

## OPENING PRAYER

Blessed are you, Eternal One of the Universe, who has given us the gift of Bar and Bat Mitzvah. To witness a child emerge into adulthood, full of hope, wonder, and excitement about their future, is, for a parent, a grandparent, a family, and a community, the experience of majesty.

*Ba-ruch a-ta Adonai,  
Eloheinu me-lech ha-o-lam,  
she-he-che-yanu v'ki-y'ma-nu  
v'hi-gi-ya-nu laz-man ha-zeh.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ  
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Blessed are you, Eternal One of the Universe, who guides us, sustains us, and brings us to this season in time.

Rabbi Darren Levine, D. Min.  
Founding Rabbi  
Tamid: The Downtown Synagogue



## WELCOME

On this great day in your life, we welcome you in shalom, peace. At Tamid, welcome is a spiritual practice, and while this may be your first experience with Tamid, we consider you part of the Tamid family. We feel blessed to share in this moment with you.

The Bar and Bat Mitzvah ceremony is a highlight for a Jewish family and for Tamid. It is a gathering of family and friends to witness the transition of a person from childhood into adulthood. It is the first time when a Jewish person reads from the Torah, the ancient and most sacred book of our people. The Hebrew word "bat" means daughter and the word "bar" means son. A Bar/Bat Mitzvah is a son/daughter of the commandments which celebrates the young person's readiness to accept the responsibility of living an ethical life.

During this ceremony, the Bar or Bat Mitzvah will receive a talis, the traditional prayer shawl. With their rabbi, they will lead the prayer service and they will read from the Torah and give a speech which will explicate the themes of their Torah section. Honored guests, elders, and family members will also participate in the ceremony as they usher this beautiful, unique, and blessed child into adulthood.

At Tamid, we place great importance in this life transition. The child you are here to celebrate has been preparing for this day in their lives for a very long time. They have studied the great texts, they know about Jewish holidays, Jewish values, and Jewish ethics. They have been exposed to Jewish history, Israel, Hebrew, and they have traced their own personal Jewish roots back to the Ashkenazim or Sephardim of their family's past. They know the major Jewish prayers, can stand in a minyan, and they understand the importance of participating actively in their Jewish Community.

We are so proud of each of our students and future scholars. Thank you for writing this prayerbook, now as teachers of Judaism. Your interpretations join a chorus of other great Jewish thinkers to bring alive the ancient prayers and give new meaning to how we can understand the creativity of prayer and Jewish life today. We are honored to guide our students to this moment and we join you in celebrating their life and their future.

Mazel tov and congratulations,  
Rabbi Darren Levine, D.Min  
Christina Broussard, RJE  
Chesney Polis, B'nai Mitzvah Coordinator  
Robb Tretter, Va'ad Chairperson

Mazel tov to the talented, creative, mature, and thoughtful contributors to this Tamid B'nai Mitzvah prayer book. We are so proud of you!

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## HISTORY OF BAT MITZVAH

Bar Mitzvah ceremonies date back to the 16th/17th century. The first Bat Mitzvah with a Torah reading was celebrated 1922 by a woman named Judith Kaplan. Before her, it was not traditional for girls to read from the Torah. Bat Mitzvahs with Torah readings didn't become common until the 1970's. I was surprised how recent Bat Mitzvahs are, since I am going to have a Bat Mitzvah. I am lucky to have the chance to do it. If anyone from back then were alive now, they would see how much has changed and that it's common for girls to have a Bat Mitzvah.

- *Coco Pasker*

## HISTORY OF BAR MITZVAH

When a Jewish boy becomes thirteen years old, he becomes an adult in the Jewish religion. Bar Mitzvah is a right of passage to becoming a Jewish adult and includes being called to the Torah. It is a tradition many Jewish men in my family have taken part in: my grandpa Stanley, Uncle Dave, Uncle Sam, my dad, my cousins Spencer and Zach, and my brother Ryder. They all experienced having a bar mitzvah and I look forward to doing the same.

- *Hawke Begun*

## SHABBAT

We offer thanks to you, Eternal One, for this sacred day which unites us together in hope.

Hope that inspires sacred living

Hope for fellowship, glowing bright today in our lives

Hope for peace, born of family and love and community

We offer thanks and blessing

Amen.

## SHABBAT CANDLES

*Blessing for Shabbat light*

*Ba-ruch a-ta Adonai,*

*E-lo-hei-nu me-lech ha-o-lam,*

*a-sher kid-sha-nu b'mitz-vo-tav*

*v'tzi-va-nu l'had-lik*

*ner shel Sha-bat.*

בְּרוּךְ אַתָּה יי  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק  
נֵר שֶׁל שַׁבָּת.

Lighting the Shabbat candles represents the beginning of a day of rest to disconnect from everything. It means a day of relaxation of the struggles of life and rest just like how God rested after creating the earth. It is also a day to spend with family and have fun with others. When you sing the prayers to light candles on Friday night, it's a reminder to slow things down and to let the rest of the week slip away. Friday was the day God finished creating the earth so we finish what we are doing in our lives for that week and take time to spend with family and friends.

- *Carter Botwinick*

## SHABBAT KIDDUSH

## קידוש לשבת

*Ba-ruch a-ta Adonai,  
Eloheinu me-lech ha-o-lam,  
bo-rei p'ri ha-ga:fen.*

בְּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגֶּפֶן.

*Ba-ruch a-ta Adonai, Eloheinu  
me-lech ha-o-lam, a-sher kid-sha-nu  
b'mitz-vo-tav v'ra-tza va-nu,  
v'sha-bat kod-sho b'a-ha-va  
uv-ra-tzon hin-chi-la-nu,  
zi-ka-ron l'ma-a-sei v'rei-sheet.  
Ki hu yom t'chi-la l'mik-ra-ei  
ko-desh, zei-cher li-tzi-at Mitz-ra-yim.  
Ki va-nu va-char-ta v'o-ta-nu  
ki-dash-ta mi-kol ha-a-mim,  
v'sha-bat kod-sh'cha b'a-ha-va  
uv-ra-tzon hin-chal-ta-nu.  
Ba-ruch a-ta Adonai,  
m'ka-deish ha-sha-bat.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְרָצָה בָּנוּ,  
וְשִׁבַת קִדְּשׁוּ בְּאַהֲבָה  
וּבְרָצוֹן הִנְחִילָנוּ,  
זְכוֹרוֹן לְמַעֲשֵׂה בְּרֵאשִׁית.  
כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי  
קִדְּשׁ, זְכוֹר לְיִצְיַאת מִצְרָיִם.  
כִּי-בָנוּ בְּחֵרֶת וְאוֹתָנוּ  
קִדְּשָׁתָּ מִכָּל הָעַמִּים,  
וְשִׁבַת קִדְּשָׁךְ בְּאַהֲבָה  
וּבְרָצוֹן הִנְחַלְתָּנוּ.  
בְּרוּךְ אַתָּה יי,  
מְקַדֵּשׁ הַשַּׁבָּת.

This prayer thanks God for creating the fruit of the vine, and making Shabbat our heritage. Kiddush is a part of Shabbat. This prayer is special because it talks about Shabbat as a reminder of the Jewish story of creation. It is important to have a day of rest so that you can recover from a long and hard week. Rest also reduces stress which improves your overall mental health. It also improves your mood, focus and restores vital energy to get you through the week. I like how Judaism has its own special day of rest and the Kiddush represents that to me.

- Ella Eisenberg

**SHABBAT MOTZI****המוציא לשבת***Blessing for the grains of the earth**Ba-ruch a-ta Adonai,**Eloheinu me-lech ha-o-lam,**ha-mo-tzi le-chem min ha-a-retz.***בְּרוּךְ אַתָּה יי,****אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,****הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.**

The meaning of the motzi is to bless the grains of the earth on Shabbat. The text states that God brings bread from the earth and for that we are grateful. This prayer is important to me because it is important on shabbat. During quarantine, me and my family would go on a zoom program together with the rest of Tamid, and we would have a camera set up and the screen on the television. This was lots of fun with song and prayer on a Friday night and that really was one of the best memories I have of Shabbat. Challah is a symbol of Shabbat that many people know. During the summer I go to a Jewish summer camp where once a week the whole camp would meet together in white shirts and celebrate Shabbat. Saying the blessing over the challah with my camp community is a memory I am happy I have.

- *Eli Kaufman*



## B'NAI MITZVAH PRAYER CEREMONY

SHALOM ALEICHEM

שלום עליכם

*Peace be unto you*

*Sha·lom a·lei·chem, mal·a·chei  
ha·sha·reit, mal·a·chei el·yon,  
mi·me·lech mal'chei ham·la·chim,  
ha·ka·dosh ba·ruch hu.*

שְׁלוֹם עֲלֵיכֶם, מְלֵאכֵי  
הַשָּׁרֵת, מְלֵאכֵי עֲלִיוֹן,  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Bo·a·chem l'sha·lom, mal·a·chei  
ha·sha·lom, mal·a·chei el·yon,  
mi·me·lech mal'chei ham·la·chim,  
ha·ka·dosh ba·ruch hu.*

בּוֹאֲכֶם לְשָׁלוֹם, מְלֵאכֵי  
הַשָּׁלוֹם, מְלֵאכֵי עֲלִיוֹן,  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Bar·chu·ni l'sha·lom, mal·a·chei  
ha·sha·lom, mal·a·chei el·yon,  
mi·me·lech mal'chei ham·la·chim,  
ha·ka·dosh ba·ruch hu.*

בְּרַכּוּנִי לְשָׁלוֹם, מְלֵאכֵי  
הַשָּׁלוֹם, מְלֵאכֵי עֲלִיוֹן,  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

*Tzeit·chem l'sha·lom, mal·a·chei  
ha·sha·lom, mal·a·chei el·yon,  
mi·me·lech mal'chei ham·la·chim,  
ha·ka·dosh ba·ruch hu.*

צֵאתְכֶם לְשָׁלוֹם, מְלֵאכֵי  
הַשָּׁלוֹם, מְלֵאכֵי עֲלִיוֹן,  
מִמֶּלֶךְ מַלְכֵי הַמַּלְכִּים,  
הַקְּדוֹשׁ בְּרוּךְ הוּא.

Shalom Aleichem is all about people asking for peace for their family and the world. I think that the prayer is asking that God and God's messengers help bring peace to the world. This prayer is special because it is talking about people when they are born and to be born into a peaceful place, live in a peaceful place, and to die in a peaceful place. To me, this prayer means that you are helping bestow peace upon others, while asking for peace. I also think it's a lesson to show people that you should always show kindness to others.

