

Family and Friends:

Thank you for joining us virtually for Henry's Bar Mitzvah. Although we wish we could be together in person to celebrate this momentous occasion, we are glad we are still able to share this day with you. Henry's decision to have a Bar Mitzvah is 100% his, and we couldn't be prouder of his dedication to making this happen. We are so thankful for all the help and support we have received from CRC's Rabbi's, Henry's tutor Golda, and all of our family and friends to make this day possible. It has been quite a journey, and we are so excited to celebrate Henry's accomplishments.

- Andrew & Beth Chackes

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
Eloheinu Melech haolam
asher k'dshanu b'mitzvotav
v'tzivanu l'hitatef batzitzit.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Praised be You, O God, ruler of the universe, who enables us to attain holiness through the religious duty of wearing fringes.

HINEIH MAH TOV (The Goodness of Gathering)

הִנֵּה מַה־טוֹב

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

הִנֵּה מַה־טוֹב וּמַה־נִּצְעִים
שֵׁבֶת (כְּלָנוּ) אַחִים גַּם־יַחַד.

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

READER'S KADDISH

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'yitkadash shmei raba.

B'alma div'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

ba'agala [ba'agala] uvizman kariv. v'im'ru: amen.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

Yitbarach [yitbarach] v'yishtabach

v'yitpa'ar y'vitromam 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'imru: amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֻלְמָא דִּי בְרָא כְרַעוּתֵיהּ,
 וְיַמְלִיךָ מַלְכוּתֵיהּ
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֻגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ אָמֵן.
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלַם וּלְעֻלְמֵי עֻלְמֵיָא.
 יִתְבָּרַךְ וְיִשְׁתַּבַּח,
 וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
 וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
 לְעֻלְמָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא,
 תְּשׁוּבָתָא וְנַחֲמָתָא,
 דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ 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 Her Blessings

שְׁמַע וּבְרָכוֹתֶיהָ

Sh'ma Uvirchoteiha

Call forth a moment of Earth: tree, rock, soil, mountain, sand, field.
Call forth a moment of Water: ocean, stream, rain, waterfall, swimming hole.
Call forth a moment of Air: wind, song, breath, breeze.
Call forth a moment of Fire: candle, sun, campfire, lightening.
Call forth Compassion, Joy, Peace and Love to yourself and to all beings – north, south, east, west, above and below.
Let these elemental images and these godly qualities ground you as we open our hearts to prayer.
-Rabbi Randy

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

BAR'CHU (Call to Prayer)

בְּרָכוּ

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

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ.
בְּרוּךְ יְיָ הַמְּבָרָךְ 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.

Why are the ש and the ה written larger?

The first line of the Sh'ma is so important that the words שמע and יהוה are written in a special way. The ש in שמע and the ה in יהוה are written larger than the other letters so people will not misread them. If the ש were mistaken for an א, the word would mean “perhaps” instead of “hear”. If the ה were read as a ו, 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, ש and ה together make the word שה which means “witness” or the word שה which means “forever”. So, when we say the Sh'ma, we become witnesses to God's unity and continual existence. The big letter ה teaches us that God is everywhere. The letter ה is also the number four. When we see a big ה 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'ma?

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'ma—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.

“My Family has different beliefs, but no matter how differently we think of God, the Sh'ma tells us that God is one, and that we all pray to the same God.”

— Henry Chackes

PLEASE JOIN ME IN CHANTING THE SH'MA

Sh'ma Yisrae'el
Adonai Eloheinu, Adonai Echad!

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

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

Silent:

Baruch shem 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.

When Jacob was about to die, he gathered his children around him and asked whether they would remain faithful to the spiritual values he had taught them. They responded, "Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad! (Listen Israel [Jacob], the One God is our God.)" To which Jacob replied with his last breath, "Baruch shem k'vod..." thanking God for his children's commitment to carry on the tradition.

