We express our extreme gratitude to Temple Israel, Portsmouth, NH, for allowing Congregation Beth David to use parts of its on-line Shabbat siddur for our live-stream Shabbat services.

MORNING BLESSINGS בִּרְכוֹת BIRCHOT HASHACHAR

Just as one should not begin physical exercise without first warming up, so too, one should not begin *davening* (prayer) without "warming up". The early morning prayers, *birchot hashahar*, give us an opportunity to warm up our voices and spirit. They begin with a series of *b'rachot* (blessings) that trace the process of awakening. These *b'rachot* thank God for the gift of our bodies and souls; they describe God as providing for our physical needs of sight, strength, clothing, etc. It is no accident that the first and last thing Jews do every day is pray. What could be more appropriate in these moments of quiet reflection than to thank God for the myriad blessings of each day.

- Please rise -

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam,
a-sher na-tan la-sech-vi vi-na,
l'hav-chin bein yom u-vein lai-la.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה,
לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה:

We bless You Ah-do-nai, eternal God of the universe, who gave the heart for understanding the difference between day and night.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam,
she-a-sa-ne b'tz-al-mo.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי בְּצַלְמוֹ:

We bless You Ah-do-nai, eternal God of the universe, for making me in the divine image.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam,
she-a-sa-ne Yis-ro-el.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי יִשְׂרָאֵל:

We bless You Ah-do-nai, eternal God of the universe, for making me proud to be a Jew.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam,
she-a-sa-ne cho-rin.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשַׂנִי חוֹרִין:

We bless You Ah-do-nai, eternal God of the universe, for giving me freedom.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam,
mal-bish ah-ru-mim.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַלְבִּישׁ עֲרֻמִּים:

We bless You Ah-do-nai, eternal God of the universe, who clothes the naked.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam,
po-kay-ach iv-rim.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
פּוֹקֵחַ עִוְרִים:

We bless You Ah-do-nai, eternal God of the universe, who gives sight to the blind.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam,
ma-tir ah-sue-rim.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים:

We bless You Ah-do-nai, eternal God of the universe, who releases the bound.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam, zo-kef key-fu-fim.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

We bless You Ah-do-nai, eternal God of the universe, who straightens the bent.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam, ro-ka ha-ah-retz al ha-ma-yim.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקַע הָאָרֶץ עַל הַמָּיִם:

We bless You Ah-do-nai, eternal God of the universe, who creates heaven and earth.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam, she-asa le kol tz-or-kei.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה לִי כָּל צָרְכִּי:

We bless You Ah-do-nai, eternal God of the universe, who has provided my every need.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam, ha-may-chin me-tza-dai ga-ver.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמֵּכִין מִצְעֲדֵי גָבֶר:

We bless You Ah-do-nai, eternal God of the universe, who guides us on our path.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam, oh-zer yis-ro-el big-vu-ra.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה:

We bless You Ah-do-nai, eternal God of the universe, who guards Israel with might.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam, oh-ter yis-ro-el b'tif-ah-ra.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה:

We bless You Ah-do-nai, eternal God of the universe, who crowns Israel with splendor.

Ba-ruch a-tah Ah-do-nai, E-lo-hey-nu me-lech ha-oh-lam, ha-no-tain la-yo-ef ko-ach.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ:

We bless You Ah-do-nai, eternal God of the universe, who gives the weary strength.

-You may be seated-

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שֵׁנָה מֵעֵינָי וּתְנוּמָה מֵעַפְעַפָּי. וִיהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ, וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵרָה וְעָוֹן, וְלֹא לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן, וְאַל תַּשְׁלֵט בָּנוּ יֵצֶר הָרָע. וְהַרְחִיקֵנוּ מֵאָדָם רָע וּמֵחָבֵר רָע. וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשִׂים טוֹבִים, וְכוֹף אֶת יִצְרֵנוּ לְהִשְׁתַּעְבֵּד לָךְ. וּתְנֵנוּ הַיּוֹם, וּבְכָל יוֹם, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינֵי כָל רוֹאֵינוּ, וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים.

May it be Your will, Ah-do-nai our God and God of our ancestors to make us familiar with Your Torah, and to help us adhere to Your commandments. Keep us far from sin and disgrace, let no evil impulse have mastery over us. Keep us far from an evil person and a corrupt companion. Help us cultivate our good and noble inclinations so that we may perform good deeds; and bend our will to Your service. Grant us this day and every day, grace, love and compassion in Your sight and in the sight of all. Grant us a bountiful measure of loving kindness.

Ba-ruch a-tah Ah-do-nai,
go-mel' cha-sa-dim' to-vim' le-a-mo' Yis'ra-el'.

בָּרוּךְ אַתָּה יְהוָה,
גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

We bless You Ah-do-nai, who bestows loving kindness upon Your people Israel.

VERSES OF PRAISE SECTION (PESUKEI DEZIMRAH)

The Verses of Praise section was initiated as an optional part of the prayer service and was recited privately. Today, these verses are recited every day, in private and public prayer. The Verses of Praise consist of a series of psalms, preceded and followed by a special blessing. The recitation of these psalms is intended to prepare and uplift the soul, purify our thoughts, and make us clear in our approach to God and prayer. Following the Verses of Praise, the Kaddish is recited to indicate that a subsection of the prayer service has now concluded, and we continue with a major section of the prayer service, namely, the blessings of the Sh'ma and the Sh'ma prayer.

May it be Your will, Ah-do-nai my God and God of my ancestors, to protect me this day, and every day, from arrogance of others and from arrogance in myself. Save me from a bad companion and from a bad neighbour, and from any mishap or evil; from a harsh judgment, and from a harsh opponent, be they a child of the covenant or not.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי,
שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל יוֹם מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים,
מֵאָדָם רָע, וּמֵחָבֵר רָע, וּמִשָּׁכֵן רָע, וּמִפֶּגַע רָע,
וּמִשָּׂטָן הַמַּשְׁחִית, מִדִּין קָשֶׁה, וּמִבַּעַל דִּין קָשֶׁה,
בֵּין שֶׁהוּא בֶן בְּרִית, וּבֵין שֶׁאֵינוֹ בֶן בְּרִית.

Personal thoughts and prayers may be inserted here

We must always revere God in private as in public, acknowledge the truth, and speak the truth in our hearts; and let him rise early and say:

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם בְּסֵתֶר וּבַגָּלוּי, וּמוֹדֶה
עַל הָאֱמֶת, וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וְיֹאמַר:

Master of all worlds! Not in the merit of our righteousness do we bring supplications before You, but because of Your love. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, Ah-do-nai our God, and the God of our ancestors? Heroes are like nothing before You, the famous, as if they had never existed, the wise, as if void of wisdom and the perceptive, as if void of intelligence. Most of their deeds are desolate and the days of their lives are empty before You. Human preeminence over beasts is an illusion, for all is vain.

רִבּוֹן כָּל הָעוֹלָמִים, לֹא עַל צִדְקוֹתֵינוּ אֲנַחְנוּ
מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, כִּי עַל רַחֲמֶיךָ הָרַבִּים.
מָה אֲנַחְנוּ, מָה חַיֵּינוּ, מָה חַסְדֵּנוּ, מַה צִּדְקוֹתֵינוּ,
מַה יְשׁוּעָתֵנוּ, מַה כֹּחֵנוּ, מַה גְּבוּרָתֵנוּ. מַה נֹּאמַר
לְפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל
הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ, וְאַנְשֵׁי הַשֵּׁם כִּלֹּא הָיוּ,
וַחֲכָמִים כִּבְלִי מַדָּע, וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל. כִּי רֹב
מַעֲשֵׂיהֶם תֹּהוּ, וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ, וּמוֹתַר
הָאָדָם מִן הַבְּהֵמָה אָיִן, כִּי הַכֹּל הָבֶל.

אֲבָל אֲנַחְנוּ עַמְּךָ, בְּנֵי בְרִיתֶךָ, בְּנֵי אַבְרָהָם אֹהַבְךָ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר הַמּוֹרִיָּה, זֶרַע יִצְחָק יְחִידוֹ, שֶׁנֶּעֱקַד עַל גַּבֵּי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ, שֶׁמְּאַהַבְתְּךָ שֶׁאָהַבְתָּ אוֹתוֹ, וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן. לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ, וּלְשַׁבֵּחֲךָ, וּלְפָאֶרְךָ, וּלְבָרֵךְ וּלְקַדֵּשׁ וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ. אַשְׁרֵינוּ, מַה טּוֹב חֶלְקֵנוּ, וּמַה נָּעִים גּוֹרָלֵנוּ, וּמַה יָּפָה יְרֻשָּׁתֵנוּ.

We however, are Your people, the children of Your covenant, the children of Your beloved Abraham, to whom You made a pledge on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar; the congregation of Jacob your firstborn son, whose name You called Israel and Jeshurun because You loved him. It is therefore, our duty to thank, praise and glorify You, to bless, to sanctify and to offer praise and thanksgiving unto Your Name. Happy are we! how good is our portion, how pleasant our lot, and how beautiful our heritage!

אַשְׁרֵינוּ שֶׁאֲנַחְנוּ מַשְׁכִּימִים

Ashrey-nu, she-ah-nach-nu mash-key-mim

וּמַעֲרִיבִים עֶרֶב וָבֹקֶר,

uma-ah-re-vim eh-rev va-vo-ker,

וְאוֹמְרִים פַּעֲמַיִם בְּכָל יוֹם:

v'om'rim pa-a-ma-yim b'chol yom:

Happy are we who, early and late, morning and evening, twice every day, declare:

Together:

שְׁמַע יִשְׂרָאֵל. יְהוָה אֱלֹהֵינוּ. יְהוָה אֶחָד

Sh'ma Yis'ra-el Ah-do-nai El-oh-hey-nu,
Ah-do-nai Echad

Hear, O Israel: *Ah-do-nai* is our God, *Ah-do-nai* alone!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Ba-ruch shaim k'vod mal'chu-to
l'oh-lam va-ed:

Blessed is *Ah-do-nai's* majesty forever and ever!

אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשֶּׁנִּבְרָא הָעוֹלָם, אַתָּה הוּא בָּעוֹלָם הַזֶּה, וְאַתָּה הוּא לָעוֹלָם הַבָּא. קַדֵּשׁ אֶת שִׁמְךָ עַל מְקַדְּשֵׁי שְׁמֶךָ, וְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָמֶךָ, וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ.

You are eternal, existing before the world was created; You have been the same since the world was created; You are the same in this world, and You will be the same in the world to come. Sanctify Your Name through those who sanctify it, sanctify Your Name throughout the world; and through the saving power raise up and uphold our strength.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ אֶת שִׁמְךָ בָּרַבִּים.

Ba-ruch ata Ah-do-nai,
meh-kah-desh et shim-cha b'ra-bim.

We bless You Ah-do-nai, who manifests holiness in all humanity

Psalm 30 is the 30th psalm from the Book of Psalms. It is a psalm of thanksgiving, was written to celebrate the occasion of the dedication of the Holy Temple in Jerusalem. The psalmist thanks God for help and healing when he was at the brink of death.

Miz-mor Shir Cha-nu-kat Ha-Ba-yit **L'David**

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד.

A Psalm of David. A Song for the Dedication of the Temple. I will extol you, Ah-do-nai, for you have raised me up. You did not permit foes to rejoice over me. Ah-do-nai my God, I cried to you, and you have healed me. Ah-do-nai, you have brought up my soul from the pit of death. You have kept me alive, that I should not go down to the pit. Sing praise to Ah-do-nai, you faithful. Acclaim God's holiness. God's anger lasts for just a moment. Divine love is everlasting. Tears may stay for the night, but joy comes in the morning. As for me, I said in my prosperity, "I shall never be moved." You, Ah-do-nai, when you favored me, made my mountain stand strong; but when you hid your face, I was troubled. I cried to you, Ah-do-nai, I made my supplication: "What profit is there in my destruction, if I go down to the pit? Shall the dust praise you? Shall it declare your truth? Hear, Ah-do-nai, and have mercy on me. Ah-do-nai, be my helper." You have turned my mourning into dancing, my sackcloth into robes of joy ----- that my heart may sing praise to you, and not be silent.

אֲרוֹמִמְךָ יְהוָה כִּי דִלִּיתָנִי, וְלֹא שִׂמַּחְתָּ אֹיְבַי לִי.
יְהוָה אֱלֹהָי, שִׁוַּעְתִּי אֵלֶיךָ וַתִּרְפָּאֵנִי. יְהוָה הֶעֱלִיתָ
מִן שְׁאוֹל נַפְשִׁי, חִיִּיתַנִי מִיָּרְדִי בוֹר. זַמְּרוּ לַיהוָה
חֲסִידָיו, וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ. כִּי רֶגַע בְּאַפּוֹ, חַיִּים
בִּרְצוֹנוֹ, בָּעֶרֶב יָלִין בֶּכִי, וְלַבֹּקֶר רִנָּה. וַאֲנִי אָמַרְתִּי
בְשַׁלְוִי, בַּל אֶמּוֹט לְעוֹלָם. יְהוָה בִּרְצוֹנְךָ עֶמְדָתָה
לְהַרְרִי עֹז, הִסְתַּרְתָּ פָנֶיךָ, הָיִיתִי נִבְהָל. אֵלֶיךָ יְהוָה
אֶקְרָא, וְאֶל אֲדֹנָי אֶתְחַנָּן. מַה בֶּצַע בְּדָמִי, בְּרִדְתִּי
אֶל שָׁחַת, הֲיוֹדְךָ עָפָר, הֲיַגִּיד אֲמִתֶּךָ. שְׁמַע יְהוָה
וְחָנֵּנִי, יְהוָה הֱיֵה עֹזֵר לִי. הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי,
פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה.

L'ma'an y'za-mer-cha cha'vode v'lo yi'd-ome,
Ah-do-nai Elo-hi l'oh-lam oh-deka.

לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם,
יְהוָה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ.

Ah-do-nai my God, I will give thanks to You forever!

Model of the Holy Temple in Jerusalem

(Mourners and those observing Yaherzeit please rise)

Mourner's Kaddish

The Kaddish, an Aramaic prayer that is [almost] 2,000 years old, is recited in slightly different variations at every prayer service. Although one form of the Kaddish is recited in memory of the dead, the prayer itself says nothing about death; its theme is the greatness of God, reflected in its opening words: "*Yitgadal ve-yitkadash, Shmei rabbah*--May God's name be magnified and made holy…. " The prayer's conclusion speaks of a future age in which God will redeem the world.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ.
B'cha-yay-chon u-v'yo-may-chon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei de-chol bait Yis'ra-el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Ba-aga-la u-vi-ze-man ka-riv, **v'im'ru: A-mein:**	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei al-ma-ya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yit-ba-rach ve-yish-ta-bach,	יִתְבָּרַךְ וְיִשְׁתַּבַּח
ve-yit-pa-ar ve-yit-ro-mam, Ve-yit-na-sei	וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
she-mei de-ku-de-sha, be-rich hu	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta	* לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tush-be-cha-ta ve-ne-che-ma-ta,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
da-a-Me-ran be-al-ma **v'im'ru: A-mein:**	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur *** (L'ey-la U' L'ey-la me kol)**	Between Rosh Hashana & Yom Kippur *(לְעֵלָּא וּלְעֵלָּא מִכָּל)
Ye-hey sh'la-ma ra-ba min she-ma-ya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
ve-cha-yim A-lay-nu Ve-al kol Yis'ra-el	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
v'im'ru: A-mein:	וְאִמְרוּ אָמֵן.
O-seh sha-lom bim-ro-mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
hu ya-a-seh sha-lom a-lay-nu	הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
Ve-al kol Yis'ra-el, **v'im'ru: A-mein:**	וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel, and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and let us say, Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and let us say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.

Ba-ruch She'ah-mar

The composition of Baruch She'amar is attributed to the Great Assembly (circa 70CE). Tradition explains that it was revealed from heaven with 87 words which correspond to the Hebrew word paz, or fine gold. God's commitment to us is as valuable as gold.

Baruch She'amar focuses primarily on the power of communication. God spoke and the entire world came into being. Blessed is the one who speaks. Baruch She'amar, encourages us to maintain not only our commitment to each other, but to ourselves as well, just as God made a commitment to us at the time of creation.

- Please rise -

Ba-ruch she-a-mar v'ha-yah ha-o-lam,	בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,
Ba-ruch hu.	בָּרוּךְ הוּא.
Ba-ruch o-seh v're-shit,	בָּרוּךְ עֹשֶׂה בְרֵאשִׁית,
Ba-ruch o-mer v'o-seh,	בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,
Ba-ruch go-zer um'ka-yem,	בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
Ba-ruch m'ra-chem al ha-a-rets ,	בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
Ba-ruch m'ra-chem al hab'ri-yot,	בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
Ba-ruch m'sha-lem sa-khar tov lee-re-av,	בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו,
Ba-ruch chai la-ad v'ka-yam la-ne-tsach,	בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח,
Ba-ruch po-deh u-matsil,	בָּרוּךְ פּוֹדֶה וּמַצִּיל,
Ba-ruch sh'mo.	בָּרוּךְ שְׁמוֹ.

Praised is the one whose word created the world. **What a blessing!**

Praised is the author of creation. **What a blessing!**

Praised is the one whose word is action. **What a blessing!**

Praised is the one whose decree is fulfilled. **What a blessing!**

Praised is the one who has compassion on the world and all creatures. **What a blessing!**

Praised is the one who rewards respect. **What a blessing!**

Praised is the one who is eternal. **What a blessing!**

Praised is the one who is the source of freedom. **What a blessing!**

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאָב הָרַחֲמָן, הַמְהֻלָּל בְּפִי עַמּוֹ, מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו, וּבְשִׁירֵי דָוִד עַבְדֶּךָ. נְהַלֶּלְךָ יְהוָה אֱלֹהֵינוּ בִּשְׁבָחוֹת וּבְזִמִּירוֹת, וְנְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ, וְנַמְלִיכְךָ, מַלְכֵּנוּ אֱלֹהֵינוּ, יָחִיד, חֵי הָעוֹלָמִים, מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי עַד שְׁמוֹ הַגָּדוֹל.

בָּרוּךְ אַתָּה יְהוָה מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת:

Ba-ruch ah-tah Ah-do-nai mel-ekh m'hu-llal ba-tish-ba-chot:

We bless You, Ah-do-nai, eternal God, with prayer and song.

-You may be seated-

Originally, the Jewish prayer service consisted of the Sh'ma and its Blessings; and the Tefillah. That was the entire communal Jewish service. Gradually, other readings were added. One of the most frequently-recited is Psalm 145, called either Praise of David (Tehilah L'David) or the Ashrei (because of its first word, Ashrei, Happy). It is an alphabetic poem. It is referred to once in the Talmud, but its importance is clear: "Eleazar b. Avina says: Whoever recites *Ashrei* three times daily, is sure to inherit the world to come." Brachot 4b

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
Ash-rei yosh-vei vey-te-cha, od ye-ha-l'-lu-cha se-la.

אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו.
Ash-rei ha-am she-ka-cha lo,
Ash-rei ha-am she-Ah-do-nai E-lo-hav

תְּהִלָּה לְדָוִד,
T'-hee-la- l'-D-a-veed

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
A-ro-mem-cha E-lo-hai ha-Me-lech,
Va-a-var-cha sheem-cha l'-o-lam va-ed

בְּכָל יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
B'chol yom a-var-che-ka,
Va-ah-ha-l'-la sheem-cha l'-oh-lam va-ed

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
Ga-dol Ah-do-nai um-hoo-lal m'-od,
V'-leeGodo-la-to ein che-ker

דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.
Dor l'dor y-sha-bach ma-ah-se-cha,
Ug-vu-ro-te-cha ya-gee-doo

הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה.
Ha-dar k'-vod ho-de-cha,
V'-deev-rei nif-l'-o-te-cha a-see-cha

וְעֶזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.
Ve-e-zuz nor-o-te-cha yo-mey-ru,
UGodu-lat-cha a-sap-re-na

זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.
Ze-cher rav tuv-cha ya-bee-u,
V'-tzeed-kat-cha y'-ra-ney-nu

חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדַל חָסֶד.
Cha-nun v'-ra-chum Ah-do-nai,
E-rech a-pa-yim uGodal cha-sed

טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
Tov Ah-do-nai la-kol,
V'-ra-cha-mav al kol ma-a-sav

יוֹדוּךָ יְהוָה כָּל מַעֲשֶׂיךָ,
וַחֲסִידֶיךָ יְבָרְכוּכָה.
Yo-du-cha Ah-do-nai kol ma-a-se-cha,
Va-cha-see-de-cha y'-var-chu-cha

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ,
וּגְבוּרָתְךָ יְדַבֵּרוּ.
K'-vod mal-chut-cha yo-me-ru,
Ug-vu-ro-t'cha y'-da-be-ru

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו,
וּכְבוֹד הֲדַר מַלְכוּתוֹ.
L'ho-dee-ah liv-nei ha-ah-dam g'-vu-ro-tav,
Uch-vod ha-dar mal-chu-to

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,
וּמֶמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר.
Mal-chut'-cha mal-chut kol o-la-mim,
U-mem-shal-te-cha b'-chol dor va-dor

So-mech Ah-do-nai l'-chol ha-nof-leem,
V'zo-kef l'-chol hak-fu-fim.

סוֹמֵךְ יְהוָה לְכָל הַנֹּפְלִים,
וְזוֹקֵף לְכָל הַכְּפוּפִים.

ey-nei chol e-ley-cha y'-sa-be-ru,
V'a-ta no-ten la-hem et och-lam b'-ee-to.

עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ,
וְאַתָּה נוֹתֵן לָהֶם אֶת אָכְלָם בְּעִתּוֹ.

Po-te-ach et ya-de-cha,
U-mas-be-a l-chol chai ra-tzon.

פּוֹתֵחַ אֶת יָדֶךָ, וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.

Tza-deek Ah-do-nai b'-chol d'-ra-chav,
U-mas-be-a l-chol chai ra-tzon.

צַדִּיק יְהוָה בְּכָל דְּרָכָיו,
וְחָסִיד בְּכָל מַעֲשָׂיו.

Ka-rov Ah-do-nai l'-chol kor-av,
L'chol ah-sher yik-re-u-hu ve-e-met.

קָרוֹב יְהוָה לְכָל קֹרְאָיו,
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת.

R'-tzon y'-re-av ya-a-se,
V'-et shav-a-tam yish-ma v'-yo-shi-em

רְצוֹן יְרֵאָיו יַעֲשֶׂה,
וְאֶת שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.

Sho-mer Ah-do-nai et kol o-ha-vav,
V'-et kol har-sha-im yash-mid.

שׁוֹמֵר יְהוָה אֶת כָּל אֹהֲבָיו,
וְאֵת כָּל הָרְשָׁעִים יַשְׁמִיד.

T'-hee-lat Ah-do-nai y'-da-ber pi,
Vi-va-rech kol ba-sar shem kod-sho l'-o-lam va-ed.
Va-a-nach-nu n'-va-rech YahMe-a-ta v"ad o-lam,
Ha-le-lu-yah !

תְּהִלַּת יְהוָה יְדַבֶּר פִּי.
וִיבָרֵךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

Students at the Conservative Yeshiva in Jerusalem

Happy are those who dwell in Your house;

Happy are those who dwell in Your house; they will ever praise You! Happy is the people whose portion is this, whose God is Ah-do-nai.

A Song of David:

(א) I will exalt You, my God; I will bless Your name forever. **(ב)** Every day I will bless You; I will extol Your name forever. **(ג)** Great is God and deserving of praise; God's greatness cannot be fathomed. **(ד)** Each generation will acclaim You to the next; they shall tell of Your mighty acts. **(ה)** They shall contemplate Your radiant glory; they shall reflect on Your wondrous works. **(ו)** They shall speak of Your awesome might, and make known Your greatness. **(ז)** They shall tell all of Your great goodness, and

sing of Your righteousness. (ח) "Ah-do-nai is gracious and compassionate, endlessly patient, overflowing with love. (ט) Ah-do-nai is good to all; God's compassion shelters all creatures." (י) All Your works, Ah-do-nai, shall praise You; Your faithful shall bless You. (כ) They shall speak of the glory of Your sovereignty, and tell of Your mighty strength, (ל) Proclaiming Your power to all people, and the glorious splendor of Your majesty. (מ) Your reign is everlasting, Your dominion endures through all time. (ם) Ah-do-nai, You support the falling; You raise up all who are bowed down. (ע) The eyes of all turn to You; You sustain them in time of want. (פ) You open Your hand, satisfying the needs of all creatures. (צ) You are just in all Your ways, gracious in all Your deeds. (ק) Ah-do-nai is near to all who cry out, to all who call out in truth. (ר) God will fufill the hope of all the reverent; God will hear their cry and help them. (ש) You preserve those who love, Ah-do-nai, but the lawless You bring to grief. (ת) My lips shall declare the glory of Ah-do-nai; let all flesh bless God's holy name forever and ever. We will bless God now and always. Halleluyah!.

Attributed to King David, The Book of Psalms is divided into 150 Psalms, each of which constitutes a religious song or chant. In Psalm 150 the psalmist paints a picture of an orchestra that has completed tuning their instruments and is ready to play in concert. As we read this Psalm we near the conclusion of the PESUKEI DEZIMRAH (verses of praise section) and prepare to sing as a congregation.

Ha-l'lu-yah! **Ha-l'lu-yah, Ha-l'lu-yah, Ha-l'lu-yah! Ha-l'lu,**	הַלְלוּיָהּ
Ha-l'lu El b'kad-sho,	הַלְלוּ־אֵל בְּקָדְשׁוֹ,
ha-l'lu-hu, bir-key-a u-zo.	הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ:
Ha'l'lu-hu big-vu-ro-tav,	הַלְלוּהוּ בִּגְבוּרֹתָיו,
ha-l'lu-hu k'rov gud-lo.	הַלְלוּהוּ כְּרֹב גֻּדְלוֹ:
Ha'l'lu-hu b'tey-ka sho-far,	הַלְלוּהוּ בְּתֵקַע שׁוֹפָר,
ha-l'lu-hu b'ney-vel v'chi-nor.	הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר:
Ha'l'lu-hu b'tof u-ma-chol,	הַלְלוּהוּ בְתֹף וּמָחוֹל
ha-l'lu-hu b'Me-nim v'u-gav.	הַלְלוּהוּ בְּמִנִּים וְעוּגָב:
Ha'l'lu-hu b'tsil-ts'lei sha-ma,	הַלְלוּהוּ בְצִלְצְלֵי־שָׁמַע
ha-l'lu-hu b'tsil-ts'lei t'ru-ah.	הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
Kol han-sha-ma t'ha-leil Yah, Ha-l'lu-yah, Ha-l'lu-yah.	כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ:
Kol han-sha-ma t'ha-leil Yah, Ha-l'lu-yah, Ha-l'lu-yah.	כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ:

Halleluyah! Praise God in the holy places, praise God's greatness in the heavens! Praise God for mighty deeds, praise God who is great beyond all measure. Praise God with trumpet sound, with the lute and harp; Praise God with the drums and dance, Praise God with the strings and pipe; with the loud cymbals' crash. Let all that live praise Ah-do-nai. **Halleluyah!**

בָּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן. בָּרוּךְ יְהוָה מִצִּיּוֹן,
שֹׁכֵן יְרוּשָׁלָיִם, הַלְלוּיָהּ. בָּרוּךְ יְהוָה אֱלֹהִים אֱלֹהֵי
יִשְׂרָאֵל, עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ .

Praised be God forevermore. Amen, and Amen. Praised be the God of Zion, who dwells in Jerusalem. Praised be Ah-do-nai. Praised be Ah-do-nai, the God of Israel, who does wondrous things:

Uu'va-ruch sheim k'vo-do l'o-lam,
v'yi-ma-lei ch'vo-do et kol ha-a-rets, a-mein v'a-mein.

וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמָּלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

Praised be God's glorious name forever; and let the whole earth be filled with glory. Amen, and Amen.

This prayer was composed by King David and recites at the coronation of his son and successor, Solomon. King David composed this prayer, because he was concerned that with all of the glory and majesty surrounding the coronation, the people would lose sight of their relationship with God.

