

# **B'nei Mitzvah Service & Prayer Packet for**

**First  
Name:**

**Last  
Name:**

**Study Shabbat Service Prayers  
Online at:**

**mzion.org, Lifecycle Events, Bar/Bat Mitzvah**

**To download the files, right click and save them to your hard drive.**

**Mount Zion Temple  
1300 Summit Avenue  
Saint Paul, MN 55105**

# Steps for Learning a Torah Portion or Prayer

## RED BOX STEPS

- 1) Listen to the recording while following the text.
- 2) Learn in small chunks after the recording.
- 3) Add chunks together; each time you learn a new chunk, go back to the beginning and put them all together.
- 4) Once you know the chunks, chant/read the whole thing with the recording.
- 5) Chant the whole thing without the recording.
- 6) Repeat steps 1 through 5 until you know it WELL.

**The prayers can be found and downloaded from:**

[http://mzion.org/pray/lifecycle events/bar and bat mitzvah/](http://mzion.org/pray/lifecycle%20events/bar%20and%20bat%20mitzvah/)

Click on this phrase: "For the Hebrew text pdf files click here".

## NOTE TO STUDENTS

This notebook is your *siddur*, prayer book, for the service you will lead the day you become *b'nei mitzvah*.

Please treat it with respect and refrain from doodling on it. Keep it in a safe place and fix hole-punches if they rip. You are free to mark it to help you learn better and remember important information.

## **OTHER IMPORTANT NOTES**

### **FRIDAY NIGHT**

You do *not* need to bring this notebook Friday night. You will lead “V’ahavta” and “Kiddush” from the prayer book given to you by the usher on Friday night.

Please come up to the *bimah* for “V’ahavta” when the congregation rises for “Bar’chu” (p. 28). Stand off to the side until “Sh’ma” (p. 34) when you come over to the podium. As soon as people are seated after “Sh’ma” you lead “V’ahavta” on p. 35 then go back to your seat in the congregation.

We will call you up for “Kiddush” (p. 5) toward the end of the service after a Board member makes some announcements. After “Kiddush” you will receive gifts from our Brotherhood and Women for Reform Judaism. Then you help lead the little kids in motzi.

### **SATURDAY MORNING**

Meet the clergy in the Board Room at 9:55 to put on your *tallit* and prepare to lead the service! You will start out sitting on the *bimah* until you lead your first prayer, “Bar’chu” on p. 14.

# PRAYER BOOK TABLE OF CONTENTS FOR THE PRAYERS YOU WILL LEAD

<b>Page Number</b>	<b>Prayer</b>
1	Tallit blessing
14	Barchu
15	Yotseir Or
17 a	Shma
17b	V'ahavta .
20	Mi Chamocha
21	Avot/Imahot
22	G'vurot
33	Ki Mitzion, Shma
35	Torah Blessings
37a	Haftarah Blessing
37b	Haftarah Blessing
40	Aleinu
Yellow page in back of notebook	Kiddush
Yellow page in back of notebook	Friday night V'ahavta

## When you've finished everything else. . .

23	Kedusha
5	Eilu D'varim
9	Baruch She'amar
6, 7	Nisim B'chol Yom
13	Chatzi Kaddish

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The *Siddur* -the prayerbook- from the Hebrew word *seder*, meaning order, has always been to the Jewish people a sacred vehicle for regular conversation with the Divine. The Reform Movement's *siddurim* (prayerbooks) of the last century reflect an evolving and creative dialogue between inherited tradition and liturgical reform. Contemporary aesthetics along with new understandings of sacred texts and traditions have influenced our worship. History also leaves its mark. Extraordinary events challenge our theologies and touch our hearts and souls, influencing what it means to be a Jew today. Though definitions may vary, the Reform Movement's strength is a product of its diversity. Still we maintain a certain unity. This *siddur* is a new link in determining where we stand: in choosing which prayers still hold their meaning, which prayers need to be reclaimed, and which prayers need yet be written. It is the most recent expression of Jewish prayer within our congregation. While it is based on the Gates of Prayer, it also includes additional poetry, prayers, teachings, transliterations and explanations.

Jewish prayer is by design participatory and engaging. As a community we sometimes pray alone, sometimes respond to the *sh'ilach tzibbur* (the public prayer leader) and often pray together. We sometimes pray in unison and at times pray at our own pace, creating the comforting murmur of prayers so familiar in synagogues throughout our history. It is never easy to reach the Holy One, to feel Adonai's presence in our lives. Shabbat is a gift. It allows us the time to listen for God's still small voice residing within us. Let us join with the psalmist in saying:

May the words of my mouth and the meditations of my heart find favor with You,  
Adonai, my Rock and my Redeemer. (Psalm 19:15)

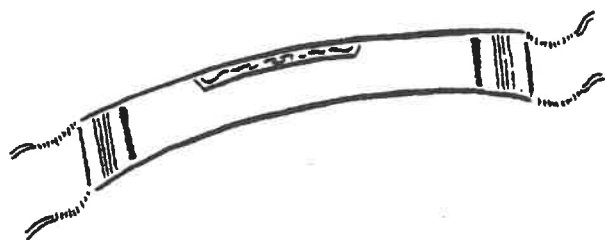
*All Hebrew prayers customarily read or chanted by the congregation have been transliterated.*

## Tallit Blessing (In board room)

Praise the Eternal One, O my soul!  
O God, You are very great!  
Arrayed in glory and majesty,  
You wrap Yourself in light as with a garment,  
You stretch out the heavens like a curtain.

בְּרַכֵּי נַפְשִׁי אֶת יְיָ  
יְיָ אֱלֹהֵי, גְּדֹלָתָּ מְאֹד!  
הוֹד וְהָדָר לְבָשֶׁתְּ,  
עֹטָה אֹרֶךְ בְּשָׁלְמָה,  
נוֹטָה שָׁמַיִם בִּירֵעָה.

READ:



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

We praise You, Eternal God, Sovereign of the universe:  
You hallow us with Your mitzvot, and teach us to wrap ourselves in the fringed *tallit*.

**Our service opens with the communal singing of niggunim, wordless melodies, that inspire a prayerful feeling. Please join in.**

### PRIVATE PRAYERS BEFORE COMMUNAL WORSHIP

#### I

Do not think that the words of prayer  
as you say them  
go up to God.  
It is not the words themselves that ascend;  
it is rather the burning desire of your heart  
that rises like smoke toward heaven.  
If your prayer consists only of words and  
letters,  
and does not contain your heart's desire –  
how can it rise up to God?

*Wolf of Zhitomir*

#### II

If prayer is pure and untainted,  
surely that holy breath  
that rises from your lips  
will join with the breath of heaven  
that is always flowing  
into you from above.  
Thus our masters have taught the verse  
"Every breath shall praise God":  
With every single breath that you breathe,  
God is praised.  
As the breath leaves you, it ascends to God,  
and then it returns to you from above.  
Thus that part of God that is within you  
is reunited with its source.

*Midrash B'resheet Rabba, on Psalm 150*



#### III

The human body is always finite;  
it is the spirit that is boundless.  
Before beginning to pray,  
You should cast aside that which limits you  
and enter into the world of Nothing.  
In prayer you should turn to God alone  
and have no thoughts of yourself at all.  
Nothing but God exists for you;  
you have ceased to be.  
The true redemption of your soul can only  
happen  
as you step outside the body's limits.

*Levi Yitzhak of Berdichev*

#### IV

O God,  
Your creation resonates with holy sounds.  
Let me hear them all.  
Let them penetrate my heart  
and rouse my senses:  
the jangle of a tzedakah box;  
the voice of a faithful teacher;  
even the intonation of my own sigh  
When I cry out to You—  
all these sounds are holy.  
O God,  
let my heart hear them all  
and be uplifted.

*Rebbe Nachman of Breslov*



## OPENING COMMUNAL MEDITATIONS

### I

O God, we come before You, a diverse  
assembly,  
A patchwork of pressures and anxieties.  
Many of us are tired.  
Many of us are alone.  
Many of us feel imprisoned  
By the shackles of the weekday world.  
Refresh us.  
Comfort us.  
Free us.  
Help us make that hard passage  
From time past to time now.  
Help us to live in Your presence.  
Help us to find peace,  
The eternal promise of Shabbat.

*Vetaheir Libenu Prayer Book*

### II

To God who rested from all action on the  
seventh day  
and ascended upon the throne of glory:  
You blessed the day of rest with beauty;  
You called the Sabbath a delight.  
This is the song and the praise of the  
seventh day.  
The Sabbath day itself is uttering praise.  
A song of the Sabbath day:  
"It is good to give thanks unto Adonai!"  
Therefore, all of God's creatures bless the  
Holy Creator.



### III

As the flame  
clothes the black, sooty cloud  
in a garment of fire,  
and releases the heat imprisoned therein,  
even so does prayer clothe you in a garment  
of holiness,  
evoke the light and fire  
implanted within you by your Maker,  
illumine your whole being,  
and unify the Lower and the Higher Worlds.

*Zohar*

### IV

May it be Your will, Eternal God,  
that love and harmony, peace and friendship  
may dwell among us.  
Help us to look forward with confidence  
and hope.  
Guide us in the world with good  
companions and good intentions.  
When we rise up in the morning, may we  
find our hearts ready to revere You,  
and may our deepest longings be fulfilled for  
our good.  
And make Paradise our destination.



*Birkhot Ha-Shachar, the "Dawn Blessings," are the early morning prayers of awakening consciousness. They form a daily meditation upon self-awareness, offering thanks for the blessings of body, mind and soul; and acknowledging our place in the world of nature, the family of humanity and the Covenant of Israel. Originally, these blessings were recited at home as accompaniment to the daily morning rituals of rising, washing, attending to bodily needs, dress - all those rituals that help us renew our sense of self.*

When I am singing and cannot lift my voice,  
and another comes and sings with me,  
another who can lift my voice,  
both of our voices are lifted.  
That is the secret of the bond between spirits.

-Hasidic

### MA TOVU

### מה טוב

Ma to-vu o-ha-le-cha Ya-a-kov  
mish-k'-no-te-cha Yis-ra-eil

מה־טובו אה־ליך, יַעֲקֹב, מִשְׁכַּנְתֶּיךָ, יִשְׂרָאֵל!

Va-a-ni b'-rov chas-d'-cha a-vo vei-te-cha  
Esh-ta-cha-veh el hei-chal kod-sh'e-cha,  
b'-yir-a-te-cha.

וְאֲנִי, בְּרַב חֶסֶדְךָ אָבֹא בִּיתְךָ,

Adonai ahavti meh-ohn bei'techa,  
u'mekom mishkan k'vodecha.

אֲשַׁתַּחֲוֶה אֱלֹהֶיךָ לְקֹדֶשְׁךָ בֵּיתְךָ.

Va-ani esh-ta-cha-veh ve-ech-ra-ah,  
ev-recha lifnei Adonai oh-see.

יְי, אֶהְבֵּתִי מְעֹון בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

Va-a-ni t'-fi-la-ti l'-cha Adonai eit ra-tzon  
E-lo-him b'-rov chas-de-cha,  
a-nei-ni be-e-met yish-e-cha

וְאֲנִי אֲשַׁתַּחֲוֶה וְאֶכְרַע, אֲבָרְכָה לְפָנֶיךָ עֲשֵׂי.

*How beautiful are your tents, O Jacob!  
How lovely your sanctuaries, O Israel (Numbers 24:5)  
By Your abounding love, O God, I enter Your house;  
with awe I worship in Your holy temple. (Psalm 5:8)  
To You goes my prayer: may this be a time of Your favor.  
In Your great love, O God, answer me with Your saving truth  
(Psalm 69:14)*

וְאֲנִי תַפְלִיתִי לָךְ, יְי, עַת רְצוֹן.

אֱלֹהִים, בְּרַב־חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

### FOR THE BODY

### אשר יצר

בָּרוּךְ אַתָּה, יְי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר אֶת־הָאָדָם  
בְּחִכְמָה, וּבָרָא בּוֹ נְקִבִּים וְנְקִבִּים, חֲלוּלִים חֲלוּלִים. גְּלוּי  
וְיָדוּעַ לִפְנֵי כֹסֶם כְּבוֹדְךָ, שָׁאֵם יִפְתָּח אֶחָד מֵהֶם, אוֹ יִסְתֵּם  
אֶחָד מֵהֶם, אִי אֶפְשָׁר לְהִתְקִים וּלְעֲמוֹד לְפָנֶיךָ. בָּרוּךְ אַתָּה,  
יְי, רוֹפֵא כָּל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

*We praise You, Eternal God, Sovereign of the Universe. With divine wisdom You have made our bodies, combining veins, arteries and vital organs into a finely balanced network. Were one of them to fail, O wondrous Maker and Sustainer of life, -how well we are aware!- we would lack the strength to stand in life before You.*

*Source of our health and strength, we give You thanks and praise.*

בָּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסּוּק בְּדִבְרֵי תוֹרָה.

Baruch ata Adonai Eloheinu Melech Ha-olam, asher kid-shah-nu be-mits-voh-tav ve-tsee-vah-nu  
la-ah-sohk be-div'rei Torah.

*We praise You, Eternal God, Sovereign of the Universe: You hallow us with the gift of Torah  
and command us to immerse ourselves in its words.*

אֱלֹו דְּבָרִים שְׁאִין לָהֶם שְׁעוֹר, שְׁאָדָם אוֹכֵל פְּרוּתֵיהֶם  
בְּעוֹלָם הַזֶּה וְהִקְרָו קִימָת לֹו לְעוֹלָם הַבָּא, וְאֱלֹו הֵן:

*These are obligations without measure; their fruit we eat now, their essence remains for us in the  
life to come:*

*To honor father and mother,  
to perform acts of love and kindness,  
to attend the house of study daily;*

*to welcome the stranger,  
to visit the sick,  
to rejoice with bride and groom,  
to console the bereaved;  
to pray with sincerity,  
to make peace when there is strife;*

*But the study of Torah is equal  
to them all.*

Kee-bood av va-eim,  
oo-g'milut cha-sah-deem,  
ve-hash-kah-mat beit ha-midrash  
shacharit ve-ar'vit;  
ve-hach-nah-saht orcheem,  
oo-vee-kuhr cho-lim,  
ve-hach-nah-saht kalah,  
ool-vayat ha-meit;  
ve-eeh-yoon t'fillah,  
ve-hah-ah-vat shalom bein adahm  
la-cha-veir-oh;

ve-tal-muhd torah ke-neh-ged koo-lam.

כְּבוֹד אָב וָאֵם,

וְגִמְלוֹת חֲסָדִים,

וְהַשְׁכַּמַּת בֵּית הַמִּדְרָשׁ

שַׁחֲרִית וְעֶרְבִית,

וְהַכְנָסַת אוֹרְחִים,

וּבִקּוּר חוֹלִים,

וְהַכְנָסַת כָּלָה,

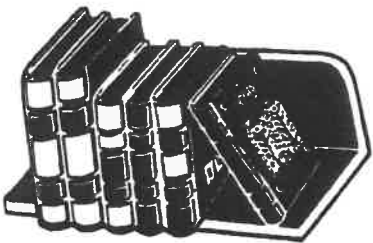
וּלְוִיַּת הַמֵּת,

וְעִיּוֹן תְּפִלָּה,

וְהַבָּאת שְׁלוֹם

בֵּין אָדָם לַחֲבֵרוֹ;

וְתַלְמוּד תוֹרָה כְּנֶגֶד כָּלֶם.



