

The Bar Mitzvah of



Adam Isenberg

March 20, 2010

6 Nisan 5770

Service led by Cantor Debbi Ballard

Dear Family and Friends,

We are so excited that you have come here today to share this joyous occasion with us as Adam becomes a Bar Mitzvah. Each and every one of you has played a significant role in Adam's life, and we are so lucky to have you here today as we celebrate this simcha.

Special times are to be shared with family and friends. We are so fortunate to have so many special people in our lives. Today we will share memories that will last a lifetime.

Adam has worked hard for today. We are proud of his accomplishments and know that this is just the beginning of his journey. Today he will become a man and life will lead him down many different paths. We know that he will choose the right journey and become a success in whatever he chooses.

Thank you all for being here!

Love,
Doug and Pam

THE BAR MITZVAH SERVICE

The Bar Mitzvah ceremony represents the first time in a young man's life when he is invited to assume a role of leadership and responsibility in the religious service of the Jewish community. In this service Adam will read several prayers in Hebrew and English. As you follow the service you will see the prayers in transliteration (Hebrew phonetically). We did this so you can be a part of the service and in so doing find it more interesting. Today marks the culmination of several months of private tutoring for Adam where he learned many prayers and most importantly, their meanings.

The Torah contains the first five books of the Bible; a selection from the Torah is read every week throughout the Jewish liturgical year until the entire Torah has been read. Adam's portion comes from the book of Leviticus. In addition to the reading from the Torah, Adam will be conducting a portion of today's service as well.

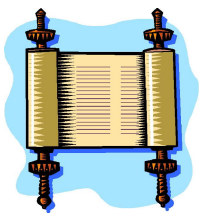
A Yarmulke or head covering may be worn by men during the service. A Tallit or prayer shawl may also be worn by Jewish men and women over the age of thirteen. Tradition states that the tallit's fringes are reminders of the Lord's Commandments.

This prayer book you are reading is called a Siddur. Since we have specially created this prayer book for Adam's Bar Mitzvah you will see the Hebrew, English translations and transliteration.

You will be asked to stand a number of times during the ceremony whenever the Torah is removed or when certain prayers are recited. During a special prayer recited for those loved ones who are no longer with us known as the Mourner's Kaddish, the congregation will also rise.

During this service, people will be called to the pulpit to recite readings and blessings before and after the Torah reading.

We hope some of these explanations are helpful in creating a more rewarding service.



What it means to be a Son of the Commandments

The term Bar Mitzvah literally means "child of the commandments." This is the age of accountability for a Jewish boy. The thirteenth birthday traditionally meant the time when Jews became religiously adult, however this tradition is not limited only to 13 year olds. The ceremony of Bar Mitzvah is not really a goal or end in itself. It represents beginnings, the first steps on a lifelong path of Jewish responsibility.

The Bar Mitzvah ceremony marks the first time a young person will be able to read from the Torah and lead a congregation in prayer. This is a milestone in Jewish life and a cause for a celebration of the entire family. It is the hope of the Jewish people that a young person assumes the role of an adult Jew; he will become a credit to his community and to the House of Israel throughout his life.

***A Prayer for Adam
and presentation of the Tallit***

presented by Adam's brother, Jacob

O Lord
as we stand before you
on this joyous occasion
we pray and we thank you
for this blessing of life
you have bestowed upon us.
We are grateful for Adam
and for the past thirteen years
of joy he has brought to us and our family.
Bless him, Dear G-d,
watch over him, protect him, guide him,
help him to continue to grow
in body and mind, in soul and character.
Bless him with the gifts of love and loyalty.
May his life be rich and rewarding.
May all his deeds bring pride to all of us.
Amen



Baruch atah Adonai eloheynu melech haolam
Asher kid-sha-nu b'mitz-vo-tav v'tzee vanu l'hit a teyf Ba-tzitzit
ברוך אתה יי, אלהינו מלך העולם אשר קדשנו במצותיו וצונו
להתעטף בציצית

Hinei Ma Tov

led by Grandmother Ginger Isenberg

הִנֵּה מַה טוֹב וְיָמָה נְעִים, שֵׁבֶת אַחִים גַּם יַחַד

Hine ma tov uma na im shevet achim gam yachad.

Behold, how good and how pleasant it is for families to dwell together in unity.

Responsive Reading:

We have come together as a congregation, mindful that each of us is an individual, with special hopes and dreams, with personal worries and concerns.

