Hinei Mah Tov (All)

How good it is, and how pleasant when we dwell together in peace. (Psalm 133:1)

Words of Welcome (Rabbi)

Presentation of Tallit (Honored Guest)

I present this tallit to you, so that you may fulfill the tradition of enfolding yourself in its fringes.

Remember that our love is always wrapped around you, as this tallit is wrapped around you today.

Before putting on the tallit:

Responsive Reading

Leader: We give thanks for this day that unites us as a community.

All: We give thanks for our friends and families who support and love us.
Leader: We give thanks for our teachers and classmates who guide us and learn with us.

All: We give thanks for the holiness of Shabbat, which reminds us to pause, to be, rather than to do.

Leader: We give thanks for this moment of connection to generations who have preceded us, and to generations who will follow.

All: May the words we speak and the melodies we sing unite us. May they guide us to pursue kindness, compassion, and justice.

Leader: May our time together inspire us to cultivate peace and contentment within ourselves and throughout our world.

Reading #1 (Honored Guest)

A student spent many years studying with a learned Rabbi in a far away town. When he finally returned home, the townspeople gathered around to greet him. After hearing about his vast studies, which covered Hebrew, Talmud, Torah, values (middot), social action (tikkun olam) and more, one of the youngsters asked, “What was most important to your teacher?”

The disciple thought for several moments and then replied: “Whatever he happened to be doing at the moment.”

- Based on Martin Buber Hasidic Tales

Shabbat Teaching

Friday Night additional prayers are on pp. 26-28
**Reader’s Kaddish: A Responsive Prayer**

<table>
<thead>
<tr>
<th>Leader: Yitgadal v’yitkadash shmei raba. B’alma div’ra chirutei, v’yamlich malchutei, b’chayeichon uv’yomeichon uv’chayei d’chol beit Yisrael, ba’agala [ba’agala] uvizman kariv. v’im’ru:</th>
</tr>
</thead>
<tbody>
<tr>
<td>יִיתְגָּדַל וַיִּקְדָּשֶׁה שֵׁם רָבָּא. בַּעֲלָמָה דִּוְּרָא חִירֻטֵי, וַיָּמְלִיכָה מַלְכֻּתֶּה, בַּחַיֵּי יָמְלִיכָה בַּעֲלָמָא דּוֹחֵל בְּיִשְׂרָאֵל, בַּעֲגָלָה [בַּעֲגָלָה] עֲבֵיהֶם עִבְרֵי עַמּוֹךָ. וִימַּרְוּ:</td>
</tr>
<tr>
<td>All: amen. Y’hei sh’mei raba m’varach l’alam ul’almei almaya. Yitbarach</td>
</tr>
<tr>
<td>---</td>
</tr>
<tr>
<td>יִהְיֶה שֵׁם רָבָּא מְוָרָא לַעֲלָמָא וּלָאלְמַיוֹא. יִתְבָּרָא</td>
</tr>
<tr>
<td>Leader: Yitbarach v’yishtabach v’yitpa’ar y’vitromam v’yitnasei, v’yit-hadar, v’yitaleh v’yit’halal sh’mei d’kud’sha</td>
</tr>
<tr>
<td>יִתְבָּרָא וַיִּשְׁתַּבָּח וַיִּתְפַּרְעָי יַּتعريفוֹא וַיִּתְנַסוֹא, וַיִּתְהַדָּר, וַיִּתְאָלֵה וַיִּתְחַלָּל שֵׁם דַּקְוַדְשָּא</td>
</tr>
<tr>
<td>All: B’rich Hu,</td>
</tr>
<tr>
<td>בָּרִיחַ חוֹא</td>
</tr>
<tr>
<td>Leader: l’eila min kol birchata v’shirata, tushb’chata v’nechemata, da’amiran b’alma, v’imru:</td>
</tr>
<tr>
<td>лиֶיְוָלָא מִהְיוּ קֹל בּיָרְשָׁתָה, תוּשְׁבָּךְתָּהָ וְנִכְחֶמָּתָה, דַּאֲמִירוּן בָּעֲלָמָא, וִימַּרְוּ:</td>
</tr>
<tr>
<td>All: amen.</td>
</tr>
<tr>
<td>אַמָּן</td>
</tr>
</tbody>
</table>

---

**Please Rise**
Barchu: A Responsive Prayer

Some versions begin with a niggun, then continue below:
Am D F E7 Am
C G F G (E7) C (Am) (2x)
All: Ya la la la la etc.

