Bar Mitzvah of Ami Khesed Osher
עמי חסד אושר

October 24, 2026 | Cheshvan 13, 5787
Lech Lecha

Central Reform Congregation, 5020 Waterman Ave, St Louis, MO 63108

Dear Family, Friends, and CRC members,

Shalom and a warm welcome to all of you as we gather here today to celebrate our son Ami's Bar Mitzvah. It is with immense joy and gratitude that we come together on this special occasion to mark this significant milestone in Ami's life. As we begin this heartfelt tribute, we wish to express our sincere thanks to the people who have been instrumental in making this day possible.

First, we extend our heartfelt appreciation to Rabbi Randy for his guidance and support. Rabbi Randy's wisdom and patience played an important part in helping Ami prepare his teaching for today.

We also want to extend a special thank you to Ami's grandfather, Larry, for his love and commitment in helping Ami prepare for this special day. Larry's guidance has been a source of encouragement for Ami, and we are deeply grateful for his unwavering support.

As we gather here today, we cannot help but recognize Rabbi Susan Talve, who has been an influential presence in my (Khaya's) life since my childhood. Her teachings and leadership have left a lasting impression.

This celebration is not only about reaching a religious milestone but also about coming together as a community of family and friends. Your presence here today means the world to us, and we are humbled by the love and support you have shown to Ami and our family.

We would like to extend our thanks to CRC for their love, welcoming spirit, and for graciously allowing us to host Ami's Bar Mitzvah within their sacred space. We are grateful to be welcomed here by the congregation, as we consider this our synagogue, even if we are not physically present to attend regularly. Your generosity and support have created a warm and inclusive atmosphere that has made this day even more special.

Today, we celebrate Ami's journey of growth, learning, and self-discovery. He has embraced this opportunity to explore his heritage and has worked diligently to reach this moment. We are incredibly proud of his dedication and efforts.

As we gather to offer blessings and celebrate this meaningful day, let us cherish the bonds that unite us as family, friends, and a community. Your presence and warm wishes uplift our spirits and make this celebration even more memorable. So we want to express our deepest gratitude to each of you for being a part of Ami's Bar Mitzvah celebration. Your love and support have made this day truly special, and we are thankful for the blessings you bring into our lives.

May this day be filled with joy, love, and cherished memories for Ami and all of us gathered here. As we move forward, let us continue to embrace the values that bind us together and cherish the moments of togetherness.

With love and blessings,

Shemohn and Khaya Osher

The traditional service has five parts. The first part of the service that we call Awakening opens our hearts and helps us prepare for prayer. The Sh'ma and Its Blessings includes our call to communal prayer and our lessons on walking in the world, celebrating the connectedness of creation. The T'filah (Prayer) gives us the opportunity to express our most personal prayers, deepening our connection to the wisdom of our tradition and reminding us to reach toward a time of peace and redemption for all creation. The Torah Service leads us in joyful learning, guided by the Torah and Haftarah portions. The Concluding Prayers prepare us to take the peace we have found into the many holy opportunities for service and tikkun in the week to come, inspiring us to be more courageous, caring, and kind.

Awakening

"I am grateful for good health, for my family and friends, and for the opportunity to encourage, guide, and pray for others."
- Lisa Nichols

MODEH ANI (Gratitude Upon Awakening) מוֹדֶה אֲנִי

Modeh / modah ani l'fanecha,	מוֹדֶה / מוֹדָה אֲנִי לְפָנֶיךָ,
ruach chai v'kayam,	רוּחַ חַי וְקַיָּם,
Shehechezarta bi nishmati b'chemlah,	שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה,
rabah emunatecha.	רַבָּה אֱמוּנָתֶךָ:

I am grateful to stand before the source of life that has returned my soul to me once again. My faith is renewed.

TALLIT BLESSING

The tallit with its fringes reminds us of our religious and ethical values and of our duty to remember and do them.

Baruch atah Adonai	בָּרוּךְ אַתָּה יְיָ
Eloheinu melech ha-olam	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
asher kidshanu b'mitzvotav	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
v'tzivanu l'hitateif batzitzit.	וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת:

Blessed are you Adonai, our God, ruler of the universe, who enables us to attain holiness through the religious duty of wearing fringes.

MAH TOVU (The Goodness of Our Sacred Places) מַה טּוֹבוּ

Kavannah: These are the words of the prophet Bilaam (Numbers 24:5) with a mosaic of Psalms that are traditionally recited upon entering the synagogue. In the Torah story Bilaam was hired by King Balak to curse the people of Israel. Bilaam looked into the tents of the people of Israel and instead of a curse, he praised us with these words.

Mah tovu ohalecha Ya-akov,	מַה טּוֹבוּ אֹהָלֶיךָ יַעֲקֹב,
mishk'notecha Yisraeil!	מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How lovely are your tents, O Jacob, your dwelling-places, O Israel.

HINEIH MAH TOV (The Goodness of Gathering) הִנֵּה מַה טּוֹב

Hineih mah tov umah na-im	הִנֵּה מַה טּוֹב וּמַה נָּעִים
shevet achim (kulanu) gam yachad.	שֶׁבֶת אַחִים (כּוּלָנוּ) גַּם יָחַד:

How good and pleasant when people live together in unity!
~ Psalm 133

WE CONTINUE ON THE NEXT PAGE WITH MORE BLESSINGS OF GRATITUDE.

BIRCHOT HASHACHAR (Morning Blessings) בִּרְכוֹת הַשַּׁחַר

Kavannah: Prayer is meant to wake us up to awareness of the beauty without and within. We have seen how gratitude opens our hearts and that open hearts are a source for healing, hope and all kinds of miracles. We join together in chanting these prayers of awakening consciousness as expressions of gratitude as we open our hearts with thoughts of what each of us is most grateful for on this Shabbat.

Baruch atah Adonai Eloheinu בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, she-asani b'tsalmo. מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בְּצַלְמוֹ:

Blessed are you, the eternal, our God,
who has created me in your image.

Baruch atah Adonai Eloheinu בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, she-asani bat / ben chorin. מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי בַּת / בֶּן חוֹרִין:

Blessed are you, the eternal, our God,
who has made me free.

Baruch atah Adonai Eloheinu בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, she-asani Yisraeil. * מֶלֶךְ הָעוֹלָם, שֶׁעָשַׂנִי יִשְׂרָאֵל:

Blessed are you, the eternal, our God,
Who has made me Yisraeil. *

Baruch atah Adonai Eloheinu בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, pokei-ach ivrim. מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עִוְרִים:

Blessed are you, the eternal, our God,
who opens the eyes of the blind.

Baruch atah Adonai Eloheinu בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, malbish arumim. מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:

Blessed are you, the eternal, our God,
who provides clothes for the needy.

Baruch atah Adonai Eloheinu בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, hanotein layaeif koach. מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ:

Blessed are you, the eternal, our God,
who gives strength to the weak.

Baruch atah Adonai Eloheinu בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, asher heichin mitz'adei gaver. מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעֲדֵי גָבֶר:

Blessed are you, the eternal, our God,
who guides the steps of human beings.

** As Jacob earned the name Yisraeil after his struggle with God, the name "Yisraeil" celebrates the "God-wrestler" in each of us.*

P'SUKEI D'ZIMRAH (Verses of Praise) פְּסוּקֵי דְזִמְרָה

These psalms from the Hebrew Bible (TaNaKh) express radical amazement in the face of creation. It is our custom to make space, while singing these verses, for ecstatic worship in the form of dance.

Orech yamim asbi-eihu, אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ,
v'areihu bi'shuati. וְאַרְאֵהוּ בִּישׁוּעָתִי:

I will make you content with the length of your days
and I will have you witness how I bring deliverance.
~ Psalm 91

Tov l'hodot lasheim (Adonai), טוֹב לְהֹדוֹת לַשֵּׁם (יְיָ)
ul'zameir l'shimcha elyon. וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן:

It is good to give thanks to God, to sing praises to your name, highest one!
~ Psalm 92

L'hagid baboker chasdecha, לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,
ve-emunatcha baleilot. וֶאֱמוּנָתְךָ בָּלֵילוֹת:

We affirm your caring every morning and your faithfulness every night.
Psalm 92

Ashrei yoshvei veitecha. אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ:
Od y'hal-lucha! Selah! עוֹד יְהַלְלוּךָ סֶלָה:

Happy are all who dwell in your house. They will continually praise you!
~ Psalm 84

Hal-lu.....Hal-lu Yah. הַלְלוּ.....הַלְלוּ–יָהּ:
Kol hanshamah t'haleil Yah Hal-lu-Yah! כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ–יָהּ:

Let us praise the Source. Let every breath now praise the Source! Hallelujah! s
~ Psalm 150

READER'S KADDISH חֲצִי קַדִּישׁ

Kavannah: Kaddish comes from the Hebrew word for holiness. There are five variations of the Kaddish prayer. This Kaddish is called the Hatzi Kaddish or half Kaddish because it omits one verse from the basic version. It is also called the Reader's Kaddish because it is used to separate the different parts of the service and offer a holy transition. Because our connection with the Kaddish is with mourning, we include the Reader's Kaddish to tell mourners they are welcome here, to praise the Source of Life and to separate the call to prayer from the T'filah. May our praying together move us from the way things are to the way they might be.

