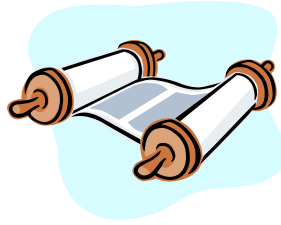


Temple Solel's Bar/Bat Mitzvah Overview



Introduction

Congratulations! You are embarking on a remarkable journey. This binder is intended to familiarize you with details concerning your upcoming simchah. It sets out some of the guidelines and traditions for becoming a Bar/Bat Mitzvah at Temple Solel and is intended to answer many of your questions.

The celebration of a Bar/Bat Mitzvah is a profound religious experience in the life of a Jewish family. The year of Bar/Bat Mitzvah preparation is a process of spiritual growth. Temple Solel is committed to making this event a beautiful, meaningful and sacred event in the life of our members.

It is suggested that each family keep this ceremony in proper focus and perspective. A Bar/Bat Mitzvah is first and foremost a religious ceremony. Through this sacred rite of passage, our children and their families reaffirm their deep connection to Jewish tradition. These guidelines are offered as essential information for directing each family as they prepare for this life cycle event.

The Philosophy

Although a ceremony marking Bar Mitzvah appears rather late in the Jewish history (later middle ages), in present day Jewish life it has taken on great significance as a major life cycle event. For a Jewish child, it is the first time s/he takes on the project of preparing for a major public act within the Jewish community. At Bar/Bat Mitzvah, a child demonstrates the desire, ability, and willingness to be counted among the adult members of the Jewish community. For parents and relatives, it is a rite of passage, the recognition of changing roles vis-a-vis their son or daughter. The community is able to enjoy the fact that its traditions and standards are being upheld and transmitted.

In light of Jewish tradition, what happens at a Bar/Bat Mitzvah is simple, yet far-reaching. When a child reaches the age of puberty, determined in Talmudic times to be 13 years and one day for boys, and 12 years and one day for girls, two concurrent changes of status take place: s/he becomes "*bar/bat da'at*" (possessor of knowledge, i.e. able to think and discern well enough to know the difference between right and wrong) and "*bar/bat mitzvah*" (subject to the commandments, his/her own responsibility). The public ceremony serves to acknowledge these transitions. Neither this statement nor any ceremony however is *required* for someone to become Bar/Bat Mitzvah. By growing old enough, one is recognized as being obligated under Jewish law. At Temple Solel, both boys and girls celebrate becoming Bar/Bat Mitzvah on or after their thirteenth birthday.

At Temple Solel the Bar/Bat Mitzvah ceremony is a wonderful occasion for the whole congregation to celebrate together, to re-emphasize our notion that we are in some ways a large, extended family, and to *kvell* as our kids make good. Our Religious School and local Day Schools with our B'nai Mitzvah training have taught our children to lead prayers, read Torah and Haftarah, take an active part in our services, and to continue with their Jewish education beyond age 13.

Requirements for a Bar/Bat Mitzvah

The Bar/Bat Mitzvah ceremony is celebrated in our congregation during the Saturday morning Shabbat services. Each child must satisfy the following requirements:

1. Student must be enrolled at Raker Religious School or at a Jewish Day School, for at least 4 years prior to the Bar/Bat Mitzvah date (*Those who discontinue their enrollment in a Jewish day school prior to Bar/Bat Mitzvah must enroll in Temple Solel's Raker Religious School*).
2. Student's attendance must comply with their Day School or religious school's attendance requirement.
3. Student must be able to read Hebrew competently.
4. Beginning in 5th grade, it is encouraged that students attend Friday night and Shabbat morning services at Temple Solel regularly enough to familiarize themselves with the structure and format of the services.
5. Families must be current with fiscal responsibilities at Temple Solel. This includes Bar/Bat Mitzvah fees and Raker Religious School tuition. All fees must be paid (or arrangements made) at least two months before the Bar/Bat Mitzvah date. If a family is in arrears, the date will not be held. If you are having a financial difficulty, please speak with the Executive Director to make arrangements.

Ongoing Education during the Bar/Bat Mitzvah Preparation Year

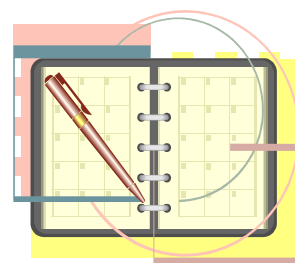
The Bar/Bat Mitzvah is not the culmination of Jewish education, but rather a milestone which represents the attainment of a child's thirteenth birthday, and their ability to participate in a Torah service, as part of the Temple Solel community. It is a stepping stone in the education of a Jew. As such, the curriculum for Bar/Bat Mitzvah is integrated within a full-fledged K-12 curriculum of study. By the time our students have their 8th grade Aliyah, complete a year of Confirmation (10th grade) and graduate from Hebrew High (12th grade), they should be fully comfortable with synagogue services, texts and ideas. They should be able to read the megillot as well as Torah and haftarah, lead daily and Shabbat services, be able to study and enjoy the bible and rabbinic texts and know how Jewish thought applies to areas within their own lives.

Although Jewish youth groups, camps and Israel summer programs are excellent supplementary programs for Jewish outgrowth, none of these programs can qualify as a formal Jewish education program. Following the Bar/Bat Mitzvah, the student is encouraged to continue their studies and participation in Raker Religious School and Hebrew High through 12th grade.

The Family & Synagogue Professionals: What is Everyone's Role in the Process?

Parents as Role Models

Parental participation is inherent in the Bar/Bat Mitzvah preparation and Jewish education. To participate fully parents should:



- Put the Bar/Bat Mitzvah date on your calendar as soon as it is assigned
- Coordinate schedules for meetings, tutoring, and practices with the Rabbi and tutor (*make sure the appointments are made and written on calendars*).
- Attend synagogue services and programs regularly, as a family, so that you all become comfortable and familiar with the services.
- Review all the information in this binder and follow the enclosed timeline.
- Provide positive encouragement to your child regarding their progress in Bar/Bat Mitzvah and religious school studies.
- Get involved! While your child is enrolled in the Raker Religious School, come to programs, volunteer—find out how you can get involved. Make it a family affair.
- Help your child find study time for Bar/Bat Mitzvah and other religious school materials
- Keep your son/daughter on track and practicing.
- Become involved in your child's mitzvah project.
- Make an act of tzedakah in honor of the Bar/Bat Mitzvah.
- Kvell, bask in the glow of their offspring's moment!
- Prepare a prayer in honor of their child (*samples are enclosed*)

Bar/Bat Mitzvah Student

- Enjoy the process of learning, studying, questioning, doing mitzvot
- Ask questions if you don't understand
- Study well, think well, practice well
- Keep up with schoolwork and religious school
- Don't get stressed out by doing too much, don't try to get by doing too little
- Be yourself and trust that this will really be enough
- Prepare as much of the services (competently) as your ability will allow
- Participate in the services actively and respectfully
- You are going to be fabulous!



Rabbi

- Meet with the Bar/Bat Mitzvah student and family to give an overview of the Bar/Bat Mitzvah process and what to expect in the next 11 months
- Oversee the Bar/Bat Mitzvah speech (D'var Torah), through study together
- Oversee progress in ritual preparation including prayers
- Assist parents, if they ask, with their prayer, etc.
- Prepare a talk to give to the Bar/Bat Mitzvah student on the morning of the services

Tutor

- Maintain a regular schedule with students for tutoring sessions
- Keep B'nai Mitzvah student progress records
- Teach and polish student's work
- Notify lead Rabbi or Tutor Coordinator if student is missing tutoring sessions or isn't progressing as anticipated
- Take guidance from lead Rabbi regarding material to be covered

The Bar/Bat Mitzvah requirements have been established to make sure that the learning process and the Bar/Bat Mitzvah services provide a meaningful experience for the student and his/her family. In addition, these requirements will insure that we maintain the standards of excellence of the Raker Religious School program.

Please feel free to contact one of the rabbis or your tutor with any questions that may arise.



The Mechanics of A Bar/Bat Mitzvah

How Does a Student Prepare for a Bar/Bat Mitzvah?

Before students begin intensive study for a Bar/Bat Mitzvah, they should be able to read Hebrew. Nine months prior to the scheduled Bar/Bat Mitzvah date students begin meeting with their assigned tutor. This provides plenty of time to focus on study of the Torah portion, and to ensure that the student can read prayers with confidence. In most cases, the combination of the nine-month tutoring schedule, regular class and service attendance, plus conscientious preparation and completion of assignments, is sufficient to prepare a student for his/her Bar/Bat Mitzvah. If additional assistance is needed, the Rabbi, and/or tutor will recommend supplementary private tutoring at the family's expense.

During the tutorial period, each student is given the following material:

- a. A copy of the Torah portion in Hebrew with vowels and without vowels, a translation of it, and a copy of the Haftarah portion.
- b. Copies of all the prayers (and a CD with the prayers chanted), which the Bar/Bat Mitzvah will lead during services.

Parents as Involved Partners

As in any part of a young person's life, parents are supportive partners. It is not expected that a child can prepare for a Bar/Bat Mitzvah alone, or that the meetings with the tutor are sufficient preparation. It is imperative that parents remain involved in the process. Here are some ways to show your involvement.



- a. Read the entire portion with your child, and answer the questions on the worksheet as a family. Sitting with you and discussing the material contained in the Torah portion, provides motivation for your child to practice reading that portion in Hebrew. The worksheet questions stimulate thoughts for discussion in the speech. This is a crucial step in the Bar/Bat Mitzvah process.
- b. Attend services with your child as frequently as possible at Temple Solel. This will help you and your child gain confidence and comfort in participating in Temple Solel's Friday evening and Saturday Shabbat morning services.
- c. As parents demonstrate interest in these things to their child, they will help their child see the essence of this celebration.

What is the Appropriate Pace of Study in Preparation for a Bar/Bat Mitzvah?

Individual students work and achieve at their own pace. Nonetheless, the following deadlines should be taken very seriously and time budgeted accordingly.

- a. All prayers in the prayer packet must be mastered at least 12 weeks before the Bar/Bat Mitzvah.
- b. The Torah portion with vowel points should be mastered at least 12 weeks before the Bar/Bat Mitzvah.
- c. The Torah portion in the Torah script without vowel points should be mastered at least 7 weeks before the Bar/Bat Mitzvah.
- d. The Haftarah portion should be mastered at least 6 weeks before the Bar/Bat Mitzvah.
- e. The Bar/Bat Mitzvah D'var Torah (speech) should be given to the Rabbi 2 weeks before the first pulpit practice. Clergy reviews the details of the D'var Torah during the meeting that occurs 6 weeks prior to the Bar/Bat Mitzvah.

Meeting Schedule: D'var Torah and Pulpit Practices

The D'var Torah/speech is discussed and reviewed six weeks prior to the services. The first pulpit practice or rehearsal (PP1) for the Bar/Bat Mitzvah services takes place on a Wednesday 1-1/2 weeks before the event and the final pulpit practice (PP2) occurs on the Wednesday prior to the services. The meeting schedule is preset and sent to the family via email.

Mitzvah Project

Students are required to commit to a mitzvah project in preparation for their Bar/Bat Mitzvah at Temple Solel. A mitzvah project should include mitzvot of Gimilut Chasidim (*Acts of Loving Kindness*). Students are urged to extend themselves further by participating in additional mitzvah projects during the year and years to come. Clergy will explain the overall concept of a mitzvah project in detail during your 11-month meeting.

Bar/Bat Mitzvah Shabbat and Additional Details

Time of Services

Erev Shabbat Services begin at 6:15 pm each Friday year round with an appetizer Oneg at 5:30 pm prior to the service. Shabbat Morning Services begin at 10:30 am and end at approximately 12:00 pm. The Bar/Bat Mitzvah student with his/her family should be in the sanctuary 30 minutes prior to the beginning of services.

Participation at the Friday Night Services

The family is expected to participate in the Erev Shabbat Services on the Friday night of the Bar/Bat Mitzvah weekend. The Bar/Bat Mitzvah will participate in the candle blessing and chant the Kiddush. Parents will be invited to participate in candle lighting and Kiddush.

Honors and Family Participation at Shabbat Morning Services

The Bar/Bat Mitzvah takes place within the context of our normal congregational worship services. In order to celebrate this event, every family may honor parents, grandparents, extended family and special friends during the Shabbat morning services. The most familiar honor is the *Aliyah*, reciting the blessings before and after the reading of Torah. People with aliyot should be able to either read the blessings competently in Hebrew or in a transliterated version. ***Advance practice is appropriate and recommended.*** Copies of the blessings are available in this binder.

Besides the Torah Aliyot there are other honors which might be given. These include: opening or closing the Ark, and undressing and dressing of the Torah.

