

For All Who Enter

May the door of this synagogue be wide enough
to receive all who hunger for love,
all who are lonely for fellowship.

May it welcome all who have cares to unburden,
thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough
to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block
to young or straying feet.

May it be too high to admit complacency,
selfishness, and harshness.

May this synagogue be, for all who enter,
the doorway to a richer and more meaningful life.

* * *

Pray as if everything depends upon God.
Act as if everything depends upon you.

--Rabbi Nachman of Bratzlav

To Help Better Understand the Worship Service and Bat Mitzvah Celebration

Bar Mitzvah literally means “son of the commandments,” and describes a young man as he attains legal adult status in the Jewish community. It refers to the person -- not the service -- and is not a verb. This is the moment when he begins to participate in all Jewish functions, and takes responsibility for fulfilling the laws and customs of Judaism by and for himself. The celebration of attaining this status is celebrated by the family with the community, as his new status leads to changed relationships within each of those groups.

Kippah The kippah, or “yarmulka” in Yiddish, is the traditional Jewish head covering, or skull cap. While some Jewish men wear the kippah at all times, many, as a sign of respect, wear it only while in the sanctuary for prayer. Its purpose, traditionally, is to remind us that there is something above and beyond the self toward which we aspire. While many find that this describes God, there are other possibilities as well. In Reform Judaism, we make no distinction in ritual practice between men and women, so you will also see women wearing kippah. There are kippot available in the foyer for your use during the service.

Tallit The tallit (or “tallis”) is a prayer shawl that symbolizes the link with past and future generations of Jews. It is worn by Jewish men (traditionally) and women (here, and in other more liberal settings) in fulfillment of the Biblical commandment to “make fringes on the corners of your garments,” so that we remember to observe all God’s commandments. The tallit consists of two parts -- the garment itself, and the *tzitzit* (fringes) tied to the corners according to a unique pattern and formula, which transforms it from mere cloth into a ritual object. Tallitot are also available in the foyer of the synagogue.

Torah means “teaching,” and shares a Hebrew root with the words for both “parent” and “teacher.” The term is used to describe the first five books of the Hebrew Bible, also known as the “Five Books of Moses,” or the *Pentateuch*. It recounts and describes the history, laws, culture, ethics, and way of life of the Jewish people. The text is divided into weekly portions, so that the entire text is read, serially, in an annual cycle.

The *Sepher Torah* -- the scroll on which these texts are written, and from which the Bar Mitzvah reads -- is the holiest ritual object in the Jewish tradition. It is handwritten by a specially trained *sopheir* (scribe) on a parchment made from the skin of a kosher animal, using specially prepared vegetable ink and a quill pen. The scribe has virtually no discretion in writing the scroll. No words may be left out or added, and no mistakes may be made, or the scribe must start over. It can take up to a year to complete the writing of a *Sepher Torah*.

Bimah The raised platform from which the service is led in the sanctuary.

Ark The *Sepher Torah* is housed in the Ark. The Ark is situated so that, when worshippers face it, we are praying toward the holy city of Jerusalem. As a sign of respect, the congregation rises, physically and spiritually, whenever the Ark is open.

Ner Tamid The Ner Tamid, or Eternal Light, is located above the front of the Ark. It is a symbol of the radiance of the faith and nearness of God, and a reminder of the fire that always burned on the altar at the Temple in Jerusalem in ancient times.

Aliyot and Honors Each week during Shabbat, a portion of Torah is read. Each Torah portion is subdivided into a number of sections, and for each section an honored member of the congregation is called forward. This honor is called an aliyah, which means “going up” (physically onto the bimah to the Torah, and spiritually toward God). The honoree recites two blessings, one before and one after the reading of the Torah text.

There are also other opportunities during the service for honored members of the congregation to be called forward, to assist with the rituals connected to the worship service, or with readings in the service. These are often also referred to as “aliyot.”

Seder Q’riyat HaTorah In the Shabbat morning service, we read from both the Torah and a selection from the prophetic writings, which the Rabbis some 1800 years ago felt “completed” the teaching of the week’s Torah text. They called this additional prophetic reading *haphtarah*, from the Hebrew root meaning “to complete.” Despite the similar sound of the two Hebrew words, there is no linguistic connection between “torah” and “haphtarah.” These assigned readings are, with few exceptions, universally observed, so that anyone worshipping in any Jewish sanctuary anywhere in the world today should be reading from the same Torah and haphtarah texts as our Bar Mitzvah is reading.

These readings, the *D’var Torah* -- a teaching based upon the texts read -- and the prayers and blessings shared while taking the Torah out from and returning it to the Ark make up *Seder Q’riyat Torah* (frequently called the “Torah Service”). We offer special prayers and requests for God’s blessings as part of this section of worship, as we sense more of a closeness to God while in the presence of the scroll, that we hope will lead to our prayers being heard and answered more successfully.

A Note on Usage for this Service Text: This service text has been prepared specifically for this multi-access service and celebration to allow for maximum participation, enjoyment, and appreciation of the service and ceremony, whether one is in the sanctuary or participating virtually. Different sizes and styles of font are used for different purposes:

The larger, regular “Times New Roman” font is used for the English when Samuel or another reader is reading solo.

A smaller “Times New Roman” font is used for English translations that are provided for clarity and understanding for all worshippers, but will not actually be read in English as part of the service. These will also be set off in square brackets [].