Yitgadal v'yitkadash shmeih raba.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:
B'alma di v'ra chiruteih,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
v'yamlich malchuteih	וְיַמְלִיךְ מַלְכוּתֵהּ
b'chayeichon uv'yomeichon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
uv'chayei d'chol beit Yisraeil,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
ba-agala uvizman kariv, v'imru amein.	בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן:
Y'hei sh'meih raba m'varach	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul'almei almaya.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
Yitbarach v'yishtabach v'yitpa-ar	יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר
y'vitromam v'yitnasei	וְיִתְרוֹמַם וְיִתְנַשֵּׂא
v'yithadar v'yitaleh v'yithalal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
sh'meih d'kudsha b'rich hu,	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
l'eila min kol birchata v'shirata	לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tushb'chata v'nechemata,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
da-amiran b'alma, v'imru amein.	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן:

Translation:

Let the glory of God be extolled, let your great name be hallowed in the world whose creation you willed. May your ideal world soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

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

Sh'ma and Its Blessings

שְׁמַע וּבִרְכוֹתֶיהָ

Sh'ma Uvirchoteha

"Don't sit down and wait for the opportunities to come. Get up and make them."
- Madam C J Walker

PLEASE RISE AS WE CALL EACH OTHER TO PRAYER WITH THE BAR'CHU

♫ BAR'CHU (Call to Prayer) בָּרְכוּ

Kavannah: Jewish tradition emphasizes praying with a community. The Talmud says, "One who prays with the congregation will have their prayer answered."
As the first word, Bar'chu, is spoken, we bow slightly to gently call each other to prayer and to acknowledge each other's presence. The leader calls us to prayer. We respond that we are ready to pray.

♫ Am I awake? Am I prepared? Are you listening? To my prayer?
Can you hear my voice? Can you understand? Am I awake? Am I prepared?

Bar'chu et Adonai hamvorach! בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ

Baruch Adonai hamvorach l'olam va-ed! בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד:

Praise the source of blessing, to whom our praise is due!
Praised be the source of blessing, to whom our praise is due, now and forever!

WE CONTINUE ON THE NEXT PAGE WITH YOTZEIR' OR, OUR BLESSING FOR LIGHT.

"The Earth is not a commodity; it is not a market. It is our mother. It is our family. It is our source of life."
- Dr. Vandana Shiva

YOTZEIR OR (Light of Creation) יוֹצֵר אוֹר

Mah rabu ma-asecha, Yah!	מַה רַבּוּ מַעֲשֶׂיךָ, יְיָ:
Kulam b'chochmah asita, Hal-lu-Yah.	כֻּלָּם בְּחָכְמָה עָשִׂיתָ, הַלְלוּ יָהּ:

How awesome is creation, Yah. With wisdom all unfolds. Hallelujah!

Baruch atah Adonai	בָּרוּךְ אַתָּה יְיָ
Eloheinu melech ha-olam,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
yotzeir or uvorei choshech,	יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
oseh shalom uvorei et hakol.	עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת הַכֹּל:
Hamei-ir la-aretz v'ladarim	הַמֵּאִיר לָאָרֶץ וְלַדָּרִים
aleha b'rachamim.	עָלֶיהָ בְּרַחֲמִים:
Uv'tuvo m'chadeish b'chol	וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל
yom tamid ma-aseih v'reishit.	יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית:
Mah rabu ma-asecha, Adonai!	מַה רַבּוּ מַעֲשֶׂיךָ, יְיָ:
Kulam b'chochmah asita,	כֻּלָּם בְּחָכְמָה עָשִׂיתָ,
malah ha-aretz kinyanecha.	מָלְאָה הָאָרֶץ קִנְיָנֶיךָ:
Titbarach, Adonai Eloheinu,	תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ,
Al shevach ma-asei yadecha	עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ:
V'al m'orei or sheasita	וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ
y'fa-arucha. Selah.	יְפָאֲרוּךָ סֶלָה:
Baruch atah Adonai yotzeir hamorot.	בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

TOGETHER…

Translation / Interpretation:

In some special way every person completes the universe.
If I do not play my part, I injure the pattern of all existence.
The same stream of life that runs through my veins night and day
Runs through the world and dances in rhythmic measures.
It is the same life that shoots in joy through the dust of the earth
In numberless blades of grass
And breaks into tumultuous waves of leaves and flowers.
It is the same life that is rocked
In the ocean cradle of birth and death,
In ebb and flow.
I feel my limbs are made glorious
By the touch of this world of life.
And my pride is from the lifethrob
Of ages dancing in my blood this moment.
~ R. Tagore

♫ AHAVAH RABAH AHAVTANU
(With Great Love We Are Loved)

אַהֲבָה רַבָּה אֲהַבְתָּנוּ

Ahavah rabah ahavtanu, אַהֲבָה רַבָּה אֲהַבְתָּנוּ

יְיָ אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ, בַּעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בְךָ,
וַתְּלַמְּדֵם חֻקֵּי חַיִּים, כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ.

V'ha-eir eineinu b'toratecha וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ.
v'dabeik libeinu b'mitzvotecha, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
v'yacheid l'vaveinu וְיַחֵד לְבָבֵנוּ
l'ahavah ul'yirah et sh'mecha. לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.
V'lo neivosh v'lo nikaleim וְלֹא נֵבוֹשׁ וְלֹא נִכָּלֵם
v'lo nikasheil l'olam va-ed. וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:

כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ,
נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ.
וַהֲבִיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיוּת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל עַם וְלָשׁוֹן.
וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֶלָה בֶּאֱמֶת לְהוֹדוֹת
לְךָ וּלְיַחֶדְךָ בְּאַהֲבָה. בָּרוּךְ אַתָּה יְיָ,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Interpretation:

We are loved by an unending love.
We are embraced by arms that find us
even when we are hidden from ourselves.
We are touched by fingers that soothe us
even when we are too proud for soothing.
We are counseled by voices that guide us
even when we are too embittered to hear.
We are loved by an unending love.
We are supported by hands that uplift us
even in the midst of a fall.
We are urged on by eyes that meet us
even when we are too weak for meeting.
We are loved by an unending love.
Embraced, touched, soothed, and counseled . . .
Ours are the arms, the fingers, the voices;
Ours are the hands, the eyes, the smiles;
We are loved by an unending love.
Blessed are You, God, who loves Your people Israel (and all creation).

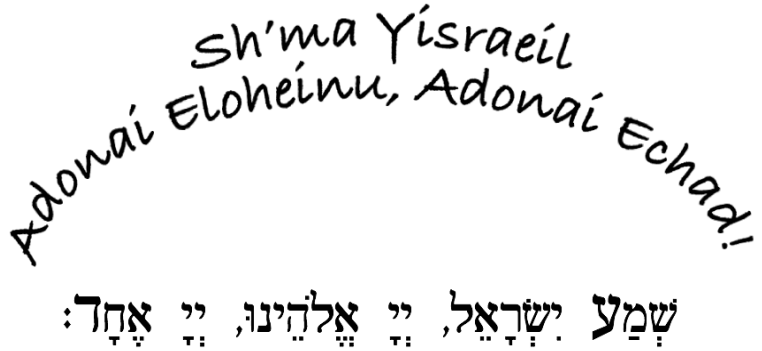
~ Rabbi Rami M. Shapiro

"A life is not important except in the impact it has on other lives."
- Jackie Robinson

SH'MA שְׁמַע

Why are the ע and the ד written larger?
The first line of the Sh'ma is so important that the words שְׁמַע and אֶחָד are written in a special way. The ע in שְׁמַע and the ד in אֶחָד are written larger than the other letters so people will not misread them. If the ע were mistaken for an א, the word would mean "perhaps" instead of "hear". If the ד were read as a ר, the meaning would change from "one" to "another". Clearly, the phrase, "Perhaps, Israel, Adonai is our God, Adonai is other," is very different from "Hear Israel, Adonai is our God, Adonai is One". Furthermore, ע and ד together make the word עֵד which means "witness" or the word עַד which means "forever". So, when we say the Sh'ma, we become witnesses to God's unity and continual existence. The big letter ד teaches us that God is everywhere. The letter ד is also the number four. When we see a big ד we remember that God can be found at all corners of the earth.
~ Rambam, Mishneh Torah

PLEASE JOIN ME IN CHANTING THE SH'MA



Sh'ma Yisraeil, Adonai Eloheinu, Adonai Echad! שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Hear O Israel: Adonai is our God, Adonai is one!

