

TEMPLE BETH TIKVAH

find your connection

I am a co-creator in a community I enjoy!

Shabbat Shalom! שבת שלום!
Welcome! ברוכים הבאים!

bar mitz•vah

1 a fully eligible participant in Jewish ritual life 2 a ceremony ritually marking the milestone in which one may lead the local congregation in a **Shabbat morning service**, read from the **Torah scrolls**, and offer a **teaching** relevant to his/her life experience 3 a **celebration** of the transition from childhood into young adulthood

Kavannah כוונה

Setting an intention for this moment in time

מַה טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב, מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

Mah tovu ohalecha ya'akov, mishk'notecha yisra'el.

How lovely are your tents, O Jacob; your dwelling places, O Israel.
I -- out of wonder and awe -- come to a place where love and holiness dwells.
I humbly kneel in awe of the grandeur of our cosmos.

וְאָנֹכִי בְּרַב חֲסִדֶיךָ אָבוֹא בֵיתְךָ, אֲשֶׁתַּחֲוֶה אֶל הַיֵּכָל קֹדֶשׁ בִּירְאָתְךָ.

יְיָ אֶהְבֶּתִי מֵעוֹן בֵּיתְךָ, וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאָנֹכִי אֲשֶׁתַּחֲוֶה וְאֶכְרַעָה, אֶבְרַכָּה לְפָנַי יְיָ עֲשֵׂי.

וְאָנֹכִי תַפְלְתִי לְךָ יְיָ, עֵת רְצוֹן, אֱלֹהִים בְּרַב חֲסִדֶיךָ, עֲנֵנִי בְּאֵמֶת
יִשְׁעֶךָ.

What is the difference between a **tent** and a **dwelling place**?

The ancient rabbis taught that our **tents** are the structures in which we sleep at night. Our **dwelling places** are the sacred spaces in which we live our lives.

A house of worship is made of wood, bricks, and glass.

The friendship and love generated among the people who dwell inside any given sanctuary transforms its building materials into holy ground.

Becoming B'nai Mitzvah:

(Suzanne Schlosberg and Paul Spencer)

According to Jewish tradition a girl enters adulthood at age 12, a boy at age 13. They are not fully developed adults ready to go off into the world to stake their claim. And yet, they can no longer be treated like children.

As *b'nai mitzvah*, Toby and Ian step forward and present themselves to family, friends, and neighbors. They demonstrate that they have learned how to participate in the rituals and practices that hold the Jewish people together as a distinct community. Their demonstration requires study and practice. They take risks, standing in front of a congregation to read from the sacred Torah scrolls and to offer a teaching from its ancient stories and ethical reasoning.

Presentation of tallit:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Baruch ata adonai eloheynu melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu l'hitatef batzivit.

We bless the ever-present living spirit of the world that summons us to wrap in *tzitzit*, fringes.

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

Baruch ata adonai eloheynu melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu, la'asok b'divrei torah.

We bless the ever-present living spirit of the world that summons us to engage with words of Torah.

(The Ten Commandments)

I am the Lord your God, who led you out of the land of Egypt, out of the house of bondage.

You shall have no other gods besides Me.

You shall not swear falsely by the name of your God.

Remember the Sabbath and keep it holy.

Honor your father and your mother.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

You shall not covet.

אֱלֹהֵי דְבָרִים שְׂאָדָם אוֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקֶּרֶן קִיּוּמָת
לוֹ לְעוֹלָם הַבָּא, וְאֵלֹהֵי הַיּוֹן:

**These are the things, the fruit of which human beings eat in this world,
but the real pay-off comes when everyone practices them, all the time:**

(All)

Honoring parents, acts of kindness, eagerness and regularity, welcoming guests, visiting people who can't get out, celebrating with bride and groom, accompanying one who has passed, exercising discretion and curiosity, cultivating peace among friends and sacred relationships. The study of Torah compels us to engage in the world to make it a better place.

**To pray is to take notice of wonder, to regain a sense of the mystery that animates
all beings, the divine margin in all attainments.**

Prayer is our humble answer to the inconceivable surprise of living...

(Rabbi Abraham Joshua Heschel)

We are thankful for everyday miracles:

(All)

For the rooster who announces day when it replaces night

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לַשֶּׁכּוֹי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

For opening our eyes

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵינֵינוּ.

For stretching our limbs

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים.

For the ability to stand upright

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים.

For the foundation of the earth that bears our weight

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

For mobility and movement

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִיז מִצְעָדֵי גֶבֶר.

