

B'NAI MITZVAH

Morning Service

Color Legend

General Information

BM Student

Congregation

Clergy

MUSIC SELECTIONS

HINEIH MAH TOV



Hineih mah tov umah na-im
shevet achim gam yachad /
shevet achayot gam yachad.

הִנֵּה מַה טוֹב וּמַה נְעִים
שֵׁבֶת אַחִים גַּם יַחְדָּ /
שֵׁבֶת אַחֲיוֹת גַּם יַחְדָּ.

How good and how pleasant it is that brothers/sisters dwell together.

(Psalm 133:1)

PITCHU LI

Pitchu li shaarei tzedek,
avo vam odeh Yah.

פְּתַחוּ-לִי שַׁעַר־צְדָקָה,
אֲבֹא-בָם אוֹדֶה יְהוָה.

Open the gates of victory for me that I may enter them and praise Adonai.

(Psalm 118:19)

V'TAHEIR LIBEINU

V'taheir libeinu l'ovd'cha be-emet.

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts to serve You in truth.

KOL HAN'SHAMAH T'HALEIL YAH

Kol han'shamah t'haleil Yah, hal'lu Yah!

כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה, הַלְלוּ-יְהוָה!

Let all that breathes praise God, Hallelujah!

(Psalm 150:6)

ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri? אֲשָׂא עֵינַי אֶל הַהָרִים, מֵאֵין יָבֹא עֲזָרִי?
Ezri mei-im Adonai, oseih shamayim vaaretz. עֲזָרִי מֵעַם יי, עֲשֵׂה שָׁמַיִם וָאָרֶץ.

I turn my eyes to the mountains; from where will my help come?

My help comes from God, Maker of heaven and earth.

(Psalm 121:1-2)

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדֶה אָנִי
שִׁירֵי שַׁבָּת
צִיצֵת
מַה־טוֹב
אֲשֶׁר יָצָר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַבְנָה
אֱלֹהֵי דְבָרִים
קוֹדֵשׁ דְּבָרָנוּ

שַׁחֲרִית לְשַׁבָּת ב'

SHACHARIT L'SHABBAT II — SHABBAT MORNING II

בְּרוּכִים הַבָּאִים
Welcome

Please choose one
of the 3 readings
on pages 169-170

INSPIRATION FOR PRAYER

1

IT IS NOT WE ALONE who pray;
all things pray.
All things pour forth their souls.
The heavens pray, the earth prays,
every creature and every living thing prays.
In all life, there is longing.
Creation itself is but a longing,
a prayer to the Almighty.
What are the clouds, the rising and the setting of the sun,
the soft radiance of the moon, and the gentleness of the night?
What are the flashes of the human mind
and the storms of the human heart?
They are all prayers —
the outpouring of boundless longing for God.

2

WE GIVE THANKS to You, O God, for this Shabbat day,
which unites us as a community of faith and hope.
For the holiness of Shabbat, which can lead us to fulfill
the best that is in us, we give thanks.
For the memories of Shabbat, enriched by generations of our people
who observed it and from it drew courage to face hardship,
and light to banish darkness, we are grateful.
We offer thanks for the peace of Shabbat,
the day consecrated to family love.
O God, our turning to You exalts our humanity.
You are the joy of our life,
the Source of its greatness, its power and its beauty.
Help us, O God, to find inspiration for the coming week;
help us to find peace within ourselves and one another.

3

MAY MY LIFE be one link in a chain of goodness.

As I say the prayers of my ancestors,
help me to recall their devotion and faithfulness,
their joy and suffering, which are in every word.
Holiness is my heritage, may I be worthy of it.

May our tradition live in me
and pass from me to generations I shall never know,
enriched by the truth that I have found
and the good deeds I have done.
So may I fulfill my task on earth and receive my blessing.

And when the service ends and the prayers have ceased,
help me to bring their spirit into the world in which I live.
May I love God above all, and my neighbor as myself,
and be a living witness to the truth that never changes.

בְּרִכּוֹת הַשַּׁחַר

BIRCHOT HASHACHAR — MORNING BLESSINGS

MODEH / MODAH ani l'fanecha,

Melech chai v'kayam,

she-hechezarta bi nishmati b'chemlah,

rabbah emunatecha.

מוֹדָה / מוֹדֵה אֲנִי לְפָנֶיךָ,

מֶלֶךְ חַי וְקַיִם,

שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,

רַבָּה אֱמוּנָתֶךָ.

מוֹדָה / מוֹדֵה אֲנִי
Modeh / Modah Ani

I OFFER THANKS to You,
ever-living Sovereign,
that You have restored my soul to me in mercy:
How great is Your trust.

FOR THOSE WHO WEAR TALLIT

AS I WRAP myself in the *tallit*,
I fulfill the mitzvah of my Creator.

Before putting on tallit

בְּרַכִּי נַפְשִׁי אֶת יְיָ!
יְיָ אֱלֹהֵי, גְדֹלֶת מְאֹד.
הוֹד וְהָדָר לְבִשְׁתְּךָ,
עֲטָה אֹר כְּשֵׁלֶמָה,
נוֹטָה שָׁמַיִם כִּי־רִיעָה.

BLESS, ADONAI, O my soul!
Adonai my God, how great You are.
You are robed in glory and majesty,
wrapping Yourself in light as in a garment,
spreading forth the heavens like a curtain.

Rabbi talks
presentation of Tallit

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

1

Tallit blessing—spoken

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to wrap ourselves in the fringes.

2

Hold and kiss both ends
of tallit and slip tallit on.

SHEHECHAYANU BLESSING FOR A SPECIAL OCCASION



BARUCH ATAH, Adonai Eloheinu,
Melech haolam shehecheyanu
v'kiy'manu v higanu las 'man hazeh.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מְלִךְ הָעוֹלָם, שֶׁהַחַיָּנוּ
וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנוּ הַזֶּה.

Cantor leads

PRAISE TO YOU, Adonai our God,
Sovereign of the universe, for giving us life,
sustaining us, and enabling us to reach this season.

"Page 172"



מַה־טֹבוֹ אֱהֲלֶיךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

Cantor leads

וְאֲנִי בְרַב חֶסֶדְךָ
אָבָא בֵיתְךָ,
אֲשַׁתְּחֹה אֶל־הֵיכַל קִדְשֶׁךָ
בִּירְאָתְךָ.

יְיָ, אֶהְבְּתִי מֵעוֹן בֵּיתְךָ
וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחֹה וְאֶכְרַעָה,
אֶבְרַכֶּה לְפָנֶיךָ יְיָ עֲשֵׂי.

וְאֲנִי תַפְלֵתִי־לָךְ, יְיָ,
עַת רְצוֹן.

אֱלֹהִים, בְּרַב־חֶסֶדְךָ,
עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

מה טובו
Mah Tovv

"We join together on
page 173"

HOW FAIR are your tents, O Jacob,
your dwellings, O Israel.

I, through Your abundant love, enter Your house;
I bow down in awe at Your holy Temple.

Adonai, I love Your temple abode,
the dwelling-place of Your glory.

I will humbly bow down low before Adonai, my Maker.

