

B'NAI MITZVAH

Afternoon Service

Updated September 2022 Edition

Color Legend

General Information

Student

Congregation

Clergy

Clergy Welcome



Arian

MUSIC SELECTIONS

HINEIH MAH TOV



Folk



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

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

בְּרוּכִים הַבָּאִים
מוֹדֵה / מוֹדֵה אָנִי
שִׁירֵי שַׁבָּת
צִיצֵת
מִהֲיֹדֵי
Cantor leads
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהִעֲרַבְנָה
אֱלֹו דְבָרִים
קֹדֵשׁ דְּבִבְנֵי

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 שַׁעֲרֵי-צֶדֶק,
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 לְעִבְדֶּךָ 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 תְהַלֵּל יְהוָה, הַלְלוּ-יְהוָה!

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

ESA EINAI

Esa einai el heharim, mei-ayin yavo ezri? אֲשֶׁא עֵינַי אֶל הַהָרִים, מֵאֵין יבֹא 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)

FOR THOSE WHO WEAR TALLIT

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

Before putting on tallit

בְּרַכִּי נִפְשִׁי אֶת יְיָ
יְיָ אֱלֹהֵי, גְדֹלַת מְאֹד.
הוֹד וְהָדָר לְבָשֶׁתְּךָ,
עֲטָה אֹר כְּשֶׁלְמָה,
נוֹטָה שָׁמַיִם בְּיָרִיעָה.

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 sets up
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 higianu las 'man hazeh.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מְלִךְ הָעוֹלָם, שֶׁהַחַיְנוּ
וְקִיְמָנוּ 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.

Rabbi transitions to
opening responsive
reading

שַׁחֲרִית לְשַׁבַּת ב'

SHACHARIT L'SHABBAT II — SHABBAT MORNING II

INSPIRATION FOR PRAYER

בְּרוּכִים הַבָּאִים
Welcome

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.

Student reads

WE GIVE THANKS to You, O God, for this Shabbat day,
 which unites us as a community of faith and hope.

Congregation reads

For the holiness of Shabbat, which can lead us to fulfill
 the best that is in us, we give thanks.

Student reads

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.

Congregation reads

We offer thanks for the peace of Shabbat,
 the day consecrated to family love.

Student reads

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.

Congregation reads

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'ma on page 200.
 Please rise."



 שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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

Student leads
Sh'ma

שְׁמַע
Sh'ma

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.
 Blessed is God's glorious majesty forever and ever.

Student: "Please be seated. 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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Student leads chant

ואהבת
Vahavta



וְאֶהְבֶּתְּ אֵת יי אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדֶךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם עֲלֶיךָ
לְבַבְךָ; וְשִׁנְתָם לְבִנְיָד וְדַבַּרְתָּ
בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלַכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ;
וְקִשְׂרָתָם לְאוֹת עַל-יְדֶךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ; וְכִתַּבְתָּם
עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

Continue or turn to page 202 [320].

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

Turn to page 203 [321].

למען תזכרו
L'maan Tizk'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!

וְאֶהְבֶּתְּ 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 *Shma*, 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 *Shma* 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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Rabbi transitions to Amidah and asks congregation to rise.

- אבות ואמהות
- גבורות
- קדשה
- קדשת היום
- עבודה
- הודאה
- שלום
- תפלת הלב

תפילה

T'FILAH



Face ark: Student leads congregation

אֲדֹנָי, שְׂפָתַי תִּפְתָּח,
וּפִי יגיד תְּהִלָּתֶךָ.

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



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

אֲדֹנָי, שְׂפָתַי תִּפְתָּח *Adonai, s'fatay tiftach . . . Adonai, open up my lips . . .* Psalm 51:17

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בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
 אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
 אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
 רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
 חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
 חֲסָדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה
 לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Bend, bow, up

אָבוֹת וְאִמּוֹת
 גְּבוּרוֹת
 קְדוּשָׁה
 קְדוּשַׁת הַיּוֹם
 עֲבוּדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

— SHABBAT SHUVAH*

זְכַרְנוּ לְחַיִּים,
 מְלֻדָּה חֲפֵץ בְּחַיִּים,
 וְקָרַבְנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.
 מְלֻדָּה עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.
 בָּרוּךְ אַתָּה, יי,
 מִגֹּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Bend, bow, up

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.