For clothing and shelter

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַלְבִּישׁ עֲרָמִים.

For renewed sense of purpose

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיַּעַף כֹּחַ.

For wherewithal to enter into the day

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמַּעֲבִיר שְׁנָה מֵעֵינֵי
וְתַנוּמָה מֵעַפְעָפִי.

For the capacity to give and receive love

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂנוּ בְּצַלְמֵךְ אֱלֹהִים.

For free will

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי בְּנִי בֵּית חוֹרֵיו.

For rituals and practices that have the potential to create meaning and a sense of purpose

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂי יִשְׂרָאֵל.

For strength and resources

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

For pride and beauty and dignity

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בְּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא.

Baruch she'amar v'hayah ha'olam, baruch hu.

We are blessed, that the world came into being.

(All)

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מְלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא
וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא, לְעֵלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

Sh'ma ubirkoteha שמע וברכותיה
Directing our attention to foundational principles

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Barchu et adonai ham'vorach.

Bless YHWH who is blessed.

(All)

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch adonai ham'vorach, l'olam va'ed.

Bless YHWH who is blessed now and forever.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל. הַמְּאִיר לָאָרֶץ וְלַדָּרִים עֲלֶיהָ
בְּרַחֲמִים, וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. מָה
רַבּוֹ מַעֲשֵׂיךָ יְיָ, כָּלֵם בְּחַכְמָה עֲשִׂיתָ, מְלַאָּה הָאָרֶץ קִנְיָנְךָ.
תִּתְבָּרַךְ יְיָ אֱלֹהֵינוּ עַל שִׁבְחַ מַעֲשֵׂה יְדִיךָ, וְעַל מְאֹרֵי אוֹר
שֶׁעֲשִׂיתָ, יִפְאַרוּךְ סִלָּה. אוֹר חָדָשׁ עַל צִיּוֹן תְּאִיר, וְנִזְכָּה כָּלֵנוּ
מִהָרָה לְאוֹרוֹ. בְּרוּךְ אַתָּה יְיָ, יוֹצֵר הַמְּאֹרוֹת.

Blessed is the existence of light, the creation of darkness, the making of harmony,
the creation of peace.

There is purpose in our existence.

We create meaning in life by marking the seasons and the years, by connecting deeply with other human beings in relationship, and by engaging in a lifelong practice of self-improvement and personal growth.

Blessed is the source of love.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

*Sh'ma yisra'el, adonai eloheynu, adonai echad.
Baruch shem k'vod malchuto l'olam va'ed.*

Hear, O Israel, our people is one, humanity is one.
Blessed is the majesty of love in all time and space.

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לִבְבְּךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם, עַל לִבְבְּךָ.
וּשְׁנַנְתָּם לְבִנְיָךְ, וְדַבַּרְתָּ בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלִכְתְּךָ בַּדֶּרֶךְ,
וּבְשֹׁכְבְּךָ, וּבְקוּמְךָ. וְקִשַּׁרְתָּם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין
עֵינֶיךָ. וְכָתַבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לְהִיוֹת לָכֶם לְאֱלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

And you shall love humanity with all your heart, with all your spirit, and with all your life force. And these words will remain in your consciousness. You will transmit them to your children and speak of them when you are at rest at home and when you go about on your path, when you lie down to sleep and when you awake. You will bind them as a sign to your actions and they will be for a focus before your eyes, and you will write them upon the doorposts of your houses and upon your town gates.

**With the best intentions and plans come miscalculations, errors, and failures.
Sometimes our mistakes become bad habits.**

We back ourselves into corners, trying to save face and heal bruised egos.

Sometimes we need to break free from unhealthy and unhelpful routines and relationships in order to rekindle the spark inside us.

In the Torah, our redemption from slavery symbolizes all the other kinds of redemptions people experience.

Through disciplined practice, we can be our best selves.

מִי כַמּוֹכָה בְּאֵלִים יְיָ,
מִי כַמּוֹכָה נְאֻדָּר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת עֲשֵׂה פִּלְא.

*Mi chamocha ba'eylim adonai, mi kamocha ne'dar bakodesh,
nora t'hillot oseh fele.*

What is like the eternal among powers? What compares to the wonder of all humanity?

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם,
יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

Together by the shore of the sea, the liberated sang a new song of praise, giving thanks and declaring that humanity and love will reign forever and ever.

