

YOUR BAR/BAT MITZVAH GUIDE



CONGREGATION OF
REFORM JUDAISM



Cantor Bryce Megdal

Letter to B'nai Mitzvah Candidates

Dear Bar or Bat Mitzvah Candidate,

Congratulations for having reached this very important point in your Jewish life! Your Bar or Bat Mitzvah is a year or less away! This means that you are about to go through a process of transition, where you will ultimately become an adult member of the Jewish community. You will no longer be only a student, but now will also be a teacher; no longer a child, but a young adult in the eyes of the members of Congregation of Reform Judaism and the Jewish people.

Your Bar or Bat Mitzvah is a religious milestone that marks the onset of adolescence. Your service will be the culmination of a period of study, which ideally would have started when you began attending JEEP at CRJ. The service will be your passage into Jewish adulthood. After your Bar or Bat Mitzvah, you will be expected to assume responsibility for your actions, religious decisions, and to contribute to the welfare of CRJ's community and other communities. At CRJ, we will ask you to take on even greater responsibility within the congregation as a leader and role model for the younger children.

One of the most important Jewish values is *Tzedakah*, making the world a better place by helping others. It comes from the Hebrew word *tzedek*, which means justice. We will ask you to choose a *Tzedakah* Project to choose and complete. It is yours to do to prove to yourself and to your congregation that you *can and will* make a difference, even at your age.

During the year prior and leading up to your Bar or Bat Mitzvah, you will meet with the Rabbi, Cantor Bryce, and your Bar or Bat Mitzvah Tutor to:

1. Discuss this new chapter in your life and explore *your* Judaism
2. Choose a *Tzedakah* Project
3. Prepare the required prayers, your Torah portion, your Haftarah portion (if time permits) and a speech, all of which you will present at your service.

We are here to help you in any way we can as you prepare for this special day in your life that you will remember forever. We are very proud of your choice to become Bar or Bat Mitzvah and look forward to welcoming you into the congregation as our newest adult member.

Again, Mazel Tov!

WELCOME TO CRJ'S B'NAI MITZVAH PROGRAM!

GOALS AND OBJECTIVES OF THE PROGRAM

- 1. For you to understand what it means to become Bar/Bat Mitzvah.**
 - a. Meet with the Rabbi and Cantor Bryce to discuss the meaning of, and relevance to, having a Bar/Bat Mitzvah.
 - b. Read materials given to you related to your Bar/Bat Mitzvah.
 - c. Participate in family activities related to your Bar/Bat Mitzvah.
- 2. For you to feel responsible for and comfortable with your own Judaism.**
 - a. Understand why you are Jewish and how you can make being Jewish meaningful to you.
 - b. Be able to practice and feel confident to pray Jewishly.
 - c. Study the meaning and significance of Jewish prayers.
 - d. Attend Shabbat Services on an ongoing basis.
- 3. For you to form a sense of community with other B'nai Mitzvah candidates, and at CRJ as a whole.**
 - a. There is something very special about being a part of a B'nai Mitzvah cohort. You will get to know your fellow B'nai Mitzvah candidates through gatherings and programs, such as YALA and youth group.
 - i. **Attending JEEP on Sundays and Hebrew tutoring during the week is required, especially in 6th grade.**
 - ii. **YALA is mandatory for 7th graders and is held on Monday evenings starting at 5:30pm with dinner. Between 6pm and 8pm, you will have the opportunity to socialize and explore Judaism with your 7th Grade cohort as well as others in attendance who are in eighth through twelfth grade. Throughout the evening, there are electives from which you can choose. YALA is a wonderful program that nurtures a peer-based group of individuals who come together as one in a uniquely Jewish format.**
 - b. To be a member of a Jewish community such as CRJ is a blessing, and something to cherish, especially when the world around us can be harsh. If you choose, CRJ can act as a foundation throughout your life, grounding you throughout your teen years and beyond.

- 4. For you to build relationships with CRJ's Rabbi, Cantor Bryce, your B'nai Mitzvah Tutor, and other CRJ staff.**
 - a. CRJ's Rabbi, Cantor Bryce, and your B'nai Mitzvah Tutor will be your mentors throughout the preparation process. They and other staff members at CRJ will treat you with love and care so that you can always be yourself and feel comfortable asking any question that arises.
- 5. For you and your family to be invested in the B'nai Mitzvah preparation process, and to nourish the desire to continue to be a part of CRJ's community—as well as the Jewish people—afterward.**
 - a. While the service the day of your Bar/Bat Mitzvah is about you, your family plays a huge role in getting you ready for it. It is important that they not only feel that they are providing you with a meaningful B'nai Mitzvah journey, but also that they feel supported. Additionally, we hope this is an opportunity for you to have more in-depth dialogue about Judaism with your parents and other relatives.
 - b. After your Bar/Bat Mitzvah, it is our hope that you will be filled with pride for what you have accomplished, and to be a part of the CRJ community. We hope that you will be inspired to stay involved at CRJ. Most of all, we hope that you will feel proud to be a newly minted Jewish adult.

EXPECTATIONS AND PROCEDURES

1. To have a good handle on reading Hebrew.
2. To commit to participating in two Friday night services and attending two Saturday Bar/Bat Mitzvah Services during the Bar/Bat Mitzvah year.
3. To prioritize assigned work to be done at home; weekly lessons are only 30 minutes, so much of your work needs to happen on your own.
4. To plan and complete a *Tzedakah* Project. It doesn't have to be completed by your Bar/Bat Mitzvah, but it should be started before it.

MEETINGS WITH THE RABBI AND CANTOR BRYCE (ONE YEAR OUT)

About a year before your Bar/Bat Mitzvah, you will have two meetings with the Rabbi. These will be set up by the Rabbi and Cantor Bryce's assistant, Annie Hernandez. At your first appointment with him, you will receive a Bar/Bat Mitzvah binder (you have received it since you are reading this!) with lots of materials to help you prepare. You will also talk about what it means to become Bar/Bat Mitzvah.

At your first meeting, you will also be given your Torah portion (based on the date of your Bar/Bat Mitzvah) to read with your parent(s). You are to select 10-15 verses from the portion to chant on the day of your Bar/Bat Mitzvah. These verses can be *anywhere* in your Torah portion. We encourage you to underline or highlight parts of your portion that you find interesting, intriguing, or troubling so that at your second appointment with the Rabbi, you can talk about them and officially choose the part of the *actual Torah* that you will read the day of your Bar/Bat Mitzvah.

First and second appointments—also scheduled by Annie—with Cantor Bryce will occur after your first two meetings with the Rabbi. This will be a chance for you and Cantor Bryce to get to know each other, bond, and ask questions—or talk about any concerns—regarding the B'nai Mitzvah preparation process. Parents are encouraged to attend the first meeting.

You will meet with the Rabbi and Cantor Bryce multiple times throughout your year of preparation. They are happy to meet with you more if desired or needed.

TUTORING APPOINTMENTS

After your meetings with the Rabbi and Cantor Bryce, your parents will receive an email with information about who will be your Bar/Bat Mitzvah tutor. Your tutor and your parents will then set up weekly appointments that will be 30 minutes.