וְהַעֲרַבְנָא, יי אֱלֹהֵינוּ, אֶת־דְּבָרֵי תוֹרָתְךָ בְּפִינוּ, וּבְפִי עַמְּךָ  
בֵּית יִשְׂרָאֵל, וְנִהְיָ אֲנַחְנוּ וְצִאֲצֵאֵינוּ, וְצִאֲצֵאֵי עַמְּךָ בֵּית  
יִשְׂרָאֵל, כָּלֵנוּ יוֹדְעֵי שְׁמֶךָ וְלומְדֵי תוֹרָתְךָ לְשִׁמָּה. בָּרוּךְ  
אַתָּה, יי, הַמְלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

*Adonai our God, make the words of Your Torah sweet to us, and to the House of Israel, Your  
people, that we and our children may be lovers of Your name and students of Your Torah. We  
praise You, Adonai, Teacher of Torah to Your people Israel.*

אֱלֹהִי, נִשְׁמָה שְׁנַתָּה בִּי טְהוֹרָה הִיא! אַתָּה בְּרָאתָהּ, אַתָּה  
 יָצַרְתָּהּ, אַתָּה נִפְחַתָּהּ בִּי, וְאַתָּה מְשַׁמְרָהּ בְּקֶרְבִּי. כָּל־זְמַן  
 שֶׁהַנִּשְׁמָה בְּקֶרְבִּי, מוֹדָה אֲנִי לְפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,  
 רַבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנְּשָׁמוֹת.  
 בָּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בִּידוֹ נִפֶּשׁ כָּל־חַי, וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ.

*The soul that You have given me, O God, is pure! You have created and formed it, breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to you, O Holy One and God of all ages, of all creation, Source of all life.*

*Blessed is Adonai in whose hands are the souls of all the living and the spirits of all flesh.*

## FOR THE MIRACLES OF DAILY LIFE

## נסים בכל יום

Baruch ata Adonai Eloheinu Melech Ha-olam, asher natan le-sech-vee veena le-hav-cheen bein yom oo-vein laila.

*Blessed is the Eternal our God, Ruler of the Universe, who has implanted mind and instinct within every living being.*

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 אֲשֶׁר נָתַן לִשְׁכּוֹנֵי בֵּינָה  
 לַהֲבַחֵין בֵּין יוֹם וּבֵין לַיְלָה:

Baruch ata Adonai Eloheinu Melech Ha-olam, she-ah-sah-nee be-tzalmo.

*Blessed is the Eternal our God, who has made me in Your image.*

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁעָשָׂנִי בְּצַלְמוֹ:

Baruch ata Adonai Eloheinu Melech Ha-olam, she-ah-sah-nee Yisrael.

*Blessed is the Eternal our God, who has made me a Jew.*

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁעָשָׂנִי יִשְׂרָאֵל:

Baruch ata Adonai Eloheinu Melech Ha-olam, she-ah-sah-nee ben/bat choreen.

*Blessed is the Eternal our God, who has made me to be free.*

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 שֶׁעָשָׂנִי בֶן־/בַּת־חֹרִין:

Baruch ata Adonai Eloheinu Melech Ha-olam, po-kay-ach eev-reem.

*Blessed is the Eternal our God, who helps the blind to see.*

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 פּוֹקֵחַ עִוְרִים:

Baruch ata Adonai Eloheinu Melech Ha-olam, malbeesh ah-roo-meem.

*Blessed is the Eternal our God, who clothes the naked.*

בָּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
 מַלְבִּישׁ עֲרֻמִּים:

Baruch ata Adonai Eloheinu Melech Ha-olam, mateer  
ah-sooreem.

*Blessed is the Eternal our God, who frees the captive.*

Baruch ata Adonai Eloheinu Melech Ha-olam, zo-kayf  
k'foo-feem.

*Blessed is the Eternal our God, who lifts up the fallen.*

Baruch ata Adonai Eloheinu Melech Ha-olam, roh-kah  
ha-aretz ahl ha-mayeem.

*Blessed is the Eternal our God, who spreads the earth  
upon the water.*

Baruch ata Adonai Eloheinu Melech Ha-olam, ha-mei-  
cheen mee-tsa-ah-dei ga-vehr.

*Blessed is the Eternal our God, who makes firm our  
steps.*

Baruch ata Adonai Eloheinu Melech Ha-olam, oh-zeir  
Yisrael bee-g'vura.

*Blessed is the Eternal our God, who girds our people  
Israel with strength.*

Baruch ata Adonai Eloheinu Melech Ha-olam, oh-teyr  
Yisrael be-teef-ah-rah.

*Blessed is the Eternal our God, who crowns Israel with  
glory.*

Baruch ata Adonai Eloheinu Melech Ha-olam, ha-no-  
teyn le-ya-ayf ko-ach.

*Blessed is the Eternal our God, who gives strength to  
the weary.*

Baruch ata Adonai Eloheinu Melech Ha-olam, ha-ma-  
aveer sheina mey-eynai oo-t'numa mey-af-ah-pai.

*Blessed is the Eternal our God, who removes sleep from  
the eyes, slumber from the eyelids.*

ברוך אתה יהוה  
אלהינו מלך העולם  
מתיר אסורים:

ברוך אתה יהוה  
אלהינו מלך העולם  
זוקף פופים:

ברוך אתה יהוה  
אלהינו מלך העולם  
רוקע הארץ על המים:

ברוך אתה יהוה  
אלהינו מלך העולם  
המכין מצערי גבר:

ברוך אתה יהוה  
אלהינו מלך העולם  
אזיר ישראל בגבורה:

ברוך אתה יהוה  
אלהינו מלך העולם  
עוטר ישראל בתפארה:

ברוך אתה יהוה  
אלהינו מלך העולם  
הנותן ליעף כח:

ברוך אתה יהוה  
אלהינו מלך העולם  
המעביר שנה מעיני  
ותנומה מעפעפי:

## FOR CONSCIENCE

## תורה ומצוות

וְיְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּרְגִּילֵנוּ  
בְּחוֹרְתְךָ וּבְבִקְנוּ בְּמִצְוֹתֶיךָ.

Eternal One, our God and God of all ages, school us in Your Torah and bind us to your Mitzvot.  
Help us to keep far from sin, to master temptation, and to avoid falling under its spell. May our  
darker passions not rule us, nor evil companions lead us astray.

Strengthen in us the voice of conscience; prompt us to deeds of goodness; and bend our every  
impulse to Your service, so that this day and always we may know Your love and the good will of  
all who behold us. We praise You, O God: You bestow love and kindness on Your people Israel.

The *Pesukei De'Zimrah*, or "Verses of Song," are a collection of psalms framed between an opening prayer, *Baruch She'amar*, and a closing prayer, *Yishtabach*. This prelude to the morning service stems from the tradition of the rabbis "who used to wait an hour before prayer that they might concentrate their hearts and minds on the Everpresent" (Mishnah, Berakhot 5:1). This tradition of meditation in preparation for prayer evolved over the centuries to include an ever larger selection of psalms and poems. By the thirteenth century this collection of Verses of Song became a formal part of the congregational morning service. In the opening prayer, *Baruch She'amar*, "Blessed is the One who spoke," we meditate on the divine power of speech, the creative potential of words that "brings worlds into being." Conscious of the power of our words, we sing the praises of God through the Psalms of David. Song and music are an integral part of this meditation. In the words of the psalmist, "Sing to God a new song; play sweetly with shouts of joy."

The following poems precede the many psalms traditionally included in *Pesukei De'Zimra*.

## I

Glory be to You for chance encounters.  
 All praise to You,  
 for You occasion momentary Torah  
 in incidental happenings:  
 Shabbat strollers' eyes, conductors' hands,  
 the jumping feet of children.  
 You set up unexpected meetings everywhere  
 in corridors and clinics, waiting rooms,  
 the beach.  
 You make signs and signals radiating warmth  
 in everything if we but look for them.  
 Boredom is a sin.  
 For as long as there are trees and mountains  
 (traces of Design),  
 lakes and wrinkled faces moving towards us  
 in a pattern unpredictable we say:  
 Glory to You, O God:  
 accept our Psalms of praise.

Danny Siegel

## II

May your name be praised forever  
 our Sovereign,  
 the divine ruling power, great and sacred  
 in heaven and on earth.  
 For to you, Eternal One,  
 our God and God of our ancestors,  
 it is fitting to sing praise and chant hymns.  
 Yours is the power, the force, the eternity;  
 the greatness and heroic might,  
 the praise and the glory,  
 the sanctity and sovereignty,  
 the blessing and praise,  
 from now until eternity.  
 You abound in blessings, Eternal One,  
 Sovereign God, great in praises,  
 God of thanksgiving, Source of wonders,  
 who delights in songs of praise;  
 Sovereign, God, Life of the Ages.

## III

Teach me, my God, a blessing, a prayer  
 On the Mystery of a withered leaf  
 On ripened fruit so fair  
 On the freedom to see, to sense,  
 To breathe, to know, to hope, to despair.

Teach my lips a blessing, a hymn of praise  
 As each morning and night  
 You renew Your days,  
 Lest my days be as the one before  
 Lest routine set my ways.

Leah Goldberg

This blessing is chanted responsively. The *shallach tzibbur*, prayer leader, chants first, and the congregation responds with the underlined text. This style of chanting dates back to Jerusalem Temple days when worshipers sought to imitate the heavenly angels who were said to call back and forth to one another.

ברוך שאמר והיה העולם, ברוך הוא.  
 ברוך עושה בראשית, ברוך אומר ועושה.  
 ברוך גוזר ומקים, ברוך מרחם על הארץ.  
 ברוך מרחם על הבריות, ברוך משלם שכר טוב ליראיו.  
 ברוך חי לעד וקים לנצח, ברוך פודה ומציל, ברוך שמו.  
 בשבחנות ובזמירות נגדלך ונשבֹּחך ונפאֶרְךָ, ונזכיר שמך  
 ונמליכך, מלכנו, אלהינו. יחיד, חי העולמים, מלך, משבֹּח  
 ומפאֶר עדי־עד שמו הגדול.  
 ברוך אתה, יי, מלך מהלל בתשבחות.

Ba-ruch she-a-mar ve-ha-ya ha-o-lam, ba-ruch hu.

Ba-ruch o-seh ve-rei-shit, ba-ruch o-mer ve-o-seh.

Ba-ruch go-zeir um'-ka-yeim, ba-ruch me-ra-cheim al ha-a-retz.

Ba-ruch me-ra-cheim al ha-b'ri-yot. Ba-ruch me-sha-leim sa-char tov li-rei-av.

Ba-ruch chai la-ad ve-ka-yam la-ne-tzach.

Ba-ruch po-deh u-ma-tzil, ba-ruch sh'-mo.

*Blessed is the One who spoke and the world came into being. Blessed are You.*

*Blessed is the One who says and does. Blessed is the One who decrees and fulfills. Blessed is the One who is merciful to the land. Blessed is the One who is loving to all creation. Blessed is the maker of the universe. The One who blesses those who adore You. The One who lives and exists forever. Blessed is God's name.*

## PSALM 136

Acknowledge the Eternal, who is good  
 Praise the God of all gods  
 Give thanks to the most powerful of powers  
 Who alone performed great, wondrous deeds  
 Maker of the heavens with sublime discernment  
 Founder of the earth upon the waters  
 Maker of the great light orbs  
 Sunlight for dominion of the day  
 Moon and stars to rule the night  
 Who, amid our lowliness, remembered  
 Who unyoked us from our troubles  
 Who gives sustenance to all flesh  
 Praises to the heavens' God

*God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo  
 God's love is everlasting  
 Ki le'olam chasdo*

Ho-du l'A-do-nai ki tov	כי לעולם חסדו
Ho-du l'Ei-lo-hei ha-e-lo-him	כי לעולם חסדו
Ho-du l'a-do-nei ha-a-do-nim	כי לעולם חסדו
Le-o-sei nif-la-ot ge-do-lot le-va-do	כי לעולם חסדו
Le-o-sei ha-sha-ma-yim bit-vu-nah	כי לעולם חסדו
Le-o-sei o-rim ge-do-lim	כי לעולם חסדו
Et ha-she-mesh le-mem-she-let ba-yom	כי לעולם חסדו
Et ha-ya-rei-ach ve-cho-cha-vim le-mem-she-lot ba-lai-lah	כי לעולם חסדו
She-be-shef-lei-nu za-char la-nu	כי לעולם חסדו
Va-yif-r'-kei-nu mitz-a-rei-nu	כי לעולם חסדו
No-tein le-chem le-chol ba-sar	כי לעולם חסדו
Ho-du le-Eil ha-sha-ma-yim	כי לעולם חסדו

# MIZMOR SHIR LE-YOM HA-SHABBAT (from Psalm 92)

Miz-mor shir le-yom ha-sha-bat

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

Tov le-ho-dot la-do-nai	וְלִזְמוֹר לְשִׁמְחָה עֲלֵיוֹן:	טוֹב לְהַדוֹת לַיהוָה
U-l'-za-meir le-shim-cha el-yon	וְאֶמְוִנְתָּהּ בְּלֵילוֹת:	לְהַגִּיד בְּפֶקֶר חֲסִדָּהּ
Le-ha-gid ba-bo-ker chas-de-cha	עַלִּי הַגִּיוֹן בְּכִנּוֹר:	עַלִּי-עֲשׂוֹר וְעַלִּי-נָבֵל
Ve-e-mu-nat'-cha ba-lei-lot	בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוֹן:	כִּי שִׁמְחָתָנִי יְהוָה בְּפַעֲלָהּ
A-lei a-sor va-a-lei na-vel	מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:	מִהֲגִדְלוֹ מַעֲשֵׂיךָ יְהוָה
A-lei hi-ga-yon be-chi-nor		

Ki si-mach-ta-ni Adonai be-fo-a-le-cha  
Be-ma-a-sei ya-de-cha a-ran-nein  
Ma gad-lu ma-a-se-cha Adonai  
Me-od am-ku mach-sh'-vo-te-cha

*A song, a psalm, for Shabbat. It is good to give thanks to the Eternal, to sing hymns to Your name, O Most High! To tell of Your love in the morning, to sing at night of Your faithfulness; to pluck the strings, to sound the lute, to make the harp vibrate. Your deeds, O God, fill me with gladness, Your work moves me to song. How great are Your works, O God! How profound your design!*

Tza-dik ka-ta-mar yif-rach	בְּאֵרוֹ בְּלִבְנוֹן יִשְׁגָּה:	צְדִיק כְּתֹמֶר יִפְרַח
Ke-e-rez bal'va-non yis-geh	בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:	שְׁתוּלִים בְּבֵית יְהוָה
She-tu-lim be-veit A-do-nai,	דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ:	עוֹד יִנּוּכוֹן בְּשִׁיכָה
be-chatz-rot E-lo-hei-nu yaf-ri-chu	צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ:	לְהַגִּיד כִּי-יֵשֶׁר יְהוָה
Od ye-nu-vun be-sei-vah,		
de-shei-nim ve-ra-a-na-nim yi-h'-yu.		
Le-ha-gid ki ya-shar A-do-nai,		
tzu-ri ve-lo- ah-v-la-tah bo.		