Each of us has dreams no one else can utter. Each feels joy no one else can share and regrets which others cannot know. In this uniqueness of mind and personality, we are alone.

And yet we are here together. United as a congregation, we find an atmosphere that stimulates awareness and motivation. In these surroundings of personal warmth, may we seek the strength that is within ourselves. If we are discouraged, may we seek hope. If we have been careless of time, may we re-assess our goals and priorities.

In the company of our family and friends, in the glowing spirit of Shabbat, may we find the inspiration to warm our hearts and revitalize our minds' energies. Together, may we heighten our goals to achieve our own unique potential.

What is Holiness?

led by Grandmother Myra Brotter

(Please read responsively)

There is holiness when we strive to reach our highest goals, and bring to our striving the best that is within ourselves.

There is holiness when we are true to ourselves and stand firmly for truth though tempted to bend.

There is holiness when we choose expressions of love and kindness, rather than those of sarcasm or anger.

There is holiness when we use our creative energies to celebrate, illuminate or share a thing of beauty.

There is holiness when people help the weak and seek freedom.

There is holiness when we are kind to someone who cannot possibly be of service to us.

There is holiness when we promote family harmony.

There is holiness when we forget what divides us and remember what unites us.

There is holiness when we bring a moment of gladness to one who is lonely, a smile to the face of one who is sad, or help to one in need.

There is holiness when we thank G-d and give praise to G-d for giving us the desire and the power to make our lives holy.

THE BARCHU

Ark opening: Dean and Bonnie Isenberg and Family

For centuries the words of the Barchu have summoned our people to worship. At each service this prayer is recited to announce that formal worship has begun. Yet we know that all are drawn to prayer by more than public proclamation. We are called to worship by an inner longing, the desire to reflect on the purpose of our lives. The summons to worship finds its unique expression in every individual. The magnetism to ponder and comprehend the universe is the same. The response is formulated differently by each person according to his or her needs.

(Please rise)

Barchu et Adonay hamvorach: בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Praise Adonai to whom all praise is due!

Baruch Adonay hamvorach l'olam vaed. בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Praised be Adonai, to whom, all praise is due forever and ever.

THE SH'MA

The Sh'ma is one of the oldest prayers in the Jewish prayer book.

It calls upon the Jewish people to listen. It stresses their unity and eternity. It is not an accident that Jewish people throughout the ages have died with the Sh'ma on their lips.

There is great comfort in knowing that Jews everywhere recognize this tie and feel this commitment to oneness. It is almost like having an extended family of fourteen million people.

The inclusion of the Sh'ma indicates that from ancient days the purpose of worship for our people was not primarily to do the will of the worshipper, but rather for the congregation to go out into the world inspired to work

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

"Hear O Israel, the lord is One. Blessed be the name of God's glorious reign forever".

Sh'mah Yis-ra-el, Ado-nai elo-hey-nu, Ado-nai E-chad
Ba-ruch hem Ke-vod mal-chu-to L'olam va-ed

V'AHAVTA

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם, עַל לְבָבְךָ. וְשִׁנַּנְתָּם לְבִנְיָךְ, וְדִבַּרְתָּ בָם, בְּשַׁבְתְּךָ
בְּבֵיתְךָ, וּבְלִכְתְּךָ בַדֶּרֶךְ, וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ. וְכִתְבָתָם עַל מַזְזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ.
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם,
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהָיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם.

You shall love your Eternal God with all your heart, with all your mind, with all your being. Set these words which I command you this day, upon your heart. Teach them faithfully to your children; speak of them in your home, and on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be symbols before your eyes; inscribe them on the doorposts of your house, and on your gates. Be mindful of My Mitzvot and do them; so shall you consecrate yourselves to your God. I am your Eternal God, who led you out of Egypt to be your God, I am your Eternal God.

The 10 Mitzvot

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְעֲסוֹק בְּדִבְרֵי תוֹרָה

We praise you, Eternal God, Sovereign of the universe
You hallow us with the gift of Torah and command us to immerse ourselves in its words

*Eternal our God, make the words of Your Torah sweet to us, and to the
House of Israel, Your people, that we and our children shall
be lovers of Your name and students of Your Torah.*

We praise you, O God, Teacher of Torah to Your people, Israel

אֵלֹהֵינוּ דְּבָרִים שְׂאִין לָהֶם שְׁעוֹר:

These are duties whose worth cannot be measured

*Honoring one's father and mother
Acts of love and kindness
Diligent pursuit of knowledge & wisdom
Hospitality to strangers
Visiting the sick*