An italicized “Times New Roman” font is used both in transliterating Hebrew text into English characters to assist in pronunciation for those less practiced in reading Hebrew, AND as a cue that the material is intended for congregational reading.

Aliyot and Honors

Presentation of the Tallit	Matt and Meg Tucker
Reading 1	Margaret McCampbell
Reading 2	Carrie and Brian Adams
Reading 3	Star and Jamie Kriger
Open & Close Ark	Sylvia and Steven Brody
Passing Down the Torah	Judith and Thomas Tucker Margy McCampbell Matt and Meg Tucker Henry Tucker
Undressing and Dressing the Torah	Kara Loewentheil and Beth Farber
First Aliyah	Judith and Thomas Tucker
Second Aliyah	Stephanie and Gordie Cummings Jonathan Tucker Sam Tucker
Third Aliyah	Matt and Meg Tucker
Fourth Aliyah	Henry Tucker
Parents' Blessing	Matt and Meg Tucker
Open and Close Ark	Kara Loewentheil and Beth Farber
Kiddush and HaMotzi	B'nei Mitzvah Class Members

Shabbat Morning Worship Service
Celebrating the Bar Mitzvah - Henry Tucker
December 7, 2024 **6 Kislev 5785**

Temple Solel - Bowie, MD
Rabbi Steve Weisman Joel Magram, Cantorial Soloist

Opening Hymn: *Mah Yafeh Hayom*

Mah yafeh hayom. Shabbat Shalom ! (2x)
Shabbat, Shabbat shalom! (3x)
Shabbat Shalom!

[How beautiful is this day - may it be a sabbath of peace! Welcome on this sabbath day!]

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presentation of the *Tallit* to the *Bar Mitzvah*

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִתְעַפֵּף בְּצִיצִית.

[Praised are You, Adonai, our God, Ruler of the universe,
Who makes us holy with commandments, and commands us to wrap ourselves in the fringes.]

[the *tallit*, prayer shawl, is worn as a reminder to observe God's laws]

* * *

Invincible Summer

My dear,

In the midst of hate, I found there was, within me, an invincible love.
In the midst of tears, I found there was, within me, an invincible smile.
In the midst of chaos, I found there was, within me, an invincible calm.

I realized, through it all, that...

In the midst of winter, I found there was, within me, an invincible summer.

And that makes me happy. For it says that no matter how hard the world pushes against me, within me, there's something stronger – something better, pushing right back.

Truly yours
– Albert Camus, The Stranger

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בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁבּוֹי בִּינָה, לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה:

[Praised is the Eternal our God, Ruler of the universe,
Who has implanted mind and instinct within every living being.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים:

[Praised is the Eternal our God, Ruler of the universe, Who opens the eyes of the blind.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

[Praised is the Eternal our God, Ruler of the universe, Who brings freedom to the captive.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים:

[Praised is the Eternal our God, Ruler of the universe, Whose power lifts up the fallen.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:

[Praised is the Eternal our God, Ruler of the universe, Who stretches the earth over the waters.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבִיט מֵאֲעֵדִי-גִבֹּר:

[Praised is the Eternal our God, Ruler of the universe, Who makes firm each person's steps.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרֻמִּים:

[Praised is the Eternal our God, Ruler of the universe, Who provides clothes for the naked.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לַיָּעָף כֹּחַ:

[Praised is the Eternal our God, Ruler of the universe, Who gives strength to the weary.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינַי וּתְנוּמָה מֵעַפְעָפִי:

[Praised is the Eternal our God, Ruler of the universe,
Who removes sleep from the eyes, slumber from the eyelids.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֹׁעֲשֵׁנוּ בְּצַלְם אֱלֹהִים:

[Praised is the Eternal our God, Ruler of the universe, Who made us in the Divine image.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֹׁעֲשֵׁנוּ בֶּן/בַּת/בְּנֵי חוֹרִין:

[Praised is the Eternal our God, Ruler of the universe, Who has made us to be free.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֹׁעֲשֵׁנוּ יִשְׂרָאֵל:

[Praised is the Eternal our God, Ruler of the universe, Who has made us to be Jews.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה:

[Praised is the Eternal our God, Ruler of the universe,
Who girds our people Israel with strength.]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹמֵר יִשְׂרָאֵל בְּתִפְאָרָה:

[Praised is the Eternal our God, Ruler of the universe, Who crowns Israel with glory.]

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בְּרוּךְ אַתָּה, יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעִסּוֹק בְּדִבְרֵי תוֹרָה.

Praised are You, Adonai, our God, God of all time and space, who makes us holy with commandments, and instructs us to make ourselves busy with the words of Jewish teaching.

Small Kindnesses

I've been thinking about the way, when you walk
down a crowded aisle, people pull in their legs
to let you by. Or how strangers still say "bless you"
when someone sneezes, a leftover
from the Bubonic plague. "Don't die," we are saying.
And sometimes, when you spill lemons
from your grocery bag, someone else will help you
pick them up. Mostly, we don't want to harm each other.
We want to be handed our cup of coffee hot,
and to say thank you to the person handing it. To smile
at them and for them to smile back. For the waitress
to call us honey when she sets down the bowl of clam chowder,
and for the driver in the red pick-up truck to let us pass.
We have so little of each other, now. So far
from tribe and fire. Only these brief moments of exchange.
What if they are the true dwelling of the holy, these
fleeting temples we make together when we say, "Here,
have my seat," "Go ahead—you first," "I like your hat." -Danusha Lameris

בְּרוּךְ אַתָּה, יי, הַמְלַמֵּד תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
Baruch Atah, Adonai, ham'lameid Torah l'amo Yisra'eil.