*The just will blossom like the date palm. They will stand tall like the cedar of Lebanon. Rooted in Your chosen House, They will blossom in the courts of our God. Even in old age they will bear fruit. Still they will be fresh and growing. To bear witness that Adonai is fair and dependable And there is no injustice in God's ways.*



## PSALM 150

Halleluyah!

Praise God in God's sanctuary;  
Praise the Creator whose power the heavens  
proclaim.

Praise God's mighty acts;

Praise God's surpassing greatness.

Praise God with shofar blast;

Praise God with harp and lute.

Praise God with drum and dance.

Praise God with strings and pipe.

Praise God with cymbals sounding.

Praise God with cymbals resounding

Let every soul praise Adonai. Halleluyah!

Ha-le-lu-yah

Ha-le-lu Eil be-kod-sho.

Ha-le-lu-hu bir'-ki-a u-zo.

Hal-le-lu-hu bi-g'vu-ro-tav

Hal-le-lu-hu ke-rov gud-lo.

Hal-le-lu-hu be-tei-ka shofar.

Hal-le-lu-hu be-nei-vel ve-chi-nor.

Hal-le-lu-hu be-tof-u-ma-chol.

Hal-le-lu-hu be-mi-nim ve-u-gav.

Hal-le-lu-hu be-tsil tse-lei sha-ma.

Hal-le-lu-hu be-tsil tse-lei t'ru-ah.

**Kol han'-sha-mah t'-ha-leil Yah.**

**Ha-le-lu-yah!**



הללויה!

הללויה! בְּקוֹדֶשׁוֹ,

הללויה בְּרִקְיעַ עֲזוֹ.

הללויה בְּנִבְרֵיתוֹ,

הללויה כָּרֵב וְגָדְלוֹ.

הללויה בְּתַקְעַ שׁוֹפָר,

הללויה בְּנִבְל וּבְנֹר.

הללויה! בְּתִלְתִּיל שָׁמַיָּא,

הללויה! בְּתִלְתִּיל אֶרֶץ.

## NISHMAT

## נשמת

This section of the service is *davened*, prayed individually, in a hushed voice. You are invited to chant/read aloud to yourself either in Hebrew or in English. The *shaliach tzibbur*, prayer leader, will punctuate sections of the davening by chanting aloud certain words.

**נשמת כל חי תברך את שמך...**

*Nishmat kol chai te-va-reich et shim-cha...*

וְרוּחַ כָּל-בָּשָׂר תְּפַאֵר וְתִרְוַמָּה וְזִכְרְךָ, מְלֻכְנוּ, תָּמִיד.  
מְהֵרָה וְעַד-הָעוֹלָם אָתָּה אֵל; אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה.

Let every living soul bless Your name, O Eternal our God, and let every human being acclaim Your majesty, forever and ever. Through all eternity You are God; we have no Ruler but You.

**אלו פִּנּוּ מֵלֵא שִׁירָה בָּיָם**

*I-lu fi-nu ma-lei shi-ra ka-yam*

Let us have songs to fill our mouths as full as the sea

עַל כֵּן אֲבָרִים שְׂפִלְנוֹת בָּנוּ, וְרוּחַ וְנִשְׁמָה שְׁנִפְחֹת בְּאַפֵּינוּ,  
וְלִשׁוֹן אֲשֶׁר שְׁמֵת בְּפִינוּ, הֵן הֵם יוֹדוּ וְיִבְרְכוּ וְיִשְׁבְּחוּ וְיִפְאֲרוּ  
אֶת־שִׁמְךָ, מְלֻכְנוּ. כִּי כָל־פֶּה לָךְ יוֹדֶה, וְכָל־לִשׁוֹן לָךְ  
תִּשְׁבַּע, וְכָל־בֶּרֶךְ לָךְ תִּכְרַע, וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה,  
וְכָל־לִבָּבוֹת יִירָאוּךָ, וְכָל־קֶרֶב וְכָל־יָד וְכָל־זֶמֶר לְשִׁמְךָ.

Therefore, O God, bones and tongue and heart and mind shall join to praise Your name; every tongue will yet affirm You, and every soul give You allegiance ...

בְּדָבָר שֶׁכָּתוּב: כָּל-עֲצָמוֹתַי תִּאמְרָנָה: "יְי, מִי כָמוֹךָ?"  
בְּאִמּוֹר, "לְדוֹד בְּרָכִי, וּפְשִׁי, אֶת-יְי, וְכָל-קִרְבִּי אֶת־שֵׁם  
קָדְשׁוֹ!"

As it is written: All my bones shall say: "Eternal, who is like You?" And David sang: "Bless the Eternal, O my soul, and let all that is within me bless Your holy name!"

הָאֵל בְּתַעֲצָמוֹת עֲנֶה, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגָּבוֹר לְנֶצַח  
וְהַנּוֹרָא בְּנוֹרְאוֹתָיֶךָ. הַמְּלֶכֶךְ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנִשְׂא.

Tremendous are You, God, in Your power, glorious are You in Your being, mighty forever and awesome in Your works. You are the Sovereign, supreme and exalted.

**שׁוֹכֵן עַד** מְרוֹם וְקָדוֹשׁ שְׁמוֹ  
**Sho-chein ad**, ma-rom v'-ka-dosh sh'-mo...

שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב: רַנְּנוּ צְדִיקִים בְּיְי;  
לְיִשְׂרָאֵל נִאֻמָּה תְהִלָּה.  
בְּפִי יִשְׂרָאֵל תְּהִלָּל; וּבְדַבְּרֵי צְדִיקִים תִּתְבָּרַךְ; וּבִלְשׁוֹן  
חֲסִידִים תִּתְרוֹמֵם; וּבְקִרְבִּי קְדוּשִׁים תִּתְקַדֵּשׁ.

You abide forever, the High and Holy One. Therefore let all who are righteous sing God's song; the upright do well to acclaim You.

The mouths of the upright acclaim You;  
the words of the righteous bless You;  
the tongues of the faithful exalt You;  
the hearts of all who seek holiness sanctify You.

וּבִמְקַהֲלוֹת רַבּוֹת עָמְךָ, בֵּית יִשְׂרָאֵל, בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ,  
מְלִכְנוּ, בְּכָל-דּוֹר וְדוֹר.

And the assembled throngs of Your people, the house of Israel, in every generation, O Ruler, glorify Your name in song.

**יִשְׁתַּבַּח** שְׁמֶךָ לְעַד מַלְכֵנוּ  
**Yish-ta-bach** shim-cha la-ad mal-kei-nu...

הָאֵל הַמְּלֶכֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

O Sovereign God, great and holy Ruler, let Your name be praised forever in heaven and on earth.

בְּרוּךְ אַתָּה, יְי, אֵל מְלֶכֶךְ, גָּדוֹל בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת,  
אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זְמִירָה, מְלֶכֶךְ אֵל הַיּוֹ  
הַעוֹלָמִים.

Blessed is the Eternal, the Sovereign God of wonders who delights in song, the Only One, Eternal Life of the universe.

The *Kaddish*, written in Aramaic, functions to separate the preparatory part of the service from the core service which immediately follows. Its *nusach* -special musical 'formula'- also announces the new section of the service.

עג

יְתַגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי־בְרָא כְרַעוּתָהּ. וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל  
בְּעָנְלָא וּבִזְמַן קָרִיב. וְאָמְרוּ אָמֵן:  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא: יְתַבְרַךְ  
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן  
כָּל־בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן  
בְּעָלְמָא. וְאָמְרוּ אָמֵן:

*Underlined sections are congregational responses*

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba (*a'mein*) b'al-ma di-v-ra chir-u-tei,  
v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei  
d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al'ma-ya.

Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei,  
v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d'kud'sha, b'rich hu.

L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta  
da-a-mi-ran b'al-ma, v'im'ru: A'mein.

Come to  
podium  
and face ark

Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed. May God's reign begin in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let God's great name be praised for ever and ever.

Let the name of the Holy One, the blessed One, be glorified, exalted, and honored, though God is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.



The *Shema* proclaims the essence of Jewish faith:

"Hear, O Israel; the Eternal is our God, the Eternal One alone!"

The group of blessings surrounding the *Shema* begins with the *Bar'chu*, the "call to worship." The worshipers have completed personal preparation for prayer, and now we form a univocal community, declaring our readiness to praise God. In the morning service, the *Shema* is surrounded by three blessings. The first blessing after the *Bar'chu* is the *Yotser Ohr*, "Creator of light," composed over the centuries by Jewish poets who sought to express their experiences of God in nature. Its main theme is praise for the Creator of cosmic light who continually renews the work of creation.

The second blessing, *Ahava Rabba*, "With great love," takes us from the universal experience of God in nature to our particular, historical experience of God as revealed through Torah. This prayer views the life-giving laws of Torah as a gift of God's great love. It leads us naturally into the *Shema*, which commands us, in return, "to love God."

The *Shema* itself consists of three paragraphs: "*V'ahava*" (to commit ourselves to our sacred tradition and teach it to our children); "*V'haya Im Shamo'a*" (to know the global implications of Torah); and "*Vayomer*" (to remember to do the *mitzvot*, those tangible expressions of the values in this divine teaching). Earlier versions of Reform *siddurim* did not include the second and third paragraphs, as Reform theologians rejected their biblical worldview. Newer Reform liturgies, embracing a more inclusive theology, include them.

Following the *Shema*'s three paragraphs is the third blessing, *Ge'ula*, "Redemption," in which God's redemption is experienced through acts of social justice for which the Exodus is a paradigm.

Thus, in this section of the service we give expression to the experience of God as reflected in Creation, Revelation and Redemption, surrounding the core teaching that God is One.

CG



Leader Recites

"Lai, lai, lai..."

FACE AROUND

ברוך את יהוה המברך: Bow at waist

Bar-chu et A-donai ha-m'vo-rach!  
Praise the One to whom praise is due!

Congregation Responds (and you continue singing:)

ברוך יהוה המברך לעולם ועד: Bow at waist

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!  
Praised be the One to whom praise is due, now and forever!

TURN AROUND  
FACE CONGREGATION

# Yotzeir Or

[Read slowly and clearly]

Praised be Adonai our  
God, Eternal One, who  
makes light and creates  
darkness, who ordains  
peace and fashions all  
things.

בְּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,  
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.

With compassion God  
gives light to the earth  
and all who dwell there,  
with goodness God  
renews the work of  
creation continually, day  
by day.

הַמַּאִיר לָאָרֶץ  
וְלִדְרֹם עָלֶיהָ בְּרַחֲמִים,  
וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד  
מַעֲשֵׂה בְּרֵאשִׁית.

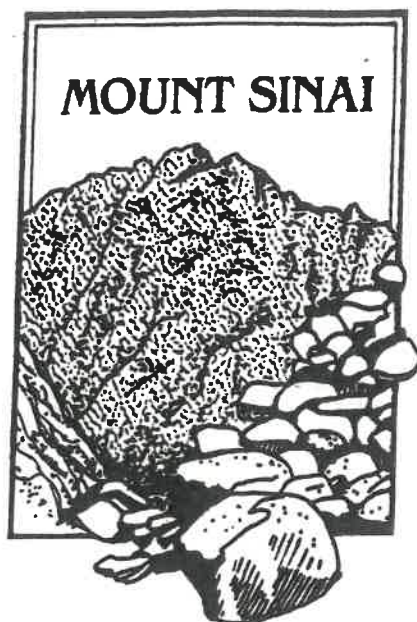
How manifold are Your  
works, Adonai; in  
wisdom You have made  
them all; the earth is full  
of Your creations.

מָה רַבּוֹ מַעֲשֵׂיךָ, יי!  
כָּל־ם בְּחָכְמָה עָשִׂיתָ,  
מִלֵּאָה הָאָרֶץ קִנְיָנְךָ.

Let all praise You,  
Adonai, our God, for the  
excellence of Your  
handiwork, and for the  
glowing stars that You  
have made: Let them  
glorify You for ever.  
Praised is God, the Maker  
of light.

תִּתְבָּרֶךְ, יי אֱלֹהֵינוּ,  
עַל-שִׁבְחַ מַּעֲשֵׂה יָדֶיךָ,  
וְעַל מְאוֹרֵי-אוֹר שֶׁעָשִׂיתָ:  
יִפְאָרוּךְ. סְלָה.  
בְּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאוֹרוֹת.

B'nei Mitzvah says: "We read together at the bottom of page 16"



אהבה רבה אהבתנו, יי אלהינו, חמלה גדולה ויתרה חמלת עלינו. אבינו מלכנו, בעבור אבותינו שבטחו בך ותלמדם חקי חיים, בן תחננו ותלמדנו.

אבינו, האב הרחמן, רחם עלינו ותן בלבנו להבין ולהשכיל, לשמע וללמד וללמד, לשמר ולעשות ולקיים את כל דברי תלמוד תורתך באהבה.

והאר עינינו בתורתך, ודבק לבנו במצותיך, ויחד ללבנו לאהבה וליראה את שמך. ולא יבוש לעולם ועד, כי בשם קדשך הגדול והנורא בטחנו. נגילה ונשמחה בישועתך, כי אל פועל ישועות אתה, ובנו בחרת וקרבתנו לשמך הגדול סלה באמת, להודות לך וליחדך באהבה. ברוך אתה, יי, הבוחר בעמו ישראל באהבה.

A-ha-vah ra-bah a-hav-ta-nu, Adonai, Eloheinu, chem-lah g'do-lah vi-tei-rah hamal-ta a-lei-nu. A-vi-nu malkeinu ba-a-vur avoteinu shebat-chu v'cha va-t'lamdeim chu-kei chaim, kein t'cha-nei-nu u't'lamdei-nu. Avinu ha-av ha-ra-haman, ra-cheim aleinu v'tein b'le-bei-nu l'haveen u'l'has-kil lishmoah lil-mode u'l'la-meid, lishmor v'la-a-sot u'l'kayeim et kol divrei talmud torahteh-cha b'ahavah.

♪ V'ha-eir einei-nu b'torah-te-cha, v'dabeik li-beinu b'mitzvot-cha, v'ya-cheid l'va-veinu l'ahavah u'l'irah et sh'me-cha. V'lo nei-vosh l'olam vaed ki v'sheim kod-she-cha ha-gadol v'ha-norah ba-tach-nu. Na-gilah v'nees-m'cha b'shu-a-techa,

Ki eil po-eil y'shu-ot ata uvanu va-char-tah v'kei-rav-tanu l'shim-cha ha-gadol sela be-emet, l'ho-dote, l'cha u'ly'ched-cha b'ahava. Baruch ata Adonai, ha-bo-cheir b'amo Yisrael b'ahava.