As for me, may my prayer come to You, Adonai, at a favorable moment;
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

מַה־טֹבוֹ *Mah tov* . . . *How fair* . . . Numbers 24:5; Psalms 5:8, 26:8, 95:6, 69:14. Numbers 24:5 is part of the gentile prophet Balaam's blessing of Israel. Summoned to curse the invading Israelites, he is compelled by God to bless them. The "tents" and "dwellings" in Balaam's blessing are identified by the Rabbis with Israel's synagogues and houses of study (*Sanhedrin 105b*); for this reason, *Seder Rav Amram*, the earliest prayerbook (9th c. Babylonia), mandates the recitation of this verse upon entering a synagogue. In the following psalm verses, the House of God (originally, the Jerusalem Temple) is also identified with the synagogue. The reference to a "time of favor" when it is appropriate to offer up one's personal prayer is identified in *B'rachot 8a* as the time of public worship when the congregation offers up its prayers; thus each of us in our own

אֲשֶׁר יָצַר
Asher Yatzar

בְּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
 אֲשֶׁר יָצַר אֶת הָאָדָם בְּחִכְמָה
 וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,
 חֲלוּלִים חֲלוּלִים.
 גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ
 שָׂאֵם יִפְתַּח אֶחָד מֵהֶם
 אוֹ יִסְתֵּם אֶחָד מֵהֶם,
 אִי אֶפְשֶׁר לְהִתְקַיֵּם
 וְלַעֲמֹד לְפָנֶיךָ.
 בְּרוּךְ אַתָּה, יי,
 רוֹפֵא כָּל בֶּשָׂר וּמִפְּלִיא לַעֲשׂוֹת.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe.
 With divine wisdom You have made our bodies,
 combining veins, arteries and vital organs
 into a finely balanced network.
 Wondrous Maker and Sustainer of life,
 were one of them to fail —
 how well we are aware! —
 we would lack the strength to sustain life before You.
 Blessed are You, Adonai,
 Source of our health and strength.

בְּרוּךְ אַתָּה, יי, רוֹפֵא כָּל בֶּשָׂר וּמִפְּלִיא לַעֲשׂוֹת.

BM leads

prayers should try to identify with the community as a whole. Together, these verses express the reverent attitude that is fitting for us to bring to our prayers.

בְּרִכוֹת הַשָּׁחַר *Birchot HaShachar / Morning Benedictions* — Initially, these benedictions were to be recited at home in the morning upon waking, stirring, rising, getting out of bed, getting dressed, etc. They are expressions of gratitude for the renewal of life upon awakening every morning and celebrations of the miracles that we experience every day; they first appear in the Babylonian Talmud (*B'rachot 60b*). By the mid-ninth century, they had been moved into the synagogue, at the beginning of the morning service, to make sure that everyone recited them and to teach everyone how to recite them properly (*Seder Rav Amram*). Here, the traditional sequence is varied to reflect a modern understanding of their application.

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Cantor leads

אֱלֹהֵי, נִשְׁמָה שְׁנַתַּתָּ בִּי
 טְהוֹרָה הִיא. אֶתָּה בְּרֵאתָה,
 אֶתָּה יִצְרָתָה, אֶתָּה נִפְחָתָה בִּי,
 וְאֶתָּה מְשַׁמְרָה בְּקִרְבִּי.
 כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
 מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,
 יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
 רַבּוֹן כָּל הַמַּעֲשִׂים,
 אֲדוֹן כָּל הַנְּשָׁמוֹת.
 בְּרוּךְ אַתָּה, יְיָ,
 אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל חַי
 וְרוּחַ כָּל בֶּשָׂר אִישׁ.

אֱלֹהֵי נִשְׁמָה
Elohai N'shamah

BM reads

THE SOUL that You have given me, O God, is pure!
 You created and formed it, breathed it into me,
 and within me You sustain it.
 So long as I have breath, therefore,
 I will give thanks to You,
 my God and the God of all ages,
 Source of all being, loving Guide of every human spirit.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל חַי וְרוּחַ כָּל בֶּשָׂר אִישׁ.

BM leads

“We continue responsively on page 175”

אֱלֹהֵי, נִשְׁמָה *Elohai, n'shamah* . . . *O God, the soul* . . . In *B'rachot 60b*, these are the first words to be recited upon waking up in the morning. We immediately praise God for restoring our souls (our consciousness) after our loss of consciousness during the night's sleep, which is likened to death. The Reform prayerbook has emended the traditional benediction and its conclusion slightly, to eliminate an analogy to the resurrection of the dead. The Reform conclusion draws on the language of Job 12:10, “In (God's) hand is every living soul and the breath of all humankind.”

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

For awakening

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

BM chants

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has given the mind the ability to distinguish day from night.

For vision

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם,
פוֹקֵחַ עֵינַיִם.

Congregation

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who opens the eyes of the blind.

For the ability
to stretch

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

BM chants

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who frees the captive.

For rising to the
new day

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מִלְּךְ הָעוֹלָם,
זוֹקֵף כְּפוּפִים.

Congregation

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who lifts up the fallen.

אֲשֶׁר נָתַן לְשִׁכּוֹי בִּינָה *asher natan lasechvi v'binah . . . who has given the mind the ability . . .* In *B'rachot 60b*, this is to be recited upon hearing the rooster crow at sunrise; it cites Job 38:36, "Who gave understanding to the mind?" We marvel at the order of creation and the natural "clock" implanted within God's creatures.

פוֹקֵחַ עֵינַיִם *pokei-ach ivrim . . . who opens the eyes . . .* In *B'rachot 60b*, this is to be recited upon opening our eyes in the morning. Metaphorically, we are grateful for vision.

מַתִּיר אֲסוּרִים *matir asurim . . . who frees the captive . . .* In *B'rachot 60b*, this is to be recited upon stretching and sitting up in bed. We are grateful for the ability to stretch ourselves.

זוֹקֵף כְּפוּפִים *zokeif k'fufim . . . who lifts up the fallen . . .* In *B'rachot 60b*, this is to be recited upon straightening up to get out of bed. We are grateful for the ability to stand erect.

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בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

BM chants

For firm earth to
stand upon

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who stretches the earth over the waters.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמְּכִינֵן מִצְעָדֵי גְבוֹר.

Congregation

For the gift of
motion

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who strengthens our steps.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מְלַבֵּשׁ עֲרֻמִּים.

BM chants

For clothing
the body

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who clothes the naked.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַנוֹתֵן לַיָּעֹף כֹּחַ.

Congregation

For renewed
enthusiasm for life

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who gives strength to the weary.

רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם *roka haaretz al hamayim . . . who stretches the earth over the waters . . .*
In *Brachot 60b*, this is to be recited upon stepping onto the ground. We are grateful for the solid earth under our feet.

הַמְּכִינֵן מִצְעָדֵי גְבוֹר *hameichin mitzadei gaver . . . who strengthens our steps . . .* In *B'rachot 60b*, this is to be recited upon taking our first steps after getting out of bed. We are grateful for the ability to walk.

מְלַבֵּשׁ עֲרֻמִּים *malbish arumim . . . who clothes the naked . . .* In *B'rachot 60b*, this is to be recited upon getting dressed in the morning.

הַנוֹתֵן לַיָּעֹף כֹּחַ *hanotein laya-eif ko-ach . . . who gives strength to the weary . . .* This is the only Morning Benediction not found in the Talmud; it appears for the first time in *Machzor Vitry* (12th century, Rhineland), and cites Isaiah 40:29. We are grateful for renewed strength and vigor each morning.

For reawakening

BM chants
 בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 הַמַּעְבִּיר שְׁנָה מֵעֵינַי,
 וְתַנּוּמָה מֵעַפְעָפִי.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
 who removes sleep from the eyes, slumber from the eyelids.

For being in the
 image of God

Congregation
 בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 שֶׁעָשָׂנִי בְּצַלְמֵ אֱלֹהִים.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
 who made me in the image of God.

For being
 a free person

BM chants
 בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 שֶׁעָשָׂנִי בֶן / בַּת חוֹרִין.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
 who has made me free.

For being a Jew

Congregation
 בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 שֶׁעָשָׂנִי יִשְׂרָאֵל.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
 who has made me a Jew.

הַמַּעְבִּיר שְׁנָה מֵעֵינַי *hamaavir sheinah mei-einai . . . who removes sleep from the eyes . . .* In *B'rachot 60b*, this is to be recited upon washing our faces, removing the last vestiges of sleep from our eyelids. We are grateful for wakefulness.

שֶׁעָשָׂנִי בְּצַלְמֵ אֱלֹהִים *she-asani b'tzelem Elohim . . . who made me in the image of God . . .* A gender-neutral and humanistic variant of “who has made me a Jew” (in the Sephardic rite); cf. *M'nachot 43b*. It draws on the language of Genesis 1:27, “. . . in the divine image God created humankind.” A spark of divinity is implanted within every human being.