Leader:
Am D F E7 Am
Bar’chu et Adonai ham’vorach!

All:
C G
Baruch Adonai ham’vorach
F G C
l’olam va-ed!

Leader:
C G
Baruch Adonai ham’vorach
F E7 Am
l’olam va-ed!

(Please Be Seated)

Reading #2 (Honored Guest)

For spiritual development,
One needs access
To the enjoyment of the beauty of nature,
Such as the contemplation of flower-decorated meadows,
Majestic mountains and flowing rivers.

For all these are essential to the spiritual development of even the holiest of people.

- Rabbi Abraham ben Maimonides, Egypt, (1186-1237)
  Quoted in Ha-Mispik La-Avodat ha-Shem, p. 165

To Ponder: Why is nature “essential to spiritual development?”
Why are books not enough? What do “flower-decorated meadows and majestic mountains and flowing rivers” teach us that classrooms cannot?

★★
Reading #3 (Honored Guest)

A student once asked Rabbi Joshua, "Why did God choose a thorn bush from which to speak to Moses?"

He answered, “To teach you that no place is devoid of the divine Presence, not even a thorn bush.”

- Midrash Exodus Rabbah 2.5 Land of Israel c.1000 CE

To Ponder: What is your most holy place? Is there a place “devoid of the Divine Presence?”

(Please Rise)
All:

Sh'ma Yisrael:
Adonai Eloheinu, Adonai Echad

שמעה ישראל, אדוננו אדונא אחד

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

All: Baruch shem k’vod malchuto l’olam va-ed
ברוך שם קבוד מלכותו לול columna וולם

(Please Be Seated)
V’ahavta

All: V’ahavta et Adonai Elohecha, b’chol l’vavcha uv’chol m’odecha. V’hayu had’varim ha-eileh asher anochi m’tzavcha hayom al l’vavcha. V’shinantam l’vanecha v’dibarta bam, b’shivt’cha b’veitecha uv’lecht’cha vaderech uv’shoch’cha uv’kumecha. Ukshartam l’ot al yadecha v’hayu l’totafot bein einecha. Uch’tavtam al m’zuzot beitecha uvisharecha.

All: L’ma’an tizk’ru, va’asitem et kol mitzvotai vih’yitem k’doshim l’Eloheichem. Ani Adonai Eloheichem, asher hotzeiti et-chem mei-eretz Mitzrayim lih’yot lachem l’Elohim ani Adonai Eloheichem.

All:
I shall love the Eternal with all my heart, with all my soul, and with all my might.

And all these words, which I read today, shall be upon my heart.

And I shall teach them diligently to my children. And I shall speak of them when I sit in my house, When I walk by my way, and when I lie down, and when I rise up.
And I shall bind them for a sign upon my hand.  
And they shall be for frontlets between my eyes.  

And I shall write them on the doorposts of my house and upon my gates.  

(Based on Deuteronomy 6:5-9)

To Ponder: Translated literally, the V’ahavta is a series of commands, “You shall…” How does changing the wording to “I shall…” affect your experience of the prayer?

♦ ♦

Reading #4 (Honored Guest)

Standing on the parted shores of history  
We still believe what we were taught  
Before ever we stood at Sinai’s foot;  

That wherever we go, it is eternally Egypt  
That there is a better place, a promised land;  
That the winding way to that promise  
Passes through the wilderness.  

That there is no way to get from here to there  
Except by joining hands, marching together.  

-Michael Walzer, adapted

♦ ♦

When the Israelites witnessed the splitting of the Reed Sea and crossed safely to the other side, they sang Mi Chamochah in thanksgiving. “Free at last!”  

♦ ♦
## Mi Chamochah: All

We begin with a niggun

<table>
<thead>
<tr>
<th>Am</th>
<th>C</th>
<th>D</th>
<th>Am</th>
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</thead>
<tbody>
<tr>
<td>Am</td>
<td>C</td>
<td>D</td>
<td>E</td>
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</table>

**All:** Yai lai lai lai lai lai lai lai lai etc.

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<thead>
<tr>
<th>Am</th>
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<th>Am</th>
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</thead>
<tbody>
<tr>
<td>Mi cha-mochah ba-elim, Adonai!</td>
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<tr>
<td>Mi ka-mochah nedar bakodesh,</td>
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<tr>
<td>Nora t'hilot, oseh fele,</td>
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*(Continue with words either for morning or afternoon/ evening)*

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<tr>
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## Morning: All

