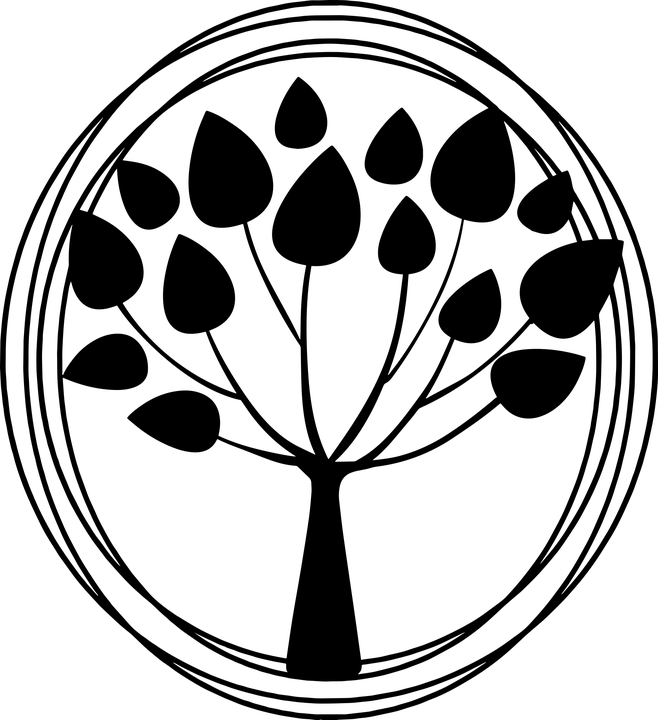
**B’ Mitzvah of**

**Date**

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**[Saturday Afternoon Program]**

**SHALOM - WELCOME**

A bit about the Interfaith Families Project of Greater Washington, DC (IFFP). IFFP was established by four “Founding Moms,” in 1995, to provide a space for respecting and honoring Jewish and Christian traditions. IFFP is a vibrant community committed to developing our children, ourselves, and our community through opportunities for education about Christianity and Judaism, holiday celebrations, fellowship, spiritual gatherings, community service, and exploration of religious identity in an environment that encourages questions and respects different answers.

**Helpful Terms**

**Bar/Bat Mitzvah** means “son or daughter of the commandment” and marks when an individual becomes a full member of the Jewish community. As a Jewish adult, he/she/they begins to participate in all Jewish functions and takes responsibility for fulfilling the laws and customs of Judaism.

**Adonai** is a Hebrew word meaning God.

**The Kippah** or **yarmulke** is a sign of respect for God and is worn in the sanctuary even by non-Jews. By covering our heads, we are reminded that God is always spiritually above us.

**The Tallit** or prayer shawl is worn during prayers by Jewish adults. Symbolically, when we wrap ourselves in the tallit, we feel warmth and security that can be felt when we wrap ourselves in the meaning, practices and rituals of Jewish life. The fringes have hand-tied knots, symbolizing the 613 commandments written into the Torah.

**The Torah** is an ancient scroll that contains the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). Each week on Shabbat, a section of the Torah is read publicly, with Jewish congregations all over the world reading the same passage. The Torah is written without any vowels, punctuation, or musical notes. Therefore, chanting from the Torah is particularly challenging and requires practice and skill. When a person is reading from the Torah, he/she/they is forbidden to touch the parchment, so a pointer or yad (Hebrew for "hand") must be used.

**An Aliyah** means to ascend and is a special honor when a person is called to recite the blessings before and after a Torah reading.

**HINEI MAH TOV**

| הִנֵּ֣ה מַה־ טּ֭וֹב וּמַה־נָּעִ֑ים  שֶׁ֖בֶת אַחִ֣ים גַּם־יָֽחַד. | *Hinei mah tov u’man na-im*  *Shevet achim gam ya-chad.* |
| --- | --- |

Behold how good and pleasant it is when we sit together in unity. Psalm 133.1

**WELCOME AND INTRODUCTION**

**SHEHECHEYANU**

*Jewish celebration starts with this blessing of praise for enabling us to reach this occasion.*

| בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה. | *Baruch atah Adonai Eloheinu Melech ha’olam*  *Shehecheyanu, v’kiyamanu, v’higianu lazman ha-zeh.* |
| --- | --- |

Blessed are You, Adonai our God, Spirit of the universe, who has kept us alive, and sustained us, and enabled us to reach this moment.