PRAYERS

- P. 72 Recite the Tallit Blessing
- P. 80-84 Chant *Nisim B'chol Yom*
- P. 86 Recite the Blessing for Engaging in Words of Torah
- P. 88 Recite at least the first five lines of *Eilu D'vearim*
- P. 106 Chant *Chatzi Kaddish*
- P. 108 Chant *Bar'chu*
- P. 110 Recite at least the first four lines of *Yotzeir*
- P. 114-115 Chant *Sh'ma*
- P. 116 Chant *V'ahavta* and *L'ma'an Tizk'ru*
- P. 124-128 Chant the *T'filah* (*Adonai S'fatai*, *Avot V'Imahot* and *Gevurot*)
- P. 130 Chant *L'dor Vador*
- P. 132 Chant at least the chorus of *Yism'chu*
- P. 250 Chant the Torah Blessings
- P. 254 Chant the Haftarah Blessings (if time permits)

You can listen to all of the above prayer recordings here:

crjorlando.org/bnai_mitzvah_recordings

If you learn all of the above prayers, your Torah portion, and a section of your Haftarah, and there is time for you to learn more, your tutor will inform Cantor Bryce. She, your tutor, and the Rabbi, will determine what kinds of extra learning opportunities there are for you.

YOUR TZEDAKAH PROJECT

You are not only becoming Bar/Bat Mitzvah, but you are also becoming a more mature and responsible person. Part of this is being able to look beyond yourself and grasp the bigger picture - to open your eyes and to see the reality surrounding you. Two core beliefs of Judaism is *tikkun olam*, or “repairing the world,” and “to be a light unto the nations.” As a leader, you have the ability to make changes and improve the world, and to show other people that may not be Jewish how to do so. This is why we require you to complete a *Tzedakah* Project: We want *you* to be proactive and take charge. To read further, please refer to the *Tzedakah* Project section.

YOUR D'VAR TORAH (INTERPRETATIONAL SPEECH)

What you think and vocalize matters.

As your Bar/Bat Mitzvah approaches, you will start to work on your *D'var Torah* with the Rabbi. Your *D'var Torah* is a very important component of becoming Bar/Bat Mitzvah. It demonstrates that you have connected the words of your Torah portion to your life, and that you have substance to share besides what you have learned to chant or read. It will be such a treat for those in attendance to hear your opinions and perspectives. To read further, please refer to the *D'var Torah* section.

SANCTUARY REHEARSALS

Annie Hernandez will reach out to your parents to schedule in-person rehearsals, of which will total to approximately five. At these rehearsals, you will stand on the *bima* and go through your entire service. Each rehearsal is up to an hour and a half. Some will be with just Cantor Bryce and some will be with just the Rabbi. Cantor Bryce will accompany most of your chanting of the prayers with guitar. At the first rehearsal with Cantor Bryce and at the first rehearsal with the Rabbi, it is recommended that one parent attends. At the final rehearsal with the Rabbi the Thursday before the service, it is recommended that both parents and any siblings attend, if possible.

OTHER LOGISTICS

To discuss anything related to fees, photography, videography, food, a party, etc., please reach out to Bari Sigal at bsigal@crjorlando.org or Michael Kancher at mkancher@crjorlando.org.

YOUR BAR OR BAT MITZVAH YEAR CHECKLIST

*Below is a basic structured layout of the year; however, realistically, it may not match up perfectly due to changes in schedules, unforeseen circumstances, etc.

Begins 1 Year Out

- I had my first meeting with the Rabbi.
- I had my second meeting with the Rabbi.
- I had my first meeting with Cantor Bryce.
- I had my second meeting with Cantor Bryce.
- I had my first meeting with my B'nai Mitzvah Tutor.

3-6 Months Out

- I chose what I will do for my *Tzedakah* Project.
- I started working on my *Tzedakah* Project.

1-2 Months Out

- I started working on my *D'var Torah* with the Rabbi.
- I began looking for my *tallit*. (The CRJ gift shop has many in stock.)

First and Second Sanctuary Rehearsals

- I had my first rehearsal with Cantor Bryce in the sanctuary.
- I had my first rehearsal with the Rabbi in the sanctuary.

The Week Of

- Monday: I had my final rehearsal with Cantor Bryce in the sanctuary.
- Thursday: I had my final rehearsal with the Rabbi in the sanctuary.

The Friday Evening and Saturday Morning of my Bar or Bat Mitzvah

- I AM READY!😊

I am honored to be a part of your Bar or Bat Mitzvah journey. I know that you will learn a lot about yourself and grow, both Jewishly and in general. If you have any questions about the B'nai Mitzvah Program, please do not hesitate to reach out to me at bmegdal@crjorlando.org. More information about your Bar or Bat Mitzvah will be coming your way shortly. In the meantime, we hope that this guide has been helpful and has ignited enthusiasm for your upcoming year at CRJ.

With Blessings and Gratitude,
Cantor Bryce Megdal



Jewish Identity Inventory

I am a Jew born in (city & country) _____.

I am a Jew whose ancestors originally came from _____.

How many generations has your family been in this country? _____

I am a Jew whose Hebrew name is _____.

My Hebrew name means _____.

I was named after _____.

When I think about being Jewish, I feel _____

My best Jewish memory is _____

My worst Jewish memory is _____

My earliest CRJ memory is _____

For me, belonging to CRJ means _____

To me, the Bar/Bat Mitzvah ceremony means _____

My biggest worry about my Bar/Bat Mitzvah is _____

Prayers

Why Do Jews Pray?

Prayer is a way of expressing ourselves to God. Tradition teaches that God gave us the Torah, and we responded with words of prayer in praise of God.

The Hebrew word for “pray” is derived from the root *peh-lamed-lamed* that usually refers to the concept of judging or judgment. “To pray,” *l’hitpallel*, can be translated as “to judge oneself.” This translation may be surprising, since we usually think of prayer as having to do with God rather than with ourselves. However, there are many types of Jewish prayer. Some prayers offer praise or thanksgiving to God, while others are personal petitions or confessions.

The translation of *l’hitpallel* as “to judge oneself” provides us with an important insight into a key purpose of Jewish prayer: prayers help us to look inward and to reflect on what is sacred to us.

Saturday Morning Prayers

*Copies from *Mishkan T'filah*

P. 72 Recite the Tallit Blessing

P. 80-84 Chant *Nisim B'chol Yom*

P. 86 Recite Blessing for Engaging with Words of Torah

P. 88 Recite at least the first five lines of *Eilu D'verim*

P. 106 Chant *Chatzi Kaddish* (Parts or all of it)

P. 108 Chant *Bar'chu*

P. 110 Recite at least the first four lines of *Yotzeir*

P. 114-115 Chant *Sh'ma*

P. 116 Chant *V'ahavta* and *L'ma'an Tizk'ru*

P. 124-128 Chant *Avot V'Imahot* and *Gevurot*

P. 130 Chant *L'dor Vador*

P. 132 Chant at least the chorus of *Yism'chu*

P. 250 Chant the Torah Blessings

Focus on Text

**וְאָמַרְתֶּךָ אֲלֵיכֶם וְעֹשׂוּ לְתַחַת צִיצִית עַל־בְּנֵיכֶם...
וְרَأִיתֶם אֶת־זָכָרֶת מִצְבָּתָה יְיָ וְעַשְׂתֶם אֶת־תְּמִימָם...**

*Instruct them to make for themselves fringes
on the corners of their garments... look at it and recall
the commandments of the Eternal and do them...*

—Numbers 15:38-39

The Torah teaches us to put fringes on the corners of our garments so that we will look at them and recall the commandments. Today, these fringes, or *tzitziyot* (plural of *tzitzit*), are put onto the four corners of a tallit. On the occasion of the bar or bat mitzvah, the teen may use a tallit for the first time.

A *tzitzit* (צִיצִית) has eight strings and five knots—in total, thirteen, the age of bar or bat mitzvah. Jewish tradition assigns every Hebrew letter a numerical value. To find the numerical value of the word *tzitzit*, add together the value of each letter in the word: *tzadee* (צ) 90 + *yud* (י) 10 + *tzadee* (צ) 90 + *yud* (י) 10 + *tav* (ת) 400 = 600. Add to that 13, the number of knots and strings, and the grand total is 613, the number of mitzvot, tradition teaches, that are in the Torah. In this way, the fringes of our *tallitot* (plural of "tallit") remind us of the 613 mitzvot.

