

The background of the entire page is a vibrant stained glass pattern. It features a complex arrangement of irregular shapes in shades of purple, yellow, blue, and white, separated by dark, lead-like lines. The pattern is dense and covers the entire surface.

CONGREGATION BETH YESHURUN

SHABBAT GUIDE



A note from Rabbi Brian Strauss, Rabbi Steven Morgen, Rabbi Sarah Fort, and Cantor Rachel Goldman:

Shabbat Shalom, and welcome to Congregation Beth Yeshurun. We want you to feel welcome in our synagogue and we hope this guide will help. It includes a brief description of some of the symbols you see around you, some of the traditions you will see and hear during the service, and some transliterated prayers. No matter what level of proficiency you possess in Hebrew reading, it is our hope that using this booklet will enable you to be more fully engaged, and will encourage you to actively participate in our service.

This book is generously sponsored
by Jason and Kimberly Schlanger





Table of Contents

Guides


Shabbat Guide.....	5
Campus Guide	12

Friday Night Service Transliteration

Lighting of Shabbat candles	17
Shalom Aleichem	17
Shiru L'donai, Shir Hadash	18
Yism'chu Hashamayim	18
Romemu	18
L'cha Dodi	19
Bar'chu	19
Ahavat Olam	19
Sh'ma	20
V'ahavta.....	20
Mi Chamocha	20
Hashkiveinu	21
V'shamru	21
Chatzi Kaddish.....	22
Shalom Rav.....	22
Oseh Shalom.....	22
Mi Shebeirach	23
Kaddish Shaleim	23
Aleinu	24
Mourner's Kaddish.....	24
Kiddush	25

Musaf Service Transliteration

Chatzi Kaddish.....	25
Musaf Amidah	25
Musaf K'dushah	26







SHABBAT GUIDE

WE RESPECTFULLY REQUEST:

In deference to the traditions and laws of our Shabbat we ask that no photographs, with or without flash, or videos be taken anywhere at any time on Friday night or Saturday morning at Beth Yeshurun.

Please silence all cell phones and other electronic devices as a courtesy to our clergy and your fellow worshipers. We ask that you do not use them in any public spaces on Beth Yeshurun property.

Once the service has begun please limit your movements to and from the sanctuary as much as possible. We encourage you to remain seated whenever a speaker is addressing the congregation. The Holy Ark is only opened for the most sacred parts of the services and we ask that you avoid entering or leaving the sanctuary at such times.

THE KIPPAH AND TALLIT:

As you enter the synagogue, all men cover their heads with a *kippah* or *yarmulke* (head covering) as a sign of respect before God. It reminds us that there is a higher power in the world than humans. In our synagogue, all are welcome to wear a *kippah*, Jewish or non-Jewish. They can be found in the lobbies and entrances to the sanctuaries.

On Saturday morning, you will see some men and women wearing a *tallit* (prayer shawl). Prayer shawls come in all shapes, sizes, and colors. However, the religious significance of the *tallit* is that it has four long knotted tassels known as *tzitzit* (fringes). One fringe hangs from each corner representing the four corners of the earth. This reminds us that God is present in every direction. The strings and the knots remind us of the 613 commandments that are found in the Torah. A *tallit* can first be worn by a Jewish child on the occasion of reaching *Bar* or *Bat Mitzvah* age. A *tallit* is a reminder of the covenant, "Make fringes upon the corners of your garment, that ye may look upon it and remember the commandments of the Lord..." (Num. 15:38-39)

It is the expectation that all Jewish men over the age of 13 wear a *kippah* and *tallit*.



THE UNIQUE FEATURES OF A JEWISH SANCTUARY:

The synagogue is the center of Jewish communal worship, assembly and study. At its very core, it is a place to find inspiration and to build a relationship with God and the sacred traditions of our faith.

As you sit in the Sanctuary, you are surrounded by the symbols that represent the fabric of Jewish life. The *bimah* (platform or pulpit) which you see in front of you is symbolic of the hilltop which in ancient days served as a high place to allow the congregation to see and participate in the prayer service.

The *Aron Kodesh* (Holy Ark) is placed on the eastern wall so that the congregation faces in the direction of Jerusalem as we pray. The Ark contains the scrolls known as the *Torah* in Hebrew and the Five Books of Moses in English. A specially trained *sofer* (scribe), a devout scholar and calligrapher, writes the entire Torah in Hebrew by hand using a special ink and quill to write on the parchment. After the pieces are hand-sewn together, the scroll is rolled onto wooden pins. Considered too precious to stand uncovered, the Torah is “dressed” in a cover or mantel with crowns for the wooden spool ends. The Torah is written in ancient Hebrew with no vowels or punctuation.

Above the Ark is the *Ner Tamid* (Eternal Light). This offers a direct connection to the light that burned at all times in the Ancient Temple in Jerusalem. It burns continually to symbolize the perpetuity of our traditions and teachings and to remind us of God’s continual presence.

