

THE BAR MITZVAH OF
ELIJAH JACK
אליהו יעקב

DEC 12 | 26 KISLEV 5781



WELCOME

Welcome and thank you for joining us today as we celebrate the coming of age of Elijah Jack Muhlendorf—known among the People Israel as בוקעי והילא Eliyahu Yaakov—as he becomes a Bar Mitzvah. At 13 a Jewish boy is counted as having reached the age of moral responsibility and therefore of being a Bar Mitzvah, literally a “Son of Commandment.”

Cultures showcase the values they honor through the ways they celebrate. The Bar Mitzvah celebration showcases education, moral leadership and participation in community. The youngster leads or helps lead a worship service and reads or chants from the Hebrew bible. His biblical verses are from the same portion read this Shabbat in every synagogue in the world. The parchment Torah scroll he reads from contains the Five Books of Moses hand calligraphed in Hebrew in the style that dates back to the time before vowels markings were invented.

After years of classes in Judaic studies and in Hebrew, the Bar Mitzvah has spent most of a year individually coached by the Cantor in the melodies that emphasize and ornament the ideas in today's texts. Following his readings from Torah, Elijah uses a different cantillation system to chant from one of the Prophets a text thematically linked to today's Torah reading. Finally, guided by the Rabbi, he has created a sermon that speaks about lessons he has derived from today's biblical texts. Beyond exploring ideas, text and melodic presentation, he has done a mitzvah project, an extended activity to help others in need or to improve the world in some way. This project will be mentioned in the Bar Mitzvah's remarks.

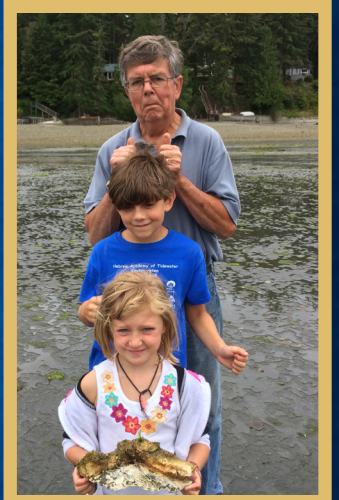
Jews annually read through the Torah beginning at a holiday in the autumn. Today we are up to Genesis 37 with its story about young Joseph's dreams and his jealous brothers. The linked text from Prophets is from the book of Amos.

The prayers we will share during the service are made of two elements: quotations from the Hebrew Bible or from ancient biblical commentary, and meditation-like texts called Brachot (singular Brachah). Each Brachah acknowledges a different aspect of God as Creator, Teacher, Guide, Role Model and Protector. Some brief Brachot are in gratitude for God's having given us ritual tasks through which we achieve steady awareness of God's guiding presence.

As ideas in one language do not fit exactly into words in another language, some of these texts we read in Hebrew, and for others we substitute an English approximation. You are invited to either read along with any of these prayers or to listen and think about the prayer's concepts. It is always appropriate after any Brachah to say Amen.

The COVID-19 pandemic requires us to keep our lives safe even as we celebrate life's great events. One result is to have shortened the service and to thus we have made this booklet to contain everything that will be said today. We will also note page numbers for those in the sanctuary holding the Shabbat siddur and those at home using the internet version.

Shabbat Shalom, may this Sabbath be one of peace and fulfillment.



BAR MITZVAH PROJECT

For my bar mitzvah project, I raised money to benefit the Chanukah Gift Program at Jewish Family Service of Tidewater (JFS). This program makes sure that children of Jewish families that are struggling financially still receive Chanukah gifts. Families provide JFS with "wish lists" and JFS works with donors on fulfilling the wishlists.

My goal was to help Jewish tweens and teens particularly because they are the children hardest to buy for. Because of many generous people watching and participating in the service today, I was able to raise \$2,400 which is enough for 12 children to receive \$200 in gift cards for items they want and need. Last year JFS served 24 tweens and teens with \$200 in gift cards from generous donors.

Raising money for this program is important to me because for most of my life my family participated in this program. I helped pick out the items on a child's wish list who was around my age. It is important to me that kids get to enjoy Chanukah with generous gifts from our community, even if their parents can't afford it.



HONORS & ALIYOT

Tallit Presentation

Alyssa & Johnathan Muhlendorf

Readings on page 214-215

Nyla Muhlendorf, Sister
Kirsten Roberts, Aunt
Joanna Roberts, Cousin
Mark Roberts, Uncle

Ark Openers

Amy & Kevin Muhlendorf, Aunt & Uncle

Passing of the Torah

Diane & Ken Muhlendorf, Grandparents
Alyssa & Jonathan Muhlendorf, Parents
Elijah Muhlendorf

Aliyah One

Diane & Ken Muhlendorf, Grandparents

Aliyah Two

Alyssa & Jonathan Muhlendorf, Parents

Aliyah Three

Elijah Muhlendorf

Kiddush & Motzi

Elijah Muhlendorf
Ben Muhlendorf, Cousin
Nate Simon, Friend
Nyla Muhlendorf, Sister

SHABBAT SERVICE

FOR THOSE WHO WEAR A TALLIT

Siddur 72 | 190

Rabbi Roz and Cantor Jen welcome the congregation and introduce Alyssa and Jonathan Muhlenдорф, parents of Elijah, to come forward and present him with his prayer shawl. In Numbers 15 we are told to wear a garment with knotted fringes, whose numerous knots remind us of the 613 commandments which are our duty to remember and do.