Teen Talk

Wearing a tallit reminds us not to forget the many mitzvot in the Torah. Do you plan to wear a tallit at your bar or bat mitzvah? If so, what tallit will you wear to fulfill this special commandment? Perhaps you will buy a new tallit that you will continue to wear for many years to come. Maybe you will wear a tallit that was once worn by another family member at his or her bar or bat mitzvah. You might also wear a tallit belonging to your congregation, signifying your ties to your community. Deciding if you are going to wear a tallit and which tallit to wear are important decisions, ones that you might wish to discuss as a family.

Tallit Blessing

Just as we recite a blessing before reading Torah, we also say a blessing before putting on a tallit. For many Jewish teens, the bar or bat mitzvah service marks the first time that they will put on a tallit and recite the following blessing.

**ברוך אתה ייִשְׁאָלָהּ מֶלֶךְ הָעוֹלָם,
אשר קדְשָׁנוּ בְמִצְוֹתֶיךָ, וצִוָּנוּ לְהַתְעַטֵּף בְצִיצִית.**

*Baruch atah Adonai Eloheinu melech ha'olam,
asher kideshanu b'mitzvotav, v'tzivanu l'hit'atef ba'tzitzit.*

Praised are you Adonai our God, Ruler of the world,
who made us holy with the mitzvot and commanded us to
wrap ourselves in a tallit.

Do you recognize the first ten words of the Hebrew blessing above? The blessing for putting on a tallit follows the standard format, sometimes called a formula, for blessings recited before performing a mitzvah. This blessing concludes with the description of the mitzvah of wearing a tallit.

By reciting the mitzvah phrase, *asher kideshanu b'mitzvotav, v'tzivanu*, we declare that the act we are about to perform is not ordinary. It is the fulfillment of a commandment written in the Torah. Why do you think that many blessings begin with the same formula?

The blessing concludes with the words *l'hit'atef ba'tzitzit*, to wrap ourselves in a tallit. How is *wrapping ourselves* in a tallit different from *wearing* a tallit?

יצאת

AS I WRAP myself in the tallit,
I fulfill the mitzvah of my Creator.

Before putting on tallit

~~ברכִי נְפָשִׁי אַתָּה יְיָ
יְיָ אֱלֹהֵינוּ גָּדוֹלָתْ מֶאָדָר,
הָוֶד וְהָדָר לְבִנְשָׁתָה.
עֲטָה אָוֶר פְּשָׁלָטָה,
נוֹטָה נְשָׁמָים בִּירִיעָה~~

תפלין
מה-טוב
אשר זכר
אלקי נשמה
נסים בכל יום

לעסוק
והערבה-נא
אלו דברם
קדיש דברם

BLESS, ADONAI, O my soul!
Adonai my God, how great You are.
You are robed in glory and majesty,
wrapping Yourself in light as in a garment,
spreading forth the heavens like a curtain.

ברוך אתה, ייָ
אלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָדַשְׂנוּ בְּמַצְוֹתָיו
וְצִוּנוּ לְהַתְעִיטָר בְּצִיצָתָן.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to wrap ourselves in the fringes.

נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

ברוך אתה, ייְהוָה אֱלֹהינוּ, מֶלֶךְ הָעוֹלָם,
אשר נָתַן לְשָׁכֵן בְּינָה
לְהַבְּחִין בֵּין יוֹם וּבֵין לְילָה.

For awakening

ברוך אתה, ייְהוָה אֱלֹהינוּ, מֶלֶךְ הָעוֹלָם,
פֹּזֶק עֲוֹרִים.

For vision

ברוך אתה, ייְהוָה אֱלֹהינוּ, מֶלֶךְ הָעוֹלָם,
מַתִּיר אָסּוּרִים.

*For the ability
to stretch*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has given the mind the ability to distinguish day from night.

ברוך אתה, ייְהוָה אֱלֹהינוּ, מֶלֶךְ הָעוֹלָם,
וֹקֵן כְּפֹפִים.

*For rising to the
new day*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who opens the eyes of the blind.

ברוך אתה, ייְהוָה אֱלֹהינוּ, מֶלֶךְ הָעוֹלָם,
וֹקֵן כְּפֹפִים.

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who lifts up the fallen.

Nisim b'chol yom . . . For daily miracles . . . These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Ashkenazi tradition places the "identity" blessings near the beginning; Maimonides puts them at the end.

Though they are intended literally, we may perceive each blessing spiritually.

Inspiration for blessings three to five comes from Psalm 146:7–8.

נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

בָּרוּךְ אֱתָה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמִּימִים.

For firm earth to stand upon

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who stretches the earth over the waters.

בָּרוּךְ אֱתָה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמְּפִכֵּין מִצְעָדֵי גָּבָר.

For the gift of motion

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who strengthens our steps.

בָּרוּךְ אֱתָה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מִלְבִּישׁ עֲרָמִים.

For clothing the body

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who clothes the naked.

בָּרוּךְ אֱתָה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַנוֹתֵן לִיעֵף כֶּת.

For renewed enthusiasm for life

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who gives strength to the weary.

בָּרוּךְ אֱתָה, ייְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
הַמִּעֲבִיר שְׁנָה מְעִינִי,
וַתְּנוּמָה מַעֲפָעִי.

For reawakening

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who removes sleep from the eyes, slumber from the eyelids.

נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

ברוך אתה, ייְהוָה אֱלֹהֵינוּ,
מלך הָעוֹלָם,
שעַשְׂנִי בָּצֶלֶם אֱלֹהִים.

*For being in the
image of God*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who made me in the image of God.

ברוך אתה, ייְהוָה אֱלֹהֵינוּ,
מלך הָעוֹלָם,
שעַשְׂנִי בֶן/בָת חֲרוּרִין.

*For being
a free person*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me free.

ברוך אתה, ייְהוָה אֱלֹהֵינוּ,
מלך הָעוֹלָם,
שעַשְׂנִי יִשְׂרָאֵל.

For being a Jew

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me a Jew.

ברוך אתה, ייְהוָה אֱלֹהֵינוּ,
מלך הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגָבוֹרָה.

For purpose

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who girds Israel with strength.

ברוך אתה, ייְהוָה אֱלֹהֵינוּ,
מלך הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

For harmony

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who crowns Israel with splendor.

ברוך אתה, ייְהוָה אֱלֹהֵינוּ,
מלך הָעוֹלָם,
שעַשְׂנִי יִשְׂרָאֵל . . . *For being a Jew*. Israel was the name Jacob acquired after wrestling with the angel, and this name became that of our people; we are the Children of Israel. The name Israel implies wrestling with God; to be a Jew and have faith in God is an ongoing challenge, and we are encouraged to question and delve into the nature of a faithful life.

ברוך אתה, יי' אלהינו, מלך העולם,
אשר קדשנו במצוותיו
ונצנו לעסוק בדברי תורה.

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

V'HAAREV NA Adonai Eloheinu
et divrei Torat-chu b'finu,
uv'fi amcha beit Yisrael,
v'nih'yeh anachnu v'tze-etza-einu,
v'tze-etza-ei amcha beit Yisrael,
kulenu yodei sh'mecha,
v'lomdei Toratecha lishmah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

ברוך אתה, יי' אלהינו
אתן דברי תורה בפינו,
ובפי עמו בית ישראל,
ונריה אנחנו וצאצאיינו,
וצאצאי עמו בית ישראל,
כלנו יודעי שםך,
ולומדי תורה לשמה.
ברוך אתה, יי',
ה מלמד תורה לעמו ישראל.