Praised are You, Adonai, Teacher of Torah to the Jewish people and the world.

* * *

It Couldn't Be Done

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it";
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done," and you'll do it.

Edgar Guest

* * *

please rise - physically or spiritually as you are able

שמע וברכותיך

The Sh'ma and Its Blessings

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ.

Bar'chu et Adonai ham'vorach.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va'ed.

[Praise God, to Whom our praise is due!
Praised be the Eternal, our God, to whom our praise is due, now and forever.]

ברוך אתה יי, אלהינו מלך העולם, יוצר אור, ובורא חשך, עשה שלום ובורא את
הכל. המאיר לארץ ולדלים עליה ברחמים. ובטובו מחדש בכל יום תמיד מעשה
בראשית. מה רבו מעשיך יי. בלם בחכמה עשית, מלאה הארץ קנייך. תתברך יי
אלהינו על שבת מעשה ידך. ועל מאורי אור שעשית בפארוך פלה. אור חדש על
ציון תאיר, ונזפה בלנו מהרה לאורו. ברוך אתה יי, יוצר המאורות.

We thank You, God, for this new day, for morning sun and evening star,
for flowering tree and flowing tide, for life-giving rains and cooling breezes,
for the earth's patient turning, the seasons' alternation,
the cycle of growth and decay, of life and death.

When our eyes behold the world, when we feel its beauty and grandeur,
we come to see the wisdom and goodness of its Creator.

We awake, and behold! a new day.

O God, renew us unto life.

Teach us to recognize Your presence in Creation.

Grateful then for Your gifts, we will dedicate all our powers to Your service.

* * *

Enlighten my eyes with the words of your Torah.

Teach me to follow your rules and your ways.

Help me become the one I am meant to be --

Then I can worship You all of my days.

Gather the exiles from all the four corners --

Raise us all up from the pain we've endured.

Hold us as one, like the fringes on my tallit.

Remind us what matters, then peace is assured.

ברוך אתה יי, הבורח בעמו ישראל באהבה.

Baruch Atah, Adonai, habocheir b'amo Yisra'el b'ahavah.

Praised are You, Eternal One, Who chose the Children of Israel with love.

* * *

שמע ישראל, יי אלהינו, יי אחד:

Sh'ma Yisra'el -- Adonai Eloheinu, Adonai echad!

[Hear, O Israel! - Adonai is our God, Adonai is One!]

ברוך שם כבוד מלכותו לעולם ועד.

Baruch sheim k'vod, sheim k'vod malchuto l'olam va'ed!

[Blessed be the name of the One Whose glorious rule is forever and ever!]

you may be seated

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:
וְשָׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ:
וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

*V'ahavta et Adonai Elohecha, b'chol-l'vavcha, uv'chol-nafsh'cha, uv'chol-
m'odecha. V'hayu had'varim ha'eileh, asher anochi m'tzav'cha hayom al-
l'vavecha. V'shinantam l'vanecha, v'dibarta bam b'shivt'cha b'veitecha,
uv'lecht'cha vaderech uvshochb'cha uv'kumecha. Uk'shartam l'ot al-yadecha,
v'hayu l'totafot bein einecha. Uchtavtam al m'zuzot beitecha uvisharecha.
L'ma'an tizk'ru va'asitem et-kol-mitzvotai, vih'yitem k'doshim leiloheichem. Ani
Adonai Eloheichem asher hotzeiti etchem mei'Eretz Mitzrayim, lihyot lachem
leilohim. Ani Adonai Eloheichem.*

[Love the Eternal - Your God - with all your heart, with all your soul, and with all your might. All these words that I command you this day shall be in your heart. Teach them diligently to your children; speak of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. Bind them as a sign on your hand, and they shall be frontlets between your eyes. Inscribe them on the doorposts of your house, and on your gates. "That you may remember, and do all of My commandments, and be holy -- to your God."]

* * *

The good in us will win,
over all the wickedness, over all the wrongs we have done.
We will look back at the pages of written history, and be amazed,
and then we will laugh and sing,
and the good that is in us, children in their cradles, will have won.
*Sing the song of men and women joined in understanding and respect.
The song of God's miracles, an earth protected and cherished;
a gift for our children and the generations to come.
The song of a land once ravaged by war,
now quiet and content; her soldiers home, to leave no more.
The song of a world redeemed: the song of peace.*

מִי כְמוֹכָה בָּאֵלִים יְיָ.
 מִי-כְמוֹכָה נֶאֱדָר בְּקֹדֶשׁ.
 נִרְאָה תְהִלַּת עֲשֵׂה פֶלֶא.

*Mi chamochah ba'Eilim, Adonai?
 Mi-kamochah neder bakodesh?
 Norah t'hilot oseh feleh.*

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שְׁפַת הַיָּם.
 יַחַד כָּלָם הִודוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

*Shirah chadashah shib'chu g'ulim, l'shim'cha al s'fat hayam,
 Yachad kulam hodu v'himlichu v'amru:
 Adonai yimloch l'olam va'ed!*

בָּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

Baruch Atah, Adonai, Ga'al Yisra'eil.

