



Temple
Emanu-El

B'NAI MITZVAH

Morning Service

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 יַחַד /
שֵׁבֶת אַחֵיּוֹת 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 בְּאֱמֶת.

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 מֵעִם 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
מֹה־טָבוּ
אֲשֶׁר יָצָר
אֱלֹהֵי נְשָׁמָה
נְסִים בְּכָל יוֹם
לְעֶסֶק
וְהַעֲרַבְנָה
אֱלוֹ דְבָרִים
קֹדֵשׁ דְּרַבָּנוּ

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, גְדֹלַת מְאֹד.
הוֹד וְהָדָר לְבִשְׁתָּהּ,
עֲטָה אֹר כְּשֵׁלֶמָה,
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.

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

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 לְזִמְנוּ 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

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.

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 וּבְרַכּוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

בְּרַכּוֹ
Bar'chu

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

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, מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

הַמֵּאִיר לְאֶרֶץ

וְלַדָּרִים עָלֶיךָ בְּרַחֲמִים,

וּבְטוֹבוֹ מְחַדָּשׁ בְּכָל יוֹם תְּמִיד

מַעֲשֵׂה בְּרָאשִׁית.

מָה רַבּוֹ מַעֲשֵׂיךָ, יְיָ,

כֹּלֶם בְּחֶכְמָה עָשִׂיתָ,

מְלַאָּה הָאֶרֶץ קִנְיָנֶיךָ.

תִּתְבָּרָךְ, יְיָ אֱלֹהֵינוּ,

עַל שְׂבַח מַעֲשֵׂה יְדִיךָ

וְעַל מְאוֹרֵי אוֹר שְׁעָשִׂיתָ,

יְפָאָרוּךְ סֶלָה.

אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר,

וְנִזְכָּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְּאוֹרוֹת.

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 כְּנַפּוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמֵיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבָנוּ בְּחִרְתָּ וְקִרְבַּתָּנוּ
לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת,
לְהוֹדוֹת לְךָ וּלְיִחְדָּךְ בְּאַהֲבָה.
בְּרוּךְ אַתָּה, יְיָ,
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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.

בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

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 שְׁמֵעָ *Shema* to symbolize the ingathering of our people.

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 אֶנְכִי מְצַוֶּה הַיּוֹם עָלֶיךָ
לְבַבְךָ; וְשִׁנְתָם לְבִנְיָד וּדְבַרְתָּ
בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ;
וּקְשַׁרְתָם לְאוֹת עַל-יָדֶךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ; וְכִתַּבְתָּם
עַל-מְזוֹזוֹת 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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Mi CHAMOCHAH ba-eilim, Adonai!

Mi kamochoah nedar bakodesh,
Nora t'hilot, oseih fele!

מִי־כַמּוֹחַה בְּאֵלִים, יְיָ!
מִי כַמּוֹחַה נִאֲדָר בְּקֹדֶשׁ,
נֹרָא תְהִלֹת, עֹשֶׂה 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 כְנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל.
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

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.

בְּרוּךְ אַתָּה, יְיָ, גֹּאֵל 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־כַמּוֹחַה *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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תְּפִלָּה

T'FILAH

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יגִיד תְּהִלָּתְךָ.

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

SHABBAT SHUVAH* — זְכַרְנוּ לְחַיִּים,

מְלֶךְ חַפֵּץ בְּחַיִּים,

וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגֹן.

בְּרוּךְ אַתָּה, יי,

מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה.

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, יי, מְגֹן אַבְרָהָם וְעִזְרַת שָׂרָה.

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word בְּרוּךְ *Baruch* and stands straight at the word יי *Adonai*.

אבות ואמהות *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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אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי,
מַחִיָּה הַכֹּל (מִתִּים) אַתָּה,
רַב לְהוֹשִׁיעַ.

— WINTER* מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

— SUMMER* מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחִיָּה הַכֹּל (מִתִּים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לַיּוֹשְׁבֵי עָפָר.
מִי כְמוֹךָ בְּעַל גְבוּרוֹת
וּמִי דוֹמָה לָךְ, מְלַךְ מַמִּית
וּמַחִיָּה וּמְצַמִּיחַ יְשׁוּעָה.

— SHABBAT SHUVAH מִי כְמוֹךָ

אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ
לְחַיִּים בְּרַחֲמִים.

וּנְאֻמָּן אַתָּה לְהַחִיּוֹת הַכֹּל (מִתִּים).
בְּרוּךְ אַתָּה, יי,
מַחִיָּה הַכֹּל (הַמִּתִּים).

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 (הַמְּתִים).

נְקִדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
 כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ
 בְּשִׁמֵי מְרוֹם,
 כְּכַתוּב עַל יַד נְבִיאֶךָ,
 וְקָרָא זֶה אֶל זֶה וְאָמַר:
 קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ
 יְיָ צְבָאוֹת,
 מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

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, יי אֲדוֹנָנוּ,
מָה אֲדִיר שְׁמֶךָ בְּכֹל הָאָרֶץ.
בְּרוּךְ כְּבוֹד יי מִמְקוֹמוֹ.

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 מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו
לְעֵינֵי כָּל חַי. אֲנִי יי אֱלֹהֵיכֶם.
יְמִלֶךְ יי לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּהָ.

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.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ
וּלְנֶצַח נְצָחִים
קִדְשֵׁךָ נִקְדִּישׁ,
וְשִׁבְחֶךָ, אֱלֹהֵינוּ,
מִפְּיֵנו לֹא יִמוּשׁ
לְעוֹלָם וָעֶד.*
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.

*SHABBAT SHUVAH —
Blessed are You, Adonai, Holy Sovereign.
בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

Select either V'shamru or Yism'chu

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדוֹרֹתָם
בְּרִית עוֹלָם.
בְּיַמֵּי וּבֵינֵי בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעֹלָם,
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 קֹדֶשְׁךָ
 וַיַּנְחוּנוּ 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. 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.

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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קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

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.

**Torah passed from generation to generation.
When Torah reaches you, all chant Sh'ma and Echad Eloheinu**

שִׁמַע יִשְׂרָאֵל, יי אֱלֹהֵינוּ, יי 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,
וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו.

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

לָךְ יי הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ.
לָךְ יי הַמְּמֻלָּכָה
וְהַמְּתַנַּשָּׂא לְכָל לְרֵאשׁ.

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.

שִׁמַע 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 יי הַגְּדֻלָּה *L'cha Adonai hag'dulah . . . Yours, Adonai, is the greatness . . .* I Chronicles 29:11

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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,
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.

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 גְּמִילוֹת חֲסָדִים.

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

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

לֹא יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

NATION SHALL not lift up sword against nation;
neither shall they learn war anymore.

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

הַלְלוּ . . .
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה,
הַלְלוּ, הַלְלוּ יְהוָה.

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 גְדֹל 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, מֶלֶךְ 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, מֶלֶךְ 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

<p>MI SHEBEIRACH avoteinu v'imoteinu, Avraham Yitzchak v'Yaakov, Sarah, Rivkah, Rachel v'Lei-ah, hu y'vareich et [name] ben/bat [parents] baavur she-alah/she-altah lich'vod HaMakom, lich'vod haTorah. Bis'char zeh HaKadosh Baruch Hu yishm'reihu/yishm'rehah v'yatzileihu/v'yatzilehah mikol tzarah v'tzukah umikol nega umachalah, v'yishlach b'rachah v'hatzlachah v'chol maaseh yadav/yadeha, im kol Yisrael. V'nomar: Amen.</p>	<p>מִי שֶׁבֵּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אַבְרָהָם יִצְחָק וְרִיבְקָה, שָׂרָה, רִבְקָה, רָחֵל וְלֵיאָה, הוּא יְבָרַךְ אֶת [name] בֶּן/בַּת [parents] בְּעִבּוּר שְׁעָלָה/שְׁעָלָתָהּ לְכַבוֹד הַמָּקוֹם, וְלְכַבוֹד הַתּוֹרָה. בְּשִׂכָר זֶה הַקָּדוֹשׁ בְּרוּךְ הוּא יִשְׁמְרֵהוּ/יִשְׁמְרֶהָ וְיַצִּילֵהוּ/וְיַצִּילֶהָ מִכָּל צָרָה וְצוּקָה וּמִכָּל נֹגַע וּמַחֲלָה, וְיִשְׁלַח בְּרַכָּה וְהַצְלָחָה בְּכָל מַעֲשֵׂה יָדָיו/יָדֶיהָ, עִם כָּל יִשְׂרָאֵל. וְנֹאמַר: אָמֵן.</p>
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קבלת התורה
 הקפה
 ברכות התורה
 מי שברך
 הגבהה
 ברכת הגומל
 ברכות ההפטרה
 התזרת התורה

MAY THE ONE WHO BLESSED our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca, Rachel and Leah, bless [name] son/daughter of [parents], since he/she has come up to the Torah in honor of God and Torah. May he/she merit from the Holy One of Blessing protection, rescue from any trouble or distress, and from any illness, minor or serious; may God send blessing and success in his/her every endeavor, together with all Israel, and let us say, Amen.

