

Noah J. Diedrich Topolski's *B'Nai Mitzvah*

April 23rd 2022
Parshah Re-eh
Pesach Day 8



Anya¹:

Torah instructs us
to tie *tzitzit* on the corners of our garment
so that we may look upon them
and remember the *mitzvot*.

Mitzvot are connections
which link us with Torah
and link us with God
and link us with our ancestors.

Tzitzit adorn the edges
of our prayer shawls
as *mezuzot* adorn the edges
of our doorways.

We find holiness at the edges
between day and night
between inside and outside
between childhood and adulthood.

When you wrap yourself in this *tallit*
may you feel enfolded
in the loving embrace
of the Divine.

When you notice your *tzitzit*
may you be reminded
to lead a life of *mitzvot*
and awareness.

¹ Putting on a tallit for the first time (from Rabbi Rachel Barenblat) www.ritualwell.org/ritual/blessings-bnai-mitzvah

Noah:

I am taking up these threads
with the holy intention
of tying *tzitzit*
which will remind me
of God and of my traditions.

Anya:

Today you take responsibility
for your own Jewishness
and your own practice of *mitzvot*.
Becoming *b'nai mitzvah* means
that the Torah is "yours"
in a new and deeper way:
yours to learn and to teach,
to question and to celebrate.

Becoming *b'nai mitzvah* means
that the *mitzvot* are "yours"
in a new and deeper way:
yours to practice and to wrestle with,
to strive to understand.

Today as you reach the age of *mitzvah*
you mark a milestone
in your transition to adulthood.

Though tradition teaches that today
your good deeds and your mistakes
accrue to your karmic balance
and no longer to mine,
may I still be privileged
to walk beside you and offer guidance.

And I look forward
to continuing to learn from you
as you become the person
you most deeply yearn to be.

May we, your community and your family,
be a blessing for you
as you are a blessing for us.

Noah's Prayer

I am ready and willing
to take on *mitzvot*
as a Jewish young adult.

Today I affirm
that my Jewishness matters to me.

I promise to take seriously
my Jewish obligation
to take care of others
and to care for our earth.
I promise to take seriously
my relationship with Torah
even when it upsets me

I promise that I will never stop learning.

When Moses stood
at the Burning Bush
God identified God's-self
"I am Becoming Who I am Becoming."

God is always becoming something new
and so am I.

I don't know what my future holds
but I will meet that future as a Jew.

I will try to question
and I will try to love the stranger
and I will try to be grateful
starting right here, right now.

Anya: We now say the traditional blessing for putting
on the tallit

For Tallit

טלית

Baruch Atah Adonai,
Eloheinu melech haolam
asher kid'shanu b'mitzvotav
v'tzivanu l'hitateif batzitzit.

ברוך אתה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָדַשְׂנוּ בְמִצְוֹתָיו,
וְצִוָּנוּ לְהַתְעַטֵּף בְּאִיצָתָךְ.

Blessed are You, Adonai our God, Sovereign of the universe who makes us holy
with mitzvot and commands us to wrap ourselves in the fringed tallit.

(And let us say: *Amen.*)



Introduction to the Service

The First Part of the Journey: Arriving with our Bodies
Assiyah: The Realm of Action and Physical Being

מה טוב

אָהָלֵיךְ יַעֲקֹב, מִשְׁכְּנָתֶיךְ יִשְׂרָאֵל.
וְאַנְּיִ בָּרְךָ חִסְדְּךָ אָבוֹא בֵּיתְךָ,
אֲשֶׁתְּחִזְחָה אֶל הַיכָּל קָדְשָׁךְ בִּירָאתְךָ.
יְיָ אֲהָבָתִי מְעוֹן בֵּיתְךָ, וָמָקוֹם מִשְׁבֵּן כֻּבּוֹדְךָ.
וְאַנְּיִ אֲשֶׁתְּחִזְחָה וְאַכְרָעָה, אֲבָרְכָה לְפָנֶיךָ יְיָ עֲשֵׂי.
וְאַנְּיִ תְּפִילַתִי לְךָ יְיָ עַת רְצֹן,
אֱלֹהִים בָּרְךָ חִסְדְּךָ, עֲנָנִי בְּאֶמֶת יִשְׁעָךְ.

מה טוב

How good are your tents, O Jacob,
and your homes, O Israel! *Numbers 24:5*
Through the greatness of Your love
I enter Your house.
In awe of You I worship
before the ark of Your holiness. *Psalms 5:8*
God, as I loved the courts of Your temple,
and the place where Your glory dwelt, *Psalms 26:8*
So I still worship and bend low,
humble before the Eternal my Maker. *Psalms 95:6*
As for me, let my prayer come before You
at the proper time.
Answer me God, in the greatness of Your love,
for Your deliverance is sure. *Psalms 69:14*

ENCOUNTERING OURSELVES

*In this section we examine our personal life,
physical and spiritual, our gifts and our responsibilities.*

THE GIFT OF OUR BODY 332

ברוך Blessed are You, our Living God, Sovereign of the universe, who formed human beings in wisdom, creating within them openings and vessels. It is revealed and known before the throne of Your glory that if one of them is opened or one of them closed it would be impossible to remain alive and stand before You.

Blessed are You God, who heals all flesh and performs such wonders.

ברוך *Baruch attah Adonai eloheinu melech ha-olam, asher yatsar et ha-adam b'chochmah, uvara vo n'kavim n'kavim, chalulim chalulim. Galui v'yadu'a lifnei chissei ch'vodecha she'im yippatei'ach echad meihem, o yissateim echad meihem, i efshar l'hitkayyeim v'la'amod l'fanecha.*

Baruch attah Adonai, rofei chol basar, umafli la'asot.

ברוך אתה יהוה אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם. אֲשֶׁר יִצְרַא אֶת־הָאָדָם
בְּחַכְמָה. וּבָרָא בּוֹ נְקָבִים נְקָבִים.
חַלְולִים חַלְולִים: גָּלוּי וִידּוּעַ
לִפְנֵי כְסֵא כְבוֹדךְ שָׁם יִפְתַּח
אֶחָד מֵהֶם. אוֹ יִשְׂתַּחַם אֶחָד מֵהֶם.
אֵי אָפָּשָׁר לְהַתְּקִיעִים וְלַעֲמֹד
לִפְנֵיךְ:

ברוך אתה יהוה. **רוֹפֵא בָּלְבָשָׁר.**
וּמִפְלִיא לְעִשּׂוֹת:

אֱלֹהִי My God, the soul

You have given me is pure,
for You created it,
You formed it
and You made it live within me.
You watch over it within me,
but one day
You will take it from me
to everlasting life.

My God and God of
generations before me,
as long as the soul is within me,
I will declare
that You are the power of good deeds,
the Ruler of all creatures,
possessing every soul.

Blessed are You God, giving new life
to our bodies each day.

אֱלֹהִי. נְשָׁמָה שְׁפַתְתָּ בֵּי

טְהוֹרָה הִיא:
אַתָּה בָּרָא תָּה.

אַתָּה יִצְרָתָה.
אַתָּה נִפְחָתָה בֵּי.

וְאַתָּה מִשְׁמָרָה בְּקָרְבֵּי.
וְאַתָּה עֲתִיד לְטַלָּה מִמְנִי
לְחַי עֲוֹלָם:

כָּל־זָמֵן שְׁהַנְּשָׁמָה בְּקָרְבֵּי
מוֹדָה/מוֹדָה אַנְיַי פְּנֵיךְ

יהָוה אֱלֹהִי וְאֱלֹהִי אֲבוֹתִי.
שְׁאַתָּה הוּא רָבָן כָּל־הַמְעָשִׂים.
מוֹשֵׁל בָּכָל־הַבָּרוּאָה.
אדֹון כָּל־הַנְּשָׁמוֹת:

בָּרוּךְ אַתָּה יְהָוה.
הַמְּחַזֵּיר בְּשָׁמוֹת לִמְתִּים:

אֱלֹהִי Elohai, n'shamah shennatatta bi t'horah hi.

Atah v'ratah, attah y'tsartah, attah n'fachta bi,
v'attah m'shamm'rah b'kirbi, v'attah atid litt'lah mimmeni l'chayyei olam.
Kol z'man sheha-n'shamah b'kirbi modeh/modah ani l'fanecha
Adonai elohai veilohei avotai, she'attah hu ribbon kol ha-ma'asim,
mosheil b'chol ha-b'riot, adon kol ha-n'shamot.
Baruch attah Adonai, ha-machazir n'shamot la-meitim.

