

מצוה

בת

Mitzvah

Bat

שושנה

Shoshana

Ashlee Pittaway

28-May-2011

24-Lyar-5771

Ceremony officiated by Kohenet Belinda Silbert

Written by Liat Pittaway

Hebrew Transliteration in this Ceremony Booklet

Transliteration is the English phonetic pronunciation of the Hebrew word. This will appear directly underneath the written Hebrew. Hebrew is read from right to left and always starts on the right hand side. It is designed for special needs children.

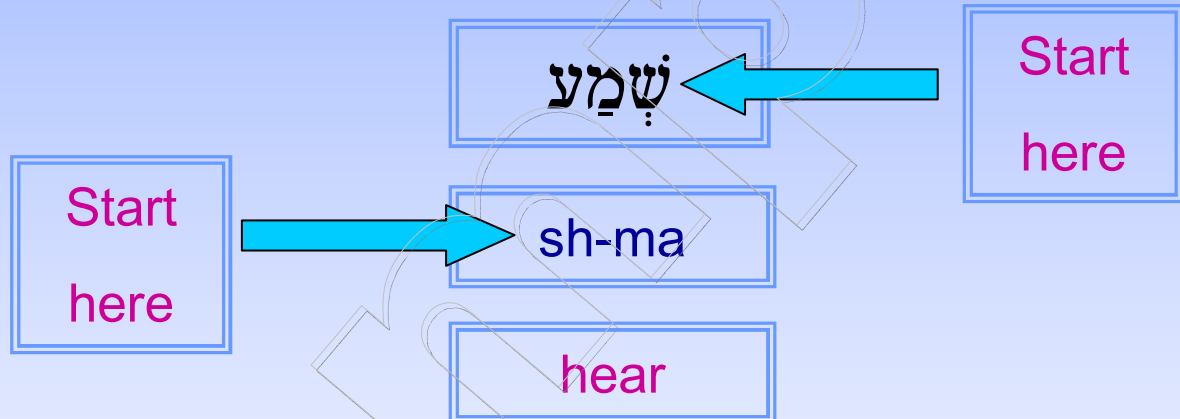
The transliteration is broken up into phonetic syllables as it is pronounced.

The English is written and pronounced under the word and is read from right to left.

Hebrew is in **Black**

Hebrew transliteration is in **Dark Blue**

English translation is in **Pink**



Kippa Kippot Yarmulka

Worn at all times by Orthodox Jews, and by all Jews, non Jews male and sometimes female participants in Jewish religious ceremonies. Appropriately, the Yiddish word for head covering, "yarmulke," comes from the Aramaic word –" yira malka"- which means "awe of the King." The Talmud explains that the purpose of wearing a kippah is to remind us of G-d the Higher Authority "above us" (Kiddushin 31a). By wearing a symbolic, tangible "something above us" reinforces that idea that G-d is always watching us.



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Meaning of Bat Mitzvah

"Bat" is daughter in Hebrew and Aramaic

"Mitzvah" is "commandment" in both Hebrew and Aramaic.

The Bat Mitzvah takes place at the age of 13 at the onset of puberty and the child becomes a Bat Mitzvah. It is a meaningful and traditional way to celebrate and mark into passage, the passing down from generation to generation the covenant of the Jewish people.

The ceremony should emphasise celebration. A meaningful participation of parents and the Bat Mitzvah is essential in making sure that this event is remembered with joy and appreciation and the deeply spiritual aspects retained. Where special needs children are concerned all stress of this occasion must be reduced to an absolute minimum and participation at the Bat Mitzvah's own level must be a first consideration. It is advised to take Remedial consultation when doing this. The child must never at any point be allowed to struggle to a level "required", and must proceed with full remedial support. It is encouraged to include and participate on a practical level the child in all family religious activities and Jewish learning must include the practicality of incorporated living traditions. The special needs child does not have to reach any required level of Hebrew competency or rigorous study. All special needs children may learn at their own pace and use transliterations even for the simplest prayers. It is intentional to remove all stress on the child and concentrate on the positive achievements at the child's own level of development and abilities. This is paramount and cannot be stressed enough.

