

JEWISH CUSTOMS AND TRADITIONS

ALIYAH: A person who is honored with an Aliyah recites a blessing before the reading and another after the reading of a portion of the Torah.

BAR MITZVAH: Literally, “Son of the Commandment.” When a boy reaches the age of 13, Jewish law considers him to be a mature adult, and he is given the privilege of participating in the Shabbat service. This is his way of declaring his loyalty to the Jewish community and way of life.

BIMA: The “stage” from which the service is conducted.

D’VAR TORAH: Literally, this means “words of the Torah.” It is customary for the Bar Mitzvah to share his personal interpretation of the torah reading he will chant today.

KIPPAH: The Kippah (or “yarmulke”) is a skullcap which is worn to cover one's head as a sign of reverence and respect.

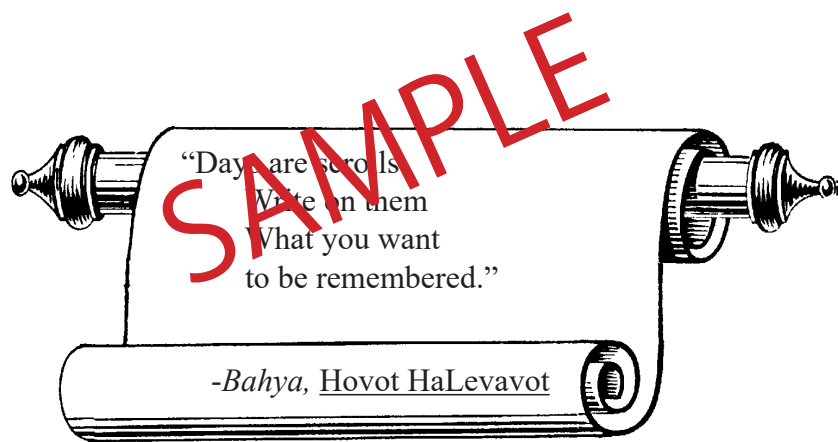
SIDDUR: Siddur means “order” and this evening refers to this prayer book used for the service.

TALLIT: The Tallit is the prayer shawl worn over the shoulders. The fringes (“tzitzit” in Hebrew) at the ends of the shawl’s four corners remind us of God’s commandments and of our obligation to observe them.

TORAH: The Torah consists of the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These are referred to as the Five Books of Moses, or the Chumash (which comes from the word “five” in Hebrew). The Torah is the basis for the Jewish way of life. The Torah scroll is written in black ink on parchment by the hand of a highly skilled scribe. The Torah is divided into consecutive weekly portions so that the entire five books are completed in a year. Each section is read concurrently in every synagogue all over the world in accordance with the Jewish calendar. We call the Torah the “Tree of Life.”

YAD: Yad means “hand” and refers to the pointer that the Torah reader uses so as not to touch the actual words on the parchment of the Torah.

SAMPLE



We Encourage Everyone To Sing Along

Hinei Ma Tov

הִנֵּה מַה־טוֹב וּמַה־

נְעִים שֶׁבֶת אַחִים גַּם־יַחַד.

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

How good it is, and how pleasant,
when we dwell together in unity.

**WHAT I WISH FOR MY CHILD,
I WISH FOR ALL MY CHILDREN**

I wish for you to be a
Person of character
Strong but not tough,
Gentle but not weak.

I wish for you to be
Righteous but not self-righteous
Honest but not unforgiving.

Wherever you may journey, may your steps be firm
And may you walk in just paths
And not be afraid.

Whenever you speak, may your words
Be words of wisdom and friendship.

May your hands build
And your heart preserve what is good
And beautiful in our world.

May the voices of the generations of our people
Move through you
And may the God of our ancestors
Be your God as well.

May you know that there is a people,
A rich heritage, to which you belong
And from that sacred place
You are connected to all who dwell on earth.

May the stories of our people
Be upon your heart
And the grace of the Torah rhythm
Dance in your soul.

The Havdalah Candle:

As the many wicks of this Havdalah light blend into one soaring flame,
so may we recall that we are one, that we are fragile, that we each possess the power for warmth and deep humanity.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

Baruch atah, Adonai, Eloheinu
Melach haolam, borei m'orei haeish.