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<th>F</th>
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<tbody>
<tr>
<td>Shira chada-sha shib'chu</td>
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<tr>
<td>g'ulim l'shimcha al s'fat</td>
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</tr>
<tr>
<td>hayam; yachad kulam hodu</td>
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<tr>
<td>v'himlichu v'amru</td>
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<th>Am</th>
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<th>Am</th>
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<tbody>
<tr>
<td>Adonai yim'loch l'olam va-ed,</td>
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</table>

**Morning:** All

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<th>C</th>
<th>D</th>
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<tbody>
<tr>
<td>Adonai yim'loch l'olam va-ed,</td>
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## Afternoon or Evening: All

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<tbody>
<tr>
<td>Malchut'cha ra-u vanecha,</td>
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<tr>
<td>Adonai yim'loch l'olam va-ed!</td>
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**Afternoon or Evening:** All

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<th>Am</th>
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</thead>
<tbody>
<tr>
<td>Adonai yim'loch l'olam va-ed!</td>
<td></td>
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</tr>
</tbody>
</table>
## Amidah  
*(Please Rise)*

### Opening: All

<table>
<thead>
<tr>
<th>Option 1: Adonai, s’fatai tiftach, ufi yagid t’hilatecha. Adonai, open up my lips that my mouth may declare your glory.</th>
<th>אַלֹהֵי שְׁפַתְיָהוֹ תִּפְתָּח עוֹפִי יָגִיד תוֹהַלְתֶּךְ. אַלֹהֵי בְּנֵי תוֹהַלְתֶּךְ.</th>
</tr>
</thead>
</table>

### Avot v’Imahot (Honoring our Ancestors)

<table>
<thead>
<tr>
<th>All: Baruch atah, Adonai, Eloheinu v’Elohei avoteinu v’imoteinu,</th>
<th>בָּרוּךְ אֲתָה אַדְוָנִי אֶלֹהֵינוּ וְאֶלֹהֵי אוֹתוֹנְנוּ וְאוֹתוֹנְאֵנוּ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elohei Avraham, Elohei Yitzchak v’Elohei Ya’akov,</td>
<td>אֶלֹהֵי אַבְרάָהָם אֶלֹהֵי יִצְחָק וְאֶלֹהֵי יָהֶקְו</td>
</tr>
<tr>
<td>Elohei Sarah, Elohei Rivkah, Elohei Leah v’Elohei Rachel.</td>
<td>אֶלֹהֵי סַרַּא הָאָוָה אֶלֹהֵי רִבְקָּה אֶלֹהֵי לֵכָה אֶלֹהֵי רַכְל</td>
</tr>
<tr>
<td>Ha-El hagadol hagibor v’hanora, El elyon, gomeil chasadim tovim, v’koneih hakol, v’zocheir chasdei avot v’imahot, umeivi g’ulah liv’nei l’m’a’an sh’mo b’ahavah.</td>
<td>הַאֶל הַגָּדוֹל הַגִּבּוֹר וְהַנוֹרָה אֵל אֵל הַלֵּוֶן גּוֹמֵיל חַסְדָּיִם תוֹבִים וְקֹנְיָה הַמָּלָא לְמַאָּן שֶׁמוֹ בַּעֲהֵבָה</td>
</tr>
<tr>
<td>Melech ozeir umoshia uma’gen.</td>
<td>מֶלֶךְ אוֹזֵּיר וּמוֹשִּׁיאָה וּעָמֵנָה</td>
</tr>
<tr>
<td>Baruch atah, Adonai, magen Avraham v’ezrat Sarah.</td>
<td>בָּרוּךְ אֲתָה אַדְוָנִי מָגֵן אַבְרָהָם וְאֵזְרָתָא סַרַּא</td>
</tr>
</tbody>
</table>
### G’vurot (Spiritual Strength)

**All:**

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

M’chalkeil chayim b’chesed, m’chayeih hakol b’rachamim rabim,

Someich noflim, v’rofei cholim, umatir asurim,

Um’kayeim, emunato lisheinei afar.

Mi chamochah ba’al g’vurot umi domeh lach, melech meimit um’chayeh umatzmiach y’shuah.

V’ne-eman atah l’hachayot hakol.

Baruch atah, Adonai, m’chayeih hakol.

---

### K’dushah (Holiness)

**Leader:**

N’kadeish et shimcha ba’olam, k’sheim shemak’dishim oto bishmei marom, kakatuv al yad n’viecha: v’karah zeh el zeh v’amar.

