

בַּר / בַּת מִצְוָה
שָׁבֵת
Participation
Program



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B'nai Tikvah

בְּנֵי תִקְוָה / בְּרֵית מִצְוֶה

Participation Program שבת

As a part of the preparations for בְּרֵית מִצְוֶה all בְּנֵי תִקְוָה students are required to attend and participate in שַׁבָּת morning services throughout the year prior to their בְּרֵית מִצְוֶה.

At each service, students are engaged in a number of ways:

During the preliminary service, שְׁחֵרִית and קְרִיאַת הַתּוֹרָה (approx. 9:30–10:40am) students sit together on the cantor's side of the sanctuary in the second row. During this time, each student is responsible for leading one תְּפִילָה at each service. תְּפִילוֹת are assigned at the beginning of the year.

Using this Prayer Packet, students are expected to practice each תְּפִילָה so that they can lead it comfortably, and read and complete the corresponding commentaries and questions. Parents are also asked to share their thoughts in the sections marked "Parent's Point."

Students are invited to a special mid-service break and nosh after the 2nd עֲלִיָּה (approx. 10:45am).

Students return to the service for the מְפָטִיר עֲלִיָּה and הַפְּטָרָה and דְּבַר תּוֹרָה (approx. 11:00am–11:30am).

During מוֹסָף (approx. 11:30am–12:00pm) students join together for a PIT Stop (Pause In T'filah) stop at which they have an opportunity to process the prayer experience and address any questions they may have.

בַּר/בַּת מְצוּה
Participation Record Sheet

Name _____

	תְּפִילָּה	Date Led	Questions Complete
1	בְּרָכוֹת הַשַּׁחַר		
2	בְּרוּךְ שְׁאֵמַר		
3	אֲשֶׁרִי		
4	הַלְלוּיָהּ (Psalm 150)		
5	חֲצִי קָדִישׁ		
6	בְּרָכוּ וַיּוֹצֵר אֹר		
7	אֵל אֲדוֹן		
8	אֶהְבֶּה רַבָּה		
9	שְׁמַע וְאֶהְבֶּתָּ		
10	אָבוֹת, גְּבוּרוֹת, קְדוּשָׁה		
11	קָדִישׁ שְׁלָם		
12	הוֹצֵאת הַתּוֹרָה		
13	הַכְנֵסֵת הַתּוֹרָה		

בְּרָכוֹת הַשַּׁחַר

Our service begins with a list of blessings.
The Talmud teaches that we should strive to say 100 blessings every day.

We chant all of these ברכות together while standing.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשָּׁכּוּי בִּינָה,
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנִי בְּצַלְמוֹ:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנִי יִשְׂרָאֵל:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂנִי בֶן חוּרִין:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עוֹרִים:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עַרְמִים:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂה לִּי כָּל צָרָכִי:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְּכִין מִצְעָדֵי גִבּוֹר:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתַפְאָרָה:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לִיעָף כָּח:

The next paragraph is recited silently with the leader chanting
the chatimah (the closing selection in **bold**) outloud.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּעַבִּיר שָׁנָה מֵעֵינֵי וּתְנוּמָה מֵעַפְעָפִי:
וַיְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁתְּרַגְּלֵנוּ בְּתוֹרָתְךָ וְדַבְּקָנוּ בְּמִצְוֹתֶיךָ, וְאַל
תְּבִיאֵנוּ לֹא לַיְדֵי חַטָּא, וְלֹא לַיְדֵי עֲבִירָה וְעוֹן, וְלֹא לַיְדֵי נִסְיוֹן, וְלֹא לַיְדֵי בְּזִיוֹן, וְאַל תִּשְׁלַט בָּנוּ
יְצַר הָרָע. וְהִרְחִיקָנוּ מֵאֲדָם רָע וּמִחֶבֶר רָע. וְדַבְּקָנוּ בְּיֵצֶר הַטּוֹב וּבְמַעֲשֵׂים טוֹבִים, וְכוּף אֶת
יְצָרְנוּ לְהִשְׁתַּעֲבֹד לָךְ.

וּתְגַנְנוּ הַיּוֹם, וּבְכָל יוֹם, לָחַן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ, וּבְעֵינֵי כָּל רוּאֵנוּ,
וּתְגַמְּלָנוּ חֲסָדִים טוֹבִים: בְּרוּךְ אַתָּה יְיָ, גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ
יִשְׂרָאֵל:

Praised are You, ADONAI our God,
...who rules the universe, enabling us to distinguish day from night.
...who rules the universe, making me in the Divine image.
...who rules the universe, making me a Jew.
...who rules the universe, making me free.
...who rules the universe, giving sight to the blind.
...who rules the universe, clothing the naked.
...who rules the universe, releasing the bound.
...who rules the universe, raising the downtrodden.
...who rules the universe, creating the heavens and the earth.
...who rules the universe, providing for all my needs.
...who rules the universe, guiding us on our path.
... who rules the universe, strengthening the people Israel with courage.
...who rules the universe, crowning the people Israel with glory.
...who rules the universe, restoring vigor to the weary.