The *Siddur* (prayerbook) opens from right to left, consistent with the way Hebrew is read. *Siddur Lev Shalem* is used here and includes modern English translation, commentary in the margins, and some transliterated prayers. The *Menorah* (seven branch candelabrum) reminds us of the seven days of creation, and therefore, of the Creator.

Learn more about each of our sacred spaces beginning on page fourteen.





PARTICIPANTS IN THE SERVICE:

The major function of a *Rabbi* (teacher) is to instruct and guide in the practice of Judaism. The *Cantor* or *Hazzan* (liturgical music leader) leads the congregation in Hebrew prayer and song.

Our Beth Yeshurun Clergy include: Senior Rabbi Brian Strauss, Senior Cantor Rachel Goldman, Associate Rabbi Steven Morgen, Associate Rabbi Sarah Fort, Rabbi Emeritus David Rosen, and Rabbi Emeritus Jack Segal.

The *Gabbai* (lay leader) attends to the details of the worship service and helps ensure that the Torah is read correctly.

Bar Mitzvah literally means Son of the Commandment. *Bat Mitzvah* means Daughter of the Commandment, and Becoming a *Bar* or *Bat Mitzvah* (plural *B'nai Mitzvah*) marks the transition from youth into adulthood in the Jewish religion. The ceremony originated in the 14TH century when boys were called to the Torah as they reached their 13TH birthday. In the early 20th century, the ceremony was adapted by Rabbi Mordecai Kaplan^{z"l} to include girls.

THE FRIDAY EVENING SERVICE

We offer two regular worship services. In our Main Sanctuary service we welcome the *Sabbath* with Clergy through a combination of prayer, singing, and learning that lasts about an hour. A more traditional lay-led service is held in the J.B. Greenfield Chapel.

The services begin with the lighting of the Sabbath candles which signifies the separation of the Shabbat from the preceding days of the week. It sets the tone for welcoming Shabbat. The hymn *Lecha Dodi* compares the *Sabbath* to a bride who is welcomed each week with radiant joy. The service continues with the *Barchu* (call to worship) and the *Sh'ma* (centering on the theme of God's oneness). The service also includes other prayers, a sermon from our Rabbi or guest speaker followed by the *Kiddush* (the blessing of sanctification of the wine) and *oneg* (reception).

Our *B'nai Mitzvah* participates in this evening service. The central part of their participation in the service is their chanting of the *Kiddush*,





the blessing which thanks God for this day of rest in commemoration of the creation of the world.

THE SATURDAY MORNING SERVICE

Shabbat morning is the main service in Judaism. Our Sabbath morning services, whether in the Main Sanctuary, J.B. Greenfield Chapel, or the Museum Minyan, consist of basically three parts: *Shacharit* (morning service), the Torah Service including a *d'var* given by a *Bar* or *Bat Mitzvah*, and *Musaf* (concluding service). The entire service typically lasts about two-and-a-half hours. Following the service, everyone is invited to join in the *Kiddush*, where refreshments are served.

THE SHACHARIT SERVICE

The morning service consists of many hymns and psalms. The heart of the service is the *Sh'ma* and the *Amidah*.

The *Sh'ma* is the declaration of our faith and is a proclamation of the existence of one God. During the recitation of the *Sh'ma*, people will gather the four corners of the *tallit* together in one hand as God holds together the four corners of the world.

The 19 blessings that make up the silent prayer, are known in Hebrew as the *Amidah* (standing) or *Shemoneh Esrei* ("eighteen," since there were originally 18 blessings). This prayer has evolved over many centuries. On Shabbat, this prayer reiterates the themes of Shabbat—rest, joy, and prayer.

THE TORAH SERVICE

During this part of the service, which is the centerpiece of the Shabbat morning service, the Ark is opened and the Torah is taken out. The Torah is the most holy object in the Jewish religion and is, therefore, handled with great care and reverence.

While holding the Torah, the *Sh'ma* is said again. The chanting of this most fundamental statement of faith in the immediate presence of



the Torah, which is the holiest tangible representation of our faith, is a powerful moment in the service.

A member of the congregation is given the honor of carrying the Torah and together with the clergy lead a procession around the synagogue. As the procession moves through the aisles, many people in the congregation will touch the Torah with a prayer book or a corner of a prayer shawl and then kiss the fringe or book as a sign of love and respect for the Torah.

Each week of the year we publicly read a different portion of the Torah. In synagogues all around the world the same portion is read. Within the period of one year the entire Torah is read from beginning to end. Our Shabbat Bulletin will share this week's reading.

