

Thank you for joining us today as our son, West, becomes a bar mitzvah. This special service and time marks his coming of age into Jewish adulthood. To us though it has marked more as we have witnessed West become a more independent and free-thinking young adult at close range since March.

We never envisioned this moment to look like this – without the sounds, light and warmth of our synagogue where we held his baby naming. The voices and songs, drums and guitar. The hugs and friendly faces. For years I attended dozens of b'nai mitvahs and in my minds' eye I expected this day to look very different. We have a framed photo of West as a baby in our home with a quote that reads “While we try to teach our children all about life, our children teach us what life is all about.” Our first born has taught us that moments like these cannot be ours to control. Our children belong only to themselves.

West's decision to proceed in this unprecedented way symbolizes his approach to life, and shows his ability to teach and present to us that life isn't always worth controlling and isn't meant to be status quo. I know he will continue to teach us, and the world, with his wisdom.

– Natalie Shatzman

We are so very happy to have each of you joining West on this special occasion marking his transition from youth to young adulthood. This coming of age ritual, the Bar Mitzvah, marks a time of beginnings and endings. While the ceremony is specifically religious in nature, it is also deeply human. Everyone carries within themselves legacies from generations past. And everyone grows up, creating their own legacies to share along the way. This has perhaps been the most rewarding aspect leading to the current moment – witnessing how West has come to embody a connection to an entire people, a particular faith, and his evolving self.

It hasn't been the smoothest of rides, but nothing worthwhile really is. As he leads us in today's service, his Bar Mitzvah, he demonstrates what it means to persevere with courage, adaptability, humility, and comic relief.

– Matt Shatzman

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)

## מוֹדָה אָנִי

Modeh / modah ani l'fanecha,  
ruach chai v'kayam,  
she-hechezarta bi nishmati b'chemla,  
rabbah emunatecha.

מוֹדָה\מוֹדָה אָנִי לְפָנֶיךָ,  
רוּחַ חַי וְקַיָּם,  
שְׁהַחֲזַרְתָּ בִּי נְשַׁמְתִּי בְּחֶמְלָה,  
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

*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.

## מה טוב

### MAH TOVU (The Goodness of Our Sacred Places)

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*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-eil!

מה טוב אהלֵיךָ יַעֲקֹב,  
מִשְׁכַּנְתֶּיךָ יִשְׂרָאֵל.

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

### HINEIH MAH TOV (The Goodness of Gathering)

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## הִנֵּה מַה־טוֹב

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

הִנֵּה מַה־טוֹב וּמַה־נְּעִים  
שֵׁבֶת (כָּלֵנוּ) אַחִים גַּם־יַחַד.

How good and pleasant when people live together in unity!

~ Psalm 133

### BIRCHOT HASHACHAR (Morning Blessings)

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## 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 Holy Day.*

Baruch atah Adonai Eloheinu  
Melech haolam, she'asani b'tsalmoh.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בְּצַלְמוֹ.

Blessed are You, the eternal, our God,  
who has created me in Your image.

Baruch atah Adonai Eloheinu  
Melech haolam, she'asani bat / bein chorin.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנִי בַת/בֵּן חוֹרִין.

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

Baruch atah Adonai Eloheinu  
Melech haolam, she'asani Yisraeil.  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי יִשְׂרָאֵל.  
Blessed are You, the eternal, our God,  
who has made me Yisraeil\*.

Baruch atah Adonai Eloheinu  
Melech haolam, pokeiach iv'rim.  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, פּוֹקֵיחַ עֵוְרִים.  
Blessed are You, the eternal, our God,  
who opens the eyes of the blind.

Baruch atah Adonai Eloheinu  
Melech haolam, malbish arumim.  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים.  
Blessed are You, the eternal, our God,  
who provides clothes for the needy.

Baruch atah Adonai Eloheinu  
Melech haolam, hanotein layaeif koach.  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיַּעֲף כֹּחַ.  
Blessed are You, the eternal, our God,  
who gives strength to the weak.

Baruch atah Adonai Eloheinu Melech  
haolam, asher heichin mitz'adei gaver.  
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר הֵכִין מִצְעָדֵי גֹבֵר.  
Blessed are You, the eternal, our God,  
who guides the steps of human beings.

