

SHACHARIT L'SHABBAT—שַׁחֲרִית לְשַׁבָּת  
BARUCH SHE-AMAR THROUGH CHATZI KADDISH

ברוך שמו  
 Boruch shemo  
 rechoke l'v' l'v' melod melod  
 ba' h' d' bo - cho  
 Nid'mao kol d'ei ho - el be' a' r' m' a' s' e' d' s'  
 ha' m' e' d' h' a' s' o' d' e' s' al k' i' s' e' o' r' m' v' e' i' s' o' s' h' o' d' e' n' a' d' m' o' r' r' o' w  
 m' e' l' o' d' o' d' i' h' e' n' o' s' r' e' c' h' o' s' m' o' r' a' n' g' e' n' a' z' a' d' i' k' i' m  
 Be' n' o' g' l' a' s' e' d' h' o' r' i' m' n' o' a' v' o' h' s' e' h' i' l' o' h' Be - v' i' g' e - s' h' o' r' d' a' n'  
 h' i' s' h' a' l' d' m' o' - d' i' v' e' r' e' z' a' - d' i' k' i' m' h' i' s' - b' o' - n' a' d' i' m' o' i' l' s' h' o' u' d' e' a' -  
 s' i' - d' i' a' h' i' s' - r' o' - n' o' i' n' a' v' e' - k' e' r' e' v' k' e' - d' o' - s' h' i' n' o' v' h' i' s' - k' a' - d' o' d' i' .  
 B' o' r' u' c' h' u' d' o' a' d' o' n' o' i' e' l' m' e' l' e' d' i' g' o' i' l' b' e' t' i' c' h' l' o' s' h' o' s' e' l' h' a' h' o' d' o' - o' s' a' d' o' n'  
 h' a' n' i' f' l' o' s' o' s' h' i' a' h' o' e' c' h' e' r' k' e' d' i' - r' o' s' i' m' o' h' m' e' l' e' d' i' e' l' d' a' y' h' o' l' o' - k' i' m  
 Y' i' - g' a' d' o' l' v' e' y' i' s' k' a' d' a' t' e' s' h' e' m' e' v' a' l' e' s' h' b' e' l' u' m' o' d' i' v' o' l' e' d' i' n' u' s' e'



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		Elana Arian <i>violin</i> Iván Barenboim <i>clarinet</i> Joyce Rosenzweig <i>piano</i>	
	<i>Soprano</i>		<i>Alto</i>
	Shayna Burack Sydney Lazar Shirel Richman		Sierra Fox Becky Mann Beth Reinstein
	<i>Tenor</i>		<i>Bass</i>
	Kevin McKenzie		Isaac Sonett-Assor Cantor Joshua Breitzer

\*All page numbers correspond to *Mishkan T'filah*  
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[1] פֶּרֶץ יִצְחָק (אֲמוּנָה) יְהוּדָה  
מאדשער ליוון, פערל  
יְהוּדָה

*Andante.*

פֶּרֶץ יִצְחָק אֲמוּנָה יְהוּדָה מאדשער ליוון, פערל  
 יְהוּדָה יְהוּדָה  
 יְהוּדָה יְהוּדָה

## Niggun—ניגון

lai lai lai lai...

## Baruch She-amar—ברוך שאמר

*responsively*

*BARUCH she-amar v'hayah haolam,  
Baruch hu.  
Baruch oseh v'reishit,  
baruch omeir v'oseh,  
baruch gozeir um'kayeim,  
baruch m'racheim al haaretz,  
baruch m'racheim al hab'riyot,  
baruch m'shaleim sachar tov lirei-av.  
Baruch chai laad v'kayam lanetzach.  
Baruch podeh umatzil, baruch sh'mo.*

ברוך שאמר והיה העולם,  
ברוך הוא.  
ברוך עושה בראשית,  
ברוך אומר ועושה,  
ברוך גוזר ומקיים,  
ברוך מרחם על הארץ,  
ברוך מרחם על הבריות,  
ברוך משלם שכר טוב ליראיו.  
ברוך חי לעד וקיים לנצח.  
ברוך פודה ומציל, ברוך שמו.

BLESSED is the One who spoke and the world came to be. Blessed is the One! Blessed is the One who continually authors creation. Blessed is the One whose word is deed; blessed is the One who decrees and fulfills. Blessed is the One who is compassionate towards the world; blessed is the One who is compassionate towards all creatures. Blessed is the One who rewards the reverent; blessed is the One who exists for all time, ever-enduring. Blessed is the one who redeems and saves; blessed is God's Name!



