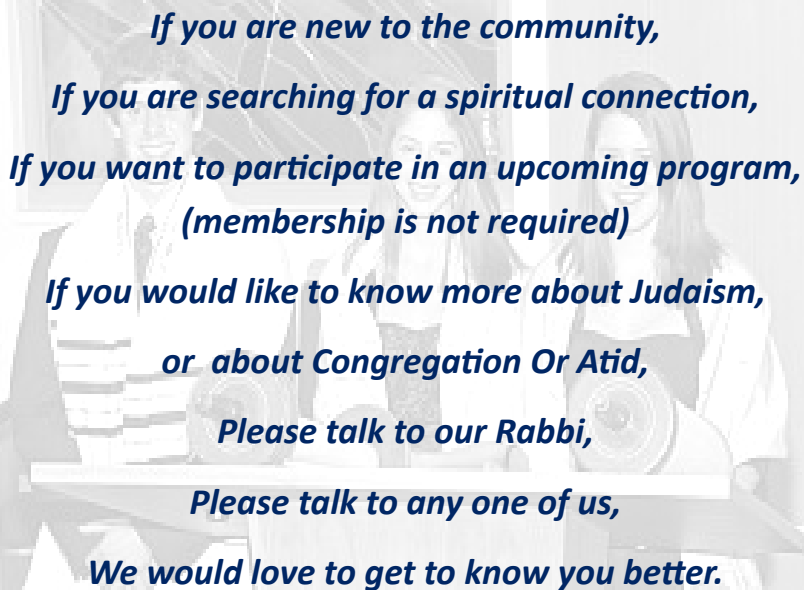


Congregation Or Atid



Siddur Companion



***If you are new to the community,
If you are searching for a spiritual connection,
If you want to participate in an upcoming program,
(membership is not required)
If you would like to know more about Judaism,
or about Congregation Or Atid,
Please talk to our Rabbi,
Please talk to any one of us,
We would love to get to know you better.***



***Congregation Or Atid
97 Concord Road
Wayland, Massachusetts
508.358.9623
www.congregationoratid.org***

Welcome to Congregation Or Atid

Our name, *Or Atid*, means “Light of the Future” which reflects the traditional Jewish value that our children represent our future. We believe that there are many pathways to reach God. We try to help each individual grow closer to God through *Torah* study, *Avodah* (worship service) and *Mitzvot* (performance of God’s commandments).

Founded in 1991, Congregation Or Atid is a traditional egalitarian congregation where both men and women participate equally and actively in our services and all other aspects of Jewish life cycle events.

While you are in our building, we ask that all males wear a *kippah* (head covering) as a sign of respect to God. All Jewish men will also wear a *tallit* with *tzitzit* (a prayer shawl with fringes) that reminds us of our obligations to God. Some women may choose to also wear a *tallit* and a *kippah*. All who are called to the *Torah* should wear a *tallit*. You will find both a *kippah* and a *tallit* at the entrance to our Sanctuary.

You should find our *Siddurim* (prayer books) and *Humashim* (Bibles) in the racks in front of you. These are our sacred books because they have God’s name written in Hebrew. We ask that you keep these books on your laps, on a seat next to you, or in the racks. As a sign of respect to God, please do not place these books on the floor.

We hope that you will participate and find meaning in our service – it doesn’t matter what your background is. Ushers standing in and around the sanctuary are available to help you.

After the service, **everyone** is invited into our social hall to join us for Kiddush which is a special blessing that is recited over a cup of wine. And, of course, please do not hesitate to introduce yourself to Rabbi Finestone or ask her any questions about the service.

Shabbat Shalom! (Have a peaceful Shabbat!)

Shabbat Morning Service at a Glance

Siddur Sim Shalom - page numbers are in **bold**

Siddur Or Hadash - page numbers are in **bold italic**

- I. *Birkhot Ha-shabar* - Preliminary Prayers
Introductory Songs and Readings..... **pp. 2, 6, 10; 61, 63, 65**
Psalm 92..... **pg. 32; 72**
- II. *P'sukei D'zimra* - Psalms and Song..... **pp. 54, 88; 83, 100**
- III. *Shacharit* - Morning Service **pg. 334; 104**
Shocheh Ad **pg. 336; 105**
Bar'chu **pg. 340; 107**
Sh'ma **pg. 346; 112**
Amidah **pg. 354; 115b**
Kaddish Shalem **pg. 392; 138**
- IV. *Torah* Service
Ein Chamocha..... **pg. 394; 139**
Torah Procession - Taking *Torah* Out **pg. 398; 140**
Torah Reading (pages announced in *Humash*)
Haftarah Reading (pages announced in *Humash*)
Prayers for our community and world..... **pp. 415-417; 148-149**
Asbrei..... **pg. 420; 151**
Torah Procession - Returning the *Torah* **pg. 422; 153**
- V. *D'Var* (Sermon) or *Torah* Study
- VI. *Musaf* - Additional Shabbat Service
Hatzot Kaddish..... **pg. 428; 155**
Amidah..... **pg. 442; 156b**
Kaddish Shalem..... **pg. 506; 181**
Ein Keloheinu..... **pg. 508; 182**
Aleinu **pg. 510; 183**
Mourner's *Kaddish*..... **pg. 512; 184**
Announcements and/or Presentations
Kiddish and *Motzei* (on occasion)..... **pg. 734; 315**
Adon Olam **pg. 514; 187**

A Note About Shabbat Services

In 1998, Congregation Or Atid hired its first full-time Rabbi, Sally R. Finestone. The Hebrew word *rabbi* means “my teacher” and conveys a rabbi’s principal role: to teach *Torah* or the Five Books of Moses.

Our Rabbi guides us in interpreting and understanding our ancient Jewish texts thereby assisting us in renewing and deepening our connections to God and our rich Jewish traditions.

During the service, Rabbi Finestone either gives a sermon or engages the entire congregation in *Torah* study. The Rabbi’s comments usually illuminate an aspect from the weeks’ *Torah* / Biblical reading. She interweaves commentaries ranging from our ancient / medieval rabbis to modern scholars to help us draw meaning from the *Torah* that we can apply to our daily life.

The Hebrew word *Humash* refers to the Five Books of Moses or *Torah*. The *Humash* contains an English translation of the *Torah* and can be found in the book rack in front of your seat. It also contains many commentaries written by various Jewish scholars throughout the ages in order to help us interpret and better understand the *Torah*. Please feel free to read the *Humash* on your own at any point during the service .

After the service, **everyone** is invited into our social hall to join us for Kiddush which is a special blessing that is recited over a cup of wine. And, of course, please do not hesitate to introduce yourself to Rabbi Finestone or ask her any questions about the service.

Shabbat Shalom! (Have a peaceful Shabbat!)

What is Prayer?

Prayer is one of many pathways that can assist us in becoming closer to God. The Hebrew word to pray, *hitpalel*, means “to judge or examine oneself.” Our tradition teaches us that we should turn inwards and reflect upon what we’ve done during the week. This causes us to increase our awareness of God and the role that God plays in our lives. Only then are we ready to approach God and ask for assistance.

Traditionally, we pray to God in Hebrew, which is also the language of the *Torah*, the Prophets (Kings, Isaiah, Jeremiah, etc.) and the Psalms as well as many of our rabbinic sources. By praying in Hebrew, we create a vertical connection with both generations of Jews from our past and Jews of the future – our children.

For example, our central prayer, the *Amidah*, is the same prayer that was recited by Rabbi Yehuda Hanassi (Land of Israel, early third century), Rashi (Northern France, eleventh century), Maimonides (Spain and Egypt, twelfth century), Rabbi Joseph Karo (Safed Israel, sixteenth century) and Nehama Leibovitz (State of Israel, twentieth century). Our parents, grandparents and great-grandparents recited the *Amidah*. Our children, grandchildren and great-grandchildren will recite the *Amidah*.

When we pray in Hebrew, we also create a horizontal connection linking us to Jews throughout the world. While Jews in France speak French, Jews in Italy speak Italian, Jews in South America speak either Spanish or Portuguese, and Jews in North America speak English, when we pray, we are all speaking the same language – Hebrew.

What if you can’t read or don’t understand Hebrew? No problem.

- Can’t read Hebrew? Please feel free to sing the Hebrew prayers by following the transliteration (English pronunciation of Hebrew words) contained within the second part of this booklet.
- Don’t understand Hebrew? Please feel free to recite the prayers in English. Our rabbis teach that it is more important to understand what you are saying than it is to merely recite words in Hebrew. If you find a word, phrase or poem in the *Siddur* (prayer book) that moves you, feel free to stop and meditate. Take as long as you want. There is no requirement that you keep pace with the Rabbi.

The Meaning of Shabbat

This morning we find ourselves simultaneously in two different sanctuaries – a sanctuary in space and a sanctuary in time. The sanctuary in time is Shabbat. In his classic book, *The Sabbath*, Abraham Joshua Heschel observed:

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time, to turn from... the world of creation to the creation of the world.

He who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. He must go away from the screech of dissonant days, from the nervousness and fury of acquisitiveness and the betrayal in embezzling his own life. He must say farewell to manual work and learn to understand that the world has already been created and will survive without the help of man. Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. We are also seated in a sanctuary in space.

Page Numbering System

On Shabbat, we pray from either *Siddur Sim Shalom* or *Siddur Or Hadash* which includes a plethora of commentaries on the Shabbat prayers. You can easily find your place in either *Siddur* as follows:

Example: **Page 2, 61 – Ma Tov**

- *Siddur Sim Shalom* – the page number is the first bold number. In the above example, you will find the Hebrew for the prayer **Ma Tov** on page 2 of *Siddur Sim Shalom*.
- *Siddur Or Hadash* – the page number is the second bold number and it is always italicized. In the above example, you will find the Hebrew for the prayer **Ma Tov** on page 61 of *Siddur Or Hadash*.