- Please rise -

Va-y'va-rech Da-vid et Ah-do-nai

וַיְבָרֶךְ דָּוִיד אֶת יְהוָה, לְעֵינֵי כָּל הַקָּהָל, וַיֹּאמֶר
דָּוִיד, בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ,
מֵעוֹלָם וְעַד עוֹלָם. לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,
לְךָ יְהוָה הַמַּמְלָכָה, וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.
וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ, וְאַתָּה מוֹשֵׁל בַּכֹּל,
וּבְיָדְךָ כֹחַ וּגְבוּרָה, וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל.
וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ וּמְהַלְלִים לְשֵׁם
תִּפְאַרְתֶּךָ. אַתָּה הוּא יְהוָה לְבַדֶּךָ, אַתָּה עָשִׂיתָ
אֶת הַשָּׁמַיִם, שְׁמֵי הַשָּׁמַיִם, וְכָל צְבָאָם, הָאָרֶץ
וְכָל אֲשֶׁר עָלֶיהָ, הַיַּמִּים וְכָל אֲשֶׁר בָּהֶם, וְאַתָּה
מְחַיֶּה אֶת כֻּלָּם, וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים.

Then David praised *Ah-do-nai* in the presence of the whole assembly: "*Ah-do-nai*, the God of our ancestor Israel, may You be praised forever and ever! Yours, *Ah-do-nai*, is the greatness, the power, the glory, the victory, and the majesty. Everything in the heavens and on earth is Yours, *Ah-do-nai*, and this is Your kingdom. We adore You as the one who is over all things. Wealth and dignity come from You alone, for You rule over everything. Power and might are in Your hand, and at Your discretion people are made great and given strength. "*Ah-do-nai*, we thank You and praise Your glorious name! You alone are *Ah-do-nai*. You made the heavens, even the highest heavens, the earth and all that is on it, the seas and all that is in them.

A-tah hu Ah-do-nai ha-El-oh-him,
a-sher ba-char-ta b'Av-ram,
v'ho-tsey-to mey-ur kas-dim,
v'sam-ta sh'mo Av-ra-ham.
U-ma-tsa-ta et l'va-vo ne-e-man l'fa-ne-cha:

אַתָּה הוּא יְהוָה הָאֱלֹהִים,
אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם,
וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים,
וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם.
וּמָצָאתָ אֶת לְבָבוֹ נֶאֱמָן לְפָנֶיךָ:

You are *Ah-do-nai* our God, who chose Abram and brought him out of Ur and named him Abraham. You found his heart faithful to You.

וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי, הַחִתִּי, הָאֱמֹרִי, וְהַפְּרִזִּי, וְהַיְבוּסִי, וְהַגִּרְגָּשִׁי, לָתֵת לְזַרְעוֹ, וַתָּקֶם אֶת דְּבָרֶיךָ, כִּי צַדִּיק אָתָּה. וַתֵּרֶא אֶת עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם, וְאֶת זַעֲקָתָם שָׁמַעְתָּ עַל יַם סוּף. וַתִּתֵּן אֹתֹת וּמֹפְתִים בְּפַרְעֹה, וּבְכָל עֲבָדָיו, וּבְכָל עַם אַרְצוֹ, כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם, וַתַּעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה.

You made a covenant to give to his descendants the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites and Girgashites. You have kept Your promise because You are righteous. You saw the suffering of our ancestors in Egypt; You heard their cry at the Red Sea. You sent miraculous signs and wonders against Pharaoh, against all his officials and all the people of his land, for You knew how arrogantly the Egyptians treated them. You made a name which remains to this day.

וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם, וַיַּעַבְרוּ בְתוֹךְ הַיָּם בַּיַּבָּשָׁה, וְאֶת רֹדְפֵיהֶם הִשְׁלַכְתָּ בִמְצוֹלֹת כְּמוֹ אֶבֶן בְּמַיִם עַזִּים:

V'ha-yam ba-ka-ta lif-ney-hem, va-ya-av-ru v'toch ha-yam ba-ya-ba-sha; v'et ro-d'fey-hem hish lach-ta vim-tso-lot, k'mo e-ven b'ma-yim a-zim

You divided the sea before them, so that they passed through it on dry ground, but You hurled their pursuers into the depths, like a stone into mighty waters.

וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרָיִם, וַיַּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שְׂפַת הַיָּם.

That is how *Ah-do-nai* rescued Israel from the hand of the Egyptians that day. Israel saw the Egyptians defeated on the shore of the sea.

Va-yar Yis'ra-el et ha-yad ha-g'do-lah
a-sher a-sa Ah-do-nai b'Mits-ra-yim,
Va-yi-r'u ha-am et Ah-do-nai,
va-ya-a-Me-nu ba-Ah-do-nai uv-Mo-she av-do.

וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה
אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
וַיִּירְאוּ הָעָם אֶת יְהוָה,
וַיַּאֲמִינוּ בַּיְהוָה וּבְמֹשֶׁה עַבְדּוֹ.

When Israel saw the great power Ah-do-nai had used against the Egyptians, the people feared Ah-do-nai. They put their faith in Ah-do-nai and Moses the divine servant.

Az Yashir Moshe is the oldest song known. It commemorates the crossing of the Red Sea and moving from the slavery of Egypt to the Spiritual heights of Mount Sinai, and Torah.

Az ya-shir-Mo-she u've-ney Yis-ra'el
אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

et-ha-shira ha-zot
va-yom-ru ley-mor
אֶת הַשִּׁירָה הַזֹּאת לַיְהוָה,
וַיֹּאמְרוּ לֵאמֹר,

a-shira l'Ah-do-nai key-ga'oh ga'ah
sus v'roch-vo ra-mah va-yam.
אָשִׁירָה לַיְהוָה כִּי גָאֹה גָּאָה,
סוּס וְרֹכְבוֹ רָמָה בַיָּם.

Ah-zee v'zim-rat yah
va-ye-he-lee lee-shu'ah
עָזִּי וְזִמְרָת יָהּ
וַיְהִי לִי לִישׁוּעָה,

zeh eli ve'an-vey-hu
El-oh-hey ah-vi va'ah- ro-mem-en-hu.
זֶה אֵלִי וְאַנְוֵהוּ,
אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ.

Ah-do-nai ish mil'hha'mah
Ah-do-nai she'mo
יְהוָה אִישׁ מִלְחָמָה,
יְהוָה שְׁמוֹ.

מֵרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם, וּמִבְחַר שָׁלִשָׁיו טֻבְּעוּ
בְיַם סוּף. תְּהֹמֹת יְכַסְיֻמוּ, יָרְדוּ בִמְצוֹלֹת כְּמוֹ אָבֶן.
יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ, יְמִינְךָ יְהוָה תִּרְעַץ אוֹיֵב.
וּבְרֹב גְּאוֹנְךָ תַּהֲרֹס קָמֶיךָ, תְּשַׁלַּח חֲרֹנְךָ יֹאכְלֵמוֹ כַּקַּשׁ.
וּבְרוּחַ אַפֶּיךָ נֶעֶרְמוּ מַיִם, נִצְּבוּ כְמוֹ נֵד נוֹזְלִים, קָפְאוּ
תְהֹמֹת בְּלֶב יָם. אָמַר אוֹיֵב אֶרְדֹּף אַשִּׂיג אֲחַלֵּק שָׁלָל,
תִּמְלָאֵמוֹ נַפְשִׁי, אָרִיק חַרְבִּי, תּוֹרִישֵׁמוֹ יָדִי. נָשַׁפְתָּ
בְרוּחֲךָ כִּסָּמוֹ יָם, צָלְלוּ כַּעוֹפֶרֶת בְּמַיִם אַדִּירִים. מִי
כָמֹכָה בָּאֵלִם יְהוָה, מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ, נוֹרָא
תְהִלֹּת, עֹשֵׂה פֶלֶא. נָטִיתָ יְמִינְךָ, תִּבְלָעֵמוֹ אָרֶץ. נָחִיתָ
בְחַסְדְּךָ עַם זוּ גָּאָלְתָּ, נֵהַלְתָּ בְעָזְּךָ אֶל נְוֵה קָדְשֶׁךָ. כִּי
לַיְהוָה הַמְּלוּכָה, וּמֹשֵׁל בַּגּוֹיִם.

Then Moses and the people of Israel sang this song to *Ah-do-nai*: "I will sing to *Ah-do-nai* who has triumphed gloriously. You have hurled both horse and rider into the sea. *Ah-do-nai* is my strength and my song; You have given me victory. You are my God, and I will praise You, my ancestor's God, and I will exalt! *Ah-do-nai* is a warrior; *Ah-do-nai* is Your name! Pharaoh's chariots and army You hurled into the sea. The finest of Pharaoh's officers are drowned in the Red Sea. The deep waters gushed over them; they sank to the bottom like a stone. Who is like You among all that is worshiped, Who is like You glorious in holiness performing great wonders? *Ah-do-nai* will reign forever and ever!"

וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט אֶת הַר עֵשָׂו,
וְהָיְתָה לַיְהוָה הַמְּלוּכָה.
וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

v'a-lu mo-shi-im b'har Tsi-on, lish-pot et har ey-sav,
ha-y'ta LaAh-do-nai ha-m'lu-cha,
v'ha-yah Ah-do-nai l'me-lech al kol ha-a-rets;
ba-yom ha-hu yi-h'yeh, Ah-do-nai e-chad, u-sh'mo e-chad:

Sovereignty belongs to Ah-do-nai, who rules the nations. A redeemer shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be Ah-do-nai's. And Ah-do-nai will reign over all the earth; in that day shall Ah-do-nai be one and the divine name one.

-You may be seated-

Nishmat is of unknown authorship. It is partially cited in the Talmud as a prayer of thanksgiving for the rainfall that follows a drought. Nishmat is a song of praise and thanksgiving. Apart from its place in the Jewish liturgy on the Sabbath and Holidays and at the Passover Seder, Nishmat is considered a powerful prayer believed to bring great blessing to whomever says this prayer at any time. Nishmat had been chanted by people in need of a livelihood, marriage, children, health and/or healing. While praying Nishmat a person can keep other people in mind for a blessing or healing as well.

נִשְׁמַת כָּל חַי תְּבָרֵךְ אֶת שִׁמְךָ
יְהוָה אֱלֹהֵינוּ,

Nish-mat kol chai t'vareich et shim-cha
Ah-do-nai El-oh-hey-nu

וְרוּחַ כָּל בָּשָׂר תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ מַלְכֵּנוּ תָּמִיד: מִן
הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ
גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמְפַרְנֵס וּמְרַחֵם בְּכָל עֵת
צָרָה וְצוּקָה, אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:

The soul of every living being will bless Your name Ah-do-nai. The spirit of all mortals glorify and exalt our eternal God. Who redeems and rescues? Who sustains and shows mercy? In every time we have no other sovereign but You.

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 an eagles 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 that is Your precious blessing, dearest God, granted to our ancestors and to us.

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 sustained us; Your kindness has not forsaken us. Never abandon us, Adonai our God.

מִי יִדְמֶה לָּךְ, וּמִי יִשְׁוֶה לָּךְ, וּמִי יַעֲרָךְ לָךְ, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ:

Who is like You, Who is equal to You, Who can be compared to You? Great, mighty, and awesome God, the supreme God, Creator of heaven and earth.

נְהַלֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ
וּנְבָרֵךְ אֶת שֵׁם קָדְשֶׁךָ כָּאָמוּר
לְדָוִד, בָּרְכִי נַפְשִׁי אֶת יְהוָה,
וְכָל קְרָבַי אֶת שֵׁם קָדְשׁוֹ:

N'ha-lel-cha u'n'sha-bey-cha-cha u'n'fa-er-cha
u'n'va-reich et sheim kad-she-cha, ka-amur:
L'David, bar-che naf-she et Ah-do-nai,
v'chol k'ra-vai et sheim kad-sho.

We will praise, and glorify You and bless Your holy name, as it is said: "of David: Bless God, and let all my innermost being bless God's holy name!"

ON HOLIDAYS FORMAL CHANTING BEGINS HERE

הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ,
הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ,
הַגִּבּוֹר לָנֶצַח וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ:
הַמֶּלֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא.

Ha-el b'ta-tsu-mot u-ze-cha,
ha-ga-dol bich-vod sh'me-cha,
ha-ge-bor la-ne-tsach v'ha-no-ra b'no-r'o-te-cha,
ha-me-lech ha-yo-sheiv al key-say ram v'ne-sa

God, vast in power and glory, eternal in might,
You are great through majestic deeds; You are on high.

ON SHABBAT FORMAL CHANTING BEGINS HERE

שׁוֹכֵן עַד, מָרוֹם וְקָדוֹשׁ שְׁמוֹ

Sho-chein ad ma-rom, v'ka-dosh sh'mo

וְכָתוּב, רַנְּנוּ צַדִּיקִים בַּיהוָה, לַיְשָׁרִים נָאוָה תְהִלָּה:

בְּפִי יְשָׁרִים תִּתְהַלָּל,
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ,
וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם,
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ:

B'fi Y'sha-rim tit-Ha-lal,
uv-div-ray Tza-de-kim tit-ba-rach,
u-vil-shon Cha-see-dim tit ro-mam,
uv-ke-rev K'do-shim tit-ka-dash:

You who are eternal, magnified and holy isYour name. And it is written, "The righteous rejoice in *Ah-do-nai;* it is fitting for the upright to praise God". By the mouth of the upright You will be praised, by the words of the righteous You will be blessed, by the tongue of the pious You will be extolled, and in the midst of the holy, You will be made holy.

וּבְמַקְהֲלוֹת רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל,

Uv-mak-ha-lot ri-v'vot a-m'cha bait Yis'ra-el

בְּרִנָּה יִתְפָּאֵר שִׁמְךָ, מַלְכֵּנוּ, בְּכָל דּוֹר וָדוֹר,

שֶׁכֵּן חוֹבַת כָּל הַיְצוּרִים,
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ
לְפָאֵר לְרוֹמֵם לְהַדֵּר לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס,
עַל כָּל דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת
דָּוִד בֶּן יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ:

She-kein cho-vat kol ha-y'tsu-rim,
l'fa-ne-cha, Ah-do-nai E-lo-hey-nu, Vey-lo-hei a-vo-tey-nu,
l'ho-dot, l'ha-lel l'sha-bey-ach,
l'fa-air, l'ro-meim, l'ha-der, l'va-reich, l'a-lei ul-ka-leis
al kol div-rei shir-ot v'tish-b'chot
Da-vid ben Yi-shai, av-d'cha m'shi-che-cha

In the great assemblies of Your people, the house of Israel, Your name will be glorified with joyous song in every generation. This is the duty of all creation, Ah-do-nai our God and God of our ancestors, to thank, praise, glorify, extol, honor, bless, and acclaim You, even beyond all the words of song and adoration of David, the son of Jesse, Your anointed servant.

- Please rise -

Yish-ta-bach is the closing blessing of the Pesukei DeZimrah section. It contains fifteen expressions of praise, which alludes to Psalms 120-134, the fifteen Songs of Ascent composed by David.

Yish-ta-bach shim-cha la-ad, mal-key-nu

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ

May You be praised forever, the great and holy eternal God, in heaven and on earth. It is good to sing to You Ah-do-nai our God, and God of our Ancestors. Blessings and Psalms of thanksgivings are Yours from now and forever.

הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ, כִּי לְךָ נָאֶה יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה, עֹז וּמֶמְשָׁלָה, נֶצַח גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת: בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם:

Ba-ruch a-tah Ah-do-nai,
El me-lech ga-dol ba-tish-ba-chot,
El ha-ho-da-ot, A-don ha-nif-la-ot,
ha-bo-cheir b'shi-rei zim-rah,
Me-lech, El, Chey Ha-oh-la-mim.

בָּרוּךְ אַתָּה יְהוָה,
אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת,
אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלָאוֹת,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ אֵל חֵי הָעוֹלָמִים:

We bless You, Ah-do-nai, eternal God, great in praises, God of thanksgivings, master of wonders, who makes choice of song and psalm, eternal God, the life of all worlds.

Everyday miracles keep hope alive!

***Kaddish is* commonly known as a mourner's prayer, but in fact, variations on the *Kaddish* prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. *Kaddish* is a prayer that affirms our faith in God and our hope for the future. The Reader's Kaddish separates units of prayer within a service.**

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ.
B'cha-yay-chon u-v'yo-may-chon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei de-chol bait Yis'ra-el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Ba-aga-la u-vi-ze-man ka-riv, **v'im'ru: A-mein:**	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei al-ma-ya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yit-ba-rach ve-yish-ta-bach,	יִתְבָּרַךְ וְיִשְׁתַּבַּח
ve-yit-pa-ar ve-yit-ro-mam, Ve-yit-na-sei	וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
she-mei de-ku-de-sha, be-rich hu	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta	* לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tush-be-cha-ta ve-ne-che-ma-ta,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
daa-Me-ran be-al-ma **v'im'ru: A-mein:**	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.
Between Rosh Hashana & Yom Kippur *** (L'ey-la U' L'ey-la me kol)**	**Between Rosh Hashana & Yom Kippur** *(לְעֵלָּא וּלְעֵלָּא מִכָּל)

Translation of Kaddish Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel, and let us say, Amen.

May God's great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and say, Amen.

This page number corresponds to pulpit announcements.

Morning Shachrit Service

At one time the morning congregational service began with the Sh'ma. All preliminary prayers were said privately. Consequently the introduction to the Sh'ma was the call to prayer or Bar'chu. This marked the beginning of the public prayer service. Although preliminary prayers are now said publicly, Bar'chu still remains the introduction to the Sh'ma. Since Bar'chu calls the congregation to public prayer, it is not said when praying privately. In the temple of old the *"Kohanim"* (priests) would summon the congregation to prayer using the *Ba-re-chu* proclamation.

Reader:

Bar'chu et Ah-do-nai ham-vo-rach: בָּרְכוּ אֶת יְהוָה הַמְבֹרָךְ׃

Praised be the One, to whom our praise is due!

Cogregation then reader:

Baruch Ah-do-nai ham-vo-rach l'oh-lam vaed! בָּרוּךְ יְהוָה הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

Praised be the One, to whom our praise is due, now and forever!

Reader:

Ba-uch ata, Ah-do-nai El-oh-hey-nu, meh-lech ha'oh-lam, בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

yo-tzer or u'vo-rey cho-shech יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ

oh-seh sha-lom u'vo-rey et ha-kol: עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל׃

We bless You, Ah-do-nai, eternal God, who makes light and creates darkness, who ordains peace of all things.

-You may be seated-

הַכֹּל יוֹדוּךָ, וְהַכֹּל יְשַׁבְּחוּךָ, וְהַכֹּל יֹאמְרוּ אֵין קָדוֹשׁ כַּיהוָה: הַכֹּל יְרוֹמְמוּךָ סֶּלָה יוֹצֵר הַכֹּל: הָאֵל הַפּוֹתֵחַ בְּכָל יוֹם דַּלְתוֹת שַׁעֲרֵי מִזְרָח, וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ, מוֹצִיא חַמָּה מִמְּקוֹמָהּ, וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ, וּמֵאִיר לְעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו, שֶׁבָּרָא בְּמִדַּת רַחֲמִים: הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד, מַעֲשֵׂה בְרֵאשִׁית: הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ, מְשֻׂגָּב בַּעֲדֵנוּ: אֵין כְּעָרְכֶךָ וְאֵין זוּלָתֶךָ, אֶפֶס בִּלְתֶּךָ וּמִי דּוֹמֶה לָּךְ,

Everyone will thank You, and everyone will praise You, and all will say, there is no one like God. Everyone will praise You forever, Creator of all things, God who opens every day the door of the gates of the East, bringing the sun from its place, and the moon from its dwelling, giving light to the whole world and to its inhabitants, created by the attribute of mercy. In mercy You give light to the earth and its inhabitants, and in Your kindness renew creation every day; sovereign, who alone was praised from before time, praised and glorified from days of old. Everlasting God, in Your abundant mercies, Shield of our salvation, You are our stronghold! There is no one to be compared to You, neither is there any beside You; there is no one but You: who is like You?

Ein k'er-k'cha Ah-do-nai E-lo-hey-nu ba-oh-lam ha-zeh, אֵין כְּעָרְכְּךָ יְהוָה אֱלֹהֵינוּ, בָּעוֹלָם הַזֶּה,

v'ein zu-la-t'cha mal-key-nu l'cha-yei ha-oh-lam ha-ba. וְאֵין זוּלָתְךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא,

E-fes bil-t'cha go-A-lay-nu lee-mot ha-ma-shi-ach, אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ,

v'ein do-me l'cha mo-shi-ey-nu lit-che-yat ha-may-tim וְאֵין דּוֹמֶה לְךָ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים.

You are Ah-do-nai our God. Incomparable this world, neither is there any beside You, our sovereign, for the life of the world to come; there is none but You, our Redeemer, for the days of the Messiah; neither is there any like to You, our Saviour, assuring immortal life.

Ein k'er-k'cha, v'ein zu-la-te-cha, — אֵין כְּעֶרְכְּךָ וְאֵין זוּלָתֶךָ,

e-fes bil-t'cha, u-Me do-meh lach. — אֶפֶס בִּלְתֶּךָ וּמִי דּוֹמֶה לָּךְ,

Ein k'er-k'cha ba-oh-lam ha-zeh, — אֵין כְּעֶרְכְּךָ, בָּעוֹלָם הַזֶּה,

v'ein zu-la-t'cha ba-oh-lam ha-ba. — וְאֵין זוּלָתְךָ בָּעוֹלָם הַבָּא,

E-fes bil-t'cha lee-mot ha-ma-shi-ach, — אֶפֶס בִּלְתְּךָ לִימוֹת הַמָּשִׁיחַ,

v'ein do-me l'cha lit-che-yat ha-may-tim — וְאֵין דּוֹמֶה לְּךָ לִתְחִיַּת הַמֵּתִים.

There is no one to be compared to You, neither is there any beside You; there is no one but You: who is like You? There is no one to be compared to You, Ah-do-nai our God, in this world, neither is there any beside You, our sovereign, for the life of the world to come; there is none but You, our Redeemer, for the days of the Messiah; neither is there any like You, our Saviour, assuring immortal life.

El Adon is an alphabetically arranged poem. It is thought that because of the holiness of the Hebrew alphabet, it shows honor and glory to God to say a prayer which begins each line with the letters in order.

El ah-don al kol-hama'asim, — אֵל אָדוֹן עַל כָּל הַמַּעֲשִׂים, בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל נְשָׁמָה,

Ba-ruch umvorakh b'fi kol-n'sha-ma,

God-lo v'tuvo ma-ley oh-lam, — גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם, דַּעַת וּתְבוּנָה סוֹבְבִים אוֹתוֹ:

da'at ut-vu-na sov'vim oto:

Ha-mit-ga'eh al cha-yot ha-ko-desh, — הַמִּתְגָּאֶה עַל חַיּוֹת הַקֹּדֶשׁ, וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה,

V'neh-dar b'kha-vod al ha-mer-kava.

Z'chut u'me-shor lif-ney chi-s'o, — זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ, חֶסֶד וְרַחֲמִים לִפְנֵי כְבוֹדוֹ:

che-sed v'ra-cha-mim lif-ney ch'vodo:

To-vim m'o-rot she-bara El-oh-hey-nu, — טוֹבִים מְאוֹרוֹת שֶׁבָּרָא אֱלֹהֵינוּ, יָצָרָם בְּדַעַת בִּבִינָה וּבְהַשְׂכֵּל,

y'tz-a-ram b'da'at b'vina uv-has-keil,

Ko'ach ug-vura na-ton ba-hem, — כֹּחַ וּגְבוּרָה נָתַן בָּהֶם, לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל:

lee-yot mosh'lim b'ke-rev tey-vel:

M'ley'im ziv um-fe-kim no-gah, — מְלֵאִים זִיו וּמְפִיקִים נוֹגַהּ, נָאֶה זִיוָם בְּכָל הָעוֹלָם,

na'eh ze-vam b'chol ha'oh-lam,

S'mey-chim b'tzey-tam v'sa-sim — שְׂמֵחִים בְּצֵאתָם וְשָׂשִׂים בְּבוֹאָם, עוֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם:

b'vo'am, os-im b'eima r'tzon ko-nam:

P'eir v'cha-vod not'nim lish-mo, — פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ, צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ,

tz-hala v'rina l'zey-cher mal-chuto,

Kara la'she-mesh va'yiz-rach or, — קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר, רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה:

ra'a v'hitkin tzu-rat hal'vana:

She-vach not'nim lo kol-tz'va ma-rom, — שֶׁבַח נוֹתְנִים לוֹ כָּל צְבָא מָרוֹם, תִּפְאֶרֶת וּגְדֻלָּה שְׂרָפִים

tif'eret u'g'dula, s'ra-fim v'o-fapnim — וְאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ:

v'cha-yot ha-ko-desh:

Translation of El Adon

Creation reflects the rule of 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 our God has created, fashioning them with insight and wisdom. Endowed by God with power and vigor, they maintain dominion amidst the world. Abounding in splendor, emanating brilliance, their radiant light adorns the universe. Rejoicing in rising, gladly setting, they rush 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, whose light shone forth, then gave to the moon its cyclical glow. The stars and planets, all bodies of the heavens acclaim God with praise; celestial creatures give glory and greatness.

לָאֵל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי
הִתְעַלָּה וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ, תִּפְאֶרֶת עָטָה לְיוֹם
הַמְּנוּחָה, עֹנֶג קָרָא לְיוֹם הַשַּׁבָּת, זֶה שֶׁבַח שֶׁל יוֹם
הַשְּׁבִיעִי, שֶׁבּוֹ שָׁבַת אֵל מִכָּל מִלַּאכְתּוֹ: וְיוֹם
הַשְּׁבִיעִי מִשַּׁבֵּחַ וְאוֹמֵר, מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת,
טוֹב לְהוֹדוֹת לַיהוָה: לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל כָּל
יְצוּרָיו, שֶׁבַח יְקָר וּגְדֻלָּה, יִתְּנוּ לָאֵל מֶלֶךְ יוֹצֵר כֹּל,
הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ בְּיוֹם שַׁבַּת
קֹדֶשׁ: שִׁמְךָ, יְהוָה אֱלֹהֵינוּ, יִתְקַדַּשׁ, וְזִכְרְךָ מַלְכֵּנוּ
יִתְפָּאַר, בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת,
תִּתְבָּרֵךְ מוֹשִׁיעֵנוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ, וְעַל
מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה:

To Ah-do-nai who rested from all works, and on the seventh day exalted and sat upon the throne of glory. With beauty did robe the day of rest, and called the Shabbat day a delight. This is the great distinction of the Shabbat day, that God rested from all work, when the Shabbat day itself offered praise and said "A Psalm, a song of the Shabbat day, It is good to give thanks to Ah-do-nai". Let all creatures glorify and bless God; let them give praise, honor and greatness to Ah-do-nai who is Creator of all things, and who, in holiness, gives an inheritance of rest to Ah-do-nai's people Israel on the holy Shabbat day. Your name, Ah-do-nai our God, will be holy, and your name, our eternal God, will be proclaimed in heaven above and on the earth beneath. We bless You, our redeemer, for the excellency of Your handiwork, and for the bright luminaries which You have made: they will glorify You forever.

On Festivals falling on weekdays:

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים, וּבְטוּבוֹ מְחַדֵּשׁ
בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. מָה רַבּוּ מַעֲשֶׂיךָ
יְהוָה, כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ קִנְיָנֶךָ. הַמֶּלֶךְ
הַמְרוֹמָם לְבַדּוֹ מֵאָז, הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא
מִימוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים רַחֵם
עָלֵינוּ, אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ, מָגֵן יִשְׁעֵנוּ מִשְׂגָּב
בַּעֲדֵנוּ. אֵל בָּרוּךְ גְּדוֹל דֵּעָה, הֵכִין וּפָעַל זָהֳרֵי חַמָּה,
טוֹב יָצַר כָּבוֹד לִשְׁמוֹ, מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ, פְּנוֹת
צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי, תָּמִיד מְסַפְּרִים כְּבוֹד אֵל
וְקָדְשָׁתוֹ. תִּתְבָּרֵךְ יְהוָה אֱלֹהֵינוּ עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ סֶּלָה.

On Festivals falling on weekdays:

You give light to the earth and to all-creatures, and in goodness renew creation every day. How manifold are your works, Ah-do-nai! In wisdom have you made them all: the earth is full of your creatures. Eternal, who alone was exalted from before time, praised, glorified and extolled from days of old; everlasting God, in your abundant mercies, have mercy upon us, Lord of our strength, Rock of our stronghold, Shield of our salvation, you are our stronghold. We bless you Ah-do-nai, our God, for the excellency of your handiwork, and for the bright luminaries which you have made: they shall glorify you forever.