Praised is the Eternal One, the Redeemer of Israel.

[Who is like You, Adonai, among the Gods that are worshipped (by others)?
 Who is like You -- majestic in holiness, awesome in splendor, doing wonders?
 The redeemed sang a new song to Your Name. At the shore of the Sea, saved from destruction,
 they proclaimed Your sovereign power: The Eternal One will reign for ever and ever!
 O Rock of Israel, come to Israel's aid. Fulfill Your promise of redemption for Judah and Israel.
 Our Redeemer is the Eternal God of Hosts, the Holy One of Israel.]

please rise physically or spiritually

תפילה

The T'phillah

Open my eyes to truth, open my hands to give freely;
 open my lips to good words, to pure words.
 Open my heart to love.

אֲדַנִּי שִׁפְתֵי תִפְתָּח וּפִי יִגִּיד תְהִלָּתְךָ.

Adonai s'fatai tiftach u'fi yagid, t'hilatecha.

[Eternal God, open up my lips, that my mouth may declare Your praise!]

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵנוּ, 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 אֲבוֹת וְאֲמָחוֹת, וּמַבִּיא גְּאֻלָּה לְבְנֵי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה. מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יי מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch Atah, Adonai, Eloheinu, Veilohei avoteinu v'imoteinu -- Elohei Avraham, Elohei Yitzchak, Veilohei Ya'akov; Elohei Sarah, Elohei Rivkah, Elohei Racheil, Veilohei Lei'ah. Ha'Eil hagadol hagibbor v'hanorah -- Eil Elyon -- Gomeil chasadim tovim, v'konei hakol, v'zocheir chasdei avot v'imahot, umeivi g'ulah livnei v'neiheim l'ma'an sh'mo b'ahavah. Melech, Ozeir, u'Moshi'a u'Magein. Baruch Atah, Adonai, Magein Avraham v'Ezrat Sarah.

[Praised are You, Adonai, our God, and the God of our ancestors -- God of Abraham, God of Isaac, God of Jacob, God of Sarah, God of Rebekah, God of Rachel, and God of Leah -- great, mighty, and awesome God, God Supreme! You sustain us with great piety, and fashion all things. You remember the faithfulness of our ancestors, and bring redemption to their children's children for the sake of Your name, with love. Ruler, Help, Redeemer, and Shield. Praise Adonai, Shield of Abraham, and Sarah's Help.]

* * *

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מְחִיָּה הַכֹּל אַתָּה, רַב לְהוֹשִׁיעַ. מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלֶכֶךְ יִמִּית וּמְחִיָּה וּמַצְמִיחַ יְשׁוּעָה. וְנִאֲמַן אַתָּה לְהַחְיֹת הַכֹּל. בְּרוּךְ אַתָּה יי, מְחִיָּה הַכֹּל.

Atah gibbor l'olam, Adonai, M'chayei hakol Atah, rav l'hoshi'a. Mashiv haru'ach umorid hagashem. M'chalkeil chayim b'chesed, M'chayei hakol b'rachamim rabbim, someich nophlim v'Rophei cholim, u'Mateir asurim, u'M'kayeim emunato lisheinei apha. Mi chamocha, Ba'al g'vurot, u'Mi domeh Lach? Melech meimit um'chayei umatzmi'ach y'shu'a! V'ne'eman Atah l'hachayot hakol. Baruch Atah, Adonai, M'chayei hakol.

*You are the Open Door that beckons me in;
peeking around the door frame, I begin to enter Your glory.
You move me forward, O Eternal, to step beyond self-made boundaries:
lift my foot over the threshold, that I might abide with You.
In the house of the Eternal, I found my questions:
waiting to be posed, they filled me with wonder.
Sit with me, Eternal Teacher, encourage my seeking:
as I fill my hours with Your mitzvot, so shall I be filled.
Send me through Your door, stretching up to honor Your name,
sharing out this wonder, enriching myself in the giving.*

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*“Kadosh! Kadosh! Kadosh! Adonai Tz’va’ot -
m’lo chol ha’arets k’vodo!”*

You are holy, now and forever, O God of Hosts;
the whole earth is filled with Your glory.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

“Baruch k’vod Adonai mim’komo!”

Praised is the glory of God in the heavens and on earth.

יְמִלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

“Yimloch Adonai l’olam, Elohayich Tzion, l’dor vador. Halleluyah!”

The Eternal One shall reign forever, your God, O Zion,
from generation to generation. Hallelujah!

לְדוֹר וָדוֹר נָגִיד גּוֹדְלָךְ

וְלִנְצַח נִצְחִים קִדְשְׁתֶּךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמּוּשׁ לְעוֹלָם וָעֶד.

*L’dor vador (l’dor vador) (2x) *

L’dor vador nagid godlecha /2x

Ul’netzach n’tzachim k’dushat’cha nakdish, k’dushat’cha nakdish,

V’shivchacha Eloheinu mipinu lo yamush, lo yamush l’olam va’ed.

[To all generations we will make known Your greatness, and to all eternity proclaim
Your holiness. Your praise, O God, shall never depart from our lips.]

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

Baruch Atah, Adonai, ha’Eil hakadosh.