**PRESENTATION OF THE TALLIT AND INTENTION**

*The Tallit is a four-cornered prayer shawl with specially knotted fringes, called tzitzit, worn by Jewish adults as a reminder to live a mitzvah-centered life.*

**Tallit Presenter(s):**

Today, as you become a B’ Mitzvah, I/we present you with your own Tallit. Wear this with pride as a sign and symbol of our spiritual traditions and as a reminder of our responsibility to do what is right and what is holy.

**B’Mitzvah:**

| בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  הָעוֹלָם אֲשֶר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת. | *Barukh atah Adonai, Eloheinu, melech ha'olam asher kidishanu b'mitz'votav v'tzivanu l'hit'ateif ba-tzitzit.* |
| --- | --- |

Blessed are You, Adonai our God, your presence fills creation. You have sanctified us with Your commandments and commanded us to wrap ourselves in fringes.

**Statement of Intention:**

הֲרַינִי מְקַבֵּל(ת) עָלַי מִצווֹת הַבּוֹרֵא: וְאָהַבְתֳּ לְרֵעֳךָ כָּמְוֹךָ.

*Hareni m’kabel alai mitzvot ha-boreh: Ve’ahavta l’re-echa camocha.*

I hereby accept the obligation of fulfilling the instruction: Love your neighbor as yourself.

**ASHREI**

אַשְׁרֵי יושְׁבֵי בֵיתֶךָ. עוד יְהַלְלוּךָ סֶּלָה:

אַשְׁרֵי הָעָם שֶׁכָּכָה לּו. אַשְׁרֵי הָעָם שה' אֱלהָיו:

Happy are those who dwell in Your house; they will sing your praise forever.

Happy the people to whom such blessing falls, happy the people of the Eternal God.

תְּהִלָּה לְדָוִד.

אֲרומִמְךָ אֱלוהַי הַמֶּלֶךְ. וַאֲבָרְכָה שִׁמְךָ לְעולָם וָעֶד:

בְּכָל יום אֲבָרְכֶךָּ. וַאֲהַלְלָה שִׁמְךָ לְעולָם וָעֶד:

I will exalt You, my God; I will praise Your name forever.

Every day I will praise You; I will extol Your name forever.

גָּדול ה' וּמְהֻלָּל מְאד. וְלִגְדֻלָּתו אֵין חֵקֶר:

דּור לְדור יְשַׁבַּח מַעֲשיךָ. וּגְבוּרתֶיךָ יַגִּידוּ:

Great are You, Eternal One, and worthy of praise, and infinite is Your greatness. One generation shall acclaim Your work to the next; they shall tell of Your mighty acts.

תְּהִלַּת ה' יְדַבֶּר פִּי. וִיבָרֵךְ כָּל בָּשר שֵׁם קָדְשׁו לְעולָם וָעֶד:

וַאֲנַחְנוּ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד עולָם. הַלְלוּיָהּ:

My lips shall declare the glory of God; let all flesh praise Your holy name for ever and ever. We will praise Your name now and always. Hallelujah!

[Alternative Ashrei, for when not sung]

Dwelling with you is happiness

and praising, even more so.

There is contentment for a people

so at home with You.

There is serenity knowing you as our God.

You are magnificent,

but your greatness is beyond knowing;

While others may speak

of Your awesome power,

I stress Your great kindness:

All that You have made,

You hold in Your tenderness;

You open Your hand

and each being receives what it needs.

You are close by

when we call on You;

Especially, when we fully mean it.

You shape the will of those

who respect You;

You hear their pleading,

and You help.

And we will bless You,

from now on, and for as long

as there is life on this world.

--R. Zalman

## **Chatzi Kaddish (Half-Kaddish) חצי קדיש**

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

*Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.*

Magnified and sanctified is God’s great name in the world created according to Divine will. May God’s majesty reign during your lifetime and throughout your days, and during the life of all the people, speedily and soon, and let us say, Amen.

