On Festivals, the leader begins here:

God, King. An anonymous early medieval poet created a short poem elaborating each of the adjectives associated with God at the beginning of the first paragraph of the Amidah (ha-El ha-gadol ha-gibor v'ha-nora, "Great, mighty, awe-inspiring God"), concluding with the description from the end of that Amidah blessing where God is called melekh, sovereign.

On Shabbat, the leader begins here:

Dwelling forever. At this point there is a shift to the formal morning service, which is marked musically and in some cases by a change of prayer leader. On festivals, there is a more elaborate description of the relationship to God and so the shift occurs earlier at ha-El ("God," at the top of this page).

Sing. Psalm 33:1.

You are exalted in the speech of the upright. The vision of God seated in heaven pans out to the chorus of the faithful singing on earth. Note that the second word of each line is an acrostic spelling out the name "Isaac" (yitzhak).
This brakhah marks the completion of Psukei D'zimra, which began with Barukh She'amor on page 122. The two brakhot are considered complementary and one is not recited without the other; the psalms and biblical passages of Psukei D'zimra are preceded and followed by these formal blessings, just as the Torah reading itself is surrounded by blessings.

HAZTI KADDISH. In Jewish liturgical usage, the Hazti (or "partial") Kaddish, calling us to praise the name of God, marks the end of a section of the service.

Leader:

יהיה שמה י人心ביהו לעבב כלקלה עלמלאי.

Congregation and Leader:

יהיה שמה י人心ביהו לעבב כלקלה עלמלאי.

Leader:

תנורא יתפHeaderValue יתפאר יתורמוס יהושוע

[On Shabbat Shuvah we substitute:

תרעט מַלְבֶּשׁ יִתְאוֹנָה, בֵּיתָא קָדוֹשׁ בְּרוּקֵי פָּעְלֵי הַשֵּׁם.

ברכָּתָא יתפHeaderValue יתפאר יתורמוס יִתְאוֹנָה, בֵּיתָא קָדוֹשׁ בְּרוּקֵי פָּעְלֵי הַשֵּׁם.

לֵאמֶר אָמֵן.]

148