We praise you, Eternal God, Sovereign of the universe, Creator of fire.

This light of Havdalah must go out now, but it can live in each of us.
We carry its warmth into ordinary days and share this light with others.
Together we bless the moments we have shared and the moments that still await us.

ELIYAHU HANAVI

אליהו הנביא

אֱלֹהֵינוּ הַתְּשִׁבֵנוּ,

אֱלֹהֵינוּ הַתְּשִׁבֵנוּ,

אֱלֹהֵינוּ הַגְּלֵעֵדֵינוּ.

אֱלֹהֵינוּ, אֱלֹהֵינוּ,

יָבֵא אֱלֵינוּ,

בְּמַהֲרָה בְּיָמֵינוּ,

עִם מְשִׁיחַ בֶּן דָּוִד.

עִם מְשִׁיחַ בֶּן דָּוִד,

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-gil-a-di.

Bim-hei-ra v'ya-mei-nu,

ya-vo ei-lei-nu,

im Ma-shi-ach ben Da-vid, im Ma-shi-ach ben Da-vid.

Elijah the prophet, Elijah the Tishbite,
Elijah of Gilead.

Come to us soon, to herald our redemption.

Sha-vu-a-tov.... A good week, a week of peace,
May gladness reign and joy increase!

HAVDALAH

Havdalah is derived from the Hebrew word meaning “divide,” and the ceremony takes place at the conclusion of the Sabbath, dividing the holy day from the ordinary week. We give thanks for the Sabbath day, and we are grateful for its many blessings: for peace and joy, refreshment of the soul.... May something of its meaning and message remain with us as we enter the new week.

The Wine:

As we share the wine together, we affirm the sweetness in life, reaching out for one another to discover common bonds that make a strong and peaceful future.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah, Adonai, Eloheinu
Melach haolam, borei p'ri hagafen.

We praise you, Eternal God, Sovereign of the universe, Creator of the fruit of the vine.

The Spices:

A legend of our tradition tells us that on the Sabbath, each Jew is granted an extra soul to perceive more clearly that which is dimmed during the other days of our week, and at that moment when the Sabbath takes its leave, our extra soul flees as well. We inhale the sweetness of fragrant spices to refresh our own soul, that we might better face the week that is yet to be.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מִיְיָ בְּשָׂמִים.

Baruch atah, Adonai, Eloheinu
Melach haolam, borei minei v'sa mim.

We praise you, Eternal God, Sovereign of the universe, Creator of the world of spices.

TALLIT BLESSING

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ לְהִתְעַטֵּף בְּצִיצֵת.

*Ba-ruch A-tah Ado-nai E-lo-hei-nu Me-lech Ha-olam A-sher
Ki-de-sha-nu B'mitz-vo-tav V'tzi-va-nu L'hit-a-teif Ba-Tzi-tzit.*

We praise You, Eternal God, Sovereign of the universe: You hallow us with Your Mitzvot and teach us to wrap ourselves in the fringed Tallit.



SHEHECHEYANU

Ba-ruch a-ta Adonai,
Eloheinu me-lech ha-o-lam,
she-he-che-ya-nu v'ki-y'ma-nu
v'hi-gi-ya-nu laz-man ha-zeh.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהִחַיְנוּ וְקִיַּמְנוּ
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

We praise You, Eternal God,
Sovereign of the universe,
for giving us life, for sustaining us,
and for bringing us to this time.

CARPE DIEM – SEIZE THE DAY

It is a tragic waste...

to see the sun and not bask in it,
to feel the spring rain and not walk in it,
to look at a painting and not really see it,
to start a book and not finish it,
to be inspired by a worthy project and not share in it.

This is the day that God has made;
let us rejoice and be glad therein. (*Psalms 118:24*)

GRANDPARENTS PRAYER

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 on a straight path before you.
May your eyes shine with the light of holy words
and your face reflect the brightness of the heavens.

May your lips speak wisdom
and your fulfillment be in righteousness
even as you ever yearn to hear the words
of the Holy Ancient One of Old.

יְבָרַכְךָ יי וְיִשְׁמְרֶךָ: Ye'varech'echa Adonoy ve-yish'merecha.