*Bishvachot uvizmirot n'gadelcha  
un'shabeichacha un'fa-ercha v'nazkir  
shimcha v'namlich'cha, Malkeinu Eloheinu.*

בשבחות ובזמירות נגדלך  
ונשבחה ונפאריך ונזכיר  
שמך ונמליכך, מלכנו אלהינו.

With songs of praise, we extol You and proclaim Your Sovereignty, for You are the Source of life in the universe.

*Yachid, chei haolamim, Melech m'shubach  
um'fo-ar; adei ad sh'mo hagadol.  
Baruch atah, Adonai,  
Melech m'hulal batishbachot.*

יחיד, חי העולמים, מלך משובח  
ומפאָר, עדי עד שמו הגדול.  
ברוך אתה, יי,  
מלך מהלל בתשבחות.

One God, life of the Universe, praised and glorious Ruler, Your name is Eternal.  
Blessed are You, Adonai, Sovereign who is glorified through praise.



## Psalm 92—מזמור צ"ב

*MIZMOR shir l'yom HaShabbat.*  
*Tov l'hodot l'Adonai*  
*ul'zameir l'shimcha elyon.*  
*L'hagid babokeir chasdecha,*  
*ve-emunat'cha baleilot.*  
*Alei asor vaalei navel,*  
*alei higayon b'chinor.*  
*Ki simachtani Adonai b'fo-olecha*  
*b'maasei yadecha aranein.*  
*Mah gadlu maasecha Adonai,*  
*m'od amku machsh'votecha.*  
*Ish baar lo yeida*  
*uch'sil lo yavin et zot.*

מזמור שיר ליום השבת.  
 טוב להודות ליי  
 ולזמר לשמך עליון.  
 להגיד בבוקר חסדך,  
 ואמונתך בלילות.  
 עלי-עשור ועלי-נבל,  
 עלי הגיון בכנור.  
 כי שמחתני יי בפעלך  
 במעשי ידך ארנו.  
 מה גדלו מעשך, יי,  
 מאד עמקו מחשבתך.  
 איש-בער לא ידע  
 וקסיל לא יבין את-זאת.

A PSALM, a song for Shabbat.

It is good to praise Adonai; to sing hymns to Your name, O Most High, to proclaim Your steadfast love at daybreak, Your faithfulness each night with a ten-stringed harp, with voice and lyre together. You have gladdened me by Your deeds, Adonai; I shout for joy at Your handiwork. How great are Your works, Adonai, how very subtle Your designs! A brute cannot know, a fool cannot understand this:

*Tzaddik katamar yifrach  
k'erez baL'vanon yisgeh.  
Sh'tulim b'veit Adonai,  
b'chatzrot Eloheinu yafrichu.  
Od y'nuvun b'seivah,  
d'sheinim v'raananim yih'yu.  
L'hagid ki yashar Adonai  
tzuri v'lo avlatah bo.*

צדיק כַּתָּמַר יִפְרַח  
כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.  
שְׁתוּלִים בְּבֵית יי',  
בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.  
עוֹד יִנּוּבּוּן בְּשֵׁיבָה,  
דְּשֵׁינִים וְרַעֲנָנִים יִהְיוּ.  
לְהַגִּיד כִּי יָשָׁר יי',  
צוּרִי וְלֹא־עוֹלָתָהּ בּוֹ.

The righteous bloom like a date-palm; they thrive like a cedar in Lebanon; planted in the house of Adonai, they flourish in the courts of our God. In old age they still produce fruit; they are full of sap and freshness, attesting that Adonai is upright, my Rock, in whom there is no wrong.

## Ashrei—אֲשֵׁרִי *responsively*

*ASHREI yoshvei veitecha,  
od y'hal'lucha selah.  
Ashrei haam shekachah lo,  
ashrei haam she-Adonai Elohav.  
T'HILAH L'DAVID.  
Aromimcha Elohai HaMelech,  
vaavar'chah shimcha l'olam va-ed.  
B'chol yom avarcheka,  
vaahal'lah shimcha l'olam va-ed.  
Gadol Adonai um'hulal m'od,  
v'ligdulato ein cheiker.  
Dor l'dor y'shabach maasecha,  
ug'vurotecha yagidu.  
Hadar k'vod hodecha,  
v'divrei nifl'otecha asichah.  
Ve-ezuz nor'otecha yomeiru,  
ug'dulat'cha asaprenah.*