HAGBAHAH UG'LILAH— הגבהה וגלילה
The Torah is raised, rolled and wrapped

<p>V'ZOT haTorah asher sam Moshe lifnei b'nei Yisrael, al pi Adonai b'yad Moshe.</p>	<p>זֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, עַל־פִּי יי בַּיַד־מֹשֶׁה.</p>
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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].*

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

עַל־פִּי יי 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 שֶׁבִּירַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
אַבְרָהָם, יִצְחָק וְיַעֲקֹב, שָׂרָה, רִבְקָה,
רַחֵל וְלֵאָה, הוּא יְבָרֵךְ אֶת הַחֹלִים
[names]. הַקָּדוֹשׁ בְּרוּךְ הוּא יִמְלֵא
רַחֲמִים עֲלֵיהֶם, לְהַחֲלִימָם וּלְרַפְּאֵתָם
וּלְהַחֲזִיקָם, וְיִשְׁלַח לָהֶם מִהֵרָה
רְפוּאָה, רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף, הַשְּׂתָא
בְּעִגְלָא וּבִזְמַן 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.

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 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 יְגִמְלָכֶם כֹּל טוֹב סְלָה.

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
 וּבַמִּשְׁעָה עֲבָדוֹ, וּבִישְׂרָאֵל עַמּוֹ,
 וּבְנְבִיאֵי הָאֱמֶת וְצַדִּיק.

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

BLESSING AFTER THE HAFTARAH

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
 הָעוֹלָם, צוֹר כָּל הָעוֹלָמִים, צַדִּיק
 בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,
 הַאֹמֵר וְעָשָׂה, הַמְדַבֵּר וּמְקַיֵּם,
 שְׁכַל דְּבָרָיו אֱמֶת וְצַדִּיק.
 עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
 הַנְּבִיאִים, וְעַל יוֹם הַשְּׁבִיט הַזֶּה,
 שֶׁנִּתְּתָה לָנוּ יי אֱלֹהֵינוּ, לְקַדְּשָׁה
 וּלְמַנוּחָה, לְכָבוֹד וּלְתַפְאֶרֶת.
 עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים
 לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שְׁמֹךְ
 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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Y'HAL'LU et shem Adonai,
ki nisgav sh'mo l'vado.

יְהַלְלוּ אֶת שֵׁם יי,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ.

קבלת התורה

הקפה

ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

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 narati lachem,
Torati al taazovu.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרַתִּי אֶל תַּעֲזֹבוּ.

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,
וְתַמְכֶיהָ מֵאֲשֶׁר.
דְּרָכֶיהָ דְרָכֵי נְעִים,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

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

הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy.
Its ways are ways of pleasantness and all its paths are peace.
Return us to You, Adonai, and we will return; renew our days as of old.

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

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

**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 וְלְעֵלְמֵי עֲלַמְיָא.
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרַומֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
תְּשֻׁבְחָתָא וְנִחְמָתָא,
דְאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
וּחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
וְאָמְרוּ: אָמֵן.
עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
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.

Family Blessings

Kiddush, Morning

HaMotzi

Birkat HaMazon

Havdalah

בָּרוּךְ 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.

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

הַמוֹצִיאַ, בְּרַכַּת הַמֶּזֶן

HAMOTZI AND BIRKAT HAMAZON

FOR FOOD

בָּרוּךְ 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, הֵיִינוּ כְּחֻלְמִים.
אִז יִמְלֵא שְׁחוֹק פִּינוּ
וּלְשׁוֹנֵנוּ רִנָּה.
אִז יֹאמְרוּ בְּגוֹיִם,
הֲגִדִיל יי לַעֲשׂוֹת עִם־אֱלֹהִים.
הֲגִדִיל יי לַעֲשׂוֹת עִמָּנוּ,
הֵיִינוּ שְׂמֵחִים.
שׁוּבָה יי אֶת־שְׁבִיתֵנוּ
כְּאַפְיָקִים בְּנֶגֶב.
הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ.
הַלֹּדֶד יִלְדֵד וּבָכָה
נִשָּׂא מִשָּׂדֶד־הַזֶּרַע,
בְּאִיבּוֹא בְּרִנָּה נִשָּׂא 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, שְׁחֵרִית

הַמוֹצִיאַ

בְּרַכַּת הַמֶּזֶן

הַבְּדִלָּה

PITCHU LI

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

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

(Psalm 118:19)

פיוטים

שבת

הבדלה

שירים

שירי ארץ ישראל

גמלים נוראים

שלש רגלים

סכות

פסח

שבעות

חנכה

ט"ו בשבט

פורים

זכור

מדיטציה והחלמה

שירים לאומיים

SHEHECHEYANU

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
לְזִמְנוּ 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 חָדָשׁ.

Sing unto God, all the earth, a new song.

I will sing unto God a new song.

Sing unto God and we'll all sing along,

all the earth, a new song, unto God.

(based on Psalm 96:1)

SIMAN TOV UMAZAL TOV

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!