Explanation of the Service

Birchat HaShachar – Preliminary Prayer...pp. 2, 6, 10, 32; **61, 62, 65, 72**

Gratitude for the blessings we might take for granted is the central theme of these morning prayers. We thank God for these blessings and therefore remind ourselves that we have the blessings of our freedom, our ability to see, the clothes we wear, the provision of our basic needs and the religious traditions that give shape and meaning to our lives.

P'sukei D'zimrah – Psalms and Song.....pp. 54, 88; **83, 100**

These psalms help us to enter the world of prayer by reminding us that we are not the center of any universe – God is. We exult in God who created this universe, whom we try our best to emulate, and to whom we sing. The more God is in our lives, the more our lives are about what matters and what lasts.

Shacharit – Morning Servicepg. 334; **104**

We rise for the *Bar'chu*, a call to worship. The *Bar'chu* focuses our attention on the fact that we stand before God as a community and that we are entering the most holy part of the service, comprising the *Sh'ma* and the *Amidah*, as explained below.

Blessings Before the Sh'mapg. 342; **108**

Prior to reciting the *Sh'ma*, one of the oldest and most important passages of our liturgy, we say two blessings. The first affirms God as the creator of light. God's presence in the universe is affirmed by the orderly rhythms of nature and the way that the sun rises to begin each new day. God is the voice that daily renews creation. By clinging to God, we cling to the power to renew ourselves and our world. The God of nature is also the God who loves the Jewish people and gives us the *Torah*. Our relationship with God is a mutual love affair.

In the second blessing, we speak of God's love for us, and in the first paragraph of the *Sh'ma* we express our love for God. As the love of any relationship must be reflected in deeds, so too God's love for us is reflected in the gift of *Torah*, which tells us how to live.

As we prepare to chant the *Sh'ma*, we come to a line (on pg. 346 and pg. 111) that begins with the Hebrew words *v'havieinu l'shalom*, "Bring us safely from the four corners of the earth." These words symbolize our hope that all Jews will come together as a people, especially in the Land of Israel. Many of us have the tradition of gathering the four corners of the *tallit* at this point in the service.

Sh'mapg. 346; **112**

The *Sh'ma* (passages from the *Torah*: Deuteronomy 6:5-9 and 11:13-21; Numbers 15:37-41) begins with Judaism's central creed: "Hear O Israel: *Adonai* is our God, *Adonai* is One."

There is one God. All human beings should imitate God's ways. "As the Holy One clothes the naked...so do you also clothe the naked. The Holy One visits the sick...so do you also visit the sick. The Holy One comforts mourners...so do you also comfort mourners. The Holy One buried the dead...so do you also bury the dead." (Talmud, *Sotah*, 14a). As God's creation, if each person followed God's ways, we could bring healing to this world. Many people cover their eyes with their dominant hand to concentrate more deeply on the first line of this crucial prayer.

The biblical selections that follow instruct us to love and obey God, to transmit these teachings to our children, and to remember our covenant with God to act in accordance with the *mitzvot*. The concluding biblical passage teaches about the *tzitzit*, the fringes in the corners of the *tallit*, which both symbolize and remind us of God's commandments. During the recitation of this passage, some people have the custom of kissing the *tzitzit* as a sign of love and respect.

Amidah – The Standing Prayerpg. 354: **115b**

In this prayer we literally stand before God. The *Amidah* is recited three times on weekdays and four times on Shabbat; it is recited twice during our morning service. Known in rabbinic literature as *Ha-tesfilah*, "The Prayer," the *Amidah* is the major liturgical component of every regular service. Its seven Shabbat blessings and nineteen weekly blessings include the three dimensions most characteristic of Jewish prayer: praise, petition and thanksgiving. The end of the *Amidah* is an appropriate place in which to add our own personal prayers.

The portion of the *Amidah* known as the *K'dushah* (sanctification) is a call-and-response sequence involving the service leader and the congregation. The *K'dushah* imagines a heavenly host of angels who call out to one another in praise of God. Our earthly congregation becomes like this celestial choir as the leader and the congregation call to one another in praise of God. Through this prayer, we hope to perceive holiness all around us in the world.

Kaddish Shalempg. 392; **138**

Kaddish means “sanctification.” (This word comes from the same Hebrew root – *kuf-dalet-shin* as *K’dushbah*.) The *Kaddish* prayer concludes the *Shabarit* Service with our acknowledgement of God’s sovereignty and a statement of hope that God will, in our day, establish God’s authority over all the people of the earth. The *Kaddish* appears in several forms throughout the *Siddur*. We recite one form of the *Kaddish* (pg. 512 and pg. 184) in memory of loved ones during the mourning period and on the anniversary of their death.

Torah Service.....pg. 394; **139**

Dr. Louis Finkelstein, the former Chancellor of the Jewish Theological Seminary, used to say, “In prayer, we talk to God. In *Torah* study, God talks to us.” From prayer, we shift to study, as we move from talking to God to listening to God.

A focal point of the Shabbat morning service is the reading of a weekly portion of the *Torah*, the Five Books of Moses. The *Torah* is God’s eternal word, to be engaged, interpreted and lived anew by each generation. The *Sefer Torah* (*Torah* scroll) from which we chant is painstakingly hand-written on parchment by a scribe. We use an ancient form of cantillation to chant the text that serves both as an aid to memory and as a form of punctuation and interpretation. Because the text of the *Sefer Torah* is written without musical notation or vocalization, the reader must carefully prepare in order to chant the text properly.

The *Torah* is divided into weekly portions known as *par’shiyot* or *sidrot*. You may follow the *Torah* reading, in both English and Hebrew, in the *Humash*.

Torah Honors

During the reading of the *Torah*, various members of the congregation are honored by being selected to recite the blessings over the reading or to perform other roles in the *Torah* service. These honors are often given to families celebrating a joyous event such as a Bar or Bat Mitzvah or an upcoming wedding. We also add blessings on behalf of the sick and those being honored, as described more fully below.

At the conclusion of the *Torah* reading, an individual is called to the *bimah* to lift the *Torah* scroll. This is called *bagbah* and it symbolizes that the *Torah* is an open book that belongs to everyone.

Haftarah

The *Torah* reading is followed by the *Haftarah*, meaning “conclusion.” This is a selection from the Prophetic writings which is often thematically related to the *Torah* portion. This selection is also chanted following the ancient system of cantillation, but the melody is different from that of the *Torah* reading.

Musaf – Additional Morning Servicepg. 428; **155**

Shabbat and holidays include a brief service that recalls the additional sacrifices our ancestors brought to the Temple in Jerusalem. This service, called *Musaf*, consists mainly of the *Amidah*.

Aleinupg. 510; **183**

Following *Musaf*, we sing and recite several hymns and the *Aleinu* prayer, which opens with a poem on the uniqueness of the Jewish people and closes with a messianic vision of the world united under God’s sovereignty. This is also one of the oldest Jewish prayers with its origins dating back to Joshua.

Adon Olampg. 514; **187**

Our service concludes with *Adon Olam*, based on Maimonides thirteen principles of faith. It is a song in which the poet expresses his faith that God created the entire universe, has existed since the beginning of eternity and is a personal God who cares about us and is with us.

Celebrating Jewish Life Cycle Events

We celebrate many Jewish life cycle events at Congregation Or Atid. Many people may wish to have a blessing or a celebration to mark this event. We sanctify these events by having a special *Aliyah* (honor) to the *Torah*. After the *Aliyah*, the Rabbi and the congregation will recite special prayers thanking God for reaching this special occasion (*Shecheyanu prayer*) and ask God to continue watching over the person(s) celebrating their joyous occasion.

Auf Ruf (calling up before marriage ceremony)

Both couples receive an *Aliyah* to celebrate their upcoming marriage. Typically, the *auf ruf* ceremony is held on the Shabbat before the wedding.

Cong. Or Atid usually follows the *Ashkenazic's* (Eastern European ancestry) tradition. If one follows the *Sephardic* (Spanish / Middle Eastern ancestry) tradition, then the *auf ruf* would be held on the Shabbat after the wedding.

Baby Naming / Birth of a Child

Brit Milah is the Hebrew word for “covenant” and is the oldest continuous Jewish ritual and is another way that we form vertical connections with both our past, present and future. *Brit Milah* celebrates the birth of a baby boy by having a circumcision ceremony on the eighth day following the boy’s birth. During this ceremony, we give the baby boy his Hebrew name.

The *Brit HaBat* is a similar ceremony for baby girls. Except for the actual act of circumcision, it is the same ceremony as the *Brit Milah*, and during the ceremony we give the baby girl her Hebrew name. The *Brit HaBat* usually takes place on Shabbat within a couple of months of the girl’s birth.

Bar / Bat Mitzvah

Bar / Bat Mitzvah means “Son / Daughter of the Commandments.” Jewish tradition holds that as soon as a boy becomes 13 years old, or a girl becomes 12 years old, they are considered a Jewish adult and are now responsible for all Jewish obligations or commandments.

To celebrate this special milestone, the *Bar / Bat Mitzvah* usually participates in the Shabbat service by leading parts of the service, chanting from the *Torah* and *Haftarah*, and delivering a *D’var Torah*, or brief speech that emphasizes a lesson from the sacred text that we can apply to our daily lives.

Prayer for Those Who Are Ill

During the *Torah* service, we offer the *Mi Sheberach* which is a special prayer for those who are seriously ill. In this prayer, we ask for God’s compassion and help in restoring the individual to health – both in body and spirit. **If you know of anyone, regardless of their faith tradition, who could benefit from this prayer, then please stand at the appropriate point in the service and speak the person’s name (Hebrew or English).**

Concluding Prayers

Children are often invited to join the Rabbi in singing the closing prayers – *Ein Kelobeinu* and *Adon Olam*. An ancient teaching tells us that before God was prepared to give the *Torah* to the Jewish people, God first demanded that we pledge to God our most precious possession. Ultimately, the only pledge God would accept as surety for the *Torah* was our children as they are our future.