Praised are You, ADONAI our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah, and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. **Grant us a full measure of lovingkindness. Praised are You, ADONAI, who bestows lovingkindness upon God's people Israel.**

GIVE THIS SOME THOUGHT

One of the b'rachot thanks God for 'opening the eyes of the blind.'

Is this blessing suggesting that God gives sight to people who are physically blind? Could it be that we are all in some way 'blind'? How? How does God open our eyes?

PARENT'S POINT

I hope that your eyes are always open to...

בְּרוּךְ שְׂאֵמֵר

We begin together.

Praised be the One Who spoke and
the world came to be; Praised be God.

Praised be the One...
Who maintains creation.

Who says and does.

Who decrees and fulfills.

Who has compassion on the earth.

Who has compassion on the creatures.

Who rewards well those who fear God.

Who lives forever and exists eternally.

Who redeems and saves.

Praised be God's Name!

בְּרוּךְ שְׂאֵמֵר וְהָיָה הָעוֹלָם,

בְּרוּךְ הוּא,

בְּרוּךְ

עֹשֶׂה בְּרֵאשִׁית,

בְּרוּךְ אוֹמֵר וְעֹשֶׂה,

בְּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בְּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו,

בְּרוּךְ חַי לְעַד וְקַיֵּם לְנֶצַח,

בְּרוּךְ פּוֹדֶה וּמַצִּיל,

בְּרוּךְ שְׁמוֹ.

We continue silently and the leader concludes beginning with,
'Yachid chey ha-olamim...'

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל הָאֵב הַרְחֵמוֹ, הַמְהַלֵּל בְּפִי עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חַסִּידָיו וְעַבְדָּיו, וּבְשִׁירֵי דָוִד עַבְדְּךָ. נְהַלֵּךְ יְיָ אֱלֹהֵינוּ בְּשִׁבְחוֹת וּבְזִמְרוֹת, וְנַגְדִּלְךָ וְנִשְׁבַּחְךָ
וְנִפְאָרְךָ וְנִזְכִּיר שְׁמֶךָ, וְנִמְלִיכְךָ, מִלְּכֵנוּ אֱלֹהֵינוּ,

**יְחִיד, חַי הָעוֹלָמִים, מֶלֶךְ מְשַׁבַּח וּמְפָאֵר עַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ
אַתָּה יְיָ, מֶלֶךְ מְהַלֵּל בְּתִשְׁבָּחוֹת:**

Praised are You, ADONAI, our God, Ruler of the universe, the Almighty, the merciful Parent,
Who is verbally praised by God's people, praised and glorified by the tongue of God's pious
ones, and God's servants, and through the songs of David Your servant. We will praise You,
ADONAI our God, with praises and psalms; we will exalt, praise, and glorify You; we will
mention Your Name, and proclaim You – our Ruler, our God. Unique One, Life of the worlds,
Ruler, praised and glorified forever is Your great Name. Blessed are You, ADONAI, Ruler,
Who is extolled with praises.

GIVE THIS SOME THOUGHT

One of the lines of the Baruch She'amar says that God "rewards well those who fear God."

What does it mean to 'fear' God? Is it the same type of fear as we have of something that scares us? Is it different? How so?

PARENT'S POINT

I hope that you will always use your words to help create a world that is...

אַשְׁרֵי

The Ashrei is sung responsively.
Those lines in **bold type** are sung by the leader

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלֹךְ סֵלָה:

Happy are those who dwell in Your house; they will sing Your praise forever.

אַשְׁרֵי הָעַם שְׁכָכָה לוֹ, אֲשֶׁרֵי הָעַם שְׁיֵי אֱלֹהִיו:

Happy the people to whom such blessing falls, happy the people of the Eternal God.

תְּהִלָּה לְדָוִד,

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֵד:

A Psalm of David: I will exalt You, my Sovereign God; I will praise Your name forever.

בְּכֹל יוֹם אֶבְרַכְּךָ, וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֵד:

Every day I will praise You; I will extol Your name forever.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלֹגְדָלְתוֹ אֵין חֶקֶר:

Great are You, ADONAI, and worthy of praise, and infinite is Your greatness.

דוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ:

One generation shall acclaim Your work to the next; they shall tell of Your mighty acts.

הֵדֵר כְּבוֹד הַיּוֹדֶךָ, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

They shall bring word of Your radiant glory, and bear witness to Your wondrous works.

וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ וְגִדְלֹתֶךָ אֲסַפְּרָנָה:

They shall speak of Your awesome might, and make known Your greatness.

זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקֹתֶךָ יִרְנְנוּ:

They shall tell the world of Your goodness, and sing of Your righteousness.

חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפִּים וְגֹדֶל חֶסֶד:

"ADONAI is gracious and compassionate, endlessly patient, overflowing with love."

טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו:

"You are good to all; Your compassion shelters all Your creatures."

יִוְדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחֹסֵדֶיךָ יִבְרַכְּכָה:

All Your words shall glorify You; Your steadfast friends shall praise You.