צוּר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל, וּפְדֵה כְּנַאמְךָ יְהוּדָה
וְיִשְׂרָאֵל. גְּאֻלְנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אַתָּה יְיָ, גֹּאֲלֵ יִשְׂרָאֵל.

O Rock of Israel, your cry is heard in the tears of the oppressed. Your command summons all who struggle for justice. You burn in the hearts of those who wrestle for truth within. You are the freedom in our lives, calling us to transform despair into hope.

תפילה Tefillah
Prayers of the community

אֲדֹנָי שִׁפְתַי תִּפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

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

My lips are open, that I might pray:

For the merit of our ancestors:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי
אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל
עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת
וְאִמּוֹת, וּמְבִיא גְּאֻלָּה לְבָנָי בְּנֵיהֶם, לְמַעַן שְׂמוֹ בְּאַהֲבָה. מֶלֶךְ
עוֹזֵר וּמוֹשִׁיעַ וּמְגִן.
בְּרוּךְ אַתָּה יְיָ, מְגִן אַבְרָהָם וְעִזְרַת שָׂרָה.

We stand on the shoulders of all the generations that came before: Abraham, Isaac, Jacob, Sarah, Rebecca, Leah, and Rachel...And all the parents who begat us in all the generations before us. We are the children of those who survived, and our existence is their redemption. For that, we are grateful. We also give thanks for the blessings of grace and freedom that they received and that is our inheritance as well. The survival of our predecessors has enabled our existence. So too, may we be protected.

For our capacity to respond:

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנֵי, מְחִיָּה הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.

מוריד הטל. (Pesach until Sukkot)

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחִיָּה הַכֹּל בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ לַיְשָׁנֵי
עֶפְרָה, מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מְלַךְ מַמְיֵת וּמְחִיָּה
וּמְצַמֵּחַ יְשׁוּעָה. וְנֶאֱמַן אֶתָּה לְהַחְיֹת הַכֹּל.
בְּרוּךְ אַתָּה יְיָ, מְחִיָּה הַכֹּל.

Day by day we might not notice the grandeur that surrounds us. Let us learn how our lives and existence itself must never be taken for granted. May we learn to be in awe of the reality ever evolving before us in our environment, in the species of the planet, in the societies around us. Let us treat our reality with care and compassion, to tread lightly so we do not destroy the wonders about us.

For encounters with the sacred:

In all generations and for all eternity,
we are grateful for fleeting moments of human connection,
for holiness.

For the Sabbath:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרוֹתָם בְּרִית עוֹלָם.

*V'shamru v'ney yisra'el et hashabbat,
la'asot et hashabbat l'dorotam b'rit olam.*

בֵּינֵי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

Beyni uveyn b'ney yisra'el ot hi l'olam,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

Ki sheshet yamim asah adonai et hashamayim v'et ha'aretz,

וּבְיוֹם הַשְּׁבִיעִי נִשְׁבַּת וַיִּנְפַּשׁ.

Uvayom hash'vi'i shavat vayinafash.

The generations of Israelites observed the Sabbath every seven days, year in and year out. This is freedom. This is peace. This is a taste of what the world should be. The day of rest is a gift from the generations.

A day to sing and dance, a day to remember, a day to take notice. A day that is not time *off*, but time *on*. We are blessed to be summoned to this hallowed day of rest.

For gratitude and generosity:

מוֹדִים אֲנַחְנוּ לָךְ...

We are thankful for our families and friends, and for our community.

We are grateful for the bonds of loyalty and affection that sustain us, and for our capacity to love and to care.

We aspire to be modest in our demands of one another, but generous in our giving to each other.

May we never measure how much love or encouragement we offer. May we never count the times we forgive.

May we always be grateful that we have one another, and that we are able to express our love in acts of kindness.

May we always be gentle in our speech. When we offer words of criticism, may they be chosen with care, and spoken softly.

May we waste no opportunity to speak words of sympathy, of appreciation, of praise.

May we be thankful for health, happiness, and contentment. May we have the wisdom to build a joyous and peaceful environment.

For peace:

שִׁים שְׁלוֹם טוֹבָה וְבִרְכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

*Sim shalom tovah uv'rachah, chen vachessed v'rachamim,
aleynu v'al kol yisra'el amecha.*

We wish for peace, but we are also aware that wishes alone do not bring peace. May we have the courage to go forth and do what we can to bring justice and peace to a world so much in need. May we guide our actions by the instruction that teaches all of us to depend on the well-being and security of the other. Let us work not only for our own benefit but for everyone. May everyone be inscribed for lives of goodness and peace.