*Celebrating with bride and groom
Consoling the bereaved
Praying with sincerity
Making peace where there is strife
And the study of Torah leads to them all*

The Twelve Blessings of Gratitude

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשִׁכּוּי בִינָה לְהִבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

Praised be the Eternal God, who has implanted mind and instinct within every living being.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי יִשְׂרָאֵל

Praised be the Eternal God, who has made me a Jew

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשִׂנִי בֶן חוֹרִין

Praised be the Eternal God, who has made me to be free

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים

Praised be the Eternal God, who helps the blind to see

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֲרֻמִּים

Praised be the Eternal God, who clothes the naked

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים

Praised be the Eternal God, who frees the captive

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זוֹקֵף כְּפוּפִים

Praised be the Eternal God, who lifts up the fallen

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְכִיץ מִצַּעְדֵי-גִבּוֹר

Praised be the Eternal God, who makes firm our steps

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה

Praised be the Eternal God, who girds our people Israel with strength

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה

Praised be the Eternal God, who crowns Israel with glory

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנוֹתֵן לִיעֵף כֹּחַ

Praised be the Eternal God, who gives strength to the weary

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְעֲבִיר שְׁנָה מֵעֵינַי וְתַנּוּמָה מֵעַפְעָפִי

Praised be the Eternal God, who removes sleep from the eyes, slumber from the eyelids.



AMIDAH

WE CANNOT MERELY PRAY TO YOU

Led by Uncle Ralph and Aunt Leslie

(Please read responsively)

We cannot merely pray to You, O God to end war, for we know that You have made the world in a way that humans must find their own path to peace within themselves and with their neighbor.

We cannot merely pray to You, O God, to end starvation; for You have already given us the resources with which to feed the entire world, If we could only use them wisely.

We cannot merely pray to You, O God, To root out prejudice; For you have already given us eyes With which to see the good in all people, If we would only use them rightly.

We cannot merely pray to You, O God. To end despair; For you have already given us the power to clear away slums and to give hope, If we would only use our power justly.

We cannot merely pray to You, O God, to end disease; For You have already given us great minds with which to search out cures and healings, If we would only use them constructively.

Therefore, we pray to You instead, O God, for strength, determination, and will-power, to do instead of just to pray, to become instead of merely to wish.

For your sake and ours, speedily and soon, that our land may be safe, And that our lives may be blessed.

May the words that we pray, and the deeds that we do, be acceptable to You, O God, Our Rock and our Redeemer.

Service for taking out the Torah

Torah is taken from the ark

Let us declare the greatness of our God, and give honor to the Torah

Ki mi Tzion teitze Torah - ud'var

Adonai mi-Yerusalayim

כִּי מִצִּיּוֹן תֵּיצֵא תּוֹרָה, וּדְבַר יְיָ מִירוּשָׁלַיִם

Far out of Zion shall go forth Torah, and the word of the Lord from Jerusalem

Baruch Sh'natan Torah

L'Amo Yisrael B'kidushato

בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ

Sim Shalom (Silent Prayer)

Sim Shalom, Sim Shalom, tova uv'racha, cheyn va-chesed v'ra-cha-mim (x2)
Aleinu v'al kol, Yisrael amecha, Sim Shalom, Sim Shalom

Grant us peace, Your most precious gift, O Eternal Source of peace, and give us the will to proclaim its message to all the peoples of the earth. Bless our country, that it may always be a stronghold of peace, and its advocate among the nations.

May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship among the inhabitants of all lands, and may the love of Your name hallow every home and every heart. We praise You, O God, the Source of peace.

D'Var Torah

Adam's Torah Summary

Mishpatim
Leviticus 23:30-23:33

My Torah portion is about the laws that were written several thousand years ago. Although these laws are very old, they still apply to every one of us today. My Torah portion teaches us about respect, discipline, understanding and compassion for others. For example, I learned that a marriage is an equal union between a husband and wife and that every marriage is like a partnership. Both spouses should always love and respect each other and treat each other with kindness and affection. The Torah makes it clear that the partnership between a husband and a wife is sacred and a gift from G-d. My Torah portion spoke about respect between children and elders. When parents and elders give advice to children, children should understand that they are experienced and wiser than us and we should heed their advice. It is a very serious violation to dishonor your parents or elders. I learned that you must never dishonor or disrespect your parents; it is because of them that we are in this world. I, one day will be older and wiser and then the respect I gave will be given back to me by a younger generation. The respect applies to leaders, coaches, teachers and people who offer help to the young.