יָאֵר יי פָּנָיו אֵלֶיךָ וְיַחַנְךָ: Ya'eir Adonoy panav eilecha viy-chuneka.

יְשָׂא יי פָּנָיו אֵלֶיךָ Yisa Adonoy panav eilecha,

וְיַשֵּׁם לְךָ שְׁלוֹם: ve-yaseim lecha shalom.

May God bless you and watch over you.

May God shine His face toward you and show you favor.

May God be favorably disposed toward you,

and may He grant you peace.

ALEINU

A-lei-nu l'sha-bei-ach

la-a-don ha-kol, la-teit g'du-la

l'yo-tzeir b'rei-sheet, 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 k'chol ha-mo-nam.

We must praise the God of all, 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.

Va-a-nach-nu kor'im u-mish-ta-cha-vim וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים

u-mo-dim lif-nei me-lech וּמוֹדִים לְפָנֵי מֶלֶךְ

mal-chei ham-la-chim, מַלְכֵי הַמַּלְכִּים,

ha-ka-dosh ba-ruch hu. הַקָּדוֹשׁ בְּרוּךְ הוּא.

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

Kakativ B'toratecha כַּכַּתִּיב בְּתוֹרַתְךָ:

Adonai Imloch L'olam Va'ad יְהוָה יְמִלֶכְךָ לְעוֹלָם וָעֶד.

V'ne-e-mar: v'ha-ya Adonai וְנִאָמַר: וְהָיָה יְהוָה

l'me-lech al kol ha-a-retz; לְמֶלֶךְ עַל-כָּל-הָאָרֶץ;

ba-yom ha-hu yi-h'yeh בַּיּוֹם הַהוּא יְהִי

Adonai e-chad u-sh'mo e-chad. יְהוָה אֶחָד וּשְׁמוֹ אֶחָד.

As it is written, “The Eternal will reign for ever and ever.” And it has been said: “The Eternal shall reign over all the earth; on that day the Eternal shall be One and God’s name shall be One.”

עלינו

עֲלֵינוּ לְשַׁבַּח

לְאֲדוֹן הַכּוֹל, לְתֵית גְּדוּלָּה

לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ

כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ

כְּמִשְׁפְּחוֹת הָאֲדָמָה;

שֶׁלֹּא שָׂם חֶלְקֵנוּ בָּהֶם,

וְגוֹרְלֵנוּ כְּכָל-הַמוֹנִים.

EIN KEILOHEINU

*Ein kei-lo-hei-nu,
ein ka-do-nei-nu,
ein k'mal-kei-nu,
ein k'mo-shi-ei-nu.*

*Mi chei-lo-hei-nu,
mi cha-do-nei-nu,
mi ch'mal-kei-nu,
mi ch'mo-shi-ei-nu.*

*No-deh lei-lo-hei-nu,
no-deh la-do-nei-nu,
no-deh l'mal-kei-nu,
no-deh l'mo-shi-ei-nu.*

*Ba-ruch ei-lo-hei-nu,
ba-ruch a-do-nei-nu,
ba-ruch mal-kei-nu,
ba-ruch mo-shi-ei-nu.*

*A-ta hu ei-lo-hei-nu,
a-ta hu a-do-nei-nu,
a-ta hu mal-kei-nu,
a-ta hu mo-shi-ei-nu.*

A-ta hu she-hik-ti-ru a-vo-tei-nu l'fa-ne-kha et k'to-ret ha-sa-mim.

אתה הוא שְׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

There is none like our God, our Sovereign, our Redeemer.
Who is like our God, our Sovereign, our Redeemer?
We give thanks to our God, our Sovereign, our Redeemer.
Praised be our God, our Sovereign, our Redeemer.
You are our God, our Sovereign, our Redeemer

אין כאלהינו,
אין כאלהינו,
אין כַּאֲדוֹנֵינוּ,
אין כְּמַלְכֵנוּ,
אין כְּמוֹשִׁיעֵנוּ.

מי כאלהינו,
מי כַּאֲדוֹנֵינוּ?
מי כְּמַלְכֵנוּ,
מי כְּמוֹשִׁיעֵנוּ?

