

WELCOME

Welcome to the Huntington Jewish Center and our Shabbat Services. These transliterations are offered as a regular part of our Siddur (prayerbook) so that all persons attending services at the Huntington Jewish Center may enjoy the beauty of the prayers and participate to the fullest. For those who may not be familiar with our synagogue or with our services, we include introductory material on both. Our goal is to provide an opportunity for each person to participate in a manner that affords a genuine spiritual experience. According to Jewish law, one may pray in any language. Although many congregations recite much of the liturgy in English, our own service is conducted almost entirely in Hebrew. A worshiper can experience tremendous emotional satisfaction when s/he repeats a prayer in the same language used by his/her ancestors. The Hebrew language links the Jews of all nations to one another and to their common heritage. The use of Hebrew also provides a stimulus to study the language of the Bible. This document transliterates everything spoken aloud by the congregation during the service.

While this Guide is designed to answer some of the most frequently asked questions about the synagogue and our service, it cannot possibly anticipate everything. Do not hesitate to approach our Rabbi, Cantor, or regular worshipers with your questions following services.

HISTORY

In the late nineteenth century, services were held in the homes of the few Jewish families who lived in the Town of Huntington. In 1906, a small group of Jews organized the "Brotherhood of Jewish Men in Huntington," and in 1907 the group incorporated as the Huntington Hebrew Congregation. This dedicated group planned to build a Shul to serve as a school and center of spiritual, cultural and social activity. In 1908, the congregation was fortunate to acquire twenty acres of undeveloped land in rural Dix Hills to be used as a cemetery, which was of more immediate priority than a building. This cemetery continues to serve our membership. In 1911, the first Shul was built on Church Street in Fairground, the area now known as Huntington Station, where many of the congregation's members lived and owned businesses. Occupied for over twenty years, the building still stands on the street named for the Jewish "church."

By 1933, the congregation had grown, and a larger synagogue and school were needed. In the midst of the Great Depression, the membership struggled to raise funds for a new building and sold a portion of its cemetery land. In January, 1934, a thankful and joyous congregation moved into the new structure on Nassau and Woodhull Roads in Huntington Station.

By the 1950s, the expanding membership required new facilities, and in 1955, a 5½ acre parcel of land, located at the corner of Park Avenue and Leslie Lane, was purchased. The land, part of a dairy farm owned by the William Teich family, one of the congregation's founding members, is now the congregation's third home. Completed in 1961, and expanded and renovated several times, our present facility houses two sanctuaries, the Hebrew school, nursery school, family life center, youth wing, social hall, library, meeting rooms, offices, playgrounds and gardens.

The Huntington Jewish Center is affiliated with the United Synagogue of Conservative Judaism, the Jewish Theological Seminary, and the Conservative Movement in Israel (Masorti).

THE SYNAGOGUE

Long before the Children of Israel reached the Promised Land, they built a house of worship. The Bible contains a full account of the building and furnishing of the Tabernacle, which accompanied the people on the journey to Canaan. After the Land of Israel was settled, King Solomon built the Holy Temple in Jerusalem as the central sanctuary for all the people. Although there is no record of the first house of prayer other than the Jerusalem Temple, it is generally assumed that group prayer has existed since about 586 B.C.E. (destruction of the First Temple). During the Babylonian exile, groups of those who "remembered Jerusalem" gathered together for comfort and strength and to fill the void left by the cessation of the Temple Service. They surely reminisced about former glories and, no doubt, spoke of Jerusalem's Temple, which lay in ruins. Some Kohanim and Levi-im among them must have recited Temple prayers and chanted sacred melodies. Learned men among the exiles read to the assembled

people from the few salvaged Scrolls containing the Law, records, poems, and prophecies. Gradually, the meetings became regular events and their form standardized. An agenda of study and prayer replaced the sacrificial service of the Jerusalem Temple. Even after the construction of the Second Temple, decentralized group prayer remained popular. By that time, Jews were to be found in every corner of the known world - perhaps 15% of the population of the Roman Empire - and synagogues became centers of Jewish practice and identity in the Diaspora. When the Second Temple was destroyed by the Romans in 70 C.E., synagogue prayer once again replaced the Temple service in Israel.

THE SIDDUR (PRAYERBOOK)

Although Jewish group prayer has existed for at least 2,500 years, Jews did not develop a common prayerbook until about 800 C.E. Communication among widely scattered Jewish communities was difficult and dangerous. Nevertheless, two leading scholars of the time recognized that a standardized worship service would secure the enduring unity of the Jewish people. They each compiled a text out of Torah (law and teaching), Talmud (law and commentary), Midrash (oral tradition), Minhagim (customs), prayers and Piyutim (ancient poems). Rav Amram, Gaon of the Sura Academy (Babylonia), wrote a prayerbook for scholars in the 9th century. Saadia Gaon compiled his 10th century prayerbook for the lay public. Their two Siddurim form the basis of Jewish prayerbooks - Orthodox, Conservative and Reform - all over the world.

Our prayerbook, Siddur Sim Shalom, was originally based on and adapted from those original Siddurim by Rabbi Jules Harlow, in conjunction with the Rabbinical Assembly of the United Synagogue of America. This version provides translations and modifications that are relevant in our time and reflect the religious and egalitarian traditions of the Huntington Jewish Center.

OUR SANCTUARY

Directly in front of you is the **Aron Kodesh**, or **Holy Ark**, in which the **Torah Scrolls** are kept. Each Scroll contains the Five Books of Moses, hand-written on parchment, without vowels, punctuation, or musical notes, as tradition has dictated for thousands of years. These Torah Scrolls are our most sacred possessions as a congregation and community. The Scrolls are taken from the Ark during the Shabbat service when the weekly portion is read and on holidays and special observances. Each Torah is covered with a decorative mantle or cover and a silver Yad (pointer). Silver crowns or ornaments adorn the top of each Torah.

The artistic theme of the **Parokhet** (Ark cover) and six **Torah covers** is *Light*. In traditional Jewish symbolism, the light of God and Torah nourishes each person and sustains the Jewish People. The quote and design for the Parokhet is: *Kumi Ori Ki Vah Orekh - Arise, shine, for your light has dawned* (Isaiah 60), with the same colors wrapping completely around each scroll to symbolize God's enveloping light in our world. The covers present: *Let there be light* (Genesis 1); *Robe of Light* (Psalm 104); *Sunset* (transitions between light and darkness carry a special significance within Jewish tradition); *Light of Torah and learning* (Proverbs 6); *The spirit of man is the lamp of the Lord* (Psalms 20); *...And give you peace* (conclusion of the Priestly Blessing telling that the light of God's face will grant us peace).

The **Ner Tamid**, or eternal lamp, hangs directly above the Aron Kodesh. The lamp burns continuously as a symbol of God's presence and the permanence of the Torah and the Jewish faith. This permanent light antedates the Temple of Solomon and is one of the oldest Jewish symbols still in use.

The **Menorot** on the sides of the Aron Kodesh are reminders of the seven-branched candelabra which stood in the Holy Temple in Jerusalem.

The **stained-glass windows** at the front of the Sanctuary depict the twelve sons of Jacob as mentioned in his final blessing to them. In Genesis, as Jacob neared the end of his life, he ascribed characteristics to his sons which are depicted in the windows. The vertical windows to the left illustrate the cycle of holidays and observances in the Jewish calendar. The symbols associated with each observance have been incorporated into the artistic rendering.

The **Kippah** ("Yarmulka" in Yiddish) is a head covering worn to show reverence and humility before God. All men who attend services, including non-Jews, are expected to wear a head covering. Many women in our congregation choose to wear a head covering. However, everyone who ascends to the Bimah (the raised platform at the front of the sanctuary) is required to wear a head covering.

The **Tallit**, or prayer shawl, is worn by Jewish adult males during morning services. Many women in our congregation also elect to wear one. In the Torah, God commands us to wear fringes on the four corners of our garments to remind us of the 613 commandments.

Siddur Sim Shalom is the prayer book we use during the service. It is read from right to left, as it is written in Hebrew. This pamphlet transliterates virtually all of the prayers recited aloud by the congregation during the service today.

The **Khumash** is the larger book in the pews and contains the text of the Five Books of Moses (the Pentateuch) the selections from the Prophets (Haftarot) read with each weekly portion, and extensive commentary. The English translation of the Biblical text is based on the most recent comprehensive Jewish translation of the Biblical text completed in 1967. On each page following the Biblical text are two commentaries. The commentary immediately below the text explains the simple, straightforward meaning of the text. The second commentary, below the line, presents a diverse group of insights into the text, drawn from a variety of sources, including classical rabbinical sources, Hasidic authorities, and modern religious and secular scholars.