Kiddush

After the service, **everyone** is invited into our social hall to join us for *Kiddush* which is a special blessing that is recited over a cup of wine. And, of course, please do not hesitate to introduce yourself to Rabbi Finestone or ask her any questions about the service.

Our Synagogue

Congregation Or Atid, meaning “Light of the Future,” was founded in the spring of 1991 by a small group of families who hoped to provide a vibrant new voice of Conservative Judaism and one day build a synagogue for the growing Jewish communities in Wayland, Weston, Sudbury and surrounding towns. The founders’ goals were to create an egalitarian synagogue within the Conservative religious tradition and establish an afternoon religious school that would create an enriching educational experience for their children.

The founders built the synagogue’s strong foundation during the years that Or Atid leased space from the First Parish of Wayland. The synagogue started with member-led services, a part-time teaching staff for several afternoon classes.

As Congregation Or Atid grew, a part-time rabbi, Shabbat *Torah* reader and guest cantor were hired. Most importantly, the religious school expanded and the congregation developed a full range of prayer, education, holiday and community service programs. In 1998, Congregation Or Atid hired its first full-time Rabbi, Sally Finestone.

In the fall of 2001, the dream of its founders came to fruition with a ground-breaking ceremony for Congregation Or Atid. The first service was held on Rosh Hashanah 2002. Since then, we have witnessed a community that continues to flourish with services, a passion for education for adults and children, a commitment to social justice and a welcoming attitude to families of all backgrounds.

About Our Sanctuary

The stained glass windows were designed by artist Michelle Szwarc. The design is based on the creation myth of Isaac Luria, one of the founders of *Kabbalah*, a major movement of Jewish mysticism.

The “Creation Window” (left window)

Creation starts at “*Yabeyi Or!*” (Genesis 1:3 “Let there be light!”). According to *Kabbalah*, a powerful burst of light broke the “Vessels” that contained the divine energy from God. This energy transformed into innumerable sparks of divine light and each of them became trapped in the corporeal material from the broken vessels.

The “Redemption Window” (right window)

We look into the future when all of the divine sparks will return to God, their source, becoming once again pure light. Humanity would become closer to God, and all would become part of The Divine Essence.

The Ark: Our Role in This World

Between the “Creation Window” and the “Redemption Window” is the space we stand in, the “here and now.” Central to the present is our ark, the *Aron Hakodesh*, containing the *Torah* scrolls. The words above the ark, *L'takein Olam B'Malchut Shaddai* can be translated as “To repair the world through the Sovereignty of God.” Each individual contributes to the general effort of “repairing the world” by walking with God and by trying to be a better person. Through this effort we hope to bring about redemption in the future.

The *Ner Tamid* (eternal light) above the ark was sculpted by Ascalon Studio in New Jersey. It brings to mind God’s continual presence in our lives. We are also proud of our beautiful pews which were made in Israel at Kibbutz Lavi.

Along the side wall, the *yabrtzeit* plaques symbolize that our loved ones are never forgotten and are always with us. The word *yabrtzeit* refers to the anniversary of the Hebrew date of a loved one’s death.

The beautiful elements of our sanctuary were made possible by the generosity of several members of our congregation and their families.

Glossary

Amidah: The word *Amidah* means “standing” and refers to the central prayer in every synagogue service, a prayer in which we literally stand before God. The *Amidah* includes the three characteristic dimensions of Jewish prayer – praise, petition and thanksgiving.

Aron Hakodesh: The holy ark which holds the *Torah* scrolls.

Aufruf: A marriage announcement in which a couple that is soon to be married is called to recite blessings over the *Torah*, after which the rabbi recites a special prayer blessing their upcoming marriage. The congregation rejoices by breaking into song.

Avodah: Service of God. In biblical times *Avodah* referred to animal sacrifices that were brought to the Temple in Jerusalem. Since the destruction of the Second Temple in the year 70 C.E., *Avodah* has referred to prayer.

Bar/Bat Mitzvah: Literally, “son/daughter of the Commandments.” The *Bar/ Bat Mitzvah* celebrates the fact that a young man/woman is obligated to observe the commandments which God has given the Jewish people.

Bar'chu: This call to worship between the cantor and the congregation focuses our attention upon the holiness of prayer and the seriousness of approaching God.

Brikhot Ha-Shachar: These “blessings of the morning” make us aware of the goodness we might otherwise take for granted. These blessings help to get us in the mood to pray to God.

Bimah: The elevated place in the front of the sanctuary from which the service is conducted.

Haftarah: A selection from the prophetic writings or the historical books of the Bible, which are linked thematically to the weekly *Torah* portion.

Humash: Pentateuch or Five Books of Moses.

Kaddish: *Kaddish* means “sanctification.” The *Kaddish* appears in several forms throughout the *Siddur* as a liturgical marker that one part of the service is ending and as the prayer recited in memory of loved ones during the mourning period and on the anniversary of their death.

Kippah: A head covering worn as a sign of respect to God. All males are expected to wear *kippot* during services to show such respect. Women may also do so if they wish.

Mi she-berakh l'cholim: A prayer for God's compassion and healing on behalf of those who are seriously ill and their families. This prayer is recited during the *Torah* service.

Mitzvot: God's commandments.

Musaf: This additional morning service recited on Shabbat and holidays corresponds to the additional sacrifice offered in the Temple at these holy times.

Par'shiyot: The *Torah* is divided into weekly portions. One portion is read on a given Shabbat morning. That portion is known as a *parashah* (plural *par'shiyot*) or *sidrah* (plural *sidrot*).

Parochet: The curtain that covers the ark.

P'sukei d'zimrah: These "verses of song" which are taken from the Psalms, help us feel God's presence in our midst.

Rabbi: A teacher of Jewish traditions. This word literally means "my teacher."

Shul: Synagogue.

Sh'ma: One of the oldest and most important passages in our liturgy, the *Sh'ma* comprises verses from the *Torah* (Deuteronomy 6:5-9 and 11:13-21 and Numbers 15:37-41). The *Sh'ma* is about loving God and doing God's commandments.

Siddur: Prayerbook. The Hebrew root of this word – *shin-dalet-resh* – means "order." Prayers are our "ordered" supplications to God.

Tallit: A prayer shawl with fringes that remind us of our obligations to God.

Torah: God's word, which teaches human beings how to live in this world. In a broad sense, *Torah* can refer not only to the Five Books of Moses, but also to the Prophets and Writings which compose the remainder of the Hebrew Bible, as well as the rabbinic traditions (dating from the time of the *Mishnah* – the first rabbinic work around the year 200 C.E. – to our own day) which interpret these works.

Tzitzit: Fringes that are worn on a prayer shawl (*tallit*) which remind us of our obligations to God.

Yahrtzeit: The anniversary of the Hebrew date of a loved one's passing.

Shabbat Morning Service Transliterated Guide to Pronunciation



- a as in “Ma”
- i as in “Bambi”, or occasionally as in “pit”
- ai as in “Shanghai”, “Haiku”, and “Jai Alai”
- e as in “Ted”
- ei as in “neighbor” and “weigh”
- o as in “Moe”
- u as in “boot” and “dune”
- , as in a neutral short vowel sound, like the “a” in “ago”
- aw as in “book” or “foot”

This last sound is not usually found in English, but “Johann Sebastian Bach”, “mach k 6”, and “Loch Ness Monster” are phrases that use this sound.

- Hyphens are used to separate syllables. This clarifies pronunciation, and simplifies long word words. For example: “Yotseir” is pronounced “yo-tseir”, not “yot-seir”. And “vimmuchateinu” is not as easy to read as “vim-nu-cha-tei-nu”. A hyphen is also used to indicate a stop between two vowels. For example: “Ma-a” is like “Mama” but missing the second “m”.

Shabbat Morning Service Transliteration

Page 2, 61 – Ma Tovu

Ma tovu ohalecha, Ya'akov, mishkenotecha, Yisraell

Page 6, 63 – Prayer for Studying Torah

Baruch Ata, Adonai Eloheynu, melech ha'olam, asher k'dishanu b'mitzvotav v'tzivanu la'asok b'divrei Torah.

Page 10, 65 – Renewal of Each Day

Baruch ata Adonai Eloheynu melech ha-olam asher natan la-sechvi vina l'hav-chin beyn yom u-veyn laila.

Baruch ata Adonai Eloheynu melech ha-olam she-asani b'tzalmo.

Baruch ata Adonai Eloheynu melech ha-olam she-asani Yisrael.

Baruch ata Adonai Eloheynu melech ha-olam she-asani ben [bat] chorin.

Baruch ata Adonai Eloheynu melech ha-olam po-key-ach ivrim.

Baruch ata Adonai Eloheynu melech ha-olam mal-bish arumim.

Baruch ata Adonai Eloheynu melech ha-olam matir asurim.

Baruch ata Adonai Eloheynu melech ha-olam zo-keyf k'fu-fim.

Baruch ata Adonai Eloheynu melech ha-olam roka ha-aretz al hamayim.

Baruch ata Adonai Eloheynu melech ha-olam she-asa li kol tzorki.

Baruch ata Adonai Eloheynu melech ha-olam ha-mey-chin mitz-a-day gaver.

Baruch ata Adonai Eloheynu melech ha-olam ozer Yisrael big'vura.

Baruch ata Adonai Eloheynu melech ha-olam oter Yisrael b'tifara.

Baruch ata Adonai Eloheynu melech ha-olam ha-noteyn la-ya-eyf koach.

