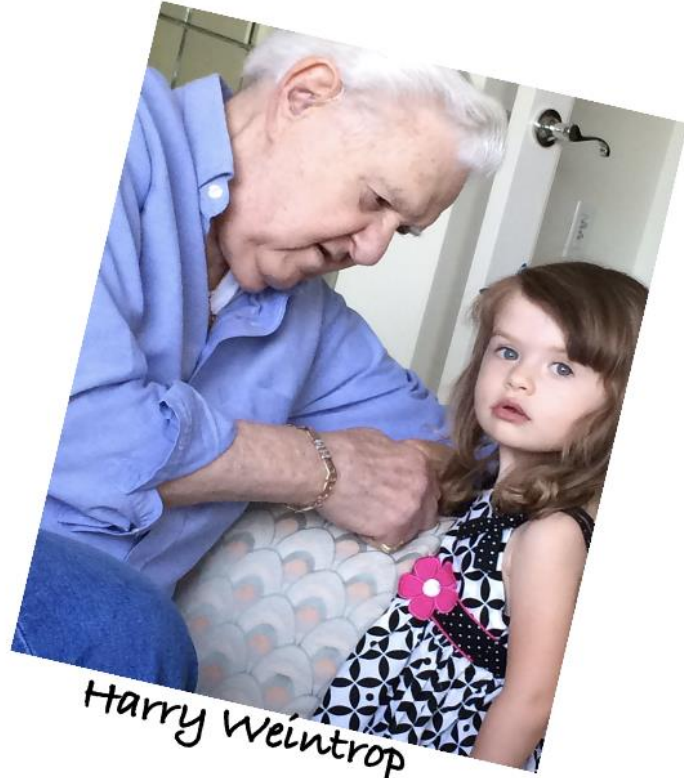


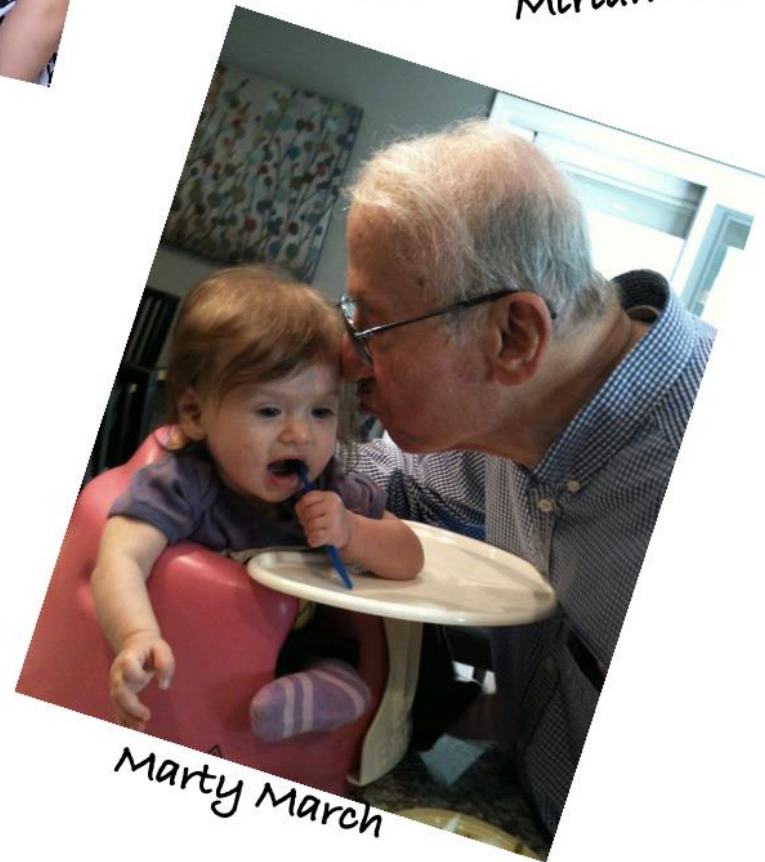
In loving memory of Lucy's recently departed great grandparents, who will forever be remembered by our family and friends:



Harry Weintrop



Miriam Weintrop



Marty March



Bat Mitzvah of
Lucy Mae Rohlman

Aviva Esther / אַבִיבָה אֶסְתֵּר



June 15, 2024 / 9th of Sivan, 5784

Nasso / נָשָׂא

Dear Family, Friends, and Honored Guests,

Shalom and a heartfelt welcome to each and every one of you!

As we gather together to celebrate the joyous occasion of Lucy's bat mitzvah, we are filled with immense gratitude and happiness. Your presence here today fills our hearts with warmth and love, and we are deeply touched by your support and blessings.

Today marks a significant milestone in our daughter's journey—a momentous occasion where she takes a step forward into adulthood, embracing her heritage, values, and responsibilities with grace and reverence. It is a moment that we, as parents, have eagerly awaited and cherished, and we are honored to share it with all of you.

We also want to take a moment to acknowledge the beautiful diversity within our family. While Joe does not come from a Jewish background, his love and support have been an integral part of Lucy's identity, enriching her life. Today, as we come together to celebrate, let us remember the unity that love brings, transcending differences and embracing the richness of our shared experiences.

To our beloved family members, thank you for your unwavering love, guidance, and encouragement throughout the years. Your presence here today is a testament to the strong bonds that unite us, and we are blessed to have you by our side as we celebrate this special day.

To our dear friends, old and new, your friendship has been a source of strength and joy. Your presence here today is a reflection of the love and support that surrounds us, and we are grateful for the memories we continue to create together.