---

**Responsively**

( turn right and left when on “zeh” & “zeh” )
| **All:**  
**Rise on toes for each “kadosh”** | **Leader:**  
Adir adireinu Adonai adoneinu  
Mah adir shim’cha b’chol ha’aretz! | **Leader:**  
Echad Hu Eloheinu  
Hu avinu Hu mal’keinu  
Hu moshi’einu  
v’Hu yash’mieinu  
b’rachamav l’einei kol chai:  
Ani Adonai E’loheichem! |
|---|---|---|
| Kadosh, kadosh, kadosh  
Adonai tz’vaot, m’lo chol ha’aretz k’vodo. | **All:**  
Baruch k’vod Adonai mim’komo. | **All:**  
Yimloch Adonai l’olam, e’lohayich tzion, l’dor vador.  
Hal’luyah! |
| (Rise on toes for each “kadosh”)  
כָּרוֹשׁ, כָּרוֹשׁ, כָּרוֹשׁ.  
אדונֵי צָוָאֹת, מִלוּ חֹל הָאָרֶץ כְּדוּרָה. | **Leader:**  
L’dor vador nagid god’lecha,  
ul’neitzach n’tzachim k’duhat’cha nak’dish,  
v’shivcha’cha Eloheinu,  
mipinu lo yamush l’olam va-ed. | **All:**  
Baruch atah, Adonai, haeil hakadosh. |
|  | **All:**  
ברוך קברד יי קימקומוה. |  |
We either continue with readings or pause for a few moments of silent reflection and come back together singing Oseh Shalom on p. 14.

Optional Readings
Read aloud by honored guests or presented as silent reading options for the congregation:

Optional Reading #5
Master of the Universe, grant me the ability to be alone; may it be my custom to go outdoors each day among the trees and grass - among all growing things - and there may I be alone, and enter into prayer, to talk with the One to whom I belong.

May I express there everything in my heart, and may all the foliage of the field -- all grasses, trees, and plants -- awake at my coming, to send the powers of their life into the words of my prayer so that my prayer and speech are made whole through the life and spirit of all growing things, who are made as one by their transcendent Source. May I then pour out the words of my heart before your presence like water, Adonai, and lift up my hands to You in worship, on my behalf, and that of my children!

- Rebbe Nachman of Bratslav (1772-1810)

To Ponder:
Rebbe Nachman felt spiritually awaken when in nature. Where do you feel spiritually alive?
Optional Reading #6
When God created the first human beings, God led them around the Garden of Eden and said: “Look at my works! See how beautiful they are - how excellent! For your sake I created them all. See to it that you do not spoil My world: For if you do, there will be no one else to repair it.”
- Midrash Ecclesiastes Rabbah on 7:13 800 CE

To Ponder:
Are you surprised that this environmentally aware statement was written in 800 CE?

Optional Reading #7
Awe, rather than faith, is the cardinal attitude of the religious Jew.
- Rabbi Abraham Joshua Heschel (1907-1972)

To Ponder:
Where and when do you experience awe? How can you use that moment to enhance your Jewish experience?

Optional Reading #8
These things I know:
How the living go on living And how the dead go on living with them. So that in a forest Even a dead tree casts a shadow And the leaves fall one by one And the branches break in the wind And the bark peels off slowly And the rain seeps in through the cracks

And the trunk falls to the ground And the moss covers it And in the spring the rabbits find it And build their nest
Inside the dead tree
So that nothing is wasted in nature
Or in love."


To Ponder:
When you face mortality, yours or someone else’s, where do you find comfort?

We pause for a few moments
of silent reflection

<table>
<thead>
<tr>
<th>Oseh Shalom</th>
</tr>
</thead>
<tbody>
<tr>
<td>All: Am E7 Am A7</td>
</tr>
<tr>
<td>Oseh shalom bimromav, Dm G C Am</td>
</tr>
<tr>
<td>hu ya’aseh shalom aleinu Dm G C Am Dm Am</td>
</tr>
<tr>
<td>v’al kol Yisrael, v’imru, imru: E7 Am</td>
</tr>
<tr>
<td>Amen</td>
</tr>
<tr>
<td>A7 Dm G C</td>
</tr>
<tr>
<td>Ya-aseh shalom, Ya-aseh shalom Am E7 Am</td>
</tr>
<tr>
<td>Shalom aleinu v-al kol Yisrael 2x</td>
</tr>
<tr>
<td>Am Em</td>
</tr>
<tr>
<td>Ya-aseh shalom, Ya-aseh shalom Am B7 E7</td>
</tr>
<tr>
<td>Shalom aleinu v-al kol Yisrael</td>
</tr>
</tbody>
</table>