שֶׁעָשָׂנִי בֶן / בַּת חוֹרִין *she-asani ben / bat chorin . . . who has made me free . . .* A gender-equalized, positively stated revision of “who has not made me a slave (*M'nachot 43b*).” Human beings were created with dignity, to be free.

שֶׁעָשָׂנִי יִשְׂרָאֵל *she-asani Yisrael . . . who has made me a Jew . . .* This variant of *M'nachot 43b* is found in the Sephardic rite. We are grateful to be Jews, having been entrusted with a divine task.

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For purpose

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

BM chants

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who girds Israel with strength.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

Congregation

For harmony

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who crowns Israel with splendor.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוּק בְּדַבְּרֵי תוֹרָה.

BM reads Hebrew

לְעִסוּק
Laasok

"We continue together in
English on page 180."

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

In prayer, "Israel" often refers to the Jewish people.

אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה *ozeir Yisrael big'vurah . . . who girds Israel with strength . . .* In *B'rachot 60b*, this is to be recited upon fastening one's belt. We are girded each morning with new strength.

עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה *oteir Yisrael b'tifarah . . . who crowns Israel with splendor . . .* In *B'rachot 60b*, this is to be recited when putting on a hat or other headgear. We are crowned each morning with divine glory and presence.

EILU d'varim she-ein lahem shiur,
she-adam ocheil peiroteihem
baolam hazeh
v'hakeren kayemet lo laolam haba.
V'eilu hein:
kibud av va-eim,
ug'milut chasadim,
v'hashkamat beit hamidrash
shacharit v'arvit,
v'hachnasat orchim,
uvikur cholim,
v'hachnasat kalah,
ul'vayat hameit,
v'iyun t'filah,
vahavaat shalom
bein adam lachaveiro.
V'talmud Torah k'neged kulam.

אֵלוּ דְּבָרִים שֶׁאֵין לָהֶם שְׁעוֹר,
שֶׁאָדָם אוֹכֵל פְּרוֹתֵיהֶם
בְּעוֹלָם הַזֶּה
וְהִקְרָן קַיִמַת לוֹ לְעוֹלָם הַבָּא.
וְאֵלוּ הֵן:
כְּבוֹד אָב וָאִם,
וּגְמִילוּת חֲסָדִים,
וְהַשְׁכַּמַת בֵּית הַמִּדְרָשׁ
שַׁחֲרִית וְעֶרְבִית,
וְהַכְנָסַת אוֹרְחִים,
וּבְקוֹר חוֹלִים,
וְהַכְנָסַת כֶּלֶה,
וְלִנְיַת הַמֵּית,
וְעִיּוֹן תְּפִלָּה,
וְהַבָּאת שְׁלוֹם
בֵּין אָדָם לְחֵבְרוֹ.
וְתַלְמוּד תּוֹרָה כְּנֶגֶד כָּלֶם.

BM leads

THESE ARE THINGS that are limitless,
of which a person enjoys the fruit of the world,
while the principal remains in the world to come.
They are: honoring one's father and mother,
engaging in deeds of compassion,
arriving early for study morning and evening,
dealing graciously with guests, visiting the sick,
providing for the wedding couple,
accompanying the dead for burial,
being devoted in prayer,
and making peace among people.
But the study of Torah encompasses them all.

"Page 188."

אלו דברים *Eilu d'varim . . . These are things . . . Peah 1:1*. This articulates the rabbinic value system: we are all responsible for each other, and this lesson is learned through the study of Torah.

שֶׁאָדָם אוֹכֵל *She-adam ocheil . . . of which a person enjoys . . . Shabbat 127a*

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 God now and always.
Hallelujah!



Cantor leads

מזמור ק"ג
Psalm 150:1-6

HALLU YAH!

Hal'lu El b'kodsho,
hal'luhu bir'kia uzo.
Hal'luhu big'vurotav,
hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar,
hal'luhu b'neivel v'chinar.
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!

הַלְלוּ יְהוָה!
הַלְלוּ-אֱלֹהִים בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בְּרִקְיָעוֹ.
הַלְלוּהוּ בְּגִבּוֹרֹתָיו,
הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
הַלְלוּהוּ בְּנֵיבֶל וּכְנֹר.
הַלְלוּהוּ בְּתוֹף וּמַחֹל,
הַלְלוּהוּ בְּמִינִים וְעָגָב.
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה,
הַלְלוּ-יְהוָה!

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;

"Page 194."



Cantor chants

חצי קדיש
Chatzi Kaddish

YITGADAL v'yitkadesh sh'meih raba

b'alma di v'ra chiruteih,
v'yamlich malchuteih
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv,
v'imru: Amen.

Y'hei sh'meih raba m'varach
l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'meih d'kud'sha b'rich hu,
l'eila min kol birchata v'shirata,
tushb'chata v'nechemata,
daamiran b'alma, v'imru: Amen.

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.

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.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתְהוּ,
וְיַמְלִיךְ מַלְכוּתְהוּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

חצי קדיש Chatzi Kaddish — The *Kaddish* is an ecstatic expression of praise to God, and of hope for the speedy acknowledgement of divine sovereignty by all humanity. It was originally recited, in Talmudic times, at the end of a rabbinic study session. It is recited now, in different forms, at the end of each section of the worship service. The “Half” or “Reader’s” *Kaddish* here marks the conclusion of *P’sukei D’zimrah*.

Rabbi gestures for congregation to rise

שִׁמְעַ וּבְרַכּוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

Turn to face ark

בְּרַכּוֹ
Bar'chu



 בְּרַכּוֹ אֶת יְיָ הַמְּבַרֵךְ!
 בְּרוּךְ יְיָ הַמְּבַרֵךְ
 לְעוֹלָם וָעֶד!

Leader bows

Turn to face congregation

PRAISE ADONAI to whom praise is due forever!
 Praised be Adonai to whom praise is due,
 now and forever!

“We join together in our prayer for creation in the middle of page 195.”

יוֹצֵר
Yotzeir

בְּרוּךְ אַתָּה, יְיָ
 אֱלֹהֵינוּ, מְלֶכֶּ הָעוֹלָם,
 יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,
 עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.
 הַמְּאִיר לְאָרֶץ
 וְלְדָרִים עָלֶיהָ בְּרַחֲמִים,
 וּבִטּוּבוֹ מְחַדָּשׁ בְּכֹל יוֹם תְּמִיד
 מַעֲשֵׂה בְּרֵאשִׁית.
 מָה רַבּוֹ מַעֲשָׂיֶךָ, יְיָ,
 כָּל־סֵם בְּחֻכְמָה עָשִׂיתָ,
 מְלֵאָה הָאָרֶץ קִנְיָנֶיךָ.
 תִּתְבָּרֵךְ, יְיָ אֱלֹהֵינוּ,
 עַל שְׂבַח מַעֲשֵׂה יְדֶיךָ
 וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ,
 יִפְאָרוּךְ סֵלָה.
 אוֹר חֲדָשׁ עַל צִיּוֹן תִּפְאֵר,
 וְנִזְכָּה כָּל־נוֹ מְהֵרָה לְאוּרוֹ.
 בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.

BM leads

“We continue responsively on page 199.”

For those who choose: The prayer leader at the word בְּרַכּוֹ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. יְיָ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

יוֹצֵר *Yotzeir* “Creator (of Light)” — A morning benediction that responds to the renewal of life and light at sunrise, a sign of God’s compassion and a testimony to the divine ordering of the

וְהִבִּיאֵנוּ לְשָׁלוֹם
מֵאֲרֻבַּע כְּנָפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבָנוּ בְּחֵרֶת וְקִרְבָּתָנוּ
לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לְךָ וּלְיִחְדָּד בְּאַהֲבָה.
בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

BM reads

O GOD, Inspiration and Guide for all,
You have spoken in a thousand tongues for us to hear.
In every land and every age,
Your children have heard You and imagined You in separate ways.
And yet, O God, You are One, Unifier of humanity.

