

# B'nai Mitzvah Student Liturgy Practice Book 2023-24

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### Notes:

- Each prayer/blessing is listed above with its transliterated Hebrew name first (in italics), and its English name (or description) second.
- Wherever text is highlighted in gray, 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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*page 4*

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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page 5

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.*

*The translation below is from the Reconstructionist siddur, but the italicized section is changed to reflect the how it is usually said at TBI, which is a variation on the Orthodox version.*

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## **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, with<sup>1</sup> all nations<sup>2</sup>, ...and given us to keep in love and favor, your holy Shabbat.*

Blessed are you, THE SOURCE OF WONDER, who sets apart Shabbat.

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(1) Our TBI tradition uses the word “with” rather than the traditional (Orthodox version), “from”

(2) Instead of the italics above, the Reconstructionist siddur says:

For you have called to us and set us apart to serve you...

# ערב שבת קדש

*Erev Shabbat Kiddush*

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בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו  
וְרָצָה בָּנוּ וְשַׁבַּת קִדְּשׁוּ בְּאַהֲבָה וּבִרְצוֹן הַנְּחִילָנוּ  
זְכוֹרֹן לְמַעֲשֵׂה בִּרְאשִׁית.

כִּי הוּא יוֹם תְּחִילָה לְמִקְרָאֵי קֹדֶשׁ זְכוֹר לִיציאת מצרים.

<sup>1</sup> כִּי בָנוּ בַּחֲרֵת וְאוֹתָנוּ קִדְּשָׁתָּ <sup>2</sup>עַם כָּל הָעַמִּים,

וְשַׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבִרְצוֹן הַנְּחִילָנוּ.

בְּרוּךְ אַתָּה יְיָ מְקִדֵּשׁ הַשַּׁבָּת.

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(1) The Reconstructionist siddur changes this line to:

כִּי אֱלֹהֵינוּ קִרְאָתָּ וְאוֹתָנוּ קִדְּשָׁתָּ לְעִבּוּדְךָ

(2) The historic (Orthodox) version of the prayer uses מְ instead of עַם

# 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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page 142

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.

# Shehecheyanu Blessing

*It's tradition to say the Shehecheyanu blessing when doing something for the first time, such as putting on your tallit as bar or bat mitzvah. Here are the words:*

---

Blessed are you, Eternal God, Sovereign of the universe, who has given us life, sustained us, and helped us to reach this moment.

# עֲטִיפַת טָלִית

*Atifat Tallit*

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page 143

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַתְעַטֵּף בְּעִיצִית:

## Shehecheyanu Blessing

*It's tradition to say the Shehecheyanu blessing when doing something for the first time, such as putting on your tallit as bar or bat mitzvah. Here are the words:*

---

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזִמְן  
הַזֶּה:

# 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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*page 246*

Bless The Infinite, the blessed One!

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



# בִּרְכוּ

*Barehu*

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page 247

**Leader:**

בִּרְכוּ אֶת יְיָ הַמְּבָרֵךְ:

**Congregation:**

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

**Leaders repeats:**

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

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Choreography:

The leader bends knees on *barechu*, bows on *et*, and then straightens up.

Congregation bows as they sing.

In the repetition, the leader bends knees on *baruch*, bows on *Adonay*, and then straightens up.

# Yotzer Or: Creator of Light

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*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, 268*

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

page 247

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

page 265, 267, 269

\* 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 באחד  
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

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*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*

page 273, 275

אַהֲבַה רַבָּה אַהֲבַתְנוּ יי אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתָ עָלֵינוּ:  
אֲבֵינוּ מִלְכָּנוּ בַּעֲבוּר אֲבוֹתֵינוּ וְאֲמוֹתֵנוּ שֶׁבִטְחוּ בָךְ וַתִּלְמַדְם חֻקֵּי  
חַיִּים, כֵּן תַּחֲנֶנּוּ וַתִּלְמַדְנוּ: אֲבֵינוּ, הָאֵב הַרְחֵמֵן הַמְּרַחֵם, רַחֵם עָלֵינוּ  
וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמּוֹר וּלְעֲשׂוֹת  
וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ בְּאַהֲבָה:

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ וַיַּחֲד לְבַבֵּנוּ לְאַהֲבָה  
וּלְיִרְאָה אֶת שְׁמֶךָ וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד: כִּי  
בְּשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחָנוּ: נִגִּילָה וְנִשְׁמְחָה בִּישׁוּעָתְךָ:

\*וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ וַתּוֹלֵכֵנוּ קוֹמָמִיּוֹת  
לְאַרְצֵנוּ: כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה: וְקִרְבַּתְנוּ לְשְׁמֶךָ הַגָּדוֹל סֵלָה  
בְּאַמֶּת: לְהוֹדוֹת לָךְ וּלְיַחְדְּךָ בְּאַהֲבָה. בָּרוּךְ אַתָּה יי, אוֹהֵב 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 וְאַהֲבַת

*Shema & V'ahavta*

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

page 277

**Reader and congregation:**

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

**Whispered quietly:**

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

**Reader and congregation:**

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ:

וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקִשְׁרְתָּם לְאֹזֶן עַל-יָדְךָ וְהָיוּ לְטֶטֶפֶת בֵּין עֵינֶיךָ: וְכָתַבְתָּם

עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרְךָ:

# Mi-Chamocha

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*page 290*

“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 יְיָ

מִי כַמּוֹכָה נֶאֱדָר בְּקֹדֶשׁ נִזְרָא תְהִלַּת עֲשֵׂה פֶלֶא:

שִׁירָה חֲדָשָׁה שְׂבַחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם

יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

<sup>1</sup>צֹר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפִדָּה כְּנַאמְךָ יְהוּדָה וְיִשְׂרָאֵל:

גְּאֻלָּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל:

בְּרוּךְ אַתָּה יְיָ גֹּאֲלֵ יִשְׂרָאֵל:

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(1) The congregation stands here, symbolizing that “we are already on our feet when we request that God arise. We cannot ask God to rise up to help Israel unless we have done so ourselves.”

## 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 ~~77~~ (Baruch), bow at ~~(77)~~ and rise as we chant ~~77~~ (Adonai) at the beginning of the first blessing.*

---

*page 294*

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

Blessed are you the ANCIENT ONE, our God, God 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;

*page 296*

Great, heroic, awesome God, supreme divinity,  
Imparting deeds of kindness, begetter 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*

page 295

(Recited silently) אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

אֱלֹהֵי אַבְרָהָם      אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק      אֱלֹהֵי רַבֵּקָה

אֱלֹהֵי יַעֲקֹב      אֱלֹהֵי רַחֵל

וְאֱלֹהֵי לֵאָה:

page 297

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה

הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמּוֹת וּמַבִּיא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם לְמַעַן

שְׁמוֹ בְּאַהֲבָה:

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ מֶגֶן 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:

מכליל חיים בחסד מחיה כל חי ברחמים רבים סומך נופלים

ורופא חולים ומתיר אסורים ומקים אמונתו לישגי 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!"

# עמידה: קדשת השם

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

page 303

נִקְדֵּשׁ אֶת-שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם:

בְּכַתּוּב עַל-יַד נְבִיאָךְ וְקָרָא <sup>1</sup>זֶה אֵל-זֶה וְאָמַר:

<sup>2</sup>קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ:

אָז בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעִים קוֹל מִתְנַשְּׂאִים לְעֵמֶת

שָׂרָפִים לְעֵמֶתָם בְּרוּךְ יֹאמְרוּ:

<sup>3</sup>בְּרוּךְ כְּבוֹד-יְהוָה מִמְּקוֹמוֹ:

(1) Bow left and right at *ze el ze* simulating angels greeting each other.

(2) and (3) The congregation sings along, and everyone 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**

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*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.