Elijah will recite a short blessing acknowledging God for giving us this helpful commandment and continue with a meditation on living with purpose. Then he will recite a blessing of gratitude for the instruction to study Torah.

As I wrap myself in the tallit, I fulfill the mitzvah of my Creator.

[Hebrew Transliteration]

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher kid'shanu b'mitzvotav

v'tzivanu l'hitateif batzitzit.

[Hebrew]

בְּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מְלֶכֶּ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַיֵּף בְּצִיצִית.

[Translation]

Blessed are you, Adonai our God, Sovereign of the universe,
who hallows us with mitzvot, commanding us to wrap ourselves in the fringes.

May my life be one link in a chain of goodness
As I say the prayers of my ancestors,
help me to recall their devotion and faithfulness,
their joy and suffering, which are in every word.
Holiness is my heritage, may I be worthy of it.

May our tradition live in me
and pass from me to generations I shall never know,
enriched by the truth that I have found
and the good deeds I have done.
So may I fulfill my task on earth and receive my blessing.

And when this service ends and the prayers have ceased,
help me to bring their spirit into the world in which I live.
May I love God above all, and my neighbor as myself,
and be a living witness to the truth that never changes.

*Baruch atah Adonai
Eloheinu melekh ha'olam
Asher kid'shanu b'mitzvotav
V'tzivanu la'asok b'divrei torah.*

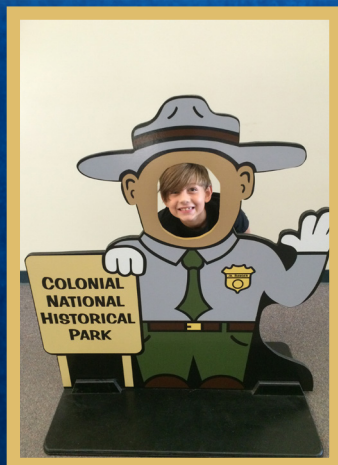
בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

Blessed are You, Adonai our God
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

These are things that are limitless,
of which a person enjoys the fruit of the world,
while the principal remains in the world to come
[Together]

*They are: honoring one's father and mother,
engaging in deeds of compassion,
arriving early for study morning and evening,
dealing graciously with guests, visiting the sick,
providing for the wedding couple,
accompanying the dead for burial,
being devoted in prayer,
and making peace among people.
But the study fo Torah encompasses them all.*

Please rise.



THE SH'MA AND ITS BLESSINGS

Siddur 195 | 313

"Hear O Israel, the Lord is our God, the Lord is One" - This passage from the Book of Deuteronomy and the passage that follows constitute a central part of each morning and evening Jewish prayer service. Probably the most important single sentence in the liturgy, the Sh'ma is not a prayer but rather an affirmation of the unity of God.

Bar'chu et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed.

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ!

בְּרוּךְ יְיָ הַמְּבָרָךְ

לְעוֹלָם וָעֶד!

Praise Adonai to whom our praise is due forever!
Praised be Adonai to whom praise is due, now and forever!

YOTZEIR OR

Siddur 195 | 313

This blessing acknowledges God as Creator of light, darkness, and authoring all the wondrous variety of things on the earth.

Baruch atah, Adonai

Eloheinu, Melech ha'olam,

yotzeir or uvorei choshech,

oseh shalom uvorei et hakol.

Hamei'ir la'aretz

v'ladarim aleha b'rachamim,

uv'tuvo m'chadeish b'chol yom tamid

ma'aseih v'reishit.

Mah rabu ma'asecha, Adonai,

kulam b'chochmah asita,

mal'ah ha'aretz kinyanecha.

Titbarach, Adonai Eloheinu,

al shevach ma'aseigh yadecha

v'al m'orei or she'asita

y'fa'arucha selah.

Or chadash al Tzion ta'ir,

v'nizkeh chulanu m'heirah l'oro.

Baruch atah, Adonai, yotzeir ham'orot.

בְּרוּךְ אַתָּה, יְיָ,

אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,

עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכּוֹל.

הַמְאִיר לְאֶרֶץ

וְלַדָּרָם עָלֶיךָ בְּרַחֲמִים,

וּבִטּוּבוֹ מְחַדֵּשׁ בְּכֹל יוֹם תָּמִיד

מַעֲשֵׂה בְרֵאשִׁית.

מָה רַבּוּ מַעֲשֵׂיךָ, יְיָ,

כֻּלָּם בְּחֹכְמָה עָשִׂתָּ,

מְלֵאָה הָאֶרֶץ קִינְיָנָךְ.

תִּתְבָּרַךְ, יְיָ אֱלֹהֵינוּ,

עַל שִׁבְחַ מַעֲשֵׂה יָדֶיךָ

וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂתָּהּ,

יְפָאָרוּךְ סְלָה.

אוֹר חֹדֶשׁ עַל צִיּוֹן תְּאִיר,

וְנִזְכֶּה כָּלֵנוּ מִהֲרָה לְאוֹרוֹ.

בְּרוּךְ אַתָּה, יְיָ, יוֹצֵר הַמְאֹרוֹת.

Praised are You, Adonai our God, Sovereign of the universe,
Creator of light and darkness, who makes peace and fashions all things.
In mercy, You illumine the world and those who live upon it.
In Your goodness You daily renew creation.
How numerous are Your works, Adonai!
In wisdom, You formed them all, filling the earth with Your creatures.
Be praised, Adonai our God, for the excellent work of Your hands,
and for the lights You created: may they glorify You.
Shine a new light upon Zion, that we all may swiftly merit its radiance.
Praised are You, Adonai, Creator of all heavenly lights.