בָּרוּךְ אַתָּה, יי, מִגֹּן 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 יי *Adonai*.

אָבוֹת וְאִמּוֹת *Avot v'imahot* . . . As God has been gracious to our forbears, so may we receive divine favor.



Winter



Summer

אַתָּה גְּבוּר לְעוֹלָם, אֲדֹנָי,
מְחִיָּה הַכֹּל (מֵתִים) אֶתָּה,
רַב לְהוֹשִׁיעַ.

— WINTER* — מְשִׁיב הַרוּחַ

וּמוֹרִיד הַגֶּשֶׁם.

— SUMMER* — מוֹרִיד הַטֶּל.

מְכַלְכֵּל חַיִּים בְּחַסְדָּךְ,
מְחִיָּה הַכֹּל (מֵתִים)

בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָי.

מִי כָמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמָה לָךְ, מְלֹךְ מִמִּית
וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כָמוֹךָ אֵב הַרְחָמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אֶתָּה לְהַחְיֹת הַכֹּל (מֵתִים).
בְּרוּךְ אַתָּה, יְיָ, מְחִיָּה הַכֹּל (הַמֵּתִים).

Student leads

אבות ואמהות

גבורות

קדשה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

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).

בְּרוּךְ אַתָּה, יְיָ, מְחִיָּה הַכֹּל (הַמֵּתִים).

מְשִׁיב הַרוּחַ / מוֹרִיד הַטֶּל *Mashiv haruach / Morid hatal* — with these words, we join our Israeli brothers and sisters in their prayers for seasonal rains in the Land of Israel.

מוֹרִיד הַטֶּל *Morid hatal . . . You rain dew upon us . . .* A seasonal insertion into the *G'vurot* 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*. From *Mishkan Tefillah: A Reform Siddur*. Copyright, © 2007 by the Central Conference of American Rabbis. Used by permission of the Central Conference of American Rabbis. All rights reserved.
SUMMER: *Pesach to Shmini Atzeret / Simchat Torah*.
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Student leads
 נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
 כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
 כְּפָתוּב עַל יַד נְבִיאֶךָ,
 וְקָרָא זֶה אֶל זֶה וְאָמַר:
↑ = tiptoes
BM and congregation
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת,
 מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
Student
 אֲדִיר אֲדִירֶנּוּ, יְיָ אֲדוֹנֵנּוּ,
 מִה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
BM and congregation
 בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.
Student
 אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
 הוּא מְלַכְּנוּ, הוּא מוֹשִׁיעֵנוּ,
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי.
 אֲנִי יְיָ אֱלֹהֵיכֶם.
BM and congregation
 יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן
 לְדוֹר וָדוֹר, הַלְלוּיָהּ.

אֲבוֹת וְאִמָּהוֹת
 גְּבוּרוֹת
 קְדוּשָׁה
 קְדוּשַׁת הַיּוֹם
 עֲבוּדָה
 הוֹדָאָה
 שְׁלוֹם
 תְּפִלַּת הַלֵּב

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!

Student
 לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים
 קְדוּשַׁתְּךָ נְקַדִּישׁ, וְשִׁבְחֶךָ, אֱלֹהֵינוּ,
 מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.*
 בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

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.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

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

בְּרוּךְ אַתָּה, יְיָ, הַמְּלֹךְ הַקְּדוֹשׁ.

Turn to face congregation

Student turns to page 160 and reads blue English box.

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

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v'hanchileinu, Adonai Eloheinu,
 b'ahavah uv'ratzon Shabbat kodshecha
 v'yanuchu vah Yisrael, m'kadshei sh'mecha.
 Baruch atah, Adonai, m'kadeish HaShabbat.

וְהַנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ,
 בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קֹדֶשְׁךָ
 וַיַּנְחוּנוּ בְּהַיְשָׁרָא, מְקַדְּשֵׁי שְׁמֶךָ.
 בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Our God and God of our ancestors, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Adonai our God, grant as our heritage Your Holy Shabbat, that Israel who sanctifies Your Name may rest on it. Praise to You, Adonai, who sanctifies Shabbat.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.
 Baruch atah, Adonai, m'kadeish HaShabbat.