Congregation reads

We give thanks for the sages and teachers
who bring us understanding of Your will.
Gratefully we recall the lawgivers and prophets,
the psalmists and sages of Israel.
And joyfully we remember that from the dawn of Israel's life,
we would turn to You and find purpose.

BM reads

May the teachings of our ancestors live on in our minds,
and their passion for righteousness stir our hearts.
Help us to live so that our daily conduct
reveals the beauty and wisdom of Your truth.

BM leads

בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

For those who choose: At the words וְהִבִּיאֵנוּ לְשָׁלוֹם *V'havi-einu l'shalom, Gather us in peace*, one gathers the four צִיצִית *tzitzit* in the left hand and holds them throughout the שְׁמִעָה *Sh'ma* to symbolize the ingathering of our people.



 שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

 HEAR O ISRAEL, Adonai is our God, Adonai is One.

שְׁמַע
Sh'ma

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

 Blessed is God's glorious majesty forever and ever.

Rabbi seats congregation

"We chant together on page 201."

שְׁמַע *Sh'ma, Hear* — Deuteronomy 6:4-9 is a single unit. (The line *Sh'ma Yisrael* is Deuteronomy 6:4). Israel is called upon to be totally devoted to God, whose Torah is to be ever-present in our waking thoughts. The Rabbis call the content of this paragraph "Accepting the Yoke of Divine Sovereignty" (*M. B'rachot* 2:2). The first verse is singled out for special focus: over the centuries it was understood to refer to the unity and singularity of God, where Judaism differed from Christianity. It also came to be associated with Jewish martyrdom, based on a legend of Rabbi Akiba's death. These are the last words to be recited before going to sleep at night as well as before one's death.

בָּרוּךְ שֵׁם כְּבוֹד *Baruch shem k'vod . . . Blessed is God's glorious . . .* According to *M. Yoma* 3:8, this was the congregational response in the Temple courtyard on the Day of Atonement when the High Priest would pronounce the name of God and the people would prostrate themselves in awe. Classical Reform practice grouped this response with the *Sh'ma* for singing or congregational recitation; traditionally it is recited silently because it interrupts the biblical paragraph.

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ואהבת
V'ahavta

BM leads chant

וְאֶהְבֶּתְּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לֵבְבֶךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדֶךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם עֲלֶיךָ
לְבַבְךָ; וְשִׁנְתָם לְבִנְיָד וְדַבַּרְתָּ
בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלַחְתֶּךָ
בְּדֶרֶךְ וּבְשֹׁכְבֶךָ וּבְקוּמֶךָ;
וּקְשַׁרְתָם לְאוֹת עַל-יְדֶךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ; וּכְתַבְתָּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

Continue or turn to page 202 [320].

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהֵייתֶם קְדָשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיוֹת לְכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם;

Turn to page 203 [321].

למען תזכרו
L'maan Tizk'ru

“Together”

LOVE ADONAI your God with every heartbeat,
with every breath, with every conscious act.
Keep in mind the words I command you today.
Teach them to your children, talk about them at work;
whether you are tired or you are rested.
Let them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house, or outside your gate.
They are reminders to do all of My mitzvot, so that you can be holy for God.
I am Adonai your God.
I led you out of Egypt to become your God,
I am Adonai your God!

“Page 204.”

וְאֶהְבֶּתְּ V'ahavta . . . You shall love . . . Deuteronomy 6:5-9; this instruction to love God and to be devoted to the study of Torah is the continuation of the first line of *Sh'ma*, not a separate unit. Reform practice has been to recite this out loud or to chant it using Torah cantillation; traditionally it is recited silently.

לְמַעַן תִּזְכְּרוּ L'maan tizk'ru . . . They are reminders . . . Numbers 15:40-41; the end of the third paragraph of the *Sh'ma* is an exhortation to be mindful of our religious obligations and to be holy, since God, in redeeming Israel from Egypt, established a claim to the Jewish people's loyalty.

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2

מִי־כְמוֹחָה
*Mi Chamochah***MI CHAMOCHAH** ba-eilim, Adonai!Mi kamochah nedar bakodesh,
Nora t'hilot, oseih fele!מִי־כְמוֹחָה בְּאֵלִים, יְיָ!
מִי כְמוֹחָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלֹת, עֲשֵׂה פְלֵא!Shirah chadashah shib'chu g'ulim
l'shimcha al s'fat hayam.
Yachad kulam hodu v'himlichu v'amru:
Adonai yimloch l'olam va-ed.שִׁירָה חֲדָשָׁה שְׁבָחוּ גְאוּלִים
לְשִׁמְךָ עַל שְׂפַת הַיָּם.
יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.Tzur Yisrael, kumah b'ezrat Yisrael
uf'deih chinumecha Y'hudah v'Yisrael.
Go-aleinu Adonai Tz'vaot sh'mo,
k'dosh Yisrael.
Baruch atah, Adonai, gaal Yisrael.צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל
וּפְדֵה כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

Cantor chants

BM reads

WHO IS LIKE YOU, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

1

With new song, inspired,
at the shore of the Sea, the redeemed sang Your praise.
In unison they all offered thanks.
Acknowledging Your Sovereignty, they said:
“Adonai will reign forever!”Rock of Israel, rise in support of Israel
and redeem Judah and Israel as You promised.
Our Redeemer, *Adonai Tz'vaot* is Your Name.
Blessed are You, Adonai, for redeeming Israel.בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.For those who choose: When the prayer leader recites the word קוּמָה *kumah*, rise, the congregation rises for the עֲמִידָה *Amidah*, the *Standing Prayer*.מִי־כְמוֹחָה *Mi chamochah* . . . *Who is like You* . . . Exodus 15:11יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד *Adonai yimloch l'olam va-ed* . . . *Adonai will reign forever* . . . Exodus 15:18From Mishkan T'filah: A Reform Siddur. Copyright © 2007 by the Central Conference of American Rabbis.
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Congregation rises. Rabbi sets up transition.

תְּפִלָּה

T'FILAH



אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגִיד תְּהִלָּתֶךָ.

Face ark: BM leads congregation

ADONAI, open up my lips,
that my mouth may declare Your praise.

For those who choose: Before reciting the תְּפִלָּה *T'filah*, one takes three steps forward.

The תְּפִלָּה *T'filah* or עֲמִידָה *Amidah* (“the Prayer” or “the Standing Prayer”) is the centerpiece of Jewish worship. Traditionally recited three times a day, it embodies the aspirations and needs of both the community and its individual members. On weekdays, the core of this unit is a sequence of thirteen petitionary benedictions for physical and spiritual wellbeing and for redemption; these are replaced on Shabbat and festivals with a single benediction expressing the sanctity and themes of the holy day (*Kedushat HaYom*; “Sanctification of the Day”). On all days, the core is surrounded by the same six benedictions: three of praise before (*Avot v’Imahot*, “Ancestors;” *G’vurot*, “God’s Mighty Deeds;” *K’dushah*, “God’s Holiness”), and three of petition and thanksgiving after (*Avodah*, “For the Acceptance of Worship;” *Hodaah*, “Thanksgiving;” *Shalom*, “For Peace”).

אֲדֹנָי שְׁפֹתַי תִּפְתָּח . . . אֲדֹנָי שְׁפֹתַי תִּפְתָּח . . . Psalm 51:17.
According to a Talmudic tradition (*B. B’rachot 4b*), the *T’filah* must begin and conclude with a scriptural verse expressing the worshipper’s stance before God: at the outset, we pray for the ability to praise (Psalm 51:17); at the end, we pray that our words of prayer and meditation may be acceptable (*Yih’yu L’ratzon*; Psalm 19:15).

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BM leads congregation

Bend, bow, up

אבות ואמהות
Avot v'Imahot

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי
 רְחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְּאֻלָּה
 לְבָנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

— SHABBAT SHUVAH* — זְכַרְנוּ לְחַיִּים,

מִלֶּדֶת חַפְצֵי בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מִלֶּדֶת עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.

בָּרוּךְ אַתָּה, יְיָ,

מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה.