The Torah reading for Shabbat is divided into seven sections. Before and after the reading of each section, a person who has already had a *Bar or Bat Mitzvah* is called to recite the blessings over the Torah. This special honor is called an *Aliyah*. The word *Aliyah* means to ascend and that is what each person does as they approach the Torah. At a *Bar* or *Bat Mitzvah* service, these honors are generally reserved for close family and friends. This Shabbat marks the first time that our *B'nai Mitvah* will receive the honor of having an *Aliyah*. Forever after, they will be able to have the privilege and honor of reciting the blessings over the Torah.

Our *B'nai Mitvah* will read directly from the Torah during their *Aliyah*. Their *Aliyah* is a special one called the *Maftir*. The *Maftir* is the concluding portion of the weekly reading and is the one given to the *Bar* or *Bat Mitzvah*. The Torah reading in the *Etz Hayim*, (The Five Books of Moses) at your seat is written in Hebrew with punctuation, vowels and musical notes. However, the Torah itself is written without any punctuation, vowels or musical notes. Therefore, chanting from the Torah is particularly difficult and requires much practice and skill.

It is prohibited to touch the actual text of the Torah Scroll with your hands. Readers of the Torah use a *yad* (hand) pointer shaped like a miniature hand with its index finger extended, to point to the words being read in order to keep the scroll from being touched or marred.





After the readings from the Torah are completed, the Torah is raised and unfurled for the entire congregation to see (*Hagbah*) and the Torah will then be dressed (*Gelilah*). The Torah is bound and covered.

In addition to reading a portion of the Torah each week, it became customary to read a selection from the Prophets that has some relation to the weekly Torah portion. This is called the *Haftarah*. It is now customary to include the reading of the *Haftarah* following the Torah reading. It takes a significant amount of study and knowledge to do this as these ancient musical notes are different than the notes for the Torah reading.

It is customary to throw candy at the *B'nai Mitzvah* when they have completed their *Haftarah* to wish them a "sweet" life as they make the transition to adulthood. Children are invited to come up to the *bimah* and retrieve and eat the candy once it has been thrown.

The passing of the Torah through the hands of the family is a symbol of the passage of Judaism down through the generations. Becoming a *Bar* or *Bat Mitzvah* represents Jewish survival, as a new generation steps forward to embrace Jewish tradition and accept responsibility for the continuation of our covenant with God.

At this time in the service, a *d'var* (sermon) will be given by our *B'nai Mitzvah* and *Rabbi* or guest speaker centered around the portion of the Torah that was read.

THE MUSAF SERVICE

The *Musaf* service is added on Shabbat, reminiscent of the additional sacrifice offered by the High Priest at the Temple in Jerusalem on Shabbat and holidays.

The central part of the *Musaf* service is another reading of the *Amidah* (the standing prayer). While the structure of this prayer remains the same, many of the paragraphs are different than those recited in the earlier morning service. A portion of the *Amidah* is said silently. This allows the congregants an opportunity for a brief meditation if they so choose.





Near the end of the service, those who have suffered a recent death in their families are asked to stand and recite a prayer known as the *Mourners' Kaddish*. It is said in memory of those who have recently passed away and to mark the *yahrzeit* (annual anniversary) of a loved one's death. This prayer is one of praise to God and interestingly, never mentions death.

The service concludes with the singing of several hymns.

KIDDUSH LUNCHEON

After the ceremony comes the *Kiddush* and *Hamotzi*. The *Kiddush* is the blessing over the wine, which symbolizes life's sweetness, and *Hamotzi* is the blessing over the challah, a traditional Sabbath braided egg bread. All congregants and guests are invited to join the *Kiddush* lunch.

SHABBAT PROGRAMMING

In addition to services, each Shabbat you can find many opportunities to celebrate the Sabbath at Beth Yeshurun. Specific dates and times can be found on our website calendar.

Tot Shabbat is a musical service held once a month on Friday, led by Clergy and a song leader for families with Preschool aged children and younger.

Families with children in 3RD-6TH grade are invited to *MyShabbat*, a Saturday morning Shabbat service. It provides a nurturing environment for the children to gain skills necessary to participate in and lead services in preparation for their *B'nai Mitzvah*.

Shabbat Shalom is a Shabbat morning program ideal for young children ages 3-7, however younger children are welcomed with a parent. The children pray, sing, dance, hear stories, and more!

Every Shabbat morning, Immediately following the J.B. Greenfield Chapel service join *Parsha Study* a lay-led Torah study group. Each Torah portion consists of two to six chapters and there are 54 *parashot* (weekly portions) read over the course of one Jewish year.





RHONA AND BRUCE CARESS FAMILY CAMPUS

OUR HISTORY:

Beth Yeshurun's roots go back more than a century to the founding of Adath Yeshurun in 1891. In 1946 Adath Yeshurun merged with Beth El, forming the current Beth Yeshurun. In 2002 Beth Yeshurun absorbed the membership of Shearith Israel in nearby Wharton, Texas. Throughout its 120+ year history, the congregants of Beth Yeshurun have been leaders in the Houston Jewish community, attending to not only synagogue needs but also local Jewish social service agencies.