And to our esteemed guests and fellow congregants, we extend our heartfelt gratitude for joining us in this celebration. Your presence here today adds to the joy and festivity of this occasion, and we are honored to share this meaningful day with each and every one of you.

As we participate in this morning's service, we will hold on to the idea that Judaism provides a framework for living our values and reflecting upon our own unique understanding and definition of God, and that the traditions we will honor today have taken place for generations before us.

Once again, welcome, and thank you for being a part of this special day in our lives.

With love,
Shannon and Joe

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 (Prayer) gives us the opportunity to express our most personal prayers, deepening our connection to the wisdom of our tradition and reminding us to reach toward a time of peace and redemption for all creation. The Torah Service leads us in joyful learning, guided by the Torah and Haftarah portions. The Concluding Prayers prepare us to take the peace we have found into the many holy opportunities for service and tikkun in the week to come, inspiring us to be more courageous, caring, and kind.

Awakening

"As we express our gratitude, we must never forget that the highest appreciation is not to utter words, but to live them."

~John F. Kennedy

MODEH ANI (Gratitude Upon Awakening)

מוֹדָה אָנִי

Modeh / modah ani l'fanecha,

מוֹדָה / מוֹדָה אָנִי לְפָנֶיךָ,

ruach chai v'kayam,

רוּחַ חַי וְקַיִם,

Shehechezarta bi nishmati b'chemlah,

שֶׁהַחֲזַרְתָּ בִּי נְשִׁמָּתִי בְּחֶמְלָה,

rabah emunatecha.

רַבָּה אֱמוּנָתְךָ:

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

TALLIT BLESSING

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

Baruch atah Adonai
Eloheinu melech ha-olam
asher kidshanu b'mitzvotav
v'tzivanu l'hitateif batzitzit.

בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת:

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

MAH TOVU (The Goodness of Our Sacred Places)

מַה טוֹבוֹ

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

Mah tovu ohalecha Ya-akov,
mishk'notecha Yisraeil!

מַה טוֹבוֹ אֹהֲלֶיךָ יַעֲקֹב,
מִשְׁכַּנֹּתֶיךָ יִשְׂרָאֵל:

Translation

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

HINEIH MAH TOV (The Goodness of Gathering)

הִנֵּה מַה טוֹב

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

הִנֵּה מַה טוֹב וּמַה נְעִים
שֵׁבֶת אַחִים (כּוֹלָנוּ) גַּם יַחַד:

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

BIRCHOT HASHACHAR (Morning Blessings)

בְּרִכּוֹת הַשַּׁחַר

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

Baruch atah Adonai Eloheinu

melech ha-olam, she-asani b'tsalmo.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְּצַלְמוֹ:

Baruch atah Adonai Eloheinu

melech ha-olam, she-asani bat / ben chorin.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בַת / בֶּן חוֹרִין:

Baruch atah Adonai Eloheinu

melech ha-olam, she-asani Yisrael. *

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי יִשְׂרָאֵל:

Baruch atah Adonai Eloheinu

melech ha-olam, pokei-ach ivrim.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים:

Baruch atah Adonai Eloheinu

melech ha-olam, malbish arumim.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:

Baruch atah Adonai Eloheinu

melech ha-olam, hanotein layaeif koach.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיַּעִף כֹּחַ:

Baruch atah Adonai Eloheinu

melech ha-olam, asher heichin mitz'adei gaver.

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר הֵכֵן מִצְעָדֵי גֹבֵר:

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

P'SUKEI D'ZIMRAH (Verses of Praise)

פְּסוּקֵי זִמְרָה

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

Orech yamim asbi-eihu,
v'areihu bi'shuati.

אָרַךְ יָמִים אֲשֶׁבִיעֵהוּ,
וְאַרְאֶהוּ בִישׁוּעָתִי:

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

~ Psalm 91

Tov l'hodot la'Sheim (Adonai),
ul'zameir l'shimcha elyon.
L'hagid baboker chasdecha,
ve-emunatcha baleilot.

טוֹב לְהַדוֹת לַיְהוָה (יְיָ)
וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,
וְאִמּוֹנָתְךָ בַּלַּיְלוֹת:

It is good to give thanks to God, to sing praises to your name, highest one!
We affirm your caring every morning and your faithfulness every night.

~ Psalm 92

Ashrei yoshvei veitecha.
Od y'hal-lucha! Selah!

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ:
עוֹד יִהְיֶה לְלוֹךְ סֵלָה:

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

~ Psalm 84

Hal-lu.....Hal-lu Yah.
Kol hanshamah t'haleil Yah Hal-lu-Yah!

הַלְלוּ.....הַלְלוּ-יְהוָה:
כָּל הַנְּשַׁמְּה תְהַלֵּל יְהוָה הַלְלוּ-יְהוָה:

Let us praise the Source. Let every breath now praise the Source! Hallelujah!

~ Psalm 150

READER'S KADDISH

חֲצִי קַדִּישׁ

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

Yitgadal v'yitkadash shmeih raba.

B'alma di v'ra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

ba-agala uvizman kariv, v'imru amen.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן:

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Yitbarach v'yishtabach v'yitpa-ar

v'vitromam v'yitnasei

v'yithadar v'yitaleh v'yithalal

sh'meih d'kudsha b'rich hu,

l'eila min kol birchata v'shirata

tushb'chata v'nechemata,

da-amiran b'alma, v'imru amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,

לְעֵלְמָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא

תְּשׁוּבָתָא וְנִחְמָתָא,

דְאָמִירָן בְּעֵלְמָא, 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.

