים בִּינְךָ, וּעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ, וּעַל
 נְסִיךָ שְׁבָכָל יוֹם עַמְנוּ, וּעַל נְפָלוֹתִיךָ וְטוּבּוֹתִיךָ שְׁבָכָל עַת, עַרְבָּה
 וּבְקָר וְצָהָרִים, הַטּוֹב, בַּיְ לא כָּלִי רְחָמִיק, וּמְרָחִם, בַּיְ לא תְּמַנוּ
 בְּסִדְךָ, מְעוֹלָם קָרְנוּנוּ לְךָ.

[The next two paragraphs are only read on Channukah] (SSS p. 300)

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-hem 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.

Bi·mei Ma·tit·ya·hu ben Yo·cha·nan ko·hen ga·dol, chash·mo·nai u·va·nav,
k'she-am·dah mal·chut ya·van ha·r'sha·ah al am·cha Yis·ra·el l'hash·ki·cham
To·ra·te·cha u·l'ha·a·vi·ram me·chu·kei r'tzo·ne·cha, b'r'a·cha·me·cha ha·ra·bim
a·mad·ta la·hem b'et tza·ra·tam, rav·ta et ri·vam, dan·ta et di·nam, na·kam·ta et
nik·ma·tam, ma·sar·ta gi·bo·rim b'yad tza·di·kim, v'ze·dim b'yad os·kei To·ra·te·cha.
u·l'cha·a·si·ta shem ga·dol v'ka·dosh b'o·la·me·cha, u·l'am·cha Yis·ra·el a·si·ta
t'shu·ah g'do·lah u·for·kan k'ha·yom ha·zeh. V'a·char ken ba·u va·ne·cha lid·vir
bei·te·cha u·fi·nu et hei·cha·le·cha, v'ti·ha·ru et mik·da·she·cha, v'hid·li·ku ne·rot
b'chazt·rot kod·she·cha, v'kav·u sh'mo·nat y'mei cha·nu·ka e·lu l'ho·dot u·l'ha·lel
l'shim·cha ha·ga·dol.

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 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.

[All services continue here]

V'al ku·lam yit·ba·rach v'yit·ro·mam shim·cha mal·ke·nu ta·mid l'o·lam va·ed.
For all these blessings we shall ever praise and exalt You.

[On the Shabbat before Yom Kippur add the following:]

(U·k'tov l'cha·yim to·vim kol b'nai v'ri·te·cha)
(Inscribe all the people of Your covenant for a good life)

V'chol ha·cha·yim yo·du·cha se·lah, vi·ha·l'lu et shim·cha be·e·met, ha·El
y'shu·a·te·nu v'ez·ra·te·nu se·lah. Ba·ruch A·tah A·do·nai, ha·tov 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.

Sha·lom rav al Yis·ra·el am·cha ta·sim l'o·lam, ki a·tah hu me·lech a·don l'chol
ha·sha·lam. V'tov b'e·ne·cha l'va·rech et am·cha Yis·ra·el b'chol et u·v'chol
sha·ah bish·lo·me·cha.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.

[The next two paragraphs are only read on Channukah] (SSS p. 300)

על הנִסִים, ועל הַפְרָקָה, ועל הַגְבּוֹרוֹת, ועל הַתְשׁוּעָה, ועל הַמְלֻחָות, שְׁעִשִית לְאֶבֶןֵינוּ בִּימֵים הַהֵם בָּזְמָנוּ הָזֶה.

בִּימֵי מִתְמִיחָה בָּן יוֹחָנָן פֶּהוּ גָדוֹל, חַשְׁמוֹנָא וּבְנָיו, כְּשַׁעֲמַדָה מֶלֶכְתָה יְהוּן הַרְשָׁעָה עַל עַמּוֹק יִשְׂרָאֵל לְהַשְׁפִיכָם תּוֹרָתֶךָ, וְלַהֲעַבְרָם מִחְקֵי רָצְוָךָ, וְאַתָּה בְּרָכָה קָרְבָּנִים עַמְדָת לְהַם בָּעֵת צְרָתָם, רְבָת אֶת רִיבָם, דִנְתָה אֶת דִינָם, נִקְמָת אֶת נִקְמָתָם, מִסְרָת גְבוֹרִים בַּיַד חַלְשִׁים, וּרְבָבִים בַּיַד מַעֲטִים, וּטְמָאִים בַּיַד טְהָוִים, וּרְשָׁעִים בַּיַד צְדִיקִים, וּזְדִים בַּיַד עֹסְקִי תּוֹרָתֶךָ. וְלֹכֶד עַשִית שְׁם גָדוֹל וּקְדוֹשׁ בְּעוֹלָמָה, וּלְעַמּוֹק יִשְׂרָאֵל עַשִית תְשׁוּעָה גְדוֹלָה וּפְרָקָה בְּהִזְמָה. וְאַחֲרֵن בָּאוּ בְּנֵיךְ לְדִבְרֵי בִּינָה, וּפְנוּ אֶת הִיכָּלָךְ, וְטַהֲרוּ אֶת מִקְדָשָׁךְ, וְהִדְלִיקוּ נִרְזָת בְּמִצְרָות קְדָשָׁךְ, וְקִבְעָוּ שְׁמוּנִת יְמִינָה אֶלְךְ, לְהַזּוֹת וְלַהֲלֵל לְשֵׁמֶךְ הַגָּדוֹל.)

[All services continue here]

על כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד.

[On the Shabbat before Yom Kippur add the following:]

(וַיְכַתּוֹב לְחַיִם טוֹבִים כָל בְּנֵי בְּרִיתֶךָ.)

וְכָל הַמִּינִים יוֹדָה סְלָה, וַיְהִלֵּלוּ אֶת שְׁמֵךְ בְּאֶמֶת, הַאל יְשֻׁוּתָנוּ וְעַזְרָתָנוּ סְלָה. בָּרוּךְ אַתָּה ייָה, הַטּוֹב שְׁמֵךְ וְלֹכֶד נָאָה לְהַזּוֹת.

שְׁלָום רַב עַל יִשְׂרָאֵל עַמּוֹךְ תְשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֶדוֹן לְכָל הַשָּׁלּוּם. וַיְטוֹב בְּעִינֵיכֶם לְבָרֵךְ אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל עַת וּבְכָל שָׁעָה בְּשָׁלּוּם.

On Shabbat before Yom Kippur substitute the following for the subsequent line:]
 (B'se-fer cha-yim, b'ra-cha, v'sha-lom, u-far-na-sah to-vah, ni-za-cher v'ni-ka-tev
 l'fa-ne-cha, a-nach-nu v'chol am-cha beit Yis-ra-el, l'cha-yim to-vim
 u-l'sha-lom.)

(May we and the entire House of Israel be remembered and recorded in the Book of life,
 blessing, sustenance and peace. Praised are You, Adonai, Source of peace.)

Ba·ruch A·tah A·do·nai, ha·m'va·rech et a·mo Yis·ra·el ba·sha·lom.
Praised are You, Adonai, who blesses God's people Israel with peace.

(SSS p. 312/13)

[At the end of the *Amidah* the following personal prayer may be added:]

E·lo·hai n'tzor l'sho·ni me·ra us·fa·tai mi·da·ber mir·mah, v'lim·ka·l'lai
 naf·shi ti·dom, v'naf·shi ke·a·far la·kol 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'he·rah
 ha·fer a·tza·tam v'kal·kel ma·cha·shav·tam. A·seh l'ma·an sh'me·cha, a·seh
 l'ma·an y'mi·ne·cha, a·seh l'ma·an k'du·sha·te·cha, a·seh l'ma·an To·ra·te·cha.
 L'ma·an ye·chal·tzon y'di·de·cha, ho·shi·ah y'min·cha va·a·ne·ni. **Yih·yu**
l'r'a·tzon im·rei fi v'heg·yon li·bi l'fa·ne·cha, A·do·nai Tzu·ri v'go·a·li.

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 evil 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. 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 “*Oseh Shalom*” below, 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 te·vel) 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

[On Shabbat before Yom Kippur substitute the following for the subsequent line:]
 (בְּסֶפֶר חִיִּים, בָּרָכָה, וְשָׁלוֹם, וַפְרִנְסָה טוֹבָה, נִצְכָּר וַנִּפְתַּב לְפִנֵּיכָה,
 אֱנֹחָנוּ וְכֹל עַמְךָ בֵּית יִשְׂרָאֵל, לְחִיִּים טוֹבִים וְלְשָׁלוֹם.)

ברוך אתה ייְהוָה, המברך את עםך ישראל בשלוֹם.

(SSS p. 312/13)

[At the end of the *Amidah* the following personal prayer may be added:]
 אֱלֹהִי, נִצּוֹר לְשׂוֹנִי מִרְעָעָה, וִשְׁפָטֵי מִדְבָּר מִרְמָה, וְלִמְקָלְלִי נִפְשִׁי תְּדֻםָּה,
 נִפְשִׁי בְּעֹפֶר לְכָל תְּהִיה. פָּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתְךָ תְּרַדוֹתָ
 נִפְשִׁי. וְכֹל הַחוֹשְׁבִים עַלְיָה, מִתְהַרְהָה הַפָּר עֲצַתָּם וּקְלָקְלָ
 מִחְשְׁבָתָם. עֲשֵׂה לִמְעָן שְׁמָךְ, עֲשֵׂה לִמְעָן יִמְינָךְ, עֲשֵׂה לִמְעָן
 קְדָשָׁתָךְ, עֲשֵׂה לִמְעָן תְּזִקָּתָךְ. לִמְעָן יִתְלַצְׁוּ יִדְקִיךְ, הַוְשִׁיעָה יִמְינָךְ
 וְעַנְנִי. **יהִי לִרְצֹן אָמְרֵי פִי וְהַגִּיּוֹן לִבִּי לְפִנֵּיכָה, ייְהוָה צְוֹרִי וְגֹאָלִי.**

[At the *Amidah* end, with “*Oseh Shalom*” below, 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.]

**עֲשֵׂה שָׁלוֹם בְּמִרוּמָיו, הוּא יִعֲשֶׂה שָׁלוֹם עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, (וְעַל
 כָּל יֹשְׁבֵי תּוֹבָה) וְאָמְרוּ אָמֵן.**

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Leader's Partial Repetition of the Amidah (SSS p.314/15)

[All remain standing]

Va·y·chu·lu vo·ha·sha·ma·yim v'ha·a·retz v'chol tz'va·am. Va·y·chal E·lo·him ba·yom ha·sh'vi·i m'lach·to a·sher a·sah, va·yish·bot ba·yom ha·sh'vi·i, mi·kol m'lach·to a·sher a·sah. Va·y·va·rech E·lo·him et yom ha·sh'vi·i va·y·ka·desh o·to, ki vo·sha·vat mi·kol m'lach·to, a·sher ba·ra E·lo·him la·a·sot.

The heavens and the earth, and all they contain, were completed. On the seventh day God finished the work which God had been doing. God ceased on the seventh day from all the work which God had done. Then God blessed the seventh day and called it holy, because on that day God ceased from all the work of creation.

[Leader:] Ba·ruch A·tah A·do·nai E·lo·hei·nu v'E·lo·hei a·vo·tei·nu (v'i·mo·tei·nu), E·lo·hei Av·ra·ham, E·lo·hei Yitz·chak, v'E·lo·hei Ya·a·kov, E·lo·hei Sa·rah, E·lo·hei Riv·kah, E·lo·hei Lei·ah, v'E·lo·hei Ra·chel. Ha·El ha·ga·dol ha·gi·bor v'ha·no·ra, El el·yon, Ko·neh sha·ma·yim va·a·retz.

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, exaulted God, Creator of the heavens and the earth.

[Congregation and Leader together:]

Ma·gen a·vot bid·va·ro, m'cha·ye me·tim b'ma·a·ma·ro, ha·El (ha·me·lech) ha·ka·dosh she·ein ka·mo·hu, ha·me·ni·ach l'a·mo b'yom Sha·bat kod·sho, ki vam ra·tzah l'ha·ni·ach la·hem. L'fa·nav na·a·vod b'yir·ah va·fa·chad, v'no·deh lish·mo b'chol yom ta·mid, (me·en hab'rā·chot) m'un ha·b'rā·chot. El ha·ho·da·ot, A·don ha·sha·lom, m'ka·desh ha·Sha·bat u·m'va·rech sh'vi·i, u·me·ni·ach bik'du·shah l'am mi·dush·nei o'neg, ze·cher l'ma·a·se v·re·shit. God's word was a shield to our ancestors, God's decree gives life to the dead. Holy God (Sovereign), beyond compare, desired to favor God's people with rest and gave them God's holy Shabbat. We shall worship God with reverence and awe, proclaiming Adonai God day after day (Alternative version: with appropriate blessings). God is the Source of blessings, God deserving gratitude, the Master of peace Who hallows Shabbat, in holiness granting God's gift of Shabbat to the people thus filled with delight, recalling the act of Creation.