אֲשֵׁרֵי יוֹשְׁבֵי בֵּיתְךָ,  
עוֹד יִהְלְלוּךָ סֵלָה.  
אֲשֵׁרֵי הָעָם שֶׁכַּחֲךָ לוֹ,  
אֲשֵׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו.  
תְּהִלָּה לְדָוִד.  
אֲרֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ,  
וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכָל יוֹם אֶבְרַכְךָ,  
וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,  
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.  
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ,  
וּגְבוּרָתֶיךָ יִגְדִּיחוּ.  
הַדָּר כְּבוֹד הוֹדֶךָ,  
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעִזּוֹז נֹרְאוֹתֶיךָ יֹמְרוּ,  
וּגְדֻלַּתְךָ אֲסַפְּרָנָה.

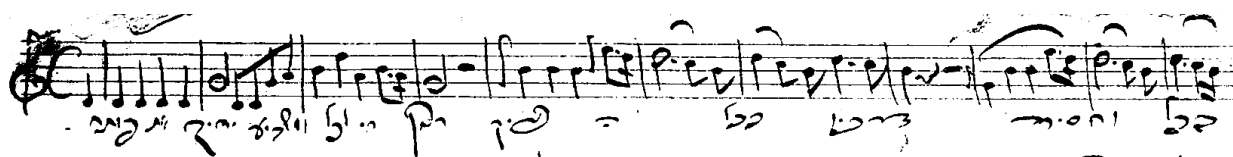
HAPPY are those who dwell in Your house; they forever praise You! Happy the people who have it so; happy the people whose God is Adonai.

DAVID'S SONG OF PRAISE. I will extol You, my God and Sovereign, and bless Your name forever and ever. Every day will I bless You and praise Your name forever and ever. Great is Adonai and much acclaimed; God's greatness cannot be fathomed. One generation shall laud Your works to another and declare Your mighty acts. The glorious majesty of Your splendor and Your wondrous acts will I recite. They shall talk of the might of Your awesome deeds, and I will recount Your greatness.

*Zeicher rav tuvcha yabi'u,*  
*v'tzidkat'cha y'raneinu.*  
*Chanun v'rachum Adonai,*  
*erech apayim ug'dol chased.*  
*Tov Adonai lakol,*  
*v'rachamav al kol maasav.*  
*Yoducha Adonai kol maasecha,*  
*vachasidecha y'var'chuchah.*  
*K'vod malchut'cha yomeiru,*  
*ug'vurat'cha y'dabeiru.*  
*L'hodi-a livnei haadam g'vurotav,*  
*uch'vod hadar malchuto.*  
*Malchut'cha malchut kol olamim,*  
*umemshalt'cha b'chol dor vador:*  
*Someich Adonai l'chol hanoflim,*  
*v'zokeif l'chol hak'fufim.*  
*Einei chol eilecha y'sabeiru,*  
*v'atah notein lahem et ochlam b'ito.*

זָכַר רַב־טוֹבָהּ יְבִיעוּ,  
 וְצִדְקָתָהּ יִרְאִנוּ.  
 חֲנוּן וְרַחוּם יְיָ,  
 אֶרֶךְ אַפִּים וְגָד־לִחְסֵד.  
 טוֹב יְיָ לְכָל,  
 וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.  
 יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ,  
 וְחֲסִידֶיךָ יְבָרְכֻכָּהּ.  
 כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ,  
 וְגִבּוֹרָתְךָ יִדְבְּרוּ.  
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרָתוֹ,  
 וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
 מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים,  
 וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר.  
 סוֹמֵךְ יְיָ לְכָל־הַנִּפְלִים,  
 וְזוֹקֵף לְכָל־הַכּוֹפְּפִים.  
 עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,  
 וְאַתָּה נוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.

They shall celebrate Your abundant goodness, and sing joyously of Your beneficence. Adonai is gracious and compassionate, slow to anger and abounding in kindness. Adonai is good to all, and God's mercy is upon all God's works. All Your works shall praise You, Adonai, and Your faithful ones shall bless You. They shall talk of the majesty of Your sovereignty, and speak of Your might, to make God's mighty acts known among mortals and the majestic glory of Your sovereignty. Your sovereignty is eternal; Your dominion is for all generations. Adonai supports all who stumble, and makes all who are bent stand straight. The eye of all look to You expectantly, and You give them their food when it is due.