- *Finley Andres*

**MODEH/MODAH ANI****מוֹדָה אֲנִי**

*In thanks for restoring my soul in love*

*Mo-deh/mo-da a-ni l'fa-ne-cha,*

*me-lech chai v'ka-yam,*

*she-he-che-zar-ta bi nish-ma-ti*

*b'chem-la, ra-ba e-mu-na-te-cha.*

**מוֹדָה / מוֹדָה אֲנִי לְפָנֶיךָ,**

**מֶלֶךְ חַי וְקַיִם,**

**שְׁהַחֲזַרְתָּ בִּי נִשְׁמָתִי**

**בְּחַמְלָה, רַבָּה אֶמְוֶנְתֶּךָ.**

Modeh/Modah Ani is a prayer of gratitude and thanks. This prayer shows that you are grateful for God, the One who "restored your soul," as the prayer states. Every morning, you wake up knowing that God has once again granted you life. This prayer is special to me because of the time of day it is recited. It's a prayer that is sung before rising out of bed to start the day on a positive note of gratitude. To me, this prayer is a way to show gratitude and thanks, which is a great way to start your day.

- *Marley Andrus*

**MAH YAFE HAYOM****מַה יָפֵה הַיּוֹם**

*How lovely today is, Shabbat Shalom*

*Ma ya-feh ha-yom: Sha-bat Sha-lom.*

**מַה יָפֵה הַיּוֹם: שַׁבַּת שְׁלוֹם.**

Everpresent One, may we reach upward on this sacred day to You.  
May be we be worthy to appreciate the beauty of creation  
Wherever we live, wherever we seek You  
On this day and all days  
You are Beauty and we are grateful for our lives.

## HINEI MAH TOV

## הנה מה טוב

*It is good to dwell in friendship*

*Hi-nei ma tov u-ma na'im  
she-vet a-chim gam ya-chad.*

הִנֵּה מַה־טוֹב וּמַה־נָּעִים  
שֵׁבֶת אַחִים גַּם־יַחַד.

Hinei Mah Tov is a blessing about the togetherness of brothers and sisters. My prayer is unique because it doesn't have to do with God, rather it is more about community. It is about being together with others and it is good for people to be united. I interpret this prayer to mean that all people should live peacefully and in harmony. This prayer has a special meaning to me involving the current state of the US. In the US, the community is divided into liberals and conservatives, Democrats versus Republicans. They are not united, and this is a prayer for uniting all people. In President Biden's inaugural speech he spoke about unity and helping all people no matter what they believe. I believe this prayer relates to the United States because it calls for unity and togetherness, a goal the people of the United States should work towards.

- *Jack Greenberg*

MAH TOVU

מה טוב

*How good it is!*

*Ma to-vu o-ha-le-cha, Ya-a-kov,*

*mish-k'no-te-cha Yis-ra-eil.*

*Va-a-ni b'rov chas-d'cha*

*a-vo vei-te-cha,*

*esh-ta-cha-veh el hei-chal*

*kod-sh'cha b'yir-a-te-cha.*

*Adonai, a-hav-ti m'on bei-te-cha,*

*um'kom mish-kan k'vo-de-cha.*

*Va-a-ni esh-ta-cha-veh v'ech-ra-a,*

*ev-r'cha lif-nei Adonai o-si.*

*Va-a-ni t'fi-la-ti l'cha, Adonai,*

*eit ra-tzon.*

*Elohim, b'rov chas-de-cha,*

*a-nei-ni be-e-met yi-she-cha.*

מַה־טוֹב אֱהִיָּהּ, יַעֲקֹב,

מִשְׁכַּנְתִּיךָ יִשְׂרָאֵל!

וְאֲנִי, בְּרַב חַסְדְּךָ

אָבוֹא בִּיתְךָ,

אֲשַׁתְּחוּהָ אֶל־הֵיכַל

קִדְשְׁךָ בְּיִרְאַתְךָ.

יְהוָה, אֶהְבֶּתִי מֵעוֹן בִּיתְךָ,

וּמִקוֹם מִשְׁכַּן כְּבוֹדְךָ.

וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַעָהּ,

אֶבְרַכָּהּ לִפְנֵי־יְהוָה עֲשֵׂי.

וְאֲנִי תִפְלְתִי־לְךָ, יְהוָה,

עַתָּה רְצוֹן.

אֱלֹהִים, בְּרַב־חַסְדְּךָ,

עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

Mah tovu is about being loving and being welcoming to all people. I think this prayer talks about letting people come into your life and your light. The words of Mah tovu can help people learn how to include others. It talks about happiness and I think that happiness is an important part in many people's lives. I think it is about letting others help you and for you to help others. This prayer has a strong meaning to me because I love to help my friends whenever they are feeling down. I like to check in and see how they are feeling as a way of giving back to them for being in my life. I like to see them do their best. Mah tovu is about happiness and that's a big part of me and many people's lives.

- Nicole Kantor

ELOHAI N'SHAMA

מה טבו

*The soul that I have been given is pure*

*Elohai n'sha-ma she-na-ta-ta bi  
t'ho-ra hi. A-ta b'ra-tah,  
a-ta y'tzar-tah,  
a-ta n'fach-tah bi,  
v'a-ta m'sham-rah b'kir-bi.*

אֱלֹהִי, נִשְׁמָה שְׁנַתַּת בִּי  
טְהוֹרָה הִיא. אַתָּה בְּרָאתָה,  
אַתָּה יָצַרְתָּה,  
אַתָּה נִפְחַתָּה בִּי,  
וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי.

*Kol z'man  
she-ha-n'sha-ma b'kir-bi,  
mo-deh/mo-dah a-ni l'fa-ne-cha,  
Adonai Elohai v'Ei-lo-hei  
a-vo-tai v'i-mo-tai,  
Ri-bon kol ha-ma-a-sim,  
A-don kol ha-n'sha-mot.*

כָּל־זְמַן  
שֶׁהַנִּשְׁמָה בְּקִרְבִּי,  
מוֹדֵה ׀ מוֹדֵה אֲנִי לְפָנֶיךָ,  
יְי אֱלֹהֵי וְאֱלֹהֵי  
אֲבוֹתַי וְאֲמוֹתַי,  
רְבוֹן כָּל־הַמַּעֲשִׂים,  
אֲדוֹן כָּל־הַנִּשְׁמוֹת.

*Ba-ruch a-ta Adonai,  
a-sher b'ya-do ne-fesh kol chai  
v'ru-ach kol b'sar ish.*

בְּרוּךְ אַתָּה יְי,  
אֲשֶׁר בְּיָדוֹ נִפְּשׂ כָּל־חַי  
וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ.

"Work for peace within your family, then in your street, then within the community."

- *The Bershider Rabbi, Chassidic Master*

*In honor of that which is limitless in the world*

*Ei-lu d'va-rim  
 she-ein la-hem shi-ur,  
 she-a-dam o-cheil pei-ro-tei-hem  
 ba-o-lam ha-zeh v'ha-ke-ren  
 ka-ye-met lo la-o-lam ha-ba,  
 v'ei-lu hein: ki-bud av va-eim,  
 u-g'mi-lut cha-sa-dim,  
 v'hash-ka-mat beit ha-mi-drash  
 sha-cha-rit v'ar-vit,  
 v'hach-na-sat or-chim,  
 u-vi-kur cho-lim,  
 v'hach-na-sat ka-la,  
 u-l'va-yat ha-meit, v'i-yun t'fi-la,  
 v'ha-va-at sha-lom  
 bein a-dam l'cha-vei-ro,  
 v'tal-mud To-rah k'ne-ged ku-lam.*

אלו דברים  
 שאין להם שעור,  
 שאדם אוכל פרותיהם  
 בעולם הזה והקֶרֶן  
 קיימת לו לעולם הבא,  
 ואלו הן: כבוד אב ואם,  
 וגמילות חסדים,  
 והשפמת בית המדרש  
 שחרית וערבית,  
 והכנסת אורחים,  
 ובקור חולים,  
 והכנסת פלה,  
 ולגית המת, ועיון תפלה,  
 והבאת שלום  
 בין אדם לחברו,  
 ותלמוד תורה פנגד כלם.

It is not enough for me to ask questions;  
 I want to know how to answer the one question  
 that seems to encompass everything I face:  
 What am I here for?

*Rabbi Abraham Joshua Heschel (1907-1972)*

## ASHREI

## אשרי

Ash-rei yosh-vei vei-te-cha,  
 od y'ha-l'lu-cha se-la.  
 Ash-rei ha-am she-ka-cha lo,  
 ash-rei ha-am she-Adonai Elohav.

T'hi-la l'Da-vid.

A-ro-mim-cha Elohai ha-me-lech,  
 va-a-var-cha shim-cha l'o-lam va-ed.  
 B'chol yom a-var-che-ka,  
 va-a-hal'la shim-cha l'o-lam va-ed.

Ga-dol Adonai u-m'hu-lal m'od,  
 v'lig-du-la-to ein chei-ker.  
 Dor l'dor y'sha-bach ma'a-se-cha,  
 u-g'vu-ro-te-cha ya-gi-du.

Ha-dar k'vod ho-de-cha,  
 v'div-rei nif-lo-te-cha a-si-cha.  
 Ve-e-zuz no-ro-te-cha yo-me-i-ru  
 u-g'du-lat-cha a-sa-pre-na.

Zei-cher rav tuv-cha ya-bi-u,  
 v'tzid-kat-cha y'ra-nei-nu.  
 Cha-nun v'ra-chum Adonai,  
 e-rech a-pa-yim u-g'dal cha-sed.

Tov Adonai la-kol,  
 v'ra-cha-mav al kol ma-a-sav.  
 Yo-du-cha Adonai kol ma-a-se-cha,  
 va-cha-si-de-cha y'var-chu-cha.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,  
 עוֹד יִהְלָלוּךָ סֵלָה.  
 אֲשֶׁרִי הָעַם שְׁכַנְךָ לוֹ,  
 אֲשֶׁרִי הָעַם שְׁנֵי אֱלֹהָיו.

תְּהִלָּה לְדָוִד.

אֲרוֹמְמֶךָ אֱלֹהֵי הַמְּלָכָה,  
 וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.  
 בְּכָל־יוֹם אֶבְרַכְךָ,  
 וְאֶהְלָלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד,  
 וְלִגְדֻלְתּוֹ אֵין חֶקֶר.  
 דּוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ,  
 וְגִבּוֹרְתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הַיּוֹדֶה,  
 וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
 וְעֵזוּז נוֹרְאוֹתֶיךָ לֹאמְרוּ  
 וְגִדְּלוּתְךָ אֶסְפְּרֶנָּה.

זֶכֶר רַב־טוֹבֶךָ יִבְיַעוּ,  
 וְצִדְקֹתֶךָ יִרְנְנוּ.  
 חַנוּן וְרַחוּם יְיָ,  
 אֶרְךָ אַפִּים וְגִדְּל־חֶסֶד.