Praised are You, Adonai, the holy God.

please be seated

* * *

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,

וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

V’shamru v’nei Yisra’eil et haShabbat,

La’asot et haShabbat l’dorotam brit olam./2x

Beini uvein b’nei Yisra’eil ot hi l’olam (ot hi l’olam). V’shamru...

Ki sheishet yamim asah Adonai et hashamayim v’et ha’arets. V’shamru...

Uvayom hashvi’i (uvayom hashvi’i) shavat vayinaphash (shavat vayinaphash)

[The children of Israel shall keep Shabbat, making it a lasting covenant through the generations, between Me and the children of Israel, it shall be an eternal symbol, for in six day God made the heavens and the earth, and on the seventh day, God rested and brought refreshment to the world.]

* * *

מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאִתָּה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ, לְעוֹלָם וָעֶד,
צוּר חַיֵּינוּ, מִגֵּן יְשׁוּעָנוּ, אִתָּה הוּא לְדוֹר וָדוֹר.

*We acknowledge, with thanks, that You are Adonai, our God,
and the God of our ancestors, forever.
You are the Rock of our lives, the Shield of our salvation in every generation.
Let us thank You and praise You --
for our lives, which are in Your hand; for our souls, which are in Your care;
for Your miracles that we experience every day;
and for Your wondrous deeds and favors at every time of day:
evening, morning, and noon.
God of goodness, Whose mercies never end;
Compassionate One, Whose kindness never fails --
we forever put our hope in You.
For all these things, O Sovereign, let Your Name be forever praised and honored.*

בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת.
Baruch Atah, Adonai, hatov Shim'cha ul'cha na'eh l'hodot.

*Praised are You, Adonai, for Goodness is Your name,
and to You it is fitting to give thanks.*

* * *

בָּרוּךְ אַתָּה יְיָ, הַמְבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.
Praised are You, Adonai, Who blesses Your people Israel with peace.

we pray silently

[Grant us peace, your most precious gift, O Eternal Source of peace,
and give us the will to proclaim its message to all the peoples of the earth.
Bless our country as a safeguard of peace, its advocate among the nations.
May contentment reign within our borders, health and happiness within our homes.
Strengthen the bonds of friendship and fellowship among all the inhabitants of every land.
Plant virtue in every soul, and may the love of Your Name hallow every home and every heart.
Praised are You, Eternal One, who blesses our people with peace.]

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ: אָמֵן.

*Oseh shalom bimromav,
hu ya'aseh shalom aleinu, v'al kol Yisra'eil, v'im'ru: Amein*

[May the One Who brings peace in the heavens make peace for us, for all the people of Israel,
and for all the world, and let us all say: Amen!]

* * *

סדר קריאת התורה

Seder Q'riyat HaTorah -- The "Torah Service"

Me
My Family
And Torah, A Tree of Life
Roots Holding On To The Past
Branches Reaching To The Future
Leaves Dancing Like Children
Growing and Changing
With The Seasons Teaching:
Peace
Caring
Sharing
Tolerance
Understanding
From Parent To Child
From Generation to Generation

please rise

עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת חַסָּדִים.

*Al shloshah d'varim ha'olam omeid:
Al haTorah, v'al ha'avodah, v'al g'milut chasadim.*

[The world stands because of three things: Torah, worship, and acts of loving kindness.]

The Torah is passed through the generations to the Bar Mitzvah

Into our hands, O God, You have placed Your Torah, to be held high by parents and children, and taught by one generation to the next.

Whatever has befallen us, our people have remained steadfast in loyalty to the Torah. It was carried into exile in the arms of parents that their children might not be deprived of their birthright.

Now I pray that you, my child, will always be worthy of this inheritance. Take its teaching into your heart, and pass it on to your children and those who come after you. May you be a faithful Jew, searching for wisdom and truth, working for justice and peace. Thus will you be among those who labor to bring nearer the day when God shall be One, and God's name shall be One.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma Yisra'el! Adonai Eloheinu, Adonai echad!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קָדוֹשׁ שְׁמוֹ.

Echad Eloheinu, gadol Adoneinu, Kadosh sh'mo.

לְךָ יְיָ הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנְּצָחַ וְהַהוֹד, כִּי כָל בְּשָׁמַיִם
וּבָאָרֶץ: לְךָ יְיָ הַמְּמֻלָּכָה וְהַמְּתִנְשָׁא לְכָל לְרֹאשׁ.

[Hear, O Israel! Adonai is our God, Adonai is One!

Our God is One, our Eternal One is great, holy is God's name.

Yours is the greatness, the power, the glory, the victory, and the majesty; for all that is in the heaven and on earth is Yours. Yours is the realm, O God; You reign supreme over all.]

* * *

Before the Reading of Torah

בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ:

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה:

[Praise Adonai, to Whom our praise is due!

Praised be Adonai, to Whom our praise is due, now and forever.

Praised are You, Adonai, our God, Ruler of the universe,
Who has chosen us from among the peoples of the earth,
and given to us Your teaching, Your Torah.

Praised are You, Adonai, Who gives us Torah.]