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

Cantor   
 Tzad - dik A - do - nai b' - chol d' - ra - chav, v' - cha - sid b' - chol ma - a - sav

Congre.   
 Ka - rov A - do - nai l' - chol kor' - av, l'

2  
Congre. chol a - sher \_\_\_\_\_ yi - kra - u - hu ve - e - met.

Cantor R' - tzon y' - rei - av ya - a - seh, v' - et sha - va - tam yish - ma v' - yo - shi - eim.

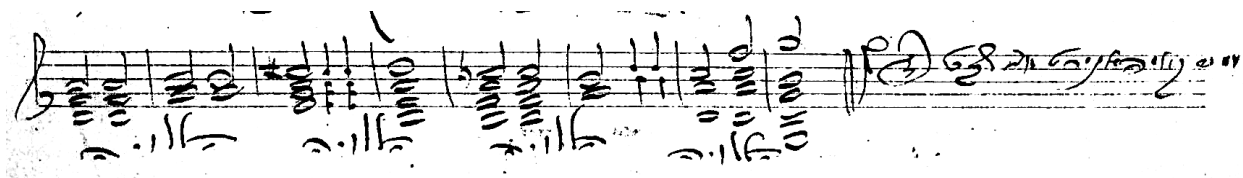
14  
Cantor Sho-meir \_\_\_\_\_ A-do - nai et kol \_\_\_\_\_ o-ha - vav, v - eit kol har' - sha-im yash - mid.

22  
Congre. T'hi - lat A - do - nai y' - da - ber pi. vi -

26  
Congre. va - reich kol ba - sar shem kod - sho l' - o - lam va - ed.

32  
Cantor Va-a-nach-nu n' - va-reich Yah mei-a-tah v' - ad \_\_\_\_\_ o - lam, ha - l' - lu - yah, ha - l' - lu - yah.

You give it openhandedly, feeding every creature to its heart's content. Adonai is beneficent in all ways and faithful in all works. Adonai is near to all who call to all who call upon God with sincerity. Adonai fulfills the wishes of those who fear God; Adonai hears their cry and delivers them. Adonai watches over all who love God, but all the wicked God will destroy. My mouth shall utter the praise of Adonai, and all creatures shall bless God's holy name forever and ever. We will bless You, God, now and always. Hallelujah!

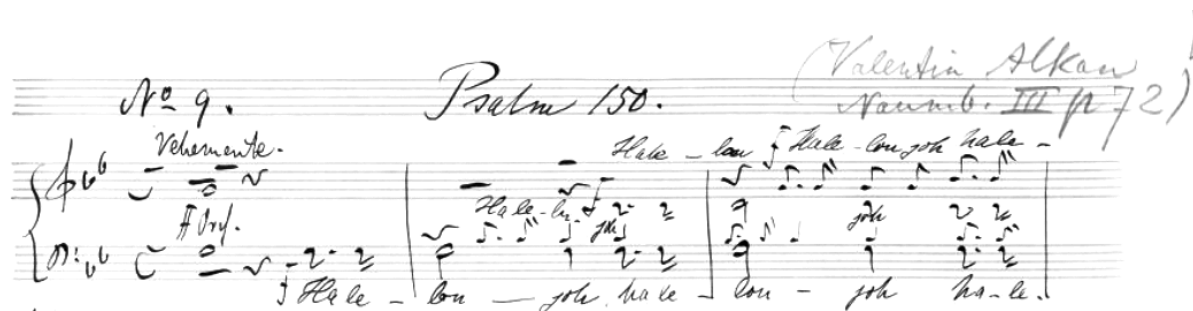


Congregation Ha - l' - lu - yah, ha - l' - lu - yah,

5  
ha - l' - lu - yah, ha - l' - lu - yah!



## מזמור ק"נ—Psalm 150



HAL'LU YAH!

Hal'lu El b'kodsho,

hal'luhu birkia uzo.

Hal'luhu bigvurotav,

hal'luhu k'rov gudlo.

Hal'luhu b'teika shofar;

hal'luhu b'neivel v'chinor.

Hal'luhu b'tof umachol,

hal'luhu b'minim v'ugav.

Hal'luhu b'tziltz'lei shama,

hal'luhu b'tziltz'lei t'ruah.

Kol han'shamah t'haleil Yah.

Hal'lu Yah!

הללו יה!

הללו-אל בקדשו,

הללוהו ברקיע עזו.

הללוהו בגבורתיו,

הללוהו קרב גדלו.

הללוהו בתקע שופר,

הללוהו בגבול וכנור.

הללוהו בתוף ומחול,

הללוהו במנצח ונגב.