O ADONAI, OUR GOD,
let the words of Torah be sweet in our mouths,
and the mouths of Your people Israel,
so that we, our descendants
and the descendants of all Your people Israel may know You,
by studying Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to Your people Israel.

ברוך אתה, יי', **ה מלמד תורה לעמו ישראל.**

Baruch atah Adonai, ham'lameid Torah l'amo Yisrael.

"Descendants" includes all women and men who embrace the Jewish people and faith.

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 43, 45, 47, and 49.

מזקה / מזקה אני
 יציאת
 תפלין
 מה-טוב
 אשר צר
 אלהי נשמה
 נסים בכל יום
 לעסוק
 והערבה-נא
 אלו דברים
 קדיש דברנו

אלו דברים שאין להם שער,
 שאדם אוכל פרוטתייהם
 בעולם הזה
 ומקרו קימת לו לעולם הבא.
 אלו הן:
 כבוד אב ואם,
 וגמילות חסדים,
 והשכמת בית המקדש
 שתרית וערבית,
 והכנסת אורחים,
 ובקיור חולים,
 והכנסת פלה, ולנית הנמת,
 ועיזו תפלה,
 והבטאת שלום
 בין אדם לחברו,
 ותלמוד תורה בוגד כלם.

THESE ARE THINGS that are limitless, of which a person enjoys the fruit of this world, while the principal remains in the world to come. They are: honoring one's father and mother, engaging in deeds of compassion, arriving early for study, morning and evening, dealing graciously with guests, visiting the sick, providing for the wedding couple, accompanying the dead for burial, being devoted in prayer, and making peace among people. But the study of Torah encompasses them all.

V'hashkamat beit hamidrash . . . arriving early for study . . . The Rabbis understood this to convey enthusiasm and earnestness. It is not sufficient merely to attend; one's full attention is required. *Yoel Kahn*

Talmud Torah . . . the study of Torah offers the knowledge of what is right and how to live justly. Jewish study includes the expectation that the lessons will be applied to life.

אלו דברים *Eilu d'varim . . . These are things . . . based on Peah 1:1*

שאדם אוכל *She-adam ocheil . . . of which a person enjoys . . . Shabbat 127a*

Baruch She-amar

Psalm 100

Ashrei

Psalm 145

Psalm 150

Yishtabach

Chatzi Kaddish

יְתִגְדֵּל וַיִּתְקָדֵשׁ שְׁמָה רֶבֶא
בְּעַלְמָא דֵי בָּרָא כְּרוּוֹתָה,
וַיִּמְלִיךְ מֶלֶכְוֹתָה
בְּחַיִיכָּו וּבְיוּמִיכָּו
וּבְחַיִי דָּכָל בֵּית יִשְׂרָאֵל,
בְּעַנְלָא וּבָזָמוֹ קָרִיב,
וְאָמְרוּ אָמְנוּ.

יְהָא שְׁמָה רֶבֶא מִבְרָךְ
לְעַלְםָ וְלְעַלְמִי עַלְמִיאָ.

יַתְבָּרֵךְ וַיִּשְׁתַּבְּחָ וַיִּתְפָּאֵר
וַיִּתְרוּם וַיִּתְנַשְּׁא,
וַיִּתְהַפֵּר וַיִּתְعַלֵּה וַיִּתְהַלֵּל,
שְׁמָה דָּקְדָּשָׁא בְּרִיךְ הוּא,
לְעַלָּא מָנוֹ כָּל בְּרִכְתָּא וּשִׁירְתָּא,
תְּשִׁבְחָנָא וְנִחְמָנָא,
דָּאָמְרוּ בְּעַלְמָא, וְאָמְרוּ אָמְנוּ.

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

Blessed be God's great name to all eternity.

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

Better a few prayers spoken with intention than many words prayed without intention.

Shulchan Aruch Orach Chayim 1:4

As we begin the two main sections of our prayer service, we consider: Rabbi Shimon says, Take care when reciting the **שְׁמָה** and the **עַמִּיקָה** *Amidah*. And when you pray, do not make your prayer rote. Rather, it should be filled with mercy and confession before the Almighty, as it is said, “... For God is gracious and compassionate slow to anger, abounding in kindness. . . (Joel 2:13)”

Pirkei Avot 2:13

ברכו

יוצר

אֱלֹהֶיךָ רַבָּה

שְׁמְךָ

וְאַהֲרֹן

לְמַעַן תִּזְכֵּר

וְלֹא מֵרַע יְהִי

אֱמָת וְצִיּוֹן

מִירַקְבָּתָה

ברכו אַתָּה יְהָה הַמְּמֻבָּךְ!
ברוך יְהָה הַמְּמֻבָּךְ
לְעוֹלָם וְעַד!

PRAISE ADONAI to whom praise is due forever!

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

All holy acts require summoning.

For those who choose: The prayer leader at the word **ברכו** *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at **ברוך יְהָה** *Baruch Yehah* stands straight. **ברוך יְהָה** *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

ברוך אתה יי' אליהינו מלך העולם,
 יוצר אור ובורא חשך,
 עשה שלום ובורא את-הפל.
 המPAIR לארץ
 ולדרים עליה ברכמים,
 ובטובו מחדש בכל יום תמיד
 מעשה בראשית.
 מה רבו מעשיך, יי',
 כלם ברחמך עשית,
 מלאה הארץ קנייניך.
 נתתך, יי' אליהינו,
 על שבך מעשה ידיך
 ועל מאורי אור שעשית,
 יפארוך סלה.
 אור חדש על ציון תמיד,
 נזקה כלנו מהרחה לאורה.
 ברוך אתה יי' יוצר המאורות.

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

ברוך אתה יי' יוצר המאורות.

אור חדש על ציון תמיד *Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .*
 Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the restoration of this passage to *Mishkan Tfilah*, our movement consciously affirms its devotion to the modern State of Israel and signals its recognition of the religious significance of the reborn Jewish commonwealth. *David Ellenson*

ברוך אתה יי' יוצר אור ובורא חשך *Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .*
Praised are You, Adonai . . . Creator of light and darkness . . . based on Isaiah 45:7

מה רבוי *Mah rabu . . . How numerous . . . Psalm 104:24*

שמע ישראל ייְהוָה אֱלֹהֵינוּ ייְהוָה אֶחָד

שמע ישראל ייְהוָה אֱלֹהֵינוּ ייְהוָה אֶחָד!

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

ברוך שם קבוץ מלכותו לעולם ועד.

Blessed is God's glorious majesty forever and ever.

The enlarged ע *ayin* at the end of שָׁמָעַ *Sh'ma* (Hear) and the enlarged ד *dalet* at the end of אֶחָד *echad* (one) combine to spell עֵד *eid* (witness). We recite the *Sh'ma* to bear witness to the Oneness of God.

ברכו
 יוצר
 אהבה רעה
 שמע
 ואהבה
 למען תועה
 ולאמר כי
 אמת ונצח
 מירקנכה

אהבתך את ייְהוָה
 בכל־לבבך ובכל־נפשך ובכל־
 מאדך: ויהי הזכרים האלה
 אשר אנחנו מזכירים היום על־
 לבך: ושננתם לביך ודברת
 בהם בשכנתך בביותך ובכל־תורה
 בחרך ובשכחה ובקיומך:
 וקשתם לאות על־ידך והיע
 לטפת בין עיניך: וכתבתם
 על־מזוזות ביתך ובשעריך:

YOU SHALL LOVE Adonai your God with all your heart,
with all your soul, and with all your might.

Take to heart these instructions with which I charge you this day.

Impress them upon your children.

Recite them when you stay at home and when you are away,
when you lie down and when you get up.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;
inscribe them on the doorposts of your house and on your gates.

