

B'nai Mitzvah Student Liturgy Practice Book 2016

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Notes:

- Each prayer/blessing is listed above with its transliterated Hebrew name first (in italics), and its English name second.
- Wherever text is highlighted in grey, the congregation will likely join the reader in the prayer/blessing.

Lighting Shabbat Candles

We light the candles and then say a blessing. It's a common tradition to light them, then wave our hands towards our faces (often three times) to bring the light of Shabbat into ourselves. Then covering one's eyes lightly with one's hands, recite the blessing before uncovering our eyes to take in the light of Shabbat.

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Blessed are you, SOURCE OF LIGHT, our God, sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to kindle the Shabbat light.

הדלקת נרות שבת

Hadlakat Nerot Shabbat

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בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת:

Friday Night Blessing Over Wine

The leader (bar/bat mitzvah student) holds up the kiddush cup and sings the blessing. The congregation follows along holding their little cups. Drink after finishing the blessing.

For many years at TBI we have used the Orthodox version () of the blessings with the modification made by Rabbi Yitz (**). Many students are now learning the Reconstructionist blessing below.*

Reconstructionist Blessing from *Kol HaNeshama: Shabbat Vehagim*, p 118

Blessed are you, THE BOUNDLESS ONE, our God, sovereign of all worlds, who creates the fruit of the vine.

Blessed are you, THE SOURCE OF LIFE, our God, sovereign of all worlds, who has set us apart with your mitzvot and taken pleasure in us, and the holy Shabbat with love and favor made our possession, a remembrance of the work of Creation. For it is the first of all the holy days proclaimed, a symbol of the Exodus from Egypt. For you have chosen us and hallowed us with¹ all nations²³, to serve you, and given us to keep in love and favor, your holy Shabbat. Blessed are you, THE SOURCE OF WONDER, who sets apart Shabbat.

(1) Reconstructionist liturgy changes “chosen us” to “called to us.”

(2) Our TBI tradition uses the above words rather than the traditional (Orthodox version) which says, “hallowed us from all nations.”

(3) Reconstructionist liturgy replaces the language referring to chosen ness with the phrase “to serve you.”

ערב שבת קדש

Erev Shabbat Kiddush

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָּנוּ וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ
זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית.

כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קֹדֶשׁ זְכוֹר לִיציאת מצרים.

כִּי¹ בָּנוּ בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ
עִם² כָּל הָעַמִּים,

וְשָׁבַת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ.

בְּרוּךְ אַתָּה יְיָ מְקִדֵּשׁ הַשַּׁבָּת.

(1) The Reconstructionist siddur changes the highlighted words in this line to כִּי אֵלֵינוּ קָרָאתָ וְאוֹתָנוּ קִדְּשָׁתָּ

(2) The historic (Orthodox) version of the prayer uses מִ instead of עִם

(3) The Reconstructionist siddur changes this whole line (עִם כָּל הָעַמִּים) to לְעִבּוּדְךָ

Tallit Blessing

Putting on one's tallit is a special opportunity for centering before prayer. We have a traditional blessing for helping us do that. One way some people do this is to hold up the tallit, recite the blessing, kiss the two ends of the "collar" of the tallit, and then put it on. You may see a variety of other practices.

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Blessed are you, VEILED ONE, our God, sovereign of all worlds, who has made us holy with your mitzvot, and commanded us to wrap ourselves with the fringed tallit.

עֵטִיפַת טַלִּית

Atifat Tallit

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בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַתְעַטֵּף בְּצִיצִית:

Call to Prayer

“Barehu” calls the congregation together for formal public worship. From this point on in the service, many (but not all) of the prayers are traditionally only recited when there is a minyan present

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Bless The Infinite, the blessed One!

Blessed is The Infinite, the blessed One, now and forever!

בְּרֵכוּ

Barehu

page 247

Leader:

בְּרֵכוּ אֶת יְיָ הַמְּבָרֵךְ:

Congregation:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Leaders repeats:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Yotzer Or: Creator of Light

page 246

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who fashions light and creates darkness, maker of peace and creator of all.

page 264, 266

May you be blessed, our rock, our sovereign, our champion, creator of the holy beings, and let your name be praised eternally, majestic one, the fashioner of ministering angels. All of them are standing in the heavens' highest realms, and giving voice, in awestruck unison, to words of the living God, the sovereign of all worlds. All of them adored, all brilliant in light, all great and mighty-all of them perform, in awe and dread, the will of their creator. And all open their mouths in holiness and purity. With song and melody, they bless, they praise, they magnify, they raise aloft, and sanctify, and proclaim sovereign:

The name of God, the regal, grand, and awesome one! Holy is God! And all of them receive upon themselves, from each to each, the yoke of heaven's rule, and lovingly they give to one another the permission to declare their maker holy. In an ecstasy of spirit, with pure speech and holy melody, all of them respond in awe as one, and cry: HOLY HOLY HOLY is THE RULER of the Multitudes of Heaven. The whole world overflows with divine glory!