Siddur 199 | 317

This is an English adaptation of the blessing of gratitude for wise teachings.

O God, inspiration and Guide for all,
You have spoken in a thousand tongues for us to hear.
In every land and every age,
Your children have heard You and imagined You in separate ways,
And yet, O God, You are One, Unifier of humanity

[Together]

*We give thanks for the sages and teachers
who bring us understanding of Your will.*

*Gratefully we recall the lawgivers and prophets,
the psalmists and sages of Israel.*

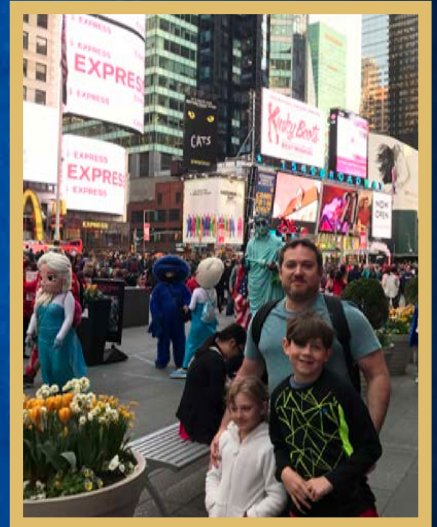
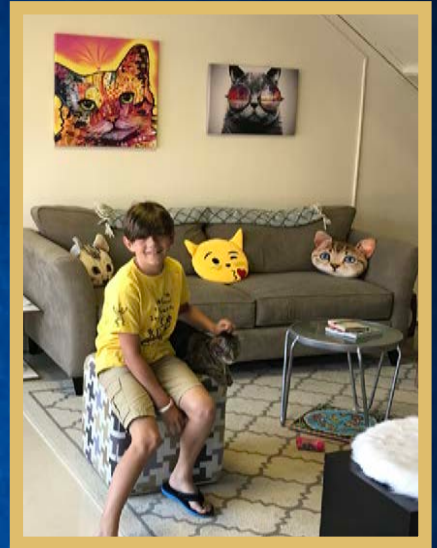
*And joyfully we remember that from the dawn of Israel's life,
we would turn to You and find purpose.*

May the teachings of our ancestors live on in our minds,
and their passion for righteousness stir our hearts.

Help us to live so that our daily conduct
reveals the beauty and wisdom of Your truth.

בָּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Baruch atah, Adonai, ha-bocheir b'amo Yisrael b'ahavah.



We join in reciting Deuteronomy 6:4 remembering when Moses told the People Israel that the way to honor the one God is to remember, teach and do the commandments wherever we are and at all times. Then in Numbers 15:40 we were told to put up physical reminders of the mitzvot, to help ourselves stay on task.

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

Sh'ma Yisrael: Adonai Eloheinu, Adonai Echad!

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעֵלָם וָעֶד!

Baruch shem k'vod mal'chuto l'olam va'ed.

Blessed is God's glorious majesty forever and ever.

Please be seated as we join together in V'ahavta.



V'AHAVTA

Siddur 201 | 319

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

*L'maan tizk'ru, vaasitem 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.*

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-
מְאֵדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֶנְכִי מְצַוְךָ הַיּוֹם עַל-
לִבְבְּךָ; וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בְּדַרְגָּךְ וּבְשֹׂכְבְּךָ וּבְקוּמְךָ:
וְקִשַּׂרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ
לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכַתַּבְתָּם
עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְיָ אֱלֹהֵיכֶם:

Love Adonai your God with every heartbeat,
with every breath, with every conscious act.
Keep in mind the words I command you today.
Teach them to your children, talk about them at work;
whether you are tired or you are rested.
Let them guide the work of your hands;
keep them in the forefront of your vision.
Do not leave them at the doorway of your house, or outside your gate.
They are reminders to do all of My mitzvot, so that you can be holy for God.
I am Adonai your God.
I led you out of Egypt to become your God,
I am Adonai your God!

The following poem is not found in the siddur.

Replacing the text celebrating the Exodus, it touches on all the themes of this portion of the service: Creation, Instruction, Personal Involvement, and Freedom.

Who is like You
who created heaven and earth,
who set the planets in motion
and brought light to their moons?

Who is like You
who rustled up the air with breathe
and the earth we walk upon,
who gave us legs to stand on,
hands to touch
eyes to see?

Who is like You
making Yourself present
in our deepest conversations,
giving up parents, brothers, sisters,
and friends to love?

Who is like You
who has given us Torah,
a history to become a part of,
stories to tell and retell?

Who is like You
who leads us out of narrow places,
guiding our steps
toward the life we are meant to live?



THE T'FILAH

THE SERVICE OF THE HEART

Siddur 205 | 323

T'fillah is a chain of blessings inspiring us with ideals. The first blessing of the series remembers that our esteemed ancestors were guided by God in kindness and that we are their children's children.

Please rise.

*Adonai s'fatai tiftach,
ufi yagid t'hilatecha.*

אֲדֹנָי שְׁפֹתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתְךָ.