כְּבוֹד מַלְכוּתֶךָ יֹאמְרוּ, וְגִבּוֹרֹתֶךָ יִדְבְּרוּ:

They shall proclaim Your majestic glory, they shall tell of Your might.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ, וְכְבוֹד הַדָּר מְלָכוּתְךָ:
To reveal Your power to the world, and the glorious splendor of Your rule.

מְלָכוּתְךָ מְלָכוּת כָּל עוֹלָמִים, וּמִמְשַׁלְתְּךָ בְּכָל דָּר וְדָר:
You are sovereign to the end of time; You reign through all generations.

סוֹמֵךְ יי לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל הַכַּפוּפִּים:
You support the falling, ADONAI; You raise up all who are bowed down.

עֵינֵי כָל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
The eyes of all are turned to You; You sustain them in time of need.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן:
You open Your hand, to fulfill the needs of all the living.

צַדִּיק יי בְּכָל דְרָכָיו, וְחֹסֵיד בְּכָל מַעֲשָׂיו:
You are just in all Your ways, loving in all Your deeds.

קָרוֹב יי לְכָל קוֹרְאֵי, לְכָל אֲשֶׁר יִקְרְאוּהוּ בֶאֱמֶת:
ADONAI, You are near to all who call upon You, to all who call upon You in truth.

רָצוֹן יִרְאֵי יַעֲשֶׂה, וְאַתָּה שׁוֹעֵתָם יִשְׁמַע וְיִוֹשִׁיעֵם:
You fulfill the hope of all who revere You; You hear their cry and help them.

שׁוֹמֵר יי אֶת כָּל אֹהֲבָיו, וְאַתָּה כָּל הַרְשָׁעִים יִשְׁמִיד:
ADONAI, You watch over all those who love You, and destroy wickedness.

תְּהַלֵּת יי יִדְבַר פִּי, וַיְבָרֶךְ כָּל בָּשָׂר שֵׁם קִדְשׁוֹ, לְעוֹלָם וָעַד:
My lips shall declare the glory of ADONAI; let all flesh praise Your holy name forever.

וְאַנְחֵנוּ נְבָרֶךְ יְיָ, מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:
We will praise Your name now and always. Halleluyah!

GIVE THIS SOME THOUGHT

If you look carefully, the first letter of each Hebrew line makes up the Hebrew alphabet. This type of poem or prayer is called an acrostic.

But there is one letter missing. Which one is it? Why do you think it is missing?

Using a Hebrew/English dictionary, turn to the section which corresponds to the Hebrew letter missing from this prayer. Choose one word beginning with our mysterious "missing" letter that you think would be a great word to begin a line of the Ashrei with. Why did you chose that word?

PARENT'S POINT

I hope that in your life you will never find yourself missing...

הַלְלוּיָהּ!

Psalm 150

If you were going to run in a race, you'd first have to do warm-up exercises to get your body ready. It's like that with prayer, too. Singing psalms helps us get in the mood for praying. They help us get ready for the main part of the service.

הַלְלוּיָהּ!
הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ:
הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ כְּרֹב גְּדֻלוֹ:
הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וּכְנֹר:
הַלְלוּהוּ בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעִגְבִּ:
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:
כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ הַלְלוּיָהּ.
כֹּל הַנְּשָׁמָה תְהַלֵּל יְיָ הַלְלוּיָהּ:

Praise God in the holy place. Praise God in the heavens.
Sing praises for mighty acts.
Blast the shofar—Strum the strings—Toot the flutes—
Clang the cymbals—Beat the drums—
Let everything that breathes sing praise.
Halleluyah!

GIVE THIS SOME THOUGHT

We can also add our own prayers to help us get ready for the main part of the service. Try creating a prayer-poem by completing one of these sentence stems:

Sing to ADONAI...

Let all people praise ADONAI...

The earth declares God's glory...

Why is praying with kavanah (feeling) easier for someone who prays regularly?

PARENT'S POINT

I hope that you always find the time to thank God for...

תְּצִי קְדִישׁ

The Kaddish is recited only if there is a minyan (ten people).

No one is perfect. If we pray as a group, each person makes up for what the other is lacking. Each take strength from the others. Individuals play an important part, but only the community can guarantee the survival of the Jewish people.

By answering 'amen' at appropriate times during the Kaddish, we show our agreement with the words being said and indicate our participation in the community.

Those sections in **bold type** are recited by the leader.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֶלְמָא דִּי בְרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ
מְלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶגְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

Magnified and sanctified be God's great name in the world which You have ceated according to Your's will. May You establish Your dominion soon, in our lifetime. Let us say: Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא:

May Your great name be praised to all eternity.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא
וְנַחֲמְתָּא, דְאָמִירָן בְּעֶלְמָא, וְאָמְרוּ אָמֵן:

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though You are above all the praise, hymns, and songs of adoration which human beings can utter. Let us say: Amen.