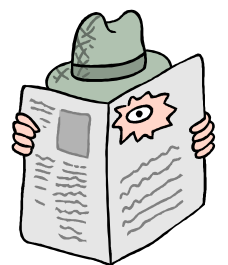
What Does the Bar/Bat Mitzvah Do at the Friday Evening and Shabbat Morning Services?

The Bar/Bat Mitzvah student will conduct the following parts of the services:

- a. All liturgy in the prayer packet.
- b. A passage from the Torah scroll, Torah and Haftarah blessings (chanted), and a passage from the Haftarah (chanting from the Torah and Haftarah can be a beautiful element to a service and enhance the child's preparation for Bar/Bat Mitzvah.
- c. The D'var Torah (speech)—the student works with the clergy and the parent and tutor to develop an understanding of the Torah portion and its significance. Additionally, the speech provides an opportunity to teach the congregation what has been learned from the Torah and Haftarah portions, and the entire B'nai Mitzvah experience. This is a suitable time to express thanks to appropriate people.
- d. Chant Kiddush during the Friday evening Shabbat services.

Pathfinder and Jewish News

To highlight your child's simchah in the Pathfinder, our monthly newsletter, please complete and submit the enclosed form with a photo, by email or mail. The photo can be black and white or color and should be a clear, head and shoulders shot. The material should be submitted no later than 1 month before the Bar/Bat Mitzvah.



The Phoenix Jewish News will print a photo and an announcement of your child's Bar/Bat Mitzvah. ***It is the parents' responsibility to submit a photo and information at least four weeks before their child's date.*** This must be done online at <http://www.jewishaz.com/announcements/mitzvah.mv>.

Temple Solel Gift Shop

Talitot, kippot, and other appropriate items may be purchased in our gift shop. Many of the items are from Israel. Purchasing these items through the shop helps support the synagogue.

What Does the Bar/Bat Mitzvah Fee Include?

The temple charges a flat fee, which includes tutoring and preparation of the Bar/Bat Mitzvah candidate as well as a contribution to the Friday evening oneg by your family. Fees must be paid in full in advance of the celebration. All student families are billed upon receiving a confirmed bar/bat mitzvah date at Temple Solel, roughly 2 years ahead of their event.

Families must be current with fiscal responsibilities at Temple Solel. This includes Bar/Bat Mitzvah fees and Raker Religious School tuition. All fees must be paid (or arrangements made) at least two months before the Bar/Bat Mitzvah date. If a family is in arrears, the date will not be held. If you are having a financial difficulty, please speak with the Executive Director to make arrangements.

Room Rentals

If you would like to have a Shabbat dinner, luncheon or evening party at the temple for your family and friends, an appropriate room is available. For information regarding rentals, please call the temple office at 480.991.7414 and speak with the engagement specialist.

Talit and Yarmulke

At Temple Solel, it is customary for the Bar/Bat Mitzvah student to wear a tallit and yarmulke (kippah). There is a nice selection of both items in the Temple Solel Gift Shop.

Bar/Bat Mitzvah students can be presented a special tallit by a friend or family member. There is a moment at the beginning of the service where a presentation can be done.

Invitations

When choosing Bar/Bat Mitzvah invitations, please keep in mind that your choice should reflect the religious nature of the celebration.

It is appropriate to invite all the children in your child's religious school or day school class. For religious school names, addresses and phone numbers (a full class list), please contact the Raker Religious School office.

Honoraria

While it is not expected to send the Rabbi or other members of the staff an honorarium, many people choose to make a donation as a "thank you" to their discretionary funds. It is appropriate to make a donation to the temple as an expression of appreciation.

Photographers

If you wish to have a photographer for the occasion you are welcome to do so. We require that all picture taking be completed no later than 30 minutes before the beginning of the service. Another alternative is to take your pictures a few days before the ceremony (this should be scheduled through the temple office). Please let the Rabbi know in advance if you would like to take pictures with the *Torah* scroll – these can be taken 30 minutes before the service begins.

As you can imagine, flashes of light, loud clicks, and people moving in the aisles during the service not only affect the decorum but are unfair intrusions on the worship of the congregation and distractions to participants on the bimah. Therefore, for photographs, the camera needs to be stationary (on a

tripod) with no shutter sound or additional lighting. The same rule applies for any videotaping that will occur during the service. For any formal photos taken before the service, **please make arrangements with the temple office beforehand** to ensure that the building will be open and staffed during that time. All formal, posed photos need to be completed by 10:00 am, half hour before the Shabbat Morning Services begin at 10:30 am.

Please encourage your guests not to take photos during the service.

Recording the Service

Videotaping is permitted only if the camera is stationary, in an inconspicuous location, and available room light is used with no additional lighting.

Streaming

Temple Solel is pleased to offer online streaming of all services which means that family and friends who cannot attend your child's Bar/Bat Mitzvah, may view the entire service on their device via the internet. To do so, you would visit www.templesolel.org a few minutes prior to the 10:30 am service and select "Shabbat Streaming" on the main page.

MAZON

Many families demonstrate their commitment to the meaning of Judaism on this day by sharing with the needy. MAZON suggests that Jews contribute 3% of the cost of the party for every simchah. MAZON distributes that money directly to those who do not have enough to eat. This is another way to give meaning, beyond the superficial, to your family's celebration. MAZON literature is available in the Temple Solel office or at www.mazon.org.

Tree of Life

A wonderful way to honor and commemorate a Bar/Bat Mitzvah is to donate a leaf to the Temple Solel tree of life. Information on how to do this as well as how to donate prayer books can be obtained at the temple office.

B'nai Tzedek

We encourage all Bar and Bat Mitzvah students to open a philanthropic fund as part of the B'nai Tzedek teen philanthropy program. A fund requires a contribution of \$180, which is matched by a \$320 donation from the Jewish Community Foundation. Once a year teens make decisions to which charitable organization 5% of their fund will be donated. Raker Religious School assists our B'nai Mitzvah in beginning a fund by donation \$18 in the name of each Bar/Bat Mitzvah at Temple Solel. Contact Andrea Cohen at acohen@jcfphoenix.org for details.



Temple Solel Bar/Bat Mitzvah Timeline

All B'nai Mitzvah families must be current members in good standing and the student(s) must be enrolled in Raker Religious School or Pardes in order to obtain and retain a bar/bat mitzvah date.

In Advance:

2 Years (approx.) Families receive a date request mailing to complete, late summer, 2 years out.

B/M Fee Billed Once the chosen date is confirmed, the family is billed for the Bar/Bat Mitzvah fee.

12 Months Contact the Temple Solel office if you would like to reserve the Social Hall.

Kick-off Appt. Prior to this appointment, you will be notified by the rabbis' assistant of your preset meeting date via email. This introductory meeting is conducted with the Bar/Bat Mitzvah student, parent(s) and the rabbi. Bar/Bat Mitzvah student and parent(s) meet with the rabbi to discuss expectations, mitzvah project, and other pertinent details.
(11 mos. approx.)

9 Months Bar/Bat Mitzvah student is assigned a tutor and Torah/Haftarah portions and begins meeting with his/her tutor and is given the necessary materials.

1-2 Months Photo and information sheet for the B'nai Mitzvah announcement in the Pathfinder is due to the Temple Solel office. *If you choose to submit this form to Jewish News, you are responsible for sending it to Jewish News directly.*

D'var Torah PP1 & PP2 Prior to the D'var Torah Appointment, you will be notified by the rabbis' assistant via email of the preset D'var Torah (speech) and Pulpit Practice 1 & 2 sessions (PP1 & PP2). These appointments are conducted with the Bar/Bat Mitzvah student, parent(s), rabbi and cantorial soloist and occur during specific times in accordance with the rabbinic calendar and in relation to the Bar/Bat Mitzvah date.

6 Weeks Meeting between the family, the Bar/Bat Mitzvah student and the rabbi to discuss the **D'var Torah** and review the status of the Mitzvah project.

1-1/2 Weeks **Pulpit Practice 1** occurs. Honor Sheet and Hebrew Name 1/2 sheet form from this binder are both due to the rabbi at this meeting which is conducted in the sanctuary.

Wed. Prior **Pulpit Practice 2** occurs and is held in the sanctuary as a rehearsal.

Formal Photos If you choose to have formal photos taken that include the rabbi and/or cantorial soloist, there is a specific time that is set aside for this purpose. The hour prior to the start of **Pulpit Practice 2** may be reserved by contacting the rabbi's assistant. The rabbi and cantorial soloist **will not be available** for formal portraits the day of the Bar/Bat Mitzvah.

Photos During the Service The policy for any photography and/or videotaping that occurs during the service is as follows: Cameras must be stationary (on a tripod) with no shutter sound or additional lighting. The goal is to preserve the solemnity of this life cycle event.

~ *Oneg/Streaming Services Fund sponsorship is embedded in the Bar/Bat Mitzvah Fee. Unless otherwise noted, parent(s)' names will be acknowledged in the Friday night bulletin and monthly Pathfinder newsletter.*



**BAR/BAT MITZVAH INFORMATION
PATHFINDER – JEWISH NEWS**

**Contact: Jelena Santiago at 480.991.7414, Fax 480.951.0829
jsantiago@templesolel.org**

Temple Solel would like to publish the announcement of your child's Bar/Bat Mitzvah in the Pathfinder. All information must be submitted to the temple office no later than **1 month prior** to the B/M date unless other arrangements have been made.

Please email a high resolution, 300 dpi or greater, digital photo to the above address. A headshot with a simple background is best for publication.

Jewish News will publish your bar/bat mitzvah announcement, including photo, for FREE! Just visit their website, jewishaz.com and click on "Milestones" and then select "Submit a B'nai Mitzvah" to get the process started.

FULL NAME OF CHILD: _____

DATE OF B'NAI MITZVAH: _____

TIME: 10:30–12:00 pm

PARENTS' NAMES (first & last name): _____

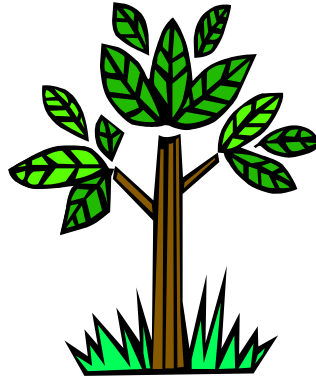
NAME OF SCHOOL CHILD IS ATTENDING: _____

HOBBIES AND/OR INTERESTS: _____

MITZVAH PROJECT(S) PERFORMED: _____

SIGNED: _____

DAYTIME PHONE: _____



Temple Solel

"IT IS A TREE OF LIFE TO THOSE WHO HOLD IT FAST"

In Jewish tradition, trees have long been regarded as a special source of inspiration. The Bible speaks of the beauty of the cedars of Lebanon, the stately palms, the olive and the fir, as representing the very wonder of God's creation. But trees, as well, hold a spiritual significance representing the most enduring values of our faith. The sages taught the custom that when a boy was born, a cedar was planted, and for a girl, a pine; when the two were married a wedding canopy was made of branches. We also learn that a person of wisdom is likened to a tree whose roots are deep, a person who lives righteously to a tree with many branches.

Thus, Temple Solel, with its dedication to Torah deepens our connection to the roots of faith, and with its emphasis on social concern teaches our congregants and children the obligation of *Tikkun Olam*, to repair and renew the world. Temple Solel is indeed a "Tree of Life." Each leaf we dedicate for those we love in celebration of life's joyous moments will surely strengthen this temple as we seek to generate scholarship funds for our students who are in need. The Tree of Life will serve as our source of inspiration to our school and to our children.

The Tree of Life is located inside the sanctuary. Its contemporary structure fits in with the modern décor of our temple. The Tree of Life provides an opportunity for everyone to share the special occasions in their lives with the temple family. Loved ones, friends and members of the congregation will all be able to create permanent remembrances of their joyous events so that future generations will look upon our yesterdays as having been filled with hopes, dreams, and accomplishments.

Order Form

Name: _____ Phone: _____

INSCRIPTION: Maximum 4 lines; line #1, 15 letters including spaces, lines #2 and #3, 22 letters and spaces, line #4, date (i.e. 4/30/15).

____ / ____ / ____

Contributions to the Tree of Life, which are tax deductible, should be sent to Temple Solel, 6805 E. McDonald Drive, Paradise Valley, AZ 85253. Each leaf permanently engraved and mounted on the Tree of Life is available for \$180.00. Enclosed is my check for: \$_____.


Prayer Packet in the Cloud

Just below, please find a link to the prayers chanted by Cantorial Soloist Todd Herzog. The recording is hosted on www.SoundCloud.com. To listen on your computer, please follow this link (it is recommended that you save the link to your favorites in your browser):

<https://soundcloud.com/therzog6805/sets/bnai-mitzvah-prayer-cd>

For effective listening on smartphones and tablets, SoundCloud provides a free application for iPhones and Android devices. You may download the free application from iTunes (for Apple devices) or Google Play (for Android devices).