טוֹב־יְיָ לְכָל,  
 וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.  
 יוֹדוּךָ יְיָ כָּל־מַעֲשֵׂיךָ,  
 וְחִסְדֵיךָ יְבָרְכוּכָה.

*K'vod mal-chut-cha yo-mei-ru,  
u-g'vu-rat-cha y'da-bei-ru.  
L'ho-di-a liv-nei  
ha-a-dam g'vu-ro-tav,  
u-ch'vod ha-dar mal-chu-to.*

*Mal-chut-cha mal-chut  
kol o-la-mim,  
u-mem-shalt-cha b'chol dor va-dor.  
So-meich Adonai l'chol ha-nof-lim,  
v'zo-keif l'chol ha-k'fu-fim.*

*Ei-nei kol ei-le-cha y'sa-bei-ru,  
v'a-ta no-tein la-hem  
et och-lam b'i-to.  
Po-tei-ach et ya-de-cha,  
u-mas-bi-a l'chol chai ra-tzon.*

*Tza-dik Adonai b'chol d'ra-chav  
v'cha-sid b'chol ma'a-sav.  
Ka-rov Adonai l'chol kor-av,  
l'chol a-sher yik-ra-u-hu ve'e-met.*

*Ra-tzon y'rei-av ya'a-seh,  
v'et shav-a-tam  
yish-ma v'yo-shi-eim.  
Sho-meir Adonai et kol o-ha-vav,  
v'et kol har-sha'im yash-mid.*

*T'hi-lat Adonai y'da-beir pi;  
vi-va-reich kol ba-sar  
sheim kod-sho, l'o-lam va-ed.*

כְּבוֹד מַלְכוּתְךָ יֵאמְרוּ,  
וְגִבוּרְתְּךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבָנֵי  
הָאָדָם גִּבוּרְתֶּיךָ,  
וְכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת  
כָּל־עוֹלָמִים,  
וּמְמַשְׁלֶתְךָ בְּכָל־דוֹר וְדוֹר.  
סוּמְךָ יְיָ לְכָל־הַנִּפְלִים,  
וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ,  
וְאֵתָה נֹתֵן־לָהֶם  
אֶת־אֲכֻלָּם בְּעֵתוֹ.  
פּוֹתֵחַ אֶת־יַדְּךָ,  
וּמִשְׁפִּיעַ לְכָל־חַי רְצוֹן.

צַדִּיק יְיָ בְּכָל־דָּרְכָיו,  
וְחָסִיד בְּכָל־מַעֲשָׂיו.  
קָרוֹב יְיָ לְכָל־קוֹרְאֵיו,  
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

רְצוֹן־יִרְאֵיו יַעֲשֶׂה,  
וְאֵת־שׁוֹעֲתָם  
יִשְׁמַע וְיוֹשִׁיעֵם.  
שׁוֹמֵר יְיָ אֶת־כָּל־אֲהַבָיו,  
וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.

תְּהַלֵּת יְיָ יִדְבַר־פִּי;  
וַיְבָרֶךְ כָּל־בָּשָׂר  
שֵׁם קְדוֹשׁוֹ, לְעוֹלָם וָעֶד.



*Va-a-nach-nu n'va-reich Yah,  
mei-a-ta v'ad o-lam. Hal'lu-yah!*

וְאֶנְחֵנוּ נְבָרֵךְ יְהוָה,  
מֵעַתָּה וְעַד-עוֹלָם. הַלְלוּיָהּ.

Happy are they that dwell in Your house;  
they will be ever praising You. (Selah.)  
Happy is the people that is in such a case;  
happy is the people, whose God is Adonai.

*Psalm cxlv.* A Psalm of Praise; of David.  
I will extol You, my God, O King;  
and I will bless Your name for ever and ever.

Every day I will bless You;  
and I will praise Your name for ever and ever.

Great is Adonai, and exceedingly to be praised;  
and God's greatness is unsearchable.  
One generation will laud Your works to another,  
and will declare Your mighty acts.

On the majestic glory of Your grandeur,  
and on Your marvelous deeds, I will meditate.

And men will speak of the might of Your awesome acts;  
and I will recount Your greatness.  
They will pour forth the fame of Your great goodness,  
and will exult in Your righteousness.

Adonai is gracious and merciful;  
slow to anger and of great lovingkindness.

Adonai is good to all; and God's tender mercies are over all God's works.

All Your works will give thanks to You, O Lord;  
and Your loving ones will bless You.

They will speak of the glory of Your kingdom,  
and talk of Your power.

To make known to the sons of men God's mighty acts,  
and the majestic glory of God's kingdom.

Your kingdom is an everlasting kingdom,  
and Your dominion endures throughout all generations.

Adonai upholds all that fall,  
and raises up all those that are bowed down.  
The eyes of all wait on You;  
and You give them their food in due season.  
You open Your hand and satisfy every living thing with favor.  
Adonai is righteous in all God's ways, and loving in all God's works.  
Adonai is nigh to all those who call on God  
to all that call on God in truth.  
God will fulfil the desire of those who fear God;  
God also will hear their cry, and will save them.  
Adonai guards all those who love God;  
but all the wicked God will destroy.  
My mouth will speak of the praise of Adonai;  
and let all flesh bless God's holy name for ever and ever.  
But we will bless Adonai now and for evermore.  
Praise Adonai.

**TALLIT BLESSING****ברכת הטלית**

*In honor of wearing the prayer shawl*

*Ba-ruch a-ta Adonai,  
Eloheinu me-lech ha-o-lam,  
a-sher kid-sha-nu b'mitz-vo-tav  
v'tzi-va-nu l'hit-a-teif ba-tzi-tzit.*

**בְּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וַיְצַונו לְהִתְעַטֵּף בְּצִיצִית.**

The general meaning of the prayer for the tallit is that the person getting the Bar/Bat Mitzvah is devoted to God. It is a symbol that they have reached adulthood in the Jewish community. What is so special about this prayer is that you say when you put on a tallit for the first time in your life and every time after that. The tallit is so special because it is a reminder that God is always with you and by your side.

- *Max Hauser*

**BARCHU****ברכו**

*The Call to Worship and Prayer*

*Bar-chu et Adonai ha-m'vo-rach!*

**בְּרַכּוּ אֶת־יְיָ הַמְּבָרָךְ!**

*Ba-ruch Adonai ha-m'vo-rach  
l'o-lam va-ed!*

**בְּרוּךְ יְיָ הַמְּבָרָךְ  
לְעוֹלָם וָעֶד!**

“Prayers truly from the heart open all the doors in Heaven.”

- *Rebbe Nachman of Bratslav, Chassidic Master*

SH'MA שמע

*God is One - the watchword of Jewish faith*

**שְׁמַע יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!**

*Sh'ma Yis-ra-eil: Adonai Eloheinu, Adonai e-chad!*

**Hear, O Israel: Adonai is our God, Adonai is One!**

**בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.**

*Ba-ruch sheim k'vod mal-chu-to l'o-lam va-ed.*

Blessed is God's glorious majesty forever and ever.

The Shema is about how Adonai is our God and that God is one. The prayer is telling everyone that we should always bless God's majesty. What is special about my prayer is that it is one of the most important prayers. It reminds us all the Adonai is our only God and very important to all of us. It is the declaration of monotheism for the Jews. To me, this prayer means love and community. The first time I heard this prayer I was with my family so this prayer represents love and community of everyone who recites the prayer. It makes me feel like I am a bigger part of the Jewish community when I listen to or read this prayer.

- *Cameron Barr*

V'AHAVTA

ואהבת

*And you shall Love God with all your heart*

*V'a-hav-ta eit Adonai Elohecha  
 b'chol l'vav-cha, u-v'chol naf-sh'cha  
 u-v'chol m'o-de-cha. V'ha-yu  
 had-va-rim ha-ei-leh a-sher a-no-chi  
 m'tzav-cha ha-yom al l'va-ve-cha.  
 V'shi-nan-tam l'va-ne-cha v'di-bar-ta  
 bam b'shiv-t'cha b'vei-te-cha  
 u-v'lech-t'cha va-de-rech  
 u-v'shoch-b'cha u-v'ku-me-cha.  
 Uk'shar-tam l'ot al ya-de-cha  
 v'ha-yu l'to-ta-fot bein ei-ne-cha.  
 Uch'tav-tam al m'zu-zot  
 bei-te-cha, u-vi-sh'a-re-cha.*

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ  
 בְּכָל-לִבְבְּךָ, וּבְכָל-נַפְשְׁךָ  
 וּבְכָל-מַאֲדֶךָ. וְהָיוּ  
 הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי  
 מְצַוְךָ הַיּוֹם עַל-לִבְבְּךָ.  
 וְשִׁנַּנְתֶּם לְבַנְיָהּ וּדְבַרְתֶּם  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ  
 וּבְלַכְתְּךָ בַּדֶּרֶךְ  
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.  
 וְקִשְׂרֹתֶם לְאוֹת עַל-יְדֶיךָ  
 וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.  
 וְכָתַבְתֶּם עַל-מְזוֹזֹת  
 בֵּיתְךָ וּבְשַׁעְרֶיךָ.

The V'ahavta is a prayer telling you to thank God and be grateful for all God has done for you and your ancestors. It also tells you to share your beliefs, preach to your children, and always remember God. This prayer is special because it teaches that you not only have to pray before eating or when you get something. It tells us to integrate Judaism into life whenever you can. It teaches us how to be grateful and to love. The words and tune of this prayer are soaked into my brain, much like how the V'ahavta teaches you to let Judaism soak into your life. "Take to heart these instructions with which I charge you this day." Every day I do my best to improve, I make small adjustments to my life in order to become a better person. To me, the V'ahavta is not asking you to completely change your way of life, all it asks is for you to adjust and always keep the love of hope in your heart.

- Lila Gallistel

*And you shall remember all my commandments*

*L'ma-an tiz·k'ru va·a-si-tem  
et kol mitz·vo-tai, vi-h'yi-tem  
k'do·shim l'Eiloheichem.  
A-ni Adonai Eloheichem  
a·sher ho·tzei-ti et-chem  
mei·e-retz mitz·ra·yim  
li-h'yot la·chem lei-lo-him,  
A-ni Adonai Eloheichem.*

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
אֶת־כָּל־מִצְוֹתַי, וְהָיִיתֶם  
קְדוֹשִׁים לַאֱלֹהֵיכֶם.  
אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם  
מֵאֶרֶץ מִצְרַיִם  
לְהִיּוֹת לָכֶם לַאֱלֹהִים,  
אֲנִי יְהוָה אֱלֹהֵיכֶם.