BIRKOT HASHACHAR - THE MORNING BLESSINGS

Noah:

Blessed are you, our Living God, Sovereign of the universe, who enables creatures to distinguish between day and night

Blessed are you, our Living God, Sovereign of the universe, who made me in our image.

Blessed are you, our Living God, Sovereign of the universe, who made me a Jew.

Blessed are you, our Living God, Sovereign of the universe, who made me a free human being.

Blessed are You, our Living God, Sovereign of the universe, who provides for all my needs.

Blessed are You, our Living God, Sovereign of the universe, who fortifies the people Israel with courage.

Blessed are You, our Living God, Sovereign of the universe, who crowns Israel with glory.

Blessed are You, our Living God, Sovereign of the universe, who gives strength to the weary.

Blessed are You, our Living God, Sovereign of the universe, who takes away sleep from my eyes and slumber from my eyelids.

שחricht לשבת ברכות השחר

BIRKOT HASHACHAR - THE MORNING BLESSINGS

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשֻׁכּוֹ
בִּנָּה, לְהַבְּחִין בֵּין יוֹם וּבֵין לְילָה.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשְׂנוּ בְּצָלָמוֹ.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשְׂנוּ יִשְׂרָאֵל.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשְׂנוּ
בֵּן/בֵּת־חֶזְרִין.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעַשְׂה לִי כָּל־צָרַבִּי.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אָזֵר יִשְׂרָאֵל בְּגִבְורָה.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לִיעַף כָּחָ.

ברוך אתה ייְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה
מַעֲנִים וְתִנּוֹ�מָה מַעֲפָפִי.



Windows of Justice

The Next Stage of Our Journey:

Yetzirah - The Realm of Emotions

מְזֹמָר שִׁיר לַיּוֹם הַשְׁבָת

Psalm 92 to sing for the Shabbat.

It is good to give thanks to the Eternal
 to praise Your name, God beyond all,
to tell of Your love in the morning
 and Your faithfulness every night.
With the ten-stringed lute, with the lyre
 with the gentle sound of the harp.
For You made me rejoice in Your deeds, O God,
 at the works of Your hand I sing out.

God, how great are Your works,
 Your thoughts are so very deep.
The stupid do not know this
 nor can the foolish understand
that when the wicked flourish
 they are only like grass
and when all who do evil spring up
 their end is always destruction.

Only You are exalted forever, Eternal.

For see Your enemies, God!
 see how Your enemies shall perish,
 all who do evil shall scatter.

But You exalted my strength like an ox,
 anointed me with fresh oil.

My eyes saw the fate of my enemies;
 and those who rose up to harm me,
 my ears have heard their end.

The righteous shall flourish like the palm tree
 grow tall like a cedar in Lebanon.

Planted in the house of their Maker
 they shall flourish in the courts of our God,
bearing new fruit in old age
 still full of sap and still green,
to declare that the Creator is faithful
 my rock in Whom there is no wrong.

שחרית לשבת פסוקי דזמרה

(צב) מִזְמֹר שִׁיר לַיּוֹם הַשְׁבָת.
טוֹב לְהֽוֹדֹת לֵי, וְלִזְמֶר לְשָׁמֶךָ עַלְיוֹן.
לְהַגִּיד בְּבָקָר חֲסִיךָ, וְאָמוֹנָתָךְ בְּלִילּוֹת.
עַלְיָעָשָׂור וְעַלְיָנָבָל, עַלְיָהָגִיּוֹן בְּכָנוֹר.
כִּי שְׁמַחְתָּנִי יְיָ בְּפָעַלְךָ, בְּמַעַשְׂיִךְ אָרְגָּן.
מַה-גָּדוֹלָו מַעֲשִׂיךָ יְיָ, מַאֲדָעָעָמָךְ מַחְשַׁבְתִּיךְ.
אִישׁ-בָּעָר לֹא יְדֻעָ, וְכִסְיל לְאִיבִּין אַתְ-זֹאת.
בְּפִרְחָ רְשָׁעִים כְּמוֹ עַשְׂבָּ, וְצִיצָּוֹ כָּל-פָּעָלִי אָוֹן,
לְהַשְּׁמָדָם עַדְיָעָד.
וְאַתָּה מַרְומָ לְעַלְםָ יְיָ.
כִּי הָגָה אִיבִּיךְ יְיָ, כִּי-הָגָה אִיבִּיךְ יָאָבָדוֹ,
יַתְפִּרְדוֹ כָּל-פָּעָלִי אָוֹן.
וְתַרְמָ כְּרָאִים קָרְנִי, בְּלָתִי בְּשָׁמָן רָעָנָן.
וְתַבְטַ עִנִּי בְּשָׁוָרִי, בְּקָמִים עַלְיָ מְרֻעִים תְּשֻׁמְעָנָה אָזְנִי.

צדִיק בְּתִמְרָר יַפְרָח בְּאָרוֹן בְּלִבְנָנוֹ יַשְׁגַּה.
שְׁתִולִים בְּבֵית יְיָ בְּחִצְרוֹת אֱלֹהִינוּ
יַפְרִיחוּ. עַד יַנוּבוּ בְּשִׁיבָה דְשָׁנִים
וּרְעַנְגִים יְהִי. לְהַגִּיד כִּי יְשָׁר יְיָ
צּוּרִי וְלֹא עַוְלָתָה בָּו

Psalm 121

שָׁדַּךְ לְמַעֲלֹת A Pilgrim Song

I lift up my eyes to the hills; where shall I find my help?
My help is from God alone, Maker of heaven and earth.
God will not allow your foot to slip, for your Guardian does
not slumber.
Know that the Guardian of Israel never slumbers and never
sleeps.

God is your Guardian, God is your shade at your right hand.

The sun will not strike you by day nor the moon by night.
God will guard you from all evil, guarding your soul.
God will guard your going out and your coming in,
now and for evermore.

לִתְהַנֵּן Let us magnify and let us sanctify in this world the great name of God whose will created it. May God's kingdom come in your lifetime, and in your days, and in the lifetime of the family of Israel – quickly and speedily may it come.
Let us say: Amen.

May the greatness of God's being be blessed from eternity to eternity.

Let us bless and let us extol, let us tell aloud and let us raise aloft, let us set on high and let us honour, let us exalt and let us praise the Holy One, Whose name is blessed, Who is (far) beyond any blessing or song, any honour or any consolation that can be spoken of in this world. Amen.

(קכא) שיר למעלות
ਆשא עיני אל-הרים, מאין יבא עורי.
עורי מעם יי, עשה שמים וארים.

CHATZI-KADDISH

יתגדל ויתקדש שם רבא בעלה דידברא כרעותה,
וימליך מלכותה בחיכון ובזומיכון ובחיי הכל-בית
ישראל בעגלא ובזמן קרב, ואמרו אמן.
יהא שם רבא מברך לעלם ולעולם עליmia.
יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתהדר
ויתעללה ויתהלו שםذكرשא, בריך הוא, לעלה
(לעלה) מן כל-ברכתא ושירתא תשבחתא ונחמתה
דאמין בעלה, ואמרו אמן.

The Next Stage of Our Journey:

Beriyah - The Realm of Creation Through the Mind and Intellect

THE SHEMA

CALLING THE COMMUNITY TO PRAYER

Bless the Living God Whom we are called to bless.

Blessed is the Living God Whom we are called to bless forever and ever.

ברוך Blessed are You, our Living God, Sovereign of the universe, who forms light yet creates darkness, who makes peace yet creates all. *Isaiah 45:7* All things proclaim You, all things honour You, and all say: 'None is holy like God!' *1 Samuel 2:2* All exalt You, Creator of all, who daily opens the gates of light in the east, the windows of the heavens, bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy.

You give light to all the world and those who live in it, You renew the work of the creation day by day in goodness. You are the only Sovereign exalted from the beginning of time, who has been worshipped, praised and glorified since days of old. Everpresent God, our Source of strength, protecting Rock, sheltering Shield, sustaining Stronghold, in Your endless goodness continue to love us.

שחרית לשבת קריית שמע וברכותיה

CALLING THE COMMUNITY TO PRAYER

בָּרוּךְ אַתָּה יְהוָה בָּרוּךְ
בָּרוּךְ יְיָ הָמָבֹרֶךְ לְעוֹלָם וְעַד.
בָּרוּךְ יְיָ הָמָבֹרֶךְ לְעוֹלָם וְעַד.