Student
reads

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.

בְּרוּךְ אַתָּה, יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.
 Baruch atah, Adonai, m'kadeish HaShabbat.

Rabbi frames
silent prayer

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. 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, n'tzor l'shoni meira us'fatai
 midabeir mirmah, v'limkal' lai nafshi
 tidom, v'nafshi ke-afar lakol tih'yeh.
 P'tach libi b'Toratecha, uv'mitzvotcha
 tirdof nafshi. V'chol hachoshvim
 alai raah, m'heirah hafeir atzatom
 v'kalkeil machashavtam. Aseih l'maan
 sh'mecha, aseih l'maan y'minecha, aseih
 l'maan k'dushatecha, aseih l'maan
 Toratecha. L'maan yeichaltzun y'didecha,
 hoshiah y'mincha vaaneini.

אֱלֹהֵי, נֹצֵר לְשׁוֹנִי מֵרַע וּשְׁפָתַי
 מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
 תִּדּוֹם, וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבָבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
 תִּרְדּוֹף נַפְשִׁי. וְכֹל הַחֹשְׁבִים
 עָלַי רָעָה, מְהִרָה הִפֵּר עֲצָתָם
 וְקַלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן
 שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה
 לְמַעַן קִדְשֹׁתֶךָ, עֲשֵׂה לְמַעַן
 תּוֹרַתְךָ. לְמַעַן יַחְלְצוּן יְדֵיֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

אבות ואמהות
 גבורות
 קדושה
 קדושת הים
 עבודה
 חוצה
 שלום
 תפלת הלב

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'fanecha, Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אֲמָרֵי פִי וְהִגְיוֹן לְבָבִי
 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 yosh'vei 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.

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

Elohai, n'tzor l'shoni ... My God, keep my tongue ... based on Psalm 34:14

L'maan yeichaltzun ... that Your loved ones ... Psalm 60:7

Yih'yu l'ratzon ... May the words of my mouth ... Psalm 19:15

קבלת התורה

הקפה

ברכות התורה

הגנה

מי שברך

ברכת הגומל

ברכות ההפטרה

החזרת 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. סְלָה.

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.

בְּרֹחַ שְׁנַתֵּן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ.

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 וְנִרְמַמָּה 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 הַגְּדָלָה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ.
לָךְ יְיָ הַמְּמֹלָכָה
וְהַמְּתַנַּשָּׂא לְכָל לְרֹאשׁ.

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 *Sh'ma Yisrael . . . Hear O Israel . . .* Deuteronomy 6:4

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

לָךְ יְיָ הַגְּדָלָה *L'cha Adonai hag'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 קְדֹשׁוֹ,
כִּי קְדוֹשׁ 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 גְּמִילוּת 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 תְּהַלֵּל יְיָ,
הַלְלוּ, הַלְלוּ-יְיָ.

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 לַאלֹהֵינוּ,
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 read from Torah

BLESSING AFTER THE READING OF THE TORAH

בְּרוּךְ אַתָּה, יי Aliyah leader

אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי 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 אֶפְרָיִם

הַגְּבִיחָה

בְּרִכַּת הַגּוֹמֵל

בְּרִכּוֹת הַהַפְּטָרָה

הַחֲזֵרַת הַתּוֹרָה

Reading the Torah on Shabbat

PRAYERS FOR HEALING

Kabbalat HaTorah

Hakafah

Birchot HaTorah

Mi Shebeirach

Hagbahah

Birkat HaGomeil

Birchot

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,
 אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
 רָחֵל וְלֵיאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
 [names]. הַקְדוֹשׁ 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
 מִקּוֹר 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
 מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

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 — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

Individual recites:

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

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
 מֶלֶךְ הָעוֹלָם, שֶׁגַּמְלָנוּ כָּל 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 שֶׁגַּמְלָכֶם כָּל טוֹב,
 הוּא יְגַמְלָכֶם כָּל 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 וליאה,
 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 וציקה 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 ההפטרה
 התזרת 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




בְּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
 וְרָצָה בְּדַבְרֵיהֶם
 הַנְּאֻמִּים בְּאַמֶּת.
 בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה
 וּבַמְשֵׁה עֲבָדוֹ, וּבִישְׂרָאֵל עַמּוֹ,
 וּבְנְבִיאֵי הָאֱמֶת וְצִדִּיק.