Continue or turn to pages 68–69.

למען תזכיר ועשיתם את־
 כל־מצוותי והייתם קדושים
 לאלハイיכם: אני ייְהוָה אלהייכם אשר
 הוציאתי אתכם מארץ
 מצרים להיות لكم לאלהים
 אני ייְהוָה אלהייכם:

Thus you shall remember to observe all My commandments
and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God:
I am Adonai your God.

ייְהוָה אלהייכם אמת.

Turn to pages 70–71.

For those who choose: At the end of the שְׁמָא Sh'ma, after the words ייְהוָה אלהייכם Adonai Eloheichem, the word אמת emet ("true") is added as an immediate affirmation of its truth.

ואהבתך V'ahavta . . . You shall love . . . Deuteronomy 6:5–9

ל למען תזכיר L'maan tizkru . . . Thus you shall remember . . . Numbers 15:40–41

V'ahavta and L'ma'an Tizk'ru: Trope

The copy on the next page is of the *V'ahavta* and *L'ma'an Tizk'ru*, enlarged and colored. The colors and arrows are based off of the symbols that are below and above the words, circled on the image of the *V'ahavta* to the right. These symbols are called Trope, or Cantillation. Sort of like a secret code, each symbol represents a melody. Once a symbol is attached to a word, the melody of the symbol is applied to the word so that you can chant it.

Some symbols are part of a melodic pairing or phrase. If this the case, the entire phrase is highlighted the same color. Additionally, wherever the color repeats throughout the prayer, the melody repeats. For instance, all phrases that are light blue have the same melody – the only difference is the wording.

Understanding and learning the Trope system may be daunting at first; however, it can be very advantageous for learning how to chant your Torah portion. Since the *V'ahavta*, *L'ma'an Tizk'ru*, and your Torah portion are directly from the Torah, they will all share the same melodic patterns and sounds, although your Torah portion may have a few new ones.

Cantor Bryce encourages you to use this copy to learn and master the *V'ahavta* and *L'ma'an Tizk'ru*. She also understands if you would prefer not to; the most important thing is to do whatever is best for your learning style. If this copy proves to be helpful and you would like your Torah portion to appear the same or similarly (perhaps just with arrows and no color), please have your tutor reach out to Cantor Bryce when it is time for you to start learning your Torah portion. You can also receive a copy of the *V'ahavta* and *L'ma'an Tizk'ru* with just the arrows and no colors, or even simply enlarged with no arrows or colors.

אַהֲבָתִי אֶת יְהוָה
בְּכָל־לְבָבִי וּבְכָל־נְפָשָׁתִי וּבְכָל־
מְאֹזֶן וּמֵיָּהּ מִזְבְּחִים הַאֲלָהָה
אֲשֶׁר אָנֹכִי מִצְוָה מִיּוֹם עַל־
לְבָבִי וּשְׁפָנָתִם לְבָנִי וּדְבָרָתִ
בְּם בְּשֻׁבְתְּךָ בְּבִיתְךָ וּבְלִכְתְּךָ
בְּדֶרֶךְ וּבְשִׁכְבָּךְ וּבְקִימָךְ
וּקְשִׁירָתִם לְאוֹת עַל־יָדֶךָ וּמֵ
לְטַפְתָּ בֵּין עֵינֵיךְ וּכְתַבְתָּ
עַל־מִזְזָת בִּינְךָ וּבְשִׁעֲרֵיךָ

(אַתָּה בְּפָנָי) וְאֶלְתָּקֵד
אַתָּה בְּפָנָי¹

(בְּכָל־לִבְבָךְ נְבָלָל־נְפָשָׁת) נְבָלָל

מִאָזֶן־וּמִי (בְּרִיבָּרִים הַאֲלֹהִים)

עַל (חַיִם מִצְחָה אָנָכִי אָשָׁר)

לְבָבָךְ (וְדָבָרָת לְבָבָךְ) לְבָבָךְ (וְשָׁנָנוּפָם לְבָבָךְ)³

בְּמִזְבְּחָה (בְּלֶכֶת) בְּבִיאָה בְּמִזְבְּחָה

בְּמִזְבְּחָה (וְבְשָׁכְבָה) וְבְקָרְבָּן (וְבְשָׁכְבָה)

לְאוֹת (וְקִשְׁרָתָם)⁴ עַל־יָדֶךָ (נָמֵן)

לְכֹלְבָד בֵּין עֵינָיו (וְקִתְבָּהָתָם)⁵

(עַל־מִזְנוֹת) בֵּיתְךָ וּבְשַׂעֲרֵיךָ

לְמַעַן תִּזְכֹּר וְעָשִׂיתָם אֶת־⁶
 כָּל־מְאֻנָּתֶיךָ וְחَيִתֶּם קָדְשֵׁים
 לְאֱלֹהִיכֶם אֲשֶׁר־⁷ גַּם אָנֹכִי
 מִאָרֶץ אֶתְכֶם מִזְרָחֶם אֶתְכֶם
 לְאֱלֹהִים לְבָטֶן לְהִנּוֹת לְמִצְרָיִם
 אָנֹכִי יְהוָה אֱלֹהִיכֶם אֶתְכֶם אֶתְכֶם אֶתְכֶם

This is at the very bottom of
 the page in your prayer book
 and sounds the same as the
 rainbow phrase before it.

אבות ואנשיות

גבירות

קדרשה

כינה

תשובה

סלילה

גאלה

רפואה

ברכת שנים

חרות

משפט

על הרשעה

צדיקים

ירוחלים

ישועה

שוגע תפלה

אבורה

הוראה

שלום

תפלת הלב

תפלה

T'FILAH

אָדֹנִי, שְׁפַתִּי תִפְתַּח,
וְפִי גָּאֵד תִּהְלַתְךָ.

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

For those who choose: Before reciting the *תפלה T'filah*, one takes three steps forward.

"Adonai, open up my lips, that my mouth may declare Your praise; for You have no delight in sacrifice. If I were to give a burnt offering, You would not be pleased (Psalm 51:17–18)." According to the Midrash, Israel said to God, "We are impoverished now that we cannot offer sacrifices." God answered, "I seek words from you now, as it is written, 'Take words with you when you return to your God' (Hosea 14:3)." *Midrash Sh'mot Rabbah 38:4*

אָדֹנִי, שְׁפַתִּי תִפְתַּח . . . Adonai, open up my lips . . . Psalm 51:17

ברוך אתה, ייְ אֱלֹהֵינוּ
וְאֱלֹהֵינוּ אֲבוֹתֵינוּ וְאֶמְתָּנוּ, אֱלֹהֵינוּ
אַבְרָהָם, אֱלֹהֵינוּ יִצְחָק וְאֱלֹהֵינוּ יַעֲקֹב,
אֱלֹהֵינוּ שָׂרָה, אֱלֹהֵינוּ רְבָקָה, אֱלֹהֵינוּ
רְחָל וְאֱלֹהֵינוּ לָאָה. הָאָל הַגָּדוֹל
הַגָּבוֹר וְהַפּוֹרָא, אֶל עַלְיוֹן, גּוֹמֵל
סְסִידִים טֻובִים, וְקוֹנֵה הַכָּל, וּזְוֹכֵר
חֶסְדֵּי אֲבוֹת וְאֶמוֹת, וִמְבֵיא גָּאֵלה
לְבָנֵי בְּנִינָּהָם לְמַעַן שְׁמוּ בָּאַהֲבָה.