GIVE THIS SOME THOUGHT

Though mourners recite a version of the Kaddish, there is no mention of death in this prayer. The Kaddish praises God and asks for peace in the world. It enables us, despite our sadness, to continue living in a positive way, carrying the memory of our loved ones in our hearts and minds.

Do you think it is hard or easy for mourners to say the special mourner's kaddish? Would it be easier to say a prayer which acknowledged death as a natural part of life?

PARENT'S POINT

I hope that you will always remember...

בְּרָכוּ

The barchu is our official call to worship. It signals that the 'warm-up' section of the service is over. Now the main prayers begin. The barchu is also our invitation to community prayer. We can't say it unless we have a minyan (ten people). We also can not publicly repeat the Amidah or do the Torah reading or recite the Kaddish without a minyan.

The leader begins by chanting:

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ:

Praise the One to whom our praise is due!

The congregation responds and then the leader repeats:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Praise be the One to whom our praise is due, now and for ever!

יוֹצֵר אוֹר

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל:

Praised are You, ADONAI, our God, Ruler of the universe, Who forms light and creates darkness, Who makes peace and creates all things.

GIVE THIS SOME THOUGHT

"All words of holiness require an invitation." (Zohar 43a, 192.1)

What is the importance of asking people to join together in prayer

In the prayer, Yotzeir Or, the words 'yotzeir (forms),' 'borei (creates),' and 'oseh (makes)' are in the present tense. What might this teach us about creation?

PARENT'S POINT

I hope that you will always be a part of the Jewish community because...

אל אֲדוֹן

Shabbat is the weekly celebration of creation. El Adon is sung only on Shabbat, emphasizing God's power and goodness as Creator of the Universe.

An Interpretation:

God, the Creator of all,
is praised by every soul.
God's greatness and essence
fill the world,
as wisdom announces
the Holy presence.
Your praises we laud,
for we are so awed
by sun, moon and stars
that we view from afar,
created by You skillfully,
with energy and beauty.
Full of splendor they shine,
doing what is assigned
to them by their Maker.
They rejoice so proud,
singing praises aloud

אל אֲדוֹן עַל כָּל הַמַּעֲשִׂים,
בְּרוּךְ וּמְבֹרָךְ בְּפִי כָּל נִשְׁמָה.
גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם,
דַּעַת וְתְבוּנָה סִבְבֵּי אֹתוֹ:
הַמִּתְגַּאֵה עַל חַיּוֹת הַקֹּדֶשׁ
וְנִהְדָּר בְּכָבוֹד עַל הַמְרֻכָּבָה.
זְכוֹת וּמִישׁוֹר לְפָנַי כִּסְאוֹ,
חֶסֶד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ:
טוֹבִים מְאֹד מְאֹד שֶׁבָּרָא אֱלֹהֵינוּ,
יֵצֵר בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל.
כַּח וְגִבּוֹרָה נָתַן בְּהֵם,
לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תִּבְלִ:
מְלֵאִים זִיו וּמְפִיקִים נְגִה,
נֶאֱהָ זִיוֹם בְּכָל הָעוֹלָם.
שְׂמֵחִים בְּצִאתָם וְשֹׁשְׁיִים בְּבוֹאָם,
עֹשִׂים בְּאֵימָה רְצוֹן קוֹנֵם:
פֶּאֶר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ,
צְהָלָה וְרָנָה לְזָכֶר מְלָכוּתוֹ.

of the Holy One, the Creator.

קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אֹר, רְאֵה, וְהִתְקִין צוּרֵת הַלְּבָנָה:
שָׁבַח נוֹתָנִים לוֹ כָּל צָבָא מְרוֹם,
תְּפֹאֶרֶת וְגִדְלָה, שְׂרָפִים וְאוֹפָנִים
וְחַיּוֹת הַקֹּדֶשׁ:

GIVE THIS SOME THOUGHT

What is something in God's creation that you are truly in awe of? What about that thing is so amazing?

PARENT'S POINT

I hope that you will always be able to find the beauty in...

אַהֲבָה רַבָּה

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יי אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלַת עָלֵינוּ. אָבֵינוּ מִלְּכָנוּ, בְּעִבּוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ, וַתִּלְמַדְם חֲקֵי חַיִּים, כִּן תִּחַנְנוּ וַתִּלְמַדְנוּ. אָבֵינוּ, הָאֵב הָרַחֲמֹן, הַמְּרוּחִים, רַחֵם עָלֵינוּ, וְתֵן בְּלִבְנוּ לְהִבִּין וּלְהִשְׁכִּיל, לְשִׁמְעַ, לְלַמֵּד וּלְלַמֵּד, לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה. וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לְבָבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד: כִּי בִשְׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיֵלָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.

We gather our tzitziot from the four corners of our tallit representing the four corners of the earth, and hold them in our left hand, wrapped around our pinky finger in preparation for the Sh'ma.