THE FIRST BERACHAH FOR THE SHEMA: GOD, THE CREATOR.

ברוך אתה יי', אלֵינוּ מלֵךְ הָעוֹלָם, יִצְאֵר אֹור וּבָרָא
חַשֵּׁךְ, עֲשֵׂה שְׁלוֹם וּבָרָא אֶת-הַכְּפָל. הַכְּפָל יִזְדֹּוח, וְהַכְּפָל
יִשְׁבַּחֲךָ, וְהַכְּפָל יִאמְרוּ אֵין קָדוֹשׁ כְּיִ. הַכְּפָל יִרְוֹמְמוֹךְ
סֶלֶה, יִזְאֵר הַכְּפָל, הַאל הַפּוֹתֵחַ בְּכָל-יּוֹם דְּלָתוֹת שְׁעָרִי
מִזְרָחַ. וּבָקָע חַלוֹגִי רְקִיעַ, מָזָיא חַמָּה מִמְקוֹמָה,
וְלֹבֶןָה מִמְכוֹן שְׁבָתָה. וּמְאִיר לְעוֹלָם כָּלּוֹ וְלִיוֹשְׁבָיו,
שְׁבָרָא בִּמְדָת רְחָמִים.

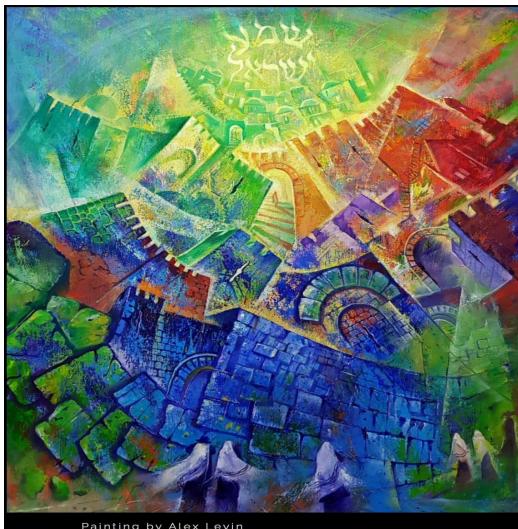
הַמְּאִיר לְאָרֶץ וְלִדְרִים עַלְיהָ בְּרָחִמים, וּבְטוּבוֹ מַחְדִּישׁ
בְּכָל-יּוֹם תִּמְדִיד מַעֲשָׂה בְּרָאשִׁית. הַמֶּלֶךְ הַמְּרוֹמָם
לְבָדוֹ מִזֶּה, הַמְשֻׁבֵּח וְהַמְפָאֵר וְהַמְתַנְשֵׁא מִימּוֹת עוֹלָם.
אֱלֹהֵי עוֹלָם, בְּרָחָמֵיךְ הַרְבִּים רְחֵם עַלְינוּ, אֲדוֹן עַזְנוּ,
צָור מִשְׁגַּבָּנו, מָגֵן יִשְׁעָנוּ, מִשְׁגַּב בְּעָדָנוּ.



אַהֲרֹן Deep is Your love for us, Ever present God, and boundless Your tender compassion. Source of our life and our Sovereign, because of our ancestors who trusted in You, and whom You taught rules to live by, be gracious to us and teach us. Compassionate One, grant us discernment and understanding to understand Your Torah, to study and to teach, to heed its words and lovingly to follow its instruction. Let our eyes see the light of Your teaching and our hearts embrace Your commands. Give us integrity to love You and revere You. So shall we never lose our self-respect, nor be put to shame, for You are the power which works to save us. For we trust in Your awesome holiness and we will delight in Your deliverance.

Take the four tsitsit in the left hand

Bring us safely from the four corners of the earth, and lead us in dignity to our land. You are the Source of deliverance. You called us from all peoples and tongues, and in love drew us near to Your own greatness - to honour You, to declare Your unity, and to love You. Blessed are You God, choosing Your people Israel in love.



שחרית לשבת קריית שמע וברכוותיה

○ פָּאָמֹר לְעַשֶּׂה אֲוֹרִים גָּדְלִים, כִּי לְעוֹלָם חָסְדוֹ.
אֲוֹר חֶדֶש עַל־צִיּוֹן תָּאֵיר וְנִזְכָּה כָּלָנוּ מִהָּרָה לְאוֹרוֹ.
בָּרוּךְ אַתָּה יְיָ יְזִירָה הַמְּאוֹרוֹת.

THE SECOND BERACHAH FOR SHEMA: GOD, GIVER OF TORAH

אֲהָבָה רַבָּה אֲהַבְתָּנוּ, יְיָ אֱלֹהֵינוּ, חִמְלָה גְדוֹלָה וַיִּתְرָה
חִמְלָת עַלְיָנוּ. אֲבִינּוּ מֶלֶכֶנוּ, בָּעֵבּוֹר אֲבוֹתֵינוּ שְׁבִטָּתוֹ
בָּה, וְתַלְמִידִים חַקִּי חַיִים, כִּן תְּחַנֵּנוּ וְתַלְמִידֵנוּ. אֲבִינּוּ,
הָאָב הַרְחָמֵן, הַמְּרַחֵם, רַחֲם עַלְיָנוּ, וְתַנְ בְּלֵבָנוּ לְהַבִּין
וְלְהַשְּׁכִיל, לְשָׁמָע, לְלִמּוֹד וְלִלְמַד, לְשִׁמְרָה וְלִעֲשָׂוֹת
וּלְקִים אֶת־כָּל־דְּבָרֵי תְּלִמוֹד תֹּרְתָּךְ בָּאֶחָבה.
○ וְהָאָר עִינֵּינוּ בְתֹרְתָּךְ, וְדַבָּק לְבָנוּ בְמִצּוֹתִיךְ, וַיַּחַד
לְבָנוּ לְאֶחָבה וּלְיִרְאָה אֶת־שָׁמָךְ, וְלֹא גְבוֹשׁ וְלֹא
נְכָלָם וְלֹא נְכַשֵּׁל לְעוֹלָם וְעַד. כִּי בַּשְּׁם קָדוֹשׁ הַגָּדוֹל
וְהַנּוֹרָא בְּתָחֻנוּ, נְגִילָה וּנְשִׁמְחָה בִּישׁוּעָתְךָ.

Take the four tsitsit in the left hand

○ וְהַבִּיאָנוּ לְשָׁלוֹם מִאַרְבָּע כְּנָפּוֹת הָאָרֶץ, וְתַזְלִיכָנוּ
קוֹמְמִיוֹת לְאַרְצָנוּ, כִּי אֶל פּוֹעֵל יִשְׁוּעָת אַתָּה, וּבָנוּ
בְּחִרְתָּךְ מִכְלָעָם וְלִשְׁוֹן, וּקְרַבְתָּנוּ לְשָׁמָךְ הַגָּדוֹל סָלה
בְּאָמָת, לְהֻודּוֹת לְךָ וְלִיחְדָךְ בָּאֶחָבה. בָּרוּךְ אַתָּה יְיָ,
הַבּוֹחֵר בְּעָמוֹ יִשְׂרָאֵל בָּאֶחָבה.

שָׁחֹרִית לשבט קריית שמע וברכותיה

Noah: THE FIRST PARAGRAPH OF THE SHEMA: THE GOD OF ISRAEL

שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בָּרוּךְ שֵׁם כְּבוֹד מֶלֶכְתֹּנוּ לְעוֹלָם וְעַד.

וְאַהֲבָתְּ אֶת יְיָ אֱלֹהֵיךְ, בְּכָל־לִבְכֶּךָ, וּבְכָל־נֶפֶשְׁךָ,
וּבְכָל־מֶאֱךָ. וְהִיוּ הַדְּבָרִים הָאֶלְهָ, אֲשֶׁר אָنֹכִי מַצָּוֶּךָ
הַיּוֹם, עַל־לִבְכֶּךָ. רְשִׁנְתֶּם לְבָנֶיךָ, וְדִבְרָתָם
בְּשַׁבְתָּךְ בְּבֵיתְךָ, וּבְלִכְתָּךְ בְּדָרְךָ, וּבְשַׁכְּבָךְ וּבְקַוְמָךָ.
וְקִשְׁרָתֶם לְאוֹת עַל־יָדֶךָ, וְהִיוּ לְטַطְפָת בֵּין עֵינֶיךָ.
וְכִתְבָּתֶם עַל־מִזְזֹות בֵּיתְךָ וּבְשַׁעֲרָיךָ.