**MI CHAMOCHA      מִי־כַמְכָּה**

*There is none like you, Oh Divine One*

*Mi cha-mo-cha ba-ei-lim, Adonai?  
Mi ka-mo-cha, ne-dar ba-ko-desh,  
no-ra t'hi-lot, o-sei fe-leh?  
Shi-ra cha-da-sha shib-chu g'u-lim  
l'shim-cha al s'fat ha-yam;  
ya-chad ku-lam ho-du  
v'him-li-chu v'am-ru:*

מִי־כַמְכָּה בְּאֵלִים יְהוָה?  
מִי כַמְכָּה, נִאֲדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִלֹת, עֲשֵׂה פִלֵּא?  
שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים  
לְשִׁמְךָ עַל־שִׁפְתֵי הַיָּם,  
יַחַד כָּלֵם הוֹדוּ  
וְהִמְלִיכוּ וְאָמְרוּ:

*Adonai yim-loch l'o-lam va-ed!*

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד!

Mi Chamocha is a song about the sea, which was sung by the Ancient Israelites after crossing the Red Sea in their journey out of Egypt. To me it signifies victory and escape and how we should all be thankful for every moment of our lives. I believe this prayer has great power because it is also looking forward to the future of the Jewish people now that they have escaped Egypt and have new wonders to look forward to as they journey through the desert. When we are in danger we must keep dreaming and believing in the amazing things to come

- Ezra Marks

Tzur Yis-ra-eil, ku-ma b'ez-rat  
 Yis-ra-eil, u-f'dei chin'u-me-cha  
 y'hu-da v'Yis-ra-eil.  
 Go-a-lei-nu Adonai tz'va-ot sh'mo,  
 k'dosh Yis-ra-eil.  
 Ba-ruch a-ta Adonai, ga-al Yis-ra-eil.

צור ישׂראל, קומה בעזרת  
 ישׂראל, ופדה כנאמך  
 יהודה וישׂראל.  
 גאלנו יי צבאות שמו,  
 קדוש ישׂראל.  
 ברוך אתה יי, גאל ישׂראל.

SHALOM RAV      שלום רב

*Prayer for peace on earth*

*Sha-lom rav al Yis-ra-eil am-cha  
 ta-sim l'o-lam, ki a-ta hu  
 me-lech a-don l'chol ha-sha-lom.  
 V'tov b'ei-ne-cha l'va-reich  
 et am-cha Yis-ra-eil, b'chol eit  
 uv'chol sha-a bi-sh'lo-me-cha.  
 Ba-ruch a-ta Adonai, ha-m'va-reich  
 et a-mo Yis-ra-eil ba-sha-lom.*

שְׁלוֹם רָב עַל-יִשְׂרָאֵל עִמָּךְ  
 תְּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא  
 מֶלֶךְ אֲדוֹן לְכָל הַשָּׁלוֹם.  
 וטוב בעיניך לברך  
 אֶת עַמָּךְ יִשְׂרָאֵל, בְּכָל עֵת  
 וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.  
 בָּרוּךְ אַתָּה יי, הַמְּבָרֵךְ  
 אֶת-עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Shalom Rav is a prayer asking God to grant us peace. This prayer is special because it's talking about wanting to be peaceful and not having violence. People tend to use violence instead of talking about what's wrong, and I like that this prayer represents being peaceful. Shalom Rav represents us as a peaceful jewish community and puts forth a good example.

- Grace Schwam

## AMIDAH עמידה

The first part of the Amida is about blessing all our ancestors and showing kindness for others. The second part is about healing others and wishing that everyone have a good life. My prayer is special because the prayer blesses all people. This prayer to me means that it shows kindness to others and helps others. It also means for others to have a good life and to heal people who are sick. It means for everyone to do great in life and for anyone who is sad to feel better and start being happy with themselves. It can also mean feeling acceptance in the world and for others to be united.

- *Jared Rim*

*Let us rise in prayer*

*Adonai s'fa-tai tif-tach,  
u-fi ya-gid t'hi-la-te-cha.*

אֲדֹנָי שְׁפֹתַי תִּפְתָּח,  
וּפִי יגִיד תְּהִלָּתֶךָ.

Adonai, open my lips, and my mouth will declare Your praise.



AVOT V'IMAHOT

אבות ואמהות

*Honoring the generations of our People*

*Ba-ruch a-ta Adonai, Eloheinu  
 vei-lo-hei a-vo-tei-nu v'i-mo-tei-nu:  
 Elohei Avraham, Elohei Yitzchak,  
 vei-lo-hei Yaakov. Elohei Sarah,  
 Elohei Rivkah, Elohei Racheil  
 vei-lo-hei Leah. Ha-eil ha-ga-dol  
 ha-gi-bor v'ha-no-ra, Eil el-yon,  
 go-meil cha-sa-dim to-vim, v'ko-nei  
 ha-kol, v'zo-cheir chas-dei a-vot  
 v'i-ma-hot, u-mei-vi g'u-la liv-nei  
 v'nei-hem, l'ma-an sh'mo, b'a-ha-va.  
 Me-lech o-zeir u-mo-shi-a u-ma-gein.  
 Ba-ruch a-ta Adonai,  
 ma-gein Avraham v'ez-rat Sarah.*

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ  
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:  
 אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,  
 וְאֱלֹהֵי יַעֲקֹב. אֱלֹהֵי שָׂרָה,  
 אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל  
 וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל  
 הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן,  
 גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה  
 הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת  
 וְאִמּוֹת, וְיַמְבִּיא גְּאֻלָּה לְבָנָי  
 בְּנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.  
 מְלֶכֶד עוֹזֵר וּמוֹשִׁיעַ וּמְגוֹ.  
 בְּרוּךְ אַתָּה יי,  
 מְגוֹ אַבְרָהָם וְעֵזְרַת שָׂרָה.

The prayer Avot V'imahot is about thanking God and important people for life. The meaning of the prayer is to appreciate the things we have and appreciate the people who create important things. We sing it to bless our God for his creations. This prayer is special because it is important to recognize and thank our creator and ancestors. The blessing connects us with God and the people who were here before us. Avot V'imahot translates to "fathers and mothers" and it shows that the prayer is sung to bless the people who lived before us and created many opportunities for us. To me, this prayer means blessing important people who made the path that we follow. Many people were here before us, and it is important to recognize them because they made our life possible today. Especially blessing our ancestors because we wouldn't be here today without them. I also think that this blessing is sung to appreciate our fathers and mothers and what they have done for us. It is important to acknowledge the people who do so much for us and make our lives better.

- Elodie Harris

## G'VUROT      גבורות

*The Divine One sustains life with compassion*

*A-ta gi-bor l'o-lam, Adonai,  
 m'cha·yei ha-kol a-ta,  
 rav l'ho-shi-a. [Mo-rid ha-tal.]  
 [Ma-shiv ha-ru-ach u-mo-rid  
 ha-ga-shem.] M'chal-keil cha·yim  
 b'che-sed, m'cha·yei ha-kol  
 b'ra-cha-mim ra-bim. So-meich  
 nof-lim, v'ro-fei cho-lim,  
 u-ma-tir a-su-rim, um'ka·yeim  
 e-mu-na-to li-shei-nei a-far.  
 Mi cha-mo-cha ba'al g'vu-rot  
 u-mi do-meh lach, me-lech mei-mit  
 u-m'cha·yei u-matz·mi-ach y'shu-a?  
 V'ne-e-man a-ta  
 l'ha-cha·yot ha-kol.  
 Ba-ruch a-ta Adonai,  
 m'cha·yei ha-kol.*

**אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,  
 מְחַיֶּה הַכֹּל אֶתָּה,  
 רַב לְהוֹשִׁיעַ. [מּוֹרִיד הַטָּל].  
 [מְשִׁיב הַרוּחַ וּמוֹרִיד  
 הַגֶּשֶׁם]. מְכַלְכֵּל חַיִּים  
 בְּחֶסֶד, מְחַיֶּה הַכֹּל  
 בְּרַחֲמִים רַבִּים. סוֹמֵךְ  
 נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
 וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם  
 אֱמוּנַתּוֹ לִישְׁנֵי עֶפְרַיִם.  
 מִי כְמוֹךָ בְּעַל גְּבוּרוֹת  
 וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מִמֵּית  
 וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה?  
 וְנֵאֱמָן אֶתָּה  
 לְהַחַיּוֹת הַכֹּל.  
 בְּרוּךְ אַתָּה יְיָ,  
 מְחַיֶּה הַכֹּל.**

The Gevurot is about God healing our family members and giving us life, and we are saying thank you to God in this prayer. It is special because it is like a thank you blessing, which can be meaningful to many other people and it's about many different seasons which other prayers aren't. It is a thank you blessing to Adonai for saving and healing the family. I think it is a good prayer to have in the siddur because it is one of the most special prayers.

- Ella Safferstone

K'DUSHAH

קְדוּשָׁה

*We sanctify the name of the Divine One on earth*

*N'ka-deish et shim-cha ba-o-lam,  
k'sheim she-mak-di-shim o-to  
bish-mei ma-rom,  
ka-ka-tuv al yad n'vi-e-cha,  
v'ka-ra zeh el zeh v'a-mar:*

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,  
כְּשֵׁם שִׁמְךָ־יִשִּׁים אוֹתוֹ  
בְּשָׁמַי מְרוֹם,  
כְּכַתוּב עַל־יַד נְבִיאֶךָ:  
וְקָרָא זֶה אֶל־זֶה וְאָמַר:

***Ka-dosh, ka-dosh, ka-dosh  
Adonai tz'va-ot,  
m'lo chol ha-a-retz k'vo-do.***

**קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ  
יְהוָה צְבָאוֹת,  
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.**

*A-dir a-di-rei-nu, Adonai a-do-nei-nu,  
ma a-dir shim-cha b'chol ha'a-retz!*

אֲדִיר אֲדִירֵנוּ, יְהוָה אֲדִירֵנוּ,  
מִה־אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ!

***Ba-ruch k'vod Adonai mim-ko-mo.***

**בְּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ.**

*E-chad hu Eloheinu, hu avi-nu,  
hu mal-kei-nu, hu mo-shi-ei-nu,  
v'hu yash-mi-ei-nu  
b'ra-cha-mav l'ei-nei kol chai:  
A-ni Adonai E-lo-hei-chem!*

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,  
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יֹשְׁמִיעֵנוּ  
בְּרַחֲמָיו לְעֵינֵי כָל־חַי:  
"אֲנִי יְהוָה אֱלֹהֵיכֶם!"

***Yim-loch Adonai l'o-lam, E-lo-ha-yich  
Tzi-yon, l'dor va-dor. Hal'lu-yah!***

**יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵיךָ  
צִיּוֹן, לְדוֹר וָדוֹר. הַלְלוּהָ!**

*L'dor va-dor na-gid god-le-cha,  
u-l'nei-tzach n'tza-chim  
k'du-shat-cha nak-dish,  
v'shiv-cha-cha, Eloheinu,  
mi-pi-nu lo ya-mush l'o-lam va-ed.*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ,  
וּלְנֹצֵחַ נֹצָחִים  
קְדוּשַׁתְךָ נְקַדִּישׁ.  
וְשִׁבְחֶךָ, אֱלֹהֵינוּ,  
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד.