כט:לא וַיֵּרָא יי כִּי־שָׁנוּאָה לָאָה וַיִּפְתּוֹחַ אֶת־רִחוּמָהּ וְרוּחַל עָקְרָהּ: לב וַתֵּהָרֵא לָאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יי בְּעֵינָי כִּי עָלְתָה יְאֵהָבָנִי אִישִׁי: לג וַתֵּהָרֵא עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר כִּי־שָׁמַעַי יי כִּי־שָׁנוּאָה אָנֹכִי וַיִּתֶּן־לָהּ יָגֵם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן: לד וַתֵּהָרֵא עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר עָלְתָה הַפַּעַם יָלוּהָ אִישִׁי אֵלָי כִּי־יָלַדְתִּי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לֵוִי: לה וַתֵּהָרֵא עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הַפַּעַם אוֹדָה אֶת־יי עַל־כֵּן קָרָאָה שְׁמוֹ יְהוּדָה וַתִּשְׁמַד מִלִּדָּתָהּ:

[God saw that Leah was unloved, and opened up her womb, while Rachel remained childless. Leah conceived and bore a son, and named him Reuven, for she said: God saw my wretchedness, so now my husband will love me. She conceived again and bore a son, and said: For God heard that I was unloved, and also gave me this one. So she called him Shimon. Again she conceived and bore a son, and said: Now, this time, my husband will join me, for I have borne him three sons. Thus she called him Levi. Once more she conceived and bore a son, and said: This time, I will thank God. Therefore she called him Yehudah. And with that, she ceased bearing children.]

לא וַתֵּרָא רְחוּלָהּ כִּי לֹא יָלְדָהּ לִיעֲקֹב וַתִּקְנָא רְחוּלָהּ בְּאִזְזוּתָהּ וַתֹּאמֶר אֶל־יעֲקֹב הִבֵּה־לִּי בָנִים וְאִם־אִין מִתָּה אָנֹכִי: ב וַיִּזְרֹאֲף יַעֲקֹב בְּרוּחַל וַיֹּאמֶר הַתַּנּוּת אֱלֹהִים אָנֹכִי אֲשֶׁר־מָנַעַת מִמֶּךָ פְּרִי־בֶטֶן: ג וַתֹּאמֶר הִנֵּה אֲמַתִּי בִלְהָה בָּא אֵלָיָה וַתֵּלֶד עַל־בְּרָכִי וְאִבְנָהָ גַם־אָנֹכִי מִמֶּנָּה:

[Rachel saw that she had not borne children for Jacob, so Rachel was jealous of her sister. She said to Jacob: Give me sons, for if not, I am as good as dead. Jacob grew angry with Rachel, and said: I am in place of God, who has denied you fruit of the womb? So she said: Here is my maidservant, Bilhah. Go to her, and she will bear children on my lap, so I will also be built up through her.]

ד וַתִּתֶּן־לוֹ אֶת־בִּלְהָה שְׁפֹנָזָתָהּ לְאִשָּׁה וַיָּבֹא אֵלָיָה יַעֲקֹב: ה וַתֵּהָרֵא בִלְהָה וַתֵּלֶד לִיעֲקֹב בֶּן: ו וַתֹּאמֶר רְחוּלָהּ דָּנָנִי אֱלֹהִים וְגַם שָׁמַעַי בְּקוֹלִי וַיִּתֶּן־לִי בֶן עַל־כֵּן קָרָאָה שְׁמוֹ דָּן: ז וַתֵּהָרֵא עוֹד וַתֵּלֶד בִּלְהָה שְׁפֹנָזָת רְחוּלָהּ בֶּן שְׁנִי לִיעֲקֹב: ח וַתֹּאמֶר רְחוּלָהּ גָּפַתְיוּלִי אֱלֹהִים גָּפַתְלֹתִי עִם־אִזְזוּתִי גַם־יָכַלְתִּי וַתִּקְרָא שְׁמוֹ נַפְתָּלִי:

[So she gave Bilhah, her handmaid, as a concubine, and Jacob came to her tent. Bilhah conceived and bore Jacob a son. So Rachel said: God has judged me, and also heard my voice, and given me a son. Therefore, she called him Dan. Bilhah, the handmaid of Rachel, conceived again, and bore a second son for Jacob. Rachel said: In my struggling with God I have also struggled against my sister, and I have prevailed. So she called him Naftali.]

ט וַתֵּרָא לֵאָה כִּי עֹמֶדָה מִכֶּלֶד וַתִּקְוֹז אֶת־זֶלְפָּה שִׁפְחוֹתָהּ וַתִּתֵּן אֹתָהּ
 לְיַעֲקֹב לְאִשָּׁה: • וַתֵּלֶד זֶלְפָּה שִׁפְחוֹת לֵאָה לְיַעֲקֹב בֶּן: יָא וַתֹּאמֶר לֵאָה בָּא
 גָּד וַתִּקְרָא אֶת־שְׁמוֹ גָּד: יב וַתֵּלֶד זֶלְפָּה שִׁפְחוֹת לֵאָה בֶּן שֵׁנִי לְיַעֲקֹב:
 יג וַתֹּאמֶר לֵאָה בְּאִשְׁרֵי כִי אֲשֵׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אֲשֵׁר:

[Then Leah saw that she had stopped giving birth, so she took Zilpah, her maidservant, and gave her to Jacob as a concubine. So Zilpah, the handmaid of Leah, bore Jacob a son. So Leah said: Good luck has come. And she called him Gad. Then Zilpah bore Jacob a second son. Leah said: What good fortune! The daughters of the land have acclaimed me as fortunate. And she called him Asher.]