May peace descend on us, on all Israel, and on all who dwell on earth. Amen

**
Torah Service

Rabbi:
Explanation and Introduction of Torah Scroll

**

*We rise, open the ark and remove the Torah*

All:
Al shlosha d’varim, al shlosha d’varim
Al sh’losha, sh’losha d’varim
Ha’olam ha’olam omaid.
(repeat)

Al haTorah, v’al ha’avodah,
V’al g’milut chasadim.
Al haTorah, v’al ha’avodah,
V’al g’milut chasadim.

*On Three Things the World Stands:*
*On Torah, on Service and on Loving Deeds*

<table>
<thead>
<tr>
<th>Option One</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Torah is passed from Grandparents to Parents to Bar or Bat Mitzvah</td>
</tr>
</tbody>
</table>

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<tr>
<th>Bar or Bat Mitzvah:</th>
<th>שְׁמַעְתָּא יִשְׂרָאֵל, םיֵי אֱלֹהִים, אֵין אֱלֹהִים כֶּלֶם. אֹדְם אָדוֹנֵי.</th>
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<td>All:</td>
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</tr>
</tbody>
</table>
Hakafah

The immediate family joins the Bar or Bat Mitzvah in the Torah processional around congregation.

Those within reach, may choose to touch the Torah mantle (cover) with their tzitzit (tallit fringes) if they are wearing a tallit or a prayerbook if they are not. They then kiss the tzitzit or prayerbook, which touched the Torah scroll. This is an expression of love and affection for the great gift of Torah.

All:
L’-cha A-do-nai ha-g’-du-lah v-ha-g’vu-rah
V’-ha-tif-e-ret v’-ha-ne-tzach v’-ha-hod
Ki chol ba-sha-ma-yim u-v-a-a-retz
Ki chol ba-sha-ma-yim u-v-a-a-retz
L’-cha A-do-nai ha-mama-la-chah
V’-ha-mit-na-sei l’-chol l’-rosh.

Al shlosha d’varim, al shlosha d’varim
Al sh’losha, sh’losha d’varim
Ha’olam, ha’olam omaid.
(repeat)

Al haTorah, v’al ha’avodah,
V’al g’milut chasadim.
(repeat)

The vestments are removed
The Gabbai is called forward

Please be seated

Option Two
The community holds the Torah in a large circle

The community makes a large circle. Everyone who wishes to participate stands in a tight circle, shoulder to shoulder. The Rabbi unscrolls the Torah and congregants carefully hold the Torah at the top and bottom. We hold the Torah with concentration and care, in order to protect it from ripping. Those who do not wish to hold the Torah or are unable to hold the Torah need not feel uncomfortable stepping to the side or standing behind someone in the circle. The entire congregation is honored as some of us hold the Torah physically and all of us hold it spiritually. Please do not let go of the Torah until the Rabbi rescrolls the Torah from your hands.
The vestments are removed.  
The Gabbai is called forward.  
Honored guests are asked to hold the section of Torah that will be read.

### Blessing Before the Torah Reading

<table>
<thead>
<tr>
<th>Reader: Bar'chu et Adonai Ham’vorach:</th>
<th>ברכו את אדוני המברך:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All:</strong> Baruch Adonai ham’vorach l’olam va-ed</td>
<td>בורח אדוני המברך ל’עולם ע”ד</td>
</tr>
</tbody>
</table>

### Blessing Following the Torah Reading

| Reader: Baruch atah Adonai, Eloheinu Melech haolam, asher natan lanu Torat emet, v’chayei olam nata b’tocheinu. Baruch atah Adonai, notein haTorah. | בורח אדוני, אלווהינו מלך העולם, אשר נתן לנו תורה אמת, וחיי עולם נאת ב’тяוחינו. בורח אדוני, נותין תורה |

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Reading of the Torah

•••

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Blessing Following the Torah Reading

| Reader: Baruch atah Adonai, Eloheinu Melech haolam, asher natan lanu Torah. Baruch atah Adonai, notein haTorah. | בורח אדוני, אלווהינו מלך העולם, אשר נתן לנו תורה. בורח אדוני, נותין תורה |

---

17
If Torah was read at a table, the Haggbah now lifts the Torah so all present can see the words on the scroll.

The Haggbah and Galila are called forward

**Please Rise**

| Rabbi: |)
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>V’zot haTorah asher sam Moshe lifnei b’nai Yisrael al pi Adonai b’yad Moshe.</td>
<td>הבאת התורה אשר שם לפני בני ישראל על פי אלוהים ביד משה</td>
</tr>
</tbody>
</table>

The Vestments are put on the Torah by the Galilah and the Torah is returned to the Ark.