~ Talmud, Pesachim 56a

PLEASE BE SEATED

V'ahavta et Adonai Elohecha,
 b'chol l'avvacha uv'chol nafsh'cha
 uv'chol m'odecha.
 V'hayu had'varim ha-eileh asher
 anochi m'tzavcha hayom al l'avvecha.
 V'shinantam l'vanecha v'dibarta bam,
 b'shivt'cha b'veitecha uv'lecht'cha
 vaderech uv'shochb'cha uv'kumecha.
 Ukshartam l'ot al yadecha v'hayu
 l'totafot bein einecha. Uch'tavtam
 al m'zuzot beitecha uvisharecha.
 L'ma'an tizk'ru, va'asitem et
 kol mitzvotai vih'yitem k'doshim
 l'Eloheichem. Ani Adonai Eloheichem,
 asher hotzeiti et-chem mei-eretz
 Mitzrayim lih'yot lachem l'Elohim
 ani Adonai Eloheichem.

Adonai Eloheichem... Emet

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...

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

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ,
 בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ,
 וּבְכָל-מְאֹדְךָ.
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר
 אֲנִי מְצַוְךָ הַיּוֹם, עַל-לִבְבְּךָ:
 וְשִׁנַּנְתֶּם לְבַבְכֶם, וּדְבַרְתֶּם בָּם,
 בְּשִׁבְתְּכֶם בְּבֵיתְךָ, וּבְלֶכְתְּךָ
 בַּדֶּרֶךְ, וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ.
 וְקִשַּׁרְתֶּם לְאוֹת עַל-יָדֶיךָ, וְהָיוּ
 לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכִתְבֹתֶם
 עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֹת-
 כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם, לְהִיוֹת לְכֶם לֵאלֹהִים,
 אֲנִי יְיָ אֱלֹהֵיכֶם:
 יְיָ אֱלֹהֵיכֶם: אֱמֶת

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.

**“In the truest sense, freedom cannot be bestowed; it must be achieved”
-Franklin D Roosevelt**

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

מִי-כַמְּכָה

Kavannah: 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!

מִי-כַמְּכָה בְּאֵלִים יְיָ
מִי כַמְּכָה נִאֲדָר בְּקֹדֶשׁ
נֹרָא תְהִלָּת, עֹשֶׂה פִּלְא

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

Malchut'cha ra-u vanecha,
Bokei-a yam lifnei Moshe uMiryam
Zeh Eli, anu v'amru,
Adonai (Yah) yimloch l'olam va-ed

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,
בֹּקַעַי יָם לְפָנַי מֹשֶׁה וּמִרְיָם
זֶה אֱלֹהֵי, עָנּוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

Your children saw Your glory. In our escape from the sea we exclaimed with Moses and Miriam, “the Redeemer will be with us forever and ever.”

V'ne-emar: ki fadah Adonai et Ya'akov,
ug'alo miyad chazak mimenu,
Baruch atah, Adonai, ga'al Yisrael

וְנֹאמַר: כִּי-פָדָה יְיָ אֶת-יַעֲקֹב,
וַגָּאֵלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
בָּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

As You redeemed Jacob and saved him from arms stronger than his own, so may You redeem all who are oppressed and persecuted. Blessed is God, Redeemer of Israel.

Then Miriam, the prophetess took a drum in her hands and we all followed her with drums and chanted:

Shiru l'Adonai ki gao ga'ah שִׁירוּ לַיהוָה כִּי-גָאֵה גָאֵה

Sing to God for this great victory.
Who is like You, majestic in holiness, awesome in splendor doing wonders?

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 chamocho ba'elim Adonai?
Mi kamocho ne'dar bakodesh.
(2x)

HASHKIVEINU (Rise Up To Life Renewed)

הַשְּׂכִיבֵנוּ

Kavannot:

This is the last prayer in the Sh'ma and Her Blessings. It is only said in the evening. We ask that a shelter of peace be spread over us, that we may have a moment of Shabbat rest under the gentle wings of the Shechinah and the safety of our community.