HEAR O ISRAEL, THE ETERNAL IS OUR GOD,
THE ETERNAL IS ONE.

DEUT. 6:4

Blessed is the knowledge of God's glorious rule forever and ever.

JOMA 6:2

וְאַהֲבָתְּ Love the Eternal your God with all your heart, and all
your soul, and all your might. These words that I command you
today shall be upon your heart. Repeat them to your children,
and talk about them when you sit in your home, and when you
walk in the street; when you lie down, and when you rise up.
Hold fast to them as a sign upon your hand, and let them be as
reminders before your eyes. Write them on the doorposts of
your home and at your gates.

DEUT 6: 5-9

Anya:
Shema¹

And it will come to pass . . . If you love the Transformative Power of the Universe (YHVH) with all your heart, with all your soul, and with all your passions and using that energy, build a world based on these teachings [mitzvot]: A world of love of the stranger/the other, kindness, generosity and care, peace, compassion and nonviolence, social, economic and environmental justice, and ecological sensitivity, then the world will work. The sun will shine, the rain will fall appropriate to its season, the earth will give forth her produce and you and your animals will eat and be satisfied.

But be careful . . . watch out . . . because if you don't build a world based on these teachings/mitzvot and instead build a world based on selfishness and greed, consuming and producing without care for the well-being of the planet or its inhabitants, constantly chasing and hording after more money, power, fame, or land, building walls that separate, voting rights for some and not others, economic systems that benefit the few on the backs of the many then the world will not work. Just as the social, economic, and political systems become unbalanced, so will the ecological and environmental systems and foundations of the earth and universe. The sun will not shine, the rain will not fall appropriate to its season, the earth will not give forth her produce, there will be a series of environmental catastrophes – cities and nations alike will be consumed from bursting waters, fires will spread throughout the lands, glaciers will melt – and eventually you and your animals too will be wiped off the face of the earth in one of these catastrophes.

¹ Written cooperatively by Rabbi Michael Lerner and Cat Zavis

So . . . teach this to your children; talk about it in public, even when your voice cracks and your knees shake, at services and events, even when people get upset hearing it; talk about it in your home with friends and family even if they are sick and tired of hearing about it; talk about it when you walk by the way so that strangers hear this message because this, this is the greatest spiritual need and calling of our time. Talk about it when you go to sleep at night and when you get up in the morning because you'll forget. Bind it for a sign upon your arm so it seeps into your heart and guides your actions and a sign upon your third eye so it seeps deep into your unconscious permeating every cell and pore of your being. Write it for a sign upon your doorposts and upon your gates so that you remember and all those who come into your home know the values by which you live. If you do these things, and build a loving and just world, then you and your children, and all children will have a long life on this earth that God promised you.

God spoke to Moses saying, "Tell the children of Israel to wear tzitzit on the corners of their garments, to put a blue thread in the tzitzit as an indication of the beauty of the universe and to catch your attention when you are distracted, to look at these tzitzit as a reminder of these teachings/mitzvoth so they do not forget them and so you do them and live this way. I am the Transformative Power of the Universe (YHVH) who brought you out of the narrow consciousness of slavery, of constriction, to show you that systems and structures of oppression are not fixed but created by human beings and can be overthrown and transformed, and that the world can be fundamentally healed, repaired and transformed. I am that force in truth." *Ani Ad-nai Elo-heichem asher hotzeiti etchem me'eretz Mitzrayim, L'hiyot la'chem l'El-him Ani Ad-nai Elo-heichem. Emet*

Reaching the Summit

Atzilut – The Realm of Nearness to God and Spirit Amidah

1. Avot v'imahot: ANCESTORS

Ancient, Ancient beings...

2. Gevurot: DIVINE POWER

You bring the dew, the wind, the rain

You raise up the Fallen

Healing and Releasing in compassion

Power of Life and Death

3. Kedushat ha Shem: NAMING THE HOLY HOLY, HOLY, HOLY !

All the world is filled with Glory!

4. Kedushat ha Yom: THE DAY'S HOLINESS

All the work was done

The seventh day – to rest, to take a breath

A day of pleasure and delight

5. Avodah: ACKNOWLEDGING

CONNECTION Please know, we are aware of

You

Help us feel at Home

6. Hoda'ah: THANKS

Small miracles, daily wonders

All of Life can sing its praise

7. Birkat Shalom: PEACE

Shine on us the Light of Blessing

It is safe to love and to spread peace

¹ Alternative Amida: www.ritualwell.org/ritual/outdoor-shabbat-amidah-kavannot Rabbi Amy Loewenthal

שִׁים שְׁלוֹם טוּבָה וּבָרֶכה, חַן וְחַסֵּד וְרוּחָמִים,
 עַלְינוּ וְעַל־כָּל־יִשְׂרָאֵל עַמְּךָ. בָּרַכְנוּ, אֲבִינוּ, כָּלָנוּ,
 כְּאֶחָד בָּאוּר פָּנִיכָה, כִּי בָּאוּר פָּנִיכָה נָתַת לָנוּ, יְיָ אֱלֹהֵינוּ,
 תּוֹרַת חַיִם וְאֶחָבָת חֶסֶד, וְצִדְקָה וּבָרֶכה וְרוּחָמִים
 וְחַיִים וְשְׁלוֹם, וְטוֹב בְּעִינֵיכָה לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
 בְּכָל־עֵת וּבְכָל־שָׁעה בְּשְׁלוֹמָךָ.

שים שלום Grant us peace, goodness and blessing; life, grace and kindness; justice and mercy. Source of our life, bless us all together with the light of Your presence, for in the light of Your presence You give us, our Living God, law and life, love and kindness, justice and mercy, blessing and peace. And in Your eyes it is good to bless Your people Israel and all peoples with the strength to make peace.

Joachim, Anya, Noah, Aisha:

Oseh Shalom

May the Maker of peace in the highest bring this peace upon us and upon all Israel. And let us say: Amen.

עֲשֵׂה שְׁלוֹם בְּמַרְוּמָיו, הוּא יִעֲשֶׂה שְׁלוֹם עַלְינוּ
 וְעַל־כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן. ○

The Torah: Hearing the Divine Words

Tree of Life

It is a tree of life to all who grasp it and those who hold fast to it are happy. Proverbs 3:18 Its ways are ways of pleasantness and all its paths are peace. Proverbs 3:17 Turn us back to You, Eternal, and we shall return; renew our lives as of old.



TAKING THE SEFER TORAH OUT OF THE ARK

While opening the Ark, the following is sung:

וַיֹּהֵי בְּנִסּוּעַ הָאָרֶן וַיֹּאמֶר מֹשֶׁה, קֹמֶה יְיָ וַיַּפְצֹר אִיבִּיךְ
וַיָּגַשׂ מִשְׁנָאֵיךְ מִפְנֵיךְ. כִּי מִצְיוֹן תֵּצֵא תֹּרַה, וְדָבָר יְיָ
מִירוֹישָׁלִים. בָּרוּךְ שָׁפְטֵתָן תֹּרַה לְעַמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

TAKING THE SEFER TORAH OUT OF THE ARK

While opening the Ark, the following is sung:

וַיֹּהֵי בְּנִסּוּעַ Whenever the ark moved forward, then Moses said:
'Almighty, rise up! Let Your enemies be scattered, let those who
hate You flee before You!' *Numbers 10:35*
For Torah shall come out of Zion and the word of God from
Jerusalem. *Isaiah 2:3*
Blessed is the One who in holiness gave Torah to Israel.

The Ten Commandments

And God spoke all these words:

"I am the eternal your God, who brought you out of Egypt, out of the land of slavery.

1 "You shall have no other gods before me.

2 "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, Adonai your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments.

3 "You shall not misuse the name of the eternal your God, for the eternal will not hold anyone guiltless who misuses God's name.

4 "Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a sabbath to the eternal your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. For in six days God made the heavens and the earth, the sea, and all that is in them, but God rested on the seventh day. Therefore God blessed the Sabbath day and made it holy.

5 "Honour your father and your mother, so that you may live long in the land the eternal your God is giving you.

6 "You shall not murder.

7 "You shall not commit adultery.

8 "You shall not steal.

9 "You shall not give false testimony against your neighbour.

10 "You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour."

Noah's Ten Commandments for our time based on the things that matter most to me and the world.