*Ba-ruch a-ta Adonai,  
ha-Eil ha-ka-dosh.*

בְּרוּךְ אַתָּה יְיָ,  
הָאֵל הַקְּדוֹשׁ.

I must uphold my ideals, for perhaps the time will come  
when I shall be able to carry them out.

Anne Frank (1929-1945)

V'SHAMRU      ושמרו

*The People of Israel shall keep Shabbat*

*V'sham-ru v'nei Yis-ra-eil*

*et ha-sha-bat, la-a-sot*

*et ha-sha-bat l'do-ro-tam*

*b'rit o-lam. Bei-ni u-vein b'nei*

*Yis-ra-eil ot hi l'o-lam,*

*ki shei-shet ya-mim a-sa Adonai*

*et ha-sha-ma-yim v'et ha-a-retz,*

*u-va-yom ha-sh'vi-i*

*sha-vat va-yi-na-fash.*

וּשְׁמְרוּ בְּנֵי־יִשְׂרָאֵל

אֶת־הַשַּׁבָּת, לַעֲשׂוֹת

אֶת־הַשַּׁבָּת לְדֹרֹתֵם

בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי

יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,

כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְיָ

אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי

שָׁבַת וַיִּנְפֹּשׁ.

The general meaning of this prayer is that the people should keep celebrating Shabbat. The prayer says that Shabbat is like an agreement between People and God. It celebrates how God created heaven and earth in only six days, and on the seventh, God rested. Something that makes this prayer stand out to me is that it doesn't only talk about God, but also people. It also shows how important the day of rest is to God and everyone. The prayer talks about and reminds us of the story of how God created life. Mostly, it says how we should celebrate this forever because it is so important. To me, this prayer shows how important it is to rest and take time at the end of a week. It is especially important to me, because most of the time, I have a lot of homework over the week and sometimes it is very stressful. At the end of the week, it makes me feel very good and that I can have time to rest and take a break.

- Juliet Stone

## סדר קריאת התורה לשבת

### READING THE TORAH ON SHABBAT

The Torah service is the centerpiece of the Bar/Bat Mitzvah ceremony and is accompanied by many historic traditions. Prior to the reading, the Torah is marched around the congregation to allow family and friends to show honor to the Torah. It is customary for elders and the immediate family to participate in the Torah service with the honors of having an "aliyah" (a special blessing that is said before and after each reading).

#### EIN KAMOCHA      אין-כמוך

*There is none like the Divine One among the gods*

*Ein ka-mo-cha va-e-lo-him,  
Adonai, v'ein k'ma-a-se-cha.  
Mal-chut-cha mal-chut  
kol o-la-mim, u-mem-shal-t'cha  
b'chol dor va-dor.  
Adonai me-lech, Adonai ma-lach,  
Adonai yim-loch l'o-lam va-ed.  
Adonai oz l'a-mo yi-tein, Adonai  
y'va-reich et a-mo va-sha-lom.*

אֵין-כְּמוֹךָ בְּאֱלֹהִים,  
אֲדֹנָי, וְאֵין כְּמַעֲשֵׂיךָ.  
מַלְכוּתְךָ מַלְכוּת  
כָּל-עוֹלָמִים, וּמִמְשַׁלְתְּךָ  
בְּכָל-דּוֹר וָדוֹר.  
יְהוָה מֶלֶךְ, יְהוָה מְלֹךְ,  
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.  
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה  
יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.

**AV HARACHMIM****אב הרחמים***Source of mercy; favor us with kindness*

*Av ha-ra-cha-mim, hei-ti-va  
vir-tzon'cha et tzi-yon;  
tiv-neh cho-mot Y'ru-sha-la-yim.  
Ki v'cha l'vad ba-tach-nu,  
me-lech Eil ram v'ni-sa,  
A-don o-la-mim.*

**אב הרחמים**, היטיבה  
ברצונך את־ציון;  
תבנה חומות ירושלים.  
כי בך לבד בטחנו,  
מלך אל רם ונשא,  
אדון עולמים.

**KI MITZION****כי מציון**

*Ki mi-tzi-yon tei-tzei To-ra,  
u-d'var Adonai mi-ru-sha-la-yim.*

כי מציון תצא תורה,  
ודבר־יהוה מירושלים.

**SH'MA - CALL/RESPONSE**

**שמע ישראל, יהוה אלהינו, יהוה אחד.**

*Sh'ma Yis-ra-eil, Adonai Eloheinu, Adonai E-chad.*

Hear O Israel, The Eternal One is our God,  
The Eternal One is One

*E-chad Eloheinu, ga-dol  
A-do-nei-nu, ka-dosh sh'mo.*

אחד אלהינו, גדול  
אדוננו, קדוש שמו.

*Gad'lu l'Adonai i-ti,  
u-n'rom'ma sh'mo yach-dav.*

גדלו ליהוה אתי,  
ונרוממה שמו יחדו.

## HAKAFAH      הקפה

*The passing of the Torah*

The Hakafa means circle, or going around in a circle. It is when people dance and sing around something, usually the Torah. It is usually in a religious setting. It can be sung on Sukkot and Simchat Torah. It was talked about in the book of Joshua. It is said that the people of Israel walked around the city of Jericho once a day for a week and seven times on the seventh day, carrying the Ark each time. On the seventh day, the people blew the Shofar, causing the walls to fall, allowing them to enter the city. This prayer is important to me because it means a lot to take the Torah out of the Ark. It is very special when we carry the Torah around the room and walk it down different aisles. The Hakafa is a symbol of unity and perfection. While the Torah is out of the Ark, you sing and dance around it in a circle.

- *Indi Stoch*

### LECHA ADONAI      לך ה'

*L'cha, Adonai, ha-g'du-la  
v'ha-g'vu-ra v'ha-tif-e-ret  
v'ha-nei-tzach v'ha-hod,  
ki chol ba-sha-ma-yim u-va-a-retz.  
L'cha, Adonai, ha-mam-la-cha  
v'ha-mit-na-sei l'chol l'rosh.*

לְךָ, יְהוָה, הַגְדֵּלָה  
וְהַגְבוּרָה וְהַתְפָּאֲרָת  
וְהַנִּצָּח וְהַהוֹד,  
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ.  
לְךָ, יְהוָה, הַמַּמְלָכָה  
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ.

### AL SHLOSHA DEVARIM      על שלשה דברים

*Al sh'lo-sha d'va-rim  
ha-o-lam o-meid:  
al ha-to-ra v'al ha-a-vo-da  
v'al g'mi-lut cha-sa-dim.*

עַל שְׁלֹשָׁה דְבָרִים  
הָעוֹלָם עוֹמֵד:  
עַל הַתּוֹרָה וְעַל הָעֲבוּדָה  
וְעַל גְּמִילוּת חֲסָדִים.

## BLESSINGS BEFORE THE READING OF THE TORAH

*In gratitude for the gift of Torah and truth*

*Bar-chu et Adonai ha-m'vo-rach!*

בְּרַכּוּ אֶת־יְיָ הַמְּבַרֵּךְ!

***Ba-ruch Adonai ha-m'vo-rach  
l'o-lam va-ed!***

בְּרוּךְ יְיָ הַמְּבַרֵּךְ  
לְעוֹלָם וָעֶד!

*Ba-ruch Adonai ha-m'vo-rach  
l'o-lam va-ed! Ba-ruch a-ta Adonai,  
Eloheinu me-lech ha-o-lam, a-sher  
ba-char ba-nu mi-kol ha-a-mim,  
v'na-tan la-nu et to-ra-to.*

בְּרוּךְ יְיָ הַמְּבַרֵּךְ  
לְעוֹלָם וָעֶד! בְּרוּךְ אַתָּה יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
בָּחַר בָּנוּ מִכָּל־הָעַמִּים,  
וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.

*Ba-ruch a-ta, Adonai,  
no-tein ha-to-ra.*

בְּרוּךְ אַתָּה יְיָ,  
נוֹתֵן הַתּוֹרָה.

The prayer before the Torah means to be thankful to God for life and the Torah. We have been blessed with it from the start to the end of our life. My prayer is special because it teaches us to be thankful for what we have and not take it for granted. I have been blessed with a loving family and clean food and water. This prayer is special to me because I will chant this prayer to my Jewish community at my Bat Mitzvah and I have heard my brother and sister sing it at their B'nai Mitzvah ceremony.

- *Meital Weiner*



## BLESSINGS AFTER THE READING OF THE TORAH

*Ba·ruch a·ta Adonai, Eloheinu  
me·lech ha·o·lam, a·sher na·tan  
la·nu to·rat e·met, v'cha·yei o·lam  
na·ta b'to·chei·nu. Ba·ruch ata  
Adonai, no·tein ha·to·ra.*

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

The blessing after the Torah talks about going up to Mount Sinai to hear God speaking to us once again. It also thanks God for giving us the Torah. One of the most special things about this prayer is that it is sung after the reading of the Torah. The blessing after the Torah is a time to reflect on your Torah portion. It closes the Torah reading which is one of the most important parts of any Bar or Bat mitzvah. It symbolizes how important the Torah is to the future of Judaism.

- *Jude Meli*

MI SHEBEIRACH FOR ALIYAH

מי שברך

*Mi she-bei-rach*

*a-vo-tei-nu v'i-mo-tei-nu,*

*Av-ra-ham Yitz-chak v'Ya'a-kov,*

*Sa-ra Riv-ka Ra-cheil v'Lei-a,*

*Hu y'va-reich et*

\_\_\_\_\_ *ben/bat* \_\_\_\_\_

*ba'a-vur she-a-la/she-al-ta*

*lich-vod ha-Ma-kom v'lich-vod*

*ha-To-ra. Bis-char zeh*

*Ha-Ka-dosh Ba-ruch Hu*

*yish-m'rei-hu/yish-m're-ha*

*v'ya-tzi-lei-hu/v'ya-tzi-le-ha*

*mi-kol tza-ra v'tzu-ka*

*u-mi-kol ne-ga u-ma-cha-la,*

*v'yish-lach b'ra-cha v'hatz-la-cha*

*b'chol ma-a-sei ya-dav/ya-de-ha*

*im kol Yisrael, v'no-mar: A-men.*

מי שברך

אבותינו ואמותינו,

אברהם יצחק ויעקב,

שרה רבקה רחל ולאה,

הוא יברך את

\_\_\_\_\_ בן/בת \_\_\_\_\_

בעבור שעלה/שעלתה

לכבוד המקום ולכבוד

התורה. בשכר זה

הקדוש ברוך הוא

ישמרה/ישמרה

ויצילה/ויצילה

מכל צרה וצוקה

ומכל נגע ומחלה,

וישלח ברכה והצלחה

בכל מעשה ידיו/ידיה

עם כל ישראל, ונאמר: אמן.

