

Transliteration

(Hebrew words in English letters)

Morning Services

Shabbat, Festivals and Rosh Chodesh

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

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

English Translations Adapted from
Siddur Sim Shalom
by Rabbi Carie Carter & Elizabeth Schnur, PhD

Siddur Sim Shalom Edited and Translated
by Rabbi Jules Harlow
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TRANSLITERATION CONVENTIONS

- A** = the sound in “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.

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

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

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

- 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”
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- All other letters and letter combinations are pronounced as in English.

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

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

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

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

The congregation rises when the Ark is open, when the Torah is lifted, and for the recitation of certain prayers. The congregation responds with "Amen" at the end of blessings, which can be identified as starting with the words "*Ba-ruch A-tah A-do-nai*" (Praised are You, Adonai our God); it is also traditional to recite the phrase "*Ba-ruch Hu 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.

SHABBAT MORNING 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. We ask everyone to help maintain the character of the day by **silencing cell phones and beepers and other electronic devices in the synagogue building and grounds, and refraining from applause, taking photos, making videos, writing, texting, smoking and using the phone.**

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

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

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

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

***Torah* Service (Jewish Learning)** The Ark is opened, a *Torah* scroll is removed from the Ark, and the Torah is carried in a procession through the sanctuary. As a sign of reverence, many kiss the *Torah* as it passes, using

their *Tallitot* or *Siddurim*. You can follow the *Torah* reading in Hebrew or English in the *Chumash*. Please consult the weekly bulletin for the page numbers of this week's readings.

The *Torah* reading is divided into several sections, during which several people will be honored with an *A·li·yah* - "Going up" - to the *Torah*. At the end of the reading, the *Torah* will be lifted (*Hag·ba·ha*) and wrapped (*G'li·la*). During the *Torah* reading, we offer a *Mi·she·bei·rach L'cho·lim* (prayer for healing) in which we sing a moving song and then, while we sing a *ni·gun* (wordless melody), we all share in quietly reciting the names of community members and friends in need of healing; all are welcome to add names of their own family and friends in need of physical or spiritual healing.

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

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

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

We hope that you enjoy the services and come to daven and celebrate with us on many other occasions!

Transliteration for Shabbat and Festival Mornings

BIRKOT HASHACHAR FOR SHABBAT

(Siddur Sim Shalom - SSS p. 10; Siddur Lev Shalem - SLS p. 103)

[All Rise. Congregation responds "Amen" to each verse.]

□ בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשָׂכְוֵי בֵינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי בְצַלְמוֹ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי יִשְׂרָאֵל.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי בֶן- (בַּת-) חוֹרִין.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂה לִי כָּל צְרָכֵי.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִין מִצְעָדֵי גִבּוֹר.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לְעֵף כָּתֵחַ.

BIRKOT HASHACHAR FOR SHABBAT

(Siddur Sim Shalom - SSS p. 10; Siddur Lev Shalem - SLS p. 103)

[All Rise. Congregation responds "Amen" to each verse.]

□ **Ba·ruch** A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, a·sher na·tan
la·sech·vi vi·nah l'hav·chin bein yom u·vein lai·lah.

*Praised are You, Adonai our God, Ruler of the Universe Who enables all
God's creatures to distinguish between night and day*

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, she·a·sa·ni b'tzal·mo.

Praised are You... Who made me in God's image

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, she·a·sa·ni Yis·ra·eil.

Praised are You... Who made me a Jew

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, she·a·sa·ni ben/bat
cho·rin.

Praised are You ... Who made me free

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, po·kei·ach iv·rim.

Praised are You... Who give sight to the blind

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, mal·bish a·ru·mim.

Praised are You... Who clothes the naked

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, ma·tir a·su·rim.

Praised are You... Who releases the bound

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, zo·keif k'fu·fim.

Praised are You... Who raises the downtrodden

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, ro·ka ha·a·retz al
ha·ma·yim.

Praised are You... Who creates the heavens and the earth

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, she·a·sah li kol tzor·ki.

Praised are You... Who provides for all my needs

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, ha·mei·chin mitz·a·dei
ga·ver.

Praised are You... Who guides us on our path

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, o·zer Yis·ra·eil
big·vu·rah

Praised are You... Who strengthens the people Israel with courage

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam o·teir Yis·ra·eil
b'tif·a·rah.

Praised are You... Who crowns Israel with glory

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, ha·no·tein la·ya·eif
ko·ach.

Praised are You... Who restores vigor to the weary

(SSS: Bottom paragraph p. 10; SLS; 104)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְדָּה הַעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי וְתַנוּמָה
מֵעַפְעָפִי...

(SSS: Top of p. 12 at the box; SLS: 104)

□...וְתַנְנוּ הַיּוֹם, וּבְכֹל יוֹם, לְחַן וּלְחַסֵּד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינַי
כָּל רוּאֵינוּ, וְתַגְמְלֵנוּ חֲסָדִים טוֹבִים. בְּרוּךְ אַתָּה יי, גּוֹמֵל
חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

(SSS: Continue at bottom of p. 12; SLS: arrow on top of p. 106)

□...אֲשֶׁרֵינוּ, מֵה טוֹב חֶלְקֵנוּ, וּמֵה נְעִים גּוֹרְלֵנוּ, וּמֵה יָפָה
יְרֻשָׁתֵנוּ. אֲשֶׁרֵינוּ, שְׂאֲנַחֲנוּ מִשְׁכִּימִים וּמַעֲרִיבִים, עָרַב וּבָקָר,
וְאוֹמְרִים פְּעַמִּים בְּכֹל יוֹם:

שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד.
(בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.)

(SSS: End of first paragraph p. 14 at box; SLS: arrow at bottom p. 106)

□ קֹדֶשׁ אֶת שְׁמֶךָ עַל מְקַדְּשֵׁי שְׁמֶךָ, וְקֹדֶשׁ אֶת שְׁמֶךָ
בְּעוֹלָמְךָ, וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיחַ קַרְנֵנוּ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ
אֶת שְׁמֶךָ בְּרַבִּים.

(SSS: Bottom paragraph p. 10; SLS; 104)

Ba-ruch A-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, ha-ma-a-vir shei-nah
mei-ei-nai ut-nu-mah mei-af-a-pai...
*Praised are You, Adonai our God, Ruler of the universe who removes sleep
from my eyes and slumber from my eyelids.*

(SSS: Top of p. 12 at the box; SLS: 104)

□...**Ut-nei-nu** ha-yom u-v'chol yom l'chein u-l'che-sed u-l'ra-cha-mim
b'ei-ne-cha u-v'ei-nei chol ro-ei-nu, v'tig-m'lei-nu cha-sa-dim to-vim. Ba-ruch
A-tah A-do-nai, go-meil cha-sa-dim to-vim l'a-mo Yis-ra-eil.
*May we find grace, love and compassion in Your sight and in the sight of all
who look upon us, this day and every day. Grant us a full measure of
lovingkindnes. Praised are You, Adonai, Who bestows lovingkindness
upon God's people Israel.*

(SSS: Continue at bottom of p. 12; SLS: arrow on top of p. 106)

□...**Ash-rei-nu mah tov chel-kei-nu**, u-mah na-im go-ra-lei-nu u-mah ya-fah
y'ru-sha-tei-nu. Ash-rei-nu she-a-nach-nu mash-ki-mim u-ma-a-ri-vim e-rev
va-vo-ker, v'om-rim pa-a-ma-yim b'chol yom:
*How good is our portion, how pleasant our lot, how beautiful our heritage.
How blessed are we that twice each day, morning and evening, we are
privileged to declare:*

Sh'ma Yis-ra-eil A-do-nai E-lo-hei-nu A-do-nai e-chad.
*Silently: (Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed).
Hear, O Israel: Adonai is our God, Adonai is One.
(Praised be God's glorious sovereignty throughout all time).*

((SSS: End of first paragraph p. 14 at box; SLS: arrow at bottom p. 106)

□**Ka-desh** et shim-cha al mak-di-shei sh'me-cha, v'ka-deish et shim-cha
b'o-la-me-cha. U-vi-shu-a-t'cha ta-rim v'tag-bi-ah kar-nei-nu. Ba-ruch A-tah
A-do-nai m'ka-deish et shim-cha ba-ra-bim.
*Sanctify Your name through those who sanctify Your name; and Your name
will be made holy in Your Universe. Through Your salvation may You exalt
and raise us. Praised are You, Adonai, Who sanctifies Your name
to all humanity.*

Mizmor Shir L'Yom HaShabbat -- A Song for Shabbat

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

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוב להדות ליי, ולזמר לשמך עליון.
להגיד בבקר חסדך, ואמונתך בלילות.
עלי עשור ועלי נבל, עלי הגיון בכנור

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

... כמה גדלו מעשיך יי, מאד עמקו מחשבתך.

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

... צדיק כפתמר יפרח,

כארז בלבנון ישגה.
שתולים בבית יי,
בחצרות אלהינו יפריחו.
עוד ינובון בשיבה,
דשנים ורעננים יהיו.
להגיד כי ישר יי,
צורי ולא עולתה בו.

The Psalm on Days of Awe

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

לדוד. יהוה אורי וישעי, ממי אירא.
יהוה מעוז חיי, ממי אפחד.
בקרב עלי, מרעים לאכל את בשרי,
צרי ואיבי לי המה כשלו ונפלו.
אם תחנה עלי מחנה לא יירא לבי,
אם תקום עלי מלחמה בזאת אני בוטח.

Mizmor Shir L'Yom HaShabbat -- A Song for Shabbat

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

Miz·mor shir l'yom 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·veil a·lei hi·ga·yon b'chi·nor
To the music of the lute and the melody of the harp

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

...Mah gad·lu ma·a·se·cha ya, m'od am·ku mach·she·vo·te·cha...
...How vast Your works, O Adonai, Your designs are beyond our grasp...

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

... Tza·dik ka·ta·mar yif·rach

...The righteous shall flourish like
palm trees

K'e·rez ba·l'·va·non yis·geh.

They shall thrive like a cedar of Lebanon

Sh'·tu·lim b' veit A·do·nai,

Planted in the house of Adonai,

B'chatz·rot E·lo·hei·nu ya·fri·chu.

They shall flourish in the courts of
our God.

□Od y'nu·vun b'sei·vah,

They shall bear fruit even in old age,

d'shei·nim v'ra·a·na·nim yi·h'yu.

They shall be ever fresh and fragrant.

L'ha·gid ki ya·shar A·do·nai,

They shall proclaim: Adonai is just.

tzu·ri v'lo av·la·tah bo.

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

The Psalm on Days of Awe

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

L'Da·vid. A·do·nai o·ri v'yish·i mi·mi i·ra.

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

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

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

Bik·rov a·lai, m'rei·im le·e·chol et b'sa·ri

When evildoers draw near to slander me,

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

when foes threaten, they stumble and fall.

Im ta·cha·neh a·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·tei·ach.

Though wars threaten, I remain steadfast in my faith.

The Psalm on Days of Awe - Continued

(SSS: pages 40-41; SLS: 113)

[We often sing the bolded lines, below]

אַחַת שְׁאַלְתִּי מֵאֵת יְהוָה, אֹתָהּ אֲבַקֵּשׁ:

שְׁבִתִּי בְּבֵית-יְהוָה כָּל-יְמֵי חַיִּי,

לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסִכְּהַ בְּיוֹם רָעָה,

יִסְתַּרְנִי, בְּסִתְרֵי אֲהָלוֹ, בְּצוּר יְרוּמִימָי.

וְעִתָּהּ יָרוּם רֹאשִׁי עַל אֵיבֵי סְבִיבוֹתַי,

וְאֶזְבְּחָהּ בְּאֲהָלוֹ זְבַחֵי תְרוּעָה,

אֲשִׁירָהּ וְאֶזְמַרְהָ לַיהוָה.

שְׁמַע יְהוָה, קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.

לֵךְ אָמַר לִבִּי בִקְשׁוּ פָנָי,

אֶת-פְּנִיךָ יְהוָה אֲבַקֵּשׁ.

אַל תִּסְתַּר פְּנִיךָ מִמּוֹנִי,

אַל תֵּט בְּאֵף עַבְדְּךָ, עֲזַרְתִּי הִייתִי,

אַל תִּטְשֵׁנִי וְאַל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעֵי.

כִּי אָבִי וְאִמִּי עֲזָבוּנִי וַיהוָה יִאֲסֶפֶנִּי.

הוֹרֵנִי יְהוָה, דְּרָכְךָ וַיְנַחֵנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרֵי.

אַל תִּתְּנֵנִי, בְּנַפְשׁ צָרִי,

כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וַיִּפְחֵ חָמָס.

לֹא הָאֵמֶנְתִּי לְרְאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.

קוֹה אֶל יְהוָה, וַיִּצְקֵ, וַיִּאֲמַץ לְבָבְךָ וְקוֹה, אֶל יְהוָה.

The Psalm on Days of Awe - Continued

(SSS: pages 40-41; SLS: 113)

[We often sing the bolded lines, below]

A·chat sha·al·ti mei·et A·do·nai, o·tah a·va·keish:

One thing I ask of Adonai, for this I yearn

Shiv·ti be·veit A·do·nai kol·y'mei 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·rei·ni b'sei·ter o·ho·lo, b'tzur y'ro·m'mei·ni.

God will shelter me beyond the reach of disaster

V'A·tah ya·rum ro·shi al oy·vai s'vi·vo·tai,

God will raise my head high above my enemies

V'ez·b'chah v'a·ha·lo ziv·chei 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'cha·nei·ni va·a·nei·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'af av·de·cha ez·ra·ti ha·yi·ta,

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

Al·ti·t'shei·ni v'al·ta·az·ve·ni e·lo·hei yish·i.

Forsake me not, my God of deliverance.

Ki A·vi v'i·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·rei·ni A·do·nai dar·ke·cha un·chei·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

Al tit·nei·ni b'ne·fesh tza·rai,

Abandon me not to the will of my foes.

Ki ka·mu vi·ei·dei she·ker vi·fei·ach cha·mas.

False witnesses have risen against me, people who breathe out lies

Lu·lei 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·vei el A·do·nai, cha·zak, v'ya·a·metz li·be·cha; v'ka·vei el A·do·nai.

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

Mizmor shir/Psalm 30 (SSS p. 50-51; SLS p. 120)

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד...
...לְמַעַן וְיִזְמְרְךָ כְּבוֹד וְלֹא יִדָּם, יְיָ אֱלֹהֵי לְעוֹלָם אָדָּךְ.

□...לְמַעַן וְיִזְמְרְךָ כְּבוֹד וְלֹא יִדָּם, יְיָ אֱלֹהֵי לְעוֹלָם אָדָּךְ.

Kaddish Yatom – Mourner’s Kad-dish (SSS p. 53; SLS p. 121)

[Mourner] **וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְּרַעוּתָהּ,**
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאַמְרוּ אָמֵן.

[Congregation and Leader respond]:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא.

[Mourner] **וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר**
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעַלְמָא (וּלְעַלְמָא) מִן
כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא, דְּאַמְרוּן בְּעַלְמָא,
וְאַמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ
אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל) וְאַמְרוּ אָמֵן.

Mizmor shir/Psalm 30 (SSS p. 50-51; SLS p.120)

Miz-mor shir cha-nu-kat ha-ba-yit l'Da-vid...

A Psalm of David, a song for the dedication of the Temple...

□...L'ma-an y'za-mer-cha cha-vod v'lo yi-dom, A-do-nai E-lo-hai l'o-lam o-de-ka

...that I might sing Your praise unceasingly, that I might thank You, Adonai my God, forever.

Kaddish Yatom – Mourner’s Kad-dish (SSS p. 53; SLS p. 121)

[Mourner]: **Yit-ga-dal v'yit-ka-dash sh'meih ra-ba b'al-ma di v'ra chi-ru-teih,**
v'yam-lich mal-chu-teih b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol
beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv, v'im-ru a-mein.

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

[Congregation and Leader respond]:

Y'hei shmeih ra-ba m'va-rach l'a-lam ul'al-mei al-ma-ya.

May God be praised throughout all time.

[Mourner]: **Yit-ba-rach v'yish-ta-bach v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,**
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'meih d'ku-d'sha, b'rich hu. L'ei-la
(l'ei-la) min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'ne-che-ma-ta da-a-mi-ran
b'al-ma, v'im-ru a-mein.

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

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

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

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil,
(v'al kol yosh-vei te-vel) v'im-ru a-mein.

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

P'SEUKI D'ZIMRAH

Baruch Sheamar (SSS p. 54; SLS p. 122)
[All Rise]

ברוך שְׂאֵמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא,
ברוך עֲשֵׂה בְּרֵאשִׁית, בְּרוּךְ אוֹמֵר וְעוֹשֶׂה,
ברוך גּוֹזֵר וּמְקַיֵּם, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,
ברוך מְרַחֵם עַל הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו,
ברוך חַי לְעַד וְקַיָּם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׂמוֹ.

ברוך אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב הַרְחֵמוּ, הַמְהַלֵּל
בְּכִי עָמוּ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו, וּבְשִׁירֵי דָוִד
עַבְדְּךָ. נְהַלֵּלְךָ יְיָ אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת, וּנְגַדְלְךָ וְנִשְׁבַּחְךָ
וְנִפְאֲרְךָ וְנִזְכִּיר שְׁמֶךָ, וְנִמְלִיכְךָ, מִלְּכַנּוּ אֱלֹהֵינוּ,
הַגָּדוֹל. □ חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַדִּי עַד שְׂמוֹ
ברוך אַתָּה יְיָ, מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת.

From Psalm 34 (SSS p. 64, 6 lines down; SLS middle p. 128)

...מי האִישׁ הַחֹפֵץ חַיִּים
אהֵב יָמִים לְרְאוֹת טוֹב:
נֹצֵר לְשׁוֹנֵךְ מֵרַע
וּשְׁפָתֶיךָ מִדְּבַר מְרָמָה:
סוֹר מֵרַע וְעֲשֵׂה טוֹב
בְּקֶשׁ שְׁלוֹם וְרַדְּפָהוּ:

P'SEUKI D'ZIMRAH

Baruch Sheamar (SSS p. 54; SLS p. 122)
[All Rise]

Ba·ruch she·a·mar v'ha·yah ha·o·lam, ba·ruch hu.
Praise God's word that created the world. Praise God.
Ba·ruch o·seh v'rei·sheet, ba·ruch o·meir v'o·seh.
Praise God, Author of creation. God speaks and it is done.
Ba·ruch go·zeir um'ka·yeim, ba·ruch m'ra·cheim al ha·a·retz,
God's decree is fulfillment. Praise God.
Ba·ruch m'ra·cheim al ha·b'ri·yot, ba·ruch m'sha·leim sa·char tov li·rei·av,
God's mercy embraces the world and all creatures. Praise God. God rewards those who revere God.
Ba·ruch chai la·ad v'ka·yam la·ne·tzach, ba·ruch po·deh u·ma·tzil, ba·ruch sh'mo.
God lives forever, endures eternally. Praise God. God redeems, God rescues. Praise God.

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, ha·Ail, ha·av
ha·ra·cha·man ha·m'hu·lal b'fi a·mo, m'shu·bach u·m'fo·ar bil·shon cha·si·dav
va·a·va·dav. U·v'shi·rei da·vid av·de·cha n'ha·lel·cha A·do·nai E·lo·hei·nu,
bish·va·chot u·viz·mi·rot, n'ga·del·cha u·n'sha·bei·a·cha·cha u·n'fa·er·cha
v'naz·kir shim·cha v·nam·lich·cha mal·kei·nu E·lo·hei·nu,
□Ya·chid chei ha·o·la·mim, me·lech m'shu·bach u·m'fo·ar a·dei ad sh'mo
ha·ga·dol. Ba·ruch A·tah A·do·nai me·lech m'hu·lal ba·tish·ba·chot.
We praise You, Adonai our God, Ruler of the universe, compassionate Parent extolled by God's people, glorified by God's faithful servants. We laud You with the Psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Ruler, singular, eternal God. Praised are You, Adonai, Ruler extolled with songs of praise.

From Psalm 34 (SSS p. 64, 6 lines down; SLS middle p. 128)

...**Mi ha·ish** he·cha·feitz cha·yim ...**Who is the person** who desires life?
O·heiv ya·mim lir·ot tov *Loves long years in which to see goodness?*
N'tzor l'shon·cha mei·ra *Keep your tongue from telling evil,*
Us'fa·te·cha mi·da·beir mir·mah *Your lips from speaking lies*
Sur mei·ra va·a·sei tov *Shun evil and do good;*
Ba·kesh sha·lom v'rod·fei·hu... *Seek peace and pursue it.*

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

...למנות ימינו כן הודע

וְנָבֵא לְבַב חֲכָמָה:

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

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה.
אֲשֶׁרִי הָעַם שְׁפָכָה לּוֹ, אֲשֶׁרִי הָעַם שֶׁיֵּי אֱלֹהָיו.

תְּהִלָּה לְדָוִד:

אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אֲבָרְכֶךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגֵד לְתוֹ אֵין חֶקֶר.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יַגִּידוּ.

הַדָּר כְּבוֹד הַיּוֹדֵךְ, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה

וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וּגְדַלְתֶּךָ אֶסְפְּרֶנָּה.

זִכְרֵךְ רַב טוֹבֶךָ יִבְיָעוּ, וְצִדְקַתֶּךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ, אַרְךָ אַפַּיִם וּגְדֹל חֶסֶד.

טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

יִוְדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסִּידֶיךָ יִבְרַכּוּךָ.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וּגְבוּרַתֶּךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרַתֶיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתֶךָ מַלְכוּת כָּל עוֹלָמִים, וּמְמַשְׁלֶתֶךָ בְּכָל דָּר וָדָר.

סוֹמֵךְ יְיָ לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכַּפּוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאֶתָּה נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.

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

...Lim-not ya-mei-nu kein ho-da

...Teach us to treasure each day

V'na-vee l'vav choch-mah

That we may open our hearts to Your wisdom

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

Ash-rei yosh-vei vei-te-cha, od y'ha-l'lu-cha se-lah.

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

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

Blessed the people who are so favored; Blessed the people whose

God is Adonai.

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

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

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

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

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

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

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

Dor l'dor y'sha-bach ma-a-se-cha, ug'vu-ro-te-cha ya-gi-du.

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

Ha-dar k'vod ho-de-cha, v'div-rei nif-l'o-te-cha a-si-chah.

They tell of Your wonders and of Your glorious splendor.

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

They speak of your greatness and of Your awesome power.

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

They recall Your goodness; they sing of Your faithfulness.

Cha-nun v'ra-chum A-do-nai, e-rech a-pa-yim ug'dal cha-sed.

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

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

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

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

All of Your creatures shall praise You; The faithful shall repeatedly bless You

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

They shall describe Your glorious sovereignty, declaring Your power.

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

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

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

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

generations.

So-meich A-do-nai l'chol-ha-nof-lim, v'zo-keif l'chol-ha-k'fu-fim.

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

Ei-nei chol ei-le-cha y'sa-bei-ru, v'A-tah no-tein la-hem et och-lam b'i-to.

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

Po-tei-ach et ya-de-cha, u-mas-bi-a l'chol chai ra-tzon.

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

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

צָדִיק יִּי בְּכָל דְּרָכָיו, וְחָסִיד בְּכָל מַעֲשָׁיו.
קָרוֹב יִּי לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.
רְצוֹן יִרְאֵוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתֵם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יִּי אֵת כָּל אֱהָבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
□ תְּהַלֵּל יִּי יְדָבָר פִּי, וּיְבָרֵךְ כָּל בֶּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

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

הַלְלוּיָהּ. הַלְלִי נַפְשִׁי אֵת יְיָ.

אֲהַלְלֶה יְיָ בְּחַיִּי, אֲזַמְּרָה לְאֱלֹהֵי בְעוֹדִי.
אֵל תִּבְטְחוּ בְּנַדִּיבִים, בְּבֶן אָדָם שְׂאִין לוֹ תִשׁוּעָה.
תִּצַּא רוּחוֹ וְיָשֵׁב לְאֲדָמָתוֹ, / בְּיּוֹם הַהוּא אֲבָדוֹ עֲשֶׂתְנֹתָיו.

אֲשֶׁרֵי שְׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו.
עֲשֶׂה שְׂמִים וְאָרֶץ, אֵת הַיָּם וְאֵת כָּל אֲשֶׁר בָּם,
הַשֹּׁמֵר אֵמֶת לְעוֹלָם.

עֲשֶׂה מִשְׁפָּט לְעֲשׂוֹקִים, נֹתֵן לֶחֶם לְרַעֲבִים,
יְיָ מַתִּיר אֲסוּרִים. יְיָ פִקַּח עוֹרִים, / יְיָ זָקַף
כְּפוּפִים, יְיָ אֱהָב צְדִיקִים.

יְיָ שֹׁמֵר אֵת גְּרָם, יְתוֹם וְאַלְמָנָה יַעֲוֹדד, וְדָרֵךְ רְשָׁעִים יַעֲוֹת.

□ יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדָר וָדָר, הַלְלוּיָהּ.

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

Tza-dik A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.
In all God's paths Adonai is faithful; in all God's deeds God is loving.
Ka-rov A-do-nai l'chol kor-av, l'chol a-sheer yik-ra-u-hu ve-e-met.
Adonai is near to all who call, to all who call upon God in Truth.
R'tzon y'rei-av ya-a-seh, v'et shav-a-tam yish-ma v'yo-shi-eim.
God fulfills the desire of those who revere God; God hears their cry and delivers them.
Sho-meir A-do-nai et kol o-ha-vav, v'et kol ha-r'sha-im yash-mid.
All who love Adonai God preserves, but all the wicked God destroys.

□ T'hi-lat A-do-nai y'da-ber pi, vi-va-reich kol ba-sar sheim kod-sho l'o-lam va-ed.
My mouth shall praise Adonai. Let all flesh praise God's name throughout all time.

Va-a-nach-nu n'va-rech Yah, mei-A-tah v'ad o-lam. **Ha-l'lu-yah.**
We shall praise Adonai now and always. Halleluyah! (Psalm 115:18)

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

Ha-l'lu-yah. Ha-l'li naf-shi et A-do-nai.

Halleluyah. Let my soul praise Adonai
A-ha-l'lah A-do-nai b'cha-yai, a-za-m'rah l'Ei-lo-hai b'o-di.
I will Praise Adonai all my life, sing to my God with all my being
Al tiv-t'chu vin-di-vim, b'ven-a-dam sh'ein lo t'shu-ah.
Put no trust in the powerful, in mortals who cannot save.
Tei-tzei ru-cho ya-shuv l'ad-ma-to, /Ba-yom ha-hu av-du esh-to-no-tav.
Their breath departs, they return to dust,
And that is the end of thier grand designs.
Ash-rei she-Eil Ya-a-kov b'ez-ro, siv-ro al A-do-nai E-lo-hav.
Blessed are those whose help is Jacob's God, whose hope is Adonai, our God
O-seh sha-ma-yim va-a-retz, et-ha-yam v'et-kol-a-sheer bam,
Ha-sho-mer e-met l'o-lam.

Maker of the heavens and the earth, the seas and all they contain, who keeps faith forever.
O-seh mish-pat la-a-shu-kim, no-tein le-chem la-r'ei-vim.
Who brings justice to the oppressed and provides food for the hungry.
A-do-nai ma-tir a-su-rim. A-do-nai po-kei-ach iv-rim. A-do-nai zo-kef k'fu-fim, A-do-nai o-hev tza-di-kim.

Adonai frees the bound; Adonai gives sight to the blind;
God raises those bowed down; God loves the just.
A-do-nai sho-meir et gei-rim, ya-tom v'al-ma-nah y'o-deid v'de-rech r'sha-im y'a-veit.

Adonai protects the stranger, supports the orphan and widow,
Adonai frustrates the designs of the wicked.
□ **Yim-loch A-do-nai l'o-lam, E-lo-ha-yich Tzi-yon, l'dor va-dor, Ha-le-lu-yah!**
Adonai shall reign through all generations; Your God, Zion, shall reign forever. Halleluyah!

Psalm 147 (SSS p. 84; SLS p. 138)

הַלְלוּיָהּ. כִּי טוֹב זְמַרְהָ אֱלֹהֵינוּ, כִּי נְעִים, נֶאֱוָה תְהִלָּהּ.
 בּוֹנֵה יְרוּשָׁלַיִם יְיָ, נִדְחֵי יִשְׂרָאֵל יִכְנָס.
 הָרוּפָא לְשִׁבּוּרֵי לֵב, וּמַחְבֵּשׁ לְעַצְבוֹתֵם.
 מוֹנֵה מִסְפָּר לַכּוֹכָבִים, לְכֻלָּם שְׁמוֹת יִקְרָא.
 גָּדוֹל אֲדוֹנֵינוּ וְרַב כֹּחַ, לְתַבּוֹנָתוֹ אִין מִסְפָּר.
 מְעוֹדֵד עֲנָוִים יְיָ, מִשְׁפִּיל רְשָׁעִים עַדֵי אַרְץ.
 עֲנֹו לֵי בְתוֹדָה, זְמֵרוֹ לְאֱלֹהֵינוּ בְּכֹנֹור.
 הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִיֵן לְאַרְץ מָטָר,
 הַמְצַמֵּיחַ הָרִים חֲצִיר.
 נוֹתֵן לְבִהֶמָה לַחֲמָה, לְבִנְי עֵרֵב אֲשֶׁר יִקְרָאוּ.
 לֹא בַגְבוּרַת הַסּוּס יִחְפָּץ, לֹא בְשׁוּקֵי הָאִישׁ יִרְצֶה.
 רוֹצֵה יְיָ אֶת יִרְאָיו, אֶת הַמְיַחֲלִים לַחֲסָדוֹ.
 שֹׁבְחֵי יְרוּשָׁלַיִם אֶת יְיָ, הַלְלֵי אֱלֹהֶיךָ צִיּוֹן.
 כִּי חִזַּק בְּרִיחֵי שְׁעָרֶיךָ, בְּרֵד בְּנִיךָ בְּקִרְבֶּךָ.
 הַשֵּׁם גְּבוּלֶךָ שְׁלוֹם, חֲלָב חֲטִיִּם יִשְׂבִיעֶךָ.
 הַשְׁלַח אֲמַרְתוֹ אַרְץ, עַד מְהֵרָה יְרוּץ דְּבָרוֹ.
 הַנִּתֵּן שֶׁלֶג כַּצֹּמֶר, כְּפֹר כַּאֲפֹר יִפְאֵר.
 מִשְׁלֵיךְ קָרְחוֹ כְּפִתִּים, לְפָנֶי קָרְתוֹ מִי יַעֲמוּד.
 יִשְׁלַח דְּבָרוֹ וַיִּמְסֹם, יִשָּׁב רוּחוֹ וַיִּזְלוּ מַיִם.
 □ מְגִיד דְּבָרָיו לִיעֲקֹב, חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.
 לֹא עָשָׂה כֵן לְכָל גּוֹי, וּמִשְׁפָּטִים בַּל יִדְעוּם, הַלְלוּיָהּ.

Psalm 147 (SSS p. 84; SLS p. 138)

Ha·l'lu·yah. Ki tov za·am'rah E·lo·hei·nu, Ki na·im, na·vah t'hi·lah.
Halleluyah. It is good to sing psalms to our God. It is pleasant to praise God.
 Bo·nei Y'ru·sha·la·yim A·do·nai, nid·chei Yis·ra·eil y'cha·nes.
Adonai rebuilds Jerusalem, gathers Israel's dispersed.
 Ha·ro·fei lish·vu·rei lev um'cha·beish l'atz·vo·tam.
God heals the broken-hearted and binds up their wounds.
 Mo·neh mis·par la·ko·cha·vim, l'chu·lam shei·mot yik·ra.
God numbers all the stars and gives each one a name.
 Ga·dol A·do·nei·nu v'rav ko·ach; lit·vu·na·to ein mis·par.
Great is Adonai, vast God's power, beyond measure is God's wisdom.
 M'o·deid a·na·vim A·do·nai, mash·pil r'sha·im a·dei a·retz.
Adonai heartens the humble and casts evildoers to the ground.
 E·nu l'A·do·nai b'to·dah, zam·ru l'Ei·lo·hei·nu b'chi·nor.
Lift your voice in thanks to Adonai; sound the harp in praise of our God.
 Ha·m'cha·seh sha·ma·yim b'a·vim, ha·mei·chin la·a·retz ma·tar,
 Ha·matz·mi·ach ha·rim cha·tzir.
*God covers the sky with clouds and provides rain for the earth;
 God makes grass grow upon the hills.*
 No·tein liv·hei·mah lach·mah, liv·nei o·reiv a·sher yik·ra·u.
God gives the beasts their food, and to ravens gives that for which they call.
 Lo vig·vu·rat ha·sus yech·patz, lo b'shu·kei ha·ish yir·tzeh.
*God cares not for the power of horses,
 God delights not in human's vaunted strength.*
 Ro·tzeh A·do·nai et·y'rei·av, et ham·ya·cha·lim l'chas·do.
*Adonai delights in those who revere God,
 In those who trust in God's lovingkindness.*
 Shab·chi Y'ru·sha·la·yim et A·do·nai, ha·l'li E·lo·ha·yich Tzi·yon.
Jerusalem, praise Adonai. Sing to your God, Zion.
 Ki chi·zak b'ri·chei sh'a·ra·yich, bei·rach ba·na·yich b'kir·beich.
God has fortified your gates and blessed your children within.
 Ha·sam g'vu·leich sha·lom, chei·lev chi·tim yas·bi·eich.
God has brought peace to your borders and satisfied you with choice wheat.
 Ha·sho·lei·ach im·ra·to a·retz, ad m'hei·rah ya·rutz d'va·ro.
God gives commands to the earth; swiftly God's word issues forth.
 Ha·no·tein she·leg ka·tza·mer, k'for ka·ei·fer y'fa·zer.
God sends down snow white as wool and scatters frost thick as ashes
 Mash·lich kar·chu ch'fi·tim, lif·nei ka·ra·to mi ya·a·mod?
God pelts the earth with a storm of ice. Who can withstand God's wintry blast?
 Yis·lach d'va·ro v'yam·seim, ya·sheiv ru·cho yiz·lu ma·yim.
At God's comand the ice melts. God stirs the wind and the waters flow.
 □ Ma·gid d'va·rav l'Ya·a·kov, chu·kav u·mish·pa·tav l'Yis·ra·eil.
*God makes God's word known to Jacob,
 God's statutes and decrees to the people Israel.*
Lo a·sah kein l'chal goi, u·mish·pa·tim bal y'da·um. Ha·le·lu·yah
*This God has not done for other nations, Nor has God taught them God's
 decrees. Halleluyah!*

הַלְלוּיָהּ, הַלְלוּ אֶת יְיָ מִן הַשָּׁמַיִם, הַלְלוּהוּ בַמְרוֹמִים.

הַלְלוּהוּ כָּל מַלְאָכָיו, הַלְלוּהוּ כָּל צְבָאָיו.

הַלְלוּהוּ שְׁמֵשׁ וַיָּרַח, הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר.

הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי הוּא צִוָּה וַנִּבְרָאוּ.

וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֶק נָתַן וְלֹא יַעֲבוֹר.

הַלְלוּ אֶת יְיָ מִן הָאָרֶץ, תַּנִּינִים וְכָל תְּהוֹמוֹת.

אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר, רוּחַ סֶעֱרָה עֹשֶׂה דְבָרוֹ.

הַהָרִים וְכָל גְּבָעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים.

הַחֲיָה וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף.

מַלְכֵי אֲרָץ וְכָל לְאֻמִּים, שָׂרִים וְכָל שְׂפֹטֵי אֲרָץ.

בַּחֹרִים וְגַם בְּתוֹלוֹת, זְקֵנִים עִם נְעָרִים.

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ,

הוֹדוּ עַל אֲרָץ וּשְׁמַיִם.

וַיִּרְם קֶרֶן לְעַמּוֹ תְּהַלֵּה לְכָל חַסִּידָיו,

לְבַנֵּי יִשְׂרָאֵל עִם קֶרְבוֹ, הַלְלוּיָהּ.

Ha·l'lu·yah. Ha·l'lu et A·do·nai min ha·sha·ma·yim, ha·l'lu·hu ba·m'ro·mim.

Ha·l'lu·hu chol mal·a·chav, ha·l'lu·hu kol tz'va·av.

Halleluyah. Praise Adonai from the heavens.

Praise God, angels on high.

Ha·l'lu·hu she·mesh v'ya·rei·ach, ha·l'lu·hu kol koch·vei or.

Ha·l'lu·hu sh'mei ha·sha·ma·yim v'ha·ma·yim a·sher mei·al ha·sha·ma·yim.

Praise God, sun and moon, all shining stars

Praise God, highest heavens.

Y'ha·l'lu et shem A·do·nai, ki hu tzi·vah v'niv·ra·u.

Let them praise the glory of Adonai,

At whose command they were created.

Va·ya·a·mi·deim la·ad l'o·lam, chak na·tan v'lo ya·a·vor.

At whose command they endure forever,

And by whose laws nature abides.

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

Praise Adonai, all who share the earth:

All sea monsters and ocean depths.

Aish u·va·rad, she·lek v'ki·tor, ru·ach sa·a·rah o·seh d'va·ro

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

He·ha·rim v'chol g'va·ot, eitz p'ri v'chol a·ra·zim

All mountains and hills, all fruit trees and cedars,

Ha·cha·yah, v'chol·b'hei·ma, re·mes v'tzi·por ka·naf.

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

Mal·chei·a·retz v'chal l'u·mim, sa·rim v'chal·shof·tei a·retz

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

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

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

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

Ho·do al e·retz v'sha·ma·yim.

God alone is sublime,

God's splendor beyond earth and heavens.

Va·ya·rem ke·rem l'a·mo, t'hi·lah l'chol cha·si·dav,

God has exalted the fame of God's people

For the glory of all God's faithful.

Liv·nei Yis·ra·eil am k'ro·vo. Ha·l'lu·yah.

God has exalted the people Israel,

the people drawn close to God. Halleluyah.

Psalm 149 (SSS p. 88; SLS 140)
הַלְלוּיָהּ, שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
תְּהַלְתוּ בְּקֹהַל חֲסִידִים.

יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹ, בְּנֵי צִיּוֹן יִגְּלוּ בְּמִלְכָם.

יְהַלְלוּ שְׁמוֹ בְּמַחֹל, בְּתֹף וְכִנּוֹר יִזְמְרוּ לוֹ.

כִּי רוּצָה יְיָ בְּעַמּוֹ, וַיִּפְאַר עַנּוּיִם בִּישׁוּעָה.

יַעֲלֶזוּ חֲסִידִים בְּכָבוֹד, יִרְנְנוּ עַל מִשְׁפָּבוֹתָם.

רוֹמְמוֹת אֵל בְּגֵרוֹנָם, וְחָרַב פִּיפּוֹת בְּיָדָם.

לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחֹת בְּלֹאמִים.

□ לְאַסֹּר מַלְכֵיהֶם בְּזָקִים, וְנִכְבְּדֵיהֶם בְּכַבְלֵי בְרֶזֶל.

לַעֲשׂוֹת בָּהֶם מִשְׁפָּט פְּתוּב, הַדָּר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ.

Halleluyah– Psalm 150 (SSS p. 88; SLS 141)

הַלְלוּיָהּ

הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזָו.

הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדָלוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְּל וְכִנּוֹר.

הַלְלוּהוּ בְּתֹף וּמְחֹל, הַלְלוּהוּ בְּמִנִּים וְעָגָב.

הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.

□ כֹּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ.

[We usually repeat the last line]:

(כֹּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה הַלְלוּיָהּ)

Psalm 149 (SSS p. 88; SLS 140)

Ha·le·lu·yah. Shi·ru l'A·do·nai shir cha·dash,
T'hi·la·to bik·hal cha·si·dim.

Halleluyah. Sing a new song for Adonai.

Where the faithful gather, let God be praised.

Yis·mach Yis·ra·eil b'·o·sav, b'nei Tzi·yon ya·gi·lu v'mal·kam.

Let the people Israel rejoice in their Maker.

Let the people of Zion delight in their King.

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

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

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

For Adonai cherishes God's people,

God crowns the humble with victory.

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

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

Ro·m'mu Eil big·ro·nam, v'che·rev pi·fi·yot b'ya·dam.

Let praise of God be on their lips

And a double-edged sword in their hands

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

To execute judgment on the godless

To bring punishment upon their nations

□ Le·sor mal·chei·hem b'zi·kim v'nich·b'dei·hem b'chav·lei var·zel.

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

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

Executing the judgement decreed against them.

This is glory for all of God's faithful. Halleluyah.

Halleluyah– Psalm 150 (SSS p. 88; SLS 141)

Ha·l'lu·yah.

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

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

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

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

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

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

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

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

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

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

□ Kol ha·n'sha·mah t'ha·leil Yah Ha·l'lu·yah.

Let every breath of life praise Adonai. Halleluyah.

[We usually repeat the last line]:

(Kol ha·n'sha·mah t'ha·leil Yah Ha·l'lu·yah.)

(Let every breath of life praise Adonai. Halleluyah.)

Shirat Havam - Song of the Sea (SSS p. 93; SLS 143)
[All Rise]

אָז יִשְׂרָאֵל
אֶת הַשִּׁירָה הַזֹּאת לֵי, וַיֹּאמְרוּ לְאֹמֶר,
אֲשִׁירָה לַיְיָ כִּי גָאָה גְאָה, סוֹס וְרֶכֶב וְרָמָה בַיָּם.
עָזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה,
זֶה אֱלֹהֵי וְאֲנֹהוּ, אֱלֹהֵי אָבִי וְאֶרְמָמְנָהוּ.
יְיָ אִישׁ מִלְחָמָה, יְיָ שְׁמוֹ.
מִרְכָּבַת פָּרְעֹה וְחִילוֹ יָרָה בַיָּם,
וּמִבְּחַר שְׁלֹשֵׁי טַבָּעוֹ בַיָּם סוּף.
תְּהוֹמֹת יִכְסִימוּ, יָרְדוּ בְּמִצּוֹלַת כְּמוֹ אֶבֶן.
יְמִינְךָ יְיָ נֹאדְרֵי בְּכַחַ, יְמִינְךָ יְיָ תִרְעַץ אוֹיְבֶיךָ...

*...**תְּבַאֲמוּ** וְתִטְעֲמוּ בְּהַר נֹחַלְתְּךָ,
מִכּוֹן לְשִׁבְתְּךָ פְּעֻלְתְּךָ יְיָ,
מִקְדָּשׁ, אֲדָנִי, כּוֹנְנֵנוּ יְדִידְךָ.
יְיָ יְמִלְךָ לְעֹלָם וָעֶד.
יְיָ יְמִלְךָ לְעֹלָם וָעֶד.

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

כִּי לַיְיָ הַמְּלוּכָה, וּמִשְׁלַל בְּגוֹיִם. וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לְשִׁפְט
אֶת הַר עֵשָׂו, וְהִיטְתָה לַיְיָ הַמְּלוּכָה. וְהִיָּה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

Shirat Havam - Song of the Sea (SSS p. 93; SLS 143)
[All Rise]

Az ya-shir Mo-sheh u-v'nei Yis-ra-eil
Then Moses and the people Israel
Et ha-shi-rah ha-zot l'A-do-nai va-yom-ru lei-mor:
Sang this song to Adonai:
A-shi-rah l'A-do-nai ki-ga-oh ga-ah, sus v'ro-ch'vo ra-mah va-yam.
I will sing to Adonai, mighty in majestic triumph, Horse and driver God
has hurled into the sea.
O-zi v'zim-rat Yah va-y'hi li li-shu-ah
Adonai is my strength and my might;
Zeh Ei-li v'an-vei-hu E-lo-hei a-vi va-a-ro-m'men-hu.
God is my deliverance. Adonai is my God and I will give God glory
A·do·nai ish mil·cha·mah, A·do·nai sh'mo.
Adonai, the Warrior, God's name is Adonai.
Mar-k'vot Par-oh v'chei-lo ya-rah va-yam;
Pharaoh's chariots and army God has cast into the sea;
U-miv-char sha-li-shav tu-b'u v'yam suf.
Pharaoh's choice captains are sunken in the Sea of Reeds
T'ho-mot y'chas-yu-mu, yor-du vim-tzo-lot k'mo a-ven.
The depths cover them; down they sank in the deep like a stone.
Y'min-cha A-do-nai ne-da-ri ba-ko-ach, y'min-cha A-do-nai tir-atz o-yeiv...
Your right hand, Adonai, singular in strength, Your right hand,
Adonai, shatters the enemy...

*... **T'vi·ei·mo** v'ti-ta-ei-mo b'har na-cha-lat-cha,
...Lead them to Your lofty mountain;
Ma-chon l'shiv-t'cha pa-al-ta A-do-nai,
Let them lodge there in Your abode,
Mik-dash A-do-nai ko-n'nu ya-de-cha
The sanctuary which You have established.
A-do-nai yim-loch l'o-lam va-ed.
Adonai shall reign throughout all time.
A-do-nai yim-loch l'o-lam va-ed.
Adonai shall reign throughout all time.

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

Ki l'A·do·nai ha-m'lu-chah u-mo-sheil ba-go-yim. V'a-lu mo-shi-im b'har
Tzi-yon lish-pot et-har Ei-sav, v'hay'tah l'A-do-nai ha-m'lu-chah. V'ha-yah
A-do-nai l'me-lech al kol-ha-a-retz, ba-yom ha-hu yih-yeh A-do-nai e-chad
u-sh'mo e-chad.

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

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

נְשִׁמַת כָּל חַי, וְתַבְרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ...

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

□ (SSS p. 336; SLS 146) נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ, וְנִבְרַךְ אֶת-שֵׁם
קְדֻשְׁךָ, בְּאֲמֹר, לְדָוָד, בְּרַכִּי נַפְשִׁי אֶת-יְיָ,
וְכָל-קָרְבֵי אֶת שֵׁם קְדֻשׁוֹ.

[On a Festival, the Shacharit Service starts here]

הָאֵל בְּתַעֲצֻמוֹת עֲגָדָה, הַגְּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגְּבוֹר לְנֶצַח, וְהַנּוֹרָא
בְּנוֹרְאוֹתָיִךָ, הַמְּלִיךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.

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

Nish·mat kol·chai t'va·re'ch et shim·cha A·do·nai E·lo·hei·nu...

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Ruler, always. Transcending space and time. You are God. Without You we have no one to rescue and redeem us, to save us and sustain us, to show us mercy in disaster and distress. God of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai neither slumbers nor sleeps. You stir the sleeping, support the falling, free the fettered, raise those bowed down, and give voice to the speechless. You alone do we acknowledge.

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

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

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

□ (SSS p. 336; SLS 146) N'ha·lel·cha u·n'sha·bei·cha·cha un·fa·er·cha
un'va·reich et sheim kod·she·cha, ka·a·mur: l'Da·vid, bar·chi naf·shi et
A·do·nai, v'chol k'ra·vai et sheim kod·sho.
*We extol You even as David sang: "Praise Adonai, my soul; let every fiber
of my being praise God's holy name."*

[On a Festival, the Shacharit Service starts here]

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

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

SHABBAT SHACHARIT SERVICE

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

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב, רַנְּנוּ צְדִיקִים בַּיָּי, לַיְשָׁרִים
נְאוּה תְהִלָּה.

בְּפִי יְשָׁרִים תִּתְהַלֵּל
וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְרוֹמֵם,
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ.

Uv'makhalot Riv'vot (SSS p. 338; SLS p. 147)

וּבְמִקְהֵלוֹת רַבּוֹת עֲמַד בֵּית יִשְׂרָאֵל, בְּרָנָה יִתְפָּאֵר שְׁמֶךָ
מִלְּפָנֶיךָ, בְּכָל דּוֹר וְדוֹר. □ שְׁכֵן חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יֵי
אֱלֹהֵינוּ, וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת, לְהִלָּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם,
לְהַדְר, לְבָרַךְ, לְעֵלָה וּלְקַלֵּס, עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד
בְּךָ יְשִׁי עַבְדְּךָ מְשִׁיחֶךָ.

Yishtabach (SSS p. 338; SLS 148)

[All Rise]

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלְּפָנֶיךָ הַגָּדוֹל וְהַקְּדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נְאֻה, יֵי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, הִלָּל וְזִמְרָה, עֵז וּמְמִשְׁלָה, נִצָּח, גְּדֻלָּה וּגְבוּרָה, תְהִלָּה
וְתִפְאָרֶת, קְדוּשָׁה וּמְלֻכוֹת,
□ בְּרַכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יֵי, אֵל מְלֶכֶךָ
גָּדוֹל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנְּפִלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי
זִמְרָה, מְלֶכֶךָ, אֵל, חַי הָעוֹלָמִים.

SHABBAT SHACHARIT SERVICE

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

Sho-chein ad, ma-rom v'ka-dosh sh'mo. V'cha-tuv: Ra-n'nu tza-di-kim
b'A-do-nai, la-y'sha-rim na-vah t'hi-lah.

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

B'fi y'sha-rim tit-ha-lal *By the mouth of the upright are You extolled*
Uv'div-rei tza-di-kim tit-ba-rach *By the words of the righteous are You praised*
U-vil-shon cha-si-dim tit-ro-mam *By the tongue of the faithful are You acclaimed*
Uv'ke-rev k'do-shim tit-ka-dash. *In the heart of the saintly are You hallowed.*

Uv'makhalot Riv'vot (SSS p. 338; SLS p. 147)

Uv'mak-ha-lot ri-v'vot am'cha beit yis-ra-eil, b'ri-nah yit-pa-ar shim-cha
mal-kei-nu b'chol dor va-dor. □ She-kein cho-vat kol ha-y'tzu-rim l'fa-ne-cha
A-do-nai Ei-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu, l'ho-dot l'ha-leil l'sha-bei-ach,
l'fa-eir l'ro-meim l'ha-deir, l'va-rech l'a-leih ul'ka-leis, al kol-div-rei shi-rot
v'tish-b'chot Da-vid ben Yi-shai av-d'cha m'shi-che-cha.

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

Yishtabach (SSS p. 338; SLS 148)

[All Rise]

Yish-ta-bach shim-cha la-ad, mal-kei-nu, ha-Eil ha-me-lech ha-ga-dol
v'ha-ka-dosh ba-sha-ma-yim u-va-a-retz. Ki l'cha na-eh, A-do-nai E-lo-hei-nu
v'Ei-lo-hei a-vo-tei-nu, shir ush-va-chah, ha-leil v'zim-rah, oz u-mem-sha-lah,
ne-tzach g'du-lah u-g'vu-rah, t'hi-lah v'ti-fe-ret, k'du-shah u-mal-chut,
□ B'ra-chot v'ho-da-ot mei-A-tah v'ad o-lam. Ba-ruch A-tah A-do-nai Eil
me-lech ga-dol ba-tish-ba-chot, Eil ha-ho-da-ot, A-don ha-nif-la-ot, ha-bo-cheir
b'shi-rei zim-rah, me-lech Eil chei ha-o-la-mim.

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

□ *We offer You our devotion, open our hearts in acclamation. Praised are You,
Sovereign of wonders, crowned with adoration, delighting in mortal song and
psalm, exalted Ruler, eternal life of the universe.*

Chatzi Kaddish (SSS p. 338; SLS p. 148)

[All Rise]

Leader: יתגדל ויתקדש שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרְעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעַגְלָא וּבְזַמְן קָרִיב, וְאִמְרוּ אָמֵן.

[Congregation and Leader respond]:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עַלְמֵיָא. יְתַבְרַךְ

Leader: יתְבָרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעַלְמָא (וּלְעַלְמָא) מִן
כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרוּ בְּעַלְמָא,
וְאִמְרוּ אָמֵן.

Bar'chu (SSS p. 340; SLS p.149)

[All Rise]

Leader: בְּרַכּוּ אֶת יְיָ הַמְּבָרַךְ.

[Congregation bows slightly while saying]

בְּרוּךְ יְיָ הַמְּבָרַךְ לְעוֹלָם וָעֵד.

Yotzeir (SSS p. 340; SLS p. 150)

**בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלִיךְ הָעוֹלָם, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ, עֹשֶׂה
שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.**

Chatzi Kaddish (SSS p. 338; SLS p. 148)

[All Rise]

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

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

[Congregation and Leader respond]:

**Y'hei sh'meih ra·ba m'va·rach l'a·lam u·l'al·mei al·ma·ya. Yit·ba·rach
May God be praised throughout all time. Glorified...**

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

*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*

Bar'chu (SSS p. 340; SLS p.149)

[All Rise]

Leader: Ba·r'chu et A·do·nai ha·m'vo·rach.
Praise Adonai, Source of blessing.

[Congregation bows slightly while saying]:

**Ba·ruch A·do·nai ha·m'vo·rach l'o·lam va·ed.
Praise Adonai, Source of blessing, throughout all time.**

Yotzeir (SSS p. 340; SLS p. 150)

Ba·ruch A·tah A·do·nai, E·lo·hei·nu me·lech ha·o·lam, yo·tzeir or u·vo·rei
cho·shech o·seh sha·lom u'vo·rei et ha·kol.

*Praised are You, Adonai our God, Ruler of the universe, creating light and
fashioning darkness, ordaining the order of all creation.*

[The following is read on Shabbat, including a Festival or Chol Hamoeid.]

(SSS p. 340; SLS p. 150)

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחְךָ...

[This paragraph is recited silently.]

Translation appears on the facing page.]

□ אֵין פְּעֻרְכָּךְ, יי אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה, וְאֵין זוֹלַתְךָ מִלְּכֵנוּ
לְחַיֵּי הָעוֹלָם הַבָּא. אִפְסָ בְּלִתְךָ גּוֹאֲלֵנוּ לִימּוֹת הַמְּשִׁיחַ, וְאֵין
דְּוֹמָה לְךָ מוֹשִׁיעֵנוּ לְתַחֲיַת הַיָּמִיתִים.

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

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים, בְּרוּךְ וּמְבָרָךְ בְּפִי כָּל נִשְׁמָה,
גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם, דְּעַת וּתְבוּנָה סְבִיבִים אוֹתוֹ.
הַמְתַּגָּאָה עַל חַיּוֹת הַקֶּדֶשׁ, וְנִהְדָּר בְּכַבּוֹד עַל הַמְרַפָּבָה,
זְכוּת וּמִישׁוֹר לַפְּנֵי כִסְאוֹ, חֶסֶד וְרַחֲמִים לַפְּנֵי כְבוֹדוֹ.
טוֹבִים מְאֹד שֶׁבָּרָא אֱלֹהֵינוּ, יְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל,
כֶּחַץ וּגְבוּרָה נִתֵּן בָּהֶם, לְהַיּוֹת מוֹשְׁלִים בְּקֶרֶב תִּבְלָה.
מְלֵאִים זִיו וּמְפִיקִים נְגִיָּה, נֶאֱדָה זִיוָם בְּכָל הָעוֹלָם,
שְׂמֵחִים בְּצִאֲתָם וְשֹׁשֵׁימִים בְּבוֹאָם, עֲשִׂים בְּאִמָּה רְצוֹן קוֹנָם.
פָּאָר וְכַבּוֹד נוֹתְנִים לְשִׁמּוֹ, צְהֻלָּה וְרִנָּה לְאֶזְרַת מְלַכּוֹתוֹ,
קָרָא לְשִׁמְשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.
שֶׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם, תְּפִאֲרַת וּגְדֻלָּה, שְׂרָפִים
וְאוֹפְנִים וְחַיּוֹת הַקֶּדֶשׁ.

[The following is read on Shabbat, including a Festival or Chol Hamoeid.]

(SSS p. 340; SLS p. 150)

Ha·kol yo·du·cha v'ha·kol y'sha·b'chu·cha. . .

All creatures praise You; all declare: "There is none holy as Adonai." All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky, bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the world and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned on praise and prominence since the world began, eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular Adonai our God, You are our Ruler incomparable in this world, inimitable in the world to come, peerless Redeemer in the days of Messiah, singular in assuring life immortal.

□ Ein k'er·k'cha A·do·nai E·lo·hei·nu ba·o·lam ha·zeh, v'·ein zu·la·t'cha mal·kei·nu l'·cha·yei ha·o·lam ha·ba. E·fes bil·t'cha go·a·lei·nu li·mot ha·ma·shi·ach, v'·ein do·meh l'·cha mo·shi·ei·nu lit·chi·yat ha·mei·tim.

Incomparable, inimitable, peerless and singular Adonai our God, You are our Ruler incomparable in this world, inimitable in the world to come, peerless Redeemer in the days of Messiah, singular in assuring life immortal.

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

Eil A·don al kol ha·ma·a·sim, Ba·ruch um'vo·rach b'fi kol n'sha·mah. God·lo v'tu·vo ma·lei o·lam, Da·at ut'vu·nah sov'vim o·to. Ha·mit·ga·eh al cha·yot ha·ko·desh, V'neh·dar b'cha·vod al ha·mer·ka·vah. Z'chut u·mi·shor lif·nei chis·o, Che·sed v'ra·cha·mim lif·nei k'vo·do. To·vim m'o·rot she·ba·ra E·lo·hei·nu, Y'tza·ram b'da·at b'vi·nah uv'has·keil. Ko·ach ug'vu·rah na·tan ba·hem, Lih·yot mosh·lim b'ke·rev tei·veil. M'lei·im ziv um'fi·kim no·gah, Na·eh zi·vam b'chol ha·o·lam. S'mei·chim b'tzei·tam v'sa·sim b'vo·am, O·sim b'ei·mah r'tzon ko·nam. P'eir v'cha·vod not·nim li·sh'mo, Tzo·ho·lah v'ri·nah l'ze·cher mal·chu·to. Ka·ra la·she·mesh va·yiz·rach or, Ra·ah v'hit·kin tzu·rat hal·l'va·nah. She·vach not·nim lo kol tz'va ma·rom, Ti·fe·ret ug'du·lah, s'ra·fim v'o·fa·nim v'cha·yot ha·ko·desh.

The rule of God is reflected by Creation; God who is praised by the breath of all life. God's greatness and goodness fill the universe; knowledge and wisdom encircle God's presence. Exalted is God by creatures celestial, enhanced and adorned by the mysteries of Heaven. God's throne is guarded by truth and purity. God is surrounded by mercy and love. Good are the lights which our God has created, fashioning them with insight and wisdom, endowing them with power and vigor to maintain dominion amidst the world. Abounding in splendor, radiating brilliance, their splendor adorns the universe, rejoicing in rising, gladly setting, rushing to obey their Creator's will. God is acclaimed by beauty and glory, God's sovereignty sung by celebration and praise. God summoned the sun and it shed its light; God made the moon, setting its cycles. All bodies of the heavens, the stars and planets, acclaim God with praise; celestial creatures give glory and greatness.

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

לְאֵל אֲשֶׁר שָׁבַת מְכַל הַמַּעֲשִׂים...

[This paragraph is recited silently.

Translation appears on the facing page.]

Titbarach tzureinu (SSS p. 344; SLS p. 153)

תְּתַבְרַךְ צוּרֵנוּ מְלִכְנוּ וְגֹאֲלֵנוּ...

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

□...וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבְטָהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמְעֲרִיצִים, וּמְקַדְּשִׁים וּמְמַלְכִים:

אֶת שֵׁם הָאֵל, הַמְּלִךְ הַגָּדוֹל, הַגְּבוּר וְהַנּוֹרָא, קְדוֹשׁ הוּא. וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שְׁמַיִם זֶה מְזֶה, וְנוֹתְנִים רְשׁוֹת זֶה לְזֶה,

□...לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ, בְּשִׁפְהַ בְּרוּחָהּ וּבְנִעֻמָּהּ, קְדוֹשָׁה, כָּלָם כְּאַחַד עוֹנִים וְאוֹמְרִים בְּרִאָה:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ.

□וְהָאוֹפְנִים וְחַיּוֹת הַקִּדְּשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת שָׁרָפִים, לַעֲמַתָּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

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

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

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

Titbarach tzureinu (SSS p. 344; SLS p. 153)

Tit·ba·rach tzu·rei·nu mal·kei·nu v'go·a·lei·nu. . .

Be blessed, Our Rock, our Redeemer, our Ruler, Creator of holy beings. You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. In chorus they proclaim with reverence words of the living God, eternal Ruler. Adoring, beloved, and choice are they all, in awe fulfilling their Creator's will.

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

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

Et sheim ha·el ha·me·lech ha·ga·dol ha·gi·bor v'ha·no·ra, ka·dosh Hu. V'chu·lam m'kab·lim a·lei·hem ol mal·chut sha·ma·yim zeh mi·zeh, v'not·nim r'shut zeh la·zeh,

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

□...L'hak·dish l'yotz·ram b'na·chat ru·ach b'sa·fah v'ru·rah u'vin·i·mah k'do·shah, ku·lam k'e·chad o·nim v'om·rim b'yir·ah:

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

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

□V'ha·o·fa·nim v'cha·yot ha·ko·desh b'ra·ash ga·dol mit·nas·im l'u·mat s'ra·fim, l'u·ma·tam m'shab·chim v'om·rim:

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

Ba·ruch k'vod A·do·nai mim·ko·mo.

Praised be the glory of Adonai throughout the universe.

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ...]

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

□... אֹר חָדָשׁ עַל צִיּוֹן תְּאִיר, וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאֹרוֹ. בָּרוּךְ
אַתָּה יְיָ, יוֹצֵר הַמְּאֹרוֹת.

L'el ba·ruch n'i·mot yi·tei·nu. . .

To praiseworthy God they sweetly sing; the living, enduring God they celebrate in song. For God is unique, doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing. Awesome in praise, Sovereign of wonders, day after day in God's goodness God renews Creation. So sang the Psalmist: "Praise the Creator of great lights, for God's love endures forever."

□...Or cha·dash al Tzi·yon ta·ir, v'niz·keh chu·la·nu m'hei·ra l'o·ro. Ba·ruch
A·tah A·do·nai, yo·tzier ha·m'o·rot.

Cause a new light to illumine Zion. May we all soon share a portion of its radiance. Praised are You, Adonai, Creator of lights.

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

אֶהָבָה רַבָּה אֶהֱבִתֶּנּוּ, יְיָ אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתְךָ
עָלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ, בְּעִבּוֹר אֲבוֹתֵינוּ שֶׁבְּטַחוּ בְּךָ, וַתִּלְמַדְם חֻקֵי
חַיִּים, כִּן תִּחַנְּנֵנוּ וַתִּלְמַדְנֵנוּ. אָבִינוּ, הָאֵב הַרְחֵמוֹן, הַמְּרַחֵם, רַחֵם
עָלֵינוּ, וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל, לְשִׁמְעַי, לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר
וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לִבֵּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד. כִּי בְשֵׁם קִדְשְׁךָ הַגְּדוֹל
וְהַנּוֹרָא בְּטַחוּנוֹ, נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.

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

וְהִבִּיאֵנוּ לְשִׁלּוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וַתּוֹלִיכֵנוּ קוֹמְמֵיּוֹת
לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֶתָּה, וּבָנֵנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן.
□ וְקִרְבַּתֵּנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמְתָּ, לְהוֹדוֹת לְךָ וּלְיַחַדְךָ
בְּאַהֲבָה. בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

K'riat Sh'ma (SSS p. 346; SLS p. 155)

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

שִׁמְעוּ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

[Silently]:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד.

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

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

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

V'ha·eir ei·nei·nu b'to·ra·te·cha, v'da·bek li·bei·nu b'mitz·vo·te·cha,
v'ya·cheid l'va·vei·nu l'a·ha·vah u-l'yir·ah et sh'me·cha, v'lo nei·vosh
l'o·lam va·ed. Ki v'sheim kod·she·cha ha·ga·dol v'ha·no·ra ba·tach·nu,
na·gi·lah v'nis·m'chah bi·shu·a·te·cha.

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

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

Va·ha·vi·ei·nu l'sha·lom mei·ar·ba kan·fot ha·a·retz, v'to·li·chei·nu
kom'mi·yut l'ar·tzei·nu, ki eil po·eil y'shu·ot A·tah, u·va·nu va·char·ta mi·kol
am v·la·shon, □ v'kei·rav·ta·nu l'shim·cha ha·ga·dol se·lah be·e·met, l'ho·dot
l'cha ul'ya·ched'cha b'a·ha·vah. Ba·ruch A·tah A·do·nai, ha·bo·cheir b'a·mo
Yis·ra·eil b'a·ha·vah.

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

K'riat Sh'ma (SSS p. 346; SLS p. 155)

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

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

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

[Silently]:

Ba·ruch sheim k'vod mal·chu·to l'o·lam va·ed.
Praised be God's glorious sovereignty throughout all time.

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לְבַבְךָ, וּבְכָל נְפִשְׁךָ, וּבְכָל מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל לְבַבְךָ. וְשִׁנַּנְתָּם
לְבִנְיָד, וְדַבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ,
וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ.
וְכִתְבָתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.

(SSS p. 349; SLS p. 156) **וְהָיָה אִם שָׁמַעַתְּ שָׁמְעוּ אֶל מְצוֹתַי,**
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְיָ אֱלֹהֵיכֶם
וּלְעֲבֹדוֹ, בְּכָל לְבַבְכֶם וּבְכָל נְפִשְׁכֶם. וְנָתַתִּי מָטָר אֲרָצְכֶם
בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ, וְאָסַפְתָּ דָגְנְךָ וְתִירֶשֶׁתָּ וּיְצַהֲרֶךָ.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ.

הַשָּׁמַיִם לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתָם וְעִבְדוּתָם אֱלֹהִים
אַחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְתָרָה אִף יְיָ בְּכֶם, וְעָצַר אֶת
הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר, וְהִיאָדְמָה לֹא תִתֶּן אֶת יְבוּלָהּ,
וְאִבְדוּתָם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְיָ נָתַן לָכֶם

וְשָׁמַתָּם אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נְפִשְׁכֶם, וּקְשַׁרְתָּם
אֶתְם לְאוֹת עַל יָדְכֶם, וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם. וְלִמְדוּתָם
אֶתְם אֶת בְּנֵיכֶם לְדַבַּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְכִתְבָתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְיָ
לְאַבְתֵּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

V'a-hav-ta eit A·do·nai E·lo·he·cha b'chol l'vav·cha u·v'chol naf·sh'cha,
u·v'chol m'o·de·cha. V'ha·yu ha·d'va·rim ha·ei·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 above your eyes, and you shall inscribe them upon the
doorposts of your homes and upon your gates.*

(SSS p. 349; SLS p. 156) **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'vav·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·saf·ta d'ga·ne·cha v'ti·ro·sh'cha v'yitz·ha·re·cha.
V'na·ta·ti ei·sev b'sa·d'cha liv·hem·te·cha, v'a·chal·ta v'sa·va·ta.

*If you will earnestly heed the mitzvot I give you this day, to love Adonai your God
and to serve God with all your heart and all your soul, then I will favor your land
with rain at the proper season – rain in the autumn and rain in the 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 and be satisfied.*

Hi·sha·m'ru la·chem pen yif·teh l'vav·chem, v'sar·tem va·a·vad'tem e·lo·him
a·chei·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·tein
et·y'vu·lah. Va·a·vad'tem m'hei·rah mei·al ha·a·retz ha·to·vah a·sher A·do·nai
no·tein la·chem.

*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.*

V'sam·tem et d'va·rai ei·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·beir 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·teit 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 above your eyes. Teach them to your
children. Repeat them at home and away, morning and night. Inscribe them upon
the doorposts of your homes and upon your gates. Then your days and the days of
your children on the land which Adonai swore to give to your ancestors will endure
as the days of the heavens over the earth.*

K'riat Sh'ma (SSS p. 349; SLS p. 156) - continued

[In the following, final part of the Sh'ma, many people kiss the fringes of their prayer shawls at each mention of the word for fringes "tzitzit"]

וַיֹּאמֶר יְיָ אֵל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם,
וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית
הַכַּנָּף פִּתְיֵל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת
כָּל מִצְוֹת יְיָ, וְעָשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי
עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם. לִמְעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת כָּל
מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם, לֵהֵיוֹת לָכֶם לֵאלֹהִים,
אֲנִי יְיָ אֱלֹהֵיכֶם.

□ יְיָ אֱלֹהֵיכֶם אֱמֶת

Emet V'yatziv (SSS p. 350; SLS p. 156)

אֱמֶת וַיִּצִיב, וְנִכּוֹן וְקַיָּם, וְיֹשֶׁר...

□...לְדֹר וְדֹר הוּא קַיָּם, וְשְׁמוֹ קַיָּם, וְכִסְאוֹ נִכּוֹן, וּמַלְכוּתוֹ
וְאֱמוּנָתוֹ לְעַד קַיָּמָת.

וְדַבְּרוּ חַיִּים וְקַיָּמִים...

□ אֱמֶת שְׁאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מִלְּפָנֵינוּ מִלְּפָנֵינוּ
אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵנוּ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יְשׁוּעָתֵינוּ, פּוֹדֵנוּ
וּמַצִּילֵנוּ מֵעוֹלָם שְׁמָדָה, אֵין אֱלֹהִים זוּלָתָהּ.

(SSS Last paragraph p. 350; SLS last paragraph p. 157)

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּהּ הוּא מֵעוֹלָם...

K'riat Sh'ma (SSS p. 349; SLS p. 156) - 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"]

Va-yo-mer A-do-nai el Mo-sheh lei-mor: Da-beir el B'nei Yis-ra-eil
v'a-mar-ta a-lei-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'chei-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-she-rem a-tem zo-nim
a-cha-rei-hem. L'ma-an tiz-k'ru va-a-si-tem et kol mitz-vo-tai vi-h'yi-tem
k'do-shim l'Ei-lo-hei-chem. A-ni A-do-nai E-lo-hei-chem a-she-rem ho-tzei-ti
et-chem mei-e-retz Mitz-ra-yim li-h'yot la-chem lei-lo-him, A-ni A-do-nai
E-lo-hei-chem.