Beth Yeshurun moved to its present location on Beechnut in 1962, the first Houston synagogue to relocate outside of the "old Jewish quarter." Congregants' residences, other synagogues, and Jewish businesses followed. Our campus was dramatically renovated and expanded in 2004. Now centrally located among 80% of the Jewish community.

Beth Yeshurun continues to be a progressive leader among Jewish institutions while maintaining stability of tradition and leadership. Our synagogue not only provides a setting for community worship, but is also a center for religious education and Jewish cultural life.

OUR SACRED SPACES

The Barg Sanctuary is the largest sacred space in the synagogue. With seating for over 1,000 people, it is used for services, celebrations, and throughout the year for special events. In 2014, the Barg Sanctuary was renovated and named in honor of David and Mozelle Barg. David Barg was President of the Congregation from 1969-1971.

The center of the *Bimah* is the *Aron Kodesh*, housing the *Sifrei Torah*, Torah scrolls. On the back wall of the ark, above the Torah scrolls, is a beautiful stained glass rendering of the burning bush, through which Moses first encountered God. The Hebrew inscription under



the bush reads. "And the bush was not consumed." On each side of the *Aron Kodesh* are representations of the Ten Commandments in Hebrew lettering on Jerusalem stone marble from Israel. Further out from the center on the side walls are bronze glass *menorahs* on Jerusalem stone marble, specially created by local artist Bill Meek.

The Freedman-Levit Sanctuary was built and dedicated in 2004 and is named in honor of the two major donor families. Fixed seating in the Freedman-Levit Sanctuary is over 450 and can be expanded to nearly 700 with the back walls open.

The theme of the Freedman-Levit Sanctuary is the flame of *Ner Tamid* which hangs above the doors of the *Aron Kodesh* in the center of the *bimah*. The bronze doors of the ark show flames ascending toward the heavens. Inside the *Aron Kodesh* are six *Sifrei Torah*. The Torah mantles were specially commissioned and represent the *shivat haminim* (seven species): wheat, barley, grapes, figs, pomegranates, olives, and dates. These were the staple foods consumed by the Jewish people in the land of Israel during biblical times. They contain special holiness, as reflected by the unique blessing recited after eating them, thanking God for the goodness of the land.

Surrounding the ark are stained glass representations of a pillar of fire (left) and a pillar of cloud (right), representing God's protection of the Children of Israel during the exodus from Egypt and their 40-year wanderings in the Sinai wilderness. On the stained glass above the ark, between the pillars of fire and cloud, is a representation of the Ten Commandments in Hebrew lettering.

The theme is continued on the center podium on the *bimah* with representations of flames. The center podium is the main reading table from which the Torah is read. The side podiums are for the Rabbi and the Cantor.

The J.B. Greenfield Chapel was renovated in 2004 and is named in honor of Jacob B. Greenfield, one of the lay leaders of the Chapel community when Beth Yeshurun was founded.

Services in the J.B. Greenfield Chapel take place 365 days a year,



twice daily and are conducted in accordance with traditional customs of Judaism. The Torahs are kept in the *Aron Kodesh* (Holy Ark), above which is the *Ner Tamid* (eternal light).

At the top of the south wall are stained glass renderings of various selections from the Torah. From east to west the pieces represent the Garden of Eden, Noah's Ark, the binding of Isaac, Moses at the burning bush, the parting of the Sea of Reeds, the revelation of the Torah at Mount Sinai, the menorah, scales of justice (*tzedek, tzekek, tirdof*), the Ark of the covenant, scrolls of the Law, the tabernacle in the wilderness (*mishkan*), the spies returning from Canaan with large bunches of grapes, Moses on Mount Nebo, and the Sh'ma Yisrael. The walls of the Chapel are constructed to represent large stones as might have built the ancient Temple in Jerusalem.

The Museum Minyan is a small lay-led minyan founded in 1998 here at Beth Yeshurun. A welcoming community that includes all ages from newborns to ninety, the Museum Minyan's traditional egalitarian service takes place on Shabbat mornings and during the High Holy Days. They have a talented mix of members and rabbis who daven, leyn Torah, and give divrei Torah.

THE MOLLIE & LOUIS KAPLAN MUSEUM OF JUDAICA

While you are visiting with us, we invite you to see the Kaplan Museum of Judaica (across from the Freedman-Levit Sanctuary), regarded as one of the finest Judaica collections in any American synagogue.

The Kaplan Museum has a remarkable collection of Judaica. It began with the purchase of the personal collection of a well-known Judaica expert, Rabbi Isaac Toubin^{z"l}, made possible by the generosity of Mollie & Louis Kaplan^{z"l} and Molly Ann & Irvin Kaplan^{z"l}. Hundreds of items have been added since. At any given time only a fraction of the collection is on display in the Museum area, including works of art, carvings and sculpture, and miniature Torahs. Torah ornaments, and objects relating to the celebration of Shabbat, festivals, and other holidays. Exhibitions are on a rotation, and we urge you to stop by the Museum every time you enter the building.





