

MAZAL TOV!

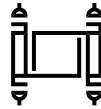
We are excited to study with you as you prepare to become a Bar or Bat Mitzvah.

This is a special B'nai Mitzvah Student Version of the **Har Shalom Shabbat Afternoon Service**.

The purple pages that start the notebooks are study versions of the prayers on which you will focus. Following is a copy of the entire siddur (prayer book) that will be used during your service.

Although most Bar/Bat Mitzvah students lead or read certain parts, it is also important that you be familiar with the whole siddur.

The specific part most Bar / Bat Mitzvah Students lead or read are marked with this Torah icon:



Remember, you should also practice the parts you will read in English.

There are also a few prayers which you may or may not actually lead in your service, but are an especially important part of the understanding and knowledge you should have as you become a Bar or Bat Mitzvah.

These prayers are marked with a Jewish star icon:

(Note: the Kiddush and Motzi, which are part of the morning service, are the last page of your notebook.)



D'var Torah Outline for your Speech

1. Shabbat shalom
2. The Torah portion I'm reading from is:
3. It is from the book of.. Chapter...
4. It describes how
5. A few things that were important to me are
6. This taught me that...
7. Apart from learning my Hebrew and Torah portion I also had to do a mitzvah project
8. Being Jewish and becoming a bar/bat mitzvah is important to me because
9. Thank yous

Shabbat shalom

Your speech is about you. It is about your journey to this moment. It is about our past as a people, about you, about your family and about where you come from. Please find words to express who you are and what you feel is important about becoming a bar/bat mitzvah and becoming a young adult in the Jewish community.

Vowel Review

יָ וְ EE

אֵ וַ AY

וֹ וֹ וֵ וֵ EH

אֶ אֶ אֶ AH

A dot found above a Vav or any letter when no vowel is below the letter.

וּ וּ וּ OH

A dot found in the gut of a vav or three dots diagonal below any letter.

וֹ וֹ OO

נֶפֶשׁ
 Eh Start Syllable Silent stop

Identical. looking vowels that indicate syllables.

One is **silent**.

One makes an **Eh sound**.

Eh sound **Begins** words new syllables.

The Silent one **ends syllables** and **ends words**.

The silent syllable stop always comes first when next to each other.

Hebrew Letter Review

א ב ג ד ה ו ז

Z V H D G V B Silent

ח ט י כ ך

CH* (at end of words) CH* K Y T CH*

*CH= Guttural not Ch as we know in Cheese/Choose.

ל מ נ ס ע

Silent S N M M L

(at end of words)

פ פה צ ק ר

R K TS TS F F P

(at end of words) (at end of words)

ש שת

S Sh T

English Words/Sounds in Hebrew

בְּ מֶ סֶ דֶּ הֶ

בִּי מִי סִי דִי הִי

בֵּי מֵי סִי דֵי הֵי פֵי

בִּי מִי סִי דִי הִי פִי

בְּ דֶּ הֶ לֶּ פֶּ מֶ תֶּ

בּוֹ דּוֹ גּוֹ הוֹ מוֹ נוֹ שׁוֹ תוֹ

בֶּ דֶּ גֶּ הֶ מֶ נֶ שֶׁ תֶּ

בּוֹ דּוֹ גּוֹ הוֹ מוֹ נוֹ שׁוֹ תוֹ

בֶּ דֶּ גֶּ הֶ מֶ נֶ שֶׁ תֶּ

SHABBAT AFTERNOON SERVICE

Prayer is speech, but not "mere" speech.
Words have power over the soul.

Our prayer books are but words on paper;
they can mean little or nothing,
yet the searching spirit and questioning heart
may find great power in their words.

Hear the words.

Shout the words.

Sing the words.

Let yourself go.

Let your words and thoughts flow effortlessly.

Lose yourself in the spirituality.

Lose yourself in the holiness of prayer.

~ unknown



Hark, now hear the sailors cry,
Smell the sea, and feel the sky
Let your soul and spirit fly
Into the mystic.

~ Van Morrison, *Into the Mystic*



TALIT BLESSING

Shabbat AFTERNOON Service
page 66

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

**Blessed are You Adonai our God Ruler of the universe.
You make us holy with mitzvot and
teach us to wrap ourselves in the fringed Talit.**

The diagram illustrates the syllable structure of the first six letters of the word 'Talit' (ציצית). The letters are arranged in a grid, with arrows pointing to specific letters to indicate syllable boundaries. The labels 'EH' and 'Silent' are used to denote the type of syllable.

צ	צ	צ	AH
י	י	י	EE
י	י	י	AY
צ	צ	י	EH
י	י	י	OH
י	י	י	OO
צ	צ	י	

EH Starts Syllables Silent Ends Syllables

The Prayer shawl or Talit is the easiest of the mitzvot/commandments to follow.

It is primarily word during the morning service or by the prayer leader and anyone blessing or reading the Torah. The fringes are the most important element of the mitzvah. We are commanded to wear them at the four corners of our clothing. The fringes or strings are twisted and knotted in a special pattern than when concluded counts as 613 individual strings, twists and knots to remind us of the 613 commandments in the Torah we are to follow in our daily lives.

In Reform Judaism we don't follow all 613 commandments, especially since we can't follow any of the commandments referring to the running of Second Temple. We tend to follow the Ten Commandments and the Golden Rule, Do unto others as you would want them to do to you. In other words, Be nice if you want people to be nice to you.

We believe in Tikkun Olam, the opportunity to mend the world, and base our practice in celebrating Shabbat, the major Jewish holidays, doing acts of tzedakah or good deeds and learning what it means to be a Jew by attending religious school and learning from our family.

הִנֵּה מַה-טוֹב ~ HINEI MA TOV

*Hi-nei ma-tov u-ma-na-im
she-vet a-chim gam-ya-chad.*

Behold, how good and pleasant it is for people to dwell together in unity.
~ Psalm 133:1



טָלִית ~ TALIT

The Talit is a fringed prayer shawl worn as a reminder of the commandments.
The Talit also connects the wearer to thousands of years of Jewish history and tradition,
while at the same time creating a personal sanctuary for prayer.

בַּר מִצְוָה ~ בֵּית מִצְוָה

TALIT PRESENTATION*

Our lives are a tapestry of rich and royal hue...
an everlasting vision of the ever changing view.
A collection of threads from the fabrics of those who came before us ~
Stitched together into quilts created from our own actions, words,
intentions, hopes, and dreams.
A wondrous woven magic that inspires us for our lifetime.
With these sentiments we present you with this Talit,
as you are about to become a Bar/Bat Mitzvah.
It is a tapestry that weaves you both to those who came before you,
as it connects you to generations of Jewish tradition,
and to all of our wishes and dreams for your future.
~ Inspired by Carole King's *Tapestry*



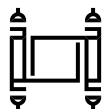
The Talit is a very personal ritual object that can serve many functions.
Its tzi-tzit remind us of the commandments.
It is a portable spiritual home in which we can always wrap ourselves
for a moment of quiet meditation.
It emphasizes our connections to our people and to the community
of Jewish people throughout time and space.
As we are blessed to present you with this Talit today, we hope it
will also remind you of all the love and pride surrounding you on this special day.
~ SK

*Choose one of these selections or your own words. Add anything special about the Talit presented.



~ Talit Blessing ~

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



Blessed are You, Adonai our God, Sovereign of the universe.
You make us holy with mitzvot,
and teach us to wrap ourselves in the fringed Talit.

ASHREI ~ אֲשֶׁרִי

Ashrei means happy. It helps us remember there is joy in being Jewish.

The prayer, believed to have been written by King David, is comprised primarily of Psalm 145, along with portions from other psalms.

When the entire text (this is a selection) is written out in Hebrew, the first letter of each stanza forms an acrostic of the Hebrew alphabet.

This has been interpreted as suggesting transcendence, oneness, or completeness.

When Ashrei was sung in the ancient Temple, it was often accompanied by stringed instruments, flutes, and cymbals.

Ash-rei yosh-vei vei-te-cha;

od y'-ha-l'-lu-cha Se-lah!

Ash-rei ha-am she-ka-cha lo;

ash-rei ha-am she-A-do-nai E-lo-lei-nu.

Va-a-nach-nu n'-va-reich Ya,

mei-a-ta v'-ad-o-lam. Ha-l'-lu-Ya!

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ;

עוֹד יְהַלְלוּךָ סֵלָה!

אֲשֶׁרִי הָעַם שְׂפָכָה לוֹ;

אֲשֶׁרִי הָעַם שֶׁיְיָ אֱלֹהָיו.

וְאִנְחֵנוּ נְבָרְךָ יְהוָה,

מִעַתָּה וְעַד-עוֹלָם. הַלְלוּיָהּ!

Happy are those who dwell in Your house;
they forever praise You!

Happy are the people who have it so;
happy are the people whose God is Adonai.

We shall bless Adonai now and always. Halleluyah!



הַרְחִימֵנוּ...

har-hur-im

MUSINGS...

...ON TRANCENDENCE

This is the great warmth, the great at-homeness;
This is the knowledge of belonging;
The liveness merging into a strong oneness.
One lost drop of water finding its way into the sea.

This is the end of the week and its beginning.
This is the moment of pause,
The refilling of the empty vessel,
The renewing of the spirit.

This is the remembering;
The shared memory of two thousand years
And the shared embarking upon two thousand more.

This is the wisdom in our elders' eyes
And the hope in our children's fresh voices.
The roots into the past
And the arms stretched forward into the future.