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

BAR'CHU (Call to Prayer)

בְּרַחוּ

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 hamvorach!

בְּרַחוּ אֵת יְיָ הַמְבָרֵךְ

Baruch Adonai hamvorach l'olam va-ed!

בְּרוּךְ יְיָ הַמְבָרֵךְ 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!

~ Psalms 104:24

"Only when we are brave enough to explore the darkness will we discover the infinite power of our light."

~Brene Brown

YOTZEIR OR (Light of Creation)

יוֹצֵר אוֹר

(Morning Chant)

Mah rabu ma-asecha, Yah!

מַה רַבּוּ מַעֲשֵׂיךָ, יְיָ:

Kulam b'chochmah asita, Hal-lu-Yah.

כָּלֵם בְּחִכְמָה עָשִׂיתָ, הַלְלוּ יְהוָה:

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

Baruch atah Adonai

בְּרוּךְ אַתָּה יְיָ

Eloheinu melech ha-olam,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

yotzeir or uvorei choshech,

יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,

oseh shalom uvorei et hakol.

עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֵת הַכֹּל:

Hamei-ir la-aretz v'ladarim

הַמְאִיר לְאֶרֶץ וְלַדָּרִים

aleha b'rachamim.

עָלֶיהָ בְּרַחֲמִים:

Uv'tuvo m'chadeish b'chol

וּבְטוּבוֹ מְחַדֵּשׁ בְּכֹל

yom tamid ma-aseih v'reishit.

יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית:

Mah rabu ma-asecha, Adonai!

מַה רַבּוּ מַעֲשֵׂיךָ, יְיָ:

Kulam b'chochmah asita,

כָּלֵם בְּחִכְמָה עָשִׂיתָ,

malah ha-aretz kinyanecha.

מְלֵאָה הָאֶרֶץ קִינְיָנֶיךָ:

Continued on next page

Titbarach, Adonai Eloheinu,
Al shevach ma-asei yadecha.
V'al m'orei or sheasita
y'fa-arucha. Selah.
Baruch atah Adonai yotzeir hamorot.

תִּתְבָרַךְ יְיָ אֱלֹהֵינוּ,
עַל שִׁבְחַת מַעֲשֵׂה יָדֶיךָ:
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ
יְפָאוֹרֶךָ סֵלָה:
בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

TOGETHER...

Translation / Interpretation:

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

*"Love has nothing to do with what you are expecting to get — only
with what you are expecting to give — which is everything."
~Katharine Hepburn*

AHAVAH RABAH AHAVTANU (With Great Love We Are Loved)

אַהֲבָה רַבָּה אַהֲבָתָנוּ

Ahavah rabah ahavtanu,
V'ha-eir eineinu b'toratecha
v'dabeik libeinu b'mitzvatecha,

אַהֲבָה רַבָּה אַהֲבָתָנוּ
יְיָ אֱלֹהֵינוּ,
חֲמֵלָה גְדוֹלָה וַיִּתְרָה חֲמֵלֶת עָלֵינוּ.
אָבֵינוּ מִלְּפָנֶיךָ, בְּעֵבוֹר אַבּוֹתֵינוּ שֶׁבִטְחוּ בְּךָ,
וַתִּלְמָדֵם חֲקֵי חַיִּים, כֵּן תַּחַנְּנוּ וַתִּלְמָדֵנוּ.
וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ.
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,

v'yacheid l'vaveinu
l'ahavah ul'yirah et sh'mecha.
V'lo neivosh v'lo nikaleim
v'lo nikasheil l'olam va-ed.

וַיַּחַד לְבַבְנוּ
לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ.
וְלֹא נִבּוֹשׁ וְלֹא נִכְלֵם
וְלֹא נִכְשֵׁל לְעוֹלָם וָעֶד:
כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ,
נְגִילָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ.
וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ,
וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה,
וּבְנוּ בְּחַרְתָּ מִכָּל עַם וְלִישׁוֹן.
וְקִרְבַתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמַּת לְהוֹדוֹת
לְךָ וּלְיִחְדָּךָ בְּאַהֲבָה. בְּרוּךְ אַתָּה יי,
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Translation:

With great love have you loved us, our God. Your compassion upon us has been abundant. Our ancestors put their trust in you and you taught them the laws of life. Be gracious also to us and teach us. Enlighten our eyes with your Torah and let us strive to do your mitzvot. Unite our hearts to love and serve you. Because we trust in you, we will be glad and rejoice in your saving power. For your will, O God, works for the salvation of all. You have chosen us and drawn us to your service that we might give thanks to you and proclaim your unity in love. Blessed are you Adonai, who lovingly cares for your people.

Interpretation:

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

~ Rabbi Rami M. Shapiro

Why are the ש and the ה written larger?

The first line of the Sh'ma is so important that the words שְׁמַע and אֶחָד are written in a special way. The ש in שְׁמַע and the ה in אֶחָד 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 שֶׁהַ which means "witness" or the word הַשֶּׁהַ 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.

PLEASE JOIN ME IN CHANTING THE SH'MA

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

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

Sh'ma Yisraeil, Adonai Eloheinu, Adonai Echad!

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד:

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

Baruch sheim k'vod malchuto l'olam va-ed.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

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

PLEASE BE SEATED

V'AHAVTA (And You Shall Love)

וְאָהַבְתָּ

V'ahavta eit Adonai Elohecha,
b'chol l'vavcha uv'chol nafsh'cha,
uv'chol m'odecha.