[Leader:] E·lo·hei·nu v'E·lo·hei a·vo·tei·nu, r'tzeh bim·nu·cha·te·nu. Kad·she·nu b'mitz·vo·te·cha v'ten chel·ke·nu b'to·ra·te·cha, sab·e·nu mi·tu·ve·cha v'sam·che·nu bi·shu·a·te·cha, v'ta·her li·be·nu l'ov·d'cha be·e·met. V'hon·chi·le·nu A·do·nai E·lo·hei·nu b'a·ha·vah uv·ra·tzon sha·bat kod·she·cha, v'ya·nu·chu vah Yis·ra·el m'kad·shei sh'me·cha. Ba·ruch A·tah A·do·nai, m'ka·desh ha·sha·bat.

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.

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Leader's Partial Repetition of the Amidah (SSS p.314/15))

[All remain standing]

וַיָּכֹלוּ הַשְׁמִים וְהָאָרֶץ וְכָל צְבָאָם. וַיָּכֹל אֱלֹהִים בַּיּוֹם הַשְׁבִּיעִי מֶלֶאכְתּוֹ אֲשֶׁר עָשָׂה, וַיֵּשֶׁבּוּ בַּיּוֹם הַשְׁבִּיעִי, מִכֶּל מֶלֶאכְתּוֹ אֲשֶׁר עָשָׂה. וַיֹּבֶךְ אֱלֹהִים אֶת יוֹם הַשְׁבִּיעִי וַיִּקְדֹּשׁ אֹתוֹ, כִּי בָּזֶבֶת מִכֶּל מֶלֶאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לְעֹשֹׂת.

[Leader:] בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (אוֹמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יַצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לָאָהָה, וְאֱלֹהֵי רָחֵל, הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנְּרָא, אֵל עַלְיוֹן, קָדְשָׁם וְאֶרֶץ.

[Congregation and Leader together:]

מָגֵן אֲבוֹת בְּצֶבָּרוֹ, מִתְהַיָּה מִתְהַיָּה בְּמִאמְרוֹ, הָאֵל (הַמֶּלֶךְ) הַקָּדוֹשׁ שְׁאַיִן כְּמֹזֹהָיו, הַמְנִית לְעַמּוֹ בַּיּוֹם שְׁבַת קָדְשׁוֹ, כִּי בָּם רָצָה לְהַנִּית לְהָם לְפָנָיו נָעַבְדּוּ בִּירָאָה וְפָתָח, וְנוֹזֵה לְשָׁמוֹ בְּכָל יוֹם טָמֵיד, (מעין הַבְּרִכּוֹת Alternative version: מעון הַבְּרִכּוֹת. אל הַהוֹדָאות, אָדוֹן הַשְׁלָום, מִקְדָּשׁ הַשְּׁבַת וּמִבָּרֵךְ שְׁבִּיעִי, וּמִנִּית בְּקָדְשָׁה לְעַם מִדְשָׁנִי עַנְגָּג, זָכָר לְמַעַשָּׂה בִּרְאָשִׁית.

[Leader:] אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוֹחָתֵנוּ, קָדְשָׁנוּ בְּמִצְוֹתֵינוּ, וַתָּנוּ חָלְקֵנוּ בְּתֻזְרַתְּךָ, שָׁבָעֵנוּ מִטוּבָךָ, וְשָׁפְחַנּוּ בִּישְׁוּעָתְךָ, וְטַהַר לְבָנֵנוּ לְעַבְדָּךָ בְּאֶמֶת, וְהַנִּיחַלְנוּ יְהוָה אֱלֹהֵינוּ בְּאֶחָדָה וּבְרָצְנוֹ שְׁבַת קָדְשָׁךָ, וַיְנִיחַוּ בָּהּ יִשְׂרָאֵל מִקְדְּשֵׁי שָׁמָךְ. בָּרוּךְ אַתָּה יְהוָה מִקְדָּשׁ הַשְּׁבַת.

Kaddish Shalem (SSS p. 316)

[Leader:] Yit·ga·dal v'yit·ka·dash sh'meh ra·ba b'al·ma di v'ra chi·ru·teh, v'yam·lich mal·chu·teh b'cha·yei·chon u·v'yo·mei·chon u·v'cha·yei·chol beit Yis·ra·el, ba·a·ga·la u·vi·z'man ka·riv, v'im·ru **a·men**.

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 sh'meh 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·a·leh v'yit·ha·lal sh'meh d'ku·d'sha, b'rich hu. L'e·la (l'e·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·men**.

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·bel tz'lot·hon u·va·ut·hon d'chol Yis·ra·el ko·dam a·vu·hon di vish·ma·ya v'im·ru **a·men**.

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·yim a·lei·nu v'al kol Yis·ra·el, v'im·ru a·men.

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·el, (v'al kol yosh·vei te·vel) v'im·ru a·men.

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.

Kaddish Shalem (SSS p. 316)

[Leader:] יתְגַדֵּל וַיִּתְקַדֵּשׁ שְׁמָה רֶבֶא. בָּעֵלֶמֶא ذַי בֶּרֶא כְּרוּתָה, וַיִּמְלִיךְ מֶלֶכְוֹתָה בְּחַיִכּוֹן וּבְיוּמִיכּוֹן וּבְמִיעַדְיוֹן דָּכְלָה בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְנוֹ קָרִיב, וְאָמְרוּ אָמֵן.

[Congregation and Leader respond:]

יהָא שְׁמָה רֶבֶא מִבְרָךְ לְעָלָם וּלְעַלְמִי עַלְמִיא.

[Leader:] יתְבָרֵךְ וַיִּשְׂתַבֵּחַ וַיִּתְפַּאֲרֵן וַיִּתְרוּםֵן וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר יִתְעַלֵּה וַיִּתְהַלֵּל שְׁמָה דָקְדָשָׁא בְּרִיךְ הָוּא, לְעַלָּא מַוְּנָּא כָּל Substitue during High Holy Days (לְעַלָּא וּלְעַלָּא מַכְלָא) בְּרָכָתָא וּשְׁירָתָא תְּשַׁבְּחָתָא וּנְחַמְּתָא, דְאָמִירָן בָּעֵלֶמֶא, וְאָמְרוּ אָמֵן.

תְּתַקְבֵּל צְלָוְתָהּוּן וּבְעֻוּתָהּוּן דָכְלָה (בֵּית) יִשְׂרָאֵל קָדָם אֲבוֹתָהּ ذַי בְּשִׁמְיאָה וְאָמְרוּ אָמֵן.

יהָא שְׁלָמָה רֶבֶא מַוְּנָּא, וְחַיִים (טֹבִים) עַלְנוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עַשְ׈ה שְׁלָום בְּמַרְוּמִין, הוּא עַשְ׈ה שְׁלָום עַלְנוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבִלָּה), וְאָמְרוּ אָמֵן.

Aleinu (SSS p. 320/1)

A·lei·nu l'sha·be·ach la·a·don ha·kol, la·tet g'du·lah l'yo·tzer b're·shit,
she·lo a·sa·nu k'go·yei ha·a·ra·tzot v'lo sa·ma·nu k'mish·p'chot ha·a·da·mah,
she·lo sam chel·ke·nu ka·hem v'go·ra·le·nu k'chol·ha·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:]

**Va·a·nach·nu kor·im u·mish·ta·cha·vim u·mo·dim lif·nei me·lech mal·chei
ha·m'l'a·chim ha·ka·dosh ba·ruch hu**, she·hu no·teh sha·ma·yim v'yo·sed
a·retz, u·mo·shav y'ka·ro ba·sha·ma·yim mi·ma·al u·sh'chi·nat u·zo b'gav·hei
m'ro·mim. Hu E·lo·hei·nu, ein od e·met mal·ke·nu e·fes zu·la·to, ka·ka·tuv
b'to·ra·to: V'ya·da·ta ha·yom va·ha·she·vo·ta el l'va·ve·cha, ki A·do·nai hu
ha·e·lo·him ba·sha·ma·yim mi·ma·al v'al ha·a·retz mi·ta·chat, ein od.

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
dominion 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."

Al ken n'ka·veh l'cha A·do·nai E·lo·hei·nu, lir·ot m'he·rah b'tif·e·ret
u·ze·cha, l'ha·a·vir gi·lu·lim min ha·a·retz, v'ha·e·li·lim ka·rot yi·ka·re·tun,
l'ta·ken o·lam b'mal·chut sha·dai, v'chol b'nei va·sar yik·r'u vish·me·cha,
l'haf·not e·le·cha kol rish·ei a·retz. Ya·ki·ru v'yaid·u kol yosh·vei te·vel,
ki l'cha tich·ra kol be·rech, ti·sha·va kol la·shon. L'fa·ne·cha A·do·nai
E·lo·hei·nu yich·r'u v'yi·po·lu, v'lich·vod shim·cha y'kar yi·te·nu, vi·kab·lu
ku·lam et ol mal·chu·te·cha, v'tim·loch a·lei·hem m'he·rah l'o·lam va·ed.
Ki ha·mal·chut shel·cha hi, u·l'ol·mei ad tim·loch b'cha·vod, ka·ka·tuv
b'to·ra·te·cha, A·do·nai yim·loch l'o·lam va·ed.

□**V'ne·e·mar:** V'ha·ya A·do·nai l'me·lech al kol ha·a·retz, ba·yom ha·hu
y'eh A·do·nai e·chad u·sh'mo e·chad.

And so we hope in You, Adonai our God, soon to see Your splendor, sweeping
idolatry away so that false gods will be utterly destroyed, perfecting earth by
Your sovereignty so that all humanity will invoke Your name, bringing all the
earth's wicked back to You, repentant. Then all who live will know that to You
every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow
in worship, may they give honor to Your glory. May everyone accept the rule of
Your sovereignty. Reign over all, soon and for all time. Sovereignty is Yours in
glory, now and forever. Thus it is written in Your Torah: Adonai reigns for ever
and ever. □**And it is said:** Adonai shall be acknowledged Ruler of all the
earth. On that day Adonai shall be One and God's name One.

Aleinu - (SSS p. 320/1)

עַלְיָנוּ לִשְׁבֹח אֶלְדוֹן הַפֵּל, לְתֵת גָּדְלָה לִיוֹצֵר בְּרָאשִׁית, שֶׁלֹּא עָשָׂנוּ
בְּגֹויִי הָאָרֶץ, וְלֹא שָׁמָנוּ בְּמִשְׁפָחוֹת הָאָדָם, שֶׁלֹּא שָׁם חָלַקְנוּ
בְּהָם, וְגַרְלָנוּ בְּכָל הַמּוֹנוֹם,

[All bend knees then bow from waist:]
וְאָנָהנוּ פָּרוּעִים וּמִשְׁתְּחִים וּמוֹדִים, לְפִנֵּי מֶלֶךְ מֶלֶכי הַמּוֹלְכִים,
הַקָּדוֹש בָּרוּךְ הוּא. שַׁהֲיוּ נוֹטָה שְׁמִים וַיֵּסֶד אָרֶץ, וּמוֹשֵׁב יִקְרֹא
בְּשָׁמִים מִמְּעָל, וּשְׁכִינַת עָז בְּגַבְהֵי מְרוּמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אָמַת מֶלֶכְנוּ, אָפָס זוֹלָתוֹ, בְּכִתּוּב בְּתוֹרָתוֹ: וַיַּדַּעַת הַיּוֹם וַיַּשְׁבַּת אֵל
לְבָבֶךָ, כִּי יְהָוָה הָאֱלֹהִים בְּשָׁמִים מִמְּעָל, וְעַל הָאָרֶץ מִתְחַת, אֵין
עוֹד.