Private Reflection/Meditation:

May I possess a quiet heart and hear the still, small voice that speaks within me.

May I do my work faithfully, even when no one's eye is upon me.

May I judge others kindly and love them freely,
for it persuades me to see divinity in everyone I meet.

May I come to the end of each day feeling that
I used its gifts wisely and faced its trials bravely.

יְהִי־וֹ לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צוֹרֵי וְגֹאֲלֵי.

Yih'yu l'ratzon imrey fi v'hegyon libi l'fanecha, adonai, tzuri v'go'ali.

May the words of my mouth and the meditations of my heart be be for the good of
those around me.

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

Oseh shalom bimromav, hu ya'aseh shalom aleynu, v'al kol yisra'el, v'imru: Amen.

We ask for peace for ourselves and all who dwell on the earth.

Seder k'ri'at torah סדר קריאת תורה
Torah reading ceremony

May I witness the Torah's call to love my neighbor, and to seek enlightenment.

May I heed the wisdom of my own life experience, and the stories of others.

May I experience the joy and wonder of childhood, even as I become an adult.

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם.

Ki mitziyon teytzey torah, ud'var adonai mirushalayim.

From Zion comes the Torah, its wisdom from Jerusalem.

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.

Baruch shenatan torah l'amo yisra'el bik'dushato.

Blessed are we to have Torah in our struggle for truth.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Sh'ma yisra'el, adonai eloheynu, adonai echad.

Hear, O Israel, our people is One, humanity is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קְדוֹשׁ שְׁמוֹ.

Echad eloheynu, gadol adoneynu, kadosh sh'mo.

We are One, we are of holy essence.

עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:

Al sh'losha d'varim ha'olam omeyd:

The world exists because of three things:

עַל הַתּוֹרָה, עַל הָעֲבוּדָה, וְעַל גְּמִילוּת חַסְדִּים.

Al hatorah, al ha'avodah, v'al g'milut chasadim.

Learning, spiritual practice, and acts of kindness

Torah Reading Blessings

בְּרַכּוּ אֶת יְיָ הַמְּבָרֵךְ.

Barchu et adonai ham'vorach.

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

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

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

*Baruch ata adonai eloheynu melech ha'olam, asher bachar banu mikol ha'amim v'natan lanu et torato.
Baruch ata adonai, noteyn hatorah.*

Blessed are we to have received the Torah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

*Baruch ata adonai eloheynu melech ha'olam, asher natan lanu torat emet, v'chayey olam nata
b'tocheynu. Baruch ata adonai, noteyn hatorah.*

Blessed are we to have the wisdom and truth of Torah.

First Aliyah, Deuteronomy 14:22-23, Suzanne Schlosberg

Terry Reynolds and Evie Lerner

עֲשֹׂר תַעֲשֹׂר אֶת כָּל־תְּבוּאת זֵרַעְךָ הַיֵּצֵא הַשָּׂדֶה שְׁנָה שְׁנָה: וְאָכַלְתָּ לִפְנֵי יְיָ אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר לְשִׁכֵּן שְׁמוֹ שָׁם מֵעֵשֶׂר דִּגְנֶךָ תִירֹשְׁךָ וַיִּצְהָרְךָ וּבְכֹרֶת בְּקֹרֶךָ וּצְאֹנְךָ לְמַעַן תִּלְמַד לִירְאָה אֶת־יְיָ אֱלֹהֶיךָ כָּל־הַיָּמִים:

You shall set aside every year a tenth part of all the yield of your sowing that is brought from the field. 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 the LORD your God, in the place where He will choose to establish His name, so that you may learn to revere the LORD your God forever.

Second Aliyah, Deuteronomy 14:24-27, Ian Spencer

Marcia and Paul Herman, Barbara Derwin, Sandy and Bob Lebowitz

וְכִי־יִרְבֶּה מִמֶּךָ הַדָּרָךְ כִּי לֹא תוּכַל שְׂאתוֹ כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְיָ אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם כִּי יִבְרַכְךָ יְיָ אֱלֹהֶיךָ: וְנִתְּתָה בַכֶּסֶף וְצִרְתָּ הַכֶּסֶף בַּיָּדְךָ וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְיָ אֱלֹהֶיךָ בּוֹ: וְנִתְּתָה הַכֶּסֶף בְּכָל אֲשֶׁר־תֵּאֱוָה נַפְשֶׁךָ בַּבָּקָר וּבַצֹּאן וּבַיִּין וּבַשֶּׂכֶר וּבְכָל אֲשֶׁר תִּשְׁאַלְךָ נַפְשֶׁךָ וְאָכַלְתָּ שָׁם לִפְנֵי יְיָ אֱלֹהֶיךָ וְשִׂמַחְתָּ אִתָּהּ וּבֵיתְךָ: וְהִלּוּי אֲשֶׁר־בְּשַׁעְרֶיךָ לֹא תַעֲזֹבֵנּוּ כִּי אֵין לּוֹ חֶלֶק וְנַחֲלָה עִמָּךְ:

Should the distance be too great for you, should you be unable to transport them, because the place where the LORD your God has chosen to establish His name is far from you and because the LORD your God has blessed you, you may convert them into money. Wrap up the money and take it with you to the place that the LORD your God has chosen, 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 the LORD your God, and rejoice with your household. But do not neglect the Levite in your community, for he has no hereditary portion as you have.

Third Aliyah, Deuteronomy 14:28-29

Nancy and Larry Schlosberg

Naomi, Bill, Zachary and Lauren Flores

Jessica, Hal, Sebastian, Preston and Stella Burg

מִקְצָה | שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת־כָּל־מֵעֵשֶׂר תְּבוּאתְךָ בַשָּׁנָה הַהִוא וְהִנַּחְתָּ בְּשַׁעְרֶיךָ: וּבֹא הִלּוּי כִּי אֵין־לוֹ חֶלֶק וְנַחֲלָה עִמָּךָ וְהַגֵּר וְהִיתוּם וְהָאֵלְמָנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ וְשִׁבְעוּ לְמַעַן יִבְרַכְךָ יְיָ אֱלֹהֶיךָ בְּכָל־מַעֲשֵׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה:

Every third year you shall bring out the full tithe of your yield of that year, but leave it within your settlements. Then 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 the LORD your God may bless you in all the enterprises you undertake.

Fourth Aliyah, Deuteronomy 15:1-3

Kiki and Phil Schlosberg

Mark Schlosberg and Jenny Wong, Steven and Max Schlosberg

Lisa Beth Guntz, Joe and Jan Guntz

מִקֵּץ שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה: וְזֶה דְבַר הַשְּׁמִטָּה שְׁמוֹט כָּל־בַּעַל מַשֶּׁה
יָדוּ אֲשֶׁר יִשֶׁה בְּרַעְהוּ לֹא־יִגֹּשׁ אֶת־רַעְהוּ וְאֶת־אָחִיו כִּי־קָרָא שְׁמִטָּה
לֵי: אֶת־הַנִּכְרִי תִגֹּשׁ וְאֲשֶׁר לֶךָ יִהְיֶה לֶךָ אֶת־אָחִיךָ תִשְׁמִט יָדְךָ:

Every seventh year you shall practice remission of debts. This shall be the nature of the remission: every creditor shall remit the due that he claims from his fellow; he shall not dun his fellow or kinsman, for the remission proclaimed is of the LORD. You may dun the foreigner; but you must remit whatever is due you from your kinsmen.

Fifth Aliyah, Deuteronomy 15:4-6, Toby Spencer

Virginia Spencer

Paige Spencer and Mark Combs, Spencer and Lauren Combs

אָפֶס כִּי לֹא יִהְיֶה־בְּךָ אֲבִיוֹן כִּי־בִרְךָ יִבְרַכְךָ יי בארץ אשר יי אלהיך
נִתְּנָלְךָ נַחֲלָה לְרִשְׁתָּהּ: רַק אִם־שָׁמוּעַ תִּשְׁמַע בְּקוֹל יי אלהיך לְשָׁמֹר
לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִכִי מִצְוֶךָ הַיּוֹם: כִּי־יי אלהיך
בִּרְכְּךָ כַּאֲשֶׁר דִּבֶּר־לְךָ וְהֶעֱבַטְתָּ גוֹיִם רַבִּים וְאֶתָּה לֹא תַעֲבֹט וּמִשְׁלַת
בְּגוֹיִם רַבִּים וּבְךָ לֹא יִמְשִׁלוּ:

If only you heed the LORD your God and take care to keep all this Instruction that I enjoin upon you this day. For the LORD your God will bless you as He has promised you: you will extend loans to many nations, but require none yourself; you will dominate many nations, but they will not dominate you.

