

B'NAI MITZVAH

Morning 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.

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

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.
הוּד וְהִדָּר לְבָשֶׁתְּ,
עֲטָה אֹר כְּשֵׁלְמָה,
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 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 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.

Rabbi transitions to
opening responsive
reading

שַׁחֲרִית לְשַׁבָּת 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 continue with the Barchu
on page 195. Please rise"

שִׁמַע וּבְרָחוּתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS



בְּרָחוּ
Bar'chu

בְּרָחוּ אֶת יְיָ הַמְּבָרָךְ!
בְּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד!

Leader (bows)

Leader and congregation (bow)

Turn to face ark

Turn to face congregation

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

יוֹצֵר
Yotzeir

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מִלְּךָ הָעוֹלָם,
יוֹצֵר אוֹר וּבוֹרֵא חֵשֶׁךְ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.
הַמְּאִיר לְאֶרֶץ
וְלְדָרִים עָלֶיךָ בְּרַחֲמִים,
וּבִטּוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד
מַעֲשֵׂה בְּרָאשִׁית.
מָה רַבּוּ מַעֲשֵׂיךָ, יְיָ,
כָּל־סֵם בְּחִכְמָה עָשִׂיתָ,
מְלֵאָה הָאֶרֶץ קִנְיָנֶיךָ.
תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,
עַל שְׂבַח מַעֲשֵׂה יְדִידֶךָ
וְעַל מְאֹרֵי אוֹר שְׁעָשִׂיתָ,
יְפָאָרוּךְ סֵלָה.
אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר,
וְנִזְכָּה כָּל־נוֹ מְהֵרָה לְאוּרוֹ.
בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאֹרוֹת.

Student:
"We continue responsively
on page 199."

For those who choose: The prayer leader at the word בְּרָחוּ *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
מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמֵיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבָנוּ בְּחֵרֶת וְקִרְבָּתֵנוּ
לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה, יי,
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Student 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.

Student 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.

בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Student leads



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 שְׁמָע *Sh'ma* to symbolize the ingathering of our people.

Student:
"We continue with the
Sh'ma on page 200."



 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
V'ahavta



וְאֶהְבֶּתְּ אֶת יי אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-
מְאֹדֶךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֶנְכִי מְצַוֶּה הַיּוֹם עֲלֶיךָ
לְבַבְךָ; וְשִׁנְתָם לְבִנְיָד וְדַבַּרְתָּ
בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלַכְתֶּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמָה;
וּקְשַׁרְתָם לְאוֹת עַל-יְדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ; וְכִתַּבְתָּם
עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ;

Continue or turn to page 202 [320].

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

Turn to page 203 [321].

Student: "We continue with the English reading in the middle of page 204."

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 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 *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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2

מי־כְּמֹכָה
*Mi Chamochah***MI CHAMOCHAH** ba-eilim, Adonai!Mi kamochah nedar bakodesh,
Nora t'hilot, oseih fele!מִי־כְּמֹכָה בְּאֵלִים, יְיָ!
מִי כְּמֹכָה נִאֲדָר בְּקֹדֶשׁ,
נֹרָא 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 כְּנַאמְךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.**Student 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, גָּאֵל 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־כְּמֹכָה *Mi chamochah* . . . *Who is like You* . . . Exodus 15:11

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד *Adonai yimloch l'olam va-ed* . . . *Adonai will reign forever* . . . Exodus 15:18

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Rabbi transitions to Amidah and asks
congregation to rise.

תְּפִלָּה

T'FILAH



אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגִיד תְּהִלָּתֶךָ.

Face ark: Student 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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Student leads congregation



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

SHABBAT SHUVAH* — זְכַרְנוּ לְחַיִּים,

מְלֶךְ חַפֵּץ בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.

בְּרוּךְ אַתָּה, יְיָ,

מְגֹן אֲבֹרָהֶם וְעֹזֶרְת שָׂרָה.

Bend, bow, up

אֲבוֹת וְאִמּוֹת
Avot v'Imahot

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.