Translation of Torah
Speech by Bar or Bat Mitzvah
Speech by Parents
Presentation from the Adventure
Rabbi Congregation by the Rabbi

**Priestly Blessing**

| Rabbi: |)
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Y’varech’cha Adonai v’yishmarecha Yaer Adonai panav eilecha vichuneka Yisah Adonai panav eilecha v’yaseim lecha shalom</td>
<td>יברךך את השם יראה אלוהיך פניך וא لمدة יראה אלוהיך פניך וא لمدة ישלום לך שלום</td>
</tr>
</tbody>
</table>

All: Amen

Rabbi: May God bless you and keep you.
May God’s countenance shine upon you and be with you.
May God bless you with peace.
<table>
<thead>
<tr>
<th><strong>Aleinu: (optional)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All:</strong></td>
</tr>
<tr>
<td>Aleinu l’sha’be-ach la’adon hakol, latet g’dulah l’yotzei 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.</td>
</tr>
<tr>
<td><strong>(we bow) Va’anachnu kor’im umishtachavim umodim,</strong></td>
</tr>
<tr>
<td>l’melech mal’chei hamlachim HaKadosh Baruch Hu.</td>
</tr>
</tbody>
</table>

May the time arrive swiftly when all people are respected for their differences and united by their similarities. May it come to pass in our day, that all beings live together in peace.

---

<table>
<thead>
<tr>
<th><strong>Mourner’s Kaddish</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All:</strong></td>
</tr>
<tr>
<td>Yitgadal v’yitkadesh shmei raba. B’alma div’ra chirutei,</td>
</tr>
</tbody>
</table>

We recall the loved ones whom death has recently taken from us, those who died in this season in years past, those who have passed away who we wish could be with us at this time, and all those for whom there is no one left to say Kaddish. May their memory inspire us to live our lives with compassion and grace.
v’yamlich malchutei, b’chayeichon uv’yomeichon uv’chaye d’chol beit Yisrael, ba’agala uvizman kariv. V’im’ru: Amen.

Y’hei sh’mei raba m’varach l’alam ul’almei almaya. Yitbarach v’yishtabach v’yitpa’ar v’yitromam v’yitnasei, tushb’chata v’nechemata, da’amiran b’alma, V’im’ru: Amen.

Oseh shalom bimromav, Hu ya’aseh shalom aleinu, v’al kol Yisrael V’im’ru: Amen

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

Announcements
Please return your prayerbook!
(We need it for our next service.)
We welcome you to download your own copies, as many as you like at www.AdventureRabbi.org/prayerbook/
### Kiddush

**All:**
Baruch ata Adonai, Eloheinu melech haolam, borei p’ri hagafen.
*(on Friday continue:)*

Baruch ata Adonai, Eloheinu melech haolam, asher kid’shanu b’mitzvotav v’ratza vanu, v’shabbat kod’sho b’ahava uv’ratzon hinchilanu, zikaron l’ma’asei v’reisheet.
Ki hu yom t’chila l’mikra’ei kodesh, zeicher litziat Mitzrayim.
Ki vanu vacharta v’otanu kidashta mikol ha’amim, v’shabbat kod’sh’cha b’ahava uv’ratzon hin’chaltanu.
Baruch ata Adonai, m’kadeish hashabat.

### HaMotzie

**All:** Baruch ata Adonai, Eloheinu melech haolam, hamotzi lechem min ha’aretz.

---

**Praised be our Eternal God,**
who brings forth the bread from the earth.

---

*To Ponder:*
Does bread really come from the earth? What are the steps that must happen for us to eat bread? So, who does this prayer really thank?
### Saturday Night Havdallah:

**We raise the wine glass:**

Am F  
Dm Em Am Em Am

<table>
<thead>
<tr>
<th>All:</th>
<th>בורח אתנה&quot;י אלוהינו מלך העולמים  בורח פּרִי הַגַּפָּן</th>
<th>Baruch atah Adonai Eloheinu, Melech haolam, borei p’ri hagafen, borei p’ri hagafen,</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>בורח אתנה&quot;י埃尔והינו מלך העולמים  בורח פּרִי הַגַּפָּן</td>
<td>Baruch atah Adonai Eloheinu, Melech haolam, borei minei v’samim.</td>
</tr>
<tr>
<td>D</td>
<td>להזון בּ ultra 용Ciבכע</td>
<td>Baruch atah Adonai Eloheinu, Melech haolam, borei m’orei ha-eish.</td>
</tr>
<tr>
<td>E</td>
<td>להזון בּ ultra 용Ciבכע</td>
<td>Baruch atah Adonai Eloheinu, Melech haolam, hamavdil bein kodesh l’chol.</td>
</tr>
<tr>
<td>F</td>
<td>להזון בּ ultra 용Ciבכע</td>
<td>Baruch atah Adonai Eloheinu, Melech haolam, hamavdil bein kodesh l’chol.</td>
</tr>
</tbody>
</table>

The candle is held up: (If you raise your hand, do your fingers cast a shadow on your palm? If so, it is dark enough for Havdallah.)

Baruch atah Adonai Eloheinu, Melech haolam, borei minei v’samim.

The candle is extinguished in the wine:

Baruch atah Adonai Eloheinu, Melech haolam, hamavdil bein kodesh l’chol.

---

Shavua Tov! Have a good week!
Closing Song Selections:

1. **Henei Ma Tov** *Music: Recht & Luhrs Text: Psalm 133:1*

   Capo 3rd fret

   **PART 1**
   
   D                                          D7
   Henei ma tov u-ma-naim
   G      A7sus  A7
   Shevet achim gam yachad
   D                                          D7
   Henei ma tov u-ma-naim
   Em       A7      D
   Shevet achim gam yachad.
   
   *repeat part 1*

   **PART 2**
   
   D                                          Bm
   Henei ma tov u-ma-naim
   C      A7sus  A7
   Shevet achim gam yachad
   D                                          Bm
   Henei ma tov u-ma-naim
   G      A7sus  A7
   Shevet achim gam yach-----ad
   
   *repeat part 1*

2. **Kol HaN'Shamah** *Music: Rolly Matalon Text: Psalm 150:6*

   Capo 2nd fret

   Am                                          G     Am     Em     Am
   Halelu, Halelu, Halelu, Halelu, Halelu, Halelu. (2x)
   
   Kol Haneshama, T’ha’lel’ya, Halelu, Halleluyah! (2x)
3. Shir Chadash  Music Julie Silver  Text Psalm 96:1

Capo 2nd fret
G    D     C           D        G      D    C     D
Shiru l’Adonai, kol ha-aretz,
G    D     C           D       C    D    G
Shiru l’Adonai, shir chadash.
F                     C                      G
Sing unto God all the earth a new song.
F                     C                      G
I will sing unto God a new song.
F                     C                      G
Sing unto God and we’ll all sing along.
F                         C                        Dsus D
All the earth a new song unto God.
Repeat Hebrew

4. Ei-li, El-li  Music David Zahavi  Text Hannah Senesh

Capo 3rd fret
Am        E7    Am     Am        E7    Am     E7
Ei-li, Ei-li, She-lo yi-ga-meir le-o-lam:
Am        E7    Am     Dm
Ha -chol ve-ha-yam, rish-rush shel ha-ma-yim,
Am        E7    Am     Am        E7
Be-rak ha-sha-mayim, te-fi-lat ha-a-dam.
Am        E7    Am     Am    E7    Am
Ha -chol ve-ha-yam, rish-rush shel ha-ma-yim,
Dm        Am     E7    Am
Be-rak ha-sha-mayim, te-fi-lat ha-a-dam.
Am        E7    Am     E7    Am     E7    Am     E7
Oh God, my God I pray that these things never end
Am        E7    Am     Dm
The sand and the sea, the rush of the waters
Am        Dm     Am     E7
The crash of the heavens the prayer of the heart.
E7        Am     E7    Am     A7
The sand and the sea, the rush of the waters
Dm        Am     E7    Am
The crash of the heavens the prayer of the heart.
Dm        Am     E7    Am
Be-rak ha-sha-mayim, te-fi-lat ha-a-dam.
### 5. Ein Keloheinu

Ein keloheinu, Ein kadoneinu,
Ein k’malkeinu, Ein k’moshianu.

Mi cheloheinu? Mi chadoneinu?
Mi ch’malkeinu? Mi ch’moshianu?