# עמידה: קדשת השם

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

page 305

מִמְקוֹמָךְ מַלְכֵנוּ תוֹפִיעַ וְתַמְלוֹךְ עָלֵינוּ כִּי מַחֲכִים אֲנַחֲנוּ לָךְ: מִתִּי  
תַמְלוֹךְ בְּצִיּוֹן בְּקִרְוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן: תִּתְגַּדֵּל וְתִתְקַדֵּשׁ  
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֶצַח נְצָחִים: וְעֵינֵינוּ תִרְאֶינָה  
מַלְכוּתְךָ כַּדָּבָר הָאָמוּר בְּשִׁירֵי עֶזְרָה:

<sup>1</sup>יִמְלֹךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נְצָחִים קִדְשְׁתָּךְ נִקְדִּישׁ וְשִׁבְחֶךָ  
אֱלֹהֵינוּ מִפְּיָנוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה:  
בְּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

*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.*

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*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.

# עמידה: קדשת היום

*Amidah: (4) Kedushat Hayom*

*Yismehū & Eloheynu*

page 309

יְשַׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנָג: עִם מְקַדְּשֵׁי שְׁבִיעֵי  
כָּלֶם יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטּוֹבְךָ: וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ: חֲמִידַת  
יָמִים אוֹתוֹ קָרָאתָ זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית:

page 311

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ רְצֵה בְּמִנוּחֵינוּ קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
וְיִתֵּן חֶלְקֵנוּ בְּתוֹרָתְךָ שִׁבְעֵנוּ מִטּוֹבְךָ וְשִׁמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לְבָנוּ  
לְעִבְדְּךָ בְּאֵמֶת: וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבָּת קִדְּשָׁךְ:  
וְיָנוּחוּ 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)

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*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 וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ וְיִמְלִיךָ מַלְכוּתֵיהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן:

**Congregation and Reader:**

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵיהּ:

**Reader:**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְּקֻדְשָׁא בְּרִיךְ הוּא לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא  
דְּאִמְרֵין בְּעֵלְמָא וְאָמְרוּ אָמֵן:

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְעוֹתָהוֹן דְּכָל בֵּית יִשְׂרָאֵל קֳדָם אָבוּהוֹן דִּי בְּשָׁמְיָא  
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:  
עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל  
יוֹשְׁבֵי תֵּבֵל וְאָמְרוּ אָמֵן:

(1) The leader bows, takes three steps back, and bows again (left, right and forward) while saying this last line.

# Torah Service, part 1

## Ain Kamocha

*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 בְּאַלֹהִים יְיָ וְאֵין כְּמַעֲשֵׂיךָ:  
מַלְכוּתְךָ מַלְכוּת כָּל-עוֹלָמִים  
וּמִמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדּוֹר:

יְיָ מֶלֶךְ

יְיָ מֶלֶךְ

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

יְיָ עֲזֵר לְעַמּוֹ יִתֵּן

יְיָ יְבָרֶךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֲב הַרְחֵמִים הִטִּיבָה בְּרָצוֹנְךָ אֶת-צִיּוֹן

תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם: (x2)

כִּי בָךְ לִבֵּד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא

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 God who has given us Torah,  
To Israel, our people, with holy intent.



# הוצאת ספר תורה

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

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page 385

וַיְהִי בְּנֹסַע הָאָרוֹן וַיֹּאמֶר מֹשֶׁה

לְקוֹמָה יִי וַיִּפְּצוּ אֵיבִיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֶיךָ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדַבֵּר יִי מִירוּשָׁלַיִם:

בְּרוּךְ שְׁנַתֵּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

# **Torah Service, part 3:**

## **Shema: The Oneness of God**

*The Sefer Torah is taken out of the ark.*

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*page 392*

### **Reader, then congregation repeats:**

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

### **Reader, then congregation repeats:**

One is our God, 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.

### **Torah Procession:**

To you, ETERNAL ONE, is all majesty, and might and splendor, and eternity, and power!  
For everything that is, in the heavens and the earth, is yours ALMIGHTY ONE, as is all  
sovereignty, and highest eminence above all beings.

*Then one line from 384, with a different melody than before:*

Behold, out of Zion emerges our Torah, and the word of THE WISE ONE from  
Jerusalem's heights.

