Dear Family, Friends and CRC Community
Thank you for joining us today to share this special moment as Gabe is called to the Torah as a Bar Mitzvah. This traditional coming of age ceremony in the Jewish faith dates back many centuries. As a Bar Mitzvah (“son of the commandment”), Gabe now bears responsibility for Jewish ritual law, tradition, ethics and tikkun olam (the tradition to repair the world).
This morning, Gabe will read a portion of the Torah, the Five Books of Moses. Gabe’s Torah portion today is from the book of Tzav, which discusses sacrifice. This portion was to have been read by Gabe on April 4th. But Gabe’s Bar Mitzvah service, along with the services of congregations around the world, had to adapt to a world stricken by the COVID-19 Pandemic. Rescheduling and having a virtual Bar Mitzvah was not part of the original plan. But it is a small sacrifice to make, to keep our family, friends, and community safer and healthier. One of the first of many Mitzvot, Gabe is now responsible for performing: acts of honor, duty and kindness. You will hear about the mitzvot he has performed in the past, continues to perform, and the mitzvot project for his Bar Mitzvah.
During our home service, the Torah will be read by Gabe. Throughout the morning service, everyone is encouraged to participate in your own homes by engaging in responsive readings, singing, and dancing. Gabe will lead us, celebrating the wonder of the Torah.
Please join in the celebration.
Thank you for the love and friendship you have extended to Gabe and to our family. Your presence here with us enhances the meaning and spirit of this Bar Mitzvah and makes it a truly wonderful and memorable moment.
With love,
Angel, Howard, Heath, Josh & Gabe
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 Her Blessings* includes our call to communal prayer and our lessons on walking in the world, celebrating the connectedness of creation. The *T'filah* 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**

**MODEH ANI**  (Gratitude Upon Awakening)

| Modeh / modah ani l'faneca, | מודה אתא א妮 ל'ファエネה, |
| ruach chai v'kayam, | רוח חי וקים, |
| she-hechezarta bi nishmati b'chemla, | ישמהרה בט'שמו ב'המהל, |
| rabbah emunatecha. | רבה אמנהרה. |

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

**TALLIT**

*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 | ברוך אתה אדונא |
| Eloheinu Melech haolam | אלהינו מלך העולם |
| asher k’dshanu b’mitzvotav | אשר קדשנו במצוותינו |
| v’tzivanu l’hitatfed batzitzit. | והצינו להתריעב בתיצית. |

Praised be You, O God, ruler of the universe, who enables us to attain holiness through the religious duty of wearing fringes.
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. 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 Yaakov,
mishk'notecha, Yis-ra-eil!

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

Hineih mah tov umah na-im,
sheet (kulanu) achim gam yachad!

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

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 Holy Day.

Baruch atah Adonai Eloheinu
Melech haolam, she’asani b’tsalomoh.
Blessed are You, the eternal, our God, who has created me in Your image.

Baruch atah Adonai Eloheinu
Melech haolam, she’asani bat / bein chorin.
Blessed are You, the eternal, our God, who has made me free.
Baruch atah Adonai Eloheinu
Melech haolam, she’asani Yisraeil.
Blessed are You, the eternal, our God, who has made me Yisraeil*.

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

Baruch atah Adonai Eloheinu
Melech haolam, pokeiach iv’rim.
Blessed are You, the eternal, our God, who opens the eyes of the blind.

Baruch atah Adonai Eloheinu
Melech haolam, malbish arumim.
Blessed are You, the eternal, our God, who provides clothes for the needy.

Baruch atah Adonai Eloheinu
Melech haolam, hanotein layaeif koach.
Blessed are You, the eternal, our God, who gives strength to the weak.

Baruch atah Adonai Eloheinu Melech haolam, asher heichin mitz’adei gaver.
Blessed are You, the eternal, our God, who guides the steps of human beings.
Kavannah: “Kaddish” comes from the Hebrew word for holiness. There are five variations of the Kaddish prayer. This Kaddish is called the Chatzi 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 preparation for prayer from our call to prayer. May our praying together move us from the way things are to the way they might be.