More and more private celebrations take place outside of the formal stringent Orthodox and Conservative structures giving all children and parents wishing to celebrate this event a more relaxed and encouraging framework to do this in.

Transliterations and privatisation of this event ensure that children who do not conform to sometimes rigid frameworks, the gift of personalised ceremony and celebration that is both rewarding and memorable.

בַּת מִצְוָה

בֶּר מִצְוָה

קְדוּשָׁה

mitz-vah bat

mitz-vah bar

ki-dush

daughter of
commandment

son of
commandment

holy

Welcome to All

Welcome

Officiated by Kohenet Belinda Silbert

A very special welcome to family and friends for joining us for this joyous occasion.

A very special thank you to Kohenet Belinda Silbert for helping me with the structure of Ashlee's Bat Mitzvah.

שֶׁ-הֵ-חֵ-יָ-נֹוּ

She-he-che-ya-nu

The *She-he-che-ya-nu* is a Jewish blessing that thanks G-d for sustaining our lives so that we could experience a moment of joy. It reminds us that life is a gift from G-d and helps us to appreciate when something good happens. The *She-he-che-ya-nu* is recited at the following times:

The beginning of a holiday when a ritual is observed for the first time during a year, or for the first time in a person's life.

When something happens for the first time (for instance, when the first snow falls in a season)

When food is enjoyed for the first time in a season (for instance, when fruit comes into season)

The *She-he-che-ya-nu* is also said when a new garment is worn for the first time, but not if the article of clothing is made from the skin of an animal. The reason for this exception is that bible forbids cruelty towards animals.

In addition to these occasions for saying the *She-he-che-ya-nu*, some people will recite it upon experiencing other good things the first time.

הַעוֹלָם

ha-o-lam

the
universe

אַתָּה

a-tah

are you

בָּרוּךְ

ba-ruch

Blessed

שֵׁהֶחַיֵּנוּ

She-he-che-ya-nu

בְּרוּךְ אַתָּה יי

Adonai a-tah ba-ruch

Blessed are you Lord

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha-o-lam me-lekh e-lo-hei-nu

our G-d, Ruler of the Universe

שֶׁהֶחַיֵּנוּ וְקִיְּמָנוּ

v-ki-ye-ma-nu she-he-che-yanu

who has granted us life, sustained us

וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה

ha-ze la-ze-man v-hi-ge-anu

and enabled us to reach this occasion

שמע ישראל

Yis-ra-ael

she-ma

The most important of all Jewish prayers is the *Shema*. The *Shema Yisrael* is a pledge of faith to One G-d, said upon rising in the morning and upon going to sleep at night; when praising G-d.

It is the first prayer that a Jewish child learns, and the last words a Jew says before death. It is recited when preparing to read the Torah on the Jewish Shabbat and festivals at the end of the holiest day, Yom Kippur. Judaism teaches that the name of G-d is not read aloud in the Shema; it is replaced with Adonai (Lord).

יְהוָה

יִשְׂרָאֵל

שְׁמַע

A-do-nai

Yis-ra-el

she-ma

G-d

Israel

hear

אֶחָד

יְהוָה

אֱלֹהֵינוּ

e-chad

A-do-nai

e-lo-hei-nu

one

G-d

Our G-d

שמע ישראל

Yis-ra-el

She-ma

שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה אֶלֹהֵינוּ יְהוָה אֶחָד
e-chad Adonai e-lo-hei-nu A-do-nai Yis-ra-el sh-ma

hear Israel the Lord is our G-d the lord is one

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד
va-ed l-o-lam mal-choo-tor k-vod sh-eim ba-ruch
blessed be the Name of His glorious kingdom for ever and ever

וְאָהַבְתָּ אֶת יְיָ אֱלֹהֵינוּ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ
na-fash-cha u-v-chol l-va-ve-cha b-chol e-lo-hei-nu A-do-nai et v-hav-ta
you shall love the Lord your G-d with all your heart and with all your soul