Deep is Your love for us, O Eternal our God, and great is Your compassion.  
Our Creator and Teacher, our ancestors trusted in You,  
and You taught them the laws of life.  
Be gracious now to us and teach us.

Have compassion upon us, O Source of mercy,  
and guide us to know and understand, learn and teach,  
observe and uphold with love all the teachings of Your Torah.

Enlighten us with Your teaching, help us to hold fast to Your mitzvot,  
and unite our hearts to love and revere Your name.  
In love You have chosen us and drawn us near to You  
to serve You in faithfulness and to proclaim Your unity.

Blessed is the Eternal, who in love has chosen Your people Israel to serve You.

♪ Sh'ma

# Sh'ma

---

Piano will play chord:



Hear O Israel, the Eternal One is Our God, the Eternal God alone.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.



Softly

[Cantor seats congregation]

Blessed is God's glorious majesty for ever and ever.



# V'ahavta

(Saturday Morning)

---

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ

בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

וְהָיָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ

הַיּוֹם עַל-לִבְבְּךָ:

וְשִׁנַּנְתָּם לְבִנְיָךְ וּדְבַרְתָּ בָּם

בְּשַׁבְתְּךָ בְּבֵיתְךָ וּבִלְכַתְּךָ בַּדֶּרֶךְ

וּבְשָׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ

וְהָיוּ לְטָטְכַת בֵּין עֵינֶיךָ:

[Cantor announces page number]

וְכָתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

You shall love the Eternal One, your God, with all your heart, with all your mind, with all your being. Set these words, which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home and on your way, when you lie down, and when you rise up. Bind them for a sign upon your hand, let them be a symbol before your eyes; inscribe them on the doorposts of your house, and on your gates.



## V'HAYA IM SHAMOA If You Really Listen

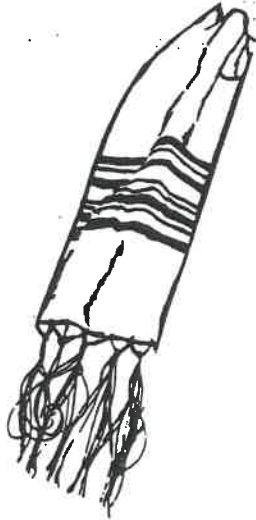
The second paragraph of the *Shema* is a Bible passage taken from Deuteronomy (11:13-21) reminding us to follow God's ways. It is addressed to the whole Jewish people, while the first paragraph is addressed to each individual Jew.

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר  
אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת-יְהוָה אֱלֹהֵיכֶם וְלָעֲבֹדוֹ  
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מְטֶר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה  
וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ  
לְבִהְמֶתְךָ וְאָכַלְתָּ וְשָׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם  
וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה  
אַף-יְהוָה בָּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהָאֲדָמָה  
לֹא תֵתֵן אֶת-יְבוּלָהּ וְאֲבֹדְתֶם מִחֶרֶץ מַעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר  
יְהוָה נָתַן לָכֶם: וְשָׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהֶיךָ לְבַבְכֶם וְעַל-  
נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין  
עֵינֵיכֶם: וְלִמַּדְתֶּם אֹתָם אֶת-בְּנֵיכֶם לֵדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכֶכְךָ וּבְקוֹמְךָ: וְכָתַבְתֶּם עַל-מְזוֹזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה  
אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לֵאמֹר לָתֵת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל-  
הָאָרֶץ:

If you will listen to My commandments which I command you today, to love Adonai your God and to serve God with all your heart and soul, I will give your land rain at the proper season - rain in autumn and rain in spring - and you will gather in your grain and wine and oil. I will give grass in the fields for your cattle, and you will eat your fill. Beware that you are not tempted to turn aside and worship others' gods. For then God will be angry at you and will shut up the skies and there will be no rain, and the earth will not give you its produce, and you will quickly disappear from the good land which God is giving to you. So keep these words in mind and take them to heart, and bind them as a sign upon your hand, and let them be a symbol between your eyes. Teach them to your children, speaking of them at home and away, when you lie down and when you rise up. Write them upon the doorposts of your house and upon your gates, so that your days and the days of your children will last long on the land which Adonai promised to your ancestors, to give to them for as long as the heavens and earth last.

## VAYOMER Look, Recall, Observe

The third paragraph of the Shema is a Bible passage taken from Numbers (15:37-41). It teaches about the Exodus, the mitzvah of *tzitzit* -fringes- and the duty to observe the commandments. It is the custom to kiss the fringes of the *tallit* each time we come to the word *tzitzit*.



וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמְרָתָם  
אֱלֹהִים וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְדִרְתָּם וְנָתַנוּ עַל-  
צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ  
וִזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי  
לִבְבְּכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי

וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

אֲנִי יְהוָה אֱלֹהֵיכֶם

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

לֵהָיוֹת לָכֶם לֵאלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם:

B'nei Mitzvah says: "Page 20"

## GE'ULAH

Be mindful of My mitzvot, and do them. So shall you consecrate yourselves to your God. I am your God who led you out of Egypt to be your God; I am your Eternal God.

**אמת** וַיֵּצֵיב וְנִכְזַן וְקִים וַיֵּשֶׁר וַנֶּאֱמָן וְטוֹב וַיִּפֶּה הַדְּבָר הַזֶּה:

I

Eternal truth it is that You alone are God, and there is none else.  
May all the world rejoice in Your love and exult in Your justice.

Let them beat their swords into plowshares;  
Let them beat their spears into pruning-hooks.

Let nation not lift up sword against nation; let them study war no more.  
You shall not hate another in your heart; you shall love your neighbor as yourself.

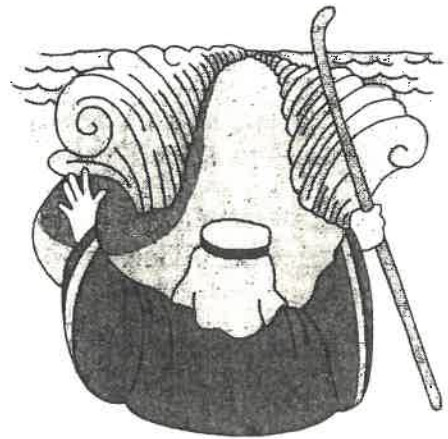
Let the stranger in your midst be to you as the native; for you were strangers in the land of Egypt.  
From the house of bondage we went forth to freedom, so let all be free to sing with joy:

## II

There are hours, days, longer sometimes  
when the soul hovers over a frail trap door that we fear will open.  
We will fall into the narrow straits of our own slavery, our own Mitzrayim.  
We even live in astonishment that it has not yet opened.  
We cling to hope, to vision  
Squinting to see the other side of a rough sea.

*Suddenly we feel the touch of a hand.  
It reaches down to us,  
It wishes to be grasped -  
We are surprised at the courage it takes  
to reach for the hand.  
We let it draw us up out of the darkness.  
We stand safely on an opposite shore.  
We know redemption.*

*-based on a Hasidic teaching of Martin Buber*



you  
continue!  
(cong.  
joins)

## Mi Chamocha

מי כמֹכָה בְּאֵלִים יִי?  
מי כמֹכָה נְאֻדָּר בִּקְדֻשָּׁה,  
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא?  
שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְאוּלִּים  
לְשִׁמְךָ עַל־שִׁפְתֵי הַיָּם;  
יַחַד בָּלֵם  
הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:  
”יִי יִמְלֹךְ לְעוֹלָם וָעֶד!”

[B'nei Mitzvah is seated next to the rabbi.]

Who is like You, Eternal One, among the gods that are worshipped?  
Who is like You, majestic in holiness, awesome in splendor, doing wonders?  
A new song the redeemed sang to Your name. At the shore of the sea, saved from  
destruction, they proclaimed Your sovereign power: The Eternal One will reign for ever  
and ever.

צור ישראל, קומה בעזרת ישראל, ופדה כנאמך יהודה  
וישראל. גאלנו יי צבאות שמו, קדוש ישראל.  
ברוך אתה, יי, גאל ישראל.

Tzur Yisrael, kuma b'ezrat Yisrael, u'fdei chin-umecha Yehuda v'Yisrael. Go-aleinu Adonai  
tzva'ot sh'mo, k'dosh Yisrael. Baruch atah, Adonai, ga'al Yisrael.

O Rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel.  
Our Redeemer is God on high, the Holy One of Israel. We praise You, O God, Redeemer of  
Israel.

Stand for amidah

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The *Amidah* is not only a communal prayer, but also an intensely personal prayer. We pray the first three blessings together, aloud; the rest, privately, while standing. Each person is encouraged to take as long as needed. The congregation will wait for you. Please feel free to use the traditional prayers which follow, the Meditations following the *Amidah*, or any prayers your heart may prompt.

# FACE ARK



### 3 אבות ואמהות

## Bow from knees

מִגֵּן אֲבִרְהָם וְעִזְרַת שָׂרָה.

Me-lech o-zeir u'moshia u'ma-gein. Baruch ata Adonai, ma-gein Avraham v'ez-rat Sa-rah.

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## G'VUROT / GOD'S POWER

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,  
מַחֲיֵה הַכֹּל אַתָּה,  
רַב לְהוֹשִׁיעַ.

FALL/WINTER: (If your B'nei Mitzvah is after Simchat Torah and before Passover):

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

SPRING/SUMMER: (If your B'nei Mitzvah is after Passover and before Simchat Torah):

מוֹרִיד הַטֵּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מַחֲיֵה הַכֹּל בְּרַחֲמִים רַבִּים.  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ  
לִישְׁנֵי עָפָר.

מִי כְמוֹךָ, בֹּעֵל גְּבוּרוֹת,  
וּמִי דוֹמֶה לָךְ,  
מִלֶּךְ מַמִּית וּמַחֲיֶה  
וּמַצְמִיחַ יְשׁוּעָה?

וְנֹאמֵן אַתָּה לְהַחְיֹת הַכֹּל.  
בְּרוּךְ אַתָּה, יְיָ, מַחֲיֵה הַכֹּל.

Stay Facing Ark

Praised be the God of our fathers,  
The God of Abraham, of Isaac and of Jacob.  
Praised be the God of our mothers,  
The God of Sarah, of Rebecca, of Rachel and of Leah.  
Praised be the source of strength and courage,  
Praised be the source of gentleness and love.  
*Praised be the person who acts according to the best that is within,  
Praised be the person who reaches out to touch the best in others. \**  
*Praised be the gentle faithfulness of Abraham  
And the valiant strength of Sarah.*  
*Praised be the God Who created with divinity, a woman and a man.*

**\*ON SHABBAT SHUVA ADD**

Remember us unto life, for You are the Sovereign who delights in life,  
and inscribe us in the Book of Life, that Your will may prevail, O God of life.



Eternal is Your might, O God; all life is Your gift; great is Your saving power!

(From Pesach until Sh'mini Atzeret)

You bring down dew

(From Sh'mini Atzeret until Pesach)

You cause wind to blow and rain to fall

In love You sustain the living; in Your great mercy, You give life to us all. You uphold the fallen and heal the sick; You bring freedom to the captive and keep faith with Your children in death as in life. Who is like You, Almighty God? Who is Your equal, Author of life and death, Source of salvation?\* Blessed is the Eternal God, the Source of life.

**\*ON SHABBAT SHUVA ADD**

Who is like You, Source of mercy, who in compassion sustains the life of Your children?

## KEDUSHA / SANCTIFICATION

## קְדוּשָׁה

**Underlined sections are congregational responses**

נִקְדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שִׁמְךָ יְשִׁים אוֹתוֹ בְּשָׁמַי  
מְרוֹם, בְּכָתוּב עַל־יַד נְבִיאֶךָ: וְקָרָא זֶה אֶל־זֶה וְאָמַר:

N'ka'deish et shimcha ba-olam, k'sheim she-mak-dee-sheem oto bishmei ma-rom,  
ka-ka-tuv al yad n'vi'yecha; v'kara zeh el zeh v'amar:

We sanctify Your name on earth, even as all things, to the ends of time and space,  
proclaim Your holiness, and in the words of the prophet we say:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כְּלֵהָאָרֶץ כְּבוֹדוֹ.

**It is a custom to rise onto one's toes with the three recitations of the word *kadosh* --holy.**

Ka-dosh, Ka-dosh, Ka-dosh Adonai tz'vah-oht, m'lo chol ha-a-retz k'vo-do.

Holy, Holy, Holy is the Eternal One, God of the Hosts of Heaven!  
The whole earth is ablaze with Your glory!

אֲדִיר אֲדִירֵינוּ, יְיָ אֲדִירֵנוּ, מֶה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!

Adir adi-rei-nu Adonai ado-nei-nu, ma adir shim-cha b'chol ha-aretz.

Source of our strength, Sovereign God, how majestic is Your name in all the earth!

בְּרוּךְ כְּבוֹדֵי מְקוֹמוֹ.

Ba-ruch k'vod Adonai mim-ko-mo.

Praised be the glory of God in heaven and earth.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלְכֵנוּ, הוּא מוֹשִׁיעֵנו;  
וְהוּא יִשְׁמִיעֵנו בְּרַחֲמָיו לְעֵינֵי כָל־חַי:

Echad hu elo-heinu hu avi-nu hu mal-keinu hu moshi-ei-nu,  
V'hu yashmi-einu b'ra-cha-mav l'einei kol chai:

You alone are our God and our Creator; You are our Ruler and our Helper;  
and in Your mercy You reveal Yourself in the sight of all the living:

”אֲנִי יְיָ אֱלֹהֵיכֶם!”

Ani Adonai Elohei-khem!

I am your Eternal God!

יְמִלֵךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר. הַלְלוּיָהּ!

Yim-loch Adonai l'o-lam, Eh-lo-ha-yich Tzi-yon, l'dor va-dor. Ha-l'lu-yah!

The Eternal One shall reign for ever; your God, O Zion, from generation to generation.  
Halleluyah!

לְדֹר וָדֹר נִגִּיד גִּדְלָךְ, וּלְנֶצַח נִצָּחִים קִדְשָׁתְךָ נִקְדִּישׁ.  
וְשִׁבְּחָךְ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

L'dor vador na-gid gohd-lecha, ul'ney-tzach n'tza-chim k'dushat-cha nak-dish, v'shiv-chacha  
Elo-heinu mi-pinu lo ya-mush l'o-lam va-ed. \*Ba-ruch ata Adonai ha-el ha-kadosh.

To all generations we will make known Your greatness, and to all eternity proclaim Your  
holiness. Your praise, O God shall never leave our lips.

\*We praise you, Eternal One, the holy God.