“To act in the spirit of religion is to unite what lies apart, to remember that humanity as a whole is God’s beloved child. Racism is worse than idolatry. Few of us seem to realize how insidious, how radical, how universal and evil, racism is. Few of us realize that racism is the gravest threat to humankind.”

~Rabbi Abraham Joshua Heschel

To pray for a sukkat shalom is to pray for a full house; a shelter that reflects creation in its glorious diversity. As we continue the holy work of uprooting the scourge of racism from this and all communities, we look forward to the time when our Jewish family will embrace Jews of all colors. Then, our Sukkat Shalom will become the multi-racial shelter of peace it was always intended to be.

Take this soul, living in my skin and bones
Take this soul and let it sing.
Yahweh, Yahweh – always pain before a child is born
Yahweh, Yahweh – it’s always dark before the dawn.
~U2

Hashkiveinu Adonai Eloheinu l’shalom,
v’ha-amideinu shomreinu l’chayim.

הַשְּׂכִיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים

Let us lie down in peace, Adonai, our God, and rise up to life, our guardian.

Allow us to lie and rise in peace, Shalom.

Everything’s gonna be alright
~Bob Marley

Ufros aleinu sukkat sh’lomecha.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ:

And spread over us the shelter of Your peace.

Baruch atah Adonai haporeis sukkat shalom
aleinu, v’al kol amo Yisrael, v’al Yerushalayim.

בָּרוּךְ אַתָּה יְיָ הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם:

Blessed are You, Yah, who spreads the shelter of peace over us, over Your people Israel, over Jerusalem, the city of peace, (and over all creation).

The Prayer

תְּפִלָּה

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.

PLEASE RISE

T'FILAH (The Great Prayer)

תְּפִלָּה

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

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ.

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

Baruch atah, Adonai, Eloheinu
 v'Eilohei avoteinu v'imoteinu,
 Elohei Avraham, Elohei Yitzchak
 v'Eilohei Ya'akov, Elohei Sarah,
 Elohei Rivkah, Elohei Leah
 v'Eilohei 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.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמֹתֵינוּ,
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
 וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי שָׂרָה,
 אֱלֹהֵי רִבְקָה, אֱלֹהֵי לֵאָה,
 וְאֱלֹהֵי רָחֵל.
 הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
 אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים טוֹבִים,
 וְקוֹנֵה הַכּוֹל,
 וְזוֹכֵר חֲסֵדֵי אָבוֹת וְאִמָּהוֹת,
 וּמְבִיא גְּאֻלָּה
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.
 מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
 בְּרוּךְ אַתָּה יי
 מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Translation / Interpretation:

TOGETHER...

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.
 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.

Atah gibor 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 lischeinei 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'chayeih hakol.

אתה גבור לעולם אדני,
 מתיה הכל אתה, רב להושיע.
 (בחורף) משיב הרוח ומוריד הגשם:
 (בקיץ) מוריד הטל
 מכליל חיים בחסד,
 מתיה הכל ברחמים רבים,
 סומך נופלים, ורופא חולים,
 ומתיר אסורים,
 ומקיים אמונתו לישגי עפר.
 מי כמוך בעל גבורות
 ומי דומה לך, מלך ממת
 ומחיה ומצמיח ישועה:
 ונאמן אתה להחיות הכל.
 ברוך אתה יי, מתיה הכל.

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.

“Change will not come if we wait for some other person or if we wait for some other time. We are the ones we’ve been waiting for. We are the change that we seek.”

-Barack Obama

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.

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם
שְׁמִקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּכַתוּב עַל יַד נְבִיאֶיךָ:
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,
m'lo chol ha'aretz k'vodo.

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

Holy, holy, holy is the God of hosts; the fullness of the whole earth is Your glory!