Bend, bow, up

SOURCE OF ALL BEING, we turn to You as did our people in ancient days.

They beheld You in the heavens, they felt You in their hearts,
they sought You in their lives. Their quest is ours.

Help us to see the wonder of being.

Give us the courage to search for truth.

Teach us the path to a better life.

So shall we, by our lives and our labors,

bring nearer the world we envision,

one of justice, freedom and peace.

*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life,
and inscribe us in the Book of Life for Your sake, Living God.

בָּרוּךְ אַתָּה, יְיָ, מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה.

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word בָּרוּךְ *Baruch* and stands straight at the word יְיָ *Adonai*.

אבות ואמהות *Avot v'Imahot* (“Ancestors”) — The *T’filah* begins by invoking the God of our fathers and mothers; we are links in a chain of Jewish tradition that transcends both ourselves and the present moment. As God has been gracious to our forebears, so may we receive divine favor. The benediction includes phrases from Deuteronomy 10:17 and Nehemiah 9:32 (“Our God, great, mighty, and awesome”). In Genesis 15:1 God says to Abraham, “I am a shield to you.”

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BM leads congregation

אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי,
מַחֲיֵה הַכֹּל (מֵתִים) אַתָּה,
רַב לְהוֹשִׁיעַ.

— WINTER* מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

— SUMMER* מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחֲיֵה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְבוּרוֹת
וּמִי דוֹמָה לָךְ, מְלַךְ מַמִּית
וּמַחֲיֵה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH מִי כְמוֹךָ

אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ
לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).
בְּרוּךְ אַתָּה, יי,
מַחֲיֵה הַכֹּל (הַמֵּתִים).

YOU ARE the Open Door
that beckons me in;
peeking around the door frame,
I begin to enter into Your glory.
You move me forward, O Eternal,
to step beyond self-made boundaries:
lift my foot over the threshold
that I might abide with You.
In the house of the Eternal,

Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (*go-eil*) with a more generalized hope for redemption (*g'ulah*). Contemporary prayerbooks include the Matriarchs (*Imahot*) as well as the Patriarchs (*Avot*). The brief poem, *Zochreinu l'chayim*, inserted on Shabbat Shuvah, asks that we may be remembered for life during the season of judgment, and ties in with the benediction's daily assertion that God remembers on our behalf the good deeds of our ancestors.

*WINTER: *From Atzeret–Simchat Torah to Pesach.*


*SUMMER: *From Pesach to Atzeret–Simchat Torah.*

I found my questions:
 waiting to be posed,
 they filled me with wonder.
 Sit with me, Eternal Teacher,
 encourage my seeking:
 as I fill my hours with Your mitzvot,
 so shall I be filled.
 Send me through Your door
 stretching up to honor Your Name,
 sharing out this wonder,
 enriching myself in the giving.

SHABBAT SHUVAH — Who is like You, Merciful One,
 mercifully remembering Your creatures for life.

Blessed are You, Adonai, who gives life to all (revives the dead).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכּוֹל (הַמְתִּים).



BM leads

נְקִדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
 כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
 בְּשִׁמֵי מְרוֹם,
 כְּפָתוּב עַל יַד נְבִיאֶךָ,
 וְקָרָא זֶה אֶל זֶה וְאָמַר:

↑ = tiptoes

Congregation response

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ
 יְיָ צְבָאוֹת,
 מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

קְדוּשָׁה
K'dushah

גְּבוּרוֹת *G'vurot* (“God’s Might”) — The second *T'filah* benediction acknowledges divine power: to sustain the earth with life-giving rain and dew; to give, nourish, and take human life; to restore health and to set free those who are bound. Classical Reform prayer books replaced this benediction’s image of physical resurrection of the dead (*m'chayeh meitim*) with more generalized imagery expressing the hope for a spiritual immortality. *Mishkan T'filah* provides the original language as an option, acknowledging its metaphorical power. *Mishkan T'filah* also reintroduces the seasonal inserts for rain during the winter and dew during the summer (the latter from the Sephardic rite). The two-line poem inserted during the Days of Repentance is another request that we be remembered for life.

WE SANCTIFY Your name on earth, even as all things, to the end of time and space, proclaim Your holiness; and in the words of the prophet we say:

Holy, Holy, Holy, is the God of all creation;
the whole earth is filled with God's glory!



אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנָנוּ,
מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ.

BM leads

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Congregation response

Source of our strength, Sovereign God, how majestic is Your name in all the earth!

Praised be the glory of God in heaven and earth.



אֶחָד הוּא אֱלֹהֵינוּ, הוּא אֲבִינוּ,
הוּא מְלֻכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָּל חַי. אֲנִי יְיָ אֱלֹהֵיכֶם.

BM leads

יְמַלֵּךְ יְיָ לְעוֹלָם,
אֱלֹהֵינוּ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּהָ.

Congregation response

You alone are our God and our Creator; You are our Ruler and our Helper;
and in Your mercy, You will proclaim before all of the living;
I am Adonai, Your God!

Adonai shall reign for ever; Your God, O Zion,
from generation to generation. Hallelujah.

For those who choose: At the words וְקָרָא זָה *v'kara zeh* one bows to the left and at אֵל זָה *el zeh* one bows to the right, and at each mention of קָדוֹשׁ *kadosh*, one rises on one's toes.

קְדוּשָׁה *K'dushah* ("God's Holiness") — The third *T'filah* benediction invokes, with awe and wonder, the sanctity and "wholly otherness" of God. In the morning and afternoon services, the angelic *K'dushah* is inserted at this point. Israel on earth acclaim the sanctity of God as do the angels on high. Isaiah's and Ezekiel's visions of the angels praising God also inspired early Jewish mystics. The scriptural verses cited are Isaiah 6:3, Ezekiel 3:12, and Psalm 146:10.



BM leads

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ
וּלְנֶצַח נְצָחִים
קִדְשְׁתָּךְ נִקְדִּישׁ,
וְשִׁבְחֶךָ, אֱלֹהֵינוּ,
מִפְּיֵנו לֹא יִמוּשׁ
לְעוֹלָם וָעֶד.*

Congregation response

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

To all generations we will make known Your greatness and to all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.*

Blessed are You, Adonai, the Holy God.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

Turn to face
congregation

"We continue
on page 211."

*SHABBAT SHUVAH —

Blessed are You, Adonai, Holy Sovereign.

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

Select either *V'shamru* or *Yism'chu*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָם
בְּרִית עוֹלָם.
בְּיַמֵּי וּבֵינֵינוּ בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעָלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

קְדוּשַׁת הַיּוֹם
K'dushat HaYom

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל *V'shamru v'nei Yisrael* . . . *The people of Israel shall keep* . . . Exodus 31:16–17.



2

יְשִׁמְחוּ בְּמַלְכוּתְךָ
 שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנִי.
 עִם מְקַדְשֵׁי שְׁבִיעִי,
 כָּלֶם יִשְׂבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.
 וְהַשְׁבִּיעֵי רְצִיתָ בּוֹ וְקִדְשָׁתוֹ,
 חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,
 זְכוֹר לַמַּעֲשֵׂה בְּרֵאשִׁית.

1

BM reads

THOSE WHO KEEP Shabbat by calling it a delight will rejoice in Your realm.

The people that hallow Shabbat will delight in Your goodness.
 For, being pleased with the Seventh Day, You hallowed it as
 the most precious of days, drawing our attention to the work of Creation.

Rabbi seats
 congregation and
 frames silence.

אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ,
 רָצָה בְּמִנוּחֵינוּ.
 קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתוֹ חֲלַקְנוּ בְּתוֹרָתְךָ,
 שְׂבַעֲנוּ מִטוֹבְךָ,
 וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
 וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת,
 וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרַצוֹן שַׁבָּת קִדְשֶׁךָ
 וַיְנוּחוּ בָּהּ יִשְׂרָאֵל,
 מְקַדְשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

THE MEANING OF SHABBAT is to celebrate time rather than space.
 Six days a week we live under the tyranny of things of space;
 on Shabbat we try to become attuned to holiness in time.
 It is a day on which we are called upon to share in what is eternal in time,
 to turn from the results of creation to the mystery of creation,
 from the world of creation to the creation of the world.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

קְדוּשַׁת הַיּוֹם *K'dushat HaYom* ("Sanctity of the Day") — On Shabbat, the middle benediction of the *T'filah* acknowledges the special character of the day of rest as a divine gift.