\*ON SHABBAT SHUVA REPLACE CHATIMAH / FINAL LINE WITH:

בְּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Baruch ata Adonai, ha-melech ha-kadosh. Blessed is the Eternal, the holy Sovereign.

Stay facing the ark ❖  
Read privately through p. 31  
Then you can sit 24

וּשְׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם  
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם, כִּי  
שֵׁשֶׁת יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי  
שָׁבַת וַיִּנָּפֶשׁ.

V'sham'ru v'nei Yis-ra-el et ha-sha-bat, la-a-soht et ha-sha-bat l'doh-ro-tam, b'rit o-lam. Bei-ni u-vein b'nei Yis-ra-el ot hi l'o-lam, ki shei-shet ya-mim a-sa A-donai et ha-sha-ma-yim v'et ha-a-rets, u-va-yom ha-sh'vi-i sha-vat va-yi-na-fash.

The people of Israel shall keep Shabbat, observing Shabbat in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, taking rest and refreshment on the seventh day.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה בְּמִנוּחֵינוּ. קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ  
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטּוֹבֶךָ, וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ,  
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהַנְחִילֵנוּ, יי אֱלֹהֵינוּ, בְּאַהֲבָה  
וּבְרָצוֹן שַׁבַּת קֹדֶשׁ, וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל מִקֹּדֶשׁ שִׁמְךָ. בְּרוּךְ  
אַתָּה, יי, מִקֹּדֶשׁ הַשַּׁבָּת.

Our God and God of all Israel, grant that our worship on this Sabbath may be acceptable in Your sight. Sanctify us with Your Mitzvot that we may share in the blessings of Your word. Teach us to be satisfied with the gifts of Your goodness and gratefully to rejoice in all Your mercies. Purify our hearts that we may serve You in truth. O help us to preserve the Sabbath from generation to generation, that it may bring rest and joy, peace and comfort to the dwellings of our people, and through it Your name be hallowed in all the earth. We thank You, O God, for the Sabbath and its holiness.

## AVODAH / WORSHIP

## עבודה

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וְתַפְלֹתָם בְּאַהֲבָה תִּקַּבֵּל,  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ. אֵל קְרוֹב לְכָל־  
קִרְאִיו, פָּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּךְ רוּחְךָ עָלֵינוּ, וְתַחֲנוּנֵנוּ  
עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.

בְּרוּךְ אַתָּה, יי, הַמַּחְוִיר שְׂכִינָתוֹ לְצִיּוֹן.

Be gracious, O Eternal our God, to Your people Israel, and receive our prayers with love. O may our worship always be acceptable to You.

Fill us with the knowledge that You are near to all who seek You in truth. Let our eyes behold Your presence in our midst and in the midst of our people Zion.

Blessed is the Eternal who presence gives life to Zion and all Israel.



ON ROSH CHODESH (THE NEW MOON) AND CHOL HAMO-EID (INTERMEDIATE FESTIVAL DAYS)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיִזְכֹּר וְיִזְכְּנוּ וְיִזְכְּרוּן כָּל־עַמָּךְ  
בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה לְחַן לְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם  
בְּיוֹם

Our God and God of all ages, be mindful of Your people Israel on this

First day of the new month,

ראש החדש הזה.

day of Pesach,

חג המצות הזה.

day of Sukkot

חג הסוכות הזה.

and renew in us love and compassion, goodness, life and peace.

This day remember us for well-being. Amen. אָמֵן. בּוֹ לְטוֹבָה.

This day bless us with Your nearness. Amen. אָמֵן. וּפָקְדֵנוּ בּוֹ לְבִרְכָּה.

This day help us to a fuller life. Amen אָמֵן. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.



HODA'AH / THANK YOU, GOD

הודאה

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ הוּא לְדוֹר וָדוֹר.  
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתָךְ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל  
נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ וְעַל נַסִּיָּה שְׁבָכְל־יוֹם עִמָּנוּ וְעַל  
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכְל־עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם. הַטּוֹב  
כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ, מֵעוֹלָם  
קוֹיֵנוּ לָךְ.

We give thanks for all God's gifts to us, especially for the daily miracles of life, goodness and beauty that we might otherwise take for granted. We thank You for being our God and God of our ancestors for ever and ever. You are the Rock of our lives and our saving Shield. In every generation we will thank and praise You for our lives which are in Your power, for our souls which are in Your keeping, for Your miracles which are with us every day, and for Your wonders and good things that are with us at all times, evening, morning, and noon. O Good One, Your mercies have never stopped. O Merciful One, Your kindness has never stopped. We have always placed our hope in You.

ועל כלם יתברך ויתרומם שמך, מלכנו, תמיד לעולם ועד.  
 וכל החיים יודוך סלה, ויהללו את שמך באמת, האל  
 ישועתנו ועזרתנו סלה. ברוך אתה, יי, הטוב שמך ולך נאה  
 להודות.

For all these things, our Ruler, may Your name be blessed and honored forever.

May every living thing thank You and praise You sincerely, O God, our rescue and help. Praised are You, Your name is "the Good One," and it is good to thank You.

SIM SHALOM / THE BLESSING OF PEACE

ברכת שלום

שים שלום, טובה וברכה, חן וחסד ורחמים, עלינו ועל-  
 כל ישראל עמך.

ברכנו אבינו, כלנו באחד, באור פניך, כי באור פניך נתת  
 לנו, יי אלהינו, תורת חיים, ואהבת חסד, וצדקה וברכה  
 ורחמים, וחיים ושלום.

וטוב בעיניך לברך את עמך ישראל בכל-עת ובכל-שעה  
 בשלומך.

ברוך אתה, יי, המברך את עמו ישראל בשלום.

Sim sha-lom to-vah uv-ra-cha chein va-che-sed v'ra-cha-mim  
 a-lei-nu v'al kol Yis-ra-eil a-me-cha.

Ba-r'chei-nu a-vi-nu ku-la-nu k'e-chad b'or pa-ne-cha  
 ki v'or pa-ne-cha na-ta-ta la-nu, Adonai Eh-lo-hei-nu,  
 to-rat cha-yim v'a-ha-vat che-sed  
 u-tz'da-ka u-v'ra-chah v'ra-cha-mim v'cha-yim v'sha-lom.

V'tov bei-neh-cha l'va-reich et a-m'cha Yis-ra-eil  
 b'chol eit u-v'chol sha-ah bi-sh'lo-meh-cha.  
 Ba-ruch a-ta Adonai, ha-m'va-reich et a-mo Yis-ra-eil ba-sha-lom.

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart.

We praise You, O God, the Source of peace.

## Silent Prayer

אֱלֹהִי, נָצַר לְשׁוֹנִי מִרָע, וּשְׁפָתֵי מִדְּבַר מַרְמָה, וּלְמַקְלָלִי  
נַפְשִׁי תִדְוֹם, וְנַפְשִׁי כְּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִרְדּוּף נַפְשִׁי, וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה  
הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן  
יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשְׁךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן  
יִחְלְצוּן יִדְיֶיךָ. הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

### (Adults)

O God, keep my tongue from evil and my lips from deceit. Help me to be silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and I will hasten to do Your Mitzvot. Save me with Your power; in time of trouble be my answer, that those who love You may rejoice.

### (Children)

My God, help me not to say bad things or to tell lies. Help me to ignore people who say bad things about me. Help everyone appreciate what they have and always to see the good in other people. May my words and my thoughts find favor with You, my Rock and my Protector. May You who makes peace up above give peace to us and to all the people Israel. Amen.



## FOR PRIVATE MEDITATION

This is my quiet time.  
I do not speak, because the voice is within me.  
This is my quiet time.  
I do not walk, because the earth is all within me.  
This is my quiet time.  
I rest with all of nature.  
This is Shabbat.

*Adapted from a poem by Nancy Wood*



It is the Jewish mystics' custom to meditate on the four letters of the tetragrammaton, the ineffable Name of the Holy One:



For the blessings which You lavish upon us  
in the forest and sea,  
in mountain and meadow, in rain and sun,  
we thank You.

For the blessings You implant within us, joy  
and peace, meditation and laughter,  
we are grateful to You.

For the blessings of friendship and love,  
of family and community.

For the blessings we ask of You  
and those we cannot ask,

For the blessings You bestow upon us  
openly  
and those You give us in secret,

For all these blessings,  
we thank You and are grateful to You.

For the blessings we recognize,  
and those we fail to recognize,

For the blessings of our tradition  
and of our holy days,

For the blessings of return and forgiveness,  
of memory, of vision, and of hope -

For all these blessings which surround us on  
every side  
Dear God, hear our thanks and accept our  
gratitude.

Ruth Brin



The road is so beautiful, says the lad.  
The road is so hard, says the youth.  
The road is so long, says the man.  
The old man sits on the roadside to rest.  
Sunset colors his head a reddish gold.  
Grass gleams with evening dew.  
A late bird sings unbidden.....  
Will you remember how long it was, and its beauty?

Leah Goldberg



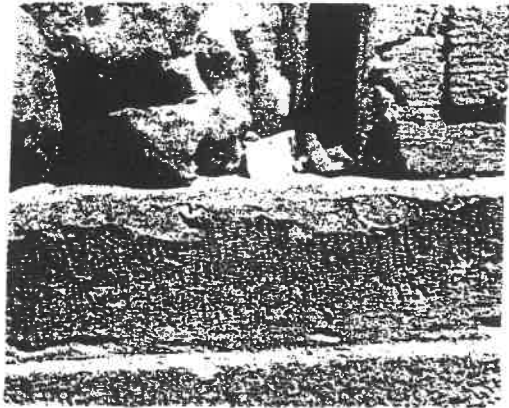
Our true home is in the present moment.  
To live in the present moment is a miracle.  
The miracle is to walk on the earth in the  
present moment,  
to appreciate the peace and beauty that are  
available now.  
Peace is all around us—  
in the world and in nature—

and within us—  
in our bodies and our spirits.  
Once we learn to touch this peace,  
we will be healed and transformed.  
It is not a matter of faith;  
it is a matter of practice.

Adapted from a poem by Thich Nhat Hanh



They say we're supposed to be in a palace.  
 So we bow and take certain steps  
 as the prescribed supplication  
 drops from our lips.  
 But what do we really know  
 of castles and kings?  
 My kitchen faucet constantly leaks  
 and the kids' faces  
 usually need cleaning.  
 If a door opened to a real palace,  
 I'd probably forget  
 and carry in a load of groceries.



No, the door we stand in front of  
 when the Amidah begins is silence  
 And when we open it  
 and step through,  
 we arrive in our hearts.  
 Mine's not a fancy place,  
 no jewels, no throne,  
 certainly not fit for royalty.  
 But in that small chamber,  
 for just a few moments on Sabbath  
 God and I can roll up our sleeves,  
 put some schnapps out on the table,  
 sit down together, and finally talk.  
 That's palace enough for me.

Syd Lieberman

Even today,  
 a man will suddenly pull up and pray,  
 He's not wrapped in Tallit,  
 No, he wears a knotted tie and polished shoes;  
 and he's not bowed down in a synagogue,  
 but standing in the middle of town at the depot.  
 Waiting for the next train,  
 he stands and prays to whom it may concern:  
 I am. There is.

from *On the Doorposts of Your House*



Welcome alike the day and its labor, the night and its repose; throw yourself into the waters of life and swim bravely and without anxiety, for these waters are native to you; you were born to swim in them.

Accomplish what you can; endure what you must; understand what you may - and this do for yourself, but not only for yourself: Do this for yourself and others.

In your prayer and your love, your doubt and your fear, seek out the still, clear voice within you. Look inward for an answer to prayer. Find courage there, and endurance; find insight there, and the knowledge that you are part of the divine creation.

Know that love gives meaning and purpose to your journey. May such love be the fruit of our prayer.

from *On the Doorposts of Your House*



Prayer is not an escape from duty. It is not a substitute for the deed. Prayer seeks the power to do wisely, to act generously, to live helpfully. It helps to reinforce the act rather than to replace it. Our prayers are answered, not when we are given what we ask, but when we are challenged to be what we can be.

Rabbi Morris Adler



We are like helpless boards of wood.  
 We are like eyeless panes of glass.  
 You are the mighty Oak, Creator.  
 You, the Source of all light streaming.  
 You, the Architect of beauty.  
 Yours, the blueprint of Creation.

Just as the beauty of the ark  
 Springs from the precious scrolls it holds,  
 So we, too, dignify our days  
 When we embrace Your treasured words,  
 The essence of Your lasting love.

Without You, our lives are hollow.  
 We are soulless, sawdust only,  
 Thirsting for the truth of Torah.  
 Yet when You're near, a room becomes  
 A holy place where souls can soar.

Be with us now and hear our prayer.  
 Bind this congregation to You.  
 Fill us with the light of Torah.  
 Help us feel Your presence always.

from *Ve Taher Libeinu siddur*,  
 Temple Beth El, Sudbury, MA



Dear God,  
 all the good  
 I can do in this world  
 will never match  
 all the good  
 You've done for me.  
 All my acts of kindness  
 will never equal  
 all the kindness  
 You've shown me.  
 Even all the gratitude I can muster  
 will never suffice  
 to express  
 my appreciation  
 and thanks  
 to You, My God.

*Rebbe Nahman of Breslov*



יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי, צוּרִי וְגוֹאֲלִי.

Yi-h'yu l'ra-tson i-m'rei fi v'heg-yon li-bi l'fa-ne-cha, Adonai tsu-ri v'go-a-li.  
 May the words of my mouth and the meditations of my heart be acceptable to You, O God,  
 my Rock and my Redeemer.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־  
 יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'i-m'ru: A-mein.  
 May the One who causes peace to reign in the high heavens let peace descend on us,  
 on all Israel, and all the world.





The Torah, the "Teaching," refers to the Five Books of Moses, or in Hebrew, the *Chumash*, from the Hebrew word for the number "five." According to tradition, the custom of publicly reading the Torah on a weekly basis was instituted by Ezra in the fifth century before the common era. Faced with the task of rebuilding Jewish civilization upon the return from Babylonian exile, Ezra aimed to educate the masses and thereby revitalize Jewish life. Ezra defined the canon of the Five Books and divided them into weekly portions to be read on Mondays and Thursdays in the market places, as well as on Shabbat in synagogues. The weekly *sedra* -portion- is in turn divided into sections, called *allyot*, each of which is "read" by members of the congregation. Because this requires skill and learning, the custom developed that a person honored with an *allyah* -being called up to the Torah- recites only the blessings prior to and following the reading. A trained *ba'al(at) korei*, "reader," actually chants the portion following the traditional form of musical cantillation, the *trope*, which was determined by the tenth century. The 54 weekly Torah portions (*s'drot*) continue in sequence from Genesis through Deuteronomy.



## TORAH

In each age we receive and transmit Torah.

*At each moment we are addressed by the World.*

In each age we are challenged by our ancient teaching.

*At each moment we stand face to Face with Truth.*

In each age we add our wisdom to that which has gone before.

