

Date of B'nai Mitzvah: _____ FAMILY NAME: _____

SHABBAT MORNING BAR/BAT MITZVAH READINGS
MISHKAN T'FILAH
SINGLE OR TWO SIBLINGS

1. Page 196 middle **Name:** _____
"My God...of humankind." **Relationship:** _____
Option: Read the Hebrew sentence at the end of the reading.

2. Page 239 middle **Name:** _____
"The eternal truth...of blessing!" **Relationship:** _____

3. Page 243 bottom **Name:** _____
"Prayer invites...weakened will." **Relationship:** _____

4. Page 253 top **Name:** _____
"We offer...blessing, O' God." **Relationship:** _____
Option: Read the Hebrew sentence at the end of the reading.

5. Page 256 middle **Name:** _____
"We acknowledge...hope in You." **Relationship:** _____

Alternatives for non-Jewish readers:

» *Substitute for #1 above for page 193 top.* **Name:** _____
"May the one...an abundant harvest." **Relationship:** _____

» *Substitute for #5 above for page 257* **Name:** _____
"For the expanding...thanksgiving." **Relationship:** _____

READER DOES ENGLISH AND CONGREGATION REPLIES IN HEBREW

OPTIONAL: Ark Openers: **Name:** _____
Relationship: _____

Ark Openers: **Name:** _____
Relationship: _____

ELOHAI, n'shamah shenatata bi
t'horah hi.

Atah b'ratah, atah y'tzartah,
atah n'fachtah bi,

v'atah m'shamrah b'kirbi.

Kol z'man shehan'shamah b'kirbi,

modeh/modah ani l'fanecha,

Adonai Elohai

v'Elohei avotai v'imotai,

Ribon kol hamaasim,

Adon kol han'shamot.

Baruch atah, Adonai,

asher b'yado nefesh kol chai

v'ruach kol b'sar ish.

אֱלֹהֵי, נְשָׁמָה שֶׁנָּתַתָּ בִּי
טְהוֹרָה הִיא.

אַתָּה בְּרָאתָהּ, אַתָּה יִצַּרְתָּהּ,
אַתָּה נִפְחַתָּהּ בִּי,

וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,

מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,

יְיָ אֱלֹהֵי

וְאֱלֹהֵי אֲבוֹתַי וְאִמּוֹתַי,

רִבּוֹן כָּל הַמַּעֲשִׂים,

אֲדוֹן כָּל הַנְּשָׁמוֹת.

בְּרוּךְ אַתָּה, יְיָ,

אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי

וְרוּחַ כָּל בָּשָׂר אִישׁ.

ברוכים תפאים

מוֹדָה / מוֹדָה אֲנִי

שיני שבת

ציצת

מה-טבו

אשר יצר

אלהי נשמה

נשים בכל יום

לעסוק

והערכבָּא

אלו דברים

קדיש דרבנו

MY GOD, the soul You have given me is pure.

You created it, You shaped it, You breathed it into me,

and You protect it within me.

For as long as my soul is within me,

I offer thanks to You,

Adonai, my God

and God of my ancestors,

Source of all Creation, Sovereign of all souls.

Praised are You, Adonai,

in whose hand is every living soul and the breath of humankind.

בְּרוּךְ אַתָּה, יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

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

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

Bar'chu

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

Yotzeir

Ahavah Rabbah

Shma

V'ahava

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

L'maan tizk'ru

Vayomer Adonai

Emet v'Yatziv

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

Mi Chamochab

THE ETERNAL TRUTH

is that You alone are God and there is none else.

May the righteous of all nations
rejoice in Your love and exult in Your justice.

Let them beat their swords into plowshares
and their spears into pruning hooks.

Let nation not lift up sword against nation
nor learn war any more.

You shall not hate your brother or your sister in your heart.

The stranger that sojourns with you
shall be accepted as your equal,
for you were strangers in the land of Egypt.

"Why do you crush My people and oppress the poor?" asks God.

We know that the Eternal One defends the poor
and upholds the rights of the needy.

Praise to God Most High;
blessed is God and deserving of blessing!

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

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

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

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

PRAY AS IF everything depended on God.
Act as if everything depended on you.

O GOD, YOU ARE as near as
the very air we breathe,
yet farther than the farthest star.

We yearn to reach You.
We seek the light and warmth of Your Presence.
Though we say You are near,
we are lonely and alone.

O let our desire be so strong
that it will tear the veil that keeps You from our sight!
Let Your light release our darkness
and reveal the glory and joy of Your Presence.

As the fish gives himself to the sea,
as the bird gives herself to the air,
so may we give ourselves to You.