Baruch sheim k'vod malchuto l'olam va-ed. בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Praised be God's name, God's glorious rule is forever and ever.

PLEASE BE SEATED

WE CONTINUE WITH THE V'AHAVTA

V'AHAVTA (And You Shall Love) וְאָהַבְתָּ

V'ahavta eit Adonai Elohecha,	וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ,
b'chol l'vavcha uv'chol nafsh'cha,	בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ
uv'chol m'odecha.	וּבְכָל מְאֹדֶךָ:
V'hayu hadvarim ha-eileh	וְהָיוּ הַדְּבָרִים הָאֵלֶּה
asher anochi m'tzavcha	אֲשֶׁר אָנֹכִי מְצַוְּךָ
hayom al l'vavecha.	הַיּוֹם עַל לְבָבֶךָ:
V'shinantam l'vanecha, v'dibarta bam,	וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם,
b'shivt'cha b'veitecha, uv'lecht'cha	בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ
vaderech uv'shochb'cha, uv'kumecha.	בַדֶּרֶךְ וּבְשָׁכְבְּךָ, וּבְקוּמֶךָ:
Ukshartam l'ot al yadecha v'hayu	וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ, וְהָיוּ
l'totafot bein einecha, uch'tavtam	לְטוֹטָפֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם
al m'zuzot beitecha uvisharecha.	עַל מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:
L'ma-an tizk'ru va-asitem et	לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת
kol mitzvotai, vih'yitem k'doshim	כָּל מִצְוֹתָי, וִהְיִיתֶם קְדֹשִׁים
l'Eloheichem. Ani Adonai Eloheichem,	לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
asher hotzeiti etchem mei-eretz	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
Mitzrayim lih'yot lachem leilohim	מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים,
ani Adonai Eloheichem.	אֲנִי יְיָ אֱלֹהֵיכֶם:
Adonai Eloheichem…Emet	יְיָ אֱלֹהֵיכֶם...אֱמֶת

Kavannah: The word emet literally means truth. In rabbinic practice, it is added directly to the end of the Sh'ma as an immediate affirmation of its truth for us.

TOGETHER…

Translation:

You shall love Adonai, your God,
with all your heart, with all your soul, and with all your might.
Take to heart these words
which I command you this day.
Teach them diligently to your children.
Speak of them when you are at home and when you are away,
when you lie down and when you arise.
Bind them as a sign on your hand
and let them serve as symbols between your eyes.
Inscribe them on the doorposts of your house and on your gates.
Remember to do all My commandments and to be holy to your God.
I am your God, who led you out of Egypt to be your God. I am your God.

I know that we are a people who have crossed many seas. In every service we remember that the price of freedom is often great as we sing the same words that our ancestors sang, after crossing from slavery to freedom, at the shores of another sea.

"There's nothing truly to be afraid of, when you think about it, because I've failed before, and I woke up the next morning, and I'm OK."
- Kobe Bryant

♫ MI CHAMOCHAH — מִי כָמֹכָה
(In Praise of the Source of Hope and Redemption)

Kavannah: Tradition calls us to remember Yetziat Mitzrayim – our going out from Egypt – in every service. We remember that we were slaves and affirm that until all people are free, not one of us is completely free. Though we mourn for the suffering of the Egyptians and know that the journey ahead is long and difficult, we join together in celebration of this precious moment of freedom. The wisdom of celebrating that moment has carried us through times of deep despair when a glimmer of hope came from remembering the miracle at the shores of the sea when Miriam, the prophetess, took her timbrel in her hand and together with Moses led the people in song and dance.

Mi chamochah ba-eilim, Adonai	מִי כָמֹכָה בָּאֵלִם יְיָ
Mi kamochah nedar bakodesh	מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ
nora t'hilot, oseih fele?	נוֹרָה תְהִלֹּת, עֹשֵׂה פֶלֶא:

Who is like You among the gods that are worshipped?
Who is like You, majestic in holiness, awesome in splendor doing wonders?

Shira chadasha shib'chu g'ulim	שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים
l'shimcha al s'fat hayam;	לִשְׁמְךָ עַל שְׂפַת הַיָּם,
yachad kulam hodu v'himlichu v'amru:	יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
Adonai (Yah) yim'loch l'olam va-ed!	יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

A new song we sang to Your name at the shore of the sea.
Together we gave thanks and said: "Adonai will be with us forever and ever."

Tsur Yisraeil kuma b'ezrat Yisraeil,	צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל
uf'dei chinumecha. Y'hudah v'Yisraeil.	וּפְדֵה כִנְאֻמֶךָ יְהוּדָה וְיִשְׂרָאֵל,
Go'aleinu Adonai tz'vaot sh'moh.	גֹּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,
K'dosh Yisraeil.	קְדוֹשׁ יִשְׂרָאֵל
Baruch atah, Adonai, ga'al Yisrael.	בָּרוּךְ אַתָּה יְיָ גָּאַל יִשְׂרָאֵל:

O rock of Israel, come to Israel's help. Fulfill Your promise of redemption for Judah and Israel. Our redeemer is the Holy One of Israel. Blessed is God, the Redeemer of Israel [and all creation].

The Prayers

הַתְּפִלּוֹת

HAT'FILOT

Kavannah: The central part of the prayer service is the T'filah, the Hebrew word for prayer. It is also called Amidah (Standing) and Shemoneh Esreih (Eighteen) because in the weekday service it originally contained 18 (today 19) blessings and was said standing. The Shabbat and holiday Amidah, called T'filat Sheva (seven) is composed of the first three and the last three prayers of the daily Amidah plus a special prayer for holidays and Shabbat (K'dushat Hayom). The blessings praise, petition and thank God. Once this was the time for the spontaneous prayers of the congregation. The more popular prayers were preserved. These became keva. The kavannot, our own personal blessings and hopes, are for us to add.

PLEASE RISE FOR THE T'FILAH

"We are the original people, and we have every reason to stand up in the tallest mountains to proclaim who we are."

- Dr. Arikana Chihombori-Quao

♫ T'FILAH (Prayer) תְּפִלָּה

Adonai s'fatai tiftach, ufi yagid t'hilatecha. יְיָ שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

Adonai, open my lips that my mouth may declare your praise.

Adonai, prepare me to be a sanctuary.
Pure and holy. Tried and true.
With thanksgiving, I'll be a living sanctuary for You

AVOT V'IMAHOT (Ancestors) אָבוֹת וְאִמָּהוֹת

Baruch atah Adonai Eloheinu	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
veilohei avoteinu v'imoteinu,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
Elohei Avraham, Elohei Yitzchak,	אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
veilohei Ya-akov, Elohei Sarah,	וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה
Elohei Rivkah, Elohei Leah veilohei Rachel.	אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה, וֵאלֹהֵי רָחֵל:
Elohei Bilhah veilohei Zilpah. *	אֱלֹהֵי בִלְהָה וֵאלֹהֵי זִלְפָּה:
Ha-Eil hagadol hagibor v'hanora,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
Eil elyon, gomeil chasadim tovim,	אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,
v'koneih hakol,	וְקוֹנֵה הַכֹּל,
v'zocheir chasdei avot v'imahot,	וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת,
umeivi g'ulah	וּמֵבִיא גְּאֻלָּה
liv'nei v'neihem l'ma-an sh'mo b'ahavah.	לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:
Melech ozeir umoshia umagein.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן:
Baruch atah Adonai	בָּרוּךְ אַתָּה יְיָ
magein Avraham v'ezrat Sarah.	מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה:

**In the Torah Bilhah and Zilpah, like Rachel and Leah, were ancestors of our people. They gave birth to the tribes of Dan, Naftali, Gad, and Asher, but because they were handmaids—a class distinction—the rabbis of the Talmud did not consider them to be imahot, "our mothers." We reclaim them here.*

TOGETHER…

Interpretation:

Praised be the God of our ancestors,
The God of Abraham, of Isaac, and of Jacob,
Of Sarah, of Rebecca, of Leah, and of Rachel,
And of Bilhah, and of Zilpah.
Praised be the source of strength and courage,
The source of kindness and good deeds.
Praised be the source of gentleness and love,
Of softness and kind words.
Praised be the person who transcends strength
Through gentleness,
Praised be the person who perfects gentleness
Through strength.
Praised be the person who acts according to the best that is within,
Praised be the person who reaches out to touch the best in others.
Praised be the gentle faithfulness of Abraham
And the valiant strength of Sarah.
Praised be the God Who infused humanity with Divine potential.