וְהִבִּיאֵנוּ לְשִׁלּוּם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְתוֹלְכָנוּ קוֹמְמִיּוֹת לְאַרְצָנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלָשׁוֹן. וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל סָלָה בְּאַמַּת לְהוֹדוֹת לְךָ וּלְיַחֲדֵךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

You have loved us with a great love and shown us much compassion. Holy parent, Who taught our ancestors life-giving laws, for their sake be gracious to us and teach us, too. Merciful One, give us the ability to understand so that we may in love study Your Torah, follow its instructions, and pass on its teachings. Open our eyes to Your Torah and attach our hearts to Your mitzvot. Unite our hearts to love and feel awe for You, so that we may never feel shame or humiliation. We trust in Your awesome holiness knowing that we will sing in joy because of Your saving help.

Safely gather our people from the four corners of the earth and bring us back to our ancient homeland. Draw us close to You so we can feel united as we proclaim Your oneness. Praised are You, ADONAI, Who has lovingly chosen a closeness with Your people Israel.

GIVE THIS SOME THOUGHT

Since the State of Israel was established in 1948, people from all over the world have returned to our ancient homeland. Do you know from what countries the most recent waves of immigration have come? What encouraged them to make aliyah?

PARENT'S POINT

I hope that you always are able to appreciate people's differences because...

שְׁמַע וְאַהֲבַת

When the time comes to recite the Sh'ma Yisrael, we don't need a formal gathering. In fact, we are instructed to stop whatever we are doing to say these important words. It is customary that when we recite the Sh'ma, we cover our eyes and say each letter clearly and distinctly.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:
Hear, O Israel: the Eternal One is our God,
the Eternal God alone!

בָּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.
Blessed is God's glorious majesty for ever and ever!

Ayin (ע), the last letter of the word Sh'ma and dalet (ד), the last letter of the word echad, are larger than the other letters in the Torah and form the word ed (עד), or witness. Each time we say the Sh'ma, we are like witnesses in court, testifying that God is One.

When you say the Sh'ma, think of all the Jews who came before you who have proudly said this prayer!

וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֶנְכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְבְּךָ: וּשְׁנַנְתָּם לְבְנֶיךָ,
וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכֶבְךָ, וּבְקוּמְךָ. וּקְשַׁרְתָּם
לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ, וְכָתַבְתָּם עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
And you shall love the LORD your God with all your heart, with all your soul and with all
your might. And these words which I command you on this day, shall be upon your heart.
And you shall teach them faithfully unto your children; and you shall speak of them when
you're sitting in your house, when you're walking by the way and when you're lying down,
and when you're rising up. And you shall bind them for a sign upon your hand, and they
shall be for frontlets between your eyes. And you shall write them on the doorposts of your
house and upon your gates. That you may remember and do all of My commandments and
be holy unto your God.

GIVE THIS SOME THOUGHT

How is the Sh'ma like the Pledge of Allegiance to the flag?

How can you ensure this prayer will be said in the future?

PARENT'S POINT

I hope that the one thing that will always be central in your life is...

עֲמִידָה

We stand for the Amidah. This first line is recited privately:

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתֶךָ:

Eternal God, open my lips that my mouth may declare Your glory.

The Amidah means the 'standing prayer' and we do, in fact, stand for the Amidah. As a sign of respect and to mimic the angels who, the prophets say, have only one foot, we recite the Amidah with our feet together and at attention. It is also customary to bow when we say the opening blessing formula of the first blessing (Baruch Ata ADONAI) and its closing blessing (Baruch Ata) formula.

אבות

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שְׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה: מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגּוֹן: בְּרוּךְ אַתָּה יי, מִגּוֹן אַבְרָהָם וְעֵזֶרֶת שְׂרָה:

Praised are You ADONAI, our God, the God of our fathers; God of Abraham, God of Isaac, and God of Jacob; great, mighty, and awesome, God supreme. Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name. You are our Sovereign and our Help, our Redeemer and our Shield. Praised are You, ADONAI, Shield of Abraham.

We approach God not as individuals but as part of a community that started long ago with the forefathers and foremothers. Each person has different preferences and ideas. The Avot prayer does not just say, 'God of our ancestors, but lists them separately. The prayer points out to us that each human being experiences and understands God in his or her own way.

גבורות

When we acknowledge God's power to heal and save lives, we recognize that we can be partners with God to help ourselves and others. We can exercise and eat nutritious meals. We can contribute to the charities that bring food to the poor or sick. We can study and become doctors or dentists as well as medical researchers, or donate money to establish hospitals and clinics.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי, מַחִיָּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחִיָּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מֵמִית וּמַחִיָּה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמַן אַתָּה לְהַחֲיֹת מֵתִים. בְּרוּךְ אַתָּה יי, מַחִיָּה מֵתִים:

Eternal is Your might, O God; all life is Your gift; great is Your power to save! With love You sustain the living, with great compassion give life to all. You send help to the falling and healing to the sick; You bring freedom to the captive and keep faith with those who sleep in the dust. Who is like You Mighty One, Author of life and death, Source of salvation? Praised are You ADONAI, the Source of life.