[Recited by the Leader and community in unison]

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

*Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.*

Let God’s great Name be blessed forever and to all eternity.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵֽלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu, l'eila min kol birchata v'shirata tushb'chata v'nechemata, da-amiran b'al'ma, v'imru amein.*

May the name of the Holy One be blessed, praised and glorified, exalted, extolled and honored, magnified and lauded: yet, we remember that God exists well beyond any (exceedingly beyond, in fact) the blessings and hymns, praises and consolations that we say here on earth; and let us say, Amen.

**AMIDAH**

The Amidah (literally, prayers said standing) are among the oldest congregational prayers in Judaism giving expression to praise, thanksgiving, confession and petition. The object of these prayers is to enter into a personal communication with God, thus after the following prayers, the remaining time is for silent, personal prayer and contemplation

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵֽינוּ וֵאלֹהֵי אֲבוֹתֵֽינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וֵאלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵּי אָבוֹת וְאִמָּהוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם לְמַֽעַן שְׁמוֹ בְּאַהֲבָה.

מֶֽלֶךְ עוֹזֵר וּמוֹשִֽׁיעַ וּמָגֵן.

בָּרוּךְ אַתָּה יְיָ מָגֵן אַבְרָהָם וְעֶזְרַת שָׂרָה.

*Adonai s’fatai tiftakh ufi yagid t’hilatekha.*

*Barukh atah adonai eloheinu v'elohai avoteinu v'imotenu. Elohai Avram, elohai Yitzak, v'elohai Yaakov, Elohai Sara, elohai Rivka, elohai Leah v’elohai Rakhel. Ha' eil, hagadol hagibor v'hanora, Eil elyon gomeil khasadim tovim v'ko' nei hakol v'zokheir khasdei avot v'imahot umeivi goel livnei v’nei' hem l'ma'an sh’mo b'ahava. Melekh ozeir umoshia umagein. Barukh ata Adonai, magein Avraham v’ezrat Sara.*

We are grateful for life's eternal spirit. Our Origin and the god of our ancestors, the vision and promise of Abraham, the aloneness of Isaac, the spiritual wrestling of Jacob, the surprise of Sarah, the wisdom of Rebecca, the fruitfulness of Leah and the patience of Rachel.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים הכל אתה, רַב לְהוֹשִֽׁיעַ

מְכַלְכֵּל חַיִּים בְּחֶֽסֶד מְחַיֵּה הכל בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים

וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר,

מִי כָמֽוֹךָ בַּֽעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ מֶֽלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִֽיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת הכל. בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הכל:

*Atah gibor l'olam, Adonai, m'chayeih hakol Atah rav l'hoshah. M'chalkeil chayim b'chesed m'chayeih hakol b'rachamim rabim, someich nfolim, v'rofei cholim, umatir asurim, um'kayeim emunato lisheinei afar. Mi chamocha baal g'vurot umi domeh lach melech meimit um'chayah umatzmiach y'shuah V'ne-eman atah l'hachayot hakol Baruch atah, Adonai, m'chayeih hakol.*

Compassion’s might has no limit: sustaining the living with kindness, lovingly bringing life to the lifeless; stirring us to lift the fallen, heal the sick, free the bound, and keeping faith even with those who sleep in the dust. Who is like this source of mercy, binding its children into life, in mercy. Always, it is the faithful source of life. Blessed is the compassion that fills matter with living spirit.

[Alternative Amidah/Silent Meditation]

O God, open my lips, that I may declare Your praise.

*Ancestors*

We are grateful to life’s Eternal  Spirit,

our Origin, and the God of our ancestors:

the vision and promise of Abraham, the steadfastness  of Isaac,

the spiritual wrestling of Jacob, the strength of Sarah,

the wisdom of Rebecca, the patience of Rachel, and the loyalty of Leah.

Expansive, powerful, awesome, supreme God, You love kindnesses,

You are the ultimate owner of everything, and You remember  our ancestors’ caring

with Your concern for their descendants’  future fulfillment with love for the sake of Creation.

You are our Ruler, our Saving Power, and our Helper. We bless You as the Guardian of our ancestors.

*God’s Power*

Omnipotent God, You are the Eternity of time,

giving life, hopefulness, and deliverance

to all.

You sustain the living with lovingkindness;

You awaken the dormant with compassion.

To the fallen You give support,

and to the sick You give healing.