Yitgadal v’yitkadesh shem ha’refa
B’alma div’ra chirutei,
v’yamlich malchutei,
b’chayeichon uv’yomeichon
uv’chayei d’chol beet Yisrael,
ba’agala [ba’agala] uvizman kariv. v’im’ru: amen.
Y’hei sh’mey raba m’varach
l’alam ul’almei almaya.
Yitbaruch [yitbaruch] v’yishabach
v’yitpa’ar y’vitromam v’yitnasei,
v’yit-hadar, v’yitaleh v’yit’halal
sh’mey d’kud’sha B’rich Hu,
l’eila min kol birchata v’shirata,
tush’chata v’nechemata,
da’amiran b’alma, v’imru: amen.

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 Her Blessings

שְׁמֶא וּבְרֶכֶהָיָה

Sh’má Uvirchoteiha

“BETTER TO DESERVE PRAISE WITHOUT HAVING IT, THAN TO HAVE IT WITHOUT DESERVING IT” – IVAN PANIN

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

BAR’CHU (Call to Prayer)

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.

Bar’chu et Adonai ham’vorach
Baruch Adonai ham’vorach l’olam va-ed

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.
Baruch atah, Adonai,
Eloheinu melech haolam
yotzeir or, uvorei choshech,
oseh shalom uvorei et hakol.
Hameir la’arets v’ladarim
aleiha b’rachamim.
Uv’tuvo m’chadeish bechol
yom tamid ma’aseih v’reishit.
Mah rabu ma’asecha, Adonai!
Kulam b’chochma asita,
mal’ah ha’aretz kinyanecha.
Titbarach, Adonai Eloheinu,
al shevach ma’aseih yadecha.
V’al m’orei or sheasita
y’fa’arucha. Sela.
Baruch atah, Adonai,
yotseir ham’orot.

Translation/Interpretation:

TOGETHER...

Be praised, our God, ruler of the universe, former of light, creator of darkness, maker of peace, and creator of all things.

In your mercy light shines over the earth and upon all who inhabit it. Through your goodness the work of creation is daily renewed.

How great are your works, O God, in wisdom you have made all of them. The earth is filled with all of your creations.

The works of your hands, O God, praise you. And the wondrous stars and planets of the skies glorify you. Praised be you, O God, creator of all the lights of the heavens.
"YOU MAY SAY I'M A DREAMER
BUT I'M NOT THE ONLY ONE
I HOPE SOME DAY YOU'LL JOIN US
AND THE WORLD WILL BE AS ONE"
– JOHN LENNON & YOKO ONO

SH’MA

Why are the י and the ת written larger?
The first line of the Sh'ma is so important that the words יי and יה ה are written in a special way. The י in יי and the ת in יה ה are written larger than the other letters so people will not misread them. If the י were mistaken for an ק, the word would mean “perhaps” instead of “hear”. If the ת were read as a ט, 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, י and ת together make the word ית which means “witness” or the word ית which means “forever”. So, when we say the Sh'ma, we become witnesses to God’s unity and continual existence. The big letter ת teaches us that God is everywhere. The letter ת is also the number four. When we see a big ת we remember that God can be found at all corners of the earth.

~ Rambam, Mishneh Torah

Why do we cover our eyes when we say the Sh’mah?
Knowing that we are not alone, that we are safe and secure in our shelter of peace, we cover our eyes to find the sacred spaces and hidden sparks within.

Kavannah: The Sh’mah—Deuteronomy 6:4—is a call from God to Israel, from each one of us to the other. The second verse is a response, whispered in humble acceptance of the connectedness of all creation. The source of this verse is rabbinic and is said aloud only on Yom Kippur, recalling the custom of the High Priest in the ancient Temple.
PLEASE JOIN ME IN CHANTING THE SH’MA

Sh’mah Yisrael
Adonai Eloheinu, Adonai Echad!