The angels of the chariot and holy creatures of the heavens, in great quaking, rise to face the seraphim. And, facing them, they sing in praise, and cry: "Blessed be the glory of THE ONE, wherever God may dwell!"

...

Let a new light shine forever upon Zion. Soon, may everyone of us be worthy of its light. Blessed are you, ETERNAL ONE, the shaper of the heavens' lights.

יוצר אור

Yotzer Or

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ברוך אתה יי, אלהינו מלך העולם,
יוצר אור, ובורא חשך,
עשה שלום ובורא את הכל:

page 265, 267

* כלם אהובים כלם ברורים כלם גבורים וכלם עשים באימה וביראה
רצון קונם וכלם פותחים את פיהם בקדשה ובטהרה בשירה ובזמרה
ומברכים ומשבחים ומפארים ומעריצים ומקדישים וממליכים:

את שם האל המלך הגדול הגבור והנורא קדוש הוא: וכלם מקבלים
עליהם על מלכות שמים זה מזה ונותנים באהבה רשות זה לזה
להקדיש ליוצרם בנחת רוח בשפה ברורה ובנעימה קדשה כלם כאחד
עונים ואומרים ביראה:

קדוש קדוש קדוש יי צבאות מלא כל הארץ כבודו:

* והאופנים וחיות הקדש ברעש גדול מתנשאים לעמת שרפים,
לעמתם משבחים ואומרים:

ברוך כבוד יי ממקומו:

...אור חדש על ציון תאיר ונזפה כלנו במהרה לאורו: ברוך אתה יי
יוצר המאורות:

Ahava Raba: Abundant Love

page 272,274

Abundant is the love that God has shown the house of Israel in giving us the Torah. Through Torah we have come to know the power of righteousness. Truly your word has been our life and the length of our days, enabling us to outlive powerful nations that have sought to enslave or destroy us. For it has taught us to put our trust not in force and violence, in aggression and domination, but in justice and truth, kindness and compassion. Torah has helped curb in us the lust and greed, vindictiveness and cruelty that mar human life. It has filled us with a yearning for a world permeated with love, in which people live in peace and security, in mutual loyalty and friendship. It has inspired us with the faith that the ultimate destiny of humanity is to achieve the triumph of righteousness.

Therefore we will not despair even in life's darkest moments, for we possess in Torah the token of God's love. May our hearts be ever open to love! With grateful awareness of all the kindness and good will in the world, let us reach out to others. Then, whatever befalls us in life, we shall not feel forlorn or forsaken. May you never withdraw your love from us! Blessed are you, our God, who has shown eternal love to the people of Israel.

אַהֲבַה רַבָּה

Ahavah Rabah

אַהֲבַה רַבָּה אַהֲבַתְנוּ יי אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עָלֵינוּ:
אֲבֵינוּ מִלְכָנוּ בְּעֵבוֹר אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ שְׂבָטָחוּ בָךְ וְתִלְמָדִים חֲקִי
חַיִּים, כֵּן תִּחַנְנוּ וְתִלְמָדְנוּ: אֲבֵינוּ, הָאֵב הַרְחֵמֵן הַמְּרַחֵם, רַחֵם עָלֵינוּ
וְתֵן בְּלַבְנוּ לְהִבִּין וְלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד וְלִלְמַד לְשָׁמֵר וְלַעֲשׂוֹת
וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה:

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לְבָנוּ בְּמִצְוֹתֶיךָ וַיַּחַד לְבָבְנוּ לְאַהֲבָה
וְלִירְאָה אֶת שְׁמֶךָ וְלֹא נְבוֹשׁ וְלֹא נִכְלָם וְלֹא נִכְשָׁל לְעוֹלָם וָעֶד: כִּי
בְּשֵׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ: נִגִּילָה וְנִשְׂמַחָה בִּישׁוּעָתְךָ:

*וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וְתוֹלְכָנוּ קוֹמְמִיּוֹת
לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה: וְקִרְבַּתְנוּ לְשְׁמֶךָ הַגָּדוֹל סְלָה
בְּאַמֶּת: לְהוֹדוֹת לְךָ וְלִיחָדֶךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, אֱלֹהֵי עַמּוֹ
יִשְׂרָאֵל:

Shema & V'ahavta:

The Oneness of God and Commitment of Love for God

People have different customs for reciting Shema. Some stand, others don't. Many cover their eyes with their hands or a tallit. Some simply close their eyes. Find the way that best helps you connect to the oneness.

It is customary at TBI and among many other Jews to whisper the second line of the prayer.

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Reader and congregation:

Listen, Israel: THE ETERNAL is our God, THE ETERNAL ONE alone!

Whispered quietly:

Blessed be the name and glory of God's realm forever!

Reader and congregation:

And you must love THE ONE, your God, with your whole heart, with every breath, with all you have. Take these words that I command you now to heart. Teach them intently to your children. Speak them when you sit inside your house or walk upon the road, when you lie down and when you rise. And bind them as a sign upon your hand, and keep them visible before your eyes. Inscribe them on the doorposts of your house and on your gates.

שְׁמַע וְאֵהַבְתָּ

Shema & V'ahavta

Notice the trope symbols in this prayer. These will help you learn trope for your parsha.