BETWEEN ROSH HA SHANAH AND

— זְכַרְנוּ לְמַיִם,
מֶלֶךְ קָפָץ בְּמַיִם,
וְקִתְבָּנוּ בְּסֶפֶר הַמַּיִם,
לְמַעַן אֱלֹהִים פִּים.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעֵן וּמְגִין.
ברוך אתה, ייְ.
מֶגֶן אַבְרָהָם וּעֲזֹרת שָׂרָה.

אבות ואמהות

גבורות

קדשה

גביה

תשובה

קלילה

גאלה

רפואה

ברכת הימים

חרות

משפט

על הרשות

צדיקים

ירושלים

ישועה

שׁוֹמֵעַ תְּפִלָּה

BLESSED ARE YOU, Adonai, our God,

God of our fathers and mothers,

God of Abraham, God of Isaac, and God of Jacob,

God of Sarah, God of Rebecca, God of Rachel, and God of Leah,

the great, mighty and awesome God, transcendent God

who bestows lovingkindness, creates everything out of love,

remembers the love of our fathers and mothers,

and brings redemption to their children's children for the sake of the

Divine Name.

BETWEEN ROSH HA SHANAH AND YOM KIPPUR —

Remember us for life, O Sovereign who delights in life,

and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,

Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

ברוך אתה, ייְ, מֶגֶן אַבְרָהָם וּעֲזֹרת שָׂרָה.

אבורה

הוקאה

שלום

תפלת הלב

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word **ברוך Baruch** and stands straight at the word **יי Adonai**.

אבות ואמהות

גבורות

קדשה

אַתָּה גָּבֹר לְעוֹלָם, אָדָנִי,
מִתְּחִיה הַכֶּל (מִתִּים) אַתָּה,
רָב לְחוֹשֵׁיעַ.

*WINTER — משב הרום

ומוריד הגשם.

*SUMMER — מוריד הטל.

מִכְלָכֵל חַיִם בַּחֲסִיד,
מִתְּחִיה הַכֶּל (מִתִּים)
בְּרַחְמִים רַבִּים, סֻמְךָ נוֹפְלִים,
וּרְזִיףָן חֹזְלִים, וּמְתִיר אָסּוּרִים,
וּמְקִים אִמּוֹנָתוֹ לִישְׁנִי עָפָר.
מי כְּמוֹךְ בָּעֵל גְּבוּרוֹת
וּמֵ דָמָה לְהּ, מֶלֶךְ מִמְּמִיתָ
וּמִתְּחִיה וּמִצְמִים יִשְׁוֹעָה.

גינה

תשובה

קלילה

גאלה

רפואה

ברכת הימים

חרות

משפט

על הרשות

צדיקים

ירושלים

ישועה

שומע תפלה

BETWEEN ROSH HA SHANAH AND

מי כְּמוֹךְ אָב הַרְחָמִים,

זָכָר יָצְרִיו לְמִינִים בְּרַחְמִים.

וְנִאֱמֹנוּ אַתָּה לְחַיּוֹת הַכֶּל (מִתִּים)

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeih hakol (hameitim). **בָּרוּךְ אַתָּה, יְהָה, מִתְּחִיה הַכֶּל (הַמְּמִיטִים).**

אבורה

הוקאה

שלום

תפלת הלב

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

*WINTER — You cause the wind to shift and rain to fall.

*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בָּרוּךְ אַתָּה, יְהָה, מִתְּחִיה הַכֶּל (הַמְּמִיטִים).

For Morning or Afternoon K'dushah, turn to pages 82–83.

Is there nothing beyond God's ability? Historically, the *G'verot* confronts the mystery of death in the face of God's power. God can reverse death. So it concludes, **בָּרוּךְ אַתָּה, יְהָה, מִתְּחִיה הַמְּמִיטִים Baruch atah, Adonai, m'chayeih hameitim**, *Blessed are You, Adonai, who revives the dead*. Our Reform tradition emphasizes life, and God's power to direct it in any way. **בָּרוּךְ אַתָּה, יְהָה, מִתְּחִיה הַכֶּל Baruch atah, Adonai, m'chayeih hakol**, *Blessed are You, Adonai, who gives life to all*.

K'DUSHAH FOR WEEKDAY MORNING OR AFTERNOON

N'KADEISH et shimcha baolam,

k'sheim shemakdoshim oto bishmei marom,
kakatu al yad n've-echa,
v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh Adonai Tz'vaot,
m'l'o chol haaretz k'vodo.

L'umatam baruch yomeiru:

Baruch k'vod Adonai mimkomo.

Uv'divrei kodsh'cha katuv leimor:

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

קָדֵשׁ אֶת שְׁמֶךָ בָּעוֹלָם,
כִּי שְׂמַט שְׁמָקְדִּישִׁים אָוֹתוֹ בְּשָׁמֵי מָרוֹם,
כְּכֹתֵב עַל יְד נַבִּיאָךְ,
וַיָּקֹרֵא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,
מַלְאָכֵל הָאָרֶץ בְּבוֹדוֹ.
לְעַמִּתָּם בָּרוּךְ יְאָמַר:
בָּרוּךְ כְּבָוד יְיָ מִמְּקוֹמוֹ.
וּבְדִבָּרִי קָדֵשׁ פָּתּוֹב לְאָמַר:
יִמְלָךְ יְיָ לְעוֹלָם, אֶלְהִיקְדָּשׁ צִיּוֹן
לְדֹר וְדֹר, הַלְלִיאָה.

LET US SANCTIFY Your name on earth, as it is sanctified in the heavens above.

As written by Your prophet:

Holy, holy, holy is *Adonai Tz'vaot!* God's Presence fills all the earth.

They responded in blessing:

Blessed is the presence of God, shining forth from where God dwells.

In Your holy scripture it is written:

Adonai shall reign forever, Your God O Zion, for all generations, Hallelujah.

לְדוֹר וְדוֹר נָגִיד גָּדְלָה
וְלִנְצָחָה נְצָחִים קָדְשָׁתָךְ נְקָדִישׁ,
וְשְׁבָתָה, אֶלְהִינוּן,
מִפְּנֵינוּ לֹא יִמּוֹשׁ לְעוֹלָם וְעַד.*
בָּרוּךְ אַתָּה, יְיָ, הָאֱלֹהִים הַקָּדוֹשׁ.

FOR ALL GENERATIONS we will tell of Your greatness and for all eternity
proclaim Your holiness. Your praise, our God, will never depart from our mouths.*

Blessed are You Adonai, the holy God.

בָּרוּךְ אַתָּה, יְיָ, הָאֱלֹהִים הַקָּדוֹשׁ.

*BETWEEN ROSH HASHANAH AND YOM KIPPUR —

Blessed are You, Adonai, Holy Sovereign.

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

For those who choose: At the words *v'kara zeh* one bows to the left and at *el zeh* one bows to the right, and at each mention of **קָדוֹשׁ kadosh**, one rises on one's toes.

תְּבִרְכוּ Adonai Tz'vaot . . . God is portrayed as having a heavenly array.

תְּבִרְכוּ Kadosh, kadosh, kadosh . . . Holy, holy, holy . . . Isaiah 6:3

תְּבִרְכוּ Baruch k'vod . . . Blessed is the presence . . . Ezekiel 3:12

תְּבִרְכוּ Yimloch Adonai l'olam . . . Adonai shall reign forever . . . Psalm 146:10

אבות ואמהות	גבורות
קדרות	גבורה
קדרות	גבורה
כינעה	גבורה
תישובנה	גבורה
סיליפה	גבורה
אנלה	גבורה
רפואה	גבורה
ברכת השנים	גבורה
חרות	גבורה
משמעות	גבורה
ירוחים	גבורה
ישועה	גבורה
שומע תפילה	גבורה
עבודה	גבורה
הוּאָה	גבורה
שלים	גבורה
תפלת הלב	גבורה

Select either *Yism'chu* or *V'shamru*

אבות ואמחות
גבירות
זקנאה
קדשות נים
עבדה
הוזאה
שלום
תפלת הלב

ישמחו במלכונך
שומרי שבת וקוראי ענוג.
עם מקדשי שבעי,
כלם ישבעו ויתענו מטויבך.
והשביעי רצית בו וקדשו,
חנינה ימים אותו קראת,
זכור למעשה בראשית.