THE WILLIAM S. MALEV SCHOOLS FOR RELIGIOUS STUDIES

Serving the needs of Pre-K through sixth grade students, the aim of our *Religious School* is to provide each child with a firm Jewish foundation encompassing moral and ethical values coupled with spiritual growth. *Sulam* (ladder) is an engaging program for our seventh graders that meets their cognitive, social, and emotional development as they mature. *Kehillah High* is an innovative supplemental education program for Jewish students in grades 8-12 where students enrich their Jewish identities through substantive Jewish learning, communal engagement, and connection to Israel.

THE BETH YESHURUN DAY SCHOOL

Confidence, Challenge, and Character: these are the principles that animate Beth Yeshurun Day School everywhere you turn. From our earliest students of 3 months old to our fifth graders, and you'll see enthusiasm, zest, creativity, curiosity, and community spirit. The first Jewish Day School in Houston celebrating more than 70 years of Jewish Education in Houston, we offer small classroom sizes, excellent teachers, student leadership opportunities, a warm and nurturing environment, strong foundation of Jewish values, a comfortable and safe place to build confidence and character, and friendships and memories for life. Since 1949, more than 2000 students have graduated from BYDS, becoming leaders in the Jewish community.

STUDY – PRAY – CONNECT - ENGAGE

Judaism is an adventure with meaningful, relevant, memorable, and joyful experiences! We're eager to welcome, and partner with you in all facets of your Jewish journey as a source of inspiration, a place of community, and an educational wellspring. Please contact Mindi Stern, membership director at MSTERN@BETHYESHURUN.ORG or 713.666.1881 ext. 360 to learn about our many prayer choices, exciting programs, and learning opportunities.





CREATE YOUR ENDURING PHILANTHROPIC LEGACY AT BETH YESHURUN

We are bound together by our faith in God, commitment to Torah, passion for education and our unshakable support for the people and land of Israel. In order to sustain our vibrant community, Beth Yeshurun relies on the generosity of our members, who are committed to supporting the continuity of our Jewish traditions and values through the generations.

A gift to the Beth Yeshurun Legacy Society enables our sacred community to continue pursuing our holy work for years to come and to share our history, our traditions and our promise to the next generation.

There are many ways that you can show your support for your synagogue and help us achieve our mission of being a warm, caring and inclusive community, including estate gifts, life insurance policies, living trusts, cash donations and transfers of securities.

Your planned gift to the endowment is a powerful and meaningful way to create an enduring philanthropic legacy at Beth Yeshurun. For more information, please contact Jennifer Sutton, Development Director at JSUTTON@BETHYESHURUN.ORG or 713.666.1881ext. 315.



FRIDAY NIGHT SERVICE transliteration

Hinei Ma Tov

Hineh ma tov uma na'im
Shevet achim gam yachad.

Lighting of Shabbat Candles *(Page 4 in Siddur)*

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu
b'mitzvotav, v'tzivanu l'hadlik neir shel shabat.

Shalom Aleichem *(Page 5 in Siddur)*

Shalom aleichem, malachei hashareit, malachei elyon, mimelech
malchei ham'lachim, hakadosh baruch hu.

Bo'achem l'shalom, malachei hashalom, malachei elyon, mimelech
malchei ham'lachim, hakadosh baruch hu.

Bar'chuni l'shalom, malachei hashalom, malachei elyon, mimelech
malchei ham'lachim, hakadosh baruch hu.

Tzeitchem l'shalom, malachei hashalom, malachei elyon, mimelech
malchei ham'lachim, hakadosh baruch hu.



Shiru L'donai, Shir Hadash *(Page 13 in Siddur)*

Shiru l'Adonai shir hadash Shiru l'Adonai kol-ha'arets.
Shiru l'Adonai, bar'khu sh'mo Basru miyom 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 V'Adonai shamayim asah.
Hod v'hadar l'fanav, oz v'tiferet b'mikdasho.
Havu l'Adonai mish'p'chot amim Havu l'Adonai kavod va'oz.
Havu l'Adonai k'vod sh'mo S'u minchah u'vo'u l'chatz'rotav.
Hish'ta'chavu l'Adonai b'hadrat kodesh Chilumippanav kol-ha'arets.
Im'ru vagoyim Adonai malakh Af tikon tevel bal timot
Yadin amim b'meysharim.
Yis'm'chu hashamayim v'tagel ha'arets Yir'am hayam u'm'lo'o.
Ya'aloz sadai v'khol-asher bo Az y'ran'nu kol-atzey ya'ar.
Lifney Adonai ki va, ki va lishpot ha'arets Yishpot tevel b'tzedek,
v'amim be'e'munato.