Nodeh leloheinu, Nodeh ladoneinu,
Nodeh l’malkeinu, Nodeh l’moshianu.

Baruch eloheinu, Baruch adoneinu,
Baruch malkeinu, Baruch moshianu.

Ata hu eloheinu, Ata hu adoneinu,
Ata hu malkeinu, Ata hu moshianu.

### 6. L’chi Lach

<table>
<thead>
<tr>
<th>Music</th>
<th>Debbie Friedman</th>
<th>Text Gen. 12:1-3</th>
</tr>
</thead>
</table>

D  A  Em7  Asus A  
L’chi lach to a land that I will show you
D  A  Em7  Asus A  
Lech lecha to a place you do not know
F#m  Bm  Em  Asus A  
L’chi lach on your journey I will bless you
D  G  A  
And you shall be a blessing, (2x)
D  Bm  Em7  A7  D  
And you shall be a blessing l’chi lach.

D  A  Em7  Asus A  
L’chi lach and I shall make your name great
D  A  Em7  Asus A  
Lech lecha and all shall praise your name
F#m  Bm  Em  Asus A  
L’chi lach to the place that I will show you
D  G  A  
L’simhat hayim, (2x)
D  Bm  Em  A7  D  
L’simhat hayim lechi lach.
### 7. Shehecheyanu Music Tzvikah Pik Text Liturgy

*Baruch atah Adonai Eloheinu melech ha-olam*

*She-he-che-yu v’kimanu v’higianu laz’man hazeh.*

We are grateful for the gift of life,
For all that sustains us,
And for having arrived at this moment.

#### Optional Friday Night Service Insertions:

**#1 Shalom Aleichem Music Samuel Goldfarb Text Liturgy**

| Em | B7 | Shalom aleichem, mal’achei hashareit, |
| B7 | C  | Mal’achei elyon. |
| Em | B7 | MiMelech, mal’chei ham’lachim |
| Am | B7 | HaKadosh, Baruch Hu. |

| G  | D  | Bo’achem l’shalom, mal’achei hashalom, |
| Em | B7 | Mal’achei elyon. |
| B7 | Em | MiMelech, mal’chei ham’lachim |
| Em | B7 | HaKadosh, Baruch Hu. |

| Em | B7 | Bar’chuni l’shalom, mal’achei hashalom, |
| B7 | C  | Mal’achei elyon. |
| Em | B7 | MiMelech, mal’chei ham’lachim |
| Am | B7 | HaKadosh, Baruch Hu. |
Tzeitchem l'shalom, mal'achei hashalom,
Mal'achei elyon.
MiMelech, mal'chei ham'lachim
HaKadosh, Baruch Hu.

#2 L'chah Dodi  Text Shlomo Alkabetz

Capo 2nd fret

L’chah dodi likrat kalah, p’nei Shabbat n’kab’lah.

Chorus:

Shamor v’zachor b’dibur echad,
Hish’mi-anu El ham’yuchad,
Adonai echad, ush’mo echad,
L’sheim ul’tif’eret v’lit’hilah.

Lik’rat Shabbat l’chu v’neil’chah,
Ki hi m’kor hab’rachah,
Meirosh mikedem n’suchah,
Sof ma-aseh b’machashavah t’chilah.

Hitor’ri, hitor’ri,
Ki va oreich! Kumi ori
Uri uri, shir dabeiri;
K’vod Adonai alayich nig’lah.
(rise and face entrance)
Am       Dm       Am
Bo-i v'shalom, ateret ba'lah;
Dm   E7               Am E7 Am
Gam b'simchah uv'tzolah
Am                   Dm
Toch emunei am s'gulah,
C                            E7 Am
Bo-i chalah! Bo-i chalah!
(turn back toward front and be seated)

#3 L’chah Dodi Music Zeira Text Shlomo Alkabetz
Capo 2nd fret
C             G  C                                                  G  Am
L’chah dodi likrat kalah, likrat ka-lah,
Dm  G                    C       G       C
P’nei Shabbat n’kab’lah, n’kab’lah.
(repeat)
C                              F         C     G     Am
Shabbat shalom, Shabbat Shalom
Dm  G                    C
Shabbat shalom u’mvorach.
(repeat)

#4 Candle Blessing
Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher kid’shanu b’mitz’votav v’tzivanu
l’hadlik neir shel Shabbat.

Blessed are you Adonai our God, Spirit of
Creation, who makes us holy with your commandment
to kindle the Sabbath lights.

Continue on page 3