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Reader and congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Whispered quietly:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוּתוֹ לְעוֹלָם וָעֶד:

Reader and congregation:

וְאֵהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ וּבְכָל-מְאֹדֶךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:

וְשָׁנַנְתָּם לְבִנְיָה וְדַבַּרְתָּ בָּם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם

עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶךָ:

Mi-Chamocho

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“Who among the mighty can compare to you, ETERNAL ONE?

Who can compare to you, adorned in holiness, awesome in praises, acting wondrously!”

A new song did the redeemed ones sing out to your name, beside the Sea.

Together, all of them gave thanks, declared your sovereignty, and said:

“THE HOLY ONE, will reign forever!”

Rock of Israel, rise up to the help of Israel,

redeem, according to your word, Judah and Israel.

Blessed are you, ETERNAL ONE, the champion of Israel.

מִי כַמּוֹכָה

Mi-chamocha

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מִי כַמּוֹכָה בְּאֵלִים יי
מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ
נִזְרָא תְהִלַּת עֲשֵׂה פְּלֵא:
*שִׁירָה חֲדָשָׁה שְׁבַחוּ גְּאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם
יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יי יִמְלֶךְ לְעוֹלָם וָעֶד:
*צוּר יִשְׂרָאֵל קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה כְּנָאֲמֶךָ יְהוּדָה וְיִשְׂרָאֵל:
גְּאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יי גְּאֵל יִשְׂרָאֵל:

Amidah: (1) Ancestors

Our tradition at TBI includes some prayer choreography. You will see many people begin the Amidah by taking three steps back (to prepare) three steps forward (to enter the state of prayer). We typically bend our knees when chanting בָּרַךְ (baruch), bow at אָתָּה (ata) and rise as we chant יְיָ (Adonai) at the beginning of the first blessing.

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Open my lips, BELOVED ONE, and let my mouth declare your praise. *(Read silently)*

Blessed are you the ANCIENT ONE, our G-d, G-d of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	and God of Leah;

Great, heroic, awesome G-d, supreme divinity,
Imparting deeds of kindness, better of all;
Mindful of the loyalty of Israel's ancestors,
Bringing, with love, redemption to their children's children
For the sake of the divine name.

Regal One, our help, salvation, and protector:

Blessed are you, KIND ONE,
The shield of Abraham and help of Sarah.

עמידה: אבות ואמות

Amidah: (1) Avot Ve'Imot

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(Recited silently) אֲדַנִּי שִׁפְתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רַבְקָה

אֱלֹהֵי יַעֲקֹב אֱלֹהֵי רַחֵל

וְאֱלֹהֵי לֵאָה:

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הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה

הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאֲמוֹת וּמְבִיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן

נִשְׁמוּ בְּאַהֲבָה:

מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יי מִגַּן אַבְרָהָם וְעִזְרַת שָׂרָה:

Amidah: (2) Divine Power

We switch from the summer version to the winter version at the end of Sukkot and back again at the beginning of Passover.

page 298

You are forever powerful, ALMIGHTY ONE,
Abundant in your saving acts.

(In summer) You send down the dew.

(In winter) You cause wind to blow and rain to fall.

In loyalty you sustain the living,
Nurturing the life of every living thing,
Upholding those who fall,
Healing the sick, freeing the captive,
And remaining faithful to all life
Held dormant in the earth.
Who can compare to you, almighty God,
Who can resemble you, the source of life and death,
Who makes salvation grow?

Faithful are you in giving life to every living thing.
Blessed are you, THE FOUNT OF LIFE,
Who gives and renews life.

עמידה: גבורות

Amidah: (2)Gevurot

page 299

אתה גבור לעולם אדני רב להושיע:

(In summer)

מוריד הטל:

(In winter)

משיב הרוח ומוריד הגשם:

מכלכל חיים בחסד מחיה כל חי ברחמים רבים סומך נוֹפְלִים
ורופא חולים ומתיר אסורים ומקים אמונתו לישני עפר: מי כמוך
בעל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה:

ונאמן אתה להחיות כל חי: ברוך אתה יי מחיה כל חי:

Amidah: (3) Hallowing God's Name

Holy, Holy, Holy

page 302

We sanctify your name throughout this world,

As it is sanctified in the heavens above,

As it is written by your prophet:

"And each celestial being calls to another, and exclaims

Holy, holy, holy is THE RULER of the Multitudes of Heaven!

All the world is filled with divine glory!"

And then, with quaking noises,

So overwhelming in their power,

They raise up their voices,

Rise to face the seraphim

And, facing them, they say:

"Blessed is the glory of THE HOLY ONE,

wherever God may dwell!"