**MI SHEBEIRACH FOR HEALING      מי שברך**

*May the One who blessed our ancestors, bless us today*

*Mi she-bei-rach a-vo-tei-nu  
v'i-mo-tei-nu, Av-ra-ham Yitz-chak  
v'Ya'a-kov, Sa-ra Riv-ka Ra-cheil  
v'Lei-a, Hu y'va-reich et  
ha-cho-lim \_\_\_\_\_.  
Ha-ka-dosh ba-ruch hu  
y'ma-lei ra-cha-mim a-lei-hem  
l'ha-cha-zi-kam u-l'ra-po-am,  
v'yish-lach la-hem m'hei-ra r'fu-a,  
r'fu-a sh'lei-ma min ha-sha-ma-yim,  
r'fu-at ha-ne-fesh ur'fu-at ha-guf,  
ha-sh'ta ba-a-ga-la u-viz-man  
ka-riv. V'no-mar: a-mein.*

**מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ  
וְאִמּוֹתֵינוּ, אַבְרָהָם יִצְחָק  
וְיַעֲקֹב, שָׂרָה רִבְקָה רָחֵל  
וְלֵאָה, הוּא יְבָרַךְ אֶת  
הַחֹלִים \_\_\_\_\_  
הַקְּדוֹשׁ בְּרוּךְ הוּא  
יְמַלֵּא רַחֲמִים עָלֵיהֶם  
לְהַחְזִיקֵם וּלְרַפְּאֵתָם,  
וְיִשְׁלַח לָהֶם מְהֵרָה רְפוּאָה,  
רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף,  
הַשְׂתָּא בְּעֵגְלָא וּבְזִמְן  
קָרִיב. וְנֹאמַר: אָמֵן.**

**V'ZOT HATORAH      וזאת התורה**

*Lifting the Torah*

*V'zot ha-To-ra  
a-sheer sam Mo-sheh  
lif-nei b'nei Yis-ra-eil,  
al pi Adonai b'yad Mo-sheh.*

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

## BLESSINGS BEFORE THE HAFTARAH

*In honor of the prophets of truth and righteousness*

*Ba-ruch a-ta Adonai, Eloheinu*

*me-lech ha-o-lam, a-sher ba-char*

*bin-vi-im to-vim, v'ra-tza*

*v'div-rei-hem ha-ne'e-ma-rim*

*be'e-met. Ba-ruch a-ta Adonai,*

*ha-bo-cheir ba-to-ra u-v'Mo-sheh*

*av-do, u-v'Yis-ra-eil a-mo,*

*u-vin-vi-ei ha-e-met va-tze-dek.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם, אֲשֶׁר בָּחַר

בְּנְבִיאִים טוֹבִים, וְרָצָה

בְּדַבְרֵיהֶם הַנְּאֻמִּים

בְּאֵמֶת. בְּרוּךְ אַתָּה יְיָ,

הַבּוֹחֵר בַּתּוֹרָה וּבַמּוֹשֶׁה

עַבְדּוֹ, וּבַיִשְׂרָאֵל עַמּוֹ,

וּבְנְבִיאֵי הָאֵמֶת וְצִדְקָה.

These blessings thank God for letting all our history come to place. They thank God for allowing the Prophets to write our haftarah and for contacting and communicating with them. These prayers are unique to the haftarah. The Haftarah teaches us that we can learn more about Judaism as well as others. We are lucky to have the texts of Torah and Haftarah to tell our stories, guide us, and share our knowledge with the people. When I chant the Haftarah at my Bar Mitzvah I will take part in this ancient tradition.

- *Jude Listanowsky*

## BLESSINGS AFTER THE HAFTARAH

*Praising the Divine One for the privilege of prayer*

<i>Ba-ruch a-ta Adonai, Eloheinu</i>	בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
<i>me-lech ha-o-lam, tzur</i>	מֶלֶךְ הָעוֹלָם, צוּר
<i>kol ha-o-la-mim, tza-dik b'chol</i>	כָּל-הָעוֹלָמִים, צַדִּיק בְּכֹל
<i>ha-do-rot, ha-Eil ha-ne-e-man,</i>	הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן,
<i>ha-o-meir v'o-seh</i>	הַאֹמֵר וְעֹשֶׂה,
<i>ha-m'da-beir u-m'ka-yeim,</i>	הַמְדַבֵּר וּמְקַיֵּם,
<i>she-kol d'va-rav e-met va-tze-dek.</i>	שֶׁכָּל-דִּבְרָיו אֶמֶת וְצַדִּיק.
<i>Al ha-to-ra, v'al ha-a-vo-da,</i>	עַל-הַתּוֹרָה, וְעַל-הָעֲבוֹדָה,
<i>v'al ha-n'vi-im v'al yom</i>	וְעַל-הַנְּבִיאִים, וְעַל-יוֹם
<i>ha-sha-bat ha-zeh, she-na-ta-ta la-nu</i>	הַשַּׁבָּת הַזֶּה, שֶׁנִּתְּתָּ לָנוּ
<i>Adonai Eloheinu li-k'du-sha</i>	יְיָ אֱלֹהֵינוּ, לְקִדְשָׁהּ
<i>v'li-m'nu-cha, l'cha-vod u-l'ti-fa-ret.</i>	וּלְמִנּוּחָהּ, לְכָבוֹד וּלְתִפְאֵרֶת.
<i>Al ha-kol Adonai Eloheinu,</i>	עַל-הַכֹּל יְיָ אֱלֹהֵינוּ,
<i>a-nach-nu mo-dim lach, u-m'var-chim</i>	אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים
<i>o-tach. Yit-ba-rach shim-cha b'fi</i>	אוֹתָךְ. יִתְבָּרַךְ שִׁמְךָ בְּפִי
<i>kol chai ta-mid l'o-lam va-ed.</i>	כָּל-חַי תָּמִיד לְעוֹלָם וָעֶד.
<i>Ba-ruch a-ta Adonai,</i>	בְּרוּךְ אַתָּה יְיָ,
<i>m'ka-deish ha-sha-bat.</i>	מְקַדֵּשׁ הַשַּׁבָּת.

EITZ CHAYIM עֵץ חַיִּים

*The Torah is a Tree of Life*

*Eitz cha-yim hi la-ma-cha-zi-kim  
bah, v'tom-che-ha m'u-shar.  
D'ra-che-ha dar-chei no-am,  
v'chol n'ti-vo-te-ha sha-lom.*

עֵץ חַיִּים הִיא לַמַּחְזִיקִים  
בָּהּ, וְתוֹמְכֶיהָ מֵאִשָּׁר.  
דַּרְכֶיהָ דַּרְכֵי נֹעַם,  
וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.

*Ha-shi-vei-nu, Adonai,  
ei-le-cha v'na-shu-va.  
Cha-deish ya-mei-nu k'ke-dem.*

הַשִּׁיבֵנו יְהוָה,  
אֵלֶיךָ וְנִשׁוּבָה.  
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

In this prayer, the "tree of life" is a metaphor for the Torah, the center of the Jewish religion. It gives us stories and prayers, and can bring life to people, or give people a sense of self. Abiding by its rules or praying with the Torah will bring you peace. The Torah teaches us to be a mensch and to connect with our spiritual faith. It can also bring pleasantness or peace to those who uphold it. This prayer is unique because it tells us about the Torah and what it does for or gives us, as opposed to what we can give to God or the Torah. This is one of the first prayers I learned as a kid, it has a special place in my brain and heart.

- *Gwenith Kaufman*

## ALEINU

## עלינו

*Proclaiming the Greatness of our Creator*

*A·lei-nu l'sha-bei-ach*

*la-a-don ha-kol, la-teit g'du-la*

*l'yo-tzeir b'rei-sheet, she-lo a-sa-nu*

*k'go-yei ha-a-ra-tzot, v'lo sa-ma-nu*

*k'mish-p'chot ha-a-da-ma;*

*she-lo sam chel-kei-nu ka-hem,*

*v'go-ra-lei-nu k'chol ha-mo-nam.*

*Va-a-nach-nu kor-im*

*u-mish-ta-cha-vim u-mo-dim lif-nei*

*me-lech mal-chei ham-la-chim,*

*ha-ka-dosh ba-ruch hu.*

*V'ne-e-mar: v'ha-ya Adonai*

*l'me-lech al kol ha-a-retz;*

*ba-yom ha-hu yi-h'yeh*

*Adonai e-chad u-sh'mo e-chad.*

עֲלֵינוּ לְשַׁבַּח

לְאֲדוֹן הַכֹּל, לְתֵית גְּדֻלָּה

לְיוֹצֵר בְּרֵאשִׁית, שֶׁלֹּא עֲשָׂנוּ

כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמְנוּ

כְּמִשְׁפַּחֹת הָאֲדָמָה;

שֶׁלֹּא שָׂם חֶלְקֵנוּ בָּהֶם,

וְגוֹרְלֵנוּ כְּכֹל־הַמּוֹנִם.

וְאֶנְחֵנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנָי

מֶלֶךְ מַלְכֵי הַמַּלְכִּים,

הַקָּדוֹשׁ בְּרוּךְ הוּא.

וְנֹאמַר: וְהָיָה יְהוָה

לְמֶלֶךְ עַל־כָּל־הָאָרֶץ;

בַּיּוֹם הַהוּא יְהִיָּה

יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד.

Build your home in such a way  
that a stranger may feel happy in your midst!

*Theodor Herzl, founder of Zionism, (1860-1904)*

MOURNER'S KADDISH

קדיש יתום

*A prayer of memory and message of hope*

*Yit-ga-dal v'yit-ka-dash sh'mei ra-ba  
b'al-ma div-ra chir-u-tei,  
v'yam-lich mal-chu-tei b'cha-yei-chon  
u-v'yo-mei-chon u-v'cha-yei d'chol beit  
Yis-ra-eil, ba-a-ga-la u-viz-man  
ka-riv, v'im-ru: A·mein.*

*Y'hei sh'mei ra-ba m'va-rach  
l'a-lam u-l'al-mei al-ma-ya.*

*Yit-ba-rach v'yish-ta-bach,  
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,  
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal  
sh'mei d'kud-sha, **b'rich hu,**  
l'ei-la min kol bir-cha-ta  
v'shi-ra-ta, tush-b'cha-ta  
v'ne-che-ma-ta, da-a-mi-ran b'al-ma,  
v'im-ru: A·mein.*

*Y'hei sh'la-ma ra-ba min sh'ma-ya  
v'cha-yim a-lei-nu v'al kol  
Yis-ra-eil, v'im-ru: A·mein.*

*O-seh sha-lom bim-ro-mav, hu  
ya-a-seh sha-lom a-lei-nu v'al kol  
Yis-ra-eil, v'im-ru: A·mein.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא  
בְּעֻלְמָא דִּי-בְרָא כְרְעוּתֵיהּ,  
וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ  
וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית  
יִשְׂרָאֵל, בְּעֻגְלָא וּבְזִמְן  
קָרִיב, וְאִמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעַלְמֵי עֻלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח,  
וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא,  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,  
לְעֻגְלָא מִן-כָּל-בִּרְכָתָא  
וְשִׁירְתָּא, תַּשְׁבְּחָתָא  
וְנַחֲמָתָא, דְאִמְרוּ בְּעֻלְמָא,  
וְאִמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן-שְׁמַיָּא  
וְחַיִּים עָלֵינוּ וְעַל-כָּל-יִשְׂרָאֵל,  
וְאִמְרוּ: אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא  
יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
וְעַל-כָּל-יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.



