Dear Friends and Family:

Shabbat Shalom. Thank you for joining our family as we celebrate Henry’s Bar Mitzvah.

We are grateful that our lives are filled with the love and support of so many family and friends. We recognize and appreciate what an integral part all of you have played in helping Henry become the person he is today. As a family that brings together different traditions we are especially grateful to be a part of Central Reform Congregation, a community that makes space for all.

For those who are not familiar with a Bar Mitzvah, the ceremony symbolizes a child’s passage from the time when a parent is responsible for choosing the child’s morality and ethics to a time when the child chooses to uphold the laws and traditions on his or her own. While a Zoom Bar Mitzvah may not be traditional, neither a pandemic nor a virtual service can take away from celebrating this special moment in Henry’s life.

Henry has worked incredibly hard preparing for this day and we are so proud to see him standing here before us, reading from the Torah, and joining with the Rabbis in leading the service.

Thank you for being here to share in this rite of passage for Henry.

Adam, Andrea, Samuel, and Henry
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’fanicha,
ruach chai v’kayam,
she-hechezarta bi nishmati b’chemla,
rabbah emunatecha.

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

Praised be You, O 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)

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 Ya’akov, mishk’notecha, Yis-ra-el!

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

HINEIH MAH TOV (The Goodness of Gathering)

Hineih mah tov umah na-im, shevet (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 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 layaifei 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.
Kavanah: “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 shmei raba.
B’alma div’ra chirutei,
v’yamlich malchutei,
b’chayeichon uv’yomeichon
uv’chayei d’kol 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’yita’leh v’yit’halal
sh’mei d’kud’sha B’rich Hu,
l’eila min kol birchata v’shirata,
tush’b’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’mah and Her Blessings

Alone we can do so little, together we can do so much –
Helen Keller

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.

While I know myself as a creation of God, I am also obligated to realize and remember that everyone else and everything else are also God’s creation – Maya Angelou
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’aseh v’reishit.
Mah rabu ma’asecha, Adonai!
Kulam b’chochma asita,
ma’al’ah ha’aretz kinyanecha.
Titbarach, Adonai Eloheinu,
al shevach ma’aseh 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.

Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. – Martin Luther King, Jr.
Much can be accomplished by teamwork when no one is concerned about who gets credit — John Wooden

SH’MA

Why are the ש and the ב written larger?
The first line of the Sh’ma is so important that the words שמע and בearer שמע are written in a special way. The ש in שמע and the ב in דבר are written larger than the other letters so people will not misread them. If the ש were mistaken for an ס, the word would mean “perhaps” instead of “hear”. If the ב were read as a ב, 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 ב together make the word דבר which means “witness” or the word דבר which means “forever”. So, when we say the Sh’ma, we become witnesses to God’s unity and continual existence. The big letter ב teaches us that God is everywhere. The letter ב is also the number four. When we see a big ב 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.
PLEASE JOIN ME IN CHANTING THE SH’MA

Sh’mah Yisrael
Adonai Eloheinu, Adonai Echad!

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
V'AHAVTA (And You Shall Love)

V'ahavta et Adonai Elohecha,
b'chol I'avcha uv'chol nafsh'cha
uv'chol m'odecha.
V'hayu had'varim ha-eileh ash'er
anochi m'tzavcha hayom al I'vechea.
V'shinantam I'venecha v'dibarta bam,
b'shv'tcha b'veitecha uv'lecht'cha
vaderech uv'schoch'cha uv'kumecha.
Ukshartam l'ot al yadecha v'hayu
l'totafot bein eichea. 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'yt lachen 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
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)

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'hillot, 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 Yisraeil kuma b'ezrat Yisraeil,
uf'dei chinumecha. Y'hudah v'Yisraeil.
Go'aleinu Adonai tz'vaot sh'moh.
K'dosh Yisraeil.

Baruch atah, Adonai, ga'al Yisraeil.

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
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.
AVOT V’IMAHOT  (Ancestors)

Baruch atah, Adonai, Eloheinu
vEilohe avoteinu v’imoteinu,
Elohei Avraham, Elohei Yitzchak
vEilohei Ya’akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah
vEilohei 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 umosha 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, 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’kayeh, 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’chayeih 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.