נוֹדֶה לְאֱלֹהֵינוּ,
נוֹדֶה לְאֲדוֹנֵינוּ,
נוֹדֶה לְמַלְכֵנוּ,
נוֹדֶה לְמוֹשִׁיעֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ,
בְּרוּךְ אֲדוֹנֵינוּ,
בְּרוּךְ מַלְכֵנוּ,
בְּרוּךְ מוֹשִׁיעֵנוּ.

אתה הוא אֱלֹהֵינוּ,
אתה הוא אֲדוֹנֵינוּ,
אתה הוא מַלְכֵנוּ,
אתה הוא מוֹשִׁיעֵנוּ.

Ma tovu
o'halecha Ya'akov,
Mishkenotecha Yisrael.

מֵה טוֹבוֹ אֶהְלִיךָ יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How beautiful your tents, O Jacob, your dwellings O Israel.
With Your great Love, O God, I have come into Your House
to worship. O God, I love Your House. (Numbers 24:5)

MODEH ANI – AN INTERPRETATION

I give thanks before You, my God, that I do not ask so much to be
comforted, as much as to comfort others:
Not to be understood, but rather, to understand;
Not to be loved, but rather to love.
Since only when we give, do we receive:
Only when we forgive, are we forgiven;
And only with the dawning of the new day
are we born again to life eternal.

The **SHEMA** is one of the most important and famous prayers in Jewish liturgy. Traditionally, it is recited in whatever position (standing or sitting) the worshipper is already in, since the verse says “You shall speak of them when you lie down and when you rise up.” It is also customary to recite the Shema with one’s eyes closed to block out any outside disturbances and allow for the utmost concentration.

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

Sh'ma Yis-ra-eil: Adonai Eloheinu, Adonai E-chad!

*Hear, O Israel: the Eternal One is our God,
the Eternal God alone.*

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Ba-ruch' shem ke-vo'd na'ch-to' le-o-lam va-ed'

Blessed is God's glorious majesty for ever and ever!

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ
הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל לִבְךָ. וְשָׁנַנְתָּם לְבִנְיָךָ,
וְדַבַּרְתָּ בָם, בְּשַׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בְּדַרְךָ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.
וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ.

*V'ahavta et Adonai Elohecha, b'chol l'avvcha uv'chol nafsh'cha uv'chol
m'odecha. V'hayu had'varim ha'eileh asher anochi m'tzav'cha hayom al
l'avvecha. V'shinantam l'vanecha v'dibarta bam b'shivt'cha b'veitecha
uv'lecht'cha vaderech uv'shochb'cha uv'kumecha. Uk'shartam l'ot al
yadecha v'hayu l'totafot bein einecha. Uch'tavtam al m'zuzot beitecha
uvish'arecha.*

You shall love Adonai your God with all your heart, with all your soul, and with all your might. Take to heart these words with which I charge you this day. Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you rise up. Bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of your house and on your gates.

BLESSED IS THAT ABILITY:

Reader:

Blessed is that ability in all humankind to discern humanity from inhumanity.

Response:

Blessed is that yearning in all humankind that makes the insensitive feel.

Reader:

Blessed is that force in all humankind that causes us to aid those in need.

Response:

Blessed is the reason in all humankind that allows us to think.

Reader:

Blessed is that beauty in all humankind that enables us to dream and to soar.

Response:

Blessed is that strength in all humankind that gives us the power to persevere.

Reader:

Blessed are You, our God, Ruler of the Universe.

מִי שִׁבְרַךְ אֲבוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲמוֹתֵינוּ.

*Mi shebeirach avoteinu
M'kor ha-bracha l'moteinu*

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.

SAMPLE

מִי שִׁבְרַךְ אֲמוֹתֵינוּ
מִקּוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

*Mi shebeirach imoteinu
M'kor ha-bracha l'avoteinu*

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.



*Mi cha·mo·cha ha·ei·lim Adonal?
Mi ka·mo·cha, ne·dar ba·ko·desh,
no·ra t'hi·lot, o sei·fe·leh?*

מִי כְמוֹכָה בְּאֱלִים יְיָ מִי
כְמוֹכָה נְאֻדָר בְּקֹדֶשׁ, נוֹרָא
תְהִילַת, עֲשֵׂה פִּלְאָ?
תְהִילַת, עֲשֵׂה פִּלְאָ?