עַל כֵּן נִקְרָה לְךָ יְהָוָה אֱלֹהֵינוּ, לְרֹאשׁ מְהֻרָה בְּתִפְאָרָת עָזָה, לְהַעֲבִיר
גּוֹלְוִים מִן הָאָרֶץ, וְהַאֲלִילִים בְּרוֹתִים יִכְרְטוּן, לְתַקְוּן עַולְם בְּמִלְכּוֹת
שְׁדִי, וְכָל בְּנֵי בָּשָׁר יִקְרָאוּ בְּשָׁמָךְ, לְהַפְנּוֹת אֵלֶיךָ כָּל רְשִׁיעֵי אָרֶץ.
יִקְרְרוּ וַיַּדְעֻי כָּל יוֹשֵׁבִי תְּבָל, כִּי לְךָ תִּכְרֹעַ כָּל בָּרָךְ, תְּשַׁבַּע כָּל לְשׁוֹן.
לְפִנֵּיךְ יְהָוָה אֱלֹהֵינוּ יִכְרְעוּ וַיַּפְלִלוּ, וְלִכְבּוֹד שְׁמֵךְ יִקְרַר יִתְנַנוּ, וַיִּקְבְּלוּ כָלָם
אֶת עַולְמִכְוֹתָה, וְתִמְלָךְ עַלְיָהֶם מְהֻרָה לְעוֹלָם וְעַד. כִּי הַמּוֹלָךְ
שְׁלָךְ הִיא, וְלִעְוָלֵמי עד תִּמְלָךְ בְּכָבֹוד, בְּכִתּוּב בְּתוֹרָתָה, יְהָוָה יִמְלָךְ
לְעוֹלָם וְעַד. □**וְנוֹאמֵר,** וְהִיא יְהָוָה עַל כָּל הָאָרֶץ, בַּיּוֹם מִיחְיָה יְהִיא
יְהָוָה אֶחָד, וְשַׁמּוֹ אֶחָד.

[This psalm is often recited from *Rosh Chodesh Elul* through *Hoshana Rabbah*]

The Psalm on Days of Awe - Psalm 27 (SSS: p.40)

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·lai, m're·im le·e·chol et b'sa·ri

When evildoers draw near to slander me,

Tza·rai v'o·y'vai li he·mah chash·lu v'na·fa·lu.

when foes threaten, they stumble and fall.

Im ta·cha·neh a·lai 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·te·ach.

Though wars threaten, I remain steadfast in my faith.

[We often sing the bolded lines, below]

A·chat sha·al·ti me·et A·do·nai, o·tah a·va·kesh:

One thing I ask of Adonai, for this I yearn

Shiv·ti be·veit A·do·nai kol·y'mei cha·yai,

To dwell in the House of Adonai all the days of my life

La·cha·zot 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·re·ni b'se·ter o·ho·lo, b'tzur y'ro·m'me·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

V'ez·b'chah v'o·ho·lo ziv·che t'ru·ah,

I will bring God offerings with shouts of joy

A·shi·ra va·a·za m'rah l'A·do·nai.

Singing, chanting praise to Adonai.

Shma A·do·nai, ko·li ek·ra, v'cho·ne·ni va·a·ne·ni.

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·kesh.

It is Your Presence that I seek, O Adonai

Al tas·ter pa·ne·cha mi·me·ni,

Hide not from me, reject not Your servant.

Al tat b'aaf av·de·cha ez·ra·ti ha·yi·ta,

You have always been my help, do not abandon me.

Al·ti·she·ni v'al·ta·az·ve·ni e·lo·hei yish·i.

Forsake me not, my God of deliverance.

Ki A·vi·mi a·za·vu·ni; va·A·do·nai ya·as·fe·ni.

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

Ho·re·ni A·do·nai dar·ke·cha un·che·ni b'o·rach mi·shor l'ma·an shor'rai.

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

[This psalm is often recited from *Rosh Chodesh Elul* through *Hoshana Rabbah*]

The Psalm on Days of Awe - Psalm 27 (SSS: p.40)

לְדוֹד. יְהוָה אָנוּ וַיֵּשֶׁעִי מִפְּנֵי אִירָא

יְהוָה מָעוֹז חַיִּים מִפְּנֵי אֲפָחָד.

בְּבָקָרְבָּן עַלְיִם מְרֻעִים לְאַכְלָת בְּשָׂרֵי

אָנָי וְאַיִבָּי לִי הַמִּזְבֵּחַ כְּשַׁלְוִי וְנַפְלָוִי

אָסְתָּחָה עַלְיִמְחָנָה לְאִירָא לְבִי

אָסְתָּחָה עַלְיִמְחָנָה בְּזֹאת אָנָי בּוּטָה:

אַחֲת שָׁאַלְתִּי מִתְּיִהְוָה אָתְתָּה אֲבָקָשׁ

שְׁבַתִּי בְּבֵית יְהוָה כְּלִימִי חַיִּים

לְחִזּוֹת בְּגָנָעָם יְהוָה וְלִבְקָר בְּהִיכָּלוֹ

כִּי צְפַנְנִי בְּסָכָן בַּיּוֹם רְעוֹת

יִסְתַּיְרֵנִי בְּסָתָר אָהָלָו בְּצָור יְרוּמָמָנִי

וְעַתָּה יְרוּם רָאשִׁי עַל-אַיִבָּי סְבִיבָוּתִי

וְאַזְבָּחָה בְּאָהָלָו זְבָחִי תְּרוּעָה

אַשְׁירָה זְאוּמָרָה לְיְהוָה:

שְׁמַע-יְהוָה קְוַלִּי אֲקָרָא וְחַנְנִי וְעַנְנִי:

לְקַאֲמָר לְבִי בְּקַשְׁוִי פָּנִי

אַת-פְּנִיךְ ?יְהוָה אֲבָקָשׁ:

אַל-תִּסְתַּחַר פָּנִיךְ מִמְנִי

אַל-תִּטְטַט בָּאָף עַבְדָּךְ עַזְרָתִי הִיָּתָה

אַל-תִּטְפְּשֵׁנִי וְאַל-תִּעְזְּבֵנִי אֱלֹהִי יְשָׁעִי

כִּי-אָבִי וְאַפִּי עַזְבָּנִי יְהוָה יַאֲסִפֵּנִי:

חִוְגָנִי יְהוָה זָרָקְנִי בְּאֶרְחָ מִישָׁוֹר לְמַעַן שָׁוּרָרִי

Al tit-ne-ni b'ne-fesh tza-rai,
Abandon me not to the will of my foes.
Ki ka-mu vi ei-dei she-ker vi-fe-ach cha-mas.
False witnesses have risen against me, people who breathe out lies
□ Lu-le he-e-man-ti lir-ot b'tuv A-do-nai b'e-retz cha-yim.
Mine is the faith that I surely shall see Adonai's goodness in the land of the living.
Kav-ve el A-do-nai, cha-zak, v'ya-a-metz li-be-cha; v'ka-ve el A-do-nai.
Hope in Adonai and be strong. Take courage, hope in Adonai.

אַל-תִּתְנַנִּי בְּנֶפֶשׁ צָרִי
כִּי קָמָוּבִּי עֲדִי-שְׁקָר וַיְפֵם חָמָס:
לֹלוּלָא הָאמְנָתִי לְרֹאֹת בְּטוּב־יְהֹוָה בָּאָרֶץ חַיִים:
קֹוָה אֶל־יְהֹוָה חִזְקָה וַיַּעֲמֹד לְבָךְ וְקֹוָה אֶל־יְהֹוָה:

Kaddish Yatom – Mourner's Kaddish (SSS p. 322/3)

[Mourner:] Yit·ga·dal v'yit·ka·dash sh'meh ra·ba b'al·ma di v'ra chi·ru·teh, v'ya·mlich mal·chu·teh b'cha·yei·chon u·v'yo·mei·chon u·v'cha·yei d'chol beit Yis·ra·el, ba·a·ga·la u·vi·z'man ka·riv, v'im·ru a·men.

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 shmeh ra·ba m'va·rach l'a·lam ul·al·mei al·ma·ya.

May God be praised throughout all time.

[Mourner:] 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·a·leh v'yit·ha·lal sh'meh d'ku·d'sha, b'rich hu. L'e·la min kol (substitute during High Holy Days: L'e·la u·l'e·la mi·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·men.

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

Y'he shla·ma ra·ba min sh'ma·ya v'cha·yim a·lei·nu v'al kol Yis·ra·el, v'im·ru a·men.

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·el, (v'al kol yosh·vei te·vel) v'im·ru a·men.

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.

Mourner's Kaddish - קדש יתום (SSS p. 322/2)

[Mourner:] יתגַּדֵּל ויתקָדֵשׁ שְׂמַה רֶבֶא. בָּעוֹמָא דִי בֶּרֶא כְּרוּוֹתָה, וַיִּמְלִיךְ מֶלֶכְוֹתָה בְּחִיכָּוֹן וּבְיוֹמִיכָּוֹן וּבְמִיעָדָה דָּכְלָה בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבָזְמוֹן קָרִיב, וְאָמְרוּ אָמֵן.

[Congregation and Leader respond:]

יהָא שְׂמַה רֶבֶא מִבְּרָךְ לְעָלָם וּלְעַלְמִי עַלְמִיא.

[Mourner:] יתבָּרֵךְ וַיְשַׂפְּחֵךְ וַיְתַפְּאֵךְ וַיִּתְרֹומֵם וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל שְׂמַה דָּקְדָּשָׁא בְּרִיךְ הָוּא, מִן כָּל Substitute during High Holy Days (לְעַלָּא וּלְעַלָּא מִכָּל) בְּרַכְתָּא וַיִּשְׁקַרְתָּא תְּשַׁבְּחַתָּא וַיִּחְמַתָּא, דָּאֲמִירָה בָּעוֹמָא, וְאָמְרוּ אָמֵן.

יהָא שְׁלָמָא רֶבֶא מִן שְׁמִיא, וְחַיִם (טֻובִים) עַלְינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלָום בָּמְרוֹמָיו, הָוּא יָעַשֵּׂה שְׁלָום עַלְינוּ וְעַל כָּל יִשְׂרָאֵל, (וְעַל כָּל יוֹשְׁבֵי תְּבֵל) וְאָמְרוּ אָמֵן.

[*Yigdal*, the closing hymn is based on the 13 principles of faith developed by Maimonides. A summary from *Sim Shalom* follows, along with a translation from a differnet source.]

Yigdal Summary: (SSS p. 326/7)

There is a creator, who alone created and creates all things.

God is one, unique.

God has no body, no form.

God is eternal. God alone is to be worshipped.

The words of the prophets are true.

Moses was the greatest prophet.

The source of the Torah is divine.

The Torah is immutable.

God knows the deeds and thoughts of all.

God rewards and punishes

The Messiah will come. God, forever praised, will resurrect the dead.

Yigdal Translation:

Exulted be the Living God, and praise God exists and God's existence is unbound by time.

God is One and there is no unity like God's Oneness inscrutable and infinite is God's Oneness.

God has neither form of body nor is God corporeal nor may God's holiness be compared to anything.

God preceded all that was created, and nothing preceded God's precedence.

Behold, the Master of the universe to all creations demonstrating God's greatness and sovereignty.

God has bestowed an abundance of prophecy upon God's treasured and splendorous people.

There has not arisen in Israel another like Moses a prophet who beheld God's image. God gave a Torah of truth to God's nation by means of God's prophet, the faithful of God's house.

God will never exchange or alter God's Law for any another, for all eternity.

God sees and knows our most hidden secrets, God perceives a matter's outcome at its inception.

God rewards re humanity with kindness according to God's works.

God places evil on the wicked according to God's judgement.

God will send our Messiah at the End of Days to redeem those waiting for God's final salvation.

God will revive the dead in God's abundant kindness, may God's splendorous Name be blessed forever more.

*These are the thirteen principles of faith they are the foundation of the God's law and Torah.**

*Moses' Torah and prophecy are true and blessed eternally be God's great name**

[*The asterisked verses are found in Sephardic traditions]

[Translation adpted from *B'nai Jeshurun* website, <http://www.bj.org>]

Yigdal (SSS p. 326/7)

יגָדַל אֱלֹהִים חַי וַיְשַׁתְּבַח, נִמְצָא, וְאֵין עַת אֶל מִצְיאוֹתָה:

Yig-dal E-lo-him chai ve'yish-ta-bach, nim-tza v'ein et El me-tzi-u-to.

אֶחָד וְאֵין יְחִיד בְּיִיחּוֹד, נְעָלָם, וְגַם אֵין סֻוֹף לְאֶחָדוֹתָה:

E-chad V'ein ya-chid k'yi-chu-do, ne'e-lam v'gam ein sof l'ach-du-to.

אֵין לוֹ דְמוֹת הָגָف וְאֵינוֹ גָוֹף, لֹא נִعֲרוֹז אֶלְיוֹ קְדָשָׁתוֹ:

Ain lo d'mut ha-guf v'ein guf, lo na'a-roch e-lav ke-du-sha-to.