~ unknown



...ON THE WONDERS OF NATURE

Show a little faith, there is magic in the night...

~ Bruce Springsteen, *Thunder Road*



Teach your children what we have taught our children ~
that the earth is our parent.

Whatever befalls the earth befalls the sons and daughters of the earth.
If people spit upon the ground, they spit upon themselves.

This we know.
The earth does not belong to us; we belong to the earth.

This we know.
All things are connected, like the blood which unites one family.
All things are connected.

Whatever befalls the earth befalls the sons and daughters of the earth.

We did not weave the web of life.

We are merely a strand in it.

Whatever we do to the web,

We do to ourselves....

~ Chief Seattle



The earth is all that lasts.
The earth is what I speak to when I do not understand my life,
Nor why I am not heard.
The earth answers me with the same song,
that it sang for my parents when their tears covered up the sun.
The earth sings a song of gladness.
The earth rises up and laughs at me,
each time that I forget how spring begins with winter,
and death begins with birth.

~ Nancy Wood



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֶרְבִים,

בְּחִכְמָה פּוֹתַח שְׁעָרִים,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחֲלִיף אֶת־הַזְּמַנִּים,

וּמַסְדֵּר אֶת־הַכּוֹכָבִים

בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ.

בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם

תָּמִיד יְמִלֶךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עֶרְבִים.

What do you see when you imagine the creation of the universe, when you look up at the night sky?

You contain a universe within you what will be your creation within our universe?

אֶה AH

אֵי EE

אֵי AY

אֵה EH

אוֹ OH

אוּ OO

נֶפֶשׁ

EH Starts Syllables
Silent Ends Syllables

BAR'CHU ~ בָּרְכוּ

Bar'chu is the "call to worship." The first part of the service prepares the individual.
Bar'chu signals to the congregation that, following the "warm up,"
it is now time for the more formal, and communal prayer to begin.

PLEASE BE SEATED

Ba-r'-chu et A-do-nai ha-m'-vo-rach! בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ!
Bless the Eternal, to whom all blessings are due!

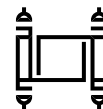
Ba-ruch A-do-nai ha-m'-vo-rach l'o-lam va-ed! בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד!
Blessed is the Eternal forever and ever!

PLEASE BE SEATED



MAARIV ARAVIM ~ מַעֲרִיב עֶרְבִים

The words maariv aravim essentially mean "who brings on evenings."
It is used, as evening approaches, to thank and praise God for creating nature and all the wonders of the universe.



בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֶרְבִים,
בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,
וּמַחְלִיף אֶת הַיָּמִימִים,
וּמַסְדֵּר אֶת הַכּוֹכָבִים,
בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִּיעַ כְּרָצוֹנוֹ.
בוֹרֵא יוֹם וָלַיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
וְחֹשֶׁךְ מִפְּנֵי אוֹר.
וּמַעֲבִיר יוֹם וַיַּמְבִּיא לַיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תָּמִיד וְמִלּוֹךְ
עֲלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֶרְבִים.

Blessed are You, Adonai our God, Ruler of the universe,
who speaks the evening into being, skillfully opens the gates,
thoughtfully alters the time and changes the seasons,
and arranges the stars in their heavenly courses according to plan.
You are Creator day and night,
rolling light away from darkness and darkness from light,
transforming day into night and distinguishing one from the other.
Adonai Tz'vaot is Your Name.
Ever-living God, may You reign continually over us into eternity.
Blessed are You, Adonai, who brings on evening.

SHEMA

HEAR OH ISRAEL -
THE DECLARATION THAT GOD IS ONE
Shabbat AFTERNOON Service
page 70

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה | אֶחָד:
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Here oh Israel, Adonai is our God, Adonai is One.
Blessed is God's glorious kingdom forever and ever.

Oneness is our goal. Understanding our uniqueness.
Understanding what God's oneness really means is our
true purpose. We are meant to bring an understanding
of God's oneness into the universe for everyone.

אֶ אֶ אֶ AH

אֵ אֵ אֵ EE

אִ אִ אִ AY

אֵי אֵי אֵי אֵי EH

אֹ אֹ OH

אָ אָ OO

נֶפֶשׁ נֶפֶשׁ

EH Starts Syllables Silent Ends Syllables

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ,
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה,

אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל-לִבְּךָ:

What does it mean to sing out your joy
with all your heart, with all your soul
and with all your might?

וּשְׁנַתֶּם לְבַנְיָהּ, וְדַבַּרְתֶּם בָּם,

בְּשַׁבְּתְּכֶם בְּבֵיתְךָ וּבְלִכְתְּכֶם בַּדֶּרֶךְ,

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

וְקִשַּׁרְתֶּם לְאוֹת עַל-יָדְךָ,

וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:

וְכַתַּבְתֶּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי,

וְהָיִיתֶם קֹדְשִׁים לֵאלֹהֵיכֶם:

אֲנִי יְהוָה אֱלֹהֵיכֶם,

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,

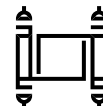
לִהְיוֹת לָכֶם לֵאלֹהִים,

אֲנִי יְהוָה אֱלֹהֵיכֶם:

אֶ	אֶ	אֶ	AH
אֵ	אֵ	אֵ	EE
אִ	אִ	אִ	AY
אֶ	אֶ	אֵ	EH
אֹ	אֹ		OH
אֻ	אֻ		OO
נַפְשְׁךָ			
EH Starts Syllables		Silent Ends Syllables	

SH'MA ~ שְׁמַע

Sh'ma, which means hear or listen, is the central declaration of Jewish faith: that God is One.



שְׁמַע יִשְׂרָאֵל,
יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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

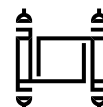
בְּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Blessed is Your glorious kingdom forever and ever!



V'AHAVTA ~ וְאַהֲבַתָּה

V'ahavta is a continuation of Sh'ma. V'ahavta tells us to both remember *and* do God's commandments, particularly loving God ~ shown through how we treat others ~ and teaching what we learn to those that come after us.



וְאַהֲבַתָּה אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֻדְךָ
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֶנֶכֶּי מְצֻוֶּה הַיּוֹם עַל-לִבְבְּךָ.
וְשָׁנַנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְכֻתְךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ;
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ,
וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ.
וְכִתַּבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת-כָּל-מִצְוֹתַי.
וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.
אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם,
לְהוֹיֹת לָכֶם לֵאלֹהִים.
אֲנִי יְיָ אֱלֹהֵיכֶם.

And you shall love Adonai, your God,
with all your heart, with all your soul, and with all your being.
Take these instructions which I command you this day.
Teach them faithfully to your children; speak of them in your home
and on your way, when you lie down and when you rise up.
Bind them as a sign upon your hand; let them be a symbol before your eyes;
inscribe them on the doorposts of your house and on your gates.

Thus you shall remember and observe all My commandments, and be holy to your God.
I am Adonai, your God, who brought you out of the land of Egypt to be your God.
I am Adonai, your God.

~ Deuteronomy 6:5-9 and Numbers 15:40-41

...ON LOVE

The right place for learning
is a place where there is so much
love that it's awesome.

God gave us the Torah with so much love,
so if we want to give
it over to our children,
it has to be done in the same way.
~ Rabbi Shlomo Carlebach (adapted)



Love isn't a state of perfect caring.
It is an active noun like struggle.
To love someone is to strive to accept
that person exactly the way he or she is,
right here and now.
~ Fred Rogers



In every birth, blessed is the wonder
In every creation, blessed is the new beginning
In every child, blessed is life
In every hope, blessed is the potential
In every transition, blessed is the beginning,
In every existence, blessed are the possibilities
In every love, blessed are the tears
In every life, blessed is the love.
~ unknown



MI CHAMOCHA ~ מִי כַמּוֹחָה

Mi Chamocha celebrates freedom.

Through this prayer, we express appreciation to God for freeing the Jewish people from slavery in Egypt, and also pray for an end to all slavery and freedom for all people for all time.

Just as Moses, Miriam, and the Children of Israel did,
as they reached the shores of the sea,
may the day soon arrive when all are free to sing with joy:

Mi cha-mo-cha ba-ei-lim A-do-nai?
Mi ka-mo-cha ne-dar ba-ko-desh,
no-ra t'-hi-lot, o-sei fe-leh?

מִי כַמּוֹחָה בְּאֵלִים יְיָ?
מִי כַמּוֹחָה נִאֲדָר בְּקֹדֶשׁ,
נוֹרָא תְהִילֹת, עֹשֶׂה פִלָּא?

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

Mal-chu-t'-cha ra-u va-ne-cha,
bo-kei-a yam lif-nei Mo-she u'-Mir-yam.
"Zeh Ei-li" a-nu v'-am-ru:
"A-do-nai yim-loch l'-o-lam va-ed!"

מַלְכוּתְךָ רָאוּ בְנֶיךָ,
בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה וּמִרְיָם.
זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד!"

Your children witnessed Your rule, the sea splitting before Moses and Miriam.
"This is our God!" they cried: "Adonai shall reign forever and ever."

V'-ne-e-mar: "Ki fa-da A-do-nai et Ya-a-kov,
u'-g'-a-lo mi-yad cha-zak mi-me-nu."
Ba-ruch a-ta A-do-nai ga-al Yis-ra-eil.