The home should be perceived as a microcosm of the universe:  
The harmony that permeates the home and the family extends beyond,  
fostering harmony between families, communities  
and ultimately, the nations of the world.

In the absence of harmony between one's own family,  
we can hardly expect to find harmony between strangers.

*Rebbe Menachem Schneerson (1902-1994)*

## HAVDALAH    הבדלה

*Hi-nei Eil y'shu-a-ti, ev-tach  
v'lo ef-chad. Ki o-zi v'zim-rat  
Yah Adonai, va-y'hi li li-shu-a.*

*U-sh'av-tem ma-yim b'sa-son  
mi-ma-y'nei ha-y'shu-a.*

*L'Adonai ha-y'shu-a, al a-m'cha  
bir-cha-te-cha, se-la. Adonai tz'va-ot*

*i-ma-nu, mis-gav la-nu*

*Elohei Ya-a-kov, se-la.*

*Adonai tz'va-ot, ash-rei a-dam  
bo-tei-ach bach! Adonai ho-shi-a;*

*ha-me-lech ya-a-nei-nu v'yom*

*kor-ei-nu. La-y'hu-dim ha-y'ta o-ra*

*v'sim-cha v'sa-son vi-kar; kein*

*ti-h'yeh la-nu. Kos y'shu-ot*

*e-sa, u-v'sheim Adonai ek-ra.*

הִנֵּה אֵל יִשְׁוּעָתִי, אֲבָטַח  
וְלֹא אֶפְחָד, כִּי־עָזִי וְזִמְרָתִי  
יְהִי יְהוָה, וַיְהִי־לִי לִישׁוּעָה.

וּשְׁאֲבֹתֶם־מִיָּם בְּשִׁשׁוֹן  
מִמַּיְעֲנֵי הַיִּשְׁוּעָה.

לִיהוָה הַיִּשְׁוּעָה עַל־עַמֶּךָ  
בְּרַכְתֶּךָ, סֵלָה. יְהוָה צְבָאוֹת

עִמָּנוּ מִשְׁגָּב־לָנוּ

אֱלֹהֵי יַעֲקֹב, סֵלָה.

יְהוָה צְבָאוֹת אֲשֶׁר־י אָדָם  
בְּטַח בָּדָד! יְהוָה הוֹשִׁיעָה;

הַמֶּלֶךְ יַעֲנֵנוּ בַיּוֹם

קָרָאנוּ. לַיהוּדִים הַיְתֵה אוֹרָה

וְשִׁמְחָה וְשִׁשׁוֹן וִיקָר; כֵּן

תְּהִיָּה לָנוּ! כּוֹס־יִשְׁוּעוֹת

אֲשָׂא. וּבְשֵׁם יְהוָה אֶקְרָא.

The Havdalah is the ending of Shabbat when 3 stars appear in the sky. It includes a special Havdalah candle, a blessing for wine (or grape juice), and the smelling of sweet spices. The special thing about the Havdalah prayer is it requires all of your 5 senses. This prayer means that it is the end of Shabbat. I have all 5 senses and I realize that I am lucky. I can try to see the stars during the Havdalah (but I can't really because there are buildings all around me, but in upstate New York I can). And I love yummy grape juice!

- Zachary Wood

## THE WINE

*Ba-ruch a-ta Adonai,  
Eloheinu me-lech ha-o-lam,  
bo-rei p'ri ha-ga:fen.*

בָּרוּךְ אַתָּה יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְּרֵי הַגֶּפֶן.

## THE SPICES

*Ba-ruch a-ta Adonai,  
Eloheinu me-lech ha-o-lam,  
bo-rei mi-nei v'sa-mim.*

בָּרוּךְ אַתָּה יְיָ,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מִיְיָ בְּשָׂמִים.

The spices, which come from the earth, signify and remind us of all of the hard work and good deeds we have done in the past week. To me, this prayer means that we should do as many good deeds during the week as we can so that when Havdalah approaches we have many things to reflect and look back on. It is very important to do good deeds every week, whether there is a reason or not. The spices also signify nature and the earth and remind us that we should be thankful for the earth and everything it has given us. An example of a few good deeds could be baking sweets and giving them to either your neighbors or someone who needs them, telling someone how much you love them, or planting a tree and taking care of the environment.

- *Lucy Eig*

## THE LIGHT

*Ba-ruch a-ta Adonai,  
Eloheinu me-lech ha-o-lam,  
bo-rei m'o-rei ha-eish.*

בְּרוּךְ אַתָּה יי,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מְאֹרֵי הָאֵשׁ.

The blessing for light in the Havdalah service is about praising God for creating light and fire. Without light and fire, humans couldn't have gotten far in history. Fire allowed us to do so many things like cook food, stay warm in the winter, and use it as a weapon. Without light, we wouldn't be able to see anything. The blessing of light is the final prayer of the havdalah blessings after the wine/grape juice and the spices. After you say the blessing of the light you can drink the wine/grape juice. This prayer is special to me because this is one of the prayers that I, with my family, say the most. It is also special to me because I really enjoy lighting the candle and knowing the meaning of the prayer.

- *Sam Barek*

## HATIKVAH

## התקווה

*Our National Anthem of Hope*

*Kol od ba-lei-vav p'ni-ma  
ne-fesh Y'hu-di ho-mi-ya,  
u-l'fa-a-tei miz-rach ka-di-ma  
a-yin l'Tzi-yon tzo-fi-ya.  
Od lo av-da tik-va-tei-nu,  
ha-tik-va bat sh'not al-pa-yim,  
li-h'yot am chof-shi b'ar-tzei-nu,  
b'e-retz Tzi-yon vi-ru-sha-la-yim.*

כָּל עוֹד בְּלֵבב פְּנִימָה  
נִפֶּשׂ יְהוּדֵי הוֹמְיָה,  
וּלְפָאֵתֵי מִזְרַח קְדִימָה  
עֵין לְצִיּוֹן צוֹפִיָה.  
עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ,  
הַתְּקוּוֹה בַת שָׁנוֹת אֲלֵפִים,  
לְהִיּוֹת עִם חֲפָשִׁי בְּאַרְצֵנוּ,  
בְּאַרְץ צִיּוֹן וִירוּשָׁלַיִם.

Hatikvah is the national anthem of Israel. "Hatikvah" means "the hope." It represents the independence of Israel and her citizens. The prayer talks about hope and unifying the people of a country. This prayer brings me closer to Israel. It shows me that Israel is a place of togetherness, freedom, and hope.

- *Adrian Levine*

## OSEH SHALOM

## עשה שלום

*Prayer for peace*

*O·seh sha·lom bim·ro·mav,  
hu ya·a·seh sha·lom  
a·lei·nu v'al kol Yis·ra·eil,  
v'im·ru: A·mein.*

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו,  
הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל,  
וְאָמְרוּ: אָמֵן.

This prayer is about thankfulness to God for creating peace. Oseh Shalom is special because it comes from the Kaddish, one of Judaism's central prayers that is chanted at every service. Oseh Shalom is kind of like the Jewish anthem for peace. As I become a Jewish adult as a Bar Mitzvah, I realize how important peace is in such a hectic world.

- *Benny Bergman*

## ADON OLAM

## אדון עולם

*Divine One, into your hands I entrust my spirit*

*Adon o-lam a-sher ma-lach  
b'te-rem kol y'tzir niv-ra,  
L'eit na'a-sa b'chef-tzo kol  
a-zai Me-lech sh'mo nik-ra.*

*V'a-cha-rei kich-lot ha-kol,  
l'va-do yim-loch no-ra,  
v'hu ha-ya v'hu ho-veh,  
v'hu yih'yeh b'tif'a-ra.*

*V'hu e-chad v'ein shei-ni  
l'ham-shil lo l'hach-bi-ra,  
B'li rei-sheet b'li tach-leet,  
v'lo ha-oz v'ha-mis-ra.*

*V'hu ei-li v'chai go'a-li  
v'tzur chev-li b'eit tza-ra,  
V'hu ni-si u-ma-nos li,  
m'nat ko-si b'yom ek-ra.*

*B'ya-do af-kid ru-chi  
b'eit i-shan v'a-ira,  
V'im ru-chi g'vi-ya-ti  
Adonai li v'lo i-ra.*

אָדוֹן עוֹלָם אֲשֶׁר מְלַךְ,  
בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.  
לְעֵת נַעֲשֶׂה בְחֶפְצוֹ כֹּל,  
אִזִּי מְלַךְ שְׁמוֹ נִקְרָא.

וְאַחֲרֵי כָכֵלוֹת הַכֹּל,  
לְבַדּוֹ יִמְלֹךְ נוֹרָא.  
וְהוּא הָיָה, וְהוּא הוֹיָה,  
וְהוּא יִהְיֶה, בְּתֵפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.  
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,  
וְלוֹ הַעֵז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גְאֵלִי,  
וְצוּר חֻבְלֵי בְעֵת צָרָה.  
וְהוּא נָסִי וּמְנוּס לִי  
מִנֶּת כּוֹסֵי בַיּוֹם אֶקְרָא.

בְּיָדוֹ אֶפְקִיד רוּחִי  
בְעֵת אִישׁוֹן וְאַעֲרָה.  
וְעַם רוּחִי גִוְיָתִי  
יְהוּה לִי וְלֹא אֶרָא.

“A good name is more desirable than great riches,  
a good reputation than silver and gold.”

*Proverbs 22:1*

## CONTRIBUTORS

**Finley Abrams Andres** is a student at The Dalton School. Her Bat Mitzvah is on June 11, 2022. She is interested in gymnastics, horseback riding and archery. She also loves playing with her cousins Everett and Emilia and playing with her puppy Hazel. She loves hanging out and playing games with her family and friends. In the future she aspires to have her Bat Mitzvah, her golden birthday, and become a better person and when the pandemic is over. Mazel Tov to her parents, Ronnie and Greg, her siblings, Dylan and Teddy, and her dog, Hazel.