Sixth Aliyah, Deuteronomy 15:7-9

Michelle Armoni, Kevin, Zachary and Ethan Rosenberg

Shari Lewis and Mark, Sara, Dylan and Sloane Lewis

כִּי־יִהְיֶה בְּךָ אֲבִיוֹן מֵאֶחָד אֶחִיךָ בְּאֶחָד שְׁעָרֶיךָ בְּאַרְצְךָ אֲשֶׁר־יי אלהיך
נִתְּנָ לְךָ לֹא תִאֲמַן אֶת־לִבְּךָ וְלֹא תִקְפֹּץ אֶת־יָדְךָ מֵאֶחָד
הָאֲבִיוֹן: כִּי־תִפְתַּח תִּפְתַּח אֶת־יָדְךָ לוֹ וְהֶעֱבַט תַּעֲבִיטְנוּ דִּי מַחֲסֻרוֹ אֲשֶׁר
יִחַסֵּר לוֹ: הַשְּׁמֹר לְךָ פֶּן־יִהְיֶה דְבָר עִם־לִבְּךָ בְּלִיעַל לְאִמֹר קָרְבָּה
שְׁנַת־הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרַעְהָ עֵינֶךָ בְּאֶחָד הָאֲבִיוֹן וְלֹא תִתֵּן לוֹ וְקָרָא
עָלֶיךָ אֱלֹהֵי וְהָיָה בְּךָ חַטָּא:

If, however, there is a needy person among you, one of your kinsmen in any of your settlements in the land that the LORD your God is giving you, do not harden your heart and shut your hand against your needy kinsman. Rather, you must open your hand and lend him sufficient for whatever he needs. Beware lest you harbor the base thought, "The seventh year, the year of remission, is approaching," so that you are mean to your needy kinsman and give him nothing. He will cry out to the LORD against you, and you will incur guilt.

Seventh Aliyah, Deuteronomy 15:9-11

Jennifer and John, Jules and Hudson Lehr

Carl and Judy Schlosberg

נְתוּן תַּתֵּן לוֹ וְלֹא-יִרַע לְבַבְךָ בְּתַתֵּן לוֹ כִּי בְגִלְלָהּ | הִדְבַּר הַזֶּה יִבְרַכְךָ יי
אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂיךָ וּבְכָל מַשְׁלַח יָדְךָ: כִּי לֹא-יִחַדֵּל אֲבִיוֹן מִקְרֵב הָאָרֶץ
עַל-כֵּן אֲנֹכִי מְצַוְךָ לֵאמֹר פֶּתַח תִּפְתַּח אֶת-יָדְךָ לְאֲחִיךָ לְעֹנִיךָ וְלְאֲבִינְךָ
בְּאַרְצְךָ:

Give to him readily and have no regrets when you do so, for in return the LORD your God will bless you in all your efforts and in all your undertakings. 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 kinsman in your land.

A Prayer for those in need of healing:

מִי שְׁבִרְךָ...

Mi sheberach avoteynu, m'kor hab'rachah l'imoteynu
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 sheberach imoteynu, m'kor hab'rachah lavoteynu
Bless those in need of healing with *r'fu'ah sh'leyma*
The renewal of body, the renewal of spirit
And let us say: Amen

Haftarah Reading

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים
טוֹבִים, וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמְרִים בְּאֵמֶת, בְּרוּךְ אַתָּה יי,
הַבוֹחֵר בַּתּוֹרָה וּבַמִּשָּׁה עֲבֹדוֹ, וּבִישְׂרָאֵל עִמּוֹ, וּבְנְבִיאֵי הָאֵמֶת
וְצֶדֶק.

Blessed are You Eternal One, who chose decent prophets and desired that their words be honest and true. Blessed are You who embraced Moses and the prophets of truth and justice.

Isaiah, 54:11-16, Toby Spencer

עֲנִיָּה סְעָרָה לֹא נַחֲמָהּ הִנֵּה אֲנֹכִי מֵרְבִיץ בַּפּוֹךְ אֲבִיךָ וַיִּסְדֹּתִיךָ בַּסְּפִירִים:
וְשִׁמְתִי כְּדָד שְׁמֹשֶׁתֶיךָ וְשַׁעֲרֶיךָ לְאֲבִי אֶקְדָּח וְכָל־גְּבוּלֶךָ לְאֲבִי־חֶפֶץ:
וְכָל־בְּנֶיךָ לְמוֹדֵי יי וְרַב שְׁלוֹם בְּנֶיךָ: בְּצַדִּיקָה תִּכּוֹנְנִי רַחֲמֵי מַעֲשֶׂךָ כִּי־לֹא
תִירָאִי וּמִמַּחֲתָה כִּי לֹא־תִקְרַב אֵלֶיךָ: הֵן גּוֹר יִגּוֹר אִפְסֵי מְאוֹתַי מִי־גֹר
אֶתְךָ עָלֶיךָ יְפוֹל: הֵן [הִנֵּה] אֲנֹכִי בְּרֵאתִי חָרָשׁ נִפְחָ בְּאֵשׁ פְּחָם וּמוֹצִיא כְּלֵי
לְמַעֲשָׂהוּ וְאֲנֹכִי בְּרֵאתִי מִשְׁחִית לְחַבֵּל:

Unhappy, storm-tossed one, uncomforted! I will lay carbuncles as your building stones And make your foundations of sapphires. I will make your battlements of rubies, Your gates of precious stones, The whole encircling wall of gems. And all your children shall be disciples of the LORD, And great shall be the happiness of your children; You shall be established through righteousness. You shall be safe from oppression, And shall have no fear; From ruin, and it shall not come near you. Surely no harm can be done Without My consent: Whoever would harm you Shall fall because of you. It is I who created the smith To fan the charcoal fire And produce the tools for his work; So it is I who create The instruments of havoc.

Isaiah 54:17-55:5, Ian Spencer

כֹּל-כְּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל-לְשׁוֹן תִּקְוִים-אֲתָךְ לְמִשְׁפָּט תִּרְשִׁיעֵי
זֹאת נִחְלַת עֲבָדֵי יי וְצַדִּיקְתֶּם מֵאֵתִי נְאֻם-יי: הוּא כָל-צִמְאָ לָכֹו לַמַּיִם
וְאֲשֶׁר אֵין-לוֹ כֶּסֶף לָכֹו שְׂבָרוֹ וְאָכְלוֹ וּלְכֹו שְׂבָרוֹ בְּלוֹא-כֶּסֶף וּבְלוֹא מְחִיר
יֵין וְחֶלֶב: לְמָה תִּשְׁקְלוּ-כֶּסֶף בְּלוֹא-לֶחֶם וַיִּגִּיעַכֶּם בְּלוֹא לְשִׁבְעָה שְׂמֵעוּ
שְׂמוֹעַ אֵלַי וְאָכְלוּ-טוֹב וְתִתְעַנֵּג בְּדִשָׁן נִפְשֵׁכֶם: הֵטוּ אָזְנוֹכֶם וּלְכֹו אֵלַי
שְׂמֵעוּ וְתִחֲי נִפְשֵׁכֶם וְאֶכְרְתֶה לָכֶם בְּרִית עוֹלָם חֲסִדֵי דָוִד הַנְּאֻמְנִים: הֵן
עַד לְאוּמִים נִתְתִּיו נְגִיד וּמְצִוָה לְאֻמִּים: הֵן גְּוֵי לֹא-תִדְעוּ תִקְרָא וְגְוֵי
לֹא-יִדְעוּךָ אֵלֶיךָ יִרְוּצוּ לְמַעַן יי אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל כִּי פִאֲרֶךְ:

No weapon formed against you shall succeed, And every tongue that contends with you at law you shall defeat. Such is the lot of the servants of the LORD, Such their triumph through Me – declares the LORD. Ho, all who are thirsty, Come for water, Even if you have no money; Come, buy food and eat: Buy food without money, Wine and milk without cost. Why do you spend money for what is not bread, Your earnings for what does not satisfy? Give heed to Me, And you shall eat choice food And enjoy the richest viands. Incline your ear and come to Me; Hearken, and you shall be revived. And I will make with you an everlasting covenant, The enduring loyalty promised to David. As I made him a leader of peoples, A prince and commander of peoples, So you shall summon a nation you did not know, And a nation that did not know you shall come running to you— For the sake of the LORD your God, The Holy One of Israel who has glorified you.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל הָעוֹלָמִים, צַדִּיק
בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם,
שָׁפֵל דְּבָרָיו אֱמֶת וְצֶדֶק.

Blessed are You Eternal One, righteous in all generations, whose word is truth and justice.

עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת
הַזֶּה, שְׁנַתָּ לָנוּ, יי אֱלֹהֵינוּ, לְקַדְּשָׁה וּלְמַנוּחָה, לְכָבוֹד
וּלְתִפְאַרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים
אוֹתָךְ, וְתִבְרַךְ שְׁמֶךָ בְּכָל חַי תְּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה
יי, מְקַדֵּשׁ הַשַּׁבָּת.