Student chants

קְבַלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכּוֹת הַתּוֹרָה

מִי שְׁבַרְךָ

הַנְּבִיחָה

בְּרִכַּת הַגּוֹמֵל

בְּרִכּוֹת הַמַּפְסָרָה

הַתּוֹרַת הַתּוֹרָה

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.

Student reads Haftarah

BLESSING AFTER THE HAFTARAH




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

Student chants

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.

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Y'HAL'U 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 התפילה

התורה 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־קְרָבוֹ.
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 natati lachem,
Torati al taazovu.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי 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,
וְתִמְכֶיָה מְאֹשֶׁר.
דְּרָכֶיהָ דְרָכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

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

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Parent Blessing

Rabbi Blessing

Cantor Blessing

Priestly Benediction

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.

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

טוֹב כִּי לָקַח *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

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MOURNER'S KADDISH

קדיש יתום

Together



YITGADAL v'yitkadesh sh'mei raba.

B'alma di v'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
baagala uviz'man kariv. V'im'ru: Amen.

Y'hei sh'mei 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'mei d'Kud'sha B'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma. V'imru: Amen.

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,

v'al kol Yisrael. V'imru: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ,
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלְמֵי וְלְעֵלְמֵי עֲלַמְיָא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרַמֵּם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשׁוּבָתָא וְנִחְמָתָא,
דְאָמִירוֹן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.



Cantor chants
after reading

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.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגֶּפֶן.

All lead

Student lifts Kiddish cup

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

THE SPICES

Lift the spice box.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא מֵיְנֵי בְשָׂמִים.

All lead

Student smells spices

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

Circulate the spice box.

THE LIGHT

Raise the Havdalah candle.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

All read

Student lifts hands to light of 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.

THE BLESSING OF SEPARATION

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת המזון

הבדלה



All lead

בָּרוּךְ אַתָּה, יי
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
 בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
 בָּרוּךְ אַתָּה, יי,
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

Student holds Kiddish cup,
sips juice and then
extinguishes candle.

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:*

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
 חֲטָאֵתֵינוּ הוּא יִמְחַל,
 זְרַעֲנוּ וְכֶסֶףֵנוּ יִרְבֶּה כְּחֹל,
 וְכִכּוֹכָבִים בְּלֵילָה.



All sing

שְׁבוּעַ טוֹב . . .

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.

הַמוֹצִיאַ, בְּרֵכַת הַמֶּזֶן

HAMOTZI AND BIRKAT HAMAZON



FOR FOOD



Student leads

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

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, הֵינּוּ כְּחֻלְמִים.
אִז יִמְלֵא שְׂחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה.
אִז יֹאמְרוּ בְּגוֹיִם,
הֲגִדִיל יי לַעֲשׂוֹת עִם־אֱלֹהִים.
הֲגִדִיל יי לַעֲשׂוֹת עִמָּנוּ,
הֵינּוּ שְׂמֵחִים.
שׁוּבָה יי אֶת־שַׁבִּיתֵנוּ
כְּאֶפְיָקִים בְּנֶגֶב.
הֲזָרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּדֶד יִלְדֵד וּבָכָה
נִשְׂא מִשָּׁד־הֲזָרַע,
בְּאִיבֹא בְּרִנָּה נִשְׂא 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

חֲבֵרִים וְחֲבֵרוֹת, נְבָרֵד!

Let us praise God.

בְּרֵכַת הַמֶּשֶׁפָּחָה

קְדוּשָׁה, שְׁמִרַת

הַמוֹצִיאַ

בְּרֵכַת 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
לְזִמַּן 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, וּלְכֹל יִשְׂרָאֵל.



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

פיוטים

שבת

הבדלה

שירים

שיני ארץ ישראל

מים נוראים

שלש רגלים

סכות

פסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והחלמה

שירים לאמיים