וְנֵאמַר: "כִּי פָדָה יְיָ אֶת יַעֲקֹב,
וַיִּגְאֹלוּ מִיַּד חֲזָק מִמֶּנּוּ."
בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

And it is said: "Adonai has redeemed Jacob from a hand stronger than his own."
Blessed are You, Adonai, Redeemer of Israel.



הַרְחֹרִימִים...

har-hur-im

MUSINGS...

...ON FREEDOM

We are commanded by the Torah, to avoid worship of race or nation,
possessions or power.

*We are taught through the prophets to see a vision for
the world.*

We are commanded to pursue peace.

We are taught to beat our swords into plowshares.

We are commanded to recognize and understand the suffering
of the oppressed.

We are taught to work for justice and freedom for all people.

We sing this song to joyfully bless You, Adonai, God of freedom,
just as our ancestors did at the shores of the sea.

~ unknown



YISM'CHU ~ יִשְׁמְחוּ

Yism'chu is a song of rejoicing on Shabbat.

It is comprised of twenty-four Hebrew words, said to correspond to the twenty-four hours of Shabbat.

*Yis-m'-chu v'-ma-l'-chu-t'-cha
shom-rei Sha-bat v'-ko-rei o-neg.*

Am m'-kad-shei sh'-vi-i

ku-lam yis-b'-u

v'-yit-an-gu mit-u-ve-cha.

V'-hash-vi-i ra-tzi-ta bo v'-ki-dash-to

chem-dat ya-mim o-to ka-ra-ta.

Zei-cher l'-ma-a-sei v'-rei-shit.

יִשְׁמְחוּ בַּמְלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג.
עִם מְקַדְּשֵׁי שְׁבִיעִי
כֻּלָּם יִשְׁבְּעוּ
וְיִתְעַנְּגוּ מִטּוֹבְךָ.
וְהַשְׁבִּיעִי רְצִיתְךָ בּוֹ וְקִדְּשְׁתּוֹ
חֶמְדַּת יָמִים אוֹתוֹ קְרֹאת.
זֵכֶר לַמַּעֲשֶׂה בְּרֵאשִׁית.

Those who keep Shabbat by calling it a delight shall rejoice in Your realm.

All who hallow Shabbat will delight in Your goodness.

For being pleased with the Seventh Day, You hallowed it as the most precious of days.

You cause us to remember the work of creation.



הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON BEING PRESENT

We love to change the world,
but we rarely appreciate things as they are.

We know how to give,
but we do not always know how to receive.

We know how to keep busy,
but we don't know how to be still.

We talk, but we don't often listen.
We look, but we don't often see.
We wish for more,
but we don't always realize we have enough.

Teach us to slow down, God.
May our resting revive us.
May it lead us to holiness,
to peace,
to our loved ones,
to You.

~ unknown



...ON GENERATIONS

You who are on the road
Must have a code that you can live by
And so become yourself
Because the past is just a goodbye.

Teach your children well,
Their parents world did slowly go by,
And feed them on your dreams
The one they picked, the one you'll know by.

Don't you ever ask them why,
if they told you, you would cry,
So just look at them and sigh...
and know they love you.

Can you hear and do you care and
Can't you see we must be free to
Teach your children what you believe in.
Make a world that we can live in.

Teach your parents well,
Their children's world will slowly go by,
And feed them on your dreams
The one they picked, the one you'll know by.

Don't you ever ask them why,
if they told you, you would cry,
So just look at them and sigh...
and know they love you.

~ Graham Nash, *Teach Your Children* [adapted]



Looking backward, we recall our ancestry.
Looking forward, we confront our destiny.
Looking backward, we reflect on our origins.
Looking forward, we choose our path.
Remembering that we are a tree of life, not letting go,
holding on, and holding to, we walk into an unknown,
beckoning future, with our past beside us.

~ Rabbi Harold Schulweis



אֲדֹנָי, שִׁפְתַּי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

Adonai, open up my lips. That my mouth may declare Your glory!

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,

Without our ancestors where would we
be? Who would we be? What stories
would we really have to tell? Who
would we be without our stories?

אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה,

אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל,

וְזוֹכֵר חֲסִדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְהוָה, מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה.

אֵי אֵי AH
 אֵי אֵי EE
 אֵי אֵי AY
 אֵי אֵי אֵי EH
 אֵי OH
 אֵי OO

נֶפֶשְׁךָ

EH Starts Syllables
Silent Ends Syllables

T'FILAH ~ תְּפִלָּה

T'filah, which means prayer, begins the next section of the service.

This section is the central liturgy of Jewish services.

It opens with a passage from Psalms, chanted responsively.

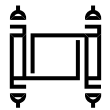
It is a petition that we may pray with sincerity and without hesitation.

PLEASE RISE

~ Please repeat after the leader ~

אֲדֹנָי שְׁפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ.

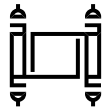
Adonai, open up my lips, that my mouth may declare Your glory.



AVOT V'IMAHOT ~ אָבוֹת וְאִמָּהוֹת

Avot v'Imahot means fathers and mothers.

It connects us to our ancestors and to the continuity of Jewish teachings and traditions throughout time.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, וְאִמּוֹתֵינוּ;
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וְאֱלֹהֵי יַעֲקֹב.
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים,
וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת,
וּמַבְיָא גְּאֻלָּה לְבָנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.*
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.
בְּרוּךְ אַתָּה יְיָ,
מִגֹּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Blessed are You, Adonai our God, God of our fathers and our mothers:

God of Abraham, God of Isaac, and God of Jacob;

God of Sarah, God of Rebekah, God of Rachel and God of Leah.

Great, mighty, awesome, and transcendent God, who bestows loving kindness,

creates everything out of love, remembers the faithful of our ancestors,

and in love brings redemption to their children's children for the sake of the Divine Name.*

Sovereign, Deliverer, Helper, and Shield.

Blessed are You Adonai, Abraham's Shield, Sarah's Helper.

*During Yamim Noraim and on Shabbat Shuva

(the ten Days of Awe, including the Shabbat, between Rosh Hashanah and Yom Kippur), add:

Zoch-rei-nu l'-cha-yim, Me-lech cha-feitz ba-cha-yim,

v'-chot-vei-nu b'-sei-fer ha-cha-yim,

l'-ma-an-cha E-lo-him cha-yim.

Remember us for life, O Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake Living God.

זְכוּרֵנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְכֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

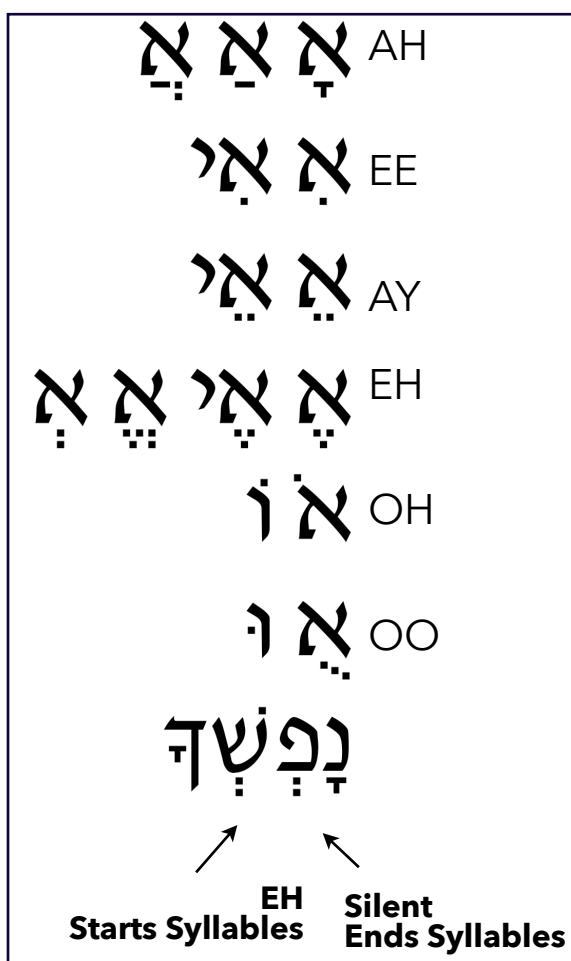
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי,

מַחֲיֵה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ.

Understanding God's greatness is the beginning of wondering about the strength and fragility of everything we understand in our lives.

From Fall to Passover

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.



מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מַחֲיֵה הַכֹּל בְּרַחֲמִים רַבִּים,

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,

וּמַתִּיר אֲסוּרִים,

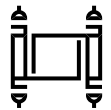
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כַמוֹךְ בֹּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ,

מֶלֶךְ מִמִּית וּמַחְיֵה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל.

בָּרוּךְ אַתָּה יְהוָה, מַחְיֵה הַכֹּל.



אַתָּה גְבוֹר לְעוֹלָם אֲדֹנָי,
מְחִיָּה הַכֹּל
אַתָּה רַב לְהוֹשִׁיעַ.

WINTER¹

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

SUMMER¹

מוֹרִיד הַטֵּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחִיָּה הַכֹּל
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כִמוֹךָ בֹּעַל גְבוּרוֹת
וּמִי דוֹמָה לָךְ,
מְלַךְ מֵמִית וּמַחְיָה
וּמַצְמִיחַ יְשׁוּעָה?^{*}
וְנֶאֱמָן אַתָּה לְהַחְיֹת הַכֹּל.
בָּרוּךְ אַתָּה יְיָ, מְחִיָּה הַכֹּל.

You are forever mighty, Adonai; You give life to all.