Page 10, 65 – We Are Grateful for Compassion

Baruch ata Adonai Eloheynu melech ha-olam, ha-ma-avir shey-na mey-ey-nai u-t'numa mey-af-a-pai. Vi-hi ra-tzon mi-l'fanecha Adonai Eloheynu vey-lohey avoteynu, she-tar-gi-leynu b'tora-techa v'dab-keynu b'mitz-votecha, v'al t'vi-eynu lo li-day cheyt, v'lo li-day a-vey-ra v'avon, v'lo li-day ni-sayon, v'lo li-day vi-zayon, v'al tash-let banu yey-tzer ha-ra, v'har-chi-keynu mey-adam ra u-mey-chaver ra. V'dab-keynu b'yey-tzer ha-tov u-v'ma-asim tovim, v'chof et yitz-reynu l'hish-tabed lach. U-t'neynu ha-yom u-v'chol yom l'cheyn u-l'chesed u-l'racha-mim b'ey-necha u-v'ey-ney chol ro-eynu, v'tig-m'leynu chasa-dim tovim. Baruch ata Adonai go-meyl chasa-dim tovim l'amo Yisrael.

Page 32, 72 – The Psalm for Shabbat

Refrain: Mizmor shir l'yom ha-Shabbat.

Refrain: Tov l'hodot la-donai, u-l'zamer l'shimcha ehyon.

L'hagid baboker chas-decha, ve-emu-natcha ba-leylot.

Aley asor va-aley navel, aley hi-gayon b'chinor.

Repeat Refrain

Ki simacha-tani Adonai b'fo-alecha, b'ma-asey yadecha ara-neyn.

Ma gad-lu ma-asecha Adonai, m'od am-ku mach-sh'votecha.

Repeat Refrain

Page 34, 72 – Tzadik Ka-tamar

Tzadik ka-tamar yif-rach,

K'erez ba-l'vanon yis-geh.

Sh'tulim b'veyt Adonai

B'chatz-rot Eloheynu yaf-richu.

Od y'nu-vun b'sey-va, d'shey-nim v'ra-a-nanim yih-yu.

L'hagid ki yashar Adonai, tzu-ri v'lo avlata bo.

Page 52, 82 – Mourner's Kaddish

Yit-gadal v'yit-kadash sh'mey raba b'alma di v'ra chir-utey, v'yam-lich mal-chutey b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt Yisrael, ba-agala u-viz'man kariv, v'imru amen.

Y'hey sh'mey raba m'varach l'alam u-l'almey al-maya.

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-nasey, v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rich hu l'eyla min kol bir-chata v'shirata, tush-b'chata v'ne-che-mata da-amiran b'alma v'imru, amen.

Y'hey sh'lama raba min sh'maya v'chayim aleynu v'al kol Yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom aleynu v'al kol Yisrael, v'imru amen.

Page 54, 83 – Pesukei De-Zimra – Baruch She-Amar

Baruch she-amar v'haya ha-olam, baruch hu.

Baruch oseh v'reysheet, baruch omer v'oseh,

Baruch gozer u-mekeyem, baruch m'rachem al ha-aretz,

Baruch m'rachem al ha-b'riyot, baruch m'shalem sachar tov li-rey-av,

Baruch chai la-ad v'kayam la-netzach, baruch podeh u-matzil, baruch sh'mo.

Read Hebrew / English silently

Baruch ata Adonai Eloheynu melech ha-olam, ha-el, ha-av ha-rachaman, ha-m'hulal b'fi amo, m'shubach u-mefo-ar bil'shon cha-sidav va-avadav. U-v'shirey David av'decha n'halel-cha Adonai Eloheynu, bish'vachot u-viz'mirot, u-nega-delcha u-n'sha-beycha-cha u-n'fa-ercha v'nazkir shimcha v'nam-lich'cha malkeynu Eloheynu, yachid chey ha-olamim. Melech m'shubach u-me-fo-ar aday ad sh'mo ha-gadol. Baruch ata Adonai melech m'hulal ba-tishbachot

Page 88, 100 – Psalm 150

Haleluya.

Halelu Eyl b'kodsho, halelu-hu birkia uzo.

Halelu-hu big'vurotav, halelu-hu k'rov gudlo.

Halelu-hu b'teyka shofar, halelu-hu b'neyvel v'chinor.

Halelu-hu b'tof u-machol, halelu-hu b'minim v'ugav.

Halelu-hu b'tzil-tzi-ley shama, halelu-hu b'tzil-tzi-ley t'rua.

Kol ha-n'shama t'halel ya
Haleluya
Kol ha-n'shama t'halel ya
Haleluya

Page 334, 103 – Shachar

Shachar avakeshcha tzuri u'misgabi
e'eroch lefanecha shachri vegam arbi.
Lifnei gedulatcha e'emod ve'ebahel
ki eincha tir'eh kol machshevot libi.
Ma zeh asher yuchal halev vehalashon / la'asot
u'ma koach ruchi betoch kirbi.
Hineh lecha titav zimrat enosh
al ken / odcha beod tiyeh nishmat Eloha bi.

Page 334, 104 – Shacharit Service – Nishmat

Nishmat kol chai t'va-rech et shim-cha Adonai Elo-heynu.
V'ruach kol bassar t'fa-er u-t'romem zich-r'cha mal-keynu tamid.

Read Silently Hebrew / English

N'ha-lal-cha u-n'sha-bey-cha-cha u-n'fa-ercha u-n'va-rech et
sheym kod-shecha, ka-amur: l'David. Bar-chi naf-shi et Adonai,
v'chol k'ra-vai et sheym kod-shi.

Page 336, 105 – Shocheyn Ad

On the festivals (Sukkot, Pesach, Shavout), we start with this paragraph

Ha-el b'ta-a-tzu-mot u-zecha, ha-gadol bi-ch'vod sh'mecha, ha-
gibor la-netzach v'ha-nora b'nor-o-techa, ha-melech ha-yoshev al
ki-sey ram v'nisa.

Sho-cheyn ad marom v'kadosh sh'mo.

V'cha-tuv: ra-n'nu tza-dikim ba-donai, la-y'sharim na-va t'hila.

B'fi y'sharim tit-halal

U-v'div-rey tzadikim tit-barach

U-vil-shon chasidim tit-romam

U-v'kerev k'doshim tit-kadash

U-v'makalot ri-v'vot am-cha beyt Yisrael b'rina yit-pa-ar shim-cha mal-keynu b'chol dor va-dor. She-keyn chovat kol ha-y'tzurim l'fanecha Adonai Eloheynu vey-lo-hey avo-teynu, l'hodot l'ha-lel l'sha-bey-ach, l'fa-er l'ro-meym l'hader, l'varech l'aley u-l'ka-les al kol div-rey shirot v'tish-ba-chot David ben yi-shai av-decha m'shi-che-cha.

Yish-ta-bach shim-cha la-ad, mal-keynu, ha-eyl ha-melech ha-gadol v'ha-kadosh ba-shameyim u-va-aretz. Ki l'cha na-eh, Adonai Eloheynu vey-lo-hey avo-teynu, shir u-sh'va-cha, halel v'zimra, oz u-mem-shala, netzach g'dula u-g'vura, t'hila v'tif-eret, k'dusha u-mal-chut, b'rachot v'ho-da-ot mey-ata v'ad olam. Baruch ata Adonai eyl melech gadol ba-tish-bachot, eyl ha-ho-da-ot, adon ha-nif-la-ot, ha-bocher b'shi-rey zimra, melech eyl chey ha-olamim.

Page 338, 106 – Hatzi (Half) Kaddish

Yit-gadal v'yit-kdash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey, v'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'chayey d'chol beyt Yisrael, ba-agala u-viz'man kariv, v'im-ru amen.

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya.

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey, v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rich hu l'eyla min kol bir-chata v'shi-rata, tush-b'chata v'ne-che-mata da-a-miran b'alma, v'imru amen.

Page 340, 107 – Barechu

We bow when we say "Bar'chu" and we straighten our back when we recite "Adonai"

(bow) Bar'chu et *(straighten back)* Adonai ha-m'vorach

(bow) Baruch *(straighten back)* Adonai ha-mevorach l'olam va-ed

Page 340, 107 – First Berakhah Before Sh'ma

Baruch ata Adonai Eloheynu melech ha-olam yotser or, u-rovey choshech, oseh shalom u-vorey et ha-kol

Page 342, 108 – El Adon

El adon al kol ha-ma'asim, baruch u-mevorach b'fi kol neshama.

Godlo ve-tuvo maley olam, da'at u-t'vuna sov'vim oto.

Ha-mitga-eh al cheyot ha-kodesh, ve-nedar be-chavod al ha-merkava.

Zechut u-mishor lifney chiso, chesed ve-rachamim lifney chevodo,

Tovim me-erot she-bara Eloheynu, ye-tzaram be-da'at be-vina u-v'haskel.

Koach u-g'vura natan bahem, lih'yot moshlim be-kerev teyvel.

Me-ley'im ziv u-mefikim noga, na-eh zivam be-chol ha-olam.

S'mey-chim be-tzey-tam v'sasim b'vo-am, osim b'eyma r'tzon konam.

P'er v'chavod not-nim lishmo, tzo-hala v'rina l'zey-cher malchuto.

Kara la-shemesh va-yizrach or, ra-a v-hit-kin tzurat ha-l'vana.

Shevach notnim lo kol tz'va marom,

Tiferet u-g'dula, serafim v'ofanim v'cheyot ha-kodesh.

Page 344, 110

V'chulam pot-chim et pi-hem bi-k'dusha u-v'to-hara, b'shira u-v'zimra, u-m'var-chim u-m'shab-chim u-m'fa-arim u-ma-a-ritzim u-mak-dishim u-mam-li-chim.

Et shem ha-eyl ha-melech ha-gadol ha-gibor v'ha-nora, kadosh hu.

Read silently

L'hak-dish l'yotz-ram b'nachat ruach, b'safa v'rura u-vi-n'ima k'dusha, kulam k'echad onim v'om-rim b'yir-a:

Kadosh kadosh kadosh Adonai tz'va-ot, m'lo chol ha-aretz k'vodo.

V'ha-ofanim v'cheyot ha-kodesh b'ra-ash gadol mit-nas-im l'umat s'rafim, l'u-matam m'shab-chim v'omrim:

Baruch k'vod Adonai mi-m'komo.