V'hayu hadvarim ha-eileh
asher anochi m'tzavcha
hayom al l'vavecha.

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 etchem mei-eretz
Mitzrayim lih'yot lachem leilohim,
ani Adonai Eloheichem.

Adonai Eloheichem...Emet

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ,
בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנִי מְצַוְךָ
הַיּוֹם עַל לִבְבְּךָ:
וְשִׁנַּנְתֶּם לְבַנְיָהּ, וְדַבַּרְתֶּם בָּם,
בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ
בַּדֶּרֶךְ וּבְשׂוּכְבְּךָ, וּבְקוּמְךָ:
וּקְשַׁרְתֶּם לְאוֹת עַל יָדְךָ, וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ, וְכִתְבֶתְם
עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֵת
כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לְהָיוֹת לָכֶם לְאֱלֹהִים,
אֲנִי יְיָ אֱלֹהֵיכֶם:
יְיָ אֱלֹהֵיכֶם...אֱמֶת

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

TOGETHER...

Translation:

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

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

MI CHAMOCHAH

מי-כְּמֹכָה

(In Praise of the Source of Hope and Redemption)

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

Mi chamochah ba-eilim, Adonai
Mi kamochah nedar bakodesh
nora t'hilot, oseih fele?

מי כְּמֹכָה בְּאֵלִים יי
מי כְּמֹכָה נִאֲדָר בְּקֹדֶשׁ
נֹרָה תְּהִלָּת, עֹשֶׂה פְּלֵא:

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

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים
לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם,
יַחַד כְּלָם הִדּוּ וְהִמְלִיכוּ וְאָמְרוּ:
יי יְמַלֵּךְ לְעוֹלָם וָעֶד:

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 Yisrael.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל
וּפְדֵה כְּנַאמְךָ יְהוּדָה וְיִשְׂרָאֵל,
גְּאֹלֵנוּ יי צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל
בְּרוּךְ אַתָּה יי גְּאֹל יִשְׂרָאֵל:

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

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 kamocho ne'dar bakodesh.
(2x)

PLEASE RISE

The Prayer Service

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.

T'FILAH (Prayer)

תְּפִלָּה

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

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

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.

"We are the continuation of all our ancestors. Thanks to impermanence, we have a chance to transform our inheritance in a beautiful direction."

~Thích Nhat Hanh

AVOT V'IMAHOT (Ancestors)

אבות ואמהות

Baruch atah Adonai Eloheinu
v'Elohei avoteinu v'imoteinu,
Elohei Avraham, Elohei Yitzchak,
v'Elohei Ya-akov, Elohei Sarah,
Elohei Rivkah, Elohei Leah v'Elohei Rachel.
Ha-Eil hagadol hagibor v'hanora,
Eil 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 umagein.
Baruch atah Adonai
magein Avraham v'ezrat Sarah.

ברוך אתה יי אלהינו
ואלהי אבותינו ואמהותינו,
אלהי אברהם, אלהי יצחק,
ואלהי יעקב, אלהי שרה,
אלהי רבקה, אלהי לאה, ואלהי רחל:
האל הגדול הגבור והנורא,
אל עליון, גומל חסדים טובים,
וקונה הכל,
וזוכר חסדי אבות ואמהות,
ומביא גאולה
לבני בניהם למען שמו באהבה:
מלך עוזר ומושיע ומגן:
ברוך אתה יי
מגן אברהם ועזרת שרה:

TOGETHER...

Interpretation:

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

G'VUROT (Spiritual Strength)

Atah gibor l'olam Adonai,
m'chayeih hakol atah, rav l'hoshia.

Silently:

(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'chayah umatzmiach y'shuah.
V'ne-eman atah l'hachayot hakol.
Baruch atah Adonai m'chayeih hakol.

אתה גבור לעולם אדוני,
מחיה הכל אתה, רב להושע:

(בחורף) משיב הרוח ומוריד הגשם:

(בקיץ) מוריד הטל:

מכלכל חיים בחסד,
מחיה הכל ברחמים רבים,
סומך גופלים, ורופא חולים,
ומתיר אסורים,
ומקיים אמונתו לישני עפר:
מי כמוך בעל גבורות
ומי דומה לך, מלך ממת
ומחיה ומצמיח ישועה:
ונאמן אתה להחיות הכל:
ברוך אתה יי מחיה הכל:

Translation:

You are the eternal power,
Renewing life. Great is your power to save.
Traditionally this prayer changes with the seasons as we silently add:
(Fall/Winter) You cause the wind to shift and the rain to fall.
(Spring/Summer) You rain dew upon us.
You sustain the living with lovingkindness;
You give life to all with great compassion.
You support those who fall, heal the sick,
Release the captives,
And keep faith with those that sleep in the dust.
Who is like you?
Who is similar to you, O God,
In whose hands are death and life,
And who causes salvation to spring forth?
Blessed is Yah, the source of life.

"Connection is the energy that exists between people when they feel seen, heard, and valued; when they can give and receive without judgement; and when they derive sustenance and strength from the relationship."

~Brene Brown

K'DUSHAH (Holiness)

קְדוּשָׁה

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
שְׁמִקְדִּישִׁים אוֹתוֹ בְּשֵׁמֵי מָרוֹם,
כְּכַתּוּב עַל יַד נְבִיאָךְ
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 כָל הָאָרֶץ כְּבוֹדוֹ:

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

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

אֲדִיר אֲדִירֵנוּ יְיָ אֱלֹהֵינוּ
מָה 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 מִמְקוֹמוֹ:

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:

אֶחָד הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא
מֶלֶכֵנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא
יִשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָל 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!
I AM YOUR GOD!