עֲמִידָה: קְדֻשַׁת הַשֵּׁם

*Amidah: (3) Kedushat Hashem
Kadosh Kadosh Kadosh*

page 303

נְקַדֵּשׁ אֶת-שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם:
כְּכַתוּב עַל-יַד נְבִיאֶיךָ וְקָרָא זֶה אֶל-זֶה וְאָמַר:

¹ קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוּדָה צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעַמַּת
שָׂרָפִים לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

² בְּרוּךְ כְּבוֹד-יְהוּדָה מִמְּקוֹמוֹ:

(1) and (2) *The congregation sings along, and raises up on their toes at “kadosh, kadosh, kadosh” and at “Baruch k’vod Adonai mimekomo.”*

Amidah: (3 cont.) Hallowing God's Name

From Generation to Generation

page 304

And from your dwelling-place,
Our sovereign appear,
And reign among us,
For we wait for you.
When will you reign in Zion?
Soon, and in our lifetime,
May you come to dwell eternally!
May your greatness and your holiness be realized
In Jerusalem, your city,
From one generation to the next,
And throughout all eternities.
And may our eyes behold your realm,
As it has been prophesied in songs about your power:

"May THE ETERNAL reign forever, your God,
O Zion, from one generation to the next. Halleluyah!"

From one generation to the next may we declare your greatness,
And for all eternities may we affirm your holiness,
And may your praise, our God, never be absent from our mouths, now and forever.
For you are a great and holy God.
Blessed are you, THE AWESOME ONE, the holy God.

עֲמִידָה: קְדֻשַׁת הַשֵּׁם

*Amidah: (3 cont.) Kedushat Hashem
L'dor Va'Dor*

page 305

מִמְקוֹמָךְ מַלְכֵנוּ תוֹפִיעַ וְתִמְלוֹךְ עָלֵינוּ כִּי מַחֲכִים אֲנַחֲנוּ לָךְ: מִתִּי
תִּמְלוֹךְ בְּצִיּוֹן בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה
מִלְכוּתְךָ כַּדָּבָר הָאָמוֹר בְּשִׁירֵי עֲזָרָה:

¹יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נְצָחִים קְדֻשַׁתְךָ נִקְדִּישׁ וְשִׁבְחֶךָ
אֱלֹהֵינוּ מִפְּיֵנו לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקְּדוֹשׁ:

NOTE: Many congregations continue the Amidah silently after this point.

(1) *The congregation sings along, and raises up on their toes at “Yimloch Adonai l’olam...”*

Amidah: (4) The Day's Holiness

The Joys of Celebrating Shabbat & Our God, Our Ancients' God

After the leader completes the "l'dor va'dor" part of the 3rd section of the Amidah, the remainder of the Amidah (sections 4-7, pages 306-323) is completed silently. Then the leader may go back and lead "Yismechu" or "Eloheynu v'elohey" if so desired.

page 308

Those who keep Shabbat enjoy your realm,
They call Shabbat the summit of delight.
A people that observes the holy seventh day
Enjoys abundant goodness and delight.

The seventh day you favored and made holy,
You have called it the most loved of days,
A sign you made of it eternally,
In memory of Creation's works and days.

page 310

Our God, our ancient's God,
Take pleasure in our rest.
Enable us to realize holiness through your mitzvot,
Give us our portion in your Torah,
Let us enjoy the good things of your world,
And gladden us with your salvation.
Refine our hearts to serve you honestly.
DEAR ONE, our God, help us to perpetuate
Your holy Shabbat with love and joy.
Let all Israel, and all who treat your name as holy,
Rest upon this day.
Blessed are you, SACRED ONE,
Source of the holiness of Shabbat.

עֲמִידָה: קְדֻשַׁת הַיּוֹם

Amidah: (4) Kedushat Hayom

Yismehū & Eloheynu

page 309

יְשַׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבַּת וְקוֹרְאֵי עֲלֵג: עִם מְקַדְּשֵׁי שְׁבִיעֵי
כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ: וְהַשְּׁבִיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ: חֲמִדַּת
יָמִים אוֹתוֹ קָרָאתָ זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

page 311

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ קְדֻשָּׁנוּ בְּמִצּוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׁבַעֲנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לְבָנוּ
לְעִבְדֶּךָ בְּאֵמֶת: וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קְדֻשָּׁךְ:
וְיִגְדְּלוּ בָּהּ כָּל יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

Kaddish Titkabal:

Kaddish for the Completion of Prayer

(A prayer marking the completion of the Amidah)

page 380

Reader:

Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days of
all the house of Israel, quickly and soon. And say: Amen.

Congregation:

May God's great name be blessed forever and as long as worlds endure.

Reader:

May it be blessed, and praised, and glorified, and held in honor, viewed with awe,
embellished, and revered; and may the blessed name of holiness be hailed, though it be
higher than all the blessings, songs, praises, and consolations that we utter in this world.
And say: Amen.

And may the prayer and supplication of the whole house of Israel be acceptable to their
creator in the heavens. And say: Amen.

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the one who creates harmony above make peace for us and for all Israel, and for all
who dwell on earth. And say: Amen.