יְשִׁמְחוּ *Yism'chu . . . Those who keep . . .* Often sung by itself, this call to rejoice on Shabbat is a text from the *K'dushat HaYom* benediction in the traditional Shabbat *Musaf* ("additional") service.

You may choose to read this during silent prayer.

WE SIT in community:

elbow to elbow, eye to eye.

So close, perhaps, we brush against each other
as we move in prayer.

Ears filled with the voices of friends, teachers, fellow travelers —
who pray with us from the next seat, from across the room.

We come to silence.

Rhythm of words, shared melody, hushed.

Connected first one to one to all,
we now let go.

To be alone
with the Holy One.

To speak in mind, and heart, and soul,
but not with lips.

The prayers we weave together cannot replace
that private conversation:

God, our partner, awaits us:

One by one,
a miracle.

I NEED STRENGTH, humility, courage, patience.

Strength to control my passions,
humility to assess my own worth,
courage to rise above defeats,
patience to cleanse myself of imperfections.

And wisdom: to learn and live by our sacred teachings.

Let me not be discouraged by my failings.

Let me take heart

from all that is good and noble in my character.

Keep me from falling victim to cynicism.

Teach me sincerity and enthusiasm.

Endow me with perception and courage,

that I may serve others with compassion and love.

PRAYER IS NOT purely an act; all things pray,
and all things pour forth their souls.
The heavens pray, the earth prays,
every creature and every living thing.
In all life, there is longing.
Creation is itself but a longing,
a kind of prayer to the Almighty.
What are the clouds, the rising and the setting of the sun,
the soft radiance of the moon and the gentleness of the night?
What are the flashes of the human mind
and the storms of the human heart?
They are all prayers —
the wordless outpouring of boundless longing for God.



YIH'YU L'RATZON imrei fi
v'hegyon libi l'fanecha,
Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

MAY THE WORDS of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.



Oseh shalom bimromav,
hu yaaseh shalom aleinu
v'al kol Yisrael,
v'al kol yoshvei teveil,
v'imru. Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן.

May the One who makes peace in the high heavens
make peace for us, all Israel and all who inhabit the earth. Amen.

*On Rosh Chodesh, the Shabbat in Pesach, Chanukah,
and the Shabbat in Sukkot, Hallel may be recited on pages 266–267 [558–559] or page 268 [560].*

Reading of the Torah is on page 244 [362].

Aleinu and Kaddish are on pages 282–283 [586–587].

Rabbi invites participants to the bimah

סֵדֵר קְרִיאַת הַתּוֹרָה לְשַׁבָּת

SEDER K'RIAT HATORAH L'SHABBAT — READING THE TORAH ON SHABBAT

The Ark is opened. Remove the Torah.

אֵין כָּמוֹךָ בְּאֱלֹהִים אֲדֹנָי,
וְאֵין כְּמַעֲשֶׂיךָ.
מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,
וּמִמְשַׁלְתְּךָ בְּכָל-דָּר וְדָר.
יְיָ מֶלֶךְ, יְיָ מֶלֶךְ,
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.
יְיָ עֲזֵר לְעַמּוֹ יִתָּן,
יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Cantor leads

קְבֵלַת הַתּוֹרָה

הַקִּוּיָּה

בְּרָכוֹת הַתּוֹרָה

הַנִּבְחָה

מִי שְׁבָרָךְ

בְּרַכַּת הַגּוֹמֵל

בְּרָכוֹת הַהַפְּטָרָה

הַחֲזַרְתַּת הַתּוֹרָה

THERE IS NONE LIKE YOU among the gods, Adonai,
and there are no deeds like Yours.
You are Sovereign over all worlds,
and Your dominion is in all generations.
Adonai reigns, Adonai has reigned,
Adonai will reign forever and ever.
Adonai will give strength to our people,
Adonai will bless our people with peace.

אֵב הַרְחָמִים,
הִיטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן,
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַיִם.
כִּי בָךְ לִבֵּד בְּטַחָנוּ,
מֶלֶךְ אֵל רַם וְנִשְׂאָ, אֲדוֹן עוֹלָמִים.

Cantor leads

Source of mercy: favor Zion with your goodness;
rebuild the walls of Jerusalem.
For in You alone do we trust,
Sovereign, high and exalted, God Eternal.

אֵין כָּמוֹךָ *Ein kamocho . . . There is none like You . . . is an agglomeration of* Psalm 86:8, Psalm 145:13, Psalm 10:16, Psalm 93:1, Exodus 15:18, and Psalm 29:11.

הִיטִיבָה בְּרִצּוֹנְךָ *heitivah virtzoncha . . . with Your goodness . . .* Psalm 51:20

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קבלת התורה

הקפה

ברכות התורה

הגבהה

מי שברך

ברכת הגומל

ברכות ההפטרה

התזרת התורה



כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וּדְבַר־יְיָ מִירוּשָׁלַיִם.

Cantor leads

FOR FROM OUT OF ZION will come the Torah,
and the word of Adonai from Jerusalem.

שָׂאוּ שְׁעָרִים רְאֵשֵׁיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
יְיָ צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד. סְלֵה.

LIFT UP your heads, O gates! Lift yourselves up, O ancient doors!
Let the Sovereign of glory enter. Who is this Sovereign of glory?
The God of Hosts is the Sovereign of glory!

PEOPLE'S LIFE FROM SINAI UNTIL NOW.

Freedom is its gift to all who treasure it.

שָׂאוּ שְׁעָרִים *S'u sh'arim . . . Lift up . . .* Psalm 24:9-10 is interpreted rabbinically as the psalm recited when the original ark of the covenant was brought to Jerusalem. It is a longstanding Reform innovation in this part of the service, ever since the first German Reform prayer book of 1819 and used therefore, in Reform liturgy as we remove the Torah from the ark.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה *Ki mitziyon teitzei Torah . . . For from out of Zion . . .* Isaiah 2:3

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קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

Standing with the Torah, recite these verses.

בְּרוּךְ שְׁנַתַּן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

BLESSED IS GOD who in holiness gave the Torah to the people Israel.

**Torah passed from generation to generation.
When Torah reaches you, all chant Sh'ma and Ehad Eloheinu**

שִׁמְעוּ יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
HEAR, O ISRAEL, Adonai is our God, Adonai is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנָנוּ,
קְדוֹשׁ שְׁמוֹ.

OUR GOD IS ONE, Adonai is great, holy is God's Name.

גָּדְלוּ לִי אֱתֵי,
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

Cantor chants

EXALT ADONAI with me, let us extol God's Name together.

BM walks around congregation during Hakafah carrying the Torah.

לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפֹאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ.
לָךְ יְיָ הַמְּמֹלָכָה
וְהַמְּתַנְשָׂא לְכָל לְרֹאשׁ.

Cantor leads

YOURS, ADONAI, is the greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and on earth.

To You, Adonai, belong sovereignty and preeminence above all.

The Torah is unwrapped.

שִׁמְעוּ יִשְׂרָאֵל *Shima Yisrael . . . Hear O Israel . . .* Deuteronomy 6:4

גָּדְלוּ לִי אֱתֵי *Gadlu l'Adonai iti . . . Exalt Adonai with me . . .* Psalm 34:4

לָךְ יְיָ הַגְּדֹלָה *L'cha Adonai bag'dulah . . . Yours, Adonai, is the greatness . . .* I Chronicles 29:11

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Kabbalat HaTorah

Hakafah

Birchot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchot
HaHaftarah

Hachzarat
HaTorah

HAKAFAH SELECTIONS



Cantor leads

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

רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ,
כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

EXALT ADONAI our God and bow down toward God's holy mountain,
for Adonai our God is holy.