1. You shall respect all religions but follow only one.
2. You shall support, help, and be there for the person who needs you the most, but not allow yourself to be abused by them.
3. You shall not bully or discriminate against anyone for any reason.
4. You shall not kill any animals if they have not lived a full life.
5. You shall treat everyone as well as you would like to be treated.
6. You shall show respect for everyone even if you dislike them.
7. You shall not destroy plants, animals and natural resources unless truly necessary.
8. You shall work to ensure that everyone must have rights to food and education.
9. You shall reduce, re-use and recycle as much as possible to reduce waste.
10. You shall cleanse your soul shall of corruption and capitalism.



SHABBAT MORNING

THE TORAH SERVICE

Hear O Israel, the Eternal is our God, the Eternal is One.

DEUTERONOMY 6:4

Our God is One. Our Sovereign is great.
Holy and awesome is God's name.

PSALMS 34:4

Declare with me the greatness of God, and let us exalt God's name together.

” יְהוָה יְהוָה תְּהִלֵּת יְהוָה כְּבוֹד יְהוָה כְּחֶנְבֶּד
Yours, our Living God, is the greatness, the power, the beauty, the victory and the splendour, for everything in heaven and earth is Yours. *1 Chronicles 29:11* Yours is sovereignty and You are supreme over all. *Psalms 99:5* Exalt the Living God, and bow down before the footstool of the Holy One. Exalt the Living God, and bow down before the mountain of God's holiness – for holy is our Living God. *Psalms 99:9*



שָׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֱדוֹגָנוּ, קָדוֹשׁ שָׁמוֹ.

גָּדוֹל לִי אֲתִי, וּנְרוּמָה שְׁמוֹ יִחְדֹּו.

לְךָ יְיָ הַקָּדָשָׁה וְהַגְּבוֹרָה וְהַתְּפָאָרָת וְהַנִּצְחָה וְהַזּוֹד,

כִּי כָל בָּשָׂמִים וּבָאָרֶץ, לְךָ יְיָ הַמֶּלֶךְ

וְוְהַמְתִּינָשָׁא לְכָל לְרֹאשׁ. רֹמָמָו יְיָ אֱלֹהֵינוּ וְהַשְׁתְּחוֹרָ

דוֹם רְגָלֵיו קָדוֹשׁ הָוּא. רֹמָמָו יְיָ אֱלֹהֵינוּ, וְהַשְׁתְּחַ

לְהַר קָדְשׁוֹ, כִּי קָדוֹשׁ יְיָ אֱלֹהֵינוּ. לְךָ



The person called to the Torah, touches it with the tsitsit or the siddur, kisses the tsitsit or the siddur, holds the handles of the Torah with both hands and says:

Praise God, the Source of blessing.

The congregation responds:

Praised be God, Source of Blessing, throughout all time.

The person called up continues:

Praised be God, Source of Blessing, throughout all time.

Praised are You, our Living God, Sovereign of the universe, who has chose us among all peoples by giving us Your Torah.

Praised are You, Everpresent God, who gives us your Torah.

After the reading, the person called up again touches the Sefer Torah with the tsitsit or the siddur, kisses the tsitsit or the siddur, holds the handles of the Sefer Torah with both hands and says:

Praised are You, our Living God, Sovereign of the universe, who has given us the Torah of truth, planting within us life eternal.

Praised are You, Everpresent God, who gives us Your Torah.

At the end of the readings, the Sefer Torah is lifted and shown to the congregation. All sing:

This is the Torah that Moses set before the children of Israel,
inspired by the Eternal, transmitted by Moses.

DEUTERONOMY 4:44

The person called to the Torah, touches it with the tsitsit or the siddur, kisses the tsitsit or the siddur, holds the handles of the Torah with both hands and says:

ברכו אֶת־יְהוָה מֶלֶךְ עַזְלֵם וְעֹד.

Bar'chu et Adonai ham'vorach.

The congregation responds:

ברוך יי הַמֶּלֶךְ לְעוֹלָם וְעֹד.

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

The person called up continues:

בָּרוּךְ יְהוָה מֶלֶךְ לְעוֹלָם וְעֹד.

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחָרָ בָּנוּ מִכָּלְעָם
הָעָם וַנְתַן לָנוּ אֶת-תּוֹרָתְךָ. בָּרוּךְ אַתָּה יְהוָה נֹתֵן הַתּוֹרָה.**

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

*Baruch Atah Adonai Eloheinu melech ha'olam
asher bachar banu mikkol ha'ammim v'natan lanu
et Torato. Baruch Atah Adonai notein haTorah.*

After the reading, the person called up again touches the Sefer Torah with the tsitsit or the siddur, kisses the tsitsit or the siddur, holds the handles of the Sefer Torah with both hands and says:

**בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָת
אֶמֶת וְחַי עַזְלֵם נְטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְהוָה נֹתֵן הַתּוֹרָה.**

*Baruch Atah Adonai Eloheinu melech ha'olam
asher natan lanu Torat emet v'chayei olam nata
b'tocheinu. Baruch Atah Adonai notein haTorah.*

At the end of the readings, the Sefer Torah is lifted and shown to the congregation. All sing:

**זֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי
יְהוָה בְּיַד מֹשֶׁה.**

Parshah Re'eh: Deuteronomy 14:22-15:18, 16:1-8

עִשֶּׂר תְּעַשֵּׂר אַת כָּל-תַּבֹּא אֶת זָרָעֶךָ הַיָּצָא הַשְׁקָה שָׁנָה שָׁנָה:

22

You * shall set aside every year a tenth part of all the yield of your sowing that is brought from the field.

**וְאָכְלָתָת לְפָנֵינוּ יְהוָה אֱלֹהֵינוּ בַּמְקֻומָּם אֲשֶׁר-יְבָחָר לְשִׁבְעָנוּ שְׁמוֹ שֵׁם מְעַשֵּׂר
דְּגַנְּךָ תִּרְשַׁע וַיַּצְחַרְךָ וּבְכָלְתָ בְּקָרֶךָ וַיַּצְאָנָה לְמַעַן תַּלְמֵד לְיִרְאָה
אַת-זֶהוּ אֱלֹהֵיךְ כָּל-הַיּוֹם:**

23

You shall consume the tithes of your new grain and wine and oil, and the firstlings of your herds and flocks, in the presence of your God, יהוה, in the place where [God] will choose to establish the divine name, so that you may learn to revere your God יהוה forever.

**וְכִי-ירְבֶּה מִפְּנֵיךְ הַדָּרֶךְ כִּי לֹא תָכַל שְׁאתָנוּ קִיְּרַתָּק מִמְּנָךְ הַמְּלָקָום אֲשֶׁר
יְבָחָר יְהוָה אֱלֹהֵיךְ לְשָׁוֹם שְׁמוֹ שֵׁם כִּי יִבְרָכְךָ יְהוָה אֱלֹהֵיךְ:**

24

Should the distance be too great for you, should you be unable to transport them, because the place where your God יהוה has chosen to establish the divine name is far from you and because your God יהוה has blessed you,*

**וְנַתְּתָה בְּכֶסֶף וְצַרְתָּ הַפְּטָל בֵּין־דָּרְכֶיךָ וְהַלְכָתָךְ אֶל־הַמְּלָקָום אֲשֶׁר יְבָחָר יְהוָה
אֱלֹהֵיךְ בָּוֹ:**

25

you may convert them into money. Wrap up the money and take it with you to the place that your God יהוה has chosen,

**וְנַתְּתָה הַפְּטָל בְּכֶל אֲשֶׁר־תָּאֹהֶה נִפְשָׁר בְּבָקָר וּבְצָאן וּבְיָן וּבְשָׂבָר
וּבְכֶל אֲשֶׁר תִּשְׁאַלְךָ נִפְשָׁר וְאָכְלָתָ שְׁם לְפָנֵינוּ יְהוָה אֱלֹהֵיךְ וְשִׁמְחָתָ
אֲתָּה וּבְתְּמִיד:**

26

and spend the money on anything you want—cattle, sheep, wine, or other intoxicant, or anything you may desire. And you shall feast there, in the presence of your God יהוה, and rejoice with your household.

**וְהַלְא אֲשֶׁר־בְּשָׂעַרְךָ לֹא תַעֲזֹבָנוּ כִּי אָנוּ לוּ חֶלֶק וְנִגְלָה
עַמְּךָ: {ס}**

27

But do not neglect the [family of the] Levite in your community, for he has no hereditary portion as you have.

מִקְצָה־וְשַׁלֵּשׁ שָׁנִים תֹּזְיאָ אֶת־כָּל־מַעֲשֶׂךָ תִּבְוֹא תְּחִתָּךְ בְּשָׂנָה הַהְוָא
וְהַנְּחָתָ בְּשֻׁעָרִיךְ:

28

Every third year^{*} you shall bring out the full tithe of your yield of that year, but leave it within your settlements.