My Torah portion taught me the value of being a compassionate person and the importance of being a good friend to others. It is important to listen to friends and to be very positive. A person should make an effort to engage in conversation with others, and to invest time with friends. Being friendly with everybody, no matter if they are a friend or not, is a quality my Torah portion talks about. We are all equal, no matter of race, religion or country of origin. It is important not to believe you are better than anybody else, not to discriminate, and to treat people the way you want them to treat you. Currently, at my school, I have witnessed kids that think they're cool, teasing others. I don't participate, but I also don't always go out of my way to stop it. I understand now, that it is my responsibility to get involved. If the cool kids don't want to be my friend, because I stand up for kids that they don't think are cool, then I should realize that they are not the kind of kids I want to be spending time with. My Torah portion was written thousands of years ago, but the message and lessons are as relevant and applicable today, as if it were written in recent past.

Torah Processional

On Three Things **THE WORLD** stands:
Torah, Prayer & Deeds of Loving Kindness.

עַל שְׁלוֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים

Ahl Shlosa D'varim Ha'Olam Omed.
Ahl ha-Torah v'ahl ha-Avodah v'Ahl Gemilut Chasadim.

Acts of kindness everyday will ensure the world won't sway. *Pirkei Avot 1 : 2*

Torah Service

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| Bar'chu et Adonai ham'vorach | בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ. |
| Baruch Adonai ham'vorach l'olam vaed | בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד |
| Baruch ata Adonai Elohenu melech ha'olam | בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, |
| Asher bachar banu mikol ha'amim | אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים |
| V'natan lanu et torato | וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. |
| Baruch ata Adonai, notein hatorah | בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה. |

**Praise be the Lord, to whom our praise is due!
Praised be the Lord, to whom our praise is due, now and forever!**

**Blessed is the Lord our God, Ruler of the universe,
who has chosen us from all peoples by giving us His Torah.
Blessed is the Lord, Giver of the Torah**

Adam's Torah Portion Mishpatim 23:20-23:33

הִנֵּה אֲנֹכִי שֹׁלַח מִלְאָךְ לִפְנֵיךָ לְשַׁמְרֶךָ בְּדֶרֶךְ וְלִהְבִּיאֲךָ אֶל-הַמָּקוֹם אֲשֶׁר
הִכְנַתִּי: הַשְּׁמֵר מִפְּנֵיו וּשְׁמַע בְּקוֹלוֹ אֶל-תִּמְרָ בּוֹ כִּי לֹא יִשָּׂא לְפִשְׁעֶכֶם כִּי
שָׁמִי בְּקֶרְבוֹ: כִּי אִם-שָׁמוֹעַ תִּשְׁמַע בְּקוֹלוֹ וְעָשִׂיתָ כֹּל אֲשֶׁר אֶדְבַר וְאִיבַתִּי
אֶת-אֵיבֶיךָ וְצַרְתִּי וְצַרְרֶיךָ: כִּי-יִלְךְ מִלְאָכִי לִפְנֵיךָ וְהִבִּיאֲךָ אֶל-הָאָמְרִי
וְהַחֲתִי וְהַפְּרֹזִי וְהַכְּנַעֲנִי הַחַוִּי וְהַיְבוּסִי וְהַכְּחַדְתִּיו:

לֹא-תִשְׁתַּחֲוֶה לְאֱלֹהֵיהֶם וְלֹא תַעֲבֹדֵם וְלֹא תַעֲשֶׂה כַּמַּעֲשִׂיהֶם כִּי הָרַס
תְּהַרְסֵם וְשִׁבְרַתְשִׁבְרָ מִצַּבְּתֵיהֶם: וְעַבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם וּבִרְךְ
אֶת-לַחְמֶךָ וְאֶת-מִימֶיךָ וְהִסְרֵתִי מִחֲלָה מִקֶּרְבְּךָ: לֹא תִהְיֶה מִשְׁכְּלָה וְעַקְרָה
בְּאֶרֶץ אֶת-מִסְפַּר יְמֶיךָ אֲמַלֵּא: אֶת-אֵימָתִי אֲשַׁלַּח לִפְנֵיךָ וְהַמְתִּי
אֶת-כָּל-הָעָם אֲשֶׁר תִּבְאָ בָהֶם וְנָתַתִּי אֶת-כָּל-אֵיבֶיךָ אֵלֶיךָ עֶרְףִי:
וְשַׁלַּחְתִּי אֶת-הַצֹּרְעָה לִפְנֵיךָ וְגִרְשָׁה אֶת-הַחַוִּי אֶת-הַכְּנַעֲנִי וְאֶת-הַחֲתִי
מִלִּפְנֵיךָ:

לֹא אֲגַרְשֶׁנּוּ מִפְּנֵיךָ בְּשָׁנָה אַחַת פֶּן-תִּהְיֶה הָאָרֶץ שְׂמֵמָה וְרַבָּה עָלֶיךָ חֵיַת
הַשָּׂדֶה: מַעֲט מַעֲט אֲגַרְשֶׁנּוּ מִפְּנֵיךָ עַד אֲשֶׁר תִּפְרֹה וְנַחֲלַת אֶת-הָאָרֶץ:
וְשַׁתִּי אֶת-גְּבֻלְךָ מִיַּם-סוּף וְעַד-יַם פְּלִשְׁתִּים וּמִמֶּדְבַר עַד-הַנָּהָר כִּי | אֶתֵּן
בְּיַדְכֶם אֶת יִשְׂבֵי הָאָרֶץ וְגִרְשַׁתְמוּ מִפְּנֵיךָ: לֹא-תִכְרַת לָהֶם וְלֹא-אֱלֹהֵיהֶם
בְּרִית: לֹא יִשְׁבוּ בְּאֶרֶץ פֶּן-יַחֲטִיאוּ אֹתְךָ לִי כִּי תַעֲבֹד אֶת-אֱלֹהֵיהֶם
כִּי-יִהְיֶה לְךָ לְמוֹקֵשׁ:

Baruch ata Adonai Elohenu melech ha'olam
Asher natan lanu torat emet,
V'chayeh olam nata b'tocheinu
Baruch ata Adonai, notein hatorah

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

V'zot hatorah asher saam Mosheh
lifney b'nai yisrael al pi Adonai b'yad Mosheh

וְזֹאת הַתּוֹרָה אֲשֶׁר אָשָׂר שָׁם מֹשֶׁה
לְפָנַי בְּנֵי יִשְׂרָאֵל, עַל פִּי יְיָ בְּיַד מֹשֶׁה.

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

Y'varech'cha (Priestly blessing)

Y'varech'cha Adonai v'yishmarecha
Ya-er Adonai panav eilecha vichuneka
Yisa Adonai panav eilecha
May you always know that God is close

May God bless you with good and keep you safe
May God be gracious and kind to you
V'yaseim l'cha shalom
And may God give you the gift of peace



Aleinu

Ark Opened: David and Jeannette Isenberg and Family

The Aleinu is not only one of the noblest of our prayers, it is one of the oldest. There is no question that it predates the destruction of the first Temple.

The Aleinu is one of the most universal prayers. It attests to life. It voices Israel's undying hope for the day when idolatry shall disappear, when human activities shall turn toward righteousness, when all humanity will be one body united in justice and love.

עלינו

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ
כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפַּחֹת הָאֲדָמָה, שֶׁלֹּא חָלַקְנוּ
כָּהֶם, וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם, וְאַנְחָנוּ כּוֹרְעִים וּמְשַׁתְּחֻוּיִם וּמוֹדִים, לְפָנֵי
מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא

A-lei-nu l'sha-bayach la-a-don hakol, la-tet g'dulah l'yotzer b'rey-heet, she-lo
a-sa-nu k'go-yey ha-ra-tzot, v'lo saman, k'mishpachot ha-da-mah. She-lo sam
chel keinu kahem, v'goralenu k'chol ha-mo-nam. Va-anachnu korim
u-mish-ta-cha-vim u-mo-dim. Lifney melech mal-chey ham-la-chim ha-ka-dosh
ba-ruch hu.

Kaddish Prayer

O God, as we recall the loss of those so loved, be with us. Help us to remember that all things change: the earth and stars, time and seasons. And we who must to dust return. You alone are everlasting, our eternal Rock whose presence redeems us from death and despair. God of comfort, shield us with Your love and kindness. Help us to know that time does heal and grief will yield its final grip. May the memory of those we loved and lost strengthen our lives and guide us always in ways of goodness. God of compassion, be with us now and grant us peace.

יְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ,
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

Yitgadal v'yitkadash sh'me raba b'alma di-v'ra chirutey v'yamlich malchutei b'chayechon uv-yomeychon uv'chayey d'chol beit Yisrael ba-agala u-viz man kariv, v'imru amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עֵלְמַיָּא.

Y'hey shmey raba m'vorach l'olam ul'almeiy almayah.

יְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,

Yitbarach v'yishtabach v'yitpaar v'yitroman v'yitnase V'yithadar v'yithale v'yithalal sh'mey d'kudeshah brich hu.

לְעֵלְא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאֲמִירָן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

L'eyla min kol birchatah v'shiratah tush b'chata v'nechemata da-amiran b'alma v'imru Amen.

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

Y'hei sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisrael, v'imru Amen.

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

Oseh shalom bimromav, hu ya-a-seh shalom aleinu v'al kol Yisrael, v'imru Amen.

Adon Olam

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ, בְּטָרֵם כָּל יְצִיר נִבְרָא.
לַעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל, אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

Adon Olam asher malach beterm kol, yitzir nivrah
L'eyt nasah be'cheftzokol azay melech, sh'monikrah

וְאַחֲרֵי כָּכֵלֹת הַכֹּל, לְבָדוֹ יִמְלוֹךְ נִרְא.
וְהוּא הָיָה, וְהוּא הוֹה, וְהוּא יִהְיֶה, בְּתַפְאָרָה.

V'acharey kichlot hakol l'vado yimloch norah
v'hu hayah v'hu hoveh v'hu yihiyeh bitifarah

וְהוּא אֶחָד וְאֵין שְׁנַי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעֵז וְהַמְשָׁרָה.

V'hu echad v'eyn sheyni lhamshilo lhachbirah
b'li reyshit b'li tachlit v'lo haoz v'hamisrah

וְהוּא אֵלִי וְחַי גָּאֵלִי, וְצוּר חֲבֵלִי בְּעֵת צָרָה.
וְהוּא נָסִי וּמְנוּס לִי, מִנֶּת כּוֹסֵי בְיוֹם אֶקְרָא.

V'hu eili v'chai go-ali v'tzur chevli b'eyt Tzarah
V'hu nisi u-manos li m'nat kosi b'yom ekrah

בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישָׁן וְאַעֲבִירָה.
וְעַם רוּחִי גּוֹיֹתַי, יֵי לִי וְלֹא אִירָא.

B'yado afkid ruchi b'eyt ishan v'ahira
V'im ruchi g'viati Adonai li v'lo irah

Havdalah

Blessing over the Wine

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

Baruch atah Adonai Eloheynu melech ha'olam, borei p'ri hagafen

Blessed are Thou, Lord our G-d, King of the universe, who creates the fruit of the vine

Blessing over the Spices

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְּנֵי בְּשָׂמִים.

Baruch atah Adonai Eloheynu melech ha'olam, borei minei b'samim

Blessed are Thou, L-rd our G-d, King of the universe, who creates various kinds of spices

Blessing over the Flame

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

Baruch atah Adonai Eloheynu melech ha'olam, borei m'orei ha'eish

Blessed are Thou, Lord our G-d, King of the Universe, who creates the light of the fire

Final Blessing

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין
יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בְּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין
קֹדֶשׁ לְחֹל.

Baruch atah Adonai Eloheynu melech ha'olam, ha'mavdil bayn kodesh l'chol, bayn or
l'choshekh, bayn yisrael la'amim, bayn yom hashvi'i l'shayshet ymay ha'ma'aseh
l'shayshet ymay ha'ma'aseh. Baruch atah Adonai ha'mavdil bayn Kodesh l'chol.

*Blessed are You, Lord our God, King of the world, who separates the holy from the secular, between light from
darkness, Israel from the nations, between the seventh day of rest from the six days of work. Blessed are You,
Lord, who separates the holy from the secular.*

After the Havdalah candle is extinguished in the wine, it is customary remind everyone that
the Shabbat is Holy and bless one another with the words:

"Shavu'a tov" A GOOD WEEK AHEAD!

Kiddush

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.
Baruch ata Adonai, eloheinu melech ha-olam, borei p'ri hagafen

HaMotzi

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵ' לֶכֶם מִן הָאָרֶץ
Baruch ata Adonai, eloheinu melech ha-olam, hamotzi lechem min ha-aretz

Mazel Tov



Adam Isenberg

This prayer book was created by Cantor Debbi Ballard

www.mypersonalcantor.com

(954) 646-1326