After the Reading of Torah

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

[Praised are You, Adonai, our God, Ruler of the universe, Who has given to us a true teaching,
 Your Torah, implanting eternal life within us. Praised are You, Adonai, Who gives us Torah.]

Parent's Blessing

May the God of our people, the God of the universe, bless you. May the One who has always been our guide inspire you to bring honor to yourself, to our family, and to our people Israel.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּינוּ לְזֶמֶן הַזֶּה.
Baruch Atah, Adonai, Eloheinu, Melech ha'olam,
Shehecheyanu v'kiy'manu v'higi'anu lazman hazeh.

Praised are You, Adonai, our God, Ruler of all time and space,
 Who has given us life, sustained us, and brought us to this joyous day.

For Healing and Wellness

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ, מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ....

Mi shebeirach avoteinu, M'kor habrachah l'imoteinu --

May the Source of strength, Who blessed the ones before us,
 Help us find the courage to make our lives a blessing, And let us say: *Amen.*

מִי שֶׁבֵּרַךְ אֲמוֹתֵינוּ, מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ....

Mi shebeirach imoteinu, M'kor habrachah lavoteinu --

Bless those in need of healing with *r'fu'ah sh'leimah*,
 The renewal of body, the renewal of spirit, And let us say: *Amen.*

please rise as the Torah is displayed and redressed

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה:

[This is the Torah which Moses placed before the children of Israel to fulfill the word of God.]

* * *

please be seated

Before *haphtarah* is read

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנָבִיאִים מְזֻכָּרִים, וְרָצָה בְּדִבְרֵיהֶם
הַנִּאֲמָרִים בְּאַמֶּת, בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבְנָבִיאֵי הָאֱמֶת וְצֶדֶק.

[Praised are You, Adonai, our God, Ruler of the universe, Who chose good prophets and rejoiced in their faithfully spoken words. Praised are You, Adonai, Who chooses Torah and Moses, Your servant; and Israel, Your people; and prophets of truth and righteousness.]

Reading of *haphtarah*: Hosea 12: 13 - 15

יג וַיִּבְרַח יַעֲקֹב שִׂדְהָ אָרָם וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה וּבְאִשָּׁה שָׁמֶר:
יד וּבְנָבִיא הָעֵלָה יְיָ אֶת־יִשְׂרָאֵל מִמִּצְרַיִם וּבְנָבִיא נִשְׁמָר:
טו הַכְּעִיס אֶפְרַיִם תַּמְרוּרִים וְדָמִיו עָלָיו יִטּוֹשׁ וְחֶרֶף תּוֹ יָשִׁיב לוֹ אֲדָנָיו:

[Then Jacob had to flee to the fields of Aram - there Israel worked for a wife,
for a wife he guarded sheep.

But when God brought Israel out of Egypt, it was through a prophet -
by a prophet they were guarded.

Ephraim caused bitter offense - there was blood on his hands;

And God requited him for his mockery.

When Ephraim spoke with piety, he was exalted in Israel;

But he incurred guilt by chasing after Baal, and so he died.

And now they go on sinning - they have made moten images for themselves;
idols, by their skill, from their silver, wholly the work of their artisans.]

After *haphtarah* is read

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת,
הָאֵל הַנִּאֲמָן הַאֲמִיר וְעֵשָׂה, הַמְדַּבֵּר וּמְקַיֵּם, שֹׁפֵל דִּבְרָיו אֱמֶת וְצֶדֶק.
עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שֶׁנִּתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ,
לְקִדְשָׁהּ וּלְמִנוּחָהּ, לְכָבוֹד וּלְתַפְאֶרֶת. עַל כָּל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים
אוֹתָךְ, יִתְבָּרַךְ שְׁמֶךָ בְּכָל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

[Praised are You, Adonai, our God, Ruler of the universe, Rock of all the worlds, Righteous One in all generations, the faithful God, Who speaks and does, Who says and establishes, for all Your words are true and righteous. For the Torah, for worship, for the prophets, and for the Sabbath day, that You gave us, Adonai, our God, for holiness and rest, for honor and glory -- for all these things, Adonai, our God, we thank You, and praise You. May Your name be praised by the lips of all the living, now and forever. Praised are You, Adonai, Who makes Shabbat holy.]

* * *

please rise as the Torah is paraded and returned to the Ark

יְהַלְלוּ אֶת-שֵׁם יי, בִּי נִשְׁנֵב שְׁמוֹ לְבָדּוֹ.

Let us praise God's name, for God's name alone is exalted.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם, וְיָרֵם קֶרֶן לְעַמּוֹ, תִּהְלֶה לְכָל-חַסִּידָיו,
לְבִנֵי יִשְׂרָאֵל עַם קָרוֹבוֹ. תִּלְלוּהָ.

*Hodo al eretz v'shamayim, vayarem keren l'amo,
T'hillah l'chol chasidav, livnei Yisra'eil am k'rovo. Hal'luyah!*

[God's splendor covers heaven and earth; God is the strength of the people,
Making the faithful ones glorious. Israel, a people close to God. Halleluyah!]

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ, וְתוֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דְּרָכֵי נֵעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.
הַשִּׁיבֵנוּ יי אֱלֹהֵינוּ, וְנִשְׁוֹבָה. חֲדָשׁ יְמֵינוּ בְּקֶדֶם.