וְבָא הַלְיָי כִּי אִזְרָלוּ חָלֵק וְנַחַלָּה עַפְךָ יְהָגֵר וְהַיְתָם וְהַאֱלֹמֶנֶת אֲשֶׁר
בְּשֻׁעָרִיךְ וְאַכְלָוּ וְשַׁבְּעוּ לְמַעַן יְבָרֶכֶךְ יְהָוָה אֱלֹהֵינוּ בְּכָל־מַעֲשֶׂה יְהָוָה
אֲשֶׁר מַעֲשָׂה: {ס}

29

Then the [family of the] Levite, who has no hereditary portion as you have, and the stranger, the fatherless, and the widow in your settlements shall come and eat their fill, so that your God may bless you in all the enterprises you undertake.

15

מִקְצָה־שְׁבַע־שָׁנִים תַּעֲשֵׂה שְׁמַטָּה:

1

Every seventh year^{*} you shall practice remission of debts.

וְזה דָּבָר הַשְׁמַטָּה שְׁמֹות כָּל־בָּעֵל מַשָּׁה יְהָוָה אֲשֶׁר יִשְׁהָ בְּרָעָתוֹ
לְאִינֶשׁ אֶת־רָעָתוֹ וְאֶת־אֶתְיוֹ כִּי־קָרְאָ שְׁמַטָּה לִתְהַנֵּה:

2

This shall be the nature of the remission: all creditors shall remit the due that they claim from their fellow [Israelites]; they shall not dun their fellow [Israelites] or kin, for the remission proclaimed is of the God of Israel.

אֶת־הַגְּנָבִי תָּגַשׁ וְאַשְׁר יִהְיָה לְךָ אֶת־אֶחָיךְ תִּשְׁמַט יְהָוָה:

3

You may dun the foreigner; but you must remit whatever is due you from your kin.

אֲפָס כִּי לֹא יִהְיָה־בָּךְ אֲבִיוֹ פִּירְבָּרֶךֶךְ יְבָרֶכֶךְ יְהָוָה בְּאָרֶץ אֲשֶׁר יִהְיָה
אֱלֹהֵיךְ נְטוּלָךְ נַחַלָּה לְרַשְׁתָה:

4

There shall be no needy among you—since your God will bless you in the land that your God is giving you as a hereditary portion—

רַק אִם־שְׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהָוָה אֱלֹהֵיךְ לְשָׁמֶר לְעֶשֶׂות
אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מַצּוֹּה הַיּוֹם:

5

if only you heed your God and take care to keep all this Instruction that I enjoin upon you this day.

**כִּי־יְהוָה אֱלֹהֵיךְ בָּרַךְתָּא כַּאֲשֶׁר דִּבֶּר־יְהוָה וְהַעֲבֹתָתְּ גּוֹיִם רַבִּים וְאַתָּה לֹא
תַּעֲבֹט וּמְשַׁלֵּתְּ בָּגּוֹיִם רַבִּים וְכֵן לֹא יִמְשְׁלוּ: (ס)**

For your God will bless you as promised: you will extend loans to many nations, but require none yourself; you will dominate many nations, but they will not dominate you.

**כִּי־יְהוָה בָּרוּךְ הוּא אֶחָד אֱלֹהֵים בָּרוּךְ הוּא רַבְּנָתָיו אֲשֶׁר־יְהוָה
אֱלֹהֵיךְ נָטוּ לְךָ לֹא תַּאֲמַץ אֶת־לְבָבְךְ וְלֹא תִּקְפִּצְתָּ אֶת־גִּזְעָן מִאַחֲיךְ
הַאֲכִילוֹ:**

If, however, there is a needy person among you, one of your kin in any of your settlements in the land that your God is giving you, do not harden your heart and shut your hand against your needy kin.

**כִּי־פָתַח מִפְתַּח אֶת־יְדֶךָ לֹו וְהַעֲבֹט תַּעֲבִיטָנוּ זֶה מַחְטָרוֹ אֲשֶׁר יִחְסַר
לֹו:**

Rather, you must open your hand and lend whatever is sufficient to meet the need.

**הַשְׁמָר לֹא פָוִיתְתָּה דָּבָר עַמְּלֵבָבְךָ בְּלֹעֵל לְאָמֵר קָרְבָּה שְׁנָת־הַשְׁבָּע
שְׁנָת הַשְׁמִטָּה וְרַעֲהָ עַנְנָה בְּאַחֲרֵי הַאֲכִילוֹ וְלֹא תִּתְנַזֵּן לֹו וְקַרְאָ עַלְיָה
אֱלֹהָה וְהִיא בָּה חֲטָאת:**

Beware lest you harbor the base thought, “The seventh year, the year of remission, is approaching,” so that you are mean and give nothing to your needy kin—who will cry out to me against you, and you will incur guilt.

**נְטוּן תִּתְנַזֵּן לֹו וְלֹא־יַרְעַל לְבָבְךָ בַּתְּחַנֵּן לֹו לְבָגְלָל אֶת־דָּבָר הַזֶּה יִבְרָכוּ
יְהוָה אֱלֹהֵיךְ בְּכָל־מִעָשֶׂךְ וּבְכָל מְשֻׁלָּח יִזְכֵּר:**

Give readily and have no regrets when you do so, for in return your God will bless you in all your efforts and in all your undertakings.

**כִּי לֹא־יִהְכַּל אַבְיוֹן מִקְרָב הָאָרֶץ עַל־ךְ אָנֹכִי מַצּוֹּק לְאָמֵר פָּתָח
תִּפְתַּח אֶת־יְדֶךָ לְאַחֲיךְ לְעַנְנָה וְלֹא־בִּינָה בְּאָרֶץ: (ס)**

For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kin in your land.

**כִּי־יִמְכֶּר לְךָ אֲחֵיךְ הַעֲבָרִי אֲוֹ הַעֲבָרִיה וְעַבְדָּךְ שָׁשׁ שָׁנִים וּבָשָׁנָה
הַשְׁבִּיעָת תִּשְׁלַחַנוּ חָפְשֵׁי מַעֲמָךְ:**

12

If a fellow Hebrew man—or woman—is sold to you, he shall serve you six years, and in the seventh year you shall set him free.

וְכִי־תִשְׁלַחַנוּ חָפְשֵׁי מַעֲמָךְ לֹא תִשְׁלַחַנוּ רִיקָם:

13

When you set him free, do not let him go empty-handed:

**הַעֲנֵיק מַעֲנֵיק לֹו מַצְאָנָךְ וּמַגְרָנָךְ וּמִקְבָּח אֲשֶׁר בְּרָכָה יְהָוָה אֱלֹהֵינוּ:
תִּמְנוֹרָזָוּ:**

14

Furnish him out of the flock, threshing floor, and vat, with which your God **יְהָוָה** has blessed you.

**וְזָכַרְתָּ כִּי עָבֵד הָיִית בָּאָרֶץ מִצְרָיִם וַיַּפְדֹּךְ יְהָוָה אֱלֹהֵיךְ עַל־לְפָנֵינוּ אֲנָכִי
מַצְוָה אֲתִיהָדָבָר הַזֶּה הַיּוֹם:**

15

Bear in mind that you were slaves in the land of Egypt and your God **יְהָוָה** redeemed you; therefore I enjoin this commandment upon you today.

**וְהִיא כִּי־אָמַר אֱלֹהִיךְ לֹא אֵצֵא מַעֲמָךְ כִּי אַהֲבָךְ וְאַתָּה־בַּיִתְחָךְ כִּי־טוֹב לֹו
עַמְּךָ:**

16

But should he say to you, “I do not want to leave you”—for he loves you and your household and is happy with you—

**וְלִקְחַת אֲתִיהָדָבָר וְנִתְחַתָּה בְּאַזְנוֹ וְכַדְלָת וְהִיא לְךָ עָבֵד עוֹלָם וְאָרֶף
לְאַמְתָּה מַעֲשָׂהָךְ:**

17

you shall take an awl and put it through his ear into the door, and he shall become your slave in perpetuity. Do the same with your female slave.