אֲנִי יְיָ אֱלֹהֵיכֶם:

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

יְמַלֹּךְ יְיָ לְעוֹלָם,
אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ:

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

Continued on next page

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.

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.
Blessed is the eternal, the holy God.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ,
וְלִנְצַח נִצְחִים קִדְשׁוֹתֶיךָ נִקְדִּישׁ,
וְשִׁיבְךָ אֱלֹהֵינוּ,
מִפִּינוּ לֹא יִמּוּשׁ לְעוֹלָם וָעֶד:

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ:

PLEASE BE SEATED

V'SHAMRU (Sanctification of the Sabbath)

וְשָׁמְרוּ

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

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

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

Beini u'vein b'nei Yisraeil
ot hi l'olam, (Chorus)
ki sheishet yamim asah Adonai
et hashamayim v'et ha-aretz, (Chorus)
u'vayom hashvi-i shavat vayinafash,
shavat vayinafash. (Chorus)

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִיא לְעוֹלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ,
שָׁבַת וַיִּנְפֹשׁ:

Translation:

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

~ Exodus 31:16-17

AVODAH (For Purity In Service and Worship)

עֲבוֹדָה

R'tzeih, Adonai Eloheinu, b'amcha Yisraeil
ut'filatam b'ahavah t'kabeil,
ut'hi l'ratzon tamid
avodat Yisraeil amecha.
Eil karov l'chol korav,
p'neih el avadecha v'choneinu,
sh'foch ruchacha aleinu.
V'techezenah eineinu b'shuvcha
l'Tziyon b'rachamim.
Baruch atah, Adonai
hamachazir Sh'chinato l'Tziyon.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל
וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבַּל,
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:
אֵל קָרוֹב לְכֹל קוֹרְאָיו,
פְּנֵה אֶל עַבְדֶּיךָ וְחַנּוּנוּ,
שְׂפוֹךְ רוּחְךָ עָלֵינוּ:
וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים:
בָּרוּךְ אַתָּה, יי
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן:

TOGETHER...

Translation / Interpretation:

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

"Gratitude is like having a happy, loving heart everyday. It's not just saying the words thank you, but feeling it inside like a warm hug for your soul. When you are grateful, you will know it. It's like finding small treasures in everyday moments. Whether you make someone smile, you cozy up in a blanket, or just a sunny day, it's like having the power to turn ordinary boring things into something special. Being grateful is like having a pocketful of sunshine in your heart."

~Lucy Mae Rohlman

Hoda-ah (Gratitude)

הודאה

Modim anachnu lach, sha-atah hu
 Adonai Eloheinu v'Elohei avoteinu
 v'imoteinu, l'olam va-ed.
 Tzur chayeinu, magein yisheinu,
 atah hu l'dor vador.
 Nodeh l'cha un'sapeir t'hilatecha.
 Al chayeinu hamsurim b'yadecha,
 v'al nishmoteinu hapkudot lach,
 v'al nisecha shebchol yom imanu,
 v'al nifl'otecha v'tovotecha
 shebchol eit, erev vavoker v'tzaharayim.

מודים אנחנו לך, שאתה הוא
 יי אלהינו ואלוהי אבותינו
 ואמותינו, לעולם ועד:
 צור חיינו, מגן ישענו,
 אתה הוא לדור ודור:
 נוֹדֵה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ:
 עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
 וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לְךָ,
 וְעַל נִסֵּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
 וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצַהֲרָיִם:

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

הטוב כי לא כלו רחמיך,
 והמרחם כי לא תמו חסדיך
 מעולם קוינו לך:

V'chol hachayim yoducha selah,
 vihal-lu et shimcha be-emet,
 ha-Eil y'shuateinu v'ezrateinu selah,
 baruch atah Adonai
 hatov shimcha ul'cha na-eh l'hodot.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,
 וַיְהִלּוּ אֶת שִׁמְךָ בְּאֵמֶת,
 הָאֵל יִשׁוּעֵתָנוּ וְעֲזָרָתָנוּ סֶלָה,
 בָּרוּךְ אַתָּה יי
 הַטוֹב שִׁמְךָ וְלִךָ נֶאֱדָה לְהוֹדוֹת:

Translation / Interpretation:

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

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

"Peace cannot be kept by force; it can only be achieved by understanding."

~Albert Einstein

SIM SHALOM (Grant Peace)

שִׁים שְׁלוֹם

Sim shalom tovah uv'rachah,
chein vachessed, v'rachamim,
aleinu v'al kol Yisraeil amecha.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ:
בְּרוּךְ אַתָּה יְיָ עֹשֶׂה הַשְּׁלוֹם:

Baruch atah Adonai oseh hashalom.

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

SILENT MEDITATION

"I have inside me the winds, the deserts, the oceans, the stars, and everything created in the universe. We were all made by the same hand, and we have the same soul, [and] when we strive to become better than we are, everything around us becomes better, too."

~Paulo Coelho from his book, The Alchemist

OSEH SHALOM (Prayer For Peace)

עֲשֵׂה שָׁלוֹם

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

עֲשֵׂה שָׁלוֹם בְּמִרְוֹמָיו,
הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

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

PLEASE RISE

Torah Service

סֵדֶר קְרִיאַת הַתּוֹרָה

SEDER KRIYAT HATORAH

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

THE TORAH IS PASSED FROM GENERATION TO GENERATION

Sh'ma Yisraeil, Adonai Eloheinu, Adonai Echad!

