B’NAI MITZVAH

Morning Service

Updated September 2022 Edition
HINEIH MAH TOV

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

(Psalm 133:1)

PITCHU LI

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

(Psalm 118:19)

V'TAHEIR LIBEINU

Purify our hearts to serve You in truth.

KOL HAN'SHAMAH T'HALEIL YAH

Let all that breathes praise God, Hallelujah!

(Psalm 150:6)

ESA EINAI

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_

בָּרָכֶ֣י נְפָשִׁ֑י אַתָּֽה בַּעֲלֵ֖ית מֵאֶֽרֶץ
נִנְּאָלֵֽהְיָו גְּדוֹלָֽהְיָו צָאָֽהְיָו
וֹזֵֽד הֹֽדוּרְוָו לְבֶשְׁתְּוָו
עָטֵֽהְו אָוּר שְׁלֵמְתְוָו
נַצֵּֽהְו שְׁמֵי בָּרְחָיָֽו.

_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.

בָּרָדוּֽתְו אַתָּֽה בַּעֲלֵֽית מֵאֶֽרֶץ
נִנְּאָלֵֽהְיָו מִלְּכֵֽהְיָו שְׁלֵמְתְוָו
אָשֵׁר קֶשֶׁת בָּמֶשְׁתְוָו
לָאָוּר לְחֵיתְשׁוּת בְּצֶאָֽתְו.

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

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

יוֹצֵיר "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
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.

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.

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.

For those who choose: At the words ו’חָוֵי עִינוּ לָשָׁלום V’havi-einu L’shalom, Gather us in peace, one gathers the four צֶיצָי tzitzit in the left hand and holds them throughout the שְׁמָא Sh’má to symbolize the ingathering of our people.
Sh'ma — 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.
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!
For those who choose: When the prayer leader recites the word קֻמָּה kumah, rise, the congregation rises for the Standing Prayer.

Mi chamochah ba-eilim, Adonai!

Mi kamochah nedar bakodesh,
Nora t’hilot, oseih fele!

Shirah chadashah shib’chu g’ulim
l’shimcha al s’fat hayam.
Yachad kulum hodu v’himlichu v’amru:
Adonai yimloch l’olam va-ed.

Tzur Yisrael, kumah b’ezrat Yisrael
uf’deh chinumecha Y’hudah v’Yisrael.
Go-aleinu Adonai Tz’vaot sh’mo,
k’dosh Yisrael.
Baruch atah, Adonai, gaal Yisrael.

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

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.

Baruch atah, Adonai, gaal Yisrael.
For those who choose: Before reciting the תפילת T’filah, one takes three steps forward.

The תפילת T’filah or תמידה 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”).

Adonai sfatai tiftach . . . Adonai open up my lips . . . 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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**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.*

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

**Anot 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.”
Classical Reform prayerbooks replaced the hope for a personal messianic Redeemer (goeil) 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).

** Shibbat Hashivah **

גְּדוֹרָה ("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’chayeih 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.

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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!

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.

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 יהוה קדוש, one bows to the left and at יהוה אל שם ה' אדונינו, one bows to the right, and at each mention of יהוה אלהים, one rises on one’s toes.

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.
Shabbat Morning II

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.

*B'SHAMAT SHUVAH —
Blessed are You, Adonai, Holy Sovereign.

Select either V’shamru or Yism’chu

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.

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’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’faneca,
Adonai tzuri 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 bimromav,
hu yaaseh shalom aleinu
v’al kol Yisrael,
v’al kol yoshvei teiveil,
v’imru. Amen.

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].
**Reading the Torah on Shabbat**

**Cantor leads**

For from out of Zion will come the Torah, and the word of Adonai from Jerusalem.

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.

_Shu’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.

_Ki mitzvot teitzei Torah . . . For from out of Zion . . ._ Isaiah 2:3

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**Standing with the Torah, recite these verses.**

ברוחךcheme תolta לזרם י.CreateCommand

**Blessed is God** who in holiness gave the Torah to the people Israel.

**Hebrew**

שָׁמַע יִשְׂרָאֵל, יִתְנַחֲנוּ, יִתְנַחֲנוּ, יִתְנַחֲנוּ

**Translation**

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

אָדָם אָלֶהִים, נְדֹל אֲדֹנוֹן,

**Cantor chants**

כָּדָל לִים אָוהִ,

**Translation**

YOUR GOD IS ONE, Adonai is great, holy is God’s Name.

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

**Student walks around congregation during Hakafah carrying the Torah.**

ולא יְגַדֹּל הָעָם הַגָּדוֹלוּת,

**Translation**

TO YOU, Adonai, belong sovereignty and preeminence above all.