קְדָמָנוּ לְכָל דָבָר אֲשֶׁר נִבְרָא, רָאשׁוֹן וְאֵין רָאשִׁית לְרִאשִׁיתָה:

Kad-mon l'chol da-var a-sher niv-ra, ri-shon v'ein re-shit l're-shi-to.

הַנּוּ אֲדוֹן עוֹלָם, לְכָל נֹצָר. יוֹרָה גְּדַלְתָּנוּ וּמְלַכּוֹתָנוּ:

Hi-no a-don o-lam l'chol no-tsar, yo-reh g'du-la-to u-mal-chu-to.

שְׁפָע נְבוֹאָתָנוּ נָתָנוּ, אֶל אַנְשֵׁי סְגוּלָתָנוּ וְתִפְאָרָתָנוּ:

She-fa n'vu-ato n'ta-no, el an-shei s'gu-la-to v'tif-ar-to.

לֹא קָם בִּישראל כִּמְשָׁה עוֹד נִבְיאָ, וּמְבִיט אֶת תִּמְוִנָתָה:

Lo kam b'Yis-ra-el k'Mo-she od, na-vi u-ma-bit et t'mu-na-to.

תּוֹרָת אֲמִתָתָנוּ נָתָן לְעַפּוֹ, אֶל, עַל יְד נִבְיאוֹ נָאָמֵן בֵּיתָה:

To-rat e-met na-tan le'a-mo El, al yad n'vi-o ne'e-man bei-to.

לֹא יְחַלֵּף הָאֵל וְלֹא יְמִיר דָתָנוּ. לְעוֹלָמִים, לְזֹולָתָה:

Lo ya-cha-lif ha-El v'llo ya-mir da-to, l'o-la-mim, l'zu-la-to.

צָוֹפָה וַיֹּזְעַ סְטוּרִינוּ, מְבִיט לְסֻוֹף דָבָר בְּקָדְשָׁתָה:

Tzo-feh v'yo-de-a se-ta-rei-nu, ma-bit l'sof da-var b'kad-ma-to.

גּוֹמֵל לְאִישׁ חָסֵד כִּמְפַעַלָוּ, נָוֹתֵן לְרִשְׁעָ רַע כְּרִשְׁעָתָה:

Go-mel l'ish che-sed k'mif-a-lo, no-ten l'ra-sha ra k'ri-sha-to.

יְשַׁלֵּח לְקָצֵץ יְמִינֵנוּ, לְפָדוֹת מְחַכֵּי קָצֵץ יְשַׁוְעָתָה:

Yish-lach l'ketz ya-min m'shi-che-nu, lif-dot m'cha-kei ketz y'shu-a-to.

מְתִים יְמִיה אֶל בְּרוֹב חָסְדוֹ, בָּרוּךְ עַד יְמִינָה שֵׁם תְּהִלָתָה:

Me-tim y'cha-yeh El b'rov chas-do, ba-ruch a-dei ad shem t'hi-la-to.

10. הַיּוֹם עָשֵׂר יְמִים שֶׁהָם שְׁבֻעַ אֶחָד וְשֶׁלֶשׁ יְמִים לְעֵמֶר.

Ha·yom A·sa·rah ya·mim she·hem sha·vu·a e·chad u·sh'lo·shah ya·mim la·O·mer.

11. הַיּוֹם אֶחָד עָשֵׂר יוֹם שֶׁהָם שְׁבֻעַ אֶחָד וְאֲרַבָּעָה יְמִים לְעֵמֶר.

Ha·yom E·chad A·sar yom she·hem sha·vu·a e·chad v'ar·baah ya·mim la·O·mer.

12. הַיּוֹם שְׁנַיִם עָשֵׂר יוֹם שֶׁהָם שְׁבֻעַ אֶחָד וְחַמְשָׁה יְמִים לְעֵמֶר.

Ha·yom Sh'neim A·sar yom she·hem sha·vu·a e·chad v'cha·mi·shah ya·mim la·O·mer.

13. הַיּוֹם שֶׁלֶשׁ עָשֵׂר יוֹם שֶׁהָם שְׁבֻעַ אֶחָד וְשִׁשָּׁה יְמִים לְעֵמֶר.

Ha·yom Sh'lo·sha A·sar yom she·hem sha·vu·a e·chad v'shi·shah ya·mim la·O·mer.

14. הַיּוֹם אֲרַבָּעָה עָשֵׂר יוֹם שֶׁהָם שְׁנַיִם שְׁבֻעוֹת לְעֵמֶר.

Ha·yom Ar·ba·ah A·sar yom she·hem sh'nei sha·vu·ot la·O·mer.

[Nissan 30, Rosh Chodesh Iyyar]

15. הַיּוֹם חַמְשָׁה עָשֵׂר יוֹם שֶׁהָם שְׁנַיִם שְׁבֻעוֹת וַיּוֹם אֶחָד לְעֵמֶר.

Ha·yom Cha·mi·shah A·sar yom she·hem sh'nei sha·vu·ot v'yom E·chad la·O·mer.

[Iyyar 1, Rosh Chodesh]

16. הַיּוֹם שְׁשָׁה עָשֵׂר יוֹם שֶׁהָם שְׁנַיִם שְׁבֻעוֹת וַיּוֹם אֶחָד לְעֵמֶר.

Ha·yom Shi·shah A·sar yom she·hem sh'nei sha·vu·ot u·sh'nei ya·mim la·O·mer.

17. הַיּוֹם שְׁבָעָה עָשֵׂר יוֹם שֶׁהָם שְׁנַיִם שְׁבֻעוֹת וְשֶׁלֶשׁ יְמִים לְעֵמֶר.

Ha·yom Shiv·ah A·sar yom she·hem sh'nei sha·vu·ot u·sh'losh·shah ya·mim la·O·mer.

18. הַיּוֹם שְׁמוֹנָה עָשֵׂר יוֹם שֶׁהָם שְׁנַיִם שְׁבֻעוֹת וְאֲרַבָּעָה יְמִים לְעֵמֶר.

Ha·yom Sh'monah A·sar yom she·hem sh'nei sha·vu·ot v'ar·baah ya·mim la·O·mer.

19. הַיּוֹם תְּשִׁיעָה עָשֵׂר יוֹם שֶׁהָם שְׁנַיִם שְׁבֻעוֹת וְחַמְשָׁה יְמִים לְעֵמֶר.

Ha·yom Tish·ah A·sar yom she·hem sh'nei sha·vu·ot v'shi·shah ya·mim la·O·mer.

[Iyyar 5, Israel Independence Day]

20. הַיּוֹם עָשָׂרִים יוֹם שֶׁהָם שְׁנַיִם שְׁבֻעוֹת וְשֶׁשָּׁה יְמִים לְעֵמֶר.

Ha·yom Es·rim yom she·hem sh'nei sha·vu·ot v'shi·shah ya·mim la·O·mer.

21. הַיּוֹם אֶחָד וְעָשָׂרִים יוֹם שֶׁהָם שֶׁלֶשׁ שְׁבֻעוֹת לְעֵמֶר.

Ha·yom E·chad v'Es·rim yom she·hem sh'lo·sha sha·vu·ot la·O·mer.

22. הַיּוֹם שְׁנַיִם וְעָשָׂרִים יוֹם שֶׁהָם שֶׁלֶשׁ שְׁבֻעוֹת וַיּוֹם אֶחָד לְעֵמֶר.

Ha·yom Sh'neim v'Es·rim yom she·hem sh'lo·sha sha·vu·ot v'yom E·chad la·O·mer.

פִּירַת הָעֵמֶר - Counting of the Omer

הַנִּינִי מַזְכֵּן וּמַזְכֵּנוּ לְקַיִם מִצְוֹת עֲשֵׂה שֶׁל סְפִירַת הָעֵמֶר, כְּמוֹ שְׁפָטוּב בְּתוֹרָה: וְסִפְרָתָם לְכָס מִמְחַרְתָּה הַשְׁבָּת מִיּוֹם הַבְּיאָכָם אֶת עֵמֶר הַתְּנוּפָה, שְׁבַע שְׁבָתוֹת תְּמִימָות תְּהִיָּה. עד מִמְחַרְתָּה הַשְׁבָּת הַשְׁבִּיעָה תְּסִפְרֵת תְּסִפְרֵת.

Hi·n'ni mu·chan u·m'zu·man l'ka·yem a·seh shel s'fi·rat ha·o·mer, k'mo mitz·vat a·seh she·ka·tuv ba·to·rah: u·s'far·tem la·chem mi·mo·cho·rat ha·sha·bat mi·yom ha·vi·a·chem et o·mer ha·tnu·fa, she·va sha·ba·tot t'mi·mot ti·h'ye·nah. Ad mi·ma·cha·rat ha·Sha·bat ha·sh'vi·it tis·p'r'u cha·mi·shim yom.

*I am ready to fulfil the mitzvah of counting the Omer, as it is ordained in the Torah:
“You shall count from the eve of the second day of Pesach, when an Omer of grain is to
be brought as an offering, seven complete weeks. The day after the seventh week of your
counting will make fifty days” (Leviticus 23:15-16)*

בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל סְפִירַת הָעֵמֶר.

Ba·ruch a·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, a·sher kid'sha·nu b'mitz·vo·tav, v'tzi·va·nu al s'fi·rat ha·o·mer.

*Praised are You, Adonai our God, Ruler of the universe, whose mitzvot add holiness to
our lives and who gave us the mitzvah of counting the Omer.*

[Choose the appropriate day, below]

Ha·yom _____ ya·mim la·O·mer

Today is the _____ day of the Omer

1. הַיּוֹם יוֹם אֶחָד לְעֵמֶר.

2. הַיּוֹם שְׁנַיִם יְמִים לְעֵמֶר.

3. הַיּוֹם שֶׁלֶשׁ יְמִים לְעֵמֶר.

4. הַיּוֹם אֲרַבָּעָה יְמִים לְעֵמֶר.

5. הַיּוֹם חַמְשָׁה יְמִים לְעֵמֶר.

6. הַיּוֹם שְׁשָׁה יְמִים לְעֵמֶר.

[Nissan 22, end of Pesach]

7. הַיּוֹם שְׁבָעָה יְמִים שֶׁהָם שְׁבֻעַ אֶחָד לְעֵמֶר.

Ha·yom Shiv·ah ya·mim sh'hem sha·vu·a e·chad la·O·mer.

8. הַיּוֹם שְׁמוֹנָה יְמִים שֶׁהָם שְׁבֻעַ אֶחָד וַיּוֹם אֶחָד לְעֵמֶר.

Ha·yom Shmo·na ya·mim sh'hem sha·vu·a e·chad v'yom E·chad la·O·mer.

9. הַיּוֹם תְּשִׁיעָה יְמִים שֶׁהָם שְׁבֻעַ אֶחָד וַיּוֹם אֶחָד לְעֵמֶר.

Ha·yom Tish·ah ya·mim sh'hem sha·vu·a e·chad u·sh'nei ya·mim la·O·mer.

33. הַיּוֹם שְׁנִים וְשֶׁלְשִׁים יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת וְאֲרֵבָעָה יְמִים לְעֹמֶר.

Ha·yom Sh'na·yim u·Sh'lo·shim yom she·hem Ar·ba·ah sha·vu·ot v'Ar·ba·ah ya·mim la·O·mer.

[Iyyar 18, Lag BaOmer]

34. הַיּוֹם שֶׁלֶשֶׁת וְשֶׁלְשִׁים יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת וְחִמְשָׁה יְמִים לְעֹמֶר.

Ha·yom sh'lo·sha u·Sh'lo·shim yom she·hem Ar·ba·ah sha·vu·ot va·Cha·mi·shah ya·mim la·O·mer.

35. הַיּוֹם אֲרֵבָעָה וְשֶׁלְשִׁים יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת וְשֶׁשֶׁת יְמִים לְעֹמֶר.

Ha·yom Ar·ba·ah u·Sh'lo·shim yom she·hem Ar·ba·ah sha·vu·ot v'Shi·shah ya·mim la·O·mer.

36. הַיּוֹם חִמְשָׁה וְשֶׁלְשִׁים יוֹם שָׁהַם חִמְשָׁה שְׁבָועֹת לְעֹמֶר.

Ha·yom Cha·mi·shah u·Sh'lo·shim yom she·hem Cha·mi·shah sha·vu·ot la·O·mer.

