Clergy Welcome

MUSIC SELECTIONS

HINEIH MAH TOV

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

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.

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.

Purify our hearts to serve You in truth.

KOL HAN’SHAMAH T’HALEIL YAH

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

Let all that breathes praise God, Hallelujah! (Psalm 150:6)

ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri?
Ezri mei-im Adonai, oseih shamayim vaaretz.

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)
FOR THOSE WHO WEAR TALLIT

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

Before putting on tallit

ברכֵּךְ נַפְשִׁי אֵלֵּךְ וְיִפְגָּשֵׁנִי
מֵעַלְמָה בְּנֵלֵת מַעֲזָדָה
הוא חֵדֶר לֶבֶשָּׁה
נְעַשֶּׁה אֵוָר מְשָׁלָמָה
נַוֶּה שֵׁמוֹ שֵׁרְכָּה

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.

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

SHEHECHAYANU BLESSING FOR A SPECIAL OCCASION

Baruch Atah, Adonai Eloheinu, Melech haolam shehecheyanu
v’kiy’manu v higianu las ‘man hazeh.

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

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.

Student: “We join together chanting the Sh’mah on page 200. Please rise.”
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.

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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Shabbat Morning II

Vahavta

לְמַעַן תִּשְׁעוּ לִאֹהֵב אֶלֶּה אֶלֶּה אֲשֶׁר לָתָנָא לָנוּ לְשֵׁמַע אֶלֶּה אֲנִי מִלֵּא לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם לָכֶם L'maan Tisk'ru

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!

Vahavta . . . 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.

L'maan Tisk'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.
For those who choose: Before reciting תפלה, one takes three steps forward.

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

Psalm 51:17

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Blessed are You, Adonai our God,
God of our fathers and mothers,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
the great, mighty and awesome God, transcendent God
who bestows lovingkindness, creates everything out of love,
remembers the love of our fathers and mothers,
and brings redemption to their children's children for the sake of the Divine Name.

*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.

Sovereign, Deliverer, Helper and Shield,
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

ברוך אתה, מיסים, ברכה עליך וברכה שרה.

*Blessed are You, Adonai our God,*
God of our fathers and mothers,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
the great, mighty and awesome God, transcendent God
who bestows lovingkindness, creates everything out of love,
remembers the love of our fathers and mothers,
and brings redemption to their children's children for the sake of the Divine Name.

*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 ברוך Baruch and stands straight at the word אדונai Adonai.

Avot v’imahot . . . As God has been gracious to our forbears, so may we receive divine favor.

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You are forever mighty, Adonai; You give life to all (revive the dead).

Winter — You cause the wind to shift and rain to fall.
Summer — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

Shabbat Shuvah — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

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

—with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

Morid hatal . . . You rain dew upon us . . . A seasonal insertion into the Givvrot acknowledges God as the Source of the power of nature. The variations in climate like growth and decay, birth and death, are part of the fixed pattern of the universe created by God. In his prayerbook, Minhag America, Isaac Mayer Wise used the prayer for dew and rain as a permanent part of this benediction.

WINTER: Atzeret—Simchat Torah to Pesach
SUMMER: Pesach to Simchat Atzeret—Simchat Torah

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Shabbat Afternoon

**Let us sanctify** Your Name on earth, as it is sanctified in the heavens above.
As it is written by Your prophet:

Holy, holy, holy is Adonai Tz’vaot! God’s presence fills the whole earth.

Source of our strength, Sovereign One, how majestic is Your presence in all the earth!
Blessed is the presence of God, shining forth from where God dwells.
God alone is our God and our Creator, our Ruler and our Helper; and in mercy, God is revealed in the sight of all the living: I am Adonai your God!
Adonai shall reign forever, your God, O Zion, from generation to generation, Hallelujah!

TO ALL GENERATIONS we will declare Your greatness, and for all eternity proclaim Your holiness. Your praise, O God, shall never depart from our lips.*
Blessed are You, Adonai, the Holy God.