שָׁמַעְתָּנָה, בְּיָֽאָרֵי ה, בְּיֶאָרֵי ה

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

Silent:

Baruch shem k’vod malchuto
l’olam va-ed

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

PLEASE BE SEATED
TOGETHER...

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.

**MI CHAMOCHAH** (In Praise of the Source of Hope and Redemption)

Kavanah: Tradition calls us to remember Yetsiat Mitsrayim - our going out from Egypt - in every service. We remember that we were slaves and know that until all people are free, none 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. A glimmer of hope continues to come 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!
Mi kamochah nedar bakodesh,
nora t’hilot, oseh fele!

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
I’shimcha al s’fat hayam;
yachad kulam hodu v’himlichu v’amru:
Adonai (Yah) yim’loch l’olam va-ed!

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

Tsur Yisrael kuma b’ezrat Yisrael,
uf’dei chinumecha. Y’hudah v’Yisrael.
Go’aleinu Adonai tz’vaot sh’moh.
K’dosh Yisrael.
Baruch atah, Adonai, ga’al Yisrael.

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].
SIYAHAMBA (Zulu Spiritual)

Siyahamba is a South African folk song written in 1952 in the Zulu language. It was sung as a freedom song during the anti-apartheid movement. We include it in our service in the spirit of recalling that the Exodus story from the Torah has inspired many liberation efforts throughout history.

Siyahamba, ekukanyen’ kwenkos’,
Siyahamba, ekukanyen’ kwenkos’;
(2x)

Siyahamba, siyahamba, oh,
Siyahamba ekukanyen’ kwenkos’.
(2x)

We are marching in the light of God,
We are marching in the light of God.
(2x)

We are marching (marching),
We are marching (marching),
Oh.
We are marching in the light of God.
(2x)

Mi chamocha Ba’elim Adonai?
Mi kamocha ne’dar bakodesh;
(2x)

PLEASE RISE
The Prayer

T’filah

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 Esreh (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 (Kedushat 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.

“PEOPLE WILL NOT LOOK FORWARD TO POSTERITY WHO NEVER LOOK BACKWARD TO THEIR ANCESTORS” – EDMUND BURKE

T’FILAH (The Great Prayer)

Adonai s’fatai tiftach, ufi yagid t’hilatecha.

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.
Baruch atah, Adonai, Eloheinu
vElohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzchak
vElohei Ya'akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah
vElohei Rachel.
Ha-El hagadol hagibor v'hanora,
El elyon, gomeil chasadim tovim,
v'koneih hakol,
v'zocheir chasdei avot v'imahot,
umeivi g'ulah
liv'nei v'neihem l'ma'an sh'mo b'ahavah.
Melech ozeir umoshia umagen.
Baruch atah, Adonai,
magen Avraham v'ezrat Sarah.

Translation/Interpretation:

TOGETHER...

Holy one of blessing, you are our God, and God of our fathers and mothers. God of Abraham and Sarah, God of Isaac and Rebecca, God of Jacob, Leah and Rachel, the great God, the mighty God, the awesome God, the supreme God, who responds with acts of loving kindness, who possesses everything and who, remembering with love the righteous deeds of our parents, brings redemption to the children of their children. Sovereign, helper, savior, protector, holy one of blessing, shield of Abraham and Sarah.
Baruch atah l’olam Adonai,
m’chayeih hakol atah, rav l’hoshia.
(Winter) Mashiv haruach umorid hagashem.
(Summer) Morid hatal.
M’chalkeil chayim b’chesed,
m’chayeih hakol b’rachamim rabim,
someich noflim, v’rofei cholim,
umatir asurim,
um’kayeim, emunato lisheinei afar.
Mi chamochah ba’al g’vurot
umi domeh lach, melech meimit
um’chayeh umatzmiach y’shuah.
V’ne-eman atah l’hachayot hakol.
Baruch atah, Adonai, m’chayei hakol.

