



# B'NAI MITZVAH

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# Afternoon Service

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MUSIC SELECTIONS

HINEIH MAH TOV

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

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

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

(Psalm 133:1)

PITCHU LI

Pitchu li shaarei tzedek,  
avo vam odeh Yah.

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

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

(Psalm 118:19)

V'TAHEIR LIBEINU

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

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת.

Purify our hearts to serve You in truth.

KOL HAN'SHAMAH T'HALEIL YAH

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

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּ-יְהוָה!

Let all that breathes praise God, Hallelujah!

(Psalm 150:6)

ESA EINAI

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

אֲשָׂא עֵינַי אֶל הַהָרִים, מֵאֵין יָבֹא עֲזָרִי?  
עֲזָרִי מֵעַם יְיָ, 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 שֶׁבֶת  
צִיצַת  
מֵה־טָבוֹ  
אֲשֶׁר יָצַר  
אֱלֹהֵי נְשָׁמָה  
נְסִים בְּכָל יוֹם  
לְעֶסֶק  
וְהֶעֱרַב־נָא  
אֱלֹהֵי דְבָרִים  
קֹדֵשׁ דְּרַבָּנָן

FOR THOSE WHO WEAR TALLIT

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

*Before putting on tallit*

בְּרַכִּי נַפְשִׁי אֶת יְיָ  
יְיָ אֱלֹהֵי, גְדֹלֶת מְאֹד.  
הוֹד וְהָדָר לְבִשְׁתֶּךָ,  
עֲטָה אֹר כְּשֵׁלֶמָה,  
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.

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

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 higanu las 'man hazeh.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ  
וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

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

# שַׁחֲרִית לְשַׁבָּת ב'

SHACHARIT L'SHABBAT II — SHABBAT MORNING II

בְּרוּכִים הַבָּאִים  
*Welcome*

INSPIRATION FOR PRAYER

**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.

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

שְׁמַע  
 Sh'ma

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

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.

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

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ואהבת  
V'ahavta

וְאֶהְבֶּתָּ אֶת יְיָ אֱלֹהֶיךָ  
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מְאֹדֶךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם עַל-  
לִבְבְּךָ וְשִׁנְתָם לְבָנֶיךָ וְדַבַּרְתָּ  
בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ  
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ  
וּקְשַׁרְתָם לְאוֹת עַל-יְדֶיךָ וְהָיוּ  
לְטֹטְפוֹת בֵּין עֵינֶיךָ וּכְתַבְתָּם  
עַל-מִזְוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Continue or turn to page 202 [320].

למען תזכרו  
L'maan Tizk'ru

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לְהִיוֹת לְכֶם לֵאלֹהִים  
אֲנִי יְיָ אֱלֹהֵיכֶם:

Turn to page 203 [321].

**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!

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

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

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# תְּפִלָּה

T'FILAH

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יגִיד תְּהִלָּתֶךָ.

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 . . . Adonai s’fatai 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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בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ  
 ואלהי אבותינו ואמותינו, אלהי  
 אברהם, אלהי יצחק ואלהי יעקב,  
 אלהי שרה, אלהי רבקה, אלהי  
 רחל ואלהי לאה. האל הגדול  
 הגבור והנורא, אל עליון, גומל  
 חסדים טובים, וקונה הכל, וזוכר  
 חסדי אבות ואמהות, ומביא גאולה  
 לבני בניהם למען שמו באהבה.

— SHABBAT SHUVAH\*

זְכַרְנוּ לְחַיִּים,  
 מְלֶךְ חַפְץ בְּחַיִּים,  
 וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.  
 מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.  
 בָּרוּךְ אַתָּה, יי,  
 מִגֵּן אֲבֹתֶם וְעֹזֵר שָׂרָה.

אבות ואמהות

גבורות

קדשה

קדשת מיזב

עבודה

הודאה

שלום

תפלת הלב

**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, מִגֵּן אֲבֹתֶם וְעֹזֵר 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*.

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



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

מְשִׁיב הַרוּחַ — WINTER\*

וּמוֹרִיד הַגֶּשֶׁם.