בְּרוּךְ אַתָּה, יְיָ, מְגֹן אֲבֹרָהֶם וְעֹזֶרְת 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 בְּרוּךְ *Baruch* and stands straight at the word יְיָ *Adonai*.

אֲבוֹת וְאִמּוֹת *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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Student leads congregation



Winter



Summer

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

WINTER* — מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

SUMMER* — מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמֵים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בְּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ, מְלַךְ מַמִּית
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

SHABBAT SHUVAH — מִי כְמוֹךָ

אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ
לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).
בְּרוּךְ אַתָּה, יי,
מְחַיֶּה 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).



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

Student leads

↑ = tiptoes

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

Congregation response

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.

Student leads

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

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.

Student 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 acclaims 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.



Student leads

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ
וּלְנֶצַח נִצְחִים
קִדְשֵׁתְךָ נִקְדִּישׁ,
וְשַׁבְּחֶךָ, אֱלֹהֵינוּ,
מִפְּיָנוּ 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

*SHABBAT SHUVAH —

Blessed are You, Adonai, Holy Sovereign.

בְּרוּךְ אַתָּה, יְיָ, הַמְּלֶכֶת הַקְּדוֹשׁ.

Student turns to page 160 and
reads blue English box.

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

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָם
בְּרִית עוֹלָם.
בְּיָמֵינוּ וּבֵין 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.

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 קֹדְשְׁךָ
 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.

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
 וְהִגְיוֹן 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].

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 שְׁנַתוֹ תוֹרָה
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 אֶתִי, **Cantor chants**
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

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

Student walks around congregation during Hakafah carrying the Torah.

לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה
וְהַתְּפֹאֶרֶת וְהַנִּצְחַח 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 אֶתִי *Gadlu l'Adonai iti . . . Exalt Adonai with me . . .* Psalm 34:4

לָךְ יְיָ הַגְּדֹלָה *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,
וְהִשְׁתַּחֲווּ 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 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 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 גִדּוֹל 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.

Student reads 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.

קְבִלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכּוֹת הַתּוֹרָה

מִי שְׁבַרְךָ

הַגְּבִיחַ

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,
אֲבָרָהִם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רָחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
[names]. הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת 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 הַגּוּמֵל — 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 הַגּוּמֵל *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 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



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 וְצֶדֶק.



Student chants

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.

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, צוּר כָּל הָעוֹלָמִים, צַדִּיק
 בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,
 הַאֹמֵר וְעָשָׂה, הַמְדַבֵּר וּמְקַיֵּם,
 שְׁכַל דְּבָרָיו אֱמֶת וְצֶדֶק.
 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,
וְתִמְכֶיהָ מֵאֲשֶׁר.
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

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.

Priestly Benediction

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

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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
לְעֵלַם וּלְעֵלְמֵי עֲלַמְיָא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרַומַם וְיִתְנַשֵּׂא,
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשׁוּבַתְתָּא וְנִחְמַתָּא,
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וְחַיִּים עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
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.

Blessings for the Home and Synagogue

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah



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.

Student leads



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

המוציא, ברכת המזון

HAMOTZI AND BIRKAT HAMAZON



FOR FOOD



Student leads

ברוך אתה, יי אלהינו,
מלך העולם,
המוציא לחם מן הארץ.

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

שיר המעלות, בשוב יי
את־שיבת ציון, היינו כחלמים.
אז ימלא שחוק פינו
ולשוננו רנה.
אז לאמרו בגוים,
הגדיל יי לעשות עם־אלה.
הגדיל יי לעשות עמנו,
היינו שמחים.
שובה יי את־שביתנו
כאפיקים בנגב.
הזרעים בדמעה ברנה יקצרו.
הלוד ילד ובכה
נשא משך־הזרע,
באיבוא ברנה נשא אלמתיו.

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

חברים וחברות, נברך!

Let us praise God.

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת המזון

הבדלה

PITCHU LI

פְּתַחוּ־לִי שַׁעֲרֵי־צֶדֶק
אֲבֹא־בָם אוֹדָה 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

שלוש רגלים

סכות

פסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והחלמה

שירים לאמיים