# הוצאת ספר תורה

*Hotza'at Sefer Torah, part 3: Shema*

page 393

**Reader, then congregation repeats:**

שִׁמְעַי יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

**Reader, then congregation repeats:**

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ קְדוֹשׁ שְׁמוֹ:

**Reader turns towards the ark, bows and chants:**

גָּדְלוֹ לֵי אֵתִי וְנִרְוֹמָמָה שְׁמוֹ יִחְדּוּ:

**Torah Procession:**

לֵךְ יְיָ הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנִּצָּח וְהַהוֹד כִּי כָל בְּשָׁמַיִם  
וּבָאָרֶץ לֵךְ יְיָ הַמְּמַלְכָּה וְהַמְתַּנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמָמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹי לַהֵדָם רַגְלָיו קְדוֹשׁ הוּא.  
רוֹמָמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוֹי לְהַר קְדִשׁוֹ כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.

*Then we switch to one line repeated from page 385, but with a different melody:*

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבֵּר יְיָ מִירוּשָׁלַיִם:

# 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.*

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*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.

# בִּרְכוֹת הַתּוֹרָה

## *Birchot HaTorah*

\* 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.

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page 399

**Reader:**

בִּרְכוּ אֶת יְיָ הַמְבָרֵךְ:

**Congregation, then reader repeats:**

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

**Reader:**

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר ...

..\* בָּחַר-בָּנוּ מִכָּל-הָעַמִּים

or

...\*\* בָּחַר-בָּנוּ עִם כָּל-הָעַמִּים

or

...\*\*\* קִרְבָנוּ לְעִבּוּדְתוֹ

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

**After the Torah reading:**

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

עוֹלָם נָטַע בְּתוֹכָנוּ: בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

# Short (Half) Kaddish

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*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.*

page 405

**Reader:**

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי בְּרָא כְּרַעוּתָהּ וְיִמְלִיךְ  
מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן  
קָרִיב וְאָמְרוּ אָמֵן:

**Congregation and Reader:**

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא:

**Reader:**

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה  
וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא  
תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְּאִמְרֵן בְּעָלְמָא וְאָמְרוּ אָמֵן:

# Haftarah Blessings

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*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.



# בִּרְכוֹת הַפְּטָרָה

## *Birchot Haftarah*

page 409

(Before chanting the Haftarah)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנָבִיאִים טוֹבִים וְרָצָה בְּדַבְּרֵיהֶם  
הַנְּאֻמִּים בְּאַמֶּת: בְּרוּךְ אַתָּה יי הַבּוֹחֵר בַּתּוֹרָה וּבְמִשָּׁה עֲבָדוֹ וּבְנָבִיאֵי הָאֱמֶת  
וְצֶדֶק:

(After chanting the Haftarah)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוֹר כָּל הָעוֹלָמִים צֶדִיק בְּכָל הַדּוֹרוֹת הָאֵל  
הַנְּאֻמֵּן הָאוֹמֵר וְעוֹשֶׂה הַמְדַּבֵּר וּמְקַיֵּם שְׁכָל דְּבָרָיו אֱמֶת וְצֶדֶק:

נֶאֱמַן אַתָּה הוּא יי אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ וְדַבֵּר אֶחָד מִדְּבָרֶיךָ אַחֲוֹר לֹא יֵשׁוּב  
רִיקָם כִּי אֵל מֶלֶךְ נֶאֱמַן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה יי הָאֵל הַנְּאֻמֵּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וּלְעַמְּךָ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ: בְּרוּךְ  
אַתָּה יי מְשַׁמַּח צִיּוֹן בְּבִנְיָה:

שְׁמַחֲנוּ יי אֱלֹהֵינוּ בְּאַלְיָהוּ הַנָּבִיא עֲבָדְךָ בְּמַהֲרָה יָבוֹא וַיְגַל לְבָנוּ:  
וְהָשִׁיב לֵב אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אָבוֹתָם וּבֵיתְךָ בֵּית תְּפִלָּה יִקְרָא לְכָל  
הָעַמִּים: בְּרוּךְ אַתָּה יי מְבִיא שָׁלוֹם לָעַד:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתָּה לָנוּ יי  
אֱלֹהֵינוּ לְקַדְּשָׁה וּלְמַנּוּחָה לְכָבוֹד וּלְתִפְאָרֶת: עַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים  
לָךְ וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמְךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי  
מְקַדֵּשׁ הַשַּׁבָּת:

# Returning the Torah to the Ark: Yahalelu

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*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!