**לֹא־יִקְשַׁא בְּעִינֶךָ בְּשִׁלְחוֹ אֶתְךָ חָפְשֵׁי מַעֲמָךְ פִּי מִשְׁנָה שְׁכָר שְׁכָר
עַבְדָּךְ שָׁשׁ שָׁנִים וּבְרָכָה יְהָוָה אֱלֹהֵיךְ בְּכָל אֲשֶׁר תַּعֲשָׂה: (ט)**

18

When you do set either one free, do not feel aggrieved; for in the six years you have been given double the service of a hired worker. Moreover, your God **יְהָוָה** will bless you in all you do.

Deuteronomy 16 - Pesach (Guilel)

1 Observe the month of Abib and offer a passover sacrifice to the Lord your God, for it was in the month of Abib, at night, that the Lord your God freed you from Egypt.

2 You shall slaughter the passover sacrifice for the Lord your God, from the flock and the herd, in the place where the Lord will choose to establish His name.

3 You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress — for you departed from the land of Egypt hurriedly — so that you may remember the day of your departure from the land of Egypt as long as you live.

4 For seven days no leaven shall be found with you in all your territory, and none of the flesh of what you slaughter on the evening of the first day shall be left until morning.

5 You are not permitted to slaughter the passover sacrifice in any of the settlements that the Lord your God is giving you;

6 but at the place where the Lord your God will choose to establish His name, there alone shall you slaughter the passover sacrifice, in the evening, at sundown, the time of day when you departed from Egypt.

7 You shall cook and eat it at the place that the Lord your God will choose; and in the morning you may start back on your journey home.

8 After eating unleavened bread six days, you shall hold a solemn gathering for the Lord your God on the seventh day: you shall do no work.

א שָׁמֹר אֶת־חַדֵּשׁ הָאָבִיב וְעַש יְתִפְחָתָה לְיִהוָה יְהֹוָה
בְּיַבְחַד הָאָבִיב הַוֹּצֵא יְאָרֵךְ יְהֹוָה הָאָלֹהִים מִמְּצָרָה יְמִינָה

ב וְחַבְחַתְּ פְּסָחָתָה לְיִהוָה יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה
יְבַחַד רְיִהוָה הַלְשָׁבָן וְשָׁמֶן

ג לֹא־תָאכַל לְעֵל יוֹחָם צְשַׁבָּע תִּימְמִימָה תְּאַכְלָל עַל יוֹמָץ וָתָּלֵחַ
לְחַמָּע נִיְבָּכְבָּחָפְזָוְנִיצָא תְּמִימָה רַצְמָצָר יְמִימָה לְמִעֲן
תְּזִבְבָּר אַתְּיָם צָאתָךְ מֵאַרְצָמָצָר יְמִימָה לְיִמְמִימָה

ד וְלֹא־יָרֵא הַלְךְ שָׂא רְבַכְלְגַבְלָךְ שְׁבָע תִּימְמִימָה וְלֹא־יָלֵין
מְרַהְבָּשְׁר אַשְׁר דְּתִזְבֵב חַבְעָרְבָבְיָם וְמִרְאָשָׁוֹן לְבָקָר

ה לֹא־תּוֹכֵל לְלִזְבֵּחַ אֶת־הַפְּסָחָתָה לְבַאֲחָד שְׁעָרָה יְהֹוָה אֲשֶׁר־יְהֹוָה
אָלֹהִים יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה יְהֹוָה

ו וְבַיִם־אָלָהָם קֻומָם אֲשֶׁר־יְבַחַד רְיִהוָה הָאָלֹהִים לְשָׁבָן וְ
שְׁמָנוֹשָׁם תְּזִבְבָּחַ אֶת־הַפְּסָחָתָה לְבַעַר בְּבַעַר בְּבַעַר בְּבַעַר
צָאתָךְ מִמְּצָרִים

ז וְבַשְׁלַתְתְּ וְאַבְלַתְתְּ בְּמַעַן קֻומָם אַשְׁר דְּיְבַחַד רְיִהוָה הָאָלֹהִים יְהֹוָה
וְפָנֵן יְתִפְחָתָה בְּבַקָּר וְהַלְכָתָה לְאַהֲלֵיכָה

ח שְׁשָׁת יְמִימָה תְּאכַל מַצָּה וְבַיּוֹם הַשְׁבִיעָה יְעַצְּרָת
לְיִהוָה הָאָלֹהִים יְהֹוָה לְאַתְעַשְׂה הַמְלָאכָה



Blessings for Noah

Wanda Topolski (Babcia)

*The Road Not Taken by Robert Frost
(Lisa, Heike & Joris)*

Wild Geese by Mary Oliver (Sym)

B'Nai Mitzvah Blessing (Janet)

The Road Not Taken

*Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;*

*Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,*

*And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.*

*I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.*

Wild Geese

*You do not have to be good.
You do not have to walk on your knees for a hundred miles
through the desert repenting.
You only have to let the soft animal of your body love what it
loves.
Tell me about despair, yours, and I will tell you mine.
Meanwhile the world goes on.
Meanwhile the sun and the clear pebbles of the rain are
moving across the landscapes, over the prairies and the deep
trees, the mountains and the rivers.
Meanwhile the wild geese, high in the clean blue air, are
heading home again.
Whoever you are, no matter how lonely, the world offers itself
to your imagination, calls to you like the wild geese, harsh
and exciting -over and over announcing your place in the
family of things.*

MI SHEBEIRACH BY DEBBIE FRIEDMAN

This tune has become one of the most commonly shared melodies in synagogues around the world. It can be used in the context of a service and when the community's needs call for the expression of concern and care for a person who needs healing.

Lyrics:

Mi shebeirach avoteinu

M'kor hab'racha 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.

Mi shebeirach imoteinu

M'kor habrachah l'avoteinu

Bless those in need of healing with *r'fuah sh'leimah*, The renewal of body, the renewal of spirit,

And let us say,

Amen

Oh Wondrous Healer by Rabbi Shefa Gold

רופא כל ב/שבר וּמְפַלִּיא לְעֵשׂוֹת

Rofay kol basar umaflee la'asot

Oh wondrous Healer of all flesh! (from the Morning liturgy)

As part of our morning blessings we acknowledge the miracle of healing. It is the Divine spark within me that gives my body the intelligence to heal itself. That amazing intelligence is at work at this very moment. With this practice, I recognize my body's capacity for self-healing and I activate that Divine Healing power that is latent within each and every cell.

The Sefer Torah is placed in the Ark

○ כִּי לְקֹחַ טֹב נָתַתִּי לְכֶם תֹּרְתִּי אֶל תַּעֲזֹבוּ.
עֵץ חַיִם הִיא לְמִחְזִיקִים בָּה, וְתַמְכִיחָה מְאֹשֶׁר.
דַּרְכִּיהָ דַּרְכֵיכֶם, וְכָל-נַתְּנָתִיבָּתִיחָה שָׁלוֹם.
הַשִּׁיבָּנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁזְבָּה, חִידָשׁ יְמִינָנוּ בְּקָדָם.

It is a tree of life to all who grasp it and those who hold fast to it are happy. *Proverbs 3:18* Its ways are ways of pleasantness and all its paths are peace. *Proverbs 3:17* Turn us back to You, Eternal, and we shall return; renew our lives as of old. *Lamentations 5:21*

Aleinu – Looking to the Future

A Poem by Judy Chicago

And then all of what has divided us will merge.
And then compassion will be wedded to power.
And then softness will come to a world that is often harsh and unkind. And then both women and men will be gentle.
And then both men and women will be strong.
And then no other person will be subject to another's will.
And then all will be rich and varied.
And then all will share equally in the earth's abundance.
And then all will care for the sick and the weak and the old.
And then all will nourish the young.
And then all will cherish life's creatures.
And then all will live in harmony with each other and the earth. And then everywhere will be called Eden once again.
Amen.

Anya:

Before the kaddish,

I There are stars whose light reaches earth
Only when they themselves are long gone.
There are people whose radiance illuminates our memory
Though they themselves are no longer in our midst.
These lights that shine in the darkest night,
They light the way we have to go.

CHANNA SZENES

We think of our loved ones whom death has recently taken from us, those who died at this season in years past, and those whom we have drawn into our hearts with our own, זיכרונם לברכה, (*zichronam livrachah*) may their memories be for blessing.



**יְתִגְדֹּל וַיְתִקְדֹּשׁ שְׁמָה רְبָא בְּעַלְמָא דִּידְבָּרָא
כְּרוּוֹתָה, וַיִּמְלִיךְ מֶלֶכְתָּה בְּחַיִּיכְוֹן וּבְיוֹמֵיכְוֹן וּבְחַיִּים
דָּכְלָ-בֵּית יִשְׂרָאֵל בְּעַגְלָא וּבְזָמָן קָרִיב, וְאָמְרוּ אָמֵן.**

יְהָא שְׁמָה רְבָא מִבָּרָךְ לְעוֹלָם וּלְעוֹלָמִי עַלְמִיא.