Read silently

Or chadash al tzi-yon ta-ir, v'niz-keh chu-lanu m'heyra l'oro.
Baruch ata Adonai yo-tzeyr ha-m'orot.

Page 346, 111 – Second Berakhah before Sh'ma

Ahava raba ahav-tanu Adonai Eloheynu chem-la g'dola vi-teyra
cha-malta aleynu.

Read silently Hebrew / English

V'ha-eyr ey-neynu b'tora-techa, v'dabek li-beynu b'mitz-votecha,
v'ya-ched l'va-veynu l'ahava u-l'yir-a et sh'mecha, v'lo ney-vosh
l'olam va-ed. Ki v'shem kod-sh'cha ha-gadol v'ha-nora batach-nu,
nagila v'nis-m'cha bi-shu-atecha.

If you are wearing a Tallit, you may opt to gather the tzitzit (fringes) from the four corners of the Tallit and hold them together in preparation to kiss them during recitation of the Sh'ma.

Va-havi-eynu l'shalom mey-arba kanfot ha-aretz, v'toli-cheynu ko-
m'miyut l'ar-tzeynu, ki eyl po-eyl y'shu-ot ata, u-vanu vacharta mi-
kol am v'lashon, v'key-ravtanu l'shim-cha ha-gadol sela be-emet,
l'hodot l'cha u-l'yached-cha b'ahava. Baruch ata Adonai ha-
bocheyr b'amo Yisrael b'ahava.

Page 346, 112 – The Sh'ma

Sh'ma Yisrael Adonai Eloheynu Adonai Echad:

We recite the next line silently to ourselves.

Baruch shem k'vod mal'chuto l'olam va-ed.

We recite the next paragraph together, out loud

V'ahavta et Adonai elohecha b'chol l'vav'cha u-v'chol naf-sh'cha u-
-v'chol m'odecha: V'heyu ha-d'varim ha-eyleh asher anochi
m'tzav'cha heyom al l'va-vecha: V'shi-nan-tam l'vanecha v'dibarta
bam b'shiv't'cha b'vey-techa u-v'lech't'cha va-derech u-v'shoch-
b'cha u-v'kumecha: u-k'shartam l'ot al yadecha v'heyu l'tota-fot
beyn eynecha: U-ch'tavtam al m'zuzot bey-techa u-vi-sh'arecha:

Page 348, 113

*When we recite the word **tzitzit**, we kiss the tzitzit that we gathered while reciting the second berakhah*

Va-yomer Adonai el Moshe ley-mor: da-ber el b'ney Yisrael v'amartz a-ley-hem v'asu lahem **tzitzit** al kan-fey vig-day-hem l'dorotam v'nat-nu al **tzitzit** ha-kanaf p'til t'chey-let: V'heya lachem **P'tzitzit** u-r'item oto u-z'chartem et kol mitz-vot Adonai va-asitem otam v'lo ta-turu a-cha-rey l'vav-chem v'a-cha-rey ey-neychem asher atem zonim a-cha-reyhem: L'ma-an tiz-k'ru va-asitem et kol mitz-vo-tai vih-yi-tem k'doshim ley-lo-heychem: Ani Adonai Elo-heychem asher ho-tzey-ti etchem mey-eretz mitz-reyim lih-yot lachem ley-lo-him ani Adonai Elo-heychem:
Adonai Elo-hey-chem emet.

Page 350, 113

L'dor va-dor hu keyam u-sh'mo keyam v'chiso nachon u-mal-chuto ve-e-munato la-ad ka-yamet.

Read silently

Emet sha-ata hu Adonai Eloheynu vey-lohey avo-teynu, mal-keynu melech avo-teynu, go-a-leynu go-eyl avo-teynu, yotz-reynu tzur y'shu-a-teynu, po-daynu u-ma-tzi-lanu, mey-olam sh'mech, a eyn Elo-him zu-latecha.

Ezrat avo-teynu ata hu mey-olam, magen u-moshia li-v'ney-hem acha-rey-hem b'chol dor va-dor.

Read silently

T'hilot l'eyl elyon baruch hu u-m'vorach. Moshe u-v'ney Yisrael l'cha anu shiva b'simcha raba, v'am-ru chu-lam:

Page 352, 114 – Mi Chamocha

Mi chamocha ba-eylim Adonai.

Mi kamocha ne'dar ba-kodesh,

Nora t'hilot oseh feleh

Shira chadasha shi-b'chu g'ulim l'shim'cha al s'fat ha-yam. Yachad kulam hodu v'him'lichu v'amru:

Adonai yim-loch l'olam va-ed.

Please rise in preparation for the Amidah

Tsur Yisrael, kuma b'ezrat Yisrael, u-f'day chi-n'umecha y'huda v'Yisrael. Go-aleynu Adonai ts'va-ot sh'mo k'dosh Yisrael. Baruch ata Adonai ga-al Yisrael.

Page 354, 115b – Amidah

Adonai s'fa-tai tif-tach u-fi yagid t'hi-latecha.

(*bow*) Baruch ata (*straighten back*) Adonai Eloheynu vey-lohey avoteynu, elohey Avraham elohey Yitz-chak veylohey Ya-akov, elohey Sarah elohey Rivka elohey Rachel vey-lohey Leah, ha-eyl ha-gadol ha-gibor v'ha-nora, eyl elyon, gomeyl chasa-dim tovim v'koney ha-kol, v'zocheyr chas-day avot u-mey-vi go-eyl li-v'ney v'ney-hem l'ma-an sh'mo b'ahava.

Recite the following line on the Shabbat before Yom Kippur (referred to as Shabbat Shuva):

Zochreinu l'chayim, melech chafetz ba'chayim, v'choteivu b'sefer hachayim l'ma'ancha Elohim chayim.

Melech ozer u-fokeyd u-moshia u-ma-geyn. (*bow*) Baruch ata (*straighten back*) Adonai ma-geyn Avraham u-fokeyd Sarah.

Ata gibor l'olam Adonai, m'cha-yey mey-tim ata rav l'hoshia.

From Shemini Atzeret (last day of Sukkot) to Pesach, add:

Ma-shiv ha-ruach u-morid ha-gashem

M'chal-keyl cheyim b'chesed, m'cha-yey meytim b'rachamim rabim, so-meych noflim v'rofey cholim u-matir asurim, u-m'keyem emunato li-shey-ney afar. Mi chamocha ba-al g'vurot u-mi domeh lach, melech mey-mit u-m'cheyeh u-matz-miach y'shua.

Recite the following line on the Shabbat before Yom Kippur (referred to as Shabbat Shuva):

Mi chamocha av harachmim, zocher y'tzurav l'chayim b'rachamim.

V'ne-eman ata l'ha-cheyot mey-tim. Baruch ata Adonai m'cha-ye ha-mey-tim.

Page 356, 116 – Kedushah

N'ka-daysh et shim-cha ba-olam, k'sheym she-mak-dishim oto bi-sh'mey marom, ka-katuv al yad n'vi-echa v'kara zeh el zeh v'amar:

Kadosh Kadosh Kadosh Adonai tz'va-ot, m'lo chol ha-aretz k'vodo.

Az b'kol ra-ash gadol adir v'chazak mash-mi-im kol, mit-na-s'im l'u-mat s'rafim, l'u-matam baruch yo-meyru:

Baruch k'vod Adonai mi-m'komo.

Mi-m'kom-cha mal-keynu tofia v'timloch aleynu, ki m'chakim anach-nu lach. Matai tim-loch b'tzi-yon, b'karov b'ya-meynu l'olam va-ed tish-kon. Tit-gadal v'tit-kadash b'toch Yerushaleyim ir-cha l'dor va-dor u-l'netzach n'tza-chim. V'ey-neynu tir-ena mal-chu-techa, ka-davar ha-amur b'shi-rey u-zecha, al y'day David m'shiach tzid-kecha.

Yim-loch Adonai l'olam elo-heyich tzi-yon l'dor va-dor, ha-l'uya.

L'dor va-dor nagid god-lecha u-l'netzach n'tzachim k'du-shat'cha nak-dish. V'shiv-cha-cha Eloheynu mi-pinu lo ya-mush l'olam va-ed, ki eyl melech gadol v'kadosh ata.

Baruch ata Adonai ha-eyl ha-kadosh.

Page 362, 120 – Sim Shalom

Sim shalom ba-olam, tova u-v'racha, cheyn va-chesed v'rachamim aleynu v'al kol Yisrael amecha. Bar-cheynu avinu kulanu k'echad b'or panecha, ki v'or panecha nata-ta lanu, Adonai Eloleynu, torat cheyim v'ahavat chesed, u-tz'daka u-v'racha v'rachamim v'cheyim v'shalom. V'tov b'eynecha l'va-reych et am-cha Yisrael b'chol eyt u-v'chol sha-a bi-sh'lomecha.

Recite the following line on the Shabbat before Yom Kippur (referred to as Shabbat Shuva):

B'seifer chayim, b'rakhah v'shalom, u-farnasah tovah, nizzakheir v'nikkateiv l'fanekh, anachnu v'khol am'kha beit Yisrael, l'chayim tovim u-l'shalom. Baruch ata Adonai oseh ha-shalom.

Baruch ata Adonai ha-m'varech et amo Yisrael ba-shalom.

If you haven't already done so, you may want to add your personal prayers.

Yih'yu l'ratzon imrey fi v'heg-yon libi l'fanecha, Adonai tzuri v'go-ali.

Page 364, 128 – Oseh Shalom

Oseh shalom bi-m'romav, hu ya-aseh shalom aleynu v'al kol Yisrael, v'imru amen.

Page 380, 133 – Hallel

Barukh ata Adonai Eloheinu melekh ha'olam, asher kid'shanu b'mitzvotav v'tzivanu likro et-hahallel.

Page 380, 133 – Psalm 113

Haleluya.