קְדוּשָׁה

Each section is said quietly by the congregation and then repeated by the leader except for those sections in **bold type** which are sung all together.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶיךָ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

We will declare God's holiness here on earth as we imagine heavenly angels do above:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

Holy, Holy, Holy, is ADONAI of all being! The whole earth is filled with Your glory!

אֲז בְּקוֹל רָעַשׁ גָּדוֹל אֲדִיר וְחֲזָק מִשְׁמַיְעִים קוֹל, מִתְנַשְּׂאִים לְעַמַּת שָׁרָפִים,
לְעַמַּתֶּם בְּרוּךְ יֹאמְרוּ:

The angels, in a thundering chorus, lift up their majestic voices and answer:

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

Praised be the glory of God in heaven and earth.

מִמְּקוֹמְךָ מְלַכְנוּ תוֹפִיעַ, וְתִמְלַךְ עָלֵינוּ, כִּי מַחֲכִים אֲנַחְנוּ לָךְ. מִתִּי תִמְלַךְ
בְּצִיּוֹן, בְּקֶרֶב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ יְרוּשָׁלַיִם
עִירְךָ, לְדוֹר וָדוֹר וּלְנֹצֵחַ נֹצְחִים. וְעֵינֵינוּ תִרְאִינָה מַלְכוּתְךָ, כַּדָּבָר הָאָמוֹר
בְּשִׁירֵי עֶזְרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקְךָ:

Our Ruler, reveal Yourself to us, for we wait for You. When will You rule in Zion? Soon, please, soon, establish Yourself in Zion forever. May You be praised within Your city, Jerusalem, for generation after generation, now and always. May we see Your rule with our own eyes.

יְמִלְךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

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

This section is said only by the leader:

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֹצֵחַ נֹצְחִים קִדְשֶׁתְךָ נְקַדִּישׁ, וְשִׁבַּחְךָ, אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יי, הָאֵל הַקְּדוֹשׁ.

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

We Praise You, ADONAI, the Holy God.

GIVE THIS SOME THOUGHT

The word Baruch begins the Amidah and is found in it many times.
Complete these sentences: When I say the word Baruch, I think about...

When I say the word Baruch, I feel...

PARENT'S POINT

My personal prayer for you is...

קְדִישׁ שְׁלֵם

While the Hatzi Kaddish indicates a break between sections of the service, the Kaddish Shalem indicates the conclusion of a unit of prayer.

Those sections in **bold type** are recited by the leader.

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֶלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ
מְלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעָגְלָא וּבְזָמֵן
קָרִיב וְאָמְרוּ אָמֵן:**

Magnified and sanctified be God's great name in the world which You have ceated according to Your's will. May You establish Your dominion soon, in our lifetime. Let us say: Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עַלְמַיָּא:

May Your great name be praised to all eternity.

**יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא
וְנַחֲמָתָא, דְאִמְרוּ בְּעֶלְמָא, וְאָמְרוּ אָמֵן:**

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the Holy One, though You are above all the praise, hymns, and songs of adoration which human beings can utter. Let us say: Amen.

**תְּתַקַּבַּל צְלוֹתֵהוֹן וּבְעוּתֵהוֹן דְּכָל יִשְׂרָאֵל קְדָם אָבוּהוֹן דִּי בְּשַׁמַּיָּא
וְאָמְרוּ אָמֵן:**

May the prayers and pleas of the whole house of Israel be accepted by our heavenly God.
Let us say: Amen.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

May God grant abundant peace and life to us and to all Israel. Let us say: Amen

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ
אָמֵן:**

May the One who makes peace in the heavens help us make peace for ourselves and for all of Israel. Let us say: Amen.

הוֹצֵאת הַתּוֹרָה

When the ancient Israelites lived in the desert, they were instructed to build a Mishkan (Tabernacle). In it they placed the ark and inside the ark were the Ten Commandments. Keeping the luchot (two tablets of the law) safe was very important because the Israelites carried the ark with them whenever they traveled.

We are told that as they marched through the desert, the twelve tribes of Israel surrounded the ark. This, too, was a way of protecting the luchot. It also gave the Israelites an orderly way to proceed.

We rise as we prepare to open the Aron Hakodesh.

אֵין כְּמוֹךָ בָּאֱלֹהִים, יְיָ, וְאֵין כְּמַעֲשֶׂיִךָ. מַלְכוּתְךָ מַלְכוּת כָּל עֲלָמִים,
וּמַמְשִׁלְתְּךָ בְּכָל דּוֹר וָדוֹר. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. יְיָ עֲזֵר לְעַמּוֹ
יִתֵּן יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There is no God like You, ADONAI, and no deeds like Yours. Your majesty is everlasting and Your rule continues for all generations. ADONAI rules, ADONAI ruled. ADONAI will rule forever and ever. May You give strength to Your people and bless them with peace.

אֵב הַרְחָמִים, הִיטִיבָה בְּרָצוֹנְךָ אֶת צִיּוֹן, תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. כִּי בְךָ
לִבְדָּ בְּטַחְנוּ, מֶלֶךְ אֵל רַם וְנֹשֵׂא, אֲדוֹן עוֹלָמִים.