~ |saiah 6:3

Adir adireinu Adonai adoneinu
mah adir shim'cha b'chol ha'aretz!

אֲדִיר אֲדִירֵנוּ יְיָ אֲדִירֵנוּ
מִה־אֲדִיר שְׁמֶךָ 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.

~ |zekiel 3

Echad Hu Eloheinu Hu avinu Hu
mal'keinu Hu moshi'einu v'Hu
yash'mieinu b'rachamav l'einei kol chai:

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא
מֶלֶכֵנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא
יִשְׁמְיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל־חַי:

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,
e'lohayich tzion, l'dor vador. Hal'lu Yah!

יְמַלֹךְ יי לְעוֹלָם,
אֱלֹהֵינוּ 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,
ul'neitzach n'tzachim k'dushat'cha nak'dish,
V'shivcha'cha Eloheinu,
mipinu lo yamush l'olam va-ed.

לְדוֹר וָדוֹר נִגִיד גּוֹד'לֶעֶחָא,
וּלְנֵיצַח נִצְחִים קְדוּשַׁתְךָ נִקְדִישׁ,
וְשִׁיבְךָ אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמּוּשׁ 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 יי, הָאֵל הַקְדוֹשׁ.

Blessed is the eternal, the holy God.

PLEASE BE SEATED

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,
u'vayom hashvi-i shavat vayinafash.

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יי
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

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

“PEACE CANNOT BE KEPT BY FORCE, IT CAN ONLY BE ACHIEVED BY UNDERSTANDING”

-ALBERT EINSTEIN

SHALOM RAV (Abundant Peace)

שְׁלוֹם רָב

Shalom rav al Yisrael amcha tasim l'olam

Shalom rav al Yisrael amcha tasim l'olam

ki atah hu Melech Adon l'chol hashalom.

ki atah hu Melech Adon l'chol hashalom.

v'tov b'einecha l'vareich et amcha Yisrael

b'chol eit uv'chol sha'ah bish'lomecha.

Ah

Baruch atah Adonai, oseh hashalom

שְׁלוֹם רָב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם,
שְׁלוֹם רָב עַל יִשְׂרָאֵל עִמָּךְ תָּשִׂים לְעוֹלָם,
כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
כִּי אַתָּה הוּא מְלֶכֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּרוּךְ אַתָּה יי, עוֹשֵׂה הַשָּׁלוֹם.

Translation:

Let Israel, Your people, know a great peace, for it is good in Your sight to bless Israel at every moment with Your peace. Blessed are You Adonai, who blesses Your people Israel with peace.

Interpretation:

Eternal wellspring of peace
May we be drenched with the longing for peace
That we may give ourselves over
As the earth to the rain, to the dew,
Until peace overflows our lives
As living waters overflow the seas.

~ Marcia Falk

SILENT MEDITATION

A FAMILY

(ANONYMOUS)

A FAMILY IS A PLACE TO CRY, AND LAUGH AND VENT FRUSTRATIONS
TO ASK FOR HELP, TO TEASE AND YELL
TO BE TOUCHED AND HUGGED AND SMILED AT.
A FAMILY IS PEOPLE WHO CARE WHEN YOU ARE SAD
WHO LOVE YOU NO MATTER WHAT
WHO SHARE YOUR TRIUMPHS AND DON'T EXPECT YOU TO BE PERFECT
JUST GROWING WITH HONESTY IN YOUR OWN DIRECTION.
A FAMILY IS A CIRCLE WHERE WE LEARN TO LIKE OURSELVES
WHERE WE LEARN TO MAKE GOOD DECISIONS
WHERE WE LEARN TO THINK BEFORE WE DO
WHERE WE LEARN PATIENCE AND TABLE MANNERS
AND RESPECT FOR OTHER PEOPLE
A FAMILY IS A PLACE WHERE WE SHARE IDEAS
WHERE WE LISTEN AND ARE LISTENED TO –
WHERE WE LEARN THE RULES OF LIFE TO PREPARE US FOR THE WORLD.
THE WORLD IS A PLACE WHERE ANYTHING CAN HAPPEN
AND IF WE GROW UP IN A LOVING FAMILY – WE ARE READY FOR THE WORLD.