הללוהו בצלצלי שמע,

הללוהו בצלצלי תרועה.

כל הנשמה תהלל יה,

הללו-יה!

HALLELUJAH!

Praise God in God's sanctuary;

praise God in the sky, God's stronghold.

Praise God for mighty acts;

praise God for God's exceeding greatness.

Praise God with blasts of the horn;

praise God with harp and lyre.

Praise God with timbrel and dance;

praise God with lute and pipe.

Praise God with resounding cymbals;

praise God with loud-clashing cymbals.

Let all that breathes praise God.

Hallelujah!

## Nishmat Kol Chai—נִשְׁמַת כָּל חַי



*NISHMAT kol chai*  
*t'vareich et shimcha Adonai Eloheinu,*  
*v'ruach kol basar*  
*t'fa-eir ut'romeim zichr'cha,*  
*Malkeinu, tamid.*  
*Min haolam v'ad haolam atah El,*  
*ein lanu melech ela atah.*  
*Elohei harishonim v'haacharonim,*  
*Elo-ah kol b'riot, Adon kol toladot,*  
*ham'hulal b'rov hatishbachot,*  
*ham'naheig olamo b'chesed*  
*uv'riotav b'rachamim.*  
*VaAdonai lo yanum v'lo yishan.*  
*Ham'oreir y'sheinim v'hameikitz nirdamim*  
*v'hameisiach ilmim, v'hamatir asurim,*  
*v'hasomeich noflim, v'hazokeif k'fufim.*  
*L'cha l'vad'cha anachnu modim.*

נִשְׁמַת כָּל חַי  
 תְּבָרַךְ אֶת שְׁמֶךָ, יְיָ אֱלֹהֵינוּ,  
 וְרוּחַ כָּל בָּשָׂר  
 תִּפְאֶר וּתְרוֹמֵם זִכְרֶךָ,  
 מְלִכֵנוּ, תָּמִיד.  
 מִן הָעוֹלָם וְעַד הָעוֹלָם אַתָּה אֵל,  
 אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה.  
 אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרֹנִים,  
 אֱלֹהֵי כָל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת,  
 הַמְהַלֵּל בְּרֹב הַתִּשְׁבָּחוֹת,  
 הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד  
 וּבְרִיּוֹתָיו בְּרַחֲמִים.  
 וְיְיָ לֹא יָנוּם וְלֹא יִישָׁן.  
 הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ גִּדְּדָמִים,  
 וְהַמְשִׁיחַ אֲסוּרִים, וְהַמְתִּיר אֲסוּרִים,  
 וְהַסּוֹמֵךְ נוֹפְלִים, וְהַזּוֹקֵף כְּפוּפִים.  
 לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים:

LET THE SOUL of everything alive bless Your name, Adonai our God; and the spirit of all flesh glorify and exalt Your name forever, O Sovereign. Transcending space and time, You alone are God. We have no Sovereign besides You. God of the first and the last, God of all creatures, Master of all generations, who is praised in a multitude of praises, who guides the world with abundant loving-kindness, and all creatures with mercy. Adonai neither slumbers nor sleeps. God awakens the sleeping, arouses those who slumber, gives speech to the mute; and God looses the bonds of captives, God supports the fallen, and strengthens those who are bent over. You alone do we acknowledge.

*Ilu finu malei shirah kayam,  
ul'shoneinu rinah kahamon galav,  
v'siftoteinu shevach k'merchavei rakia,  
v'eineinu m'irok kashemesh v'chayarei-ach,  
v'yadeinu frusot k'nishrei shamayim,  
v'ragleinu kalot kaayalot,  
ein anachnu maspikim l'hodot l'cha,  
Adonai Eloheinu v'Elohei  
avoteinu v'imoteinu,  
ul'vareich et sh'mecha  
al achat mei-alef, elef alfei alafim  
v'ribei r'vavot p'amim,  
hatovot she-asita  
im avoteinu v'imoteinu v'imanu.*

אלו פינו מלא שירה כים,  
ולשוננו רנה כהמון גליו,  
ושפתותינו שבח כמרחבי רקיע,  
ועינינו מאירות כשמש וכירח,  
וידינו פרושות כנשרי שמים,  
ורגלינו קלות כאילות,  
אין אנחנו מספיקים להודות לך,  
י? אלהינו ואלהי  
אבותינו ואמותינו,  
ולברך את שמך  
על אחת מאלף, אלף אלפי אלפים  
ורבי רבבות פעמים  
הטובות שעשית  
עם אבותינו ואמותינו ועמנו:

EVEN IF OUR MOUTHS were full of song as the sea, and our tongues full of joy in countless waves, and our lips full of praise as wide as the sky's expanse, and were our eyes to shine like sun and moon; if our hands were spread out like heaven's eagles and our feet swift like young deer, we could never thank You adequately, Adonai, our God and God of our ancestors, to bless Your Name for a ten-thousandth of the many myriads of times You granted favors to our ancestors and to us.