G'VUROT (Spiritual Strength) גְּבוּרֹת

Atah gibor l'olam Adonai,	אַתָּה גִּבּוֹר לְעוֹלָם יְיָ,
m'chayeih hakol atah, rav l'hoshia.	מְחַיֵּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ:
Silently:	
(Winter) Mashiv haruach umorid hagashem.	(בחורף) מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם:
(Summer) Morid hatal.	(בקיץ) מוֹרִיד הַטָּל:
M'chalkeil chayim b'chesed,	מְכַלְכֵּל חַיִּים בְּחֶסֶד,
m'chayeih hakol b'rachamim rabim,	מְחַיֵּה הַכֹּל בְּרַחֲמִים רַבִּים,
someich noflim, v'rofei cholim,	סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
umatir asurim,	וּמַתִּיר אֲסוּרִים,
um'kayeim, emunato lisheinei afar.	וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר:
Mi chamochah ba-al g'vurot	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
umi domeh lach, melech meimit	וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מֵמִית
um'chayeh umatzmiach y'shuah.	וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:
V'ne-eman atah l'hachayot hakol.	וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הַכֹּל:
Baruch atah Adonai m'chayeih hakol.	בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַכֹּל:

Translation:

You are the eternal power,
Renewing life. Great is your power to save.

Traditionally this prayer changes with the seasons as we silently add:
(Fall / Winter) You cause the wind to shift and the rain to fall.
(Spring / Summer) You rain dew upon us.

You sustain the living with lovingkindness;
You give life to all with great compassion.
You support those who fall, heal the sick,
Release the captives,
And keep faith with those that sleep in the dust.
Who is like you?
Who is similar to you, O God,
In whose hands are death and life,
And who causes salvation to spring forth?
Blessed is Yah, the source of life.

WE CONTINUE WITH K'DUSHAH

"People are not people. They are gods. They are energy."
- Shalom Baruch Osher, age 10

K'DUSHAH (Holiness) קְדוּשָׁה

N'kadeish et shimcha ba'olam, k'sheim נְקַדֵּשׁ אֶת שִׁמְךָ בָּעוֹלָם, כְּשֵׁם
shemak'dishim oto bishmei marom, שֶׁמַּקְדִּישִׁים אוֹתוֹ בִּשְׁמֵי מָרוֹם,
kakatuv al yad n'viecha: כַּכָּתוּב עַל יַד נְבִיאֶךָ
v'karah zeh el zeh v'amar. וְקָרָא זֶה אֶל זֶה וְאָמַר:

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

Kadosh, kadosh, kadosh Adonai tz'vaot, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
m'lo chol ha'aretz k'vodo. מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ:

Holy, holy, holy is the God of hosts; the fullness of the whole earth is Your glory!
~ Isaiah 6:3

Adir adireinu Adonai adoneinu אַדִּיר אַדִּירֵנוּ יְיָ אֲדֹנֵינוּ
mah adir shim'cha b'chol ha'aretz! מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ:

Source of our strength, sovereign, how majestic is Your presence in all the earth!

Baruch k'vod Adonai mim'komo. בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

Blessed is the glory of God in heaven and earth. *~ Ezekiel 3*

Echad Hu Eloheinu Hu avinu Hu אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא
mal'keinu Hu moshi'einu v'Hu מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא
yash'mieinu b'rachamav l'einei kol chai: יַשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חָי

You alone are our God and our creator; You are our ruler and our helper; and in Your mercy You reveal Yourself in the sight of all the living:

Ani Adonai E'loheichem! אֲנִי יְיָ אֱלֹהֵיכֶם:

I AM YOUR GOD!

Yimloch Adonai l'olam, יִמְלֹךְ יְיָ לְעוֹלָם,
e'lohayich tzion, l'dor vador. Hal'lu Yah! אֱלֹהַיִךְ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ:

The Eternal shall reign forever; You are our God, O Zion, from generation to generation. Halleluyah! *~ Psalm 146*

L'dor vador nagid god'lecha, לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ,
ul'neitzach n'tzachim k'dushat'cha nak'dish, וּלְנֵצַח נְצָחִים קְדֻשָּׁתְךָ נַקְדִּישׁ,
V'shivcha'cha Eloheinu, וְשִׁבְחֲךָ אֱלֹהֵינוּ,
mipinu lo yamush l'olam va-ed. מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד:

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.

Baruch atah, Adonai, haeil hakadosh. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

Blessed is the eternal, the holy God.

PLEASE BE SEATED

WE CONTINUE WITH V'SHAMRU, OUR BLESSING ABOUT KEEPING SHABBAT

"I love the Shabbat because I spend time with family, rest, and give thanks to God."
- Dor Tsadik Osher, age 13

V'SHAMRU (Sanctification of the Sabbath) וְשָׁמְרוּ

Kavannah: V'shamru is taken from Exodus 31:16-17. Shabbat is created to give us rest and to restore the soul. Vayinafash is from the Hebrew word "nefesh" (soul). Shabbat is the promise that there will be a time of peace when all souls will be renewed. As we guard Shabbat, so Shabbat guards us and renews our souls.

(Chorus)

V'shamru v'nei Yisraeil et haShabbat,
La-asot et haShabbat
l'dorotam b'rit olam.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדוֹרוֹתָם בְּרִית עוֹלָם:

Beini u'vein b'nei Yisraeil
ot hi l'olam, (Chorus)

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,

ki sheishet yamim asah Adonai
et hashamayim v'et ha-aretz, (Chorus)

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

u'vayom hashvi-i shavat vayinafash,
shavat vayinafash. (Chorus)

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ,
שָׁבַת וַיִּנָּפַשׁ:

Translation:

As it is written in your Torah: the children of Israel shall keep the Sabbath, observing it throughout their generations, as an everlasting covenant. It is a sign forever between Me and the children of Israel, for in six days the eternal God made heaven and earth, and on the seventh day, God rested.
~ Exodus 31:16-17.

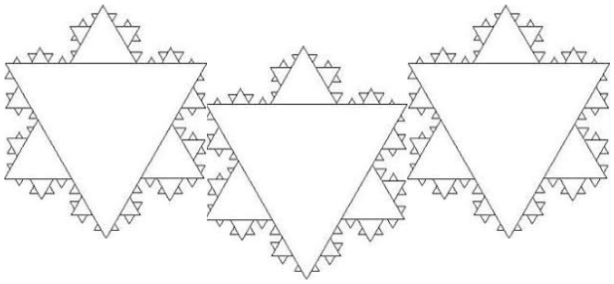
AVODAH (For Purity In Service and Worship) עֲבוֹדָה

R’tzeih, Adonai Eloheinu, b’amcha Yisraeil	רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל
ut’filatam b’ahavah t’kabeil,	וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל,
ut’hi l’ratzon tamid	וּתְהִי לְרָצוֹן תָּמִיד
avodat Yisraeil amecha.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ:
Eil karov l’chol korav,	אֵל קָרוֹב לְכָל קוֹרָאָיו,
p’neih el avadecha v’choneinu,	פְּנֵה אֶל עֲבָדֶיךָ וְחָנֵּנוּ,
sh’foch ruchacha aleinu.	שְׁפוֹךְ רוּחֲךָ עָלֵינוּ:
V’techezenah eineinu b’shuvcha	וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
l’Tziyon b’rachamim.	לְצִיּוֹן בְּרַחֲמִים:
Baruch atah, Adonai	בָּרוּךְ אַתָּה, יְיָ
hamachazir Sh’chinato l’Tziyon.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן:

TOGETHER…

Translation / Interpretation:

You are with us in our prayer, in our love and our doubt, in our longing to feel your presence and to do your will. You are the still, clear voice within us. Therefore, O God, when doubt troubles us, when anxiety makes us tremble, and pain clouds our mind, we look inward for the answer to our prayers. There may we find you, and there find courage and endurance. And let our worship bring us closer to one another, that all Israel, and all who seek you, may find new strength for your service.