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.

□ **A-do-nai E-lo-hei-chem e-met.**

Adonai is your God in truth.

Emet V'yatziv (SSS p. 350; SLS p. 156)

E-met v'ya-tziv v'na-chon v'ka-yam v'ya-shar. . .

Your teaching is true and enduring...

□...**L'dor va-dor** hu ka-yam u-sh'mo ka-yam v-chi-so na-chon u-mal-chu-to
ve-e-mu-na-to la-ad ka-ya-met.

...For all generations Adonai is our God. God's sovereign throne is firmly established; God's faithfulness endures for all time.

Ud'va-rav cha-yim v'ka-ya-mim. . .

God's teachings are precious and abiding...

□ **E-met** she-A-tah hu A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu, mal-kei-nu
me-lech a-vo-tei-nu, go-a-lei-nu go-eil a-vo-tei-nu, yotz-rei-nu tzur
y'shu-a-tei-nu, po-dei-nu u-ma-tzi-lei-nu, mei-o-lam sh'me-cha, ein e-lo-him
zu-la-te-cha.

True it is that You are Adonai our God, even as You were the God of our ancestors. Our Ruler and our ancestors' Ruler, our Redeemer and our ancestors' Redeemer, our Creator, our victorious Stronghold, You have always helped us and saved us. Your name endures forever. There is no God but You.

(SSS Last paragraph p. 350; SLS last paragraph p. 157)

Ez-rat a-vo-tei-nu A-tah hu mei-o-lam . . .

You were always the help of our ancestors...

(SSS Bottom of p. 350; SLS middle p.158)

□...תְּהִלּוֹת לְאֵל עֲלִיּוֹן, בְּרוּךְ הוּא וּמְבָרָךְ. מִשָּׁה [וּמְרִיָּם] וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

(SSS Top of p. 352; SLS middle p. 158)

מִי כְמוֹךָ בָּאֵלִים יְיָ,
מִי כְמוֹךָ נֹאדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת, עֲשֵׂה פִלְא.

□ שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד בְּכֶם
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

[All Rise]

□ צוֹר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדֵה כְנָאֲמֶךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ גְּאֵל
יִשְׂרָאֵל.

The AMIDAH for SHABBAT MORNING FOLLOWS BELOW (SSS p. 354; SLS P. 159)

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

(SSS Bottom of p. 350; SLS middle p.158)

□...T'hi-lot l'Eil el-yon ba-ruch hu u-m'vo-rach. Mo-sheh (u'Mi-r'yam)
u-v'nei Yis-ra-eil l'cha a-nu shi-rah b'sim-chah ra-bah, v'am'ru chu-lam:
*Praises to God supreme, ever praised is God. Moses (and Miriam) and the people Israel
sang with great joy this song to Adonai:*

(SSS Top of p. 352; SLS middle p. 158)

Mi cha-mo-chah ba-ei-lim A-do-nai,
Who is like You, Adonai, among all that is worshipped?
Mi ka-mo-chah ne-dar ba-ko-desh,
Who is like You, majestic in holiness?
No-ra t'hi-lot o-seh fe-leh.
Awesome in splendor, working wonders?

□ Shi-rah cha-da-shah shi-b'chu g'u-lim l'shim-cha al s'fat ha-yam. Ya-chad
ku-lam ho-du v'him-li-chu v'a-m'ru:
*A new song sang the redeemed for You. They sang in chorus at the shore of the sea,
acclaiming Your sovereignty*
A-do-nai yim-loch l'o-lam va-ed.
Adonai shall reign throughout all time.

[All Rise]

□ Tzur Yis-ra-eil, ku-mah b'ez-rat Yis-ra-eil, u-f'deih chi-nu-me-cha Y'hu-dah
v'Yis-ra-eil. Go-a-lei-nu A-do-nai tz'va-ot sh'mo k'dosh Yis-ra-eil. Ba-ruch
A-tah A-do-nai, ga-al Yis-ra-eil.
*Rock of Israel, arise to Israel's defense. Fulfill Your promise to deliver Judah and
Israel. Our Redeemer is the Holy One of Israel, Adonai tzeva'ot. Praised are You,
Adonai, Redeemer of the people Israel.*

The AMIDAH for SHABBAT MORNING FOLLOWS BELOW (SSS p. 354; SLS P. 159)

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INTRODUCTION TO SHABBAT MORNING AMIDAH

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

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

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאִמּוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת (וְאִמּוֹת), וְיַמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוּ בְּאֵהָבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וְעֵזֶרֶת שָׂרָה. (SLS p. 160)

G'vurot

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

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

(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלֹךְ מִמִּית וּמְחַיֶּה וּבִמְצַמִּיחַ יְשׁוּעָה.

מִי כְמוֹךָ אֵב הַרְחֵמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים.

INTRODUCTION TO SHABBAT MORNING AMIDAH

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

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

A·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'Ei·lo·hei a·vo-tei-nu (v'i·mo-tei-nu), E·lo·hei Av·ra·ham, E·lo·hei Yitz·chak, v'Ei·lo·hei Ya·a·kov, E·lo·hei Sa·rah, E·lo·hei Riv·kah, E·lo·hei Lei·ah, v'Ei·lo·hei Ra·chel. Ha·eil ha·ga·dol ha·gi·bor v'ha·no·ra, Eil el·yon, go·meil cha·sa·dim to·vim, v'ko·nei·h ha·kol, v'zo·cher chas·dei a·vot (v'i·ma·hot), u·mei·vi go·eil li·v'nei v'nei·hem l'ma·an sh'mo b'a·ha·va.

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

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

(SLS p. 160) Me·lech o·zeir u·mo·shi·a u·ma·gein. Ba·ruch A·tah A·do·nai, Ma·gein 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.

G'vurot

A·tah gi·bor l'o·lam A·do·nai, m'cha·yeih mei·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 A-tze-ret to Pesach include next line]

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

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

M'chal·keil cha·yim b'che·sed, m'cha·yeih mei·tim b'ra·cha·mim ra·bim, so·meich nof·lim v'ro·feih cho·lim u·ma·tir a·su·rim, um'ka·yeim e·mu·na·to li·shei·nei a·far.

Your lovingkindness sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust.

Mi cha·mo·cha ba·al g'vu·rot u·mi do·meh lach, me·lech mei·mit um'cha·yeh u·matz·mi·ach y'shu·ah.

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

V'ne·e·man A·tah l'ha·cha·yot mei·tim. Ba·ruch A·tah A·do·nai, m'cha·yeih ha·mei·tim.

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

[The Silent Amidah continues with “אתה קדוש” on Transliteration p. 49/50 (Sim Shalom p. 358; SLS p. 162). For the repetition of the Amidah (or if there is a heicha kiddusha in which the congregation begins together with the leader) we continue with the Kedushah, below.]

K'dushah (SSS p. 356; SLS p. 161)

**נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדֵי־יִשְׁיִים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּפָתוּב עַל יַד נְבִיאֶיךָ, וְקָרָא זֶה אֶל זֶה וְאָמְרוּ:**

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

**אִזּוּ בְּקוֹל רַעַשׁ גְּדוֹל אֲדִיר וְחֲזָק, מְשַׁמְיָעִים קוֹל, מִתְנַשְּׂאִים
לְעֵמֶת שְׂרָפִים, לְעֵמֶתֶם בְּרוּךְ יְאֻמְרוּ:**

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

**מִמְּקוֹמֶיךָ מְלַכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ.
מְתִי תִמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן. תִּתְגַּדֵּל
וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירֶךָ, לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ
תִּרְאִינָה מַלְכוּתֶךָ, כְּדָבָר הָאָמוּר בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ
צְדָקָה:**

יְמַלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

**לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּה, וּלְנֶצַח נְצָחִים קִדְשֶׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ,
אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גְּדוֹל וְקְדוֹשׁ
אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ .**

[Continue on next page with **יְשַׁמַּח מֹשֶׁה**.]

[The Silent Amidah continues with “Atah Kadosh” on Transliteration p. 49/50 (Sim Shalom p. 358; SLS p. 162). For the repetition of the Amidah (or if there is a heicha kiddusha in which the congregation begins together with the leader) we continue with the Kedushah, below.]

K'dushah (SSS p. 356; SLS p. 161)

N'ka-desh et shim-cha ba-o-lam, k'sheim she-mak-di-shim o-to bi-shmei ma-rom, ka-ka-tuv al yad n'vi-e-cha, v'ka-ra zeh el zeh v'a-mar:

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

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

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

Az b'kol ra-ash ga-dol a-dir v'cha-zak mash-mi-im kol, mit-nas-im l'u-mat s'ra-fim, l'u-ma-tam ba-ruch yo-mei-ru:

In thundering chorus, majestic voices resound, lifted toward singing seraphim and responding:

Ba-ruch k'vod A-do-nai mim-ko-mo.

Praised is the glory of Adonai throughout the Universe

Mim'kom-cha mal-kei-nu to-fi-ah v'tim-loch a-lei-nu, ki m'cha-kim a-nach-nu lach. Ma-tai tim-loch b'tzi-yon, b'ka-rov b'ya-mei-nu l'o-lam va-ed tish-kon. Tit-ga-dal v'tit-ka-dash b'toch Y'ru-sha-la-yim ir'cha l'dor va-dor ul'nei-tzach n'tza-chim. V'ei-nei-nu tir-e-nah mal-chu-te-cha, ka-da-var ha-a-mur b'shi-rei u-ze-cha, al y'dei Da-vid m'shi-ach tzid-ke-cha.

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

Yim-loch A-do-nai l'o-lam E-lo-ha-yich Tzi-yon l'dor va-dor, ha-l'lu-yah.

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

L'dor va-dor na-gid god-le-cha ul'nei-tzach n'tza-chim k'du-shat-cha nak-dish. V'shiv-cha-cha E-lo-hei-nu mi-pi-nu lo ya-mush l'o-lam va-ed, ki El me-lech ga-dol v'ka-dosh A-tah. **Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.**

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

[Continue on next page with **Yismach Mosheh**.]

Shabbat Morning Amidah-continued (SSS p. 358; SLS p. 162)
[The silent recitation of the Amidah continues here.]

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקִדְוֹשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה.

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

בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ. (בְּרוּךְ אַתָּה יי, הַמֶּלֶךְ הַקָּדוֹשׁ)

[Leader's chanting continues here]

שִׁמְח מֹשֶׁה בְּמַתְנַת חֶלְקוֹ, כִּי עָבַד נְאֻמָּן קָרְאתָ לוֹ. כְּלִיל
תְּפִאָרַת בְּרֵאשׁוֹ נְתַתָּ (לוֹ), בְּעִמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וְשִׁנִּי
לוֹחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כְּתוּב
בְּתוֹרַתְךָ:

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרֹתֵם בְּרִית
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמִים, כִּי שָׁשַׁת יָמִים עָשָׂה
יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

וְלֹא נְתַתּוּ יי אֶלְהֵינוּ לְגוֹיֵי הָאָרְצוֹת, וְלֹא הִנְחַלְתּוּ מִלְּכָנּוּ לְעוֹבְדֵי
פְּסִילִים, וְגַם בְּמִנוּחַתּוֹ לֹא יִשְׁפְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל עָמְדָה נְתַתּוֹ
בְּאַהֲבָה, לְזַרְעַ יַעֲקֹב אֲשֶׁר בָּם בְּחֵרְתָּ. עִם מְקַדְּשֵׁי שְׁבִיעִי, כְּלָם
יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבָה, וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדְּשָׁתוּ, חֲמִדַת יָמִים
אוֹתוֹ קָרְאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

Shabbat Morning Amidah-continued (SSS p. 358; SLS p. 162)
[The silent recitation of the Amidah continues here.]

A-tah ka-dosh v' shim-cha ka-dosh, uk'do-shim b'chol yom y'ha-l'lu-cha se-lah.
Holy are You and holy is Your name. Holy are those who praise You daily.

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

Ba-ruch a-tah A-do-nai, ha-Eil ha-ka-dosh. (Ba-ruch A-tah A-do-nai,
ha-Me-lech ha-ka-dosh.)
Blessed are You, Adonai, holy God. (Blessed are You, Adonai, Holy King.)

[Leader's chanting continues here]

Yis-mach Mo-sheh b'mat-nat chel-ko, ki e-ved ne-e-man ka-ra-ta lo. K'lil
tif-e-ret b'ro-sho na-ta-ta, b'om-do l'fa-ne-cha al har Si-nai. Ush-nei lu-chot
a-va-nim ho-rid b'ya-do, v'cha-tuv ba-hem sh'mi-rat sha-bat, v'chein ka-tuv
b'to-ra-te-cha:

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

V'sha-m'ru v'nei Yis-ra-eil 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-eil ot hi l'o-lam, ki
shei-shet ya-mim a-sah A-do-nai et ha-sha-ma-yim v'et ha-a-retz, u-va-yom
hash-vi-i sha-vat va-yi-na-fash.

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

V'lo n'ta-to, A-do-nai E-lo-hei-nu, l'go-yei ha-a-ra-tzot, v'lo hin-chal-to,
mal-kei-nu, l'ov-dei f'si-lim, v'gam bim-nu-cha-to lo yish-k'nu a-rei-lim, ki
l'Yis-ra-eil am-cha n'ta-to b'a-ha-vah, l'ze-ra Ya-a-kov a-sheer bam ba-char-ta.
Am m'ka-d'shei sh'vi-i, ku-lam yis-b'u v'yit-an-gu mi-tu-ve-cha. U-va-shvi-i
ra-tzi-ta bo v'ki-dash-to, chem-dat ya-mim o-to ka-ra-ta, zei-cher l'ma-a-seih
v'rei-sheet.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ,
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ
 בִּישׁוּעָתֶךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְשֶׁךָ, וְנִנוּחוּ בוֹ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְיָ, מִקִּדְשׁ הַשַּׁבָּת.

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב אֶת הָעֲבוּדָה
 לְדָבִיר בִּיתֶךָ, וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתִחְזִינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים. (SSS p. 360; SLS p. 164)

בְּרוּךְ אַתָּה יְיָ, הַמְּחַזֵּיר שְׂכִינְתּוֹ לְצִיּוֹן.

[Bow slightly at waist with first 3 words]:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מְגוֹן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדֶה
 לָךְ וְנִסְפָּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נְשִׁמוֹתֵינוּ
 הַפְּקוּדוֹת לָךְ, וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ
 וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֲרַב וּבָקֵר וְצַהֲרִים, הַטּוֹב, כִּי לֹא כָלוּ
 רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם
 וָעֶד. (SSS p. 362)

(SSS p. 358; SLS p. 163) **E-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu**, r'tzeih
 bim-nu-cha-tei-nu. Kad-shei-nu b'mitz-vo-te-cha v'tein chel-kei-nu
 b'to-ra-te-cha, sab-ei-nu mi-tu-ve-cha v'sam-chei-nu bi-shu-a-te-cha, v'ta-heir
 li-bei-nu l'ov-d'cha be-e-met. V'han-chi-lei-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-eil 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.*

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

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

(SSS p. 360; SLS p. 164) **V'te-che-ze-na ei-nei-nu** b'shuv-cha l'Tzi-yon
 b'ra-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.*

[Bow slightly at waist with first 3 words]:

Mo-dim a-nach-nu lach she-A-tah hu A-do-nai E-lo-hei-nu v'Ei-lo-hei
 a-vo-tei-nu l'o-lam va-ed, tzur cha-yei-nu ma-gein yish-ei-nu A-tah Hu l'dor
 va-dor. No-deh l'cha u-n'sa-peir 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 eit, e-rev va-vo-ker
 v'tzo-ho-ra-yim. Ha-tov ki lo cha-lu ra-cha-me-cha, v'ham-ra-cheim ki lo ta-mu
 cha-sa-de-cha, mei-o-lam ki-vi-nu lach.

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

(SSS p. 362) **V'al ku-lam** yit-ba-rach v'yit-ro-mam shim-cha mal-kei-nu ta-mid
 l'o-lam va-ed.

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

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שִׁמְךָ בְּאַמֶּת, הָאֵל יְשׁוּעַתָּנוּ
וְעִזְרַתָּנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וְלִךָ נֶאֱחָד לְהוֹדוֹת.

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּהֹנִים,
עִם קְדוֹשֶׁיךָ, כְּאֲמוּר.

יְבָרְכְךָ יְיָ וַיִּשְׁמְרֶךָ.

(קהל: כֵּן יְהִי רְצוֹן)

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ.

(קהל: כֵּן יְהִי רְצוֹן)

יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

(קהל: כֵּן יְהִי רְצוֹן)

שִׂים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָה, חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אֲבֵינוּ, בְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר
פְּנִיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וַצְדִּיקָה
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

V'chol ha·cha·yim yo·du·cha se·lah, vi·ha·l'lu et shim·cha be·e·met, ha·Eil
y'shu·a·tei·nu v'ez·ra·tei·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.

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

E·lo·hei·nu v'Ei·lo·hei a·vo·tei·nu , bar·chei·nu bab·ra·chah
ham·shu·le·shet, ba·to·rah hak·tu·vah al y'dei Mo·sheh av·de·cha,
ha·a·mu·rah mi·pi A·ha·ron u·va·nav, ko·ha·nim, am k'do·she·cha, ka·a·mur:
Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

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

May Adonai bless you and guard you

Congregation: Kein Y'hi Ra·tzon

Congregation: May it be Your will.

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

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

Congregation: Kein Y'hi Ra·tzon.

Congregation: May it be Your will.

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

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

Congregation: Kein Y'hi Ra·tzon.

Congregation: May it be Your will.

Sim Sha·lom ba·o·lam, to·vah u·v'ra·cha, chein va·che·sed v'ra·cha·mim
a·lei·nu v'al kol Yis·ra·eil a·me·cha. Bar·chei·nu, A·vi·nu ku·la·nu k'e·chad
b'or pa·ne·cha, ki v'or pa·ne·cha na·ta·ta la·nu, A·do·nai E·lo·hei·nu, To·rat
cha·yim v'a·ha·vat che·sed, utz·da·kah uv·ra·cha v'ra·cha·mim v'cha·yim
v'sha·lom. V'tov b'ei·ne·cha l'va·reich et am·cha Yis·ra·eil b'chol eit
uv·chol sha·ah bish·lo·me·cha.

Grant peace to the world, with happiness and blessing, grace, love and mercy for us and for all the people Israel. Bless us, our Parent, one and all, with Your light, for by that light did You teach us Torah and life, love and tenderness, justice and mercy, and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.

[The Leader concludes the repetition of the Amidah] (SSS p. 364)

בְּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

[This is an optional private prayer recited at the end of the silent Amidah.]
(SSS p. 364/5, middle paragraph; SLS p. 166)

**אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְּבַר מְרֻמָּה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדַם, וְנַפְשִׁי כְּעֶפֶר לְכָל תְּהִיָּה. פִּתַּח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוּן נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם
וְקַלְקַל מַחְשְׁבֹתָם. עֲשֵׂה לְמַעַן שְׂמֹךְ, עֲשֵׂה לְמַעַן יִמְיָנֶךָ, עֲשֵׂה
לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תִּנּוֹרְתָךְ. לְמַעַן יִחַלְצוּן יְדֵיךָ,
שֶׁהוֹעִיָּה יִמְיָנֶךָ וְעַנְגִּי.**

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

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

**עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל,
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל) וְאָמְרוּ אָמֵן.**

(SSS p. 364) [The Leader concludes the repetition of the Amidah]

Ba·ruch A·tah A·do·nai, ham·va·reich et a·mo Yis·ra·eil ba·sha·lom.

Praised are You, Adonai, who blesses God's people Israel with peace.

[This is an optional private prayer recited at the end of the silent Amidah.] (SSS p. 364/5, middle paragraph; SLS p. 166)

E·lo·hai n'tzor l'sho·ni mei·ra us·fa·tai mi·da·beir mir·mah, v'lim·ka·l'lai
naf·shi ti·dom, v'naf·shi ke·a·far la·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'hei·rah
ha·feir a·tza·tam v'kal·keil ma·cha·shav·tam. A·seih l'ma·an To·ra·te·cha,
l'ma·an yei·chal·tzun y'di·de·cha, ho·shi·ah y'min·cha va·a·nei·ni.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot 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.

Yih·yu l'ra·tzon im·rei fi v'heg·yon li·bi l'fa·ne·cha, A·do·nai Tzu·ri
v'go·a·li.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.

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

O·seh sha·lom bim·ro·mav, hu ya·a·seh sha·lom a·lei·nu v'al kol Yis·ra·el
(v'al kol yosh·vei tei·veil) v'im·ru **a·mein.**

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

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

וְיִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

[Congregation and Leader respond]:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא.

[Leader] **יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעַלְמָא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא וְתַשְׁבְּחָתָא וְנִחְמָתָא, דְּאִמְרִין בְּעַלְמָא, וְאִמְרוּ אָמֵן.**

**תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל יִשְׂרָאֵל קְדָם אַבוּהוֹן דִּי
בְּשַׁמְיָא וְאִמְרוּ אָמֵן.**

**יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ
אָמֵן.**

**עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל), וְאִמְרוּ אָמֵן.**

[We continue with the Torah Service on p. 394 in Siddur Sim Shalom, p. 168 in Siddur Lev Shalem, and p. 87/88 of the Transliteration.]

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

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

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

[Congregation and Leader respond]:

Y'hei shmeih ra-ba m'va-rach l'a-lam ul'al-mei al-ma-ya.

May God be praised throughout all time.

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

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

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

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

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

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

O-seh sha-lom bim-ro-may, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil,
(v'al kol yosh-vei te-vel) v'im-ru a-mein.

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

[We continue with the Torah Service on p. 394 in Siddur Sim Shalom, p. 168 in Siddur Lev Shalem, and p. 87/88 of the Transliteration.]

INTRODUCTION TO FESTIVAL MORNING (SHACHARIT) AMIDAH

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

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן אַבְרָהָם וְעִזְרַת שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

(On Simchat Torah and the first day of Pesach include the next line)

מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַי, מִי כְמוֹד בְּעַל גְּבוּרוֹת וּמִי דְוָמָה לָךְ, מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה. וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מְחַיֶּה הַמֵּתִים.

[The Silent Amidah continues with “Atah Kadosh” on Transliteration p. 63/64 (Sim Shalom p. 370; Siddur Lev Shalem p. 309). For the repetition of the Amidah (or if there is a heika kiddusha in which the congregation begins together with the leader) we continue with the Kedushah on the next page.]

INTRODUCTION TO FESTIVAL MORNING (SHACHARIT) AMIDAH

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

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

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’Ei·lo·hei a·vo·tei·nu (v’i·mo·tei·nu), E·lo·hei Av·ra·ham, E·lo·hei Yitz·chak, v’Ei·lo·hei Ya·a·kov, E·lo·hei Sa·rah, E·lo·hei Riv·kah, E·lo·hei Lei·ah, v’Ei·lo·hei Ra·chel. Ha·eil ha·ga·dol ha·gi·bor v’ha·no·ra, Eil el·yon, go·meil cha·sa·dim to·vim, v’ko·nei·h ha·kol, v’zo·cher chas·dei a·vot (v’i·ma·hot), u·mei·vi go·eil li·v’nei v’nei·hem l’ma·an sh’mo b’a·ha·va.

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

Me·lech o·zeir u·mo·shi·a u·ma·gein. Ba·ruch A·tah A·do·nai, Ma·gein 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·yeih mei·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.*

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

Ma·shiv ha·ru·ach u·mo·rid ha·ga·shem.

You cause the wind to blow and the rain to fall

M’chal·keil cha·yim b’che·sed, m’cha·yeih mei·tim b’ra·cha·mim ra·bim, so·meich nof·lim v’ro·feih cho·lim u·ma·tir a·su·rim, um’ka·yeim e·mu·na·to li·shei·nei a·far. **Mi cha·mo·cha** ba·al g’vu·rot u·mi do·meh lach, me·lech mei·mit um’cha·yeh u·matz·mi·ach y’shu·ah. **V’ne·e·man A·tah** l’ha·cha·yot mei·tim. Ba·ruch A·tah A·do·nai, m’cha·yeih ha·mei·tim.

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

[The Silent Amidah continues with “Atah Kadosh” on Transliteration p. 63/64 (Sim Shalom p. 370; Siddur Lev Shalem p. 309). For the repetition of the Amidah (or if there is a heika kiddusha in which the congregation begins together with the leader) we continue with the Kedushah on the next page.]

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּפָתוּב עַל יַד נְבִיאֶיךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֲזָק, מִשְׁמַיְעִים קוֹל, מִתְנַשְּׂאִים
לְעַמַּת שְׂרָפִים, לְעַמַּתְם בְּרוּךְ יְאֹמְרוּ:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ.
מִתִּי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֵב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכֹּן. תִּתְגַּדֵּל
וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים. וְעֵינֵינוּ
תִּרְאִינָה מַלְכוּתְךָ, כְּדָבָר הָאָמַר בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ
צְדָקָה:

יְמַלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נְצָחִים קְדֻשְׁתְּךָ נִקְדִּישׁ, וְשִׁבְחֶךָ,
אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ
אֲתָהּ. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

[Continue with “אתה בחרתנו,” second paragraph on the next page]

N'ka-desh et shim-cha ba-o-lam, k'sheim she-mak-di-shim o-to bi-shmei
ma-rom, ka-ka-tuv al yad n'vi-e-cha, v'ka-ra zeh el zeh v'a-mar:
*We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing
the words of heavenly voices, as recorded in Your prophet's vision:*

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

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

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

Mim'kom-cha mal-kei-nu to-fi-ah v'tim-loch a-lei-nu, ki m'cha-kim a-nach-nu
lach. Ma-tai tim-loch b'tzi-yon, b'ka-rov b'ya-mei-nu l'o-lam va-ed tish-kon.
Tit-ga-dal v'tit-ka-dash b'toch Y'ru-sha-la-yim ir'cha l'dor va-dor ul'nei-tzach
n'tza-chim. V'ei-nei-nu tir-e-nah mal-chu-te-cha, ka-da-var ha-a-mur b'shi-rei
u-ze-cha, al y'dei Da-vid m'shi-ach tzid-ke-cha.
*Throughout Your universe reveal Yourself, our Ruler, and reign over us,
for we await You. When will You reign in Zion? Let it be soon,
in our time and throughout all time. May Your glory and holiness
be apparent to all in Jerusalem Your city, from generation to generation
eternally. May we see Your sovereignty, described in David's psalms
which sing Your splendor:*

Yim-loch A-do-nai l'o-lam E-lo-ha-yich Tzi-yon l'dor va-dor, ha-l'lu-yah.
*Adonai shall reign through all generations; your God, Zion, shall reign forever,
Halleluyah.*

L'dor va-dor na-gid god-le-cha ul'nei-tzach n'tza-chim k'du-shat-cha
nak-dish. V'shiv-cha E-lo-hei-nu mi-pi-nu lo ya-mush l'o-lam va-ed, ki El
me-lech ga-dol v'ka-dosh A-tah. **Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.**
*Through all generations we declare your greatness, hallow Your holiness to all
eternity. Your praise will never leave our lips, for You are God and Ruler, great
and holy. Praised are You, Adonai, holy God.*

[Continue with “Atah V'chartanu,” second paragraph on the next page]

[The silent repetition of the Amidah continues here]:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקְדוּשֵׁי בְּכָל-יוֹם יְהִלְלוּךָ סֵלָה. בְּרוּךְ
אַתָּה יי האל הקדוש.

[The Reader's chanting of the Amidah continues here.]

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבֵּת אֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ
מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעִבּוֹדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.

(SLS p. 310) וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (לשבת שְׁבֻתוֹת לְמִנוּחָה
וּמְוַעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (לשבת הַשְּׁבֻת
הַזֶּה וְאֶת יוֹם)

לפסח: חג המצות הזה, זמן חרותנו

לשבועות: חג השבועות הזה, זמן מתן תורתנו

לסוכות: חג הסוכות הזה, זמן שמחתנו

ולש"ת: השמיני חג העצרת הזה, זמן שמחתנו

(בְּאַהֲבָה) מִקְרָא קָדֵשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

[The silent repetition of the Amidah continues here]:

A-tah ka-dosh v'shim-cha ka-dosh, uk'do-shim b'chol yom y'ha-l'lu-cha se-lah.
Ba-ruch a-tah A-do-nai, ha-Eil ha-ka-dosh.

Holy are You and holy is Your name. Holy are those who praise You daily.
Blessed are You, Adonai, holy God.

[The Reader's chanting of the Amidah continues here.]

A-tah v'char-ta-nu mi-kal ha-a-mim, a-hav-ta o-ta-nu v'ra-tzi-ta ba-nu,
v'ro-mam-ta-nu mi-kol ha-l'sho-not, v'ki-dash-ta-nu b'mitz-vo-te-cha,
v'kei-rav-ta-nu mal-kei-nu la-a-vo-da-teh-cha, v'shim-cha ha-ga-dol
v'ha-ka-dosh a-lei-nu ka-ra-ta.

You have chosen us of all nations for Your service by loving and cherishing us as
bearers of Your Torah. You have exalted us as a people by adding holiness to our
lives with Your mitzvot, drawing us near to Your service, identifying us with Your
great and holy name.

(SLS p. 310) Va-ti-ten la-nu A-do-nai E-lo-hei-nu b'a-ha-va (sha-ba-tot
lim-nu-cha u) mo-a-dim l'sim-cha, cha-gim uz-ma-nim l'sa-son, et yom
(ha-sha-bat ha-zeh v'et yom)

Lovingly, Adonai our God, You have given us (Shabbat for rest and) Festivals for joy
and holidays for happiness, among them this (Shabbat and this day of the)

On Pesach: Chag ha-ma-tzot ha-zeh, z'man chei-ru-tei-nu,
Festival of Matzot, season of our liberation.

On Shavuot: Chag ha-Sha-vu-ot ha-zeh, z'man ma-tan To-rah-tei-nu,
Festival of Shavuot, season of the giving of our Torah.

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

On Sh'mini Atzeret and on Simchat Torah:

Ha-sh'mi-ni, Chag Ha-A-tze-ret ha-zeh, z'man sim-cha-tei-nu,
Festival of Sh'mini Atzeret, season of our joy.

(b'a-ha-vah) mik-ra ko-desh, zei-cher li-tzi-at Mitz-ra-yim.
(in love) a day for sacred assembly, recalling the Exodus from Egypt

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיִגְיַע, וְיִרְאֶה, וְיִרְצֶה,
וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר זְכוּרֹנוּ וּפְקֻדוֹנֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן
מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשְׁךָ, וְזָכְרוֹן כָּל
עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִיטָה, לְטוֹבָה, לְחַן וּלְחַסְדֵּךָ
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

לְפֶסַח: חַג הַמַּצּוֹת הַזֶּה.
לְשַׁבּוּעוֹת: חַג הַשְּׁבָעוֹת הַזֶּה
לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה.
וּלְשִׁמְיִי: חַג הָעֲצֵרֶת הַזֶּה

זְכָרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנו בּוֹ
לְחַיִּים. וּבִדְבַר יְשׁוּעָה וּרְחֻמִים, חוּס וְחֻנְנוּ, וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנו, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

(SLS p. 311) וְהִשִּׂיֵאֵנוּ, יְיָ אֱלֹהֵינוּ, אֶת בְּרִכַּת מוֹעֲדֶיךָ, לְחַיִּים
וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׁוֹן, כְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ, קְדֹשְׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן
חֶלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֵנוּ מִטוֹבְךָ, וְשִׂמְחָנוּ בִישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ
לְעַבְדְּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה
וּבְשִׂשׁוֹן (שֶׁבֶת ו) מוֹעֲדֵי קְדְשְׁךָ, וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל מְקַדְּשֵׁי
שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (הַשֶּׁבֶת ו) וְיִשְׂרָאֵל וְהַזְּמִינִים.

E-lo-hei-nu va-lo-hei a-vo-tei-nu, ya-a-leh v'ya-vo v'ya-gi-ah, v'yei-ra-eh
v'yei-ra-tze v'yi-sha-ma, v'yi-pa-keid v'yi-za-cher zich-ro-nei-nu
u-fik-do-nei-nu, v'zich-ron a-vo-tei-nu, v'zich-ron Ma-shi-ach ben Da-vid
av-de-cha, v'zich-ron Ye -ru-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'chein u-l'che-sed u-l'ra-cha-mim,
l'cha-yim u-l'sha-lom b'Yom:

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

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

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

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

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

*Grant us the blessing of Your Festivals, Adonai our God, for life and peace, for joy
and gladness, as You have graciously promised to bless us. Our God and God of our
ancestors, (accept our Shabbat offering of rest), add holiness to our lives with Your
mitzvot and let Your Torah be our portion Fill our lives with Your goodness and
gladden us with Your triumph. Cleanse our hearts and we shall serve You faithfully,
(lovingly and willingly), Adonai our God, grant that we inherit Your holy gift of
(Shabbat and) Festivals forever, so that the people Israel who hallow Your name will
always rejoice in You. Praised are You, Adonai, who hallows (Shabbat and) the
people Israel and the Festivals.*

רָצָה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשֵּׁב אֶת
הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי
לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְיָ, הַמְחַזֵּיר
שְׂכִינְתּוֹ לְצִיּוֹן.

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

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מְגֹן יְשָׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדֵה
לָךְ וְנוֹסֵפֵר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכְךָ יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂבָכְךָ עֵת, עָרֵב וּבִקֵּר וְצַהֲרִים, הַטּוֹב, כִּי לֹא כָלוּ
רַחֲמֶיךָ, וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קִיְּנוּ לָךְ

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכָנוּ תָּמִיד לְעוֹלָם וָעֶד.

**וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיִּהְלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת, הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרַתָּנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱחָה לְהוֹדוֹת.**

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

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

V'te-che-ze-na ei-nei-nu b'shuv-cha l'Tzi-yon b'ra-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.*

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

Mo-dim a-nach-nu lach she-A-tah hu A-do-nai E-lo-hei-nu v'Ei-lo-hei
a-vo-tei-nu l'o-lam va-ed, tzur cha-yei-nu ma-gein yish-ei-nu A-tah Hu l'dor
va-dor. No-deh l'cha u-n'sa-peir 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 eit, e-rev va-vo-ker
v'tzo-ho-ra-yim. Ha-tov ki lo cha-lu ra-cha-me-cha, v'ham-ra-cheim ki lo ta-mu
cha-sa-de-cha, mei-o-lam ki-vi-nu lach.

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

V'al ku-lam yit-ba-rach v'yit-ro-mam shim-cha mal-kei-nu ta-mid
l'o-lam va-ed.

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

V'chol ha-cha-yim yo-du-cha se-lah, vi-ha-l'lu et shim-cha be-e-met, ha-Eil
y'shu-a-tei-nu v'ez-ra-tei-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.*

[If there is a repetition of the Amidah the Leader adds] (SLS p. 313):

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְשַׁלֶּשֶׁת בַּתּוֹרָה
הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו כְּהֹנִים,
עִם קְדוֹשֶׁיךָ, קְאָמוּר.