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

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

Echad Eloheinu, gadol Adoneinu, kadosh sh'mo.

אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ:

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

HAKAFOT (Rejoicing with the Torah)

הַקְּפוֹת

PLEASE BE SEATED

BLESSINGS BEFORE THE TORAH READING

Bar'chu et Adonai hamvorach.

בְּרַחוּ אֶת יְיָ הַמְבָרָךְ:

Bless the Holy One of blessing.

Baruch Adonai hamvorach l'olam va-ed.

בָּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד:

Bless the Holy One forever blessing.

Baruch atah Adonai Eloheinu

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ

melech ha-olam, asher bachar banu

מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנוֹ

mikol [im kol] ha-amim,

מִכָּל [עַם כָּל] 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 [with all] the peoples and gave us your Torah. Holy One of blessing, you give us Torah.

READING OF THE TORAH

Numbers 6:18-27

יח. וגלח הנזיר פתח אהל מועד את-ראש נזרו ולקח את-שער ראש נזרו ונתן על-האש אשר-תחת גבח השלמים: יט. ולקח הכהן את-הנזרע בשלהי מן-האיל וחסלת מצה אחת מן-הסל ורקיק מצה אֶחָד ונתן על-כפוי הנזיר אחר התגלחו את-נזרו: כ. והניף אותם הכהן תנופה לפני יהוה קדוש הוא לפהו על חנה התנופה ועל שוק התרומה ואתר ישטה הנזיר יין: כא. זאת תורת הנזיר אשר ידר קרבנו ליהוה על-נזרו מלבד אשר-תשיג ידו כפי נדרו אשר ידר כן יעשה על תורת נזרו: כב. ויזכר יהוה אל-מנשה לאמר: כג. זכר אל-אהרן ואל-בניו לאמר פה תברכו את-בני ישראל אמור להם: כד. יברכך יהוה וישמרה: כה. יאר יהוה פניו אליה ויחנה: כו. ישא יהוה פניו אליה וישם לה שלום: כז. ושמחו את-שמי על-בני ישראל ואני אברכם:

18. The nazirite shall then shave their consecrated hair, at the entrance of the Tent of Meeting, and take those locks of consecrated hair and put them on the fire that is under the sacrifice of well-being. 19. The priest shall take the shoulder of the ram when it has been boiled, one unleavened cake from the basket, and one unleavened wafer, and place them on the hands of the nazirite after the consecrated hair has been shaved. 20. The priest shall elevate them as an elevation offering before GOD; and this shall be a sacred donation for the priest, in addition to the breast of the elevation offering and the thigh of gift offering. After that the nazirite may drink wine. 21. Such is the obligation of a nazirite; except that those who vow an offering to GOD of what they can afford, beyond their nazirite requirements, must do exactly according to the vow that they have made beyond their obligation as nazirites. 22. GOD spoke to Moses: 23. Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them: 24. GOD bless you and protect you! 25. GOD deal kindly and graciously with you! 26. GOD bestow favor upon you and grant you peace! 27. Thus they shall link My name with the people of Israel, and I will bless them.

BLESSING FOLLOWING THE TORAH READING

Baruch atah Adonai Eloheinu
melech ha-olam,
asher natan lanu Torat emet,
v'chayei olam nata b'tocheinu.

Baruch atah Adonai notein haTorah.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ:
בָּרוּךְ אַתָּה יְיָ נוֹתֵן חַתּוּרָה:

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'nei Yisraeil al pi Adonai b'yad Moshe.

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי
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 שֶׁבִירַךְ

Mi shebeirach avoteinu
M'kor habrachah l'imoteinu.

מִי שֶׁבִירַךְ אֲבוֹתֵינוּ
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵנוּ:

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

Mi shebeirach imoteinu
M'kor habrachah la-avoteinu.

מִי שֶׁבִירַךְ אִמּוֹתֵנוּ
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ:

Bless those in need of healing
With refuah sheleimah,
The renewal of body,
The renewal of spirit,
And let us say: Amen.

~Debbie Friedman

Baruch atah Adonai rofeih hacholim.

Blessed is God, healer of the sick

El na r'fa na lah.

Please God, heal her now.

~ Numbers 12:13. (The perfect prayer of Moses praying for his sister, Miriam.)

ברוך אתה יי רופה החולים:

אל נא רפא נא לה:

BLESSINGS BEFORE THE HAFTARAH READING

Baruch atah Adonai

Eloheinu melech ha-olam,

asher bachar binvi-im tovim, v'ratzah

v'divreihem hane-emarim b'emet.

Baruch atah Adonai habocheir baTorah

uv'Moshe avdo, uv'Yisraeil amo,

U'vinvi-ei ha-emet vatzedek.