*page 440*

It is a Tree of Life to those that hold fast to it,  
all who uphold it may be counted fortunate.

Its ways are ways of pleasantness,  
and all its paths are peace.

Return us, PRECIOUS ONE, let us return!  
Renew our days, as you have done of old!

# הַכְנָסַת סֵפֶר תּוֹרָה: יְהַלְלוּ

*Hachnasat Sefer Torah: Yehalelu*

page 433

יְהַלְלוּ אֶת שֵׁם יי כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ:

הוֹדוּ עַל אֶרֶץ וּשְׁמַיִם  
וַיֵּרָם קֶרֶן לְעַמּוֹ  
תְּהַלֵּה לְכָל חֲסִידָיו  
לְבָנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ  
הַלְלוּהָ.

page 441

עַץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתַמְכֶּיהָ מֵאֲשֶׁר:  
דַּרְכֶּיהָ דַּרְכֵי נֹעַם וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:  
הַשִּׁיבָנוּ יי אֵלֶיךָ וְנִשְׁוֶבָה חֲדָשׁ יְמֵינוּ בְּקֶדֶם:

# Returning the Torah to the Ark: Havu L'Adonay

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*page 434*

A psalm of David

Give to THE ONE WHO IS, you so-called gods, give to THE INDIVISIBLE glory and strength!

Give to THE UNSEEN ONE the glory of the divine Name, worship THE ANCIENT ONE with holy ornament.

The voice of THE UNENDING on the wates, God in full Glory thundering,

THE ONE WHO CALLS over many waters,

Yes, the voice of THE REVEALED ONE in full strength, voice of THE TRUTHFUL in full beauty,

voice of THE ETERNAL ONE breaking the cedars,

THE ALL-KNOWING smashing the cedars of Lebanon,

making them skip about like calves,

Yes, Lebanon and Sirion, like offspring of the wild ox.

The voice of THE JUST ONE hewing flames of fire,

The voice of THE ANOINTER making the desert writhe,

of the REVIVER, giving brthpangs to the wastelands of Kadesh,

the voice of THE CREATOR, convulsing all the deer,

stripping the forests,

while amid God's palace all declare: "The Glory!"

THE REDEEMER, prevailing at the Sea,

THE PRESENCE, presiding for the world,

THE WANDERER, imparting strength to Israel,

GIVER OF WORDS, blessing the people in their peace.

(Psalm 29)

# הַכְנָסַת סֵפֶר תּוֹרָה: הָבוּ לַיְי

*Hachnasat Sefer Torah: Havu L'Adonay*

page 435

הָבוּ לַיְי כְּבוֹד וְעֹז:	מִזְמוֹר לְדָוִד
הַשְׁתַּחֲוִי לַיְי בְּהִדְרַת קֹדֶשׁ:	הָבוּ לַיְי בְּנֵי אֱלֹהִים
אֵל הַכְּבוֹד הַרְעִים יְיָ עַל מַיִם רַבִּים:	הָבוּ לַיְי כְּבוֹד שְׁמוֹ
קוֹל יְיָ בְּהָדָר:	קוֹל יְיָ עַל הַמָּיִם
וַיִּשְׁבֶּר יְיָ אֶת אֲרֻזֵּי הַלְּבָנוֹן,	קוֹל יְיָ בְּכַחַ
לְבָנוֹן וּשְׁרִיזוֹן כָּמוֹ בֶּן רֵאמִים,	קוֹל יְיָ שֹׁבֵר אֲרָזִים
יַחֲלִיל יְיָ מִדְּבַר קֹדֶשׁ:	וַיִּרְקִידֵם כָּמוֹ עֵגֹל
וַיַּחֲשֹׁף יַעֲרוֹת וּבִהִיכְלוֹ כָּלוּ אִמֵּי כְבוֹד:	קוֹל יְיָ חֹצֵב לַהֲבוֹת אֵשׁ
וַיֵּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם:	קוֹל יְיָ יַחֲלִיל מִדְּבַר,
יְיָ יְבָרֶךְ אֶת עַמּוֹ בְּשָׁלוֹם:	קוֹל יְיָ יַחֲלִיל אֵילֹת
	יְיָ לַמִּבּוֹל יֵשֶׁב
	יְיָ עֹז לְעַמּוֹ יִתֵּן

# Eyn Keyloheynu

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*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.