37. הַיּוֹם שֶׁשֶׁת וְשֶׁלְשִׁים יוֹם שָׁהַם חִמְשָׁה שְׁבָועֹת וַיּוֹם אֶחָד לְעֹמֶר.

Ha·yom Shi·shah u·Sh'lo·shim yom she·hem Cha·mi·shah sha·vu·ot v'yom E·chad la·O·mer.

38. הַיּוֹם שְׁבָעָה וְשֶׁלְשִׁים יוֹם שָׁהַם חִמְשָׁה שְׁבָועֹת וְשֶׁנִּי יְמִים לְעֹמֶר.

Ha·yom Shiv·ah u·Sh'lo·shim yom she·hem Cha·mi·shah sha·vu·ot u·sh'nei ya·mim la·O·mer.

39. הַיּוֹם שְׁמוֹנָה וְשֶׁלְשִׁים יוֹם שָׁהַם חִמְשָׁה שְׁבָועֹת וְשֶׁלֶשֶׁת יְמִים לְעֹמֶר.

Ha·yom Sh'monah u·Sh'lo·shim yom she·hem Cha·mi·shah sha·vu·ot u·sh'lo·shah ya·mim la·O·mer.

40. הַיּוֹם תְּשִׁعָה וְשֶׁלְשִׁים יוֹם שָׁהַם חִמְשָׁה שְׁבָועֹת וְאֲרֵבָעָה יְמִים לְעֹמֶר.

Ha·yom Tish·ah u·Sh'lo·shim yom she·hem Cha·mi·shah sha·vu·ot v'Ar·ba·ah ya·mim la·O·mer.

41. הַיּוֹם אֲרַבָּעִים יוֹם שָׁהַם חִמְשָׁה שְׁבָועֹת וְחִמְשָׁה יְמִים לְעֹמֶר.

Ha·yom ar·ba·im yom she·hem Cha·mi·shah sha·vu·ot v'Cha·mi·shah ya·mim la·O·mer.

42. הַיּוֹם אֶחָד וְאֲרַבָּעִים יוֹם שָׁהַם חִמְשָׁה שְׁבָועֹת וְשֶׁשֶׁת יְמִים לְעֹמֶר.

Ha·yom e·chad v'Ar·ba·im yom she·hem Cha·mi·shah sha·vu·ot v'Shi·shah ya·mim la·O·mer.

23. הַיּוֹם שֶׁלֶשֶׁת וְעִשְׂרִים יוֹם שָׁהַם שֶׁלֶשֶׁת שְׁבָועֹת וְשֶׁנִּי יְמִים לְעֹמֶר.

Ha·yom Sh'lo·sha v'Es·rim yom she·hem sh'lo·sha sha·vu·ot u·sh'nei ya·mim la·O·mer.

24. הַיּוֹם אֲרֵבָעָה וְעִשְׂרִים יוֹם שָׁהַם שֶׁלֶשֶׁת שְׁבָועֹת וְשֶׁשֶׁת יְמִים לְעֹמֶר.

Ha·yom Ar·ba·ah v'Es·rim yom she·hem sh'lo·sha sha·vu·ot u·sh'lo·sha ya·mim la·O·mer.

25. הַיּוֹם חִמְשָׁה וְעִשְׂרִים יוֹם שָׁהַם שֶׁלֶשֶׁת שְׁבָועֹת וְאֲרֵבָעָה יְמִים לְעֹמֶר.

Ha·yom Cha·mi·shah v'Es·rim yom she·hem sh'lo·sha sha·vu·ot v'Ar·ba·ah ya·mim la·O·mer.

26. הַיּוֹם שֶׁשֶׁת וְעִשְׂרִים יוֹם שָׁהַם שֶׁלֶשֶׁת שְׁבָועֹת וְחִמְשָׁה יְמִים לְעֹמֶר.

Ha·yom Shi·shah v'Es·rim yom she·hem sh'lo·sha sha·vu·ot va·Cha·mi·shah ya·mim la·O·mer.

27. הַיּוֹם שְׁבָעָה וְעִשְׂרִים יוֹם שָׁהַם שֶׁלֶשֶׁת שְׁבָועֹת וְשֶׁשֶׁת יְמִים לְעֹמֶר.

Ha·yom Shiv·ah v'Es·rim yom she·hem sh'lo·sha sha·vu·ot v'Shi·shah ya·mim la·O·mer.

28. הַיּוֹם שְׁמוֹנָה וְעִשְׂרִים יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת לְעֹמֶר.

Ha·yom Shmo·na v'Es·rim yom she·hem Ar·ba·ah sha·vu·ot la·O·mer.

[Iyyar 14, Pesach Sheini]

29. הַיּוֹם תְּשִׁיעָה וְעִשְׂרִים יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת וַיּוֹם אֶחָד לְעֹמֶר.

Ha·yom Tish·ah v'Es·rim yom she·hem Ar·ba·ah sha·vu·ot v'yom E·chad la·O·mer.

30. הַיּוֹם שֶׁלֶשֶׁם יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת וְשֶׁשֶׁת יְמִים לְעֹמֶר.

Ha·yom Sh'monah u·Sh'lo·shim yom she·hem Ar·ba·ah sha·vu·ot u·sh'nei ya·mim la·O·mer.

31. הַיּוֹם אֶחָד וְשֶׁלֶשֶׁם יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת וְשֶׁנִּי יְמִים לְעֹמֶר.

Ha·yom Sh'lo·shim yom she·hem Ar·ba·ah sha·vu·ot u·sh'lo·sha ya·mim la·O·mer.

32. הַיּוֹם אֶחָד וְשֶׁלֶשֶׁם יוֹם שָׁהַם אֲרֵבָעָה שְׁבָועֹת וְשֶׁלֶשֶׁת יְמִים לְעֹמֶר.

Ha·yom E·chad u·Sh'lo·shim yom she·hem Ar·ba·ah sha·vu·ot u·sh'lo·sha ya·mim la·O·mer.

Shabbat Candle Lighting (SSS p. 717)

ברוך אתה ייִהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קָדַשְׂנוּ בְמִצְוֹתָיו וְצָנָנוּ
לְהַדְלִיק שֶׂל שְׁבָת.

Ba·ruch A·tah A·do·nai, E·lo·hei·nu me·lech ha·o·lam, a·sher kid'sha·nu
b'mitz·vo·tav v'tzi·va·nu l'had·lik nair shel Sha·bat.

Praised are You, Adonai our God, Ruler of the universe, whose mitzvot add holiness to
our lives and who gave us the mitzvah to kindle the Shabbat light.

Blessing the Children (SSS p. 722)

[The words of the blessing are taken from the priestly blessing (Numbers
6:24-26) and the introduction is altered depending on whether the child being
blessed is a boy or girl.]

[For boys, the introductory line is:]

ישימך אלהים כאפרים וכמנשה.

Y'sim·cha E·lo·him k'E·fra·yim v'Me·na·sheh
May you be like Ephraim and Menasheh.

[For girls, the introductory line is:]

ישימך אלהים כשרה ברקחה רחל ולאה.

Y·si·mech E·lo·him k'Sa·rah Riv·ka Le·ah v'Ra·chel
May you be like Sarah, Rebecca, Leah and Rachel

[For both boys and girls, the rest of the blessing is:]

ברוך ייִהוָה וישמך?

Y'va·re·ch'cha A·do·nai v'yish·m're·cha
May God bless you and guard you.

יאר ייִהוָה פָנָיו אֶלָיךְ וַיְחִנֵּךְ

Ya·er A·do·nai pa·nav e·le·cha vi·chu·ne·ka
May God show you favor and be gracious to you.

ישא ייִהוָה פָנָיו אֶלָיךְ וַיִּשְׁמַע לְךָ שְׁלֹום

Yi·sa A·do·nai pa·nav e·le·cha v'ya·sem l'cha sha·lom.
May God show you kindness and grant you peace.

43. **הַיּוֹם שְׁנִים וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁשָׁה שְׁבּוּעוֹת לְעֹמֶר.**

[Iyyar28, Yom Yeushalyim]

Ha·yom Sh'na·yim v'Ar·ba·im yom she·hem Shi·shah sha·vu·ot la·O·mer.

44. **הַיּוֹם שְׁלִשָּׁה וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁשָׁה שְׁבּוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר.**

Ha·yom Cha·mi·shah v'Ar·ba·im yom she·hem Shi·shah sha·vu·ot v'yom E·chad la·O·mer.

45. **הַיּוֹם אֶרְבַּעַה וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁשָׁה שְׁבּוּעוֹת וְשְׁנִי יְמִים לְעֹמֶר.**

[Sivan 1, Rosh Chodesh]

Ha·yom Ar·ba·ah v'Ar·ba·im yom she·hem Shi·shah sha·vu·ot u·sh'nei ya·mim la·O·mer.

46. **הַיּוֹם חֶמֶשָׁה וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁשָׁה שְׁבּוּעוֹת וְשְׁלִשָּׁה יְמִים לְעֹמֶר.**

Ha·yom Cha·mi·shah v'Ar·ba·im yom she·hem Shi·shah sha·vu·ot u·sh'lo·shah ya·mim la·O·mer.

47. **הַיּוֹם שְׁשָׁה וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁשָׁה שְׁבּוּעוֹת וְאֶרְבַּעַה יְמִים לְעֹמֶר.**

Ha·yom Shi·shah v'Ar·ba·im yom she·hem Shi·shah sha·vu·ot v'Ar·ba·ah ya·mim la·O·mer.

48. **הַיּוֹם שְׁבַעַה וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁשָׁה שְׁבּוּעוֹת וְחֶמֶשָׁה יְמִים לְעֹמֶר.**

Ha·yom Shi·vah v'Ar·ba·im yom she·hem Shi·shah sha·vu·ot v'Cha·mi·shah ya·mim la·O·mer

49. **הַיּוֹם שְׁמוֹנָה וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁשָׁה שְׁבּוּעוֹת וְשְׁשָׁה יְמִים לְעֹמֶר.**

Ha·yom Sh'mo·nah v'Ar·ba·im yom she·hem Shi·shah sha·vu·ot v'Shi·shah ya·mim la·O·mer

[Sivan 5, Erev Shavuot]

50. **הַיּוֹם תְּשַׁעַה וְאֶרְבֻּעִים יוֹם שְׁחָם שְׁבַעַה שְׁבּוּעוֹת לְעֹמֶר.**

Ha·yom Tish·ah v'Ar·ba·im yom she·hem Shiv·ah sha·vu·ot la·O·mer.

Kiddush for Shabbat Evening - Continued - שabbat

Sov'ri cha·vei·rai: סִבְרֵי חֶבְרֵי: *Leader*

With the approval of my friends:

ברוך אתה ייִשְׁאָלָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּא פַּרְיָה הַגָּפָן.

Ba·ruch A·ta A·do·nai E·lo·hei·nu Me·lech ha·o·lam, bo·rei pri ha·ga·fen.

Blessed are you Adonai our God, Ruler of the world, creator of the fruit of the vine.

ברוך אתה ייִשְׁאָלָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׂנוּ בְמִצְוֹתָיו וְרָצָה בְּנֵינוּ וּשְׁבַת קָדְשׁוּ בְאַהֲבָה וּבְרָצֹן הַנְּחִילָנוּ זָכָרוֹן לְמַעַשָּׂה בְּרָאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לִמְקָרְבָּא קָדְשׁוּ, זָכָר לִיצְיאָת מִצְרָיִם, כִּי בְּנֵינוּ בְּחֻרְבָּת וְאוֹתָנוּ קָדְשָׁת מִכְלָל הַעֲמִים, וּשְׁבַת קָדְשׁוּ בְאַהֲבָה וּבְרָצֹן הַנְּחִילָנוּ. בָּרוּךְ אַתָּה ייִשְׁאָלָה, מֶלֶךְ הַשָּׁבָת.

Ba·ruch A·ta A·do·nai E·lo·hei·nu Me·lech ha·o·lam, a·sher kid·sha·nu b'mitz·vo·tav v'r'a·tzah va·nu, v'Sha·bat kod·sho b'a·ha·vah u·ra·tzon hin·chi·la·nu zi·ka·ron l'ma·a·seh v're·shit, ki hu yom t'hi·la l'mik·ra·ei ko·desh, ze·cher li·tzi·yat mitz·ra·yim, ki va·nu va·char·ta v-o·ta·nu ki·dash·ta mi·kol ha·a·mim, v'Sha·bat kod·sh'cha b'a·ha·vah u·v'r'a·tzon hin·chal·ta·nu. Ba·ruch A·ta A·do·nai, mi·ka·desh ha·Sha·bat.