ברוך אתה יי

אלהינו מלך העולם,

אשר בחר בנביאים טובים, ורצה

בדבריהם הנאמרים באמת:

ברוך אתה יי הבוחר בתורה

ובמשה עבדו, וב ישראל עמו,

ובנביאי האמת וצדק:

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

Judges 13:2-7

ב. ויהי איש אחד מצרעה ממשפחת הדני ושמו מנוח ואשתו עקרה ולא ילדה: ג. וירא מלאך-יהוה אל-האשה ויאמר אליה הנה-נא את-עקרה ולא ילדת וקרת וילדת בן: ד. ועתה השמרי נא ואל-תשתי יין ושכר ואל-תאכלי כל-טמא: ה. כי הנה הרה וילדת בן ומורה לא-יעלה על-ראשו כיי-נזיר אלהים יהיה הנער מן-הבטן והוא יחל להושיע את-ישראל מיז פלשתים: ו. ותבא האשה ותאמר לאישה לאמר איש האלהים בא אלי ומראהו כמראה מלאך האלהים נזרא מאד ולא שאלתיהו אי-מנה הוא ואת-שמו לא-הגיד לי: ז. ויאמר לי הנה הרה וילדת בן ועתה אל-תשתי יין ושכר ואל-תאכלי כל-טמא כיי-נזיר אלהים יהיה הנער מן-הבטן עד-יום מותו:

2. There was a certain man from Zorah, of the stock of Dan, whose name was Manoah. His wife was infertile and had borne no children. 3. An angel of GOD appeared to the woman and said to her, “You are infertile and have borne no children; but you shall conceive and bear a son. 4. Now be careful not to drink wine or other intoxicant, or to eat anything impure. 5. For you are going to conceive and bear a son; let no razor touch his head, for the boy is to be a nazirite to God from the womb on. He shall be the first to deliver Israel from the Philistines.” 6. The woman went and told her husband, “An agent of God came to me; he looked like an angel of God, very frightening. I did not ask him where he was from, nor did he tell me his name. 7. He said to me, ‘You are going to conceive and bear a son. Drink no wine or other intoxicant, and eat nothing impure, for the boy is to be a nazirite to God from the womb to the day of his death!’”

BLESSINGS FOLLOWING THE HAFTARAH READING

Baruch atah Adonai Eloheinu
 melech ha-olam, tzur kol ha-olamim,
 tzadik b'chol hadorot, Ha-Eil hane-eman
 ha-omer v'oseh, ham'dabeir um'kayeim,
 shekol d'varav emet vatzedek.
 Al haTorah, v'al ha-avodah, v'al
 hanvi-im, v'al yom haShabbat hazeh,
 shenatata lanu, Adonai Eloheinu,
 lik'dushah v'limnuchah, l'chavod
 ul'tifaret. Al hakol, Adonai Eloheinu
 anachnu modim lach, um'varchim otach,
 yitbarach shimcha b'fi kol chai
 tamid l'olam va-ed.
 Baruch atah Adonai
 m'kadeish haShabbat.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,
 צַדִּיק בְּכֹל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן
 הַאֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
 שֶׁכֹּל דְּבָרָיו אֱמֶת וְצֶדֶק:
 עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
 הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
 שֶׁנִּתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ,
 לְקִדְשָׁהּ וּלְמִנוּחָהּ, לְכָבוֹד
 וּלְתִפְאֵרֶת: עַל הַכֹּל יְיָ אֱלֹהֵינוּ
 אַנְחֵנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ
 יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי
 תָּמִיד לְעוֹלָם וָעֶד:
 בָּרוּךְ אַתָּה יְיָ
 מְקַדֵּשׁ הַשַּׁבָּת:

Translation:

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

COMMENTARY

PRESENTATION FROM THE CONGREGATION

PLEASE RISE

EITZ CHAYIM (Tree of Life)

עֵץ חַיִּים

Ki lekach tov natati lachem,
Torati al ta-azovu.
Eitz chayim hi lamachazikim bah,
v'tomcheha 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 אֵל תַּעֲזֹבוּ:
עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתוֹמְכֶיהָ מְאֻשָּׁר:
דְּרָכֶיהָ דְרָכֵי נֹעַם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:
הֲשִׁיבֵנו יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Translation:

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

Concluding Prayers

ALEINU (Adoration)

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. 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.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה:
שֶׁלֹא שָׂם חֵלְקֵנוּ כִּהֵם,
וְגוֹרְלֵנוּ כְּכֹל הַמּוֹנֵם:

Va-anachnu korim
umishtachavim umodim
lifnei melech malchei hamlachim
hakadosh baruch hu.

וְאֲנַחְנוּ כּוֹרְעִים
וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים,
הַקְּדוֹשׁ בְּרוּךְ הוּא:

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

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׁכִינַת עֶזוֹ
בְּגִבְהֵי מְרוֹמִים:

Hu Eloheinu ein od,
emet Malkeinu efes zulato.
Kakativ 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.

הוא אֱלֹהֵינוּ אֵין עוֹד,
אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ:
כַּכַּתִּיב בְּתוֹרָתוֹ,
וְיַדְעַת הַיּוֹם
וְהִשְׁבֹּת אֶל לְבַבְךָ,
כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:

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.

וְנֹאמֶר, וְהָיָה יְיָ
לְמֶלֶךְ עַל כָּל הָאָרֶץ:
בַּיּוֹם הַהוּא יְהִיָּה יְיָ 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, oh God, when all shall turn to you in love, when corruption and evil shall give way to integrity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye. Oh, may all, created in your image, become one in friendship, forever united in your service. Then shall your realm be established on earth and the word of your prophet fulfilled: Adonai will reign for ever and ever.

PLEASE BE SEATED

MOURNER'S KADDISH

קדיש יתום

Today I would like to give special remembrances to my Pawpa, Nanny, Grandpa Marty, and Grandma Lori. I wish that they were still here.

Yitgadal v'yitkadash shmeih raba.