In our era the path to holiness necessarily passes through the world of action – Robert Green Ingersoll
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,
kakatuve 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 6:5

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 5

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!

Yimloch Adonai l'olam,
e'lohayich tzion, I'dor vador. Hal'lu Yah!

The Eternal shall reign forever; You are our God, O Zion, from generation to generation.

Halleluyah!

~ Psalm 146
Anybody can observe the Sabbath, but making it holy surely takes the rest of the week – Alice Walker

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,
kì sheishet yamim asah Adonai
et hashamayim v’et ha’aretz,
u’vayom 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
The more grateful I am, the more beauty I see
– Mary Davis

Peace is not just the absence of conflict; peace is the creation of an environment where all can flourish regardless of race, color, creed, religion, gender, class, caste or any other social markers of difference.
– Nelson Mandela

SIM SHALOM  (Peace )

Sim sha-lom tovah u’vrachah,
chein vachesed, v’rachamim,
aleinu v’al [v’al] kol Yisraeil amecha.

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

"The Goal of Meditation is Not to get rid of Thoughts or Emotions. The Goal is to become more AWARE of your Thoughts and Emotions and LEARN how to Move through them without getting Stuck."

Dr. P. Goldin

Quiet the mind, and the soul will speak.
Ma Jaya Sati Bhagavati
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.

PLEASE RISE

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'ma 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.
PLEASE BE SEATED

BLESSING BEFORE THE TORAH READING

Bar’chu et Adonai Ham’vorach:
Bless the Holy One of blessing.

Baruch Adonai ham’vorach l’olam va-ed
Bless the Holy One forever blessing.

Baruch atah Adonai, Eloheinu
C’r’cha ha’teh mi’Aleinu
Melech ha’olam, asher bachar banu
Mikol [or: im kol] ha’amim,
v’natan lanu et Torato.

Baruch atah Adonai, notein haTorah.
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

Ki Tisa – Exodus 32:19-27

אמר והנני את כרבי כרייה אני את המלך כרייה אני את המלך
אמר חבי נשאה ו有期י יקירני יקירני
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אמר אני את מפלתי ואתי את גיתתי
19. As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain. 20. He took the calf that they had made and burned it; he ground it to powder and strewn it upon the water and so made the Israelites drink it. 21. Moses said to Aaron, “What did this people do to you that you have brought such great sin upon them?” 22. Aaron said, “Let not my lord be enraged. You know that this people is bent on evil. 23. They said to me, ‘Make us a god to lead us; for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.’ 24. So I said to them, ‘Whoever has gold, take it off!’ They gave it to me and I hurled it into the fire and out came this calf!” 25. Moses saw that the people were out of control—since Aaron had let them get out of control—so that they were a menace to any who might oppose them. 26. Moses stood up in the gate of the camp and said, “Whoever is for the Eternal, come here!” And all the men of Levi rallied to him. 27. He said to them, “Thus says the Eternal, the God of Israel: Each of you put sword on thigh, go back and forth from gate to gate throughout the camp, and slay sibling, neighbor, and kin.”

**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'ya'd 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 12:15
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, 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

I Kings 18:34-36

וַיָּשַׁלְשֻׁזְוּ:וַיֵלְכוּ הַמַּ֔יִם סָבִּ֨יב לַמִּזְבִּ֤חַ וְגַם אֶת־הַתְּעָלָּ֖ה מִלֵּֽא־מִָּֽיִם׃וַיְהִי בַּעֲלַת הַמִּנְחָּּ֗הוַיִּגָּשֶׁה֙ אֵלִיָּ֣הוּ הַנָּבִיא֮ וַיְהִֽי׀ בּוֹאַ֥ה הַמִּנְחָּּ֗הוַיִּגָּשֶׁה֙ אֵלִיָּ֣הוּ הַנָּבִיא וַי אֵּ֣מַר בַּֽעֲלַת הַמִּנְחָּּ֗הוַיְנַשֶּׁהוּוַיִּבְשֶׁ֣ם אֶלְּהֵי אֲבָרְחָם וּאֱלֹהֵי יִצְחָּ֣ק וְיִשְׁרָאֵַ֔ל יִוָּּדַ֖ע כִּי־אַתָָּּ֧ה אֱלֹהִֵ־ּים בְּיִשְרָּאֵל וַאֲנִי עַבְדִֶ֑ךָ וּבִדְבָּרְךָ֣ עָּשִַ֔יתִי אֵ֥ת כָּל־הַדְבָּרִָ֖ים הָּאִֵֽלֶה׃