To access the recordings on a mobile device or tablet you are required to create an account – no credit card is required.

Once you've installed the application and created your account, please search for "therzog6805" using the search icon -  - located on the tool bar at the top of the home screen, select "therzog6805," then touch the "Playlists" tab, and select the playlist "B'nai Mitzvah Prayer CD."

Torah and Haftarah portions will be available as playlists on this site as well.



Bar/Bat Mitzvah Binder Shabbat Service

Comments & Directions in RED

קַבְּלַת פָּנִים

KABBALAT PANIM — WELCOMING

BLESSINGS FOR SHABBAT

The candles are lit before the blessing is recited.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav,
v'tzivanu l'hadlik
ner shel Shabbat.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ,
וְצִוֵּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot,
commanding us to kindle the light of Shabbat.

For Kabbalat Shabbat, turn to page 130.

Shabbat Candle Blessing—The mitzvah of kindling Shabbat lights in the home is an early rabbinic practice (*M. Shabbat 2:1ff.*) The Shabbat candle blessing is first recorded in the ninth-century prayerbook, *Seder Rav Amram*. Lighting Shabbat candles as part of the synagogue service is an innovation of Reform Judaism.

הַדְּלָקָה הַזֶּה

קָדוֹשׁ, עֶרְבִית

בְּרוּכִים הַבָּאִים

שִׁירֵי שַׁבָּת

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Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

BARUCH atah, Adonai

Eloheinu, Melech haolam,

borei p'ri hagafen.

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav v'ratzah vanu,

v'Shabbat kodsho

b'ahavah uv'ratzon hinchilanu,

zikaron l'maaseih v'reishit.

Ki hu yom t'chilah l'mikra-ei kodesh,

zecher litziat Mitzrayim.

Ki vanu vacharta, v'otanu kidashta,

mikol haamim.

V'Shabbat kodsh'cha

b'ahavah uv'ratzon hinchaltanu.

Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,
וְשַׁבַּת קֹדֶשׁ
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכְרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית.
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,
זֶכֶר לִיצִיאת מִצְרָיִם.
כִּי בָנוּ בְּחֶרֶת, וְאוֹתָנוּ קִדְּשָׁתָהּ
מִכָּל הָעַמִּים.
וְשַׁבַּת קֹדֶשׁ
בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the universe
who finding favor with us, sanctified us with mitzvot.
In love and favor, You made the holy Shabbat our heritage
as a reminder of the work of Creation.
As first among our sacred days, it recalls the Exodus from Egypt.
You chose us and set us apart from the peoples.
In love and favor You have given us Your holy Shabbat as an inheritance.

Praise to You, Adonai, who sanctifies Shabbat.

בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.
Baruch atah, Adonai, m'kadeish HaShabbat.

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FOR THOSE WHO WEAR TALLIT

ברוכים הבאים
מודה / מודה אני
שירי שבת

Rabbi: Welcomes All. May invite up tallit presenters. Invites up b/m to say tallit blessing.

Presenter may offer some words regarding the specific tallit or what it means to wrap this tallit around their son/daughter, grandson/granddaughter

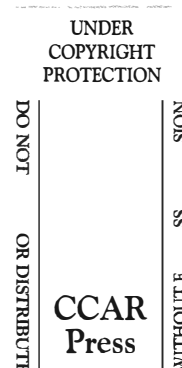
אשר יצר
אלהי נשמה
נשים בכל יום
והערב נא
אלי דברים
קדיש דרבנו

B/M: Recite prayer for tallit

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hitateif batzitzit.

ברוך אתה, יי
אלהינו, מלך העולם,
אשר קדשנו במצותיו
וצונו להתעטף בציצת.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to wrap ourselves in the fringes.



וצונו להתעטף בציצת v'tzivanu l'hitateif batzitzit. . . commanding us to wrap ourselves in the fringes. This *mitzvah* is drawn from Numbers 15:38–39.

B/M: Shabbat Shalom...on page 74 we begin our service with the singing of Mah Tov.

MAH TOVU ohalecha, Yaakov,
mishk'notecha, Yisrael!

Vaani b'rov chasd'cha
avo veitecha,
eshtachaveh el heichal kodsh'cha
b'yiratecha.

Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,
eit ratzon.
Elohim b'rov chasdecha,
aneini be-emet yishecha.

HOW FAIR are your tents, O Jacob,
your dwellings, O Israel.

I, through Your abundant love, enter Your house;
I bow down in awe at Your holy temple.

Adonai, I love Your temple abode,
the dwelling-place of Your glory.

I will humbly bow down low before Adonai, my Maker.

As for me, may my prayer come to You, Adonai, at a favorable time.
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

The opening words of this passage are from Numbers 24:5 where they are recited by Balaam, the foreign prophet who was commissioned to curse the children of Israel. When he opened his mouth, blessings emerged instead of curses.

וְאֲנִי תְּפִלָּתי *Vaani t'filati* . . . *As for me, may my prayer* . . . The Hebrew text has often been creatively rendered as "I am my prayer" — All I have to offer in prayer is myself; my prayer begins in humility. *Arthur Green*

מַה־טוֹב *Mah tovu* . . . *How fair* . . . Numbers 24:5

וְאֲנִי בְּרֹב חַסְדֶּךָ *Vaani b'rov chasd'cha* . . . *I, through Your abundant love* . . . Psalm 5:8

אֶהְבֶּתִּי *Adonai, ahavti* . . . *Adonai, I love* . . . Psalm 26:8

וְאֲנִי תְּפִלָּתי *Vaani t'filati* . . . *As for me, may my prayer* . . . Psalm 69:14

מַה־טוֹב אֶהְלִיךָ, יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ, יִשְׂרָאֵל!

וְאֲנִי בְּרֹב חַסְדֶּךָ
אָבוֹא בֵּיתְךָ,
אֶשְׁתַּחֲוֶה אֶל־הַיְיכָל קֹדֶשְׁךָ
בִּירְאָתְךָ.

יְיָ, אֶהְבֶּתִּי מֵעוֹן בֵּיתְךָ
וּמִקוֹם מִשְׁכָּן כְּבוֹדְךָ.

וְאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרַעָה,
אֶבְרַכָּה לִפְנֵי־יְיָ עֹשִׂי.

וְאֲנִי תְּפִלָּתִי־לְךָ, יְיָ,
עַתָּה רְצוֹן.

אֱלֹהִים, בְּרֹב־חַסְדֶּךָ,
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

בְּרוּכִים הַבָּאִים

מוֹדֶה / מוֹדֶה אֲנִי

שִׁירֵי שַׁבָּת

צִיָּאת

מַה־טוֹב

אֲשֶׁר יָצַר

אֱלֹהֵי נַשְׁמָה

נִסִּים בְּכָל יוֹם

לְעֶסֶק

וְהַעֲרֵב־נָא

אֱלֹו דְּבָרִים

קֹדֶשׁ דְּרַבְּנָן

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B/M: We continue on p.76/77 with the blessing for the body.

BARUCH ATAH, Adonai

Eloheinu, Melech haolam,

asher yatzar et haadam b'chochmah

uvara vo n'kavim n'kavim,

chalulim, chalulim.

Galui v'yadua lifnei chisei ch'vodecha

she-im y'patei-ach echad meihem

o yisateim echad meihem,

i efshar l'hitkayeim

v'laamod l'fanecha.

Baruch atah, Adonai,

rofei chol basar umafla laasot.

בָּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה
וּבָרָא בּוֹ נְקָבִים וְנְקָבִים,
חֲלוּלִים חֲלוּלִים.
גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדְךָ
שֶׁאִם יִפְתָּח אֶחָד מֵהֶם
אוֹ יִסָּתֵם אֶחָד מֵהֶם,
אִי אֶפְשָׁר לְהִתְקַיֵּם
וּלְעֲמֹד לִפְנֶיךָ.
בָּרוּךְ אַתָּה, יְיָ,
רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

ברוכים הבאים

מוֹדָה / מוֹדָה אֲנִי

שִׁירֵי שַׁבָּת

צִיצֵת

מִחֻטְבוֹ

אֲשֶׁר יָצַר

אֱלֹהֵי נַשְׁמָה

נִסִּים בְּכָל יוֹם

לְעִסּוֹק

וְהַעֲרֵב־נָא

אֱלֹהֵי דְבָרִים

קִדִּישׁ דְּרַבְּנָן

B/M:

PRAISE TO YOU, Adonai our God,

Sovereign of the universe,

who formed the human body with skill,

creating the body's many pathways and openings.

It is well known before Your throne of glory

that if one of them be wrongly opened or closed,

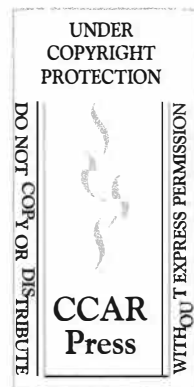
it would be impossible to endure and stand before You.

Blessed are You, Adonai, who heals all flesh, working wondrously.

בָּרוּךְ אַתָּה, יְיָ, רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umafla laasot.

OR



B/M:

Welcome

Modeh / Modah
Ani

Shabbat Songs

Tzitzit

Mah Tovu

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

BLESSED ARE YOU, Adonai our God, Sovereign of the universe.
With divine wisdom You have made our bodies,
combining veins, arteries and vital organs
into a finely-balanced network.
Wondrous Maker and Sustainer of life,
were one of them to fail —
how well we are aware! —
we would lack the strength to stand before You.
Blessed are You, Adonai,
Source of our health and strength.

בָּרוּךְ אַתָּה, יי, רופא כל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umaflia laasot.

DON'T LET ME FALL
as a stone falls upon the hard ground.
And don't let my hands become dry
as the twigs of a tree
when the wind beats down the last leaves.
And when the storm raises dust from the earth
with anger and howling,
don't let me fall.
I have asked for so much,
but as a blade of Your grass in a distant wild field
lets drop a seed in the lap of the earth
and dies away,
sow in me Your living breath,
as You sow a seed in the earth.

בָּרוּךְ אַתָּה, יי, רופא כל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Baruch atah, Adonai, rofei chol basar umaflia laasot.

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B/M: On page 78 we continue with the singing of Elohai Neshama,
a prayer of appreciation for the soul.

Sung:

ELOHAI, n'shamah shenatata bi
 t'horah hi.
 Atah v'ratah, atah y'tzartah,
 atah n'fachtah bi,
 v'atah m'shamrah b'kirbi.
 Kol z'man shehan'shamah b'kirbi,
 modeh/modah ani l'fanecha,
 Adonai Elohai
 v'Elohei avotai v'imotai,
 Ribon kol hamaasim,
 Adon kol han'shamot.
 Baruch atah, Adonai,
 asher b'yado nefesh kol chai
 v'ruach kol b'sar ish.

אֱלֹהֵי, נִשְׁמָה שֶׁנָּתַתָּ בִּי
 טְהוֹרָה הִיא.
 אַתָּה בְּרָאֲתָהּ, אַתָּה יִצְרָתָהּ,
 אַתָּה נִפְחָתָהּ בִּי,
 וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.
 כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי,
 מוֹדֵה / מוֹדָה אֲנִי לְפָנֶיךָ,
 יְיָ אֱלֹהֵי
 וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,
 רִבּוֹן כָּל הַמַּעֲשִׂים,
 אֲדוֹן כָּל הַנִּשְׁמוֹת.
 בְּרוּךְ אַתָּה, יְיָ,
 אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי
 וְרוּחַ כָּל בָּשָׂר אִישׁ.

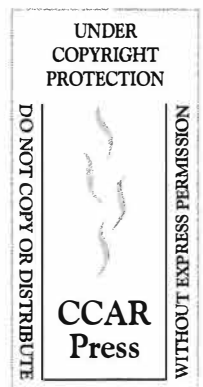
בְּרוּכִים הַבָּאִים
 מוֹדֵה / מוֹדָה אֲנִי
 שִׁירֵי שִׁבְת
 צִיצִת
 מַח-טוֹב
 אֲשֶׁר יָצָר
 אֱלֹהֵי נִשְׁמָה
 נְסִים בְּכָל יוֹם
 לְעֶסֶק
 וְהַעֲרֵב-נָא
 אֱלֹהֵי דְבָרִים
 קַדִּישׁ דְּרַבְנָן

MY GOD, the soul You have given me is pure.
 You created it, You shaped it, You breathed it into me,
 and You protect it within me.
 For as long as my soul is within me,
 I offer thanks to You,
 Adonai, my God
 and God of my ancestors,
 Source of all Creation, Sovereign of all souls.
 Praised are You, Adonai,
 in whose hand is every living soul and the breath of humankind.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.
 Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

Elohai, n'shamah... My God, the soul... based on B'rachot 60b

אֲשֶׁר בְּיָדוֹ asher b'yado... in whose hand... Job 12:10



Rabbi or B/M leads

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lasechvi vinah

l'havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לַשְׁכָּוִי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

For awakening

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has given the mind the ability to distinguish day from night.