Translation:
You are the Spiritual Strength,
renewing life.
Great is your power to save.
(Winter) You cause the wind to shift and the rain to fall.
(Summer) You rain dew upon us.
You sustain the living with loving-kindness;
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.
“OUR RELATIONSHIPS LIVE IN THE SPACE BETWEEN US WHICH IS SACRED” – MARTIN BUBER

K’DUSHAH (Holiness)

Kavannah: The K’dushah is composed of verses from the Prophets and the Psalms. The form of the prayer is call and response. The custom to rise up on our tip-toes while reciting the first response recalls Isaiah’s vision of angels witnessing the fullness of God’s presence, calling “Holy, Holy, Holy.” Reaching towards the heavens, we connect the heavens and the earth, filling the spaces between us with holiness.

N’kadeish et shimcha ba’olam, k’sheim

shemak’dishim oto bishmei marom,

kakatuv al yad n’viecha:

v’karah zeh el zeh v’amar.

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,

m’lo chol ha’aretz k’vodo.

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

Adir adireinu Adonai adoneinu

mah adir shim’cha b’chol ha’aretz!

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

Baruch k’vod Adonai mim’komo.

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

Echad Hu Eloheinu Hu avinu Hu

mal’keinu Hu moshi’einu v’Hu

yash’mieinu b’rachamav l’einei kol chai:

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!

I AM YOUR GOD!
Shabbat guards us and our souls. Shabbat is the promise that there will be a time of peace when all souls will be renewed. As we guard Shabbat,

Kavannah: 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, Shabbat guards us and renews our souls.

V’SHAMRU (Sanctification of the Sabbath)

Kavannah: 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, Shabbat guards us and renews our souls.

V’shamru v’nei Yisrael et HaShabbat,
la’asot et HaShabbat
l’dorotam b’rit olam.
Beini u’vein b’nei Yisrael
ot hi l’olam,
ki sheishet yamim asah Adonai
et hashamayim v’et ha’aretz,
uve’yom hashvi’i shavat vayinafash.

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
“GRATITUDE IS A POWERFUL CATALYST FOR HAPPINESS. IT’S THE SPARK THAT LIGHTS A FIRE OF JOY IN YOUR SOUL” – AMY COLLETTE

“IF YOU CANNOT FIND PEACE WITHIN YOURSELF, YOU WILL NEVER FIND IT ANYWHERE ELSE” – MARVIN GAYE

SIM SHALOM (Peace)

Sim sha-lom tovah uv’rachah,
chtein vachesed, v’rachamim,
aleinu v’al [v’al] kol Yisrael amecha.

Translation:
Grant peace, goodness, blessing, loving-kindness, and mercy to us and to all who worship You.

SILENT MEDITATION

“If you are always trying to be normal, you will never know how amazing you can be” – MAYA ANGELOU

“Courage is what it takes to stand up and speak; courage is also what it takes to sit down and listen” – WINSTON CHURCHILL

“If you want to change the world, start with yourself” – GANDHI

“The time is always right to do what is right” – DR. MARTIN LUTHER KING JR.

“It is better to know how to learn than to know” – DR. SEUSS

OSEH SHALOM

Oseh shalom bimromav,
hu ya’aseh shalom aleinu
v’al kol Yisrael, v’imru: Amen

May the Source of peace let peace descend on us, on all Israel, and on all who dwell on earth.
Amen.
Torah Service
Seder Kriyat HaTorah

THE ARK IS OPENED AND THE TORAH IS TAKEN FROM THE ARK
THE TORAH IS PASSED FROM GENERATION TO GENERATION

Sh’mi Yisrael Adonai Eloheinu,
Adonai Echad!

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

Echad Eloheinu, gadol Adoneinu,
kadosh sh’mo.

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

HAKAFOT (Rejoicing with the Torah)

PLEASE BE SEATED
Baruch atah Adonai, Eloheinu
Holy One of blessing. Your presence fills creation. You called us from all the peoples and gave us Your Torah.