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

## 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 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.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
בְּעֻלְמָא דֵּי בְרָא כְרַעוּתֵיהּ,  
וְיִמְלִיךְ מַלְכוּתֵיהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח,  
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא  
לְעֻלְמָא מִן כּוֹל בְּרַכְתָּא וְשִׁירָתָא,  
תּוֹשְׁבֵי חַטָּא וְנִחְמָתָא,  
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*

**“THE MORE YOU PRAISE AND CELEBRATE YOUR LIFE, THE MORE THERE IS IN LIFE TO CELEBRATE.” - OPRAH WINFREY**

**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.

“IT IS DURING OUR DARKEST MOMENT THAT WE MUST FOCUS TO SEE THE LIGHT.”  
-ARISTOTLE

## YOTZEIR OR (Light of Creation)

## יוצר אור

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

ברוך אתה יי,  
אלהינו מלך העולם,  
יוצר אור, ובורא חשך,  
עשה שלום ובורא את הכל.  
המאיר לארץ ולדברים  
עליה ברחמים.  
ובטובו מחדש בכל  
יום תמיד מעשה בראשית.  
מה רבו מעשיך יי.  
כלם בחכמה עשית  
מלאה הארץ קניניה.  
תתברך יי אלהינו  
על שבח מעשה ידיך.  
ועל מאורי אור שעשית  
בפארוך. סלה.  
ברוך אתה יי  
יוצר המאורות.

Translation/Interpretation:

### TOGETHER...

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

“ALL YOU NEED IS LOVE. LOVE IS ALL YOU NEED.” - JOHN LENNON

“WHEN WE SPREAD THE LIGHT AROUND WHILE SAYING THE SH’MA, OUR ONENESS OF LIGHT GOES INTO THE DARK, GRABBING THEIR HAND, AND PULLS THEM INTO THE LIGHT.”  
– WEST SHATZMAN

## SH’MA



**Why are the *ש* and the *ד* 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 *ד* 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 *ד* were read as a *ה*, 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 *ד* together make the word *שד* which means “witness” or the word *דש* which means “forever”. So, when we say the Sh’ma, we become witnesses to God’s unity and continual existence. The big letter *ד* teaches us that God is everywhere. The letter *ד* is also the number four. When we see a big *ד* we remember that God can be found at all corners of the earth.

~ Rambam, Mishneh Torah

**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:

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.

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ  
לְעוֹלָם וָעֶד.

**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-eret  
 Mitzrayim lih'yot lachem l'Elohim  
 ani Adonai Eloheichem.

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ,  
 בְּכֹל-לְבָבְךָ, וּבְכֹל-נַפְשְׁךָ,  
 וּבְכֹל-מְאֹדְךָ.  
 וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר  
 אֲנִי מְצַוְךָ הַיּוֹם, עַל-לְבָבְךָ:  
 וְשִׁנַּנְתָּם לְבִנְיָד, וְדַבַּרְתָּ בָּם,  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ  
 בַּדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.  
 וְקִשַּׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ, וּכְתַבְתָּם  
 עַל מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֹת-  
 כָּל-מִצְוֹתַי, וְהִייתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם,  
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם, לְהִיוֹת לָכֶם לֵאלֹהִים,  
 אֲנִי יְיָ אֱלֹהֵיכֶם:

יְיָ אֱלֹהֵיכֶם: אֱמֶת

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.

**“WHEN YOU REACH THE END OF YOUR ROPE, TIE A KNOT IN IT AND HANG ON.”  
- FRANKLIN D. ROOSEVELT**

*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)

**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 פִּלְאָ

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 גְּאוּלִּים  
לְשִׁמְךָ עַל שְׂפַת הַיָּם,  
יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ.  
יְיָ יִמְלֹךְ 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.  
גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,  
קְדוֹשׁ יִשְׂרָאֵל.  
בְּרוּךְ אַתָּה יְיָ, גֹּאֵל 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)

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*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

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.*

**“IT WAS THE KIND OF MOON THAT I WOULD WANT TO SEND BACK TO MY ANCESTORS AND GIFT TO MY DESCENDANTS SO THEY KNOW THAT I, TOO, HAVE BEEN BRUISED BY BEAUTY.”  
-SANOBAR KHAN**

**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.

Adonai, prepare me to be a sanctuary.

Pure and holy. Tried and true.