Blessed are you Adonai our God, Ruler of the world, who made us holy with Your Commandments and favored us. Your holy Sabbath in love and favor you gave us as our heritage, a reminder of the work of Creation. For it is first among the days called holy, a day reminding us of the Exodus from Egypt. For you have chosen us and set us apart from all other peoples to serve You and Your holy Sabbath with love and favor. You have given us a heritage. Blessed are You, Adonai, who makes the Sabbath holy.

[בְּסֻכּוֹת] ברוך אתה ייִשְׁאָלָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קָדְשָׂנוּ בְמִצְוֹתָיו, וְצָנָנוּ לִישְׁבָּבְסָכָה.

ברוך אתה ייִשְׁאָלָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַחְנָנוּ וּקְיַמָּנוּ וּהְגִיאָנוּ לִזְמָן הַזֶּה [On Sukkot add: Ba·ruch A·ta A·do·nai E·lo·hei·nu Me·lech ha·o·lam, a·sher kid·sha·nu b'mitz·vo·tav v'tzi·va·nu le·shev ba·su·kah.]

First time in Sukkah add: Ba·ruch A·ta A·do·nai E·lo·hei·nu Me·lech ha·o·lam, she·he·chi·ya·nu v'ki·y'ma·nu v'hi·gi·ya·nu la·z'man ha·zeh.]

[On Sukkot add: Blessed are You Adonai our God, Ruler of the world, Who blessed us with the commandment to dwell in the sukkah.

On the first time in the sukkah add: Blessed are You Adonai our God, Ruler of the world, Who has granted us life, sustained us, and enabled us to reach this occasion.]

המוציא - HaMotzi: The Blessing over the Challah -

ברוך אתה ייִשְׁאָלָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, המוציא לְחֵם מִן הָאָרֶץ.

Ba·ruch A·ta A·do·nai E·lo·hei·nu Me·lech ha·o·lam, ha·mo·tzi le·chem min ha·a·retz.

Blessed are You Adonai our God, Ruler of the world, Who brings bread from the earth.

שלום עליכם - Shalom Aleichem (SSS p. 722)

[We gather together before Kiddush to welcome in the angels (*Malachim*) of Shabbat with song. It is a PSJC custom to introduce ourselves to one another at the conclusion of this song, so that nobody will be among strangers, before Kiddush is recited over the wine and the Motzi over the bread.]

שָׁלוֹם עֲלֵיכֶם, מֶלֶאכִי הַשִּׁירָת, מֶלֶאכִי עַלְיוֹן, מֶלֶךְ מֶלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא

Sha·lom A·lei·chem, ma·la·chei ha·sha·a·ret, ma·la·chai eil·yon, mi·me·lech Mal'chei ha·ma·la·chim ha·Ka·dosh ba·ruch Hu.

Peace be unto you, attending angels, angels of the most sublime, the Sovereign of Sovereigns, the Holy One, praised be God.

בָּזָאתֶם לְשָׁלוֹם, מֶלֶאכִי הַשָּׁלוֹם, מֶלֶאכִי עַלְיוֹן, מֶלֶךְ מֶלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Bo·a·chem L'sha·lom, mal'chei ha·sha·lom, mal'chei eil·yon, mi·me·lech mal'chei ha·m'l'a·chim ha·Ka·dosh Ba·ruch Hu.

Come to us in peace, angels of peace, angels of the most sublime, the Sovereign of Sovereigns, the Holy One, praised be God.

בָּרְכוּנוּ לְשָׁלוֹם, מֶלֶאכִי הַשָּׁלוֹם, מֶלֶאכִי עַלְיוֹן, מֶלֶךְ מֶלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Bar'chu·ni l'sha·lom, mal·a·chei ha·sha·lom, mal·a·chei eil·yon, mi·me·lech mal·chie ha·m'l'a·chim ha·ka·dosh ba·ruch hu.

Bless us with peace, angels of peace, angels of the most sublime, the Sovereign of Sovereigns, the Holy One, praised be God.

צָאתֶם לְשָׁלוֹם, מֶלֶאכִי הַשָּׁלוֹם, מֶלֶאכִי עַלְיוֹן, מֶלֶךְ מֶלֶכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Tzeit·chem l'sha·lom, mal·a·chei ha·sha·lom, mal·a·chei eil·yon, mi·me·lech mal·chie ha·m'l'a·chim ha·ka·dosh ba·ruch hu.

Go from us in peace, angels of peace, angels of the most sublime, the Sovereign of Sovereigns, the Holy One, praised be God.

קידוש לערב שבת (SSS p. 726)

וַיְהִי עָרֵב וַיְהִי בְּקָר יוֹם הַשְׁנִי. וַיָּכֹל הַשָּׁמְמִים וְהָאָרֶץ וְכָל צְבָאָם. וַיָּכֹל אֱלֹהִים בַּיּוֹם הַשְׁבִיעִי מֶלֶאכָתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבַּת בַּיּוֹם הַשְׁבִיעִי, מִכֶּל מֶלֶאכָתוֹ אֲשֶׁר עָשָׂה. וַיָּרֶד אֱלֹהִים אֶת יוֹם הַשְׁבִיעִי וַיִּקְדַּשׁ אֶת יוֹם הַשְׁבִיעִי וַיִּקְרַב אֱלֹהִים לְעָשָׂות.

Va·ye·hi e·rev va·ye·hi bo·ker yom ha·shi·shi. Va·y'·chu·lu ha·sha·ma·yim v'ha·a·retz v·chol tz'va·am. Va·y'chol E·lo·him ba·yom ha·sh'i·i m'lach·to a·sher a·sah, va·yish·bot ba·yom ha·sh'i·i, mi·kol m'lacyh·to a·sher a·sah. V'y·va·rech E·lo·him et yom ha·sh'i·i va·y'ka·desh o·to, ki vo sha·vat mi·kol m'lach·to, a·sher ba·ra E·lo·him la·a·sot.

And there was evening and there was morning the sixth day. So were completed the heavens and the earth and all their array. On the seventh day God rested from God's work. God blessed and sanctified the seventh day

[When three or more people have eaten together recite the following - include the words in parenthesis if there is a minyan present]

Leader:

המזמן: **חֶבְרִי נָבָרֶךְ**
Cha·vei·rai n'va·rech.
Friends, let us say grace.

Everyone:

המושבין: **יְהִי שֵׁם יְהָוָה מַבְרָךְ מַעֲטָה וְעַד עֹלָם.**
Y'hi shem A·do·nai m'vo·rach me-a·tah v'ad olam.
Blessed be the name of Adonai now and forever.

Leader: [repeats]

Y'hi shem A·do·nai m'vo·rach me-a·tah
v'ad olam.

Blessed be the name of Adonai now and forever.

Leader:

המזמן: **בָּרְשׁוֹת חֶבְרִי, נָבָרֶךְ (אֱלֹהֵינוּ) שָׁאכָלָנוּ מִשְׁלָוּ.**
Bir·shut Cha·vei·rai, n'va·rech
(E·lo·hei·nu) she·a·chal·nu mi·she·lo.
With your permission, let us now bless (our)

God whose food we have eaten.

Everyone:

המושבון: **בָּרוּךְ (אֱלֹהֵינוּ) שָׁאכָלָנוּ מִשְׁלָוּ וּבְטוּבוֹ חִיּוּןָ.**
Ba·ruch (E·lo·hei·nu) she·a·chal·nu
mi·she·lo u·v'tu·vo cha·yi·nu.
*Blessed be (our God) whose food we have eaten and
through whose goodness we live.*

Leader: [repeats]

Ba·ruch (E·lo·hei·nu) she·a·chal·nu
mi·she·lo u·v'tu·vo cha·yi·nu.
*Blessed be (our God) whose food we have eaten and
through whose goodness we live.*

המושבון: **בָּרוּךְ הַזָּה וּבָרוּךְ שְׁמוֹ:**

Everyone:

Ba·ruch hu u·va·ruch sh'mo.
Blessed be God and blessed be God's name.

Birkat HaMazon - Grace After Meals

Short Birkat HaMazon (Grace after meals)

בריך רחמןא מלכאה דעלמא מרים דהאי פיקא

B'rlich ra·cha·ma·na mal·ka d'al·ma ma·rei d'hi pita

(Blessed is the all-merciful One, Ruler of the universe who created this food!)

You are the Source of life for all who live
and our blessings flow from You.

Full Birkat Hamazon

שיר הפעלות בשוב יי את שיבת ציון הינו כחלמים: איז ימולא
שחוצק פינו ולשוננו רנה איז יאמרו בגוים הנגידיל יי לעשות עם אלה:
הגדיל יי לעשות עפננו הינו שמחים: שובה יי את שביתנו באפיקים
בנגב: הזרעים בדמעה ברנה? קצרא: הלוֹך וּבְכָה נִישָׁא מְשֻׁךְ
הזרע בא יבא ברנה נישא אלמתיו:
תהלהת יי ידבר פי, ויברך כל-בשר שם קדשו לעולם ועד. ואנחנו
נברך ייה מעטה ועד עולם הלויה. הוזו לוי כי טוב, כי לעולם
חסדו. מי ימול גבורות יי ישמע כל-תהלהנו.

Shir ha·ma'a·lot b'shuv A·do·nai et she·vat Tzi·yon ha·yi·nu ke·chol·mim. Az
y'ma·lel se·chok pi·nu ul'sho·ne·nu ri·na. Az yomvrū va·goi·yim hig·dil
A·do·nai la·a·sot im e·leh, hig·dil A·do·nai la·as·ot i·ma·nu ha·yi·nu se·me·chim.
Shu·va A·do·nai et sh'vei·te·nu ka·a·fi·kim ba·Ne·gev. Ha·zo·rim b'di·mah
b'ri·nah yik·tzo·ru. Ha·loch ye·lech u·va·cho, no·se me·shech ha·za·rah, bo ya·vo
(ya·vo) v'ri·nah no·se a·lu·ma·tav.

Te·hi·lot A·do·nai y'da·beir pi, vi·va·rech kol·ba·sar shel kodesh l'o·lam va·ed.
Va·a·nach·nu n'va·rech Ya·me·a·tah v'ad o·lam ha·le·lu·yah. Ho·du l'A·do·nai
ki tov, ki l'o·lam chas·do. Mi y'ma·lel g'vu·rot A·do·nai yash·mi·a kol·t'hi·la·to.

*A Song of Ascents. When Adonai brought the exiles back to Zion, we were like those
who dream. Then our mouth was filled with laughter, and our tongue with glad song.
Then it was said among the nations: "Adonai has done great things for them." Adonai
had done great things for us, and we rejoiced. Restore our captives, O Adonai, like
streams in the Negev. Those who sow in tears shall reap in joy. though the farmer bears
the measure of seed to the field in sadness, he shall come home with joy, bearing his
sheaves.*

*Now let my mouth declare Adonai's praise, and let the whole human race bless God's
holy name for all time. As for us, we will bless Adonai from now on and forever more:
Praise Adonai! Give thanks to Adonai for God is good, for God's kindness is
everlasting! Who can [adequately] describe the mighty deeds of Adonai, or utter all of
God's praise?*

וְעַל הַכָּל ייִ אֱלֹהֵינוּ אֲנָחָנוּ מָזְדִים לְךָ, וּמְבָרְכִים אֹתֶךָ, יְתָבֵרֶךָ שְׁמֶךָ
בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וְעַד. כְּפָתָנוּב, וְאַכְלָתָ וְשְׁבָעָת, וּבְרָכָת אַתָּי
אֱלֹהֵיךְ עַל הָאָרֶץ הַטְּבָה אֲשֶׁר נָתָנוּ לְךָ. בָּרוּךְ אַתָּה ייִ, עַל הָאָרֶץ וְעַל
הַמִּזְוֹן:

V'al ha-kol A-do-nai E-lo-hei-nu, a-nach-nu mo-dim lach u-m'var-chim o-tach,
yit-ba-rach shim-cha b-fi chol chai ta-mid l-o-lam va-ed. Ka-ka-tuv v'a-chal-ta
v'sa-va-ta, u-ve-rach-ta et A-do-nai E-lo-hei-cha al ha-a-retz ha-to-vah a-sher
na-tan lach. Ba-ruch a-tah A-do-nai, al ha-a-retz v'al ha-ma-zon.

For everything, Adonai, our God, we thank and praise You. May Your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our God for the good land God has given you." Praised are You, Adonai, for the land and the food.