Yism'chu Hashamayim *(Page 14 in Siddur)*

Yism'chu hashma-ma-yim, yism'chu hashamayim, yism'chu hashamayim
v'ta-geil ha-arets. (x2)
Yir'am hayam, yir'am hayam, yir'am hayam um-lo'o. (x4)

Romemu *(Page 20 in Siddur)*

Romemu Ado-nai Elo-heinu v'hishtachavu l'har kodsho (x2)
ki kadosh Ado-nai Elo-heinu romemu (x2)
Romemu Ado-nai Elo-heinu v'hishtachavu l'har kodsho (x2)





L'cha Dodi *(Page 23 in Siddur)*

L'chah dodi likrat kalah, p'nei shabat n'kab'lah. (x2)

Shamor v'zachor b'dibur echad, hishmi-anu eil ham'yuchad, Adonai echad ush'mo echad, l'sheim ul'tiferet v'lithilah, v'lithilah

L'chah dodi likrat kalah, p'nei shabat n'kab'lah. (x2)

Likrat shabat l'chu v'neil'chah, ki hi m'kor hab'rachah, meirosh mikedem n'suchah, sof ma-aseh b'machashavah t'chilah.

L'chah dodi likrat kalah, p'nei shabat n'kab'lah. (x2)

Mikdash melech ir m'luchah, kumi tz'i mitoch hahafeichah, rav lach shevet b'eimek habacha, v'hu yachamol alayich chemlah.

L'chah dodi likrat kalah, p'nei shabat n'kab'lah. (x2)

Bo-i v'shalom ateret balah, gam b'simchah uv'tzoholah, toch emunei am s'gulah, bo-i chalah, bo-i, bo-i chalah.

L'chah dodi likrat kalah, p'nei shabat n'kab'lah. (x2)

Bar'chu *(Page 39 in Siddur)*

Bar'chu et Adonai hamvorach.

Baruch Adonai ham'vorach l'olam va-ed.

Ahavat Olam *(Page 40 in Siddur)*

Ahavat olam beit yisra-eil, beit yisra-eil amcha ahavta, torah umitzvot, chukim umishpatim, chukim umishpatim otanu limad'ta.

Al kein Adonai Eloheinu, b'shoch'veinu, b'shoch'veinu uv'kumeinu, nasi-ach, nasi-ach, nasi-ach b'chukecha.

Ahavat olam beit yisra-eil, beit yisra-eil amcha ahavta, torah umitzvot, chukim umishpatim, chukim umishpatim otanu limad'ta.

V'nismach b'divrei toratecha uv'mitzvatecha l'olam va-ed.

Ki heim chayeinu v'orech yameinu, uvahem nehgeh yomam valai-la, valai-la. V'ahavatcha, v'ahavatcha al tasir mimenu l'olamim.

Baruch atah Adonai, oheiv amo, amo yisra-eil.



Sh'ma *(Page 41 in Siddur)*

Sh'ma yisra-eil Adonai eloheinu, Adonai echad.

V'ahavta *(Page 41 in Siddur)*

V'ahavta eit Adonai elohecha, b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol m'odecha.

V'hayu had'varim ha-eileh, asher anochi m'tzav'cha hayom, al l'va-ve-cha.

V'shinan-tam l'va-ne-cha, v'dibarta bam, b'shivt'cha b'veitecha, uv'lecht'cha vaderech, uv'shoch-b'cha, uv'kumecha.

Uk'shartam l'ot al ya-de-cha, v'hayu l'to-ta-fot bein ei-ne-cha.

Uch'tavtam al m'zuzot bei-te-cha u-vish-a-re-cha.

Mi Chamocha *(Page 44 in Siddur)*

Mi chamochah ba-eilim Adonai, mi kamochah neh-dar bakodesh, nora, nora, nora t'hilot, osei feleh. (x2)

Malchut'cha ra'u vanecha, bokei-a yam lifnei mosheh, zeh eili anu v'am'ru. (x2)

Mi chamochah ba-eilim Adonai, mi kamochah neh-dar bakodesh, nora, nora, nora t'hilot, osei feleh. (x2)

Adonai yimloch l'olam va-ed. (x2)

Mi chamochah ba-eilim Adonai, mi kamochah neh-dar bakodesh, nora, nora, nora t'hilot, osei feleh.





Hashkiveinu *(Page 45 in Siddur)*

Hashkiveinu Adonai Eloheinu l'shalom, l'shalom.

V'ha-amideinu malkeinu l'chayim, l'chayim, l'chayim.

Uf'ros aleinu sukat sh'lomecha, v'tak'neinu b'eitzah tovah mil'fanecha, v'hoshi-einu, v'hoshi-einu l'ma-an, l'ma-an sh'mecha.