# אין פֿאלהײַנו

*Eyn Keyloheynu*

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page 443

אין פֿאלהײַנו אין פֿאדוײַנו אין פֿמלכנו אין פֿמוײַענו:

מי פֿאלהײַנו מי פֿאדוײַנו מי פֿמלכנו מי פֿמוײַענו:

נוֹדָה לֵאלֹהֵינוּ נוֹדָה לֵאדוֹנֵינוּ נוֹדָה לְמַלְכֵנוּ נוֹדָה לְמוֹשִׁיעֵנוּ:

בָּרוּךְ אֱלֹהֵנוּ בָּרוּךְ אֲדוֹנֵינוּ בָּרוּךְ מַלְכֵנוּ בָּרוּךְ מוֹשִׁיעֵנוּ:

אַתָּה הוּא אֱלֹהֵינוּ אַתָּה הוּא אֲדוֹנֵינוּ אַתָּה הוּא מַלְכֵנוּ אַתָּה הוּא

מוֹשִׁיעֵנוּ:

# Aleynu

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*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.

*page 446*

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*

As is written in your Torah: “The ETERNAL ONE will reign now and forever.”  
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

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עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית  
שָׁנָתָן לָנוּ תּוֹרַת אֱמֶת  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ:

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וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים  
הַקָּדוֹשׁ בְּרוּךְ הוּא:  
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל וּשְׂכֵינָת  
עֲזוֹ בַּגָּבִהִי מְרוֹמִים:  
הוּא אֱלֹהֵנוּ אֵין עוֹד:  
אֱמֶת מַלְכָּנוּ אָפֶס זִוְלָתוֹ כִּכְתוּב בְּתוֹרָתוֹ:  
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לִבָּבָהּ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:

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כִּכְתוּב בְּתוֹרָתָהּ: יי יִמְלֹךְ לְעוֹלָם וָעֶד:  
וְנֶאֱמַר: וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ  
בַּיּוֹם הַהוּא יִהְיֶה 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 wine/juice after finishing the entire blessing.*

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*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.

# קִדּוּשׁ רַבָּה לַשַּׁבָּת

*Kiddush Rabah LeShabbat*

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

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם כִּי-שֵׁשֶׁת יָמִים עָשָׂה יי

אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

...

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

**insert pdf of trope symbols and notation here**

**insert pdf of trope symbols and notation here**

## Torah Service: Torah Trope

מִנַּח זֶרְקָא מִנַּח סִגּוּל מִנַּח | מִנַּח רְבִיעִי  
מִהַפֶּךְ פִּשְׁטָא זִקָּף-קִטּוֹן זִקָּף-גְּדוּל מִרְכָּא  
טַפְחָא מִנַּח אֶתְנַחְתָּא פִּזּוּר  
תְּלִישָׁא-קִטְנָה תְּלִישָׁא-גְּדוּלָּה קִדְמָא  
וְאַזְלָא אֶזְלָא-גֵּרֶשׁ גֵּרֶשִׁים דִּרְגָּא תְּבִיר  
סוּף-פָּסוּק:

## Glossary of Hebrew B'nai Mitzvah Terms

<b>Aliyah</b>	“Ascending” to the Torah; being called up to the bimah. (Plural = <i>aliyot</i> )
<b>Amidah</b>	The prayer of 18 benedictions that includes these themes (among others): praise for Adonai and gratitude for all Adonai has given us.
<b>Bar mitzvah</b>	Literally, “son of the commandments.” Traditionally at age 13 boys become responsible for carrying out the mitzvot (commandments) of Jewish practice.
<b>Bat mitzvah</b>	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.
<b>Bimah</b>	The raised platform at the front of the sanctuary from which the service is led.
<b>B’nai mitzvah</b>	Plural for bar or bat mitzvah.
<b>Challah</b>	The braided egg bread served on Shabbat.
<b>Davvening</b>	Praying with focus and intention.
<b>D’var Torah</b>	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> )
<b>Erev Shabbat</b>	Friday night.
<b>Gabbai</b>	The layperson responsible for keeping things in ritual order in the synagogue and during the service. (Feminine = <i>gabbayit</i> , plural = <i>gabbayim</i> )
<b>Haftarah</b>	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!
<b>Hatzi Kaddish</b>	Literally, this means “half” or “short” kaddish. It’s an Aramaic prayer of praise used to separate segments of the service from each other.
<b>Kaddish Titkabal</b>	The Aramaic prayer of praise that ends the Amidah.
<b>Kedushah</b>	The passionate section at the center of the Amidah extolling the holiness of God and Shabbat.

<b>Ketuvim</b>	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.
<b>Kiddush</b>	Blessing over the wine to sanctify Shabbat or festivals.
<b>Kippah</b>	A religious head covering customarily worn to show Jewish identity and respect for God. Also called Yarmulkah and “skull-cap.”
<b>Leyn</b>	To read from the Torah scroll.
<b>Ma’ariv</b>	Evening service
<b>Maftir</b>	The final portion of the weekly Torah parsha. It is often read by the b’nai mitzvah student on Shabbat.
<b>Midrash</b>	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.
<b>Mincha</b>	Afternoon service
<b>Minhag</b>	The custom. Congregations share certain customs, and many minhagim (pl) may be specific to that particular community.
<b>Mitzvah</b>	Good deed, commandment of righteous behavior (Plural = mitzvot).
<b>Nevi’im</b>	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.
<b>Parsha</b>	The weekly Torah portion.
<b>Rabbi/Rav/Rebbe</b>	Teacher and synagogue leader.
<b>The Rabbis</b>	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.
<b>Shabbat</b>	The Sabbath. Shabbat begins sundown on Friday evening and ends Saturday evening when three stars can be seen in the sky.
<b>Shacharit</b>	Morning Service
<b>Shehecheyanu</b>	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.

<b>Sh'ma</b>	Central Hebrew prayer acknowledging the oneness of God.
<b>Siddur</b>	The Hebrew prayer book with a specific sequence of prayers.
<b>Tallit</b>	A prayer shawl with tzitzit (fringes) worn by Jews during Shacharit.
<b>Tannach</b>	The combined texts of the Torah, Nevi'im and Ketuvim.
<b>Tefillin</b>	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.
<b>T'fillah</b>	Prayer
<b>Tikkun</b>	To fix or repair. With "Olam" it refers to "repairing the world" in reference to improving access to justice and our world's ecology.
<b>Torah</b>	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.
<b>Trope</b>	Cantilation marks used for chanting the Torah and Haftarah.
<b>Tzedakah</b>	The righteous act of giving, usually money, to improve the world; charity.
<b>Yarmulke</b>	Yiddish for "kippah."

## **A Word about Liturgical Choices**

The prayers and blessings in this student handbook are mostly taken from *Kol Haneshama*, the Reconstructionist Siddur. Many of the prayers are the same as you would find in any synagogue in the world, but some are different. In particular three versions of the *Erev Shabbat Kiddush* (Friday Night Blessing over Wine) on pages 4/5 and the *Birchot HaTorah* (Torah Blessings) on pages 36/37 are included, the traditional Orthodox version, the Reconstructionist version, and what has often been said here at TBI.

The three versions of the prayer offer options for how to begin to express the relationship we seek with the Source. We encourage you to explore the differences in word choice as part of the b'nai mitzvah journey. Discuss the versions as a family and perhaps with others in community too, thinking about the relative values and meanings, and find what feels closest to what's in your own heart. You do not have to achieve a unified family position; diversity is the hallmark of our Jewish civilization.