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ, יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם. וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל, דִּבְרֵי אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם: כֻּלָּם אֲהוּבִים. כֻּלָּם בְּרוּרִים. כֻּלָּם גִּבּוֹרִים. וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם:

Our eternal God Rock and Redeemer, Creator of holy beings, praised be Your name forever. Creator of ministering angels, all of whom stand in the heights of the universe, and proclaim in unison aloud the words of the living God. All of them are beloved, pure and mighty; and all of them in dread and awe do the will of their Master;

וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם, בִּקְדֻשָּׁה וּבְטָהֳרָה.

V'chu-lam po-t'chim et -pe-hem, b'k'du-sha uv'ta-ha-ra.

בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים וּמְשַׁבְּחִים

b'shi-ra uv-zim-ra, um-va-r'chim um-sha-b'chim

וּמְפָאֲרִים וּמַעֲרִיצִים,

um-fa-a-rim u-ma-a-ree-tzim,

וּמַקְדִּישִׁים וּמַמְלִיכִים.

u-mak-de-shim, u-mam-lee-chim.

All of them open their mouths in holiness and purity, with song and psalm, while they bless and praise, glorify and reverence, sanctify and ascribe sovereignty to ....

אֶת שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל

Et Sheim ha-El ha-me-lech ha-ga-dol

הַגִּבּוֹר וְהַנּוֹרָא. קָדוֹשׁ הוּא.

.....

וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם

V'chu-lam m'ka-b'lim a-ley-hem

עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,

ol mal-chut sha-ma-yim zeh Me-zeh,

וְנוֹתְנִים רְשׁוּת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם

V'no-t'nim r'shut zeh la-zeh l'hak-dish l'yo-ts'ram,

בְּנַחַת רוּחַ. בְּשָׂפָה בְרוּרָה וּבִנְעִימָה.

b'na-chat ru-ach, b'sa-fah v'ru-rah, u-vin-i-mah.

קְדֻשָּׁה כֻּלָּם כְּאֶחָד.

k'dew-sha k'du-shah, ku-lam k'e-chad

עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

o-nim v'o-m'rim b'yir-ah:

The name of the divine, the great, mighty and revered One, holy is Ah-do-nai; and they all take upon themselves the yoke of the Glory of heaven one from the other, and give leave one to the other to declare the holiness of their Creator: in tranquil joy of spirit, with pure speech and holy melody, they all respond in unison, and exclaim with awe:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ, יְהוָה צְבָאוֹת.
מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

ka-dosh ka-dosh ka-dosh Ah-do-nai tz'va'ot,
m'lo khol-ha'aretz k'vodo.

Holy, Holy, Holy is *Ah-do-nai* of hosts: the whole earth is full of God's glory.

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ

V'ha-oh-fa-nim v'cha-yot ha-ko-desh

בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים.

b'ra-ash gadol mit-na-s'im, l'u-mat s'ra-fim.

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

l'u-ma-tam m'sha-b'chim v'o-m'rim:

And the celestial beings, soaring on high, lift their voices saying.....

בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:

Ba-ruch k'vod Ah-do-nai, mi-m'ko-mo:

Praise the glory of Ah-do-nai throughout the universe!

לָאֵל, בָּרוּךְ, נְעִימוֹת יִתֵּנוּ לַמֶּלֶךְ אֵל חַי וְקַיָּם, זְמִירוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית. כְּאָמוּר: לְעֹשֵׂה אוֹרִים גְּדֹלִים. כִּי לְעוֹלָם חַסְדּוֹ:

To praiseworthy God they sing sweet songs; with song they celebrate the living God; for God alone does mighty deeds, and makes new things; master over struggle, sowing righteousness, and reaping victory. God is the source of healing, and is revered in praises. Ah-do-nai of wonders, who in goodness renews the creation every day continually; as it is said, give thanks to the One who makes great lights, for God's loving kindness endures forever.

אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר

Or cha-dash al Tsi-on ta-ir

וְנִזְכֶּה כֻּלָּנוּ מְהֵרָה לְאוֹרוֹ.

v'niz-keh chu-la-nu m'hey-ra l'o-ro.

בָּרוּךְ אַתָּה יְהוָה. יוֹצֵר הַמְּאוֹרוֹת:

Ba-ruch a-tah Ah-do-nai, Yo-tseir ha-m'o-rot:

Cause a new light to shine upon Zion, and may we all be deserving soon to enjoy its brightness. We bless You, Ah-do-nai, Creator of light.

Sunrise over Jerusalem

A-ha-vah ra-ba a-hav-ta-nu, Ah-do-nai E-lo-hey-nu.	אַהֲבָה רַבָּה אֲהַבְתָּנוּ, יְהוָה אֱלֹהֵינוּ.
chem-lah g'do-lah vi-tey-rah cha-mal-ta A-lay-nu:	חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ:
A-vi-nu mal-key-nu.	אָבִינוּ מַלְכֵּנוּ.
ba-a-vur a-vo-tey-nu she-ba-t'chu v'cha.	בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ.
va-t'la-m'deim chu-kei cha-yim	וַתְּלַמְּדֵם חֻקֵּי חַיִּים
kein t'cha-ney-nu ut-la-m'dey-nu:	כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ:
A-vi-nu ha-av ha-ra-cha-man,	אָבִינוּ הָאָב הָרַחֲמָן,
ha-m'ra-cheim, ra-cheim A-lay-nu.	הַמְרַחֵם, רַחֵם עָלֵינוּ.
v'tein b'lee-bey-nu, l'ha-vin ul-has-kil, lish-mo-a.	וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל, לִשְׁמֹעַ.
lil-mod u-l'la-meid, lish-mor, v-la-a-sot	לִלְמֹד וּלְלַמֵּד, לִשְׁמֹר וְלַעֲשׂוֹת
ul-ka-yeim, et kol div-rei	וּלְקַיֵּם אֶת כָּל דִּבְרֵי
tal-mud to-ra-te-cha b'a-ha-vah.	תַלְמוּד תּוֹרָתֶךָ בְּאַהֲבָה.
V'ha-eir ey-ney-nu b'to-ra-te-cha,	וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ,
v'da-beik lee-bey-nu b'mits-vo-te-cha.	וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ.
v'ya-cheid l'va-vey-nu l'a-ha-va ul-yir-a et sh'me-cha,	וְיַחֵד לְבָבֵנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.
v'lo ney-vosh l'o-lam va-ed:	וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד:
key v'sheim kad-sh'cha ha-ga-dol v'ha-no-ra ba-tach-nu,	כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ.
na-gi-la v'nis-m'cha bi-shu-a-te-cha:	נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ:
Va-ha-vi-ey-nu l'sha-lom may-ar-ba kan-fot ha-a-rets,	וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
v'to-lee-chey-nu m'hey-rah ko-m'me-yut l'ar-tsey-nu:	וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ:
key El po-El y'shu-ot a-ta,	כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה.
u-va-nu va-char-ta me-kol am v'la-shon,	וּבָנוּ בָחַרְתָּ מִכָּל עַם וְלָשׁוֹן.
v'kay-rav-ta-nu l'shim-cha ha-ga-dol se-la be-e-met,	וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל, סֶלָה בֶּאֱמֶת,
l'ho-dot l'cha ul-ya-ched-cha b'a-ha-vah.	לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה.
Ba-ruch a-tah Ah-do-nai, *ha-bo-cheir b'a-mo Yis'ra-el b'a-ha-vah.*	בָּרוּךְ אַתָּה יְהוָה. הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

This page number corresponds to pulpit announcements.

111 Morning Service

Deep is Your love for us, boundless is Your tender compassion. We have put our trust in You, and You have taught us the laws of life. Be gracious to us so that we may understand and follow the teachings of Your word. Enlighten our eyes in Your Torah, that we may fulfill Your Mitzvot. Unite our hearts to love and respect Your name. We trust in You and rejoice in Your healing power, for You are the Source of our help. You have drawn us near to You in faithfulness. We lift up our voices and proclaim Your oneness. We praise You, Lord who loves God's people Israel.

key El po'el y'shu'ot Ata,	כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה.
u'va-nu ba-char-ta me-kol am v'la-shon.	וּבָנוּ בָחַרְתָּ מִכָּל עַם וְלָשׁוֹן.
v'kay-rav'tanu mal-kay-nu l'shim-cha ha-ga-dol,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לְשִׁמְךָ הַגָּדוֹל,
selah be'emet, u' b'aha-vah et shim-eh-cha:	סֶלָה בֶּאֱמֶת וּבְאַהֲבָה, אֶת שְׁמֶךָ:
Baruch Ata, Ah-do-nai,	בָּרוּךְ אַתָּה יְהוָה
ha-bo-cheir b'amo Yis'ra-el b'ah-ha-vah.	הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

We shall rejoice and be glad in Your salvation, for You, Ah-do-nai, are the source of deliverance. In love You have chosen us and drawn us near to You to serve You in faithfulness and to proclaim Your unity. We bless You, Ah-do-nai our God, You have chosen Your people Israel in love.

The *Sh'ma* prayer is the oldest and most treasured Jewish prayer. We affirm God's relationship with us as we pledge our love to God. The full Sh'ma is comprised of three separate paragraphs from the Torah. The first paragraph, Deut: 6:4-9 deals with loving God, learning Torah, and assing on Jewish tradition to our children. The second paragraph, Deut.11:13-21, speaks about the positive rewards of fulfilling the mitzvot.

The third paragraph, Numbers 15:37-41, speaks specifically about the mitzvot to wear tzitzit, and the exodus from Egypt. We are commanded to say the Sh'ma twice daily, "And you will speak of them ...beshohkbekha...when you lie down and uvekumekha... when you rise up" (Deut.6:7).

If a Minyan is not present add:

El Meh-lech Neh-eh-man אֵל מֶלֶךְ נֶאֱמָן

God, faithfully rules the world!

People commonly cover their eyes with the palm of their hand while reciting the first verse of *Sh'ma* to eliminate every distraction and help concentrate..

Listen

שְׁמַע

Together:

Sh'ma Yis'ra-el Ah-do-nai El-oh-hey-nu, Ah-do-nai Echad

שְׁמַע יִשְׂרָאֵל. יְהוָה אֱלֹהֵינוּ. יְהוָה אֶחָד׃

Hear, O Israel: *Ah-do-nai* is our God, *Ah-do-nai* alone!

Silently:

Ba-ruch shaim k'vod mal'chu-to l'oh-lam va-ed

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

Blessed is *Ah-do-nai's* majesty forever and ever!

V'ah-hav-ta et Ah-do-nai Elo-heh-cha,
b'clol l'va-vcha, uv'chol naf-sh-cha, uv'chol m'ode-cha.

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ
בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ׃

V'ha-yu ha-d-va-reem ha-ay-leh
ah-sher ano-chie m'tza-vcha ha-yom al l'va-ve-cha

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ׃

V'shi-nan-tam l'va-ne-cha v'dee-bar-ta bam
b'shiv-t'cha b'vai-techa, uv'lec-t'cha vah-deh-rech,
uv'shach-b'cha uv'ku-me-cha.

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם.
בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

uk'shar-tam l'ot al Ya-de-cha,
v'hah-yu l'to-ta-fot bain ay-neh-cha.

וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ.
וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

Uch'tav-tam all m'zu--zot bai-teh-cha u-vish-a-reh-cha.

וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

You shall love *Ah-do-nai* 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 heart. Teach them, diligently to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them on the door posts of your homes and upon your gates.

If you will obey the Mitzvot which I command you this day, to love your God and to serve God with all your heart and soul, then I will bless your livelihood in good measure. Do not be lured to false goals, seeking alien ideals. For then the image of God will be lost from within you, and you will decline in holiness, becoming distant from your heritage. Cherish my words in your heart and soul. Wear them as proud reminders on your forehead. Teach them diligently to your children, review them when you are at home and when you are away night and day. Write them on the door posts of your house and upon your gates. Then your days and the days of your children will endure on this good earth, like the days of the heaven on the earth. This is the promise God made to our ancestors.

וְהָיָה אִם שָׁמֹעַ תִּשְׁמְעוּ אֶל מִצְוֹתַי, אֲשֶׁר אָנֹכִי מְצַוֶּה
אֶתְכֶם הַיּוֹם, לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ, בְּכָל
לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ, יוֹרֶה
וּמַלְקוֹשׁ, וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ. וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ, וְאָכַלְתָּ וְשָׂבָעְתָּ. הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה
לְבַבְכֶם, וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם. וְחָרָה אַף יְהוָה בָּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה
מָטָר, וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ, וַאֲבַדְתֶּם מְהֵרָה מֵעַל
הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן לָכֶם. וְשַׂמְתֶּם אֶת דְּבָרַי אֵלֶּה
עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם, וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יֶדְכֶם,
וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם. וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם
לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ, וּבְשָׁכְבְּךָ,
וּבְקוּמֶךָ. וּכְתַבְתָּם עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ. לְמַעַן יִרְבּוּ
יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
לַאֲבֹתֵיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר.

And *Ah-do-nai* said to Moses

Speak to the Children of Israel and say to them that they are to make themselves fringes, tzitzit on the corners of their garments, throughout their generations. And they are to place upon the tzitzit of each corner a thread of blue (techelet). And it shall constitute tzitzit for you, that you may see it and remember all the mitzvot of God and perform them; and not explore after your heart and after your eyes after which you stray. So that you may remember and perform all My mitzvot; and be holy to Your God. I am God, Your God, Who has removed you from the land of Egypt to be a God to you. I am Ah-do-nai Your God.

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וְעָשׂוּ לָהֶם
צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ עַל צִיצִת
הַכָּנָף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם
אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְהוָה, וַעֲשִׂיתֶם אֹתָם,
וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם, אֲשֶׁר
אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל
מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְהוָה
אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְהוָה אֱלֹהֵיכֶם.

Ah-do-nai Elo-hey-chem Emet

יְהוָה אֱלֹהֵיכֶם אֱמֶת

Ah-do-nai is the true God !

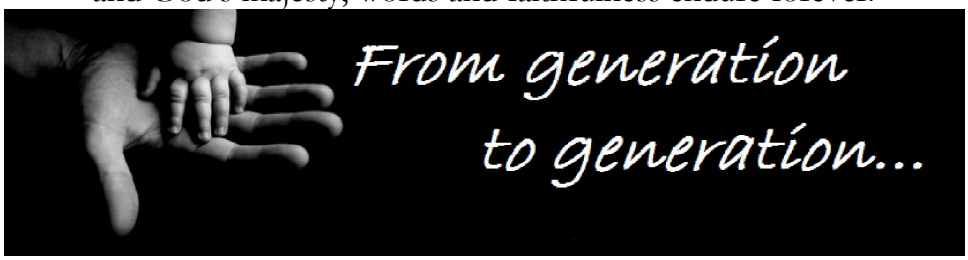
True and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well-ordered and acceptable, good and beautiful is this Your word to us forever and ever. It is true, the God of the universe is our eternal God, the Rock of Jacob, the Shield of our salvation:

אֱמֶת וְיַצִּיב, וְנָכוֹן וְקַיָּם, וְיָשָׁר וְנֶאֱמָן, וְאָהוּב
וְחָבִיב, וְנֶחְמָד וְנָעִים, וְנוֹרָא וְאַדִּיר, וּמְתֻקָּן
וּמְקֻבָּל, וְטוֹב וְיָפֶה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.
אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ, צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ,

L'dor va-dor who ka-yam u'sh-mo ka-yam
V'che-so na-chon u'mal-chu-toe
veh-eh-mu-na-toe lah-ahd ka-ya-met

לְדֹר וָדֹר הוּא קַיָּם, וּשְׁמוֹ קַיָּם,
וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ
וֶאֱמוּנָתוֹ לָעַד קַיֶּמֶת.

From generation to generation, God endures and God's name endures, The heavenly throne is established, and God's majesty, words and faithfulness endure forever.



God's words live and endure; they are faithful forever and to all eternity,

וּדְבָרָיו חַיִּים וְקַיָּמִים, נֶאֱמָנִים וְנֶחֱמָדִים לָעַד
וּלְעוֹלְמֵי עוֹלָמִים.

al a-vo-tey-nu v'a-lay-nu, al ba-ney-nu
v'al do-ro-tey-nu,
v'al kol do-rot ze-ra Yis'ra-el a-va-de-cha

עַל אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בָּנֵינוּ
וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ.

As for our ancestors so also for us, our children, our generations, and for all the generations of the seed of Israel, God's servant.

Since the beginning and forever Your word is good and lasts forever and ever; it is true and trustworthy. It is true that You are Ah-do-nai our God, and the God of our Ancestors.

עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים, דָּבָר טוֹב וְקַיָּם
לְעוֹלָם וָעֶד, אֱמֶת וֶאֱמוּנָה חֹק וְלֹא יַעֲבֹר. אֱמֶת
שֶׁאַתָּה הוּא יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, מַלְכֵּנוּ
מֶלֶךְ אֲבוֹתֵינוּ,

go-ah-lay-nu, go-el a-vo-tey-nu,
yo-ts'rey-nu, tsur y'shu-a-tey-nu,
po-dey-nu u-ma-tsi-ley-nu,
may-oh-lam sh'me-cha, ein e-lo-him zu-la-te-cha.

גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,
יוֹצְרֵנוּ צוּר יְשׁוּעָתֵנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ
מֵעוֹלָם שְׁמֶךָ, אֵין אֱלֹהִים זוּלָתֶךָ.

Redeemer, the Redeemer of our Ancestors, our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is Your name; there is no God but you.

עֶזְרַת אֲבוֹתֵינוּ אַתָּה הוּא מֵעוֹלָם, מָגֵן וּמוֹשִׁיעַ לִבְנֵיהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם מוֹשָׁבֶךָ, וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אַפְסֵי אָרֶץ. אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל לִבּוֹ. אֱמֶת, אַתָּה הוּא אָדוֹן לְעַמֶּךָ, וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם. אֱמֶת, אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן, וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. מִמִּצְרַיִם גְּאַלְתָּנוּ, יְהוָה אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הָרָגְתָּ, וּבְכוֹרְךָ גָּאָלְתָּ, וְיַם סוּף בָּקָעְתָּ, וְזֵדִים טִבַּעְתָּ, וִידִידִים הֶעֱבַרְתָּ, וַיְכַסּוּ מַיִם צָרֵיהֶם, אֶחָד מֵהֶם לֹא נוֹתָר. עַל זֹאת שִׁבְּחוּ אֲהוּבִים וְרוֹמְמוּ אֵל, וְנָתְנוּ יְדִידִים זְמִרוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת, לְמֶלֶךְ אֵל חַי וְקַיָּם,

You have been our ancestors' help a Saviour every generation: Though You dwell in the heavens; Your righteousness fills the world. Happy is the one who keeps Your Mitzvot, and takes Your Torah and Your word to heart. It is true that You are the first and You are the last, and beside You, we have no Redeemer and Saviour. From Egypt You redeemed us, Ah-do-nai our God, and from the house of bondage You delivered us; all their first-born You destroy, but Your first-born You redeemed; You split the Red Sea, and drowned the proud; but You made the beloved pass through, while the waters covered their adversaries, not one of whom was left. Then the beloved praised and extolled God, and offered hymns, songs, praises, blessings and thanksgivings to the living and ever-enduring God.

רָם וְנִשָּׂא, גָּדוֹל וְנוֹרָא,

Ram v'ni-sa, ga-dol v'no-ra,

מַשְׁפִּיל גֵּאִים, וּמַגְבִּיהַּ שְׁפָלִים,

mash-pil gey-im, u-mag-be-aha sh'fa-lim,

מוֹצִיא אֲסִירִים, וּפוֹדֶה עֲנָוִים,

mo-tsi a-si-rim, u-fo-deh a-na-vim,

וְעוֹזֵר דַּלִּים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שַׁוְּעָם אֵלָיו.

v'o-zer da-lim, v'o-neh l'a-mo Yis'ra-el b'eit shav-am ey-lav.

תְּהִלּוֹת לְאֵל עֶלְיוֹן, בָּרוּךְ הוּא וּמְבֹרָךְ.

T'he-lot l'El el-yon, ba-ruch hu u-m'vo-rach.

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה

Mo-she u-v'nei Yis'ra-el l'cha a-nu shi-ra

בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

b'sim-cha ra-ba, v'a-m'ru ku-lam:

God; who is high and exalted, great and revered; who raises up the lowly, frees the prisoners, delivers the meek, helps the poor, and answers God's people when they cry; Moses and the children of Israel sang a song to You with great joy, saying, all of them:

מִי כָמֹכָה בָּאֵלִם יְהוָה,

Me CHA-MO-CHA ba-ey-lim Ah-do-nai,

מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,

Me ka-mo-cha ne-'dar ba-ko-desh,

נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא.

No-ra t'he-lot o-say fe-le:

Who is like You, Ah-do-nai, among the mighty?
Who is like You, glorious and holy, revered in prayer, working wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים

SHI-RA CHA-DA-SHA, shi-b'chu g'u-lim,

לְשִׁמְךָ עַל שְׂפַת הַיָּם,

l'shim-cha al s'fat ha-yam,

יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

ya-chad ku-lam ho-du v'him-lee-chu, v'a-m'ru:

With a new song the redeemed people offered praise to Your name at the seashore. They all gave thanks in unison, and proclaimed Your sovereignty, and said:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

Ah-do-nai yim-loch l'o-lam va-ed.

Ah-do-nai will reign forever and ever.

Tsur Yis'ra-el, ku-ma b'ez-rat Yis'ra-el	צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל,
uf-dei kin-u-me-cha Y'hu-dah v'Yis'ra-el.	וּפְדֵה כִנְאֻמֶּךָ יְהוּדָה וְיִשְׂרָאֵל.
Go-ah-lay-nu Ah-do-nai ts'va-ot Sh'mo,	גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ,
k'dosh Yis'ra-el.	קְדוֹשׁ יִשְׂרָאֵל.
Ba-ruch a-tah Ah-do-nai, ga-al Yis'ra-el.	בָּרוּךְ אַתָּה יְהוָה, גָּאַל יִשְׂרָאֵל.

Rock of Israel, arise to the help of Israel, and fulfill Your promise, Judah and Israel. Our Redeemer, Ah-do-nai of hosts, the Holy One of Israel. We bless You, Ah-do-nai, who has redeemed Israel.

The great Chassidic master Rabbi Israel Baal Shem Tov would pray with intense concentration. According to legend his soul would leave his body, ascend a spiritual ladder, and pray in front of the heavenly court.

The *Amidah* is the central prayer of all four services: *Shacharit* (morning), *Mincha* (afternoon), *Maariv* (evening), and *Mussaf* (additional). The word *Amidah* literally means standing, because it is recited while standing. It is also known as *Shemoneh Esrei*, meaning eighteen, because it originally consisted of eighteen blessings, and as *Tefilah* (prayer) because it is the most important Jewish prayer. The *Amidah* is a person's opportunity to approach God in private prayer, and should therefore be said quietly.

For an alternative version of the Amidah continue on page 99

On Festivals continue on page 101

Kavanah - This prayer of intent is recited prior to the silent Amidah. While reciting this prayer, it is customary to take three small steps forward as if one is approaching royalty. This custom is derived from the actions of Abraham who "came forward" to pray for the inhabitants of Sodom and Gomorrah (Genesis 18:23). Where there is not much space, it has become the practice to take several tiny steps back before taking the three symbolic steps forward..

Ah-do-nai, *s'fa-tai tif-tach*, u'fee ya-gid t'he-la-te-cha.

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Amidah

עמידה

The first blessing of the Amidah refers to God as the God of the avot ("patriarchs and matriarchs"), and extols God as great, mighty, and awesome (Deut. 10:17); it concludes with ma-gein Av-ra-ham V'ez-rzat Sa-ra

Baruch ah-ta Ah-do-nai

Elo-hey-nu, Vey-lo-hei a-vo-tey-nu,
E'lo-hey Av-ra-ham, E'lo-hey Yitz-chak, Vey-lo-hei Ya-a-kov,
E'lo-hey Sa-ra, E'lo-hey Riv-ka,
E'lo-hey Ra-chel Vey-lo-hei Leah.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.

We bless You, Ah-do-nai our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah.

Ha-el Ha-Ga-dol Ha-Gi-bor v'Ha-No-rah El El-yon,
go-mail cha-sa-dim to-vim v'ko-ney ha-kol
v'zo-cher chas-dei a-vot
u'mey-vi go-el l'v-nei v'ney-hem l'man sh'mo b'a-ha-va.

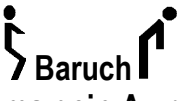
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים. וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חַסְדֵי אָבוֹת.
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

The great, strong and awe-inspiring God, God on high. You act with loving kindness and create everything. God remembers the loving deeds of our ancestors, and will bring a redeemer to their children's children, because that is God's loving nature.

Me-lech o-zer u'po-ked u'mo-she-a u-ma-gen,

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.

You are a sustaining, saving and shielding ruler.



Baruch ah-ta Ah-do-nai,
ma-gein Av-ra-ham V'ez-rat Sa-ra.

בָּרוּךְ אַתָּה יְהוָה
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

We bless You, Ah-do-nai, shield of Abraham and sustainer of Sarah.

The second blessing praises God for deeds of gevurot ("power and might"). Among the manifestations of God's power are providing sustenance for all living creatures, healing the sick and causing the rain to fall in the rainy season.

Ah-ta gi-bor l'o-lam, Ah-do-nai
m'cha-yei mey-tim ah-ta rav l'ho-shi-ah

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

You are mighty forever, Ah-do-nai. You give eternal life to the departed with Your great saving power.

Between Sukkot and Pesach:
ma-shiv ha-ru-ach u-mo-rid ha-ga-shem מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:
You cause the wind to blow and the rain to fall.

M'chal-keil cha-yim b'che-sed,
m'cha-yei mey-tim b'ra-cha-mim ra-bim,
so-meich no-f'lim v'ro-fei cho-lim u-ma-tir a-su-rim,
u-m'kai-yeim e-mu-na-to lee-shey-nei a-far,
Me cha-mo-cha ba-al g'vu-rot u-Me do-meh lach,
me-lech mey-mit u-m'chai-ye u-matz-Me-ach y'shu-a,
v'neh-eh-man ah-tah l'ha-cha-yot mey-tim.
Baruch a-tah Ah-do-nai, m'cha-yei ha-mey-tim

מְכַלְכֵּל חַיִּים בְּחֶסֶד.
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ.
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.
וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים.

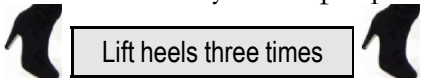
You support the living with kindness. You give eternal life to the departed with great mercy. You support the fallen, heal the sick and set free those in prison. You keep faith with those who sleep in the dust. Who is like You, Mighty Ruler, and who can compare to You? You are the Ruler of life and death who causes salvation to bloom. You are faithful in giving eternal life to the departed. We praise You, who gives immortality to the departed.

The Kedushah has become known as the centerpiece of communal prayer. It is constructed around the biblical verses "Holy, holy, holy! Ah-do-nai of Hosts! God's presence fills all the earth!" (Isa. 6:3) and "Blessed is the Presence of Ah-do-nai, in God's place" (Ezek. 3:12).

N'ka-deish et shim-cha ba-oh-lam
k'sheim she-mak-de-shim o-to bish-mei ma-rom.
Ka-ka-tuv, al yad n'vi-eh-cha:
v'ka-ra zeh el zeh, v'a-mar:

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם,
כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,
כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

Let us sanctify Your Name on earth, as it is sanctified in the heavens above.
As it is written by Your prophet;



Ka-dosh, Ka-dosh, Ka-dosh,
Ah-do-nai ts'va-ot! M'lo chol ha-a-retz k'vo-do:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

HOLY, HOLY, HOLY is Ah-do-nai of hosts; the whole world is full of God's glory.

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

אָז בְּקוֹל רַעַשׁ גָּדוֹל, אַדִּיר וְחָזָק,
מַשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים,
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, responding—

Ba-ruch ka-vod Ah-do-nai mi-m'ko-mo.

בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

Blessed is the glory of Ah-do-nai.

Mi-m'kom-cha mal-key-nu to-fi-a,
v'tim-loch A-lay-nu key m'cha-kim a-nach-nu lach.
ma-tai tim-loch b'Tsi-on, b'ka-rov b'ya-may-nu,
l'o-lam va-ed tish-kon.
Tit-ga-dal v'tit-ka-dash b'toch y'ru-sha-la-yim i-r'cha,
l'dor va-dor ul-ney-tsach n'tsa-chim.
v'ey-ney-nu tir-e-na mal-chu-te-cha,
ka-da-var ha-a-mur b'shi-rei u-ze-cha,
al y'dei Da-vid m'shi-ach tsid-ke-cha:

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ.
מָתַי תִּמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכּוֹן.
תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירֶךָ,
לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים.
וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ,
כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:

Throughout Your universe shine, and reign over us, for we wait for You. When will You reign in Zion? Speedily, even in our days, and forever. May You be magnified and sanctified in the midst of Jerusalem Your city, throughout all generations and to all eternity. Let our eyes behold Your majesty, according to the word that was spoken in the songs of Your might by David, Your righteous anointed:

Yim-loch Ah-do-nai l'o-lam e-lo-hai-yich Tsi-on,
l'dor va-dor, ha-l'lu-yah.