Hashkiveinu Adonai Eloheinu l'shalom, l'shalom v'ha-amideinu malkeinu l'chayim, l'chayim, l'chayim.

Ki eil shom'reinu umatzileinu atah, ki eil melech chanun, melech chanun v'rachum atah.

Hashkiveinu Adonai Eloheinu l'shalom, l'shalom v'ha-amideinu malkeinu l'chayim, l'chayim, l'chayim.

V'shamru *(Page 46 in Siddur)*

V'sham'ru v'nei yisra-eil et hashabat, la-asot et hashabat l'dorotam b'rit olam. (x2)

Beini uvein b'nei yisra-eil ot hi l'olam, ot hi l'olam, ot hi l'olam.

V'sham'ru v'nei yisra-eil et hashabat, la-asot et hashabat l'dorotam b'rit olam.

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

V'sham'ru v'nei yisra-eil et hashabat, la-asot et hashabat l'dorotam b'rit olam.

Uvayom hashvii shavat vayinafash, shavat vayinafash, shavat vayinafash.

V'sham'ru v'nei yisra-eil et hashabat, la-asot et hashabat l'dorotam b'rit olam.





Chatzi Kaddish *(Page 46 in Siddur)*

Yitgadal v'yitkadash sh'mei raba.

B'al'ma di v'ra chirutei, v'yamlich malchutei.

B'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru amen.

Y'hei sh'mei raba m'varach, l'alam ul'al'mei al'maya, yitbarach.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam, v'yitnasei, v'yithadar,
v'yitaleh v'yithalal, sh'mei d'kudsha, b'rich hu.

L'eila min kol birchata v'shirata, tushb'chata v'nechemata,
da-amiran b'al'ma, v'imru amen, v'imru amen.

V'imru amen, v'imru amen, amen

Shalom Rav *(Page 51 in Siddur)*

Shalom rav al yisra-eil am'cha tasim l'olam. (x2)

Ki atah hu melech adon l'chol hashalom. (x2)

Shalom rav al yisra-eil am'cha tasim l'olam. (x2)

V'tov b'einecha l'vareich et am'cha yisra-eil b'chol eit uv'chol
sha-ah bishlomecha.

Shalom rav al yisra-eil am'cha tasim l'olam. (x2)

Oseh Shalom *(Page 52 in Siddur)*

Oseh shalom, shalom bimromav, hu ya-aseh, ya-aseh shalom aleinu,
aleinu v'al kol yisra-eil, v'imru, imru amen. (x2)

Hu ya-aseh shalom, hu ya-aseh shalom,
shalom aleinu v'al kol yisra-eil. (x3)

V'imru amen, v'imru amen, v'imru, imru amen.





Mi Shebeirach (*Inside back cover in Siddur*)

Mi shebeirach avoteinu, m'kor hab'racha l'imoteinu

May the source of strength who blessed the ones before us,
Help us find the courage to make our lives a blessing,
For us and all of those we love.

Mi shebeirach imoteinu, m'kor habrachah la-avoteinu

Bless those in need of healing with r'fuah sh'leimah,
The renewal of body, the renewal of spirit, and let us say, Amen.

Kaddish Shaleim (*Page 54 in Siddur*)

Yitgadal v'yitkadash sh'mei raba.

B'al'ma di v'ra chirutei, v'yamlich malchutei.

B'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru amein.

Y'hei sh'mei raba m'varach l'alam ul'al'mei al'maya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei, v'yithadar
v'yitaleh v'yithalal, sh'meih d'kudsha b'rich hu.

L'eila min kol birchata v'shirata, tushb'chata v'nechemata,
da-amiran b'al'ma, v'imru amein.

Titkabeil tz'lot'hon uva-ut'hon d'chol yisra-eil, kodam avuhon di
vishmaya v'imru amein.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol yisra-eil,
v'imru amein.

Oseh shalom bimromav, hu ya-aseh shalom, aleinu v'al kol
yisra-eil, v'imru amein.





Aleinu (Page 56 in Siddur)

Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah.

Shelo sam chelkeinu kahem, v'goraleinu k'chol hamonom.

Va-anachnu kor'im umishtachavim umodim, lifnei melech malchei
ham'lachim, hakadosh baruch hu.

Shehu noteh shamayim v'yoseid aretz, umoshav y'karo bashamayim
mima-al, ush'chinat uzo b'gov'hei m'romim.

Hu Eloheinu ein od, emet malkeinu, efes zulato. Kakatuv b'torato:
v'yadata Hayom, v'yadata hayom, vahasheivota el l'vavecha.

Ki Adonai hu ha-elohim bashamayim mima-al, v'al ha-aretz, v'al ha-
aretz mitachat ein od.

V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu,
bayom hahu yihyeh Adonai echad, ush'mo, ush'mo, ush'mo echad.

Mourner's Kaddish (Page 58 in Siddur)

Yitgadal v'yitkadash sh'mei raba.