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

FOR THE BLESSINGS

Reader:

For the blessing which You lavish upon us in forest and sea,
in mountain and meadow, in rain and sun,
We thank You.

Response:

*For the blessings You implant within us, joy and peace,
mediation and laughter,
We are grateful to You.*

Reader:

For the blessings of friendship and love,
of family and community,

Response:

*For the blessings we ask of You
and those we cannot ask,*

Reader:

For the blessings You bestow upon us openly
And those You give us in secret,

Response:

*For all these blessings, O Lord of the Universe,
We thank You and are grateful to You.*

Reader:

For the blessings we recognize
And those we fail to recognize,

Response:

*For the blessings of our tradition
And of our holy days,*

Reader:

For the blessings of return and forgiveness,
Of memory, of vision, and of hope

Response:

*For all these blessings which surround us on every side
Dear God, hear our thanks and accept our gratitude.*

RAISING THE TORAH

הגבהה

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל,
עַל־פִּי יְיָ בְּיַד־מֹשֶׁה.

*V'zot ha-to-ra a-sher sam Mo-she lif-nei b'nei Yis-ra-eil,
al pi Adonai b'yad Mo-she.*

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

RETURNING THE TORAH

הכנסת ספר תורה

יְהַלְלוּ אֶת־שֵׁם יְהוָה, כִּי־נִשְׁגַב שְׁמוֹ לְבַדּוֹ

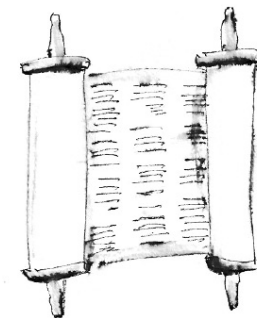
Y'ha-l'lu et shem Adonai ki nis-gav sh'mo l'va-do.

Let us praise the Eternal God, whose name alone is exalted.

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם, וַיְרַם קִרְוֹ לַעֲמוֹ,
תִּהְיֶה לְכָל־חַסִּידֶיךָ, לְבְנֵי יִשְׂרָאֵל, עִם־קִרְבוֹ, הַלְלוּיָהּ!

*Ho-do al e-retz v'sha-ma-yim, va-ya-rem ke-ren l'a-mo,
t'hi-la l'chol cha-si-dav, liv-nei Yisrael, am k'ro-vo, hal'lu-ya!*

Your splendor covers heaven and earth;
You are the strength of Your people,
making glorious Your faithful ones,
Israel, a people close to You. Halleluyah!



BAR MITZVAH PRAYER

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.

And now I pray that you, may always be worthy of this inheritance. Take its teaching into your heart, and in turn 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 children shall be one.

סימן טוב וימנו טוב
ומזל טוב וסימן טוב
יהא לנו ולכל ישראל!

*Si-man tov u-ma-zal tov
u-ma-zal tov v'si-man tov
y'hei la-nu u-l'chol Yis-ra-eil!*

It is a good sign and good luck,
and good luck and a good sign
for us and for all of Israel!

AMIDAH

ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו:
אלהי אברהם, אלהי יצחק, ואלהי יעקב.
אלהי שרה, אלהי רבקה, אלהי לאה ואלהי רחל.
האל הגדול הגבור והנורא, אל עליון, גומל חסדים
טובים וקונה כל, וזוכר חסדי אבות ואמהות,
ומביא גאולה לבני ישראל למען שמו באהבה.

ON SHABBAT SHUVAH ADD:

זכרנו לחיים, מלך חפץ בחיים,

וכתבנו בספר החיים, למענך אלהים חיים.

מלך עוזר ומושיע ומגן.

ברוך אתה יי מן אברהם ועזרת שרה.