**Marley Grace Andrus** is in the seventh grade, at 75 Morton. Marley will celebrate her Bat Mitzvah on September 15, 2022. Marley has many different interests but truly enjoys gymnastics and loves playing soccer. She loves to write. Marley enjoys writing just about anything, from fantasy to poetry. When she grows up, she aspires to write a movie or SNL scripts. Marley wants to also work at the Gentle Barn with her Aunt Barri, where they take in abused animals and care for them. Mazel tov to her parents, Dena and Eric, and her brother, Alec.

**Sam Barek** is a student at Lab Middle School and will celebrate his Bar Mitzvah on May 22, 2021. Sam likes snowboarding and skiing in the winter, and loves playing guitar. He loves rock and blues from the 60s, 70s, and 80s. He likes playing minecraft and spending time on reddit. Also during quarantine, Sam got interested in scaled down RC cars because of the ability to see all the pieces in how they work in depth. He aspires to be the best big brother he can be. Mazel tov to his parents, Scott and Sara, and his brother, Jack.

**Cameron Barr** is a student at Avenues. She will celebrate her Bat Mitzvah on June 4, 2022. Her interests are tennis, swimming, musical theater and baking. In the future, she wants to live near her family. Mazel Tov to her parents, Jasmine and Michael, and her sisters, Olivia and Paige.

**Hawke Eden Begun** is a student at Manhattan Academy of Technology P.S. 126. He will celebrate his Bar Mitzvah on February 27, 2021. His hobbies include building models, golf, snowboarding, ping pong, soccer and playing video games. In the future he aspires to become a historian and study 19th and 20th century European history. Mazel Tov to his parents, Melanie and Rich, and his brother, Ryder.



**Benny Bergman** is a student at The Windward School. His Bar Mitzvah date is May 22nd, 2021. His interests include cross country, track, and chess. Mazel Tov to his parents, Nancy and Robert, and his brother, Danny.

**Carter Andrew Botwinick** is a student at the Salk School of Science. He will celebrate his Bar Mitzvah on May 21, 2022. In his free time, he likes to play soccer and baseball and flag football. When he is at home and has nothing to do he plays video games with friends. Mazel tov to his parents, Jonathan and Marjorie, and his sister, Phoebe.

**Lucy Jane Eig** is a student at the Little Red School House (LREI). She will celebrate her Bat Mitzvah on May 15, 2021. She likes playing volleyball, basketball, and hanging out with her friends. Mazel tov to her parents, Dawn and Andy, and her brother, Oliver.

**Ella Eisenberg** is a student at Ethical Culture Fieldston School. She will celebrate her Bat Mitzvah on May 8, 2021. She enjoys ice hockey, baking/cooking and playing the flute. Mazel Tov to her parents, Rich and Liz, her sister, Anna, and her dog, Bailey.

**Lila Gallistel** is a student at Friends Seminary. She will celebrate her Bat Mitzvah on June 18, 2022. She has always loved sports, soccer especially. In her free time she reads historical fiction, realistic fiction, dystopian future, and, her favorite of them all, fantasy. Books like Percy Jackson, Keeper of the Lost Cities, Eragon, Divergent, The Hunger Games, etc. all her favorite series. Like many of the characters from these books, she is imperfect. Everyday she strives to be better and spread as much kindness as she can. Mazel tov to her parents, Betty and Adam, and her sister, Avery.

**Jack Greenberg** is a student at Horace Mann. He will celebrate his Bar Mitzvah on May 7, 2022. He is interested in soccer, math, tennis, legos, and chess. In the future he aspires to win a division championship with his school's math team and be the captain of the soccer team. Mazel tov to his parents, Samantha and Jason, his siblings, Madeline and Chance, and his dogs, Fetty and Biggie.

**Elodie Penn Harris** is a student at Little Red School House (LREI). She will celebrate her Bat Mitzvah on November 13, 2021. Her interests include dancing and baking with her dad. In the future she wants to dance a lot and work hard in school. She also wants to go to Paris and Hawaii. Mazel tov to her parents, Armin and Ali, and her brother, Asher.

**Max Hauser** is a student at Anderson School and will celebrate his Bar Mitzvah on June 5, 2021. He enjoys playing basketball, acting in theatre, and playing the guitar. Max aspires to become an actor in the future. Mazel tov to his family, Mitchell, Natasha, Elena Skovorodko, and his little brother, Jacob.

**Nicole Kantor** is a student at 75 Morton. She will celebrate her Bat Mitzvah on October 20, 2021. In art class she has learned to draw eyes. It became one of her many hobbies aside from volleyball, soccer and cooking. In the future she aspires to be helpful and caring to the people around her and to give back to the community she lives in. Mazel tov to her parents, Inna and Igor, and her brother, Jonathan.

**Eli Kaufman** is a student at PS/IS 276. He and his twin sister will celebrate their B'nai Mitzvah in the fall of 2021. He enjoys playing games on his nintendo switch with his friends and also playing Minecraft. He strives to go to a math and engineering high school and to also learn to make mods in different video games. He plays lots of board games with his sisters. Mazel tov to his parents, Tammy and Michael, and to his sisters, Gwen and Leila.

**Gwenith Kaufman** is a student at IS 276. She will celebrate her B'nai Mitzvah in the fall of 2021. She enjoys competitive dancing, baking, and sleeping. In the future, she aspires to finish the Harry Potter series, and donate to animal shelters. Mazel Tov to her parents Michael and Tammy, and her siblings, Leila and Eli.

**Adrian B. Levine** is a student at Booker T. Washington. He will celebrate his Bar Mitzvah on October 9, 2021. His interests include acting, singing, dancing, writing fictional stories, original songs, and playing basketball. In the future he aspires to be a published author and a screen/broadway actor. He wants to have multiple children, because he loves kids. Mazel tov to his parents, Julia and Darren, and his brothers, Emmett and Zeke.

**Jude Listanowsky** is a student at the Anderson School. He will celebrate his Bar Mitzvah on September 25, 2021. His interests include soccer, baseball, basketball, and surfing. Jude plays the guitar and violin. He is interested in studying medicine, specifically neuroscience. Mazel Tov to his parents, Ashlee and Josh, and his sister, Edie.

**Ezra Marks** is a student at The Riverdale School. He will celebrate his Bar Mitzvah on June, 12, 2021. His interests include tennis, dogs, and making sure he gets enough sleep. Ezra aspires to lead a positive life, filled with fun and the finer things life has to offer. Mazel tov to his parents, Rachel and Ben, and his sister, Isabel.

**Jude Meli** is a student at Breck School. He will celebrate his Bar Mitzvah on May 15, 2022. Some of his favorite hobbies are playing soccer, football and art. Jude loves his parents and three brothers and he enjoys spending a lot of quality time with them. In the future Jude aspires to be a professional soccer player and make his family proud. Mazel tov to his parents, Jessica and Joe, and his brothers, Jackson, Julian, and Joah.

**Coco Pasker** is a student at The Blue School. She will celebrate her Bat Mitzvah on April 2nd, 2022. She enjoys swinging from a flying trapeze, making slime, and scuba diving. In the future she wants to open a slime making business, and when she is 18, work at the trapeze school she attends. Mazel tov to her parents, Bob and Elizabeth, Kyle, Alison, and her siblings Elise, Zoe, Quinn, and Jamie, and to her very best friend, Taylor. Mazel Tov to her cats Hershey & Cookie, her dog Whiskey, her hamster, Peanut, and her lizard, Sunny.

**Jared Rim** is a student at Quad. He will celebrate his Bar Mitzvah on May 15, 2021. His hobbies include basketball, volleyball, video games, and biking. In the future Jared aspires to be a good person, get good grades, have his Bar-Mitzvah, and get into college. Mazel tov to his dad, Scott, and his sister, Bree.

**Ella Safferstone** is a student at Spruce Street Middle School. She will celebrate her Bat Mitzvah on June 4, 2022. Her hobbies include playing soccer, watching and reading Harry Potter, and traveling to exciting destinations. When she is older she wants to be an interior designer because she likes designing things. Mazel Tov to her parents, Rachel and Todd, her sister Emily, and her dog, Coco.

**Grace Schwam** is a student at New Fairfield Middle School. She will celebrate her Bat Mitzvah on May 1, 2021. Her hobbies include swimming in the summertime, playing soccer, going on walks with her mom, and playing with her siblings. In the future she aspires to be a surgeon and live in NYC. Mazel Tov to her parents, Jillian and Matthew, her siblings, Gavin, Griffin, and Raven, and her dog, Odie.

**Indi Sarah Stoch** is a student at Spruce Street School. She will celebrate her Bat Mitzvah on June 11, 2022. Indi enjoys playing the piano and taking care of pets. She enjoys learning about the stock market and would like to invest wisely in stocks. She plays tennis sometimes and likes to help her friends practice soccer. Indi likes to read. Her favorite quote is something her sister taught her, "Happiness is not an ideal of reason, but of imagination." - Immanuel Kant. Mazel tov to her parents, Leslie and Salvo, and her siblings, Sophie and Jasper.

**Juliet Stone** is a student at Avenues: The World School. She will celebrate her Bat Mitzvah in the Spring of 2022. Some of her interests include tennis, art and being with friends. In the future, she wants to live near her family. Mazel Tov to her parents, Aaron and Jenny, and her sister, Phoebe.

**Meital Weiner** is a student at Lower Manhattan Community School. She will celebrate her Bat Mitzvah in the Spring of 2022. She enjoys swimming, reading, and hanging out with friends. In the future, she aspires to move to London and live part of her life in the UK. Mazel Tov to her parents, Shira and Adam, her siblings Zohara and Zeb, and her dog, Clementine.

**Zachary Wood** is a student at The Stephen Gaynor School. He will celebrate his Bar Mitzvah on June 18th, 2022. He loves to play Soccer, football, basketball, and video games. He also enjoys spending his time building things, and skiing. In the future Zachary aspires to be a Youtuber or may be interested in taking over his dad's construction company. Zach would like to be one of the first people to live on Mars (or any other planet but Earth) if he can. Mazel tov to his parents, Amy and Travis, his sister Zoe, and his dog, Nutella.

## ABOUT TAMID

Tamid started in 2011 in Lower Manhattan with a vision to create a 21st Century synagogue focused on the positive Jewish identity development of families. A relationship based community, Tamid uses art, music, and digital experiences to create fun, memorable, and exciting gatherings, programs, and events for families, couples, and individuals. Our Hebrew School is the heart of our congregation and we believe that study, prayer, and action lead to a more peaceful world.

If there is anything that our rabbis or congregation can do to support you or your family, please let us know. It would be an honor and a privilege to know you.

Rabbi Darren Levine, Founding Rabbi  
Christina Broussard, RJE  
Chesney Polis, B'nai Mitzvah Coordinator  
Robb Tretter, Va'ad Chairperson

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