WINTER: You cause the wind to shift and the rain to fall.¹

SUMMER: You rain dew upon us.¹

You sustain life through love, giving life to all through great compassion,
supporting the fallen, healing the sick, freeing the captive,
and keeping faith with those who sleep in the dust.
Who is like You, Mighty One, Author of life and death, causing deliverance to spring up?
You faithfully giving life to all.
Blessed are You, Adonai, who gives life to all.

PLEASE BE SEATED

¹Seasonal addition:

WINTER ~ From Simchat Torah to Pesach (fall through the following spring).

SUMMER ~ From Pesach to Simchat Torah (spring through the following fall).

^{*}During Yamim Noraim and on Shabbat Shuva

(the ten Days of Awe, including the Shabbat between Rosh Hashanah and Yom Kippur), add:

Mi cha-mo-cha av ha-ra-cha-mim,

מִי כִמוֹךָ אֲבִי הַרְחָמִים,

zo-cheir y'-tzu-rav l'-cha-yim b'-ra-cha-mim?

זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

...ON GRATITUDE

Nothing ever happens more than once.
The next time is never like before.
What you thought you learned doesn't apply.
Something is different.
And just as real.
For which you might be thankful after all.
~ Ruth Fainlight



We thank God for each new day,
by living it to the fullest.

We thank God for our talents and abilities,
*by accepting them as obligations
to be invested for the common good.*

We thank God for all that others have done for us,
by doing things for others.

We thank God for the beauty of the world,
by protecting the world's resources.

We thank God for the bounty in our lives,
by sharing what is ours with those in need.

We show our thanks to God,
*by adding our own prayers of thanksgiving,
by establishing our own acts of thanksgiving.*
~ Wilferd Peterson [adapted]



Thankfulness sets in motion a chain reaction
that transforms all around us ~ including ourselves.
For no one ever misunderstands the melody of a grateful heart.
It's message is universal; its lyrics transcend all earthly barriers;
its music touches the heavens.
~ unknown



...ON PEACE

You say we got have peace....
 We got have peace to keep the world alive, and war to cease.
 We got to have joy true in our hearts, with strength we can't destroy.
 People hear us, through our voice the world knows, there's no choice....
 And the people in the neighborhood, who would if they only could,
 Meet and shake the other's hand, work together for the good of the land.
 Give us all an equal chance, it could be such a sweet romance.
 And the soldiers who are dead and gone, if only we could bring back one.
 He'd say, "We got to have peace, to keep the world alive, and war to cease.
 We got to have peace.
 Let the world know
 We got to have peace, peace.
 ~ Curtis Mayfield, *We Got To Have Peace*



Help us, O God, to lie down in peace;
But teach us that peace means more than quiet.

Remind us that if we are to be at peace at night,
We must take heed how we live by day.

Grant us the peace that comes from being honest,
So that no guilt or troubles on conscience haunt our sleep.

Rid us of our resentments and hatreds,
Which rob us of the peace we crave.

Liberate us from our enslaving habits
which disturb us and interfere with our rest.

Help us be people who inflict no pain and bring no shame to others,
Nor seek our own profits by another's loss.

May we live so that we can face the whole world with serenity,
May we feel no remorse at night for what we do during the day.

May we lie down in peace tonight,
 and awaken tomorrow to a richer and fuller life.
 ~ Likrat Shabbat Siddur [adapted]



PRAYER FOR THE STATE OF ISRAEL

A-vi-nu shei-ba-sha-ma-yim tzur Yis-ra-eil v'-go-a-lo, אָבִינוּ שֶׁבַשְׁמַיִם צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ,
ba-reich et-m'-di-nat Yis-ra-eil, בָּרַךְ אֶת-מְדִינַת יִשְׂרָאֵל,
rei-shit tz'-mi-chat g'-u-la-tei-nu. רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ.
Ha-gein a-le-ha b'-ev-rat chas-de-cha, הִגֵּן עָלֶיהָ בְּאֶבְרַת חֲסָדֶךָ,
u-fros a-le-ha su-kat shlo-me-cha. וּפָרַס עָלֶיהָ סִכַּת שְׁלוֹמֶךָ.
Ush-lach or-cha va-a-mit-cha וְשַׁלַּח אוֹרְךָ וְאַמְתֵּךְ
l'-ra-she-ha, sa-re-ha v'-yo-a-tze-ha, לְרֹאשֶׁיהָ, שְׂרִיהָ וְיוֹעֲצֶיהָ,
v'-tak-neim v'-ei-tza to-va mil-fa-ne-cha. וְתִקְנֵם בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ.
Cha-zeik et-y'-dei m'-gi-nei e-retz kod-shei-nu, חֲזֵק אֶת-יְדֵי מְגִינֵי אֶרֶץ קֹדְשֵׁנוּ,
v'-han-chi-leim E-lo-hei-nu y'-shu-a, וְהִנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה,
v'-a-te-ret ni-tza-chon t'-at-reim. וְעֲטַרְתָּ נֶצְחֹן תְּעַטְרֵם.
V'-na-ta-ta sha-lom ba-a-retz וְנָתַתָּ שְׁלוֹם בְּאֶרֶץ
v'-sim-chat o-lam l-yosh-ve-ha, וְשִׁמַּחַת עוֹלָם לְיוֹשְׁבֶיהָ,
v'-no-mar: a-mein. וְנֹאמַר: אָמֵן.

Heavenly One, Rock and Protector of Israel:
Bless the State of Israel, which marks the dawning of hope for all who seek peace.
Shield it beneath the wings of Your love;
Spread over it the canopy of Your peace;
Send Your light and truth to all who lead and advise the country,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.



SHALOM RAV ~ שְׁלוֹם רַב

Shalom rav, meaning grant abundant peace, is the evening peace prayer.

Sha-lom rav al Yis-ra-eil am-cha שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
ta-sim l'-o-lam, תַּשִּׁים לְעוֹלָם,
ki a-ta hu Me-lech a-don l'-chol ha-sha-lom. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְׁלוֹם.
V'-tov b'-ei-ne-cha l'-va-reich וְטוֹב בְּעֵינֶיךָ לְבָרַךְ
et am-cha Yis-ra-eil, אֶת עַמְּךָ יִשְׂרָאֵל,
b'-chol eit u-v'-chol-sha-a bish-lo-me-cha. בְּכָל עֵת וּבְכָל-שָׁעָה בְּשְׁלוֹמֶךָ.

Great abundant and lasting peace to Israel Your people forever
For You are the Sovereign of all peace.
May it please You to bless Your people Israel,
in every season and moment with Your peace.

Ba-ruch a-ta A-do-nai, בָּרוּךְ אַתָּה, יְיָ,
ha-m'-va-reich et-a-mo Yis-ra-eil ba-sha-lom. הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Blessed are You, Adonai, who blesses Your people Israel with peace.

T'FILAT HA-LEIV ~ תְּפִילַת הַלֵּב

Prayers of the heart. The T'filah section of the service customarily ends with a few moments for personal reflection.

הַרְהוּרִים...

har-hur-im

MUSINGS...

...ON PERSONAL REFLECTION

Your fellow human being is a mirror for you.

If there is love and compassion in your soul,
you will see goodness in others.

If you see a blemish in another,
it is your own imperfection you encounter.

Take careful note of the flaws you perceive in others.
This is a lesson for you: they are your own flaws set before you,
a reminder of your own spiritual work.

~ The Baal Shem Tov, as Rabbi Israel ben Eliezer,
founder of Chasidism, was popularly known



Everything you hate, you hate about yourself.
Everything you resist will stick around.
Everything you let go of stays if it's supposed to.
Every time you bless another, you bless yourself.
Every time you blame another, you lose your power.

Everyone you see, is your reflection.
Everyone you know mirrors you.
Everyone wants to be happy.
Everyone wants to live in joy.
Everyone seeks a higher purpose.

~ Jackson Kiddard, French Yogi and Philosopher



*Yi-h'-yu l'-ra-tzon im-rei fi
v'-heg-yon li-bi l'-fa-ne-cha,
A-do-nai tzu-ri v'-go-a-li.*

May the words of my mouth and the meditations of my heart be acceptable unto You,
Adonai, my Rock and my Redeemer.
~ Psalm 19:15

יְהִי לְרָצוֹן אֲמָרֵי פִי
וְהִגִּיוֹן לִבִּי לִפְנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

*O-seh sha-lom bim-ro-mav,
hu ya-a-seh sha-lom a-lei-nu,
v'-al-kol Yis-ra-eil, v'-im-ru: a-mein.*

May the One who makes peace in the high heavens, make peace for all of us,
all Israel, and all who inhabit the earth: Amen.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ,
וְעַל-כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

SEDER K'RIAT HA-TORAH ~ סֵדֶר קְרִיאַת הַתּוֹרָה

The word Torah means teaching.

The Torah scroll is a hand-written parchment scroll containing the Five Books of Moses.

PLEASE RISE

Ki mi-Tzi-on tei-tzei To-rah

ud-var-A-do-nai mi-Y'-ru-sha-la-yim.

From out of Zion will come the Torah, and the world of Adonai from Jerusalem.

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה

וְיָדְבֶר-יְיָ מִירוּשָׁלַיִם.



THE ARK IS OPENED AND THE TORAH IS REMOVED.



KABBALAT HA-TORAH ~ קַבֻּלַת הַתּוֹרָה

Welcoming the Torah.

Ha-vu go-del lei-lo-hei-nu

ut'-nu cha-vod la-To-rah.