רְחָם ייִ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמָּךְ, וְעַל יְרוּשָׁלָם עִירְךָ, וְעַל צִיּוֹן
מִשְׁפָּנָן כְּבוֹדָךְ, וְעַל מֶלֶכְתָּ בֵּית דָוִד מֶשְׁיחָךְ, וְעַל הַבֵּית הַגָּדוֹל
וְהַקָּדוֹשׁ שְׁנִקְרָא שְׁמָךְ עָלָיו. אֱלֹהֵינוּ, אֲבָנָיו, רַעֲנָנוּ, זִינָנוּ, פְּרִינְסָנוּ,
וּכְלַכְלָנוּ, וּהַרְוִיחָנוּ, וּתְרוֹחָנוּ לְנוּ ייִ אֱלֹהֵינוּ מְתֻרָה מִכֶּל צָרוֹתָנוּ, וְנוּ,
אֶל תִּצְרִיכָנוּ ייִ אֱלֹהֵינוּ, לֹא לִידִי מִתְנִת בָּשָׂר וְדָם, וְלֹא לִידִי
הַלְוָאתָם. כִּי אִם לִידָךְ הַמֶּלֶךְ, הַפְּטוֹחוֹת, הַקָּדוֹשָׁה וְהַרְחָבָה, שֶׁלֹּא
נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וְעַד:

Ra-chem A-do-nai E-lo-hei-nu, al Yis-ra-el a-me-cha, v'al Y'ru-sha-la-yim
i-re-cha, v'al Tzi-yon mish-kan k-vo-de-cha, v'al mal-chut beit Da-vid
m-shi-che-cha, v'al ha-ba-yit ha-ga-dol v'ha-ka-dosh she-nik-ra shim'cha a-lav.
E-lo-hei-nu, A-vi-nu, r'e-nu, zu-ne-nu, par-nse-nu, v'chal-k'lenu,
v'har-vi-che-nu, v'har-vach la-nu, A-do-nai E-lo-hei-nu m-he-rah mi-kol
tza-ro-tei-nu, v'na al tatz-ri-che-nu A-do-nai E-lo-hei-nu, lo li-dei mat-nat ba-sar
va-dam, v'lo li-dei hal-va-a-tam. Ki im m-le-ah, ha-p'tu-chah, ha-k'du-shah
v'ha-r'cha-vah, she-lo ne-vosh v'lo ni-ka-leм l-o-lam va-ed.

Have mercy, Adonai our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on the kingdom of the house of David Your anointed one, and on the great and holy Temple that bears Your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Adonai our God, O make us not rely on the gifts and loans of men but rather on Your full, open and generous hand, that we may never be put to shame and disgrace.

[When fewer than 3 have eaten together, *Birkat Hamazon* starts here]
בָּרוּךְ אַתָּה ייִ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַזֶּוּ אֶת הָעוֹלָם בְּלֹא בְּטוּבוֹ בְּחִנָּה
בְּחִסְד וּבְרָחְמִים הוּא נוֹתֵן לְחַם לְכָל בָּשָׂר כִּי לְעוֹלָם חָסֶדוֹ. וּבְטוּבוֹ
הַגָּדוֹל תָּמִיד לֹא חִסְר לְנוּ, וְאֶל יִחָסֵר לְנוּ מִזּוֹן לְעוֹלָם וְעַד. בְּעַבוּר
שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֶל זֶה וּמִפְרִיס לְכָל וּמִטְיב לְכָל, וּמִכְיוֹן מִזּוֹן
לְכָל בְּרִיאָתוֹ אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה ייִ, הַזֶּוּ אֶת הַכָּל:

Ba-ruch a-ta A-do-nai E-lo-hei-nu me-lech ha-o-lam, ha-zan et ha-o-lam ku-lo
b-tu-vo b'chen b'che-sed u-v'ra-cha-mim, hu no-ten le-chem l'chol va-sar ki
l-o-lam chas-do. u-v'tu-vo ha-ga-dol, ta-mid lo cha-sar la-nu, v'al yech-sar la-nu
ma-zon l-o-lam va-ed. Ba'a-vur sh'mo ha-ga-dol, ki hu Eil zan u-m'far-nes la-kol
u-me-tiv la-kol, u-me-chin ma-zon l'chol b'ri-yo-tav a-sher bara, Ba-ruch a-tah
A-do-nai, ha-zan et ha-kol.

Praised are You, Adonai our God, Ruler of the universe, who nourishes the whole world with grace, kindness and mercy. You provide food to all creatures, for Your kindness endures forever. Through this great goodness we have never been in want; may we never be in want of sustenance. God sustains us all, doing good to all, and providing food for all creation. Praised are You, Adonai, who sustains all.

נוֹדָה לְךָ ייִ אֱלֹהֵינוּ עַל שְׁהַנְּמַלְתָּ לְאַבּוֹתֵינוּ, אָרֶץ חַמְדָה טוֹבָה
וּרְחָבָה, וְעַל שְׁחֹזְצָאָתֵנוּ ייִ אֱלֹהֵינוּ מֶאָרֶץ מִצְרָיִם, וּפְדִיּוֹתֵנוּ, מִבֵּית
עֲבָדִים, וְעַל בְּרִיאָתֵךְ שְׁחַתְמָתָ בְּבָשָׂרֵנוּ, וְעַל תָּזְרִתָּ שְׁלָמְדָתֵנוּ, וְעַל
חַקִּיק שְׁהֽׁזְעָנָנוּ וְעַל חַיִם תְּנוּ חַסְדָּ שְׁחֹזְנָתֵנוּ, וְעַל אֲכִילָת מִזּוֹן
שָׁאַתָּה זֶה וּמִפְרִיס אָתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עַת וּבְכָל שָׁעה:

No-deh l'cha A-do-nai E-lo-hei-nu al she-hin-chal-ta la-avo-tei-nu, e-retz
chem-dah to-vah u-r'cha-vah, v'al she-ho-tze-ta-nu A-do-nai E-lo-hei-nu
me-e-retz Mitz-ra-yim, u-f-di-ta-nu mi-beit a-va-dim, v'al b'rit'cha she-chatam-ta
bi-v'sa-re-nu, v'al To-ra-t'cha she-li-mad-ta-nu, v'al chu-ke-cha she-ho-da-ta-nu,
v'al cha-yim chen va-che-sed she-ho-nan-ta-nu, v'al a-chi-lat ma-zon she-a-tah
zan u-m'far-nes o-ta-nu ta-mid, b'chol yom u-v'chol et u-v'chol sha-ah.

We thank You, Adonai, our God, for having given a beautiful, good, and spacious land to our ancestors as a heritage; for having taken us out from the land of Egypt and redeemed us from the house of slavery; Your covenant which You sealed in our flesh; for Your Torah which You taught us; for Your laws which You have given to us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

ברוך אתה ייִשְׁאָלָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַאֲלֹהֵינוּ מֶלֶךְ נָשָׂאָנוּ, אֲדִינָנוּ בָּרוּאָנוּ, גּוֹזְלָנוּ, יוֹצְרָנוּ, קְדוּשָׁנוּ קְדוֹשָׁ יַעֲקֹב, רֹעָנוּ רֹועָה יִשְׂרָאֵל, הַמֶּלֶךְ הַטוֹּב, וְהַמֶּטֶיבָּן לְכָל, שְׁבָכָל יּוֹם וַיּוֹם הָוָא הַטִּיב, הוּא מְטִיב, הוּא יְיטִיב לָנוּ. הוּא גּוֹמְלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יָגַמְלָנוּ לְעֵד לְתוֹן, וְלִחְסָד וְלִרְחָםִים וְלִרְחָמִים הַאֲלָהָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה, נְחַמָּה, פְּרָנָסָה וּכְלָפָלה, וּרְחָמִים, וּמִים וְשָׁלוֹם, וְכָל טֹוב, וְמַכְלָטָב לְעוֹלָם אֶל יְחִזְקָרָנוּ:

Ba·ruch a·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, ha·El, A·vi·nu, mal·ke·nu, a·di·re·nu, bor·e·nu, go·a·le·nu, yotz·re·nu, k·do·she·nu, k·dosh Ya·a·kov, ro·e·nu, ro·eh Yis·ra·el, ha·me·lech ha·tov v·ha·me·tiv la·kol, she·b·chol yom va·yom hu he·tiv, hu me·tiv, hu yei·tiv la·nu. Hu g·ma·la·nu, hu gom·le·nu, hu yig·m·le·nu la·ad, l'chen u·l'che·sed u·l'rach·a·mim, u·l're·vach, ha·tza·lah v'hatz·la·chah, b'rachah vi·shu·ah, ne·cha·mah par·na·sah v'chal·ka·lah, v'rach·a·mim v'cha·yim v'sha·lom v'chol tov, u·mi·kol tuv l'o·lam al y'chas·re·nu.

Praised are You, Adonai our God, Ruler of the universe. Adonai, You are our father, our Ruler and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good Ruler who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May You never deprive us of any good thing.

תְּרִचְמָנוּ, הוּא יָמַלְוֹךְ עָלֵינוּ לְעוֹלָם זֶעֶד.

Ha·ra·cha·man, hu yim·loch a·lei·nu l'o·lam va·ed.
May the Merciful One reign over us forever and ever.

תְּרִיכְמָנוּ, הוּא יְתִבְרַךְ בְּשָׁמִים וּבָאָרֶץ.

Ha·ra·cha·man, hu yit·ba·rach ba·sha·ma·yim u·va·a·retz
May the Merciful One be blessed in heaven and on earth.

תְּרִיכְמָנוּ, הוּא יְשִׁפְבַּח לְדוֹר דָּזְרִים, וַיִּתְפְּאַר בָּנוּ לְעֵד וְלִנְצָח נְצִחים, וַיִּתְהַדֵּר בָּנוּ לְעֵד וְלְעוֹלָמִים עוֹלָמִים.

Ha·ra·cha·man, hu yish·ta·bach l'dor do·rim, v'yit·pa·ar ba·nu la·ad u·l'net·zach n'tza·chim, v'yit·ha·dar ba·nu la·ad u·l'ol·mei o·la·mim.
May the Merciful One be praised for all generations; may God be glorified in us forever and ever; may God be honored in us to all eternity.

תְּרִיכְמָנוּ, הוּא יִפְרִנְסָנוּ בְּכֻבוֹד.

Ha·ra·cha·man, hu y'far·n'se·nu b'cha·vod.

[לשָׁבָת: רָצָח וְהַמְלִיצָנוּ ייִשְׁאָלָה אֱלֹהֵינוּ בְּמִצְוֹתָךְ וּבְמִצְוֹת יוֹם הַשְׁבִּיעִי, הַשְּׁבָת הַגָּדוֹל וְהַקְדוֹשׁ הַזֶּה. כִּי יוֹם זה גָדוֹל וְקָדוֹשׁ הוּא לְפִנֵיךְ, לְשָׁבָת בָּו וְלִנּוּם בָו בְּאַהֲבָה בְּמִצְוֹת רְצֹנָךְ וּבְרָצֹנָךְ הַנִּימָנִים לְנוּ ייִשְׁאָלָה אֱלֹהֵינוּ, שֶׁלְאַתָּה אָרָה וְיִגּוֹן וְאָנָה בַיּוֹם מִנוּחָתָנוּ. וְהָרָאנוּ ייִשְׁאָלָה אֱלֹהֵינוּ בְּנִמְמֹת צִיּוֹן עִירָךְ, וּבְבָנֵינוּ יְרוּשָׁלָם עִיר קְדוֹשָׁה, כִּי אַתָּה הוּא בַּעַל הַיְשֻׁעָה וּבַעַל הַנְּחֻמוֹת:]

[On Shabbat add: R'tzeh v·ha·cha·li·tzen A·do·nai E·lo·hei·nu b'mitz·vo·te·cha, u·v'mitz·vat yom ha·sh·vi·i, ha-Sha·bat ha·ga·dol v·ha·ka·dosh ha·zeh. Ki yom zeh ga·dol v'ka·dosh hu l'fa·ne·cha, lish·bot bo v'la·nu·ach bo, b'a·ha·vah k'mitz·vat r'tzo·ne·cha, u·vir·tzon·cha ha·nach la·nu, A·do·nai E·lo·hei·nu, she·lo t'hi tza·rah v'ya·gon va·a·na·chah b'yom m'nu·cha·te·nu. V'har·e·nu A·do·nai E·lo·hei·nu b'ne·cha·mat Tzi·yon i·re·cha, u·v'vin·yan Y'ru·sha·la·yim ir kod·she·cha, ki a·tah hu ba-al ha·y'shu·ot u·va·al ha·ne·cha·mot.]