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

AVOT V'IMAHOT

Siddur 206 | 324

Baruch atah, Adonai Eloheinu

v'Elohei avoteinu v'imoteinu. Elohei

Avraham, Elohei Yitzchak, v'Elohei Ya'akov,

Elohei Sarah, Elohei Rivkah, Elohei

Rachel v'Elohei Leah. Ha'El hagadol

hagibor v'hanora, El elyon, gomeil

chasadim tovim, v'koneih hakol, v'zocher

chasdei avot v'imahot, umeivi g'ulah

liv'nei v'neihem l'ma'an sh'mo b'ahavah.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי
רָחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל
חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חַסְדֵי אָבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Blessed are You, Adonai our God, God of our fathers and
mothers, God of Abraham, God of Isaac, God of Jacob, God of
Sarah, God of Rebecca, God of Rachel, and God of Leah,
the great, mighty and awesome God, transcendent God who bestows loving kindness, creates
everything out of love, remembers the love of our fathers and mothers,
and brings redemption to their children's children for the sake of the Divine Name.



G'VUROT

Siddur 207 | 325

This prayer enumerates the strengths of God—which we might imitate: protecting life, raising the fallen, healing the sick, freeing captives and keeping faith with those who sleep in the dust.

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.

אתה גבור לעולם, אדני,

מחייה הכל אתה,

רב להושיע.

מכלכל חיים בקסד,

מחייה הכל

ברחמים רבים, סומך נופלים,

ורופא חולים, ומתיר אסורים,

ומקים אמונתו לישני עפר.

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

You sustain life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust.

K'DUSHAH

Siddur 209 | 327

The K'dushah prayer focuses on God's holiness and includes passages from Psalms and from Isaiah when he had an awe-filled vision of God, and from Ezekiel when he experienced God as transcendent. Response lines in the text are read by our Bar Mitzvah.

*N'kadeish et shimcha ba'olam,
k'sheim shemak'dishim oto bishmei marom,
kakatuv al yad n'vi'echa,
v'kara zeh el zeh v'amar:*

אֲנִקְדִישׁ אֶת שְׁמֶךָ בְּעוֹלָם,
כְּשֵׁם שְׁמִקְדִישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כְּכָטוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:

*Kadosh, kadosh, kadosh Adonai tz'va'ot,
m'lo kol ha'aretz k'vodo.*

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת,
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.

*Adir adireinu, Adonai Adoneinu,
mah adir shimcha b'chol ha'aretz.*

אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵינוּ,
מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

Baruch k'vod Adonai mim'komo.

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

*Echad hu Eloheinu, hu Avinu,
hu Malkeinu, hu Moshi'einu,
v'hu yashmi'einu
brachamav l'einei kol chai.
Ani Adonai eloheichem.*

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵינוּ, הוּא מוֹשִׁיעֵנוּ,
וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו לְעֵינֵי כָל חַי.
אֲנִי יְיָ אֱלֹהֵיכֶם.

*Yimloch Adonai l'olam, Elohayich Tziyon
l'dor vador, hal'luyah.*

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר, הַלְלוּיָהּ.

*L'dor vador nagid god'lecha
ul'neitzach n'tzachim k'dushat'cha nakdish,
v'shiv'chacha, Eloheinu, mipinu lo yamush
l'olam va'ed.*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ
וְלִנְצַח נִצְחִים קְדוּשַׁתְךָ נִאֲדִישׁ,
וְשִׁבַּחְךָ, אֱלֹהֵינוּ, מִפִּינוּ לֹא יִמוּשׁ
לְעוֹלָם וָאֵד.

Baruch atah, Adonai, Ha'eil hakadosh.

בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקְּדוֹשׁ.

We sanctify Your name on earth, even as all things, to the ends of time and space, proclaim Your holiness, and in the words of the prophet we say:

Holy, Holy, Holy is the God of all creation;
the whole earth is filled with God's glory!

Source of our strength, Sovereign God,
how majestic is Your name in all the earth!

Praised be the glory of God in heaven and earth.

You alone are our God and our Creator; You are our Ruler and our Helper; and in Your mercy, You will proclaim before all of the living: I am Adonai, your God!

Adonai shall reign forever; Your God, O Zion, from generation to generation. Hal'luyah!

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

Blessed are You, the Holy God.

Please be seated.

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

בָּרוּךְ אַתָּה יי, הַמְבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch atah, Adonai, ham'vareich et amo Yisra'eil bashalom.

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



MODIM ANACHNU LACH

Siddur 214 | 333

Family members and friends of the Bar Mitzvah will read stanzas of a modern interpretation of the traditional blessing in which we praise God for daily miracles that awaken us to the gift of Gratitude. After each English reading, we respond “Modim anachnu lach” which means, “We are grateful to You.”

For the expanding grandeur of Creation,
worlds known and unknown,
galaxies beyond galaxies,
filling us with awe
and challenging our imaginations,

[Congregation Responds]

Modim anachnu lach.

מוֹדִים אֲנַחְנוּ לָךְ.

[We are grateful to you.]

For this fragile planet earth,
its times and tides,
its sunsets and seasons,

[Congregation Responds]

Modim anachnu lach.

מוֹדִים אֲנַחְנוּ לָךְ.

For the joy of human life,
its wonders and surprises,
its hopes and achievements,

[Congregation Responds]

Modim anachnu lach.

מוֹדִים אֲנַחְנוּ לָךְ.

For human community,
our common past and future hope,
our oneness transcending all separation,
our capacity to work for peace and justice
in the midst of hostility and oppression,

[Congregation Responds]

Modim anachnu lach.