*Ba-ruch a-ta Adonai, Eh-lo--hei nu vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu:
Eh-lo-hei Av-ra-ham, eh-lo-hei Yitz-chak, vei-lo-hei Ya-a-kov.
Eh-lo-hei Sa-ra, Eh-lo-hei Riv-ka, Eh-lo-hei Lei-a-vei-lo-hei Ra-cheil.
Ha-eil ha-ga-dol ha-gi-bor v'ha-no-ra, Eil el-yon, go-meil cha-sa-dim to-
vim, v'ko-nei ha-kol, v'zo-cheir cha-s'dei a-vot v'i-ma-hot, u-mei-vi g'u-la
li-v'nei v'nei-hem, l'ma-an sh'mo, b'a-ha-va.
Meh-lech o-zeir u-mo-shi-a u-ma-gein.
Ba-ruch a-ta Adonai, ma-gein Av-ra-ham v'ez-rat Sa-ra.*

Praised be our God, the 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 Leah and God of Rachel; great, mighty, and awesome, God supreme.

Ruler of all the living, Your ways are ways of love. You remember the faithfulness of our ancestors, and in love bring redemption to their children's children for the sake of Your name. You are our Sovereign and our Help, our Redeemer and our Shield. We praise You, Eternal One, Shield of Abraham, Protector of Sarah.

I ASKED

I asked God for strength, that I might achieve –
I was made weak, that I might learn to humbly obey...

I asked God for health, that I might do greater things –
I was given infirmity, that I might do better things...

I asked for riches, that I might be happy –
I was given poverty, that I might be wise...

I asked for power, that I might have the praise of others –
I was given weakness, that I might feel the need of God...

I asked for all things that I might enjoy life –
I was given life, that I might enjoy all things...

I got nothing that I asked for –
but everything I had hoped for...

Almost despite myself, my unspoken prayers were answered. I am,
among all people, most richly blessed!

Author unknown

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ

Kadosh, kadosh, kadosh, Adonai tz'vaot, m'lo chol haaretz k'vodo.

Holy, holy, holy are You, Adonai. All of life can be filled with holiness.

SILENT MEDITATION

*O-seh sha-lom bim-ro--mav,
hu ya-a-seh sha-lom
a-lei-nu v'al kol Yisrael,
v'mi-ru: A-min.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

May the One who causes peace to reign in the high heavens
cause peace to reign among us, all Israel, and all the world,
and let us say: Amen.

ח וַיְהִי בַבֹּקֶר, וַתִּפְּעַם רוּחוֹ,
וַיִּשְׁלַח וַיִּקְרָא אֶת-כָּל-
חַרְטָמֵי מִצְרַיִם, וְאֶת-כָּל-
חֲכָמֶיהָ; וַיְסַפֵּר פְּרֵעָה לָהֶם
אֶת-חֲלֹמוֹ, וְאִין-פּוֹתֵר אוֹתָם
לַפְּרֵעָה.

8 And it came to pass in the morning
that his spirit was troubled; and he
sent and called for all the magicians of
Egypt, and all the wise men thereof;
and Pharaoh told them his dream; but
there was none that could interpret
them unto Pharaoh.

ט וַיְדַבֵּר שֵׁר הַמִּשְׁקִים,
אֶת-פְּרֵעָה לֵאמֹר: אֶת-
חַטָּאִי, אֲנִי מִזְכִּיר הַיּוֹם.

9 Then spoke the chief butler unto
Pharaoh, saying: 'I make mention of
my faults this day:

י פְּרֵעָה, קִצְף עַל-עַבְדָּיו;
וַיִּתֵּן אוֹתִי בְּמִשְׁמֶר, בֵּית שֵׁר
הַטַּבָּחִים--אֹתִי, וְאֶת שֵׁר
הָאֲפִים.

10 Pharaoh was wroth with his
servants, and put me in the ward of
the house of the captain of the guard,
me and the chief baker.

D'VAR TORAH

TORAH
GENESIS: MIKETS
CHAPTER 41:1-10

א וַיְהִי, מִקֶּץ שְׁנַתִּים יָמִים; וּפְרָעָה חָלַם, וַהֲנֵה עֹמֵד עַל-הַיָּאֵר.
1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

ב וַהֲנֵה מִן-הַיָּאֵר, עֹלֹת שֶׁבַע פְּרוֹת, יְפוֹת מְרֹאָה, וּבְרִיאוֹת בָּשָׂר; וַתִּרְעֶינָה, בְּאֲחוּ.
2 And, behold, there came up out of the river seven kine, well-favoured and fat-fleshed; and they fed in the reed-grass.