PRAYER INVITES
God's presence to suffuse our spirits,
God's will to prevail in our lives.
Prayer may not bring water to parched fields,
nor mend a broken bridge,
nor rebuild a ruined city.
But prayer can water an arid soul,
mend a broken heart,
rebuild a weakened will.

Kavanah is the clearing of the mind of all private or selfish thoughts. *Maimonides*

Rabbi Ammi taught: A person's prayer is not acceptable unless one's heart is in one's hands.

Taanit 8a

Shabbat Morning I

Avot vImahot

G'vurot

K'dushab

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

WE OFFER THANKS, O God, for this Shabbat
which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living,
for Shabbat memories, glowing even in darkness,
for Shabbat peace, born of friendship and love,
we offer thanks and blessing, O God.

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

WHERE HAS this week vanished?

Is it lost for ever?

Will I ever recover anything from it?

The joy of life, the unexpected victory,
the realized hope, the task accomplished?

Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?

On this day let me keep for a while what must drift away.

On this day let me be free of the burdens that must return.

On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.

Contain the retreat of the hours and days
from the grasp of frantic life.

Let me learn to pause, if only for this day.

Let me find peace on this day.

Let me enter into a quiet world this day.

On this day, Shabbat, abide.

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

MODIM anachnu lach, shaatah hu
Adonai Eloheinu v'Elohei avoteinu v'imoteinu
l'olam va-ed. Tzur chayeinu, magein yisheinu,
atah hu l'dor vador.

Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu
ham'surim b'yadecha, v'al nishmoteinu
hap'kudot lach, v'al nisecha sheb'chol yom
imanu, v'al niflotecha v'tovotecha
sheb'chol eit, erev vavoker v'tzohorayim.

Hatov ki lo chalu rachamecha, v'ham'racheim
ki lo tamu chasadecha, mei-olam kivinu lach.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אֵתָה הוּא לְדוֹר וָדוֹר.

נוֹדֶה לְךָ וְנִסְפֵר תְּהִלָּתְךָ. עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם.

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ, מֵעוֹלָם קִוִּינוּ לָךְ.

אבות ואמהות
גבורות
קדשה
קדשת היום
עבודה
הודאה
שלום
תפלת הלב

WE ACKNOWLEDGE with thanks that You are Adonai, our God and the God of our ancestors, forever. You are the Rock of our lives, and the Shield of our salvation in every generation. Let us thank You and praise You — for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon. O Good One, whose mercies never end, O Compassionate One, whose kindness never fails, we forever put our hope in You.

On Chanukah, continue on page 556.

V'al kulam yitbarach v'yitromam shimcha,
Malkeinu, tamid l'olam va-ed.

SHABBAT SHUVAH — Uchtov l'chayim
tovim kol b'nei v'ritecha.

V'chol hachayim yoducha selah,
viy'hal'lu et shimcha be-emet,
Ha-El y'shuateinu v'ezrateinu selah.

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

וְעַל כָּל־ם יִתְבָּרַךְ וְיִתְרֹמַם שְׁמֶךָ,
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

SHABBAT SHUVAH — וּכְתוּב לְחַיִּים
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת,
הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.

בָּרוּךְ אַתָּה, יְיָ,
הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

SHABBAT SHUVAH — Inscribe all the children of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נָאָה לְהוֹדוֹת.

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

Shabbat Morning I

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tzitzit

Mah Tovu

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

MAY THE ONE whose spirit is with us in every righteous deed,
be with all who work for the good of humanity
and bear the burdens of others,
and who give bread to the hungry,
who clothe the naked,
and take the friendless into their homes.
May the work of their hands endure,
and may the seed they sow bring abundant harvest.

When you see the synagogue from a distance, say, "How fair are your tents, O Jacob, your dwellings, O Israel."

Upon arriving at the synagogue door, stop momentarily to arrange your clothes properly, and say, "I, through Your abundant love, enter Your house."

Then enter with dignity and awe, bowing slightly toward the holy ark, and say, "I bow down in awe at Your holy temple. I love Your temple abode, the dwelling place of Your glory."

Then walk in a bit, and, bowing again, say, "I will humbly bow down low before Adonai, my Maker."

Then leave some charity for the poor — as much as you can afford — and, concentrating within yourself, say, "Here I stand, ready and willing to perform the commandment, 'Love your neighbor as yourself.'" Then you may pursue the love of God.

Mikdash M'at, a traditional manual for prayer

Avot v'Imahot

G'vurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

T'filat HaLev

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

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

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

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

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

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

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

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

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

בָּרוּךְ אַתָּה, יְיָ, הַטּוֹב שְׂמֵךְ וְלֵךְ נָאֵה לְהוֹדוֹת.

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

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