B'al'ma di v'ra chirutei, v'yamlich malchutei.

B'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru amein.

Y'hei sh'mei raba m'varach l'alam ul'al'mei al'maya.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei, v'yithadar
v'yitaleh v'yithalal, sh'mei d'kudsha b'rich hu.

L'eila min kol birchata v'shirata, tushb'chata v'nechemata,
da-amiran b'al'ma, v'imru amein.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol yisra-eil,
v'imru amein.

Oseh shalom bimromav, hu ya-aseh shalom, aleinu v'al kol
yisra-eil, v'imru amein.





Kiddush *(Page 55 in Siddur)*

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu
b'mitzvotav v'ratzah vanu, v'shabat kod'sho b'ahavah uv'ratzon
hinchilanu, zikaron l'ma-asei v'reishit.

Ki hu yom t'chilah l'mikra-ei kodesh, zeicher litzi-at mitzrayim.

Ki vanu vacharta v'otanu kidashta mikol ha-amim.

V'shabat kodsh'cha b'ahavah uv'ratzon hinchaltanu.

Baruch atah Adonai, m'kadeish hashabat.

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Chatzi Kaddish *(Page 184 in Siddur)*

Yitgadal v'yitkadash sh'mei raba.

B'al'ma di v'ra chirutei, v'yamlich malchutei.

B'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil,
ba-agala uvizman kariv, v'imru amen.

Y'hei sh'mei raba m'varach, l'alam ul'al'mei al'maya, yitbarach.

Yitbarach v'yishtabach v'yitpa-ar v'yitromam, v'yitnasei, v'yithadar,
v'yitaleh v'yithalal, sh'mei d'kudsha, b'rich hu.

L'eila min kol birchata v'shirata, tushb'chata v'nechemata,
da-amiran b'al'ma, v'imru amen, v'imru amen.

V'imru amen, v'imru amen, amen





Musaf Amidah (Page 185-187 in Siddur)

First B'rakhah: Our Ancestors

Baruch atah Adonai Eloheinu veilohei avoteinu, elohei avraham, elohei yitzchak, veilohei ya-akov, elohei sara, elohei rivka, elohei rachel velohei leah.

Ha-eil hagadol hagibor v'hanora, eil elyon, gomeil chasadim tovim, v'koneih hakol, v'zocheir chasdei avot, umeivi goeil livnei v'neihem, l'ma-an sh'mo b'ahavah.

On Shabbat Shuvah we add:

Zoch'reinu l'chayim, melech chafeitz bachayim, v'chat'veinu b'seifer hachayim, l'ma-ancha elohim chayim.

Melech ozeir ufokeid umoshi-a umagein.

Baruch atah Adonai, magein avraham ufoked sara.

Second B'rakhah: God's Saving Grace

Atah gibor l'olam adonay, m'chayeih meitim atah, rav l'hoshi-a.

From Sh'mini Atzeret until Pesah, say:

Mashiv haruach umorid hageshem.

M'chalkeil chayim b'chesed, m'chayeih meitim b'rachamim rabim, someich nof'lim, v'rofei cholim, umatir asurim, um'kayeim emunato lisheinei afar, mi chamocha ba-al g'vurot umi domeh lach, melech meimit um'chayeh umatzmi-ach y'shuah.

On Shabbat Shuvah we add:

Mi chamocha av harachamim, zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot meitim.

Baruch atah Adonai, m'chayeih hameitim.



Musaf K'dushah (Third B'rakhah: God's Holiness)

Na-aritz'cha v'nakdish'cha, k'sod si-ach sarfei kodesh hamakdishim shimcha bakodesh, kakatuv 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.*

K'vodo malei olam, m'shar'tav shoalim zeh lazeh, ayeih m'kom k'vodo, l'umatam baruch yomeiru: *Baruch k'vod Adonai mim'komo.*

Mim'komo hu yifen b'rachamim, v'yachon am hamyachadim sh'mo erev vavoker b'chol yom tamid, pa-amayim b'ahavah sh'ma om'rim: *Sh'ma yisra-eil, Adonai eloheinu, Adonai echad.*

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu, v'hu yashmi-einu b'rachamav sheinit l'einei kol chay, lihyot lachem leilohim. *Ani Adonai eloheichem.*

Uv'divrei kodsh'cha katuv leimor: *Yimloch Adonai l'olam, elohayich tziyon, l'dor vador, hal'luyah.*

L'dor vador nagid god'lecha, ul'neitzach n'tzachim k'dushat'cha nakdish, v'shivchacha, eloheinu, mipinu lo yamush l'olam va-ed, ki eil melech gadol v'kadosh atah.

Baruch atah Adonai, ha-eil hakadosh.

On Shabbat Shuvah we substitute:

Baruch atah Adonai, ha-eil hakadosh

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