מוֹדִים אֲנַחְנוּ לָךְ.

For high hopes and noble causes,
for faith without fanaticism,
for understanding of views not shared,

[Congregation Responds]

Modim anachnu lach.

מוֹדִים אֲנַחְנוּ לָךְ.

For all who have labored
and suffered for a fairer world,
who have lived so that others might live
in dignity and freedom,

[Congregation Responds]

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

For human liberties and sacred rites:
For opportunities to change and grow,
to affirm and choose,

[Congregation Responds]

Modim anachnu lach. מוֹדִים אֲנַחְנוּ לָךְ.

We pray that we may live
not by our fears but by our hopes,
not by our words but by our deeds.

[Congregation Prays Together]

בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׂמֵךְ וְלֶךְ נֶאֱמָה לְהוֹדוֹת.

Baruch atah, Adonai, hatov shim'cha ul'cha na'eh l'hodot.

Blessed are You, Adonai, Your name is Goodness, and You are worthy of thanksgiving.

Siddur 216 | 334

[Together]

O God, may we never become complacent.

faltering in our effort to build a world of peace.

Let the nations know and understand that

justice and right are better than dominion and conquest;

may all come to see that it is not by might nor by power

but by Your spirit that life prevails.

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch atah, Adonai, ham'vareich et amo Yisra'eil bashalom.

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

We continue praying silently.

Cantor rises to present a prayer for Shalom, fulfillment and peace.

Rabbi Roz addresses our Bar Mitzvah.

TORAH SERVICE

EIN KAMOCHAH

Siddur 244 | 362

The Torah Service begins with a collection of biblical texts celebrating times when the Ark of the Covenant went forth before us, and we experienced the presence of God in our midst.

Please rise as the Torah is taken out of the ark.

Ein kamocha vaElohim Adonai,

v'ein k'maasecha.

Malchut'cha malchut kol olamim,

umemshalt'cha b'chol dor vador.

Adonai melech, Adonai malach,

Adonai yimloch l'olam va-ed.

Adonai oz l'amo yitein,

Adonai y'vareich et amo vashalom.

אֵין כְּמוֹךָ בְּאֱלֹהִים אֲדֹנָי,

וְאֵין כְּמַעֲשֶׂיךָ.

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,

וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר.

יְיָ מֶלֶךְ, יְיָ מַלְאָךְ,

יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.

יְיָ עֲזֵר לְעַמּוֹ יִתֵּן,

יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

There is none like You among the gods, Adonai,

and there are no deeds like Yours.

You are Sovereign over all worlds,

and Your dominion is in all generations.

Adonai reigns, Adonai has reigned,

Adonai will reign forever and ever.

Adonai will give strength to our people,

Adonai will bless our people with peace.

Torah is removed from the ark and, symbolically, is passed down from the generations of the ancestors through the generation of the parents to the new generation of today's youth.

SH'MA

Siddur 248 | 366

Together we chant the Sh'ma.

*Sh'ma Yisrael: Adonai Eloheinu,
Adonai Echad!*

שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ,
יְהוָה אֶחָד!

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

*Echad Eloheinu gadol Adoneinu,
kadosh sh'mo.*

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ,
קָדוֹשׁ שְׁמוֹ.

Our God is One, Adonai is great, holy is God's Name.

Alyssa and Jonathan Muhlendorf come forward to address their son, Elijah.

BLESSING BEFORE THE READING OF THE TORAH

Siddur 250 | 368

Each person honored by being called to the Torah recites first the blessing to precede Torah reading. Then after a passage is read, that honoree recites the blessing that follows reading from the Torah.

This blessing is chanted before each passage of Torah is read.

Bar'chu et Adonai hamvorach.

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

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher bachar banu mikol ha'amin,

v'natan lanu et Torato.

Baruch atah, Adonai, notein haTorah.

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

Bless Adonai who is blessed.

Blessed is Adonai who is blessed now and forever.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

Aliyah 1

בראשית ל"ז:א'-ד'

(א) וַיָּשָׁב יַעֲקֹב בְּאֶרֶץ מִגְדוֹר אָבִיו בְּאֶרֶץ כְּנָעַן: (ב) אֵלֶּה הַתְּלָדוֹת יַעֲקֹב יוֹסֵף
בֶּן-שִׁבְעָה-עָשָׂרָה שָׁנָה הָיָה רָעָה אֶת-אֶחָיו בְּצֹאן וְהוּא זָעַר אֶת-בְּנֵי בְלֵהָה וְאֶת-בְּנֵי זִלְפָּה
נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת-דְּבָרָם רָעָה אֶל-אָבִיהֶם: (ג) וַיִּשְׂרָאֵל אֶהָב אֶת-יוֹסֵף מִכָּל-בָּנָיו
כִּי-בְּוֶזְקִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פָּסִים: (ד) וַיֵּרְאוּ אֶחָיו כִּי-אִתּוֹ אֶהָב אָבִיהֶם
מִכָּל-אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלָם:

Genesis 37:1-4

(1) Now Jacob was settled in the land where his father had sojourned, the land of Canaan.
(2) This, then, is the line of Jacob: At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father. (3) Now Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him an ornamented tunic.
(4) And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him.