ג וַהֲנֵה שֶׁבַע פְּרוֹת אַחֲרוֹת, עֹלֹת אַחֲרֵיהֶן מִן-הַיָּאֵר, רָעוֹת מְרֹאָה, וְדַקּוֹת בָּשָׂר; וַתַּעֲמִדְנָה אֶצְלַת הַפְּרוֹת, עַל-שֵׁפֶת הַיָּאֵר.
3 And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

ד וַתֹּאכַלְנָה הַפְּרוֹת, רָעוֹת הַמְּרֹאָה וְדַקּוֹת הַבָּשָׂר, אֶת שֶׁבַע הַפְּרוֹת, יְפוֹת הַמְּרֹאָה וְהַבְּרִיאוֹת; וַיִּיקָץ, פְּרָעָה.
4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

ה וַיִּישָׁן, וַיַּחֲלֵם שֵׁנִית; וַהֲנֵה שֶׁבַע שְׁבָלִים, עֹלֹת בְּקָנָה אֶחָד--בְּרִיאוֹת וְטוֹבוֹת.
5 And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

ו וַהֲנֵה שֶׁבַע שְׁבָלִים, דַּקּוֹת וַשְׂדוּפֹת קָדִים--צְמָחוֹת, אַחֲרֵיהֶן.
6 And, behold, seven ears, thin and blasted with the east wind, sprung up after them.

ז וַתִּבְלַעְנָה, הַשְּׁבָלִים הַדַּקּוֹת, אֶת שֶׁבַע הַשְּׁבָלִים, הַבְּרִיאוֹת וְהַמְּלֵאוֹת; וַיִּיקָץ פְּרָעָה, וַהֲנֵה חֲלוֹם.
7 And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

PRAYER FOR PEACE

O God, You have called us to peace, for You are Peace itself.
May we have the vision to see that each of us, in some measure,
Can help to realize these aims:

Reader:

Where there are ignorance and superstition,
Let there be enlightenment and knowledge.

Response:

Where there are prejudice and hatred,
Let there be acceptance and love.

Reader:

Where there are fear and suspicion,
Let there be confidence and trust.

Response:

Where there are tyranny and oppression,
Let there be freedom and justice.

Reader:

Where there is poverty and disease,
Let there be prosperity and health.

Response:

Where there are strife and discord,
Let there be harmony and peace.

TORAH SERVICE

הוצאת ספר תורה

Ezra, The Scribe, decreed that the Torah should be read on Shabbat and holidays as well as on market days (Mondays and Thursdays) so that no three days should ever go by without a Jew hearing the Torah.

Now, we come to the central part of the Tefillah: called the Torah Service. The Torah is “our life and the length of our days,” “a tree of life to them that hold fast to it.”

וַיְהִי בְּנִסּוֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה:

קוּמָה יְהוָה, וְנִפְצוּ אִיבֹדֶיךָ, וַיִּנָּסוּ מִשְׁנֵאִיךָ מִפְּנֶיךָ.

*Va-y'hi bin-so-a ha-a-ron va-yo-meir Mo-sheh:
ku-ma Adonai v'ya-fu-tzu oy-ve-cha,
v'ya-nu-su m'san-e-cha mi-p'nei-cha.*

When the Ark was to set out, Moses would say:
Advance, O Lord! May Your enemies be scattered,
And may Your foes flee before You!

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר־יְהוָה מִירוּשָׁלַיִם.

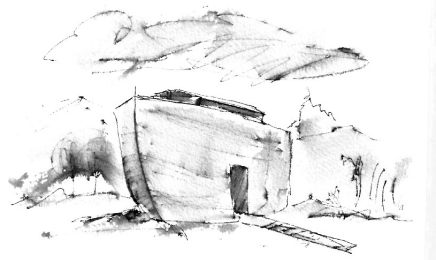
*Ki mi-tzi-yon tei-tzei To-ra,
u-d'var Adonai mi-ru-sha-la-yim.*

For out of Zion shall go forth Torah,
and the word of God from Jerusalem.