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.

עֲשֵׂה שְׁלוֹם

עֲשֵׂה שְׁלוֹם בְּמִרְוַמְיָו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

PLEASE RISE

Torah Service

סֵדֶר קְרִיאת 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 Yisrael 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 גָדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ שְׁמוֹ.

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

PLEASE BE SEATED

BLESSING BEFORE THE TORAH READING

Bar'chu et Adonai Ham'vorach:

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ:

Bless the Holy One of blessing.

Baruch Adonai ham'vorach l'olam va-ed

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד:

Bless the Holy One forever blessing.

Baruch atah Adonai, Eloheinu

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

Melech haolam, asher bachar banu

מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ

mikol [or: im kol] ha'amim,

מִכָּל הָעַמִּים,

v'natan lanu et Torato.

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:

Baruch atah Adonai, notein haTorah.

בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

Holy One of blessing. Your presence fills creation. You called us from all the peoples and gave us Your Torah. Holy One of blessing. You give us Torah.

READING OF THE TORAH

Genesis 28:10-22

י וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חֲרָנָה: יא וַיִּפְגַע בְּמָקוֹם וַיֵּלֶן שָׁם כִּי־בָא הַשָּׁמַשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׂם מִרְאשֵׁיתוֹ וַיִּשְׁכַּב בְּמָקוֹם הַהוּא: יב וַיַּחְלֵם וְהִנֵּה סֹלֶם מַצֵּב אֲרָצָה וְרֵאשׁוֹ מִגֵּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ: יג וְהִנֵּה הָיָה נֹצֵב עָלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבֹתֶיךָ אֲבִיךָ וְאַלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לָךְ אֶתְנַנֶּה וְלִזְרַעְךָ: יד וְהָיָה זֶרְעֶךָ כַּעֲפַר הָאָרֶץ וּפְרָצְתָּ יָמָה וְקָדְמָה וְצָפֹנָה וְנִגְבָּה וְנִבְרָכוּ בְּךָ כָּל־מִשְׁפַּחַת הָאָדָמָה וּבִזְרַעְךָ: טו וְהִנֵּה אֲנֹכִי עֹמֵד וְשִׁמְרֹתֶיךָ בְּכָל אֲשֶׁר־תֵּלֵךְ וְהִשְׁבַּתֶיךָ אֶל־הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אִם־עֲשִׂיתִי אֶת אֲשֶׁר־דִּבַּרְתִּי לָךְ: טז וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֲכֹן יֵשׁ יְהוָה בְּמָקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי: יז וַיִּירָא וַיֹּאמֶר מִה־נִּזְרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בַּיִת אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם: יח וַיִּשְׁכֵם יַעֲקֹב בַּבֹּקֶר וַיִּקַּח אֶת־הָאֲבָנִים אֲשֶׁר־שָׂם מִרְאשֵׁיתוֹ וַיִּשֶׂם אֹתָהּ מַצֵּבָה וַיִּצַק שָׁמֶן עַל־רֹאשָׁהּ: יט וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא בֵּית־אֵל וְאוֹלָם לְזֵז שֵׁם־הָעִיר לְרֵאשֶׁנָּה: כ וַיִּזְדַּר יַעֲקֹב נֹדֵד לֵאמֹר אִם־יְהִיֶּה אֱלֹהִים עִמָּדִי וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנִתְּנִי לֶחֶם לְאֹכַל וּבְגָד לְלִבָּשׁ: כא וְשִׁבַּתִּי בְּשֹׁלֶם אֶל־בַּיִת אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים: כב וְהָאֲבָן הַזֹּאת אֲשֶׁר־שָׂמְתִי מַצֵּבָה יְהִיָּה בַיִת אֱלֹהִים וְכָל אֲשֶׁר תִּתְּנֵנִי עֲשֶׂר אֶעֱשְׂרֶנּוּ לָךְ:

¹⁰ Jacob left Beer-sheba, and set out for Haran. ¹¹ He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place. ¹² He had a dream; a stairway was set on the ground and its top reached to the sky, and angels of God were going up and down on it. ¹³ And the Eternal was standing beside him and said, "I am the Eternal, the God of your father Abraham and the God of Isaac: the ground on which you are lying I will assign to you and to your offspring. ¹⁴ Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants. ¹⁵ Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you." ¹⁶ Jacob awoke from his sleep and said, "Surely God is in this place, and I did not know it!" ¹⁷ Shaken, he said, "How awesome is this place! This is none other than the abode of God, and that is the gateway to heaven." ¹⁸ Early in the morning, Jacob took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. ¹⁹ He named that site Bethel; but previously the name of the city had been Luz. ²⁰ Jacob then made a vow, saying, "If God remains with me, if God protects me on this journey that I am making, and gives me bread to eat and clothing to wear, ²¹ and if I return safe to my father's house — the Eternal shall be my God. ²² And this stone, which I have set up as a pillar, shall be God's abode; and of all that You give me, I will set aside a tithe for You."

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.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ:
בְּרוּךְ 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

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

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי
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 שְׁבִירַח

Mi shebeirach avoteinu
M'kor habrachah l'imoteinu.

מִי שְׁבִירַח אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ

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.

מִי שְׁבִירַח אִמּוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ

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.

בָּרוּךְ אַתָּה יְיָ רוֹפֵא הַחֹלִים.

Blessed is God, healer of the sick.

El na r'fa na lah.

אֵל נָא רַפֵּא נָא לָהּ

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, habocheh baTorah
uv'Moshe avdo, uv'Yisraeil amo,
uvinvi-ei ha-emet vatzedek.

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה
בְּדְבָרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת,
בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק.

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

Hosea 12:13-15

יג וַיִּבְרַח יַעֲקֹב שָׂדֵה אַרָם וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמֶר: יד וּבְנִבְיָא הֶעֱלָה יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרָיִם וּבְנִבְיָא נִשְׁמָר: טו הַכְּעִיס אֶפְרַיִם תַּמְרוּרִים וְדָמְיוֹ עָלָיו יִטּוֹשׁ וְחָרְפָתוֹ יָשִׁיב לוֹ אֲדָנָיו:

¹³ Then Jacob had to flee to the land of Aram; there Israel served for a wife, for a wife he had to guard [sheep]. ¹⁴ But when the Eternal brought Israel up from Egypt, it was through a prophet; through a prophet they were guarded. ¹⁵ Ephraim gave bitter offense, and his God cast his crimes upon him and requited him for his mockery.

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.

ברוך אתה יי אלהינו
מלך העולם, צור כל העולמים,
צדיק בכל הדורות, האל הנאמן
האומר ועשה, המדבר ומקיים,
שכל דבריו אמת וצדק,
על התורה, ועל העבודה, ועל
הנביאים, ועל יום השבת הזה,
שנתת לנו יי אלהינו,
לקדשה ולמנוחה, לכבוד
ולתפארת. על הכל יי אלהינו
אנחנו מודים לך, ומברכים אותך,
יתברך שמך בפני כל חי
תמיד לעולם ועד.
ברוך אתה יי
מקדש השבת.

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

EITZ CHAYIM (Tree of Life)

עֵץ חַיִּים

Ki lekach tov natati lachem,
Torati al ta'azovu.
Eitz chayim hi lamacha'zirim bah,
ve'tom'cheha m'ushar.
D'racheha dar'chei noam,
v'chol n'tivoteha shalom.
Hashiveinu Adonai elecha v'nashuvah
chadeish yameinu k'kedem.