קדיש תתקבל

Kaddish Titkabal

If you have mastered the Hatzi-Kaddish, you have learned much of this one already. Find what's new.

page 381

Reader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ וְיִמְלִיךָ מְלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמִי עַלְמֵיהּ:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵין בְּעֵלְמָא וְאִמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתָהּ וּבְעוֹתָהּ דְכָל בֵּית יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי בְּשִׁמְיָא
וְאִמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיּא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:
עוֹשֶׂה שְׁלוֹם בְּמֵרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל
יוֹשְׁבֵי תִבֵּל וְאִמְרוּ אָמֵן:

Torah Service, part 1

Ain Kamocho

Service for bringing forth the Torah from the Ark. The first part of the prayers is said as we stand on the bima preparing to open the ark and take out the Torah.

page 382

There is none like you among the powerful, ETERNAL ONE,

And there are no deeds like your deeds.

Your realm embraces all the worlds,

Your reign encompasses all generations.

THE ETERNAL ONE reigns!

THE ETERNAL ONE has always reigned!

THE ETERNAL ONE shall reign beyond all time.

THE ETERNAL ONE gives strength to our people.

May THE ETERNAL ONE bless our people with enduring peace.

Source of all mercy,

Deal kindly and in good will with Zion.

Rebuild the walls of Jerusalem,

For in you alone we place our trust,

God, sovereign, high and revered,

The life of all the worlds.

הוצאת ספר תורה

Hotza'at Sefer Torah, part 1: Ain Kamocha

page 383

אין כְּמוֹךָ בְּאֱלֹהִים יי וְאֵין כְּמַעֲשֵׂיךָ:
מִלְכוּתְךָ מַלְכוּת כָּל-עוֹלָמִים וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר:

יי מֶלֶךְ

יי מֶלֶךְ

יי יְמִלְךָ לְעוֹלָם וָעֶד:

יי עֵז לְעַמּוֹ יִתֵּן

יי יְבַרְךָ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֲב הִרְחַמְתָּם הִטִּיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן

תְּבַנְּנָה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָךְ לִבָּד בְּטָחָנוּ מֶלֶךְ אֵל רַם וְנִשְׂאָ

אֲדוֹן עוֹלָמִים:

Torah Service, part 2: Vayhi Binso'a

The congregation rises as the ark is opened.

page 384

And it happened, when the Ark began its journey,
That Moses said: Arise, ASCENDANT ONE,
And may your enemies be scattered,
Be the ones who opposed you
Be afraid of your might!
Behold, out of Zion emerges our Torah,
And the word of THE WISE ONE from Jerusalem's heights.
Blessed is G-d who has given us Torah,
To Israel, our people, with holy intent.

הוצאת ספר תורה

Hotza'at Sefer Torah, part 2: Vayhi Binso'a

page 385

וַיְהִי בְּנֹסַע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה

לְקוֹמָה יְיָ וַיִּפְצוּ אֲנִיבִיךָ וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:

בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁתּוֹ:

Torah Service, part 3: Shema: The Oneness of God

The Sefer Torah is taken out of the ark.

page 392

Reader, then congregation repeats:

Listen, Israel: THE ETERNAL is our God, THE ETERNAL is one!

Reader, then congregation repeats:

One is our G-d, great is our sovereign, Holy is God's name.

Reader turns towards the Ark, bows and chants:

Declare with me the greatness of THE INFINITE, together let us raise God's name.

הוצאת ספר תורה

Hotza'at Sefer Torah, part 3: Shema

page 393

Reader, then congregation repeats:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Reader, then congregation repeats:

אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ:

Reader turns towards the ark, bows and chants:

גָּדְלוֹ לֵי אֶתִי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

Torah Blessings

These are the blessings recited by those receiving an aliyah to the Torah. People choose between the three versions below:

** This is the historic version.*

*** This is the form of the blessing said by some at TBI.*

**** This is the Reconstructionist blessing found in Kol Haneshama.*

page 398

Reader:

Blessed is THE INFINITE, the blessed One!

Congregation, then reader repeats:

Blessed is THE INFINITE, the blessed One, now and forever!

Reader:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, ...

**...who has chosen from all peoples...*

*or ** ...who has chosen us along with all peoples...*

*or *** ...who has drawn us to your service...*

and has given us your Torah. Blessed are you, ETERNAL ONE, who gives the Torah.

After the Torah reading:

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has given us the Torah of truth, and planted in our midst eternal life. Blessed are you, ETERNAL ONE, who gives the Torah.

בְּרָכוֹת הַתּוֹרָה

Birchot HaTorah

page 399

Reader:

בְּרָכוּ אֶת יְיָ הַמְּבָרֵךְ:

Congregation, then reader repeats:

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Reader:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר ...

.. * בְּחַר-בָּנוּ מִכָּל-הָעַמִּים

or

... ** בְּחַר-בָּנוּ עִם כָּל-הָעַמִּים

or

... *** קִרְבָּנוּ לְעִבּוּדְתוֹ

וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

After the Torah reading:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת וְחַיִּי

עוֹלָם נִטַּע בְּתוֹכָנוּ: בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Short (Half) Kaddish

page 404

Reader:

Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days of
all the house of Israel, quickly and soon. And say: Amen.

Congregation and Reader:

May God's great name be blessed, forever and as long as worlds endure.