*At each moment the knowing heart is filled with wonder.*

In each age the children of Torah become its builders

*and seek to set the world firm on a foundation.*

אין כְּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיךָ. מַלְכוּתְךָ מְלָכּוֹת  
בְּלִיעוֹלָמִים וּמִשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר.

Eyn kamocho va-elohim Adonai, v'ein k'ma-asecha. Mal-chut'cha malchut kol ola-mim, umem-shalt'cha b'chol dor va-dor.

There is none like You, Eternal One, among the gods that are worshipped, and there are no deeds like Yours. Your sovereignty is everlasting; You reign through all generations.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ  
יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

Adonai melech, Adonai malach, Adonai yimloch l'olam va-ed.

Adonai oz l'amo yi-tein, Adonai y'va-reich et amo va-sholom.

God rules; God will reign for ever and ever. Eternal God, give strength to Your people; Eternal God, bless Your people with peace.



Follow Rabbi & Cantor  
to the ark.

Stand close to the  
Cantor, to the  
side of the  
ark,  
face ark

Please rise

אב הרחמים, היטיבה ברצונך את־ציון; תבנה חומות  
ירושלים.

כי בך לבד בִּטְחָנוּ, מֶלֶךְ אֵל רַם וְנֹשָׂא, אֲדוֹן עוֹלָמִים.

Av ha-ra-cha-mim, hei-tiva vir-tzon-cha et tzi-yon. Tiv-ne cho-mot Y'rushalayim. Ki v-cha l'vad  
ba-tach-nu. Me-lech El ram v'nisa. Adon o-la-mim.

Source of mercy, let Your goodness be a blessing to Zion; let Jerusalem be rebuilt. In You alone  
do we trust, O Sovereign God, high and exalted, Ruler of all the worlds.

## Ki Mitzion

The Ark is opened

Rabbi

הָבו גִּדּוֹל לֵאלֹהֵינוּ וְתִנּוּ כְבוֹד לַתּוֹרָה.

Let us declare the greatness of our God and give honor to the Torah.

The Torah is taken from the Ark

Cantor

וַיְהִי בְנִסּוּעַ הָאֵרֶץ וַיֹּאמֶר מֹשֶׁה:

קוֹמָה יְהוָה, וַיִּפְצוּ אֹיְבָיִךְ, וַיִּגְסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ.

When the Ark was carried forward Moses would say:  
Be uplifted, Holy One, your enemies shall take flight.



TURN TO FACE CONGREGATION

B'nei Mitzvah

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר־יְיָ מִירוּשָׁלַיִם. ♪

בְּרוּךְ שָׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

For out of Zion shall go forth Torah, and the word of God from Jerusalem.  
Praised be the One who in holiness gives Torah to our people Israel.

Leader chants, congregation responds

שְׁמַע יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד! ♪

Hear, O Israel: The Eternal One is our God  
the Eternal God alone!

① You sing  
② Cong. repeats

Leader chants, congregation responds

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ. ♪

Our God is One; great and holy is the Eternal One.

① You sing  
② Cong. repeats

גָּדְלוּ לִי אֱתִי וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

Gad'lu l'A'donai iti, un'rom'ma sh'mo yach-dav.

O magnify the Eternal One with me, and together let us exalt God's name.

לְךָ, יְיָ, הַגְדָּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד, כִּי כָל  
בְּשָׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמְּלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

L'cha Adonai hag'dula v'hag'vura v'hatiferet v'haneitzach v'ha-hod, kee chol bashamayim uva-aretz, l'cha Adonai hamam-lacha, v'hamit-nasei l'chol l'rosh.

Yours, Eternal, are the greatness, the power, the glory, the history, and the majesty; for all that is in heaven and on earth is Yours. Yours is the dominion, O Eternal; You are supreme over all.

Al sh'loshe d'-va-rim al sh'loshe d'varim  
al sh'loshe sh'loshe d'varim ha-o-lam ha-o-lam o-mayd  
Al ha Torah

עַל שְׁלוֹשֶׁה דְּבָרִים  
עַל שְׁלוֹשֶׁה דְּבָרִים  
עַל שְׁלוֹשֶׁה שְׁלוֹשֶׁה דְּבָרִים  
הָעוֹלָם עוֹמֵד

v'-al ha'avodah  
v'-al g'milut chasadim

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה  
וְעַל גְּמִילוּת חֲסָדִים

*Upon three things the world stands: the study of Torah, serving God, and performing acts of love and kindness  
(Pirkei Avot 1:2)*



Ve' ta-heir Libeinu

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת

V'-ta-heir li-bei-nu l'-ov-d'-cha be-e-met

*Purify our hearts to serve You in truth.*



Torah Aura

יִשְׂרָאֵל וְאוֹרִיתָא קוֹדֶשָׁה בְּרִיךְ הוּא חַד הוּא.  
תּוֹרָה אוֹרָה הַלְלוּיָהּ!

Yis-ra-eil v'-o-rai-ta kud'-sha b'-rich hu chad hu.  
To-rah o-rah, To-rah o-rah. Hal'-lu-yah!

*Israel, Torah, and the Blessed Holy One are one.  
Torah is light. Hal'luyah!*

**The Torah is brought close to the congregation for a “*Hakafah*”, a processional.  
It is a custom, as a sign of love and respect, to touch the Torah with your prayer book or *tallit* and  
bring it to your lips – a symbolic kiss – as a sign of bringing the words of Torah into your soul.**

**All are seated**

# Blessing Before the Torah Reading

*You chant:*

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ.

Bar-chu et Adonai ham-vo-rach.

*Congregation chants:*

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

*You repeat:*

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed.

*You continue:*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
בָּחַר בָּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

Ba-ruch A-tah Adonai, Elo-hei-nu me-lech ha-o-lam,  
a-sheer ba-char ba-nu mi-kol ha-amim,  
v'na-tan la-nu et To-ra-to.

Ba-ruch a-tah Adonai, no-tein\* ha-To-rah.

\*Some lift the Torah scroll while saying the word "notein".

# Blessing *After* the Torah Reading

***You chant:***

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
בָּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

Ba-ruch A-tah Adonai,  
Elo-hei-nu me-lech ha-o-lam,  
a-sheer na-tan la-nu To-rat e-met\*,  
v'cha-yei o-lam na-ta b'to-chei-nu.  
Ba-ruch A-tah Adonai, no-tein\* ha-To-rah.

***You may move to the other side of the podium.  
Please stand close to see the Torah. Thank you!***

\*Some lift the Torah scroll while saying the words “emet” and notein”.

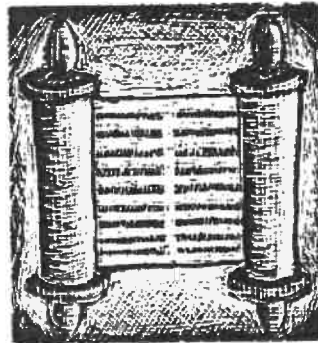
## Blessing before the reading of the Torah portion

בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ.  
בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ מִכָּל-  
הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Praise the One to whom praise is due!

Praised be the One to whom praise is due, now and forever!

Praised be our Eternal God, Ruler of the universe, who has chosen us from all peoples by giving us the Torah. We praise You, Eternal One, Giver of the Torah.



## Blessing after the reading of the Torah portion

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Praised be our Eternal God, Ruler of the universe, who has given us a Torah of truth, implanting within us eternal life. We praise You, Eternal One, Giver of the Torah.

Blessing  
before  
Haftarah



## Blessing before the reading of the Haftarah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,

וְרָצָה בְּדְבָרֵיהֶם הַנִּאֲמָרִים בְּאֵמֶת,

בְּרוּךְ אַתָּה יְיָ,

הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבָדוֹ,

וּבִישְׂרָאֵל עַמּוֹ,

וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

Blessed is the Eternal our God, Ruler of the universe, who has called faithful prophets to speak words of truth. We praise You for the revelation of Torah, for Moses Your servant and Israel Your people, and for the prophets of truth and righteousness.

## Blessing after the reading of the Haftarah

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
צוֹר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,  
הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעָשָׂה, הַמְדַּבֵּר וּמַקְנִים,  
שֶׁכֶּל דְּבָרָיו אֱמֶת וְצֶדֶק.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים,  
וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שֶׁנִּתְּתָה לָנוּ,  
יְיָ אֱלֹהֵינוּ, לְקַדְּשָׁה וּלְמְנוּחָה,  
לְכָבוֹד וּלְתִפְאַרֶת.

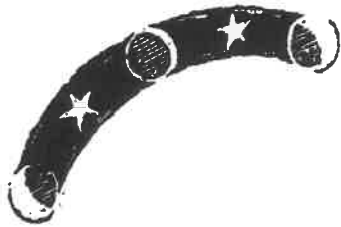
עַל הַכֹּל, יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ,  
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

וְ D'VAR TORAH

Praised be our Eternal God, Ruler of the universe, the Rock of all creation, the 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, our Eternal God, have given us for holiness and rest, for honor and glory, we thank and praise You. May Your name be praised forever by every living being. We praise You, Eternal One, for the Sabbath and its holiness.

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**ANNOUNCING THE NEW MONTH**  
**Recited on the Shabbat preceding *Rosh Chodesh*, a new moon,**  
**or on a new moon when it falls on Shabbat.**

יהי רצון מלפניך, יי אלהינו ואלהי אבותינו ואמותינו, שתחדש  
עלינו את-החדש הזה, (הבא) לטובה ולברכה. ותתן לנו חיים  
ארוכים, חיים של-שלום, חיים של-טובה, חיים של-ברכה, חיים  
של-פרנסה, חיים של-חלוצי עצמות, חיים שיש בהם יראת חטא,  
חיים שתהא בנו אהבת הורה ויראת שמים, חיים שימלאו  
משאלות לבנו לטובה. אמן.  
מי שעשה נסים לאבותינו ולאמותינו וגאל אותם מעבדות לחרות,  
הוא יגאל אותנו בקרוב, חברים כל-ישראל, ונאמר: אמן

O Eternal our God, let the coming month bring us renewed good and blessing. May we have long life, a life of peace, prosperity and health, a life full of blessing, a life exalted by love of Your Torah and devotion to Your service, a life in which our hearts' desires are fulfilled for good. O wondrous God, who in ancient days led our people from bondage to freedom, redeem us now out of our exile from one another, making all Israel one united people.

The month of ..... will begin on ..... (or) begins today.

ראש חודש .... יהיה ביום .... הבא עלינו ועל כל ישראל לטובה:  
יחדשהו הקדוש ברוך הוא עלינו ועל כל יושבי תבל לחיים  
ולשלום אמן: לששון ולשמחה אמן: לישועה ולנחמה ונאמר אמן:

May it be a month of goodness for us and for all Israel. God of holiness, let the new month bring for us, and for the whole House of Israel, life and peace, joy and happiness, deliverance and comfort, and let us say, 'Amen.'

## RETURNING THE TORAH TO THE ARK

### Please Rise

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

Let us praise the Eternal God, whose name alone is exalted.

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם, וְיָרֵם קֶרֶן לְעַמּוֹ, תְּהִלָּה  
לְכָל־חַסִּידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ. הַלְלוּ־הוּא!

Hodo al eretz, v'sha-mayim, va-ye-rem, ke-ren l'amo, t'hi-lah l'chol, chasi-dav, li'v'nei Yisrael am k'ro-vo. Halleluyah.

Your splendor covers heaven and earth; You are the strength of Your people, making glorious  
Your faithful ones, Israel, a people close to You. Halleluyah!

God's Torah is perfect, reviving the soul;  
God's teaching is sure, making wise the simple.

תּוֹרַת יְהוָה תְּמִימָה, מְשִׁיבַת נַפְשׁ;  
עֲדוּת יְהוָה נֶאֱמָנָה, מַחְכִּימַת פְּתִי.

God's precepts are right, delighting the mind;  
God's mitzvah is clear, giving light to the eyes.

פְּקוּדֵי יְהוָה יִשְׂרִים, מְשַׁמְחֵי־לֵב;  
מִצְוֹת יְהוָה בָּרוּה, מְאִירַת עֵינָיִם.

God's word is pure, enduring forever;  
God's judgments are true, and altogether just.

יִרְאָת יְהוָה טְהוֹרָה, עוֹמֶדֶת לָעַד;  
מִשְׁפָּטֵי־יְהוָה אֱמֶת, צֹדֵקוֹ יַחֲדוֹ.

*Behold, a good doctrine has been given you, My Torah; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace.*

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל־תַּעֲזוּבוּ.  
עֵץ־חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכִּיָּה מְאֹשֶׁר.  
דְּרָכֶיהָ דְּרָכֵי־נֶעֱם, וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ, וְנִשְׁוֶבָה. חֲדָשׁ יְמֵינוּ כְּקֶדֶם.

Ki lekach tov na-tati lachem, tora-tee ahl ta-ah-zoh-vu

*Eitz cha-yim hi la-ma-cha-zi-kim bah, v'to-m'che-ha m'u-shar.*

*D'ra-che-ha dar-chei no-am, v'chol n'ti-vo-te-ha sha-lom.*

*Ha-shi-vei-nu Adonai ei-le-cha, v'na-shu-va. Cha-deish ya-mei-nu k'ke-dem.*

Help us to return to You, God; then truly shall we return. Renew our days as in the past.

### The Ark Is Closed



## CONCLUDING PRAYERS

Please rise

ALEINU

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדֹנָן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹּא עָשָׂנוּ כְּגֻיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה;  
שֶׁלֹּא שָׁם חִלְקֵנוּ בָּהֶם, וְגַרְלָנוּ כְּכָל־הַמּוֹנִם.

Aleinu l'sha-bei-ach la-a-don ha-kol, la-teit g'du-la l'yo-tzeir b'rei-sheet,  
sheh-lo a-sa-nu k'go-yei ha-a-ra-tzot v'lo sa'ma-nu k'mish-p'chot ha-a-da-mah;  
sheh-lo sam chel-kei-nu ka-hem, v'go-ra-lei-nu k'chol ha-mo-nam.

We must praise the Eternal of all, the Maker of heaven and earth, who has set us apart from the other families of earth, giving us a destiny unique among the nations.

Some follow a custom of bending at the knees at the word *kor'im* and bowing at the word *u'mishta-chavim* and then standing up straight again at the word *lif'nei*.

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקָּדוֹשׁ בָּרוּךְ הוּא,

Va-a-nach-nu kor'im u-mish-ta-cha-vim u-mo-dim.  
Lif-nei meh-lech ma-l'chei ha-m'la-chim, ha-ka-dosh ba-ruch hu.

We therefore bend the knee and bow in awe and thanksgiving before the One who is Sovereign over all, the Holy One, blessed be God.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וּשְׂכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין עוֹד; אֵמֶת  
מִלְכֵנוּ, אֵפֶס וּלְתוֹ, בְּכָתוּב בְּתוֹרָתוֹ: "וְיָדַעְתָּ הַיּוֹם וְהִשְׁבַּתָּ  
אֶל־לִבְבְּךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ  
מִתַּחַת, אֵין עוֹד."