Hal'lu av-day Adonai, Hal'lu, et shem Adonai.

Read silently

M'kimi mei'afar dal, mei'ashpot yarim evyon, l'hoshivi im n'divim, im n'divei amo. Moshivi akeret habayit, eim habanim s'meiha. hal'luyah.

Page 380, 133 – Psalm 114

B'tzet Yisrael mimitzrayim, beit Ya-akov me-am lo-ez. Hay'ta Y'huda l'kodsho, Yisrael mam'shlotav. Hayam ra-a vayanos, hayarden yisov l'akhor. Heharim rakdu kh'eilim, g'va-ot kivnei tzon.

Ma l'kha hayam ki tanus, hayarden tisov l'akhor. Heharim tirk'du kh'eilim, g'va-ot kivnei tzon. Milifnei adon khuli aretz, milifnei eloha Ya-akov, hahofkhi hatzur agam mayim, khalamish l'mayno mayim.

Page 382, 134 – Psalm 115:12-18

Adonai z'kharanu y'varekh,

Y'varekh et beit Yisrael, y'varekh et beit Aharon. Y'varekh yirei Adonai, haktanim im hagdolim.. Yosef Adonai aleikhem, aleikhem v'al b'neikhem. B'rukhim atem la-Adonai, oseh shamayim va-aretz. Hashamayim shamayim la-Adonai, v'ha-aretz natan livnei adam. Lo hametim y'hal'lu ya, v'lo kol yordei duma. Va'anakhnu n'varekh ya me-ata v'ad olam.

Hal'luya.

Page 386, 136 – Psalm 117

Hal'lu et Adonai kol goyim, shabkhuhu kol ha-umim. Ki gavar
aleinu khasdo, ve-emet Adonai l'olam.

Hal'luya.

Hodu la'Adonai ki tov, ki l'olam khasdo.

Yomar na Yisrael, ki l'olam khasdo.

Yomru na veit Aharon, ki l'olam khasdo.

Yomru na yirei Adonai, ki l'olam khasdo.

Min hameitzar karati ya, anani vamer'khav ya.

Page 388, 136 – Psalm 118

Pit'khu li sha-arei tzedek, avo vam, odeh ya. Ze hasha-ar la-
Adonai, tzadikim yavo-u vo.

Each of the following verses is recited twice:

Od'kha ki anitani vat'hi li liyshu-a.

Even ma-asu habonim hay'ta l'rosh pinah.

Me-et Adonai hay'ta zot, hi niflat b'eineinu.

Zeh hayom asa Adonai, nagila v'nism'kha vo.

The Reader recites each phrase which is then repeated by the Congregation:

Ana Adonai hoshi-a na. Ana Adonai hoshi-a na.

Ana Adonai hatzlikha na. Ana Adonai hatzlikha na.

Each of the following verses is recited twice:

Baruch haba b'shem Adonai, b-rach-nu-chem mi beit Adonai.

Eil Adonai va-ya-er lanu, is-ru chag ba-a-votiem ad karnot ha-miz-
bei-ach.

Ei-li atah v'odekha, elohi arom mekha.

Hodu la'Adonai ki tov, ki l'olam khasdo.

Page 392, 138 – Kaddish Shalem

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey, v'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'chayey d'chol beyt Yisrael, ba-agala u-viz'man kariv, v'im-ru amen.

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya.

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey, v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rich hu l'eyla min kol bir-chata v'shi-rata, tush-b'chata v'ne-che-mata da-a-miran b'alma, v'imru amen.

Tit-ka-bel tz'lot-hon u-va-ut-hon d'chol Yisrael kadam a-vu-hon di vi-sh'meya v'imru amen.

Y'hey sh'lama raba min sh'meya v'cheyim aleynu v'al kol Yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom aleynu v'al kol Yisrael, v'imru amen.

Page 394, 139 – Torah Service

Ayn kamocho va-eylohim Adonai, v'eyn k'ma-asecha. Mal-chutcha mal-chut kol olamim, u-mem-shal-t'cha b'chol dor va-dor.

Adonai melech, Adonai malach, Adonai yim-loch l'olam va-ed.

Adonai oz l'amo yi-teyn, Adonai y'va-rech et amo va-shalom.

Av ha-racha-mim, hey-tiva vir-tzon-cha et tzi-yon, tivneh chomot Yerushaleyim.

Ki v'cha l'vad batachnu, melech eyl ram v'nisa, adon olamim.

We rise as the ark (aron hakodesh) is opened

Va-y'hi bi-n'soa ha-aron va-yomer Moshe:

kuma Adonai v'ya-futzu oy-vecha, v'yanusu m'san-echa mi-panecha.

Ki mi-tzi-yon tey-tzey Torah, u-d'var Adonai mi-Yerushaleyim.

Baruch she-natan Torah l'amo Yisrael bi-k'dushato.

On Shabbat, the following is omitted (it is recited on holidays):

Adonai, Adonai, El rakhum v'khannun, erekh appayim v'rav chesed ve-emet. Notzier chesed la-alafim, nosei avon va-fesha v'khatta-ah v'nakkeih.

Page 398, 140

Bey ana ra-cheytz v'lish-mey kadisha ya-kira ana ey-mar tush-b'chan. Y'hey ra-ava ko-damach d'tiftach li-ba-i b'orai-ta, v'tashlim mish-alin d'li-bi v'liba d'chol amach Yisrael, l'tav u-l'cheyin v'lish-lam. Amen.

The Sefer Torah is taken out of the Ark. The Reader first recites these lines and then the congregation repeats them:

Sh'ma Yisrael Adonai Eloheynu Adonai Echad.

Echad Eloheynu gadol Ado-neynu kadosh sh'mo.

Gad-lu la-donai iti, u-n'ro-m'ma yach-dav.

L'cha Adonai ha-g'dula v'ha-g'vura v'ha-tif-eret v'ha-netzach v'ha-hod, ki chol ba-shameyim u-va-aretz, l'cha Adonai ha-mam-la-cha v'ha-mit-na-sey l'chol l'rosh.

Ro-m'mu Adonai Elo-heynu v'hish-tacha-vu la-hadom rag-lav, kadosh hu.

Ro-m'mu Adonai Elo-heynu v'hish-tacha-vu l'har kod-sho, ki kadosh Adonai Elo-heynu.

Page 400, 141

Av harachamim hu y'racheim am amusim, v'yizkor b'rit eitanim, v'yatzil nafshoteinu min hasha-ot hara-ot, v'yigar b'yeitzer hara min han'shu-im, v'yachon otanu lifleitat olamim, vimalei mishaloteinu b'midah tovah y'shu-ah v'rachamim.

V'ya-a-zor v'ya-gein v'yo-shi-a l'chol ha-cho-sim bo, v'no-mar amen. Ha-kol ha-vu go-del lei-lo-hei-nu, ut-nu cha-vod la-Torah. Ya'amod _____. Ba-ruch she-na-tan Torah l'amo Yisrael bik-du-sha-to.

V'a-tem ha-d'vei'kim B-Adonai E-lo-hei-chem cha-yim kul-chem ha-yom.

The following is recited by each honoree before the Torah is read for each Aliyah

Bar'chu et Adonai Ha'm'vorach.

Baruch Adonai Ha'm'vorach L'olam va'ed.

Baruch ata Adonai Eloheynu Melech Ha'olam asher bachar banu milol ha'amim v'natan lanu et Torato. Baruch ata Adonai notein ha'Torah.

After the Torah has been read, the honoree recites:

Baruch ata Adonai Eloheynu Melech ha'olam asher natan lanu Torat emet v'chayei olam nata b'tocheinu. Baruch ata Adonai notein ha'Torah.

Shecheyanu Prayer (prayer to thank God for reaching a special occasion)

Barukh atah Adonai Eloheinu melekh ha-olam, shecheyanu v'kiy'manu v'higi-anu la-z'man ha-zeh.

Page 402, 142 – Birkah Ha-Gomel

Gomel is recited by one who has recovered from a serious illness, who has returned safely from a long journey or has survived any type of danger

Baruch ata Adonai Eloheynu melech ha'olam, ha'gomel l'chayavim tovot, she'g'malani kol tov.

Mi she'g'malcha kol tov, hu yig'malcha kol tov selah.

Page 404, 144 – Mi Sheberach

Mi shebeirach avoteinu v'imoteinu, Avraham Yitzchak v'Ya-akov, Sarah Rivkah Racheil v'Lei-ah, hu y'vareich et ha-cholim (names). Hakadosh baruch hu yimalei rachamim aleihem l'hachalimam ulrapotam ul-hachazikam, v'yishlach lahem m'heirah r'fu-at sh'leimah min hashamayim, r'fu-at hanefesh urfuat haguf, hashta ba-agala uvizman kariv. V'nomar amen.

Page 408, 146 – Hatzi-Kaddish

This prayer is recited before the Maftir aliyah. The person who has the Maftir aliyah is the person who will chant the Haftarah.

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey, v'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'chayey d'chol beyt Yisrael, ba-agala u-viz'man kariv, v'im-ru amen.

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya.

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey, v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rich hu l'eyla min kol bir-chata v'shi-rata, tush-b'chata v'ne-che-mata da-a-miran b'alma, v'imru amen.

When the Torah is raised (referred to as Hagbahab and Gelilah), we say:

V'zot ha-Torah asher sam Mosheh lifnei b'nei Yisrael, al pi Adonai b'yad Mosheh.

Page 416, 149 – Prayer for the State of Israel

Avinu shebashamayim, tzur Yisrael v'go'alo, bareikh et-m'dinat Yisrael, reishit tz'mihat g'ulateinu. Hagein aleha b'evrat hasdekha, ufros aleha sukkat sh'lomekha. Ushlah or'kha va'amit'kha l'rasheha, sareha v'yo'atzeha, v'tak'neim b'eitza tova mil'fanekha. Hazzeik et-y'dei m'ginei eretz kodsheinu, v'hanhileim Eloheynu y'shu'a, va'ateret nitzahon t'at'reim. V'natata shalom ba'aretz v'simhat olam l'yosh'veha, v'nomar amen.