*Eitz chayim hi lamachazikim bah, v'tom'cheha m'ushar.
D'racheha darchei no'am, v'chol n'tivotuha shalom.
Hashiveinu Adonai, Eilecha v'nashuvah,
Chadeish (2x) yameinu (chadeish yameinu) k'kedem.*

[It is a Tree of Life to those who hold it fast, all who cling to it find happiness.

Its ways are ways of pleasantness, and all its paths are peace.

Help us to return to You, O God, then we shall truly return. Renew our days as in the past.]

please be seated

D'var Torah

Parent's Remarks

Presentations

Rabbi's Remarks

Priestly Blessing - please rise

עֲלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה, שֶׁלֹּא שָׁם חָלְקֵנוּ כָּהֵם, וְגִדְּלָנוּ בְּכָל הַמּוֹנָם.
וְאִנְחָנוּ בּוֹרְעִים וּמְשַׁתְּחִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים, הַקְדוֹשׁ בְּרוּךְ הוּא.

*Aleinu l'shabei'ach la'adon hakol, lateit g'dulah l'yotzeir b'reishit,
shelo asanu k'goyei ha'aratzot, v'lo samanu k'mishp'chot ha'adamah;
shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam.
Va'anachnu kor'im umishtachavim umodim,
Liphnei Melekh, Malkhei ha'M'lakhim, haQadosh Barukh Hu.*

[We must praise God for all things, the Maker of heaven and earth, Who has set us apart from the other families of earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One Who is Sovereign over all, the Holy and Blessed One.]

please be seated

וְנֵאמַר, יְיָ לְמַלְךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְיָ אֶחָד, וְשִׁמוֹ אֶחָד:

*V'ne'emar: V'hayah Adonai l'Melekh al kol ha'aretz --
bayom hahu (2x) yih'yeh Adonai echad, u'sh'mo (u'sh'mo, ush'mo) echad.*

[As it is written: It shall come to pass that God shall rule over all the earth.
On that day, God shall be One, and God's Name shall be One.]

* * *

We remember those who have died in recent days, and those of our Temple Solel family whose deaths at this season in years gone by are remembered on this Shabbat....

Today we add the names of these members of our Bar Mitzvah's family whose presence is still felt strongly on occasions such as this:

Bill McCampbell	Lance Gifford	Bertha Brody	Stan Berman
Ruth McCampbell	Robert Gifford	Phillip Brody	Angel Nicol
Tom McCampbell	Carolyn Gifford		Helen Tucker
William McCampbell			

These names are joined to too many others - victims of war, of hate, of violence, of illness, of natural disaster - most of them unknown to us personally. We join our voices once more - those who mourn, those who support the mourners, and those who remember the ones who have no one else left to remember them - to recite these words of praise to God:

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא בְּרִעוּתָהּ וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֲנָלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'mei rabba. B'alma di v'ra chirutei, v'yamlich malkhutei b'chayeichon
uv'yomeichon uvchayei d'chol beit Yisra'eil, ba'agalah uvizman kariv. V'imru: Amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵי:

Y'hei shmei rabba m'varach, l'alam ul'almei almay. Yitbarach...

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא
בְּרִיךְ הוּא לְעָלְמָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא דְאִמִּירָן בְּעֲלָמָא.
וְאָמְרוּ אָמֵן:

*v'yishtabach, v'yitpa'ar v'yitromam v'yitnasei v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kudsha,
b'rich Hu. L'eila min kol birchata v'shirata, tooshb'chata v'nechemata, da'amiran b'alma.
V'imru: Amein.*

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

Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisra'eil, v'imru: Amein.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְעַל כָּל יִשְׁבֵּי מִגְּבָל וְאָמְרוּ אָמֵן:

*Oseh shalom bimromav, Hu ya'aseh shalom aleinu v'al kol Yisra'eil, v'al kol yoshvei teiveil
v'im'ru: Amein.*

May the Source of peace send peace to us, to all Israel, and to all the peoples of the earth,
that we may find peace within ourselves and make peace with each other.
And let us all say: Amen.

* * *

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch Atah, Adonai, Eloheinu, Melech ha'olam, Borei p'rei hagaphen.

Praised are You, Adonai, our God, Ruler of the universe,
Creator of the fruit of the vine.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch Atah, Adonai, Eloheinu, Melech ha'olam, Hamotzi lechem min ha'aretz.

Praised are You, Adonai, our God, Ruler of the universe,
Who brings forth bread from the earth.

* * *

Closing Hymn: Lo Yisa Goi

Ay oh! Oh ay!

*Yai dai da dai dai dai dai yai dai dai dai,
Yai dai da dai dai dai dai yai dai dai.*

*Lo yisa goi el goi cherev,
Lo yil'm'du od milchamah.*

[Nation shall no longer lift up sword against nation, neither shall they learn to wage war again.]

Benediction

מַזַּל טוֹב!
שַׁבַּת שְׁלוֹמִים!

Mazal Tov!
Shabbat Shalom!

Thank you for joining us today, and being part of the Temple Solel community for this joyous event. Immediately following the conclusion of the service, please join us in the lobby for *kiddush* - the chance to drink a toast to the newest adult member of the community and to break bread with him in welcome to the community, before heading on to the rest of your day and your celebrations.

And please feel free to take this service booklet with you as a memento of this beautiful day.