מוֹרִיד הַטֵּל — SUMMER\*

מְכַלְכֵּל חַיִּים בְּחַסְדָּךְ,  
מְחִיָּה הַכֹּל (מֵתִים)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָיִם.  
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת  
וּמִי דוֹמָה לָךְ, מְלֹךְ מַמְיָת  
וּמְחִיָּה וּמְצַמֵּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵב הַרְחָמִים,

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

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

אַבוֹת וְאִמָּהוֹת

גְּבוּרוֹת

קְדוּשָׁה

קְדוּשַׁת הַיּוֹם

עֲבוּדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

**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 הַטֵּל *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 הַטֵּל *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*. SUMMER: *Pesach to Shmini Atzeret / Simchat Torah*.

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נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,  
 כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
 כְּכַתּוּב עַל יַד נְבִיאֶךָ,  
 וְקָרָא זֶה אֵל זֶה וְאָמַר:  
 קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,  
 מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.  
 אֲדִיר אֲדִירֵנוּ, יְיָ אֲדוֹנֵנוּ,  
 מִה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.  
 בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.  
 אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,  
 הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,  
 וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי.  
 אָנִי יְיָ אֱלֹהֵיכֶם.  
 יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ 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!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וְלִנְצַח נִצְחִים  
 קְדוּשַׁתְךָ נְקַדֵּשׁ, 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.

For those who choose: At the words וְקָרָא זֶה *v'kara zeh* one bows to the left and at אֵל זֶה *el zeh* one bows to the right, and at each mention of קָדוֹשׁ *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 קֹדְשְׁךָ  
 וַיַּנּוּחֵנוּ בְּהַיְשָׁרָא, מִקְדְּשֵׁי שְׁמֶךָ.  
 בְּרוּךְ אַתָּה, יְיָ, מִקְדֵּשׁ 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, מִקְדֵּשׁ הַשַּׁבָּת.  
 Baruch atah, Adonai, m'kadeish HaShabbat.

**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, מִקְדֵּשׁ הַשַּׁבָּת.  
 Baruch atah, Adonai, m'kadeish HaShabbat.

**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

הגהה

מי שברך

ברכת הגומל

ברכות ההפטרה

החזרת התורה

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,  
וּדְבַר־יְיָ מִירוּשָׁלַיִם.

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

שִׂאוּ שַׁעְרֵיכֶם,  
וּשִׂאוּ פִתְחֵי עוֹלָם,  
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.  
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?  
יְיָ צְבָאוֹת  
הוּא מֶלֶךְ הַכְּבוֹד. סְלֵה.

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

PEOPLE'S LIFE FROM SINAI UNTIL NOW.

Freedom is its gift to all who treasure it.

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

בְּרוּךְ שְׁנַתַּן תּוֹרָה  
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

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

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

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

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ,  
קְדוֹשׁ שְׁמוֹ.

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

גִּדְלוּ לִי אֶתִי,  
וְנִרְמַמָּה שְׁמוֹ יַחְדָּו.

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

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

לָךְ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה  
וְהַתְּפֹאֶרֶת וְהַנִּצָּח וְהַהוֹד,  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ.  
לָךְ יְיָ הַמְּמֹלָכָה  
וְהַמְּתַנַּשָּׂא לְכֹל 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.*

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

גִּדְלוּ 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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קְבַלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכּוֹת הַתּוֹרָה

מִי שְׁבַרְךָ

הַגְּבִיחָה

בְּרִכַּת הַגּוֹמֵל

בְּרִכּוֹת הַהַפְּטָרָה

הַחֲזֵרַת הַתּוֹרָה

**Kabbalat HaTorah**

**Hakafah**

*Birchat HaTorah*

*Mi Shebeirach*

*Hagbahah*

*Birkat HaGomeil*

*Birchat  
HaHaftarah*

*Hachzarat  
HaTorah*

HAKAFAH SELECTIONS

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

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

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

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 חַסְדִּים.

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 יְהוָה,  
הַלְלוּ, הַלְלוּ יְהוָה.

LET all that breathes praise God. Hallelujah!

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

הָבוּ גְדֹלַת לֵאלֹהֵינוּ,  
וְתַנּוּ כְבוֹד לַתּוֹרָה.

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

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

MAY GOD be with you!      יי עִמָּכֶם.

*Congregation responds:*

MAY GOD bless you!      יי בְּרַכְךָּ.