*SHABBAT SHUVAH — Blessed are You, Adonai, Holy Sovereign.

For those who choose: At the words הָדוֹר זָרִי גָּדֶלֶת לְעֵילָה נָבִים (v’kara zeh one bows to the left and at הָדוֹר זָרִי נָבִים el zeh one bows to the right, and at each mention of קָדוֹשׁ one rises on one’s toes.

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MAY THESE HOURS of rest and renewal
open our hearts to joy and our minds to truth.
May all who struggle find rest on this day.
May all who suffer find solace.
May all who hurt find healing on this day.
May all who despair find purpose.
May all who hunger find fulfillment on this day.
And may we all live in such a way
that this day fulfill its promise.

Baruch atah, Adonai, m’kadeish HaShabbat.

K’dsbat 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. The evening version of this benediction evokes the seventh day of Creation when all divine work ceased. The biblical account of the first Shabbat (Genesis 2:1-3) is recited. Traditionally, the remainder of the text is constant for all Shabbat services and gives praise for Shabbat rest.
ELOHAI, nitzor l’shoni meira us’fatai
midabeir mitmam, v’linkal’li nefshi
tidom, v’nefshi ke-afar lakol tik’yeh.
P’ach libi b’Toratecha, u’v’mitzvotecha
tidof nefshi. V’chol hachoshvim
ali raah, m’hirah hafeir aratzam
v’kalkei mchashavtam. Asieh l’maan
shinecha, asieh l’maan y’minecha, asieh
l’maan k’dushatecha, asieh l’mnaan
Toratecha. L’maan yeichatzun y’didecha,
hoshia y’mineva vaaneini.

MY GOD, guard my speech from evil and my lips from deception.
Before those who slander me, I will hold my tongue; I will practice humility.
Open my heart to Your Torah, that I may pursue Your mitzvot.
As for all who think evil of me, cancel their designs and frustrate their schemes.
Act for Your own sake, for the sake of Your Power,
for the sake of Your Holiness, for the sake of Your Torah,
so that Your loved ones may be rescued.
Save with Your power, and answer me.

Yih’yu l’ratzon imrei fi v’hegyon libi
l’faneci, Adonai tuiri v’go-ali.

May the words of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.

Oseh shalom binromav,
hu yaaseh shalom aleinu,
v’al kol Yisrael, v’al kol yishvei teivei,
v’imnu: Amen.

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

Aleinu and Kaddish are on pages 282–283 [586–587].
**PEOPLE’S LIFE FROM SINAI UNTIL NOW.**

Freedom is its gift to all who treasure it.
Standing with the Torah, recite these verses.

בָּרוּךְ שֶׁנִּקְרָא חַכּוֹדֶשׁ
לְעָמוֹד יִשְׂרָאֵל בְּכִפּוֹתָה.

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 Echad Eloheinu.

שְׁמַעְתָּ אַתָּהּ, שֵּׁם אֱלֹהִים אֶחָד.

Hear, O Israel, Adonai is our God, Adonai is One.

מִי שֹּׁמַעְתָּ וַיָּדַעְתָּ, אָדָם אֶחָד.

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

שֵׁמוֹ, אֱלֹהִים אֶחָד.

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

The Torah is unwrapped.

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Hakafah Selections

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

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

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

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

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

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!

LET all that breathes praise God. Hallelujah!
**Reading the Torah on Shabbat**

**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!

Congregation responds:

MAY GOD bless you!

**BLESSING BEFORE THE READING OF THE TORAH**

**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.

**BLESSING AFTER THE READING OF THE TORAH**

**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.

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**PRAYERS FOR HEALING**

**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 m’heirah
r’fuah, r’fuah shleimah min hashamayim,
V’nomar: Amen.

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

**BIRKAT HAGOMEIL — ברכת חגומיל — THANKSGIVING BLESSING**

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

**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.

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].*

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MI SHEBEIRACH FOR ALIYAH


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.