B'alma di v'ra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisraeil,

ba-agala uvizman kariv, v'imru amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא:

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּיכוֹן וּבְיָמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן:

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ

לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:

Yitbarach v'yishtabach v'yitpa-ar

y'vitromam v'yitnasei

v'yithadar v'yitaleh v'yithalal

sh'meih d'kudsha 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 Yisraeil,

v'imru amen.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,

לְעֵלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָּחָתָא וְנַחֲמָתָא,

דְאִמִּירָן בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,

וְאִמְרוּ אָמֵן:

Oseh shalom bimromav,

hu ya-aseh shalom aleinu

v'al kol Yisraeil, v'al kol yoshvei teivel,

v'imru amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל,

וְאִמְרוּ אָמֵן:

Translation:

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

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

Blessed
And praised
And glorified
And raised
And exalted
And honored
And uplifted

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

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

Adon Olam (Cosmic Ruler)

Adon olam, asher malach,
b'terem kol y'tzir nivra.
L'eit na-asah v'cheftzo kol,
azai melech sh'mo nikra.

אָדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֵרֵם כָּל יִצִיר נִבְרָא:
לְעֵת נִעְשָׂה בְּחִפְצוֹ כָּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:

V'acharei kichlot hakol,
l'vado yimloch nora.
V'hu haya, v'hu hoveh,
v'hu yih'yeh b'tifarah.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא הָיָה, וְהוּא הוֹבֵה,
וְהוּא יִהְיֶה, בְּתִפְאַרָה:

V'hu echad, v'ein sheini,
l'hamshil lo, l'hachbirah.
B'li reishit, b'li tachlit,
v'lo ha-oz v'hamisrah.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ, לְהַחְבִּירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֹז וְהַמְשָׁרָה:

V'hu eli, v'chai go-ali,
v'tzur chevli b'eit tzarah.
V'hu nisi umanos li,
m'nat kosi b'yom ekra.

וְהוּא אֵלִי וְחַי גּוֹאֲלִי,
וְצוּר חֲבֻלִי בְּעֵת צָרָה:
וְהוּא נָסִי וּמָנוֹס לִי,
מְנַת כּוֹסֵי בְיוֹם אֶקְרָא:

B'yado afkid ruchi,
b'eit ishan v'a-irah.
V'im ruchi g'viyati,
Adonai li v'lo ira.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישָׁן וְאַעִירָה:
וְעִם רוּחִי גְוִיָּתִי,
יְיָ לִי וְלֹא אִירָא:

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

Adon olam.

PARENT'S BLESSING

CLOSING BLESSING

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

Masculine form:

Y'varechcha Adonai v'yishm'recha.

Ya-eir Adonai panav eilecha vichuneka.

Yisa Adonai panav eilecha

v'yaseim l'cha shalom. (m)

בְּרַכְךָ יי וְיִשְׁמְרֶךָ:

יָאֵר יי פָּנָיו אֵלֶיךָ ויְחַנְּנֶךָ:

יִשָּׂא יי פָּנָיו אֵלֶיךָ

וְיַשֵּׂם לְךָ שְׁלוֹם:

Feminine Form

Y'varcheich Adonai v'yishm'reich.

Ya-eir Adonai panav elayich vichuneich.

Yisa Adonai panav eilayich

v'yaseim lach shalom. (f)

בְּרַכְךָ יי וְיִשְׁמְרֶךָ:

יָאֵר יי פָּנָיו אֵלֶיךָ ויְחַנְּנֶךָ:

יִשָּׂא יי פָּנָיו אֵלֶיךָ

וְיַשֵּׂם לְךָ שְׁלוֹם:

Translation:

May God bless you and keep you safe

May God's love shine on you and be kind to you

May God's presence be with you and give you peaces

Numbers 6:24-26

Interpretation:

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

~ Marcia Falk

Please join us in the multi purpose room for a kiddush lunch celebration.

MITZVAH PROJECT

For my bat mitzvah project, I organized a family pet walk to raise money for "Let the Animals Live," a nonprofit organization in Israel, founded in 1986, dedicated to improving animal protection and promoting their rights.

Let the Animals Live actively provides various services and initiatives aimed at helping animals in need and preventing abuse. Now the IDF soldiers find them in army bases and homes, lost and confused. "Let the Animals Live" collects them, scans for chips, and returns them to their worried families.

Thanks to everyone's donation help, I have raised more than our original goal! If you would still like to donate, you may do so by scanning the QR code. The link will be open until July 1.



THANK YOUS / AWKNOWLEDGEMENTS

LUCY WANTS TO THANK:

Thank you, Golda, for being my wonderful Hebrew tutor. She not only adapted to the way I learn and taught me my Torah, but she also became an amazing friend.

Mirowitz, for being my extra crutch as I learn Hebrew. It is where I have spent 8 years and counting learning prayers and the Hebrew language.

All the donors, for helping me triple my goal of money towards Let the Animals Live, in Israel.

Rabbi Randy, for helping me write my speech, and helping me express what I really wanted.

Mom and Dad, for guiding me through this special moment, and always forgiving me.

SHANNON AND JOE WANT TO THANK ...

The CRC rabbis, community and staff for their ongoing support and guidance.

Saul Mirowitz Jewish Community School faculty and staff, for helping raise Lucy as one of your own and being part of our extended family.

All of our out of town family and friends who made a special trip to be here today.

Thank you to Pops and Gammy (Jeff and Lori Weintrop) for your love and support and for sponsoring the kiddush luncheon.

Margo Newman, CDO (Chief Dessert Officer), for coordinating and baking for the kiddush dessert table and to everyone who contributed.

Stacy Neuman for baking delectable confections for the weekend.

Kathy and Steve Preston for hosting the out of towners' brunch.

Lauren Abraham for baking delicious challah for the kiddush...you must have some!