The spiritual head of the congregation is the **Rabbi**. A rabbi literally is a teacher; s/he transmits the heritage of our faith. His/her authority is not based on ecclesiastical privilege but upon learning. The rabbi claims no special privileges human or divine, and there is no religious hierarchy in the Jewish faith. The influence of a rabbi is determined by his ability as an interpreter of Jewish law and his skill as a spiritual leader and motivator.

The **Khazan** (Cantor) leads part of the Shabbat service. Although Judaism teaches that each worshiper must pray for himself or herself, the *Khazan* leads the congregation in the chanting of the prayers. Many of the chants are ancient, and tradition dictates a unique musical mode for each section of the service. The mode is so distinctive that a knowledgeable worshiper entering the sanctuary can tell by the melody whether it is a weekday, Shabbat or festival service. The *Khazan* is skilled in the traditional chants, modes and texts of the liturgy. Knowledgeable lay members of the congregation also assist in leading portions of the services.

THE HOLOCAUST MEMORIAL TORAH AND SYNAGOGUE MUSEUM

In our lobby stands a case containing a Scroll of the Torah which was recovered from the ruins of Europe after the Second World War. This Scroll was originally located in a synagogue in Kolen, Czechoslovakia, where the Jewish community existed for hundreds of years. After all the Jewish residents were arrested and sent to the death camps, the Scroll was taken by the Nazis for future display in a "Museum of an Extinct Race." After the war, the Westminster Memorial Scrolls Trust in London rescued many such Scrolls and entrusted this one on permanent loan to our synagogue. The inscription on the case is from the martyrology section of the Yom Kippur service. The Scroll is opened to the section which commands us to remember the Amalekite for his craven attack on the weak as the Children of Israel left Egypt. The Amalekite has been the symbol, throughout the ages, of those who would seek the destruction of the Jewish people.

In the lobby surrounding the Holocaust Torah, is the Museum of the Huntington Jewish Center. It is filled with artifacts, documents and photographs from the congregation's archives and from our members' heirlooms. The exhibits periodically are changed.

A GUIDE TO THE SHABBAT SERVICES

The following is a guide to Shabbat services at the Huntington Jewish Center. There are slight variations at a weekday or holiday service. *The pages listed in italics are for the older version of Siddur Sim Shalom.* The order of the service is as follows:

KABBALAT SHABBAT (FRIDAY EVENING)

The Friday evening service consists of two main parts: Kabbalat Shabbat ("welcoming the Shabbat") and Ma-ariv ("evening service").

Kabbalat Shabbat - Pages 309 and 13-54 (722 and 252-269)

Shabbat services around the world commence with the singing of the sixteenth century Kabbalist hymn *Shalom Aleikhem* (Peace to You, Ministering Angels, page 309). In *Yedid Nefesh* (page 14), we pray that God will guide our souls and our lives. We recite Psalms 95 through 99 and 29 (pages 15-19), which convey a mood of joyousness and a sense of release as the burden of the week is over and we give ourselves over to experiencing God's Shabbat.

The heart of the Kabbalat Shabbat portion of the service is the recitation of the sixteenth century poem *L'Kha Dodi* ("Come, my Beloved, to meet the Bride," pages 21-22), which describes the Shabbat as God's gift to us as the Bride and Queen, the source of joy and blessings. As the final stanza is chanted, we rise and face the entrance in a symbolic greeting of the Shabbat Bride. We conclude with Psalm 92, a Song for Shabbat (page 23), which was sung by the Levites in the Temple on Shabbat.

Ma-ariv - Pages 28-60 (279-327)

Ma-ariv opens with the call to prayer, *Barkhu* (page 28). This is followed by the Sh'ma and blessings which precede and follow it.

The Sh'ma, "Hear, O Israel, the Lord our God the Lord is One," has been the central affirmation of a Jew's faith for thousands of years (page 30). The Sh'ma continues with three passages from the Torah. We join together to sing Deuteronomy 6:4-9 (page 30), which expresses Judaism's absolute monotheism, commanding us to love God at all times. Deuteronomy 11:13-21 parallels the first passage, and adds our obligation to observe God's Mitzvot (commandments). These passages from Deuteronomy instruct us to affix the Mezuzah and wear Tefilin. Numbers 15:37-41 teaches us to wear Tzitzit (fringes) on the four corners of our garments to remind us of the Mitzvot.

Following the Sh'ma, we praise God as our redeemer (page 32) and as the Guardian and Shield of Israel, Jerusalem and the Jewish People. The *V'shamru* quotes the commandment in Exodus 31:16-17 to observe Shabbat.

The Amida (pages 35-38) is probably the second oldest congregational prayer and constitutes the heart of every service. During Ma-ariv, the Amida (literally, "standing") is recited in private meditation while standing. After several additional prayers drawn from the Torah and our tradition, the *Khazan* leads the congregation in Kiddush (page 49), the blessing over wine. The concluding prayers begin with *Aleinu*, a hymn chanted while standing, in praise of God's greatness. Before concluding, we pause to remember deceased relatives and members of the congregation whose death anniversary occurs on this day. Mourners rise and join in reciting the Mourner's Kaddish. This prayer affirms the mourner's faith in God and in His ways, magnifying and sanctifying His name. The concluding hymn is *Yigdal*, a fourteenth century poem which recites Rambam's (Maimonides) formulation of the thirteen basic principles of Judaism.

SHAKHARIT (MORNING) SERVICE

Birchot Hashakhar - Blessings of the Dawn - Pages 61-82

A meditation which can be said upon entering the sanctuary is found on page 61, and the blessing before putting on the Tallit is found on page 62. We formally begin the service on page 65. These blessings express our gratitude for awakening to a new day and for the many favors bestowed upon us.

P'Sukei D'zimra - Verses of Song - Pages 83-106

This section consists primarily of selections from the Book of Psalms, although other Biblical sources are represented. The collection, designed to put the worshiper in a reverential mood, relates to God's power as Creator and our gratitude and thankfulness for this power.

Kri-at Sh'ma - The Sh'ma and its blessings-Pages 107-114

This section is named for its central prayer, the Sh'ma, and for the blessings which precede and follow it. We praise God for His work of creation, emphasizing the creation of light. We sing Eil Adon (page 108) to celebrate God's mastery in creating the heavenly bodies - the sun, the moon, and the stars.

The oldest and most important section of Shakharit is the Sh'ma, "Hear, O Israel, the Lord our God the Lord is One." This is the dramatic affirmation of a Jew's faith (page 112). The Sh'ma continues with three passages from the Torah. We join together to sing Deuteronomy 6:4-9 (page 112), which expresses Judaism's absolute monotheism, commanding us to love God at all times. Deuteronomy 11:13-21 parallels the first passage and adds our obligation to observe God's Mitzvot (commandments). These passages from Deuteronomy instruct us to affix the Mezuzah and to wear Tefilin. Numbers 15:37-41 teaches us to wear Tzitzit (fringes) on the four corners of our garments to remind us of the Mitzvot.

The blessing which follows the Sh'ma praises God for His saving power as demonstrated when He freed us from slavery in Egypt. We recreate the crossing of the Red Sea with the singing of Mi *Khamokhah* (page 114) and pray for God's continued saving power in Tzur Yisra-el (page 114).

Amida - Pages 115-120

The Amida (literally, "standing") is probably the second oldest of congregational prayers and constitutes the heart of every service. The Amida is recited in private meditation while standing. When every congregant is finished, this Amida is repeated aloud, partly in unison with the Cantor. At this time the Kedusha (page 116) is also recited. Kedusha means holiness and is chanted responsively with the Cantor. It describes the manner in which the angels worship God, as described by Isaiah.

HALLEL SERVICE - Pages 132-138

Hallel is recited on Pesach and Sukkot (including their intermediate days, *Khol Hamo-ed*), Sh'mini Atzeret, *Simkhat Torah*, Shavu-ot, Rosh *Khodesh*, *Khanukah* and Yom Ha-atzma-ut (Israel Independence Day). The Hallel psalms recall the celebration of festivals in the ancient Temple in Jerusalem.

TORAH SERVICE

Hotza-at HaTorah Pages 139-154

Study is an integral part of the Jewish worship experience. The prayerbook is richly studded with selections from the Torah in order that we are reminded of the Laws given on Sinai. On Shabbat, nearly half of the worship service is devoted to the study of Torah.