*Al kein eivarim shepilagta banu,  
v'ruach un'shamah shenafacta b'apeinu,  
v'lashon asher samta b'finu,  
hein heim yodu vivar'chu vishab'chu  
vifaaru shimcha, Malkeinu.  
Ki chol peh l'cha yodeh,  
v'chol lashon l'cha tishava,  
v'chol berech l'cha tichra,  
v'chol komah l'fanecha tishtachaveh,  
v'chol l'vavot yira-ucha,  
v'chol kerev uchlayot y'zamru lish'mecha,  
kadavar shekatuv: kol atzmotai tomarnah:  
Adonai, mi chamocha.  
Kaamur: l'David, bar'chi nafshi et Adonai,  
v'chol k'ravai et shem kodsho.*

על כן אברים שפלגת בנו,  
ורוח ונשמה שנפחת באפינו,  
ולשון אשר שמת בפינו,  
הן הם יודו ויברכו וישבחו  
ויפארו את שמך, מלכנו.  
כי כל פה לך יודה,  
וכל לשון לך תשבוע,  
וכל ברכה לך תכרע,  
וכל קומה לפניך תשתחווה,  
וכל לכבות יראוה,  
וכל קרב וכליות יזמרו לשמך,  
כדבר שכתוב: כל עצמותי תאמרנה:  
י?, מי כמוך.  
באמור: לדוד, ברכי נפשי את יי,  
וכל קרבי את שם קדשו.

THEREFORE THESE LIMBS which You have formed in us, and this spirit and soul that You breathed into our nostrils, this tongue which You have set in our mouths, they must acknowledge, bless, praise and glorify Your Name, O our Sovereign. For every mouth will acknowledge You and ever tongue pledge homage to You, every knee bend in Your presence, every upright person shall bow before You. Every heart will revere You and every inmost thought will sing to Your Name. And David said: "Let all my bones exclaim: 'Who is like You, Adonai?'" As David continued: "Bless Adonai, O my soul, and let my inner being praise Your holy Name."

*Ha-El b'taatzumot uzecha,  
hagadol bichvod sh'mecha,  
hagibor lanetzach  
v'hanora b'nor'otecha,  
HaMelech hayosheiv  
al kisei ram v'nisa.*

הָאֵל בְּתַעֲצֻמוֹת עֲזָךְ,  
הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ,  
הַגִּבּוֹר לְנֶצַח  
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ,  
הַמֶּלֶךְ הַיּוֹשֵׁב  
עַל כִּסֵּא רָם וְנִשָּׂא.

O GOD, IN THE POWER of Your strength, great in the glory of Your Name, Mighty forever, Awesome in amazing deeds, the Ruler who sits on a high and exalted throne.



*Shochein ad, marom v'kadosh sh'mo.  
V'chatuv: Ran'nu tzadikim b'Adonai,  
lay'sharim navah t'hilah.  
B'fi y'sharim tit'halal.  
Uv'divrei tzadikim titbarach.  
Uvilshon chasidim titromam.  
Uv'kerev k'doshim titkadash.*

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ.  
וְכָתוּב: רַנְּנוּ צַדִּיקִים בְּי',  
לְיִשְׁרִים נָאֻה תְּהִלָּה.  
בְּפִי יִשְׁרִים תִּתְהַלָּל.  
וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ.  
וּבִלְשׁוֹן חֲסִידִים תִּתְרומָם.  
וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדֵּשׁ.

*Uv'mak'halot riv'vot amcha, beit Yisrael,  
b'rinah yitpaar shimcha Malkeinu,  
b'chol dor vador.*

וּבְמִקְהֵלוֹת רִבּוֹת עַמְּךָ, בֵּית יִשְׂרָאֵל,  
בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּפָנֶי  
בְּכָל דּוֹר וָדוֹר.

O God, Your name is holy and exalted. The Psalmist has said: "Rejoice in Adonai, you righteous; praise suits the upright." In the mouths of the upright You will be praised, and in the words of the righteous You will be blessed. In the tongue of the faithful You will be exalted and in the midst of the holy You will be sanctified.