HODA-AH (Gratitude) הוֹדָאָה

Modim anachnu lach, sha-atah hu	מוֹדִים אֲנַחְנוּ לָךְ, שֶׁאַתָּה הוּא
Adonai Eloheinu veilohei avoteinu	יְיָ אֱלֹהֵינוּ וֵאלוֹהֵי אֲבוֹתֵינוּ
v'imoteinu, l'olam va-ed.	וְאִמּוֹתֵינוּ, לְעוֹלַם וָעֶד:
Tzur chayeinu, magein yisheinu,	צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
atah hu l'dor vador.	אַתָּה הוּא לְדוֹר וָדוֹר:
Nodeh l'cha un'sapeir t'hilatecha.	נוֹדֶה לְךָ וּנְסַפֵּר תְּהִלָּתֶךָ:
Al chayeinu hamsurim b'yadecha,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,
v'al nishmoteinu hapkudot lach,	וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
v'al nisecha shebchol yom imanu,	וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
v'al nifl'otecha v'tovotecha	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
shebchol eit, erev vavoker v'tzaharayim.	שֶׁבְּכָל עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם:
Hatov ki lo chalu rachamecha,	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ,
v'hamracheim ki lo tamu chasadecha	וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ
mei-olam kivinu lach.	מֵעוֹלָם קִוִּינוּ לָךְ:
V'chol hachayim yoducha selah,	וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,
vihal-lu et shimcha be-emet,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת,
ha-Eil y'shuateinu v'ezrateinu selah,	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה,
baruch atah Adonai	בָּרוּךְ אַתָּה יְיָ
hatov shimcha ul'cha na-eh l'hodot.	הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת:

Translation / Interpretation:

We are grateful that you are our God, and the God of our ancestors for ever and ever. You are the rock of our lives, our saving shield. In every generation we thank you and praise you, for our lives which are in your hand, for our souls which are in your keeping, for your miracles which are daily with us, for your wonders and favors at all times, at evening, morning and noon.

You are goodness itself. Your mercies never cease. You are the merciful One. Your acts of grace never end. We have always put our hope in you. For all these things may your name be blessed and exalted forever and ever. All the living shall thank you and praise and bless your great name in truth, Blessed are you Eternal One, whose name is goodness itself. To this we give thanks.

"When the power of love overcomes the love of power, the world will know peace."
- Jimi Hendrix

SIM SHALOM (Grant Peace) שִׂים שָׁלוֹם

Sim shalom tovah uv'rachah,	שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
chein vachesed, v'rachamim,	חֵן וָחֶסֶד וְרַחֲמִים,
aleinu v'al kol Yisraeil amecha.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ:
Baruch atah Adonai oseh hashalom.	בָּרוּךְ אַתָּה יְיָ עֹשֶׂה הַשָּׁלוֹם:

Grant peace, goodness, blessing, loving-kindness, and mercy to us and to all who worship you. Blessed are you Adonai, maker of peace.

SILENT MEDITATION

Our deepest fear is not that we are inadequate.
Our deepest fear is that we are powerful beyond measure.
It is our light, not our darkness, that most frightens us.
We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous?

Actually, who are you not to be?
You are a child of God.
Your playing small does not serve the world.
There's nothing enlightened about shrinking so that other people won't feel insecure around you.

We were born to make manifest the glory of God that is within us.

It's not just in some of us; it's in everyone.
And as we let our own light shine,
we unconsciously give other people permission to do the same.

As we are liberated from our own fear,
Our presence automatically liberates others.
- Marianne Williamson

♫ OSEH SHALOM (Prayer For Peace) עֹשֶׂה שָׁלוֹם

Oseh shalom bimromav, עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
hu ya-aseh shalom aleinu, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
v'al kol Yisraeil, v'imru amein. וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

May the Source of peace let peace descend on us, on all Israel, and on all who dwell on earth. Amen

PLEASE RISE

Torah Service

סֵדֶר קְרִיאַת הַתּוֹרָה

SEDER KRIYAT HATORAH

THE ARK IS OPENED AND THE TORAH IS TAKEN FROM THE ARK

THE TORAH IS PASSED FROM GENERATION TO GENERATION

Sh'ma Yisraeil, Adonai Eloheinu, Adonai Echad! שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Hear, O Israel: Adonai is our God, Adonai is one.

Echad Eloheinu, gadol Adoneinu, kadosh sh'mo. אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ:

Our God is one; great is our God, holy and awesome is your name

♫ HAKAFOT (Rejoicing with the Torah) הַקָּפוֹת

PLEASE BE SEATED

BLESSING BEFORE THE TORAH READING

Bar'chu et Adonai hamvorach

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

Bless the Holy One of blessing.

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

Bless the Holy One forever blessing.

Baruch atah Adonai Eloheinu
melech ha-olam, asher bachar banu
mikol [im kol] ha-amim,
v'natan lanu et Torato.
Baruch atah Adonai notein haTorah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ
מִכָּל [עִם כָּל] הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ׃
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה׃

Holy One of blessing, your presence fills creation. You called us from all [with all] the peoples and gave us your Torah. Holy One of blessing, you give us Torah.

READING OF THE TORAH

GENESIS 13:1-18

א. וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט עִמּוֹ הַנֶּגְבָּה׃ ב. וְאַבְרָם כָּבֵד מְאֹד
בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב׃ ג. וַיֵּלֶךְ לְמַסָּעָיו מִנֶּגֶב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם אֲשֶׁר־הָיָה שָׁם אָהֳלֹה
בַּתְּחִלָּה בֵּין בֵּית־אֵל וּבֵין הָעָי׃ ד. אֶל־מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בָּרִאשֹׁנָה וַיִּקְרָא שָׁם
אַבְרָם בְּשֵׁם יְהוָה׃ ה. וְגַם־לְלוֹט הַהֹלֵךְ אֶת־אַבְרָם הָיָה צֹאן־וּבָקָר וְאֹהָלִים׃ ו. וְלֹא־נָשָׂא אֹתָם
הָאָרֶץ לָשֶׁבֶת יַחְדָּו כִּי־הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לָשֶׁבֶת יַחְדָּו׃ ז. וַיְהִי־רִיב בֵּין רֹעֵי מִקְנֵה־
אַבְרָם וּבֵין רֹעֵי מִקְנֵה־לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אָז יֹשֵׁב בָּאָרֶץ׃ ח. וַיֹּאמֶר אַבְרָם אֶל־לוֹט אַל־נָא
תְהִי מְרִיבָה בֵּינִי וּבֵינֶךָ וּבֵין רֹעַי וּבֵין רֹעֶיךָ כִּי־אֲנָשִׁים אַחִים אֲנָחְנוּ׃ ט. הֲלֹא כָל־הָאָרֶץ לְפָנֶיךָ
הִפָּרֶד נָא מֵעָלָי אִם־הַשְּׂמֹאל וְאֵימִנָה וְאִם־הַיָּמִין וְאַשְׂמְאִילָה׃ י. וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא
אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי ׀ שַׁחֵת יְהוָה אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־יְהוָה כְּאֶרֶץ
יא. מִצְרַיִם בֹּאֲכָה צֹעַר׃ יא. וַיִּבְחַר־לוֹ לוֹט אֶת כָּל־כִּכַּר הַיַּרְדֵּן וַיִּסַּע לוֹט מִקֶּדֶם וַיִּפָּרְדוּ אִישׁ
מֵעַל אָחִיו׃ יב. אַבְרָם יָשַׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יָשַׁב בְּעָרֵי הַכִּכָּר וַיֶּאֱהַל עַד־סְדֹם׃ יג. וְאַנְשֵׁי
סְדֹם רָעִים וְחַטָּאִים לַיהוָה מְאֹד׃ יד. וַיהוָה אָמַר אֶל־אַבְרָם אַחֲרֵי הִפָּרֶד־לוֹט מֵעִמּוֹ שָׂא נָא
עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה שָׁם צָפֹנָה וָנֶגְבָּה וָקֵדְמָה וָיָמָּה׃ טו. כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־
אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה וּלְזַרְעֲךָ עַד־עוֹלָם׃ טז. וְשַׂמְתִּי אֶת־זַרְעֲךָ כַּעֲפַר הָאָרֶץ אֲשֶׁר ׀ אִם־יוּכַל
אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ גַּם־זַרְעֲךָ יִמָּנֶה׃ יז. קוּם הִתְהַלֵּךְ בָּאָרֶץ לְאָרְכָהּ וּלְרָחְבָּהּ כִּי לְךָ
אֶתְּנֶנָּה׃ יח. וַיֶּאֱהַל אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֹנֵי מַמְרֵא אֲשֶׁר בְּחֶבְרוֹן וַיִּבֶן־שָׁם מִזְבֵּחַ לַיהוָה׃