During this part of the service, a Torah Scroll is taken from the Aron Kodesh in a colorful pageant. It is then placed on the reading table, where the Ba-al Korei (reader) will chant the weekly portion. The Torah reading cycle begins immediately after the High Holy Days when, in synagogues around the world, the first section of B'reishit (Genesis) is read. Thereafter, in perfect order, each succeeding section is read and taught on each succeeding Shabbat, so that virtually every synagogue in the world reads the same portion each week. In this fashion we proceed through the Five Books of Moses, concluding the cycle each year in the fall at the time of the High Holy Days.

Prior to the actual reading, the Rabbi will teach and discuss the text, interpreting its origins, meanings, and relevance for us today.

The reader chants from the Scroll according to an ancient musical tradition which s/he must memorize. The weekly portion is divided into a number of smaller portions, and for each, a person is called from the

congregation to offer blessings before and after the reading. This honor is called an Aliya, which means to go up – physically onto the Bimah and spiritually by participating directly in the Torah service.

In addition to reading from the Pentateuch, we also follow an ancient tradition of chanting a meaningful and related selection from the Prophets (Haftarah). Concluding the Torah reading on Shabbat with a Haftarah reading antedates the destruction of the Second Temple in Jerusalem. This practice may have arisen during the time of the Maccabees (168 B.C.E.), when King Antiochus of the Syrian Empire forbade the reading of the Torah under penalty of death. The leaders substituted a chapter of Prophets similar or related to the section of the Law that had been read.

When a Jewish child reaches the age of responsibility for the commandments, s/he becomes a Bar/Bat Mitzvah. S/he may now be counted in the quorum of 10 (Minyan) needed for public worship. Attaining this milestone is usually celebrated by being called to the Torah for the first time, when it is read in synagogue. After years of study the child is prepared to be called to the Torah, and is usually accorded the honor of chanting the Haftarah (Prophetic portion). This signifies to the congregation that s/he has reached the age of religious majority and has attained certain knowledge and familiarity with the liturgy. The Bar/Bat Mitzvah is then welcomed as an adult member of the Jewish faith.

You may follow the reading of the Law and the Prophets in the large red volume - Etz Hayim, Torah and Commentary - in the book rack before you. The Rabbi will announce the page.

It is also customary at this time to add special prayers in honor of a Bar/Bat Mitzvah, newborn infants, for couples about to be married, those leaving for Israel, or for friends in need of our prayers for the recovery from illness.

Following the Torah and Haftarah readings, we recite Psalm 145 (Ashrei, page 151-152). The return of the Torah Scroll to the ark is accompanied by Psalm 29 (page 153) and additional verses of praise (page 154). On a Shabbat which includes the celebration of a Bar/Bat Mitzvah, the Rabbi follows the chanting of the Haftarah with a brief address to the celebrant.

MUSAF

Musaf - Additional Service - Pages 155-161

The additional Amida commemorates the additional worship which took place on the Shabbat and holidays during the days when the Temple stood in Jerusalem. The name of this service, Musaf, is a memory of the Korban Musaf (additional sacrifice) offered in the Temple. The congregation is encouraged to join in the singing of the appropriate paragraphs with the prayer leader.

Siyum Ha'tefilot - Concluding Prayers - Pages 182-187

These prayers are hymns that conclude holiday and Shabbat services. The first, Ein Keloheinu, is led by our Nitzanim children (ages 3-6). This is followed by Aleinu, a hymn chanted while standing, in praise of God's greatness. Before concluding, we pause to remember deceased relatives and members of the congregation whose death anniversary occurs on this day. Mourners rise and join in reciting the Mourner's Kaddish. This prayer affirms the faith of the mourner in God and in His ways, magnifying and sanctifying His name. The concluding hymn is Adon Olam, in which we praise God for His omnipotence, uniqueness, and His saving power.

HAVDALAH - Pages 299-300

Havdalah is the rite that marks the formal close of Shabbat and the beginning of the new week. The word Havdalah literally means differentiation or separation. The end of Shabbat is called Motza-ei Shabbat, literally the departure of Shabbat. We are reluctant to part with the Shabbat Bride and Queen, and we delay Havdalah until it is dark enough to see three stars.

We begin with Hinei Eil Y'shu-ati ("Behold, God is my deliverance). These verses from Isaiah profess our faith in God and our trust in His care. Our anxieties and problems that await us after the Shabbat respite are easier to contemplate as we assure ourselves of God's help in meeting them.

Benedictions are recited over wine (the close of the late Shabbat meal), over spices (hinting at the sweetness of the departing Queen and Bride), and over the "lights of fire" (also signaling the week's beginning by resuming the use of fire). When the benediction over the spices is recited, we sniff the spices in order to "use" the spices for which we have just thanked God. Likewise, we inspect our fingernails in the light of the Havdalah candle after the benediction over the lights.

We conclude with a benediction that lists the differences between the holy and the ordinary, between light and darkness, Israel and other peoples, and between the seventh day and the six working days of the week. We praise God for distinguishing between sacred and secular time.

TRANSLITERATIONS of the KABBALAT SHABBAT, SHAKHARIT and MUSAF, and HAVDALAH SERVICES

PRONUNCIATION OF THIS TRANSLITERATION

<i>kh</i>	guttural, as in <i>Khanuka</i> , <i>khai</i> or <i>shalom aleikhem</i>
a or ah	as in <i>star</i>
e or eh	as in <i>yes</i>
i	as in <i>tiki</i>
o	as in <i>for</i>
ai	as in <i>aisle</i>
ei	as in <i>freight</i>
u	as in <i>dune</i>
(')	semi vowel or stop between consonants within a word, as the 'e' in <i>DeSoto</i>
(-)	stop between vowels within a word, as between the "i" and "a" in intermediary

*(Italicized numbers in parentheses correspond
to the old Siddur Sim Shalom.)*

KABBALAT SHABBAT

Y'did Nefesh, page 14 (252)

Y'did nefesh av *harakh*aman, m'*shokh* avdakh el r'tzonakh,
Yarutz avdakh k'mo ayal, yishtakhavveh el mul hadarakh,
Ye-erav lo y'didutakh, minofet tzuf v'*khol* ta-am.

Hadur, na-eh, ziv ha-olam, nafshi *kholat* ahavatakh,
Ana, Eil na, r'fa na la b'harot la no-am zivakh,
Az titkhazek v'titra-pei, v'ha-y'ta lakh shifkhat olam.

Vatik yehemu *rakhamekhah*, v'*khus* na al ben ohavakh,
Ki zeh kamah *nikhsof* *nikhsaf* lirot b'tiferet uzakh,
Ana, eli, *makhmad* libi *khushah* na, v'al titalam.

Higaleh nah ufros, *khaviv*, alai et sukat shlomakh,
Ta-ir erez *mikvodakh*, nagilah v'nism'*khah* bakh,
Maher, ahuv ki vah mo-ed, v'*khoneni* kimei olam.

L'khu n'ran'na, page 15 (254)

L'khu n'ran'na la-Adonai, nari-ah l'tzur yisheinu.
N'kadma fanav b'toda biz'mirot nari-a lo.
Ki eil gadol Adonai,
Umelekh gadol al kol Elohim
Asher b'yado mekh'k'rei aretz,
V'to-a'fot harim lo.

Arba-im shanah akut b'dor,
Va-omar am to-ei levav hem, v'hem lo yadu d'rakhai,
Asher nishbati v'api, im y'vo-un, el m'nukhati.

Shiru la-Adonai, page 16 (254)

Shiru la-Adonai shir khadash, shiru la-Adonai kol ha-aretz.
Shiru la-Adonai, bar'khu sh'mo,
Bas'ru mi'yom l'yom y'shu-ato.
Sap'ru vagoyim k'vodo, b'khol ha-amim nif'l'otav.
Ki gadol Adonai u'm'hulal m'od,
Nora hu al kol Elohim.
Ki kol elohei ha-amim elilim,
La-Adonai shamayim asa.
Hod v'hadar l'fanav, oz v'tif'eret bmik'dasho.
Havu la-Adonai mish'p'khot amim, havu la-Adonai kavod va-oz.
Havu la-Adonai k'vod sh'mo, s'u minkha uvo-u l'khatz'rotav.
Hish'takhavu la-Adonai b'had'rat kodesh,
Khilu mipanav kol ha-aretz.
Im'ru vagoyim Adonai malakh,
Af tikon teiveil bal timot,
Yadin amim b'meisharim.
Yis'm'khu hashamayim v'tageil ha-aretz, yir'am hayam um'lo-o.
Ya-aloz sadai v'khol asher bo, az y'ran'nu kol atsei ya-ar.
Lif'nei Adonai ki va, ki va lish'pot ha-aretz,
yish'pot teiveil b'tzedek, v'amim be-emunato.