Baruch atah, Adonai

Eloheinu, Melech haolam,

pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
פוֹקֵחַ עֵוְרִים.

For vision

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who opens the eyes of the blind.

Baruch atah, Adonai

Eloheinu, Melech haolam,

matir asurim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַתִּיר אֲסוּרִים.

*For the ability
to stretch*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who frees the captive.

Baruch atah, Adonai

Eloheinu, Melech haolam,

zokeif k'fufim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
זוֹקֵף כְּפוּפִים.

*For rising to the
new day*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who lifts up the fallen.

נְסִים בְּכָל יוֹם *Nisim b'chol yom . . . For daily miracles . . .* These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; in spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Though they are intended literally, we may perceive each blessing spiritually.

For Daily Miracles — Inspiration for blessings three to five comes from Psalm 146:7–8.

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נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai
Eloheinu, Melech haolam,
roka haaretz al hamayim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

*For firm earth to
stand upon*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who stretches the earth over the waters.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hameichin mitzadei gaver.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּכִּין מִצְעָדֵי גֶבֶר.

*For the gift of
motion*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who strengthens our steps.

Baruch atah, Adonai
Eloheinu, Melech haolam,
malbish arumim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַלְבִּישׁ עֲרֻמִּים.

*For clothing
the body*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who clothes the naked.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hanotein laya-eif ko-ach.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַנוֹתֵן לַיָּעֹף כֹּחַ.

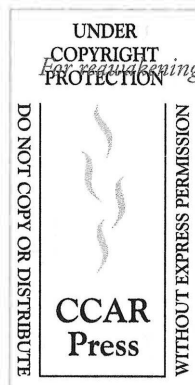
*For renewed
enthusiasm for life*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who gives strength to the weary.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hamaavir sheinah mei-einai,
ut'numah mei-afapai.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר שְׁנָה מֵעֵינַי,
וְתַנּוּמָה מֵעַפְעָפִי.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who removes sleep from the eyes, slumber from the eyelids.



Rabbi leads

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai
Eloheinu, Melech haolam,
she-asani b'tzelem Elohim.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בְּצֶלֶם אֱלֹהִים.

*For being in
the image of God*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who made me in the image of God.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani ben/bat chorin.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בֶן/בַּת חוֹרִין.

*For being
a free person*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me free.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani Yisrael.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי יִשְׂרָאֵל.

For being a Jew

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me a Jew.

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozeir Yisrael bigvurah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

For purpose

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who girds Israel with strength.

Baruch atah, Adonai
Eloheinu, Melech haolam,
oteir Yisrael b'tifarah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who crowns Israel with splendor.



Rabbi: On p.86 we continue with the blessing for sacred study.

B/M:

BARUCH atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu laasok b'divrei Torah.

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

V'HAAREV NA Adonai Eloheinu
et divrei Torat-cha b'finu,
uv'fi amcha beit Yisrael,
v'nih'yeh anachnu v'tze-etza-einu,
v'tze-etza-ei amcha beit Yisrael,
kulanu yodei sh'mecha,
v'lomdei Toratecha lishmah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

וְהַעֲרֵב־נָא יי אֱלֹהֵינוּ
אֶת־דִּבְרֵי תוֹרַתְךָ בְּפִינוּ,
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ,
וְצִאֲצֵאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,
וְלֹמְדֵי תוֹרַתְךָ לְשִׁמְחָה.
בְּרוּךְ אַתָּה, יי,
הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

O ADONAI, our God,
let the words of Torah be sweet in our mouths
and the mouths of Your people Israel,
so that we, our descendants and the descendants of all Your people Israel
may know You, by studying Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to Your people Israel.

בְּרוּךְ אַתָּה, יי, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

"Descendants" includes men and women who embrace the Jewish people and faith.

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 205, 207, 209, and 211.

לְעִסּוֹק Laasok . . . to engage . . . אֱלֹו דְּבָרִים Eilu d'varim . . . These are things . . . The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its influence on our daily ethical behavior.

בְּרוּכִים הַבָּאִים
מוֹדֶה / מוֹדֶה אֲנִי
שִׁירֵי שְׁבֵת
צִיצִית
מַח־טָבוֹ
אֲשֶׁר יָצַר
אֱלֹהֵי נְשָׁמָה
נִסִּים בְּכָל יוֹם
לְעִסּוֹק
וְהַעֲרֵב־נָא
אֱלֹו דְּבָרִים
קִדְּשׁ דְּרַבָּנָן

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Welcome

Modeh / Modah
Ani

Shabbat Songs

Tzitzit

Mah Tov

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

Rabbi: (or p.88)

WE SEEKERS of God, how do we find You?
In good deeds and in the study of Torah.
And Your search for us?
You find us
in the bending of the knee,
in the rigor of study,
in the honesty of commerce,
through a good heart, through decency,
in respect, true fellowship, companionship and love,
through truth and peace,
in the No that is really No, and
the Yes that is really Yes.

בְּרוּךְ אַתָּה, יְיָ, הַמְלִמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

FROM THE COWARDICE that shrinks from new truth,
from the laziness that is content with half-truths,
from the arrogance that thinks it knows all truth,
O God of truth, deliver us.
Blessed is Adonai, Teacher of Torah to Your people Israel.

בְּרוּךְ אַתָּה, יְיָ, הַמְלִמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

Six Torah episodes are to be remembered each day, to refine our direction:

יְצִיאַת מִצְרַיִם *Y'tziat Mitzrayim*: Recall the Exodus from Egypt — depart from whatever enslaves.

עֲמָלֶק *Amalek*: Recall Amalek who attacked from behind — be on guard against evil.

מַעֲמַד הַר סִינַי *Maamad Har Sinai*: Recall standing at Sinai — make Torah part of your daily life.

מַעֲשֵׂה עֵגֶל הַזָּהָב *Maaseh Eigel HaZahav*: Recall the Golden Calf — keep material desires in check and be wary of heresy.

קֹרַח *Korach*: Recall Korach's rebellion — prevent ego from misleading and destroying your way.

שַׁבָּת *Shabbat*: Recall the first gift, Shabbat — welcome Shabbat holiness each week.

Whether modern Jews believe that it is actually the word of God or some distillation of numerous ancient texts, Torah — the study of it, the interpretation of it, the struggle with it — is what committed Jews continue to base their faith upon. No moment in a Jew's life — not a *brit milah*, not a sunset, not the descent into death itself — is without its accompanying text, which in turn has its ultimate basis in the original text itself, the Torah. *Adam Sol*

We seekers of God . . . adapted from Seder Eliyahu Rabba 23

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EILU d'varim she-ein lahem shiur,
 she-adam ocheil peiroteihem
 baolam hazeh
 v'hakeren kayemet lo laolam haba.
 V'eilu hein:
 kibud av va-eim,
 ug'milut chasadim,
 v'hashkamat beit hamidrash
 shacharit v'arvit,
 v'hachnasat orchim,
 uvikur cholim,
 v'hachnasat kalah,
 ul'vayat hameit,
 v'iyun t'filah,
 vahavaat shalom bein adam lachaveiro.
 V'talmud Torah k'neged kulam.

אלו דברים שאין להם שעור,
 שאדם אוכל פירותיהם
 בעולם הזה
 והקרו קיימת לו לעולם הבא.
 ואלו הן:
 כבוד אב ואם,
 וגמילות חסדים,
 והשקמת בית המדרש
 שחרית וערבית,
 והכנסת אורחים,
 ובקור חולים,
 והכנסת כלה,
 ולגית המת,
 ועיון תפלה,
 והבאת שלום בין אדם לחברו.
 ותלמוד תורה כנגד כלם.

ברוכים הבאים
 מוֹדֵה / מוֹדֵה אָנִי
 שירי שבת
 ציצת
 מה־טבו
 אשר יצר
 אלהי נשמה
 נסים בכל יום
 לעסוק
 והערב־נא
 אלו דברים
 קדיש דרבנן

Rabbi: (or p.86)

THESE ARE THINGS that are limitless,
 of which a person enjoys the fruit of the world,
 while the principal remains in the world to come.
 They are: honoring one's father and mother,
 engaging in deeds of compassion,
 arriving early for study, morning and evening,
 dealing graciously with guests, visiting the sick,
 providing for the wedding couple,
 accompanying the dead for burial,
 being devoted in prayer,
 and making peace among people.
 But the study of Torah encompasses them all.

אָב וָאִם *Kibud av va-eim* — honoring one's father and mother. What can it mean to honor? Sometimes honoring one's parent is not easy. The word **כְּבוֹד** *kibud*, honor, has as its root **כָּבַד** *kaveid* — heavy; it can be a burden to honor another. In honoring those who have given us life or sustenance, we honor the Source of Life. *Elyse D. Frishman*

וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ *V'hashkamat beit hamidrash* . . . arriving early for study . . . The Rabbis understood this to convey enthusiasm and earnestness. *Yoel Kahn*

תַּלְמוּד תּוֹרָה *Talmud Torah*, the study of Torah offers the knowledge of what is right and how to live justly. Jewish study includes the expectation that the lessons will be applied to life.

אֵלֵּו דְּוָרִים *Eilu d'varim* . . . These are things . . . based on Peah 1:1

שֶׁאָדָם אוֹכֵל *She-adam ocheil* . . . of which a person enjoys . . . Shabbat 127a

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B/M: Our introductory prayers come to a close with the singing of Psalm 150, p.100

PSALM 150:1-6

HAL'LU YAH!

Hal'lu El b'kodsho,
hal'luhu birkia uzo.
Hal'luhu bigvurotav,
hal'luhu k'rov gudlo.
Hal'luhu b'teika shofar,
hal'luhu b'neivel v'chinor.
Hal'luhu b'tof umachol,
hal'luhu b'minim v'ugav.
Hal'luhu b'tziltz'lei shama,
hal'luhu b'tziltz'lei t'ruah.
Kol han'shamah t'haleil Yah,
Hal'lu Yah!

הַלְלוּ יְהוָה!

הַלְלוּ-אֵל בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בִּרְקִיעַ עֶזָּו.
הַלְלוּהוּ בְּגִבּוּרֹתָיו,
הַלְלוּהוּ כְּרֹב גִּדְלוֹ.
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר,
הַלְלוּהוּ בְּנִיבֵל וְכִנּוֹר.
הַלְלוּהוּ בְּתוֹף וּמַחוֹל,
הַלְלוּהוּ בְּמִנִּים וְעוּגָב.
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי-תְרוּעָה.
כָּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה,
הַלְלוּ-יְהוָה!

HALLELUJAH!

Praise God in God's sanctuary;
praise God in the sky, God's stronghold.
Praise God for mighty acts;
praise God for God's exceeding greatness.
Praise God with blasts of the horn;
praise God with harp and lyre.
Praise God with timbrel and dance;
praise God with lute and pipe.
Praise God with resounding cymbals;
praise God with loud-clashing cymbals.
Let all that breathes praise God.
Hallelujah!

ברוך שְׁאָמַר
מְזִמּוֹר צ"ב
אֲשֶׁר
מְזִמּוֹר קמ"ה
מְזִמּוֹר ק"נ
נִשְׁמַת כָּל חַי
לְשִׁתְּבַח
חֲצִי קֹדֶשׁ

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B/M: We continue with the Chatzi Kaddish on p.106
(sung by Cantorial Soloist)

YITGADAL v'yitkadash sh'meih raba

b'alma di v'ra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yir'hadar v'yitaleh v'yir'halal

sh'meih d'kudsha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

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.

God can hardly be listening to the actual words of our prayers: how unendingly boring to hear such repetition days without number! And anyone who prays with any regularity or sincerity knows that the same prayers mean different things on different readings. Instead, each prayer is a metaphoric representation of the speaker's heart and mind. Now to God, that is an interesting and unending text, ever-changing, and God is the ultimate reader of nuance and allusion. *Adam Sol*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעַלְמֵי עֻלְמָיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא,
לְעֻלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תְּשַׁבְּחָתָא וְנַחֲמָתָא,
דְּאָמִירוּ בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.

ברוך שְׁמֵהּ רַבָּא
מְבָרַךְ צ"ב
אשרי
מְבָרַךְ קמ"ה
מְבָרַךְ ק"ג
נְשִׁמָת כָּל חַי
יִשְׁתַּבַּח
חַי קָדִישׁ

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B/M: Please rise for the Barchu, the Call to Worship, on p.108
(Cantorial Soloist leads - face ark)

שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יי הַמְּבָרָךְ!
בָּרוּךְ יי הַמְּבָרָךְ
לְעוֹלָם וָעֶד!