34. And he said, “Fill four jars with water and pour it over the burnt offering and the wood.” Then he said, “Do it again!”; and they did it a second time. “Do it a third time!” he said; and they did it a third time. 35. The water ran down around the altar, and even filled the trench. 36. At the time of the [afternoon] meal offering, the prophet Elijah came forward and said, “Eternal One, God of Abraham, Isaac, and Israel, make it known today that You are God in Israel and that I am Your servant, that I have done all these things at Your command.
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’ekayaim,
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
Ki lekach tov natati lachem,
Torati al ta'azovu.
Eitz chayim hi lamacha'zikim 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.

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)

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 tikun 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 tikun olam—the restoration of wholeness to our broken world.
Aleinu l’shabei-ach la’adon hakol,
lateit g’dolah l’yotzeir b’reishit,
she’lo 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,
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.
Kakatuv b’Torato, v’yadata hayom [v’yadata hayom]
v’hasheivota el l’vavecha,
ki Adonai hu Ha Elohim
bashamayim mima’al.
v’al ha’aretz [v’al ha’aretz] mitachat, ein od.

V’ne-emark, v’hayah Adonai
l’Melech al kol ha’aretz.
Bayom hahu [bayom hahu] yih’ye 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.
I would like to remember my great-grandparents - Simon, Feiga, Jack, and Adele - who survived the Holocaust and immigrated to the United States to allow me to be here today. I would also like to honor the memory of my mother’s father Samuel Alexander Denny who is with us in spirit, and my grandma’s brother Henry whose name I am proud to share.

Yitgadal v’yitkash shmei raba.
B’alma div’ra chirutei,
v’yamlich malchutei,
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisrael,

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.
Adon olam, asher malach,
b'OMUX kol y'tzir nivra.
L'eit na'asah v'cheftzo kol,
azai melech sh'mo nikra.
V'acharei kichlot hakol,
I'vado yimloch nora.
V'hu haya, v'hu hoveh,
v'hu yih'yeh b'tifaruh.
V'hu ehad, ve'chein sheini
I'hamshil lo, l'hachbirah.
B'li reishit, b'li tachlit,
v'lo haoz v'hamisrah.
V'hu eli, v'chai go-ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.
B'yado afkid ruchi
b'eit ishan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

Translation:
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.

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

Y’vrachech Adonai V’yishmerech
Yaeir Adonai panav alay’ich vichunech
Yisah Adonai panav alay’ich
v’yaseim lach 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
My Mitzvah Project is volunteering at the Saint Louis County Animal Shelter, which is the only public shelter for feral and homeless animals in Saint Louis County. The Center relies on volunteers to help with the care and feeding of the animals and to help socialize animals who are afraid of people. By helping the animals feel more comfortable around people, we hope to increase the chance they will be adopted. One of the best parts of my Mitzvah Project was that I did it with my father who volunteered with me at the shelter. Though I have been unable to continue volunteering at the Animal Shelter, it was still a good experience for me; and I will continue volunteering after the shelter reopens.

I chose this as my Mitzvah Project because I have always felt a special connection with animals, especially my pets Buckley, Leroy, and Archie. I volunteered at the animal shelter because I wanted to help other animals who don’t yet have a family. At the shelter I help play with the dogs and cats, make treats for them, and clean the kennels and litterboxes when necessary.

I would like to thank Rabbi Randy for helping me prepare with the rescheduled service, and for leading the seventh-grade mitzvah projects. I also would like to thank my tutor, Toby Epstein, and Rabbi Jim for helping me learn my Torah and Haftarah portions, and without whom I wouldn’t be here today. I would also like to thank all the people at CRC who worked so hard to make this online service possible. Lastly, I would like to thank my family for all their love and support.