יְבָרְכְךָ יי וַיִּשְׁמְרְךָ.
(קהל: כֵּן יְהִי רָצוֹן)

יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ.
(קהל: כֵּן יְהִי רָצוֹן)

יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שְׁלוֹם.
(קהל: כֵּן יְהִי רָצוֹן)

שִׂים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָה, חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אֲבִינוּ, בְּכֵן כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר
פְּנִיךָ נִתְּתָה לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֵּק
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

(SLS p. 313) [If there is a repetition of the Amidah the Leader adds]

E-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu , bar-chei-nu bab-ra-chah
ham-shu-le-shet, ba-to-rah hak-tu-vah al y'dei Mo-sheh av-de-cha,
ha-a-mu-rah mi-pi A-ha-ron u-va-nav, ko-ha-nim, am k'do-she-cha, ka-a-mur:
*Our God and God of our ancestors, bless us with the threefold blessing written in
the Torah by Moses, Your servant, pronounced by Aaron and by his descendants,
Kohanim, Your holy people.*

Leader: Y'va-re-ch'cha A-do-nai v'yish-m're-cha.
May Adonai bless you and guard you
Congregation: Kein Y'hi Ra-tzon
Congregation: May it be Your will.

Leader: Ya-eir A-do-nai pa-nav ei-le-cha vi-chu-ne-ka.
May Adonai cause the divine face to shine upon you and be gracious to you.
Congregation: Kein Y'hi Ra-tzon.
Congregation: May it be Your will.

Leader: Yi-sa A-do-nai pa-nav ei-le-cha v'ya-seim l'cha sha-lom.
May Adonai lift up God's face to you and grant you peace.
Congregation: Kein Y'hi Ra-tzon.
Congregation: May it be Your will.

Sim Sha-lom ba-o-lam, to-vah u-v'ra-cha, chein va-che-sed v'ra-cha-mim
a-lei-nu v'al kol Yis-ra-eil a-me-cha. Bar-chei-nu, A-vi-nu ku-la-nu k'e-chad
b'or pa-ne-cha, ki v'or pa-ne-cha na-ta-ta la-nu, A-do-nai E-lo-hei-nu, To-rat
cha-yim v'a-ha-vat che-sed, utz-da-kah uv-ra-cha v'ra-cha-mim v'cha-yim
v'sha-lom. V'tov b'ei-ne-cha l'va-reich et am-cha Yis-ra-eil b'chol eit
uv-chol sha-ah bish-lo-me-cha.

*Grant peace to the world, with happiness and blessing, grace, love and mercy for
us and for all the people Israel. Bless us, our Parent, one and all, with Your light,
for by that light did You teach us Torah and life, love and tenderness, justice and
mercy, and peace. May it please You to bless Your people Israel in every season
and at all times with Your gift of peace.*

(SSS p. 365, middle paragraph; SLS p. 314)

[This is an optional private prayer recited at the end of the silent Amidah].

אֱלֹהִי, נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׂפָתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדַם, וְנַפְשִׁי כְּעֶפֶר לְכֹל תְּהִיָּה. פָּתַח לְבַי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
תִּרְדְּדוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׂמֹדָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ, עֲשֵׂה
לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ. לְמַעַן יִחַלְצוּן יְדֵי־יָדְיָךְ,
שְׁהוּעִיָּה יִמְיָנְךָ וְעַנְיָי.

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבַי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

[At the Amidah end, at Osheh Shalom, we take leave respectfully (we step 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 שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל,
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל) וְאָמְרוּ אָמֵן.

[We continue with Hallel]

(SSS p. 365, middle paragraph; SLS p. 314)

[This is an optional private prayer recited at the end of the silent Amidah].

E-lo-hai n'tzor l'sho-ni mei-ra us-fa-tai mi-da-beir mir-mah, v'lim-ka-l'lai
naf-shi ti-dom, v'naf-shi ke-a-far la-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'hei-rah
ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam. A-seih l'ma-an To-ra-te-cha,
l'ma-an yei-chal-tzun y'di-de-cha, ho-shi-ah y'min-cha va-a-nei-ni.

My God, keep my tongue from evil, my lips from lies.Help me ignore those who slander me Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot 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.

Yih-yu l'ra-tzon im-rei fi v'heg-yon li-bi l'fa-ne-cha, A-do-nai Tzu-ri
v'go-a-li.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.

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

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-el
(v'al kol yosh-vei tei-veil) 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

[We continue with Hallel]

HALLEL

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

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

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְקַרְאֵךְ אֶת הַהֶלֶל.

Psalm 113

הַלְלוּיָהּ

הַלְלוּ עַבְדֵי יי,
הַלְלוּ אֶת שֵׁם יי.
יְהִי שֵׁם יי מְבֹרָךְ,
מֵעַתָּה וְעַד עוֹלָם.
מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ, מְהֵלֵל שֵׁם יי.
רַם עַל כָּל גּוֹיִם יי, עַל הַשָּׁמַיִם כְּבוֹדוֹ.
מִי כִּי אֱלֹהֵינוּ, הַמְּגַבִּיחַ לְשָׁבֶת.
הַמְּשַׁפִּילֵי לְרֵאוֹת, בְּשָׁמַיִם וּבְאָרֶץ.
□ מְקַיְמֵי מַעַפְרֵי דָל,
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן.
לְהוֹשִׁיבֵי עִם נְדִיבִים, עִם נְדִיבֵי עַמּוֹ.
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת,
אִם הַבְּנִים שְׂמַחָה,
הַלְלוּיָהּ.

HALLEL

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

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

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 lik·ro et ha·Ha·lel.

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

Psalm 113

Ha·l'lu·yah.

Ha·l'lu Av·dei A·do·nai
Ha·l'lu et shem A·do·nai
Y'hi shem A·do·nai m'v'orach
Mei·a·ta v'ad o·lam
Mi·miz·rach she·mesh ad m'vo·o
M'hu·lal shem A·do·nai
Ram al kol go·yim A·do·nai
Al ha·sha·ma·yim k'vo·do
Mi k' A·do·nai E·lo·hei·nu
Ha·mag·bi·hi la·sha·vet
Ha·mash·pi·li lir·ot
Ba·sha·ma·yim u·va·a·retz
□ M'ki·mi mei·a·far dal
Mai·ash·pot ya·rim ev·yon
L'ho·shi·vi im n'di·vim
Im n'di·vei a·mo
Mo·shi·vi a·ke·ret ha·ba·yit
Aim ha·ba·nim s'me·chah,
Ha·l'lu·yah

Halleluyah!

*Praise Adonai
Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.
From east to west, praised is Adonai.
God is exalted above all nations,
God's glory extends beyond the
heavens.
Who is like Adonai, our God, enthroned
on high,
concerned with all below on earth and
in the heavens?
God lifts the poor out of the dust,
God raises the needy from the rubbish
heap.
God seats them with the powerful,
with the powerful of God's people.
God sets a barren woman in her home
as a mother happy with children.
Halleluyah!*

Psalm 114

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לֵעֹז.
 הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו.
 הָיָם רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב לְאַחֹר.
 הַהָרִים רָקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֹאן.
 מִה לָּךְ הָיָם כִּי תִנוּס, הַיַּרְדֵּן תִּסָּב לְאַחֹר.
 הַהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבַעוֹת כְּבָנֵי צֹאן.
 מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב.
 הַהִפְכֵי הַצּוּר אֲגָם מַיִם, חֲלַמֵּי־שָׁמַיִם לְמַעֲיָנוּ מַיִם.

Psalm 115:1-11 (SSS p. 382; SLS p. 317)

[This Psalm is not recited on Rosh Chodesh or the last six days of Pesach]

לֹא לָנוּ, יְיָ, לֹא לָנוּ,
 כִּי לְשִׁמְךָ תָּנוּ כְּבוֹד, עַל חַסְדֶּךָ עַל אֲמֻנָתְךָ.
 לָמָּה יֹאמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם.
 וְאֵלֵהֵינוּ בְּשִׁמְיָם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
 עֲצִבֵיהֶם כְּסֹף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם.
 פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
 אֲזַנָּיִם לָהֶם וְלֹא יִשְׁמְעוּ, אֵף לָהֶם וְלֹא יִרְחוּ.
 יְדֵיהֶם וְלֹא יַמְיִשׁוּן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגִרּוֹנִים.
 כְּמוֹתָם יִהְיוּ עֹשֵׂיהֶם, כֹּל אֲשֶׁר בְּטַח בָּהֶם.
 יִשְׂרָאֵל בְּטַח בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא.
 בֵּית אַהֲרֹן בְּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא.
 יִרְאֵי יְיָ בְּטַחוּ בְּיְיָ, עֲזָרָם וּמִגְנָם הוּא.

Psalm 114

B'tzeit Yis-ra-eil mi-mitz-ra-yim, beit Ya-a-kov mei-am lo-eiz.
 Ha-y'tah Ye-hu-dah l'kod-sho, Yis-ra-eil mam-sh'lo-tav.
 Ha-yam ra-ah va-ya-nos, ha-yar-den yi-sov l'a-chor.
 He-ha-rim rak'du k'ei-lim, g'va-ot kiv-nei tzom.
 Ma l'cha ha-yam ki ta-nus, ha-yar-den ti-sov l'a-chor.
 He-ha-rim tir-k'du ch'ei-lim, g'va-ot kiv-nei tzom.
 ☐ Mi-lif-nei a-don chu-li a-retz, mi-lif-nei e-lo-ha Ya-a-kov.
 Ha-hof-chi ha-tzur a-gam ma-yim, cha-la-mish l'mai-no ma-yim.
*When Israel left the land of Egypt,
 when the House of Jacob left alien people,
 Judah became His holy one; Israel, His domain.
 The sea fled at the sight; the Jordan retreated.
 Mountains leaped like rams, and hills, like lambs.
 O sea, why did you flee? Jordan, why did you retreat?
 Mountains, why leap like rams, and hills, like lambs?
 Even the earth trembled at Adonai's Presence, at the Presence of Jacob's God.
 God turns rock into pools of water, flint, into fountains.*

Psalm 115:1-11 (SSS p. 382; SLS p. 317)

[This Psalm is not recited on Rosh Chodesh or the last six days of Pesach]

Lo la-nu, A-do-nai, Lo la-nu,
 Ki l'shim-cha tein k-vod al chas-d'cha al a-mi-te-cha.
 La-mah yom-ru ha-goi-yim a-yei na E-lo-hei-hem.
 Vei-lo-hei-nu va-sha-ma-yim, kol a-she-cha-fetz a-sah.
 A-tza-bei-hem ke-sef v'za-hav, ma-a-seh y'dei a-dam.
 Peh la-hem v'lo y'da-bei-ru, ei-nai-yim la-hem v'lo yir-u.
 Oz-nai-yim la-hem v'lo yish-ma-u, af la-hem v'lo y'ri-chun.
 Y'dei-hem v'lo y'mi-shun, rag-lei-hem v'lo y'ha-lei-chu, lo ye-gu
 big-ro-nam.
 k'mo-hem yi-h'yu o-sei-hem, kol a-she-cho-tei-ach ba-hem.
 ☐ Yis-ra-eil b'tach ba-A-do-nai, ez-ram u-ma-gi-nam hu.
 Bet A-ha-ron bit-chu va-A-do-nai, ez-ram u-ma-gi-nam hu.
 Yir-ei A-do-nai bit-chu va-A-do-nai, ez-ram u-ma-gi-nam hu.
*Not for us, Adonai, not for us, but for Yourself
 win praise through Your love and faithfulness.
 Why should the nations say: "Where is their God?"
 Our God is in heaven: God does what God wills.
 Their idols are silver and gold, made by human hands.
 They have a mouth and cannot speak, eyes and cannot see.
 They have ears and cannot hear, a nose and cannot smell.
 They have hands and cannot feel, feet and cannot walk.
 They cannot make a sound in their throat.
 Their makers shall become like them: all who trust in them.
 ☐ Let the House of Israel trust in Adonai; God is their help and their shield.
 Let the House of Aaron trust in Adonai; God is their help and their shield.
 Let those who revere Adonai trust in Adonai; God is their help and their shield.*

Psalm 115:12-18

יְיָ זָכְרָנוּ יְבָרֵךְ;
 יְבָרֵךְ אֶת בַּיִת יִשְׂרָאֵל,
 יְבָרֵךְ אֶת בַּיִת אֱהֲרֹן.
 יְבָרֵךְ יִרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים.
 לִסֵּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם.
 בְּרוּכִים אַתֶּם לַיְיָ, עֹשֵׂה שְׁמַיִם וָאָרֶץ.
 □ הַשְּׁמַיִם שְׁמַיִם לַיְיָ, וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
 לֹא הַמֵּתִים יִהְלְלוּ יְהוָה, וְלֹא כָל יֹרְדֵי דוֹמָה.
 וְאַנְחֵנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם,
 הַלְלוּיָהּ.

Psalm 116:1-11 (SLS p. 384; SLS p. 318)

[This Psalm is not recited on Rosh Chodesh or the last six days of Pesach]

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ, אֶת קוֹלִי תַחֲנוּנָי.
 כִּי הִטָּה אָזְנוֹ לִי, וּבִימֵי אֶקְרָא.
 אֶפְפוּנֵי חֲבֻלֵי מוֹת, וּמִצָּרֵי שְׂאוּל מִצְּאוּנָי,
 צָרָה וַיְגוֹן אֶמְצָא וּבָשָׁם יְיָ אֶקְרָא,
 אָנָּה יְיָ מִלְּטָה נַפְשִׁי.
 חֲנוּן יְיָ וְצַדִּיק, וְאַלְהֵינוּ מְרַחֵם.
 שָׁמַר פְּתָאִים יְיָ, דְלוֹתַי וְלִי יְהוֹשִׁיעַ.
 שׁוּבֵי נַפְשִׁי לְמִנוּחַיִכֶּי, כִּי יְיָ גָּמַל עָלַיִכֶּי.
 כִּי חִלְצָתָ נַפְשִׁי מִמָּוֶת, אֶת עֵינַי מִן דְּמָעָה,
 אֶת רַגְלֵי מִדְּחִי.
 □ אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת הַחַיִּים.
 הַאֲמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
 אֲנִי אֶמְרָתִי בַחֲפָזִי, כָּל הָאָדָם כֹּזֵב.

Psalm 115:12-18

A·do·nai z'cha·ra·nu y'va·reich
 Y'va·reich et bet Yis·ra·eil, Y'va·reich et bet A·ha·ron
 Y'va·reich yir·ei A·do·nai, ha·k'ta·nim im ha·g'do·lim.
 Yo·sef A·do·nai a·lei·chem, a·lei·chem v'al b'nai·chem.
 B'ru·chim a·tem l'A·do·nai, o·seh sha·ma·yim va·a·retz.
 □ Ha·sha·ma·yim sha·ma·yim l'A·do·nai,
 V'ha·a·retz na·tan liv·nei a·dam.
 Lo ha·mei·tim y'ha·le·lu Ya, V'lo kol yor·dei du·mah.
 Va·a·nach·nu n'va·rech Ya, mei·A·tah v'ad o·lam.

Ha·l'lu·yah.

*Adonai remembers us with blessing.
 God will bless the House of Aaron.
 God will bless those who revere God, young and old alike.
 May Adonai increase your blessings, yours and your children's.
 May you be blessed by Adonai, Maker of heaven and earth.
 Heaven belongs to Adonai, and the earth God has entrusted to mortals.
 The dead cannot praise Adonai,
 nor can those who go down into silence.
 But we shall praise Adonai now and forever. Halleluyah!*

Psalm 116:1-11 (SLS p. 384; SLS p. 318)

[This Psalm is not recited on Rosh Chodesh or the last six days of Pesach]

A·hav·ti ki yish·ma A·do·nai et koli ta·cha·nu·nai.
 Ki hi·tah oz·no li, u·v'ya·mai ek·ra.
 A·faf·u·ni chev·lei ma·vet, u·m'tza·rei sh'ol m'tza·u·ni,
 tza·rah v'ya·gon em·tza. U·v'shem A·do·nai ek·ra,
 A·na A·do·nai mal·tah naf·shi.
 Cha·nun A·do·nai v'tza·dik, vei·lo·hei·nu m'ra·cheim.
 Sho·meir p'ta·im A·do·nai, da·lo·ti v'li y'ho·shi·a.
 Shu·vi naf·shi lim·nu·chai·chi, ki A·do·nai ga·mal a·lai·chi.
 Ki chi·latz·ta naf·shi mi·ma·vet, et ai·ni min dim·ah, et rag·li mi·de·chi.
 □ Et·ha·lech lif·nei A·do·nai b'ar·tzot ha·cha·yim.
 He·e·man·ti ki a·da·beir, a·ni a·ni·ti m'od.
 A·ni a·mar·ti v'chof·zi, kol ha·a·dam ko·zeiv.
*I love to know that Adonai listens to my cry of supplication.
 Because God gives me a hearing, I will call on God all the days of my life.
 The cords of death encompassed me, the grave held me in its grip;
 I found myself in anguish and despair.
 I called on Adonai; I prayed that God would save me.
 Gracious is Adonai and kind; our God is compassionate.
 Adonai protects the simple; I was brought low and God saved me.
 Be at ease once again, my soul, for Adonai has dealt kindly with you.
 God has delivered me from death, my eyes from tears, my feet from stumbling.
 I shall walk before Adonai in the land of the living.
 I kept my faith even when greatly afflicted, even when
 in panic I cried out: All mortals are undependable.*

Psalm 116:12-19

מָה אֲשִׁיב לַיְיָ, כָּל תַּגְמוּלוֹהִי עָלַי.
 כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבְשֵׁם יְיָ אֶקְרָא.
 נְדָרֵי לַיְיָ אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ.
 יִקָּר בְּעֵינַי יְיָ, הַמּוֹתֶה לְחַסִּידָיו.
 אָנָּה יְיָ כִּי אֲנִי עַבְדְּךָ,
 אֲנִי עַבְדְּךָ בּוֹ אֲמַתְּךָ,
 פְּתַחַת לְמוֹסְרֵי.
 לָךְ אֲזַבַּח זָבַח תּוֹדָה, וּבְשֵׁם יְיָ אֶקְרָא.
 נְדָרֵי לַיְיָ אֲשַׁלֵּם, נִגְדָה נָא לְכָל עַמּוֹ.
 בְּחַצְרוֹת בַּיִת יְיָ, בְּתוֹכֵכִי יְרוּשָׁלַיִם, הַלְלוּהָ.

Psalm 117 (SSS p. 386; SLS p. 319)

הַלְלוּ אֶת יְיָ, כָּל גּוֹיִם, שִׁבְחוּהוּ, כָּל הָאֲמִים.
 כִּי גִבֹר עָלֵינוּ חַסְדּוֹ, וְאַמֶּת יְיָ לְעוֹלָם, הַלְלוּהָ.

Psalm 118:1-20

הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא בַּיִת אֱהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ.
 יֹאמְרוּ נָא יִרְאֵי יְיָ, כִּי לְעוֹלָם חַסְדּוֹ.

Psalm 116:12-19

Ma a-shiv la-A-do-nai, kol tag-mul-o-hi a-lai.
 Kos Y'shu-ot e-sah, u-v'shem A-do-nai ek-ra.
 N'da-rai la-A-do-nai a-sha-lem, neg-dah na l'chal a-mo.
 Ya-kar b'ei-nei A-do-nai, ha-mav-ta la-cha-si-dav.
 A-na A-do-nai ki a-ni av-de-cha
 A-ni av-de-cha ben a-ma-te-cha
 Pi-tach-ta l'mo-sei-rai.
 L-cha ez-bach ze-vach to-dah u-v'shem A-do-nai ek-rah.
 □N'da-rai la-A-do-nai a-sha-leim, neg-dah na l'chol a-mo.
 B'chatz-rot bet A-do-nai, b'to-chei-chi Y'ru-sha-la-yim. **Ha-l'lu-yah.**
*How can I repay Adonai for all God's gifts to me?
 I will raise the cup of deliverance,
 and invoke Adonai by name.
 I will pay my vows to Adonai in the presence of all God's people.
 Grevious in the sight of Adonai is the death of God's faithful.
 I am Your servant, born of Your maidservant;
 You have released me from bondage.
 To You will I bring an offering and invoke Adonai by name.
 My vows to Adonai will I pay
 in the presence of all God's people.
 In the courts of the House of Adonai,
 In the midst of Jerusalem. Halleluyah!*

Psalm 117 (SSS p. 386; SLS p. 319)

Hal'lu et A-do-nai, kol goi-yim, shab-chu-hu, kol ha-u-mim
 Kol ga-var a-lei-nu chas-do, ve-e-met A-do-nai l'o-lam
 Praise Adonai, all nations
 Laud God, all peoples.
 God's love has overwhelmed us.
 God's faithfulness endures forever. Halleluyah!

Psalm 118:1-20

Ho-du l' A-do-nai ki tov, ki l'olam chasdo.
 Yo-mar na Yis-ra-eil, ki l'o-lam chas-do.
 Yo-mar na veit A-ha-ron, ki l'o-lam chas-do.
 Yom-ru na yir-ei A-do-nai, ki l'o-lam chas-do.
 Acclaim Adonai, for God is good: God's love endures forever.
 Let the House of Israel declare: God's love endures forever.
 Let the House of Aaron declare: God's love endures forever.
 Let those who revere Adonai declare: God's love endures forever.

Psalm 118:1-20 Continued (SSS p. 386; SLS p. 319)

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בַמֶּרְחֵב יְהוָה.
יְיָ לִי לֹא אִירָא, מִה יַעֲשֶׂה לִי אֲדָם.
יְיָ לִי בַעֲזָרִי, וְאֲנִי אֲרָאָה בְשֹׁנְאֵי.
טוֹב לַחֲסוֹת בֵּינִי, מִבְּטָח בְּאֲדָם.
טוֹב לַחֲסוֹת בֵּינִי, מִבְּטָח בַּנְּדִיבִים.
כָּל-גּוֹיִם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
סָבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילָם.
סָבוּנִי כַדְבָרִים דַּעְכוּ כְּאֵשׁ קוֹצִים,
בְּשֵׁם יְיָ כִּי אֲמִילָם.
דָּחָה דְחִיתָנִי לְנֶפֶל, וַיִּצַּרְנִי.
עָזָּי וְזַמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאֵהֲלֵי צַדִּיקִים,
יָמִין יְיָ עֲשֶׂה חֵיל. יָמִין יְיָ רֹמְמָה, יָמִין יְיָ עֲשֶׂה חֵיל.
לֹא אָמוֹת כִּי אַחֲיָה, וְאֲסַפֵּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה,
וְלַמּוֹת לֹא נִתְנַנְּנִי.

□(SSS p. 388; SLS p. 320) □ פִּתְחוּ לִי שַׁעֲרֵי צִדְקָה, אֲבָא בָם אוֹדָה יְהוָה.
זֶה הַשַּׁעַר לֵינִי, צַדִּיקִים יָבֹאוּ בוֹ.

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

אוֹדֶדְךָ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
אֲבֹן מֵאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה.
מֵאֵת יְיָ הִיְתָה זֵאת, הִיא נִפְלְאת בְּעֵינֵינוּ.
זֶה הַיּוֹם עֲשֶׂה יְיָ, נִגְיִלָה וְנִשְׂמְחָה בוֹ.

Psalm 118:1-20 Continued (SSS p. 386; SLS p. 319)

Min·ha·mei·tzar ka-ra-ti Ya, a-na-ni va-merchav Yah.
A-do-nai li, lo i-ra, mah ya-a-seh li a-dam
A-do-nai li b'oz-rai, va-a-ni air-eh v'son'ai.
Tov la-cha-sot ba-A-do-nai mib-to-ach ba-a-dam.
Tov la-cha-sot ba-A-do-nai mib-to-ach bin-di-vim.
Kol goi-yim s'va-vu-ni b'shem A-do-nai ki a-mi-lam.
Sa-bu-ni gam s'va-vu-ni b'shem A-do-nai ki a-mi-lam.
Sa-bu-ni chi-d'vo-rim do-a-chu k'esh ko-tzim
B'shem A-do-nai ki a-mi-lam.
Da-choh d'chi-ta-ni lin-pol, va-A-do-nai a-za-ra-ni.
O·zi v'zim-rat Yah va-y'hi li li-shu-ah.
Kol ri-na vi-shu-ah b'o-ha-lei tza-di-kim,
Y'min A-do-nai o-sah cha-yil.
Y'min A-do-nai ro-mei-mah, y'min A-do-nai o-sah cha-yil.
Lo a-mut ki ech-yeh, va-a-sa-pair ma-a-sei Yah.
Ya-sor yis-ra-ni Yah, v'la-ma-vet lo n'ta-na-ni.
*In my distress I called for Adonai; God answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?
With Adonai at my side, best help of all, I will yet see the fall of my foes.
Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.
Though all nations surrounded me, in Adonai's name I overcame them.
Though they surrounded and encircled me, in Adonai's name I overcame them.
Though they surrounded my like bees, they were snuffed out like buring thorns.
In Adonai's name I overcame them.
Hard pressed was I and tottering, but Adonai helped me.
Adonai is my strength, my might, my delvierance.
The homes of the righteous echo with songs of deliverance:
"The might of Adonai is triumphant."
"The might of Adonai is supreme; the might of Adonai is triumphant."
I shall not die, but live to tell the deeds of Adonai.
Adonai severely chastened me, but God did not doom me to death.*

□(SSS p. 388; SLS p. 320) □ Pit·chu·li sha·a-rei tze-dek, a-vo vam, o-deh Yah.
Zeh ha-sha-ar l'A-do-nai, tza-di-kim ya-vo-u vo.
*Open for me the gates of triumph, that I may enter to praie Adonai.
This is the gateway of Adonai; the righteous shall enter therein.*

[Each of the following four verses is recited twice]:
Od'cha ki a-ni-ta-ni va-t'hi li li-shu-ah,
I praise You for having answered me; You have become my deliverance.
E-ven ma-a-su ha-bo-nim ha-y'tah l'rosh pi-nah.
The stone which the builders rejected has become the cornerstone.
Mei-eit A-do-nai ha-y'tah zot, hi nif-lat b'ei-nei-nu
This is the doing of Adonai; it is marvelous in our sight.
Zeh ha-yom a-sah A-do-nai, na-gi-lah v'nis-m'chah vo.
This is the day Adonai has made; let us exult and rejoice in it.

[The Leader recites each phrase, which is then repeated by the Congregation].
(SSS p. 388; SLS p. 320):

אָנָא יְיָ הוֹשִׁיעָה נָא. אָנָא יְיָ הוֹשִׁיעָה נָא.
אָנָא יְיָ הַצְלִיחָה נָא. אָנָא יְיָ הַצְלִיחָה נָא.

Psalm 118:21-29

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

בְּרוּךְ הַבָּא בְּשֵׁם יְיָ, בִּרְכָנוּכֶם מִבֵּית יְיָ.
אֵל יְיָ וַיָּאֵר לָנוּ,
אֶסְרוּ חַג בְּעֵבְתַיִם עַד קַרְנוֹת הַמִּזְבֵּחַ.
אֵלֵי אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ.
הוֹדוּ לַיְיָ כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ.

(SLS p. 321) יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחִסְדֵיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּכָנוּ.
□ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נְאֻה לְזָמֵר, כִּי מְעוֹלָם וְעַד עוֹלָם
אֶתָּה אֵל. בְּרוּךְ אַתָּה יְיָ, מִלְּךָ מְהֵלָל בַּתְּשׁוּבָחוֹת.

[The Leader recites each phrase, which is then repeated by the Congregation].
(SSS p. 388; SLS p. 320)

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

Psalm 118:21-29

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

Ba-ruch ha-ba bshem A-do-nai, bei-rach-nu-chem mi-bet A-do-nai.
El A-do-nai va-ya-eir la-nu,
Is-ru chag ba-a-vo-tim ad kar-not ha-miz-bei-yach.
Ay-li A-tah v'o-de-ka E-lo-hai a-rom'me-ka.
Ho-du la A-do-nai ki tov, ki l'o-lam chas-do.
*Blessed in the name of Adonai are all who come;
we bless you from the house of Adonai.
Adonai is God who has given us light.
Wreathe with myrtle the festive procession
as it proceeds to the corners of the alter.
You are my God and I praise You. You are my God, and I exalt You.
Acclaim Adonai, for God is good; God's love endures forever.*

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

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

Kaddish Shalem (SSS p. 392; SLS p. 321)

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וַיִּמְלִיךְ
מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזַמַּן קָרִיב, וְאִמְרוּ אָמֵן.

[Congregation and Leader respond]:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

[Leader]: יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחְמָתָא, דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשַׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ
אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל), וְאִמְרוּ אָמֵן.

[We continue with the Torah Service on p. 394 in Siddur Sim Shalom and
p. 168 in Siddur Lev Shalem, and on the next page of this Transliteration]

Kaddish Shalem (SSS p. 392; SLS p. 321) [Leader]:

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

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

[Congregation and Leader respond]:

Y'hei shmeih ra-ba m'va-rach l'a-lam ul'al-mei al-ma-ya.

May God be praised throughout all time.

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

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

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

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

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

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

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil,
(v'al kol yosh-vei te-vel) v'im-ru a-mein.

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

[We continue with the Torah Service on p. 394 in Siddur Sim Shalom and
p. 168 in Siddur Lev Shalem, and on the next page of this Transliteration]

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

אין קמוֹחַ בְּאַלְהִים, יי, ואין כְּמַעֲשֵׂיךָ. מְלֻכּוֹתֶיךָ מְלֻכּוֹת כָּל
עֲלָמִים, וּמְמַשְׁלֶתֶיךָ בְּכָל דֹּר וָדֹר.
יי מְלֻךְ, יי מְלֻךְ, יי יְמֻלְךָ לְעֹלָם וָעֵד.
יי עֹז לְעַמּוֹ יִתֵּן, יי יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אב הַרְחַמִּים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן, תְּבַנֶּה חוֹמוֹת
יְרוּשָׁלַיִם. כִּי בָדַד בְּטַחְנוֹ, מְלֻךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן
עוֹלָמִים.

[We rise as the Ark is opened]

וַיְהִי בְּנִסּוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה,
קוֹמָה, יי, וַיִּפְצוּ אֲיִבֶיךָ, וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יי מִירוּשָׁלַיִם.
בְּרוּךְ שְׁנַתְּנוּ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֶדְשָׁתוֹ.

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

יי, יי, אֵל רַחוּם וְחַנּוּן, אֲרַךְ אַפַּיִם וְרַב חַסֵּד וְאַמֶּת. נֶצֶר חַסֵּד
לְאַלְפִים, נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה, וְנִקְּהָ.

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

Ein Ka-mo-cha va-e-lo-him A-do-nai, v'ein k'ma-a-se-cha.
Mal-chu-t'cha mal-chut kol o-la-mim, u-mem-shal-t'cha b'chol dor va-dor.
A-do-nai me-lech, A-do-nai ma-lach, A-do-nai yim-loch l'o-lam va-ed.
A-do-nai oz l'a-mo yi-tein, A-do-nai y'va-rech et a-mo va-sha-lom.
*None compare to You, O Adonai, and nothing compares to Your creation.
Your sovereignty is everlasting; Your dominion endures throughout
all generations Adonai is Sovereign, Adonai was Sovereign,
Adonai shall be Sovereign throughout all time. May Adonai grant
God's people strength; may Adonai bless God's people with peace*

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

*Merciful Parent, favor Zion with Your goodness; build the walls of Jerusalem.
For in You alone do we put our trust, Sovereign, exalted eternal God.*

[We rise as the Ark is opened]

Va-y'hi bin-so-a ha-a-ron va-yo-mer Mo-sheh:
Whenever the Ark was carried forward, Moses would say:
Ku-mah A-do-nai v'ya-fu-tzu oy-ve-cha, v'ya-nu-su m'sa-ne-cha
mi-pa-ne-cha,
Arise Adonai. May Your enemies be scattered, may Your foes be put to flight.
Ki mi-tzi-yon tei-tzei To-rah, u-d'var A-do-nai mi-y'ru-sha-la-yim.
From Zion shall Torah come, the word of Adonai from Jerusalem
Ba-ruch she-na-tan To-rah l'a-mo Yis-ra-eil bi-k'du-sha-to.
Praised is the One who in God's holiness gave the Torah to God's people Israel.

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

A-do-nai A-do-nai, El ra-chum v'cha-nun, e-rech a-pa-yim v'rav che-sed
ve-e-met, no-tzer che-sed la-a-la-fim, no-sei a-von va-fe-shah v'cha-ta'ah
v'na-keh.
*Adonai, Adonai, gracious and compassionate, patient, abounding in kindness and
faithfulness, assuring love for a thousand generations, forgiving iniquity,
transgression, and sin, and granting pardon.*

[The following is a private, silent meditation (not read on Shabbat) - because it is silent there is no Transliteration given here]

רְבוּנוּ שֶׁל עוֹלָם, מְלֵא מִשְׁאָלוֹת לְבִי לְטוֹבָה, וְהִפֵּק רְצוֹנֵי וְתוֹן
שְׂאֵלְתִי, לִי וְזַכְנוּ (וְאֵת אִשְׁתִּי / וְאֵת בְּעָלִי / וְאֵת בְּנֵי / וְאֵת הוֹרֵי)
וְאֵת-כָּל- בְּנֵי בֵיתִי לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שָׁלֵם. וּמִלְטָנוּ מִיִּצְרַר הָרָע,
וְתוֹן חֲלֻקְנוּ בְּתוֹרָתְךָ, וְזַכְנוּ לְפָדֵי שְׂתִישְׁרָה שְׂכִינְתְּךָ עָלֵינוּ, וְהוֹפֵעַ
עָלֵינוּ רוּחַ חֲכָמָה וּבִינָה, וְיִתְקַיֵּם בָּנוּ מִקְרָא שְׂפָתוֹב: וְנַחֵה עָלֵינוּ
רוּחַ יי, רוּחַ חֲכָמָה וּבִינָה, רוּחַ עֲצָה וּגְבוּרָה, רוּחַ דַּעַת וִירְאָת יי.
וְכֵן יְהִי רְצוֹן מִלְפָּנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂתִזְכְּנוּ לַעֲשׂוֹת
מַעֲשִׂים טוֹבִים בְּעֵינֶיךָ, וְלִלְכֹת בְּדַרְכֵי יִשְׂרָאֵל לְפָנֶיךָ, וְקִדְשָׁנוּ
בְּמִצְוֹתֶיךָ, כְּדֵי שְׁנִזְכֶּה לְחַיִּים טוֹבִים וְאַרְכִּים וְלַחַיֵּי הָעוֹלָם הַבָּא,
וְתִשְׁמְרֵנוּ מִמַּעֲשִׂים רָעִים וּמִשְׁעוֹת רָעוֹת הַמְתַּרְגְּשׁוֹת לְבוֹא
לְעוֹלָם. וְהַבּוֹטַח בֵּי חֶסֶד יְסוּבְּבָנָהּ, אָמֵן.