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם
תּוֹרַתִי אֶל תִּעְזוּבוּ.
עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתוֹמְכֶיהָ מֵאֲשֶׁר:
דְּרָכֶיהָ דְרָכֵי נֹעַם,
וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם:
הֲשִׁיבֵנו יְיָ, אֵלֶיךָ וְנִשְׁוֶבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

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)

עֲלֵינוּ

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 hamonam.

Va'anachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.

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

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

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

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שְׁלֹא אֲסָנּוּ כְּגוֹיֵי הָאָרֶצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה,
שְׁלֹא שָׁם חִלְקֵנוּ כִּהֵם,
וְגִרְלָנוּ כְּכֹל הַמוֹנִם

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וְשׁוֹכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים,

הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אֶפֶס זולָתוֹ,
כִּפְתוּב בְּתוֹרָתוֹ: וְיַדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל לְבָבְךָ,
כִּי ייִ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

וְנֹאמַר: וְהָיָה ייִ
לְמֶלֶךְ עַל כָּל הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה ייִ אֶחָד,
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, 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.

PLEASE BE SEATED

MOURNER'S KADDISH

קַדִּישׁ יְתוּם

Yitgadal v'yitkadash shmei raba.
B'alma div'ra chirutei,
v'yamlich malchutei,
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisrael,
ba'agala uvizman kariv. V'im'ru: Amen.

Y'hei sh'mei raba m'varach
l'alam ul'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'imru: Amen.

Y'hei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael.
V'imru: Amen.

Oseh shalom bimromav,
Hu ya'aseh shalom aleinu,
v'al kol Yisrael, v'al kol yoshvei tevel
V'imru: Amen

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דֵּי בְרָא כְרַעוּתֵיהּ,
וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשׁוּבַחָתָא וְנִחְמָתָא,
דְאָמִירוּן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן:

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.

Havdalah Service

הַבְּדָלָה

The name Havdalah is derived from the Hebrew word meaning 'to divide', and the ceremony takes place at the conclusion of the Sabbath or Festival, separating the sacred or Holy Day from the ordinary weekdays. As the Sabbath is ushered in with candlelight and a blessing over wine, so too is its departure accompanied by candlelight, wine, and prayer. We also inhale the fragrant spices contained in the Spice Box, symbolizing our hope that the coming week will be sweet and pleasant.

All interpretations of the blessings are from Marcia Falk's *Book of Blessings*.

YAYIN (The Wine)

יין

THE CUP OF WINE IS RAISED AS KIDDUSH IS RECITED

Baruch atah Adonai
Eloheinu, Melech haolam,
borei p'ri hagafen

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרֵי הַגָּפֶן.

Let us bless the Source of Life that ripens fruit of the vine.

B'SAMIM (The Spices)

בְּשָׂמִים

THE SPICE-BOX IS HELD UP

We breathe in the fragrance of sweet spices to help us remember the sweetness of Shabbat

Baruch atah Adonai
Eloheinu, Melech haolam,
borei minei v'samim.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיְּנֵי בְשָׂמִים.

Let us celebrate the breath of all living things and praise all essences.

EISH (The Light of the Fire)

THE CANDLE IS HELD UP

May the fire of the Havdalah candle illumine our way throughout the week:

Baruch atah Adonai
Eloheinu, Melech haolam,
borei m'orei ha-eish.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוֹרֵי הָאֵשׁ

Let us seek the unseen sparks that kindle the greater lights.