Sheh-hu no-teh sha-ma-yim v'yo-sed a-retz, u'-mo-shav y'ka-ro ba-sha-ma-yim mi-ma'al u-sh'chee nat u-zo b'gov-hay m'ro-meem. Hu Elo-hey-nu ayn od. Eh-met mal-kay-nu eh-fes zu-la-to, ka-ka-tuv b'to-rah-to: v'ya-da-ta ha-yom va-ha-shey-vo-ta el l'va-veh-cha kee Adonai hu ha Elo-heem ba sha-ma-yim mi ma'al v'al ha-a-retz mi-ta-chat, ayn ohd.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Ruler, as it is written: "Know then this day and take it to heart; the Eternal is God in the heavens above and on the earth below; there is none else."

על־כֵּן נִקְוָה לָךְ, יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲנֹךְ,  
לְהַעֲבִיר גְּלוּלִים מִדְּהָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכְרֹתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי. וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ.

We therefore hope, O Eternal our God, soon to behold the glory of Your might. Then will false gods vanish from our hearts and the world will be perfected under your unchallenged rule:

**L'ta-kein olam b'mal-chut sha-dai.** And then will all acclaim You as their God, and, forsaking evil, turn to You alone.

יִכִּירוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע  
כָּל־לָשׁוֹן. לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ  
יִקְרֹא יִתְנוּ, וַיִּקְבְּלוּ כָּלֵם אֶת־עַל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם  
מְהֵרָה לְעוֹלָם וָעֶד.

Let all who dwell on earth acknowledge that unto You every knee must bend and every tongue swear loyalty. Before You, O Eternal our God, let them humble themselves. To Your glorious name let them give honor. Let all accept the yoke of Your dominion, that You may rule over them soon and for ever.

כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד,  
בְּכָתוּב בְּתוֹרַתְךָ: "וַיִּמְלֹךְ לְעֹלָם וָעֶד."

For the dominion is Yours and to all eternity You will reign as it is written: The Eternal will reign for ever and ever, Adonai yim-loch l'olam va'ed.

V'neh-eh-mar: V'ha-yah Adonai l'meh-lech ahl kol ha-a-retz;  
ba-yom ha-hu yi-h'yeh Adonai echad, u-sh'mo echad!

And it has been said: The Eternal God shall rule over all the earth,  
On that day You shall be One and Your name shall be One.

וְנֹאמַר: "וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ; בְּיוֹם הַהוּא יִהְיֶה  
יְיָ אֶחָד וּשְׁמוֹ אֶחָד."

Go down to sit  
with your parents

## MEDITATIONS ON MOURNING

### I

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, here is one thing we do know: that we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving.

*Albert Einstein (adapted)*



### II

#### EPITAPH

When I die  
Give what's left of me away  
To children  
And old men that wait to die.  
And if you need to cry,  
Cry for your brother or sister  
Walking the street beside you.  
And when you need me  
Put your arms  
Around anyone  
And give them  
What you need to give to me.

I want to leave you something,  
Something better  
Than words  
Or sounds.

Look for me in the people I've known  
Or loved,  
And if you cannot give me away,  
At least let me live in your eyes  
And not on your mind.

You can love me most  
By letting  
Hands touch hands,  
By letting  
Bodies touch bodies,  
And by letting go  
Of children  
That need to be free.

Love doesn't die,  
People do.  
So, when all that's left of me  
Is love,  
Give me away.

*Merrit Malloy*



### III

When we are dead, and people weep for us and grieve, let it be because we touched their lives with beauty and simplicity. Let it not be said that life was good to us, but, rather, that we were good to life.

*Rabbi Jacob Philip Rudin*



#### IV

Do not stand at my grave and weep  
I am not there. I do not sleep.

I am a thousands winds that blow.  
I am the diamond glint on snow.

I am the sunlight on ripened grain.  
I am the gentle autumn rain.

When you wake in the morning hush  
I am the swift, uplifting rush  
of quiet birds in circling flight.  
I am the soft starlight at night.

Do not stand at my grave  
and weep.  
I am not there. I do not sleep.

*Joyce Kassen*

#### V

Life and death,  
A twisted vine sharing a single root.

A water bright green  
Stretching to top a twisted yellow  
Only to wither itself  
As another green unfolds overhead.

One leaf atop another  
Yet under the next;  
A vibrant tapestry of arcs and falls  
All in the act of becoming.

Death is the passing of life.  
And life  
Is the stringing together of so many little  
passings.

*Rabbi Rami M. Shapiro*

#### VI

We turn our thoughts to yesterday...to a world that lives only in our memory.

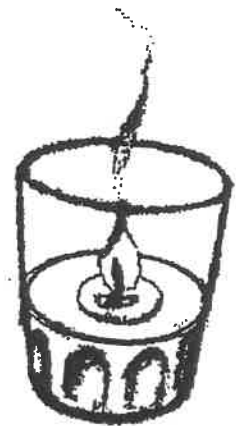
As we recall the days gone by, we know the past is irretrievable. Yet – through the gift of memory, we recapture treasured moments and images.

We are thankful for the happiness we knew with those no longer here,  
with whom we lived and laughed and loved.

We praise the eternal wellspring of life who links yesterday to tomorrow.  
We affirm that despite all the tragedy bound up with living,  
it is still good to be alive.

We know that there can be no love without loss, no joy without sorrow.  
May we have the courage to accept the all of life –  
the love and the loss – the joy and the sorrow,  
as we remember.

*Evelyn Mehlman*



#### VII

##### **Eternal God:**

Who may abide in Your house?  
Who may dwell in Your holy mountain?  
Those who are upright; who do justly,  
all whose hearts are true.  
Who do not slander others, nor wrong them,  
nor bring shame upon their kin.

Who give their word and, come what may,  
do not retract it.  
Who do not exploit others, who never take  
bribes.  
Those who live in this way shall never be  
shaken.

*from Psalm 15*

### VIII

At the rising of the sun and at its going down  
*We remember them.*  
At the blowing of the wind and in the chill of winter  
*We remember them.*  
At the opening of the buds and in the rebirth of spring  
*We remember them.*  
At the blueness of the skies and in the warmth of the summer  
*We remember them.*  
At the rustling of the leaves and in the beauty of autumn  
*We remember them.*  
At the beginning of the year and when it ends  
*We remember them.*  
When we are weary and in need of strength  
*We remember them.*  
When we are lost and sick at heart  
*We remember them.*  
When we have joy we crave to share  
*We remember them.*  
When we have decisions that are difficult to make  
*We remember them.*  
When we have achievements that are based on theirs  
*We remember them.*  
As long as we live, they too will live  
For they are now a part of us  
As we remember them.

*adapted from a poem by Rabbi Roland B. Gittlesohn*

### IX

#### **To Open Eyes**

To open eyes when others close them  
To hear when others do not wish to listen  
To look when others turn away  
To seek to understand when others give up  
To rouse oneself when others accept  
To continue the struggle even when one is not the strongest  
To cry out when others keep silent  
To be a Jew it is that  
It is first of all that  
And further  
To live when others are dead  
And to remember when others have forgotten.

*Emmanuel Eydoux*



The *Kaddish* is a prayer which praises God. A *Kaddish* in various forms is said several times during the prayer service to separate sections, after a lesson of Torah, and at the end of a study session at the *Ber Midrash* (House of Learning) or at the synagogue. Reciting it lifted the spirits of the students and reminded them that God would redeem the world. It eventually was recited after the death of a scholar and in time, perhaps out of the realization that we all have something to teach, it was recited after the death of every Jew -- though the prayer never mentions death. A tradition developed in many communities that the *Kaddish Ye'tohm* - Mourner's *Kaddish* was recited only by those technically defined as mourners. It has become the custom in Reform synagogues to stand as one community in loving support of those who mourn and also to say *Kaddish* for the millions of Jews who perished in the Holocaust, with no one left to say this sacred prayer.

The Mourner's *Kaddish* is recited daily (or weekly) for a full year following the death of a loved one, on the *Yahrtzeit* (annual anniversary) of the death, and at all *Yizkor* services.



יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי־יָבָרָא כְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעֵנְיָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.  
יְתְבָרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מְרַבָּל-  
בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא,  
וְאָמְרוּ: אָמֵן.  
יְהֵא שְׁלָמָא רַבָּא מְרַשְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ: אָמֵן.  
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל־כָּל־  
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yit-ga-dal v'yit-ka-dash sh'mei ra-ba b'al-ma di-v-ra chir-u-tei,  
v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit  
Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.  
Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al'ma-ya.  
Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei, v'yit-ha-dar,  
v'yit-a-leh, v'yit-ha-lal sh'mei d'kud'sha, b'rich hu, L'ei-la min kol  
bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma,  
v'im'ru: A-mein.  
Ye-hei she-la-ma ra-ba min she-ma-ya ve-cha-yim a-lei-nu ve-al kol Yisrael  
v'i-m'ru: A-mein.  
O-seh sha-lom bi-m'ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'i-m'ru: A-mein.  
Let the glory of God be extolled, let God's great name be hallowed in the world whose creation God willed.  
May God's reign begin in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let God's great name be praised forever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honor, and exalt. And let us say: Amen.

For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say: Amen.

May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.



#### A PRAYER AS WE DEPART

---

As we leave Your sanctuary, O God, we acknowledge that  
Wherever we go we are in Your presence;  
We pray that our actions will reflect this awareness.

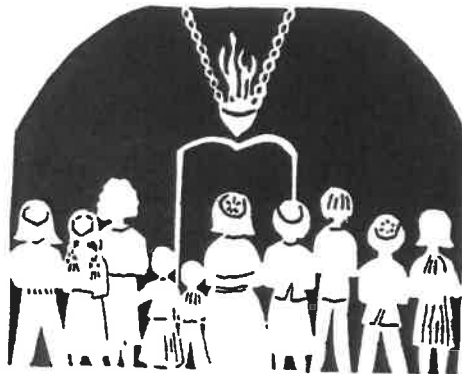
As we know Your nearness,  
So may we also be touched by Your goodness.

In moments of temptation, give us strength;  
In hours of doubt, renew our faith;  
In days of weariness, give us courage.

Clothe our lives with charity,  
Deepen our lives with loyalty,  
Hallow our lives with integrity.

Help us so to live that the radiant spirit of Your holy  
Shabbat will add brightness to our days and  
light to us and those whose lives touch our own. Amen.

שבת שלום





## 1 EIN KEILOHEINU

## אין כאלוהינו

Ein kei-lo-hei-nu, Ein ka-do-nei-nu  
Ein k'-mal-kei-nu, Ein k'-mo-shi-ei-nu

אין כאלוהינו, אין כאדונינו  
אין כמלכנו, אין כמושיענו

Mi chei-lo-hei-nu, Mi cha-do-nei-nu  
Mi ch'-mal-kei-nu Mi ch'-mo-shi-ei-nu

מי כאלוהינו, מי כאדונינו  
מי כמלכנו, מי כמושיענו

No-deh lei-lo-hei-nu, No-deh l'a-do-nei-nu  
No-deh l'-mal-kei-nu, No-deh l'-mo-shi-ei-nu

נודה לאלוהינו, נודה לאדונינו  
נודה למלכנו, נודה למושיענו

Ba-ruch e-lo-hei-nu, Ba-ruch a-do-nei-nu  
Ba-ruch mal-kei-nu, Ba-ruch mo-shi-ei-nu

ברוך אלוהינו, ברוך אדונינו  
ברוך מלכנו, ברוך מושיענו

A-tah hu e-lo-hei-nu, A-tah hu a-do-nei-nu  
A-tah hu mal-kei-nu, A-tah hu mo-shi-ei-nu

אתה הוא אלוהינו, אתה הוא אדונינו  
אתה הוא מלכנו, אתה הוא מושיענו

*There is none like our God, none like the Sovereign, none like our Ruler, none like our Savior.  
Who is like our God . . . We give thanks to our God . . . Blessed is our God . . . You are our God.*

## 2 NON KOMO MUESTRO DYD

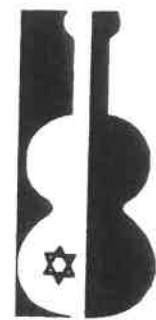
Ein Keloheinu, ein Kadoneinu, ein Kemlakeinu, ein Kemoshi-einu  
Non komo nuestro Dyo, Non komo nuestro Sinyor  
Non komo nuestro Re, Non komo nuestro Salvador

Mi heyloheinu, mi hadoneinu, mi hemalkeinu, mi hemoshi-einu  
Ken komo nuestro Dyo, ken komo nuestro Sinyor  
Ken komo nuestro Re, ken komo nuestro Salvador

No-de leilo-heinu, no-de ladoneinu, no-de leimalkeinu, no-de lemoshi-einu  
Loaremos a nuestro Dyo, loaremos a nuestro Sinyor  
Loaremos a nuestro Re, loaremos a nuestro Salvador

Baruch Eloheinu, baruch Adoneinu, baruch Malkeinu, baruch Moshieinu  
Bendicho nuestro Dyo, bendicho nuestro Sinyor  
Bendicho nuestro Re, bendicho nuestro Salvador

Ata hu Eloheinu, ata hu Adoneinu, ata hu Malkeinu, ata hu Moshi-einu  
Tu el nuestro Dyo, Tu el nuestro Sinyor  
Tu el nuestro Re, Tu el nuestro Salvador



## 3 OSEH SHALOM

## עושה שלום

O-she sha-lom bim-ro-mav  
Hu ya-a-she sha-lom a-lei-nu  
V'-al kol Yis-ra-eil v'-im'-ru a-mein

עשה שלום במרומו, הוא יעשה שלום עלינו ועל כל-  
ישראל, ואמרו אמן.