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן,
לְדֹר וָדֹר, הַלְלוּיָהּ.

Ah-do-nai will reign forever, the God of Zion, Halleluyah!

L'dor va-dor, na-gid gad-le-cha.

לְדוֹר וָדוֹר, נַגִּיד גָּדְלֶךָ.

ul-ney-tsach n'tsa-chim, k'du-sha-t'cha nak-dish.

וּלְנֵצַח נְצָחִים, קְדֻשָּׁתְךָ נַקְדִּישׁ.

v'shiv-cha-cha E-lo-hey-nu Me--pe-nu

וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ

lo ya-mush lo ya-mush l'o-lam va-ed.

לֹא יָמוּשׁ לְעוֹלָם וָעֶד.

Key el mel-ech ga-do ga-dol v'ka-dosh, Ata.

כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה,

Ba-ruch Ata Ah-do-nai, ha'el ha-ka-dosh.

בָּרוּךְ אַתָּה יְהוָה. הָאֵל הַקָּדוֹשׁ:

All the generations will declare Your greatness, and to all eternity we will proclaim Your holiness, and Your praise, O our God, will not depart from our mouth forever, for You are a great and holy God. We bless You Ah-do-nai, the holy God.

יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ, כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ. כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ, בְּעָמְדוֹ לְפָנֶיךָ עַל הַר סִינָי. וּשְׁנֵי לוּחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כָּתוּב בְּתוֹרָתֶךָ:

Moses rejoiced at the gift he was given, he was called a faithful servant:, placing a crown of glory on his head, when he stood before You on Mount Sinai; and in his hand he brought down two tablets of stone, on which are written the observance of the Sabbath, as it says in Your Torah:

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ. וְלֹא נְתַתּוֹ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאֲרָצוֹת, וְלֹא הִנְחַלְתּוֹ מַלְכֵּנוּ לְעוֹבְדֵי פְסִילִים, וְגַם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים. כִּי לְיִשְׂרָאֵל עַמְּךָ נְתַתּוֹ בְּאַהֲבָה, לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ. עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ, וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

And Israel will keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between God and the children of Israel forever, that in six days Ah-do-nai made the heavens and the earth, and on the seventh day rested, and ceased from work. And You did not give the Sabbath to the other nations of the earth, nor do the unrighteous dwell in its rest; but to Your people Israel You did give it in love, to the children of Jacob whom You chose. The people that sanctify the seventh day, all of them will be satiated and delighted with Your goodness, seeing that You find pleasure in the seventh day, and made it holy; You called it the desirable of days, in remembrance of the creation.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בָּרוּךְ אַתָּה יְהוָה. מְקַדֵּשׁ הַשַּׁבָּת:

Our God and God of our ancestors, be pleased with our Shabbat rest, make us holy with mitzvot and let us share in Your Torah. Fill our lives goodness and make us content. Purify our hearts so that we can serve You truly. Ah-do-nai our God, let us receive Your holy Shabbat with love. We bless You, Ah-do-nai, who makes the Shabbat holy.

Ah-do-nai, be pleased with Your people Israel and with their prayer. Restore worship to Your Temple. May the prayer of Your people Israel always be accepted with love and favor.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. וְתִפִלָּתָם בְּאַהֲבָה תְקַבֵּל
בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

On Rosh Chodesh Sh'mini Atzeret, Simchat Torah, Passover, Sukkot, and Shavuot the following is added:

Our God and God of our ancestors, may our remembrance rise and be accepted before You, with the remembrance of our ancestors, of Messiah the son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, bringing deliverance and well-being, grace, loving kindness and mercy, life and peace on this day of

On Rosh Chodesh
the New Moon.
On Passover
the Festival of *Passover*.
On Sukkot
the Festival of Tabernacles.
On Shavuot
the Festival of Shavuot.
On Sh'mini Atzeret and Simchat Torah
the Festival of Sh'mini Atzeret.

Remember us, Ah-do-nai our God for our well-being; be mindful of us for blessing, and save us with life: by Your promise of salvation and mercy, spare us and be gracious to us; have mercy upon us and save us; for our eyes are bent upon You, because You are a gracious and merciful God.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה,
וְיֵרָצֶה, וְיִשָּׁמַע, וְיִפָּקֵד, וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Rosh Chodesh רֹאשׁ הַחֹדֶשׁ הַזֶּה .

On Passover חַג הַמַּצּוֹת הַזֶּה.

On Sukkot חַג הַסֻּכּוֹת הַזֶּה.

On Shavuot חַג הַשָּׁבֻעוֹת הַזֶּה

On Sh'mini Atzeret and Simchat Torah
הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בוֹ
לִבְרָכָה, וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה
וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי
אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

May we see Your merciful return to Zion. We bless You, Ah-do-nai, who restores Your presence to Zion.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

We thank You for being our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield. In every generation we will thank and praise You for our lives which are in Your power, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and good things that are with us at all times: evening, morning and noon. Good One, Your mercies have never stopped. Merciful One, Your kindness has never stopped. We have always placed our hope in You.

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא, יְהוָה
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ,
מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדֶה לְךָ וּנְסַפֵּר
תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב וָבֹקֶר
וְצָהֳרָיִם, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי
לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

On Chanukah the following is added:

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת, שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם תּוֹרָתֶךָ, וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבְתָּ אֶת רִיבָם, דַּנְתָּ אֶת דִּינָם, נָקַמְתָּ אֶת נִקְמָתָם, מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וּפִנּוּ אֶת הֵיכָלֶךָ, וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ, וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

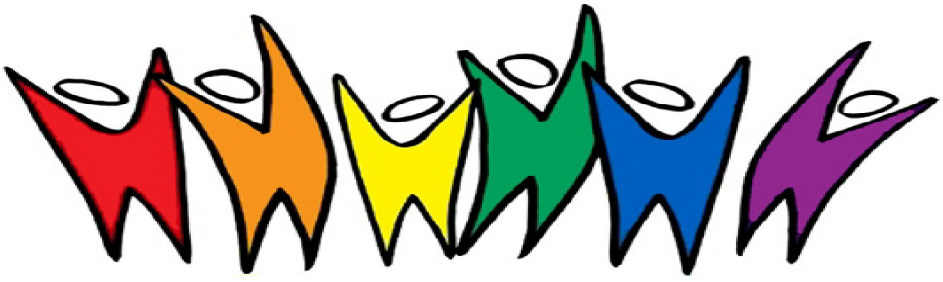
We thank You for the miracles and for the salvation and for the mighty deeds and for the victories and for the battles which You performed for our forefathers in those days at this time. In the days of Mattityahu, the son of Yochanan the High Priest, the Hasmonean, and his sons - when the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your will - You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton into the hands of the diligent students of Your Torah. For Yourself, You made a great and holy name in Your world, and for Your people Israel You worked a great victory and salvation as this very day. Thereafter, Your children came to Your House, cleansed Your Temple, purified the site of Your holiness and kindled lights in the courtyards of Your sanctuary; and they established these eight days of Chanukah to express thanks and praise to Your great name.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

For all Your blessings, we shall continually bless You, forever and ever.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

And everything that lives shall give thanks to You forever, and shall praise Your name in truth, God, our salvation and our help. We bless You Ah-do-nai, whose name is good, and to whom it is good to give thanks.



שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ, אָבִינוּ,
כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.*
בָּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Grant peace, goodness and blessing to the world; Grace, kindness and mercy to us and to all Your people. Bless us with the Divine light of Your presence. For by that Divine light You have revealed to us Your Torah of life, and love of kindness, righteousness. blessing. mercy, life and peace. May it please You to bless Your people Israel at all times and in every hour with Your peace. We bless You, Ah-do-nai, who blesses Your people Israel with peace. *

(*On the Sabbath of Repentance conclude)
(בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר
וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.)

*[*On the Sabbath of Repentance conclude:—*
In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before You, we and all Your people the house of Israel, for a happy life and for peace. We bless You, Ah-do-nai, who makes peace.]

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי
בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

It is customary to take three steps back to signify the conclusion of the Amidah. This practice is recorded in the Talmud as follows " Rabbi Alexandri said in the name of Rabbi Yehoshua ben Levi: One who has prayed should take three steps backward and afterwards pray for peace."

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

O'seh shalom bim-ro-mav,
hu ya-seh shalom a-lay-nu
v'al kol Yis'ra-el .v'im-ru, Amen.

יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאִמְרוּ אָמֵן:

Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel
v'im-ru, Amen.

Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.
And let us say Amen.

Please be seated after you have completed the silent Amidah.

Guard My Tongue

Lord, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Lord; Answer me with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

O'seh shalom bim-ro-mav,
hu ya-seh shalom a-lay-nu
v'al kol Yis'ra-el .v'im-ru, Amen.

יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאִמְרוּ אָמֵן:

Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel
v'im-ru, Amen.

Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.
And let us say Amen.

On Rosh Chodesh and Holidays Hallel is recited (p. 113).

Amidah - AN ALTERNATIVE VERSION

Rabbi Andre Unger - Adapted

Help me, Ah-do-nai, to pray.

Our ancestors worshiped You. Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We too reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham and Sarah.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Culminating the birth of the cosmos You consecrated to Your own glory the day of Shabbat -- blessed above all days, holiest of times, as it is written in Your Torah: "Heaven and earth and all they contain were complete. On the seventh day God brought to a halt God's creative work and rested from all endeavor. And God blessed the seventh day because on it God desisted from all effort and striving and creation."

Add for Festivals: Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all people, through Your Law, You uplifted us, You consecrated us, You drew us near to serve You, and shared with us Your great and holy Name. Lovingly, Adonai Eloheinu, You gave us Sabbaths for rest, Festivals for joy, Feasts and holy days for delight.

(On Passover add): this Feast of Matzah, season of our liberation,
(On Shavuot add): this Feast of Shavuot, the season when our Torah was given,
(On Sukkot add): this Feast of Sukkot, our joyous season,
(On Sh'mini Atzeret add): This Feast of Sh'mini Atzeret, our joyous season,
a sacred gathering, memento of our Exodus from Egypt.

Ah-do-nai, God of our ancestors, find pleasure in our Shabbat, make us holy with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We love You, Ah-do-nai whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory perennially renewed in Jerusalem. We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindness greet You daily at dawn,

dusk, and noon. Gentle One, Your caring is endless; Compassionate One, Your love is eternal. You are forever our hope. Let all life confront You with thankfulness, delight, and truth. Help us, Ah-do-nai; sustain us. We praise You Ah-do-nai whose touchstone is goodness. To pray to You is joy.

Ah-do-nai, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Consider us kindly, bless us with tranquility at all times and all seasons. We praise You, Ah-do-nai whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, Ah-do-nai, because You are compassionate, because You are almighty, because You are holy, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, Ah-do-nai, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people.

Amen.

The *Amidah* is the central prayer of all four services: *Shacharit* (morning), *Mincha* (afternoon), *Maariv* (evening), and *Mussaf* (additional). The word *Amidah* literally means standing, because it is recited while standing. It is also known as *Shemoneh Esrei*, meaning eighteen, because it originally consisted of eighteen blessings, and as *Tefilah* (prayer) because it is the most important Jewish prayer. The *Amidah* is a person's opportunity to approach God in private prayer, and should therefore be said quietly.

This page number corresponds to pulpit announcements.

123 Festival Amidah

Kavanah - This prayer of intent is recited prior to the silent Amidah. While reciting this prayer, it is customary to take three small steps forward as if one is approaching royalty. This custom is derived from the actions of Abraham who "came forward" to pray for the inhabitants of Sodom and Gomorrah (Genesis 18:23). Where there is not much space, it has become the practice to take several tiny steps back before taking the three symbolic steps forward..

Ah-do-nai, *s'fa-tai tif-tach*, u'fee ya-gid t'he-la-te-cha. אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Ah-do-nai, open my lips, that my mouth may proclaim your praise.

Amidah עמידה

The first blessing of the Amidah refers to God as the God of the avot ("patriarchs and matriarchs"), and extols God as great, mighty, and awesome (Deut. 10:17); it concludes with ma-gein Av-ra-ham V'ez-rzat Sa-ra

Baruch ah-ta Ah-do-nai
Elo-hey-nu, Vey-lo-hei a-vo-tey-nu,
E'lo-hey Av-ra-ham, E'lo-hey Yitz-chak, Vey-lo-hei Ya-a-kov,
E'lo-hey Sa-ra, E'lo-hey Riv-ka,
E'lo-hey Ra-chel Vey-lo-hei Leah.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.

We bless You, Ah-do-nai our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah.

Ha-el Ha-Ga-dol Ha-Gi-bor v'Ha-No-rah El El-yon.
go-mail cha-sa-dim to-vim v'ko-ney ha-kol,
v'zo-cher chas-dei a-vot.
u'mey-vi go-el l'v-nei v'ney-hem l'man sh'mo b'a-ha-va.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים. וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חַסְדֵי אָבוֹת.
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

The great, strong and awe-inspiring God, God on high. You act with loving kindness and create everything. God remembers the loving deeds of our ancestors, and will bring a redeemer to their children's children, because that is God's loving nature.

Me-lech o-zer u'po-ked u'mo-she-a u-ma-gen,

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.

You are a sustaining, saving and shielding ruler.

Baruch ah-ta Ah-do-nai,
ma-gein Av-ra-ham V'ez-rat Sa-ra.

בָּרוּךְ אַתָּה יְהוָה
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

We bless You, Ah-do-nai, shield of Abraham and sustainer of Sarah.

The second blessing praises God for deeds of gevurot ("power and might"). Among the manifestations of God's power are providing sustenance for all living creatures, healing the sick and causing the rain to fall in the rainy season.

Ah-ta gi-bor l'o-lam, Ah-do-nai
m'cha-yei mey-tim ah-ta rav l'ho-shi-ah

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

You are mighty forever, Ah-do-nai. You give eternal life to the departed with Your great saving power.

Between Sukkot and Pesach:

ma-shiv ha-ru-ach u-mo-rid ha-ga-shem מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:

You cause the wind to blow and the rain to fall.

M'chal-keil cha-yim b'che-sed.
m'cha-yei mey-tim b'ra-cha-mim ra-bim.
so-meich no-f'lim v'ro-fei cho-lim u-ma-tir a-su-rim.
u-m'kai-yeim e-mu-na-to lee-shey-nei a-far.
Me cha-mo-cha ba-al g'vu-rot u-Me do-meh lach,
me-lech mey-mit u-m'chai-ye u-matz-Me-ach y'shu-a.
v'neh-eh-man ah-tah l'ha-cha-yot mey-tim.
Baruch a-tah Ah-do-nai, m'cha-yei ha-mey-tim.

מְכַלְכֵּל חַיִּים בְּחֶסֶד.
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ.
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.
וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה מְחַיֶּה הַמֵּתִים.

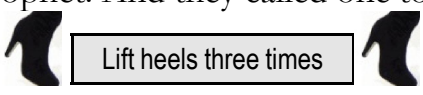
You support the living with kindness. You give eternal life to the departed with great mercy. You support the fallen, heal the sick and set free those in prison. You keep faith with those who sleep in the dust. Who is like You, Mighty Ruler, and who can compare to You? You are the Ruler of life and death who causes salvation to bloom. You are faithful in giving eternal life to the departed. We praise You, who gives immortality to the departed.

The Kedushah has become known as the centerpiece of communal prayer. It is constructed around the biblical verses "Holy, holy, holy! Ah-do-nai of Hosts! God's presence fills all the earth!" (Isa. 6:3) and "Blessed is the Presence of Ah-do-nai, in God's place" (Ezek. 3:12).

N'ka-deish et shim-cha ba-oh-lam,
k'sheim she-mak-de-shim o-to bish-mei ma-rom,
Ka-ka-tuv, al yad n'vi-eh-cha:
v'ka-ra zeh el zeh, v'a-mar:

נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם,
כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,
כַּכָּתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

We will sanctify Your name in the world as they sanctify it in the highest heavens, as it is written by the hand of Your prophet: And they called one to the other and said,



Ka-dosh, Ka-dosh, Ka-dosh,
Ah-do-nai ts'va-ot! M'lo chol ha-a-retz k'vo-do:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

HOLY, HOLY, HOLY is Ah-do-nai of hosts; the whole world is full of God's glory.

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

אָז בְּקוֹל רַעַשׁ גָּדוֹל, אַדִּיר וְחָזָק,
מַשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים,
לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, responding—

Ba-ruch ka-vod Ah-do-nai mi-m'ko-mo.

בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

Blessed is the glory of Ah-do-nai.

Mi-m'kom-cha mal-key-nu to-fi-a,
v'tim-loch A-lay-nu key m'cha-kim a-nach-nu lach.
ma-tai tim-loch b'Tsi-on, b'ka-rov b'ya-may-nu,
l'o-lam va-ed tish-kon.
Tit-ga-dal v'tit-ka-dash b'toch y'ru-sha-la-yim i-r'cha,
l'dor va-dor ul-ney-tsach n'tsa-chim.
v'ey-ney-nu tir-e-na mal-chu-te-cha,
ka-da-var ha-a-mur b'shi-rei u-ze-cha,
al y'dei Da-vid m'shi-ach tsid-ke-cha:

מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ,
וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ.
מָתַי תִּמְלֹךְ בְּצִיּוֹן, בְּקָרוֹב בְּיָמֵינוּ,
לְעוֹלָם וָעֶד תִּשְׁכּוֹן.
תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירֶךָ,
לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים.
וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ,
כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֻזֶּךָ,
עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶךָ:

Throughout Your universe shine, and reign over us, for we wait for You. When will You reign in Zion? Speedily, even in our days, and forever. May You be magnified and sanctified in the midst of Jerusalem Your city, throughout all generations and to all eternity. Let our eyes behold Your majesty, according to the word that was spoken in the songs of Your might by David, Your righteous anointed:

Yim-loch Ah-do-nai l'o-lam e-lo-hai-yich Tsi-on,
l'dor va-dor, ha-l'lu-yah.

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן,
לְדֹר וָדֹר, הַלְלוּיָהּ.

Ah-do-nai will reign forever, the God of Zion, Halleluyah!

L'dor va-dor, na-gid gad-le-cha.

לְדוֹר וָדוֹר, נַגִּיד גָּדְלֶךָ.

ul-ney-tsach n'tsa-chim, k'du-sha-t'cha nak-dish.

וּלְנֵצַח נְצָחִים, קְדֻשָּׁתְךָ נַקְדִּישׁ.

v'shiv-cha-cha E-lo-hey-nu Me--pe-nu

וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ

lo ya-mush lo ya-mush l'o-lam va-ed.

לֹא יָמוּשׁ לְעוֹלָם וָעֶד.

Key el mel-ech ga-do ga-dol v'ka-dosh, Ata.

כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה,

Ba-ruch Ata Ah-do-nai, ha'el ha-ka-dosh.

בָּרוּךְ אַתָּה יְהוָה. הָאֵל הַקָּדוֹשׁ:

All the generations will declare Your greatness, and to all eternity we will proclaim Your holiness, and Your praise, O our God, will not depart from our mouth forever, for You are a great and holy God. We bless You Ah-do-nai, the holy God.

On Sabbath add the words in brackets.

On Sabbath add the words in brackets

וַתִּתֶּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שַׁבָּתוֹת.
לִמְנוּחָה וּ) מוֹעֲדִים לְשִׂמְחָה, חַגִּים וּזְמַנִּים לְשָׂשׂוֹן,
אֶת יוֹם (הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)

On Pesach:—
חַג הַמַּצּוֹת הַזֶּה, זְמַן חֵרוּתֵנוּ
On Shovuot:—
חַג הַשָּׁבֻעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ
On Succot:—
חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ
On Shemini Atzeres and Simchat Torah:—
הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ

(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.

And You have given us in love, Ah-do-nai our God, [Sabbaths for rest,] appointed times for gladness, festivals and seasons for joy; [this Sabbath Day, and] this day of—

On Pesach:—
The Feast of Unleavened Bread, the season of our Freedom.
On Shovuot:—
The Feast of Weeks, the season of the Giving of our Torah.
On Succot:—
The Feast of Tabernacles, the season of our Gladness
On Shemini Atzeres and Simchat Torah:—
The Eighth-day Feast of Solemn Assembly, the season of our Gladness
[in love]; a holy convocation, as a memorial of the departure from Egypt.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא, וְיַגִּיעַ, וְיֵרָאֶה,
וְיֵרָצֶה, וְיִשָּׁמַע, וְיִפָּקֵד, וְיִזָּכֵר זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ,
וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדֶּךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קָדְשֶׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית
יִשְׂרָאֵל לְפָנֶיךָ, לִפְלֵיטָה, לְטוֹבָה, לְחֵן וּלְחֶסֶד
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם
רֹאשׁ הַחֹדֶשׁ הַזֶּה. *On Rosh Chodesh*
חַג הַמַּצּוֹת הַזֶּה. *On Passover*
חַג הַסֻּכּוֹת הַזֶּה. *On Sukkot*
חַג הַשָּׁבֻעוֹת הַזֶּה *On Shavuot*
On Sh'mini Atzeret and Simchat Torah
הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה

Our God and God of our ancestors, may our remembrance rise and be accepted before You, with the remembrance of our ancestors, of Messiah the son of David Your servant, of Jerusalem Your holy city, and of all Your people the house of Israel, bringing deliverance and well-being, grace, loving kindness and mercy, life and peace on this day of

On Rosh Chodesh
the New Moon.
On Passover
the Festival of *Passover*.
On Sukkot
the Festival of Tabernacles.
On Shavuot
the Festival of Shavuot.
On Sh'mini Atzeret and Simchat Torah
the Festival of Sh'mini Atzeret.

זָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקְדֵנוּ בּוֹ
לִבְרָכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה
וְרַחֲמִים, חוּס וְחָנֵּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי
אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

Remember us, Ah-do-nai our God for our well-being; be mindful of us for blessing, and save us with life: by Your promise of salvation and mercy, spare us and be gracious to us; have mercy upon us and save us; for our eyes are bent upon You, because You are a gracious and merciful God.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם.
וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. וּתְפִלָּתָם
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת
יִשְׂרָאֵל עַמֶּךָ:

Ah-do-nai, be pleased with Your people Israel and with their prayer. Restore worship to Your Temple. May the prayer of Your people Israel always be accepted with love and favor.

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

May we see Your merciful return to Zion. We bless You, Ah-do-nai, who restores Your presence to Zion.

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה הוּא, יְהוָה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

We thank You for being our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield. In every generation we will thank and praise You for our lives which are in Your power, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and good things that are with us at all times: evening, morning and noon. Good One, Your mercies have never stopped. Merciful One, Your kindness has never stopped. We have always placed our hope in You.

וְעַל כֻּלָּם

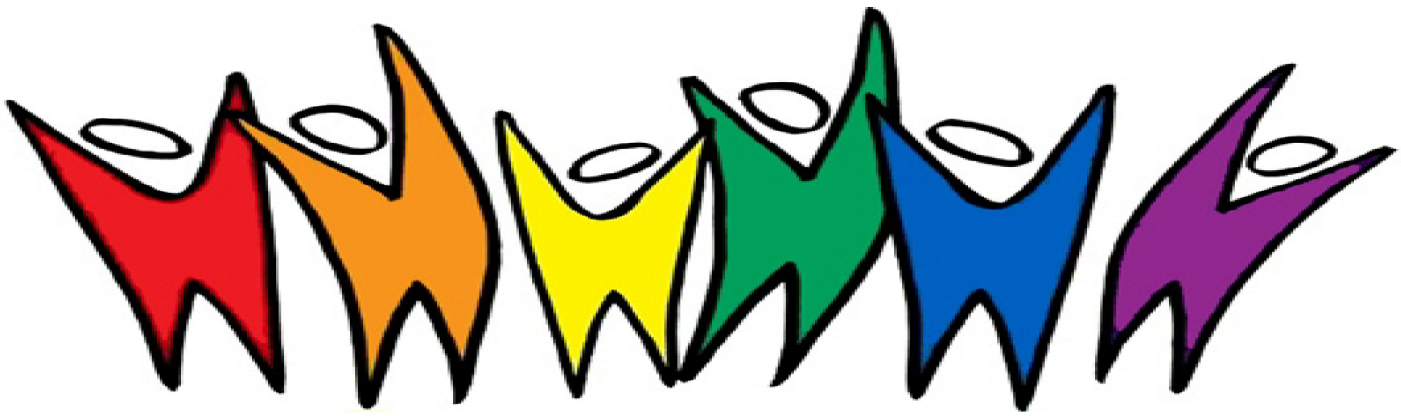
יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

For all Your blessings, we shall continually bless You, forever and ever.

וְכֹל הַחַיִּים

יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

And everything that lives shall give thanks to You forever, and shall praise Your name in truth, God, our salvation and our help. We bless You Ah-do-nai, whose name is good, and to whom it is good to give thanks.



שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד
וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ, אָבִינוּ,
כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָּנוּ,
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה
וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.*
בָּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Grant peace, goodness and blessing to the world; Grace, kindness and mercy to us and to all Your people. Bless us with the Divine light of Your presence. For by that Divine light You have revealed to us Your Torah of life, and love of kindness, righteousness. blessing. mercy, life and peace. May it please You to bless Your people Israel at all times and in every hour with Your peace. We bless You, Ah-do-nai, who blesses Your people Israel with peace. *

(*On the Sabbath of Repentance conclude)
(בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר
וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים
טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.)

*[On the Sabbath of Repentance conclude:—
In the book of life, blessing, peace and good sustenance may we be remembered and inscribed before You, we and all Your people the house of Israel, for a happy life and for peace. We bless You, Ah-do-nai, who makes peace.]

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי
בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

It is customary to take three steps back to signify the conclusion of the Amidah. This practice is recorded in the Talmud as follows " Rabbi Alexandri said in the name of Rabbi Yehoshua ben Levi: One who has prayed should take three steps backward and afterwards pray for peace."

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

O'seh shalom bim-ro-mav,
hu ya-seh shalom a-lay-nu
v'al kol Yis'ra-el .v'im-ru, Amen.

יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאִמְרוּ אָמֵן:

Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel
v'im-ru, Amen.

Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.
And let us say Amen.

Please be seated after you have completed the silent Amidah.

Guard My Tongue

Lord, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Lord; Answer me with Your redeeming power. "May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer." Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere.

This page number corresponds to pulpit announcements.

131 The 4 Species of Sukkot

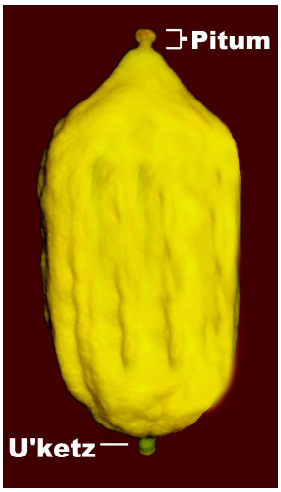
"And you shall take the fruit of the beautiful tree, branches of date palms, the branch of the leafy tree, and willows of the brook, and you shall rejoice before Ah-do-nai seven days." *(Leviticus 23:40)*
In Talmudic tradition, the Four Species mentioned in this verse are identified as:

לוּלָב	Lulav	A ripe, green, closed branch from a date palm tree
הֲדַסִּים	Hadasim	The twigs with leaves from a myrtle tree
עַרְבוֹת	Aravot	The twigs with leaves from a willow tree
אֶתְרוֹג	Etrog	The fruit of a citron tree

1. Stand facing the east (or whatever direction is toward Jerusalem from where you are).
2. Take the etrog in your left hand with the u'ketz (green tip) up and the pitum (brown tip) down.
3. Take the lulav (including the palm, myrtle and willow branches bound together) in your right hand.
4. Bring your hands together and recite the blessing below.

- Please rise -

Ba-ruch a-tah Ah-do-nai — בָּרוּךְ אַתָּה יְהוָה
El-oh-hey-nu, mel-ech ha-olam, — אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
ah-sher kid-ish-anu b'mitz'vo-tav, — אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
v'tze-va-nu al n'te-lat lu-lav: — וְצִוָּנוּ עַל נְטִילַת לוּלָב:



We praise You, Ah-do-nai, eternal God, who has sanctified us with the commandments and instructed us to take the Lulav.