HAGBAHAH UG’LILAH— The Torah is raised, rolled and wrapped

V’ZOT haTorah asher sam Moshe lifnei b’nei Yisrael, al pi Adonai b’yad Moshe.

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].

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

Bless, Adonai, our God, our Rock and Redeemer, may thousands of thousands attend Your praises, may ten thousands stand at Your right hand, may hundreds of hundreds guard Your oracle. Make Your name great, Adonai our God, and magnify Your splendor. May Your name be blessed forever by every living being. Praise to You, Adonai, for the Sabbath and its holiness.

BLESSING AFTER THE HAFTArah

Bless, Adonai, our God, our Rock and Redeemer, may thousands of thousands attend Your praises, may ten thousands stand at Your right hand, may hundreds of hundreds guard Your oracle. Make Your name great, Adonai our God, and magnify Your splendor. May Your name be blessed forever by every living being. Praise to You, Adonai, for the Sabbath and its holiness.
**Reading the Torah on Shabbat**

**Y’HALLU** et shem Adonai,  
ki nisgav sh’mo l’vado.

**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!

**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 natati lachem,  
Torati al taazovu.

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

Hashiveinu Adonai eilecha v’nashuva,  
chadeish yameinu k’kedem.

**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.
**YITGADAL** v'yitkodash sh'mei raba.

B' alma di v'ra chirutei,
v'aymlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,

Y'hei sh'mei raba m'varach
l'alam ul'almei almaya.
Yitbarach v'yishtabach v'yipar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'mei d'Kud'sha B'rich Hu,
l'eila min kol birchata v'shirata,
tush'b'chata v'nehemata,

Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael.
V'imru: Amen.

Oseh shalom bimromav,
Hu yaaseh shalom aleinu,

**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.
THE WINE OR GRAPE JUICE

The blessing may be said over wine or grape juice. 
Lift the goblet but do not drink until after the Blessing of Separation.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the fruit of the vine.

THE SPICES

Lift the spice box.

Praise to You, Adonai our God, Sovereign of the universe, Creator of varied spices.

Circulate the spice box.

THE LIGHT

Raise the Havdalah candle.

Praise to You, Adonai our God, Sovereign of the universe, Creator of the lights of fire.

The filled and raised cup is symbolic of the joy felt when expressing gratitude to God. The wine or grape juice is not sipped until after the final blessing (next page).

The spices, coming from the earth, remind us of our duty during our work-week to protect the fragile balance of nature.
Blessings for the Home and Synagogue

THE BLESSING OF SEPARATION

PRAISE TO YOU, Adonai our God, Sovereign of the universe:
who distinguishes between the holy and ordinary, between light and dark,
between Israel and the nations, between the seventh day and the six days of work.
Praise to You, Adonai who distinguishes between the holy and ordinary.

Sip the wine or grape juice.

Extinguish the Havdalah candle in the remaining wine or grape juice,
while the following passages are sung or said:

MAY THE ONE who distinguishes between the holy and the ordinary, pardon our
sins; multiply our offspring and our possessions as grains of sand and as the stars at night.

A good week, a week of peace, may gladness reign and joy increase.
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

Our song 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.

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

Let us praise God.
PITCHU LI

פָּתַח עֵרְאֵי נִסָּגָה
אֶבֶּרֶתָּם אֲנָדוּת נָה.

Open the gates of righteousness for me that I may enter them and praise Adonai.
*(Psalm 118:19)*

SHEHECHEYANU

בִּרְכֹת אָפְתָה, יִנְאֲלָה, מָלֵךְ עַלְוָלָה.
שָׁאַרְמָה לִקְקָמֶה לִהְיוֹן לִגְלָה.

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

שָׁרוֹר לַעַל קָדוֹשׁ.
שָׁרוֹר לַעַל שֵׁיִר חָדָשׁ.

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

סֵמִים טוב וְמֵזָל טוב.
נִמְגֵל טוב וְסִמּוֹן טוב.
יִהְיֶה לָנוּ, יִהְיֶה לָנוּ, וְכָלִּל יִשְׂרָאֵל.

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