THOSE WHO KEEP Shabbat by calling it a delight will rejoice in Your realm.
The people that hallows Shabbat will delight in Your goodness.
For, being pleased with the Seventh Day, You hallowed it
as the most precious of days, drawing our attention to the work of Creation.

וְשִׁמְרֹו בְּנֵי יִשְׂרָאֵל אֶת-הַשְׁבָּת,
לעשות את-השבת לדרך
ברית עולם.
בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל
אות היא לעולם,
כינששת ימים עשה יי
את-השמי ואות-הארץ,
וביום השביעי שבת ניפש.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

ישמחו *Yism'chu* contains twenty-four Hebrew words — said to correspond to the twenty-four hours of Shabbat.

וְשִׁמְרֹו בְּנֵי יִשְׂרָאֵל *V'shamru v'nei Yisrael* . . . The people of Israel shall keep . . . Exodus 31:16-17

Torah Blessings

Each *parashah* is divided into sections. For each section, one or more congregants are called up to the Torah to say two blessings—one before the reading of the section and one after the reading. The honor of being called up to recite these blessings is called an *aliyah* ("going up").

During the service, the bar or bat mitzvah publicly recites these Torah blessings for the first time and has his or her first *aliyah*.

As a family, read the English translation of the blessing said in most congregations before the reading of the Torah, then answer the questions that follow. Discuss your answers with the rest of your class.

Praise Adonai, who is worthy of praise.

Praised is Adonai who is worthy of praise forever and ever.

*Praised are you Adonai our God, Ruler of the world,
for choosing us from all nations,
and giving us God's Torah.*

Praised are you Adonai, who gives us the Torah.

1. The Torah blessing praises God "for choosing us from all nations and giving us God's Torah." What does this mean to you?

2. What obligations and responsibilities do you think the Jews have as a result of being given the Torah?



קבלת ה תורה
 הקפה
 ברכות ה תורה
 מי שברך
 סבבנה
 ברכת הגומל
 הכהנות ה תורה

HAVU GODEL l'Eloheinu

ut nu chavod laTorah.

**חֶבֶב גָּדוֹל לְאֱלֹהֵינוּ,
וּתְנוּ כָּבוֹד לַתּוֹרָה.**

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem.

MAY GOD be with you!

בָּרוּךְ יְהִי עַפְךָם.

Congregation responds:

Y'varech'cha Adonai.

MAY GOD bless you!

בָּרוּךְ יְהִי

BLESSING BEFORE THE READING OF THE TORAH

בָּרוּךְ אַתָּה יְהִי מַמְבָּרָךְ.

- 1) I chant this line →
- 2) The congregation responds w/this line. →
- 3) I chant this same line after the congregation.

**בָּרוּךְ אַתָּה יְהִי
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם וְעַד**

אֲשֶׁר בָּחר בְּנֵינו מִכָּל הָעָםִים

וּנְתַנוּ לָנוּ אֶת תּוֹרָתֶךָ

בָּרוּךְ אַתָּה יְהִי נֹתֵן הַתּוֹרָה.

Baruch atah, Adonai, notein haTorah.

BLESS ADONAI who is blessed.

Blessed is Adonai who is blessed now and forever.

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

5) I chant my 2nd Aliyah.

BLESSING AFTER THE READING OF THE TORAH

ARUCH atah, Adonai

**בָּרוּךְ אַתָּה יְהִי
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם וְעַד**

אֲשֶׁר נְתַנוּ לָנוּ תּוֹרָת אֶתְנוֹתָרָה

וּמְיֻחָד עַזְלָם נִטְעָה בְּתוּכֵנוּ

בָּרוּךְ אַתָּה יְהִי נֹתֵן הַתּוֹרָה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.

Torah Portion

What Is Torah?

The word Torah (תּוֹרָה) literally means "teaching." The Torah is the first part of the Tanach, also known as the Hebrew Bible. TaNaCH (תְּנַךְ) is an acronym for the three sections of the Bible:

1. תורה (Torah)

2. נְבִיאִים (Prophets)

3. כתובים (Writings)

The Torah consists of the Five Books of Moses:

• בראשית (Genesis) *Bereisheet*

• שמות (Exodus) *Shemot*

• ויקרא (Leviticus) *Vayikra*

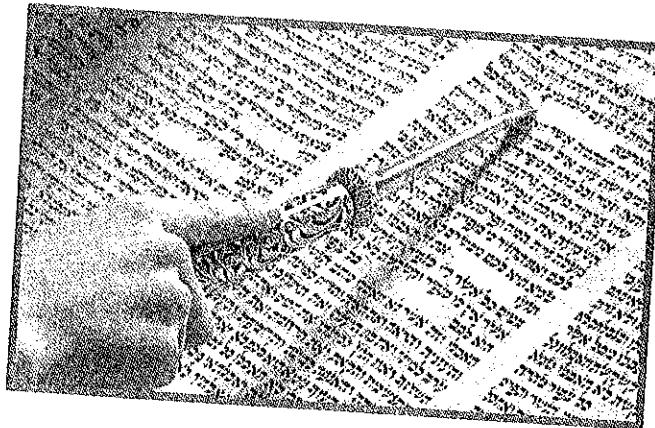
• במדבר (Numbers) *Bemidbar*

• דברים (Deuteronomy) *Devarim*

The Torah is divided into fifty-four portions. Each portion is known in Hebrew as a *parashah* (plural *parshiyot*). In many congregations, all fifty-four *parshiyot* are read over the course of one year.

Each fall, following the holiday of Simhat Torah, the annual cycle of Torah reading begins with the first *parashah* in the first book of the Torah, *Bereisheet* (Genesis). The weekly Torah portions then follow in sequence throughout the year, concluding with the final portion in the fifth and last book in the Torah, *Devarim* (Deuteronomy).

Many Jewish students study Torah from a *humash*, the printed form of the Torah. The word *humash* is derived from the Hebrew word meaning "five," and refers to the five books of the Torah. A *humash* usually includes commentaries by rabbis and scholars that seek to expand or explain the Torah text.



Torah Mnemonic

As a family, think of a way to remember the names of the five books of the Torah in either English or Hebrew. For example, you could make up a short song using the names of the books, you could think of a sentence with words beginning with G, E, L, N, and D—the first letters of the English names of the books—or you could even make up a charade to help you associate the names.

Write your mnemonic here.



Focus on Text

משה קבל תורה מפיini, ומסרה ליהושע, יהושע לזקנים

Moses received the Torah from God at Mount Sinai and transmitted it to Joshua. Joshua transmitted it to the Elders...

Pirkei Avot 1:1

A first-time visitor to a synagogue prayer service quickly understands that the Torah is sacred. After all, it is housed in the Ark. It is dressed in ornamental garments. The congregation stands when the Ark is opened and when the Torah is lifted, and people often reach out with a tallit or prayer book to touch the Torah while it is carried around the sanctuary.

Tradition teaches that the Torah is sacred because it links us to the Jewish people and to God. When b'nai mitzvah read from the Torah, they recite the same words passed down from Sinai through generations.

In some congregations the Torah scroll is taken out of the Ark and passed from grandparents to parents and then to the bar or bat mitzvah. This act of passing the Torah from one family member to another symbolizes the passing of Jewish tradition from generation to generation.