Rom'mu, page 19 (258)

Rom'mu Adonai Eloheinu v'hishtakhavu l'har kodsho,
Ki kadosh Adonai Eloheinu.

Mizmor l'David page 20 (260)

Mizmor l'David:
Havu la-Adonai b'nei elim, havu la-Adonai kavod va-oz.
Havu la-Adonai k'vod sh'mo, hishtakhavu la-Adonai b'hadrat kodesh.
Kol Adonai al hamayim, el hakavod hirim, Adonai al mayim rabim.
Kol Adonai bako-akh, kol Adonai behadar.
Kol Adonai shover arazim, vay'shaber Adonai et arzei hal'vanon.
Vayarkidem k'mo egel, l'vanon v'siryon k'mo ven r'emim.
Kol Adonai khotzev lahavot esh, kol Adonai yakhil midbar,
yakhil Adonai midbar kadesh. Kol Adonai y'kholel ayalot
vayekhesof y'arot, uvheikhalo kulo omer kavod.
Adonai lamabul yashav, va'yeshev Adonai melekh l'olam.

Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

L'kha dodi, page 21 (262)

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
Shamor v'zakhor b'dibur ekhad,
Hish'mi-anu El ham'yukhad.
Adonai ekhad ush'mo ekhad,
L'shem ul'tiferet v'lit'hila.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
Likrat Shabbat l'khu v'nelkha,
Ki hi m'kor habrakha.
Merosh mikedem n'sukha,
Sof ma-aseh b'makhashavah t'khila.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
Mikdash melekh ir m'lukha,
Kumi tz'i mitokh ha-hafekha.
Rav lakh shevet b'emek habakha,
V'hu yakhamol alayikh khemla.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
Hitna-ari, me-afar kumi,
Livshi big'dei tifarateikh ami.
Al yad ben Yishai beit halakhmi.
Korva el nafshi g'ala.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
Hitor'ri hitor'ri,
Ki va orekh kumi ori.
Uri uri shir daberu,
K'vod Adonai alyikh nigla.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
Lo tevoshi v'lo tikalmi,
Ma tishtokhakhi uma tehemi.
Bakh yekhesu aniyei ami,
V'nivn'tah ir al tila.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
V'hayu limshisa shosayikh,
V'rakhaku kol m'valayikh.
Yasis alayikh Elohayikh,
Kimsos khatan al kalla.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.
Yamin usmol tifrotzi,
V'et Adonai ta-aritzi.
Al yad ish ben partzi,
V'nism'kha v'nagila.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.

Bo'i v'shalom ateret bala,
Gam b'simkha uv'tzohala.
Tokh emunei am s'gula,
Bo'i khala, bo'i khala.

L'kha dodi likrat kalla, p'nei Shabbat n'kab'la.

Mizmor shir l'yom Shabbat, page 23 (266)

Mizmor shir l'yom haShabbat.

Tov l'hodot l'Adonai, ul'zameir l'shim'kha el'yon.

L'hageed baboker khas'dekha, ve-emunat'kha baleilot.

Tzadik katamar yifrakh k'erez bal'vanon yisgeh.
Sh'tulim b'veit Adonai, b'khatzrot Eloheinu yafrikhu.
Od y'nuvun b'sevah, d'shenim v'ra-ananim yihyu.
L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Mourner's Kaddish, see page 24 (269) in the prayerbook.

MA-ARIV

Barkhu, page 28 (279)

Barkhu et Adonai ham'vorakh.

Barukh Adonai ham'vorakh l'olam va-ed.

Ma-ariv aravim, page 28 (280)

Uma-avir yom umevi lailah,

Umavdil bein yom uvein lailah,

Adonai tz'va-ot sh'mo.

El khai v'kayam, tamid yimlokh aleinu l'olam va-ed.

Barukh atah Adonai hama-ariv aravim.

Ahavat olam, page 29 (282)

Ahavat olam beit Yisra-el am'khah ahavtah.

Torah umitzvot khukim umishpatim otanu limad'ta.

Al ken Adonai Eloheinu b'shakhvenu u'v'kumenu nasiakh b'khukekha,

V'nismakh b'divrei toratekhah uv'mitzvotekhah l'olam va-ed.

Ki hem khayeinu v'orekh yameinu,

Uvahem neh'geh yomam valailah.

V'ahavat'kha al tasir mimenu l'olamim.

Barukh atah Adonai ohev amo Yisra-el.

The Sh'ma, page 30 (284)

Sh'ma Yisra-el Adonai Eloheinu Adonai Ekhad.

V'ahavtah et Adonai Elohekhah, b'khol l'vav'khah uv'khol nafsh'khah uv'khol m'odekhah. V'hayu hadvarim ha-eleh asher anokhi m'tzavkhah hayom al l'vavekhah. V'shinantam l'vanekhah v'dibarta bam b'shivtekhah v'veitekha uv'lekht'khah vaderekh uv'shokhb'khah uv'kumekhah. Uk'shartam l'ot al yadekhah v'hayu l'totafot bein einekhah. Ukh'tavtam al m'zuzot beitekhah uvish-arekhah.

Adonai Eloheikhem emet.

Mi khamokhah, page 32 (290)

Umal'khuto b'ratzon kib'lu aleihem. Moshe uv'nei

Yisra-el l'kha anu shira b'sim'kha raba, vam'ru khulam:

Mi khamokhah ba-elim Adonai, mi kamokhah nedar bakodesh,

Norah t'hilot oseh feleh.

Mal'khut'khah ra-u vanekkhah, boke-a yam lifnei Mosheh.

Zeh Eli anu v'amru:

Adonai yimlokh l'olam va-ed.

V'ne-emar: ki fadah Adonai et Ya-akov, ug'alo miyad khazak mimenu. Barukh atah Adonai ga-al Yisra-el.

Hashkiveinu, page 33 (292)

Hashkivenu Adonai Eloheinu l'shalom,

V'ha-amideinu Malkeinu l'khayim,

Uf'ros aleinu sukat sh'lomekha.

Ush'mor tzeitenu uvo-enu l'khayim ul'shalom me-atah v'ad olam.

Ufros aleinu sukat sh'lomekha.

Barukh atah Adonai hapores sukat shalom aleinu v'al kol amo Yisra-el v'al Y'rushalayim.

V'shamru, page 34 (294)

V'shamru v'nei Yisra-el et haShabbat

la-asot et hashabat l'dorotam b'rit olam.

Beini uvein b'nei Yisra-el ot hi l'olam.

Ki sheishet yamim asah Adonai et hashamayim v'et ha-arets.

Uvayom hashvi-i shavat vayinafash.

Khatzi kaddish, page 34 (294)

Reader:

Yitkadal v'yitkadash sh'meh raba b'alma di v'ra khiruteh, v'yamlikh malkhuteh b'khayekhon uv'yomeihon uv'khayei d'khol beit Yisra-el, ba'agala uvizman kariv, v'imru amen.

Congregation and Reader:

Y'heh sh'meh raba m'varakh l'alam ul'almei almaya.

Reader:

Yitbarakh v-yishtabakh v'yitpa-ar v'yitromam v'yitnaseh, v'yit'hadar v'yit'haleh v'yit'halal sh'meh d'kudsha, b'rikh hu

l'ela min kol birkhata, v'shirata, tushb'khatah v'nekhemata da-amiran

b'alma, v'imru amen.

Silent Amida for Shabbat eve, pages 35 a/b-38 (297-303) in English

Completion of Amida, Shalom Rav, page 38 (302)

Shalom rav al Yisra-el am'kha v'al kol yosh'vei teiveil tasim

l'olam, ki ata hu melekh adon l'khol hashalom.

Va'yekhulu, page 47 (314)

Va'yekhulu hashamayim v'ha-arets v'khol tz'va-am.

Vay'khal Elohim bayom hashvi-i m'lakhto asher asah vayishbot bayom hashvi-i mikol m'lakhto asher asah.

Vay'varekh Elohim et yom hashvi-i veyekadesh oto ki vo shavat mikol m'lakhto asher bara Elohim la-asot.

Magen avot, page 47 (314)

Magen avot bidvaro, m'khayeh metim b'ma-amaro,

Ha-El hakodosh she-ein kamohu, hameni-akh l'amo b'yom Shabbat kodsho,

ki vam ratzah l'haniakh lahem. L'fanav na-avod b'yirah vafakhad,

v'nodeh lishmo b'khol-yom tamid.

Me-ein habrakhot, El hahoda-ot, adon hashalom, m'kadesh haShabbat um'vareckh sh'vi'i.