Page 418, 150 – Announcing the New Month

Y'hi ratzon mil'fanecha Adonai Eloheynu v'Eilohei avoteinu, shet'chadeish aleinu et hachodesh haba l'tovah v'livracha. V'titen lanu chayim arukim, chayim shel shalom, chayim shel tovah, chayim shel b'rachah, chayim shel parnasah, chayim shel chilutz atzamat, chayim sheyeish bahem yirat shamayim v'yirat cheit, chayim she-ein bahem bushah uchlumah, chayim shel oser v'chavod, chayim shet'hei vanu ahavat Torah v'yirat shamayim, chayim shey'malei mishalot libeinu l'tovah, amen selah.

Mi she-asah nisim la-avoteinu v'ga-al otam mei-avdut l'cheirut, hu yigal otanu b'karov vikabeitz nidacheinu mei-arba kanfot ha-aretz, chaveirim kol Yisrael, v'nomar amen.

Rosh Chodesh _____ yih-yeh b'yom haba aleinu v-al kol Yisrael l'tovah.

Y'chadsheihu hakadosh baruch hu aleinu v'al kol amo beit Yisrael,
l'chayim ul-shalom, **Amen.**

L'sason ulsimchah, **Amen.**

Lishu-ah ulnechamah, **Amen.**

Page 420, 151 – Ashrei

Ashrey yoshvey vey-techa, od y'hale-lucha sela.

Ashrey ha-am she-cacha lo, ashrey ha-am she-Adonai elohav.

Tehila l'David

Aromimcha elohai ha-melech, va-avarcha shimcha l'olam va-ed.

B'chol yom avarch'checha, va-aha-l'la shimcha l'olam va-ed.

Gadol Adonai u-mehulal m'od, v'ligdulato eyn cheker.

Dor l'dor y'shabach ma'asecha, u-g'vuro-techa yagidu.

Hadar k'vod hodecha, v'divrey nif-l'otecha asicha.

Ve-ezuz nor'otecha yomeyru, u-g'dulat'cha asaprena.

Zeycher rav tuv'cha yabiu, v'tzid'kat'cha y'ranenu.

Chanun v'rachum Adonai, erech apeyim u-g'dal cha-sed.

Tov Adonai la-kol, v'rachamav al kol ma-asav.

Yoducha Adonai kol ma'asecha, va-chasidecha y'varchu-cha.

K'vod mal-chut'cha yomeyru, u-g'vurat'cha y'dabeyru.

L'hodia liv'ney ha-adam g'vurotav, u-ch'vod hadar mal'chuto.

Mal'chut'cha mal'chut kol olamim, u-mem'shaltecha b'chol dor va-dor.

Someych Adonai l'chol ha-noflim, v'zokeyf l'chol ha-k'fufim.

Ay-ney chol eylecha y'sabeyru, v'ata noteyn la-hem et och-lam b'ito.

Potey-ach et yadecha, u-mas'bia l'chol chai ratson.

Tsadik Adonai b'chol d'rachav, v'chasisid b'chol ma-asav.

Karov Adonai l'chol kor-av, l'chol asher yik'ra-uhu ve-emet.

R'tson y'rey-av ya'seh, v'et shav'atam yish'ma v'yoshi-em.

Shomer Adonai et kol ohavav, v'et kol ha-r'sha-im yash-mid.

T'hilat Adonai y'daber pi,

Vi-vareych kol basar shem kod'sho l'olam va-ed

Va-anachnu n'vareych Ya, mey-ata v'ad olam. Ha-leluya.

Page 422, 153

We rise as we return the Torah to the Ark (aron hakodesh)

Y'ha-l'lu et shem Adonai ki nis-gav sh'mo l'vado.
Hodo al eretz v'shameyim va-yarem keren l'amo
T'hila l'chol cha-sidav, liv-ney Yisrael am k'rovo. Ha-l'luya

Page 424, 153 – Mizmor L'David (Psalm 29)

Mizmor l'David. Havu lA-donai, b'ney eylim. havu lA-donai kavod va-oz. Havu lA-donai k'vod sh'mo, hish-tachavu lA-donai b'hadrat kodesh. Kol Adonai al ha-meyim, eyl ha-kavod hir-im, Adonai al meyim rabim. Kol Adonai ba-koach, kol Adonai behadar. Kol Adonai sho-veyr arazim va-y'shaber Adonai et arazey ha-l'vanon. Va-yar-kidaym k'mo egel, l'vanon v'sir-yon k'mo ben r'eymim. Kol Adonai chotzev la-havot eysh, kol Adonai yachil midbar, yachil Adonai midbar kadesh. Kol Adonai y'cho-leyl eyalot va-yeche-sof y'arot, u-v'hey-chalo kulo omer kavod. Adonai la-mabul yashav, va-yeshev Adonai melech l'olam. Adonai oz l'amo yi-teyn, Adonai y'va-rech et amo va-shalom.

Page 426, 154

U-v'nucho yomar: shuva Adonai ri-v'vot alfey Yisrael. Kuma Adonai li-m'nuchatecha, ata va-aron uzecha. Koha-necha yil-b'shu tzedek, va-chasi-decha y'ra-nenu. Ba'avur David av-decha, al tsheyv p'ney m'shi-checha.

Ki lekach tov natati lachem, Torati al ta'azovu.

Etz cheyim hi la-macha-zikim ba, v'tom-che-ha m'ushar.

D'ra-che-ha dar-chey no-am, v'chol n'tivo-teha shalom.

Hashi-veynu Adonai ey-lecha v'nashuva, cha-daysh ya-meynu ke-kedem.

Page 428, 155 – Hatzi Kaddish

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey, v'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'chayey d'chol beyt Yisrael, ba-agala u-viz'man kariv, v'im-ru amen.

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya.

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey, v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rich hu l'eyla min kol bir-chata v'shi-rata, tush-b'chata v'ne-che-mata da-a-miran b'alma, v'imru amen.

Page 442, 156b – Musaf Amidah

Adonai s'fa-tai tif-tach u-fi yagid t'hi-latecha.

(*bon*) Baruch ata (*straighten back*) Adonai Eloheynu vey-lohey avoteynu, elohey Avraham elohey Yitz-chak veylohey Ya-akov, elohey Sarah elohey Rivka elohey Rachel vey-lohey Leah, ha-eyl ha-gadol ha-gibor v'ha-nora, eyl elyon, gomeyl chasa-dim tovim v'koney ha-kol, v'zocheyr chas-day avot u-mey-vi go-eyl li-v'ney v'ney-hem l'ma-an sh'mo b'ahava.

Recite the following line on the Shabbat before Yom Kippur (referred to as Shabbat Shuva):

Zochreinu l'chayim, melech chafetz ba'chayim, v'choteivu b'sefer hachayim l'ma'ancha Elohim chayim.

Melech ozer u-fokeyd u-moshia u-ma-geyn. (*bon*) Baruch ata (*straighten back*) Adonai ma-geyn Avraham u-fokeyd Sarah.

Ata gibor l'olam Adonai, m'cha-yey mey-tim ata rav l'hoshia.

From Shemini Atzeret (last day of Sukkot) to Pesach, add:

Ma-shiv ha-ruach u-morid ha-gashem

M'chal-keyl cheyim b'chesed, m'cha-yey meytim b'rachamim rabim, so-meych noflim v'rofey cholim u-matir asurim, u-m'keyem emunato li-shey-ney afar. Mi chamocha ba-al g'vurot u-mi domeh lach, melech mey-mit u-m'cheyeh u-matz-miach y'shua.

Recite the following line on the Shabbat before Yom Kippur (referred to as Shabbat Shuva):

Mi chamocha av harachmim, zocher y'tzurav l'chayim b'rachamim.

V'ne-eman ata l'ha-cheyot mey-tim. Baruch ata Adonai m'cha-ye ha-mey-tim.

Page 444, 157 – Kedushah

Na-a-ritz-cha v'nak-dish'cha k'sod siach sar-fey kodesh ha-mak-di
-shim shim-cha ba-kodesh, ka-katuv al yad n'vi-echa, v'kara ze el
ze v'amar:

**Kadosh Kadosh Kadosh Adonai tz'va-ot, m'lo chol ha-aretz
k'vodo.**

K'vodo ma-ley olam, m'shar-tav sho-alim ze la-ze: a-yey m'kom
k'vodo. L'umatam Baruch yo-meyru:

Baruch k'vod Adonai mi-m'komo.

Mi-m'komo hu yi-feyn b'rachamim, v'yachon am ha-m'yachadim
sh'mo erev va-voker b'chol yom tamid pa-ameyim b'ahava sh'ma
omrim:

Sh'ma Yisrael Adonai Eloheynu Adonai Echad.

Hu Eloheynu, hu Avinu, hu Mal-keynu, hu Moshi-eynu, v'hu yash
-mi-eynu b'racha-mav shey-nit l'ey-ney kol chai, lih-yot la-chem
ley-lohim.

Ani Adonai Eloheychem.

U-v'div-rey kod-sh'cha katuv ley-mor:

**Yimloch Adonai l'olam, Eloheyich tzi-yon l'dor va-dor, ha-
l'luya.**

L'dor va-dor nagid god-lecha u-l'netzach n'tzachim k'dushat'cha
nakdish. V'shiv-cha-cha Eloheynu mipinu lo yamush l'olam va-
ed, ki eyl melech gadol v'kadosh ata.

Baruch ata Adonai ha-Eyl ha-kadosh.

Page 450, 159 – Yis-m'chu

Yis-m'chu b'mal-chu-t'cha shom-rey shabat v'kor-ey oneg. Am
m'ka-d'shey sh'vi-i, kulam yis-b'u v'yit-an-gu mitu-vecha. U-va-
sh'vi-i ratzita bo v'kidash-to, chemdat yamim oto karata, zey-cher
l'ma-a-seh v'rey-shit.