In the multitude of choirs of Your people, the House of Israel, Your name is to be glorified in joy in every generation, O our Sovereign.

## Yishtabach—ישתבח



*YISHTABACH shimcha laad Malkeinu,  
Ha-El HaMelech hagadol v'hakadosh  
bashamayim uvaaretz.  
Ki l'cha na-eh, Adonai Eloheinu  
v'Elohei avoteinu v'imoteinu,  
shir ush'vachah, haleil v'zimrah,  
oz umemshalah,  
netzach g'dulah ug'vurah,  
t'hilah v'tiferet, k'dushah umalchut,  
b'rachot v'hodaot mei-atah v'ad olam.*

ישתבח שמוך לעד מלכנו,  
האל המלך הגדול והקדוש  
בשמים ובארץ.  
כי לך נאה, יי אלהינו  
ואלהי אבותינו ואמותינו,  
שיר ושבחך, הלל וזמרה,  
עז וממשלה,  
נצח גדלה וגבורה,  
תהלה ותפארת, קדשה ומלכות,  
ברכות והודאות מעתה ועד עולם.

*Baruch atah, Adonai,  
El Melech gadol batishbachot,  
El hahodaot, Adon haniflaot,  
habocheir b'shrei zimrah,  
Melech El chei haolamim.*

ברוך אתה, יי,  
אל מלך גדול בתשבחות,  
אל ההודאות, אדון הנפלאות,  
הבוחר בשירי זמרה,  
מלך אל חי העולמים.

YOU SHALL ALWAYS BE PRAISED, great and holy God, our Sovereign in heaven and on earth. Songs of praise and psalms of adoration become You, acknowledging Your might and Your dominion. Yours are strength and sovereignty, sanctity, grandeur, and glory always. We offer our devotion, open our hearts in acclamation. Praised are You, Sovereign of wonders, crowned in adoration, delighting in song, Eternal Majesty.

## Chatzi Kaddish—חצי קדיש



Handwritten musical notation for Chatzi Kaddish, featuring a treble clef, key signature of two flats, and a 2/4 time signature. The notation includes various musical symbols like notes, rests, and accidentals, with handwritten annotations '143', 'Radisch', and '203'.

Cantor

Yit - ga - dal \_\_\_\_ v' - yit - ka - dash \_\_\_\_ sh' - meih ra - ba \_\_\_\_

Congregation

Yit - ga - dal \_\_\_\_ v' - yit - ka - dash sh' -

Congre.

meih ra - ba \_\_\_\_ A - - - men.

*b'alma di v'ra chiruteih,*  
*v'yamlich malchuteih*  
*b'chayeichon uv'yomeichon*  
*uv'chayei d'chol beit Yisrael,*  
*baagala uvizman kariv,*  
*v'imru:*

בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ,  
 וַיְמַלִּיךְ מַלְכוּתָהּ  
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֶגְלָא וּבְזִמָּן קָרִיב,  
 וְאָמְרוּ:

Congregation

A - - - men. Y' - hei sh' - meih ra - ba \_\_\_\_ m' - va -

Congre.


rach \_\_\_\_ l' - a - lam u - l' - al - mei \_\_\_\_ al - ma - ya.


EXALTED and hallowed be God's great name, in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel—speedily, imminently.  
 To which we say: Amen.


Blessed be God's great name to all eternity.

*Yitbarach v'yishtabach v'yitpaar  
v'yitromam v'yitnasei,  
v'yit'hadar v'yitaleh v'yit'halal  
sh'meih d'kudsha **b'rich hu**,  
l'eila min kol birchata v'shirata,*

יְתַבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר  
וַיְתַרְוֶמֶם וַיְתַנַּשֵּׂא,  
וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל  
שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,  
לְעֵילָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא,

Congregation   
Tush b' - cha - ta \_\_\_\_\_ v' - ne - che - ma - ta, da - a - mi - ran \_\_\_\_\_ b' -

Cantor   
v'im - ru: A - men.

Congre.   
al - ma, A - men.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One,  
beyond all earthly words and songs of blessing, praise, and comfort.  
To which we say: Amen.