Baruch Adonai, notein haTorah.
Holy One of blessing. You give us Torah.

BLESSING BEFORE THE TORAH READING

READING OF THE TORAH

TZAV – Leviticus 6:1-9

1. The Eternal One spoke to Moses, saying:

2. Command Aaron and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it. 3. The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. 4. He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a clean place. 5. The fire on the altar shall be kept burning, not to go out; every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being. 6. A perpetual fire on the altar is kept going on it.

7. And this is the ritual of the meal offering: Aaron’s sons shall present it before the LORD, in front of the altar. 8. A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to the LORD. 9. What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting.

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And this is the ritual of the meal offering: Aaron’s sons shall present it before the LORD, in front of the altar. A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to the LORD. What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting.

The Eternal One spoke to Moses, saying:

Command Aaron and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it. The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar. He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a clean place. The fire on the altar shall be kept burning, not to go out; every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being. A perpetual fire on the altar is kept going on it.

And this is the ritual of the meal offering: Aaron’s sons shall present it before the LORD, in front of the altar. A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to the LORD. What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting.

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BLESSING FOLLOWING THE TORAH READING

Baruch atah Adonai, Eloheinu
Melech haolam,
asher natan lanu Torat emet,
v’chayei olam nata b’tocheinu.
Baruch atah Adonai, notein haTorah.

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 b’nai Yisrael al pi Adonai b’yad Moshe.

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

MI SHEBEIRACH (Healing Prayer)

Mi shebeirach avoteinu
M’kor habrachah l'imoteinu.

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
M’kor habrachah la’avoteinu.

Bless those in need of healing With refua sheleima, The renewal of body, The renewal of spirit, And let us say, Amen

~ Debbie Friedman
Baruch atah Adonai, rofeh hacholim.

Blessed is God, healer of the sick.

El na r'fa na lah.

Please God, heal her now. (The perfect prayer of Moses praying for his sister, Miriam.)

~ Numbers 12:13

BLESSING BEFORE THE HAFTARAH READING

Baruch atah Adonai
Eloheinu Melech haolam,
asher bachar binvi'im tovim, v'ratzah
v'divreihem hane-emarim be-emet.
Baruch atah Adonai, habocher baTorah
uv'Moshe avdo, uv'Yisraeil amo,
uvinvi-ei ha-emet vatzedek.

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

Jeremiah 7:21-23

21. Thus says the God of heaven’s hosts, the God of Israel: Add your [whole] burnt offerings to your other sacrifices and eat the meat! 22. But when I brought your ancestors out of the land of Egypt, I neither spoke to them nor commanded them about burnt offerings or sacrifices. 23. But this is the command I gave them: Listen to Me, and I will be your God, and you shall be My people; walk only in the way that I have commanded you, and it shall go well with you.
BLESSING FOLLOWING THE HAFTARAH READING

Baruch atah Adonai Eloheinu  
Melech haolam, tzur kol haolamim,  
tzadik b’chol hadorot, HaEl hane-eman,  
haomer v’oseh, ham’dabeir um’ekayeim,  
shekol d’varav emet vatzedek.  
Al HaTorah, v’al ha’avodah, v’al  
han’vi-im, v’al yom HaShabbat hazeh,  
shenatata lanu, Adonai Eloheinu,  
lik’dushah v’lim’nuchah, l’chavod  
ul’tifaret. Al hakol, Adonai Eloheinu,  
anachnu, modim lach, um’varchim otach,  
yitbarach shimcha b’fi kol chai  
tamid l’olam vaed.  
Baruch atah, Adonai,  
m’kadeish HaShabbat.

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
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

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. Therefore, 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,
lateit g’dulah l’yotzeir b’reishit,
shelo asanu k’goyei ha’aratzot,
v’lo samanu k’mishp’chot ha’adamah.
Shelo sam chelkeinu kahem,
v’goraleinu k’chol hamlach.
Va’anachnu kor’im umishtachavim umodim,
ilfei Melech mal’chei hamlachim HaKadosh Baruch Hu.