With thanksgiving, I'll be a living sanctuary for You.

Baruch atah, Adonai, Eloheinu  
 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 יְיָ אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 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 וְאִמּוֹת,  
 וּמְבִיא גְּלוּלָה  
 לְבָנָי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.  
 מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
 בְּרוּךְ אַתָּה יְיָ  
 מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

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.

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.

אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי,  
 מְחַיֶּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.  
 (בחורף) מְשִׁיב הַרוּחַ וּמוֹרֵיד הַגָּשָׁם:  
 (בקִיץ) מוֹרֵיד הַטָּל  
 מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
 מְחַיֶּה הַכֹּל בְּרַחֲמִים רַבִּים,  
 סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
 וּמְתִיר אֲסוּרִים,  
 וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.  
 מִי כְמוֹךָ בַּעַל גְבוּרוֹת  
 וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית  
 וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה:  
 וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.  
 בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַכֹּל.

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.

**“YOU DON'T REALIZE HOW FAR AWAY YOU ARE UNTIL THERE'S SOMEONE YOU WANT TO BE NEAR.” - GARDNER ELLIOT, *THE SPACE BETWEEN US***

*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  
שְׁמֶךָ דִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
כְּכַתוּב עַל יַד נְבִיאֶךָ:  
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 אֲדֹנָי 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 אֱדֹנֵינוּ  
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.

~ Ezeziel 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  
יִשְׁמָעֵנוּ 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 ייָ לְעוֹלָם,  
אֱלֹהֵיךָ 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 נִגִּיד גּוֹד'לֶעֶחָא,  
וּלְנִצְחָא נִצְחִים קְדוּשַׁתְךָ נִקְדִּישׁ,  
וְשִׁבְחָךָ, אֱלֹהֵינוּ,  
מִפִּינוּ לֹא יִמוּשׁ 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 ייָ, הָאֵל הַקְּדוֹשׁ.

Blessed is the eternal, the holy God.

**PLEASE BE SEATED**

**“ONE DAY WE ALL WILL WAKE AND REALIZE THAT WE ALL MAY NOT BE PERFECT BUT  
REALIZE THE BEAUTY IN EVERYONE.” - WEST SHATZMAN**

## V'SHAMRU (Sanctification of the Sabbath)

## וְשָׁמְרוּ

*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 יְיָ  
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,  
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ.

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

**“AT TIMES OUR OWN LIGHT GOES OUT AND IS REKINDLED BY A SPARK FROM ANOTHER PERSON. EACH OF US HAS CAUSE TO THINK WITH DEEP GRATITUDE OF THOSE WHO HAVE LIGHTED THE FLAME WITHIN US.” - ALBERT SCHWEITZER**

**“EVERY BREATH WE TAKE, EVERY STEP WE MAKE, CAN BE FILLED WITH PEACE, JOY AND SERENITY.” - THICH NHAT HANH**

## שִׁים שְׁלוֹם

### SIM SHALOM (Peace)

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Sim sha-lom tovah uv'rachah,  
chein vacheshed, v'rachamim,  
aleinu v'al [v'al] kol Yisraeil amecha.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,  
חֵן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.

Translation:

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

### SILENT MEDITATION

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There once was an old farmer who had worked on his crops for many years. One day, his horse ran away. Upon hearing the news, his neighbors came to visit.

“Such bad luck,” they said sympathetically.

“Maybe,” the farmer replied.

The next morning the horse returned bringing with it two other wild horses.

“Such good luck!” the neighbors exclaimed.

“Maybe,” replied the farmer.

The next day, his son tried to ride one of the untamed horses, was thrown off, and broke his leg. Again, the neighbors came to offer their sympathy on his misfortune

“Such a bad luck,” they said.

“Maybe,” answered the farmer.

The day after that, military officials came to the village to draft young men into the army to fight in a war. seeing that the son's leg was broken they passed him by.

“Such good luck!” cried the neighbors.

“Maybe,” said the farmer.

– ZEN SHORTS, BY JON MUTH

## עֲשֵׂה שְׁלוֹם

### OSEH SHALOM

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

עֲשֵׂה שְׁלוֹם בְּמִרְוַמְיֹו,  
הוּא יַעֲשֵׂה שְׁלוֹם 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 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.