Source of mercy, favor the people Israel with Your goodness and strengthen Jerusalem, for in You alone do we put our trust.

The verse: קוּמָה יְיָ, וַיִּפְּצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ: 'Rise up, ADONAI, let your enemies be scattered and let those who hate You be put to flight' (Numbers 10:35) was said by Moses when the ark moved, leading the Israelites. Hearing this gave them courage.

וַיְהִי בְּנִסּוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה, קוּמָה יְיָ, וַיִּפְּצוּ אֹיְבֶיךָ, וַיִּנָּסוּ מִשְׁנֵאֵיךָ
מִפְּנֵיךָ: כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם: בְּרוּךְ שֵׁנִתָּן תּוֹרָה לְעַמּוֹ
יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

And it happened that when the ark was carried forward, Moses would say, 'Rise up, ADONAI, let Your enemies be scattered and let those who hate You be put to flight.' Torah shall come out of Zion and the word of God from Jerusalem. Praised is God who gave the Torah to the people Israel.

After the leader begins by chanting, בְּרִיךְ שְׁמָה דְמָרָא עֲלֵמָא, we share an English reading and then continue with בְּהָ אָנָּה רַחֵץ.

בְּרִיךְ שְׁמֵה דְמַרְא עֲלֵמָא.

בְּרִיךְ כְּתִרְךָ וְאַתְרְךָ. יְהֵא רַעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעַלְמִים, וּפְרָקוּ יְמִינְךָ אַחְזֵי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ וְלֹא מִטּוֹב נְהוּרְךָ, וְלִקְבֹּל צְלוֹתְנָא בְּרַחֲמֵינוּ. יְהֵא רַעוּא קְדָמְךָ דְתוֹרִיךָ לֹן חַיִּין בְּטִיבוּתָא. וְלֵהוּי אָנָּא פְּקִידָא בְּגוּ צְדִיקָיָא. לְמַרְחָם עָלֵי וְלִמְנַטְר יִתֵּי, וְיֵת כָּל דֵּי לִי וְדֵי לְעַמְךָ יִשְׂרָאֵל. אַנְתָּה הוּא זֶן לְכֹלָא, וּמִפְּרָנָס לְכֹלָא. אַנְתָּה הוּא שְׁלִיט עַל כָּלָא, אַנְתָּה הוּא דְשְׁלִיט עַל מַלְכֵיָא, וּמַלְכוּתָא דִּילְךָ הִיא. אָנָּא עֲבָדָא דְקְדָשָׁא בְּרִיךְ הוּא דְסָגִידְנָא קָמָה, וּמִקְמָא דִּיקָר אֹרִייתָה בְּכָל עֵדוֹן וְעֵדוֹן. לֹא עַל אָנָּשׁ רְחִיצָנָא. וְלֹא עַל בַּר אֱלֹהִין סְמִיכָנָא. אֱלֹא בְּאֱלֹהָא דְשְׁמֵיָא דְהוּא אֱלֹהָא קְשׁוּט. וְאֹרִייתָה קְשׁוּט. וּנְבִיאוּהִי קְשׁוּט. וּמִסְגָּא לְמַעְבַּד טְבוּן וְקְשׁוּט.

בְּה אָנָּא רְחִיץ. וְלִשְׁמֵה קְדִישָׁא יְקִירָא אָנָּא אִמַּר תְּשַׁבְּחוּ. יְהֵא רַעוּא קְדָמְךָ דְתַפְתַּח לְבִי בְּאֹרִייתָא וְתִשְׁלִים מִשְׁאַלִּין דְלִבִּי. וְלִבָּא דְכָל עַמְךָ יִשְׂרָאֵל. לְטַב וְלַחַיִּין וְלִשְׁלָם: אִמֵּן

The following two lines are sung first by the leader and then by the congregation while the leader faces the congregation.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
Hear O Israel: ADONAI our God, ADONAI is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנָנוּ, קְדוֹשׁ שְׁמוֹ.
Our God is One, Great and Holy.

The following line is sung by the leader as s/he faces the ark and bows.

גִּדְלוּ לִי אֶתִּי, וְנִרְוִמְמָה שְׁמוֹ יַחְדָּו.
Join me in proclaiming God's greatness. Together, let us praise God.

As the Torah is carried around the congregation,
we kiss the Torah and all sing:

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד,
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ: לְךָ יְיָ הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַדוּם רַגְלֵינוּ קְדוֹשׁ הוּא:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ, וְהַשְׁתַּחֲוּוּ לְהַר קְדָשׁוֹ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

Yours, ADONAI, is the greatness, power and splendor.

Yours is the triumph and the majesty.

For all in heaven and on earth is Yours.

You rule over all.

Praise ADONAI, the Holy One.

Worship at God's holy mountain, for there is none like ADONAI, our God.

The Torah is so special that we say a bracha both before and after we read from it.

It is a great honor for a congregant to receive an 'aliyah' to recite the blessing before and the blessing after the Torah is read. The word aliyah means 'going up,' for we go up to the bimah (platform) for this honor.