Ba-ruch a-tah Ah-do-nai — בָּרוּךְ אַתָּה יְהוָה
El-oh-hey-nu, mel-ech ha-olam, — אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
she-heh-che-yanu v'key-im-anu — שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ
v'hig-e-anu laz'man ha-zeh: — וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

We praise You, Ah-do-nai, eternal God, who has sustained us in life, and enabled us to share this moment.

4. After you recite the blessing, turn the etrog so the u'ketz is down and the pitum is up. Be careful not to damage the pitum! With the lulav and etrog together, gently shake forward (East) three times, then pull the lulav and etrog back in front of your chest. Repeat this to the right (South), then over your right shoulder (West), then to the left (North), then up, then down.

Hallel (psalms of praise) *is recited on* on The three pilgrim festivals (Passover, Shavuot and Sukkot), Hanukkah, and Rosh Chodesh (beginning of the new month). Many communities, recite Hallel on Yom Ha'atzma'ut (Israeli Independence Day). Some also recite it on Yom Yerushalayim (commemorating the re-unification of Jerusalem in 1967).

- Please rise -

Ba-ruch a-tah Ah-do-nai, El-oh-hey-nu, mel-ech ha-olam, בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ah-sher kid-ish-anu b'mitz'vo-tav v'tze-va-nu אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ

lik-row et ha-hallel: לִקְרוֹא אֶת הַהַלֵּל:

We praise You, Ah-do-nai, eternal God, who has sanctified us with the commandments and instructed us to read Hallel.

PSALM 115 : Sing praises servants of Ah-do-nai, praise the name of Ah-do-nai now and forever. From the rising of the sun to its setting, Ah-do-nai's name is to be praised. High above all nations is Ah-do-nai; above the heavens is Ah-do-nai's glory. Who is like Ah-do-nai our God, enthroned so high, looking down upon heaven and earth?

הַלְלוּיָהּ. הַלְלוּ עַבְדֵי יְהוָה. הַלְלוּ אֶת־שֵׁם יְהוָה. יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד עוֹלָם: מִמִּזְרַח שֶׁמֶשׁ עַד מְבוֹאוֹ. מְהֻלָּל שֵׁם יְהוָה. רָם עַל־כָּל־גּוֹיִם יְהוָה. עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כַיְהוָה אֱלֹהֵינוּ. הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

Me-key-me may-ah-far, may-ah-far dal. מְקִימִי מֵעָפָר דָּל.

may-ash-pot ya-rim ev-yon. מֵאַשְׁפֹּת יָרִים אֶבְיוֹן:

L'ho-shivi im n'de-vim, im n'de-vei amo. לְהוֹשִׁיבִי עִם־נְדִיבִים. עִם נְדִיבֵי עַמּוֹ:

Mo-shivi ah-keh-ret, ha-ba-yit מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת

aim ha-ba-nim, s'may-cha, ha-l'lu-yah. אֵם הַבָּנִים שְׂמֵחָה. הַלְלוּיָהּ.

Ah-do-nai raises the poor from dust . Ah-do-nai lifts the needy, to seat them with nobility, turns the barren wife into a happy mother of children. **Halleluyah!**

B'tzeit Yis'ra-el me-mitz-ra-yim, בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם,

bait ya-ah-kov may-am lo-eiz: בֵּית יַעֲקֹב מֵעַם לֹעֵז:

Hay'tah y'hu-dah l'kod'sho. הָיְתָה יְהוּדָה לְקָדְשׁוֹ.

Yis-ra-el mam-she'lo-tav: יִשְׂרָאֵל מַמְשְׁלוֹתָיו:

Ha-yam ra-ah va-ya-nos, הַיָּם רָאָה וַיָּנֹס,

ha-yar-dein yi-sov l'ah-chor. הַיַּרְדֵּן יִסֹּב לְאָחוֹר:

He-ha-rim ra-k'du ch'eh-ilim. הֶהָרִים רָקְדוּ כְאֵילִים.

g'va-ot kiv-nei tzon: גְּבָעוֹת כִּבְנֵי־צֹאן:

Ma l'cha ha-yam	key ta-nus.	כִּי תָנוּס.	מַה לְּךָ הַיָּם
ha-ya-ar-dein	tea-sov l'ah-chor:	תִּסֹּב לְאָחוֹר:	הַיַּרְדֵּן
He-ha-rim	tirk'du ch'e-ai-lim.	תִּרְקְדוּ כְּאֵילִים.	הֶהָרִים
g'va-ot	kiv-nei tzon:	כִּבְנֵי־צֹאן:	גְּבָעוֹת
Me-lifn-ei adon	chu-lee ah-retz.	חוּלִי אָרֶץ.	מִלִּפְנֵי אָדוֹן
me-lifn-ei	el-oh-ha ya-akov:	אֱלוֹהַּ יַעֲקֹב:	מִלִּפְנֵי
Ha-hof'chee ha-tzur	ah-gam ma-yim.	אֲגַם־מָיִם.	הַהֹפְכִי הַצּוּר
cha-la-mish	l'may'no mayim:	לְמַעְיְנוֹ־מָיִם:	חַלָּמִישׁ

PSALM 114 : When Israel went out of Egypt, when the house of Jacob left another people, Judah became the place of God's holiness, Israel became God's seat. The sea looked and fled, the Jordan reversed its course. Mountains skipped like rams and the hills jumped about like young lambs. What is happening that you turn back, O sea,Jordan, why do you reverse your course? Mountains, why do you skip like rams and hills why do you jump like lambs? You are beholding the face of your Creator, before God, before the God of Jacob, turning rocks into swirling waters and stone into a flowing spring.

This section is not said on Rosh Chodesh or the last six days of Passover

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כָּבוֹד, עַל חַסְדְּךָ
עַל אֲמִתֶּךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם, אַיֵּה נָא אֱלֹהֵיהֶם.
וֵאלֹהֵינוּ בַשָּׁמָיִם כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצַבֵּיהֶם
כֶּסֶף וְזָהָב, מַעֲשֵׂה יְדֵי אָדָם. פֶּה לָהֶם וְלֹא יְדַבֵּרוּ,
עֵינַיִם לָהֶם וְלֹא יִרְאוּ. אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ, אַף
לָהֶם וְלֹא יְרִיחוּן. יְדֵיהֶם וְלֹא יְמִישׁוּן, רַגְלֵיהֶם וְלֹא
יְהַלֵּכוּ, לֹא יֶהְגּוּ בִּגְרוֹנָם. כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם, כֹּל
אֲשֶׁר בֹּטֵחַ בָּהֶם:

Not for our sake, Ah-do-nai, not for our sake, because of Your kindness and Your truth. Why should the nations say: "Where is their God?" When our God is in the heavens doing the divine will! Their idols are silver and gold, the work of human hands. They have a mouth, but they cannot speak, they have eyes, but they cannot see. They have ears, but they cannot hear. They have a nose, but they cannot smell. They have hands, but they cannot feel. They have feet, but they cannot walk. They cannot make a sound with their throat. Those who make them shall become like them, whoever trusts in them.

Yis-ra-el, b'tach ba' Ah-do-nai,	יִשְׂרָאֵל בְּטַח בַּיהוָה,
ez-ram u'ma-ge-nam hu.	עֶזְרָם וּמָגִנָּם הוּא.
Bait ah-ha-ron, bit-chu va'ah-do-nai,	בֵּית אַהֲרֹן בִּטְחוּ בַיהוָה,
ez-ram u'ma-ge-nam hu.	עֶזְרָם וּמָגִנָּם הוּא.
Yir-ey Ah-do-nai, bit-chu v'Ah-do-nai,	יִרְאֵי יְהוָה בִּטְחוּ בַיהוָה,
ez-ram u'ma-ge-nam hu:	עֶזְרָם וּמָגִנָּם הוּא:

Israel, trust in Ah-do-nai, Your help and shield. You who revere Ah-do-nai, trust in Ah-do-nai! God is their help and shield.

Ah-do-nai z'cha-ray-nu y'va-ray-ch,	יְהוָה זְכָרָנוּ יְבָרֵךְ,
y'va-ray-ch et bait Yis'ra-el,	יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
y'va-ray-ch et bait ah-ha-rone.	יְבָרֵךְ אֶת בֵּית אַהֲרֹן.
y'va-ray-ch yir-ey Ah-do-nai,	יְבָרֵךְ יִרְאֵי יְהוָה,
hak'ta-nim im ha-g'do-lim.	הַקְּטַנִּים עִם הַגְּדֹלִים.
Yo-safe Ah-do-nai ah-lay-chem,	יֹסֵף יְהוָה עֲלֵיכֶם,
ah-lay-chem v'al b'ney-chem.	עֲלֵיכֶם וְעַל בְּנֵיכֶם.
B'ru-chim ah-tem l'Ah-do-nai,	בְּרוּכִים אַתֶּם לַיהוָה,
oh-seh sha-ma-yim va-retz.	עֹשֵׂה שָׁמַיִם וָאָרֶץ.
Ha- sha-ma-yim sha-ma-yim l'Ah-do-nai,	הַשָּׁמַיִם שָׁמַיִם לַיהוָה,
v'ha-aretz na-tan liv-nei adam.	וְהָאָרֶץ נָתַן לִבְנֵי אָדָם.
Lo ha-may-tim y'hal'lu yah,	לֹא הַמֵּתִים יְהַלְלוּ יָהּ,
v'lo kol yor'dei dumah.	וְלֹא כָל יֹרְדֵי דוּמָה.
Va-ah-nach-nu n'va-rech yah,	וַאֲנַחְנוּ נְבָרֵךְ יָהּ,
may-ah-tah v'ad oh-lam,	מֵעַתָּה וְעַד עוֹלָם,
may-ah-tah v'ad oh-lam, ha-l'lu-yah.	הַלְלוּיָהּ:

Psalm 115:12-18 Ah-do-nai who has remembered us will bless; Ah-do-nai will bless the house of Israel; Ah-do-nai will bless those who revere Ah-do-nai, the small with Ah-do-nai will bless the house of Aaron; the great. May Ah-do-nai increase you, you and your children. You are blessed by Ah-do-nai, who made the heaven and earth. The heaven is Ah-do-nai's heaven, but Ah-do-nai has given the earth to mankind. The dead cannot praise Ah-do-nai, nor can any who go down into silence. We will bless Ah-do-nai from this time forth and forever. Halleluyah!

This section is not said on Rosh Chodesh or the last six days of Passover

Psalm 116:1-11 I love that Ah-do-nai hears my prayers, because Ah-do-nai cares for me, I will call to Ah-do-nai as long as I live. The pangs of death encircled me. I found trouble and sorrow, then I called"Ah-do-nai, save my life!" Gracious is Ah-do-nai, and righteous and our God is merciful. Ah-do-nai protects the simple. I was brought low and Ah-do-nai saved me. Return to your rest, my soul, for Ah-do-nai has been kind to you. You delivered me from death, my eyes from tears and my feet from stumbling. I shall walk before Ah-do-nai in the lands of the living.

	אָהַבְתִּי כִּי יִשְׁמַע יְהוָה, אֶת קוֹלִי תַּחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי וּבְיָמַי אֶקְרָא: אֲפָפוּנִי חֶבְלֵי מָוֶת, וּמְצָרֵי שְׁאוֹל מְצָאוּנִי צָרָה וְיָגוֹן אֶמְצָא. וּבְשֵׁם יְהוָה אֶקְרָא, אָנָּה יְהוָה מַלְּטָה נַפְשִׁי. חַנּוּן יְהוָה וְצַדִּיק, וֵאלֹהֵינוּ מְרַחֵם. שֹׁמֵר פְּתָאִים יְהוָה דַּלוֹתִי וְלִי יְהוֹשִׁיעַ. שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי, כִּי יְהוָה גָּמַל עָלָיְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת אֶת עֵינִי מִן דִּמְעָה, אֶת רַגְלִי מִדֶּחִי. אֶתְהַלֵּךְ לִפְנֵי יְהוָה, בְּאַרְצוֹת הַחַיִּים.
He-eh-man-tea key ah-da-bear,	הֶאֱמַנְתִּי כִּי אֲדַבֵּר,
ah-ne ah-ne-tea me'od.	אֲנִי עָנִיתִי מְאֹד.
Ah-nee ah-mar-tea- v'chof'zee,	אֲנִי אָמַרְתִּי בְחָפְזִי
kol ha-ah-dam ko-zeiv:	כָּל הָאָדָם כֹּזֵב:

I kept faith even when I cried out: "I am greatly afflicted.' I kept faith even when I said in haste "Humanity is deceitful."

This page number corresponds to pulpit announcements.

135 Hallel

Psalm 116:12-19 How can I repay Ah-do-nai for all the kindness in my life? I will raise the cup of salvations, and call upon the name of Ah-do-nai. My vows to Ah-do-nai I will pay in the presence of all our people. Precious in the sight of Ah-do-nai is the death of pious followers. Ah-do-nai, I am truly Your servant; I am Your servant, the son of Your hand-maid; You have loosened my bonds. To You I sacrifice a thanksgiving offering, and call upon the name of Ah-do-nai.

מָה אָשִׁיב לַיהוָה, כָּל תַּגְמוּלוֹהִי עָלָי. כּוֹס יְשׁוּעוֹת
אֶשָּׂא, וּבְשֵׁם יְהוָה אֶקְרָא. נְדָרַי לַיהוָה אֲשַׁלֵּם,
נֶגְדָּה נָּא לְכָל עַמּוֹ. יָקָר בְּעֵינֵי יְהוָה הַמָּוְתָה
לַחֲסִידָיו. אָנָּה יְהוָה כִּי אֲנִי עַבְדֶּךָ אֲנִי עַבְדְּךָ, בֶּן
אֲמָתֶךָ פִּתַּחְתָּ לְמוֹסֵרָי. לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבְשֵׁם
יְהוָה אֶקְרָא.

Neh-da-rai l'Ah-do-nai ah-sha-leim, נְדָרַי לַיהוָה אֲשַׁלֵּם

neg-dah na l'chol ah-mo. נֶגְדָּה נָּא לְכָל עַמּוֹ.

B'cha-ts-rot bait Ah-do-nai, בְּחַצְרוֹת בֵּית יְהוָה

b'to-che-chi y'ru-sha-lay-im, ha-l'lu-yah בְּתוֹכֵכִי יְרוּשָׁלָיִם הַלְלוּיָהּ.

My vows to Ah-do-nai I will pay in the presence of all our people, In the courts of Ah-do-nai's house, in the midst of Jerusalem.

May all people praise Ah-do-nai!

Halleluyah!

136 Hallel - Psalm 117

Hal'lu et Ah-do-nai, kol goy-im, הַלְלוּ אֶת יְהוָה, כָּל גּוֹיִם,

shab'chu-hu, kol ha-oo-mim. שַׁבְּחוּהוּ כָּל הָאֻמִּים.

Key ga-var ah-ley-nu chas-dow, כִּי גָבַר עָלֵינוּ חַסְדּוֹ,

ve-eh-met Ah-do-nai l'oh-lam, ha-l'lu-yah. וֶאֱמֶת יְהוָה לְעוֹלָם הַלְלוּיָהּ:

Psalm 117 May all people praise Ah-do-nai! Ah-do-nai's kindness overwhelms us, and the truth of Ah-do-nai is forever, Halleluyah!

Ho-du l'Ah-do-nai key tov,	key l'oh-lam chas-dow.	הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:
Yo-mar-na Yis'ra-el,	key l'oh-lam chas-dow.	יֹאמְרוּ נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חַסְדּוֹ:
Yom-ru na veit a-ha-ron,	key l'oh-lam chas-dow.	יֹאמְרוּ נָא בֵית אַהֲרֹן, כִּי לְעוֹלָם חַסְדּוֹ:
Yom-ru na yir-ey Ah-do-nai,	key l'oh-lam chas-dow.	יֹאמְרוּ נָא יִרְאֵי יְהוָה, כִּי לְעוֹלָם חַסְדּוֹ:

Psalm 118:1-4

Give thanks to Ah-do-nai, for God is good;	Ah-do-nai's Love endures forever.
Let Israel declare:	Ah-do-nai's Love endures forever.
Let the house of Aaron declare:	Ah-do-nai's Love endures forever.
Let those who revere Ah-do-nai declare:	Ah-do-nai's Love endures forever.

Min ha-may-tzar ka-ra-tea yah, ah-na-ni va-mer-chav yah. מִן הַמֵּצַר קָרָאתִי יָהּ, עָנָנִי בַמֶּרְחָב יָהּ.

Psalm 118:5-29 In my distress I called upon Ah-do-nai, Ah-do-nai answered me by setting me free.

With Ah-do-nai at my side, I fear nothing -what can human beings do to me? With Ah-do-nai as my help, I will look with triumph at those who oppose me. It is better to take refuge in Ah-do-nai than to trust in human beings; better to take refuge in Ah-do-nai than to put one's trust in the powerful. The nations all surrounded me; in the name of Ah-do-nai I overcame them. I was hard-pressed and tattered , but Ah-do-nai helped me. Ah-do-nai is my strength and my song, and my salvation. The sound of rejoicing and victory is heard in the tents of the righteous: 'Ah-do-nai's right hand struck powerfully! Ah-do-nai's right hand is raised in triumph!'

יְהוָה לִי לֹא אִירָא, מַה יַּעֲשֶׂה לִי אָדָם. יְהוָה לִי בְּעֹזְרָי, וַאֲנִי אֶרְאֶה בְשֹׂנְאָי. טוֹב לַחֲסוֹת בַּיהוָה, מִבְּטֹחַ בָּאָדָם. טוֹב לַחֲסוֹת בַּיהוָה מִבְּטֹחַ בִּנְדִיבִים. כָּל גּוֹיִם סְבָבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילַם. סַבּוּנִי גַם סְבָבוּנִי בְּשֵׁם יְהוָה כִּי אֲמִילַם. סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם יְהוָה כִּי אֲמִילַם. דָּחֹה דְחִיתַנִי לִנְפֹּל, וַיהוָה עֲזָרָנִי. עָזִּי וְזִמְרָת יָהּ, וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים, יְמִין יְהוָה עֹשָׂה חָיִל. יְמִין יְהוָה רוֹמֵמָה, יְמִין יְהוָה עֹשָׂה חָיִל.

Lo ah-mut key ech-yeh, va-ah-sa-peir ma-say yah.	לֹא אָמוּת כִּי אֶחְיֶה, וַאֲסַפֵּר מַעֲשֵׂי יָהּ.
Ya-sor yis'ra-ne yah, v'la-mavet, lo n'ta-nani.	יַסֹּר יִסְּרַנִּי יָהּ, וְלַמָּוֶת לֹא נְתָנָנִי.
Pit-chu le sha-arei tze-dek, avo vam odeh yah.	פִּתְחוּ לִי שַׁעֲרֵי צֶדֶק,אָבֹא בָם אוֹדֶה יָהּ.
Zeh ha-sha-ar l'Ah-do-nai, tza-de-kim ya-vo-u vo.	זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים יָבֹאוּ בוֹ.
Oh-de'cha key ah-nee-ta-nee, a-t'he-lee lee-shu-ah.	אוֹדְךָ כִּי עֲנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
Eh-ven ma-asu ha-bo-nim, ha-y'tah l'rosh pe-nah.	אֶבֶן מָאֲסוּ הַבּוֹנִים, הָיְתָה לְרֹאשׁ פִּנָּה.
May-eit Ah-do-nai hay'tah zot, he nif-la-ot b'ey-ney-nu.	מֵאֵת יְהוָה הָיְתָה זֹּאת, הִיא נִפְלָאת בְּעֵינֵינוּ:
Zeh ha-yom ah-sah Ah-do-nai,	זֶה הַיּוֹם עָשָׂה יְהוָה,
na-gee-la v'nis-m'cha vo.	נָגִילָה וְנִשְׂמְחָה בוֹ.

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I will not die, but live to relate the deeds of Ah-do-nai. Ah-do-nai has surely punished me, but has not left me to die. Open for me the gates of righteousness, that I may enter and praise Ah-do-nai. This is the gate of Ah-do-nai; the righteous may enter through it. I thank You for You have answered me, becoming my salvation. The stone which the builders rejected has become the major cornerstone. This Ah-do-nai's doing; It is marvelous in our eyes. This is the day which Ah-do-nai has made; We will be glad and rejoice in it.

Ana Ah-do-nai ho-she-ah na.	Ana Ah-do-nai ho-she-ah na.	אָנָּא יְהוָה הוֹשִׁיעָה נָּא: אָנָּא יְהוָה הוֹשִׁיעָה נָּא:
Ana Ah-do-nai hatz-le-chah na.	Ana Ah-do-nai hatz-le-chah na.	אָנָּא יְהוָה הַצְלִיחָה נָּא: אָנָּא יְהוָה הַצְלִיחָה נָּא:
Ah-do-nai, please save us!		Ah-do-nai, let us prosper!

Ba-ruch ha-ba b'sheim Ah-do-nai,	בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה,
be-rach-nu-chem me-bait Ah-do-nai.	בֵּרַכְנוּכֶם מִבֵּית יְהוָה.
Ale Ah-do-nai va'ya-er la-nu,	אֵל יְהוָה וַיָּאֶר לָנוּ,
is-ru chag ba-ah-vo-tim	אִסְרוּ חַג בַּעֲבֹתִים
ad kar-not ha-miz-bey-ach.	עַד קַרְנוֹת הַמִּזְבֵּחַ.
Ay-lee ah-tah v'oh-deh-ka, el-oh-hai ah-ro-m'meka.	אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ.
Ho-du l'Ah-do-nai key tov, key l'oh-lam chas-do	הוֹדוּ לַיְהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ:

Welcome in the name of Ah-do-nai;
We bless You from the house of Ah-do-nai.
Ah-do-nai is God who has shown us light;
Bind the sacrifice with cords, up to the altar-horns.
You are my God, and I thank You;
You are my God, and I exalt You.
Give thanks to Ah-do-nai who is good;
Ah-do-nai's kindness lasts forever.

All Your works praise You, Ah-do-nai our God; Your followers who perform Your will, and all Your people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, Your name.

יְהַלְלוּךָ יְהוָה אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וַחֲסִידֶיךָ צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ, וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ וְיַעֲרִיצוּ וְיַקְדִּישׁוּ וְיַמְלִיכוּ אֶת שִׁמְךָ מַלְכֵּנוּ,

key l'cha tov l'ho-dot. u-l'shim-cha na'eh l'za-mer.	כִּי לְךָ טוֹב לְהוֹדוֹת וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
key may'oh-lam v'ad oh-lam Ah-tah El.	כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.
Ba-ruch ah-tah Ah-do-nai mel-ekh m'hu-llal ba-tish-ba-chot.	בָּרוּךְ אַתָּה יְהוָה, מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

To You it is fitting to give thanks, and to Your name it is proper to sing praises, for You are God eternal.

***Kaddish is* commonly known as a mourner's prayer, but in fact, variations on the *Kaddish* prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. *Kaddish* is a prayer that affirms our faith in God and our hope for the future. The Reader's Kaddish separates units of prayer within a service.**

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ.
B'cha-yay-chon u-v'yo-may-chon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei de-chol bait Yis'ra-el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Ba-aga-la u-vi-ze-man ka-riv, **v'im'ru: A-mein:**	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei al-ma-ya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yit-ba-rach ve-yish-ta-bach,	יִתְבָּרַךְ וְיִשְׁתַּבַּח
ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say	וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
she-mei de-ku-de-sha, be-rich hu	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta	* לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tush-be-cha-ta ve-ne-che-ma-ta,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
daa-Me-ran be-al-ma **v'im'ru: A-mein:**	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur
*** (L'ey-la U' L'ey-la me kol)**

Between Rosh Hashana & Yom Kippur
*(לְעֵלָּא וּלְעֵלָּא מִכָּל)

Tit-ka-bal ts'lo-t'on u-va-oh-t'on d'chol Yis'ra-el ka-dam	תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם
a-vu-hon di vish-ma-ya, **v'im'ru: A-mein:**	אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן:
Ye-hey sh'la-ma ra-ba min she-ma-ya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
ve-cha-yim A-lay-nu Ve-al kol Yis'ra-el	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
v'im'ru: A-mein:	וְאִמְרוּ אָמֵן.
O-seh sha-lom bim-ro-mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
hu ya-a-seh sha-lom a-lay-nu	הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
Ve-al kol Yis'ra-el, **v'im'ru: A-mein:**	וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.
Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel	יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
v'im-ru, Amen.	וְאִמְרוּ אָמֵן:

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel; and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and say, Amen. May the prayers of the whole House of Israel be accepted by our Father in Heaven. And let us say: Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.

About the *Torah* service The *Torah* service is a unique and sacred moment in the services that embodies a central Jewish value. After reciting prayers of praise and thanksgiving, we take time out to study. In Judaism, study is both a privilege and a form of Divine service. It is therefore preceded with the Torah Processional, a time of rejoicing and song.

As the *Sefer Torah* (*Torah* scroll) is removed from the *Aron Ha-ko-desh* (Holy Ark) and processed through the congregation we sing verses from the *Tanakh* (Hebrew Bible). The verses, song and ritual, are designed to remind us of our earliest history as when a portable Ark containing the written word of God stood in the middle of the Israelite camp. At the same time, these prayers inspire us to envision the future of our people. As the *Torah* is processed through the congregation, we follow it by turning to face it and kissing it with our *tzitzit* (*tallit* fringes) or *siddur* as it passes.

About The *Sifrei Torah* (Torah scrolls) A *Sefer Torah* is the written word of God as envisioned by our ancestors. As such, we express respect to a *Sefer Torah,* as a representation of our sacred traditions, the generations that came before us and our bond with God. We treat the *Sifrei Torah* with great care and respect and *hiddur* (esthetic enhancement). The *Sifrei Torah* generally are adorned with silver crowns and breast plates and are encased in colorful mantels. To be kosher, *Torah* scrolls must be hand-written by a scribe using special ink and special parchment. One misspelled word or damaged letter in a *Sefer Torah* invalidates it for use. Because the Hebrew in a *Sefer Torah* is written without vowels or musical notation, chanting from the *Torah* requires special skill.

Receiving a Torah Honor: A Step By Step Guide

7 Steps to the Perfect *P'tikhah* (Opening the Ark)

1. Come up to the *Bimah* near the end of *Ain Kamokhah* (page 117) and stand to the left of the Ark.
2. Open the Ark as the Rabbi begins to chant the next paragraph, *Vayehi binsoah* (2nd paragraph on page 117).
3. Close the Ark before the Reader recites the verses on page 120.
4. Follow the *Torah* during the procession.
5. Return to your seat.
6. People will bless you with the words *"Yasher Koach"* (May you be rich in strength).
7. Shake their hand and respond *"Barukh tihyeh"* (you should be blessed).

11 Steps to the Perfect *Aliyah*

1. Come to the *Bimah* (pulpit) at the appropriate time.
2. State your Hebrew name (yours and your parents') clearly to the *Gabbi.*
3. Stand on right-hand side of the Torah Reader.
4. Allow the Torah Reader to show you the place in the Torah and kiss it with *tzitzit* or prayer book.
5. Take hold of the handles (*atzei chayim)* and say first blessings (Transliterated on Card).
6. Look on with reader.
7. At end of reading, kiss the place in the Torah that the reader shows you with *tzitzit* or prayer book.
8. Take hold of the handles (*atzei chayim)* and recite blessing for after the reading (Transliterated on Card).
9. Move to other side of reader (to the left of the Torah).
10. After the next *aliyah*, return to your seat. People will bless you with the words *"Yasher Koach"* (May you be rich in strength).
11. Shake their hand and respond *"Barukh tihyeh"* (you should be blessed).

14 Steps to the Perfect Hagbah (Raising the Torah)

1. Come to the *Bimah* (pulpit) after the Torah reading is complete.
2. Note the chair where you will be sitting down with the Torah.
3. Roll the scroll to a point where a seam is mid-way between the two *atzei chayim* (Torah handles).
4. Open the scroll slightly.
5. Pull the Torah down so that the edge of the table is half-way between the bottom and top of the Torah.
6. Push down on the bottom handles, so that the Torah begins to be vertical.
7. Bend your knees.
8. Push the Torah up and straighten your legs (you are now standing up and so is the Torah).
9. Turn around so that the congregation can see the words in the Torah.
10. If you feel confident, unroll the Torah slightly so that at least 3 columns are showing.
11. Walk to the chair and lower yourself carefully, with the Torah still vertical.
12. Hold the scroll while it is tied and dressed.
13. Settle the scroll on one of your shoulders and hold it until a *Gabbi* assists you in placing it securely on one of the special shelves.
14. People will bless you with the words *"Yasher Koach"* (May you be rich in strength). Shake their hand and respond *"Barukh tihyeh"* (you should be blessed).