[On Shabbat add: Favor us and strengthen us, Adonai our God, with Your commandments-with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before You to abstain from work and rest on it in love according to Your will. In Your will, Adonai our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Adonai our God, live to see Zion Your city comforted, Jerusalem Your holy city rebuilt, for You art Master of all salvation and consolation.]

וּבָנָה יְרוּשָׁלָם עִיר הַקְדוֹשׁ בְּמִדְרָה בִּימֵינוּ. בָרָךְ אַתָּה ייִשְׁאָלָה אֱלֹהֵינוּ בְּרָחְמָנוּ יְרוּשָׁלָם. אָמֵן

U·v'neh Y'ru·sha·la·yim ir ha·ko·desh bim·he·rah v'ya·mei·nu. Baruch Atah A·do·nai, bo·neh v'rach·a·mav Y'ru·sha·la·yim. Amen
Rebuild Jerusalem the holy city speedily in our days. Praised are You, Adonai, who will rebuild Jerusalem in mercy. Amen.

And the host and hostess of this house

... אָזְתָם וְאֵת בַּיִתָם וְאֵת זָרָעָם וְאֵת כָל אֲשֶׁר לְהָם, אֹזְתָנוּ וְאֵת
כָל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנַתְבָרְכוּ אֶבְוֹתֵינוּ, אֶבְרָהֵם יְצָקָק וַיַּעֲקֹב, בְּכָל,
מַכְלָל, כָל, וְכָמוֹ שְׁנַתְבָרְכוּ אֶפְוֹתֵינוּ שְׂרָה, רַבָּה, לְאָהָה, וַרְחָלָה, הַיְתִיבָ
טְבָתָה, טְוָבָה, טְוָבָה: כְּנָן יְבָרֶךְ אֹזְתָנוּ בְּלָנוּ יְמַדָּה. בְּבָרְכָה שְׁלָמָה, וּנוּאָמָר
אָמָן:

. . . o-tam v'et bei-tam v'et zar-am v'et kol a-sher la-hem, o-ta-nu v'et kol a-sher
la-nu, k'mo she-nit-bar-chu a-vo-tei-nu, Av-ra-ham, Yitz-chak, v'Ya-a-kov,
"ba-kol, mi-kol, kol," u-k'mo she-nit-bar-chu im-a-tei-nu, Savrah, Rif-ka, Le-ah
v'R'a-chel: "hei-tiv, to-vat, tov, tov," ba-kol, mi-kol, kol. Ken y'va-rech o-ta-nu
ku-la-nu ya-chad biv-ra-chah sh'lei-mah, v'no-mar: A-men.

... all those who are participating in this meal. May God bless us all together and all
our possessions just as God blessed our forefathers Abraham, Isaac, and Jacob, "in all,
from all, with all things," and as You have blessed our foremothers Sarah, Rebecca,
Leah and Rachel, "well, goodly, good and good": with every blessing. May God bless us
all together with a perfect blessing, and let us say: Amen.

בְּמִרְום יְלַמְדוּ עַלְيָהֶם וְעַלְיָנוּ זָכֹות, שְׁתַהְאَا לְמִשְׁמָרָת שְׁלָום, וְנִשְׁאָר
בְּרָכָה מֵאָתָה יְיָ וְצְדָקָה מֵאֱלֹהִי יְשַׁעָנָנוּ, וְנִמְצָא חָנוּ וְשָׁכֵל טּוֹב בְּעֵינֵינוּ
אֱלֹהִים וְאֲדֹם:

Ba-ma-rom y'lam-du a-lei-hem v'a-lei-nu z'chut, she-t hei l'mish-me-ret shalom,
v'ni-sa v'ra-chah me-et A-do-nai, u-tz'da-kah me-E-lo-hei yish-e-nu, v'nim-tza
chen v'se-chel tov b'e-nei E-lo-him v'a-dam.

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings
from Adonai, justice from the God of our salvation, and may we find favor and good
sense in the eyes of God and humanity.

[לשבת:] הרחמן, הוא ינחילנו יום שְׁבָלוּ שְׁבָת וְמִנוּחָה לְחַיִּים.
[On Shabbat add:] Ha-ra-cha-man, hu yan-chi-le-nu yom she-ku-lo Sha-bat
u-m'nu-chah, l'cha-yei ha-o-la-mim.]

[May the Merciful One cause us to inherit the day which will be all Sabbath and rest in
the eternal life.]

הרָחָמָן, הוּא יַנְחִילֵנוּ יוֹם שְׁבָלוּ טּוֹב.

Ha-ra-cha-man, hu yan-chi-le-nu yom she-ku-lo tov.

May the Merciful One cause us to inherit the day of total goodness.

הרָחָמָן, הוּא יַבְרֶךְ אֶת מִדְיַנִת יִשְׂرָאֵל, רָאשֵׁית אַמִּיחָת גָּאֵלָתֵנוּ.
Ha-ra-cha-man, hu y'verech et medinat Yisrael.

May the Merciful One bless the State of Israel, the dawn of our redemption.

הרָחָמָן, הוּא יַבְרֶךְ אֶת הָאָרֶץ הַזֹּאת וְיִגְןֵן עֲלָיכָה.

May the Merciful One grant us an honorable livelihood.

הַרָּחָמָן, הוּא יַשְׁבֹר עַלְנוּ מִעַל צְנָאָרָנוּ וְהָוּ יַולִיכֵנוּ קְוֹמָמִיּוֹת
לְאֶרְצֵנוּ.

Ha-ra-cha-man, hu yish-bor u-le-nu me-al tza-va-re-nu v'hu yo-li-che-nu
kom-mi-yut l'art-ze-nu.

May the Merciful One break the yoke from our neck; may God lead us upstanding into
our land.

הַרָּחָמָן, הוּא יַשְׁלַח לְנוּ בָרְכָה מִרְבָה בַּבֵּית הָזֶה, וְעַל שְׁלַחְנוּ זֶה
שְׁאָכְלָנוּ עַלְיוֹן.

Ha-ra-cha-man, hu yish-lach b'rachah m'ru-bah ba-ba-yit ha-zeh, v'al shul-chan
zeh she-a-chal-nu a-lav.

May the Merciful One send ample blessing into this house and upon this table at which
we have eaten.

הַרָּחָמָן, הוּא יַשְׁלַח לְנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכֹור לְפָטָב, וַיְבָשֵר לְנוּ
בְּשׂוֹרוֹת טּוֹבּוֹת יְשֻׁועָות וְנִכְמּוֹת.

Ha-ra-cha-man, hu yish-lach la-nu et E-li-ya-hu ha-na-vi, za-chur la-tov, vi-va-ser
la-nu b'so-rot to-vot, y'shu-ot v'ne-cha-mot.

May the Merciful One send us Elijah the prophet of blessed memory who will bring us
good tidings of consolation and comfort.

הַרָּחָמָן, הוּא יַבְרֶךְ

Ha-ra-cha-man, hu y've-reich...

May the Merciful One bless...

[At the home of one's parents, add words in parenthesis:]

אֶת (אָבִי מוֹרִי) בַּעַל הַבֵּית הָזֶה, וְאֶת (אָמִי מוֹרָתִי) בָּעַלְתָה הַבֵּית
הָזֶה

Et (a·vi mo·ri) ba·al ha·ba·yit ha·zeh, v'et (i·mi mo·ra·ti) ba·al ha·ba·yit
ha·zeh

And (my revered father) the master of this house and (my revered mother) the mistress
of this house.

[At a gathering of the family in your home:]

אֹזְתִי (וְאָבִי וְאָמִי) (וְאָשְׁתִי/בַּעַלְיִוִילִי וְזָרְעִי וְאֵת כָל אֲשֶׁר לִי)

O-ti (v'a·vi v'i·mee) (v'ish·ti/ba·a·li v'et zar·i v'et kol a-sher li)

Me (and my father and mother) (my wife/husband and children and all that is mine)

[Leading at a another's home:]

אֶת בַּעַל הַבֵּית הָזֶה, וְאֶת בָּעַלְתָה הַבֵּית הָזֶה

Et ba·al ha·ba·yit ha·zeh, v'et ba·al ha·ba·yit ha·zeh

Ha·ra·cha·man, hu y'va·rech ha·a·retz ha·zot.
May the Merciful One bless this country and protect it.

חֶרְחָמָנוּ, הוּא יִבְרֹךְ אֶת צְהַל וַיִּשְׁמֹר עֲלֵיכֶם.
Ha·ra·cha·man, hu y'va·rech et TzH'L v'yish·mor a·lei·hem.
May the Merciful One bless those who serve in the IDF and watch over them.

חֶרְחָמָנוּ, הוּא יִתְנַתֵּן אֲכֻנָה בֵּין בָּנֵי שָׂרָה וּבֵין בָּנֵי הָגָר.
Ha·ra·cha·man, hu yi·teyn a·cha·va bein Sa·rah u·vein b'nei Ha·gar.
May the Merciful One create a caring bond between the children of Sarah and the children of Hagar.

חֶרְחָמָנוּ, הוּא יַזְכִּינוּ לִימּוֹת הַמִּשְׁיחַ וְלַחֲיוֹ הַעוֹלָם הַבָּא.
Ha·ra·cha·man, hu y'za·ke·nu li·mot ha·ma·shi·ach u·l'cha·yei ha·o·lam ha·ba.
May the Merciful One enable us to live in days of the Messiah and the world to come.

מְגֹדֵל יִשְׁעוֹת מֶלֶכֶת, וְעֵשָׂה חֶסֶד לְמַשְׁיחָו לְדוֹד וְלִזְרָעָו עַד עוֹלָם:
עֵשָׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם, עַלְנוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן:

Mig·dal y'shu·ot mal·ko, v'o·seh che·sed lim'shi·cho, l'Da·vid u·l'zar·o ad o·lam. O·seh sha·lom bim'ro·mav, hu ya·a·seh sha·lom a·lei·nu v'al kol Yis·ra·el, v'im·ru: A·men.

God is our tower of salvation, showing kindness to God's anointed, to David and his descendants forever. May God who creates peace in God's heavenly heights, may God grant peace for us, all Israel; and and all humanity, and we can say: Amen.

יְרָאוּ אֶת יְיָ קָדְשָׁיו, כִּי אֵין מְחִסּוֹר לִירָאֵיו: כְּפִירִים רְשָׁוֹ וְרַעֲבָנוֹ,
וְדֹזְרָשִׁי יְיָ לֹא יִחְסַרְוּ כָל טוֹב: הַזּוֹד לְיִי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶד:
פֹוֹתַח אֶת יְדָךְ, וּמְשַׁבֵּעַ לְכָל חַיִּצְׁךְ: בְּרוֹךְ הָגָבָר אֲשֶׁר יַבְטִיחַ בְּיִי,
וְהִיא יְיָ מְבָטְחוֹ: נָעַר הַיּוֹתִי גַם זָקַנְתִּי וְלֹא רָאִיתִי צְדִיקָנִי, וְזָרָעָו:
מְבֹקָשׁ לְחַם: יְיָ עַז לְעַפּוֹ יָתָן, יְיָ יִבְרֹךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Y'ru et A·do·nai k'do·shav, ki ein mach·sor li·re·av. K·fi·rim ra·shu v'ra·e·vu, v'dor·shei A·do·nai lo yach·s'r'u chol tov. Ho·du l'A·do·nai ki tov, ki l'o·lam chas·do. Po·te·ach et ya·de·cha, u·mas·bi·a l'chol chai ra·tzon. Ba·ruch ha·ge·ver a·sher yiv·tach b'A·do·nai, v'ha·yah A·do·nai miv·ta·cho. Na·ar ha·yi·ti gam za·kan·ti, v'lo ra·i·ti tza·dik ne·e·zav, v'zar·o m'va·kesh la·chem. A·do·nai oz l'a·mo yi·ten, A·do·nai y'va·rech et a·mo va·sha·lom.

Revere Adonai, you God's holy ones for those who revere God suffer no want. Lions may be famishing and starving, but those who seek Adonai shall not lack any good thing. Give thanks to Adonai, for God is good; God's kindness endures forever.

You open Your hand and satisfy the desire of every living thing. Blessed is the one who trusts in Adonai, and whose trust is in Adonai. I have been young and now I am old, but never have I seen the righteous person forsaken, nor his children wanting bread. Adonai will give strength to God's people; Adonai will bless God's people with peace.

שבת שלום

Shabbat Shalom

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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, **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 “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.