**HAKAFOT** (Rejoicing with the Torah)

**הַקְפּוֹת**

PLEASE BE SEATED

## BLESSING BEFORE THE TORAH READING

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Bar'chu et Adonai Ham'vorach:

בְּרַכּוּ אֶת יְיָ הַמְּבַרְךָ:

Bless the Holy One of blessing.

Baruch Adonai ham'vorach l'olam va-ed

בָּרוּךְ יְיָ הַמְּבַרְךָ 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 בְּנוּ

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

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### Genesis 32:4-12

ד וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לִפְנֵי אֱלֵעֶשֶׂו אָחִיו אֲרֻצָּה שְׂעִיר שָׂדֵה אֱדוֹם: ה וַיֵּצֵא אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדָנִי לְעֶשֶׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם-לְבָב גִּרְתִּי וְאַחַר עַד-עָתָה: ו וַיְהִי-לִי שׁוֹר וַחֲמֹר צֹאן וְעֶבֶד וְשִׁפְחָה וְאֲשֻׁלְחָה לְהַגִּיד לְאֲדָנִי לְמִצְרַחֲתִי בְּעִינֶיךָ: ז וַיֵּשְׁבוּ הַמַּלְאָכִים אֶל-יַעֲקֹב לֵאמֹר בָּאנוּ אֶל-אֶחָיְךָ אֱלֵעֶשֶׂו וְגַם הֵלֵךְ לְקִרְיַתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ: ח וַיִּירָא יַעֲקֹב מְאֹד וַיֵּצֵר לוֹ וַיַּחֲץ אֶת-הָעֵם אֲשֶׁר-אִתּוֹ וְאֶת-הַצֹּאן וְאֶת-הַבָּקָר וְהַגְּמָלִים לְשְׁנֵי מַחֲנֹת: ט וַיֹּאמֶר אִם-יָבֹוא עֶשֶׂו אֶל-הַמַּחֲנֶה הָאֶחָת וְהִכּוּ וְהָיָה הַמַּחֲנֶה הַנֶּשְׂאָר לְפָלִיטָה: י וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אַבְרָהָם וְאֱלֹהֵי אָבִי יִצְחָק יְהוָה הָאֵמֵר אֵלַי שׁוּב לְאֲרָצְךָ וְלִמּוֹלַדְתְּךָ וְאִיטִיבָה עִמָּךְ: יא קִטְנִיתִי מִכָּל הַחֲסָדִים וּמִכָּל-הָאֲמֻת אֲשֶׁר עָשִׂיתָ אֶת-עַבְדְּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת-הַיַּרְדֵּן הַזֶּה וְעַתָּה הֵיטִיתִי לְשְׁנֵי מַחֲנֹת: יב הַצִּילֵנִי נָא מִיַּד אָחִי מִיַּד עֶשֶׂו כִּי-יִרָא אֲנִכִּי אֹתוֹ פּוֹדִיבֹוא וְהִכּוּ אֹם עַל-בָּנָי:

<sup>4</sup> Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom, <sup>5</sup> and instructed them as follows, "Thus shall you say, 'To my lord Esau, thus says your servant Jacob: I stayed with Laban and remained until now; <sup>6</sup> I have acquired cattle, asses, sheep, and male and female slaves; and I send this message to my lord in the hope of gaining your favor.'" <sup>7</sup> The messengers returned to Jacob, saying, "We came to your brother Esau; he himself is coming to meet you, and there are four hundred men with him." <sup>8</sup> Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps, <sup>9</sup> thinking, "If Esau comes to the one camp and attacks it, the other camp may yet escape." <sup>10</sup> Then Jacob said, "O God of my father Abraham and God of my father Isaac, O Eternal, who said to me, 'Return to your native land and I will deal bountifully with you'! <sup>11</sup> I am unworthy of all the kindness that You have so steadfastly shown Your servant: with my staff alone I crossed this Jordan, and now I have become two camps. <sup>12</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; else, I fear, he may come and strike me down, mothers and children alike."

## BLESSING FOLLOWING THE TORAH READING

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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 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)

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## מִי שְׁבִירָךְ

Mi shebeirach avoteinu  
M'kor habrachah l'imoteinu.