**יְתִבְרֹךְ וַיִּשְׁתַּבְחֶה וַיִּתְפָּאֵר וַיִּתְרוּם וַיִּתְנַשֵּׁא וַיִּתְהַדר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמָה דְּקָדְשָׁא, בָּרוּךְ הוּא, לְעַלָּא
(לְעַלָּא) מִן כָּל-בְּרִכְתָּא וְשִׁירָתָא תְּשִׁבְחָתָא וְנִחְמָתָא
דָּאָמִירָן בְּעַלְמָא, וְאָמְרוּ אָמֵן.**

**יְהָא שָׁלָמָא רְבָא מִן שְׁמִיא וְחִיִּים עַלְיָנוּ וּעַל-כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.**

**עֲשֵׂה שְׁלוֹם בָּמְרוֹמִיו הָא יַעֲשֵׂה שְׁלוֹם עַלְיָנוּ
וּעַל-כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.**

יְתִגְדֹּל Let us magnify and let us sanctify in this world the great name of God whose will created it. May God's kingdom come in your lifetime, and in your days, and in the lifetime of the family of Israel – quickly and speedily may it come.
Let us say: Amen.

May the greatness of God's being be blessed from eternity to eternity.

Let us bless and let us extol, let us tell aloud and let us raise aloft, let us set on high and let us honour, let us exalt and let us praise the Holy One, Whose name is blessed, Who is (far) beyond any blessing or song, any honour or any consolation that can be spoken of in this world. Amen.

May great peace from heaven and the gift of life be granted to us and to all the family of Israel.

Let us say: Amen.

May the Maker of peace in the highest bring this peace upon us and upon all Israel.

Let us say: Amen.

בָּרוּךְ יְהוָה? Yit-ga-dal ve-yit-ka-dash she-meい ra-ba, be-al-ma
di-ve-ra chi-ru-tei, ve-yam-lich mal-chu-tei, be-cha-yei-chon
u-ve-yo-meい-chon u-ve-cha-yei de-chol beit Yis-ra-eil, ba-a-ga-la
u-vi-ze-man ka-riv, ve-i-me-ru: a-mein.

Ye-hei she-meい ra-ba me-va-rach le-a-lam u-le-al-meい al-ma-ya.

Yit-ba-rach ve-yish-ta-bach ve-yit-pa-ar ve-yit-ro-mam ve-yit-na-sei
ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal she-meい de-kude-sha, be-rich
hu, le-ei-la min kol bi-re-cha-ta ve-shi-ra-ta, tush-be-cha-ta
ve-ne-che-ma-ta, da-a-mir-ran be-al-ma, ve-i-me-ru: a-mein.

Ye-hei she-la-ma ra-ba min she-meい ya ve-cha-yim, a-lei-nu ve-al kol
Yis-ra-el, ve-i-me-ru: a-mein.

O-seh sha-lom bi-me-ro-mav, hu ya-a-seh sha-lom a-lei-nu ve-al kol
Yis-ra-el, ve-i-me-ru: a-mein.



"Thinking of You" – used with permission of the artist Ricardo Lowenberg www.ricardolowenberg.com

Concluding Song by Hanna, Gabi, & Natan

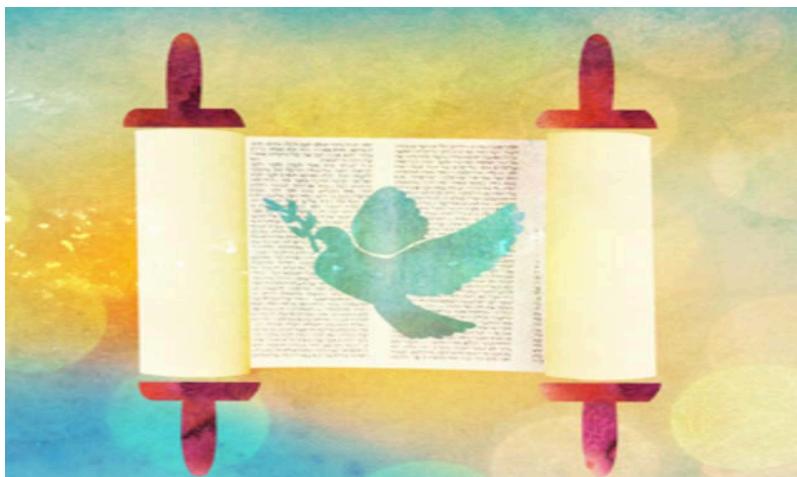
Debbie Friedman
L'chi Lach

L'chi lach, to a land that I will show you Leich
l'cha, to a place you do not know L'chi lach, on
your journey I will bless you

And (you shall be a blessing) l'chi lach And (you
shall be a blessing) l'chi lach And (you shall be a
blessing) l'chi lach

L'chi lach, and I shall make the world great Leich
l'cha, and all shall praise your name L'chi lach, to the
place that I will show you

l'chi lach
(L'sim-chat cha-yim) l'chi lach
(L'sim-chat cha-yim) l'chi lach



Kiddush

וְשִׁמְרֹו בָּנֵי יִשְׂרָאֵל אֶת הַשְׁבָּת, לְעֹשֹׂת אֶת הַשְׁבָּת לְדוֹרוֹתֶם בְּרִית עָולֶם. בֵּין וּבֵין בָּנֵי יִשְׂרָאֵל
אָזֶת הִיא לְעוֹלֶם כִּי נְשִׁשְׁתִּים עֲשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְׁבִּיעִי שְׁבָּת וִינְפָשֶׁת

זָכָר אֶת יוֹם הַשְׁבָּת לְקָדְשׁו. שְׁשַׁת יָמִים תִּعְבֹּד וְעַשֵּׂית כָּל מְلָאכָתֶךָ, וּבַיּוֹם הַשְׁבִּיעִי שְׁבָּת לְה'
אֱלֹהִיךְ, لֹא תַעֲשֶׂה כָּל מְלָאכָה, אֲתָּה וּבָנֶךָ וּבָתֶךָ, וּבְדָקָךְ אֲמָתָךְ וּבְהַמְּתָךְ, וּגְרָךְ אֲשֶׁר בְּשָׁעָרִיךְ
כִּי נְשִׁשְׁתִּים עֲשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶת הַיּוֹם וְאֶת כָּל אֲשֶׁר בָּם, וְיַנְחָה בַיּוֹם הַשְׁבִּיעִי

עַל פָּנֵינוּ בְּיַרְחֵךְ אֶת יוֹם הַשְׁבָּת וְזָכְרָהוּ

בָּרוּךְ אֱתָה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בָּרוּךְ פָּרִי הַגָּפָן

V'Shamru v'nei Yisrael et Ha-Shabbat, la'asot et Ha-Shabbat l'dorotam b'rit olam beni u'vein b'nei Yisrael ot hi l'olam ki shehet yamim asa Adonai et ha-shamayim v'et ha-aretz u'vayom ha'shevi'i shavat vayinafash. Zachor et yom Ha-Shabbat l'kadsho sheshet yamim ta'avod v'asita kol melachtecha uvayom ha-shevi'i Shabbat l'Adonai Eloheicha lo ta'aseh kol melacha ata uvincha uvitecha v'avdecha v'amat'cha u'v'hemtecha v'geircha asher bish'arecha. Ki sheshet yamim asa Adonai et ha-shamayim v'et ha-aretz et ha-yam v'et kol asher bam, vayanach bayom ha-shevi'i Al kein beirach Adonai et yom ha-Shabbat vayikadshei hu Baruch ata Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

And the Children of Israel kept the Shabbat, observing the Sabbath in every generation as a lasting covenant. Between me and the Children of Israel it is an eternal sign, for in six days the Lord made the Heavens and the Earth and on the seventh day he rested and was refreshed. Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work. And the seventh day will be a Sabbath of the Lord your God. You shall do no work, neither you nor your son nor your daughter nor your manservant nor your maidservant nor your beast nor the stranger in your midst. For in six days the Lord made the Heaven and the Earth and the Sea and that they contain, and rested on the seventh dayTherefore God blessed the seventh day and sanctified it.Blessed are you, Lord our God, Ruler of the Universe, who creates the fruit of the vine.