Shehu noteh shamayin v’yoseid aretz,
umoshav y’karu bashamayim mima’al
ush’chinat uzo [ush’chinat uzo] b’govhei m’romim.

Hu Eloheinu ein od,
emet Malkeinu efes zulato.
Kakatu b’Torato, v’yadata hayom [v’yadata hayom]
v’hasheivota el l’vavecha,
k’Adonai hu HaElohim bashamayim mima’al.
v’al ha’aretz [v’al ha’aretz] mitachat, ein od.

V’ne-amar, v’hayah Adonai
l’Melech al kol ha’aretz.
Bayom hahu [bayom hahu] yih’yeh Adonai echad
Ush’mo [ush’mo, ush’mo] echad.

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, O 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. O 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.
At this time, I would like to remember some very close family friends, Gerry and Joe Burstein, a few friends who have lost a parent, and all those who have suffered loss from diseases.

Yitgadal v’yitkadesh shemay rabah.  
B’alma div’ra chirutei,  
v’yamlch malchutei,  
b’chayei chon uv’yomeichon  
v’chayei d’chol beit Yisrael,  

Y’hei sh’mei raba m’varach  
l’amal uf’almei almaya.  
Yitbarach v’yishtabach v’yitpa’ar  
v’yitromam v’yitnasei,  
v’yit-hadar, v’yitaleh v’yit’halal  
sh’mei d’Kud’sha B’rich Hu,  
l’eila min kol birchata v’shirata,  
tushb’chata v’nechemata,  
da’amiran b’alma, V’im’ru: Amen.

Y’hei sh’lama raba min sh’maya,  
v’chayim aleinu v’al kol Yisrael.  
V’im’ru: Amen.

Oseh shalom b’ravam,  
Hu yasheh shalom aleinu,  
v’al kol Yisrael, v’al kol yeshvi tevel  
V’im’ru: Amen

Translation:
We sanctify Your name on earth, as we pray for the coming of a reign of peace in our own day, our own lives, and the life of all Israel. Let Your great name be blessed for ever and ever. Let Your name be exalted and honored, though You are beyond all the praises we can utter, all the songs we can ever sing. For us, for all Israel, for all men and women, may the blessing of peace and the promise of life come true. As You make peace on high, so let peace descend on us, on all Israel, and all the world.
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.

Y’varech’cha Adonai v’yishmarecha
Yaeir Adonai panav eilecha vichuneka
Yisah Adonai panav eilecha
v’yaseim lecha shalom

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 peace
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
Gabe’s Mitzvah Project

Weldon Spring Missouri River Cleanup - September 14th, 2019

Gabe organized a team of friends that consisted of 8 young men and 3 adults to work together on a river clean up. The team launched from the Weldon Spring Public Fishing Access on a boat and scouted for trash on the banks of a Missouri River island. Gabe’s team, along with other groups involved that day, removed 4.6 tons of trash from the river. 1.2 tons of the haul was separated and sent to a recycling center.

The team felt really good about helping the earth and being out in nature. You can also volunteer in future river cleanups by going to the Missouri River Relief page at riverrelief.org.

I would like to thank…

- My mom and dad for their love, support and encouragement in preparing for my special day.
- Rabbi Susan for being there for our family over the years.
- Rabbis Randy and Daniel for their coaching and assistance in finding meaning in my Torah portion. Also, I appreciate their tech support that makes today possible.
- Rabbi Jim for preparing me for my bar mitzvah.
- The CRC community for being a wonderful part of our lives.
- The CRC choir for their beautiful music.
- All my friends and family joining in this virtual celebration.
- The friends and family members who have been there for me as long as I can remember.
- And, all the people who contributed to making my bar mitzvah extra special, including my Mom and Dad, brothers Heath and Josh, Grandma and Papa, Uncle Steve, and Uncle JD.