There are seven aliyot on Shabbat, plus maftir (an additional aliyah for the one chanting the Haftarah.) The Maftir is often a young person celebrating becoming a Bar or Bat Mitzvah. For each aliyah at least three verses should be read.

GIVE THIS SOME THOUGHT

Close your eyes and imagine that you were there when the ark moved forward. How would having the ark guide you on the journey make you feel?

List the special ways we treat the Torah to show it honor and love.

PARENT'S POINT

One lesson that I hope you learn from the Torah is...

הַכְנָסַת הַתּוֹרָה

We rise as the Torah is lifted as we prepare to return it to the Aron Hakodesh.
The leader begins by chanting:

יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ:
Let them praise ADONAI Whose name alone is exalted.

All join in singing:

**הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם. וַיִּרָם קֶרֶן לְעַמּוֹ, תְּהַלָּה לְכָל חַסִּידָיו,
לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּיָהּ.**

God's majesty is above heaven and earth. God raises the honor of the people,
the glory of the faithful ones.

As the Torah is carried around the congregation, we sing the following
responsively. Those sections in **bold type** are sung by the leader.

מִזְמוֹר לְדָוִד,
הָבוּ לַיְיָ בְּנֵי אֱלֹהִים, הָבוּ לַיְיָ כְּבוֹד וְעֹז. הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ, הַשְׁתַּחֲוּוּ לַיְיָ בְּהַדְרַת קֹדֶשׁ.
קוֹל יְיָ עַל הַמַּיִם, אֵל הַכְּבוֹד הַרְעִים, יְיָ עַל מַיִם רַבִּים.
קוֹל יְיָ בַּכַּף, קוֹל יְיָ בְּהַדָּר. קוֹל יְיָ שֹׁבֵר אֲרָזִים, וַיִּשְׁבֹּר יְיָ אֶת אֲרָזֵי הַלְּבָנוֹן.
וַיִּרְקִידֵם כְּמוֹ עֵגֶל, לְבָנוֹן וְשָׁרְיוֹן כְּמוֹ בֶן רְאֵמִים.
קוֹל יְיָ חֹצֵב לְהַבּוֹת אֵשׁ. קוֹל יְיָ יַחֲוִיל מִדְּבַר, יַחֲוִיל יְיָ מִדְּבַר קֹדֶשׁ.
קוֹל יְיָ יַחֲוִיל אֵילוֹת,
וַיַּחֲשֹׁף יַעֲרוֹת, וּבִהִיכְלוֹ, כֵּלּוֹ אִמֵּר כְּבוֹד.
יְיָ לְמַבּוֹל יֹשֵׁב, וַיִּשֶׁב יְיָ מֶלֶךְ לְעוֹלָם. יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Give to ADONAI, you mighty ones, give to ADONAI, glory and strength.
Honor God's name, bowing before the holy presence.
The voice of ADONAI is above the waters,
thundering across the oceans with strength and majesty.
The voice of ADONAI shatters the cedars of Lebanon,
making the hills skip like rams and mountains leap like lambs.
The voice of ADONAI creates fiery lightening.
It stirs the desert sands and makes the wilderness of Kadesh tremble.
The voice of ADONAI whirls the oaks and strips the forests bare;
while in God's sanctuary, all chant: 'Glory.'
At the great flood, ADONAI ruled. ADONAI will remain our ruler forever,
giving strength to our people and blessing us with peace. (Psalm 29)

As the Torah is placed in the ark, the leader begins by singing **וּבִנְחָה יֹאמֵר**,
after which the congregation continues silently.

וּבְנִיחָה יֹאמֵר: שׁוּבָה, יְיָ רַבּוֹת אֵלַי יִשְׂרָאֵל קוּמָה יְיָ לְמִנּוּחֶתְךָ, אֶתָּה וְאֶרְוֹן עִזְךָ! כִּהְנִיךָ יִלְבָּשׁוּ צַדִּיק וְחַסִּידֶיךָ יִרְגְּנוּ. בְּעֵבֹר דָּוֶד עֲבַדְךָ, אֵל תֵּשֵׁב פָּנֶי מִשִּׁיחֶךָ. כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אֵל תַּעֲזֹבוּ.

The leader then leads the congregation in singing together:

עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, וְתִמְכֶיָהּ מֵאֲשֶׁר. דְּרָכֶיהָ דְרָכֵי נֵעַם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. הִשִּׁיבֵנו יְיָ, אֱלֹהֵינוּ וְנִשׁוּבָה, חֲדָשׁ יְמֵינוּ כְּקִדְמוֹת.

The Torah is a tree of life to those who live by its teachings. Its ways are ways of pleasantness and its paths are paths of peace. Guide us back to You, ADONAI. Renew our glory as in days of old.

GIVE THIS SOME THOUGHT

How is the Torah like a tree?

Can you think of other comparisons?

The name for a Torah handle in Hebrew is eitz chayim, a tree of life.

Why is this a perfect name?

PARENT'S POINT

I hope that you always find strength in...