Umeniakh bik'dusha l'am m'dushnei oneg, zekher l'ma-aseh v'resheet.

Eloheinu and V'taher libenu, page 48 (314)

Eloheinu Velohei avoteinu, r'tzei vim'nukhatenu.
 Kadshenu b'mitzvotekha v'ten khelkenu b'toratekha,
 sabenu mituvekha v'samkheni bishu-atekha,
 v'taher libenu, l'avdekhah be-emet,
 v'hankhilenu Adonai Eloheinu b'ahava uvratzon Shabbat
 kadshekha v'yanukhu va Yisra-el m'kadshei sh'mekha.
 Barukh ata Adonai m'kadesh haShabbat.

Kaddish shalem, page 48 (316)

Y'heh sh'meh raba m'varakh l'alam ul'almei almaya. Yitbarakh.

Oseh shalom bim'romav, hu ya-aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

Kiddush, page 49 (318)

Barukh atah Adonai Eloheinu Melekh ha-olam, boreh p'ri hagafen.
 Barukh atah Adonai Eloheinu Melekh ha-olam, asher kidshanu b'mitzvotav v'ratzah vanu, v'Shabbat
 kodsho b'ahavah uv'ratzon hinkhilanu, Zikaron l'ma-aseh v'reishit.
 Ki hu yom t'khilah l'mikra-ei kodesh, zekher litzi-yat mitzrayim.
 Ki vanu vakhartah v'otanu kidashtah, mikol ha-amim,
 V'Shabbat kodsh'khah b'ahava uv'ratzon hinkhaltanu.
 Barukh atah Adonai, m'kadesh hashabat.

Aleinu, page 51 (320)

Aleinu l'shabe-akh la-Adon hakol,
 latet g'dulah l'yotzer b'resheet,
 shelo asanu k'goyei ha-aratzot v'lo samanu k'mish-p'khot ha-adamah,shelo sam khelkenu kahem
 v'goralenu k'khol hamonam.
 Va'anakhnu kor'im umishtakhavim umodim, lifnei Melekh Malkhei haM'lakhim haKadosh barukh Hu
 She-Hu noteh shamaim v'yosed aretz,
 Umoshav y'karo bashamayim mima-al
 ush'khinat uzo b'govhei m'romim.
 Hu Eloheinu ein od. Emet malkeinu efes zulato,
 kakatuv b'torahto: v'yadatah hayom vahashevota El l'vavekha,
 ki Adonai Hu haElohim bashamayim mima-al
 v'al ha-aretz mitakhat, ein od...

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz,
 Bayom haHu yih'ye Adonai ekhad ush'mo ekhad.

Mourner's Kaddish, see page 52 (325) in the Prayerbook

Yigdal, see page 53 (327) in the Prayerbook

Shabbat Shalom, traditional greetings

L'kha dodi likrat kallah, p'nei Shabbat n'kab'lah.

Shabbat shalom, Shabbat shalom,
 Shabbat shalom um'vorakh.

SHAKHARIT (MORNING) SERVICE

Modeh Ani, page 61

Modeh / modah ani l'fanekha, melekh khay v'kayom,
Shehekhezar'ta bi nish'mati b'khemla, raba emunatekha.

Birkhot hashakhar, page 65

Barukh atah Adonai Eloheinu melekh ha-olam asher natan lasekhvi vinah l'havkhin bein yom uvein lailah.
Barukh atah Adonai Eloheinu melekh ha-olam she-asani b'tzalmo.
Barukh atah Adonai Eloheinu melekh ha-olam she-asani Yisra-el.
Barukh atah Adonai Eloheinu melekh ha-olam she-asani ben (bat) khorin.
Barukh atah Adonai Eloheinu melekh ha-olam pokei-akh ivrim.
Barukh atah Adonai Eloheinu melekh ha-olam malbish arumim.
Barukh atah Adonai Eloheinu melekh ha-olam matir asurim.
Barukh atah Adonai Eloheinu melekh ha-olam zokeif k'fufim.
Barukh atah Adonai Eloheinu melekh ha-olam rokah ha-aretz al hama-yim.
Barukh atah Adonai Eloheinu melekh ha-olam she-asa li kol tzar'ki.
Barukh atah Adonai Eloheinu melekh ha-olam hamekhn mitzadei gaver.
Barukh atah Adonai Eloheinu melekh ha-olam ozer Yisra-el big'vura.
Barukh atah Adonai Eloheinu melekh ha-olam o-ter Yisra-el b'tif'ara.
Barukh atah Adonai Eloheinu melekh ha-olam hanoten laya-ef ko-akh.

Sh'ma, page 66

Sh'ma Yisra-el Adonai Eloheinu Adonai Ekhad.

Kaddish D'Rabbanan, see page 71 in the prayer book**Mourner's Kaddish, see page 82 in the prayer book****Barukh she-amar, page 83**

Barukh she-amar v'hayah ha-olam, barukh hu.
Barukh oseh v'reisheet, barukh omer v'oseh.
Barukh gozer um'kayem, barukh m'rakhem al ha-aretz.
Barukh m'rakhem al habri-yot, barukh m'shalem sakhar tov lire-av.
Barukh khai la-ad v'kayam lanetzakh, barukh podeh u-matzil, barukh sh'mo.

Hoshi-a et amekha, page 86

Hoshi-a et amekha u-vareikh et nakhalatekha
ur'em v'naseim ad ha-olam...

Hodu la-Adonai, page 92

Hodu la-Adonai ki tov	ki l'olam khasdo.
Hodu lalohai ha-Elohim	ki l'olam khasdo.
Hodu la-adonei ha-adonim	ki l'olam khasdo.
L'osei nif'la-ot g'dolot l'vado	ki l'olam khasdo.
L'osei hashamayim bit'vuna	ki l'olam khasdo.
L'roka ha-aretz al hamayim	ki l'olam khasdo.
L'osei orim g'dolim	ki l'olam khasdo.
Et hashemesh l'mem'shelet bayom	ki l'olam khasdo.
Et hayarei-akh v'khokhavim l'mem'sh'lot balaila	ki l'olam khasdo.
L'makei mitz'rayim biv'khoreihem	ki l'olam khasdo.
Vayotzei yis'ra-eil mitokham	ki l'olam khasdo.
B'yad khazaka u'viz'ro-a n'tu-ya	ki l'olam khasdo.
L'gozeir yam suf lig'zarim	ki l'olam khasdo.
V'he-evir yis'ra-eil b'tokho	ki l'olam khasdo.
V'ni-eir par'o vkheilo v'yam suf	ki l'olam khasdo.
L'molikh amo bamid'bar	ki l'olam khasdo.

L'makei m'lakhim g'dolim
Vayaharog m'lakhim adirim
L'sikhon melekh ha-emori
U'l'og melekh habashan
V'natan ar'tzam l'nakhala
Nakhala l'yis'ra-eil av'do
She'b'shif'leinu zakhar lanu
Vayif'r'keinu mitzareinu
Notein lekhem l'khol basar
Hodu l'eil hashamayim

ki l'olam khasdo.
ki l'olam khasdo.

Hal'luya, page 100

Hal'luya.

Hal'lu El b'kodsho, hal'luhu birki-a uzo.
Hal'luhu vigvurotav, hal'luhu k'rov gudlo.
Hal'luhu b'teka shofar, hal'luhu b'nevel v'khinor.
Hal'luhu b'tof umakhol, hal'luhu b'minim v'ugav.
Hal'luhu vi-tziltzelei shama, hal'luhu b'tziltzelei t'ru-ah.
Kol han'shama t'hallel Yah hal'luya.
Kol han'shama t'hallel Yah hal'luya.

Nishmat, page 104-105

Nishmat kol *khai* t'varekh et *shimkha* Adonai Eloheinu ...

Bar'*khi* nafshi et Adonai, *vkhol* k'ravai et sheim kodsho.

Ha-eil b'ta-atzumot uze*kha*, hagadol bi*kh*'vod sh'me*kha*, hagibor lanetzakh v'hanora b'nor'ote*kha*,
hamelekh hayosheiv al kisei ram v'nisa.

Shokhen ad, page 105

Shokhen ad marom v'kadosh sh'mo...
B'-fi y'sharim tit'halal
Uvdiv'rei tzadikim tit'barakh
Uvilshon *khasidim* titromam
Uv'kerev k'doshim tit'kadash.

Uvmak'halot, page 105

Uvmak'halot riv'vot am*kha* beit Yisrael ...
Sheken *khovat* kol ha-y'tzurim l'fane*kha* Adonai Eloheinu Velohei avoteinu, l'hodot l'halel l'shabe-*akh*, l'fa-
er l'romem l'hader, l'varekh l'aleh u-l'kales al kol divrei shirot v'tish-b'*khot* David ben Yishai avd'*kha*
m'shikhe*kha*.