Reflections

As a family, brainstorm ideas of how to make the experience more sacred. For example, you might examine other blessings or prayers that will be recited in synagogue that day. What meanings and understandings can you find in the words? If you could create your own blessing, what would it say? Use the space below to answer these questions and list other ideas.

Tzedakah
Project

YOUR TZEDAKAH PROJECT

You are not only becoming Bar/Bat Mitzvah, but you are also becoming a more mature and responsible person. Part of this is being able to look beyond yourself and grasp the bigger picture – to open your eyes and to see the reality surrounding you. Two core beliefs of Judaism is *tikkun olam*, or “repairing the world,” and “to be a light unto the nations.” As a leader, you have the ability to make changes and improve the world, and to show other people that may not be Jewish how to do so. This is why we require you to complete a *Tzedakah* Project: We want you to be proactive and take charge.

To choose your project, talk to Rabbi Engel, Cantor Bryce, your parents, your tutor, and others to create a list of ideas. Usually, it is beneficial to go with a project that involves something that you’re passionate about, because you will be motivated from the beginning and will likely stay motivated throughout the process. You will also ignite motivation within others to partake. Do you like reading, art, or sports? Collect books, art supplies, or athletic equipment to donate somewhere. Volunteer to read to children younger than you, lead others in art projects, or work with an organization that provides children with disabilities the opportunity to play sports. What about baking? You can always sell what you make and give the money to a good cause; however, what if you offered a cooking class where you shared your favorite recipes? How about dancing, singing, or playing a musical instrument? You could visit an assisted living facility for the elderly and perform, which surely would bring smiles to all residents who would be watching.

You are special and have something special to offer the world that could positively impact others. Additionally, perhaps you are struggling with something. Could you maybe use your struggles to learn more about yourself and reach out to individuals with similar struggles?

Check out what causes CRJ supports here:
https://www.crjorlando.org/social_action, or, donate to one of CRJ’s many funds here: <https://www.crjorlando.org/payment.php>. Also, there are plenty of resources online about what you can do for your project. The phrase “*Mitzvah* Project” is used interchangeably with *Tzedakah* Project, so when you are researching, use both phrases to expand the list of results.

Ideas and Suggestions (This is by no means a complete list.)

General

- Conduct a clothing drive for locals in need.
- Collect stuffed animals, or make "Get Well" cards, to give to a children's hospital. Or, create "Thank-You Baskets" for hospital nurses or doctors.
- Learn some magic, clowning, and balloon animal-making and use these skills in local institutions or agencies, such as Big Brother and Big Sister programs.
- For a period of six months, spend time every week with someone your age who is mentally or physically handicapped.
- Plan several day-long activities for you and your friends, or community, to make something that you will then give to the less fortunate. Or, sell it to collect money to donate.
- Contribute to a local or global Jewish foundation or institution.
- Create a website where people can donate money to a cause of your choice.
- Collect no-longer needed, lightly used items from doctors' offices and bring them to clinical facilities that could make use of them.
- Create baggies filled with toiletries and snacks to hand out to the homeless.
- Find an organization in Israel that you would like to help.
- "Adopt" an immigrant or refugee, or a family of either.
- Create a community-wide garden in your neighborhood or other community.
- Volunteer to clean CRJ's campus.
- Organize a beach (or another area) clean-up.

Food

- Install a food barrel at CRJ or other Jewish communal building. Collect food and distribute it to individuals in need, either through local agencies or individual contacts. Have children and adults decorate the food barrel together beforehand.
- Adopt "The *Tzedakah* Habit" of buying an extra item of food whenever you go grocery shopping with your parents - for distribution to those in need.
- Label one shelf of your food pantry "*Tzedakah* Food" so you, family, and friends will remember which items have been set aside for *Tzedakah*. Every couple of weeks, donate the food to an organization.
- Encourage your local bakeries and grocery stores to channel day-old and leftover foods for local pantries, soup kitchens, and shelters for the homeless.
- After checking the Health Code, find ways to take leftover food from Jewish communal affairs to appropriate recipients. Encourage local Jewish caterers to get involved. (Call City Harvest, 212-349-4004, for details.)
- Before Passover, put aside unopened food items with *chametz* in them; invite your family and friends to do the same. Using CRJ as a drop-off point, distribute whatever was collected to a local food pantry.

- Have CRJ adopt the MAZON project where 3% of the cost of an affair is donated to MAZON. The contributions are used by MAZON to feed the hungry. (<https://mazon.org/ways-to-give/bnai-mitzvah-projects>)
- Establish a food pantry at CRJ. (Contact Congregation Tifereth Israel, 3219 Sheridan Blvd., Lincoln, NE 68502, 402-423-8569, which has one.)

Books

- Build a little book library in a neighborhood; learn more at <https://littlefreelibrary.org/>.
- Place a book rack for books at CRJ, the JCC lobby, your school, etc. Let people know to put their unwanted books there, and then donate them.
- Purchase large print and braille editions of CRJ's prayer book, *Tanach*, *Machzor*, etc.

Helping the Elderly

- Locate the Jewish elderly in non-Jewish old age residences and see what you can do for them, or what services you can provide for them.
- Ask if the local Jewish assisted living residences allow pets to visit. If they do, start a pet therapy program, consulting your veterinarian for details.
- Set up an intergenerational program with CRJ's religious school.

Other

- Plant trees in Israel in honor of family or friends for specific occasions (or in memory of someone who has passed away).
- At various celebrations, instead of floral centerpieces, have a card noting that the cost of the flowers was contributed to *Tzedakah*. Or, have:
 - Centerpieces made out of books, sports equipment, canned food, etc., to be donated afterward. If you go with planting trees in Israel, you can put the certificates in the centers of the tables as centerpieces.
- Get involved in one or more Jewish organization in Orlando or elsewhere.
- Establish a committee at CRJ that will keep track of people who no longer need certain items, and who, on the other end, might need them.
- Establish a Flower Committee at CRJ to take leftover flowers from events to shelters, hospitals, or assisted living facilities.

D'var Torah

YOUR D'VAR TORAH (INTERPRETATIONAL SPEECH)

What you think and vocalize matters.

As your Bar/Bat Mitzvah approaches, you will start to work on your *D'var Torah* with Rabbi Engel. Your *D'var Torah* is a very important component of becoming Bar/Bat Mitzvah. It demonstrates that you have connected the words of your Torah portion to your life, and that you have substance to share besides what you have learned to chant or read. It will be such a treat for those in attendance to hear your opinions and perspectives. To read further, please refer to the *D'var Torah* section.

Below is an outline to use as a guide. Rabbi Engel or Cantor Bryce will help you with grammar, punctuation, and more.

Remember to always begin and end your *D'var Torah* with "Shabbat Shalom!"

Additionally, make sure the final copy is printed in large font and double-spaced.

PART ONE (Your Bar/Bat Mitzvah and your Judaism)

- What does it mean to you to become Bar/Bat Mitzvah?
- Explain how you define yourself as a Jew.
- Explain what Judaism means to you.
- How will you be a different Jew after this milestone?
- How will you be a different person after this milestone?

PART TWO (Your Torah Portion)

- In your own words, what is your Torah portion about?
- How can you relate it to your life today?
- Since you were able to personally select the specific verses of your Torah portion to chant the day of your Bar/Bat Mitzvah (not every Temple offers this option!), how and/or why did you choose them?
- What did you learn from your Torah portion?
- What lesson can you share from your Torah portion?

PART THREE (Your *Tz'dakah* Project)

- What did you do/are you doing for your *Tzedakah* Project? Why?

PART FOUR (Expressions of Gratitude)

- Are there any individuals you would like to thank for helping you arrive at this moment in your life?