יְהִי לְרְצוֹן אִמְרֵי-פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרֵי וְגוֹאֲלֵי.

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

וְאֲנִי תִפְלְתִי לְךָ יי עֵת רְצוֹן, אֱלֹהִים בָּרָב חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

[The Torah Service continues in SSS p. 398, SLS p. 171 and Transliteration p. 93/94]

[The following is a private, silent meditation (not read on Shabbat) - because it is silent there is no Transliteration given here]

Fulfill the worthy wishes of my heart, Adonai; grant me (and my wife/husband/children/parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the impulse to evil. Let Your Torah be our portion. Grant us the privilege of sensing Your Presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, the spirit of knowing and revering You. May it be Your will, Adonai our God and God of our ancestors, that we have the privilege of doing good deeds which are good in Your sight, walking in paths of honesty. Make our lives holy through Your mitzvot, that we may be worthy of a long and happy life, as well as life eternal. Guard us from the evil deeds and the evil times which threaten the world. May those who trust in Adonai be embraced by lovingkindness. Amen.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

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

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

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

[The Torah Service continues in SSS p. 398, SLS p. 171 and Transliteration p. 93/94]

Shabbat Prayer prior to taking out the Torah (SSS p. 397-399; SLS p. 170)

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

Shabbat Prayer prior to taking out the Torah (SSS p. 397-399; SLS p. 170)

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

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

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

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

□...בֵּה אֲנָא רַחֵץ, וְלִשְׁמָה קְדִישָׁא יִקְרָא אֲנָא אִמְר תְּשַׁבְּחוּ.
יְהֵא רַעְוָא קְדָמְךָ דְּתַפְתַּח לְבָאֵי בְּאוּרִיטָא, וְתִשְׁלִים מִשְׁאַלֵּינוּ
דְּלְבָאֵי, וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל, לְטַב וּלְחַיִּין וְלִשְׁלָם. (אֲמֵן).

□...**Bei a-na ra-cheitz** v'lish-mei ka-di-sha ya-ki-ra a-na ei-mar tush-b'chan.
Y'hei ra-a-va ka-da-mach d'tif-tach li-bi b'o-rai-ta v'tash-lim mish-a-lin d'li-bi
v'li-ba d'chol—a-mach Yis-ra-eil, l'tav u-l'cha-yin v'lish-lam. A-mein.
*In God do we put our trust; unto God's holy, precious being do we utter praise.
Open our hearts to Your Torah, Adonai. Answer our prayers and the
prayers of all Your people Israel for goodness, for life, and for peace. Amen.*

[The Sefer Torah is taken out of the Ark. The Leader holds the Sefer Torah and faces the congregation. The Leader chants each of the following lines first, then congregation repeats]:

שִׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ שְׁמוֹ.

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

גִּדְלוּ לַיְיָ אִתִּי, וְנִרְמַמְהָ שְׁמוֹ יַחְדָּו.

[Leader and congregation (as Torah is paraded through the congregation)]:

לָךְ יְיָ הַגְּדֵלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָה וְהַהוֹדָה, כִּי כָל בְּשָׂמַיִם
וּבָאָרֶץ, לָךְ יְיָ הַמַּמְלָכָה, וְהַמְתַּנְשָׂא לְכָל לְרֹאשׁ.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו, קְדוֹשׁ הוּא.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

[Before the first Aliyah the Gabbai chants]:

וַיַּעֲזֹר וַיִּגְן וַיּוֹשִׁיעַ לְכָל הַחוֹסִים בּוֹ, וְנֹאמַר אָמֵן. הַכֹּל הָבּוֹ גְּדֹל
לְאֱלֹהֵינוּ וְתָנוּ כְּבוֹד לַתּוֹרָה, יַעֲמֵד [Name of Aliyah], בְּרִיךְ שְׁנַתָּן
תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

[Congregation Responds]:

וְאַתֶּם הַדְּבִקִים בַּיְיָ אֱלֹהֵיכֶם, חַיִּים כְּלַכֶּם הַיּוֹם.

[The Sefer Torah is taken out of the Ark. The Leader holds the Sefer Torah and faces the congregation. The Leader chants each of the following lines first, then congregation repeats]:

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

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

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

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

[Leader and congregation (as Torah is paraded through the congregation)]:

L'cha A-do-nai ha-g'du-lah v'ha-g'vu-rah v'ha-tif-e-ret v'ha-nei-tzach
v'ha-hod, ki chol ba-sha-ma-yim u-va-a-retz, l'cha A-do-nai ha-mam-la-cha
v'ha-mit-na-seih l'chol l'rosh.
Ro-m'mu A-do-nai E-lo-hei-nu v'hish-ta-cha-vu la-ha-dom rag-lav, ka-dosh hu.
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.
Yours, O Adonai, is the greatness and the power and the splendor. Yours is the
triumph and the majesty, for all in heaven and on earth is Yours. Yours, O Adonai,
is supreme sovereignty.
Exalt Adonai and worship God, for God is holy.
Exalt and worship God at God's holy mountain, for Adonai our God is holy.

Before the first Aliyah the Gabbai chants:

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

[Congregation Responds]:

V'a-tem had-d'vei-kim ba-A-do-nai E-lo-hei-chem cha-yim kul-chem ha-yom.
You who cling to Adonai your God have been sustained to this day..

[Before the Torah reading the person with Aliyah honor chants](SSS p. 400;
SLS p. 172):

בְּרִכּוֹ אֶת יְיָ הַמְּבָרֵךְ.

[Congregation responds]:
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

[Person with Aliyah continues]:
בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלִךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וַנִּתֵּן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

[After the Torah reading Person with Aliyah honor chants]:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלִךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

ברכת הגומל - Birkat HaGomel

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלִךְ הָעוֹלָם, הַגּוֹמֵל לְחַיִּיבִים טוֹבוֹת,
שֶׁגִּמְלִי כָּל טוֹב.

The Congregation responds:

[For a Male] אָמֵן. מִי שֶׁגִּמְלָהּ כָּל טוֹב, הוּא יְגַמְלָהּ כָּל טוֹב סְלָה.
[For a Female] אָמֵן. מִי שֶׁגִּמְלָהּ כָּל טוֹב, הוּא יְגַמְלָהּ כָּל טוֹב,
סְלָה.

[Before the Torah reading the person with Aliyah honor chants](SSS p. 400;
SLS p. 172):

Ba·r'chu et A·do·nai ha·m'vo·rach.
Praise Adonai, Source of blessing.

[Congregation responds]:
Ba·ruch A·do·nai ha·m'vo·rach l'·o·lam va·ed.
Praised be Adonai, Source of blessing, throughout all time.

[Person with Aliyah continues]:
Ba·ruch A·do·nai ha·m'vo·rach l'·o·lam va·ed.
Praised be Adonai, Source of blessing, throughout all time.

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam a·sher ba·char ba·nu
mi·kol ha·a·mim v'·na·tan la·nu et to·ra·to. Ba·ruch A·tah A·do·nai no·tein
ha·to·rah.
Praised are You, Adonai our God, Ruler of the universe who has chosen us from
among all peoples by giving us Your Torah. Praised are You, Adonai who gives the
Torah.

[After the Torah reading person with Aliyah honor chants]:
Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam a·sher na·tan la·nu to·rat
e·met v'·cha·yei o·lam na·ta b'to·chei·nu. Ba·ruch A·ta A·do·nai no·tein
ha·to·rah.
Praised are You, Adonai our God, Ruler of the universe who has given us the Torah
of truth, planting within us life eternal. Praised are You, Adonai who gives the
Torah.

Birkat HaGomel

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

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, ha·go·mel l'·cha·ya·vim
to·vot, she·g'ma·la·ni kol tov.
Praised are you, Adonai our God, Ruler of the universe, who graciously bestows
favor upon the undeserving, even as God has bestowed favor upon me.

[The Congregation responds]:
[For a Male]: A·Mein. Mi she·g'mal·cha kol tov, hu yig·mol·cha kol tov, selah.
[For a Female]: A·Mein. Mi she·g'ma·lech kol tov, hu yig·ma·lech kol tov,
se·lah.
May the One who has been gracious to you continue to favor you with all that is
good.

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

יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותיה,
וימליך מלכותיה בחייכון וביומיכון ובחיי דכל בית ישראל,
בעגלא ובזמן קריב, ואמרו אמן.

[Congregation and Leader respond]:

יהא שמה רבא מבךך לעלם ולעלמי לעלמיא.

:[Leader]

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה
ויתהלל שמה דקדשא בריך הוא, לעלא (ולעלא) מן כל
ברכתא ושירתא תשבחתא ונחמתא, דאמירו בעלמא, ואמרו
אמן.

V'zot HaTorah [as the To-rah is lifted] (SSS p. 410;SLS p. 174)

וזאת התורה אשר שם משה לפני בני ישראל, על פי יי ביד
משה.

HAFTORAH BLESSINGS

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

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנביאים
טובים, ורצה בדבריהם הנאמרים באמת, ברוך אתה יי,
הבוחר בתורה ובמשה עבדו, ובנישאל עמו, ובנביאי האמת
וצדק.

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

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

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

[Congregation and Leader respond]:

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

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

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

V'zot HaTorah [as the To-rah is lifted] (SSS p. 410;SLS p. 174)

V'zot ha-to-rah a-she sam Mo-sheh lif-nei b'nei Yis-ra-eil, al pi A-do-nai
b'yad Mo-sheh.
*This is the Torah that Moses set before the people Israel; the Torah, given by God,
through Moses.*

HAFTORAH BLESSINGS

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

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, a·sher ba·char bin·vi·im
to·vim, v'ra·tzah v'div·rei·hem ha·ne·e·ma·rim be·e·met. Ba·ruch A·tah
A·do·nai ha·bo·cheir ba·To·rah u·v'Mo·sheh av·do u·v'Yis·ra·eil a·mo
u·vin·vi·ei ha·e·met va·tze·dek.

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

Blessings after the Haftarah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צְדִיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכֵּל דְּבָרָיו אֲמֵת וְצַדִּיק. נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזוֹר לֹא יֵשׁוּב רִיקָם, כִּי אֵל מֶלֶךְ נְאֻמָּן (וְרַחֲמָן) אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ תּוֹשִׁיעַ בְּמַהֲרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יי, מְשַׁמֵּחַ צִיּוֹן בְּבִגְיָהּ.

שְׂמַחְנוּ, יי אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עֲבַדְךָ, וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחְךָ, בְּמַהֲרָה יָבֹא וְיַגִּיל לְבָנוּ, עַל כְּסֹאֵו לֹא יֵשֵׁב זָר, וְלֹא יִנְחַלוּ עוֹד אַחֲרָיִם אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קִדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכָּבֵה נֹר לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מְגוֹן דָּוִד.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שֶׁנִּתְּתָה לָנוּ, יי אֱלֹהֵינוּ, לְקַדְּשָׁה וְלִמְנוּחָה, לְכַבּוֹד וְלִתְפָּאֲרָת. עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ בְּכִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת.

Blessings after the Haftarah

Ba·ruch A·tah A·do·nai E·lo·hei·nu me·lech ha·o·lam, tzur kol ha·o·la·mim, tza·dik b'chol ha·do·rot, ha·eil ha·ne·e·man ha·o·meir v'o·seh, ha·m'da·beir u·m'ka·yeim, she·kol d'va·rav e·met va·tze·dek. Ne·e·man A·tah hu A·do·nai E·lo·hei·nu v'ne·e·ma·nim d'va·re·cha, v'da·var e·chad mid·va·re·cha a·chor lo ya·shuv rei·kam, ki eil me·lech ne·e·man v'ra·cha·man A·tah. Ba·ruch A·tah A·do·nai, ha·eil ha·ne·e·man b'chol d'va·rav.

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

Ra·chem al tzi·yon ki hi beit cha·yei·nu. V'la·a·lu·vat ne·fesh to·shi·a bim·hei·rah v'ya·mei·nu. Ba·ruch A·tah A·do·nai, m'sa·me·ach tzi·yon b'va·ne·ha.

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

Sam·chei·nu A·do·nai E·lo·hei·nu b'ei·li·ya·hu ha·na·vi av·de·cha u·v'mal·chut beit da·vid m'shi·che·cha. Bim·hei·rah ya·vo v'ya·geil li·bei·nu, al kis·o lo yei·shev zar v'lo yin·cha·lu od a·chei·rim et k'vo·do, ki v'sheim kod·sh'cha nish·ba·ta lo she·lo yich·beh nei·ro l'o·lam va·ed. Ba·ruch A·tah A·do·nai ma·gein Da·vid.

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

Al ha·To·rah v'al ha·a·vo·dah v'al ha·n'vi·im v'al yom ha·sha·bat ha·zeh she·na·ta·ta la·nu A·do·nai E·lo·hei·nu lik·du·shah v'lim·nu·chah, l'cha·vod u·l'tif·a·ret. 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 kol chai ta·mid l'o·lam va·ed. Ba·ruch A·tah A·do·nai m'ka·desh ha·sha·bat.

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

PRAYERS FOR CONGREGATION, COUNTRY, ISRAEL AND PEACE

A Prayer for our Congregation (SSS p. 415; SLS p. 176)

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

A Prayer for our Country (in SSS)

Our God and God of our ancestors: We ask Your blessings for our country, for its government, for its leader and advisors, and for all who exercise just and rightful authority. Teach them insights of Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony to banish all hatred and bigotry and to safeguard the ideals and free institutions which are the pride and glory of our country.

May this land under your Providence be an influence for good throughout the world, uniting all people in peace and freedom and helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more." And let us say: Amen.

PRAYERS FOR CONGREGATION, COUNTRY, ISRAEL AND PEACE

Prayer for Our Country (by Rabbi Carie Carter)

Our God and God of our ancestors:

As the peacefulness of Shabbat enters our hearts, we center ourselves anew, and we stand together to honor all those who passionately and courageously defend this nation and the values we hold dear – on the battlefield, in the streets, in the courtrooms of our country, in the halls of power and in quiet backrooms, wherever injustice may raise its ugly head.

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

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

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

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

And let us all say: Amen.

PRAYERS FOR CONGREGATION, COUNTRY, ISRAEL AND PEACE

Prayer for the State of Israel (SSS p. 415; SLS p. 178)

אָבִינוּ שְׁבַשְׁמִים צוֹר יִשְׂרָאֵל וְגוֹאֲלוֹ, בְּרַךְ אֶת-מְדִינַת יִשְׂרָאֵל,
רְאִשִׁית צְמִיחַת גְּאֻלְתָּנוּ. הִגְן עָלֶיךָ בְּאַבְרַת חֲסִדֶּךָ, וּפְרַס עָלֶיךָ
סֶפֶת שְׁלוֹמֶךָ. וְשַׁלַּח אֹרֶךְ וְאַמְתָּךְ לְרִאשֵׁיךָ, שָׂרֵיךָ וְיוֹעֲצֶיךָ,
וְתַקְּנֵם בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ. חִזַּק אֶת-יְדֵי מְגִנֵי אֶרֶץ קְדֻשָׁנוּ,
וְהִנְחַלְם אֱלֹהֵינוּ לְשׁוֹעָה, וְעֲטֹרַת נִצְחוֹן תְּעַטְרֵם. וְנִתַּתְּ שְׁלוֹם
בְּאֶרֶץ וְשִׁמְחַת עוֹלָם לְיוֹשְׁבֵיהָ, וְנֹאמַר אָמֵן.

PRAYERS FOR CONGREGATION, COUNTRY, ISRAEL AND PEACE

Prayer for the State of Israel (SSS p. 415; SLS p. 178)

A·vi·nu she·ba·sha·ma·yim, tzur Yis·ra·eil v'go·a·lo, ba·reich et m'di·nat
Yis·ra·eil rei·shit tz'mi·chat g'u·la·tei·nu. Ha·gein a·le·ha b'ev·rat chas·de·cha,
uf·ros a·le·ha su·kat sh'lo·me·cha. U·sh'lach or·cha va·a·mit·cha l'ro·she·ha,
sa·re·ha v'yo·a·tze·ha, v'tak·neim b'ei·tzah to·vah mil·fa·ne·cha. Cha·zeik et
y'dei m'gi·nei e·retz kod·shei·nu, v'han·chi·leim E·lo·hei·nu y'shu·ah,
va·a·te·ret ni·tza·chon t'at·reim. V'na·ta·ta sha·lom ba·a·retz v'sim·chat o·lam
l'yosh·ve·ha, v'no·mar a·mein.

*Our Parent in Heaven, Rock and Redeemer of the people Israel; Bless the State of
Israel, with its promise of redemption. Shield it with Your love; spread over it the
shelter of Your peace. Guide its leaders and advisors with Your light and Your
truth. Help them with Your good counsel. Strengthen the hands of those who defend
our Holy Land. Deliver them; crown their efforts with triumph. Bless the land with
peace and its inhabitants with lasting joy. And let us say: Amen.*

A Prayer for Peace (SSS p. 417; SLS p. 178)

May we see the day when war and bloodshed cease,
when a great peace will embrace the whole world.

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

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

We have come into being to praise, to labor and to love.

Compassionate God, bless the leaders of all nations
with the power of compassion.

Fulfill the promise conveyed in Scripture:

I will bring peace to the land

and you shall lie down and no one shall terrify you.

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

Let love and justice flow like a mighty stream.

Let peace fill the earth as the waters fill the sea.

And let us say: Amen

Announcing the New Month - ברכת החודש

(SSS p. 418; SLS p. 180)

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עֲלֵינוּ אֶת
הַחֹדֶשׁ הַזֶּה לְטוֹבָה וְלִבְרָכָה, וְתִתֵּן לָנוּ חַיִּים אַרוּכִים, חַיִּים שֶׁל
שְׁלוֹם, חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה, חַיִּים שֶׁל פְּרֻנְסָה, חַיִּים
שֶׁל חֲלוּץ עֲצָמוֹת, חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאֵת שְׂמִים וְיִרְאֵת חֶטָּא, חַיִּים
שֶׁאִין בָּהֶם בּוֹשָׁה וְכִלְמָה, חַיִּים שֶׁל עֶשֶׂר וְכִבּוֹד, חַיִּים שֶׁתְּהֵא בָּנוּ
אֶהְבֵּת תּוֹרָה וְיִרְאֵת שְׂמִים, חַיִּים שֶׁיִּמְלֵא יְיָ מִשְׁאֲלוֹת לִבְנוֹ
לְטוֹבָה, אָמֵן סְלָה.

[The Leader holds the Sefer Torah while continuing]

מִי שֶׁעָשָׂה נְסִים לְאֲבוֹתֵינוּ, וְגָאֵל אוֹתָם מֵעַבְדוֹת לַחֲרוּת, הוּא
יְגָאֵל אוֹתָנוּ בְּקִרְוֹב, וְיִקְבֹּץ נִדְחֵינוּ מֵאַרְבַּע פְּנֵי הָאָרֶץ, חֲבָרִים
כָּל יִשְׂרָאֵל, וְנֹאמֵר אָמֵן.

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

רֹאשׁ חֹדֶשׁ _____ יְהִיָּה בְּיוֹם _____ הַבָּא עֲלֵינוּ וְעַל כָּל
יִשְׂרָאֵל לְטוֹבָה.

[Leader continues]:

יְחַדְּשֵׁהוּ הַקְּדוֹשׁ בְּרוּךְ הוּא עֲלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל, לְחַיִּים
וְלְשְׁלוֹם [אָמֵן], לְשִׁשׁוֹן וְלְשִׁמְחָה [אָמֵן], לְיִשׁוּעָה וְלִנְחָמָה, וְנֹאמֵר
אָמֵן.

Birkat Hachodesh - Announcing the New Month

(SSS p. 418; SLS p. 180)

Y'hi ra-tzon mil-fa-ne-cha A-do-nai E-lo-hei-nu va-lo-hei a-vo-tei-nu,
she-cha-desh a-lei-nu et ha-cho-desh ha-bah l'to-vah v'liv-ra-cha. V'ti-tein
la-nu cha-yim a-ru-chim, cha-yim shel sha-lom, cha-yim shel to-vah, cha-yim
shel b'ra-chah, cha-yim shel par-na-sah, cha-yim shel chi-lutz a-tza-mot,
cha-yim she-yesh ba-hem yir-at sha-ma-yim v'yir-at chet, cha-yim sh'ein
ba-hem bu-shah u-ch'li-mah, cha-yim shel o-sher v'cha-vod, cha-yim she-t'hei
va-nu a-ha-vat to-rah v'yir-at sha-ma-yim, cha-yim she-yi-mal-u mish-a-lot
li-bei-nu l'to-vah, a-mein se-lah.

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

[The Leader holds the Sefer Torah while continuing]

Mi she-a-sah ni-sim la-vo-tei-nu v'ga-al o-tam mei-av-dut l'chei-rut, hu yig-al
o-ta-nu b'ka-rov vi-ka-beitz ni-da-chei-nu mei-ar-bah kan-fot ha-a-retz,
cha-vei-rim kol Yis-ra-el, v'no-mar a-mein.

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

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

Rosh cho-desh _____ yi-h'yeh b'yom _____ ha-ba
a-lei-nu v'al kol Yis-ra-el l'to-vah.

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

[Leader continues]:

Y'chad-shei-hu ha-Ka-dosh ba-ruch hu a-lei-nu v'al kol a-mo beit Yis-ra-el
l'cha-yim u-l'sha-lom [Congregation: A-mein], l'sa-son u-l'sim-cha
[Congregation: A-mein], li-shu-a u-l'ne-cha-ma, v'no-mar [Congregation and
Leader: A-mein].

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

Ashrei (SSS p. 420-422; SLS p. 181-182)

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלָלוּךָ סֵלָה.
אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרֵי הָעַם שֶׁיֵּי אֱלֹהָיו.

תְּהִלָּה לְדָוִד: אֲרוֹמָמְךָ אֱלֹהֵי הַמְּלֶכֶת, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם
וָעֵד.

בְּכָל יוֹם אֲבָרְכֶךָ, וְאַהֲלִלָה שְׁמֶךָ לְעוֹלָם וָעֵד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ, וְגִבּוֹרְתֶיךָ יִגְדֹן.

הַדָּר כְּבוֹד הַיּוֹדֶה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה

וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְגִדְלְתֶךָ אֶסְפְּרֶנָּה.

זִכְרֵךָ רַב טוֹבָה יִבְיָעוּ, וְצִדְקוֹתֶיךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ, אַרְךָ אַפִּים וְגֹדֶל חֶסֶד.

טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

יִוְדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחִסִּידֶיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ, וְגִבּוֹרְתֶיךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבַנֵּי הָאָדָם גִּבּוֹרְתֵיךָ, וְכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתֶיךָ מַלְכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתֶיךָ בְּכָל דֹּר וָדֹר.

סוֹמֵךְ יְיָ לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכְּפוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן.

צְדִיק יְיָ בְּכָל דְרָכָיו, וְחֹסִיד בְּכָל מַעֲשָׂיו.

קָרוֹב יְיָ לְכָל קוֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאוּהוּ בְּאֱמֶת.

Ashrei (SSS p. 420-422; SLS p. 181-182)

Ash-rei yosh-vei vei-te-cha, od y'ha-l'lu-cha se-lah.

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

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

Blessed the people who are so favored; Blessed the people whose

God is Adonai.

T'hi-lah l'Da-vid: A-ro-mim-cha E-lo-hai ha-me-lech, va-a-var-chah shim-cha l'o-lam va-ed.

A Psalm of David: I glorify You, my God, my Ruler; I praise You throughout all time.

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

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

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

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

Dor l'dor y'sha-bach ma-a-se-cha, ug'vu-ro-te-cha ya-gi-du.

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

Ha-dar k'vod ho-de-cha, v'div-rei nif-l'o-te-cha a-si-chah.

They tell of Your wonders and of Your glorious splendor.

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

They speak of your greatness and of Your awesome power.

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

They recall Your goodness; they sing of Your faithfulness.

Cha-nun v'ra-chum A-do-nai, e-rech a-pa-yim ug'dal cha-sed.

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

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

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

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

All of Your creatures shall praise You; The faithful shall repeatedly bless You

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

They shall describe Your glorious sovereignty, declaring Your power.

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

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

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

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

generations.

So-meich A-do-nai l'chol-ha-nof-lim, v'zo-keif l'chol ha-k'fu-fim.

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

Ei-nei chol ei-le-cha y'sa-bei-ru, v'A-tah no-tein la-hem et och-lam b'i-to.

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

Po-tei-ach et ya-de-cha, u-mas-bi-a l'chol chai ra-tzon.

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

Tza-dik A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.

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

Ka-rov A-do-nai l'chol kor-av, l'chol a-sheer yik-ra-u-hu ve-e-met.

Adonai is near to all who call, to all who call upon God in Truth.

רָצוֹן יִרְאוּ יַעֲשֶׂה, וְאֵת שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יִי אֵת כָּל אֲהַבָיו, וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד.
תְּהִלַּת יִי יְדַבֵּר פִּי, וּיְבָרֵךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֵד.

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

Y'halelu (SSS p. 422; SLS p. 183)

[We rise for returning the Sefer Torah.]

הַלְלוּ אֵת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

הוֹדוּ עַל אֲרֶץ וְשָׁמַיִם. וַיְרַם קֶרֶן לְעַמּוֹ, תְּהִלָּה לְכָל חֲסִידָיו, לְבָנֵי
יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.

Mizmor l'David (SSS p. 424; SLS p. 183)

מִזְמוֹר לְדָוִד

הָבוּ לִי בְנֵי אֱלֹהִים, הָבוּ לִי כְבוֹד וְעֹז. הָבוּ לִי כְבוֹד שְׁמוֹ,
הַשְׁתַּחֲוּוּ לִי בְּהַדְרַת קִדְשׁ.

קוֹל יִי עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יִי עַל מַיִם רַבִּים.

קוֹל יִי בַפֶּתַח, קוֹל יִי בְּהַדָּר.

קוֹל יִי שִׁבְרֵי אֲרָזִים, וַיִּשְׁבַּר יִי אֵת אֲרָזֵי הַלְבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרְיוֹן כְּמוֹ בֶן רְאֵמִים.

קוֹל יִי חִצֵּב לְהַבּוֹת אֵשׁ.

קוֹל יִי יַחִיל מִדְבָּר, יַחִיל יִי מִדְבַר קִדְשׁ.

קוֹל יִי יַחֲוֹלֵל אֲיָלוֹת

וַיַּחֲשֵׁף יַעֲרוֹת, וּבְהִיכְלוֹ כָּלוּ אִמֵּר כְּבוֹד.

יִי לְמַבּוּל יִשָּׁב, וַיִּשָּׁב

יִי מִלְדָּה לְעוֹלָם.

יִי עֹז לְעַמּוֹ יִתֵּן,

יִי יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

[The Torah is returned to the Ark]

R'tzon y'rei-av ya-a-seh, v'et shav-a-tam yish-ma v'yo-shi-eim.
God fulfills the desire of those who revere God; God hears their cry and delivers them.
Sho-meir A-do-nai et kol o-ha-vav, v'et kol ha-r'sha-im yash-mid.

All who love Adonai God preserves, but all the wicked God destroys.
T'hi-lat A-do-nai y'da-ber pi, vi-va-rech kol ba-sar sheim kod-sho l'o-lam
va-ed.

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

Va-a-nach-nu n'va-rech yah, mei-A-tah v'ad o-lam. **Ha-l'lu-yah.**

We shall praise Adonai now and always. **Halleluyah.**

Y'halelu (SSS p. 422; SLS p. 183)

[We rise for returning the Sefer Torah.]

Leader: Y'ha-le-lu et sheim A-do-nai ki nis-gav sh'mo l'va-do.

Praise Adonai, for God is unique, exalted.

Leader and Congregation: Ho-do al e-retz v'sha-ma-yim, va-ya-rem ke-ren
l'a-mo T'hi-lah l'chol-cha-si-dav, liv-nei Yis-ra-eil am k'ro-vo. Ha-l'lu-yah.

God's glory encompasses heaven and earth. God exalts and extols God's faithful,
the people Israel who are close to God. Halleluyah.

Mizmor l'David (SSS p. 424; SLS p. 183)

Miz-mor l'Da-vid /A Psalm of David::

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

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

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

Acclaim Adonai, for great is God's renown; worship Adonai in sacred splendor.

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

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

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

The voice of Adonai echoes with majesty and might.

Kol A-do-nai sho-veir a-ra-zim va-y'sha-beir A-do-nai et ar-zei hal-va-non.

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

Va-yar-ki-deim k'mo ei-gel, l'va-non v'sir-yon k'mo ven-r'ei-mim.

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

Kol A-do-nai cho-tzev la-ha-vot eish,

The voice of Adonai commands rock-splitting lightning.

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

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

Kol A-do-nai y'cho-leil a-ya-lot

The voice of Adonai strips the forest bare,

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

While in God's sanctuary all chant: Glory.

A-do-nai la-ma-bul ya-shav va-yei-shev A-do-nai me-lech l'o-lam.

Adonai sat enthroned at the Flood.

A-do-nai oz l'a-mo yi-tein,

Adonai will sit enthroned forever bestowing strength upon Adonai's people,

A-do-nai y'va-rech et a-mo va-sha-lom.

Blessing Adonai's people with peace.

[The Torah is returned to the Ark]

Etz Chavim (SSS p. 426; SLS p. 184)

Leader וּבְנַחָה לֵאמֹר, שׁוּבָה, יְיָ...
...Ki le-kach tov na-ta-ti la-chem, To-ra-ti al ta-a-zo-vu.

...כִּי לְקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ.
Whenever the ark was set down, Moses would say...
...Precious teaching do I give you: Never forsake my Torah

[Congregation] עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶּיָה מֵאֲשֶׁר.
[Congregation]: **Etz cha·yim hi** la·ma·cha·zi·kim bah, v'tom·che·ha m'u·shar.

דְּרָכֶיהָ דְרָכֵי נְעִים, וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.
D'ra·che·ha dar·chei no·am, v'chol n'ti·vo·te·ha sha·lom.

הַשִּׁיבֵנו יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.
Ha·shi·vei·nu A·do·nai ei·le·cha v'na·shu·vah, cha·desh ya·mei·nu k'ke·dem.

Etz Chavim (SSS p. 426; SLS p. 184)

Leader: U·v'nu·cho yo·mar, shu·vah A·do·nai. . . .

...Ki le-kach tov na-ta-ti la-chem, To-ra-ti al ta-a-zo-vu.

Whenever the ark was set down, Moses would say...

...Precious teaching do I give you: Never forsake my Torah

[Congregation]: **Etz cha·yim hi** la·ma·cha·zi·kim bah, v'tom·che·ha m'u·shar.

D'ra·che·ha dar·chei no·am, v'chol n'ti·vo·te·ha sha·lom.

Ha·shi·vei·nu A·do·nai ei·le·cha v'na·shu·vah, cha·desh ya·mei·nu k'ke·dem.

It is a tree of life for those who grasp it,

And all who uphold it are blessed.

Its ways are pleasantness, and all its paths are peace.

Help us to turn to You, and we shall return

Renew our lives as in days of old

MUSAF SERVICE FOR SHABBAT

Chatzi Kaddish (SSS p. 428; SLS p. 184)

[All Rise]

Leader וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ. בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

Congregation and Leader respond:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֻלְמַיָּא. (וְיִתְבָּרַךְ)

Leader וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלְא (לְעֵלְא וּלְעֵלְא)
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְאִמְרוּ בְּעֶלְמָא,
וְאִמְרוּ אָמֵן.

MUSAF SERVICE FOR SHABBAT

Chatzi Kaddish (SSS p. 428; SLS p. 184)

All Rise

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

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

[Congregation and Leader respond]:

Y'hei shmeih ra-ba m'va-rach l'a-lam ul'al-mei al-ma-ya.

May God be praised throughout all time.

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

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

[When Shabbat coincides with a FESTIVAL, including Chol Hamoed, we continue Musaf on Transliteration p. 127/128. On ROSH CHODESH we continue Musaf on Transliteration p. 153/154. For all other Shabbat Services continue below.]

INTRODUCTION TO AMIDAH

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

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

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.

אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לָאָה, וְאֱלֹהֵי רַחֵל, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקִנְיַת הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת (וְאֲמוֹת), וְיַמְבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן אֲתָה יְיָ, מַגֵּן אַבְרָהָם

וְעִזְרַת שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

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

(מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם.)

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמָה לָךְ, מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

[When Shabbat coincides with a FESTIVAL, including Chol Hamoed, we continue Musaf on Transliteration p. 127/128. On ROSH CHODESH we continue Musaf on Transliteration p. 153/154. For all other Shabbat Services continue below.]

INTRODUCTION TO AMIDAH

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

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

Ki shem A·do·nai ek·ra, ha·vu ga·dol lai·lo·hei·nu.

When I call upon Adonai, give glory to our God

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'Ei·lo·hei a·vo·tei·nu (v'i·mo·tei·nu), E·lo·hei Av·ra·ham, E·lo·hei Yitz·chak, v'Ei·lo·hei Ya·a·kov, E·lo·hei Sa·rah, E·lo·hei Riv·kah, E·lo·hei Lei·ah, v'Ei·lo·hei Ra·chel. Ha·eil ha·ga·dol ha·gi·bor v'ha·no·ra, Eil el·yon, go·meil cha·sa·dim to·vim, v'ko·nei·h ha·kol, v'zo·cher chas·dei a·vot (v'i·ma·hot), u·mei·vi go·eil li·v'nei v'nei·hem l'ma·an sh'mo b'a·ha·va.

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

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

(SLS p. 186) Me·lech o·zeir u·mo·shi·a u·ma·gein. Ba·ruch A·tah A·do·nai, Ma·gein 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·yeih mei·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 A-tze-ret to Pesach include next line]

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

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

M'chal·keil cha·yim b'che·sed, m'cha·yeih mei·tim b'ra·cha·mim ra·bim, so·meich nof·lim v'ro·feih cho·lim u·ma·tir a·su·rim, um'ka·yeim e·mu·na·to li·shei·nei a·far. Mi cha·mo·cha ba·al g'vu·rot u·mi do·meh lach, me·lech mei·mit um'cha·yeh u·matz·mi·ach y'shu·ah.

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.

וְנִאֲמָן אֶתְּהָ לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים.

V'ne·e·man A·tah l'ha·cha·yot mei·tim. Ba·ruch A·tah A·do·nai m'cha·yeih ha·mei·tim.
Faithful are You in giving life to the dead. Praised are You, Adonai, Master of life and death.