Yishtabakh, page 106

Yishtabakh *shimkha* la-ad Malkenu ...

Shir ush'vakha haleil v'zim'ra,
oz umem'shala, netzakh g'dula ug'vura,
t'hila v'tif'eret, k'dusha umal'khut.
Brakhot v'hoda-ot me-ata v'ad olam. Barukh ata Adonai El Melekh gadol batishbakhot, El hahoda-ot,
Adon hanifla-ot, habokher b'shrei zimra, Melekh El *khei* ha-olamim.

Khatzi kaddish, page 106

Reader:

Yitkadal v'yitkadash sh'meh raba b'alma di v'ra *khiruteh*, v'yamlikh malkhuteh b'*khayeikhon* uv'yomeihon uv'*khayei* d'*khol* beit Yisra-el, ba'agala uvizman kariv, v'imru amen.

Congregation and Reader:

Y'heh sh'meh raba m'*varakh* l'alam ul'almei almaya.

Reader:

Yitbarakh v-yishtabakh v'yitpa-ar v'yitromam v'yitnaseh, v'yit'hadar v'yit'haleh v'yit'halal sh'meh d'kudsha, b'*rikh* hu l'ela min kol birkhata, v'shirata, tushb'*khatah* v'*nekhemata* da-amiran b'alma, v'imru amen.

Barkhu, page 107

Reader:

Barkhu et Adonai hamvorakh.

Congregation, then Reader:

Barukh Adonai hamvorakh l'olam va-ed.

Barukh ata Adonai Eloheinu melekh ha-olam, yotzer or uvoreh *khoshekh* oseh shalom uvoreh et hakol.

El adon, page 108

El adon al kol hama-asim, barukh umvorakh b'fi kol n'shama.
Godlo v'tuvo maleh olam, da-at ut-vuna sov'vim oto.
Hamitga-eh al *khayot* hakodesh, v'nehdar b'*khavod* al hamerkava.
Z'*khut* umishor lifnei *khiso*, *khosed* v'*rakhamim* lifnei *kh*'vodo.
Tovim m'orot shebara Eloheinu, y'tzaram b'da-at b'vina uv'haskel.
Ko-akh ugvura natan bahem, lih'yot moshlim b'kerev tevel.
M'le-im ziv umfikim noga, na-eh zivam b'*khol* haolam.
S'mekhim b'tzetam v'sasim b'voam osim b'eima r'tzon konam.
P'er v'*khavod* notnim lishmo, tzohala v'rina l'*zekher* malkhuto.
Kara lashemesh vayizrakh or, ra-a v'hitkin tzurat halvana.
Shevakh notnim lo kol tz'va marom,
Tiferet ug'dula, s'rafim v'ofanim v'*khayot* hakodesh.

Kadosh, kadosh, kadosh, 110

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

Barukh k'vod Adonai mimkomo.

Or khadash, page 110

Or *khadash* al tziyon ta-ir, v'nizkeh *khulanu* m'herah l'oro.
Barukh ata Adonai yotzer hamorot.

(As we prepare to chant the Sh'ma, we gather our Tzitzit, the four fringes of the tallit, as a reminder of our loving dedication to all of God's mitzvot)

The Sh'ma, page 112

Sh'ma Yisra-el Adonai Eloheinu Adonai Ekhad.

Silently

Barukh shem k'vod malkhuto l'olam va-ed.

V'ahavta et Adonai Elohekha b'*khol* l'vavkha u'v'khol nafsh'kha u'v'khol m'odekha. V'hayu had'varim ha-eleh asher anokhi m'tzavkha hayom al l'vavekha. V'shinantam l'vanekha v'dibarta bam b'shivt'kha b'veitekha uvlekht'kha vaderekh uvshokh-b'kha uvkumekha. Ukshartam l'ot al yadekha v'hayu l'totafot bein einekha: Ukhtavtam al m'zuzot beitekha u'visharekha.

Vayomer Adonai, page 113

Vayomer Adonai el Moshe lemor. Daber el b'nei Yisra-el v'amarta aleihem v'asu lahem tzitzit al kanfei vigdeihem l'dorotam v'natnu al tzitzit hakanaf p'til t'khelet. V'haya lakhem l'tzitzit uritem oto uzkhartem et kol mitzvot Adonai va-asitem otam v'lo taturu akharei l'avvkhem v'akharei eineikhem asher atem zonim akhareihem. L'ma-an tizk'ru va-asitem et kol mitzvotai viyitem k'doshim leloheikhem. Ani Adonai Eloheikhem asher hotzeti etkhem me-eretz mitzrayim lih'yot lakhem l'Elohim Ani Adonai Eloheikhem. Emet.

Mi khamokha, page 114

Mi khamokha ba-elim Adonai,
mi kamokha nedar bakodesh,
nora t'hilot, oseh feleh.

Shira khadasha shib'khu g'ulim l'shimkha al s'fat hayam. Yakhad kulam hodu v'himlikhu v'amru:
Adonai yimlokh l'olam va-ed.

Tzur Yisra-el, kuma b'ezrat Yisra-el, u'fdeh khin'umekha Y'huda
v'Yisra-el. Go-alenu Adonai tz'va-ot sh'mo k'dosh Yisra-el. Barukh ata Adonai ga-al Yisra-el.

Amida, page 115a (page 115b with Matriarchs, both found here)

Barukh ata Adonai Eloheinu Velohei avoteinu, Elohei Avraham, Elohei Yitzkhak, v'Elohei Ya-akov, ha-El hagadol hagibor v'hanora, El elyon, gomel khasadim tovim v'koneh hakol, v'zokher khasdei avot umevi go-el livnei v'neihem l'ma-an sh'mo b'ahava.

Melekh ozer umoshi-a umagen. Barukh ata Adonai magen Avraham.

Amida, page 115b

Barukh ata Adonai Eloheinu Velohei avoteinu, Elohei Avraham
Elohei Yitzkhak v'Elohei Ya-akov, Elohei Sarah Elohei Rivka
Elohei Rakhel v'Elohei Leah, ha-Eil hagadol hagibor v'hanora,
Eil elyon, gomel khasadim tovim v'koneih hakol, v'zokher khasdei
avot umeivi go-eil livnei v'neihem l'ma-an sh'mo b'ahava.

Melekh ozeir ufokeid umoshi-a umagen.

Barukh ata Adonai magen Avraham ufokeid Sarah.

Ata gibor l'olam Adonai, m'khayeh metim ata rav l'hoshia.

(From Sh'mini Atzeret to Pesakh) Mashiv haru-akh umorid hagashem.

M'khalkel khayim b'khesed, m'khayeh metim b'rakhamim rabim, somekh noflim v'rofeh kholim umatir asurim, um'kayem emunato lishenei afar. Mi khamokha ba'al g'vurot umi domeh lakh, melekh memit um'khayeh umatzmi-akh yeshu-a. V'ne-eman ata l'hakhayot metim.

Barukh ata Adonai m'khayeh hametim.

Kedusha, page 116

N'kadesh et shimkha ba-olam, k'shem shemakdishim oto bish'mei marom, kakatuv al yad n'vi-ekha, v'kara zeh el zeh v'amar.

Kadosh kadosh kadosh Adonai tz'va-ot, m'lo khol ha-arets k'vodo.

Az b'kol ra-ash gadol adir v'khazak mashmi-im kol, mitnasim
l'umat s'rafim, l'umatam barukh yomeru.

Barukh k'vod Adonai mim'komo.

Mimkom'kha malkenu tofi-a v'timlokh aleinu, ki m'khakim anakhnu lakh. Matai timlokh b'tziyon, b'karov b'yameinu l'olam va-ed tishkon. Tit'gadal v'tit'kadash b'tokh Yerushalayim irkha l'dor vador ul'netzakh n'tzakhim. V'eineinu tirena malkhutekha, kadavar ha-amur b'shinei uzekha, al y'dei David m'shi-akh tzid'kekha.

Yimlokh Adonai l'olam Elohayikh tziyon l-dor vador, hal'luya.

L'dor vador nagid godlekha ul'netzakh n'tzakhim k'dushat'kha nakdish. V'shiv-khakha Eloheinu mipinu lo yamush l'olam va-ed, ki el melekh gadol v'kadosh ata. Barukh ata Adonai ha-el hakadosh.