**Valentin Alkan** (1813-88) was born in Paris, and lived his life there. Born Charles-Henri-Valentin Marhange to Jewish parents in a musical family—all six of his siblings became musicians—Alkan was renowned as a pianist. He studied at the Paris Conservatory, and socialized with Frédéric Chopin and Franz Liszt. As a performer, he preferred the then less-fashionable music of the 18th Century over his own compositions, which were often quite adventurous musically. Alkan was a prolific composer; among his many works are piano preludes and études in all the major and minor keys. Legend states that his death tilted towards the absurd: reaching for a *talmud* atop his bookcase, the bookcase tumbled down upon him, resulting in his demise.

**Asher Lion** (1776-1863) was a cantor of little voice but quite a bit of culture, who served as the first *hazzan* at the Temple of Jacob Herz Beer in Berlin. He followed this placement with a posting at the Reform Temple. Most notably, he ultimately hired Louis Lewandowski to lead his choir, granting him the title of Choir Master.

**Moshe Ganchoff** (1904-1997) was fondly referred to as the “cantor’s cantor” during his lifetime. An extensive composer of cantorial recitatives, he epitomized the grace and stylings of the Eastern European cantorial tradition. Though born in Odessa, Ganchoff received the entirety of his cantorial training within the United States—a unique position amongst émigré cantors of the time. Though he sang under the baton of Cantor Sholom Zvi Zemachson, and studied with Hazzan Joshua Lind, he remained largely self-taught. By the 1940s, he was a true star cantor, singing extensively throughout the New York area at the most prestigious synagogues. For many years, he was on the faculty at the School of Sacred Music of the Hebrew Union College-Jewish Institute of Religion.

**Jakob Samuel Maragowski** (1856-1943) was born in Russia, near Rovno. Better known as Zeidel Rovner, a name gained in equal measure from his mother and the place where he worked, he was drawn to music at a young age. During his early adulthood, he split his time between studying music and composition and his work as a successful flour merchant. Especially renowned for his choral compositions, he achieved great fame for his writing. Well regarded by his peers, he gave concerts into advanced age, and his music was heard around the world.

**Samuel Naumburg (Naumbourg)** (1817-1880) was one of the most prominent figures in cantorial music during the 19th Century. Born in Bavaria, Naumburg came to prominence in Paris, where he worked at the Synagogue de Nazareth. In addition to his formidable talents as a composer, Naumburg was responsible for resurrecting interest in the liturgical work of Solomon Rossi, which he published and edited in 1877. Throughout his lifetime, he published three major collections of his own, *Chants Liturgicals des Grandes Fêtes* (1847), *Zemirot Yisrael* (1864), and *Shire Qodesh* (1864), which together cover the entirety of the Jewish liturgical year.

**Isaac Offenbach** (1779-1850) was born in Offenbach, from which he eventually took his surname. Originally known as Isaac Eberst, he was a gifted singer with a beautiful tenor voice and facility with the violin. As a traveling musician and *hazzan*, he became known as “Der Offenbacher.” A versatile and prolific composer, he left behind a vast body of *chazzanut*, which exists almost in its entirety in manuscript within several archives worldwide. From 1826 onwards, he served as the *hazzan* in Cologne, and fathered nine children, including, notably, the famous opera composer, Jacques Offenbach. He also published the first German-language *haggadah* and a bilingual Hebrew-German youth prayer book in 1839.

**Löw Sanger** (1781-1843) served as a cantor in Munich, where he held some influence over a young Samuel Naumburg, who painstakingly notated the *nusach* of Southern Germany as sung by Hazzan Sanger. In many ways, he exemplified the older style of *chazzanut* that was falling out of fashion in the wake of the reforms to the liturgy coming from afar across Germany.

**Herman Semiatin** (1883-1969) graduated from A.B. Birnbaum’s Cantors Institute; he served his first congregation in Dublin around 1912. He emigrated to the United States following the first World War, and served in both conservative and orthodox communities up and down the east coast, including an acrimonious stint at Congregation Shaar Hashomayim in Montreal, where he served as both choir director and second cantor. Upon his resignation from the position, he took with him all the copies of the choral music in use by the congregation at that time, believing them to be his own personal property.

**Pinchas Spiro** (1922-2008) was born in Jerusalem before attending the Julliard School of Music and graduating from Syracuse University. He received his cantorial ordination from the Jerusalem Cantorial Institute. He served congregations throughout the country, including an extensive stint at Tifereth Israel Synagogue in Des Moines. He created a lasting contribution to the accessibility of *nusach* with his series of textbooks designed to propagate *Ba'al T'filah*.

**J. Löb Wolf** (1781-1831) was likely a cantor in Europe during the early 19th Century. Born in Bonn, he is most notable for helping to transmit early *chassidic* melodies in Berlin.



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