Blessed are You Eternal One, for Torah, for the prophets, and for this Shabbat, for the sacred and for rest.

עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ,
וְתִמְכֶיהָ מֵאֲשֶׁר.

דְּרָכֶיהָ דְרָכֵי נְעִים,
וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.

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

It is a tree of life to those who hold fast to it, all its supporters are happy.
its paths are ways of peace, and all its trails lead to peace.

הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנִשְׁוֵבָה,
חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashivenu adonai elecha v'nashuvah, chadesh yameynu k'kedem.

Make all our days a new beginning.

Kathy Schindel, B'nai Mitzvah Coordinator

Suzanne Schlosberg and Paul Spencer, Parents

(Please rise)

Special prayers for Toby and Ian:

יְבָרֶכֶךָ יי וַיִּשְׁמְרֶכָּךָ.

יְאֵר יי פְּנֵיךָ אֱלֹהֵיךָ וַיַּחֲנֶכָּךָ.

יִשְׂא יי פְּנֵיךָ אֱלֹהֵיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

May you find spiritual fulfillment, and may your body be safe and healthy.
May you find on your journey, a compassionate understanding.
May you find peace and confidence.

(All)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזֶמֶן הַזֶּה.

*Baruch ata adonai eloheynu melech ha'olam,
shehechyanu v'kiy'manu v'higi'anu lazman hazeh.*

We are blessed to have been given life, to have been sustained in life, and to have arrived at this moment in time.

Remembering our loved ones who have passed:

As we recite this prayer,
we try to feel the very souls we remember in the deepest core of our being.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ
מְלִכוּתָהּ. בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֶגְלָא
וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'meh raba. B'alma di v'ra chr'uteh, v'yamlich malchuteh,
b'chayeychon uv'yomeychon uv'chayey d'chol bet yisra'el, ba'agala uvizman kariv
v'imru: Amen.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעַלְמֵי עֲלַמְיָא.
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָא מִן כָּל בְּרַכְתָּא
וְשִׁירְתָּא תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

Y'he sh'meh raba m'varach l'alam ul'almey almaya.

*Yitbarach v'yishtabach v'yitpa'ar v'yitromam v'yitnase v'yithadar v'yitaleh v'yithalal
sh'meh d'kudsha, b'rich hu, l'eylah min kol birchata v'shirata, tushb'chata
v'nechemata da'amiran b'alma, v'imru: Amen.*

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

Y'he sh'lama raba min sh'maya v'chayim aleynu v'al kol yisra'el, v'imru: Amen.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Oseh shalom bimromav, hu ya'aseh shalom aleynu v'al kol yisra'el, v'imru: Amen.

May the One who forms peace in the highest portion of the heavens, share that peace with us, with all
who struggle, and we say: Amen.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִּיר נִבְרָא.
לַעֵת נַעֲשֶׂה בְּחִפְצוֹ כֹּל,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

Adon olam asher malach, b'terem kol y'tzir nivra. L'eyt na'asah v'chef'tzo
kol, azay melech sh'mo nikra.

וְאַחֲרֵי כָּכֵלֹת הַכֹּל, לְבַדּוֹ יִמְלֹךְ נֹרָא. וְהוּא הָיָה, וְהוּא הָיָה,
וְהוּא יִהְיֶה, בְּתַפְאָרָה.

V'acharey kich'lot hakol, l'vado yimloch nora. V'hu hayah, v'hu hoveh, v'hu yih'yeh
b'tif'arah.

וְהוּא אֶחָד וְאֵין שְׁנַי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה. בְּלִי רֵאשִׁית בְּלִי
תַּכְלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.

V'hu echad v'eyn sheyni, l'hamshil lo l'hach'bira. B'li reyshit b'li tachlit, v'lo ha'oz
v'hamisrah.

וְהוּא אֱלֹהֵי וְחַי גֹּאֲלֵי, וְצוּר חֲבֻלֵי בְּעֵת צָרָה. וְהוּא נָסִי וּמְנוּס לִי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

V'hu eyli v'chai go'ali, v'tzur chevli b'eyt tzarah. V'hu nisi umanos li, m'nat kosi
b'yom ekra.

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעִּירָה. וְעַם רוּחִי גְּוִיָּתִי, יְיָ לִי
וְלֹא אִירָא.

B'yado afkid ruchi, b'eyt ishan v'a'irah. V'im ruchi g'viyati, adonai li v'lo ira.