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

(turn back to podium mic)

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

בְּרָכוּ

יוֹצֵר

אֱלֹהֵינוּ רַבָּה

שְׁמַע

וְאַחֲבָתָהּ

לְמַעַן תִּזְכְּרוּ

וְיִאמְרוּ יי

אֱמֶת וְיִצִּיב

מִי־כַמְכָּה



B/M leads: p.110

BARUCH atah, Adonai
 Eloheinu, Melech haolam,
 yotzeir or uvorei choshech,
 oseh shalom uvorei et hakol.
 Hamei-ir laaretz
 v'ladarim aleha b'rachamim,
 uv'tuvo m'chadeish b'chol yom tamid
 maaseih v'reishit.
 Mah rabu maasecha, Adonai,
 kulam b'chochmah asita,
 mal'ah haaretz kinyanecha.
 Titbarach, Adonai Eloheinu,
 al shevach maaseih yadecha
 v'al m'orei or she-asita,
 y'faarucha selah.
 Or chadash al Tzion tair,
 v'nizkeh chulanu m'heirah l'oro.
 Baruch atah, Adonai, yotzeir ham'orot.

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,
 Creator of light and darkness, who makes peace and fashions all things.
 In mercy, You illumine the world and those who live upon it.
 In Your goodness You daily renew creation.
 How numerous are Your works, Adonai!
 In wisdom, You formed them all, filling the earth with Your creatures.
 Be praised, Adonai our God, for the excellent work of Your hands,
 and for the lights You created, may they glorify You.
 Shine a new light upon Zion, that we all may swiftly merit its radiance.
 Praised are You, Adonai, Creator of all heavenly lights.

ברוך אתה, יי, יוצר המאורות.

Baruch atah, Adonai, yotzeir ham'orot.

אור חדש על ציון תאיר Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .
 Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its
 mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the
 restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to
 the modern State of Israel and signals its recognition of the religious significance of the reborn
 Jewish commonwealth. David Ellenson

ברוך אתה, יי . . . יוצר אור ובורא חשך Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .
 Praised are You, Adonai . . . Who forms light and creates darkness . . . based on Isaiah 45:7

מה רבו Mah rabu . . . How numerous . . . Psalm 104:24

ברוך אתה, יי
 אלהינו, מלך העולם,
 יוצר אור ובורא חשך,
 עשה שלום ובורא את-הכל.
 המאיר לארץ
 ולדורים עליה ברחמים,
 ובטובו מחדש בכל יום תמיד
 מעשה בראשית.
 מה רבו מעשיך, יי,
 כלם בחכמה עשית,
 מלאה הארץ קנייניך.
 ותברך, יי אלהינו,
 על שבח מעשה ידיך
 ועל מאורי אור שעשית,
 ופארוך סלה.
 אור חדש על ציון תאיר,
 ונזכה כלנו מהרה לאורו.
 ברוך אתה, יי, יוצר המאורות.

ברכו

יוצר

אחבה רבה

שמע

ואחבת

למען תזכרו

ולאמר יי

אמת ונציב

מי-קמך

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Rabbi & Cantorial Soloist do this page

AHAVAH rabah ahavtanu, Adonai Eloheinu,
chemlah g'dolah viteirah chamalta aleinu.
Ba-avur avoteinu v'imoteinu shebat'chu v'cha
vat'lamdeim chukei chayim, kein t'choneinu
ut'lamdeinu. Ham'racheim, racheim aleinu,
v'tein b'libeinu l'havin ul'haskil, lishmo-a,
lilmod ul'lameid, lishmor v'laasot ul'kayeim
et kol divrei talmud Toratecha b'ahavah.

אַהֲבָה רַבָּה אֶהְבְּתָנוּ, יְיָ אֱלֹהֵינוּ,
חֲמַלָה גְדוֹלָה וַיִּתְּרָה חֲמַלְתָּ עָלֵינוּ.
בְּעִבּוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבָּטְחוּ בְךָ
וַתִּלְמַדְם חֻקֵּי חַיִּים, כֵּן תַּחֲנוּנוּ
וַתִּלְמַדְנוּ. הַמְּרַחֵם, רַחֵם עָלֵינוּ,
וְתֵן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לְשִׁמּוֹעַ,
לְלַמֵּד וּלְלַמֵּד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם
אֶת-כָּל-דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

בְּרַכּוֹ

יוֹצֵר

אַהֲבָה רַבָּה

שִׁמּוֹעַ

וְאַהֲבָה

לְמַעַן תִּזְכְּרוּ

וּלְאַמּוֹר יְיָ

אֶמֶת וְיִצִּיב

מִי־קִמְּךָ

HOW DEEPLY You have loved us Adonai, our God, gracing us with surpassing
compassion! On account of our forebears whose trust led You to teach them the laws
of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us
by making us able to understand and discern, to heed, learn, and teach, and, lovingly,
to observe, perform, and fulfill all that is in Your Torah.

V'ha-eir eineinu b'Toratecha,
v'dabeik libeinu b'mitzvatecha,
v'yacheid l'vaveinu l'ahavah
ul'yirah et sh'mecha,
v'lo neivosh v'lo nikaleim,
v'lo nikasheil l'olam va-ed.
Ki v'sheim kodsh'cha hagadol v'hanora
batachnu, nagilah v'nism'chah bishuatecha.
Vahavi-einu l'shalom mei-arba kanfot
haaretz, v'tolicheinu kom'miyut l'artzeinu.
Ki El po-eil y'shuot atah, uvanu vacharta
v'keiravtanu l'shimcha hagadol selah be-emet,
l'hodot l'cha ul'yachedcha b'ahavah.
Baruch atah, Adonai,
habocheir b'amo Yisrael b'ahavah.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וַיַּחַד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת-שְׁמֶךָ,
וְלֹא יִבּוֹשׁ וְלֹא נִכְלֵם,
וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד.
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא
בָּטַחְנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.
וְהִבֵּיאוּנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ, וְתוֹלִיכֵנוּ כּוֹמְמִיּוֹת לְאַרְצֵנוּ.
כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ בְּחֵרְךָ
וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בְּאֵמֶת,
לְהוֹדוֹת לְךָ וּלְיַחְדְּךָ בְּאַהֲבָה.
בְּרוּךְ אַתָּה, יְיָ,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our
hearts in love and reverence for Your Name. Then we will never feel shame, never
deserve rebuke, and never stumble. Having trusted in Your great and awesome
holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land.

For You, O God, work wonders. You chose us. Truly, You drew us near to Your

Great Name, that we might acknowledge You, declaring You One in love.

Praised be You, Adonai, who chooses Your people Israel in love.

בְּרוּךְ אַתָּה, יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

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All Sing:

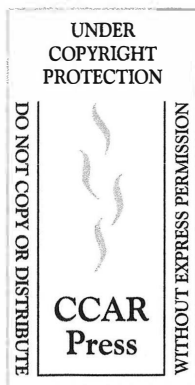
אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

B/M: Please be seated...on p.116, we continue with the V'ahavta.



The enlarged ע *ayin* at the end of שמע *Sh'ma* (Hear) and the enlarged ד *dalet* at the end of אחד *echad* (one) combine to spell עד *eid* (witness). We recite the *Sh'ma* to bear witness to the Oneness of God.

All Sing:

שְׁמַע יִשְׂרָאֵל יְהוָה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

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

B/M:

V'AHAVTA et Adonai Elohecha,
 b'chol l'vav'cha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu had'varim ha-eileh
 asher anochi m'tzavcha hayom al
 l'vavecha. V'shinantam l'vanecha v'dibarta
 bam b'shivt'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Ukshartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvisharecha.

YOU SHALL LOVE Adonai your God with all your heart,
 with all your soul, and with all your might.
 Take to heart these instructions with which I charge you this day.
 Impress them upon your children.
 Recite them when you stay at home and when you are away,
 when you lie down and when you get up.
 Bind them as a sign on your hand and let them serve as a symbol on your forehead;
 inscribe them on the doorposts of your house and on your gates.

Continue or turn to pages 236–237.

L'maan tizk'ru, vaasitem et
 kol mitzvotai vih'yitem k'doshim
 l'Eloheichem. Ani Adonai Eloheichem asher
 hotzeiti et-chem mei-eret
 Mitzrayim lih'yot lachem l'Elohim
 ani Adonai Eloheichem.

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
 כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים
 אֲנִי יְיָ אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments
 and to be holy to your God.
 I am Adonai, your God, who brought you out of the land of Egypt to be your God:
 I am Adonai your God.

יְיָ אֱלֹהֵיכֶם אֱמֶת.

Adonai Eloheichem EMET.

Turn to pages 238–239.

For those who choose: At the end of the שְׁמַע *Sh'ma*, after the words *Adonai Eloheichem*, the word אֱמֶת *emet* ("true") is added as an immediate affirmation of its truth.

וְאָהַבְתָּ *V'ahavta* . . . *You shall love* . . . Deuteronomy 6:5–9

לִמְעַן תִּזְכְּרוּ *L'maan tizk'ru* . . . *Thus you shall remember* . . . Numbers 15:40–41

בְּרָכוּ

יוֹצֵר

אֱהַבְתָּ רַבָּה

שְׁמַע

וְאָהַבְתָּ

לִמְעַן תִּזְכְּרוּ

וְלֵאמֹר יְיָ

אֱמֶת וְיִצִּיב

מִי־כַמֶּכֶה

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B/M: We continue with the prayer for freedom on p.121

Bar'chu
Yotzeir
Ahavah Rabbah
Sh'ma
V'ahavta
L'maan tizk'ru
Vayomer Adonai
Emet v'Yatziv
Mi Chamochah

B/M: אֱמֶת EMET, there is no place
where You are not;
even in the wilderness
there is Your word.

אֱמֶת EMET, that pen strokes of lightning,
white fire, black flame,
stir the soul's passion, guide our sacred way.
True and enduring is Torah.

Your truth for us is certain and established,
now and forever more.
Like Moses, Miriam and all Israel,
we sing out and rejoice!

OR

B/M: THE ETERNAL TRUTH
is that You alone are God and there is none else.
May the righteous of all nations
rejoice in Your love and exult in Your justice.
Let them beat their swords into plowshares
and their spears into pruning hooks.
Let nation not lift up sword against nation
nor learn war any more.
You shall not hate your brother or your sister in your heart.
The stranger that sojourns with you
shall be accepted as your equal,
for you were strangers in the land of Egypt.
“Why do you crush My people and oppress the poor?” asks God.
We know that the Eternal One defends the poor
and upholds the rights of the needy.
Praise to God Most High;
blessed is God and deserving of blessing!

אֱמֶת וְיָצִיב Emet v'yatziv . . . true and enduring . . . We join the last words of the *Sh'ma* to *Emet* as a statement of ongoing commitment to the truth. God's word is the promise that we will survive evil and uphold the vision of freedom and peace. This prayer affirms that God is the sole power in the universe and that God has the power to bring about redemption.

אֱמֶת Emet . . . true . . . In Hebrew, the three letters א, מ, ת Alef-Mem-Tav are the first, middle and last letters of the Hebrew alphabet. Truth is all-inclusive. Elyse D. Frishman

מִמִּצְרַיִם גְּאֻלְתָּנוּ MiMitzrayim g'altanu . . . From Egypt You redeemed us . . . Prayers of thanksgiving, addressed to God, are not meant to imply that God does not work through human channels. Roland B. Gittelsohn



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 kulam hodu v'himlichu v'amru:

Adonai yimloch l'olam va-ed.

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.

מִי־כְמוֹכָה בָּאֵלִים, יְיָ!

מִי כְמוֹכָה נֶאֱדָר בִּקְדֻשָּׁה,
נוֹרָא תִהְיֶה לָּהּ, עֹשֶׂה פֶלֶא!

שִׁירָה חֲדָשָׁה שְׂבָחוּ גְאוּלִּים

לְשִׁמְךָ עַל שְׂפַת הַיָּם.

יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל

וּפְדֵה כְנָעַמֶּךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,

קְדוֹשׁ יִשְׂרָאֵל.

בְּרוּךְ אַתָּה, יְיָ, גָּאֵל יִשְׂרָאֵל.

בְּרָכוּ

יוֹצֵר

אֱהָבָה רַבָּה

שְׂמֵעַ

וְאֶהְבֶּתָּ

לְמַעַן תִּזְכְּרוּ

וְיִאמְרוּ יְיָ

אֱמֶת וְיִצְיֵב

מִי־כְמוֹכָה

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, גָּאֵל יִשְׂרָאֵל

Baruch atah, Adonai, gaal Yisrael.

For those who choose: When the prayer leader recites the word קוּמָה *kumah* ("rise"), the congregation rises for the עֲמִידָה *Amidah*, the *Standing Prayer*.

מִי־כְמוֹכָה *Mi chamochah* . . . *Who is like You* . . . Exodus 15:11

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

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Rabbi introduces T'filah, gives page numbers and asks everyone to rise.