1. From Egypt, Abram went up into the Negeb, with his wife and all that he possessed, together with Lot. 2. Now Abram was very rich in cattle, silver, and gold. 3. And he proceeded by stages from the Negeb as far as Bethel, to the place where his tent had been formerly, between Bethel and Ai, 4. the site of the altar that he had built there at first; and there Abram invoked GOD by name. 5. Lot, who went with Abram, also had flocks and herds and tents, 6. so that the land could not support them staying together; for their possessions were so great that they could not remain together. 7. And there was quarreling between the herders of Abram's cattle and those of Lot's cattle.—The Canaanites and Perizzites were then dwelling in the land.— 8. Abram said to Lot, "Let there be no strife between you and me, between my herders and yours, for we are, after all, kin. 9. Is not the whole land before you? Let us separate: if you go north, I will go south; and if you go south, I will go north." 10. Lot looked about him and saw how well watered was the whole plain of the Jordan, all of it—this was before GOD had destroyed Sodom and Gomorrah—all the way to Zoar, like the garden of GOD, like the land of Egypt. 11. So Lot chose for himself the whole plain of the Jordan, and Lot journeyed eastward. Thus they parted from each other; 12. Abram remained in the land of Canaan, while Lot settled in the cities of the Plain, pitching his tents near Sodom. 13. Now the inhabitants of Sodom were very wicked sinners against GOD. 14. And GOD said to Abram, after Lot had parted from him, "Raise your eyes and look out from where you are, to the north and south, to the east and west, 15. for I give all the land that you see to you and your offspring forever. 16. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, then your offspring too can be counted. 17. Up, walk about the land, through its length and its breadth, for I give it to you." 18. And Abram moved his tent, and came to dwell at the terebinths of Mamre, which are in Hebron; and he built an altar there to GOD.

BLESSING FOLLOWING THE TORAH READING

Baruch atah Adonai Eloheinu	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
melech ha-olam,	מֶלֶךְ הָעוֹלָם,
asher natan lanu Torat emet,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
v'chayei olam nata b'tocheinu.	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
Baruch atah Adonai notein haTorah.	בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

Holy One of blessing, your presence fills creation. You gave us the Torah of truth and planted within us eternal life. Holy One of blessing, you give us Torah.

V'zot haTorah asher sam Moshe lifnei	וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי
b'nei Yisraeil al pi Adonai b'yad Moshe.	בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה:

This is the Torah which Moses placed before the children of Israel, in accordance with God's command through Moses.

♫ MI SHEBEIRACH (Healing Prayer) מִי שֶׁבֵּרַךְ

Mi shebeirach avoteinu מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ
M'kor habrachah l'imoteinu. מְקוֹר הַבְּרָכָה לְאִמּוֹתֵנוּ:

May the source of strength who blessed the ones before us,
Help us find the courage to make our lives a blessing,
And let us say: Amen

Mi shebeirach imoteinu מִי שֶׁבֵּרַךְ אִמּוֹתֵנוּ
M'kor habrachah la-avoteinu. מְקוֹר הַבְּרָכָה לַאֲבוֹתֵינוּ:

Bless those in need of healing with refuah sheleimah,
The renewal of body, The renewal of spirit,
And let us say: Amen
~ Debbie Friedman

Baruch atah Adonai rofeih hacholim. בָּרוּךְ אַתָּה יְיָ רוֹפֵא הַחוֹלִים:

Blessed is God, healer of the sick

El na r'fa na lah. אֵל נָא רְפָא נָא לָהּ:

Please God, heal her now.
~ Numbers 12:13. (The perfect prayer of Moses praying for his sister, Miriam.)

BLESSING BEFORE THE HAFTARAH READING

Baruch atah Adonai בָּרוּךְ אַתָּה יְיָ
Eloheinu melech ha-olam, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
asher bachar binvi-im tovim, v'ratzah אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים, וְרָצָה
v'divreihem hane-emarim be-emet. בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת:
Baruch atah Adonai habocheir baTorah בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה
uv'Moshe avdo, uv'Yisraeil amo, וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
U'vinvi-ei ha-emet vatzedek. וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

Translation:

Praised be you, O God, ruler of the universe, who has chosen good prophets and has been pleased with their faithful and truthful words. Praised be you, O God, who has singled out the Torah, Moses as your servant, Israel as your people, and prophets of truth and righteousness.

READING OF THE HAFTARAH

ISAIAH 40: 27-31 AND ISAIAH 41:1-8

מ:כז. לָמָּה תֹאמַר יַעֲקֹב וּתְדַבֵּר יִשְׂרָאֵל נִסְתָּרָה דַרְכִּי מֵיְהוָה וּמֵאֱלֹהַי מִשְׁפָּטִי יַעֲבוֹר:
כח. הֲלוֹא יָדַעְתָּ אִם־לֹא שָׁמַעְתָּ אֱלֹהֵי עוֹלָם יְהוָה בּוֹרֵא קְצוֹת הָאָרֶץ לֹא יִיעַף וְלֹא יִיגָע אֵין
חֵקֶר לִתְבוּנָתוֹ: כט. נֹתֵן לַיָּעֵף כֹּחַ וּלְאֵין אוֹנִים עָצְמָה יַרְבֶּה: ל. וְיִעֲפוּ נְעָרִים וְיִגָּעוּ וּבַחוּרִים
כָּשׁוֹל יִכָּשֵׁלוּ: לא. וְקוֵי יְהוָה יַחֲלִיפוּ כֹחַ יַעֲלוּ אֵבֶר כַּנְּשָׁרִים יָרוּצוּ וְלֹא יִיגָעוּ יֵלְכוּ וְלֹא יִיעָפוּ:

40:27 Why do you say, O Jacob, Why declare, O Israel, "My way is hid from GOD, My cause is ignored by my God"? 28. Do you not know? Have you not heard? The ETERNAL is God from of old, Creator of the earth from end to end, 29. Who never grows faint or weary, Whose wisdom cannot be fathomed— Who gives strength to the weary, Fresh vigor to the spent. 30. Youths may grow faint and weary, And young men stumble and fall; 31. But they who trust in GOD shall renew their strength As eagles grow new plumes: They shall run and not grow weary, They shall march and not grow faint.

מא:א הַחֲרִישׁוּ אֵלַי אִיִּים וּלְאֻמִּים יַחֲלִיפוּ כֹחַ יִגְּשׁוּ אָז יְדַבֵּרוּ יַחְדָּו לַמִּשְׁפָּט נִקְרָבָה: ב. מִי
הֵעִיר מִמִּזְרָח צֶדֶק יִקְרָאֵהוּ לְרַגְלוֹ יִתֵּן לְפָנָיו גּוֹיִם וּמְלָכִים יַרְדְּ יִתֵּן כֶּעָפָר חַרְבּוֹ כְּקַשׁ נִדָּף
קַשְׁתּוֹ: ג. יִרְדְּפֵם יַעֲבֹר שָׁלוֹם אֹרַח בְּרַגְלָיו לֹא יָבוֹא: ד. מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ
אֲנִי יְהוָה רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא: ה. רָאוּ אִיִּים וְיִרָאוּ קְצוֹת הָאָרֶץ יֶחֱרָדוּ קָרְבוּ
וַיֶּאֱתָיוּן: ו. אִישׁ אֶת־רֵעֵהוּ יַעְזֹרוּ וּלְאָחִיו יֹאמַר חֲזָק: ז. וַיְחַזֵּק חָרָשׁ אֶת־צֹרֵף מַחֲלִיק פַּטִּישׁ
אֶת־הוֹלֶם פָּעַם אֹמֵר לַדֶּבֶק טוֹב הוּא וַיְחַזְּקֵהוּ בְמַסְמְרִים לֹא יִמּוֹט: ח. וְאַתָּה יִשְׂרָאֵל עַבְדִּי
יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי:

41:1 Stand silent before Me, coastlands, And let nations renew their strength. Let them approach to state their case; Let us come forward together for argument. 2. Who has roused a victor from the East, Summoned him to God's service? Has delivered up nations to him, And trodden sovereigns down? Has rendered their swords like dust, Their bows like wind-blown straw? 3. He pursues them, he goes on unscathed; No shackle is placed on his feet. 4. Who has wrought and achieved this? The One who announced the generations from the start— I, GOD, who was first And will be with the last as well. 5. The coastlands look on in fear, The ends of earth tremble. The craftsmen draw near and come; 6. Each one helps the other, Saying to his fellow, "Take courage!" 7. The woodworker encourages the smith; He who flattens with the hammer [Encourages] him who pounds the anvil. He says of the riveting, "It is good!" And he fixes it with nails, That it may not topple. 8. But you, Israel, My servant, Jacob, whom I have chosen, Seed of Abraham My friend—