To the imprisoned You give release,

and with the homeless who sleep in the dust

You keep faith.

Who is like You, a compassionate Parent

who remembers Your children for life?

We trust that the renewal of life will continue.

Blessed is God, who renews Creation.

Holiness of God’s Name

You are holy and Your name is holy.

All who are blessed with awareness will offer You praise

every day for always.

Blessed are You, the God of holiness.

*Thanksgiving*

We are thankful that we understand that we are not alone,

that the Source of life is always with us.

This awareness has been passed down

from one generation to the next,

forming the foundation of our lives

and helping us find fulfillment.

We are grateful and we recount with songs and psalms

our lives, which rest in Your hands,

our souls entrusted to the Holy One of being.

And we are thankful for those wonders,

those miracles, those welcome surprises

provided to us at all times,

evening, morning, and afternoon.

Source of all goodness, Your mercies never end.

Source of compassion, Your kindnesses never cease.

You will always be our hope.

**Silent Meditation**

# 

**Please remain standing for silent prayer or meditation. You may be seated when you finish your observance.**

**OSEH SHALOM**

| *Oseh shalom bim'romav,*  *Hu yaaseh shalom aleinu*  *V'al kol Yisrael v'imru amein.* | עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,  הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ  וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן. |
| --- | --- |

May the One who causes peace to reign in the high heavens cause peace to reign among us, on all communities of faith, and all the world.

**TORAH SERVICE**

The Torah is the Hebrew word for the Five Books of Moses. A portion of the Torah is read weekly so that throughout the year all five books are read. Because of the centrality of the Torah to Jewish identity and tradition, the Torah service incorporates special prayers, honors and rituals.

**Opening the Ark**

| *Ki mitziyon teitzei torah, ud'var Adonai mirushalayim. Baruch shenatan torah l’amo yisrael bi’kdushato.* | כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה, וּדְבַר יְיָ מִירוּשָׁלָיִם.  בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ. |
| --- | --- |

For out of Zion shall go forth the Law, and the word of Adonai from Jerusalem. Blessed is the given Torah to the people of the world.

**Sh’ma**

| *Sh'ma yisra-eil, Adonai eloheinu, Adonai echad. (Congregation repeats)* | שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד. |
| --- | --- |

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

| *Echad Eloheynu, Gadol Adonaynu, Kadosh Shemo. (Congregation repeats)* | אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ. |
| --- | --- |

One is our God, Holy is God’s name.

| *Gad'lu l’Adonai iti, un'rom'mah sh'mo yachdav.* | גַּדְּלוּ לַייָ אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו. |
| --- | --- |

**Hakafah: Torah Processional**

During the Hakafah (procession) the Torah is carried through the congregation. As the Torah is carried, worshippers may touch their prayer book (or their hand or the end of their tallit) to the scroll and then kiss their hand or the object in a gesture of love and respect.

**Aliyot**

“Aliyah” means “ascend.” For each Torah portion chanted guests are invited up to recite blessings that precede and follow each portion of the Torah reading.

### **Torah Blessings**

#### **Before Reading**

| *Bar'chu et Adonai hamvorach.* | בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ. |
| --- | --- |

Blessed is Adonai who is to be praised.

| *Baruch Adonai hamvorach l'olam va-ed.* | בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד. |
| --- | --- |

Blessed is Adonai who is to be praised forever and ever.

| *Baruch atah Adonai eloheinu melech ha-olam, asher bachar banu imkol ha-amim v'natan lanu et torato. Baruch atah Adonai, notein hatorah.* | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ ימִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה. |
| --- | --- |

Blessed are you Adonai our God, Spirit of the universe who chose us and gave us your Torah. Blessed are you Adonai, Giver of the Torah.

#### **After Reading**

| *Baruch atah Adonai eloheinu melech ha-olam, asher natan lanu torat emet, v'chayei olam nata b'tocheinu. Baruch atah Adonai, notein ha Torah.* | בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה. |
| --- | --- |

Blessed are you Adonai our God, Spirit of the universe who gave us a Torah of truth and through it gave us eternal life. Blessed are you Adonai, Giver of the Torah.