K'dushah (SSS p. 432; SLS p. 187)

Leader **נְעִרִיצָה וְנִקְדִישָׁה, כְּסוּד שִׁיחַ שְׂרָפִי קֹדֶשׁ הַמְקֻדָּשִׁים**
שְׂמָד בְּקֹדֶשׁ, כְּפָתוּב עַל יַד נְבִיאָה, וְקָרָא זֶה אֶל זֶה וְאָמַר:

K'dushah (SSS p. 432; SLS p. 187)

Leader: **Na·a·ritz'cha** v'nak·di·sh'cha k'sod si·ach sar·fei ko·desh
ha·mak·di·shim shim·cha ba·ko·desh, ka·ka·tuv al yad n'vi·e·cha, v'ka·ra zeh el
zeh v'a·mar:

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

Congregation **קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ**
יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ

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

*Holy, holy, holy Adonai tzeva'ot.
The whole world is filled with God's Glory.*

Leader **כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתֵי שׁוֹאֲלִים זֶה לְזֶה, אֵינָה מְקוֹם**
כְּבוֹדוֹ, לְעִמְתָם בְּרוּךְ יְיָ לְאִמְרוֹ:

Leader: K'vo·do ma·lei o·lam, m'shar·tav sho·a·lim zeh la·zeh,
A·yeih m'kom k'vo·do, l'u·ma·tam ba·ruch yo·mei·ru:
God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds:

Congregation **בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.**

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

Leader **מִמְּקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וְיַחַן עִם הַמְיַחֲדִים שְׂמוֹ**
עָרַב וּבִקֶּר בְּכָל יוֹם תְּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׂמַע אוֹמְרִים:

Leader: Mi·m'ko·mo hu yi·fen b'ra·cha·mim, v'ya·chon am ha·m'ya·cha·dim
sh'mo e·rev va·vo·ker b'chol yom ta·mid pa·a·ma·yim b'a·ha·vah sh'ma
om·rim:
May God turn in compassion, granting mercy to God's people, who twice daily, morning and evening, proclaim God's oneness with love:

Congregation **שְׂמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.**

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

Leader **הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,**
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים,

Leader: Hu E·lo·hei·nu, hu a·vi·nu, hu mal·kei·nu, hu mo·shi·ei·nu, v'hu
yash·mi·ei·nu b'ra·cha·mav shei·nit l'ei·nei kol chai, lih·yot la·chem lei·lo·him.
God is our God and our Parent; God is our Ruler and our Redeemer. And in God's mercy again will God declare, before all the world:

Congregation **אֲנִי יְיָ אֱלֹהֵיכֶם.**

Congregation: **A·ni A·do·nai E·lo·hei·chem.**
I am Adonai your God.

Leader **וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לְאִמְרוֹ:**

Leader: U·v'div·rei kod·sh'cha ka·tuv lei·mor: *And thus sang the Psalmist:*

Congregation **יְמַלּוּךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּנָהּ.**

Congregation: **Yim·loch A·do·nai l'o·lam E·lo·ha·yich tzi·yon l'dor va·dor, ha·l'lu·yah.**

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

לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וְלִנְצַח נְצַחִים קֹדֶשׁתְּךָ נִקְדִישׁ, וְשִׁבְחָהּ,
אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ גְּדוֹל וְקָדוֹשׁ
אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

L'dor va·dor na·gid god·le·cha ul·nei·tzach n'tza·chim k'du·shat·cha
nak·dish. V'shiv·cha·cha E·lo·hei·nu mi·pi·nu lo ya·mush l'o·lam va·ed, ki El
me·lech ga·dol v'ka·dosh A·tah. **Ba·ruch A·do·nai, ha·Eil ha·ka·dosh.**
Through all generations we declare your greatness, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Ruler, great and holy. Praised are You, Adonai, holy God.

תִּכְנַת שַׁבַּת, רְצִיתָ קְרַבְנוֹתֶיהָ, צִוִּיתָ פְּרוּשֵׁיהָ עִם סְדוּרֵי נְסֻכֶיהָ.
מַעֲנִינָהּ לְעוֹלָם כְּבוֹד וְנִחְלוֹ, טוֹעֲמֶיהָ חַיִּים זָכוֹ, וְגַם הָאוֹהֲבִים
דְּבָרֶיהָ גְדֻלָּה בְּחָרוֹ, אֲזִי מַסִּינִי נְצֻטּוֹ עָלֶיהָ. וְתַצִּוֵנוּ, יְיָ אֱלֹהֵינוּ,
לְהַקְרִיב בָּהּ קְרַבָּן מוֹסֵף שַׁבַּת כְּרָאוּי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב בְּנִים לְגְבוּלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ,
וְתַטְעֵנוּ בְּגְבוּלָנוּ, שֶׁשָּׁם עָשׂוּ אֲאֲבֹתֵינוּ לְפָנֶיךָ אֶת-קְרַבְנוֹת
חֻבּוֹתֶיהֶם, תְּמִידִים כְּסֻדָּרָם וּמוֹסָפִים כְּהַלְכָתָם, וְשָׁם נַעֲבֹדָךָ
בְּאַהֲבָה וּבִירָאָה כִּימֵי עֵוָלָם וְכִשְׁנֵים סַקְדָּמוֹנוּיֹת. וְאֵת מוֹסֵף
יוֹם הַשַּׁבַּת הַזֶּה, עָשׂוּ וְהַקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוֹת רְצוֹנָךָ,
כְּפִתּוֹב בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ, מִפִּי כְּבוֹדְךָ, כְּאָמוֹר.

(SSS p. 434: SLS p. 188 a bottom) Some congregations omit this:

וּבְיָוִם הַשַּׁבַּת, שְׁנֵי כִבְשִׂים בְּנֵי שָׁנָה תְּמִימִים, וְשְׁנֵי עֶשְׂרִינִים סֹלֶת
מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְנִסְכוֹ. עַלֹת שַׁבַּת בְּשַׁבְּתוֹ, עַל עַלֹת הַתְּמִיד
וְנִסְכָּהּ.

Leader Continues מְלֹךְ רַחֲמָן, קַבֵּל בְּרַחֲמִים אֶת-תְּפִלַּת עַמְּךָ
יִשְׂרָאֵל בְּכָל מְקוֹמוֹת מוֹשְׁבוֹתֶיהֶם.

Ti-kan-ta sha-bat ra-tzi-ta kor-b'no-te-ha, tzi-vi-ta pei-ru-she-ha im si-du-rei
n'sa-che-ha. M'an-ge-ha l'o-lam ka-vod yin-cha-lu, to-a-me-ha cha-yim za-chu,
v'gam ha-o-ha-vim d'va-re-ha g'du-lah ba-cha-ru. Az mi-si-nai nitz-ta-vu
a-le-ha va-t'tza-vei-nu A-do-nai E-lo-hei-nu l'hak-riv bah kor-ban mu-saf
sha-bat ka-ra-u-i. **Y'hi ra-tzon** mil-fa-ne-cha A-do-nai E-lo-hei-nu v'ei-lo-hei
a-vo-tei-nu, ha-mei-shiv ba-nim lig-vu-lam, she-ta-a-lei-nu b'sim-chah
l'ar-tzei-nu v'ti-ta-ei-nu big-vu-lei-nu, she-sham a-su a-vo-tei-nu l'fa-ne-cha
et-kor-ba-not cho-vo-tei-hem, t'mi-dim k'sid-ram u-mu-sa-fim k'hil-cha-tam,
v'sham va-a-vad'cha b'a-ha-va u-v'yir-ah ki-mei o-lam uch-sha-nim
kad-mo-ni-yot. V'et-mu-saf yom ha-sha-bat ha-zeh a-su v'hik-ri-vu l'fa-ne-cha
b'a-ha-vah k'mitz-vat r'tzo-ne-cha ka-ka-tuv b'to-ra-te-cha, al y'dei mo-sheh
av-de-cha mi-pi k'vo-de-cha ka-a-mur.

You have established Shabbat, Adonai our God, prescribing by Your will its special offerings and sacrifices. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat share the bliss of eternal life; those who love its teachings have chosen greatness. At Sinai did our ancestors receive the mitzvah of Shabbat, and You commanded them that on Shabbat an additional sacrifice be offered. May it be Your will, Adonai our God and God of our ancestors who restores God's children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings, and there may we worship You with love and reverence as in days of old and ancient times. And the special offering for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

(SSS p. 434: SLS p. 188 a bottom) Some congregations omit this:

U-v'yom ha-sha-bat, sh'nei k'va-sim b'nei sha-nah t'mi-mim, u-sh'nei
es-ro-nim so-let min-chah b'lu-lah va-she-men v'nis-ko. O-lat sha-bat
v'sha-ba-to al o-lat ha-ta-mid v'nis-kah.

For the day of Shabbat, two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

Leader Continues: **Me-lech ra-cha-man**, ka-beil b'ra-cha-mim et t'fi-lat
am-cha Yis-ra-eil b'chol m'ko-mot mosh-vo-tei-hem.

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

During Reader's repetition, Congregation often joins in: (SSS bottom of p. 434; SLS p. 189)

ישמחו במלכותך שומרי שבת וקוראי ענג, עם מקדשי שביעי, כלם ישבעו ויתענגו מטובך, ובשביעי רצית בו וקדשתו, חמדת ימים אותו קראת, זכר למעשה בראשית.

(SSS p. 436) אלהינו ואלהי אבותינו, רצה במנוחתנו, קדשנו

במצותיך, ותן חלקנו בתורתך, שבענו מטובך, ושמחנו בישועתך, וטהר לבנו לעבדך באמת, והנחילנו יי אלהינו באהבה וברצון שבת קדשך, וינוחו בו ישראל מקדשי שמך. ברוך אתה יי, מקדש השבת.

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשובך לציון ברחמים. ברוך אתה יי, המחזיר שכנתו לציון.

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

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור, נוֹדָה לך ונספר תהלתך, על חיינו המסורים בידך, ועל נשמותינו הפקודות לך, ועל נסיד שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים, הטוב, פי לא כלו רחמיך, והמרחם, פי לא תמו חסדיך, מעולם קוינו לך.

During Reader's repetition, Congregation often joins in: (SSS bottom of p. 434; SLS p. 189)

Yis-m'chu v'mal'chu-t'cha shom-rei sha-bat v'kor-ei o-neg. Am m'kad-shei sh'vi-i, ku-lam yis-b'u v'yit-an-gu mi-tu-ve-cha. U-vash-vi-i ra-tzi-ta bo v'ki-dash-to, chem-dat ya-mim o-to ka-ra-ta, ze-cher l'ma-a-seih v'rei-shit.

Those who celebrate Shabbat rejoice in Your sovereignty, hallowing the seventh day, calling it delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

(SSS p. 436) E-lo-hei-nu vei-lo-hei a-vo-tei-nu, r'tzei vi-m'nu-cha-tei-nu.

Ka-d'shei-nu b'mitz-vo-te-cha v'tein chel-kei-nu b'to-ra-te-cha, sab-ei-nu mi-tu-ve-cha v'sam-chei-nu bi-shu-a-te-cha, v'ta-heir li-bei-nu l'ov-d'cha be-e-met. V'han-chi-lei-nu A-do-nai E-lo-hei-nu b'a-ha-vah u-v'ra-tzon sha-bat kod-she-cha, v'ya-nu-chu vah Yis-ra-eil 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.

R'tzeih A-do-nai E-lo-hei-nu b'am-cha Yis-ra-eil u-vit-fi-la-tam, v'ha-sheiv et ha-a-vo-dah li-d-vir bei-te-cha, ut-fi-la-tam b'a-ha-vah t'ka-beil b'ra-tzon, u-t'hi l'ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha. V'te-che-ze-na ei-nei-nu b'shuv-cha l'Tzi-yon b'ra-cha-mim.

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

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

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

Mo-dim a-nach-nu lach she-A-tah hu A-do-nai E-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu l'o-lam va-ed, tzur cha-yei-nu ma-gein yish-ei-nu A-tah Hu l'dor va-dor. No-deh l'cha u-n'sa-peir 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 eit, e-rev va-vo-ker v'tzo-ho-ra-yim. Ha-tov ki lo cha-lu ra-cha-me-cha, v'ham-ra-cheim ki lo ta-mu cha-sa-de-cha, mei-o-lam ki-vi-nu lach.

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

[The next two paragraphs are only read on Channukah] (SLS p. 430)
על הנסים, ועל הפרקו, ועל הגבורות, ועל התשועות, ועל המלחמות, שעשית
 לאבותינו בימים ההם בזמן הזה.

בימי מתתיהו בן יוחנן פהו גדול, חשמונאי ובניו, כשעמדה מלכות יון הרשעה על
 עמך ישראל להשפיתם תורתך, ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים
 עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם, מסרת
 גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד
 צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך
 ישראל עשית תשועה גדולה ופרקו פהיום הזה. ואחר כן באו בניך לדביר ביתך,
 ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת
 ימי חנכה אלו, להודות ולהלל לשמך הגדול.

ועל כלם יתברך ויתרומם שמך מלכנו (SSS p.438; SLS p. 190)
 תמיד לעולם ועד.

וכל החיים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו
 ועזרתנו סלה. ברוך אתה יי, הטוב שמך ולך נאה להודות.

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

אלהינו ואלהי אבותינו, ברכנו בברכה המשלשת בתורה
 הכתובה על ידי משה עבדך, האמורה מפי אהרן ובניו פהנים,
 עם קדושך, כאמור.

Congregation

(פן יהי רצון)
 (פן יהי רצון)
 (פן יהי רצון)

Leader

יברכך יי וישמרך.
 אר יי פניו אליך ורחמך.
 ישא יי פניו אליך וישם לך שלום.

[The next two paragraphs are only read on Channukah] (SLS p. 430)
Al ha-ni-sim v'al ha-pur-kan, v'al ha-g'vu-rot, v'al ha-t'shu-ot, v'al ha-mil-cha-mot
 she-a-si-ta la-a-vo-tei-nu ba-ya-mim ha-heim ba-z'man ha-zeh.
*For the miracles of deliverance, for the heroism, and for the triumphs in battle of our ancestors
 in other days, and in other times, we thank You.*

Bi-mei Ma-tit-ya-hu ben Yo-cha-nan ko-hein 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-eil l'hash-ki-cham
 To-ra-te-cha u-l'ha-a-vi-ram mei-chu-kei r'tzo-ne-cha, b'ra-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'zei-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-eil a-si-ta
 t'shu-ah g'do-lah u-for-kan k'ha-yom ha-zeh. V'a-char kein 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 nei-rot
 b'chatz-rot kod-she-cha, v'kav-u sh'mo-nat y'mei cha-nu-ka ei-lu l'ho-dot u-l'ha-leil
 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.*

(SSS p.438; SLS p. 190) **V'al ku-lam** yit-ba-rach v'yit-ro-mam shim-cha
 mal-kei-nu ta-mid l'o-lam va-ed.

V'chol ha-cha-yim yo-du-cha se-lah, vi-ha-l'lu et shim-cha be-e-met, ha-Eil
 y'shu-a-tei-nu v'ez-ra-tei-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.*

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

E-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu, bar-chei-nu bab-ra-chah
 ham-shu-le-shet, ba-to-rah hak-tu-vah al y'dei Mo-sheh av-de-cha,
 ha-a-mu-rah mi-pi A-ha-ron u-va-nav, ko-ha-nim, am k'do-she-cha, ka-a-mur:
*Our God and God of our ancestors, bless us with the threefold blessing written in
 the Torah by Moses, Your servant, pronounced by Aaron and by his descendants,
 Kohanim, Your holy people.*

Leader (L)

L: Y'va-re-ch'cha A-do-nai v'yish-m're-cha.
May Adonai bless you and guard you
L: Ya-eir A-do-nai pa-nav ei-le-cha vi-chu-ne-ka.
May Adonai show you favor and be gracious to you.
L: Yi-sa A-do-nai pa-nav ei-le-cha v'ya-seim l'cha sha-lom.
May Adonai show you kindness and grant you peace.

Congregation (C)

C: Kein Y'hi Ra-tzon
May it be Your will.
C: Kein Y'hi Ra-tzon
May it be Your will.
C: Kein Y'hi Ra-tzon
May it be Your will.

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבְרָכָה, חוֹן וְחֶסֶד (SSS p. 438; SLS p. 191)
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ. בְּרַכְנוּ, אֲבִינוּ, בְּלָנוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד, וְיִצְדָּקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

Leader בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Kaddish Shalem (SSS p. 506; SLS p. 203)

Leader יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

[Congregation and Leader respond:]

יְהֵא שְׁמֵהּ רַבָּא מְבָרֵךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא.

Leader יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעַלְמָא (וְלְעַלְמָא) מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחַתָּא וְנַחֲמַתָּא, דְּאִמְרִין בְּעַלְמָא, וְאִמְרוּ
אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוּתָהוֹן דְּכָל יִשְׂרָאֵל קְדָם אַבּוּהוֹן דִּי
בְּשִׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ
אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל) וְאִמְרוּ אָמֵן.

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

(SSS p. 438; SLS p. 191) **Sim Sha-lom ba-o-lam**, to·vah u·v'ra·cha, chein
va·che·sed v'ra·cha·mim a·lei·nu v'al kol Yis·ra·eil a·me·cha. Bar·chei·nu,
A·vi·nu ku·la·nu k'e·chad b'or pa·ne·cha, ki v'or pa·ne·cha na·ta·ta la·nu,
A·do·nai E·lo·hei·nu, To·rat cha·yim v'a·ha·vat che·sed, utz·da·kah uv·ra·cha
v'ra·cha·mim v'cha·yim v'sha·lom. V'tov b'ei·ne·cha l'va·reich et am·cha
Yis·ra·eil b'chol eit uv·chol sha·ah bish·lo·me·cha.

Grant peace to the world, with happiness and blessing, grace, love and mercy for us and for all the people Israel. Bless us, our Parent, one and all, with Your light, for by that light did You teach us Torah and life, love and tenderness, justice and mercy, and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.

Leader: **Ba·ruch A·tah** A·do·nai, ham·va·reich et a·mo Yis·ra·eil ba·sha·lom.
Praised are You, Adonai, who blesses God's people Israel with peace.

Kaddish Shalem (SSS p. 506; SLS p. 203)

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

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

[Congregation and Leader respond:]

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

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

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

Tit·ka·beil tz'lot·hon u·va·ut·hon d'chol Yis·ra·eil ko·dam a·vu·hon di
vish·ma·ya v'im·ru **A·mein.**

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

Y'hei shla·ma ra·ba min sh'ma·ya, v'cha·yim a·lei·nu v'al kol Yis·ra·eil,
v'im·ru **A·mein.**

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

O·seh sha·lom bim·ro·may, hu ya·a·seh sha·lom a·lei·nu v'al kol Yis·ra·eil,
(v'al kol yosh·vei te·vel) v'im·ru **A·mein.**

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

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

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

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

INTRODUCTION TO AMIDAH

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

כִּי שָׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.

אֲדַנִּי שְׁפִתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת (וְאֲמוֹת), וְיִמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ, מְגַן אַבְרָהָם וְעִזְרַת שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

[On Sh'mi-ni A-tze-ret and Pesach include next line]
(מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.)

[The Amidah continues with “m’chal-keil cha-yim v’che-sed” on Transliteration p. 137/138]

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

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INTRODUCTION TO AMIDAH

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Ki shem A-do-nai ek-ra, ha-vu go-deil lai-lo-hei-nu.

A·do·nai s'fa-tai tif-tach u-fi ya-gid t'hi-la-te-cha.

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

Open my mouth, O Adonai, and my lips will proclaim Your praise.

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

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

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

Me·lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-tah A-do-nai, Ma-gein 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-yeih mei-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.

[On Sh'mi-ni A-tze-ret and Pesach 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)

[The Amidah continues with “m’chal-keil cha-yim v’che-sed” on Transliteration p. 137/138]

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

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

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ), אֱלֹהֵי
אֲבִרָהִם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי לֵאָה, וְאֱלֹהֵי רַחֵל, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקִנְיַת הַכֶּלֶל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֻד עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.
בְּרוּךְ אַתָּה יְיָ, מְגֹן אֲבִרָהִם וְעֹזֵר שָׂרָה.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (וְאֲמוֹתֵינוּ),

טַל תֵּן לְרִצּוֹת אֶרֶץְךָ,
שִׂיתֵנוּ בְּרִכָּה בְּדִיצְךָ,
רֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיץְךָ,
קוֹמֵם עִיר בְּהַחֲפֹצְךָ, בְּטַל.

טַל צִוְהָ שְׁנָה טוֹבָה
וּמַעֲטִירָת, פְּרִי הָאָרֶץ לְגֵאוֹן וּלְתִפְאַרְת,
עִיר כְּסָפָה נוֹתְרָת,
שִׁמָּה בִּינְדָךְ עֲטִירָת, בְּטַל.

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

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

Ki shem A-do-nai ek-ra, ha-vu go-deil lai-lo-hei-nu.
A-do-nai s'fa-tai tif-tach u-fi ya-gid t'hi-la-te-cha.
When I call upon Adonai, give glory to our God.
Open my mouth, O Adonai, and my lips will proclaim Your praise.

Ba-ruch A-tah A-do-nai E-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu (v'E-mo-te-nu),
E-lo-hei Av-ra-ham, E-lo-hei Yitz-chak, v'Ei-lo-hei Ya-a-kov, E-lo-hei Sa-rah,
E-lo-hei Riv-kah, E-lo-hei Lei-ah, v'Ei-lo-hei Ra-chel. Ha-el ha-ga-dol
ha-gi-bor v'ha-no-ra Eil el-yon, go-meil cha-sa-dim to-vim, v'ko-nei ha-kol,
v'zo-cher chas-dei a-vot, u-mei-vi go-el li-v'nei v'nei-hem l'ma-an sh'mo
b'a-ha-vah. Me-lech o-zeir u-mo-shi-a u-ma-gen. Ba-ruch A-tah A-do-nai,
ma-gen Av-ra-ham v'ez-rat Sa-rah.

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

E-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu *Our God and God of our ancestors:*
(v'E-mo-te-nu),

Tal tein lir-tzot ar-tzach,
shi-tei-nu v'ra-cha b'di-tzach,
rov da-gan l'ti-rosh b'haf-ri-tzach,
ko-meim ir bah chaf-tzach b'tal.

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

Tal tza-vei sha-nah to-vah
u-m'u-te-ret, p'ri ha-a-retz l'ga-on
u-l'tif-e-ret,
Ir ka-su-kah no-te-ret,
si-mah b'yad'cha a-te-ret b'tal.

*Dew, precious dew, the good year's crown, we wait,
That earth in pride and glory may be fruited,
And that the city once so desolate
Into a gleaming crown may be transmuted by dew.*

טל נופף עלי ארץ ברוכה,
ממגד שמים שבענו ברכה,
להאיר מתוך חשכה,
פנה אחריד משוכה, בטל.

טל יעסיס צוף הרים,
טעים במאודיד מבחרים,
חנוניד חלץ ממסגרים,
זמרה ננעים וקול נרים, בטל.

טל ושבע מלא אסמינו,
הכעת תחדש ימינו,
דוד כערךד העמד
שמנו, גן רוח שימינו, בטל.

טל בו תברך מזון,
במשמנינו אל יהי רזון,
אימה אשר הסעת בצאן,
אנא תפק לה רצון, בטל.

שאתה הוא יי אלהינו, משיב הרוח ומוריד הטל,

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

לברכה ולא לקללה (אמן).
לחיים ולא למות (אמן).
לשבע ולא לרזון (אמן).

[The Ark is closed and the Leader continues chanting the Amidah with
מכלכל חיים בנסד on Transliteration p. 137/138]

Tal no-feich a-lai e-retz b'ru-chah,
mi-me-ged sha-ma-yim sab-ei-nu
v'ra-cha
L'ha-ir mi-toch cha-shei-chah,
ka-nah a-cha-re-cha m'shu-cha b'tal.

Tal ya-a-sis tzuf ha-rim,
t'eim bim-o-de-cha muv-cha-rim,
Cha-nu-ne-cha cha-leitz
mi-mas-gei-rim,
zim-rah na-im v'kol na-rim b'tal.

Tal vas-va ma-lei a-sa-mei-nu,
ha-cha-eit t'cha-deish ya-mei-nu
dor k'er-k'cha ha-a-meid sh-mei-nu,
gan ra-veh si-mei-nu b'tal.

Tal bo t'va-reich ma-zon,
b'mash-ma-gei-nu al y'hi ra-tzon,
a-yu-mah a-sheh hi-sa-ta ka-tzon,
a-na ta-feik la ra-tzon b'tal.

Sh·A·tah hu A·do·nai E·lo·hei·nu, Ma·shiv ha·ru·ach u·mo·rid ha·tal.

You are Adonai our God, Who causes the wind to blow and the dew to fall.

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

Liv-ra-chah v'lo lik-la-lah. (A·mein)
L'cha-yim v'lo la-ma-vet. (A·mein)
Lish-va v'lo l'ra-zon. (A·mein)

For a blessing, not a curse. (Amen)
For life, not for death. (Amen)
For abundance, not for famine
(Amen).

[The Ark is closed and the Leader continues chanting the Amidah with
"m'chal-keil cha-yim v'che-sed" on Transliteration p. 137/138]

*Dew, precious dew, let fall upon the
land;
From heaven's treasury be this
accorded;
So shall the darkness by a beam be
spanned,
The faithful of Your vineyard be
rewarded with dew.*

*Dew, precious dew, to make the
mountains sweet,
Theavor of Your excellence recalling.
Deliver us from exile, we entreat,
So we may sing Your praises, softly
falling as dew.*

*Dew, precious dew, our granaries to
fill,
And us with youthful freshness to
enharden.
Beloved God, uplift us at Your will
And make us as a richly watered
garden with dew.*

*Dew, precious dew, that we our
harvest reap,
And guard our fatted flocks and herds
from leanness.
Behold our people follows you like
sheep,
And looks to You to give the earth her
greenness with dew.*

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

כִּי שֵׁם יְהוָה אֶקְרָא, הִבּו גְדֹל לְאַלְהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ (וְאַמּוֹתֵינוּ), אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאַלְהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,
וְאַלְהֵי רַחֵל, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת (וְאַמְהוֹת), וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה. מִלֶּךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ
אַתָּה יי, מְגַן אַבְרָהָם וְעֵזְרַת שָׂרָה. אַתָּה גְבוּר לְעוֹלָם אֲדַנִּי,
מַחֲיָה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

(SLS p. 377) אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ, (וְאַמּוֹתֵינוּ):

זְכוֹר אֵב נִמְשַׁךְ אַחֲרֶיךָ כְּמִים, בִּרְכָתוֹ כְּעֵץ שֶׁתּוֹלַע עַל פְּלִגֵּי מַיִם,
גִּנְנָתוֹ הִצְלָתוֹ מֵאֵשׁ וּמִמַּיִם, דְּרָשְׁתּוּ בְּזַרְעוֹ עַל כָּל מַיִם.
בְּעִבּוּרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר הַנוֹלָד בְּבִשְׁוֹרַת יַקֹּחַ נָא מֵעַט מַיִם, וְשִׁחַתְהָ לְהוֹרוֹ לְשִׁחְטוֹ
לְשִׁפְךָ דָּמוֹ כְּמַיִם, זֶהָר גַּם הוּא לְשִׁפְךָ לֵב כְּמַיִם, חִפְר וּמָצָא
בְּאֵרוֹת מַיִם.
בְּצַדְקוֹ חֹן חֲשַׁרְת מַיִם.

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

Ki shem A-do-nai ek-ra, ha-vu go-deil lai-lo-hei-nu.

A·do·nai s'fa-tai tif-tach u-fi ya-gid t'hi-la-te-cha.

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

Open my mouth, O Adonai, and my lips will proclaim Your praise.

Ba·ruch A·tah A-do-nai E-lo-hei-nu v'Ei-lo-hei a-vo-tei-nu (v'i-mo-tei-nu),
E-lo-hei Av-ra-ham, E-lo-hei Yitz-chak, v'Ei-lo-hei Ya-a-kov, E-lo-hei Sa-rah,
E-lo-hei Riv-kah, E-lo-hei Lei-ah, v'Ei-lo-hei Ra-chel. Ha-eil ha-ga-dol
ha-gi-bor v'ha-no-ra, Eil el-yon, go-meil cha-sa-dim to-vim, v'ko-nei-h ha-kol,
v'zo-cher chas-dei a-vot (v'i-ma-hot), u-mei-vi go-eil li-v'nei v'nei-hem l'ma-an
sh'mo b'a-ha-va. **Me·lech** o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-tah
A-do-nai, Ma-gein Av-ra-ham v'ez'rat Sa-rah. **A·tah gi·bor** l'o-lam A-do-nai,
m'cha-yeih mei-tim A-tah rav l'ho-shi-a.

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

You are the Ruler who helps and saves and shields. Praised are You, Adonai, Shield of Abraham and Help of Sarah. Your might, O Adonai, is boundless. You give life to the dead; great is Your saving power.

(SLS p. 377) **E·lo·hei·nu** v'Ei-lo-hei a-vo-tei-nu (v'E·mo·te·nu),

Our God and God of our ancestors:

Z'chor av nim-shach a-cha-re-cha ka-ma-yim, bei-rach-to k'eitz sha-tul al
pal-gei ma-yim, g'nan-tohi-tzal-to mei-eish u-mi-ma-yim, d'rash-to b'zar-o al
kal-ma-yim.

Ba·a·vu·ro al tim·na ma·yim.

Remember Abraham, his heart poured out to You like water

You blessed him, as a tree planted near water;

You saved him when he went through fire and water.

For Abraham's sake, do not withhold water.

Z'chor ha-no-lad biv-so-rat yu-kach na m'at ma-yim, v'sach-ta l'ho-ro
l'sha-cha-to lish-poch da-mo ka-ma-yim, zi-heir gam hu lish-poch leiv
ka-ma-yim, cha-far u-ma-tza b'ei-rot ma-yim.

B'tzid·ko chon chas·rat ma·yim.

Remember Isaac, his birth foretold while angels drank cool water.

At Moriah his blood was almost spilled like water;

In the desert he dug deep to find springs of water.

For Isaac's sake, grant the gift of water.

זְכוֹר טָעַן מִקְלוֹ וְעָבַר יַרְדֵּן מַיִם, יַחַד לֵב וְגַל אֶבֶן מִפִּי בְאֵר
מַיִם, כְּנִאָבֶק לוֹ שָׁר בְּלוֹל מֵאֵשׁ וּמַמַּיִם, לָכֵן הִבְטַחְתוּ הַיּוֹת עִמּוֹ
בְּאֵשׁ וּבַמַּיִם. בְּעִבּוֹרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר מְשׁוּי בְּתִבַּת גְּמָא מִן הַמַּיִם, נְמוֹ דְּלָה דְּלָה וְהִשְׁקָה צֹאן
מַיִם, סְגוּלֵיךְ עֵת צְמָאוּ לַמַּיִם, עַל הַסְּלַע הָדָּ וַיִּצְאֻ מַיִם.
בְּצִדְקוֹ חֵן חֲשַׁרְתַּ מַיִם.

זְכוֹר פָּקִיד שְׁתוֹת טוֹבֵל חֲמֵשׁ טְבִילוֹת בַּמַּיִם, צוּעָה וּמְרַחֵץ
כְּפָיו בְּקִדּוּשׁ מַיִם, קוֹרָא וּמְזִיָּה טְהַרְתַּ מַיִם, רַחֵק מֵעַם פְּחוּ
כְּמַיִם. בְּעִבּוֹרוֹ אֵל תִּמְנַע מַיִם.

זְכוֹר שְׁנַיִם עָשָׂר שְׁבָטִים שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם, שֶׁהִמְתַּקְתָּ לָמוֹ
מְרִירוֹת מַיִם,
תּוֹלְדוֹתֵם נִשְׁפָּד דָּמָם עֲלֵיךְ כְּמַיִם, תִּתְּנֵן כִּי נִפְשָׁנוּ אֶפְפוּ מַיִם.
בְּצִדְקָם חֵן חֲשַׁרְתַּ מַיִם.

שְׂאֵתָה הוּא יִי אֶלְהֵינוּ, מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

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

לְבָרְכָה וְלֹא לְקַלְלָה (אָמֵן).
לְחַיִּים וְלֹא לְמוֹת (אָמֵן).
לְשִׁבְעַ וְלֹא לְרִזּוֹן (אָמֵן).

[The Ark is closed and the Leader continues chanting the Amidah with
מְכַלְפֵל חַיִּים בְּחֹסֶד on next page - Transliteration p. 137/138]

Z'chor ta-an mak-lo v'a-var yar-dein ma-yim, y'char leiv v'gal e-ven mi-pi
v-eir ma-yim, k'ne-e-vak lo sar ba-lul mei-eish u-mi-ma-yim, la-chain
hiv-tach-to he-yot i-mo va-aish u-va-ma-yim.

Ba-a-vu-ro al tim-na ma-yim.

*Remember Jacob, who with his staff forded Jordan's water.
Gallantly he showed his love beside a well of water;
He struggled, victoriously, with a creature of fire and water.
For Jacob's sake do nto withhold water.*

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

B'tzid-ko chon chas-rat ma-yim.

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

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

Ba-a-vu-ro al tim-na ma-yim.

*Remember Aaron the priest and his ritual immersions in water.
On Yom Kippur he kept the rites with water;
He read from the Torah and bathed himself in water.
For Aaron's sake, do not withhold water.*

Z'chor sh'neim a-sar sh'va-tim sh'he-e-var-ta b'giz-rat ma-yim, she-him-ta-ta
la-mo m'ri-rut ma-yim,
tol-do-tam nish-pach da-mam a-le-cha ka-ma-yim, tei-fen, ki naf-shei-nu af-fu
ma-yim.

B'tzid-kam chon chash-rat mayim.

*Remember Israel's tribes; You brought them through water.
For their sake brackish marsh became sweet water;
Their descendants' blood was spilled for You like water
For the people Israel's sake, grant the gift of water*

**Sha-A-tah hu A-do-nai E-lo-hei-nu, ma-shiv ha-ru-ach u-mo-rid
ha-ga-shem.**

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

Liv-ra-chah v'lo lik-la-lah. (A-mein)

For a blessing, not a curse. (Amen)

L'cha-yim v'lo la-ma-vet. (A-mein)

For life, not for death. (Amen)

Lish-va v'lo l'ra-zon. (A-mein)

For abundance, not for famine

(Amen).

[The Ark is closed and the Leader continues chanting the Amidah on next page
with "m'chal-keil cha-yim v'che-sed" - Transliteration p. 137/138]

FESTIVAL MUSAF CONTINUES HERE (SSS p. 456; SLS p. 344)

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לַיְשָׁנִי
עֶפְרָה,

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ מִמִּית וּמְחַיֶּה וּמְצַמְחֵה
יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְחַיּוֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

[The SILENT recitation of the Amidah continues on Transliteration p. with
"אַתָּה קָדוֹשׁ". 145/146]

For a full Leader's Repetition/Kedushah on Festivals, Festival Shabbat
and Hoshana Raba, continue on next page, Transliteration p. 139/140.

For the Leader's Repetition/Kedushah during Chol Hamoed go to
Transliteration p. 143/144]

FESTIVAL MUSAF CONTINUES HERE (SSS p. 456; SLS p. 344)

M'chal-keil cha-yim b'che-sed, m'cha-yeih mei-tim b'ra-cha-mim ra-bim,
so-meich nof-lim v'ro-feih cho-lim u-ma-tir a-su-rim, um'ka-yeim e-mu-na-to
li-shei-nei a-far.