Let us declare the greatness of our God and give honor to the Torah.

הָבוּ גֹדֶל לֵאלֹהֵינוּ

וְתַנּוּ כְבוֹד לַתּוֹרָה.

Ba-ruch she-na-tan To-rah

I'-a-mo Yis-ra-eil bik-du-sha-to.

Blessed is God who in holiness has given the Torah to Israel.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה

לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Beit Ya-a-kov,

l'-chu v'-neil-cha b'-or A-do-nai.

O House of Jacob, come let us walk in the light of Adonai.

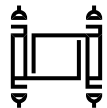
בֵּית יַעֲקֹב,

לְכוּ וְנִלְכֶּה בְּאוֹר יְיָ.

שְׁמַע יִשְׂרָאֵל:

יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

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



הֲרֵהוּרִים...

har-hur-im

MUSINGS...

...ON LEARNING

If you have time to chatter,
Read books.
If you have time to read,
Walk into mountain, desert, and ocean.
If you have time to walk,
Sing, songs, and dance.
If you have time to dance,
Sit quietly.
~ Nanao Sakaki



The beautiful thing about learning
is that no one can take it away from you.

~ B.B. King



TORAH SERVICE
WELCOMING THE TORAH
SHEMA
Shabbat AFTERNOON Service
page 81

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה | אֶחָד:

God's Oneness begins at the moment we raise our voices and
at that first moment when we received the Torah

אֶ	אֶ	אֶ	AH	
אֵי	אֵי		EE	
אֵי	אֵי		AY	
אֶ	אֶ	אֵי	אֵי	EH
		אֶו		OH
		אֶו		OO
נֶפֶשׁ נֶפֶשׁ EH Starts Syllables Silent Ends Syllables				

HAKAFA ~ הקפה

Hakafa means to encircle or go around. It is the procession with the Torah scrolls.
This is done as a means of allowing everyone present direct contact with the Torah.

L'cha A-do-nai, ha-g'-du-la

v'-ha-g'-vu-ra v'-ha-tif-e-ret

v'-ha-nei-tzach v'-ha-hod,

ki chol ba-sha-ma-yim u-va-a-retz.

L'cha A-do-nai ha-mam-la-cha

v'-ha-mit-na-sei, l'-chol l'-rosh.

Yours, O God, is the greatness and the power, the glory, the victory and the majesty; for all that is in heaven and in the earth is Yours; You are the Sovereign; You are exalted above all.

לְךָ יְיָ, הַגְדֵּלָהּ

וְהַגְבוּרָה וְהַתְפָּאָרֶת

וְהַנִּצָּח וְהַהוֹד,

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ.

לְךָ יְיָ הַמַּמְלָכָה

וְהַמִּתְנַשֵּׂא, לְכָל לְרֹאשׁ.

Ro-m'-mu A-do-nai E-lo-hei-nu

v'-hish-ta-cha-vu l'-har kod-sho,

Ki ka-dosh A-do-nai E-lo-hei-nu.

Exalt and bow down toward God's holy mountain, for Adonai our God is holy.

רוֹמְמוּ יְיָ אֱלֹהֵינוּ

וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁ,

כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ.

Ha-l'-lu...

Kol ha-n'-sha-ma t'-ha-leil Ya,

Ha-l'-lu-Ya!

Let all that breathes praise God. Halleluyah!

הַלְלוּ...

כָּל הַנְּשָׁמָה תְּהַלֵּל יְיָ,

הַלְלוּ-יְיָ!

Al sh'-lo-sha d'-va-rim,

ha-o-lam o-meid:

al ha-Torah, v'-al ha-a-vo-da,

v'-al g'-mi-lut cha-sa-dim.

The world rests on three things: on Torah, on worship,
and on acts of loving kindness.

עַל שְׁלֹשָׁה דְּבָרִים,

הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה,

וְעַל גְּמִילוּת חֲסָדִים.

PLEASE BE SEATED



בַּר מִצְוָה ~ בֵּית מִצְוָה

SHALSHELET HA-KABBALAH ~ שְׁלֹשֶׁלֶת הַקַּבָּלָה

Shalshelet ha-Kabbalah is the chain of tradition ~ the custom of passing the Torah scroll to the Bar or Bat Mitzvah through from generation to generation. This symbolizes that all of its teachings and values are an inheritance from all Jewish people throughout history.

L'-dor va-dor na-gid god'-le-cha,

ul'-nei-tzach n'-tza-chim

k'-du-shat'-cha nak'-dish.

To all generations we declare Your greatness,
and for all eternity proclaim Your holiness.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ,

וּלְנִצָּח נִצָּחִים

קְדוּשַׁתְךָ נִקְדִּישׁ.

BAR MITZVAH ~ BAT MITZVAH

D'VAR TORAH ~ דְּבַר תּוֹרָה

D'var Torah means a word of Torah. It is an explanation, interpretation, commentary and lesson about the Torah and Haftarah readings delivered during the service.



BIRCHOT HA-TORAH ~ בִּרְכוֹת הַתּוֹרָה

Torah Blessings. The word aliyah means to go up.

It refers to the honor of being called to the bima to recite blessings before and after each section of Torah is read.

~ Blessing before each section of Torah is read ~

LEADER:

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ!

CONGREGATION:

*Ba-ruch A-do-nai ha-m'-vo-rach
l'-o-lam va-ed!*

LEADER:

בְּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד!

בְּרוּךְ יְיָ הַמְּבָרָךְ
לְעוֹלָם וָעֶד!
בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Bless Adonai, who is blessed!

Blessed is Adonai, who is blessed now and forever!

Blessed is Adonai, who is blessed now and forever!

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from all peoples by giving us the Torah. Blessed is the Eternal, who gives the Torah.

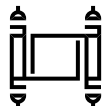
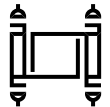
תּוֹרָה

THE TORAH READING

~ Blessing after each section of Torah is read ~

בְּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיִּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Blessed are You, Adonai our God, Sovereign of the universe,
who has given us a Torah of truth, implanting within us eternal life.
Blessed are You, Adonai, who gives the Torah.



TORAH BLESSINGS

Shabbat AFTERNOON Service

page 83

Blessing before each Aliyah/portion of Torah is read

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרֵּךְ.

Cong:recites

בְּרוּךְ יְהוָה הַמְּבַרֵּךְ לְעוֹלָם וָעֶד.

The person given the Aliyah repeats:

We bless the moment before and after we read the Torah to express how much the Torah has been a blessing in all of our lives.

בְּרוּךְ יְהוָה הַמְּבַרֵּךְ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־הָעַמִּים,

וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

אֲמֵן-Cong

Blessing after each Aliyah/portion of Torah is read

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת,

וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכָנוּ.

בְּרוּךְ אַתָּה יְהוָה, נוֹתֵן הַתּוֹרָה.

אֲמֵן-Cong

אֵ אֵ אֵ AH
אִ אִ EE
אִי אִי AY
אֵי אֵי אֵי אֵ EH
אִו OH
אִו OO
נֶפֶשׁ נֶפֶשׁ
נֶפֶשׁ

EH
 Starts Syllables

Silent
 Ends Syllables

וַיִּדְבֹּר אֱלֹהִים אֶל־מֹשֶׁה ^{(6):2}

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: ³וְאַתָּה אֶל־אַבְרָהָם אֶל־יִצְחָק
וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וּשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם:
⁴וְגַם הִקְמַתִי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ
כְּנָעַן אֵת אֶרֶץ מִגְרִיהֶם אֲשֶׁר־גָּרוּ בָּהּ: ⁵וְגַם | אֲנִי שָׁמַעְתִּי
אֶת־נִאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבָדִים אִתָּם
וַאֲזָכֹר אֶת־בְּרִיתִי: ⁶ לָכֵן אֹמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה
וְהוֹצֵאתִי אֶתְכֶם מִמִּצְרַיִם סְבֹלֹת מִצְרַיִם וְהֵצַלְתִּי אֶתְכֶם
מֵעֲבָדָתָם וְגִאֲלֹתִי אֶתְכֶם בְּזָרוּעַ נְטוּיָה וּבְשִׁפְטִים
גְּדֹלִים: ⁷וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים
וַיִּדְעוּתָם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִמִּצְרַיִם
סְבֹלֹת מִצְרַיִם: ⁸וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר
נִשְׁאַתִּי אֶת־יָדֵי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב

וְנִתַּתִּי אֹתָהּ לָכֶם מִזֶּשֶׁה אֲנִי יְהוָה׃⁹ וַיֹּדֶבֶר מֹשֶׁה בֵּן
אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקֶּצֶר רוּחַ
וַיַּעֲבֹדָה קָשָׁה׃

וַיִּזְכֹּר¹⁰ וַיֹּדֶבֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר׃¹¹ בֹּא דִבֶּר אֶל־פַּרְעֹה
מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶצוֹ׃
¹² וַיֹּדֶבֶר מֹשֶׁה לִפְנֵי יְהוָה לֵאמֹר הֵן בְּנֵי־יִשְׂרָאֵל
לֹא־שָׁמְעוּ אֵלַי וְאִיךָ יִשְׁמְעֵנִי פַרְעֹה וְאֲנִי עֶרְל
שׁוֹפְטִים׃

¹³ וַיֹּדֶבֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיִּצְוֶם אֶל־בְּנֵי
יִשְׂרָאֵל וְאֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם לְהוֹצִיא אֶת־בְּנֵי־
יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם׃