מִי שְׁבִירָךְ 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 שְׁבִירָךְ אִמּוֹתֵנוּ  
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 רְפֵא 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'Yisrael amo,

uvinvi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה יְיָ  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה  
בְּדְבָרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת,  
בָּרוּךְ אַתָּה יְיָ, הַבוֹחֵר 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 11:7-11

ז ועמי תלואים למשובתי ואלעל יקראהו יחד לא ירומם: ח איך אתנך אפרים אמגנך ישראל איך אתנך כאדמה  
אשימך כצבאים נהפך עלי לבי יחד נכמרו נחומי: ט לא אעשה חרון אפי לא אשוב לשחת אפרים כי אל אנכי ולא-  
איש בקרבך קדוש ולא אבוא בעיר: י אחרי זה ילכו כארצה ישאג כיתהוא ישאג ויחדו בנים מיס: יא יחדו  
כצפור ממצרים וכיונה מארץ אשור והושבתים עלבתיהם נאם-יהוה:

<sup>7</sup> For My people persists in its defection from Me; when it is summoned upward, it does not rise at all. <sup>8</sup> How can I give you up, O Ephraim? How surrender you, O Israel? How can I make you like Admah, render you like Zeboiim? I have had a change of heart, all My tenderness is stirred. <sup>9</sup> I will not act on My wrath, will not turn to destroy Ephraim. For I am God, not man, The Holy One in your midst: I will not come in fury. <sup>10</sup> The Eternal will roar like a lion, and they shall march behind God; when God roars, God's children shall come fluttering out of the west. <sup>11</sup> They shall flutter from Egypt like sparrows, from the land of Assyria like doves; and I will settle them in their homes — declares the Eternal.

## BLESSING FOLLOWING THE HAFTARAH READING

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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.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים,  
צַדִּיק בְּכֹל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן  
הַאֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,  
שְׁכֹל דְּבָרָיו אֱמֶת וְצֶדֶק.  
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל  
הַנְּבִיאִים, (וְעַל יוֹם הַשַּׁבָּת הַזֶּה),  
שֶׁנִּתַּתָּ לָנוּ יְיָ אֱלֹהֵינוּ,  
לְקִדְשָׁהּ וּלְמִנוּחָהּ, לְכָבוֹד  
וּלְתִפְאַרְתָּהּ. עַל הַכֹּל יְיָ אֱלֹהֵינוּ  
אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ,  
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל 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

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## PRESENTATION FROM THE CONGREGATION

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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.

כִּי לֶקַח טוֹב נָתַתִּי לָכֶם  
 תּוֹרַתִי אֶל תֵּעָזְבוּ.  
 עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,  
 וְתוֹמְכֶיהָ מְאֻשָּׁר:  
 דְּרָכֶיהָ דְרָכֵי נֵעָם,  
 וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם:  
 הֲשִׁיבֵנו יְיָ אֱלֹהֵינוּ וְנִשׁוּבָה,  
 חֲדָשׁ יָמֵינוּ כְּקֵדָם.

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

## Concluding Prayers

Shechinah, we know your presence is here with us. You are the peace and joy of our days. But we also know that you dwell in the depths of suffering and sorrow.

We pray now for the hungry, for the homeless, for the victims of war and catastrophe, for the sick and the dying, for those oppressed by racism. And we pray for our fragile earth, for all her inhabitants, and for life itself.

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

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

Aleinu l'shabei-ach la'adon hakol,  
 lateit g'dulah l'yotzeir b'reishit,  
 shelo asanu k'goyei ha'aratzot,  
 v'lo samanu k'mishp'chot ha'adamah.  
 Shelo sam chelkeinu kahem,  
 v'goraleinu k'chol hamonam.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,  
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
 שְׁלֹא אֲשָׁנּוּ כְּגוֹיֵי הָאֲרָצוֹת,  
 וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,  
 שְׁלֹא שָׂם חֶלְקֵנוּ בָהֶם,  
 וְגָרְלָנוּ כְּכֹל הַמּוֹנֵם

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

וְאֲנַחְנוּ כּוֹרְעִים  
 וּמִשְׁתַּחֲוִים וּמוֹדִים,  
 לִפְנֵי מֶלֶךְ, מְלָכֵי הַמַּלְאָכִים,  
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

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

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ  
 וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,  
 וְשׁוֹכֵנֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,

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.