Reader:

May it be blessed, and praised, and glorified, and held in honor, viewed with awe,
embellished, and revered; and may the blessed name of holiness be hailed, though it be
higher than all the blessings, songs, praises, and consolations that we utter in this world.
And say: Amen.

חֲצִי קַדִּישׁ

Hatzi Kaddish

If you have mastered Kaddish Titkabal, you have learned all the words in this one, this is just shorter ("half") with a different melody.

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Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעַלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךָ
מְלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֶגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעַלְמֵי עַלְמֵיָא:

Reader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאִמְרֵן בְּעַלְמָא וְאָמְרוּ אָמֵן:

Haftarah Blessings

page 408

(Before chanting the Haftarah)

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, who has called upon the righteous prophets and desired their words, spoken in truth. Blessed are you, WISE ONE, who takes pleasure in the Torah, and in Moses, servant of God, and in the prophets of truth and justice.

(After chanting the Haftarah)

Blessed are you, ETERNAL ONE, our God, the sovereign of all worlds, the rock of all the worlds, the righteous one throughout all generations, the faithful God, whose word is deed, who speaks and fulfills, whose words are truth and justice.

Faithful are you, ETERNAL ONE, our God, and faithful are your words; not a single word of yours is unfulfilled, for you are a sovereign God, faithful and merciful. Blessed are you ETERNAL ONE, the God faithful in all your words.

Be merciful to Zion, which is the house of life to us, and be a help to Israel, your people, soon and in our days. Blessed are you, ETERNAL ONE, who gives joy to Zion through her children.

Give us joy ETERNAL ONE, our God, in Elijah, your prophet and your servant. Soon may redemption come and give joy to our hearts. May God turn the hearts of the parents to their children, and the hearts of the children to their parents. And may your house be called a house of prayer for all peoples. Blessed are you, ETERNAL ONE, who brings an everlasting peace.

For the Torah, and for the worship, and for the prophets, and for this day of Shabbat, which you have given us, ETERNAL ONE, our God, for holiness and for rest, for honor and for splendor-for everything, WISE ONE, our God, we offer thanks to you, and bless you. May your name be blessed continually by every living being, forever and eternally. Blessed are you, ETERNAL ONE, source of the holiness of Shabbat.

בְּרָכוֹת הַפְּטָרָה

Birchot Haftarah

page 409

(Before chanting the Haftarah)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים וְרָצָה בְּדַבְרֵיהֶם
הַנְּאֻמִּים בְּאַמֶּת: בְּרוּךְ אַתָּה יְיָ הַבוֹחֵר בַּתּוֹרָה וּבַמִּשְׁחָה עֲבָדוֹ וּבְנְבִיאֵי הָאֱמֶת
וְצִדִּיק:

(After chanting the Haftarah)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוֹר כָּל הָעוֹלָמִים צְדִיק בְּכָל הַדּוֹרוֹת הָאֵל
הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַבֵּר וּמְקַיֵּם שְׁכָל דְּבָרָיו אֱמֶת וְצִדִּיק:

נְאֻמָּן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ וְדָבַר אֶחָד מִדְּבָרֶיךָ אַחֲזֹר לֹא יִשׁוּב
רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה יְיָ הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וְלַעֲמֻךָ יִשְׂרָאֵל תּוֹשְׁבֵי בְּמִהְרָה בְּיָמֵינוּ: בְּרוּךְ
אַתָּה יְיָ מְשַׁמַּח צִיּוֹן בְּבִנְיָהּ:

שְׁמַחֲנוּ יְיָ אֱלֹהֵינוּ בְּאַלְיָהוּ הַנְּבִיא עֲבָדֶיךָ בְּמִהְרָה יָבוֹא וְיַגִּיל לָבָנוּ:
וְהָשִׁיב יָד אָבוֹת עַל בָּנִים וְיָד בָּנִים עַל אָבוֹתָם וּבֵיתְךָ בֵּית תְּפִלָּה יִקְרָא לְכָל
הָעַמִּים: בְּרוּךְ אַתָּה יְיָ מְבִיא שְׁלוֹם לְעַד:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתָּת לָנוּ יְיָ
אֱלֹהֵינוּ לְקִדְשָׁה וְלִמְנוּחָה לְכָבוֹד וּלְתַפְאֶרֶת: עַל הַכֹּלֵי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת:

Returning the Torah to the Ark

Yahalelu

page 432

Let all bless the name of THE ETERNAL,
for it alone is to be exalted.

God's splendor dwells on earth and in the heavens,
God has lifted up our people's strength.
Praise to all God's fervent ones,
to the children of Israel, people near to God.
Halleluyah!

הַכְּנַסַּת סֵפֶר תּוֹרָה: יְהוָה לְלוֹ

page 433

יְהוָה לְלוֹ אֶת שֵׁם יי כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ:

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם
וַיִּרְם קֶרֶן לְעַמּוֹ תְּהִלָּה
לְכָל חֲסִידָיו לְבְנֵי יִשְׂרָאֵל
עִם קְרוֹבוֹ הַלְלוּיָהּ.