וידבר אלהים אל משה

ויאמר אליו אני יהוה וארא אל אברהם אל יצחק
ואל יעקב באל עדי ושמי יהוה לא גודעתי להם
וגם הקמתי את בריתי אתם לתת להם את ארץ
כנען את ארץ מגריהם אשר גרו בה וגם אני שמעתי
את נאקת בני ישראל אשר מצרים מעבדים אתם
ואזכר את בריתי לכן אמר לבני ישראל אני יהוה
והוצאתי אתכם מתחת סבלת מצרים והצילתי אתכם
מעבדתם וגאלתי אתכם בזרוע גטויה ובשפטים
גדלים ולקחתי אתכם לי לעם והייתי לכם לאלהים
וידעתם כי אני יהוה אלהיכם המוציא אתכם מתחת
סבלות מצרים והבאתי אתכם אל הארץ אשר
גשאתי את ידי לתת אתה לאברהם ליצחק וליעקב

וַגִּזְתִּי אֶתְּךָ לָכֶם מִוִּרְשָׁה אֲנִי יְהוָה וַיִּדְבֹּר מֹשֶׁה כֵּן
אֶל בְּנֵי יִשְׂרָאֵל וּלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקִּצֹּר רוּחַ
וּמַעֲבָדָה קָשָׁה

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר בֹּא דַבֵּר אֶל פַּרְעֹה
מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח אֶת בְּנֵי יִשְׂרָאֵל מֵאֶרֶצוֹ
וַיִּדְבֹּר מֹשֶׁה כִּפְגִּי יְהוָה לֵאמֹר הֵן בְּנֵי יִשְׂרָאֵל
לֹא שָׁמְעוּ אֵלַי וְאִיךָ יִשְׁמַעְנִי פַרְעֹה וְאֲנִי עֹרֵל
שִׁפְתִּים

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה וְאֶל אֶהֱרֹן וַיֵּצֵאוּ אֶל בְּנֵי
יִשְׂרָאֵל וְאֶל פַּרְעֹה מֶלֶךְ מִצְרַיִם לְהוֹצִיא אֶת בְּנֵי
יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם

Sh'mot: Shabbat afternoon (Va'eira)

[Exodus]

(6)2:God spoke to Moshe, and said to him, "I am the LORD;

3:and I appeared to Avraham, to Yitzchak, and to Yaakov, as Almighty Omnipotent; but by My name the LORD I was not known to them.

4:I have also established My covenant with them, to give them the land of Canaan, the land of their sojourn, in which they lived as foreigners.
5:Moreover I have heard the groaning of the children of Yisrael, whom the Egyptians keep in bondage, and I have remembered My covenant.

6:Therefore tell the children of Yisrael, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will save you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments:

7:and I will take you to Me for a people, and I will be to you a God; and you shall know that I am the LORD your God, who brings you out from under the burdens of the Egyptians.

8:I will bring you into the land which I swore to give to Avraham, to Yitzchak, and to Yaakov; and I will give it to you for a heritage: I am the LORD.

9:Moshe spoke so to the children of Yisrael, but they didn't listen to Moshe for anguish of spirit, and for cruel bondage.

10:The LORD spoke to Moshe, saying, 11:"Come, speak to Pharaoh king of Egypt, that he let the children of Yisrael go out of his land.

12:Moshe spoke before the LORD, saying, "Behold, the children of Yisrael haven't listened to me. How then shall Pharaoh listen to me, who am of stunted speech?

13:The LORD spoke to Moshe and to Aharon, and gave them a charge to the children of Yisrael, and to Pharaoh king of Egypt, to bring the children of Yisrael out of the land of Egypt.

(6)2:וַיִּדְבֹר אֱלֹהִים אֶל־מֹשֶׁה

וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: 3:וְאַרְא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וּשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:

4:וְגַם הִקְמַתִי אֶת־בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת אֶרֶץ מִגְרֵיהֶם אֲשֶׁר־גָּרוּ בָּהּ: 5:וְגַם | אֲנִי שָׁמַעְתִּי

אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרִים מַעֲבֹדִים אִתָּם וְאָזְכֹּר אֶת־בְּרִיתִי: 6:לָכֵן אֶמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה

וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרִים וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגֹאֲלְתִּי אֶתְכֶם בְּזִרְעַ נְטוּיָה וּבְשִׁפְטִים

גְּדֹלִים: 7:וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהִייתִי לָכֶם לֵאלֹהִים וַיִּדְעֻם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם מִתַּחַת

סִבְלוֹת מִצְרִים: 8:וְהֵבֵאתִי אֶתְכֶם אֶל־הָאֶרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב

וְנָתַתִּי אֹתָהּ לָכֶם מִוְרֶשֶׁה אֲנִי יְהוָה: 9:וַיִּדְבֹר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצֹר רוּחַ

וּמֵעֲבֹדָה קָשָׁה:

וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 11:בֹּא דַבֵּר אֶל־פַּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח אֶת־בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם:

12:וַיִּדְבֹר מֹשֶׁה לִפְנֵי יְהוָה לֵאמֹר הֵן בְּנֵי־יִשְׂרָאֵל לֹא־שָׁמְעוּ אֵלָי וְאִיךָ יִשְׁמְעֵנִי פַרְעֹה וְאֲנִי עֶרְל

שִׁפְתִּים:

13:וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיִּצְוֵם אֶל־בְּנֵי

13:The LORD spoke to Moshe and to Aharon, and gave them a charge to the children of Yisrael, and to Pharaoh king of Egypt, to bring the children of Yisrael out of the land of Egypt.

יִשְׂרָאֵל וְאֶל־פַּרְעֹה מֶלֶךְ מִצְרָיִם לְהוֹצִיא אֶת־בְּנֵי־
יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם:

SIMAN TOV ~ סִמָּן טוֹב

Siman Tov is sung after a Bar or Bat Mitzvah completes their Torah reading as a joyous celebration of their learning.

<i>Si-man tov u-ma-zal tov</i>	סִמָּן טוֹב וּמָזַל טוֹב
<i>u-ma-zal tov v'-si-man tov...</i>	וּמָזַל טוֹב וְסִמָּן טוֹב...
<i>y'-hei la-nu, y'-hei la-nu</i>	יְהֵא לָנוּ, יְהֵא לָנוּ
<i>u'-l'-chol Yis-ra-eil!</i>	וְלִכְל-יִשְׂרָאֵל!

It is a good and a lucky sign for us and for all Israel!



MI SHEBEIRACH ~ מִי שֶׁבִּירַח

Mi Shebeirach is a prayer for healing.

<i>Mi she-bei rach a-vo-tei-nu</i>	מִי שֶׁבִּירַח אֲבוֹתֵינוּ
<i>m'-kor ha-b'-ra-cha l'-i-mo-tei-nu.</i>	מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

*May the source of strength
who blessed the ones before us
help us find the courage
to make our lives a blessing.
And let us say: Amen.*

<i>Mi she-bei rach i-mo-tei-nu</i>	מִי שֶׁבִּירַח אִמּוֹתֵינוּ
<i>m'-kor ha-b'-ra-cha l'-a-vo-tei-nu.</i>	מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

*Bless those in need of healing
with r'-fu-a sh'-lei-ma* ~
the renewal of body,
the renewal of spirit.
And let us say: Amen.
~ Debbie Friedman and Drorah Setel*

*Complete healing.

<i>Ba-ruch a-ta A-do-nai, ro-fei ha-cho-lim.</i>	בָּרוּךְ אַתָּה יְיָ, רוֹפֵא הַחוֹלִים.
Blessed are You, Adonai, Source of healing.	



HAGBAHA ~ הִגְבָּהָה and G'LILAH ~ גְּלִילָה

Hagbaha is the lifting of the Torah scroll wide enough for everyone present to see at least three columns of the text. This is another means of ensuring all have direct access to the Torah. G'lilah, meaning to roll, is the ritual honor of helping dress the Torah and return it to the Ark.

PLEASE RISE

<i>V'-zot ha-To-rah a-she sam Mo-sheh</i>	וְזֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה
<i>lif-nei b'-nei Yis-ra-eil,</i>	לְפָנֵי בְנֵי יִשְׂרָאֵל,
<i>al-pi A-do-nai b'-yad Mo-she.</i>	עַל-פִּי יְיָ בְּיַד-מֹשֶׁה.

This is the Torah that Moses placed before the Children of Israel,
to fulfill the word of God.

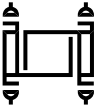
PLEASE BE SEATED

BIRCHOT HA-HAFTARAH ~ הַפְּטִירָה

Haftarah blessings. Haftarah, which literally means conclusion, is a selection from the Prophets recited following the Torah reading. One explanation for the origin of Haftarah is that it was used to replace censored Torah texts during times of Jewish persecution. While the custom began as a thematic replacement for Torah study, eventually Haftarah became an fixed addition, rather than replacement, to help add depth, meaning, and understanding to our studies.

~ Blessing before the Haftarah Selection ~

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בְּאַמֶּת.
בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה
וּבְמִשְׁנָה עֲבָדוֹ, וּבִישְׁרָאֵל עַמּוֹ,
וּבְנְבִיאֵי הָאַמֶּת וְצֶדֶק.