תפילה

T'FILAH

(Face Ark, take 3 steps forward, and bow)

B/M (with Cantorial Soloist):

ADONAI, s'fatai tiftach,
ufi yagid t'hilatecha.

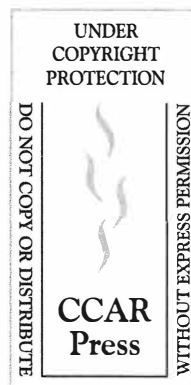
אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

אבות ואמהות
גבורות
קדשה
קדשת היום
עבודה
הודאה
שלום
תפלת חלב

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

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



B/M with Cantorial Soloist:

BARUCH atah, Adonai Eloheinu
 v'Elohei avoteinu v'imoteinu, Elohei
 Avraham, Elohei Yitzchak v'Elohei Yaakov,
 Elohei Sarah, Elohei Rivkah, Elohei
 Rachel v'Elohei Leah. Ha-El hagadol
 hagibor v'hanora, El elyon, gomeil
 chasadim tovim, v'koneih hakol, v'zocheir
 chasdei avot v'imahot, umeivi g'ulah
 livnei v'neihem l'maan sh'mo b'ahavah.

*SHABBAT SHUVAH —

Zochreinu l'chayim,
 Melech chafeitz bachayim,
 v'chorveinu b'sefer hachayim,
 l'maancha Elohim chayim.

Melech ozeir umoshia umagen.
 Baruch atah, Adonai,
 magein Avraham v'ezrat Sarah.

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

— SHABBAT SHUVAH*

זָכְרֵנוּ לְחַיִּים,
 מֶלֶךְ חַפֵּץ בַּחַיִּים,
 וְקֹרֵבנוּ בְּסֵפֶר הַחַיִּים,
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן.
 בָּרוּךְ אַתָּה, יְיָ,
 מָגֵן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.

אבות ואמהות
 גבורות
 קדושה
 קדושת היום
 עבודה
 הודאה
 שלום
 תפילות 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, יְיָ, מָגֵן אַבְרָהָם וְעֵזֶרֶת שָׂרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

*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 יְיָ *Adonai*.

The content of this prayer has to do with *the merit of our ancestors*. This is traditionally conceived of as a sort of bank account into which the Patriarchs and Matriarchs deposited funds of righteousness that were so great that they covered all future generations. *Judith Z. Abrams*

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B/M with Cantorial Soloist:

ATAH gibor l'olam, Adonai,
m'chayeh hakol (meitim) atah,
rav l'hoshia.

*WINTER — Mashiv haruach umorid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeh hakol (meitim)
b'rachamim rabim, someich noflim,
v'rofei cholim, umatir asurim,
um'kayem emunato lisheinei afar.
Mi chamocha baal g'vurot
umi domeh lach, melech meimit
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

Mi chamocha El harachamim,
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

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

WINTER — מְשִׁיב הָרוּחַ וּמוריד הַגֶּשֶׁם.

SUMMER — מוריד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה הַכֹּל (מֵתִים)
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

— SHABBAT SHUVAH

מִי כְמוֹךָ אֵל רַחֲמִים,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

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 (revives the dead).

בָּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

The *G'vurot* emphasizes God's ability to renew us in the future. The resurrection of the dead, which may be taken literally, is best understood as a powerful metaphor for understanding the miracle of hope. Winter gives way to spring. *Judith Z. Abrams*

*WINTER: *Sh'mini Atzeret / Simchat Torah to Pesach*

SUMMER: *Pesach to Sh'mini Atzeret / Simchat Torah*

אֲבוֹת וְאֻמָּהוּת

גְּבוּרוֹת

קִדְשָׁה

קִדְשֵׁי הַיּוֹם

עֲבוּדָה

הוֹדָאָה

שְׁלום

תְּפִלַּת הַלֵּב

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(Cantorial Soloist leads)

N'KADEISH et shimcha baolam,
k'shem shemakdishim oto bishmei marom,
kakatuv al yad n'vi-echa,
v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh Adonai tz'vaot,
m'lo chol haaretz k'vodo.

Adir adireinu, Adonai Adoneinu,
mah adir shimcha b'chol haaretz.

Baruch k'vod Adonai mimkomo.

Echad hu Eloheinu, hu Avinu,
hu Malkeinu, hu Moshi-einu,
v'hu yashmi-einu b'rachamav l'einei kol chai.
Ani Adonai Eloheichem.

Yimloch Adonai l'olam, Elohayich Tzion
l'dor vador, hal'luyah.

נִקְדֹּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמֵי מָרוֹם,
כַּכְּתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
אֲדִיר אֲדִירֵנוּ, יְיָ אֲדוֹנֵינוּ,
מֶה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מֶלֶכְנוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל חַי.
אֲנִי יְיָ אֱלֹהֵיכֶם.
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּיָהּ.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

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!

L'dor vador nagid godlecha ul'neitzach n'tzachim
k'dushat-cha nakdish, v'shivchacha Eloheinu,
mipinu lo yamush l'olam va-ed.*
Baruch atah, Adonai, Ha-El hakadosh.

לְדוֹר וָדוֹר נָגִיד גּוֹדְלֶךָ וְלִנְצַח וְנִצְחִים
קִדְּשָׁתְךָ נִקְדִּישׁ, וְשִׁבְּחָךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.*
בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

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.

בָּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

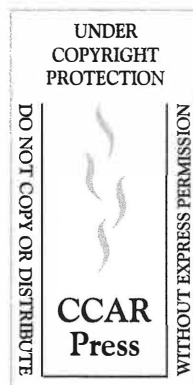
Baruch atah, Adonai, Ha-El hakadosh.

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

Baruch atah, Adonai, HaMelech hakadosh.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

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



Rabbi invites all to sit and introduces this song.

Select either Yism'chu or V'shamru

אבות ואמהות

גבורות

קדושה

קדשת היום

עבודה

הודאה

שלום

תפלת הלב

YISM'CHU v'malchut'cha
shomrei Shabbat v'korei oneg.
Am m'kad'shei sh'vi-i,
kulam yisb'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashto,
chemdat yamim oto karata,
zeicher l'maaseih v'reishit.

יִשְׁמְחוּ בַמְּלֻכּוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֵנֶג.
עִם מְקַדְשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוּבְּךָ.
וְהַשְׁבִּיעִי רַצִּיתָ בּוֹ וְקִדַּשְׁתָּו,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית.

THOSE WHO KEEP Shabbat by calling it a delight will rejoice in Your realm.
The people that hallows Shabbat will delight in Your goodness.
For, being pleased with the Seventh Day, You hallowed it
as the most precious of days, drawing our attention to the work of Creation.

V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat l'dorotam
b'rit olam.
Beini u'vein b'nei Yisrael
ot hi l'olam,
ki sheshet yamim asah Adonai
et hashamayim v'et haaretz,
u'vayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעָלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

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.

יִשְׁמְחוּ Yism'chu contains twenty-four Hebrew words — said to correspond to the twenty-four hours of Shabbat.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל V'shamru v'nei Yisrael . . . The people of Israel shall keep . . . Exodus 31:16-17

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Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

FOR THE EXPANDING GRANDEUR of Creation,
worlds known and unknown, galaxies beyond galaxies,
filling us with awe and challenging our imaginations,
Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For this fragile planet earth, its times and tides,
its sunsets and seasons,
Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For the joy of human life, its wonders and surprises,
its hopes and achievements,
Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For human community, our common past and future hope,
our oneness transcending all separation, our capacity to work
for peace and justice in the midst of hostility and oppression,
Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For high hopes and noble causes, for faith without fanaticism,
for understanding of views not shared,
Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For all who have labored and suffered for a fairer world,
who have lived so that others might live in dignity and freedom,
Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For human liberties and sacred rites:
for opportunities to change and grow, to affirm and choose,
Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

We pray that we may live not by our fears but by our hopes,
not by our words but by our deeds.

Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרֻךְ אַתָּה, יי, הַטוֹב שְׁמֶךָ וְיִלְךָ נָא לְהוֹדוֹת.

Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.



For those who choose: On page 256, at the word מוֹדִים *Modim*, one bows at the waist. At יי *Adonai*, one stands up straight.

SIM SHALOM tovah uv'rachah,
 chein vachessed v'rachamim,
 aleinu v'al kol Yisrael amecha.
 Bar'cheinu, yotzreinu, kulanu k'echad
 b'or panecha,
 ki v'or panecha natata lanu,
 Adonai Eloheinu,
 Torat chayim v'ahavat chesed,
 utz'dakah uv'rachah v'rachamim
 v'chayim v'shalom.

V'tov b'einecha l'vareich et amcha Yisrael
 b'chol eit uv'chol shaah bishlomecha.

SHABBAT SHUVAH — B'sefer chayim,
 b'rachah v'shalom, ufarnasah tovah,
 nizacheir v'nikateiv l'fanecha,
 anachnu v'chol amcha beit Yisrael,
 l'chayim tovim ul'shalom.
 Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,
 ham'vareich et amo Yisrael bashalom.

GRANT PEACE, goodness and blessing, grace, kindness and mercy,
 to us and to all Your people Israel.
 Bless us, our Creator, all of us together, through the light of Your Presence.
 Truly through the light of Your Presence, Adonai our God,
 You gave us a Torah of life —
 the love of kindness, justice and blessing, mercy, life, and peace.
 May You see fit to bless Your people Israel
 at all times, at every hour, with Your peace.

SHABBAT SHUVAH — Inscribe us for life, blessing, peace, and prosperity, remembering all
 Your people Israel for life and peace. Blessed are You, Adonai, Source of peace.

ברוך אתה, יי, עשה השלום.
 Baruch atah, Adonai, oseih hashalom.

Praised are You, Adonai, who blesses Your people Israel with peace.

ברוך אתה, יי, המברך את עמו ישראל בשלום.

Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
 חֵן וְחֶסֶד וְרַחֲמִים,
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.
 בְּרַכְנוּ, יוֹצְרֵנוּ, כְּלָנוּ כְּאַחַד
 בְּאוֹר פָּנֶיךָ,
 כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ,
 יי אֱלֹהֵינוּ,
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמָּךְ יִשְׂרָאֵל
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

SHABBAT SHUVAH — בְּסֵפֶר חַיִּים,
 בְּרָכָה וְשְׁלוֹם, וּפְרִנָּסָה טוֹבָה,
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,
 אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל,
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
 בְּרוּךְ אַתָּה, יי, עֹשֶׂה הַשְׁלוֹם.

בְּרוּךְ אַתָּה, יי,
 הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות
 גבורות
 קדשה
 קדשת היום
 עבודה
 הודאה
 שלום
 תפלת הלב

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

אֱלֹהִי, נֹצֵר לְשׁוֹנִי מֵרָע וּשְׁפָתִי
מִדָּבָר מִרְמָה, וְלִמְקַלְלִי נִפְשִׁי
תְּדוֹם, וְנִפְשִׁי כֶּעָפָר לְכָל תְּהִיָּה.
פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ
תִּרְדּוֹף נַפְשִׁי. וְכָל הַחוֹשְׁבִּים
עָלַי רָעָה, מְהִרָּה הִפֵּר עֲצָתָם
וְקָלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה
לְמַעַן קִדְשְׁתֶּךָ, עֲשֵׂה לְמַעַן
תּוֹרַתְךָ. לְמַעַן יִחַלְצוּ יְדִידֶיךָ,
הוֹשִׁיעָה יְמִינְךָ וְעַנְּנִי.

אבות ואמהות
גבורות
קדושה
קדושת היום
עבודה
הודאה
שלום
תפלת הלב

MY GOD, guard my speech from evil and my lips from deception.
Before those who slander me, I will hold my tongue; I will practice humility.
Open my heart to Your Torah, that I may pursue Your mitzvot.
As for all who think evil of me, cancel their designs and frustrate their schemes.
Act for Your own sake, for the sake of Your Power,
for the sake of Your Holiness, for the sake of Your Torah,
so that Your loved ones may be rescued.
Save with Your power, and answer me.

Cantorial Soloist:

Yih'yu l'ratzon imrei fi v'hegyon libi
l'fanecha, Adonai tzuri v'go-ali.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי
לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי.

May the words of my mouth and the meditations of my heart
be acceptable to You, Adonai, my Rock and my Redeemer.

Oseh shalom bimromav,
hu yaaseh shalom aleinu,
v'al kol Yisrael, v'al kol yosh'vei teiveil,
v'imru: Amen.

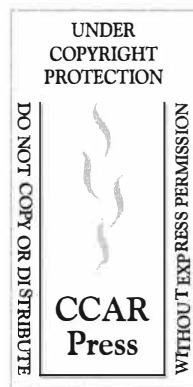
עֹשֶׂה שָׁלוֹם בְּמִרְוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,
וְאָמְרוּ: אָמֵן.