BLESSING FOLLOWING THE HAFTARAH READING

Baruch atah Adonai Eloheinu	בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
melech ha-olam, tzur kol ha-olamim,	מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
tzadik b'chol hadorot, Ha-Eil hane-eman	צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן
ha-omer v'oseh, ham'dabeir um'kayeim,	הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
shekol d'varav emet vatzedek.	שֶׁכָּל דְּבָרָיו אֱמֶת וָצֶדֶק:
Al haTorah, v'al ha-avodah, v'al	עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה, וְעַל
hanvi-im, v'al yom haShabbat hazeh,	הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
shenatata lanu, Adonai Eloheinu,	שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ,
lik'dushah v'limnuchah, l'chavod	לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד
ul'tifaret. Al hakol, Adonai Eloheinu	וּלְתִפְאָרֶת: עַל הַכֹּל יְיָ אֱלֹהֵינוּ
anachnu modim lach, um'varchim otach,	אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ
yitbarach shimcha b'fi kol chai	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי
tamid l'olam va-ed.	תָּמִיד לְעוֹלָם וָעֶד:
Baruch atah Adonai	בָּרוּךְ אַתָּה יְיָ
m'kadeish haShabbat.	מְקַדֵּשׁ הַשַּׁבָּת:

Translation:

Be praised, almighty God, Ruler of the Universe, Rock of all Creation, Righteous One of All Generations, the faithful God whose word is deed, whose every commandment is just and true. For the Torah, for the privilege of worship, for the prophets, and for this Shabbat that You, almighty God, have given us for holiness and rest, for rest, for honor and glory, we thank and bless You. May Your name be blessed forever by every living being. Blessed is God for the holiness of Shabbat.

COMMENTARY

PRESENTATION FROM THE CONGREGATION

PLEASE RISE AS WE RETURN THE TORAH TO THE ARK

EITZ CHAYIM (Tree of Life) עֵץ חַיִּים

Ki lekach tov natati lachem,	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם
Torati al ta-azovu.	תּוֹרָתִי אַל תַּעֲזֹבוּ:
Eitz chayim hi lamachazikim bah,	עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
v'tomcheha m'ushar.	וְתוֹמְכֶיהָ מְאֻשָּׁר:
D'racheha dar'chei noam,	דְּרָכֶיהָ דַרְכֵי נֹעַם,
v'chol n'tivoteha shalom.	וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם:
Hashiveinu Adonai elecha v'nashuvah	הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה
chadeish yameinu k'kedem.	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Translation:

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

Concluding Prayers

ALEINU (Adoration) עָלֵינוּ

Shechinah, we know your presence is here with us. You are the peace and joy of our days. But we also know that you dwell in the depths of suffering and sorrow.
We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for the sick and the dying, for those oppressed by racism. And we pray for our fragile earth, for all her inhabitants, and for life itself.

We ask your blessing on all those engaged in tikkun olam, the healing and transforming of our planet. Open our hearts and stir us to struggle on behalf of your creations. May each of us, all of us, become your limbs and hands, bringing healing and compassion, social justice, love, and peace to your world.

Kavannah: This prayer reminds us that we are no longer victims. We must be on guard to avoid becoming like those nations who oppress. We bow at the word korim in humility and gratitude as we learn from the lessons of our own history and commit ourselves to tikkun olam – the restoration of wholeness to our broken world.

Aleinu l'shabei-ach la-adon hakol,	עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
lateit g'dulah l'yotzeir b'reishit,	לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
shelo asanu k'goyei ha-aratzot,	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
v'lo samanu k'mishp'chot ha-adamah.	וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה:
Shelo sam chelkeinu kahem,	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
v'goraleinu k'chol hamonam.	וְגוֹרָלֵנוּ כְּכָל הֲמוֹנָם:
Va-anachnu korim	וַאֲנַחְנוּ כּוֹרְעִים
umishtachavim umodim	וּמִשְׁתַּחֲוִים וּמוֹדִים,
lifnei melech malchei hamlachim	לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,
hakadosh baruch hu.	הַקָּדוֹשׁ בָּרוּךְ הוּא:
Shehu noteh shamayim v'yoseid aretz	שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אָרֶץ
umoshav y'karo bashamayim mima-al	וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
ush'chinat uzo [ush'chinat uzo]	וּשְׁכִינַת עֻזּוֹ
b'govhei m'romim.	בְּגָבְהֵי מְרוֹמִים:
Hu Eloheinu ein od,	הוּא אֱלֹהֵינוּ אֵין עוֹד,
emet Malkeinu efes zulato.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ:

Kakatuv b'Torato,	כַּכָּתוּב בְּתוֹרָתוֹ,
v'yadata hayom [v'yadata hayom]	וְיָדַעְתָּ הַיּוֹם
v'hasheivota el l'vavecha,	וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
ki Adonai hu haElohim	כִּי יְיָ הוּא הָאֱלֹהִים
bashamayim mima-al,	בַּשָּׁמַיִם מִמַּעַל,
v'al ha-aretz [v'al ha-aretz] mitachat, ein od.	וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד:

V'ne-emar, v'hayah Adonai	וְנֶאֱמַר, וְהָיָה יְיָ
l'melech al kol ha-aretz.	לְמֶלֶךְ עַל כָּל הָאָרֶץ:
Bayom hahu [Bayom hahu] yih'yeh Adonai echad,	בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד,
ush'mo [ush'mo, ush'mo] echad.	וּשְׁמוֹ אֶחָד:

Translation:

Let us adore the ever-living God and render praise unto the one who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. Our God is one; there is none else. We bow our heads in reverence and worship the Holy One, praised be our God.
You spread out the heavens and established the earth. You are our God there is none else. In truth you alone are God, as it is written, know then this day and take it to heart; the Eternal One is God in the heavens above and the earth below, there is none else.
May the time not be distant, oh God, when all shall turn to you in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye. Oh, may all, created in your image, become one in friendship, forever united in your service. Then shall your realm be established on earth and the word of your prophet fulfilled: Adonai will reign for ever and ever.

"Remember the wisdom of your ancestors in order to become wise."
- African proverb

MOURNER'S KADDISH קַדִּישׁ יָתוֹם

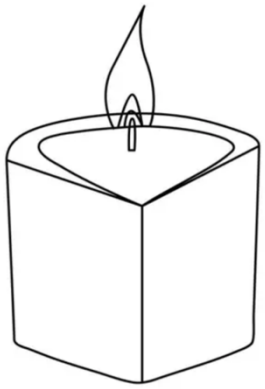
I would like to remember:
Savtah Yadah
Savtah S'gula
Sabah Akhiezar
Great-grandparents Peter and Ann Husch
Great-grandparents Robert and Rose Mass
Great uncles Tony and David Husch

Yitgadal v'yitkadash shmeih raba.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:
B'alma di v'ra chiruteih,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ,
v'yamlich malchuteih	וְיַמְלִיךְ מַלְכוּתֵהּ
b'chayeichon uv'yomeichon	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
uv'chayei d'chol beit Yisraeil,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
ba-agala uvizman kariv, v'imru amein.	בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן:
Y'hei sh'meih raba m'varach	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
l'alam ul'almei almaya.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
Yitbarach v'yishtabach v'yitpa-ar	יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר
y'vitromam v'yitnasei	וְיִתְרוֹמַם וְיִתְנַשֵּׂא
v'yithadar v'yitaleh v'yithalal	וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל
sh'meih d'kudsha b'rich hu,	שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,
l'eila min kol birchata v'shirata	לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
tushb'chata v'nechemata,	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא,
da-amiran b'alma, v'imru amein.	דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן:
Y'hei sh'lama raba min sh'maya,	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
v'chayim aleinu v'al kol Yisraeil,	וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
v'imru amein.	וְאִמְרוּ אָמֵן:

Oseh shalom bimromav,
hu ya-aseh shalom aleinu
v'imru amein.

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְאִמְרוּ אָמֵן:

PLEASE BE SEATED



Translation:

Magnified and sanctified
May your great name be
In the world that you created,
As you will,
And may a time of peace come
In our lives and in our days
And in the lives of all the house of Israel,
Swiftly and soon,
And say all amen!

Amen!
May your great name be blessed
Always and forever.

Blessed
And praised
And glorified
And raised
And exalted
And honored
And uplifted
And lauded
Be the name of the Holy One.

(You are blessed!)
Above all blessings
And hymns and praises and consolations
That are uttered in the world,
And say all amen!
May a great peace from heaven –
And life! –
Be upon us and upon all Israel,
And say all amen!