9 Steps to the Perfect Gelilah (Rolling and Tying the Scroll)

1. Come to the *Bimah* (pulpit) after the Torah reading is complete, along with the *Hagbah.*
2. Stand near the chair where the *Hagbah* will sit.
3. As the *Hagbah* sits, grab hold of the upper handles.
4. Once the *Hagbah* is seated, roll the scroll tightly together (keep the seam in center).
5. Place the *Gartel*—the belt—around the Torah and close it in place.
6. Place the *Mantel*—the cover—on the Torah.
7. Place the *yad*—the pointer—on the Torah.
8. People will bless you with the words *"Yasher Koach"* (May you be rich in strength). Shake their hand and respond *"Barukh tihyeh"* (you should be blessed).

Our Hebrew School children learning about a Torah scroll.

The Torah Service

קריאת התורה

Please rise

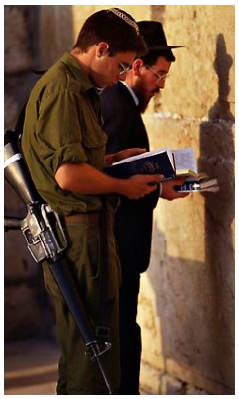
EIN KA-MO-CHA va-e-lo-him, Ah-do-nai,	אֵין כָּמוֹךָ בָאֱלֹהִים, יְהוָה,
v'ein k'ma-a-se-cha.	וְאֵין כְּמַעֲשֶׂיךָ.
Mal-chu-t'cha mal-chut kol o-la-mim,	מַלְכוּתְךָ מַלְכוּת כָּל עֹלָמִים,
u-mem-shal-t'cha b'chol dor va-dor.	וּמֶמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר.
Ah-do-nai me-lech, Ah-do-nai ma-lach,	יְהוָה מֶלֶךְ, יְהוָה מָלָךְ,
Ah-do-nai yim-loch, l'o-lam va-ed.	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
Ah-do-nai oz l'a-mo yi-tein,	יְהוָה עֹז לְעַמּוֹ יִתֵּן,
Ah-do-nai y'va-reich et a-mo va-sha-lom.	יְהוָה יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.
AV HA-RA-CHA-MIM, hey-ti-va vir-tso-n'cha et Tsi-on,	אַב הָרַחֲמִים, הֵיטִיבָה בִרְצוֹנְךָ אֶת צִיּוֹן,
tiv-nei cho-mot Y'ru-sha-la-yim.	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָיִם.
key v'cha l'vad ba-tach-nu, me-lech El ram v'ni-sa,	כִּי בְךָ לְבַד בָּטָחְנוּ, מֶלֶךְ אֵל רָם וְנִשָּׂא,
a-don o-la-mim.	אֲדוֹן עוֹלָמִים.

The Ark is opened.

Va-y'he bin-so-a ha-a-ron va-yo-mer Mo-she	וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה
Ku-ma Ah-do-nai v'ya-fu-tsu o-y've-cha	קוּמָה יְהוָה וְיָפֻצוּ אֹיְבֶיךָ
v'ya-nu-su m'sa-ne-cha Me-pa-ne-cha.	וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ:
key Me-Tsi-on tey-tsei To-rah	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
u-d'var Ah-do-nai Me-ru-sha-la-yim.	וּדְבַר יְהוָה מִירוּשָׁלָיִם:
Ba-ruch she-na-tan To-rah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה
l'a-mo Yis'ra-el bik-du-sha-to.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ:

There is no one like You among the gods, Ah-do-nai; and there are no works like Yours. Your domination endures throughout all generations. Ah-do-nai is supreme; Ah-do-nai was supreme; Ah-do-nai will be supreme forever and ever. Ah-do-nai will give strength to our people; Ah-do-nai will bless our people with peace. Father of mercies, do good in Your favour to Zion; build You the walls of Jerusalem. For in You alone do we trust, exalted God ofworlds. When *Moshe* (Moses) traveled with the Holy Ark, he would say, "Arise my God let Your enemies be scattered; make those who hate You leave Your sight. For out of Zion will come the Torah, and the word of God will be heard from Jerusalem." We bless the One who gave the Torah to the nation of Israel in holiness.

Prayer for the Israel Defense Forces



Avinu She-ba-Sha-ma-yim, Our Heavenly parent, protector of Israel, bless the soldiers of the Israel Defense Forces, who stand watch over our land and the cities of our God; from the border of Lebanon to the desert of Egypt and from the great sea to the approach of the Aravah, on land, in the air, and at sea. May God cause the enemies who rise against us to be struck down before them.

May the Holy One preserve and rescue our fighting men and women from every trouble and distress, from every plague and illness, and send blessing and success to their every endeavor. May God lead our enemies under their sway and adorn them with the crown of salvation and triumph. And may it be fulfilled for them the verse "for it is Ah-do-nai Your God who goes with You to battle your enemies, for you and to save you".

Harachaman hu yitein achavah bein b'nei Sarah u'vein b'nei Hagar.

הָרַחֲמָן הוּא יִתֵּן אַחֲוָה בֵּין בְּנֵי שָׂרָה וּבֵין בְּנֵי הָגָר .

May the Compassionate One create a caring bond between the children of Sarah and the children of Hagar.

Prayer for the United States Armed Forces

May the One who blessed our ancestors Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless the fighting men and women of the United States Armed Forces, who expose their lives on the fields of battle in defense of freedom and justice. May God cause the enemies who rise up against us to be struck down before them. Send Your power from on high; may Your right be their salvation. Return them to their lands, to their homes, and to their loved ones, rejoicing in the knowledge that tyranny is destroyed, and that doers of evil are no more.

And may it be fulfilled for them the verse, "for it is God Your God who goes with you to battle your enemies, for you and to save you". Now let us respond..... Amen

140 The Torah Service

Ruler of the universe, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light and with compassion accept our prayer. May it be Your will to grant us long life and well-being, to count me among the righteous and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, even royalty, for dominion is Yours.

בָּרִיךְ שְׁמֵהּ דְּמָרֵא עָלְמָא, בָּרִיךְ כְּתָרֵךְ וְאַתְרֵךְ. יְהֵא רְעוּתָךְ עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם, וּפְרָקַן יְמִינָךְ אַחֲזֵי לְעַמָּךְ בְּבֵית מַקְדְּשָׁךְ, וּלְאַמְטוּיֵי לָנָא מִטּוּב נְהוֹרָךְ, וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין. יְהֵא רַעֲוָא קֳדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא, וְלֶהֱוֵי אֱנָא פְּקִידָא בְּגוֹ צַדִּיקַיָּא, לְמִרְחַם עָלַי וּלְמִנְטַר יָתִי וְיָת כָּל דִּי לִי וְדִי לְעַמָּךְ יִשְׂרָאֵל. אַנְתְּ הוּא זָן לְכֹלָּא, וּמְפַרְנֵם לְכֹלָּא. אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא, אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא, וּמַלְכוּתָא דִּילָךְ הִיא. לָא עַל אֱנָשׁ רָחֵיצְנָא, וְלָא עַל בַּר אֱלָהִין סָמֵיכְנָא, אֶלָּא בֶּאֱלָהָא דִּשְׁמַיָּא, דְּהוּא אֱלָהָא קְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט, וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּא לְמֶעְבַּד טָבָן וּקְשׁוֹט.

Bey a-na ra-chetz,

בֵּהּ אֲנָא רָחִיץ,

v'lish-may ka-de-sha ya-key-ra, a-na ey-mar tush-b'chan.

וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא אֲנָא אֵמַר תֻּשְׁבְּחָן.

Y'hey ra-a-va ka-da-mach d'tif-tach lee-bee b'o-ra-y'ta,

יְהֵא רַעֲוָא קֳדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָא,

v'tash-lim mish-a-lin d'lee-bee,

וְתַשְׁלִים מִשְׁאֲלִין דְּלִבִּי,

v'lee-ba d'chol a-mach Yis'ra-el,

וְלִבָּא דְכָל עַמָּךְ יִשְׂרָאֵל,

l'tav ul-cha-yin v'lish-lam. (Amen)

לְטָב וּלְחַיִּין וְלִשְׁלָם. (אָמֵן)

We are the servants of the Holy One, whom we revere and whose Torah we revere at all times. Not on mortals do we rely, nor upon angels do we depend, but on 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 place our trust; unto God's holy, precious being do we utter praise. Open our hearts to Your Torah. Answer our prayers and the prayers of all Your people Israel for goodness, for life, and for peace. Amen.

On festivals the following is added:

Reader and Congregation (To be said three times.)

Ah-do-nai, Ah-do-nai, El ra-chum v'cha-nun,

יְהוָה, יְהוָה, אֵל רַחוּם וְחַנּוּן,

eh-rech ah-pa-yim v'rav che-sed v'eh-met.

אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וֶאֱמֶת.

no-tzer che-sed l'ah-la-fim,

נֹצֵר חֶסֶד לָאֲלָפִים,

no-sei ah-von va-feh-sha v'cha-ta'ah v'na-keh.

נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה.

Va'ani t'fe-la-tea l'cha, Ah-do-nai, et rah-tzon.

וַאֲנִי תְּפִלָּתִי לְךָ יְהוָה עֵת רָצוֹן,

El-oh-him b'rov chas-deh-cha,

אֱלֹהִים בְּרֹב חַסְדֶּךָ,

ah-ney-nee b'emet yee-she-cha.

עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

Ah-do-nai, the Lord is a merciful and gracious, slow to anger and abounding in love and kindness and truth; keeping love and kindness for thousands, forgiving iniquity and transgression and sin, and forgiving those who change. As for me my prayer to you, Ah-do-nai, may it be in an acceptable time: God, in the abundance of your love and kindness, answer me with your sure salvation.

Reader then Congregation

Sh'ma Yis'ra-el Ah-do-nai El-oh-hey-nu, Ah-do-nai Echad: שְׁמַע יִשְׂרָאֵל. יְהוָה אֱלֹהֵינוּ. יְהוָה אֶחָד׃

Hear, O Israel: *Ah-do-nai* is our God, *Ah-do-nai* alone!

Reader then Congregation

E-chad E-lo-hey-nu, Ga-dol A-do-ney-nu, Ka-dosh Sh'mo: אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. קָדוֹשׁ שְׁמוֹ׃

God is One; *Ah-do-nai* is great; holy is God's name.

Reader turns to ark and recites

Gad-lu la-Ah-do-nai i-ti u-n'ro-m'ma sh'mo yach-dav: גַּדְּלוּ לַיהוָה אִתִּי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו׃

Praise Ah-do-nai with me, let us speak of God's greatness.

L'cha, Ah-do-nai, ha'g'dula v'ha'gi-vu-rah v'ha'tif-eh-ret לְךָ יְהוָה הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת

v'hanetzach v'hahod, key chol bashamyim u'va'aretz: וְהַנֵּצַח וְהַהוֹד כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ׃

l'cha Ah-do-nai ha'mamlacha v'ha'mitnaseh l'chol l'rosh: לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Ro-m'mu, Ah-do-nai E-lo-hey-nu רוֹמְמוּ יְהוָה אֱלֹהֵינוּ

v'hish-ta-cha-vu la-ha-dom rag-lav, ka-dosh hu: וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו קָדוֹשׁ הוּא׃

Ro-m'mu, Ah-do-nai E-lo-hey-nu, v'hish-ta-cha-vu l'har kad-sho רוֹמְמוּ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ

key ka-dosh Ah-do-nai E-lo-hey-nu: כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ׃

To You, Ah-do-nai, is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and earth is Yours. Yours is the sovereignty, Ah-do-nai; You are supreme over all.

-You may be seated-

Torah Blessings

Before reading of the Torah section

(It is customary to touch the first word of the Aliyah in the Torah with fringe of your Tallit or prayer book)

Honoree

Ba-ruch-hu et Ah-do-nai ha-m'vo-rach — בָּרְכוּ אֶת יְהוָה הַמְבֹרָךְ

Praise Ah-do-nai, Source of all blessing

Congregation Then Honoree

Ba-ruch Ah-do-nai ha-m'vo-rach l'o-lam va-ed: — בָּרוּךְ יְהוָה, הַמְבֹרָךְ לְעוֹלָם וָעֶד:

Praised be Ah-do-nai, Source of all blessing, forever

Honoree

Ba-ruch ah-ta Ah-do-nai, — בָּרוּךְ אַתָּה יְהוָה,

El-oh-hai-nu meh-lech ha'oh-lam, — אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ah-sh-er ba-ch-ar ba-nu me-kol ha-ah-mim — אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

v'na-tan la-nu et To-ra-to. — וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

Ba-ruch ah-ta ah-do-nai no-tain ha-to-rah. — בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

We bless You, Ah-do-nai our God, eternal God, Who has chosen us of all peoples for Your service by giving us Your Torah. We bless You, Ah-do-nai, Giver of the Torah.

After the Torah section has been read

(It is customary to touch the fringe of your Tallit to the last word of the Aliyah in the Torah)

Ba-ruch ah-ta Ah-do-nai, — בָּרוּךְ אַתָּה יְהוָה,

El-oh-hai-nu meh-lech ha'oh-lam, — אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ah-sh-er na-tan la-nu to-rat e'met — אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת

v'cha-yay oh-lam nah-tah b'to-chai-nu — וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ

Ba-ruch ah-ta ah-do-nai no-tain ha-to-rah. — בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה.

We bless You, Ah-do-nai our God, eternal God, who has given us the Torah of truth, planting within us life eternal. We bless You, Ah-do-nai, Giver of the Torah.

Petition for Healing

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב שָׂרָה רִבְקָה רָחֵל וְלֵאָה הוּא יְבָרֵךְ אֶת הַחוֹלִים
(insert names here)
הַקָּדוֹשׁ בָּרוּךְ הוּא יְמַלֵּא רַחֲמִים עָלָיהֶם לְהַחֲלִימָם וּלְרַפְּאוֹתָם וְיִשְׁלַח לָהֶם מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם לְכָל אֵבְרֵיהֶם וּגִידֵיהֶם בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל, רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף, הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן:

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
מְקוֹר הַבָּרָכָה לְאִימוֹתֵינוּ

Me she-bey-rach a-vo-tei nu.
M'kor ha-bra-cha l'i-mo-tey-nu

May the source of strength who blessed the ones before us Help us find the courage to make our life a blessing, and let us say, Amen.

מִי שֶׁבֵּרַךְ אִימוֹתֵינוּ
מְקוֹר הַבָּרָכָה לַאֲבוֹתֵינוּ

Me she-bey-rach i-mo-tey-nu,
M'kor ha-bra-cha L'a-vo-tey-nu

Bless those in need of healing with *r'fu-a sh'ley-ma*
The renewal of body, the renewal of spirit, and let us say Amen.

A Prayer of Thanksgiving

The Hagomel blessing (blessing of thanksgiving) is a blessing that is recited after one survives a dangerous circumstance.

Ba-ruch a-tah, Ah-do-nai, E-lo-hey-nu, me-lech ha-oh-lam,	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
ha-go-mel le-cha-ya-vim to-vot sheg-mo-la-ni tov.	הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל טוֹב.

We bless You, Ah-do-nai our God, eternal God, who shows goodness beyond our merits, who has bestowed goodness upon me.

Congregation responds:

Me she-g'mol tov hu yig-mol kol tov sel-ah.	מִי שֶׁגְּמָל טוֹב, הוּא יִגְמָל כָּל טוֹב, סֶלָה

May God who bestowed goodness upon you, bestow every goodness upon you forever.

This page number corresponds to pulpit announcements.

146 Torah Service — Reader's Kaddish

Kaddish is commonly known as a mourner's prayer, but in fact, variations on the *Kaddish* prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. *Kaddish* is a prayer that affirms our faith in God and our hope for the future. The Reader's Kaddish separates units of prayer within a service.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ.
B'cha-yay-chon u-v'yo-may-chon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei de-chol bait Yis'ra-el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Ba-aga-la u-vi-ze-man ka-riv, **v'im'ru: A-mein:**	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei al-ma-ya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yit-ba-rach ve-yish-ta-bach,	יִתְבָּרַךְ וְיִשְׁתַּבַּח
ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say	וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
she-mei de-ku-de-sha, be-rich hu	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta	* לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tush-be-cha-ta ve-ne-che-ma-ta,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
daa-Me-ran be-al-ma **v'im'ru: A-mein:**	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur *** (L'ey-la U' L'ey-la me kol)**	**Between Rosh Hashana & Yom Kippur** *(לְעֵלָּא וּלְעֵלָּא מִכָּל)

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel; and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and say, Amen.

-Please Rise-

After the Reading, the Scroll is held up, and the Congregation say the following:—

V'zot haTorah asher sam Moshe	וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
lif-ney b'nei Yis-ra-el,	לִפְנֵי בְּנֵי יִשְׂרָאֵל,
al pe Ah-do-nai b'yad Moshe	עַל פִּי יְהוָה בְּיַד מֹשֶׁה.
Eits cha-yim he la-ma-cha-zee-kim ba	עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
v'to-m'chey-ha m'u-shar.	וְתֹמְכֶיהָ מְאֻשָּׁר.
D'ra-che-ha, dar-chei no-am v'chol n'ti-vo-te-cha sha-lom.	דְּרָכֶיהָ דַרְכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
Ha-shi-vey-nu Ah-do-nai ey-le-cha v'na-shu-va	הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה,
cha-deish ya-may-nu k'ke-dem	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

This is the Torah which Moses placed before the people of Israel, God's word through the hand of Moses. It is a tree of life to those who cling to it, and all of its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace.

HAFTORAH BLESSINGS

Before Reading the Haftorah the following is said:—

Ba-ruch a-tah, Ah-do-nai, E-lo-hey-nu, me-lech ha-oh-lam,	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
a-sher ba-char bin-vi-im to-vim,	אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים,
v'ra-tsa v'div-rey-hem, ha-ne-e-ma-rim be-e-met.	וְרָצָה בִּדְבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת,
Ba-ruch a-tah, Ah-do-nai, ha-bo-cheir ba-To-rah uv-Mo-she av-do	בָּרוּךְ אַתָּה יְהוָה, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ,
uv Yis'ra-el a-mo, u-vi-n'vi-ey ha'e-met va-tse-dek.	וּבְיִשְׂרָאֵל עַמּוֹ, וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

We bless You, Ah-do-nai our God, eternal God, who has chosen good prophets,and has found pleasure in their words which are spoken in truth. We bless You, Ah-do-nai, who has chosen the Torah, and Moses Your servant, and Israel Your people, and prophets of truth and righteousness.

Before Reading the Haftorah the following is said:—

Ba-ruch a-tah, Ah-do-nai, E-lo-hey-nu, me-lech ha-oh-lam,	בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
tsur kol ha-oh-la-mim, tsa-dik b'chol ha-do-rot, .	צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,
ha-El ha-ne-e-man, ha-oh-meir v'o-seh,	הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעֹשֶׂה,
ha-m'da-beir um-ka-yeim, she-kol d'va-rav e-met va-tse-dek	הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֱמֶת וָצֶדֶק.

We bless You, Ah-do-nai our God, eternal God, Rock of all worlds, righteous through all generations, faithful God, who says and acts, who speaks and fulfills, all whose words are truth and righteousness.

Ne-e-man a-tah hu, Ah-do-nai E-lo-hey-nu,	נֶאֱמָן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ,
v'ne-e-ma-nim d'va-re-cha,	וְנֶאֱמָנִים דְּבָרֶיךָ,
v'da-var e-chad mi-d'va-re-cha, a-chor lo ya-shuv rey-kam,	וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם,
key El me-lech ne-e-man, v'ra-cha-man a-ta.	כִּי אֵל מֶלֶךְ נֶאֱמָן אָתָּה. בָּרוּךְ אַתָּה יְהוָה,
Ba-ruch a-tah, Ah-do-nai, ha-El ha-ne-e-man b'chol d'va-rav.	הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

Faithful are You, Ah-do-nai our God, and faithful are Your words, and not one of Your words shall return void, for You are a faithful and merciful God. We bless You, Ah-do-nai, God, who is faithful in all Your words.

Ra-cheim al Tsi-on, key he bait cha-yay-nu,	רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ,
v'la-a-lu-vat ne-fesh to-shi-a, bim-hey-ra v'ya-may-nu.	וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ.
Ba-ruch a-tah Ah-do-nai, m'sa-may-ach Tsi-on b'va-ne-cha.	בָּרוּךְ אַתָּה יְהוָה, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. We bless You, Ah-do-nai, who makes Zion joyful through her children.

Sa-m'chey-nu, Ah-do-nai E-lo-hey-nu,	שַׂמְּחֵנוּ, יְהוָה אֱלֹהֵינוּ,
b'ey-li-ya-hu ha-Na-vi av-de-cha,	בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ,
uv-mal-chut bait Da-vid m'shi-che-cha.	וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ,
Bim-hey-ra ya-vo, v'ya-geil lee-bey-nu;	בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ,
Al kis-o lo yey-shev zar,	עַל כִּסְאוֹ לֹא יֵשֵׁב זָר,
v'lo yin-cha-lu od a-chey-rim et k'vo-do,	וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ,
key v'sheim kawd-sh'cha nish-ba'-ta lo,	כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ
she-lo yich-beh ney-ro l'o-lam va-ed.	שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד.
Ba-ruch a-tah Ah-do-nai, ma-gein Da-vid.	בָּרוּךְ אַתָּה יְהוָה, מָגֵן דָּוִד.

Gladden us, Ah-do-nai our God, with Elijah the prophet, Your servant, and with the kingdom of the house of David, Your annointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by Your holy name You did swear to him, that his light should not be quenched forever. We bless You, Ah-do-nai, the Shield of David.

On Shabbat (including the intermediate Shabbat of Passover)

Al ha-Torah, v'al ha-a-vo-dah, v'al ha-n'vi-im,	עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים,
v'al yom ha-Sha-bat ha-zeh, she-na-ta-ta la-nu,	וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שֶׁנָּתַתָּ לָנוּ,
Ah-do-nai E-lo-hey-nu, lik-du-sha v'lim-nu-cha,	יְהוָה אֱלֹהֵינוּ, לִקְדֻשָּׁה וְלִמְנוּחָה,
l'cha-vod ul-tif-a-ret. Al ha-kol, Ah-do-nai E-lo-hey-nu,	לְכָבוֹד וּלְתִפְאֶרֶת. עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,
a-nach-nu mo-dim lach, um-va-r'chim o-tach.	אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ,
Yit-ba-rach shim-cha b'fi kol chai, tamid, l'o-lam va-ed.	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.
Ba-ruch a-tah, Ah-do-nai, m'ka-deish ha-Sha-bat	בָּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת.

For the Torah, for the divine service, for the prophets, and for this Sabbath day, which You, Ah-do-nai our God, has given us for holiness and for rest, for dignity and for splendor,—for all these we thank and bless You, Ah-do-nai our God, blessed be Your name by the mouth of every living being continually and forever. We bless You, Ah-do-nai, who sanctifies the Sabbath.

On Holidays (including the intermediate Shabbat of Sukkot)

Al ha-Torah, v'al ha-a-vo-dah, v'al ha-n'vi-im,	עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל הַנְּבִיאִים,
v'al yom ha-Sha-bat ha-zeh,	(וְעַל יוֹם הַשַּׁבָּת הַזֶּה), וְעַל יוֹם

On Sh'mini Atzeret & Simchat Torah	*On Shavuot*	*On Sukkot*	*On Passover*
הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	חַג הַשָּׁבֻעוֹת הַזֶּה	חַג הַסֻּכּוֹת הַזֶּה.	חַג הַמַּצּוֹת הַזֶּה.
Ha Sh'nini Chag HaAtzeret Ha-zeh	Chag Sha-vout Ha-zeh	Chag Ha Sukkot Ha-zeh	Chag Ha Matzot Ha-zeh

she-na-ta-ta la-nu, Ah-do-nai E-lo-hey-nu,	שֶׁנָּתַתָּ לָנוּ יְהוָה אֱלֹהֵינוּ,
(lik-du-sha v'lim-nu-cha) L'Sason u'l'sim-cha	(לִקְדֻשָּׁה וְלִמְנוּחָה,) לְשָׂשׂוֹן וּלְשִׂמְחָה,
l'cha-vod ul-tif-a-ret. Al ha-kol, Ah-do-nai E-lo-hey-nu,	לְכָבוֹד וּלְתִפְאֶרֶת. עַל הַכֹּל יְהוָה אֱלֹהֵינוּ,
a-nach-nu mo-dim lach, um-va-r'chim o-tach.	אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ,
Yit-ba-rach shim-cha b'fi kol chai, tamid, l'o-lam va-ed.	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.
Ba-ruch a-tah, Ah-do-nai, m'ka-deish (ha-Sha-bat v') Yisroel v'ha-z'ma-nim.	בָּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים

For the Torah, for the divine service, for the prophets, and for (this Sabbath day and) this day of,

On Sh'mini Atzeret & Simchat Torah	*On Shavuot*	*On Sukkot*	*On Passover*
Holiday of Sh'mini Atzeret	Holiday of Shavuot	Holiday of Sukkot	Holiday of Passover

which You, Ah-do-nai our God, has given us (for holiness and for rest) for joy and gladness, for dignity and for splendor,—for all these we thank and bless You, Ah-do-nai our God, blessed be Your name by the mouth of every living being continually and forever. We bless You, Ah-do-nai, who (sanctifies the Sabbath) Israel and the Festivals.

A prayer for those who serve the community.

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, 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, reward them; 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

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 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 anymore." And let us say: Amen.

A prayer for The State of Israel

Avinu She-ba-Sha-ma-yim, 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 advisers 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

May we see the day when war and bloodshed cease
when a great peace will embrace the whole world.

Then nation shall not threaten nation
and mankind will not again know war.

For all who live on earth shall realize
we have not come into being to hate or destroy.
We have come into being to praise, to labor and to love.

Compassionate God, bless all 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

This page number corresponds to pulpit announcements.

150 Birkat Hachodesh

BLESSING THE NEW MONTH

***Birkat Hachodesh* (Blessing the Month)**: The Jewish calendar is primarily lunar, with each month beginning on the new moon. In ancient times, the new months used to be declared by Sanhedrin (the court). When the Sanhedrin heard eyewitness testimony the new moon occurred they would declare the Rosh Chodesh (a minor festival beginning each month) and send out messengers to notify the community.

In the fourth century, Hillel established a fixed calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of months over the course of a 19-year cycle, so that the lunar calendar realigns with the solar years. An additional month (Adar II) is added in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of the cycle.

The custom known as *Birkat Hachodesh* (Blessing the Month) is a post-Talmudic Ashkanaz ritual. It was added in an effort to make the congregation aware that Rosh Chodesh is approaching so that they could attend special festival services on that day.

Please rise

Y'he ra-tson mi-l'fa-ne-cha,	יְהִי רָצוֹן מִלְּפָנֶיךָ,
A-no-nai E-lo-hei-nu, Vey-lo-hey A-vo-tei-nu,	יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
she-t'cha-deish a-lei-nu et ha-Cho-desh ha-zeh	שֶׁתְּחַדֵּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה
l'v'to-vah v'liv-ra-cha.	לְטוֹבָה וְלִבְרָכָה,
V'tea-ten la-nu cha-yim ah-ru-chim, cha-yim shel shalom,	וְתִתֶּן לָנוּ חַיִּים אֲרוּכִים, חַיִּים שֶׁל שָׁלוֹם,
cha-yim shel to-va, cha-yim shel bra-cha,	חַיִּים שֶׁל טוֹבָה, חַיִּים שֶׁל בְּרָכָה,
cha-yim shel par-na-sa, cha-yim shel chey-lutz ah-tza-mot,	חַיִּים שֶׁל פַּרְנָסָה, חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת,
cha-yim she-yesh ba-hem ye-rat sha-ma-yim v' ye-rat chet,	חַיִּים שֶׁיֵּשׁ בָּהֶם יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא,
cha-yim she-ain ba-hem boo-sha v'cha-lee-ma,	חַיִּים שֶׁאֵין בָּהֶם בּוּשָׁה וּכְלִמָּה,
cha-yim shel osher v'cha-vod	חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד,
cha-yim she-t'hey va-nu ah-ha-vat torah V' ye-rat sha-ma-yim	חַיִּים שֶׁתְּהֵא בָּנוּ אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם,
cha-yim she-y'ma-loo mish-a-lot li-bei-nu l'to-vah. A-mein. Se-lah	חַיִּים שֶׁיְּמַלְּאוּ מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, אָמֵן סֶלָה.

How shall we greet the new month?