הוּא אֱלֹהֵינוּ אֵין עוֹד.  
 אֱמֶת מַלְכֵנוּ אַפֶּס זִוְלָתוֹ,  
 כְּכַתוּב בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם  
 וְהִשְׁבַּת אֶל לְבָבָךְ,  
 כִּי ייִ הוּא הָאֱלֹהִים  
 בַּשָּׁמַיִם מִמַּעַל,  
 וְעַל הָאֶרֶץ 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.

וְנֹאמַר: וְהָיָה ייִ  
 לְמֶלֶךְ עַל כָּל הָאֶרֶץ,  
 בַּיּוֹם הַהוּא יִהְיֶה 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

## קְדִישׁ יְתוּם

Today we remember those that have come before us, our family members and close friends. Those who forged paths and influenced who we've become today. We're grateful for our memories and physical reminders as they remain part of our lives and look upon our family as angels.

Wilma West Riley – my great, great grandmother from whom my name came to me 13 years ago.

My mom's family: Grandma Reita and Jack Hammond, Grandma Elaine and Howard Spencer. My cousin, whom I never met, Camden Spencer.

My dad's family: my great grandparents Evelyn and Irvin Shatzman, Patricia and Raymond Holtmann.

My pets: Marley dog and Alley cat.

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'ysishtabach v'yitpa'ar  
v'yitromam v'yitnasei,  
v'yit-hadar, v'yitaleh v'yit'halal  
sh'mei d'Kud'sha B'rich Hu,

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.  
בְּעֻגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

יְהִי שְׁמֵהּ רַבָּא מְבָרָךְ  
לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.  
יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרומם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא

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

לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,  
תְּשׁוּבָתָא וְנִחְמָתָא,  
דְּאִמְרוּן בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו  
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ  
וְעַל כָּל יִשְׂרָאֵל, וְעַל כָּל יוֹשְׁבֵי תֵבֵל  
וְאִמְרוּ 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.

## PARENT'S BLESSING

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## CLOSING BLESSING

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*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

masculine form

יְבָרֵךְךָ יי' וְיִשְׁמְרֶךָ:  
יָאֵר יי' פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ:  
יֵשֶׁא יי' פָּנָיו אֵלֶיךָ  
וַיַּשֵּׂם לְךָ שְׁלוֹם:

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

feminine form

יְבָרֵךְךָ יְהוָה וְיִשְׁמְרֶךָ:  
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנְּנֶךָ:  
יֵשֶׁא יְהוָה פָּנָיו אֵלֶיךָ  
וַיַּשֵּׂם 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 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

I am doing a mitzvah project, which is a good deed that helps the world in some way. This fundraiser will go to helping kids in hospitals be able to play video games. I play video games as well. It is a good way to have fun, connect with friends, and meet new people. It's a great aspect in life that I think we should share with everyone. You can donate today to help kids like me in hospitals play video games.

Scan the QR code with your phone and you will be taken to my project webpage where you can learn more about Gamers Outreach.



# SPECIAL THANK YOUS

Dad & Mom – Thank you for pushing me through all the times when I felt like I couldn't do anything. You gave me inspiration to want to get up and do it.

Grandpa Mike and Nana Sue – Thank you for always making me want to push forward. I know I make you proud.

Grandpa Jerry and Nana Trish – You can make me forget about the world and be in the moment. And thank you for always giving me your attention even when Meira is around. It means a lot even if I don't show it.

Rabbi Randy – Thank you for always making me laugh and have good times. You helped me feel less stressed and more relaxed, and you opened my eyes to the things I didn't see.

Rabbi Jim – Thank you. You were an awesome tutor and really helped me to learn about the language outside of Wednesday and Saturday school. Your unique and open vibe makes you easy to talk to.

Marian – Thank you for teaching me Hebrew and Judaics. You made learning fun and educational.

Bev – Thank you for teaching me Hebrew from the beginning and getting me started in the right direction.

CRC Teachers – Thank you for showing up every day for me, teaching me, and preparing me for this special moment in my life. I couldn't have done it without you.

My Community – Thanks to everyone, my friends, my family, the regulars, and the first timers for watching this even though we are not in person. I hope every person who watches this feels a great spark inside them, that you have grown or can grow to be the best you can be. 😊