Aliyah 2

בראשית ל"ז:ה'-ח'

(ה) וַיִּחְלֶם יוֹסֵף חֲלוֹם וַיַּגִּד לְאֶחָיו וַיּוֹסְפוּ עוֹד שָׁנְאָה אֹתוֹ: (ו) וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ-נָא
הַחֲלוֹם הַזֶּה אֲשֶׁר חָלַמְתִּי: (ז) וְהִנֵּה אֲנִי חֹנֵן מֵאֲלֹמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלַמְתִּי
וְגַם-נִצָּצָה וְהִנֵּה תִסְבִּינָה אֲלַמְתֵיכֶם וַתִּשְׁתַּחֲוֶינּוּ לְאֲלַמְתִּי: (ח) וַיֹּאמְרוּ לוֹ אֶחָיו הַמֶּלֶךְ תִּמְלֹךְ
עָלֵינוּ אִם-תִּמְשֹׁל תִּמְשֹׁל בָּנוּ וַיּוֹסְפוּ עוֹד שָׁנְאָה אֹתוֹ עַל-חֲלֹמְתוֹ וְעַל-דְּבָרָיו:

Genesis 37:5-8

(5) Once Joseph had a dream which he told to his brothers; and they hated him even more.
(6) He said to them, "Hear this dream which I have dreamed: (7) There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf." (8) His brothers answered, "Do you mean to reign over us? Do you mean to rule over us?" And they hated him even more for his talk about his dreams.

Aliyah 3

בראשית ל"ז: ט"ו-י"א

(ט) וַיִּחְלֶם עוֹד חֲלוֹם אֲחֵר וַיְסַפֵּר אֹתוֹ לְאָחָיו וַיֹּאמֶר הִנֵּה חֲלֹמְתִי חֲלוֹם לְעוֹד וְהִנֵּה הַשָּׁמַשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מְשַׁתְּחִינִים לִי: (י) וַיְסַפֵּר אֶל־אָבִיו וְאֶל־אָחָיו וַיִּגְעַר־בּוֹ אָבִיו וַיֹּאמֶר לּוֹ מָה הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתָּ הֲבֹא נִבְּוֹא אֲנִי וְאִמִּי וְאָחָיךָ לְהִשְׁתַּחֲוֹת לָךְ אֲרֻצָּה: (יא) וַיִּקְנְאוּ־בּוֹ אָחָיו וְאָבִיו שָׁמַר אֶת־הַדְּבָר:

Genesis 37:9-11

(9) He dreamed another dream and told it to his brothers, saying, “Look, I have had another dream: And this time, the sun, the moon, and eleven stars were bowing down to me.” (10) And when he told it to his father and brothers, his father berated him. “What,” he said to him, “is this dream you have dreamed? Are we to come, I and your mother and your brothers, and bow low to you to the ground?” (11) So his brothers were wrought up at him, and his father kept the matter in mind.

BLESSING AFTER THE READING OF THE TORAH

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher natan lanu Torat emet,

v'chayei olam nata b'tocheinu.

Baruch atah, Adonai, notein haTorah.

בָּרוּךְ אַתָּה, יי
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נִטַּע בְּתַכְנוּן.
בָּרוּךְ אַתָּה, יי נוֹתֵן הַתּוֹרָה.

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

While the Torah is open before us, the Rabbi offers a prayer for healing

Please rise.

V'ZOT HATORAH

Siddur 252 | 350

V'zot haTorah asher sam Moshe

lifnei b'nei Yisrael,

al pi Adonai b'yad Moshe.

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

This is the Torah which Moses placed
before the people of Israel,
God's word through the hand of Moses.

Rabbi Roz and Cantor Jen dress the Torah and place it on the Torah stand for later return to the ark.

Haftarah, meaning “final” or “departing.” After the Torah, as a finale, we share a passage from Prophets linked by theme to today’s Torah portion. Today’s Bar Mitzvah will chant Brachot before and after he reads an excerpt from today’s text in Amos.

BLESSING BEFORE THE READING OF HAFTARAH

Siddur 254 | 372

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher bachar binvi-im tovim,

v'ratzah v'divreihem

hane-emarim be-emet.

Baruch atah, Adonai, habocheh baTorah

uv'Moshe avdo, uv'Yisrael amo,

uvinvi-ei ha-emet vatzedek.

בָּרוּךְ אַתָּה, יְיָ,
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בַּנְּבִיאִים טוֹבִים,
וְרָצָה בְּדִבְרֵיהֶם
הַנְּאֻמִּים בְּאֵמֶת.
בָּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּתּוֹרָה
וּבַמֹּשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ,
וּבַנְּבִיאֵי הָאֵמֶת וְצֶדֶק.

Praise to You, Adonai our God, Sovereign of the universe,
who has chosen faithful prophets to speak words of truth.
Praise to You, Adonai, for the revelation of Torah, for Your servant Moses,
for Your people Israel and for prophets of truth and righteousness.

AMOS 2:14 - 16

עמוס ב': י"ד-ט"ז

(י"ד) וְאָבָד מָנוֹס מְקָל וְחַזֵּק לֹא-יֵאֱמָץ כַּחַו וְגִבּוֹר לֹא-יִמְלֹט נַפְשׁוֹ: (טו) וְתִפֵּשׂ הַקָּשָׁתַל לֹא יַעֲמֵד וְקַל בְּרַגְלָיו לֹא יִמְלֹט וְרֹכֵב הַסּוּס לֹא יִמְלֹט נַפְשׁוֹ: (טז) וְאֶמְיץ לְבוֹ בַּגִּבּוֹרִים עָרוֹם יָנוֹס בַּיּוֹם-הַהוּא נְאֻם-יְהוָה: (פ)

Amos 2:14-16

(14) Flight shall fail the swift, The strong shall find no strength, And the warrior shall not save his life. (15) The Bowman shall not hold his ground, And the fleet-footed shall not escape, Nor the horseman save his life. (16) Even the most stouthearted warrior Shall run away unarmed that day —declares the LORD.