Your lovingkindness sustains the living, Your great mercies give life to the dead.
You support the falling, heal the ailing, free the fettered. You keep Your faith with
those who sleep in dust.

Mi cha-mo-cha ba-al g'vu-rot u-mi do-meh lach, me-lech mei-mit um'cha-yeh
u-matz-mi-ach y'shu-ah.

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

V'ne-e-man A-tah l'ha-cha-yot mei-tim. Ba-ruch A-tah A-do-nai, m'cha-yeih
ha-mei-tim.

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

[The SILENT recitation of the Amidah continues on Transliteration
p. 145/146 with "Atah Kadosh"...]

For a full Leader's Repetition/Kedushah on Festivals, Festival Shabbat
and Hoshana Raba, continue on next page, Transliteration p. 139/140.

For the Leader's Repetition/Kedushah during Chol Hamoed go to
Transliteration p. 143/144]

K'dushah (SSS p. 356; SLS p. 345)

Leader נְעַרִיצָךְ וְנִקְדִישְׁךָ, כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקֻדְשִׁים
שָׁמַךְ בְּקֹדֶשׁ, כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

Congregation קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ

Leader כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה, אֵינָהּ מְקוֹם
כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ לֵאמֹר:

Congregation בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

Leader מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים, וַיַּחַן עִם הַמִּיחָדִים שְׁמוֹ
עָרַב וּבִקֵּר בְּכָל יוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שָׁמַע אוֹמְרִים:

Congregation: שִׁמְעֵ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Leader הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל חַי, לְהִיּוֹת לָכֶם לֵאלֹהִים,

Congregation אֲנִי יְיָ אֱלֹהֵיכֶם.

[On Shabbat Chol Hamoed, skip the following]

אֲדִיר אֲדִירָנוּ, יְיָ אֲדִינָנוּ, מִה אֲדִיר שָׁמַךְ בְּכָל הָאָרֶץ. וְהִנֵּה יְיָ
לְמַלְךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

K'dushah (SSS p. 356; SLS p. 345)

Leader: Na·a·ritz'cha v'nak-di-sh'cha k'sod si-ach sar-fei ko-desh
ha-mak-di-shim shim-cha ba-ko-desh, ka-ka-tuv al yad n'vi-e-cha, v'ka-ra zeh el
zeh v'a-mar:

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

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

*Holy, holy, holy Adonai tzeva'ot.
The whole world is filled with God's Glory.*

Leader: K'vo-do ma-lei o-lam, m'shar-tav sho-a-lim zeh la-zeh: A·yeih m'kom
k'vo-do, l'u-ma-tam ba-ruch yo-mei-ru:

*God's glory fills the universe. When one angelic chorus asks, "Where is God's
glory?" another responds:*

Congregation: Ba·ruch k'vod A·do·nai mi-m'ko·mo.

Praised is Adonai's glory throughout the universe.

Leader: Mi-m'ko-mo hu yi-fen b'ra-cha-mim, v'ya-chon am ha-m'ya-cha-dim
sh'mo e-rev va-vo-ker b'chol yom ta-mid pa-a-ma-yim b'a-ha-vah sh'ma
om-rim:

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

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

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

Leader: Hu E-lo-hei-nu, hu a-vi-nu, hu mal-kei-nu, hu mo-shi-ei-nu, v'hu
yash-mi-ei-nu b'ra-cha-mav shei-nit l'ei-nei kol chai, lih-yot la-chem lei-lo-him.

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

Congregation: A·ni A·do·nai E·lo·hei·chem.

I am Adonai your God

[On Shabbat Chol Hamoed, skip the following]

Leader: A·dir A·di·rei·nu A·do·nai A·do·nei·nu, ma a·dir shim·cha b'chol
ha·a·retz, ba·yom ha·hu yi·h'yeh, A·do·nai e·chad u·sh'mo e·chad.

*Adonai eternal, how magnificent is Your name in all the world. Adonai shall be
acknowledged as Ruler over all the earth. On that day Adonai shall be One and
God's name will be One.*

Leader וּבְדַבְרֵי קְדֻשָּׁהּ כְּתוּב לְאֹמֵר:

Congregation יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּנָהּ.

Leader לְדֹר וָדֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נִצְחִים קְדֻשְׁתָּהּ נִקְדִּישׁ,
וְשִׁבְחָהּ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעַד, כִּי אֵל מֶלֶךְ גְּדוֹל
וְקָדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

[Continue in SSS p. 462; SLS p. 346; transliteration p. 145/146 with
"אַתָּה בְּחַרְתָּנוּ"]

Leader: U·v'div·rei kod·sh'cha ka·tuv lei·mor:

And thus sang the Psalmist:

Congregation: Yim·loch A·do·nai l'·o·lam E·lo·ha·yich tzi·yon l'dor va·dor,
ha·l'lu·yah.

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

Leader: L'dor va·dor na·gid god·le·cha ul·nei·tzach n'tza·chim k'du·shat·cha
nak·dish. V'shiv·cha·cha E·lo·hei·nu mi·pi·nu lo ya·mush l'·o·lam va·ed, ki El
me·lech ga·dol v'ka·dosh A·tah. **Ba·ruch A·tah A·do·nai, ha·Eil ha·ka·dosh.**

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

[Continue in SSS p. 462; SLS p. 346; transliteration p. 145/146 with "A·tah
v'char·ta·nu"]

[CHOL HAMOED: *The silent recitation of the Amidah continues on top of transliteration p. 145/146 with אַתָּה קְדוֹשׁ.*

The Leader's full repetition for Chol Hamoed (weekdays of festival weeks) continues on this page, below, and SSS p. 460; SLS p. 345]

K'dushah

Leader **נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמֶךָ יְשִׁים אוֹתוֹ בְּשָׁמַי
מְרוֹם, כְּפָתוּב עַל יַד נְבִיאֶיךָ, וְקָרָא זֶה אֵל זֶה וְאָמַר:**

Congregation **קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ,
יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ**

Leader **לְעֲמַתְּם בְּרוּךְ יְאֻמְרוּ:**

Congregation **בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.**

Leader **וּבְדַבְּרֵי קְדֻשָּׁה כְּתוּב לְאֹמַר:**

Congregation **יְמַלֹּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.**

Leader **לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קְדֻשְׁתְּךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֶכֶךְ גְּדוֹל
וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.**

[Continue on next page of Transliteration with “אַתָּה בְּחַרְתָּנוּ”]

[CHOL HAMOED: *The silent recitation of the Amidah continues on transliteration p. 145/146 with “Atah Kadosh”.*

The Leader's full repetition for Chol Hamoed (weekdays of festival weeks) continues on this page, below, and SSS p. 460; SLS p. 345]

K'dushah

Leader: **N'ka-desh et shim-cha** ba-o-lam, k'sheim she-mak-di-shim o-to
bi-sh'mei ma-rom, ka-ka-tuv al yad n'vi-e-cha, v'ka-ra zeh el zeh v'a-mar:
*We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing
the words of heavenly voices as recorded in Your prophet's vision:*

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

Leader: **L'u-ma-tam ba-ruch yo-mei-ru:**
Heavenly voices respond with praise:

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

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

Congregation: **Yim-loch A-do-nai l'o-lam E-lo-ha-yich tzi-yon l'dor va-dor,
ha-l'lu-yah.**
*Adonai shall reign through all generations; your God, Zion, shall reign
forever, Halleluyah.*

Leader: **L'dor va-dor** na-gid god-le-cha ul-nei-tzach n'tza-chim k'du-shat-cha
nak-dish. V'shiv-cha-cha E-lo-hei-nu mi-pi-nu lo ya-mush l'o-lam va-ed, ki El
me-lech ga-dol v'ka-dosh A-tah. **Ba-ruch A-tah A-do-nai, ha-Eil ha-ka-dosh.**
*Through all generations we declare your greatness, hallow Your holiness to all
eternity. Your praise will never leave our lips, for You are God and Ruler, great
and holy. Praised are You, Adonai, holy God.*

[Continue on next page of Transliteration with “A-tah v'char-ta-nu”]

[The SILENT Amidah Continues here, SSS p. 462; SLS p. 346]

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל יוֹם יְהַלְלוּךָ סְלָה. בְּרוּךְ
אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

[The Leader's repetition of the Amidah continues here]

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֶהְבַּתְּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ
מִכָּל הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ, וְקָרַבְתָּנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

וַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבִתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזְמַנִּים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבִת הַזֶּה וְאֶת יוֹם)

לפסח: חג המצות הזה, זמן חרותנו

לשבועות: חג השבועות הזה, זמן מתן תורתנו

לסוכות: חג הסוכות הזה, זמן שמחתנו

לשמע"צ ולש"ת: השמיני חג העצרת הזה, זמן שמחתנו

(בְּאַהֲבָה) מִקְרָא קָדֹשׁ, זְכוֹר לִיצִיאַת מִצְרָיִם.

וּמִפְּנֵי חַטָּאֵינוּ גָּלֵינוּ מֵאַרְצֵנוּ, וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתָנוּ. יְהִי רָצוֹן
מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֶכֶד רַחֲמֹן, רָצוֹן מִלְּפָנֶיךָ יְהוָה
מְלֶכֶד רַחֲמֹן הַמְּשִׁיב בָּנִים לְגִבְטוֹלָם, שֶׁתְּשׁוּב וְתִרְחַם עָלֵינוּ וְעַל
מִקְדָּשֶׁךָ בְּרַחֲמֶיךָ הַרְבִּים, וְתִבְנֶהוּ מְהֵרָה וְתִגְדֹּל כְּבוֹדוֹ. וְתִקְבַּל
בְּרַחֲמִים אֶת--תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵהֶם.

[The SILENT Amidah Continues here, SSS p. 462; SLS p. 346]

A-tah ka-dosh v' shim-cha ka-dosh, u-k'do-shim b'chol yom y'hal-lu-cha se-lah.
Ba-ruch A-tah A-do-nai ha-El ha-ka-dosh.
Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Leader's Repetition of the Amidah continues here]

A-tah v'charta-nu mi-kol ha-a-mim, a-hav-ta o-ta-nu v'ra-tzi-ta b-nu,
v'ro-mam-ta-nu mi-kol ha-l'sho-not, v'ki-dash-ta-nu b'mitz-vo-te-cha,
v'kei-rav-ta-nu mal-kei-nu la-a-vo-da-te-cha, v'shim-cha ha-ga-dol
v'ha-ka-dosh a-lei-nu ka-ra-ta.

You have chosen us of all nations for Your service by loving and cherishing us as bearers of Your Torah. You have exalted us as a people by adding holiness to our lives with Your mitzvot, drawing us near to Your service, identifying us with Your great and holy name.

Va-ti-tein la-nu A-do-nai E-lo-hei-nu b'a-ha-vah (Sha-ba-tot lim-nu-cha u)
mo-a-dim l'sim-chah, cha-gim uz'ma-nim l'sa-son, et yom (ha-Sha-bat ha-zeh
v'et yom)

Lovingly, Adonai our God, have You given us (Shabbat for rest and) holidays and festivals for rejoicing, this (Shabbat and this)

On Pesach: Chag ha-ma-tzot ha-zeh, z'man chei-ru-tei-nu,
Festival of Matzot, season of our liberation,

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

On Sukkot: Chag ha-Su-kot ha-zeh, z'man sim-cha-tei-nu,
Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simchat Torah: Ha-sh'mi-ni, chag ha-a-tze-ret
ha-zeh, z'man sim-cha-tei-nu,
Festival of Shmini Atzeret, season of our joy,

(B'a-ha-vah) mik-ra ko-desh, zei-cher li-tzi-at mitz-ra-yim.

(with love) a day for holy assembly and recalling the Exodus from Egypt.

U-mip-nei cha-ta-ei-nu ga-li-nu mei-ar-tzei-nu v'nit-ra-chak-nu mei-al
ad-ma-tei-nu. Y'hi ra-tzon mil-fa-ne-cha A-do-nai E-lo-hei-nu va-lo-hei
a-vo-tei-nu, me-lech ra-cha-man ha-mei-shiv ba-nim lig-vu-lam, she-ta-shuv
u-t'ra-chem a-lei-nu v'al mik-dash-cha b'rah-cha-me-cha ha-ra-bim,
v'tiv-nei-hu m'hei-rah u-t'ga-deil k'vo-do. U-t'ka-bel b'ra-cha-mim et t'fi-lat
am-cha Yis-ra-el b'chol m'ko-mot mosh-vo-tei-hem.

Because of our sins were we exiled from our land, far from our soil. May it be your will, Adonai our God and God of our ancestors, compassionate King who restores God's children to their land, to have compassion for us and for Your sanctuary; enhance its glory. Accept with compassion the prayer of Your people Israel, wherever they dwell.

אָבִינוּ מִלְכֵנוּ, גְּלֵה כְבוֹד מַלְכוּתְךָ עָלֵינוּ
מִהֲרָה, וְהוֹפֵעַ וְהַנְשֵׂא עָלֵינוּ לְעֵינֵי כָל חַי, וְקָרַב פְּזוּרֵינוּ מִבֵּין
הַגּוֹיִם, וְנִפְּצוּתֵינוּ בְּנֶס מִיִּרְכַּת־אֶרֶץ. וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם, שְׁשֵׁם עֲשׂוּ אֲבוֹתֵנוּ לְפָנֶיךָ
אֶת-קִרְבָּנוֹת חוֹבוֹתֵיהֶם, תְּמִידִים כְּסִדְרָם וּמוֹסָפִים כְּהַלְכָתָם.
וְשֵׁם נַעֲבָדְךָ בְּאַהֲבָה וּבִירְאָה כִּימֵי עוֹלָם וְכִשְׁנַיִם קִדְמוֹנוֹת.
וְאֶת-מוֹסַף יוֹם (הַשְּׁבִת הַזֶּה וְאֶת מוֹסַף יוֹם)

לפסח: חג המצות הזה
לשבועות: חג השבועות הזה
לסוכות: חג הסוכות הזה
לשמע"צ ולש"ת: השמיני, חג העצרת הזה

עֲשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוֹת רְצוֹנְךָ, כְּכַתוּב בְּתוֹרָתְךָ, עַל
יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ כְּאָמֹר:

[Some congregations read a brief section here about the specific sacrifices that were observed in the Temple on Shabbat and the various days of the Festivals].

לשבת: **ישמחו** בְּמַלְכוּתְךָ שׂוֹמְרֵי שְׁבִת
וְקוֹרְאֵי עֲנִי, עִם מִקְדָּשֵׁי שְׁבִיעִי, כְּלָם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ,
וּבְשִׁבְעֵי רְצִיתְךָ בּוֹ וְקִדְשָׁתוֹ, חֲמֹדַת יָמִים אֹתוֹ קָרָאתָ, זָכַר לְמַעֲשֵׂה
בְּרֵאשִׁית.

(SSS p. 464; SLS p. 347) A-vi-nu Mal-kei-nu, ga-leh k'vod mal-chut'cha
a-lei-nu m'hei-rah v'ho-fa v'hi-na-sei a-lei-nu kol chai, **v'ka-rev p'zu-rei-nu
mi-ben ha-goi-yim u-n'fu-tzo-tei-nu ka-nes mi-yar-k'tai a-retz.**
V'ha-vi-ay-nu l'tzi-yon ir-cha b'ri-nah v'li-Ye-ru-sha-la-yim bet mik-dash'cha
b'sim-chat o-lam, she-sham a-su a-vo-tei-nu l'fa-ne-cha et kor'b'not
cho-vo-tei-hem, t'mi-dim k'sid-ram u-mu-sa-fim k'hil-ka-tam. v'sham
na-a-vad'cha b'a-ha-va u-v'yir-ah ki-mei o-lam u-ch'sha-nim kad-mo-ni-yot.
V'et mu-saf yom (ha-Sha-bat ha-zeh v'et mu-saf yom)

*Our Parent, our Ruler, manifest the glory of Your sovereignty, reveal to all humanity that You are our Ruler. **Unite our scattered people, gather our dispersed from the ends of the earth, lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors sacrificed to You with their daily offerings and with their special offerings, and there may we worship You with love and reverence as in days of old and ancient times. And the special offering for this (Shabbat and the special offering for this)***

Pesach: Chag ha-ma-tzot ha-zeh

Festival of Matzot

Shavuot: Chag ha-Sha-vu-ot ha-zeh

Festival of Shavuot

Sukkot: Chag ha-Su-kot ha-zeh

Festival of Sukkot

Sh'mini Atzeret & Simchat Torah: Ha-sh'mi-ni, chag ha-a-tze-ret ha-zeh

Festival of Sh'mini Atzeret

A-su v'hik'ri-vu l'fa-ne-cha b'a-ha-va, k'mitz-vat r'tzo-ne-cha ka-ka-tuv
b'To-ra-te-cha al y'dei Mo-sheh av'de-cha mi-pi ch'vo-de-cha ka-a-mor.

They offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

[Some congregations read a brief section here about the specific sacrifices that were observed in the Temple on Shabbat and the various days of the Festivals]

(SSS p. 468; SLS p. 351) [**Recite only on Shabbat**]: **Yis-mi-chu**

v'mal'chu-t'cha shom-rei Sha-bat v'ko-rei o-neg. Am m'kad'shei sh'vi-i,
ku-lam yis-b'u v'yit-an-gu mi-tu-ve-cha. U'va-sh'vi-i ra-tzi-ta bo v'ki-dash-to,
chem-dat ya-mim o-to ka-ra-ta, zei-cher l'ma-a-seh v'rei-shit.

Those who celebrate Shabbat rejoice in Your sovereignty, hallowing the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֶכֶד רַחֲמֵנוּ רַחֵם עָלֵינוּ, טוֹב וּמִטִּיב, הַדְרֵשׁ לָנוּ, שׁוּבָה אֲלֵינוּ בְּהִמּוֹן רַחֲמֶיךָ, בְּגִלְל אֲבוֹת שְׁעָשׂוּ רְצוֹנְךָ. וְתַעֲמֹדְנָה רַגְלֵינוּ בְּשַׁעֲרֵי יְרוּשָׁלַיִם הַבְּנִיָה כְּעִיר שְׁחַבְבָּרָה לָהּ יַחְדוֹ, יְהִי שְׁלוֹם בְּחִילָהּ, שְׁלוֹה בְּאַרְמְנוֹתֶיהָ, שְׁשִׁשׁ עָלוּ שְׁבָתִים, שְׁבִיטֵי יְהוָה, עֲדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, וְשֵׁם נֶעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ, בְּשֵׁלֶשׁ פְּעָמֵי רַגְלֵינוּ, כְּפָתוּב בְּתוֹרָתְךָ: שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יִרְאָה כָּל זְכוּרָה אֶת-פָּנֶי יי אֱלֹהֶיךָ, בְּמִקּוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת, וּבְחַג הַשְּׁבָעוֹת, וּבְחַג הַסִּפּוֹת, וְלֹא יִרְאָה אֶת פָּנֶי יי רִיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כְּבִרְכַת יי אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלֶכֶד רַחֲמֵנוּ רַחֵם עָלֵינוּ, טוֹב וּמִטִּיב, הַדְרֵשׁ לָנוּ, שׁוּבָה אֲלֵינוּ בְּהִמּוֹן רַחֲמֶיךָ, בְּגִלְל אֲבוֹת שְׁעָשׂוּ רְצוֹנְךָ. בְּנִה בִּיתְךָ כְּבִתְחִלָּה, וְכוּנֵן מִקְדָּשְׁךָ עַל מְכוּנֵנוּ, וְהִרְאֵנוּ בְּבִנְיָנוּ וְשִׁמְחָנוּ בְּתַקּוּנוֹ. וְהִשָּׁב יִשְׂרָאֵל לְנוֹיָהֶם, וְשֵׁם נֶעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ, בְּשֵׁלֶשׁ פְּעָמֵי רַגְלֵינוּ, כְּפָתוּב בְּתוֹרָתְךָ: שְׁלוֹשׁ פְּעָמִים בְּשָׁנָה יִרְאָה כָּל זְכוּרָה אֶת-פָּנֶי יי אֱלֹהֶיךָ, בְּמִקּוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת, וּבְחַג הַשְּׁבָעוֹת, וּבְחַג הַסִּפּוֹת, וְלֹא יִרְאָה אֶת פָּנֶי יי רִיקָם. אִישׁ כְּמַתְּנַת יָדוֹ, כְּבִרְכַת יי אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

(SSS p. 468; SLS p. 351) E-lo-hei-nu vei-lo-hei a-vo-tei-nu, me-lech ra-cha-man, ra-chem a-lei-nu, tov u-mei-tiv, hi-da-resh la-nu. Shu-vah a-lei-nu b-ha-mon ra-cha-me-cha big-lal a-vot she-a-su r'tzo-ne-cha. V'ta-a-mod-nah rag-lei-nu b'sha-a-rei Y-ru-sha-la-yim ha-b'nu-yah k'ir she-chub-rah lah yach-dav, y'hi sha-lom b'chei-lah, shal-vah b'ar-m'no-te-hah, she-sham a-lu sh'va-tim, shiv-tei Yah, a-dut l'Yis-ra-eil l'ho-dot l'shem kod-she-cha, V'sham na-a-leh v'nei-ra-eh v'nish-ta-cha-veh l'fa-ne-cha, b'sha-losh pa-a-mei r'ga-lei-nu, ka-ka-tuv b'To-ra-te-cha: sha-losh pa-a-mim ba-sha-nah yei-ra-eh kol z'chur-cha et p'nei A-do-nai E-lo-he-cha ba-ma-kom a-she-ri-yiv-char, b'chag ha-ma-tzot u-v'chag ha-Sha-vu-ot u-v'chag ha-Su-kot, v'lo yei-ra-eh et p'nei A-do-nai rei-kam. Ish k'mat-nat ya-do, k'vir-kat A-do-nai E-lo-he-cha a-she-ri-na-tan lach.

Our God and God of our ancestors, compassionate Ruler, have compassion for us. You are good and benificent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your people appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring their own gift, appropriate to the blessing which Adonai your God has given you."

E-lo-hei-nu vei-lo-hei a-vo-tei-nu, me-lech ra-cha-man, ra-chem a-lei-nu, tov u-mei-tiv, hi-da-resh la-nu. Shu-vah a-lei-nu b-ha-mon ra-cha-me-cha big-lal a-vot she-a-su r'tzo-ne-cha. B'nai veit'cha k'vat-chi-lah v'cho-nein mik-dash'cha al m'cho-no, v'har-ei-nu b'vin-ya-no v'sam-chei-nu b'ti-ku-no. V'ha-shev Yis-ra-eil lin-vei-hem. V'sham na-a-leh v'nei-ra-eh v'nish-ta-cha-veh l'fa-ne-cha, b'sha-losh pa-a-mei r'ga-lei-nu, ka-ka-tuv b'To-ra-te-cha: sha-losh pa-a-mim ba-sha-nah yei-ra-eh kol z'chur-cha et p'nei A-do-nai E-lo-he-cha ba-ma-kom a-she-ri-yiv-char, b'chag ha-ma-tzot u-v'chag ha-Sha-vu-ot u-v'chag ha-Su-kot, v'lo yei-ra-eh et p'nei A-do-nai rei-kam. Ish k'mat-nat ya-do, k'vir-kat A-do-nai E-lo-he-cha a-she-ri-na-tan lach.

Our God and God of our ancestors, compassionate Ruler, have compassion for us. You are good and benificent; inspire us to seek You. Return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew, reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore the Kohanim to thier service of blessing and worship, Levites to their song and psalm and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: "Three times a year shall all your people appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring their own gift, appropriate to the blessing which Adonai your God has given you."

(SSS p. 470) וְהַשִּׂיאָנוּ, יְיָ אֱלֹהֵינוּ, אֶת בְּרַכַּת מוֹעֲדֶיךָ, לְחַיִּים
וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכָנוּ. אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, (לשבת: רצה במנוחתנו,) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן
חֻלְקֵנוּ בְּתוֹרַתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ
לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילָנוּ יְיָ אֱלֹהֵינוּ (לשבת: בְּאַהֲבָה וּבְרָצוֹן)
בְּשִׂמְחָה וּבְשָׂשׂוֹן (לשבת שְׁבַת ו) מוֹעֲדֵי קִדְּשֶׁךָ, וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל
מְקִדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְיָ, מְקִדֵּשׁ (לשבת הַשְּׁבַת ו) יִשְׂרָאֵל
וְהַזְּמִנִּים.

[Continue with רצה on Transliteration p. 165/166]

(SSS p. 470) V'ha-si-ei-nu A-do-nai E-lo-hei-nu et bir-kat mo-a-de-cha
l'cha-yim u-l'sha-lom, l'sim-cha u-l'sa-son, ka-a-she-er ra-tzi-ta v'a-mar-ta
l'var-chei-nu. E-lo-hei-nu Vai-lo-hei a-vo-tei-nu, (r'tzei vim-nu-cha-tei-nu,)
kad-shei-nu b'mitz-vo-te-cha v'tein chel-kei-nu b'To-ra-te-cha, sab-ei-nu
mi-tu-ve-cha v'sam-chei-nu bi-shu-a-te-cha, v'ta-heir li-bei-nu l'ov-d'cha
be-e-met. V'han-chi-lei-nu A-do-nai E-lo-hei-nu (B'a-ha-va u-v'ra-tzon)
b'sim-cha u-v'sa-son (l'Sha-bat u) mo-a-dei kod-she-cha, v'yis-m'chu v'cha
Yis-ra-eil m'kad-shei sh'me-cha. Ba-ruch A-tah A-do-nai m'ka-desh
(ha-Sha-bat v') Yis-ra-eil v'haz-ma-nim.

Grant us the blessing of Your festivals, Adonai our God, for life and peace, for joy and gladness, as You have graciously promised to bless us. Our God and God of our ancestors (accept our Shabbat offering of rest), add holiness to our lives with Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. Cleanse our hearts, and we shall serve You faithfully. (Lovingly and willingly) Adonai our God, grant that we inherit Your holy gift of (Shabbat and) festivals forever, so that the people Israel who hallow Your name will always rejoice in You. Praised are You, Adonai, who hallows (Shabbat and) the people Israel and the festivals.

[Continue with “R'tzeih” on Transliteration p. 165/166]

INTRODUCTION TO AMIDAH

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

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גְדֹל לְאֱלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ), אֱלֹהֵי
אֲבֹרָהּ, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי לָאָה, וְאֱלֹהֵי רַחֵל, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים, וְקִנְיַת הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת (וְאֲמָהוֹת),
וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן. בְּרוּךְ אַתָּה יְיָ, מְגֹן אֲבֹרָהּ וְעֹזֵר
שָׂרָה.

אַתָּה גְּבוּר לְעוֹלָם אֲדַנִּי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

(From She'mini A-tze-ret to Pesach include next line)

מְשִׁיב הַרְיָח וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֲמוֹנָתוֹ לִישְׁנֵי
עָפָר,

מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ, מְלֶכֶךְ מִמִּית וּמְחַיֶּה וּמְצַמֵּחַ
יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים.

INTRODUCTION TO AMIDAH

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

Ki sheim A-do-nai ek-ra, ha-vu ga-dol lai-lo-hei-nu.
A-do-nai s'fa-tai tif-tach u-fi ya-gid t'hi-la-te-cha.

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

Open my mouth, O Adonai, and my lips will proclaim Your praise.

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

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

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

Me-lech o-zeir u-mo-shi-a u-ma-gein. Ba-ruch A-tah A-do-nai, Ma-gein
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-yeih mei-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 A-tze-ret to Pesach include next line)

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

You cause the wind to blow and the rain to fall

M'chal-keil cha-yim b'che-sed, m'cha-yeih mei-tim b'ra-cha-mim ra-bim,
so-meich nof-lim v'ro-feih cho-lim u-ma-tir a-su-rim, um'ka-yeim e-mu-na-to
li-shei-nei a-far.

Your lovingkindness sustains the living, Your great mercies give life to the dead.
You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust.

Mi cha-mo-cha ba-al g'vu-rot u-mi do-meh lach, me-lech mei-mit um'cha-yeh
u-matz-mi-ach y'shu-ah.

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

V'ne-e-man A-tah l'ha-cha-yot mei-tim. Ba-ruch A-tah A-do-nai, m'cha-yeih
ha-mei-tim.

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

[SHABBAT ROSH CHODESH: The silent recitation of the Amidah continues with "Atah Kadosh" on next page of Transliteration (SSS p. 496 SLS p. 196). The full Leader's repetition on Shabbat Rosh Chodesh continues below:]

K'dushah (SSS p. 490; SLS p. 195)

Leader: נְעִרִיצָךְ וְנִקְדִישְׁךָ, כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמְקֻדְּשִׁים
שְׁמֶךָ בְּקֹדֶשׁ, כְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

Congregation: קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, / יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ.

Leader: כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתָיו שׁוֹאֲלִים זֶה לַזֶּה, אֵינָה
מְקוֹם כְּבוֹדוֹ, לַעֲמָתָם בְּרוּךְ יֵאמְרוּ:

Congregation: בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

Leader: מִמְּקוֹמוֹ הוּא יָפֶן בְּרַחֲמִים, וְיַחַן עִם הַמְיַחֲדִים שְׁמוֹ
עָרַב וְבָקֵר בְּכָל יוֹם תְּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

Congregation: שְׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי אֶחָד.

Leader: הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לַעֲיֵנֵי כָּל חַי, לַהֲיוֹת לָכֶם לְאֱלֹהִים

Congregation: אָנִי יי אֱלֹהֵיכֶם.

Leader: וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לְאֹמְרֵי:

Congregation: יִמְלוֹךְ יי לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּנָהּ.

Leader: לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֶצַח נִצְחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל
וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

[Continue next page 2nd paragraph; SSS pg 496; SLS p. 196]

[SHABBAT ROSH CHODESH: The silent recitation of the Amidah continues with "Atah Kadosh" on next page of Transliteration (SSS p. 496 SLS p. 196). Full Leader's repetition on Shabbat Rosh Chodesh continues below:]

K'dushah (SSS p. 490; SLS p. 195)

Leader: Na·a·ritz'cha v'nak-di-sh'cha k'sod si·ach sar·fei ko·desh
ha·mak-di·shim shim·cha ba·ko·desh, ka·ka·tuv al yad n'vi·e·cha, v'ka·ra zeh el
zeh v'a·mar:

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

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

Holy, holy, holy Adonai tzeva'ot. The whole world is filled with God's Glory.

Leader: K'vo·do ma·lei o·lam, m'shar·tav sho·a·lim zeh la·zeh: A·yeih m'kom
k'vo·do, l'u·ma·tam ba·ruch yo·mei·ru:

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds:

Congregation: Ba·ruch k'vod A·do·nai mi·m'ko·mo.

Praised is Adonai's glory throughout the universe.

Leader: Mi·m'ko·mo hu yi·fen b'ra·cha·mim, v'ya·chon am ha·m'ya·cha·dim
sh'mo e·rev va·vo·ker b'chol yom ta·mid pa·a·ma·yim b'a·ha·vah sh'ma
om·rim:

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

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

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

Leader: Hu E·lo·hei·nu, hu a·vi·nu, hu mal·kei·nu, hu mo·shi·ei·nu, v'hu
yash·mi·ei·nu b'ra·cha·mav shei·nit l'ei·nei kol chai, lih·yot la·chem lei·lo·him.

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

Congregation: A·ni A·do·nai E·lo·hei·chem.

I am Adonai your God

Leader: U·v'div·rei kod·sh'cha ka·tuv lei·mor:

And thus sang the Psalmist:

Congregation: Yim·loch A·do·nai l'o·lam E·lo·ha·yich tzi·yon l'dor va·dor,
ha·l'lu·yah.

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

Leader: L'dor va·dor na·gid god·le·cha u·l'nei·tzach n'tza·chim
k'du·sha·t'cha nak·dish. V'shiv·cha·cha E·lo·hei·nu mi·pi·nu lo ya·mush
l'o·lam va·ed, ki el me·lech ga·dol v'ka·dosh A·tah. Ba·ruch A·tah
A·do·nai ha·eil ha·ka·dosh.

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

[Continue next page, 2nd paragraph, "Atah yatz'r'ta.,"; SSS p. 496; SLS p. 196]

[On Shabbat, the SILENT recitation of the Rosh Chodesh Amidah continues here (Siddur p. 496):]

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁים בְּכָל-יוֹם יְהַלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְדוֹשׁ.

[The Rosh Chodesh Shabbat Leader's repetition continues here:]

אַתָּה יִצְרַתְּ עוֹלָמְךָ מִקֶּדֶם, כְּלִיתָ מְלֹאכֶתְךָ בַּיּוֹם הַשְּׁבִיעִי. אֲהַבְתָּ
אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת, וְקִדְשָׁתָנוּ
בְּמִצְוֹתֶיךָ, וְקִרְבַּתָּנוּ מִלְּפָנֶיךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ
עָלֵינוּ קָרָאתָ. וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה, שְׁפָתוֹת לְמִנוּחָה
וְרֵאשֵׁי חֲדָשִׁים לְכַפָּרָה. וּלְפִי שְׁחָטָאנוּ לְפָנֶיךָ, אֲנַחְנוּ וְאַבוֹתֵינוּ,
חֲרָבָה עִירָנוּ וְשָׁמַם בַּיִת מִקְדָּשֵׁנוּ וְגָלָה יְקָרָנוּ, וְנִטַּל כְּבוֹד מִבַּיִת
חַיֵּינוּ.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הַמְּשִׁיב בְּנֵים
לְגִבּוֹלָם, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצָנוּ, וְתִטְעֵנוּ בְּגִבּוֹלָנוּ, שְׁשֵׁם עָשׂוּ
אֲבוֹתֵינוּ לְפָנֶיךָ אֶת-קִרְבָּנוֹת חוֹבוֹתֵינוּ, תְּמִידִים כְּסֻדְרָם
וּמוֹסָפִים כְּהִלְכָתָם, וְשֵׁם נֶאֱבָדְךָ בְּאַהֲבָה וּבִירְאָה כִּימֵי עוֹלָם
וּכְשֵׁנִים קְדָמוֹנִיּוֹת. וְאֶת-מוֹסַף יוֹם הַשְּׁבִת הַזֶּה וְאֶת-מוֹסַף יוֹם
רֵאשֵׁי הַחֹדֶשׁ הַזֶּה, עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנְךָ,
כְּפָתוּב בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר:

[On Shabbat, the SILENT recitation of the Rosh Chodesh Amidah continues here (Siddur p. 496):]

A-tah ka-dosh v'shim·cha ka-dosh, u-k'do·shim b'chol yom y'hal-lu·cha
se-lah. Ba-ruch A-tah A-do-nai ha-El ha-ka-dosh.