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, Chanukah, the Shabbat in Pesach,
and the Shabbat in Sukkot, Hallel may be recited on pages 558–559 or page 560.*

Reading of the Torah is on page 362.

נֹצֵר ElohAI, n'tzor . . . My God, guard . . . based on Psalm 34:14
לְמַעַן יִחַלְצוּ L'maan yeichaltzun . . . so that Your loved ones . . . Psalm 60:7
יְהִי לְרָצוֹן Yih'yu l'ratzon . . . May the words of my mouth . . . Psalm 19:15



Rabbi: says "p.244, please rise as Torah is taken from the ark"

סֵדֶר קְרִיאת התורה לשבת

SEDER K'RIAT HATORAH L'SHABBAT — READING THE TORAH ON SHABBAT

The Ark is opened. Remove the Torah.

Sung

EIN KAMOCHA vaElohim Adonai,

v'ein k'maasecha.

Malchut'cha malchut kol olamim,

umemshalt'cha b'chol dor vador.

Adonai melech, Adonai malach,

Adonai yimloch l'olam va-ed.

Adonai oz l'amo yitein,

Adonai y'vareich et amo vashalom.

אֵין כָּמוֹךָ בָּאֱלֹהִים אֲדֹנָי,

וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,

וּמִמְשָׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר.

יְיָ מֶלֶךְ, יְיָ מַלְאָךְ,

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

יְיָ עֹז לְעַמּוֹ יִתֵּן,

יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

(Ark opened and Torah taken out)

THERE IS NONE LIKE YOU among the gods, Adonai,

and there are no deeds like Yours.

You are Sovereign over all worlds,

and Your dominion is in all generations.

Adonai reigns, Adonai has reigned,

Adonai will reign forever and ever.

Adonai will give strength to our people,

Adonai will bless our people with peace.

Sung

Av harachamim,

heitivah virtzoncha et Tzion,

tivneh chomot Y'rushalayim.

Ki v'cha l'vad batachnu,

Melech El ram v'nisa, Adon olamim.

אֵב הַרַחֲמִים,

הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן,

וּתְבַנְּהָ חֳמוֹת יְרוּשָׁלָּיִם.

כִּי בְּךָ לְבַד בְּטַחֲנוּ,

מֶלֶךְ אֵל רָם וְנִשָּׂא, אֲדֹנָי עוֹלָמִים.

Source of mercy: favor Zion with your goodness;
rebuild the walls of Jerusalem.

For in You alone do we trust,

Sovereign, high and exalted, God Eternal.

אֵין כָּמוֹךָ Ein kamocho . . . There is none like You . . . is an agglomeration of Psalm 86:8, Psalm 145:13, Psalm 10:16, Psalm 93:1, Exodus 15:18, and Psalm 29:11.

הִיטִיבָה בְּרָצוֹנְךָ heitivah virtzoncha . . . with Your goodness . . . Psalm 51:20

קבלת התורה

הקפה

ברכות התורה

הגבהה

מי שברך

ברכת הגומל

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החזרת התורה

Sung

KI MITZIYON teitzei Torah,
ud'var Adonai miY'rushalayim.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה,
וּדְבַר־יְיָ מִירוּשָׁלַיִם.

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

(p.248)

S'U SH'ARIM rasheichem,
us'u pit'chei olam,
v'yavo Melech hakavod.
Mi hu zeh Melech hakavod?
Adonai Tz'vaot
hu Melech hakavod. Selah.

שְׂאוּ שַׁעְרֵיכֶם,
וּשְׂאוּ פִתְחֵי עוֹלָם,
וַיָּבֹא מֶלֶךְ הַכְּבוֹד.
מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
יְיָ צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד. סֵלָה.

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.

שְׂאוּ 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.

Sung

BARUCH shenatan Torah
l'amo Yisrael bikdushato.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ.

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

Rabbi: assembles family for Torah pass

B/M: שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

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

Sung

Echad Eloheinu gadol Adoneinu,
kadosh sh'mo.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ שְׁמוֹ.

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

Rabbi to cue - (face ark)

Sung

Gadlu l'Adonai iti,
un'rom'mah sh'mo yachdav.

גָּדְלוּ לַיְיָ אֱתִי,
וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

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

(Hakafa while Torah song is sung)

L'cha Adonai hag'dulah v'hag'vurah
v'hatiferet v'haneitzach v'hahod,
ki chol bashamayim uvaaretz.
L'cha Adonai hamamlachah
v'hamitnasei l'chol l'rosh.

לְךָ יְיָ הַגְּדֻלָּה וְהַגְּבוּרָה
וְהַתִּפְאָרֶת וְהַנִּצָּח וְהַהוֹד,
כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ.
לְךָ יְיָ הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

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

To You, Adonai, belong sovereignty and preeminence above all.

The Torah is unwrapped.

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

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

לְךָ יְיָ הַגְּדֻלָּה L'cha Adonai hag'dulah . . . Yours, Adonai, is the greatness . . . I Chronicles 29:11

קְבַלַת הַתּוֹרָה

הַקִּפָּה

בְּרִכּוֹת הַתּוֹרָה

מִי שֶׁבְּרַךְ

הַקִּבְּחָה

בְּרִכַּת הַגּוֹמֵל

בְּרִכּוֹת הַהִפְטָרָה

הַחֲזִירַת הַתּוֹרָה

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HAVU GODEL l'Eloheinu

ur'nu chavod laTorah.

הָבוּ גִדּוֹל לֵאלֹהֵינוּ,
וְנִתְּנוּ כְבוֹד לַתּוֹרָה.

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

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem.

MAY GOD be with you!

יְיָ עִמָּכֶם.

Congregation responds:

Y'varech'cha Adonai.

MAY GOD bless you!

יְבָרְכֶךָ יְיָ.

Torah Undressed - Aliyot

BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.

Baruch Adonai ham'vorach l'olam va-ed.

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher bachar banu mikol haamim,

v'natan lanu et Torato.

Baruch atah, Adonai, notein haTorah.

בָּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה, יְיָ, 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

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lanu Torat emet,

v'chayei olam nata b'tocheinu.

Baruch atah, Adonai, notein haTorah.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה, יְיָ, 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.

קִבְלַת הַתּוֹרָה

הַקִּדָּה

בְּרָכוֹת הַתּוֹרָה

מִי שֶׁבִּרָךְ

הַקִּבְלָה

בְּרַכַּת הַגּוֹמֵל

בְּרָכוֹת הַהַפְסָדָה

הַחֲזֹרַת הַתּוֹרָה

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MI SHEBEIRACH FOR ALIYAH

קבלת התורה

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ברכות התורה

מי שברך

הגבהה

ברכת הגומל

ברכות ההפטרה

החזרת התורה

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

lichvod HaMakom, lichvod 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.

מי שברך אבותינו ואמותינו,

אברהם יצחק ויעקב,

שרה, רבקה, רחל וליאה,

הוא יברך את [name] בן/בת [parents]

בעבור שעלה/שעלתה

לכבוד המקום, ולכבוד התורה.

בשכר זה הקדוש ברוך הוא

ישמרהו/ישמרה

ויצילהו/ויצילה

מכל צרה וצוקה ומכל נגע ומחלה,

וישלח ברכה והצלחה

בכל מעשה ידיו/ידיה,

עם כל ישראל. ונאמר: אמן.

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

Rabbi: "p.252" (Torah raised)

HAGBAHAH UG'LILAH— הגבהה וגלילה

The Torah is raised, rolled, and wrapped.

V'ZOT haTorah asher sam Moshe

lifnei b'nei Yisrael,

al pi Adonai b'yad Moshe.

וזאת התורה אשר שם משה

לפני בני ישראל,

על-פי יי ביד-משה.

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 376.

Shabbat Minchah T'filah is on pages 344–345.

וזאת התורה V'zot haTorah . . . This is the Torah . . . Deuteronomy 4:44

על-פי יי al pi Adonai . . . God's word . . . Numbers 9:23

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B/M:

BLESSING BEFORE THE HAFTARAH

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher bachar binvi-im tovim,

v'ratzah v'divreihem

hane-emarim be-emet.

Baruch atah, Adonai, habocheh baTorah

uv'Moshe avdo, uv'Yisrael amo,

uvinvi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדַבְרֵיהֶם
הַנֶּאֱמָרִים בְּאֵמֶת.
בָּרוּךְ אַתָּה, יי, הַבוֹחֵר בַּתּוֹרָה
וּבַמֹּשֶׁה עַבְדּוֹ, וּבַיִּשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

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

BARUCH atah, Adonai Eloheinu, Melech

haolam, tzur kol haolamim, tzaddik

b'chol hadorot, HaEl hane-eman,

haomeir v'oseh, ham'dabeir um'kayeim,

shekol d'varav emet vatzedek.

Al haTorah, v'al haavodah, v'al

han'vi-im, v'al yom HaShabbat hazeh,

shenatata lanu Adonai Eloheinu, likdushah

v'limnuchah, l'chavod ul'tifaret.

Al hakol Adonai Eloheinu, anachnu modim

lach, um'var'chim otach, yitbarach shimcha

b'fi chol chai tamid l'olam va-ed.

Baruch atah, Adonai, m'kadeish HaShabbat.

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק
בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן,
הַאֹמֵר וְעֹשֶׂה, הַמְדַּבֵּר וּמְקַיֵּם,
שֶׁכָּל דְּבָרָיו אֵמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנִּתְּתָה לָנוּ יי אֱלֹהֵינוּ, לְקִדְשָׁהּ
וּלְמִנוּחָהּ, לְכָבוֹד וּלְתִפְאָרֶת.

עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים
לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ
בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

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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Immediate family returns to bimah with Torah.

Cantorial Soloist offers blessing.

Y'HAL'LU et shem Adonai,
ki nishgav sh'mo l'vado.

יְהַלְלוּ אֶת שֵׁם יי,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

LET US PRAISE the Name of Adonai,
for God's Name alone is exalted!

Alternative readings are found on the facing 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,
תְּהִלָּה לְכָל-חֲסִידָיו,
לְבָנֵי יִשְׂרָאֵל עַם-קְרֹבּוֹ.
הַלְלוּ-יָהּ!

GOD'S MAJESTY is above the earth and heaven; and God is the strength of our people, making God's faithful ones, Israel, a people close to the Eternal. Halleluyah!

The Torah is returned to the Ark.

KI LEKACH tov natati lachem,
Torati al taazovu.

כִּי לָקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אַל 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,
וְתוֹמְכֶיהָ מְאֻשָּׁר.
דַּרְכֶיהָ דַּרְכֵי נֶעֱם,
וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

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

הַשִּׁיבֵנוּ יי אֱלֹהֶיךָ וְנָשׁוּבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Rabbi: (Family together facing ark as rabbi returns scroll)

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.

(sing Eitz Chayim)

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

קִבְלַת הַתּוֹרָה

הַקֶּלֶה

בְּרִכוֹת הַתּוֹרָה

מִי שְׁבָרָךְ

הַגְבָּהָה

בְּרִכַּת הַגּוֹמֵל

בְּרִכוֹת הַהַפְסָרָה

הַחֲזֹקַת הַתּוֹרָה

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עלינו

ALEINU

Select one of the four passages on this or the facing page.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shehu noteh shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech mal'chei hamlachim

HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שהוא נוטה שמים ויסד ארץ,
ומושב יקרו בשמים ממעל,
ושכינת עז בגבהי מרומים,
הוא אלהינו אין עוד.
ואנחנו כורעים
ומשתחוים ומוזדים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 589.

ALEINU l'shabei-ach laadon hakol,
lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei haaratzot,
v'lo samanu k'mishp'chot haadamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.

Vaanachnu kor'im

umishtachavim umodim,

lifnei Melech malchei ham'lachim

HaKadosh Baruch Hu.

עלינו לשבח לאדון הכל,
לתת גדלה ליוצר בראשית,
שלא עשנו כגויי הארצות,
ולא שמנו כמשפחות האדמה.
שלא שם חלקנו בהם,
וגרלנו ככל-המונים.
ואנחנו כורעים
ומשתחוים ומוזדים,
לפני מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 588 or 589.

For those who choose: At the word כורעים *kor'im*, one bends the knees; at ומשתחוים *umishtachavim*, one bows at the waist; and at לפני מלך *lifnei Melech*, one stands straight.

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MAY WE GAIN WISDOM in our lives,
 overflowing like a river with understanding.
 Loved, each of us, for the peace we bring to others.
 May our deeds exceed our speech,
 and may we never lift up our hand
 but to conquer fear and doubt and despair.

Rise up like the sun, O God, over all humanity.
 Cause light to go forth over all the lands between the seas.
 And light up the universe with the joy
 of wholeness, of freedom, and of peace.