Cantor leads

Al sh'loshah d'varim haolam omeid:
al HaTorah v'al haavodah
v'al g'milut chasadim.

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל גְּמִילוֹת חֲסָדִים.

THE WORLD is sustained by three things: Torah, worship and loving deeds.

Lo yisa goy el goy cherev
v'lo yilm'du od milchamah.

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

NATION SHALL not lift up sword against nation;
neither shall they learn war anymore.

Hal'lu . . .
Kol han'shamah t'haleil Yah,
Hal'lu, hal'lu Yah!

הַלְלוּ . . .
כָּל הַנְּשָׁמָה תִּהְיֶה לְיָהּ,
הַלְלוּ, הַלְלוּ-יָהּ.

LET all that breathes praise God. Hallelujah!

יְיָ רוֹמְמוּ Rom'mu Adonai . . . Exalt Adonai . . . Psalm 99:9
עַל שְׁלֹשָׁה דְּבָרִים Al sh'loshah d'varim . . . The world is sustained by three things . . . Pirkei Avot 1:2
לֹא יִשָּׂא גּוֹי Lo yisa goy . . . Nation shall not lift up . . . Isaiah 2:4
כָּל הַנְּשָׁמָה Kol han'shamah . . . Let all that breathes . . . Psalm 150:6

הָבוּ גְדֹלַת לֵאלֹהֵינוּ,
וְתַנּוּ כְבוֹד לַתּוֹרָה.

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

MAY GOD be with you! יי עִמָּכֶם.

Congregation responds:

MAY GOD bless you! יי בְּרַכְךָ?

BLESSING BEFORE THE READING OF THE TORAH

בְּרַכּוּ אֶת יי הַמְּבָרָךְ. Aliyah leader

בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד. Congregation responds, then Aliyah leader repeats

בְּרוּךְ אַתָּה, יי Aliyah leader

אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

BLESS ADONAI who is blessed.

Blessed is Adonai who is blessed now and forever.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

BM reads from Torah

BLESSING AFTER THE READING OF THE TORAH

בְּרוּךְ אַתָּה, יי Aliyah leader

אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה, יי, נוֹתֵן הַתּוֹרָה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.

קְבֵלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכּוֹת הַתּוֹרָה

מִי שְׁבַרְךָ

הַגְּבִיחַ

בְּרִכַּת הַגּוֹמֵל

בְּרִכּוֹת הַהַפְּטָרָה

הַחֲזָרַת הַתּוֹרָה

Reading the Torah on Shabbat

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchat HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchat

HaHaftarah

Hachzarat

HaTorah

MI SHEBEIRACH avoteinu v'imoteinu,
Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,
Rachel v'Lei-ah, hu y'vareich et hacholim
[names]. HaKadosh Baruch Hu yimalei
rachamim aleihem, l'hachalimam ul'rapotam
ul'hachazikam, v'yishlach lahem m'heirah
r'fuah, r'fuah shleimah min hashamayim,
r'fuat hanefesh ur'fuat haguf, hashta
baagala uviz'man kariv. V'nomar: Amen.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אֲבָרָהִם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
[names]. הַקְּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׂתָא
בְּעִגְלָא וּבְזִמְן קָרִיב. וְנֹאמֵר: אָמֵן.

MAY THE ONE who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

MI SHEBEIRACH avoteinu
M'kor hab'rachah l'imoteinu.

מִי שֶׁבִּירַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.



Cantor leads congregation

May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu
M'kor hab'rachah laavoteinu.

מִי שֶׁבִּירַךְ אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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

BIRKAT HAGOMEIL — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu
Melech haolam, sheg'malanu kol tov.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁגִּמְלָנוּ כֹּל טוֹב.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has bestowed every goodness upon us.

Congregation responds:

Amen. Mi sheg'malchem kol tov,
Hu yigmolchem kol tov. Selah.

אָמֵן. מִי שֶׁגִּמְלָכֶם כֹּל טוֹב,
הוּא יְגִמְלָכֶם כֹּל טוֹב סֵלָה.

Amen. May the One who has bestowed goodness upon us continue to bestow every goodness upon us forever.

Shabbat Minchah T'filah is on pages 226–227 [344–345].

בְּרִכַּת הַגּוֹמֵל *Birkat HaGomeil* — may be recited by one who has survived a life-challenging situation.

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MI SHEBEIRACH FOR ALIYAH

MI SHEBEIRACH avoteinu v'imoteinu, אבותינו ואמותינו,
 Avraham Yitzchak v'Yaakov, אברהם יצחק ויעקב,
 Sarah, Rivkah, Rachel v'Lei-ah, שרה, רבקה, רחל ולאה,
 hu y'vareich et [name] ben/bat [parents] הוא יברך את [name] בן/בת [parents]
 baavur she-alah/she-altah בעבור שעלה/שעלתה
 lich'vod HaMakom, lich'vod haTorah. לכבוד המקום, ולכבוד התורה.
 Bis'char zeh HaKadosh Baruch Hu בשכר זה הקדוש ברוך הוא
 yishm'reihu/yishm'rehah ישמרהו/ישמרה
 v'yatzileihu/v'yatzilehah ויצילהו/ויצילה
 mikol tzarah v'tzukah umikol nega umachalah, מכל צרה וצוקה ומכל נגע ומחלה,
 v'yishlach b'rachah v'hatzlachah וישלח ברכה והצלחה
 v'chol maaseh yadav/yadeha, בכל מעשה ידיו/ידיה,
 im kol Yisrael. V'nomar: Amen. עם כל ישראל. ונאמר: אמן.

קבלת התורה
 הקפה
 ברכות התורה
 מי שברך
 הגבהה
 ברכת הגומל
 ברכות התפטרות
 החזרת התורה

MAY THE ONE WHO BLESSED our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless [name] son/daughter of [parents], since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

Rabbi invites Torah dressers

HAGBAHAH UG'LILAH— הגבהה וגלילה—
The Torah is raised, rolled and wrapped



V'ZOT haTorah asher sam Moshe וזאת התורה אשר שם משה
 lifnei b'nei Yisrael, לפני בני ישראל,
 al pi Adonai b'yad Moshe. על-פי יי ביד משה.

Cantor leads

THIS IS THE TORAH which Moses placed
 before the people of Israel,
 God's word through the hand of Moses.

*Prayers of Our Community are on page 258 [376].
 Shabbat Minchah T'filah is on pages 226–227 [344–345].*

וזאת התורה V'zot haTorah . . . This is the Torah . . . Deuteronomy 4:44

על-פי יי al pi Adonai . . . God's word . . . Numbers 9:23

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BLESSING BEFORE THE HAFTARAH



BM chant

בְּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
 וְרָצָה בְּדַבְרֵיהֶם
 הַנְּאֻמִּים בְּאַמֶּת.
 בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה
 וּבַמִּשְׁפָּה עֲבָדוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,
 וּבְנְבִיאֵי הָאֱמֶת וְצַדִּיק.

קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
 who has chosen faithful prophets to speak words of truth.

BM reads Haftarah

Praise to You, Adonai, for the revelation of Torah, for Your servant Moses,
 for Your people Israel and for prophets of truth and righteousness.

BLESSING AFTER THE HAFTARAH



BM chant

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
 הָעוֹלָם, צוֹר כָּל הָעוֹלָמִים, צַדִּיק
 בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,
 הַאֹמֵר וְעָשָׂה, הַמְדַבֵּר וּמְקַיֵּם,
 שְׁכַל דְּבָרָיו אֱמֶת וְצַדִּיק.
 עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
 הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
 שֶׁנִּתְּתָה לָנוּ יי אֱלֹהֵינוּ, לְקַדְּשָׁה
 וּלְמַנוּחָה, לְכָבוֹד וּלְתַפְאֶרֶת.
 עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים
 לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֶךָ
 בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
 בְּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

Rabbi invites ark openers
 Page 256. Please rise

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
 Rock of all creation, Righteous One of all generations,
 the faithful God whose word is deed, whose every command is just and true.
 For the Torah, for the privilege of worship, for the prophets,
 and for this Shabbat that You, Adonai our God, have given us
 for holiness and rest, for honor and glory: we thank and bless You.
 May Your name be blessed forever by every living being.
 Praise to You, Adonai, for the Sabbath and its holiness.