*Holy are You and holy is Your name. Holy are those who praise You daily.
Praised are You, Adonai, holy God.*

[The Rosh Chodesh Shabbat Leader's repetition continues here:]

A-tah ya-tzar-ta o-lam'cha mi-ke-dem, ki-li-ta m'lach·t'cha ba-yom
ha-sh'vi-i. A-hav-ta o-ta-nu v'ra-tzi-ta ba-nu, v'ro-mam-ta-nu mi-kol
ha-l'sho-not, v'ki-dash-ta-nu b'mitz-vo-te-cha, v'kei-rav-ta-nu mal-kei-nu
la-avo-da-te-cha, v'shim-cha ha-ga-dol v'ha-ka-dosh a-lei-nu ka-ra-ta.
Va-ti-tein la-nu A-do-nai E-lo-hei-nu, b'a-ha-vah, Sha-ba-tot lim-nu-chah
v'ra-shei cha-da-shim l'cha-pa-rah. U-l'fi she-cha-ta-nu l'fa-ne-cha,
a-nach-nu va-a-vo-tei-nu, char-vah i-rei-nu v'sha-meim beit mik-da-shei-nu
v'ga-lah y'ka-rei-nu. v'nu-tal ka-vod mi-beit cha-yei-nu.

*You formed Your world at the beginning, completing Your labor by the seventh
day. You have loved and favored us, distinguishing us by making our lives holy
with Your mitzvot and by drawing us near to Your service, our Sovereign, so
that we became known by Your great and holy name. Adonai our God, lovingly
have you given us Sabbat for rest and New Moon festivals for atonement.
Because we and our ancestors sinned, our city was laid waste, our sanctuary
made desolate, our splendor taken, and glory removed from Zion.*

Ye-hi ra-tzon mil-fa-ne-cha, A-do-nai E-lo-hei-nu ve-lo-hei a-vo-tei-nu,
ha-mei-shiv ba-nim lig-vu-lam, she-ta-a-lei-nu v'sim-cha l'ar-tzei-nu
v'ti-ta-ei-nu big-vu-lei-nu, she-sham a-su a-vo-tei-nu l'fa-ne-cha et kor-b'not
cho-vo-tei-hem, t'mi-dim k'sid-ram u-mu-sa-fim k'hil-cha-tam, v'sham
na-a-vad'cha b'a-ha-va u-v'yir-ah ki-mei o-lam u-ch'sha-nim kad-mo-ni-yot.
v'et mu-saf yom ha-Sha-bat ha-zeh, v'et mu-saf yom rosh cho-desh ha-zeh
a-su v'hik-ri-vu l'fa-ne-cha b'a-ha-vah k'mitz-vat r'tzo-ne-cha, ka-ka-tuv
b'To-ra-te-cha, al y'dei Mo-sheh av-de-cha mi-pi k'vo-de-cha ka-a-mor.

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

[Some congregations omit the following] (SSS p. 498; SLS p.197)

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה תְּמִימִים, וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכוֹ. עֲלֵת שֶׁבֶת בְּשֶׁבֶתוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

וּבְרֵאשֵׁי חֲדָשֵׁיכֶם תִּקְרְבוּ עוֹלָה לַי, פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל אֶחָד, כִּבְשִׁים בְּנֵי שָׁנָה שְׁבַעָה, תְּמִימִים. וּמִנְחָתָם וְנִסְכֵיהֶם כַּמִּדְבָּר, שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר, וּשְׁנֵי עֶשְׂרֹנִים לְאַיִל, וְעֶשְׂרוֹן לַכִּבְשֵׁ, וַיִּין כְּנִסְכוֹ, וְשַׁעִיר לְכַפֵּר, וּשְׁנֵי תְּמִידִים כֶּהֱלַכְתֶּם.

מְלֶכֶד רַחֲמָנוּ, קַבֵּל בְּרַחֲמִים אֶת-תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם.

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֶגְגָה, עִם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מְטוֹבָךָ, וּבְשִׁבְעֵי רַצִּיתְךָ בּוֹ וְקִדְּשׁוּ, חֲמֻדַּת יָמִים אוֹתוֹ קְדָאתָ, זְכֹר לְמַעֲשֵׂה בְּרֵאשִׁית.

[During a leap year add the words in parentheses]

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רַצָּה בְּמִנוּחֲתָנוּ, וְחִדַּשׁ עָלֵינוּ בַּיּוֹם הַשַּׁבָּת הַזֶּה אֶת הַחֲדָשׁ הַזֶּה, לְטוֹבָה וְלִבְרָכָה, לְשִׁשּׁוֹן וְלִשְׂמֻחָה, לִישׁוּעָה וְלִנְחָמָה, לְפִרְנָסָה וְלִכְלָכְלָה, לְחַיִּים וְלְשָׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עוֹן (וְלִכְפֻּרַת פְּשָׁע). כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחַרְתָּ מִכָּל הָאֲמוֹת, וְשַׁבָּת קִדְּשָׁךְ לָהֶם הוֹדַעְתָּ, וְחֻקֵי רֵאשֵׁי חֲדָשִׁים לָהֶם קִבְּעָתָּ. בְּרוּךְ אַתָּה יי, מְקַדְּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרֵאשֵׁי חֲדָשִׁים

[Continue with “R’tzeih” on Transliteration p. 165/166]

[Some congregations omit the following] (SSS p. 498; SLS p.197)

U·v’yom ha·Sha·bat, sh’nei k’va·sim b’nei sha·nah t’mi·mim, u·sh’nei es·ro·nim so·let min·cha b’lu·lah va·she·men v’nis·ko. O·lat Sha·bat b’Sha·ba·to al o·lat ha·ta·mid v’nis·kah.

(From Numbers 28:9-10) Offerings for the day of Shabbat: two yearling lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation: a burnt offering for every Shabbat, in addition to the daily burnt offering and its libations.

U·v’ra·shei chod·shei·chem tak·ri·vu o·lah la·A·do·nai, pa·rim b’nei va·kar sh’na·yim v’ai·yil e·chad, k’va·sim b’nai sha·na shi·vah, t’mi·mim. u·min·cha·tam v’nis·kei·hem kim·du·bar, shlo·shah es·ro·nim la·par, u·sh’nei es·ro·nim la·ai·yil, v’i·sa·ron la·ke·ves, v’ya·yim k’nis·ko, v’sa·ir l’cha·peir, u·sh’nai t’mi·dim k’hil·cha·tam.

(From Numbers 28:11-15) On Your New Moon festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish. The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libations, a goat for atonement, and the two daily offerings as prescribed.

Me·lech ra·cha·man, ka·beil b’ra·cha·mim et t’fi·lat Yis·ra·eil b’chol m’ko·mot mosh·vo·tei·hem.

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

Yis·m’chu v’mal·chu·t’cha shom·rei sha·bat v’kor·ei o·neg. Am m’kad·shei sh’vi·i, ku·lam yis·b’u v’yit·an·gu mi·tu·ve·cha. U·vash·vi·i ra·tzi·ta bo v’ki·dash·to, chem·dat ya·mim o·to ka·ra·ta, ze·cher l’ma·a·seih v’rei·sheet.

Those who celebrate Shabbat rejoice in Your sovereignty, hallowing the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

[During a leap year add the words in parentheses]

E·lo·hei·nu vei·lo·hei a·vo·tei·nu, r’tzei vim·nu·cha·tei·nu, v’cha·desh a·lei·nu b’yom ha·Sha·bat ha·zeh et ha·cho·desh ha·zeh l’to·vah v’liv·ra·chah, l’sa·son u·l’sim·chah, li·shu·a u·l’ne·cha·mah, l’far·na·sah u·l’chal·ka·lah, l’cha·yim u·l’sha·lom lim·chi·lat cheit v’lis·li·chat a·von (u·l’cha·pa·rat pa·sha). Ki v’am·cha Yis·ra·eil ba·cha·ta mi·kol ha·u·mot, v’Sha·bat kod·sh’cha la·hem ho·da·ta, v’chu·kei ra·shei cho·da·shim la·heim ka·va·ta. Ba·ruch A·tah A·do·nai m’ka·deish ha·Sha·bat v’Yis·ra·eil v’ro·shei cho·da·shim.

Our God and God of our ancestors, accept our Shabbat offering of rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgressions (and atonement for wrongdoing). For You have chosen the people Israel from among all the nations to observe the precepts of the New Moon festival, proclaiming Your holy Shabbat to them. Praised are You, Adonai, who hallows Shabbat, the people Israel, and the New Moon festivals.

[Continue with “R’tzeih” on Transliteration p. 165/166]

[Rosh Chodesh WEEKDAY SILENT Amidah continues here (SSS p. 492):]

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁי בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

[The Rosh Chodesh WEEKDAY repetition continues here:]

רֵאשֵׁי חֳדָשִׁים לַעֲמֹד נִתְּנָה, זְמַן כְּפָרָה לְכָל-תּוֹלְדוֹתֵם. בְּהִיוֹתֵם
מִקְרִיבִים לְפָנֶיךָ זְבַחֵי רְצוֹן וְשַׁעֲרֵי חַטָּאת לְכַפֵּר בְּאַדָּם, וְזָכְרוֹן
לְכָל־יְהוּי, וְתִשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנְאֵי. אֲהַבְתָּ עוֹלָם תְּבִיא
לָהֶם, וּבְרִית אָבוֹת ל-בְּנֵי תִזְכֹּר.

וְהִבִּיאֵנוּ לְצִיּוֹן עִירֶךָ בְּרִנָּה, וְלִירוּשָׁלַיִם בַּיּוֹם מִקְדָּשְׁךָ בְּשִׂמְחַת
עוֹלָם. שְׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קַרְבָּנוֹת חוֹבוֹתֶיךָ,
תְּמִידִים כְּסֻדְרָם וּמוֹסָפִים כְּהִלְכֶתָם, וְשָׁם נִעְבְּדְךָ בְּאַהֲבָה
וּבִירְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדְמוֹנוּיֹת. וְאֶת-מוֹסַף יוֹם רֵאשִׁי
הַחֹדֶשׁ הַזֶּה, עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ בְּאַהֲבָה כְּמִצְוַת רְצוֹנְךָ,
כְּכַתוּב בְּתוֹרָתְךָ, עַל-יַד־מֹשֶׁה עֲבַדְךָ מִפִּי כְּבוֹדְךָ כְּאָמֹר:

[Some congregations omit the following paragraph (SSS p. 494):]

וּבְרֵאשֵׁי חֳדָשֵׁיכֶם תִּקְרְיֵבוּ עוֹלָה לַי, פָּרִים בְּנֵי בָקָר שְׁנַיִם, וְאַיִל
אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שְׁבַע, תְּמִימִם. וּמִנְחָתָם וְנִסְכֵיהֶם כְּמִדְבָר,
שְׁלֹשָׁה עֶשְׂרוֹנִים לַפָּר, וּשְׁנַיִם עֶשְׂרוֹנִים לְאֵיל, וְעֶשְׂרוֹן לְכֶבֶשׂ, וַיָּזֶן
כְּנִסְפוֹ, וְשַׁעֲרֵי לְכַפֵּר, וּשְׁנֵי תְּמִידִים כְּהִלְכֶתָם.

[Rosh Chodesh WEEKDAY SILENT Amidah continues here:] (SSS p. 492):

A-tah ka-dosh v' shim·cha ka·dosh, u-k'do-shim b'chol yom y'hal-lu-cha se-lah.
Ba-ruch A-tah A-do-nai ha-El ha-ka-dosh.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are You, Adonai, holy God.

[The Rosh Chodesh WEEKDAY repetition continues here:]

Ra-shei cho-da-shim l'am·cha na-ta-ta, z'man ka-pa-rah l'chol tol-do-tam.
Bi-h'yo-tam ma-kri-vim l'fa-ne-cha ziv·chai ra-tzon u-s'i-rei cha-tat l'cha-per
ba-a-dam, zi-ka-ron l'chu-lam yi-h'yu, u-t'shu-at naf-sham mi-yad so-nei.
A-ha-vat o-lam ta-vi la-hem, u-v'rit a-vot la-ba-nim tiz-kor.

New Moon festivals have You granted Your people as a time of atonement throughout their generations. On these days our ancestors would approach You with their offerings to attain atonement, reminding You of them all in their merit and gaining victory over the enemy within. Bring everlasting love to the lives of Your people, recalling the covenant with their ancestors.

Va-ha-vi-ei-nu l'tzi-yon ir·cha b'ri-nah, v'li-Ye-ru-sha-la-yim bet mik-dash·cha
b'sim·chat o-lam, she-sham a-su a-vo-tei-nu l'fa-ne-cha et kor-b'not
cho-vo-tei-hem, t'mi-dim k'sid-ram u-mu-sa-fim k'hil·cha-tam, v'sham
na-a-vad'cha b'a-ha-vah u-v'yir-ah ki-mei o-lam u-ch'sha-nim kad-mo-ni-yot.
V'et mu-saf yom rosh ha-cho-desh ha-zeh a-su v'hik-ri-vu l'fa-ne-cha
b'a-ha-vah k'mitz-vat r'tzo-ne-cha, ka-ka-tuv b'To-ra-te-cha, al y'dei Mo-sheh
av-de-cha mi-pi k'vo-de-cha ka-a-mor.

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

[Some congregations omit the following paragraph (SSS p. 494):]

U-v'ro-shei chod-shei-chem tak-ri-vu o-lah la-A-do-nai, pa-rim b'nei va-kar
sh'na-yim v'ai-yil e-chad, k'va-sim b'nai sha-na shi-vah, t'mi-mim.
u-min-cha-tam v'nis-kei-hem kim-du-bar, shlo-shah es-ro-nim la-par,
u-sh'nei es-ro-nim la-ai-yil, v'i-sa-ron la-ke-ves, v'ya-yim k'nis-ko, v'sa-ir
l'cha-peir, u-sh'nai t'mi-dim k'hil-cha-tam.

(From Numbers 28:11-15) On Your New Moon festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish. The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wine required for the libations, a goat for atonement, and the two daily offerings as prescribed.

מְלֶךְ רַחֲמָן, קַבֵּל בְּרַחֲמִים אֶת-תְּפִלַּת עַמְּךָ
יִשְׂרָאֵל בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם.

[During a leap year add the words in parenthesis]

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, חֲדָשׁ עָלֵינוּ אֶת-הַחֹדֶשׁ הַזֶּה, לְטוֹבָה
וְלִבְרָכָה, לְשִׁשּׁוֹן וְלִשְׂמֻחָה, לִישׁוּעָה וְלִנְחֻמָּה, לְפִרְנָסָה
וְלִכְלִפָּלָה, לְחַיִּים וְלְשָׁלוֹם, לְמַחִילַת חַטָּא וְלִסְלִיחַת עֲוֹן
(וְלִכְפָּרַת פְּשָׁע). כִּי בְעַמְּךָ יִשְׂרָאֵל בְּחֻרָת מְכַל-הָאֲמוֹת, וְחֻקֵּי
רְאשֵׁי חֲדָשִׁים לָהֶם קִבְּעָתָּ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ יִשְׂרָאֵל וְרֵאשֵׁי
חֲדָשִׁים.

[Continue with “R’tzeih” on Transliteration p. 165/166]

(SSS p. 495) Me-lech ra-cha-man, ka-beil b'ra-cha-mim et t'fi-lat Yis-ra-eil
b'chol m'ko-mot mosh-vo-tei-hem.

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

[During a leap year add the words in parenthesis]

E-lo-hei-nu vei-lo-hei a-vo-tei-nu, cha-desh a-lei-nu et ha-cho-desh ha-zeh
l'to-vah v'liv-ra-chah, l'sa-son u-l'sim-chah, li-shu-ah u-l'ne-cha-ma,
l'far-na-sah u-l'chal-ka-lah, l'cha-yim u-l'sha-lom lim-chi-lat cheit v'lis-li-chat
a-von (u-l'cha-pa-rat pa-sha). Ki v'am-cha Yis-ra-eil ba-char-ta mi-kol
ha-u-mot, v'chu-kei ra-shei cho-da-shim la-heim ka-va-ta. Ba-ruch A-tah
A-do-nai m'ka-deish Yis-ra-eil v'ro-shei cho-da-shim.

*Our God and God of our ancestors, accept our Shabbat offering of rest. Renew
our lives in this month for goodness and blessedness, joy and gladness, deliverance
and consolation, sustenance and support, life and peace, pardon of sin and
forgiveness of transgressions (and atonement for wrongdoing). For You have
chosen the people Israel from among all the nations to observe the precepts of the
New Moon festival, proclaiming Your holy Shabbat to them. Praised are You,
Adonai, who hallows Shabbat, the people Israel, and the New Moon festivals.*

[Continue with “R’tzeih” on Transliteration p. 165/166]

FESTIVAL and ROSH CHODESH MUSAF Services continue here with **רְצֵה**

(SSS: Festival- p. 470/Rosh Chodesh- p.500; SLS Festival p. 311; Rosh Chodesh 199)

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהִשֵּׁב אֶת הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמְּחַזֵּיר שְׂכִינְתּוֹ לְצִיּוֹן.

The Leader continues with the next paragraph as all bow slightly (SSS p. 436; SLS p. 312)

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ, מְגֹן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָּךְ, וְעַל נְסִיד שְׂבָכָל יוֹם עִמָּנוּ, וְעַל נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם קוֹיֵנוּ לָּךְ.

FESTIVAL and ROSH CHODESH MUSAF Services continue here with “R’tzeih”

(SSS: Festival- p. 470/Rosh Chodesh- p.500; SLS Festival p. 311; Rosh Chodesh 199)

R’tzeih A·do·nai E·lo·hei·nu b’am·cha Yis·ra·eil u·vit·fi·la·tam, v’ha·sheiv et ha·a·vo·dah li·d·vir bei·te·cha, ut·fi·la·tam b’a·ha·vah t’ka·beil b’ra·tzon, u·t’hi l’ra·tzon ta·mid a·vo·dat Yis·ra·eil a·me·cha. **V’tē·che·ze·na ei·nei·nu** b’shuv·cha l’Tzi·yon b’ra·cha·mim. Ba·ruch A·tah A·do·nai, ha·ma·cha·zir sh’chi·na·to l’Tzi·yon.

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.

The Leader continues with the next paragraph as all bow slightly (SSS p. 436; SLS p. 312)

Mo·dim a·nach·nu lach she·A·tah hu A·do·nai E·lo·hei·nu v’Ei·lo·hei a·vo·tei·nu l’o·lam va·ed, tzur cha·yei·nu ma·gein yish·ei·nu A·tah Hu l’dor va·dor. No·deh l’cha u·n’sa·peir 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 eit, e·rev va·vo·ker v’tzo·ho·ra·yim. Ha·tov ki lo cha·lu ra·cha·me·cha, v’ham·ra·cheim ki lo ta·mu cha·sa·de·cha, mei·o·lam ki·vi·nu lach.

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

[This page is only read on **Channukah** and can be skipped at all other times]

על הנסים, ועל הפרקו, ועל הגבורות, ועל התשועות, ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה.

בימי מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך, ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקו פהיום הזה. ואחר כן באו בניך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו, להודות ולהלל לשמך הגדול.

[This page is only read on **Channukah** and can be skipped at all other times]

Al ha-ni-sim v'al ha-pur-kan, v'al ha-g'vu-rot, v'al ha-t'shu-ot, v'al ha-mil-cha-mot she-a-si-ta la-a-vo-tei-nu ba-ya-mim ha-heim ba-z'man ha-zeh. *For the miracles of deliverance, for the heroism, and for the triumphs in battle of our ancestors in other days, and in other times, we thank You.*

Bi-mei Ma-tit-ya-hu ben Yo-cha-nan ko-hein 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-eil l'hash-ki-cham To-ra-te-cha u-l'ha-a-vi-ram mei-chu-kei r'tzo-ne-cha, v'A-tah b'ra-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'zei-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-eil a-si-ta t'shu-ah g'do-lah u-for-kan k'ha-yom ha-zeh. V'a-char kein 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 nei-rot b'chatz-rot kod-she-cha, v'kav-u sh'mo-nat y'mei cha-nu-ka ei-lu l'ho-dot u-l'ha-leil 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.

(SSS p. 472/502; SLS p. 312)

וְעַל כָּל־מַלְכֵינוּ תִמְיֵד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלְלוּ אֶת שְׁמֹךְ בְּאֵמֶת, הָאֵל יִשׁוּעַתָּנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֹךְ וְלֹךְ נָאָה לְהוֹדוֹת.

[If there is a repetition of the Amidah the Leader adds:]

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבִרְכָה הַמְּשַׁלֶּשֶׁת בְּתוֹרָה
הַפְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּנָה מִפִּי אֶהְרֹן וּבְנָיו כֹּהֲנִים,
עִם קְדוֹשֶׁךָ, בְּאֲמֹר.

Leader: **יְבָרְכֶךָ יי וְיִשְׁמְרֶךָ.**
(Congregation: **כֵּן יְהִי רָצוֹן**)

Leader: **יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ.**
(Congregation: **כֵּן יְהִי רָצוֹן**)

Leader: **יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם.**
(Congregation: **כֵּן יְהִי רָצוֹן**)

שִׂים שְׁלוֹם בְּעוֹלָם, טוֹבָה וּבִרְכָה, חַן וְחֶסֶד וְרַחֲמִים, עֲלֵינוּ וְעַל
כָּל יִשְׂרָאֵל עַמְּךָ. בְּרַכְנוּ, אֲבִינוּ, בְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר
פְּנִיךָ נִתְּתָ לָנוּ, יי אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וַיְצַדֵּק
וּבִרְכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ
יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

(SSS p. 472/502; SLS p. 312)

V'al ku·lam yit·ba·rach v'yit·ro·mam shim·cha mal·kei·nu ta·mid
l'o·lam va·ed.

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

V'chol ha·cha·yim yo·du·cha se·lah, vi·ha·l'u et shim·cha be·e·met, ha·eil
y'shu·a·tei·nu v'ez·ra·tei·nu se·lah. Ba·ruch A·tah A·do·nai ha·tov shim·cha
u·l'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 Lord to whom all praise is due.*

[If there is a repetition of the Amidah the Leader adds:]

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

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

Leader: **Y'va·re·ch'cha A·do·nai** v'yish·m're·cha.
May Adonai bless you and guard you

Congregation: **Kein Y'hi Ra·tzon**
Congregation: May it be Your will.

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

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

Congregation: **Kein Y'hi Ra·tzon.**
Congregation: May it be Your will.

Leader: **Yi·sa A·do·nai** pa·nav ei·le·cha v'ya·seim l'cha sha·lom.

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

Congregation: **Kein Y'hi Ra·tzon.**
Congregation: May it be Your will.

Sim Sha·lom ba·o·lam, to·vah u·v'ra·cha, chein va·che·sed v'ra·cha·mim
a·lei·nu v'al kol Yis·ra·eil a·me·cha. Bar·chei·nu, A·vi·nu ku·la·nu k'e·chad
b'or pa·ne·cha, ki v'or pa·ne·cha na·ta·ta la·nu, A·do·nai E·lo·hei·nu, To·rat
cha·yim v'a·ha·vat che·sed, utz·da·kah uv·ra·cha v'ra·cha·mim v'cha·yim
v'sha·lom. V'tov b'ei·ne·cha l'va·reich et am·cha Yis·ra·eil b'chol eit
uv·chol sha·ah bish·lo·me·cha.

*Grant peace to the world, with happiness and blessing, grace, love and mercy for
us and for all the people Israel. Bless us, our Parent, one and all, with Your light,
for by that light did You teach us Torah and life, love and tenderness, justice and
mercy, and peace. May it please You to bless Your people Israel in every season
and at all times with Your gift of peace.*

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

[The following personal prayer may be added at the end of the SILENT Amidah. The Leader continues on the next page with *Kaddish Shalem*]. (SSS p. 506 in the Siddur)

(SSS p. 440/476/502-4; SLS p. 314)

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדַם, וְנִפְשֵׁי כְּעֶפֶר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחְשְׁבֹתָם. עֲשֵׂה לְמַעַן שְׁמֹךְ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה
לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן תִּנּוֹרְתֶךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ,
הַשִּׁיעָה יְמִינְךָ וְעֲנֵנִי.

*יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי.

*עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל,
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל) וְאֲמָרוּ אָמֵן.

**Melodies to either of these verses are often softly sung at the end of the SILENT Amiddah.*

[The following personal prayer may be added at the end of the SILENT Amidah. The Leader continues on the next page with *Kaddish Shalem*]. (SSS p. 506 in the Siddur)

(SSS p. 440/476/502-4; SLS p. 314)

E-lo-hai n'tzor l'sho-ni mei-ra us-fa-tai mi-da-beir mir-mah, v'lim-ka-l'lai
naf-shi ti-dom, v'naf-shi ke-a-far la-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'hei-rah
ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam. A-seih l'ma-an To-ra-te-cha,
l'ma-an yei-chal-tzun y'di-de-cha, ho-shi-ah y'min-cha va-a-nei-ni.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your mitzvot. Frustrate the designs of those who plot 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.

***Yih-yu l'ra-tzon im-rei fi** v'heg-yon li-bi l'fa-ne-cha, A-do-nai Tzu-ri
v'go-a-li.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.

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

***O-seh sha-lom** bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-el
(v'al kol yosh-vei tei-veil) v'im-ru a-men.

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

**Melodies to either of these verses are often softly sung at the end of the SILENT Amiddah.*

Kaddish Shalem (SSS p. 506 SLS p. 321)

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וַיִּמְלִיךְ
מְלִכּוּתָהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֵמַן
קָרִיב, וְאִמְרוּ אָמֵן.

[Congregation and Leader respond]:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלַמְיָא.

[Leader] יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלְא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְּכָל יִשְׂרָאֵל קְדָם אַבוּהוֹן דִּי בְּשַׁמְיָא
וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ
אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל (וְעַל
כָּל יוֹשְׁבֵי תֵבֵל), וְאִמְרוּ אָמֵן.

Kaddish Shalem (SSS p. 506 SLS p. 321)

[Leader]: Yit-ga-dal v'yit-ka-dash sh'meih ra-ba b'al-ma di v'ra chi-ru-teih,
v'yam-lich mal-chu-teih b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol
beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv, v'im-ru a-mein.

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

[Congregation and Leader respond]:

Y'hei shmeih ra-ba m'va-rach l'a-lam ul-al-mei al-ma-ya.

May God be praised throughout all time.

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

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

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

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

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

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

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil,
(v'al kol yosh-vei te-vel) v'im-ru a-mein.

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

ALL MUSAF SERVICES CONTINUE HERE

Ein Keiloheinu (SSS p. 508; SLS 204)

אין כֹּאֲלֵהֵינוּ, אין כֹּאֲדוֹנֵינוּ, אין כְּמַלְכֵנוּ, אין כְּמוֹשִׁיעֵנוּ.
 מי כֹּאֲלֵהֵינוּ, מי כֹּאֲדוֹנֵינוּ, מי כְּמַלְכֵנוּ, מי כְּמוֹשִׁיעֵנוּ.
 נוֹדָה לֵאלֹהֵינוּ, נוֹדָה לֵאלֹהֵינוּ, נוֹדָה לְמַלְכֵנוּ, נוֹדָה לְמוֹשִׁיעֵנוּ.
 בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ אֲדוֹנֵינוּ, בְּרוּךְ מַלְכֵנוּ, בְּרוּךְ מוֹשִׁיעֵנוּ.
 אַתָּה הוּא אֱלֹהֵינוּ, אַתָּה הוּא אֲדוֹנֵינוּ, אַתָּה הוּא מַלְכֵנוּ, אַתָּה
 הוּא מוֹשִׁיעֵנוּ.
 אַתָּה הוּא שֶׁהַקִּטְרוֹ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קִטְרַת הַסַּמִּים.

Aleinu (SSS p. 510; SLS p. 205)

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא
 עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שְׁלֹא שָׁם
 חִלְקֵנוּ כְּהֵם, וְגָרְלָנוּ כְּכֹל הַמוֹנִם

[All bend knees then bow from waist:]

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
 הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֲרֶז, וּמוֹשֵׁב יְקָרוֹ
 בְּשָׁמַיִם מְמַעַל, וְשִׁכְנִית עֵזוֹ בְּגִבְהַי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין
 עוֹד. אֲמַת מַלְכֵנוּ, אֲפָס זוֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם
 וְהִשְׁבַּת אֶל לְבָבָךְ, כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל, וְעַל
 הָאֲרֶז מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יי אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָךְ, לְהַעֲבִיר
 גְּלוּלִים מִן הָאֲרֶז, וְהָאֱלִילִים כְּרוֹת יִכְרְתוּן, לְתַקֵּן עוֹלָם
 בְּמַלְכוּת שְׂדֵי, וְכָל בְּנֵי יִשְׂרָאֵל יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֲלֶיךָ כָּל

[Continued on next page]

ALL MUSAF SERVICES CONTINUE HERE

Ein Keiloheinu (SSS p. 508; SLS 204)

Ein kei-lo-hei-nu, ein ka-do-nei-nu, ein k'mal-kei-nu, ein k'mo-shi-ei-nu.
Mi chei-lo-hei-nu, mi cha-do-nei-nu, mi ch'mal-kei-nu, mi ch'mo-shi-ei-nu.
No-deh lei-lo-hei-nu, no-deh la-do-nei-nu, no-deh l'mal-kei-nu, no-deh
 l'mo-shi-ei-nu.
Ba-ruch E-lo-hei-nu, ba-ruch a-do-nei-nu, ba-ruch mal-kei-nu, ba-ruch
 mo-shi-ei-nu.
A-tah hu E-lo-hei-nu, A-tah hu a-do-nei-nu, A-tah hu mal-kei-nu, A-tah hu
 mo-shi-ei-nu.
A-tah hu she-hik-ti-ru a-vo-tei-nu l'fa-ne-cha et k'to-ret ha-sa-mim.
*None compares to our God, to Adonai. None compares to our Sovereign, our
 Deliverer.*
*Who compares to our God, to Adonai? Who compares to our Sovereign, our
 Deliverer?*
Let us thank Adonai. Let us thank our Sovereign, our Deliverer.
Let us praise Adonai. Let us praise our Sovereign, our Deliverer.
You are our God, Adonai. You are our Sovereign, our Deliverer.
You are the One to whom our ancestors offered fragrant incense.

Aleinu (SSS p. 510; SLS p. 205)

A-lei-nu l'sha-bei-ach la-a-don ha-kol, la-teit g'du-lah l'yo-tzer b'rei-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-kei-nu ka-hem v'go-ra-lei-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'la-chim ha-ka-dosh ba-ruch hu**, she-hu no-teh sha-ma-yim v'yo-seid
 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-kei-nu e-fes zu-la-to, ka-ka-tuv
 b'to-ra-to: V'ya-da-ta ha-yom va-ha-shei-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 kein n'ka-veh l'cha A-do-nai E-lo-hei-nu, lir-ot m'hei-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-rei-tun,
 l'ta-kein o-lam b'mal-chut sha-dai, v'chol b'nei va-sar yik-r'u vish-me-cha,
 l'haf-not ei-le-cha kol

[Continued on next page]

רשעי ארץ. יקירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון. לפניך יי אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו, ויקבלו כלם את עול מלכותך, ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד, כפתוב בתורתך, יי ימלך לעולם ועד.
וּנְאָמַר: וְהָיָה יי לְמַלְךָ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד, וְשָׁמוֹ אֶחָד.

Kaddish Yatom – Mourner’s Kaddish (SSS p. 512; SLS p. 207)

Mourner יתגדל ויתקדש שמה רבא. בעלמא די ברא כרעותיה, וימלך מלכותיה בחייכון וביומיכון ובחיי דכל בית ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader respond:

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא.

Mourner יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר ויתעלה ויתהלל שמה דקדשא בריך הוא, לעלא (ולעלא) מן כל ברקתא ושירתא תשבחתא ונחמתא, דאמרו בעלמא, ואמרו אמן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

rish-ei a-retz. Ya-chi-ru v'yaid-u kol yosh-vei tei-veil, 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-tei-nu, vi-kab-lu ku-lam et ol mal-chu-te-cha, v'tim-loch a-lei-hem m'hei-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 yih'yeh 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.

Kaddish Yatom – Mourner’s Kaddish (SSS p. 512; SLS p. 207)

Mourner: Yit-ga-dal v'yit-ka-dash sh'meih ra-ba, b'al-ma di v'ra-chi-ru-teih v'yam-lich mal-chu-teih b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-vi-z'man ka-riv, v'im-ru a-mein.

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

Congregation and Leader respond:

Y'hei sh'meih ra-ba m'va-rach l'o-lam u-l'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-sei v'yit-ha-dar v'yit-a-leh v'yit-ha-lal sh'meih d'ku-d'sha b'rich hu. L'ei-la (l'ei-la) min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'ne-che-ma-ta da-a-mi-ran b'al-ma, v'im-ru a-mein.

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

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim a-lei-nu v'al kol Yis-ra-eil v'im-ru a-mein.

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

O'seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil (v'al kol yosh-vei te-vel) v'im-ru a-mein.

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

Adon Olam (SSS p. 514; SLS p. 211)

אֲדוֹן עוֹלָם אֲשֶׁר מִלְּךָ, בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל, אֲזִי מִלְּךָ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כָכֵלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הֵינָהּ, וְהוּא יִהְיֶה, בְּתַפְאֲרָה.
וְהוּא אֶחָד וְאֵין שְׁנֵי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הֵעֵז וְהִמְשָׁרָה.
וְהוּא אֱלֹהֵי וְחֵי גְאֻלִּי, וְצוֹר חֲבָלֵי בְעֵת צָרָה.
וְהוּא נְסִי וּמְנוֹס לִי, מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.
בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אֵישׁוֹן וְאַעֲרָה.
וְעַם רוּחִי גֹוְנָתִי, יֵי לִי וְלֹא אִירָא.

שַׁבַּת שְׁלוֹם!

Adon Olam (SSS p. 514; SLS p. 211)

A·don o·lam a·sher ma·lach b'te·rem kol y'tzir niv·ra.
Adonai eternal reigned before the birth of every living thing
L'·eit na·a·sah v'chef·tzo kol a·zai me·lech sh'mo nik·ra.
When all was made as God ordained, then only God was known as Sovereign.
V'a·cha·rei kich·lot ha·kol l'va·do yim·loch no·ra.
When all is ended God will reign alone in awesome majesty.
V'hu ha·yah v'hu ho·veh v'hu yih·yeh b'tif·a·rah.
God was, God is, and God will be, glorious in eternity.
V'hu e·chad v'·ein shei·ni l'ham·shi·lo l'hach·bi·rah.
Unique and peerless is God, with none at all to be compared.
B'li rei·shit b'li tach·lit v'lo ha·oz v'ha·mis·rah.
Beginningless and endless, God's vast dominion is not shared.
V'hu ei·li v'chai go·a·li v'tzur chev·li b'·eit tza·rah.
Adonai is my God, my life's redeemer, my refuge in distress.
V'hu ni·si u·ma·nos li m'nat ko·si b'yom ek·ra.
My shelter sure, my cup of life, God's goodness limitless.
B'ya·do af·kid ru·chi b'·eit i·shan v'a·i·rah.
In God's Hands I place my spirit, when I wake as when I sleep.
V'im ru·chi g'vi·a·ti **A·do·nai li v'lo i·ra**
And with spirit and body in God's keep, God is with me, I shall not fear.

Shabbat Shalom!
Peaceful Sabbath

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 “Bachh” 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.