V'ne-emar, v'hayah Adonai
 l'Melech al kol haaretz.
 Bayom hahu yih'yeh Adonai echad
 ush'mo echad.

וְנֵאמָר, וְהָיָה יי
 לְמֶלֶךְ עַל כָּל הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
 וּשְׁמוֹ אֶחָד.

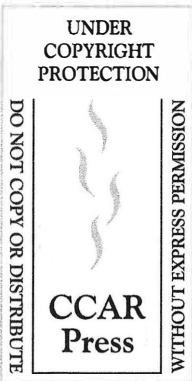
Thus it has been said, Adonai will be Sovereign over all the earth.
 On that day, Adonai will be one, and God's Name will be one.

Kaddish readings begin on page 592. Kaddish is on page 598.

תִּקּוּן עוֹלָם *Tikkun olam* (literally, “repairing the world”) originally (second-third century) referred to rabbinic legislation to remedy specific social ills or legal injustices. In the **עֲלֵינוּ** *Aleinu*, composed about the same time, it represents acts by God to replace this imperfect world with the legal and moral perfection of divine rule. Sixteenth-century kabbalistic thought applied the term to human action, shifting the responsibility for perfecting the world onto us.

The oneness of God is declared in the **שְׁמָע** *Sh'ma*. Yet that oneness is not apparent in the world. Human action can bring oneness and peace to all. *Elyse D. Frishman*

The Jewish idea of redemption compels us to imagine a perfect world, a world that has reached its full potential. Poetry asks the same of its language; poetry at its best imagines a perfect language, which can impart all the nuances, meanings, and music that it never quite achieves in our everyday speech. When understood well, poetry and redemption can help us remake our world: a brilliant line of poetry can place a new link in the chain of our thought and language; and the idea of redemption helps us to look beyond our lives towards a world of possibility. *Adam Sol*



MOURNER'S KADDISH

קדיש יתום

YITGADAL v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uvizman kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almay.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

sh'mei d'kudsha 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.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

בְּעֵלְמָא דִּי בְּרָא כְרֻעֻתָּהּ,

וְיִמְלִיךְ מַלְכוּתָּהּ,

בְּחַיֵּינוּ וּבְיוֹמֵינוּ,

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,

תְּשֻׁבָּתָא וְנֶחֱמָתָא,

דְּאָמִירָן בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.

וְאָמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרְמֵינוּ,

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.



KIDDUSH FOR SHABBAT MORNING

*Fill a Kiddush cup with wine or grape juice.
Raise it and recite:*

ברכות המשפחה

קדוש, שחרית

המוציא

ברכת הפזון

הבדלה

V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat l'dorotam
b'rit olam.
Beini uvein b'nei Yisrael
ot hi l'olam,
ki sheishet yamim asah Adonai
et hashamayim v'et haaretz,
uvayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It shall be 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.

עַל־כֵּן בֵּרַךְ יְיָ אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.

Al kein beirach Adonai et Yom HaShabbat vay'kadsheihu.

Therefore Adonai blessed the day of Shabbat and hallowed it.

B/M together with rabbi

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah, Adonai Eloheinu, Melech haolam, borei p'ri hagafen.

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



וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל V'shamru v'nei Yisrael... The people of Israel shall keep... Exodus 31:16-17

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

המוציא, ברכת המזון

B/M together with rabbi

HAMOTZI AND BIRKAT HAMAZON

ברוך אתה, יי אלהינו, FOR FOOD מלך העולם,
Melech haolam, המוציא לחם מן הארץ.
hamotzi lechem min haaretz.

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

<p>Shir hamaalot, b'shuv Adonai et shivat Tziyon, hayinu k'cholmim. Az yimalei s'chok pinu, ul'shoneinu rinah. Az yomru vagoyim, higdil Adonai laasot im eileh. Higdil Adonai laasot imanu, hayinu s'meichim. Shuvah Adonai et sh'viteinu kaafikim banegev. Hazorim b'dimah b'rinah yiktzoru. Haloch yeileich uvachoh nosei meshech hazarah, bo yavo v'rinah, nosei alumotav.</p>	<p>שיר המעלות, בשוב יי את-שיבת ציון, היינו כחלמים. אז ימלא שחוק פינו, ולשוננו רנה. אז יאמרו בגוים, הגדיל יי לעשות עם-אלה. הגדיל יי לעשות עמנו, היינו שמחים. שובה יי את-שביתנו כאפיקים בנגב. הזרעים בדמעה ברנה יקצרו. הלוח ילך ובכה נשא משך-הזרע, בא-יבוא ברנה נשא אלמותיו.</p>
---	--

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

Chaveirim vachaveirot, n'vareich!

חברים וחברות, נברך!

Let us praise God.

ברכות המשפחה
קדוש, שחרית
המוציא

ברכת המזון

הבדלה

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Temple Solel

Bar/Bat Mitzvah Honors

Service Honors for Bar/Bat Mitzvah of: _____

Please write the name of Bar/Bat Mitzvah as you would like it written in English and Hebrew on the certificate:

English: _____

Hebrew: _____

Please write name & relation to Bar/Bat Mitzvah below:

Friday Night:

Candle lighting: _____

Saturday Morning:

Talit Presentation: _____

Passing the Torah through the Generations: _____

Aliyot:

<i>English Name</i>	<i>Hebrew Name</i>	<i>Father's Hebrew Name</i>	<i>Mother's Hebrew Name</i>	<i>Relation</i>
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1. _____

2. _____

3. _____

Torah Lifter: _____

Torah Dresser: _____

Ark Opener: _____

BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.

Baruch Adonai ham'vorach l'olam va-ed.

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher bachar banu mikol haamim,

v'natan lanu et Torato.

Baruch atah, Adonai, notein haTorah.

בָּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה, יְיָ, 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

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lanu Torat emet,

v'chayei olam nata b'tocheinu.

Baruch atah, Adonai, notein haTorah.

בְּרוּךְ אַתָּה, יְיָ
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה, יְיָ, 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.

Sample Blessings for the Bar/Bat Mitzvah Ceremony

1. A Blessing

-Danny Siegel, inspired by Talmud Berachot 17a

May your eyes sparkle with the light of the Torah,
And your ears hear the music of its words.
May the space between each letter of the scrolls
Bring warmth and comfort to your soul.
May the syllables draw holiness from your heart,
And may this holiness be gentle and soothing to the world.
May your study be passionate,
And meanings bear more meanings
Until life itself arrays itself to you
As a dazzling wedding feast.
And may your conversation,
Even of the commonplace,
Be a blessing to all who listen to your words
And see the Torah glowing on your face.

2. We pray that this service may long echo in our child's memory. May it engrave on the table of his/her heart the understanding that this day initiates a life more firmly dedicated to the study of Torah and the fulfillment of mitzvot, to deeds of justice and kindness and support for the People of Israel.

O God, make each of us a worthy example of our children. Let nothing estrange us from them and from you, the Source of all goodness and compassion. Help us again and again to renew our attachment to the Covenant of Israel, to walk hand in hand with our child in the ways of righteousness and truth. Amen.

3. May you live to see your world fulfilled,
May your destiny be for worlds still to come,
And may you trust in generations past and yet to be.
May your heart be filled with intuition
And your words be filled with insight.
May songs of praise ever be upon your tongue
And your vision be on a straight path before you.
May your eyes shine with the light of holy words
And your face reflect the brightness of the heavens.
May your lips speak wisdom
And your fulfillment be in righteousness
Even as you ever yearn to hear the words
Of the Holy Ancient One of Old.

Talmud Berachot 17a

4. (Insert child's name), you have brought great joy to our lives. We give thanks for the privilege of seeing you grow day-by-day and year-by-year. You are growing up to be an incredible young man/woman. You are intelligent and compassionate. You have a strong sense of right and wrong and the courage to stand up for your beliefs.

You are very creative and we hope you will continue to be an independent thinker. Remember that when someone comes up with an idea that others think impossible, they may be on to something really important. We hope that you find something that you are passionate about, follow your path, and use your talents to do something remarkable that will make a difference.

Remember to live each day to the fullest. Get the most from each day of your life...then you can look forward with confidence and look back without regrets. Time is a non-renewable resource. Take time to appreciate the moment, to find peace and faith within you.

Continue to use your great sense of humor to keep things in perspective. Look for something good in each day and each person. Remember to laugh and enjoy life.

May you grow to be strong in body and mind, to love what is good and true, may you never forget how much we love you.

5. We are so proud of you today. How joyful it is for us to see you set these wonderful goals and do whatever it takes to achieve them. What an incredible young woman you are!

You were our destiny - the daughter we always envisioned and prayed for in every way, and yet we are constantly amazed by your continual devotion as a daughter, granddaughter, great-granddaughter, niece, cousin, friend, and citizen not just of the community but of the world.

You are thoroughly intelligent, creative, genuine, and full of optimism. As one of your teachers once said, you only see through the good of others. We pray that you will hold on to your innate understanding of right and wrong. You possess of a powerful trait – the courage to stand up for your beliefs.

We pray that you will continue to be an independent thinker, regardless of the temptations that you will encounter.

We pray that you will never lose sight of your passions and that you will always follow the bliss that will carry you to your dreams and make them real.

Most of all, we pray that you use your talents to do something remarkable so that you will make a difference in this world. And yet, we have not doubt that you will do just that.

May you never forget how much we love you.

6. Dear God,

There are no words for the depth of my love for this child.

Please bless this beautiful young woman and surround her always.

I pray for her protection.

I surrender her into Your hands.

May she be protected from the darkness of our times.

May she have the strength to remember that those who have gone...have not gone far.

May she always see You at the center of her life.

May her heart grow strong to love and serve You.

Show me to love most patiently, to be there for her most fully, to understand profoundly who she is and what she needs.

May the spirit of this family be a blessing unto her now and forever.

May she continue to learn the values and principles of love and righteousness.

May she learn from me kindness.

May she learn from me strength.

May she live most fully and most deeply.

That is my wish.

That is my prayer for her.

7. (Child's Name)

Today is one of the most significant days of your life, whether you realize it or not. As you become a Bar Mitzvah, you join the many generations of Israel who have been called to the Torah before you. You are now a link in the chain that connects our past with our future and you represent all that is promising and possible. Let this day be a reminder to you that your place in the universe is unique because you are a Jew.

What a privilege it is today for me to publicly tell this congregation and our family and friends what a wonderful human being you have been since the day you were born. You are a kind and gentle person whose compassion for others is remarkable for someone your age. I have always been truly moved by your capacity to make people feel better just by your presence. Your smile has the power to brighten the room you walk into. You, (name), are an extraordinary person, and we are so proud and honored to be your parents.

I have written a blessing that I would like to say for you today, as you become a bar mitzvah.

May the light in your eyes shine upon the path that you choose to follow.

May the kindness in your heart radiate to those around you.

May the caring that you show others help to heal the world, one person at a time.

May your awareness of God be a constant source of wonder and amazement and always bring you comfort and strength.

May you always know peace in your soul and carry it with you through the journey of your days.

8. My beautiful darling, I pray for you...

That one day, you will know the boundless love, pride and joy for a child, as I have with you.

That your dreams and wishes are on their way.

That you never take away a piece of yourself to fit in.

That you share your many gifts with the world, which is in need of much healing.

That you continue to learn the importance and value of integrity.

That in pursuits both personal and professional, you use your head, but follow your heart.

That you continue to draw to you all the love that you give.

That you manifest the divine in your deeds.

When you relocate to a university, a new city or new town---that you always remember three small, but important words--*call your mother*.

9. Dear God,

We feel so fortunate and so proud to have been blessed with a daughter like, (child's name).

Words cannot express how much we love her and ask that you always keep her safe and happy.

May she always understand the importance of family and may she forever remain close to her brother and sister. May she find a loving partner to share her life with in marriage and may she have children who bring her as much happiness as she brings to us.

Dear God,

Please continue to allow (name) to contribute to the wellness of others and may she always work hard to improve the lives of those less fortunate. May you help her realize that the value of her life will be measured by the goodness she brings to others.

Dear God,

May (name) continue to be blessed with gentleness, kindness and empathy. Her heart is a caring one and these attributes will help her to understand and act on the injustices in the world. May she always keep her positive attitude and learn to handle life's adversities with strength and grace. May she always remain truthful and honest, as she will learn that integrity will define who she will become. And may she always keep her incredible self confidence, for it will allow her to take risks and not be afraid of failure.

Dear God,

May you help (name) find serenity and tranquility in a world that she may not always understand. May you help her to discover enough goodness in her life in order to believe in a world of peace. May you help her to remember that those lives she touches and those that touch hers in return will always be a part of her.

Dear God,

May you continue to be an integral part of her life and help her to keep the Jewish traditions alive for future generations. May she one day stand here on the bima as a Jewish mother and experience the same joy that her father and I feel right now.