בָּרוּךְ שֶׁנָּתַן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשׁוֹ.

*Ba-ruch she-na-tan To-ra
l'a-mo Yis-ra-eil bik-du-sha-to.*

Praised be the One who in holiness
gives Torah to our people Israel.



TORAH BLESSINGS

BEFORE EACH SECTION OF TORAH READING:

Reader:

בָּרוּךְ אַתָּה יְיָ הַמְּבֹרָךְ!

Congregation responds:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

Reader:

בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד! בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךָ
הָעוֹלָם, אֲשֶׁר בְּחַיֵּינוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Before the reading

Reader: Bar'chu et Adonai ha-m'vo-rach!

Congregation: B-ruch Adonai ha-m'vo-rach l'o-lam va-ed!

Reader: Ba-ruch Adonai ha-m'vo-rach l'o-lam va-ed!

Ba-ruch a-ta Adonai, Eh-lo-hei-nu meh-lech ha-o-lam,

a-sher ba-char ba-nu mi-kol ha-a-mim,

v'na-tan la-nu et Torah-toh.

Ba-ruch a-ta Adonai, no-tein ha-Torah.

Praise the One to whom our praise is due!

Praised be the One to whom our praise is due, now and
forever!

We praise You, Eternal God, Sovereign of the universe: You
have called us to Your service by giving us the Torah. We
praise You, O God, Giver of the Torah.

AFTER EACH SECTION OF TORAH READING:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תוֹרָת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

After the reading

Ba-ruch a-ta Adonai, Eh-lo-hei-nu me-lech ha-o-lam,

a-sher na-tan la-nu Toh-rat eh-met,

v'cha-yei o-lam na-ta b'toh-chei-nu.

Ba-ruch a-ta Adonai, no-tein ha-Torah.

We praise You, Eternal God, Sovereign of the universe: You
have given us a Torah of truth, implanting within us eternal
life. We praise You, O God, Giver of the Torah.

לְךָ, יְהוָה, הַגְּדֹלָה וְהַגְּבוּרָה
 וְהַתְּפָאֶרֶת וְהַנִּצְחָח וְהַהוֹד,
 כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ. לְךָ, יְהוָה,
 הַמְּמֹלְכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ.

*L'cha, Adonai, ha-g'du-la v'ha-g'vu-ra v'ha-ti-fe-ret v'ha-nei-tzach
 v'ha-hod, ki chol ba-sah-ma-yim u-va-a-retz l'cha, Adonai, ha-ma-la-cha
 v'ha-mit-na-sei l'chol l'rosh.*

Yours, O God, is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and earth is Yours. You, O God, are sovereign; You are supreme over all.

SAMPLE

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
 וְהִשְׁתַּחֲווּ לְהַדוֹם רַגְלָיו, קְדוֹשׁ וְיָמִין.
 רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
 וְהִשְׁתַּחֲווּ לְהַר קְדְשׁוֹ,
 כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

*Ro-m'mu Adonai Eloheinu v'hish-ta-cha-vu
 la-ha-dom rag-lav, ka-dosh hu.*

*Ro-m'mu Adonai Eloheinu v'hish-ta-cha-vu l'har kod-sho,
 ki ka-dosh Adonai Eloheinu.*

Exalt our Eternal God; bow down before God's footstool; God is holy!
 Exalt our Eternal God; bow down before God's holy mountain,
 for our Eternal God is holy!



Reader, then repeated by the congregation:

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד!

Sh'ma Yisrael: Adonai Eloheinu, Adonai e-chad!

Hear, O Israel: the Eternal One is our God,
 the Eternal God alone!

Reader, then repeated by the congregation:

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

E-chad Eloheinu, ga-dol Adoneinu, ka-dosh sh'mo.

Our God is One; great and holy is the Eternal One.

Reader only:

גְּדָלוֹ לִי אֲתָנִי וְיָרַם מִמֶּנִּי שְׁמוֹ יַחְדָּו.

Gad'lu l'Adonai ti, u-rom'ma sh'mo yach-dav.

O magnify the Eternal One with me,
 and together let us exalt God's name.