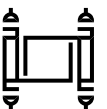
Blessed are You, Eternal God, Ruler of the universe, who has chosen faithful prophets to speak words of truth.
Blessed are You, O God, for the revelation of Your Torah, for Moses Your servant and Israel Your people,
and for the prophets of truth and righteousness.

הַפְּטִירָה

THE HAFTARAH SELECTION

~ Blessing after the Haftarah Selection ~

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוּר כָּל-הָעוֹלָמִים,
צַדִּיק בְּכָל-הַדּוֹרוֹת,
הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וְעוֹשֶׂה,
הַמְדַּבֵּר וּמְקַיֵּם,
שְׁכַל-דִּבְרָיו אֶמֶת וְצֶדֶק.
עַל-הַתּוֹרָה וְעַל-הָעֲבוֹדָה
וְעַל-הַנְּבִיאִים וְעַל-יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנִּתְּתָ-לָנוּ, יְיָ אֱלֹהֵינוּ,
לְקִדְשָׁהּ וּלְמִנוּחָהּ, לְכָבוֹד וּלְתִפְאַרֶת.
עַל-הַכֹּל, יְיָ אֱלֹהֵינוּ,
אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ. יִתְבָּרַךְ שְׁמֶךָ
בְּפִי כָל-חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.



Blessed are You, Eternal God, Ruler of the universe, Rock of all creation, Righteous One of all generations,
the faithful God whose word is deed, whose every command is just and true.
For the Torah, for the privilege of worship, for the prophets, and for Shabbat that You,
O God, have given us for holiness and rest, for honor and glory, we thank and bless You.
May Your name be blessed forever by every living being.
Blessed are You, Eternal God, for the Sabbath and its holiness.

HACHZARAT HA-TORAH ~ התּוֹרָה הַחֲזָרָת

Returning the Torah.

PLEASE RISE

Ho-do al e-retz v'-sha-ma-yim,
va-ya-rem ke-ren l'-a-mo,
t'-hi-la l'-chol chah-si-dav,
liv-nei Yis-ra-eil am k'-ro-vo.
Ha-l'-lu-Ya!
Your splendor covers heaven and earth; You are the strength of Your people, making glorious Your faithful ones,
the people of Israel whom You brought near to Yourself. Halleluyah.

Ki le-kach tov na-ta-ti la-chem,
To-ra-ti al-ta-a-zo-vu.
Behold a good doctrine has been given unto you; My Torah, forsake it not.

Eitz cha-yim hi la-ma-cha-zi-kim ba,
v'-to-m'-che-ha m'-u-shar.
It is a tree of life to them that hold fast to it, and all of its supporters are happy.

D'-ra-che-ha dar-chei-no-am,
v'-chol-n'-ti-vo-te-ha sha-lom.
Its ways are ways of pleasantness, and all its paths are peace.

Ha-shi-vei-nu A-do-nai ei-le-cha, v'-na-shu-va.
Cha-deism ya-mei-nu k'-ke-dem.
Help us to return to You, O God; then truly shall we return. Renew our days as in the past.

THE ARK IS OPENED AND THE TORAH IS RETURNED.

PLEASE BE SEATED

בֵּר מִצְוָה ~ בֵּית מִצְוָה

BAR ~ BAT MITZVAH PRAYER

BAR MITZVAH ~ BAT MITZVAH

PARENT PRAYER*

We hope the days come easy and the moments pass slow,
And each road leads you where you want to go.
And if you're faced with the choice and you have to choose,
We hope you choose the one that means the most to you.

And if one door opens to another door closed,
We hope you keep on walkin' 'til you find the window.
If it's cold outside, show the world the warmth of your smile,
But more than anything, more than anything...

Our wish for you is that this life becomes all that you want it to;
Your dreams stay big, your worries stay small,
You never need to carry more than you can hold,

And while you're out there gettin' where you're gettin' to,
We hope you know somebody loves you,
And wants the same things too, yes, this is our wish.

We hope you never look back, but you never forget
All the ones who love you and the place you left.
We hope you always forgive and you never regret
And you will help somebody every chance you get.
We hope you find grace in every mistake,
And always give more than you take,

But more than anything,
Our wish for you...
We hope you know somebody loves you.

~ Jeffrey Steele and Steve Robson, Rascal Flatts' *My Wish* [adapted]



May you live to see your world fulfilled.

May your destiny be for worlds still to come,
And may you trust in generations past and yet to be.

May your heart be filled with intuition,
and your words be filled with insight.

May songs of praise ever be upon your tongue,
and your vision be a straight path before you.

May your eyes shine with the light of holy words,
your ears hear the music of their words,
and your face reflect the brightness of the heavens.

~ Talmud Berachot 17A

*Choose one of these selections, or from those on page 58, or your own words.



SHEHECHEYANU ~ שְׁהֵחֵינּוּ

Shehecheyanu is a prayer of gratitude said when experiencing something for the first time or celebrating a joyous occasion.

בָּרוּךְ אַתָּה יי,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שְׁהֵחֵינּוּ, וְקִיַּמְנוּ,
 וְהִגִּיעְנוּ, לַזְמַן הַזֶּה.



Blessed are You, Adonai our God, Sovereign of the universe, for giving us life, sustaining us, and enabling us to reach this day of joy.



הַרְחוּרִים...

har-hur-im

MUSINGS...

...ON FINDING GOD

O God, where can we find you?

Behold, we find You in the mind free to sail by its own star;
In words that spring from the depth of truth;
Where a scientist toils to unravel Your world's secrets;
Where an artist makes beauty in Your world;
Where men and women struggle for freedom;
Among the lonely and the poor, the lowly and the lost.
Wherever noble deeds are done.

We find You in the merry shouts of children at play;
In the parent's lullaby sung while rocking a baby to sleep;
In the sleep that falls on an infant's eyes;
In the smile that falls on sleeping lips;
And in the child who grows to embrace a world of
Wonders,
Fun and light,
Laughter, dreams, radiance, and
Love.

~ unknown



BIRKAT KOHANIM ~ בִּרְכַּת כֹּהֲנִים

Also called the Priestly Blessing and the Tri-fold Benediction, this blessing derives from the Book of Numbers.

In the Torah, Aaron and the priests who followed him, blessed the Children of Israel with these words, customarily offered in front of the open ark.

Y'-va-re-ch'-cha A-do-nai v'-yish-m'-re-cha. יִבְרַךְ יי וְיִשְׁמְרֶךָ.

Ya-eir A-do-nai pa-nav ei-le-cha vi-chu-ne-ka. יָאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּךָ.

Yi-sa A-do-nai ei-le-cha v'-ya-seim l'-cha sha-lom! יֵשֶׁא יי פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שָׁלוֹם!

May God bless and keep you.

May God deal kindly and graciously with you.

May God bestow favor upon you and grant you peace!



ALEINU ~ עֲלֵינוּ

Aleinu stresses the unique contribution of Judaism in praying to only one God.

It is also a prayer of hope for a time when all that is broken in our world will be repaired.

PLEASE RISE

A-lei-nu l'-sha-bei-ach la-a-don ha-kol,
la-teit g'-du-la l'-yo-tzeir b'-rei-shit,
she-lo a-sa-nu k'-go-yei ha-a-ra-tzot,
v'-lo sa-ma-nu k'-mish-p'-chot ha-a-da-ma.
She-lo sam chel-kei-nu ka-hem,
v'-go-ra-lei-nu ha-mo-nam.

עֲלֵינוּ לְשַׁבַּח לַאֲדֹנָן הַכֹּל,
לִתֵּת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגֹיֵי הָאֲרָצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹא שָׂם חֶלְקֵנוּ כֶּהֱם,
וּגְרָלְנוּ כְּכָל הַמוֹנִים.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator

who has set us apart from the other families of the earth, giving us a destiny unique among the nations.

She-hu no-teh sha-ma-yim v'-yo-seid a-retz,
u-mo-shav y'-ka-ro ba-sha-ma-yim mi-ma-al,
ush-chi-nat u-zo b'-gav-hei m'-ro-mim,
hu E-lo-hei-nu ein od.
E-met mal-chei-nu e-fes zu-la-to,
ka-ka-tuv b'-To-ra-to: v'-ya-da-ta ha-yom
va-ha-shei-vo-ta el l'-va-ve-cha, ki A-do-nai
hu ha-E-lo-him ba-sha-ma-yim mi-ma-al,
v' al ha-a-retz mi-ta-chat, ein od.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֹז בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מִלְכֵנוּ אֶפֶס זֹלָתוֹ,
כְּפָתוֹב בְּתוֹרָתוֹ: וְיָדַעַת הַיּוֹם
וְהִשְׁבַּת אֶל לִבְבֶּךָ, כִּי יי
הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

For You spread out the heavens and established the earth; Your majestic abode is in the heavens above and Your mighty Presence is in the loftiest heights. You are our God and there is none else. In truth You are our Sovereign without compare, as is written in Your Torah: know then this day and take it to heart that Adonai is surely God in the heavens above and on the earth below. There is none else.

Va-a-nach-nu ko-rim u-mish-ta-cha-vim u-mo-dim,
lif-nei Me-lech, mal-chai ham-la-chim,
ha-ka-dosh ba-ruch hu.

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

Therefore bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

V'-ne-e-mar: "v'-ha-ya A-do-nai
l'-Me-lech al kol ha-a-retz."
Ba-yom ha-hu yi-h'-ye
A-do-nai e-chad u-sh'-mo e-chad.

וְנֵאמַר: "וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאֶרֶץ."
בַּיּוֹם הַהוּא יִהְיֶה
יי אֶחָד וּשְׁמוֹ אֶחָד.