BLESSING AFTER THE READING OF HAFTARAH

Siddur 254 | 372

*Baruch atah, Adonai Eloheinu, Melech
haolam, tzur kol haolamim, tzaddik
b'chol hadorot, HaEl hane-eman,
haomeir v'oseh, ham'dabeir um'kayeim
shekol d'varav emet vatzedek.*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ
הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק
בְּכָל הַדּוֹרוֹת, הָאֵל הַנִּצָּאֵמָן,
הַאֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
שֶׁכָּל דְּבָרָיו אֱמֶת וְצֶדֶק.

*Al haTorah, v'al haavodah, v'al
han'vi-im, v'al yom HaShabbat hazeh,
shenatata lanu Adonai Eloheinu, likdushah
v'limnuchah, 'chavod ul'tifaret.*

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל
הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנִּתַּתָּ לָנוּ יי אֱלֹהֵינוּ, לְקִדְשָׁהּ
וּלְמִנוּחָהּ, לְכָבוֹד וּלְתִפְאַרֶת.

*Al hakol Adonai Eloheinu, anachnu modim
lach, um'var'chim otach, yitbarach shimcha
b'fi chol chai tamid l'olam va-ed.
Baruch atah, Adonai, m'kadeish HaShabbat.*

עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים
לָךְ, וּמְבָרְכִים אוֹתְךָ, יִתְבָּרַךְ שִׁמְךָ
בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה, יי, מְקַדֵּשׁ הַשַּׁבָּת.

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

Elijah shares his sermon.

Siddur 256 | 374

As we sing quotations from various Psalms, we return the Torah to the ark. The final line, from the Book of Lamentations, asks God to renew our days as in the beginning.

Please rise as we return the Torah to the ark.

*Y'hal'lu et shem Adonai,
ki nishgav sh'mo l'vado.*

יְהַלְלוּ אֶת שֵׁם יְיָ,
כִּי נִשְׁגָּב שְׁמוֹ לְבָדּוֹ.

Let us praise the Name of Adonai,
for God's Name alone is exalted!

The Torah is returned to the ark.

*Eitz chayim hi lamachazikim bah,
v'tom'cheha m'ushar.
D'rachehah darchei no-am,
v'chol n'tivoteha shalom.*

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶיהָ מְאֹשָׁר.
דְּרָכֶיהָ דְרָכֵי נְעָם,
וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

*Hashiveinu Adonai eilecha v'nashuvah,
chadeish yameinu k'kedem.*

הַשִּׁיבֵנו יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

It is a tree of life for those who hold fast to it, and all its supporters are happy.
Its ways are ways of pleasantness and all its paths are peace.
Return us to You, Adonai, and we will return; renew our days as of old.

Cantor Jen addresses our Bar Mitzvah, followed by a blessing from Rabbi and Cantor.

THE CLOSING PRAYERS

ALEINU L'SHABEI'ACH

Siddur 282 | 586

The Aleinu prayer says it is our responsibility to give homage to God. As we say the words that mean “we bow and bend,” we do, and then go on to pray for a day when all people will live in harmony.

*Aleinu l'shabei'ach la'adon hakol,
lateit g'dulah l'yozeir b'reishit,
shelo asanu k'goyei ha'aratzot,
v'lo samanu k'mishp'chat ha'adamah.
Shelo sam chelkeinu kahem,
v'goraleinu k'chol hamonam.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרֶצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.
שֶׁלֹא שָׂם חֵלְקֵנוּ כִּהֵם,
וְגָרְלָנוּ כְּכֹל־הַמּוֹנָם.

*V'anachnu kor'im umishtachavim umodim,
lifnei Melech mal'chei hamlachim
HaKadosh Baruch Hu.*

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations.

We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Siddur 287 | 591

*V'ne-emar, v'hayah Adonai
l'Melech al kol haaretz.
Bayom hahu yih'yeh Adonai echad
ush'mo echad.*

אֲנֵנוּ אָמַר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד
וּשְׁמוֹ אֶחָד.

Thus it has been said, Adonai will be Sovereign over all the earth.
On that day, Adonai will be one, and God's Name will be one.

MOURNER'S KADDISH

Siddur 293 | 597

We never forget those who came before us, our loved ones and those of our people. Before reciting the hymn of praise called the Kaddish, Cantor and Rabbi read the names of those from our community who died in the past 30 days, and those of our loved ones who died at this time in years gone by. We rise to recite in their honor the litany of praise.

Please rise.

Yitgadal v'yitkadash sh'mei raba.

B'alma di v'ra chirutei,

v'yamlich malchutei,

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

ba'agala uviz'man kariv. V'imru: Amen.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ
וַיְמַלִּיךְ מַלְכוּתֵיהּ,
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ: אָמֵן.

Y'hei sh'mei raba m'varach

l'alam ul'almei almaya.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

Yitbarach v'yishtabach v'yitpa'ar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'hala

sh'mei d'Kud'sha: B'rich Hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

da'amiran b'alma. V'imru: Amen.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר
וַיִּתְרַומַם וַיִּתְנַשֵּׂא,
וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,
לְעֵלָא מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאָמְרוּ בְּעֵלְמָא. וְאָמְרוּ: אָמֵן.