Y'HAL'LU et shem Adonai,
ki nisgav sh'mo l'vado.

יְהַלְלוּ אֶת שֵׁם יְיָ,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

LET US PRAISE the Name of Adonai,
for God's Name alone is exalted!

Alternative readings are found on opposite page

HODO al eretz v'shamayim.
Vayarem keren l'amo,
t'hilah l'chol chasidav,
liv'nei Yisrael am k'rovo.
Hal'lu Yah!

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהַלֵּה לְכָל־חַסִּידָיו,
לְבָנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ.
הַלְלוּ־יָהּ!

GOD'S MAJESTY is above the earth and heaven; and God is the strength of our people, making God's faithful ones, Israel, a people close to the Eternal. Halleluyah!

The Torah is returned to the Ark



KI LEKACH tov narati lachem,
Torati al taazovu.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

Cantor leads

Eitz chayim hi lamachazikim bah,
v'tom'cheha m'ushar.
D'rachehah darchei no-am,
v'chol n'tivoteha shalom.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתוֹמְכֶיהָ מְאֻשָּׁר.
דַּרְכֶיהָ דַּרְכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

Hashiveinu Adonai eilecha v'nashuvah,
chadeish yameinu k'kedem.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

BM shares
D'var Torah

Parent Blessing

Clergy Blessing

FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy.
Its ways are ways of pleasantness and all its paths are peace.
Return us to You, Adonai, and we will return; renew our days as of old.

Rabbi "page 282"

הוֹדוּ . . . יְהַלְלוּ . . . Y'hal'lu . . . Hodo . . . Let us praise . . . God's majesty Psalm 148:13-14

כִּי לָקַח טוֹב Ki lekach tov . . . For I have given you . . . is an agglomeration of Proverbs 4:2,
Proverbs 3:18, Proverbs 3:17, and Lamentations 5:21

עלינו

ALEINU

Select one of the four passages on this or the facing page.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
 וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
 וְשֹׁכֵן עֵז בְּגִבְהֵי מְרוֹמִים,
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 וְאֶנְחֵנו כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 285 [589].



עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
 לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה.
 שֶׁלֹּא שָׁם חִלְקֵנוּ כְּהֵם,
 וְגִרְלָנוּ כְּכָל־הַמוֹנִים.
 וְאֶנְחֵנו כּוֹרְעִים
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

Cantor leads congregation

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 284 [588] or 285 [589].

For those who choose: At the word כּוֹרְעִים *kor'im*, one bends the knees; at מִשְׁתַּחֲוִים *umishtachavim*, one bows at the waist; and at לְפָנֵי מֶלֶךְ *lifnei Melech*, one stands straight.

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MAY WE GAIN WISDOM in our lives,
overflowing like a river with understanding.
Loved, each of us, for the peace we bring to others.
May our deeds exceed our speech,
and may we never lift up our hand
but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
Cause light to go forth over all the lands between the seas.
And light up the universe with the joy
of wholeness, of freedom, and of peace.



Cantor leads congregation

וְנֹאמַר, וְהָיָה יי
לְמַלְכֵךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד
וְשִׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's Name will be one.

Kaddish readings begin on page 288 [592]. Kaddish is on page 294 [598].

תִּקּוּן עוֹלָם *Tikkun olam* (literally, “repairing the world”) originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the *עֲלֵינוּ Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the *שְׁמַע Shema*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*

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MOURNER'S KADDISH

קדיש יתום

Together

וְתַגְדִּיל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
 בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ,
 וְיִמְלִיךְ מַלְכוּתָהּ,
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזָמַן קָרִיב. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעַלְמֵי וְלְעַלְמֵי עֲלְמָא.
 יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
 וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
 שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא,
 לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
 תְּשַׁבְּחָתָא וְנִחְמָתָא,
 דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
 יְהֵא שְׁלָמָא רַבָּא מִן שְׂמַיָּא,
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
 וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.



Cantor chants after reading

Presentation of congregational gifts

BM brief thank yous

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.

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.

May there be abundant peace from heaven, and life, for us and all Israel.
 To which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
 To which we say Amen.

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

עַל־כֵּן בֵּרַךְ יְיָ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.
Therefore Adonai blessed the day of Shabbat and hallowed it.



בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.
Praise to You, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

BM leads

עַל־כֵּן *Al kein . . . Therefore Adonai . . .* Exodus 20:8–11

הַמוֹצִיא, בְּרַכַּת הַמֶּזֶן

HAMOTZI AND BIRKAT HAMAZON

FOR FOOD



בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מְלֶכֶד הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

BM leads

Our praise to You, Adonai our God, Sovereign of the universe,
who brings forth bread from the earth.

BIRKAT HAMAZON, BLESSING AFTER EATING

ON SHABBAT

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב יי
אֶת־שִׁיבַת צִיּוֹן, הֵיִינוּ כְּחֹלְמִים.
אִז יִמְלֵא שְׁחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה.
אִז לֹא־מְרוּ בְּגוֹיִם,
הַגְּדִיל יי לַעֲשׂוֹת עִם־אֱלֹהֵי.
הַגְּדִיל יי לַעֲשׂוֹת עִמָּנוּ,
הֵיִינוּ שְׂמֵחִים.
שׁוּבָה יי אֶת־שְׁבִיתֵנוּ
כְּאֶפְיָקִים בְּנֶגֶב.
הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּדֶד יִלְדֵד וּבָכָה
נִשָּׂא מִשָּׂדֶד־הַזֶּרַע,
בְּאִיבּוֹא בְרִנָּה נִשָּׂא אֶלְמֹתָיו.

A song of ascents. When Adonai restores the fortunes of Zion, we see it as in a dream, our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, "Adonai has done great things for them!" Adonai will do great things for us and we shall rejoice. Restore our fortunes, Adonai, like watercourses in the Negev. They who sow in tears shall reap with songs of joy. Those who go forth weeping, carrying the seed-bag, shall come back with songs of joy, carrying their sheaves.

ALL DAYS

Leader

חִבְרִים וְחִבְרוֹת, נְבָרֵךְ!

Let us praise God.

בְּרַכּוֹת הַמִּשְׁפָּחָה

קִדּוּשׁ, שְׁחֵרִית

הַמוֹצִיא

בְּרַכַּת הַמֶּזֶן

הַבְּדִלָּה

PITCHU LI

פְּתַחוּ־לִי שַׁעֲרֵי־צֶדֶק
אֲבֹא־בָם אוֹדֶה יְהוָה.

Open the gates of righteousness for me that I may enter them and praise Adonai.

(Psalm 118:19)

SHEHECHEYANU

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזִמְנוֹ הַזֶּה.

Praise to You, Adonai our God, Sovereign of the universe,
for giving us life, sustaining us, and enabling us to reach this season.

SHIR CHADASH

שִׁירוּ לַיהוָה כָּל הָאָרֶץ
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ.

Sing unto God, all the earth, a new song.

I will sing unto God a new song.

Sing unto God and we'll all sing along,

all the earth, a new song, unto God.

(based on Psalm 96:1)

SIMAN TOV UMAZAL TOV



סִימָן טוֹב וּמַזָּל טוֹב.
וּמַזָּל טוֹב וְסִימָן טוֹב.
יְהִי לָנוּ.
יְהִי לָנוּ, יְהִי לָנוּ, וּלְכָל יִשְׂרָאֵל.

It is a good and lucky sign for us and all Israel!

פיוטים

שבת

הבדלה

שירים

שירי ארץ ישראל

ימים נוראים

שלש רגלים

סכות

פסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והחלמה

שירים לאמיים