BLESSING BEFORE THE READING OF THE TORAH

בְּרַכּוּ אֶת יי הַמְּבָרָךְ.  
בְּרוּךְ יי הַמְּבָרָךְ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה, יי  
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.

BLESSING AFTER THE READING OF THE TORAH

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

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

Blessed are You, Adonai, who gives the Torah.

קְבֵלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכּוֹת הַתּוֹרָה

מִי שְׁבַרְךָ

הַגְּבִיחַ

בְּרִכַּת הַגּוֹמֵל

בְּרִכּוֹת הַהַפְּטָרָה

הַחֲזָרַת הַתּוֹרָה



MI SHEBEIRACH FOR ALIYAH

**MI SHEBEIRACH** avoteinu v'imoteinu, **מִי שֶׁבִּירַךְ** אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 Avraham Yitzchak v'Yaakov, אַבְרָהָם יִצְחָק וְיַעֲקֹב,  
 Sarah, Rivkah, Rachel v'Lei-ah, שָׂרָה, רִבְקָה, רָחֵל וְלֵיאָה,  
 hu y'vareich et [name] ben/bat [parents] הוא יְבָרַךְ אֶת [name] בֶּן/בַּת [parents]  
 baavur she-alah/she-altah בַּעֲבוּר שֶׁעָלָה/שֶׁעָלְתָה  
 lich'vod HaMakom, lich'vod haTorah. לְכַבּוֹד הַמָּקוֹם, וְלְכַבּוֹד הַתּוֹרָה.  
 Bis'char zeh HaKadosh Baruch Hu בְּשִׂכְרֵי זֶה הַקָּדוֹשׁ בְּרוּךְ הוּא  
 yishm'reihu/yishm'rehah יִשְׁמְרֵהוּ/יִשְׁמְרֶהָ  
 v'yatzileihu/v'yatzilehah וְיַצִּילֵהוּ/וְיַצִּילֶהָ  
 mikol tzarah v'tzukah umikol nega umachalah, מִכָּל צָרָה וְצוּקָה וּמִכָּל נֹגַע וּמַחֲלָה,  
 v'yishlach b'rachah v'hatzlachah וְיִשְׁלַח בְּרַחֲמָיו וְהַצְלָחָה  
 v'chol maaseh yadav/yadeha, בְּכָל מַעֲשֵׂה יָדָיו/יְדֵיהָ,  
 im kol Yisrael. V'nomar: Amen. עִם כָּל יִשְׂרָאֵל. וְנֹאמַר: אָמֵן.

קִבְּלַת הַתּוֹרָה  
 הַקִּפָּה  
 בְּרִכּוֹת הַתּוֹרָה  
 מִי שֶׁבִּירַךְ  
 הַגְּבָהָה  
 בְּרִכַּת הַגּוֹמֵל  
 בְּרִכּוֹת הַהַפְּטָרָה  
 הַחֲזֵרַת הַתּוֹרָה

**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— הַגְּבָהָה וְגִלְיָה  
*The Torah is raised, rolled and wrapped*

**V'ZOT** haTorah asher sam Moshe **וְזֹאת** הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה  
 lifnei b'nei Yisrael, לְפָנָיו בְּנֵי יִשְׂרָאֵל,  
 al pi Adonai b'yad Moshe. עַל־פִּי יְיָ בְּיַד־מֹשֶׁה.

**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].*

וְזֹאת הַתּוֹרָה V'zot haTorah . . . This is the Torah . . . Deuteronomy 4:44

עַל־פִּי יְיָ al pi Adonai . . . God's word . . . Numbers 9:23

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PRAYERS FOR HEALING

*Kabbalat HaTorah*

*Hakafah*

*Birchat HaTorah*

*Mi Shebeirach*

*Hagbahah*

*Birkat HaGomeil*

*Birchat*

*HaHaftarah*

*Hachzarat*

*HaTorah*

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

**מִי שֶׁבִּרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,**  
**אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,**  
**רַחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים**  
**[names]. הַקָּדוֹשׁ בְּרוּךְ הוּא יְמַלֵּא**  
**רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם**  
**וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מְהֵרָה**  
**רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,**  
**רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׂתָא**  
**בְּעִגְלָא וּבִזְמַן קָרִיב. וְנֹאמַר: 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 שֶׁבִּרַךְ אֲבוֹתֵינוּ**  
**מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.**