Thus it has been said, "Adonai will be Sovereign over all the earth."

On that day, Adonai will be one, and God's Name will be One.

PLEASE BE SEATED

...ON REMEMBRANCE

It is hard to sing of oneness when our world is not complete,
when those who once brought wholeness to our lives have gone,
and nothing can fill the emptiness their deaths leave behind.

But memory can tell us only what we were,
in company with those we loved;
it cannot help us what each of us, alone, must now become.

Yet no one is really alone:
those who live no more, echo still within our thoughts and words,
and what they did is part of what we have become.

We do best homage to our loved ones who have died
when we live our lives most fully,
even in the shadow of our loss.

~ Rabbi Richard Levy



Those who sow, who sow in tears
will reap in joy, will reap in joy.

Those who sow, who sow in tears
will reap, will reap in joy.

ha-zo-rim הַזְרִיעִים

sow

b'di-mah בְּדִמְעָה

in tears

b'ri-nah בְּרִנָּה

in song

yik-tzo-ru יִקְצְרוּ

reap (harvest)

~ Debbie Friedman



KADDISH YATOM ~ קְדִישׁ יָתוֹם

Kaddish Yatom, or Mourner's Kaddish, is said near the end of most Jewish services.

Its name derives from the Hebrew root word meaning holy.

While it is used as a means of remembering the dead, it does not mention death or mourning.

Rather it is an affirmation of faith, even in times of pain and longing.

Memory is all we are ever left with,
images of times gone by where our lives intersect with those we love.
We embrace those memories and allow them to comfort us
when we need them the most.
~ MS



PLEASE RISE

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְּכָל בֵּית יִשְׂרָאֵל,
בְּעֻגְלָא וּבְזִמְן קָרִיב,
וְאָמְרוּ: אָמֵן.
יְהֵא שְׁמֵהּ רַבָּא
מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח,
וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלָא מִן-כָּל בְּרַכְתָּא וְשִׁירָתָא,
תְּשַׁבַּחְתָּא וְנַחֲמָתָא,
דְּאָמְרוּ בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.
יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.
עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל-כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.



Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and in the lives of all Israel ~ speedily, imminently. To which we say: Amen.
Blessed be God's great name to all eternity. Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say: Amen. May there be abundant peace from heaven, and life for us and all Israel. To which we say: Amen. May the One who creates harmony on high, bring peace to us, to all Israel, and to all the world. To which we say: Amen.

May the Source of peace send peace to all who mourn,
and comfort all who are bereaved. Amen.

PLEASE BE SEATED

ADON OLAM ~ אָדוֹן עוֹלָם

Adon Olam is a poem, believed to have been written in medieval times, that sings of God alone as eternal, without beginning or end, and is a reminder that God is part of everything.

Tradition states that Adon Olam may be sung to ANY tune.

*A-don o-lam a-sheer ma-lach,
b'-te-rem kol y'-tzir niv-ra.
L'-eit na-a-sah v'-chef-tzo kol,
a-zai Me-lech sh'-mo nik-ra.*

*V'-a-cha-rei ki-ch'-lot ha-kol,
l'-va-do yim-loch no-ra.
V'-hu ha-yah, v'-hu ho-veh,
v'-hu yi-h'-yeh, b'-tif-a-rah.*

*V'-hu e-chad v'-ein shei-ni,
l'-ham-shil lo l'-hach-bi-rah.
B'-li rei-shit b'-li tach-lit,
v'-lo ha-oz v'-ha-mis-rah.*

*V'-hu Ei-li v'-chai go-a-li,
v'-tzur chev-li b'-eit tza-rah
V'-hu ni-si u-ma-nos li
m'-nat ko-si b'-yom ek-ra.*

*B'-ya-do af-kid ru-chi,
b'-eit i-shan v'-a-i-rah.
V'-im ru-chi g'-vi-ya-ti,
A-do-nai li v'-lo i-rah.*

אָדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ,
בְּטֶרֶם כָּל יָצִיר נִבְרָא.
לֵעֵת נַעֲשֶׂה בְּחֶפְצוֹ כָּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָכָלוֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹנֶה,
וְהוּא יִהְיֶה, בְּתִפְאַרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלֹא הָעֹז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחִי גְּאֵלִי
וְצוּר חֲבֵלִי בְּעֵת צָרָה
וְהוּא נָסִי וּמְנוּס לִי
מִנֶּת כּוֹסִי בְּיוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁוֹן וְאַעֲיָרָא.
וְעַם רוּחִי גְּוִיָּתִי,
יְיָ לִי וְלֹא אֵיךְא.

God is the eternal God, who reigned before any being had yet been created;
when all was done according to God's will, already then God's name was Ruler.
And after all has ceased to be, still will God reign in solitary majesty; God was,
God is, and God shall be in glory. And God is One; none other can compare to God,
or consort with God; God is without beginning, without end; to God alone belongs power and dominion.
And God is my God, my living Redeemer, my Rock in time of trouble and distress;
God is my banner and my refuge, my benefactor when I call. Into God's hands I entrust my spirit,
when I sleep and when I wake. And with my spirit and my body, God is with me; I will not be afraid.



הַרְחֻרִים...

har-hur-im

...ON MUSIC

Without music, life would be a mistake.

~ Friedrich Nietzsche

MUSINGS...



HAVDALAH ~ הַבְּדֵלָה

The word Havdalah means separation. It is the ceremony which ends the Sabbath and separates the special-ness of Shabbat from the other days. It is a sensory ritual in which wine is tasted, spices smelled, and light is seen and felt. It is our task to use what lingers in our senses during Havdalah as a means of carrying the joys of Shabbat with us into the coming week.

*Ba-ruch a-ta, A-do-nai,
E-lo-hei-nu Me-lech ha-o-lam,
bo-rei p'ri ha-ga-fen.*

BLESSING OVER THE WINE: Blessed are You, Eternal God, Ruler of the universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגֶּפֶן.

*Ba-ruch a-ta, A-do-nai,
E-lo-hei-nu Me-lech ha-o-lam,
bo-rei mi-nei v'sa-mim.*

BLESSING OVER THE SPICES: Blessed are You, Eternal God, Ruler of the universe, who creates varieties of fragrant spices.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִיְּנֵי בְשָׁמִים.

*Ba-ruch a-ta, A-do-nai,
E-lo-hei-nu Me-lech ha-o-lam,
bo-rei m'o-rei ha-eish.*

BLESSING OVER THE CANDLE: Blessed are You, Eternal God, Ruler of the universe, who creates the lights of fire.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מְאוּרֵי הָאֵשׁ.

*Ba-ruch a-ta, A-do-nai,
E-lo-hei-nu Me-lech ha-o-lam,
ha-mav-dil bein ko-desh l'chol.*

BLESSING OF SEPARATION: Blessed are You, Eternal God, Ruler of the universe, who separates the sacred from the ordinary.

בָּרוּךְ אַתָּה יי,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחוּל.

Sha-vu-a tov...

שְׁבוּעַ טוֹב...

*A good week, a week of peace,
may gladness reign and joy increase.*



ELIYAHU HANAVI ~ אֱלִיָּהוּ הַנָּבִיא

In Jewish folklore the prophet Elijah is the champion of the poor and downtrodden, an agent of mercy and hope, and the harbinger of the messianic age. In some traditions the havdalah ceremony concludes with this song ~ a wish that the time will soon arrive when Elijah's prophecy of peace will be a reality.

*Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu ha-tish-bi;
Ei-li-ya-hu, Ei-li-ya-hu, Ei-li-ya-hu ha-gi-la-di.*

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי;
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.

*Bim-hei-ra b'ya-mei-nu, ya-vo ei-lei-nu,
im Ma-shi-ach ben Da-vid.*

Elijah the prophet, Elijah the Tishbite, Elijah from Gilead. May you come speedily, in our time, bringing the Messiah, descended from David.

בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֱלֵינוּ,
עִם מָשִׁיחַ בֶּן דָּוִד.

KIDDUSH U'MOTZI ~ קדוש ומוציא

Kiddush is from the Hebrew root word meaning holy.

It is the blessing said to sanctify wine ~ a symbol of joy ~ on Shabbat.

Motzi, the blessing said over challah (special bread eaten on Shabbat), literally means the One Who brings forth.

The blessing gives thanks for the "bringing forth" of the grain from the earth that we use to make bread.

~ Blessing over the Wine ~

ברוך אתה יי,
אלהינו מלך העולם,
בורא פרי הגפן.



Blessed are You, Eternal God, Ruler of the universe,
who creates the fruit of the vine.

~ Blessing over the Challah ~

ברוך אתה יי,
אלהינו מלך העולם,
המוציא לחם מן הארץ.



Blessed are You, Eternal God, Ruler of the universe,
who causes bread to come forth from the earth.



הרהורים...

har-hur-im

MUSINGS...

...ON CELEBRATION

The commandment for Shabbat kiddush is the commandment
to drink life as deeply as we drink the fruit of the vine...

To laugh until we are all laughter;
To sing until we are all song;
To dance until we are all dance;
To love until we are all love.

~ Rabbi Sandy Eisenberg Sasso [adapted]



As we feed, we are fed.
As we give, we receive.
As we lift, we are raised.

~ unknown



Always remember, joy and celebration
are not incidental to our
spiritual quest.

They are vital to it.
~ Rabbi Nachman of Bratslov