Y'hei sh'lama raba min shamaya,

v'chayim aleinu v'al kol Yisrael.

V'imru: Amen.

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

Oseh shalom bimromav,

Hu ya'aseh shalom aleinu,

V'al kol yisrael. V'imru: Amen.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ: אָמֵן.

Exalted and hallowed be God's great name in the world which God created, according to plan. May God's majesty be revealed in the days of our lifetime and the life of all Israel - speedily, imminently, and let us say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort.
And let us say: Amen.

May there be abundant peace from heaven, and life, for us and for all Israel. And let us say: Amen.

May the one who creates harmony on high bring peace to us and to all Israel. And let us say: Amen.

Please Be Seated.



KIDDUSH & MOTZI

Honoring our Bar Mitzvah, Clergy will present Elijah with praise and gifts.

In place of a closing hymn, we will accompany Elijah as he says the blessing of gratitude for the fruit of the vine (Kiddush), which brightens times of happiness, and the blessing for bread (HaMotzi), which sustains and nourishes us.

KIDDUSH: BLESSING OVER THE WINE

Siddur 301 | 604

*Baruch Atah, Adonai Eloheinu,
Melech ha'olam, borei p'ri hagafen.*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

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

HAMOTZI: BLESSING OVER THE BREAD

Siddur 302 | 606

*Baruch Atah, Adonai Eloheinu,
Melech ha'olam,
haMotzi lechem min haaretz.*

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

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

MAZEL TOV, ELIJAH!

[Congratulations, Elijah!]



RABBI ROSALIN MANDELBERG



Rabbi Rosalin (Rose-a-lynn) Mandelberg serves as senior rabbi of the Reform Ohef Sholom Temple in Norfolk. As spiritual leader of the 700 family congregation Rabbi Roz engages in the sacred work of teaching and learning with children, adults and families, and of sharing Judaism's wisdom as it applies to our daily lives and the world around us. She works determinedly to reach Jews by birth, Jews by choice and interfaith families to create a community where each of us participates actively in Jewish life. She embraces worshipping together as one community, joyfully and meaningfully reaching and inspiring congregants through a range of relevant and challenging sermons that convey Judaism's teachings to people of all ages.

Her particular areas of interest are in reaching out to interfaith and conversionary families and Jews by choice and in creating Jewish spiritual and educational programs, which benefit both Jews and non-Jews alike. This includes her work in establishing Interfaith Trialogue with Muslim and Christian congregations in South Hampton Roads. Her success in these endeavors has earned her a seat on the Union for Reform Judaism's national Commission on Interfaith Outreach and Synagogue Membership, which she held for 15 years. Also, she served as president of the Central Conference of American Rabbis Mid-Atlantic Council.

In addition, Rabbi Roz has been active in local communal agencies, serving on the boards of Jewish Family Services and The United Jewish Federation of Tidewater as well as on the Advisory Board of the Rumi Forum, Hampton Roads Chapter. Currently, she is the immediate past president of the Board of Rabbis and Cantors of Hampton Roads.

For her congregational and communal work, Rabbi Roz has received the Humanitarian Award from the Virginia Center for Inclusive Communities and the Commitment to Interfaith Understanding Award from the Rumi Forum.

Rabbi Mandelberg and her husband, Marty, former CFO of Payday Payroll Services and an active member of the United Jewish Federation of Tidewater's Holocaust Commission, live in Ghent.

CANTOR JENNIFER RUEBEN



Cantor Jennifer Rueben is thrilled to be part of the clergy team at Ohef Sholom Temple. A native of Richmond, she has taken a long path back to the Old Dominion, by way of Maine, Minnesota, Massachusetts, Israel, and New York. She is so excited to be home in Virginia and to serve the Ohef Sholom community. Cantor Jen was ordained at Hebrew Union College's Debbie Friedman School of Sacred Music in May of 2017.

Cantor Jen bases her clergy work on building relationships. Her teaching is focused on using creative means to find the ways that Judaism can enhance our lives throughout the life cycle. She takes a special interest in b'nai mitzvah and is committed to helping each student to create an experience that is both challenging and meaningful. She cherishes the time she spends with each student, teaching them to chant Torah and lead the community in prayer and exploring the many facets of their Jewish identity.

In addition to teaching b'nai mitzvah, Cantor Jen partners with Rabbi Roz to create warm and spiritual worship services, teach the 10th Grade Confirmation class, offer various educational opportunities, and provide pastoral care to the congregation. She is grateful to do so with the support of OST's amazing leadership team and dedicated professional staff. She is especially fortunate to work in partnership with music director Chuck Woodward to craft the music at OST.

Before arriving at OST, Cantor Jen earned a degree in opera performance from University of Florida. She received certification in Jewish chaplaincy from Miami Jewish Federation's Refuat HaNefesh chaplaincy training program. In her time at Hebrew Union College, she focused much of her attention on her thesis work, learning the ways in which music can play a role in fostering and strengthening Jewish identity in children. She served West End Temple of Neponsit, NY. She is a songwriter and looks forward to sharing her music with the OST community. In her spare time, Cantor Jen loves to cook and spend time with friends and family.







Rosalin Mandelberg, *Senior Rabbi*
Jennifer Rueben, *Cantor*



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