### **Misheberach by Debbie Friedman**

Sung between 2nd and 3rd Aliyot

| *Mi Shebeirach avoteinu M’kor habrachah l’imoteinu.* | מִי שֶׁבֵּרַךְ אַבוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאִמוֹתֵינוּ. |
| --- | --- |

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 laavoteinu.* | מִּי שֶׁבֵּרַךְ אִמוֹתֵינוּ מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ. |
| --- | --- |

Bless those in need of healing with r’fu-a sh’lei-ma, The renewal of body, the renewal of spirit, and let us say Amen.

**Torah Reading**

[Please note: Afternoon services do not require the reading of a Haftarah portion]

**HAFTARAH**

The Haftarah is an additional scripture reading from the Hebrew Bible, usually from one of the books of prophets. The portion chosen connects to the Torah reading, and offers a chance for deeper reflection on the themes or lessons of the Torah.

### **Blessing before the Haftarah Reading**

בָּרוּךְ אַתָּה יי אֱלהֵינוּ מֶלֶךְ הָעולָם. אֲשֶׁר בָּחַר בִּנְבִיאִים טובִים. וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת. בָּרוּךְ אַתָּה יי. הַבּוחֵר בַּתּורָה וּבְמשֶׁה עַבְדּו. וּבִנְבִיאֵי הָאֱמֶת וְהַצֶּדֶק:

*Baruch atah, Adonai Eloheinu, Melech haolam, asher bachar bin’vi-im tovim, v’ratzah v’divreihemhane-emarimbe-emet. Baruch atah, Adonai, habocher baTorah uv’Moshe avdo, uvin’vi-ei ha-emet vatzedek.*

We praise You, Eternal God, your presence fills creation: You have called faithful prophets to speak words of truth. We praise You, O God, for the revelation of Torah, for Moses Your servant, and Israel Your people, and for the prophets of truth and righteousness.

**Haftarah Reading**

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#### **Blessing after the Haftarah Reading**

עַל הַתּורָה וְעַל הָעֲבודָה וְעַל הַנְּבִיאִים וְעַל יום הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָנוּ יי אֱלהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה לְכָבוד וּלְתִפְאָרֶת: עַל הַכּל. יי אֱלהֵינוּ אֲנַחְנוּ מודִים לָךְ וּמְבָרְכִים אותָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעולָם וָעֶד: בָּרוּךְ אַתָּה יי. מְקַדֵּשׁ הַשַּׁבָּת:

*Al haTorah, v’al haavodah, v’al han’vi-im, v’al yom HaShabbat hazeh, shenatata lanu Adonai Eloheinu, lik’dushahv’lim’nuchah, l’chavod ul’tifaret. Al hakol Adonai Eloheinu, anachnu modem lach, um’var’chim otach, yitbarach shimcha b’fi kol chai tamid l’olam va-ed. Baruch atah, Adonai, m’kadeish HaShabbat.*

We thank You and give You praise, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. We thank You and praise You for all things. May Your name be praised continually by every living creature. Praised are you Adonai, who sanctifies Shabbat.

**Returning the Torah**

| *V'zot hatorah asher sam mosheh lifnei b'nei yisra-eil,*  *al pi Adonai b'yad Mosheh.* | וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל,  עַל פִּי יְיָ בְּיַד משֶׁה. |
| --- | --- |

And this is the Torah which Moses set before the children of Israel, according to the commandment of Adonai by the hand of Moses.

**Siman Tov**

A fun tradition at the end of the Torah service is singing Siman Tov and Mazel Tov, often accompanied by the gentle throwing of candy at the B’Mitzvah to celebrate their accomplishments.

| *Siman tov umazal tov*  *Yeheh lanu, ulchol Yisrael.* | סִימָן טוֹב וּמַזָּל טוֹב  יְהֵא לָנוּ, וּלְכָל יִשְׂרָאֵל. |
| --- | --- |

May auspiciou​s signs and good luck be with us and all of Israel, Amen.

**Children are welcome to come up and gather candy at the end of the song.**

**EITZ CHAYIM**

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר. דְּרָכֶיהָ דַרְכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה. חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

*Eitz chayim hi lamachazikim bah, v'tom'cheha m'ushar. D'racheha darchei noam, v'chol n'tivoteha shalom.*

*Hashivenu adonai eliecha v’nashuva. Chadesh yamenu k’kedem.*

It is a tree of life to them that grasp it, and of them that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace. Turn us toward You, Adonai, and we will return to You, make our days new again, like before.