Yismakh Moshe, page 117

Yismakh Moshe b'matnat *khelko*, ki eved ne-eman karata lo. K'lil tiferet b'roshe natata, b'omdo l'fane *kha* al har Sinai. Ush'nei *lukhot* avanim horid b'yado, v'*khatuv* bahem sh'mirat Shabbat, v'*khen* katuv b'torate *kha*:

V'shamru v'nei Yisra-el et haShabbat, la-asot et haShabbat l'dorotam b'rit olam. Beini u'vein b'nei Yisra-el ot hi l'olam, ki sheshet yamim asah Adonai et hashamayim v'et ha-arets, uvayom hash'vi-i shavat vayinafash.

Eloheinu velohei avoteinu, r'tzeh vimnukhatenu. Kadshenu b'mitzvotekha v'ten *khelkenu* b'torate *kha*, sabenu mituvekha v'samkheni bishu-atekha, v'taher libenu l'avd'kha be-emet. V'hankhilenu Adonai Eloheinu b'ahava uvratzon Shabbat kodshekha, v'yanukhu va Yisra-el m'kadshei sh'mekha. Barukh ata Adonai m'kadesh haShabbat.

V'tekhezena, page 118

V'tekhezena eineinu b'shuv'kha l'tziyon brakhamim. Barukh ata Adonai hamakhazir shkhi'nato l'tziyon.

Y'varekh'kha, page 119

Khazan

Y'varekh'kha Adonai v'yish'm'rekha.

Ya-eir Adonai panav eilekha vikhunekha.

Yisa Adonai panav eilekha v'yaseim l'kha shalom.

Congregation

Kein y'hi ratzon.

Kein y'hi ratzon.

Kein y'hi ratzon.

Sim shalom, page 120

Sim shalom (ba-olam), tova u'vrakha, *khen* vakhesed v'rakhamim aleinu v'al kol Yisra-el amekha.

Bar'kheni avinu kulanu k'ekhad b'or panekha, ki v'or panekha natata lanu, Adonai Eloheinu, torat *khayim* v'ahavat *khese*d, utz'daka uvrakha v'rakhamim v'khayim v'shalom. V'tov b'einekha l'varekh et amkha Yisra-el b'khol et uv'khol sha-a bishlomekha.

Barukh ata Adonai hamvarekh et amo Yisra-el bashalom.

HALLEL SERVICE

The Hallel Brakha, page 133

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

Mikimi, page 133

M'kimi mei-afar dal, mei-ash'pot yarim ev'yon,

L'hoshivi im n'divim, im n'divei amo.

Moshivi akaret habayit, eim habanim s'meikha.

Hal'luyah.

B'tzet Yisra-el, page 133

B'tzet Yisra-el mimitzrayim, beit Ya-akov me-am lo-ez.

Hay'ta Y'huda l'kodsho, Yisra-el mam'shotav.

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, *kh*alamish l'mayno mayim.

Adonai z'kharanu y'varekh, page 134

Y'varekh et beit Yisra-el, 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 дума.
Va'anakhnu n'varekh ya me-ata v'ad olam. Hal'luya.

Min Hametzar, 136

Min hameitzar karati ya, anani vamer'khav ya.

Hal'lu, page 136

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

Hodu la-Adonai, page 136

Hodu la'Adonai ki tov, ki l'olam khasdo.
Yomar na Yisra-el, ki l'olam khasdo.
Yomru na veit Aharon, ki l'olam khasdo.
Yomru na yirei Adonai, ki l'olam khasdo.

Pitkhu-li, page 136

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

Od'kha, page 137

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.

Ana Adonai, page 137

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

Kaddish shalem, page 138

...Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol
Yisra-el, v'imru amen.

TORAH SERVICE

Ein kamokha, page 139

Ein kamokha va-Elohim Adonai, v-ein k'ma-asekha.
Malkhut'kha malkhut kol olamim, umemshalt'kha b'khol dor vador.
Adonai melekh, Adonai malakh, Adonai yimlokh l'olam va-ed.
Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

Av harakhamim, heitiva virtzonkha et tziyon,
tivneh khomot Yerushalayim.
Ki v'kha l'vad batakhnu, melekh el ram v'nisa Adon olamim.

The Ark is opened, page 139

Vay'hi binso-a ha-aron vayomer Moshe.
Kuma Adonai v'yafutzu oy'vekha, v'yanusu m'sanekha mipanekha.
Ki mitziyon tetze Torah, ud'var Adonai m'Yirushalayim.

Barukh shenatan Torah l'amo Yisra-el bik'dushato.

Beh ana rakhetz, page 140

Beh, ana rakhetz v'lishmeh kadisha yakira ana emar tushb'khan. Yehh ra-ava kadamakh d'tiftakh libi b'oraita, v'tashlim mishalin d'libi v'liba d'khol amakh Yisra-el, l'tav ul'khayin v'lishlam. Amen.

The Sefer Torah is presented, page 141

Reader then congregation

Sh'ma Yisra-el Adonai Eloheinu Adonai Ekhad.

Ekhad Eloheinu, gadol Adoneinu, kadosh sh'mo.

Reader:

Gadlu la-Adonai iti, u'n'rom'ma sh'mo yakhdav.

The Torah processional, page 141

L'kha Adonai hag'dula v'hag'vura v'hatiferet v'hanetzakh v'hahod.

Ki khol bashamayim uva-aretz,

L'kha Adonai hamamlakha v'hamitnaseh l'khol l'rosh.

Rom'mu Adonai Eloheinu v'hishtakhavu lahadom raglav kadosh hu.

Rom'mu Adonai Eloheinu v'hishtakhavu l'har kodsho, ki kadosh Adonai Eloheinu.

The brakhot upon being called to the Torah are found on page 142.

Mi She-berakh (Birkat Kholim, for those who are ill), page 143

Mi shebeirakh avoteinu, Avraham Yitzkhak v'Ya-akov,
Sarah, Rivka, Rakhel, v'Leah, Hu y'vareikh vi'rapei et kol hakholim

The Torah is raised, page 146

V'zot haTorah asher sam Moshe lifnei b'nei Yisra-el,
al pi Adonai b'yad Moshe.

Prayer for the State of Israel, page 149

Avinu shebashamayim, tzur Yisra-el v'go-alo, bareikh et m'dinat

Yisra-el, reishit tz'mikhat g'ulateinu. Hagein alei'ha b'ev'rat khas'dekha, ufros aleiha sukat sh'lomekha.

Ush'lakh or'kha va-amit'kha l'rasheiha, sareiha v'yo-atzeiha, v'tak'neim b'eitza tova mil'faneikha. Khazeik et y'dei m'ginei erez Kad'sheinu, v'han'khileim Eloheinu y'shu-a, va-ateret nitzakhon t'at'reim. V'natata shalom ba-aretz v'sim'khat olam l'yosh'veiha, v'nomar amein.

Announcing the New Month, page 150

Khayim shet'hei vanu ahavat tora v'yir'at shamayim,
Khayim she'yimal'u mish'alot libeinu l'tova, amein sela.

Mi she-asa nisim la-avoteinu v'ga-al otam mei-av'dut l'kheirut,
Hu yig'al otanu b'karov, vikabeitz nidakheinu mei-ar'ba kan'fot
Ha-aretz, khaveirim kol Yisra-el, v'nomar amein.

Rosh khodesh _____ yih'ye b'yom _____
Haba aleinu v'al kol yis'ra-eil l'tova.

Y'khad'sheihu hakadosh barukh hu aleinu v'al col amo beit yis'ra-eil

L'khayim ul'shalom,

(amein,)

L'sason ul'sim'kha,

(amein,)

Lishu-a ul'nekhama,

v'nomar amein.