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

**The Torah is unwrapped.**

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

Gadlu l'Adonai iti... Exalt Adonai with me... Psalm 34:4

L’cha Adonai bag’dolah... Yours, Adonai, is the greatness... I Chronicles 29:11

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Rom’nu 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:

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’ishamah t’halel Yah, Hal’lu, hal’lu Yah!

LET all that breathes praise God. Hallelujah!
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.
PRAYERS FOR HEALING

MI SHEBEIRACH avoteinu v’imoteinu,
Avarham, Yitzchak v’Yaakov, Sarah, Rivkah,
Rachel v’Lei-ah, hu y’vareich et hacholim
[names]. HaKadosh Baruch Hu y’vareich
rachamim alehem, l’hachalim am’rapotam
u’l’hachazikam, v’yishlach lahem m’heirah
r’fuah, r’fuah shleimah min hashamayim,
r’fuat hanefesh ur’fuat haguf, hashta

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 sh’leimah,
the renewal of body, the renewal of spirit, and let us say, Amen.

BIRKAT HAGOMEIL — Barkat Hagomeil — THANKSGIVING BLESSING

Individual recites:

BARUCH ATAH, ADONAI Eloheinu
Melech haolam, sheg’malnu 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].
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'yd 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 Mincha T'filah is on pages 226–227 [344–345].

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READING THE TORAH ON SHABBAT

Blessing Before the Haftarah

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 After the Haftarah

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’LU** 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, 
lev’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. 
Dr’achehah darchei no-am, 
v’chol n’tivoteha shalom. 
Hashiveinu Adonai eilecha v’nashuvah, 
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.
Exalted and hallowed be God’s great name in the world which God created, according to plan. May God’s majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God’s great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say Amen.

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

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

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

בָּרוּךְ אַתָּה, אֱלֹהֵינוּ מֶלֶךְ הָעָלֶמֶנָּי בָּרוּךְ אַתָּה, מֶלֶךְ הָעָלֶמֶנָּי בָּרוּךְ אַתָּה, מֶלֶךְ הָעָלֶמֶנָּי

Praise to You, Adonai our God, Sovereign of the universe,

Creator of the fruit of the vine.

Al kein . . . Therefore Adonai . . . Exodus 20:8–11
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

שֵׁיָּהּ מִפְּעַלְתָּךְ, בְּשַׁבִּיבָּךְ.
אַתָּה שֵׁבֵית צִוּי, לְיַמְיָן כַּחֲלִמָיו.
אֲנָה מִלְּאָם שַׁוֵּךְ פִּיָּנִי.
לוֹשָׁנְנִי רְעה.
אֲנָה יְמָרָה בּוֹנִים,
הָגִילִי מִי לְעַשֵּׂת עֵמֶּנּּוּ.
הָגִילִי מִי לְעַשֵּׂת עֵמֶּנּוּ.
קְנִי שֵׁמֶחָה.
שָׁוָּהָּ וְאַתָּה שַׁבֵּיתָּה
כְּאַפַּיקִים בּוֹנִים.
הָרָעָּם בְּדַמָּעַת בְּרַחֲקַהְכּוֹרָה.
כְּלוֹלָּה יִהלָּבָּה.
נַשֵּׁת מִשְׁרֶדֶת.
בֵּא-זָבָּה בְּרַחֲקָה נֹא אֲלָמְפִּיתָ.

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

וֹבֵרְם נְבִיאוֹת, נֵבֶרָה!
Let us praise God.
**PITCHU LI**

פְּתַח-וֹלִי, שֶׁעָרֹר-יִדְקָךְ
אֲבָרִים, אֲנָדוּתֶיךָ.

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

(PSalm 118:19)

**SHEHECHEYANU**

בִּרְוָהָ, אֲנָדוּ, בֵּין אֶלֶּה, חַלְּצָה, חַלְּצָה.
שַׁחַתָּה, בְּיוֹקְמָה, בְּיוֹקְמָה, לָזוֹמַר, זוֹמַר.

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**

שִׁירָה לְיִהל שֶּׁיְּהֻרָה
שִׁירָה לְיִהל שֶּׁיְּהֻרָה

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**

סְמִינֵהוּ טוֹב, מֶמְלָכַתָּ טוֹב.
נְמִילָה טוֹב, סְמִינֵהוּ טוֹב.
ניֵיחוּ, לָטָהוּ.
ניֵיהוּ, לָטָהוּ, יַלְכָּל יְשֵׁרַאלוֹ.

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