***Tree of Life***

It is a tree of life to those who hold fast to it

And all of its supporters are happy.

It is a tree of life to those who hold fast to it

And all of its supporters are happy.

Shalom, shalom,

Shalom, shalom

Shalom, shalom (repeat)

**D’VAR TORAH**

The D’var Torah is a teaching or interpretation of the Torah portion presented by the B’Mitzvah

***MAY I BE BLESSED***

May I be blessed with Shalom (peace)

May I be blessed with Simcha (joy)

May I be blessed with Chesed (loving kindness)

May I be blessed with Rachamim (compassion)

May YOU be blessed with…

May WE be blessed with…

**BLESSINGS FROM CLERGY AND FAMILY**

**ALEINU**

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

וְנֶאֱמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָֽרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְיָ אֶחָד, וּשְמוֹ אֶחָד.

*Aleinu l'shabei-ach la-adon hakol, lateit g'dulah l'yotzeir b'reishit, shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'chot ha-adamah, shelo sam chelkeinu kahem, v'goraleinu k'chol hamonam, va-anachnu kor'im umishtachavim umodim, lifnei melech malchei ham'lachim, hakadosh baruch hu.*

*V'ne-emar, v'hayah Adonai l'melech al kol ha-aretz, bayom hahu yihyeh Adonai echad, ush'mo echad.*

It is our duty to praise the Source of all things, to ascribe greatness to the One who formed the world in the beginning. So we bend the knee and offer worship and thanks before the supreme Sovereign of sovereigns, the Holy One. And it is said, “Adonai shall be ruler over all the Earth. On that day, Adonai shall be One and God’s name shall be One."

**IN REMEMBRANCE**

Families may choose to list the names of those passed, or to read a poem in their honor.

**MOURNER’S KADDISH**

The Kaddish dates from the sixth century BCE, and the original text uses Aramaic, the language spoken by the Jews living in Babylonia and Palestine at the time. It is the traditional prayer recited for those who have died, yet there is no mention of death. Instead, God is praised, inner peace and serenity are offered. Faith is reaffirmed, even in times of sorrow.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ אָמֵן.

*Yitgadal v'yitkadash sh'meih raba. B'al'ma di v'ra chiruteih, v'yamlich malchuteih b'chayeichon uv'yomeichon uv'chayei d'chol beit yisra-eil, ba-agala uvizman kariv, v'imru amein.*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

*Y'hei sh'meih raba m'varach l'alam ul'al'mei al'maya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן.

*Yitbarach v'yishtabach v'yitpa-ar v'yitromam v'yitnasei v'yithadar v'yitaleh v'yithalal sh'meih d'kudsha b'rich hu, l'eila min kol (during the Ten days of Penitence, l’eila u l’eila mi kol) birchata v'shirata tushb'chata v'nechemata, da-amiran b'al'ma, v'imru amein.*

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים (טוֹבִים) עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

*Y'hei sh'lama raba min sh'maya, v'chayim (tovim) aleinu v'al kol yisra-eil, v'imru amein.*

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

*Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol yisra-eil, v'imru amein.*

**KINDNESS PRAYER**

*This prayer was inspired by John Wesley, an Anglican cleric and theologian who, with his brother Charles and fellow cleric George Whitefield, founded the Methodist tradition in the 1700s.*

Do all the good you can.

By all the means you can.

In all the ways you can.

In all the places you can.

To all the people you can.

As long as ever you can.

Amen.

**BENEDICTION AND CHARGE**

**All:** May we go out into the world carrying with each of us the love and blessing of this Interfaith Community.

**Reader:** May we continue to hold on to what is good and to stand as beacons of light and understanding for all people.

**All:** May God’s spirit and peace be with us each now and forever.

**Reader:** May the Lord bless you and keep you and bring you peace. Amen.

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### **BLESSING OVER THE BREAD**

| *Barukh atah Adonai, Eloheinu, melekh ha-olam hamotzi lechem min ha'aretz.* | בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ |
| --- | --- |

Blessed are You, Adonai, Spirit of the Universe who brings forth bread from the earth.