May you who makes peace in your high places
Make peace upon us and upon all Israel
And upon all who dwell on earth,
And say all amen!

♫ Adon Olam (Cosmic Ruler)

אֲדוֹן עוֹלָם

Adon olam, asher malach,	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
b'terem kol y'tzir nivra.	בְּטֶרֶם כָּל יְצִיר נִבְרָא:
L'eit na-asah v'cheftzo kol,	לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל,
azai melech sh'mo nikra.	אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:
V'acharei kichlot hakol,	וְאַחֲרֵי כִּכְלוֹת הַכֹּל,
l'vado yimloch nora.	לְבַדּוֹ יִמְלוֹךְ נוֹרָא:
V'hu haya, v'hu hoveh,	וְהוּא הָיָה, וְהוּא הֹוֶה,
v'hu yih'yeh b'tifarah.	וְהוּא יִהְיֶה, בְּתִפְאָרָה:
V'hu echad, v'ein sheini,	וְהוּא אֶחָד וְאֵין שֵׁנִי,
l'hamshil lo, l'hachbirah.	לְהַמְשִׁיל לוֹ, לְהַחְבִּירָה:
B'li reishit, b'li tachlit,	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
v'lo ha-oz v'hamisrah.	וְלוֹ הָעֹז וְהַמִּשְׂרָה:
V'hu eli, v'chai go-ali,	וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
v'tzur chevli b'eit tzarah.	וְצוּר חֶבְלִי בְּעֵת צָרָה:
V'hu nisi umanos li,	וְהוּא נִסִּי וּמָנוֹס לִי,
m'nat kosi b'yom ekra.	מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:
B'yado afkid ruchi,	בְּיָדוֹ אַפְקִיד רוּחִי,
b'eit ishan v'a-irah.	בְּעֵת אִישָׁן וְאָעִירָה:
V'im ruchi g'viyati,	וְעִם רוּחִי גְּוִיָּתִי,
Adonai li v'lo ira.	יְיָ לִי וְלֹא אִירָא:

Into your hands I entrust my spirit when I sleep and when I wake:
and with my spirit, my body too, God is with me. I will not fear.
Adon olam.

PARENT'S BLESSING

CLOSING BLESSING

Kavannah: It is customary to bless children, old and young, on Shabbat, either in the synagogue or at home for protection, for healing, and as an expression of love.

Masculine form:

Y'varechcha Adonai v'yishm'recha.	יְבָרֶכְךָ יְיָ וְיִשְׁמְרֶךָ׃
Ya-eir Adonai panav eilecha vichuneka.	יָאֵר יְיָ פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃
Yisa Adonai panav eilecha	יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ
v'yaseim l'cha shalom. (m)	וְיָשֵׂם לְךָ שָׁלוֹם׃

Feminine Form

Y'varcheich Adonai v'yishm'reich.	יְבָרֵכֵךְ יְיָ וְיִשְׁמְרֵךְ׃
Ya-eir Adonai panav elayich vichuneich.	יָאֵר יְיָ פָּנָיו אֵלַיִךְ וִיחֻנֵּךְ׃
Yisa Adonai panav eilayich	יִשָּׂא יְיָ פָּנָיו אֵלַיִךְ
v'yaseim lach shalom. (f)	וְיָשֵׂם לָךְ שָׁלוֹם׃

Translation:

May God bless you and keep you safe.
May God's love shine on you and be kind to you.
May God's presence be with you and give you peaces.
Numbers 6:24-26

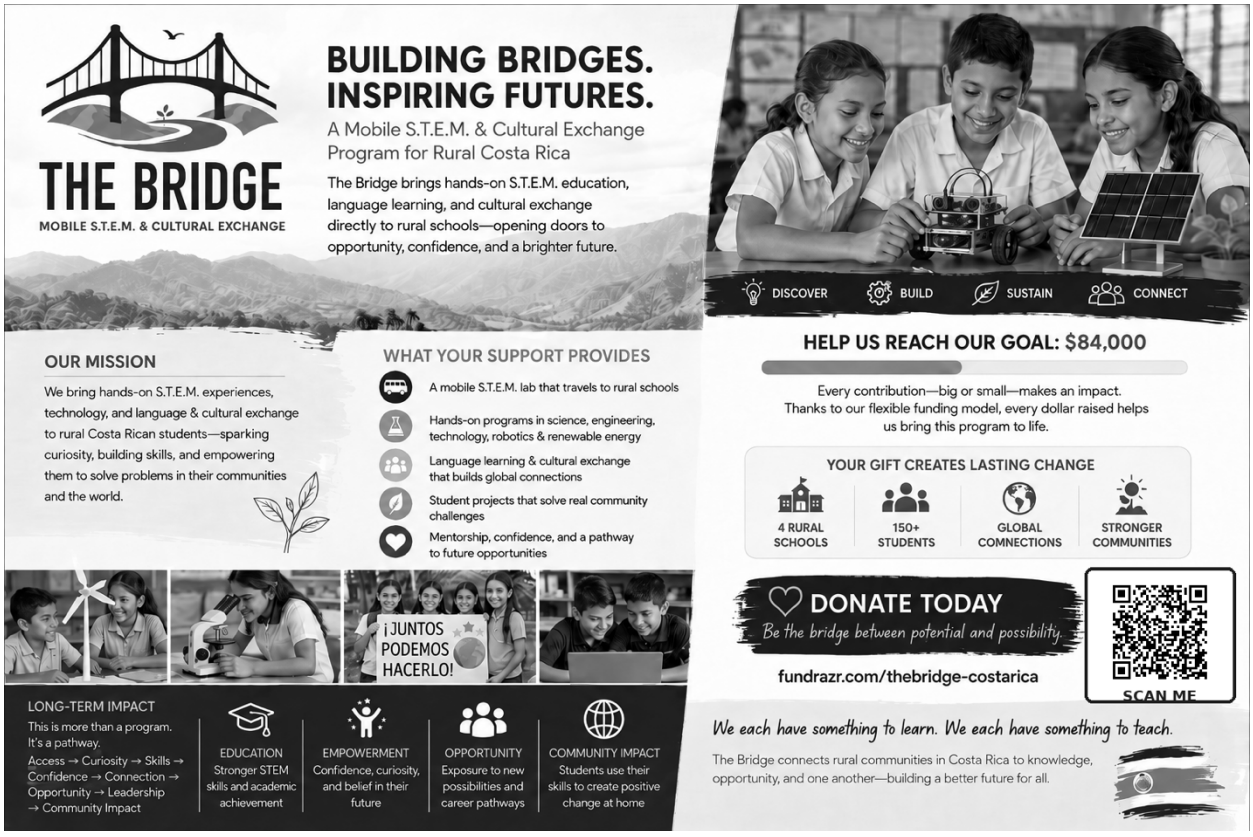
Interpretation:

May the blessings of peace and kindness, graciousness, goodness, and compassion flow among us, all the communities of Israel, and all the peoples of the world.
~ Marcia Falk

We thank everyone for joining us in celebration on this joyous occasion, and we hope you will join us for a kiddush lunch following the service in the multipurpose room.

MITZVAH PROJECT / CONTRIBUTIONS

Ami volunteered, helping his father, Shemohn, teach robotics workshops in the local school near our house in Costa Rica. Shemohn is currently developing a project to expand his efforts through recruiting a team, buying up-to-date equipment, and reaching out to other schools in the area. This project is called The BRIDGE (Bringing Real Innovation Discovering Greatness Everywhere):



Please consider contributing to this project. Many thanks!

AMI SENDS OUT SPECIAL THANKS TO…

My parents - for raising me to become the good person I am today

Rabbi Randy - for helping me prepare for my dvar Torah

Larry - for helping me prepare for my bar mitzvah, tutoring me and helping me prepare my portion and practicing the prayers, and for helping make this whole event a success

Larry and Savtah Sue - for being loving and supportive grandparents and all the fun times we've spent together

Savtah Joan - for all that she has done for me and my family, for all of the trips we've spent together, and for all the love and support

Savtah Ellie - for all of the love and support and for everything she has done for me, including designing and sewing my outfit for this special day

Dor and Shalom - for being helpful and for being fun teammates in whatever sports we play together

Dodah Janee - for her help with dvar torah ideas and for being Janee.

CRC musicians and staff - for helping make this day possible, joyous and available for those who couldn't attend in person.

Marian Binah Rosen - for her help putting together this siddur.

To all friends and family who have come to support me today from all over and for those who are watching from afar. It means so much to me!

humanity checklist
1. sharing
2. serving
supporting