*The One who makes peace in the heavens will make peace for us and all Israel, and we say, Amen.*

#### 4 OD YAVO SHALOM

#### עוד יבוא שלום

Od ya-vo sha-lom a-lei-nu  
Ya-vo-sha-lom a-lei-nu (2x) v'-al ku-lam  
Sa-laam. A-lei-nu v'-al kol ha-o-lam. Sa-laam. Sha-lom. שלום. סאלאם. סאלאם עלינו ועל כל העולם. סאלאם עלינו ועל כולם

*May peace still come to us; May peace come over us and over the whole world. Salaam (Peace in Arabic.) Shalom.*

#### 5 KI ESHM'RAH SHABBAT

#### כי אשמרה שבת

Ki esh-m'-rah Sha-bat Eil yish-m'-rei-ni  
Ot hi l'-ol-mei ad bei-no u-vei-ni

*As I observe Shabbat, God watches over me.  
It is a sign forever between God and me. (Abraham Ibn Ezra)*

כי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵנִי  
אוֹת הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינֵינוּ

#### 6 GESHER TZAR M'OD

#### גשר צר מאד

Kol ha-o-lam ku-lo ge-sheh tzar m'-od  
V'-ha-i-kar, lo l'-fa-cheid k'-lal

*The entire world is a very narrow bridge.  
The essential thing is to have no fear at all.  
(Attributed to Rebbe Nachman of Breslov)*

כָּל הָעוֹלָם כָּלוֹ  
גֶּשֶׁר צָר מְאֹד  
וְהַעֲקָר וְהַעֲקָר  
לֹא לִפְחַד לֹא לִפְחַד כָּלֹל

#### 7 MIPI EIL – EIN ADIR

#### מפי אל - אין אדיר

Ein a-dir ka-do-nai  
V'-ein ba-ruch k'-ven Am'-Ram  
Ein g'-do-lah ka-to-rah  
V'-ein dar-sha-ne-ha k'-Yis-ra-eil

*Chorus:*

Mi-pi Eil u-mi-pi Eil  
Y'-vo-rach kol Yis-ra-eil

אֵין אֲדִיר כִּי  
וְאֵין בָּרוּךְ כָּבוֹן עֲמֻרָם  
אֵין גְּדוֹלָה כְּתוֹרָה  
וְאֵין דִּרְשָׁנִיהַ כִּי־יִשְׂרָאֵל

אֵין הַדּוּר כִּי  
וְאֵין וְתִיק כָּבוֹן עֲמֻרָם  
אֵין זָכָה כְּתוֹרָה  
וְאֵין חֲכָמִיהַ כִּי־יִשְׂרָאֵל

אֵין טָהוֹר כִּי  
וְאֵין יָחִיד כָּבוֹן עֲמֻרָם  
אֵין כְּבִירָה כְּתוֹרָה  
וְאֵין לְמַדְנִיָּה כִּי־יִשְׂרָאֵל

אֵין פּוֹדֶה כִּי  
וְאֵין צָדִיק כָּבוֹן עֲמֻרָם  
אֵין קְדוּשָׁה כְּתוֹרָה  
וְאֵין תּוֹמָכִיהַ כִּי־יִשְׂרָאֵל

אֵין פּוֹדֶה כִּי  
וְאֵין צָדִיק כָּבוֹן עֲמֻרָם  
אֵין קְדוּשָׁה כְּתוֹרָה  
וְאֵין תּוֹמָכִיהַ כִּי־יִשְׂרָאֵל

*There is none as mighty as God, blessed as Moses, or great as Torah; and no interpreters like Israel. From God's mouth we are all blessed. None is as glorified as God, as pious as Moses, or pure as Torah; and none as wise as Israel. None is as pure as God, equal to Moses, or mighty as Torah; and none as learned as Israel. None can redeem like God, none is righteous as Moses, or holy as Torah; and none hold it closer than Israel.*





**Mount Zion Hebrew Congregation  
Saint Paul, Minnesota**

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
 בְּכָל-לִבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-  
 מַאֲדֶךָ; וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֶנְכִּי מְצַוֶּה, הַיּוֹם עָלֶיךָ-  
 לְבַבְךָ; וּשְׁנֹתֶם לְבָבְךָ וּדְבַרְתָּ  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבִלְכֻתְךָ,  
 בְּדֶרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ;  
 וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ, וְהָיוּ  
 לְטָטְפֹת בֵּין עֵינֶיךָ; וְכָתַבְתָּם  
 עַל-מְזוֹזֹת בֵּיתְךָ, וּבִשְׁעָרֶיךָ:

לִמְנוּן תִּזְכְּרוּ, וַעֲשִׂיתֶם אֶת-  
 כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם  
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵמִצְרַיִם  
 מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים  
 אֲנִי יְיָ אֱלֹהֵיכֶם:

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.

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.

For those who choose: At the end of the שְׁמַע *Sh'ma*, after the words אֱלֹהֵיכֶם *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

לִמְנוּן תִּזְכְּרוּ *Limaan tizk'ru* . . . Thus you shall remember . . . Numbers 15:40-41

קָרָב  
 מַעֲרִיב עֲרֵבִים  
 עוֹלָם  
 שְׁמַע  
 וְאָהַבְתָּ  
 לִמְנוּן תִּזְכְּרוּ  
 אֱמֶת וְאֱמִינָה  
 מִצְוָה  
 הַשְׁפִּיכֵנוּ  
 וְשִׁמְרוּ



Candle Blessing

Kiddush, Evening

Welcome

Shabbat Songs

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

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַי וְרָצָה בָּנוּ,  
וְשַׁבַּת קִדְּשׁוּ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,  
וְזָרוֹן לַמַּעֲשֵׂה בְּרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לַמַּקְרָאִי קִדְּשׁ,  
זָכָר לִיְצִיאַת מִצְרַיִם.  
כִּי בָנוּ בְּחֵרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ  
מִכָּל הָעַמִּים.  
וְשַׁבַּת קִדְּשָׁתָּ  
בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.  
בָּרוּךְ אַתָּה, יי, מֶלֶךְ הַשָּׁבַת.

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, מֶלֶךְ הַשָּׁבַת.

## WRITING YOUR B'NEI MITZVAH TORAH SUMMARY

YOU WILL BE READING YOUR SUMMARY ALOUD AT YOUR B'NEI MITZVAH  
AS AN INTRODUCTION TO THE TORAH READING.

SEND YOUR SUMMARY BY EMAIL TO [tmccauley@mzion.org](mailto:tmccauley@mzion.org)

### Preparing your Summary

- ☐ 1. Read through the summary in the booklet in your binder. It is entitled "Introduction to the Parashah."
- ☐ 2. Read through the ENTIRE Torah portion in English. In your booklet, it is the column on each page that says "Translation." You don't have to read any of the commentaries at this point.
- ☐ 3. Divide your Torah Portion into 2-4 main sections, and write a topic sentence about each.
- ☐ 4. Write a brief paragraph for each section. Don't include a lot of detail; just summarize the section and give one or two examples when appropriate, using a term like "for example..." or "such as..."
- ☐ 5. When referring to God in your summary and your D'var Torah, please use non-gendered language, since God is beyond gender. The simplest approach is to simply say "God" rather than "He." Another alternative, which is used in our Torah Commentary is "The Eternal."
- ☐ 6. Make sure you are consistent throughout your summary in your use of tenses.

*Present tense: God **tells** Abraham to offer his son as an offering on Mount Moriah. Abraham **gets up** early in the morning, **saddles** his donkey, and **takes** Isaac and two servants up the mountain.*

OR

*Past tense: God **told** Abraham to offer his son as an offering on Mount Moriah. Abraham **got up** early in the morning, **saddled** his donkey, and **took** Isaac and two servants up the mountain.*

## Completing Your Summary

- ☐ 1. Begin your Summary with this sentence:

*Shabbat Shalom. This week's Torah portion is \_\_\_\_\_  
from the book of \_\_\_\_\_.*

- ☐ 2. End your Summary with this sentence:

*We will now be chanting from \_\_\_\_\_ (Book), chapter \_\_\_\_\_,  
verse \_\_\_\_\_, which can be found on page \_\_\_\_\_ of your blue Torah  
Commentary.*

- ☐ 3. Format your Summary:

☆ **in 18 point font**

☆ **Double Spaced**

☆ **Leave an extra space between paragraphs**

☆ **Number the pages**

☆ **No need to hole-punch your summary. Paper-clip it instead.**

- ☐ 4. Write "Summary" and your name at the top.

- ☐ 5. **SAVE YOUR SUMMARY IN YOUR COMPUTER**

- ☐ 6. Email your summary to [tmccauley@mzion.org](mailto:tmccauley@mzion.org)

- ☐ 7. Print your Summary and keep it with your B'nei Mitzvah Notebook.

## SEFER SEMINAR FAMILY TORAH PRESENTATIONS

This project is designed to engage the whole family in lively and creative Torah discussion. Before you begin, you might want to recite together the blessing for Torah Study:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְעֶסֶק בְּדִבְרֵי תוֹרָה.

*Baruch atah adonai eloheinu melech ha'olam  
asher kidshanu b'mitzvotav v'tzivanu la'asok b'divrei Torah.*

Blessed are You, Adonai our God, Ruler of the universe, Who sanctifies us  
by commandments and commands us to busy ourselves with words of Torah.

### Here are some guidelines and suggestions.

1. Read the *entire* Torah portion, first individually, then twice more *aloud* as a family.
2. Read the introductions, commentaries, and “Gleanings” section in the booklet together, and try to understand them.
3. As a family, discuss:
  - What are the main themes or story lines in the portion?
  - Does anything stand out as particularly moving or disturbing or curious?
  - How does this *parsha* (portion) relate to real life?
  - What do you want to tell your class about the *parsha*?
4. Think of a creative way to present it to the class in 5-7 minutes. Maybe...
  - A skit or
  - A game or
  - A song or
  - A poster

Be sure to include the NAME of your parsha, and the sefer (which book of the Torah), Chapters and Verses of your parsha. Example: B'reishit, Genesis 1:1-6:8.

If you need any electronic equipment, please request it at least two days in advance with Julie Beckman, [jbeckman@mzion.org](mailto:jbeckman@mzion.org).

**Good luck, have fun, and learn some Torah together!**

# **D'var Torah: Sharing Your Wisdom**

## **A Mount Zion Guide for B'nei Mitzvah Students**

Writing your D'var Torah can be one of the most exciting parts of your B'nei Mitzvah preparation. Besides the fact that this is a chance to work in English, it is an opportunity for you to express your feelings about your ceremony, the Torah, and to apply the lessons of the Torah to modern life. When you give your sermon, you become a teacher for the congregation. You allow your guests and other service participants to learn about what you have studied and to learn more about who you are.




The D'var Torah can be on any topic you choose, as long as it arises from the Torah Portion. *It can come from any part of the Torah Portion, not only from the verses you are chanting.*


**The Rabbi will contact you about 2 months before your B'nei Mitzvah to work with you on writing your D'var Torah. You will meet a few times and talk by phone and e-mail through the process.** As you write it, have a parent or other adult help you with language usage, grammar, and proofreading.


## **Preparing Your D'var Torah**

Writing your D'var Torah is a process, sort of like baking a cake. If you follow the recipe, it will come out right. But it is also creative, like decorating the cake, where you can express your individuality.

Follow this basic “recipe” and it will be easy.

-  First, review the summary you wrote in Sefer Seminar. Make final revisions so it is ready to read aloud at your Bar/Bat Mitzvah. Have an adult proofread it.
-  Next, read your entire Torah portion in English three times, with a parent. Sometimes it helps to read it aloud. Make sure you understand what you are reading.
-  Next, read all the commentaries you have been given. (In your portion booklet and the sheets in your B'nei Mitzvah packet.)

 Choose one aspect of your portion to focus on AND the verses or verses that are related. It might be a part of the story, a theme, a law, a verse, etc. It can be something that appeals to you, or something you find difficult to understand or accept.

 Research what others before you have had to say about your topic. Each word of Torah is precious, and every lesson has been discussed and written about before. Using commentaries, books in the Temple library, and the Internet, find at least three opinions about your topic. It is best if they come from Jewish sources of different periods of time.

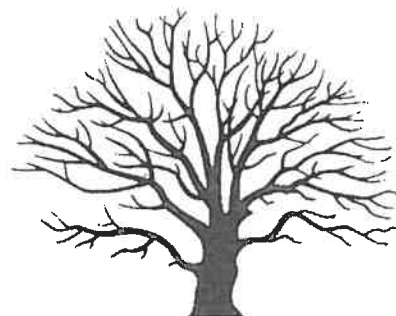
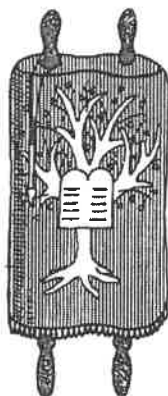
 Think about your portion and your research. Answer these questions:

- What does this teach?
- Why is it part of our tradition?
- Why has it been important for so many generations?
- What are its hidden meanings?
- Was anything surprising?
- What does it teach today?
- How does it apply to your life as a:

- ♦ Jew
- ♦ Young adult
- ♦ Student
- ♦ Friend
- ♦ Son/daughter
- ♦ Sibling
- ♦ Citizen
- ♦ Etc.



- How does it connect to you becoming Bar/Bat Mitzvah?





## Writing Your D'var Torah

Please use this outline to write your D'var Torah in seven steps....

### **PART 1: WHAT THEY SAY....**

1. **Introduction:** Think of some interesting way to introduce your topic and how it relates to your Torah portion. You might start with a story, or something that once happened to you, or something you have learned from your research. It can be as simple as, "Of all the many aspects of this week's Torah portion, the one that most interested me was:...."
2. **Quote the Torah:** Word for word, quote a verse or two that will be your focus. Example: "As it says in Exodus, chapter 35, verse 3: "QUOTE."
3. **Ask a question:** What troubles you about this verse? What do you want to know? What is confusing? Ask the question.
4. **Answer the questions with other people's answers,** in a new paragraph. Present what at least 3 other commentators have said and explain how you understand each one. Give the name of each commentator and when he or she lived.

### **PART 2: WHAT I SAY....**

5. **Your opinion on your topic!** Your own interpretations and opinions on your topic. Answer your original question. This is your chance to really tell us what you think. Do you agree or disagree with the commentators? Why did you choose your topic? What are your answers to some of the questions above? Give examples to back up your opinions.
6. **Making it relevant:** How is your topic/theme/idea relevant to you and your life today or to current events and our world? What are the lessons that can be applied in your life or in our world? How does your theme connect to becoming Bar/Bat Mitzvah?
7. **Conclusion:** Wrap it all up in a couple sentences. Say, "As I become Bar/Bat Mitzvah..." Repeat your point or idea and what you have taught us. End with, "Shabbat shalom!"

## Two websites to go to:

1. [www.reformjudaism.org/learning/torah-study](http://www.reformjudaism.org/learning/torah-study) – Find your book of the Torah and then your *parashah*. You can quote these commentaries.
2. [www.myjewishlearning.com](http://www.myjewishlearning.com) – Look under “Texts” then the far left option “Weekly Torah Portion” to find your *parashah*.

## WHAT DO I DO NOW?

This section used when meeting with the rabbi to write your d’var Torah.

E-mail your drafts of each part to Rabbi Spilker or Rabbi Adler as indicated BEFORE your meeting date:

[aspilker@mzion.org](mailto:aspilker@mzion.org) / [eadler@mzion.org](mailto:eadler@mzion.org)

	<u>Due Date</u>	<u>Completed</u>
1. Summary – final draft	_____	_____
2. Choose topic / verse	_____	_____
3. Draft of Part 1: Research of commentaries	_____	_____
4. Draft of Part 2: Your opinions	_____	_____
5. Final draft of D’var Torah	_____	_____

## Finally: How to Print Out and Practice your D’var Torah

When you print your final draft of your summary and D’var Torah:

- Use a large font (16-20)
- Double space
- Left justify
- Title them “Summary” and “D’var Torah”
- Number your pages
- Place the summary [not stapled] in the pocket of your binder. For your D’var Torah, three-hole punch it to put in your 3-ring binder.
- PRACTICE, PRACTICE, PRACTICE reading it slowly, with pauses, and loudly.