Page 452, 160 – Brikat Kohanim (The Priestly Blessing)

Eloheynu vey-lo-hey avoteynu, bar-cheynu ba-b'racha ha-
m'shuleshet, ba-Torah ha-k'tuva al y'day Moshe av-decha ha-
amura mipi Aharon u-vanav, kohanim am k'doshecha, ka-amur:

After the Cantor chants each phrase, the congregation responds “Keyn y’hi ratzon.”

Y’va-re-ch’cha Adonai v’yish-m’recha. **Keyn y’hi ratzon.**

Ya-er Adonai panav ey-lecha vi-chu-neca. **Keyn y’hi ratzon.**

Yisa Adonai panav ey-lecha v’yasem l’cha shalom. **Keyn y’hi ratzon.**

Page 452, 161 – Sim Shalom

Sim shalom ba-olam, tova u-v’racha, cheyn va-chesed v’rachamim aleynu v’al kol Yisrael amecha. Bar-cheynu avinu kulanu k’echad b’or panecha, ki v’or panecha nata-ta lanu, Adonai Eloleynu, torat cheyim v’ahavat chesed, u-tz’daka u-v’racha v’rachamim v’cheyim v’shalom. V’tov b’eynecha l’va-reych et am-cha Yisrael b’chol eyt u-v’chol sha-a bi-sh’lomecha.

Recite the following line on the Shabbat before Yom Kippur (referred to as Shabbat Shuva):

B’seifer chayim, b’rakhah v’shalom, u-farnasah tovah, nizzakheir v’nikkateiv l’fanekh, anachnu v’khol am’kha beit Yisrael, l’chayim tovim u-l’shalom. Baruch ata Adonai oseh ha-shalom.

Baruch ata Adonai ha-m’varech et amo Yisrael ba-shalom.

If you haven’t already done so, you may want to add your personal prayers.

Yih’yu l’ratzon imrey fi v’heg-yon libi l’fanecha, Adonai tzuri v’go-ali.

Page 506, 181 – Kaddish Shalem

Yit-gadal v’yit-kadash sh’mey raba b’ol-ma di-v’ra chi-r’u-tey, v’yam-lich mal-chu-tey b’cha-yey-chon u-v’yo-mey-chon u-v’chayey d’chol beyt Yisrael, ba-agala u-viz’man kariv, v’im-ru amen.

Y’hey sh’mey raba m’varach l’alam u-l’al-mey al-meya.

Yit-barach v’yish-tabach v’yit-pa-ar v’yit-romam v’yit-na-sey, v’yit-hadar v’yit-aleh v’yit-halal sh’mey d’kud-sha, b’rich hu l’eyla min kol bir-chata v’shi-rata, tush-b’chata v’ne-che-mata da-a-miran b’alma, v’imru amen.

Tit-ka-bel tz’lot-hon u-va-ut-hon d’chol Yisrael kadam a-vu-hon di vi-sh’meya v’imru amen.

Y'hey sh'lama raba min sh'meya v'cheyim aleynu v'al kol Yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom aleynu v'al kol Yisrael, v'imru amen.

Page 508, 182 – Ein Keiloheinu

Ayn kEy-lo-heynu, eyn k'A-do-neynu,

eyn k'Mal-keynu, eyn k'Moshi-eynu.

Mi chEy-lo-heynu, mi ch'A-do-neynu,

mi che-Mal-keynu, mi ch'Moshi-eynu.

Nodeh IEy-lo-heynu, nodeh IA-do-neynu,

nodeh I'Mal-keynu, nodeh I'Moshi-eynu.

Baruch Elo-heynu, baruch Ado-neynu,

baruch Mal-keynu, baruch Moshi-eynu.

Ata hu Elo-heynu, ata hu Ado-neynu,

ata hu Mal-keynu, ata hu Moshi-eynu.

Atah hu shehiktiru avoteinu l'fanecha et k'toret hasamim.

Page 510, 183 – Aleinu

Aleinu l'sha-bey-ach la-adon ha-kol, la-teyt g'dula l'yotzer b'reyshit, she-lo asanu k'go-yey ha-aratzot v'lo samanu k'mish-p'chot ha-adama, she-lo sam chel-keynu ka-hem v'go-ra-leynu k'chol hamonam.

We bend at the knee and bow gently as we say these words:

Va-anachnu kor-im u-mish-ta-chavim u-modim

We stand straight up

Lif-ney melech mal-chey ha-m'lachim ha-kadosh baruch hu, she-hu noteh shameyim v'yosed aretz, u-moshav y'karo ba-shameyim mi-ma-al u-sh'chinat uzo b'gov-hey m'romim. Hu Eloheynu, eyn od. Emet mal-keynu, efes zulato, ka-katuv b'Torato: v'ya-da-at heyom va-ha-shey-vota el l'va-vecha, ki Adonai hu ha-Elohim ba-shameyim mi-ma-al v'al ha-aretz mi-tachat, eyn od.

Al keyn n'kaveh Adonai Eloheynu lir-ot m'heyra b'tif-eret u-zecha, l'ha-avir gi-lulim min ha-aretz v'ha-eli-lim karot y'ka-reytun, l'ta-keyn olam b'mal-chut Shadai v'chol b'ney vasar yik-r'u vi-

sh'mecha, l'hafnot ey-lecha kol rish-ey aretz. Ya-kiru v'yeyd-u kol yosh-vey tey-vel ki l'cha tich-ra kol berech tishava kol lashon. L'fanecha Adonai Eloheyenu yich-r'u v'yi-polu. V'lich-vod shimcha y-kar yi-teynu, vi-kab'lu chulam et ol mal-chutecha v'tim-loch aley-hem m'hey-ra l'olam va-ed, ki ha-mal-chut she-l'cha hi u-l'olmey ad tim-loch b'chavod, ka-katuv b'Tora-techa: Adonai yim-loch l'olam va-ed.

V'ne-emar: v'heya Adonai l'Melech al kol ha-aretz, ba-yom ha-hu yih-yeh Adonai echad u-sh'mo echad.

Page 512, 184 – Mourner's Kaddish

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey, v'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'chayey d'chol beyt Yisrael, ba-agala u-viz'man kariv, v'im-ru amen.

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya.

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey, v'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha, b'rich hu l'eyla min kol bir-chata v'shi-rata, tush-b'chata v'ne-che-mata da-a-miran b'alma, v'imru amen.

Y'hey sh'lama raba min sh'meya v'cheyim aleynu v'al kol Yisrael, v'imru amen.

Oseh shalom bi-m'romav, hu ya-aseh shalom aleynu v'al kol Yisrael, v'imru amen.

Page 514, 187 – Adon Olam

Adon olam asher malach b'terem kol y'tzir nivra.

L'eyt na-a-sa b'chef-tzo kol azai melech sh'mo nikra.

V'acha-rey kich-lot ha-kol l'vado yim-loch nora.

V'hu heya v'hu hoveh v'hu yih-yeh b'tif-ara.

V'hu echad v'eyn shey-ni l'ham-shil lo l'hach'bir.

B'li rey-shit b'li tach-lit v'lo ha-oz v'ha-m'sira.

V'hu ey-li v'chai go-ali v'tzur chev-li b'eyt tzara.

V'hu nisi u-manos li m'nat kosi b'yom ekra.

B'yado afkid ru-chi b'eyt ishan v'a-ira.

V'im ruchi g'vi-ati Adonai li v'lo ira.

Page 734, 315 – Kiddush for Shabbat Morning

V'sham'ru v'nei Yisrael et ha-Shabbat, la-asot et ha-Shabbat l'dorotam, b'rit olam. Beini uvein b'nei Yisrael ot hi l'olam, ki sheishet yamim asah Adonai et hashamayim v'et ha-aretz, uvayom hash'vi-i shavat vayinafash.

Al kein beirach Adonai et yom ha-Shabbat vaykad'sheihu.

Savri ...

Baruch atah Adonai Eloheynu melech ha-olam, borei p'ri ha-gafen.

Page 734, 315 – Motzei

Barukh atah Adonai, Eloheynu melekh ha-olam, ha-motzi lekhem min ha-aretz.

Additional Resources

Do you want to learn more about Judaism?

Religious Jewish Movements:

- United Synagogue of Conservative Judaism (www.uscj.org)
- Union for Reform Judaism (www.urj.org)
- Reconstructionist Judaism (www.rrc.edu)
- Aleph – Alliance for Jewish Renewal (www.aleph.org)
- The Orthodox Union (www.ou.org)

Jewish Social Justice Resources:

- Uri L'Tzedek – Orthodox Social Justice (www.utzedek.org)
- Moishe / Kavod House (www.kavodhouse.com)
- Jewish Organizing Institute & Network (JOIN) for Justice (www.joinforjustice.org)
- Jewish Community Relations Council of Greater Boston (www.jcrcboston.org)
- Jewish Social Justice Roundtable (www.jewishsocialjustice.org)

Jewish Organizations:

- Hillel – The Foundation for Jewish Campus Life (www.hillel.org)
- Keshet – Full inclusion of lesbian, gay, bisexual and transgender Jews (www.keshetonline.org)
- Combined Jewish Philanthropies of Greater Boston (www.cjp.org)

Listing of Jewish Resources in Greater Boston:

- www.shalomBoston.com

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And the following publications for transliterations of Hebrew:
2008 USCJ Transliterated Sim Shalom
Kabbalah4All.com *Shacharit L'Shabbat—Shabbat Morning
Connection*
Congregation B'nai Jeshurun of New York, NY

Congregation Or Atid
97 Concord Road
Wayland, Massachusetts
508.358.9623
www.congregationoratid.org





Please DO NOT remove from the Sanctuary.

If you would like a copy of our *Siddur Companion*, we will be more than happy to provide you with an electronic copy of this booklet.