Let us pray for life, sustenance and for health.
Let us ask God's blessings on those we hold dear.

Yet let us remember that we too can bless this month.

With words and deeds, with dreams and achievements.
With greater wisdom and strengthened resolve.

How shall we greet the month now approaching?

With deepened faith and true humility.
With prayer that we be worthy of God's blessings.

Rosh Cho-desh _____ yi-h'yeh b'yom _____	רֹאשׁ חֹדֶשׁ ___ יִהְיֶה בְּיוֹם ___
ha-ba a-lei-nu, v'al kol Yis-ra-eil, l'to-vah.	הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה.

The month of _____ will begin on_____ may it be a good month.

Y'cha-d'shei-hu ha-ko-desh ba-ruch hu			יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא
a-lei-nu v'al kol a-mo bait Yisraeil,			עָלֵינוּ וְעַל כָּל עַמּוֹ בֵּית יִשְׂרָאֵל,
l'cha-yim u-l'shalom,	**(A-mein)**	**(אָמֵן)**	לְחַיִּים וּלְשָׁלוֹם
L'sa-son u-l'sim-cha,	**(A-mein)**	**(אָמֵן)**	לְשָׂשׂוֹן וּלְשִׂמְחָה
le-shu-a u-l'ne-cha-ma,	**(A-mein.)**	**(אָמֵן)**	לִישׁוּעָה וּלְנֶחָמָה
v'no-mar: A-mein			וְנֹאמַר אָמֵן.

May God renew us and all the house of Israel, with life and peace, gladness and joy, salvation and consolation; and let us say, Amen.

-You may be seated-

Originally, the Jewish prayer service consisted of the Sh'ma and its Blessings; and the Tefillah. That was the entire communal Jewish service. Gradually, other readings were added. One of the most frequently-recited is Psalm 145, called either Praise of David (Tehilah L'David) or the Ashrei (because of its first word, Ashrei, Happy). It is an alphabetic poem. It is referred to once in the Talmud, but its importance is clear: "Eleazar b. Avina says: Whoever recites *Ashrei* three times daily, is sure to inherit the world to come." Brachot 4b

Ash-rei yosh-vei vey-te-cha, od ye-ha-l'-lu-cha se-la.	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ, עוֹד יְהַלְלוּךָ סֶּלָה.
Ash-rei ha-am she-ka-cha lo, Ash-rei ha-am she-Ah-do-nai E-lo-hav	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ, אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו.
T'-hee-la- l'-D-a-veed	תְּהִלָּה לְדָוִד,
A-ro-mem-cha E-lo-hai ha-Me-lech, Va-a-var-cha sheem-cha l'-o-lam va-ed	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ, וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד.
B'chol yom a-var-che-ka, Va-ah-ha-l'-la sheem-cha l'-oh-lam va-ed	בְּכָל יוֹם אֲבָרְכֶךָּ, וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד.
Ga-dol Ah-do-nai um-hoo-lal m'-od, V'-leeGodo-la-to ein che-ker	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלָּתוֹ אֵין חֵקֶר.

Dor l'dor y-sha-bach ma-ah-se-cha,
Ug-vu-ro-te-cha ya-gee-doo

דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יַגִּידוּ.

Ha-dar k'-vod ho-de-cha,
V'-deev-rei nif-l'-o-te-cha a-see-cha

הֲדַר כְּבוֹד הוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה.

Ve-e-zuz nor-o-te-cha yo-mey-ru,
UGodu-lat-cha a-sap-re-na

וְעֶזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ, וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה.

Ze-cher rav tuv-cha ya-bee-u,
V'-tzeed-kat-cha y'-ra-ney-nu

זֵכֶר רַב טוּבְךָ יַבִּיעוּ, וְצִדְקָתְךָ יְרַנֵּנוּ.

Cha-nun v'-ra-chum Ah-do-nai,
E-rech a-pa-yim uGodal cha-sed

חַנּוּן וְרַחוּם יְהוָה, אֶרֶךְ אַפַּיִם וּגְדַל חָסֶד.

Tov Ah-do-nai la-kol,
V'-ra-cha-mav al kol ma-a-sav

טוֹב יְהוָה לַכֹּל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

Yo-du-cha Ah-do-nai kol ma-a-se-cha,
Va-cha-see-de-cha y'-var-chu-cha

יוֹדוּךָ יְהוָה כָּל מַעֲשֶׂיךָ,
וַחֲסִידֶיךָ יְבָרְכוּכָה.

K'-vod mal-chut-cha yo-me-ru,
Ug-vu-ro-t'cha y'-da-be-ru

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ,
וּגְבוּרָתְךָ יְדַבֵּרוּ.

L'ho-dee-ah liv-nei ha-ah-dam g'-vu-ro-tav,
Uch-vod ha-dar mal-chu-to.

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו,
וּכְבוֹד הֲדַר מַלְכוּתוֹ.

Mal-chut'-cha mal-chut kol o-la-mim,
U-mem-shal-te-cha b'-chol dor va-dor.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,
וּמֶמְשַׁלְתְּךָ בְּכָל דֹּר וָדֹר.

So-mech Ah-do-nai l'-chol ha-nof-leem,
V'zo-kef l'-chol hak-fu-fim.

סוֹמֵךְ יְהוָה לְכָל הַנֹּפְלִים,
וְזוֹקֵף לְכָל הַכְּפוּפִים.

ey-nei chol e-ley-cha y'-sa-be-ru,
V'a-ta no-ten la-hem et och-lam b'-ee-to.

עֵינֵי כֹל אֵלֶיךָ יְשַׂבֵּרוּ,
וְאַתָּה נוֹתֵן לָהֶם אֶת אָכְלָם בְּעִתּוֹ.

Po-te-ach et ya-de-cha,

פּוֹתֵחַ אֶת יָדֶךָ,

U-mas-be-a l-chol chai ra-tzon.

וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.

Tza-deek Ah-do-nai b'-chol d'-ra-chav,
U-mas-be-a l-chol chai ra-tzon.

צַדִּיק יְהוָה בְּכָל דְּרָכָיו,
וְחָסִיד בְּכָל מַעֲשָׂיו.

Ka-rov Ah-do-nai l'-chol kor-av,
L'chol ah-sher yik-re-u-hu ve-e-met.

קָרוֹב יְהוָה לְכָל קֹרְאָיו,
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת.

R'-tzon y'-re-av ya-a-se,
V'-et shav-a-tam yish-ma v'-yo-shi-em

רְצוֹן יְרֵאָיו יַעֲשֶׂה,
וְאֶת שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם.

Sho-mer Ah-do-nai et kol o-ha-vav,
V'-et kol har-sha-im yash-mid.

T'-hee-lat Ah-do-nai y'-da-ber pi,
Vi-va-rech kol ba-sar shem kod-sho l'-o-lam va-ed.
Va-a-nach-nu n'-va-rech YahMe-a-ta v"ad o-lam,
Ha-le-lu-yah !

שׁוֹמֵר יְהוָה אֶת כָּל אֹהֲבָיו,
וְאֵת כָּל הָרְשָׁעִים יַשְׁמִיד.

תְּהִלַּת יְהוָה יְדַבֶּר פִּי.
וִיבָרֵךְ כָּל בָּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ:

Students at the Conservative Yeshiva in Jerusalem

Happy are those who dwell in Your house;

Happy are those who dwell in Your house; they will ever praise You! Happy is the people whose portion is this, whose God is Ah-do-nai.

A Song of David:

(א) I will exalt You, my God; I will bless Your name forever. **(ב)** Every day I will bless You; I will extol Your name forever. **(ג)** Great is God and deserving of praise; God's greatness cannot be fathomed. **(ד)** Each generation will acclaim You to the next; they shall tell of Your mighty acts. **(ה)** They shall contemplate Your radiant glory; they shall reflect on Your wondrous works. **(ו)** They shall speak of Your awesome might, and make known Your greatness. **(ז)** They shall tell all of Your great goodness, and sing of Your righteousness. **(ח)** "Ah-do-nai is gracious and compassionate, endlessly patient, overflowing with love. **(ט)** Ah-do-nai is good to all; God's compassion shelters all creatures." **(י)** All Your works, Ah-do-nai, shall praise You; Your faithful shall bless You. **(כ)** They shall speak of the glory of Your sovereignty, and tell of Your mighty strength, **(ל)** Proclaiming Your power to all people, and the glorious splendor of Your majesty. **(מ)** Your reign is everlasting, Your dominion endures through all time. **(נ)** Ah-do-nai, You support the falling; You raise up all who are bowed down. **(ע)** The eyes of all turn to You; You sustain them in time of want. (פ) You open Your hand, satisfying the needs of all creatures. (צ) You are just in all Your ways, gracious in all Your deeds. (ק) Ah-do-nai is near to all who cry out, to all who call out in truth. (ר) God will fufill the hope of all the reverent; God will hear their cry and help them. (ש) You preserve those who love, Ah-do-nai, but the lawless You bring to grief. (ת) My lips shall declare the glory of Ah-do-nai; let all flesh bless God's holy name forever and ever. We will bless God now and always. Halleluyah!.

Please rise

On returning the Scroll of the Torah to the Ark, the Reader says:—

Y'ha-l'lu et sheim Ah-do-nai, key nis-gav sh'mo l'va-do. יְהַלְלוּ אֶת שֵׁם יְהוָה, כִּי נִשְׂגָּב שְׁמוֹ לְבַדּוֹ.

Praise the name of Ah-do-nai; for God alone is exalted:

Congregation.—

HO-DO AL E-RETS v'sha-ma-yim הוֹדוֹ עַל אֶרֶץ וְשָׁמָיִם.
va-ya-rem ke-ren l'a-mo וַיָּרֶם קֶרֶן לְעַמּוֹ,
t'he-lah l'chol cha-si-dav תְּהִלָּה לְכָל חֲסִידָיו,
lee-v'nei Yis'ra-el am k'ro-vo Ha-l'lu-Yah. לִבְנֵי יִשְׂרָאֵל עַם קְרוֹבוֹ, הַלְלוּיָהּ.

Let them praise the name of Ah-do-nai; for God alone is exalted:

On Sabbaths and on Festivals occurring on Sabbaths, say:—

Miz-mor l'Da-vid: מִזְמוֹר לְדָוִד,
Ha-vu LaAh-do-nai b'nei ey-lim, הָבוּ לַיהוָה בְּנֵי אֵלִים,
Ha-vu LaAh-do-nai ka-vod va-oz, הָבוּ לַיהוָה כָּבוֹד וָעֹז.
Ha-vu LaAh-do-nai k'vod sh'mo, הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
Hish-ta-cha-vu LaAh-do-nai b'had-rat ko-desh. הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ.

Kol Ah-do-nai al ha-ma-yim, קוֹל יְהוָה עַל הַמָּיִם,
El ha-ka-vod, hir-im, אֵל הַכָּבוֹד הִרְעִים,
Ah-do-nai al ma-yim ra-bim. יְהוָה עַל מַיִם רַבִּים.

Kol Ah-do-nai ba-ko-ach, קוֹל יְהוָה בַּכֹּחַ,
Kol Ah-do-nai be-ha-dar. קוֹל יְהוָה בֶּהָדָר.
Kol Ah-do-nai sho-veir a-ra-zim, קוֹל יְהוָה שֹׁבֵר אֲרָזִים,
Va-y'sha-beir Ah-do-nai et ar-zei ha-L'va-non. וַיְשַׁבֵּר יְהוָה אֶת אַרְזֵי הַלְּבָנוֹן.

Va-yar-key-deim k'mo ey-gel, וַיַּרְקִידֵם כְּמוֹ עֵגֶל,
L'va-non v'sir-yon k'mo ven r'ey-mim. לְבָנוֹן וְשִׂרְיוֹן כְּמוֹ בֶן רְאֵמִים.

Kol Ah-do-nai cho-tseiv la-ha-vot eish. קוֹל יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ.
Kol Ah-do-nai ya-chil mid-bar, קוֹל יְהוָה יָחִיל מִדְבָּר,
Ya-chil Ah-do-nai mid-bar Ka-desh. יָחִיל יְהוָה מִדְבַּר קָדֵשׁ.
Kol Ah-do-nai y'cho-leil a-ya-lot קוֹל יְהוָה יְחוֹלֵל אַיָּלוֹת

va-ye-che-sof y'a-rot, וַיֶּחֱשֹׂף יְעָרוֹת,
uv-hey-cha-lo ku-lo, o-meir ka-vod. וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד.

Ah-do-nai la-ma-bul ya-shav,	יְהוָה לַמַּבּוּל יָשָׁב,
va-yay-shev A h-do-nai me-lech l'o-lam.	וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
Ah-do-nai oz l'a-mo yi-tein ,	יְהוָה עֹז לְעַמּוֹ יִתֵּן,
Ah-do-nai y'va-reich et a-mo va-sha-lom.	יְהוָה יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם.

A Psalm of David: Acclaim Ah-do-nai, in majestic glory! Worship Ah-do-nai in sacred splendor. The God of Glory thunders over rushing waters. The voice of Ah-do-nai echoes with majesty and might. The voice of Ah-do-nai shatters the cedars. Ah-do-nai shatters the cedars of Lebanon making the hills skip like rams, the mountains leap like lambs. Ah-do-nai commands rock-splitting lightning; the voice of Ah-do-nai stirs the wilderness. The voice of Ah-do-nai strips the forest bare, while in God's holy place all chant: "Glory!" Ah-do-nai sat enthroned at the Flood; Ah-do-nai will sit enthroned forever. May Ah-do-nai bestow strength upon our people; May Ah-do-nai bless our people with peace.

On festivals the following is added:

לְדָוִד מִזְמוֹר, לַיְיָ הָאָרֶץ וּמְלוֹאָהּ, תֵּבֵל וְיֹשְׁבֵי בָהּ. כִּי הוּא עַל יַמִּים יְסָדָהּ, וְעַל נְהָרוֹת יְכוֹנְנֶהָ. מִי יַעֲלֶה בְהַר יְהוָה, וּמִי יָקוּם בִּמְקוֹם קָדְשׁוֹ. נְקִי כַפַּיִם וּבַר לֵבָב, אֲשֶׁר לֹא נָשָׂא לַשָּׁוְא נַפְשִׁי, וְלֹא נִשְׁבַּע לְמִרְמָה. יִשָּׂא בְרָכָה מֵאֵת יְהוָה, וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ. זֶה דּוֹר דּוֹרְשָׁיו, מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה. שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם, וְיָבוֹא מֶלֶךְ הַכָּבוֹד. מִי זֶה מֶלֶךְ הַכָּבוֹד, יְהוָה עִזּוּז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה.

The earth and everything on it belong to Ah-do-nai. The world and its people belong to You. Ah-do-nai placed it all on the oceans and rivers. Who may climb Ah-do-nai's hill or stand in the holy temple? Only those who do right for the right reasons, and don't worship idols or tell lies under oath. Ah-do-nai our God, who saves them, will bless and reward them, because they worship and serve the God of Jacob.

Se'u s'ah-rim ro'shey -chem u'se'u pit-chey oh-lam	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִּתְחֵי עוֹלָם,
v'ya-vo meh-lech, ha-ka-vod.	וְיָבֹא מֶלֶךְ הַכָּבוֹד.
Me hu' zeh meh-lech ha-kavod,	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד,
Ah-do-nai tz-va-ot hu' meh-lech ha-kavod sel-ah.	יְהוָה צְבָאוֹת, הוּא מֶלֶךְ הַכָּבוֹד סֶלָה.

Open the ancient gates so that the glorious royal may come in. Who is this glorious royal? Ah-do-nai our God, the All-Powerful!

וּבְנֻחֹה יֹאמַר שׁוּבָה, יְהוָה, רִבְבוֹת אַלְפֵי יִשְׂרָאֵל. קוּמָה יְהוָה לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ. כֹּהֲנֶיךָ יִלְבְּשׁוּ צֶדֶק, וַחֲסִידֶיךָ יְרַנֵּנוּ.

Ba-a-vur Da-vid av-de-cha,	בַּעֲבוּר דָּוִד עַבְדֶּךָ,
al ta-sheiv p'nei m'shi-che-cha.	אַל תָּשֵׁב פְּנֵי מְשִׁיחֶךָ.
key le-kach tov na-ta-ti la-chem,	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
To-ra-ti al ta-a-zo-vu.	תּוֹרָתִי אַל תַּעֲזֹבוּ.

Eits cha-yim he la-ma-cha-zee-kim ba	עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
v'to-m'chey-ha m'u-shar.	וְתֹמְכֶיהָ מְאֻשָּׁר.
D'ra-che-ha, dar-chei no-am v'chol n'ti-vo-te-cha sha-lom.	דְּרָכֶיהָ דַרְכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
Ha-shi-vey-nu Ah-do-nai ey-le-cha v'na-shu-va	הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה,
cha-deish ya-may-nu k'ke-dem	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

And when the ark rested, Moses said, Return Ah-do-nai, to the ten thousands of the families of Israel. Arise, Ah-do-nai, to Your resting place; You, and the ark of Your strength. Let Your priests be clothed with righteousness; and let Your loving ones shout for joy. For the sake of David Your servant, do not turn away the face of Your anointed. For I give You good doctrine; forsake not my Teaching. It is a tree of life to those who cling to it, and all of its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace. Turn us to You, Ah-do-nai, and we shall return; renew our days as of old.

Reader's Kaddish

- Please rise -

Kaddish is commonly known as a mourner's prayer, but in fact, variations on the *Kaddish* prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. *Kaddish* is a prayer that affirms our faith in God and our hope for the future. The Reader's Kaddish separates units of prayer within a service.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ.
B'cha-yay-chon u-v'yo-may-chon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei de-chol bait Yis'ra-el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Ba-aga-la u-vi-ze-man ka-riv, **v'im'ru: A-mein:**	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei al-ma-ya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yit-ba-rach ve-yish-ta-bach,	יִתְבָּרַךְ וְיִשְׁתַּבַּח
ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say	וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
she-mei de-ku-de-sha, be-rich hu	שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta	* לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tush-be-cha-ta ve-ne-che-ma-ta,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
daa-Me-ran be-al-ma **v'im'ru: A-mein:**	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur *** (L'ey-la U' L'ey-la me kol)**	**Between Rosh Hashana & Yom Kippur** *(לְעֵלָּא וּלְעֵלָּא מִכָּל)

- Please remain standing for the Amidah -

Translation of Kaddish

Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel, and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and say, Amen. May the prayers of the whole House of Israel be accepted by our Father in Heaven. And let us say: Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.

The Musaf Service מוּסָף The Additional Service

The conclusion of our Shabbat morning service is the *Musaf* (additional) service. Perhaps you're wondering, "Why, after all the prayers we've said, do we need an additional service?" That's a fair question with an historical answer. Our services can be traced back to sacrificial services in King Solomon's Temple. On *Shabbat* and specific holidays, an additional (*musaf*) sacrifice was brought, because of the special nature of the day. To recall that tradition, we today offer an additional service. Its major content is the *Amidah*, which begins and ends with the same blessings as the morning *Amidah*, but whose middle blessing is different. The Musaf Amidah is similar to the morning Amidah, with the same opening and closing blessings, but with a different middle blessing. This middle blessing focuses on the sanctification of the Sabbath day through the special sacrifice which was offered in the Temple. With the destruction of the Temple and the cessation of sacrifices, we recite the portions of the Torah which deal with these sacrifices.

The *Amidah* is completed quietly after *Kedusha*. We conclude by singing *Sim Shalom*, the prayer for peace together. The *Musaf* service is concluded by the Reader's Kaddish. Following the *Musaf* service are the concluding prayers, the "cool down" from the worship services which parallels the opening "warm up" said at the start of the service. This section includes *Ein Ke-loheinu*, A*aleinu*, Mourners' *Kaddish* and ends with *Adon Olam*. The service ends about noon. After the service is over, the greetings "*Shabbat Shalom*" or "Good *Shabbos*" are heard as members wish each other a day of peace, to begin what is hoped will be a week of peace.

Amidah

For an alternative version of the Amidah
continue on page 144

עמידה

The *Amidah* is the central prayer of all four services: *Shacharit* (morning), *Mincha* (afternoon), *Maariv* (evening), and *Mussaf* (additional). The word *Amidah* literally means standing, because it is recited while standing. It is also known as *Shemoneh Esrei*, meaning eighteen, because it originally consisted of eighteen blessings, and as *Tefilah* (prayer) because it is the most important Jewish prayer. The *Amidah* is a person's opportunity to approach God in private prayer, and should therefore be said quietly.

Kavanah - This prayer of intent is recited prior to the silent Amidah. While reciting this prayer, it is customary to take three small steps forward as if one is approaching royalty. This custom is derived from the actions of Abraham who "came forward" to pray for the inhabitants of Sodom and Gomorrah (Genesis 18:23). Where there is not much space, it has become the practice to take several tiny steps back before taking the three symbolic steps forward..

Ah-do-nai, *s'fa-tai tif-tach*, u'fee ya-gid t'he-la-te-cha. אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ

Ah-do-nai, open my lips, that my mouth may proclaim your praise.

Amidah

עמידה

The first blessing of the Amidah refers to God as the God of the avot ("patriarchs and matriarchs"), and extols God as great, mighty, and awesome (Deut. 10:17); it concludes with ma-gein Av-ra-ham V'ez-rzat Sa-ra

Baruch ah-ta Ah-do-nai
Elo-hey-nu, Vey-lo-hei a-vo-tey-nu,
E'lo-hey Av-ra-ham, E'lo-hey Yitz-chak, Vey-lo-hei Ya-a-kov,
E'lo-hey Sa-ra, E'lo-hey Riv-ka,
E'lo-hey Ra-chel Vey-lo-hei Leah.

בָּרוּךְ אַתָּה יְהוָה
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.

We bless You, Ah-do-nai our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel and God of Leah.

Ha-el Ha-Ga-dol Ha-Gi-bor v'Ha-No-rah El El-yon,
go-mail cha-sa-dim to-vim v'ko-ney ha-kol
v'zo-cher chas-dei a-vot
u'mey-vi go-el l'v-nei v'ney-hem l'man sh'mo b'a-ha-va.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים. וְקוֹנֵה הַכֹּל.
וְזוֹכֵר חַסְדֵי אָבוֹת.
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

The great, strong and awe-inspiring God, God on high. You act with loving kindness and create everything. God remembers the loving deeds of our ancestors, and will bring a redeemer to their children's children, because that is God's loving nature.

Zach'ray'noo l'chayim, me'lech cha'fetz ba'chayim,
v'kat'vey'noo b'sai'fer ha'chayim,
l'ma'an'cha Elohim chayim.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַנְךָ אֱלֹהִים חַיִּים.

Remember us for life, God who wants us to live righteously.
Inscribe us in the Book of Life, God of Life.

Me-lech o-zer u'po-ked u'mo-she-a u-ma-gen,

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן.

You are a sustaining, saving and shielding ruler.

Baruch ah-ta Ah-do-nai,
ma-gein Av-ra-ham V'ez-rat Sa-ra.

בָּרוּךְ אַתָּה יְהוָה
מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

We bless You, Ah-do-nai, shield of Abraham and sustainer of Sarah.

The second blessing praises God for deeds of gevurot ("power and might"). Among the manifestations of God's power are providing sustenance for all living creatures, healing the sick and causing the rain to fall in the rainy season.

Ah-ta gi-bor l'o-lam, Ah-do-nai
m'cha-yei mey-tim ah-ta rav l'ho-shi-ah

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי
מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.

You are mighty forever, Ah-do-nai. You give eternal life to the departed with Your great saving power.

Between Sukkot and Pesach:
ma-shiv ha-ru-ach u-mo-rid ha-ga-shem מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:
You cause the wind to blow and the rain to fall.

M'chal-keil cha-yim b'che-sed,
m'cha-yei mey-tim b'ra-cha-mim ra-bim,
so-meich no-f'lim v'ro-fei cho-lim u-ma-tir a-su-rim,
u-m'kai-yeim e-mu-na-to lee-shey-nei a-far,
Me cha-mo-cha ba-al g'vu-rot u-Me do-meh lach,
me-lech mey-mit u-m'chai-ye u-matz-Me-ach y'shu-a.

מְכַלְכֵּל חַיִּים בְּחֶסֶד.
מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ.
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

You support the living with kindness. You give eternal life to the departed with great mercy. You support the fallen, heal the sick and set free those in prison. You keep faith with those who sleep in the dust. Who is like You, Mighty Ruler, and who can compare to You? You are the Ruler of life and death who causes salvation to bloom.

v'neh-eh-man ah-tah l'ha-cha-yot mey-tim.
Baruch a-tah Ah-do-nai, m'cha-yei ha-mey-tim

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים.

v'neh-eh-man ah-tah l'ha-cha-yot mey-tim.
Baruch a-tah Ah-do-nai, m'cha-yei ha-mey-tim

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים.

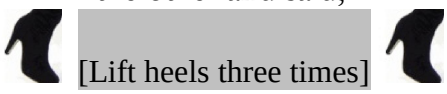
You are faithful in giving eternal life to the departed.
We praise You, who gives immortality to the departed.

The Kedushah has become known as the centerpiece of communal prayer. It is constructed around the biblical verses "Holy, holy, holy! Ah-do-nai of Hosts! God's presence fills all the earth!" (Isa. 6:3) and "Blessed is the Presence of Ah-do-nai, in God's place" (Ezek. 3:12).

Na-a-re-ts'cha v'nak-de-sh'cha, k'sod si-ach sar-fei ko-desh,
ha-mak-de-shim shim-cha ba-ko-desh, Ka-ka-tuv,
al yad n'vi-e-cha, v'ka-ra zeh el zeh v'a-mar:

נַעֲרִיצְךָ וְנַקְדִּישְׁךָ, כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ
הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ, כַּכָּתוּב
עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

We will sanctify and respect You in the world as they sanctify You in the highest heavens, as it sung by the holy Seraphim, who sanctify Your Name in holiness, as in Your prophet's vision, And they called one to the other and said,


[Lift heels three times]

Ka-dosh, Ka-dosh, Ka-dosh,
Ah-do-nai ts'va-ot! M'lo chol ha-a-retz k'vo-do:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

HOLY, HOLY, HOLY is Ah-do-nai of hosts; the whole world is full of God's glory.

K'vo-do ma-lei o-lam, כְּבוֹדוֹ מָלֵא עוֹלָם,

m'sha-r'tav sho-a-lim zeh la-zeh, מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה,

a-yei m'kom k'vo-do. L'u-ma-tam ba-ruch yo-may-ru. אַיֵּה מְקוֹם כְּבוֹדוֹ, לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ:

God's glory fills the universe. The ministering angels ask one another, Where is God's glory? They respond with praise.

Ba-ruch ka-vod Ah-do-nai Me-m'ko-mo. בָּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

Blessed be the glory of Ah-do-nai.

Mim'ko-mo hu yi-fen b'ra-cha-mim, מִמְּקוֹמוֹ הוּא יֶפֶן בְּרַחֲמִים,

b'ra-cha-mim,v'ya-chon am ha-m'ya-cha-dim sh'mo וְיָחֹן עַם הַמְיַחֲדִים שְׁמוֹ

e-rev va-vo-ker, b'chol yom ta-mid, עֶרֶב וָבֹקֶר בְּכָל יוֹם תָּמִיד,

pa-a-ma-yim b'a-ha-va sh'ma om-rim: פַּעֲמַיִם בְּאַהֲבָה שְׁמַע אוֹמְרִים:

May God turn in compassion to the people. We turn to You evening and morning, proclaiming the unity of God with love.

Sh'ma Yis'ra-el, Ah-do-nai E-lo-hey-nu, Ah-do-nai e-chad. שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Hear, O Israel: *Ah-do-nai* is our God, *Ah-do-nai* alone!

Hu E-lo-hey-nu, hu A-vi-nu, hu Mal-key-nu, הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵּנוּ,

hu Mo-shi-ey-nu, v'hu yash-Me-ey-nu b'ra-cha-mav shey-nit הוּא מוֹשִׁיעֵנוּ, וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית

l'ey-nei kol chai lee-h'yot la-chem Ley-lo-him, לְעֵינֵי כָּל חָי, לִהְיוֹת לָכֶם לֵאלֹהִים,

This is our God; our Parent; our Redeemer; and in mercy God will again tell the world:

A-ne Ah-do-nai E-lo-hey-chem. אֲנִי יְהוָה אֱלֹהֵיכֶם.

I am *Ah-do-nai* Your God

On the first two days of Passover, Sukkot, and Shavout the following is added:

Ah-dear Ah-de-ray-nu, Ah-do-nai Ah-do-nay-nu, אַדִּיר אַדִּירֵנוּ, יְהוָה אֲדֹנֵינוּ,

ma ah-dear shim-cha b'chol ah-aretz. מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ.