Ashrei, page 151-152

Ashrei yoshvei veitekha, od y'hal'lukha sela.
Ashrei ha-am shekacha lo, ashrei ha-am she-Adonai Elohav.
T'hilah l'David:
Aromim'kha Elohai hamelekh, va-avar'kha shimkha l'olam va-ed.
B'khol yom avar'khekh, va-ahal'la shimkha l'olam va-ed.
Gadol Adonai um'hulal m'od, v'ligdulato ein kheker.
Dor l'dor y'shabakh ma-asekha, ug'vurotekha yagidu.
Hadar k'vod hodekha, v'divrei nifloteka asikha.
Ve-ezuz norotekha yomeru, ug'dulat'kha asaprena.
Zekher rav tuv'kha yabi-u, v'tzidkat'kha y'ranenu.
Khanun v'rakhum Adonai, erekh apayim ug'dol khased.
Tov Adonai lakol, v'rakhamav al kol ma-asav.
Yodukha Adonai kol ma-asekha, vakhasidekha y'var'khukha.
K'vod malkhut'kha yomeru, ug'vurat'kha y'daberu.
L'hodi-a livnei ha-adam g'vurotav, ukh'vod hadar malkhuto.
Malkhut'kha malkhut kol olamim, u'memshalt'kha b'khol dor vador.
Somekh Adonai l'khol hanoflim, v'zokef l'khol hak'fufim.
Einei khol elekha y'saberu, v'ata noten lahem et okhlam b'ito.
Pote-akh et yadekha, u'masbi-a l'khol khai ratzon.
Tzadik Adonai b'khol d'rakhav, v'khasid b'khol ma-asav.
Karov Adonai l'khol kor'av, l'khol asher yikra-uhu ve-emet.
R'tzon y're-av ya-aseh, v'et shav-atam yishma v'yoshi-em.
Shomer Adonai et kol ohavav, v'et kol har'sha-im yashmid.
T'hilat Adonai y'daber pi, vivarekh kol basar shem kodsho l'olam va-ed.
Va-anakhnu n'varekh Yah, me-ata v'ad olam. Hal'luya.

Returning the Sefer Torah, page 153

Y'hal'lu et shem Adonai ki nisgav sh'mo l'vado.

Hodo al eretz v'shamayim, vayarem keren l'amo
T'hila l'khol khasidav, livnei Yisra-el am k'rovo. Hal'luya.

Mizmor l'David, page 153

Mizmor l'David,
Havu l'Adonai, b'nei elim, havu l'Adonai kavod va-oz.
Havu l'Adonai k'vod sh'mo, hishtakhavu l'Adonai b'hadrat kodesh.
Kol Adonai al hamayim, eil hakavod hirim, Adonai al mayim rabim.
Kol Adonai bako-akh, kol Adonai behadar.
Kol Adonai shover arazim vay'shabeir Adonai et arzei halvanon.
Vayar'kideim k'mo egel, l'vanon v'siryon k'mo ven r'eimim.
Kol Adonai khotzev lahavot eish, kol Adonai yakhil midbar,
Yakhil Adonai midbar kadesh. Kol Adonai y'kholel ayalot
Vayekhesof y'arot, uvheikhalo kulo omer kavod.
Adonai lamabul yashav, vayeshev Adonai melekh l'olam.
Adonai oz l'amo yiten, Adonai y'varekh et amo vashalom.

Etz khayim, page 154

Etz khayim hi lamakhazikim ba, v'tomkheha m'ushar.
D'rakheha dar'khei no-am, v'khol n'tivotekha shalom.
Hashivenu Adonai elekha v'nashuva, khadesh yameinu k'kedem.

MUSAF SERVICE

Khatzi kaddish, page 155

Reader:

Yitkadal v'yitkadash sh'meh raba b'alma di v'ra *khiruteh*, v'yamlikh malkhuteh b'*khayekh*on uv'yomekhon uv'*khayei* d'*khol* beit Yisra-el, ba'agala uvizman kariv, v'imru amen.

Congregation and Reader:

Y'heh sh'meh raba m'varakh l'alam ul'almei almaya.

Reader:

Yitbarakh v'yishtabakh v'yitpa-ar v'yitromam v'yitnaseh, v'yithadar v'yithaleh v'yithalal sh'meh d'kudsha, b'*rikkh* hu
l'ela min kol birkhata, v'shirata, tushb'*khatah* v'*nekhemata* da-amiran b'alma, v'imru amen.

Amida, page 156a (page 156b with Matriarchs, both found here)

Barukh ata Adonai Eloheinu v'Elohei avoteinu, Elohei Avraham Elohei Yitzkhak v'Elohei Ya-akov, Ha-el hagadol hagi-bor v'hanora, El Elyon, gomel *khasadim* tovim v'koneh hakol, v'*zokher khasdei* avot umevi go-el livnei v'neihem l'ma-an sh'mo b'ahava.

Melekh ozer umoshi-a umagen.

Barukh ata Adonai magen Avraham.

Amida, page 156b

Barukh ata Adonai Eloheinu Velohei avoteinu, Elohei Avraham Elohei Yitzkhak v'Elohei Ya-akov, Elohei Sarah Elohei Rivka Elohei Rakhel v'Elohei Leah, ha-Eil hagadol hagibor v'hanora, Eil elyon, gomel *khasadim* tovim v'koneih hakol, v'*zokher khasdei* avot umeivi go-eil livnei v'neihem l'ma-an sh'mo b'ahava.

Melekh ozer ufokeid umoshi-a umagen.

Barukh ata Adonai magen Avraham ufokeid Sarah.

Ata gibor l'olam Adonai, m'*khayeh* metim ata rav l'hoshia.

(From Sh'mini Atzeret to Pesakh)

Mashiv haru-akh umorid hagashem.

M'*khalkel khayim* b'*khesed*, m'*khayeh* metim b'*rakhamim* rabim, somekh nof'lim v'rofeh *kholim* umatir asurim, um'kayem emunato lishenei afar. Mi *khamokha* ba'al g'vurot umi domeh *lakh*, melekh memit um'*khayeh* umatzmiakh yeshu-a.

V'ne-eman ata l'*hakhayot* metim. Barukh ata Adonai m'*khayeh* hametim.

Kedusha, page 157

Na-aritz'kha v'nakdish'kha k'sod si-akh sarfei kodesh hamakdishim shimkha bakodesh, kakatuv al yad n'vi-ekha, v'kara zeh el zeh v'amar.

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

K'vodo malei olam, m'shartav sho-alim zeh lazeh.

Ayeh m'kom k'vodo. L'umatam barukh yomeiru.

Barukh k'vod Adonai mim'komo.

Mim'komo hu yifen b'*rakhamim*, v'yakhon am ham'yakhadim sh'mo erev vavoker b'*khol* yom tamid pa-amayim b'ahava sh'ma omrim.

Sh'ma Yisra-el Adonai Eloheinu Adonai Ekhad.

Hu Eloheinu, Hu Avinu, Hu Malkenu, Hu Moshi-enu,

v'Hu yashmi-enu b'rakhamav shenit l'einei kol *khai*, li'-yot lakhem l'Elohim.

Ani Adonai Eloheikhem.

Uv'divrei kod'sh'*kha* katuv lemor.

Yimlokh Adonai l'olam, Elohayikh tziyon l'dor vador, hal'luya.

L'dor vador nagid god'lekha ul'netzakh n'tzakhim k'dushatkha nakdish. V'shiv-khakhha Eloheinu mipinu lo yamush l'olam va-ed, ki El Melekh gadol v'kadosh ata.

Barukh ata Adonai Ha-el hakadosh

Kaddish shalem, page 181

...Y'heh sh'meh raba m'varakh l'alam ul'almei almaya. Yitbarakh...

...Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

At this point, return to page 182 - 187 in the prayerbook. The remainder of our service is transliterated therein.

HAVDALAH, page 299-300

Yaidai-dai-dai-dai-dai-dai-dai...

Barukh ata Adonai Eloheinu melekh ha-olam, boreh p'ri hagafen.

Barukh ata Adonai Eloheinu melekh ha-olam, boreh minei v'samim.

Barukh ata Adonai Eloheinu melekh ha-olam, boreh morei ha-esh.

Barukh ata Adonai Eloheinu melekh ha-olam, hamavdil bein kodesh l'*khol*, bein or l'*khoshekh*, bein Yisra-el la-amim, bein yom

hashvi-i l'sheishet y'mei hama-aseh. Barukh ata Adonai, hamav'dil bein kodesh l'*khol*.

Hamav'dil bein kodesh l'*khol*,

Khatoteinu Hu yim*khol*,

Zarenu v'*khaspenu* yarbeh *kakhol*,

V'*khako-khavim* balaila.

Shavu-a Tov, traditional greeting

Shavu-a tov.

Eliyahu hanavi, Eliyahu hatishbi,

Eliyahu, Eliyahu

Eliyahu hagiladi.

Bim'heira v'yamenu yavo eileinu,

Im Mashi-akh ben David, im Mashi-akh ben David.

This transliteration and guide to our synagogue and services is a project of the HJC Ritual Committee. It represents the efforts of the committee members, and in particular, the work of Betty Mesard, Lester Fox and Arthur Perler. The assistance of Rabbi Neil Kurshan, Cantor Carol Chesler, Rabbi Steven Moskowitz, Cantor Marcey Wagner, Howard Baker, Gail Lodge, Vicki Perler, Cheryl Silberman, Naamit Kurshan and Joy Rosenberg Chodosh was also indispensable. Some of the material contained herein was derived from writings developed at other Conservative Congregations. We gratefully acknowledge

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