Eyn Keyloheynu

page 442

None is like our God,
none is like our provider,
none is like our sovereign,
none is like our redeemer!

Who is like our God?
Who, like our provider?
Who like our sovereign?
Who, like our redeemer?

We give thanks to our God,
thanks to our provider,
thanks to our sovereign,
thanks to our redeemer.

Blessed is our God,
blessed is our provider,
blessed is our sovereign,
blessed is our redeemer.

You are our God,
you are our provider,
you are our sovereign,
you are our redeemer.

אֵין כֵּאלֹהֵינוּ

Eyn Keyloheynu

page 443

אֵין כֵּאלֹהֵינוּ אֵין כֵּאֲדוֹנֵינוּ אֵין כִּמְלִכְנוּ אֵין כְּמוֹשִׁיעֵנוּ:

מִי כֵּאלֹהֵינוּ מִי כֵּאֲדוֹנֵינוּ מִי כִּמְלִכְנוּ מִי כְּמוֹשִׁיעֵנוּ:

נִוְדָה לֵאלֹהֵינוּ נִוְדָה לֵאֲדוֹנֵינוּ נִוְדָה לְמִלְכְנוּ נִוְדָה לְמוֹשִׁיעֵנוּ:

בְּרוּךְ אֱלֹהֵנוּ בְּרוּךְ אֲדוֹנֵינוּ בְּרוּךְ מִלְכְנוּ בְּרוּךְ מוֹשִׁיעֵנוּ:

אֲתָה הוּא אֱלֹהֵינוּ אֲתָה הוּא אֲדוֹנֵינוּ אֲתָה הוּא מִלְכְנוּ אֲתָה הוּא

מוֹשִׁיעֵנוּ:

Aleynu

page 444

It is up to us to offer praises to the Source of all,
to declare the greatness of the author of Creation,
who gave us teachings of truth
and planted eternal life within us.

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And so, we bend the knee and bow,
acknowledging the sovereign who rules
above all those who rule, the blessed Holy One,
who stretched out the heavens and founded the earth,
whose mighty presence stalks celestial ramparts.
This is our God; there is none else besides,
as it is written in the Torah;
“You shall know this day, and bring it home
inside your heart, that THE SUPREME ONE is God
in the heavens above and on the earth below.
There is no other God.”

page 448

And it is written:
The EVERLASTING ONE will reign
as sovereign over all the earth.
On that day shall THE MANY-NAMED be one, God’s name be one!”

עֲלֵינוּ

Aleynu

page 445

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית
שָׁנְתָן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:

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וְאֲנַחְנוּ כּוֹרְעִים וּמְשַׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי הַמְּלָכִים
הַקְּדוֹשׁ בְּרוּךְ הוּא:
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וְשֹׁכֵנֵת
עִזוֹ בְּגִבְחֵי מְרוֹמַיִם:
הוּא אֱלֹהֵנוּ אֵין עוֹד:
אֱמֶת מַלְכֵנוּ אָפֶס זוּלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ:
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:

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וְנֹאמֵר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד
וְשִׁמוֹ אֶחָד:

Kiddush for Shabbat Mornings

Hold up the kiddush cup, lead the congregation in singing the entire blessing. They will sing too, but you should know it on your own. Drink the grape juice after finishing the entire blessing.

page 464

Let Israel's descendants keep Shabbat, making Shabbat throughout all their generations, as an eternal bond. Between Me and Israel's descendants shall it be a sign eternally. For in six days THE VOICE made skies and earth, and on the seventh day God ceased and drew a breath of rest.

...

Blessed are you, THE BOUNDLESS ONE, our God, the sovereign of all worlds, who creates the fruit of the vine.

קְדוּשַׁת רַבָּה לְשַׁבָּת

Kiddush Rabah LeShabbat

page 465

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

בְּיַמֵּי וּבֵינֵי בְנֵי יִשְׂרָאֵל אֹתָהּ הָיָא לְעוֹלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָּשׁ:

...

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Torah Service: Torah Trope

מִנַּח זֶרְקָא מִנַּח סְגוּל מִנַּח | מִנַּח רְבִיעִי
מִדְּהַפְּךָ פִּשְׁטָא זְקוּף-קִטְוִן זְקוּף-גְּדוּל מִרְכָּא
טַפְחָא מִנַּח אֶתְנַחֲתָא פִּזֵּר
תְּלִישָׁא-קִטְנָה תְּלִישָׁא-גְּדוּלָה קִדְמָא
וְאִזְלָא אִזְלָא-גְּרֵשׁ גְּרֵשִׁים דִּרְגָא תְּבִיר
סוּף-פְּסוּק:

Glossary of Hebrew B'nai Mitzvah Terms

Aliyah	“Ascending” to the Torah; being called up to the bimah. (Plural = <i>aliyot</i>)
Amidah	The prayer of 18 benedictions that includes these themes (among others): praise for Adonai and gratitude for all Adonai has given us.
Bar mitzvah	Literally, “son of the commandments.” Traditionally at age 13 boys become responsible for carrying out the mitzvot (commandments) of Jewish practice.
Bat mitzvah	Literally, “daughter of the commandments.” A newer tradition for girls age 12 or older (13 at TBI) with the same focus as the bar mitzvah.
Bimah	The raised platform at the front of the sanctuary from which the service is led.
B'nai mitzvah	Plural for bar or bat mitzvah.
Challah	The braided egg bread served on Shabbat.
Davvening	Praying with focus and intention.
D'var Torah	Literally “a word of Torah.” The sermon or teaching on the Torah portion. B'nai mitzvah students often prepare a talk of about 10 minutes, sharing what happens in the Torah portion and his/her take on what we can learn from it. This comes after extended study of the parsha, discussion with the rabbi, investigation of how rabbis of long ago interpreted the text and how contemporary thinkers understand it. (Plural = <i>divrei Torah</i>)
Erev Shabbat	Friday night.
Gabbai	The layperson responsible for keeping things in ritual order in the synagogue and during the service. (Feminine = <i>gabbayit</i> , plural = <i>gabbayim</i>)
Haftarah	Note: This is not ‘Half-a- Torah.’ Rather, it is the weekly excerpt selected by the ancient rabbis to augment the weekly parsha. There is generally a thematic link between the Haftarah reading and the Torah reading, though occasionally the Haftarah is more connected to a particular time of year in the Jewish calendar than to the Torah portion it accompanies. Students do not need to refer to the Haftarah in writing their d'var Torah, but if they want to they can!
Hatzi Kaddish	Literally, this means “half” or “short” kaddish. It’s an Aramaic prayer of praise used to separate segments of the service from each other.
Kaddish Titkabal	The Aramaic prayer of praise that ends the Amidah.
Kedushah	The passionate section at the center of the Amidah extolling the holiness of God and Shabbat.

Ketuvim	This is the third section of the Tanach (Jewish Bible), called “The Writings,” It contains the books of Proverbs, Psalms, Song of Songs, Ecclesiastes, Ezra, Esther, Chronicles, etc.
Kiddush	Blessing over the wine to sanctify Shabbat or festivals.
Kippah	A religious head covering customarily worn to show Jewish identity and respect for God. Also called Yarmulkah and “skull-cap.”
Leyn	To read from the Torah scroll.
Ma’ariv	Evening service
Maftir	The final portion of the weekly Torah parsha. It is often read by the b’nai mitzvah student on Shabbat.
Midrash	Rabbinic literature that offers insights about people and events that can add new dimensions to the stories and laws in the Tanach. The Bible brings up many questions and has many mysterious gaps in information. Midrashim (plural of midrash) fill in the blanks and offer background to flesh out some of the stories. Students may look to midrash to help understand their Torah portions. Rabbi Boris and Rabbi Yitzhak can assist with this.
Mincha	Afternoon service
Minhag	The custom. Congregations share certain customs, and many minhagim (pl) may be specific to that particular community.
Mitzvah	Good deed, commandment of righteous behavior (Plural = mitzvot).
Nevi’im	This is the second section of the Tanach (Jewish Bible), and it means “the prophets.” It includes such books as Joshua, Judges, Isaiah, Jonah, and Hosea, etc.
Parsha	The weekly Torah portion.
Rabbi/Rav/Rebbe	Teacher and synagogue leader.
The Rabbis	The expression “the Rabbis” is often used to refer to the many generations of rabbis over the past two thousand years who shared interpretations and commentaries on the Torah and other sacred texts. “Commentary” is a term used to refer to their interpretations and gleanings on the text.
Shabbat	The Sabbath. Shabbat begins sundown on Friday evening and ends Saturday evening when three stars can be seen in the sky.
Shacharit	Morning Service
Shehecheyanu	Hebrew prayer that thanks God for giving us life, sustaining us, and allowing us to reach this moment. It is said on the first day of a yearly holiday, for the first fruits of

the season, upon seeing someone for the first time in 30 days, and at special rites and occasions.

Sh'ma	Central Hebrew prayer acknowledging the oneness of God.
Siddur	The Hebrew prayer book with a specific sequence of prayers.
Tallit	A prayer shawl with tzitzit (fringes) worn by Jews during Shacharit.
Tannach	The combined texts of the Torah, Nevi'im and Ketuvim.
Tefillin	Small, black leather, cube-shaped cases containing Torah texts written on parchment, which according to Torah and tradition are worn as reminders of God and one's obligations to do mitzvot during daily life.
T'fillah	Prayer
Tikkun	To fix or repair. With "Olam" it refers to "repairing the world" in reference to improving access to justice and our world's ecology.
Torah	The main sacred text of the Jewish people, containing the 5 books (or the Pentateuch), including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It is the basis for laws and ethics, and represents the core of Judaism. Every week, we study and recite from one Torah portion (<i>parsha</i>). The Torah is NOT the entire Jewish Bible (<i>Tanach</i>); it makes up only the first of the three sections.
Trope	Cantillation marks used for chanting the Torah and Haftarah.
Tzedakah	The righteous act of giving, usually money, to improve the world; charity.
Yarmulke	Yiddish for "kippah."