הַבְּדִלָּה

HAVDALAH (The Blessing of Separation)

Baruch atah Adonai
Eloheinu, Melech haolam,
hamavdil bein kodesh l'chol,
bein or l'choshech,
bein yom hash'vi-i
l'sheishet y'mei hama'aseh.
Baruch atah, Adonai,
hamavdil bein kodesh l'chol,

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אוֹר לְחֹשֶׁךְ,
בֵּין יוֹם הַשְּׁבִיעִי,
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה:
בָּרוּךְ אַתָּה יי
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל:

Let us distinguish parts within the whole and bless their differences,

Let us distinguish parts within the whole and bless their differences,

Like the Sabbath and the six days of creation, may our lives be made whole through relation.

As rest makes the Sabbath precious, may our work give meaning to the week.

Let us separate the Sabbath from other days of the week, seeking holiness in each.

As we separate Shabbat from the rest of the week, may we separate ourselves from all that is not holy.

May we separate ourselves from fraud and dishonesty.

Let us treat all people fairly.

May we separate ourselves from indifference to the suffering of others.

Let us work to ease their pain.

May we separate ourselves from hatred and violence.

Let us work for peace.

THE CANDLE IS EXTINGUISHED

ELIYAHU HANAVI

אֵלִיָּהוּ הַנָּבִיא

Eiliyahu hanavi, Eiliyahu hatishbi;
 Eiliyahu, (3x) hagiladi
 Bimheirah v'yameinu, yavo eileinu
 im Mashiach ben David

אֵלִיָּהוּ, הַנָּבִיא אֵלִיָּהוּ הַתְּשֻׁבִי:
 אֵלִיָּהוּ, הַגִּלְעָדִי.
 בְּמַהֲרָה בְּיָמֵינוּ יָבֹא אֵלֵינוּ,
 עִם מָשִׁיחַ בֶּן דָּוִד,

Translation:

May Elijah the prophet,
 Elijah of Tishbi,
 Elijah of Gilead,
 quickly in our day come to us
 heralding redemption

Interpretation:

We pray for all who work for a world of reason and compassion. May we come to see more clearly and surely, not that which divides us, but rather that which unites us, that each hour brings us closer to that final victory in which the nations shall have learned the human art of being merciful and compassionate, when humanity shall have developed the courage to love one another, and shall be unashamed to be tender with one another.

MIRYAM HAN'VIAH

מִרְיָם הַנָּבִיאָה

Miryam han'viah oz v'zimrah b'yadah.
 Miryam tirkod itanu
 l'hagdil zimrat olam.
 Miryam tirkod itanu
 l'takein et haolam.
 Bimheira v'yameinu hi t'vi-einu
 El mei hay'shuah

מִרְיָם הַנָּבִיאָה עִז וְזִמְרָה בְּיָדָהּ
 מִרְיָם תִּרְקֹד אִתָּנוּ
 לְהַגְדִּיל זִמְרַת עוֹלָם.
 מִרְיָם תִּרְקֹד אִתָּנוּ
 לְתַקֵּן אֶת הָעוֹלָם.
 בְּמַהֲרָה בְּיָמֵינוּ הִיא תְּבִיאֵנוּ
 אֶל מֵי הַיְּשׁוּעָה.

Translation:

Miriam, the prophet, strength and song are in her hand.
 Miriam will dance with us to swell earth's song.
 Miriam will dance with us to redeem the world.
 Soon, in our day, she will bring us to the waters of redemption.

Shavua tov. (8X)

שבוע טוב.

A good week. A week of peace.

May gladness reign and joy increase.

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.

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

יְבָרֶכֶךָ יי וְיִשְׁמְרֶכָּךְ:
 יֵאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנְּנֶכָּךְ:
 יֵשָׂא יי פָּנָיו אֵלֶיךָ
 וַיַּשֵּׂם לְךָ שְׁלוֹם:

masculine form

Y'vrachech Adonai V'yishmereich
 Yaeir Adonai panav alay'ich vichunech
 Yisah Adonai panav alay'ich
 v'yaseim lach shalom

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָּךְ:
 יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנְּנֶכָּךְ:
 יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ
 וַיַּשֵּׂם לְךָ שְׁלוֹם:

feminine form

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

I would like to thank:

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