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 שֶׁבִּרַךְ אִמּוֹתֵינוּ**  
**מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.**

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

BIRKAT HAGOMEIL — בְּרִכַּת הַגּוֹמֵל — THANKSGIVING BLESSING

*Individual recites:*

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

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

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

*Congregation responds:*

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

**אָמֵן. מִי שֶׁגִּמְלָכֶם כֹּל טוֹב,**  
**הוּא יְגַמְלָכֶם כֹּל טוֹב סֵלָה.**

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

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

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

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BLESSING BEFORE THE HAFTARAH

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

קבלת התורה  
 הקפה  
 ברכות התורה  
 מי שברך  
 הנבחה  
 ברכת הגומל  
 ברכות המפטרה  
 התזרת 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.

BLESSING AFTER THE HAFTARAH

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

**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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## MOURNER'S KADDISH

קדיש יתום

**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 כְרַעֲוִיתָהּ,  
וְיַמְלִיךְ מַלְכוּתָהּ,  
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזַמַּן קָרִיב. וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעֵלְמֵי וּלְעֵלְמֵי עֲלַמְיָא.  
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרַמֵּם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,  
תְּשׁוּבַתָּא וְנִחְמָתָא,  
דְאָמִירוֹן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ: אָמֵן.  
עֹשֶׂה שְׁלוֹם בְּמִרְוַמָּיו,  
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

**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.

ברכות המשפחה  
קדוש, שחרית  
המוציא  
ברכת המזון  
הבדלה



### 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 מִיְּנֵי בְשָׂמִים.

All lead

Student smell 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 lift 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,  
 הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,  
 בֵּין אֹר לְחֹשֶׁךְ,  
 בֵּין יִשְׂרָאֵל לְעַמִּים,  
 בֵּין יוֹם הַשְּׁבִיעִי  
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.  
 בָּרוּךְ אַתָּה, יי,  
 הַמְבַדֵּיל 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:*

הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחֹל,  
 חֲטָאֵתֵינוּ הוּא יִמְחַל,  
 זְרַעֲנוּ וְכֶסֶףֵנוּ יִרְבֶּה כְּחֹל,  
 וְכֹכָבִים בְּלֵילָה.  
 שְׁבוּעַ טוֹב . . .



All sing

**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, בְּרַכַּת 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 שְׁחוֹק פִּינוּ  
וּלְשׁוֹנֵנוּ רִנָּה.  
אִז יֹאמְרוּ בְּגוֹיִם,  
הֲגִדִיל יי לַעֲשׂוֹת עִם־אֱלֹהִים.  
הֲגִדִיל יי לַעֲשׂוֹת עִמָּנוּ,  
הֵינּוּ שְׂמֵחִים.  
שׁוּבָה יי אֶת־שְׁבִיתֵנוּ  
כְּאֶפְיָקִים בְּנֶגֶב.  
הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.  
הַלֹּדֶד יִלְדֵד וּבָכָה  
נִשְׂא מִשָּׂדֶד־הַזֶּרַע,  
בְּאִיבֹא בְרִנָּה 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, נְבָרֵךְ!

Let us praise God.

בְּרַכּוֹת הַמִּשְׁפָּחָה

קִדּוּשׁ, שְׁמִרַת

הַמוֹצִיאַ

בְּרַכַּת הַמֶּזֶן

הַבְּדֻלָּה



## PITCHU LI

פְּתַחוּ־לִי שְׁעַר־צְדָקָה  
אֲבֹא־בָם אוֹדֶה יְהוָה.

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

(Psalm 118:19)

## SHEHECHEYANU

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

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

## SHIR CHADASH

שִׁירוּ לַיהוָה כָּל הָאָרֶץ  
שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ.

Sing unto God, all the earth, a new song.  
I will sing unto God a new song.  
Sing unto God and we'll all sing along,  
all the earth, a new song, unto God.

(based on Psalm 96:1)

## SIMAN TOV UMAZAL TOV



סימן טוב ומזל טוב.  
ומזל טוב וסימן טוב.  
יהי לנו.  
יהי לנו, יהי לנו, ולכל ישראל.

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



פיוטים

שבת

הבדלה

שירים

שירי ארץ ישראל

גמים נוראים

שלש רגלים

סכות

פסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והחלמה

שירים לאומיים