V'ha-ya Ah-do-nai l'meh-lech al kol ah-aretz, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ,

ba-yom ha-who yih-yeh Ah-don-ai eh-chad u'sh-mo eh-chad. בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

Ah-do-nai, eternal, how magnificent Your name in all the world. *Ah-do-nai* shall be acknowledged Ruler of all the earth. On that day *Ah-do-nai* shall be One and God's name One.

Uv-div-rei kawd-sh'cha ka-tuv ley-mor: וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

And in Your Holy Words it is written, saying,

יִמְלֹךְ יְהוָה לְעוֹלָם, אֱלֹהַיִךְ צִיּוֹן,
לְדֹר וָדֹר, הַלְלוּיָהּ.

Yim-loch Ah-do-nai l'o-lam e-lo-hai-yich Tsi-on,
l'dor va-dor, ha-l'lu-yah.

Ah-do-nai will reign forever, the God of Zion, Halleluyah!

לְדוֹר וָדוֹר, נַגִּיד גָּדְלֶךָ.

L'dor va-dor, na-gid gad-le-cha.

וּלְנֵצַח נְצָחִים, קְדֻשָּׁתְךָ נַקְדִּישׁ.

ul-ney-tsach n'tsa-chim, k'du-sha-t'cha nak-dish.

וְשִׁבְחֲךָ אֱלֹהֵינוּ מִפִּינוּ

v'shiv-cha-cha E-lo-hey-nu Me--pe-nu

לֹא יָמוּשׁ לְעוֹלָם וָעֶד.

lo ya-mush lo ya-mush l'o-lam va-ed.

כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה,

Key el mel-ech ga-do ga-dol v'ka-dosh, Ata.

בָּרוּךְ אַתָּה יְהוָה. הָאֵל הַקָּדוֹשׁ:

Ba-ruch Ata Ah-do-nai, ha'el ha-ka-dosh.

All the generations will declare Your greatness, and to all eternity we will proclaim Your holiness, and Your praise, O our God, will not depart from our mouth forever, for You are a great and holy God. We bless You Ah-do-nai, the holy God.

(continue silently) on Shabbat Rosh Chodesh continue below line
Note: for complete text of Rosh Chodesh Amidah please see Siddur Sim Shalom page 168.
For complete text of Holiday Amidah please see Siddur Sim Shalom page 170

You instituted Shabbat

תִּכַּנְתָּ שַׁבָּת

תִּכַּנְתָּ שַׁבָּת, רָצִיתָ קָדוּשָׁתֶיהָ, צִוִּיתָ פְּרוּשֶׁיהָ עִם סְדוּרֵי נְסָכֶיהָ. מְעַנְּגֶיהָ לְעוֹלָם כָּבוֹד יִנְחָלוּ, וְגַם הָאוֹהֲבִים דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ:

You instituted Shabbat, and looked with favor upon the ancient Temple and its offerings. Those who delight in Shabbat have chosen a path of spiritual distinction.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ, וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, שָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם.

May it be Your will, Ah-do-nai, our God and God of our ancestors, that You bring us, in joy, to our land, establish us within our borders, where our ancestors served before You, the daily and the additional order.

on Shabbat Rosh Chodesh continue here

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ, וְתִטָּעֵנוּ בִּגְבוּלֵנוּ, וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת חוֹבוֹתֵינוּ, תְּמִידִים כְּסִדְרָם וּמוּסָפִים כְּהִלְכָתָם. וְאֶת מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה, נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה, כְּמִצְוַת רְצוֹנֶךָ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ, מִפִּי כְבוֹדֶךָ, כָּאָמוּר:

May it be Your will, Ah-do-nai, our God and the God of our ancestors, that You return us with joy to our land, establish us within our borders, where our ancestors served before You, according to the daily and the additional order. And the additional order for Shabbat and Rosh Chodesh they offered lovingly, according to Your will, as written in Your Torah through Moses Your servant.

Celebrate Shabbat

recited on Shabbat only

Those who celebrate the Sabbath and rejoice in Your majesty; the people that hallow the seventh day, all of them shall enjoy and be delighted with Your goodness, seeing that You find pleasure in the seventh day, and call it holy, in remembrance of the creation.

recited on Shabbat only

יִשְׂמְחוּ בְמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג, עַם מְקַדְּשֵׁי שְׁבִיעִי, כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ, וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

God of our Ancestors

recited on Shabbat only

Our God and God of our ancestors, be pleased with our Shabbat rest, make us holy with Your mitzvot and let us share in Your Torah. Satisfy us with Your goodness and make us happy with Your help. Purify our hearts so that we can serve You truly. Ah-do-nai our God, let us receive Your holy Shabbat with love and favor, so that Your people Israel, who make Your name holy, who makes the Shabbat holy. will rest on it. We bless You, Ah-do-nai, who makes the Shabbat holy.

recited on Shabbat only

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ. רְצֵה בִמְנוּחָתֵנוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שַׂבְּעֵנוּ מִטּוּבֶךָ וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ. וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת. וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ. וְיָנוּחוּ בָהּ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בָּרוּךְ אַתָּה יְהוָה. מְקַדֵּשׁ הַשַּׁבָּת:

On Rosh Chodesh Sh'mini Atzeret, Simchat Torah, Passover, Sukkot, and Shavuot the following is added:

Ah-do-nai our God, bestow upon us the blessing of Your festivals, for life and for peace, for joy and for gladness, as You have promised. Our God and God of our ancestors, (accept our Shabbat offering of rest) add righteousness 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 will serve You faithfully. Ah-do-nai our God, grant that we inherit Your set-apart gifts so that all the people Yisrael who speak Your name will rejoice in You. We bless You, Ah-do-nai, who hallows (Shabbat) Israel and the Festivals.

וְהַשִּׂיאֵנוּ, יְהוָה אֱלֹהֵינוּ, אֶת בִּרְכַּת מוֹעֲדֶיךָ, לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. (אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה בִמְנוּחָתֵנוּ,) קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ, וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת, וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ (בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן (שַׁבָּת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

God's People

Ah-do-nai, be pleased with Your people Israel and with their prayer. Restore worship to Your Temple. May the prayer of Your people Israel always be accepted with love and favor.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהָשֵׁב אֶת הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ. וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן. וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

May we see Your merciful return to Zion.

בָּרוּךְ אַתָּה יְהוָה, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

We bless You, Ah-do-nai, who restores Your presence to Zion.

מודים אֲנַחְנוּ לָךְ, שְׁאַתָּה הוּא, יְהוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר, נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

We thank You for being our God and God of our ancestors forever and ever. You are the rock of our lives and our saving shield. In every generation we will thank and praise You for our lives which are in Your power, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and good things that are with us at all times: evening, morning and noon. Good One, Your mercies have never stopped. Merciful One, Your kindness has never stopped. We have always placed our hope in You.

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד.

For all Your blessings, we shall continually bless You, forever and ever.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

And everything that lives shall give thanks to You forever, and shall praise Your name in truth, God, our salvation and our help. We bless You Ah-do-nai, whose name is good, and to whom it is good to give thanks.

שִׂים שָׁלוֹם בָּעוֹלָם, טוֹבָה וּבְרָכָה, חֵן וָחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ. בָּרְכֵנוּ, אָבִינוּ, כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.* בָּרוּךְ אַתָּה יְהוָה, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Grant peace, goodness and blessing to the world; Grace, kindness and mercy to us and to all Israel, Your people. Bless us, our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your Torah of life, and love of kindness, and righteousness and blessing and mercy and life and peace. May it please You to bless Your people Israel at all times and in every hour with Your peace. *We bless You, Ah-do-nai, who blesses Your people Israel with peace.

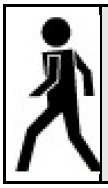
*(*On the Sabbath of Repentance substitute)*

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה טוֹבָה, נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

*(*On the Sabbath of Repentance substitute)*

In the book of life, blessing, peace and good sustenance may we be remembered and inscribed, we and all Your people the house of Israel, for a happy life and for peace. We bless You, Ah-do-nai, who makes peace.

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.



Kavanah - This prayer of intent is recited prior to the silent Amidah. While reciting this prayer, it is customary to take three small steps forward as if one is approaching royalty. This custom is derived from the actions of Abraham who "came forward" to pray for the inhabitants of Sodom and Gomorrah (Genesis 18:23). Where there is not much space, it has become the practice to take several tiny steps back before taking the three symbolic steps forward..

O'seh shalom bim-ro-mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
hu ya-seh shalom a-lay-nu	הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
v'al kol Yis'ra-el .v'im-ru, Amen.	וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.
Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel	יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
v'im-ru, Amen.	וְאִמְרוּ אָמֵן:

Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. And let us say Amen.

Guard My Tongue :Ah-do-nai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me, and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Ah-do-nai; Answer me with Your redeeming power. May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer. Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. And let us say Amen.

Please be seated after you have completed the silent Amidah

Sim shalom to-va uv-ra-cha ba-oh-lam,	שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה בְּעוֹלָם,
Chein va-che-sed v'ra-cha-mim,	חֵן וָחֶסֶד וְרַחֲמִים,
A-lay-nu v'al kol Yis'ra-el a-me-cha.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.
Ba-r'chey-nu a-vi-nu, ku-la-nu k'e-chad, b'or pa-ne-cha.	בָּרְכֵנוּ, אָבִינוּ, כֻּלָּנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ,
Key v'or pa-ne-cha na-ta-ta la-nu, Ah-do-nai E-lo-hey-nu,	כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יְהוָה אֱלֹהֵינוּ,
To-rat cha-yim v'a-ha-vat che-sed,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
uts-da-ka uv-ra-cha v'ra-cha-mim, v'cha-yim v'sha-lom.	וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם
V'tov b'ey-ne-cha l'va-reich et a-m'cha Yis'ra-el	וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
b'chol eit uv-chol sha-ah bish-lo-me-cha.	בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.
Ba-ruch a-tah Ah-do-nai,	בָּרוּךְ אַתָּה יְהוָה,
ha-m'va-reich et a-mo Yis'ra-el ba-sha-lom.	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

Grant Peace, goodness and blessing to the world; Grace, kindness and mercy to us and to all Israel, Your people. Bless us, our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your Torah of life, and love of kindness, and righteousness and blessing and mercy and life and peace. May it please You to bless Your people Israel at all times and in every hour with Your peace. We bless You, Ah-do-nai, who blesses Your people Israel with peace.

Amidah - An Alternative Meditation

אָבוֹת וְאִמָּהוֹת
Patriarchs & Matriarchs

Our ancestors knew you and understood the role you played in their lives. Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel and Leah experienced Your hand in an unobscured manner. Help us to know you and understand the role you play our lives.

גְּבוּרוֹת
Miracles

You are the Source of blessing, miracles and wonders. Help us to recognize and appreciate the blessings, miracles and wonders in our life.

קְדוּשָּׁה
Holiness

You created us in Your Holy image. Help us to appreciate the holiness that fills our lives. Help us to see Your Holy image in every person we encounter.

בִּינָה
Understanding

You have blessed us with the potential for great wisdom and understanding. Help us to realize our potential through learning, seeking and understanding.

תְּשׁוּבָה
Seeking Wholeness

Help us to seek to the wisdom of Your Torah in our quest to achieve wholeness. Open our eyes that we may look at ourselves honestly and realistically.

שַׁבַּת מְנוּחָה
Shabbat Rest

You gave us this Shabbat day to rest and repose in love. Emulating You we withdraw from the pursuit of the physical. As it is written in Your Torah "In six days Ah-do-nai created and rested on the seventh day. Therefore Ah-do-nai blessed the Shabbat day and made it holy". Help us to reconnect with You through the spirituality of this Shabbat day.

עֲבוֹדָה
Prayer of the Heart

Our voices join together in prayer. Help us, inspire us to pray with compassion. Accept the prayer of our hearts lovingly in the spirit that it is offered. May our prayers be acceptable to you and inspire us to be better people.

צִיּוֹן
Zion

Bless Your Holy Land with peace, happiness, blessing, tranquility, and loving-kindness. Inspire the inhabitants of Israel to live in peace and harmony with each other and their neighbors. You are the Source of Blessing, who blesses Israel with the divine presence.

תּוֹדָה רַבָּה
Gratitude

You are our God, and the God of our ancestors. We thank You for the miracles that we experience each and every day. Help us to recognize and appreciate the blessings, miracles and wonders in our life.

שָׁלוֹם
Peace

Help us to achieve true and everlasting peace. Give us the wisdom to understand that there is no peace until all of God's children live together in peace. As it is written "You will judge between the nations and will settle disputes for all people. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore".

May my tongue be innocent of slander and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, Ah-do-nai, because You are compassionate, because You are almighty, because You are holy, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, Ah-do-nai, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people.

Amen.

May the words of my mouth
and the prayers of my heart
be acceptable to You

Reader's Kaddish

***Kaddish is* commonly known as a mourner's prayer, but in fact, variations on the *Kaddish* prayer are routinely recited at many other times, and the prayer itself has nothing to do with death or mourning. *Kaddish* is a prayer that affirms our faith in God and our hope for the future. The Reader's Kaddish separates units of prayer within a service.**

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ.
B'cha-yay-chon u-v'yo-may-chon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei de-chol bait Yis'ra-el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Ba-aga-la u-vi-ze-man ka-riv, **v'im'ru: A-mein:**	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei al-ma-ya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yit-ba-rach ve-yish-ta-bach,	יִתְבָּרַךְ וְיִשְׁתַּבַּח
ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say	וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
she-mei de-ku-de-sha, be-rich hu	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta	* לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tush-be-cha-ta ve-ne-che-ma-ta,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
daa-Me-ran be-al-ma **v'im'ru: A-mein:**	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur *** (L'ey-la U' L'ey-la me kol)**	Between Rosh Hashana & Yom Kippur *(לְעֵלָּא וּלְעֵלָּא מִכָּל)
Tit-ka-bal ts'lo-t'on u-va-oh-t'on d'chol Yis'ra-el ka-dam	תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן דְכָל יִשְׂרָאֵל קֳדָם
a-vu-hon di vish-ma-ya, **v'im'ru: A-mein:**	אֲבוּהוֹן דִּי בִשְׁמַיָּא וְאִמְרוּ אָמֵן:
Ye-hey sh'la-ma ra-ba min she-ma-ya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
ve-cha-yim A-lay-nu Ve-al kol Yis'ra-el	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
v'im'ru: A-mein:	וְאִמְרוּ אָמֵן.
O-seh sha-lom bim-ro-mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
hu ya-a-seh sha-lom a-lay-nu	הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
Ve-al kol Yis'ra-el, **v'im'ru: A-mein:**	וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.
Ya-seh shalom a-lay-nu v'al kol yosh'vei tevel	יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
v'im-ru, Amen.	וְאִמְרוּ אָמֵן:

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel; and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and say, Amen. May the prayers of the whole House of Israel be accepted by our Father in Heaven. And let us say: Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.

Ein ke-lo-hey-nu ▪ Ein ka-do-ney-nu	אֵין כַּאדוֹנֵינוּ	אֵין כֵּאלֹהֵינוּ
Ein k'mal-key-nu ▪ Ein k'mo-shi-ey-nu	אֵין כְּמוֹשִׁיעֵנוּ.	אֵין כְּמַלְכֵּנוּ
Me che-lo-hey-nu ▪ Me cha-do-ney-nu	מִי כַאדוֹנֵינוּ	מִי כֵאלֹהֵינוּ
Me ch'mal-key-nu ▪ Me ch'mo-shi-ey-nu	מִי כְמוֹשִׁיעֵנוּ.	מִי כְמַלְכֵּנוּ
No-deh ley-lo-hey-nu ▪ No-deh la-do-ney-nu	נוֹדֶה לַאדוֹנֵינוּ	נוֹדֶה לֵאלֹהֵינוּ
No-deh ley-lo-hey-nu ▪ No-deh la-do-ney-nu	נוֹדֶה לְמוֹשִׁיעֵנוּ.	נוֹדֶה לְמַלְכֵּנוּ
No-deh l'mal-key-nu ▪ No-deh l'mo-shi-ey-nu	בָּרוּךְ אֲדוֹנֵינוּ	בָּרוּךְ אֱלֹהֵינוּ
BA-RUCH E-lo-hey-nu ▪ BA-RUCH ah-do-ney-nu	בָּרוּךְ מוֹשִׁיעֵנוּ	בָּרוּךְ מַלְכֵּנוּ
BA-RUCH mal-key-nu ▪ BA-RUCH mo-shi-ey-nu	אַתָּה הוּא אֲדוֹנֵינוּ	אַתָּה הוּא אֱלֹהֵינוּ
A-TAH hu E-lo-hey-nu ▪, A-TAH hu a-do-ney-nu	אַתָּה הוּא מוֹשִׁיעֵנוּ	אַתָּה הוּא מַלְכֵּנוּ

A-tah hu she-hik-ti-ru, a-vo-tey-nu, l'fa-ne-cha, et k'to-ret ha-sa-mim

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

Who can compare to our God? None is like our Saviour. Who is like our God, who is like our Saviour? We will give thanks to God, our Saviour. Blessed be our God, You are our God, You are our Saviour. You are the one whom our ancestors served.

My God
Sister Act

Nothing you could say could tear me away from my God,
Nothing you could do, 'cause I'm stuck like glue to my God,
I'm sticking to my God like a stamp to a letter,
Like birds of a feather we stick together.
I'm tellin' you from the start, I can't be torn apart from my God.

As a matter of opinion I think God's tops. My opinion is God's the cream of the crop.
As a matter of taste, to be exact, God's my ideal, as a matter of fact.

Aleinu

Please rise

עָלֵינוּ

Aleinu, proclaims God as Melech (sovereign) over a united humanity. It has been recited as the closing prayer of the three daily services ever since the 13th century. According to tradition, Joshua composed it at the time he crossed the Jordan and entered the Land of Promise. It was first introduced into the daily prayer service by Rav, founder of the Sura Academy (early third century). Aleinu is also recited as, as an introduction to Malchuyot(verses of sovereignty), part of the Musaf service on the High Holidays.

A-lay-nu l'sha-bey-ach la-a-don ha-kol
la-teit g'du-la l'yo-tseir b'rey-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-ma
she-lo sam chel-key-nu ka-hem
v'go-ra-ley-nu k'chol ha-mo-nam.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל.
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית.
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת.
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם

Va-a-nach-nu kho-rim
u-mish-ta-cha-vim u-mo-dim

וַאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים

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-rets,
u-mo-shav y'ka-ro ba-sha-ma-yim Me-ma-al,
ush-che-nat u-zo b'gawv-hei m'ro-mim.
Hu E-lo-hey-nu, ein od. E-met mal-key-nu,
e-fes zu-la-to, Ka-ka-tuv b'to-ra-to:
v'ya-da'ta ha-yom, va-ha-shey-vo-ta el l'va-ve-cha,
key Ah-do-nai hu ha-e-lo-him,
ba-sha-ma-yim Me-ma-al,
v'al ha-a-rets Me-ta-chat, ein od.

לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקָּדוֹשׁ בָּרוּךְ הוּא
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ.
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל.
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵּנוּת אֶפֶס זוּלָתוֹ.
כַּכָּתוּב בְּתוֹרָתוֹ:
וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ.
כִּי יְהוָה הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ. מִתָּחַת, אֵין עוֹד:

It is up to us to thank the Ruler of All, to praise the the author of Creation, who did not make us like other nations, who created us as a unique people, and set us on a separate path toward a special destiny. And we bend our knees, and bow down, and give thanks, before the Ruler, the Ruler of Rulers, the Holy One, who created heaven and earth. Who dwells is in the heavens above, with a powerful Presence in the highest heights You are our God, there is no other. You are eternal, there is nothing else. As it is written in Your Torah: “Know this day and take to your heart that Ah-do-nai is the only God in heaven above and on the earth below—there is none other.

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Because We Believe

Because we believe in You, Ah-do-nai, We hope for the day when Your majesty will prevail, When all false gods will be removed, And all idolatry will be abolished;

When the world will turn their hearts to God,

When all humanity will invoke Your name, And the wicked will be turned to You.

May all the living fervently acknowledge that to You every knee must bend,
every tongue vow loyalty.

Before You may all bow in reverence,
Proclaiming Your glory, accepting Your sovereignty.

May Your reign come soon and last forever;
For sovereignty is Yours alone, now and evermore.

So is it written in Your Torah:
"Ah-do-nai shall reign forever and ever."

The prophet too, proclaimed this promise:
"Ah-do-nai shall reign over all the earth;
On that day Ah-do-nai shall be One and God's name One."

וְעַל כֵּן נְקַוֶּה לְךָ יְהוָה אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִכְרַע כָּל בֶּרֶךְ, תִּשָּׁבַע כָּל לָשׁוֹן. לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ יָקָר יִתֵּנוּ, וְיקַבְּלוּ כֻלָּם אֶת עוֹל מַלְכוּתֶךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.

Key ha-mal-chut she-l'cha he,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
ul-o-l'mei ad tim-loch b'cha-vod,	וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד,
Ka-ka-tuv b'to-ra-te-cha,	כַּכָּתוּב בְּתוֹרָתֶךָ,
Ah-do-nai yim-loch l'o-lam va-ed.	יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
Ve-ne-e-mar v'ha-ya Ah-do-nai l'me-lech al kol ha-a-retz	וְנֶאֱמַר, וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
ba-yom ha-hu yi-h'ye Ah-do-nai e-chad, u-sh'mo e-chad:	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

You may be seated

(Mourners and those observing Yaherzeit please rise)

Mourner's Kaddish

The Kaddish, an Aramaic prayer that is [almost] 2,000 years old, is recited in slightly different variations at every prayer service. Although one form of the Kaddish is recited in memory of the dead, the prayer itself says nothing about death; its theme is the greatness of God, reflected in its opening words: "*Yitgadal ve-yitkadash, Shmei rabbah*--May God's name be magnified and made holy…. " The prayer's conclusion speaks of a future age in which God will redeem the world.

Yit-ga-dal v'yit-ka-dash she-mei ra-ba,	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
Be-al-ma di-ve-ra chi-re-u-tei, ve-yam-lich mal-chu-tei.	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ וְיַמְלִיךְ מַלְכוּתֵהּ.
B'cha-yay-chon u-v'yo-may-chon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
u-v'cha-yei de-chol bait Yis'ra-el	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
Ba-aga-la u-vi-ze-man ka-riv, **v'im'ru: A-mein:**	בַּעֲגָלָא וּבִזְמַן קָרִיב. וְאִמְרוּ אָמֵן:

Congregation

Ye-hey she-mei ra-ba me-va-rach, le-a-lam u-le-al-mei al-ma-ya.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.
Yit-ba-rach ve-yish-ta-bach,	יִתְבָּרַךְ וְיִשְׁתַּבַּח
ve-yit-pa-ar ve-yit-ro-mam, ve-yit-na-say	וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
ve-yit-ha-dar, ve-yit-a-leh, ve-yit-ha-lal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
she-mei de-ku-de-sha, be-rich hu	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא
* L'ey-la min kol bir-cha-ta ve-shi-ra-ta	* לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tush-be-cha-ta ve-ne-che-ma-ta,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
daa-Me-ran be-al-ma **v'im'ru: A-mein:**	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

Between Rosh Hashana & Yom Kippur *** (L'ey-la U' L'ey-la me kol)**	Between Rosh Hashana & Yom Kippur *(לְעֵלָּא וּלְעֵלָּא מִכָּל)
Ye-hey sh'la-ma ra-ba min she-ma-ya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
ve-cha-yim A-lay-nu Ve-al kol Yis'ra-el	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
v'im'ru: A-mein:	וְאִמְרוּ אָמֵן.
O-seh sha-lom bim-ro-mav,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
hu ya-a-seh sha-lom a-lay-nu	הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
Ve-al kol Yis'ra-el, **v'im'ru: A-mein:**	וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

Translation of Kaddish: Glorified and sanctified is God's great name throughout the world created according to Ah-do-nai's will. May God's sovereignty be established in our lifetime and the life of all Israel, and let us say, Amen. May God's great name be blessed forever and to all eternity. Blessed and praised, glorified and exalted, extolled and honored be the name of the Holy One, source of blessing, beyond all the blessings and songs, beyond all the tributes spoken in the world; and let us say, Amen. May there be abundant peace from heaven, and life, for us and for all Israel; and let us say, Amen. May the One who creates peace in the celestial heights, create peace for us and for all Israel; and let us say, Amen.

Adon oh-lam

אֲדוֹן עוֹלָם

Adon Olam (Master of the World) is a very old poem. It is attributed to Rabbi Shlomo ben Gabirol, a great poet of 11th century Spain. The poem is recited to recall the memory of Abraham our Father, who was the first to call God "Ah-do-nai" - "My Master".

Adon oh-lam, asher malach,	b'terem kol y'tzir nivra.	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יְצִיר נִבְרָא.
L'et na'asah v'cheftzo kol,	azai melech sh'mo nikra.	לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
V'acharey kich-lot hakol,	l'vado yimloch nora.	וְאַחֲרֵי כִּכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
V'hu haya, v'hu hoveh,	v'hu yih'yeh b'tifara.	וְהוּא הָיָה, וְהוּא הֹוֶה, וְהוּא יִהְיֶה בִּתִפְאָרָה.
V'hu echad, v'eyn sheni,	l'hamshil lo l'hachbira.	וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
B'lee reishit, b'lee tachleet,	v'lo ha'oz v'hamisrah.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֹז וְהַמִּשְׂרָה.
V'hu Eli, v'chai go'ali,	v'tzur chevli b'et tzarah.	הוּא אֵלִי וְחַי גּוֹאֲלִי, וְצוּר חֶבְלִי בְּעֵת צָרָה.
V'hu nisi umanos lee,	m'nat kosi b'yom ekra.	וְהוּא נִסִּי וּמָנוֹס לִי, מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.
B'yado. afkid ruchi,	b'et ishan v'a'irah.	בְּיָדוֹ אַפְקִיד רוּחִי, בְּעֵת אִישַׁן וְאָעִירָה.
V'im ruchi g'viyati,	Ah-do-nai lee v'lo ira	וְעִם רוּחִי גְּוִיָּתִי, יְהוָה לִי וְלֹא אִירָא.

Master of the universe, Who reigned before any form was created, at the time when God's will brought all into being - then God's name proclaimed. After all has ceased to be, God, the Awesome One, will reign alone. It is God Who was, God Who is, and God Who shall remain, in splendor. God is One - there is no second to compare to Him, to declare as God's equal. Without beginning, without conclusion - God is the power and dominion. God is my God, my living Redeemer, Rock of my pain in time of distress. God is my banner, a refuge for me, the portion in my cup on the day I call. Into Your hand I shall entrust my spirit when I go to sleep - and I shall awaken! With my spirit shall my body remain. Ah-do-nai is with me, I shall not fear.

End of Shabbat morning service

May your Shabbat be peaceful.

May your world shine with the spirit of our Torah.

A Personal Kaddish

(when a minyan is not present)

This personal version of the Kaddish was composed to be recited when a *minyan* (10 Jewish adults) is not present. Every effort should be made to secure a *minyan* for the recitation of *Kaddish.*

Ahl hah-kol Yit-ga-dal v'yit-ka-dash	עַל הַכֹּל יִתְגַּדַּל וְיִתְקַדַּשׁ
sh'may d'ku-d'sha b'rich hu	שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
b'al-ma di-v'ra chi-ru-tei:	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ:
Yit-ba-rach v'yit-ha-dar	יִתְבָּרַךְ וְיִתְהַדַּר
v'yit-pa-ar v'yit-ro-mam	וְיִתְפָּאַר וְיִתְרוֹמַם
sh'may d'ku-d'sha b'rich hu:	שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא:
Y'hei sh'la-ma ra-ba min sh'ma-ya	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
v'cha-yim, a-lay-nu v'al kol Yis-ra-el:	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל:
O-seh sha-lom bim-ro-mav	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו
hu ya-a-seh sha-lom	הוּא יַעֲשֶׂה שָׁלוֹם
a-lay-nu v'al kol Yis-ra-el:	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל:

For the unity, for the complexity and for everything contained within.
Great, praised, exalted, and uplifted is the Name of the Holy Blessed One
in all space and time created by design.

Blessed, splendid, adorned, and lauded be the Holy Blessed Name.
May God's great name be blessed, forever and ever.
Blessed, praised, glorified, exalted, extolled, honored elevated and
praised is the Name of the holy one.

Maker of harmony in the universe, grant peace to us,
to Israel, and to all people everywhere.

Rabbi Zalman Schachter-Shalomi - Adapted