וּבְכָל-מְאֹדְךָ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי
a-no-chi a-she ha-o-lam had-va-rim v-ha-yu m-o-de-cha u-va-chol
and with all your might and these words that I command you

מִצְוַתְּ הַיּוֹם עַל-לִבְבְּךָ וּשְׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ
v-di-ba-r-ta l-va-ne-cha v-sha-na-n-tam l-va-ve-cha al ha-yom mi-tza-v-cha
and you shall teach them diligently to your children, and you shall speak
of them



Yis-ra-el

Sh-ma

Names of G-d

The most important of G-d's Names is the four-letter Name represented by the Hebrew Letters Yod-Hei-Vav-Hei (YHVH). It is often referred to as the Ineffable Name, the Unutterable Name and reflects the fact that G-d's existence is eternal.

It is frequently shortened to Yah (Yod-Hei), Yahu or Yeho (Yod-Hei-Vav), especially when used in combination with names or phrases, as in Yehoshua (Joshua, meaning "the Lord is my Salvation"), Eliyahu (Elijah, meaning "my G-d is the Lord"), and Halleluyah ("praise the Lord").

The first Name used for G-d in scripture is Elohim. In form, the word is a masculine plural of a word that looks feminine in the singular (Eloha). This Name is used in scripture when emphasizing G-d's might, His creative power, and his attributes of justice and rulership. Variations on this name include El, Eloha, Elohai (my G-d) and Eloheinu (our G-d).

G-d is also known as El Shaddai - This Name is translated as "God Almighty," however, the derivation of the word "Shaddai" is not known. The name Shaddai is the one written on the mezuzah scroll. Another significant Name of G-d is YHVH Tzva'ot. This Name is translated as "Lord of Hosts." The word "tzva'ot" means "hosts" in the sense of an organized array. It appears primarily in the prophetic books of Isaiah, Jeremiah, Haggai, Zechariah and Malachi, as well as many times in the Psalms. There are 72 Hebrew names of G-d. These are some of them

YHVH
HaShem
Adonai
Elohim
Eloha
Elohai
Eloheinu
El Shaddai

ישׂרָאֵל שְׁמָע

Yis-ra-el

She-ma

בָּם בְּשֹׁבְתֶךָ בְּבֵיתְךָ וּבְלַחֲתֶךָ וּבְדַרְכֶךָ וּבְשֹׁכְבְךָ

u-v-shach-be-cha va-de-rech u-v-lach-t-cha b-va-y-te-cha b-shi-v-t-cha bam

when you sit at home, and when you walk along the way, and when you lie down and when you rise up

וּבְקוּמָךָ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶיךָ וְהָיוּ לְטֹטְפוֹת

l-to-ta-fot v-ha-yu ya-decha al l-ot u-k-sha-r-tam u-v-ku-ma-cha

and you shall bind them as a sign on your hand, and they shall be for frontlets between your eyes

בֵּין עֵינֶיךָ וּכְתַבְתָּם עַל־מְזוֹזוֹת בְּיִתְךָ וּבְשַׁעְרֶיךָ

u-vish-a-recha bei-te-cha m-zu-zot al u-ch-ta-v-tam ey-ne-cha bein

and you shall write them on the doorposts of your house and on your gates

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי

mitz-vo-ta kol at v-s-di-tam tiz-ku le-ma-an

in order to remember and do all My commandments

שְׁמַע יִשְׂרָאֵל

Yis-ra-el

Sh-ma

Sample



Yis-ra-el

Sh-ma

וְהִיְתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם אֲנִי יְיָ אֱלֹהֵיכֶם

e-lo-hei-chem A-do-nai a-ni lei-lo-hei-chem ke-do-shim vih-yi-tem

and be holy for your G-d, I am the Lord your G-d

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

mi-tz-ra-yim mei-e-re-tz et-chem ho-tzei-ti a-sheer

who lead you from the land of Egypt

לִהְיוֹת לָכֶם לֵאלֹהִים

lei-lo-him la-chem li-he-yot

to be a G-d for you

אֲנִי יְיָ אֱלֹהֵיכֶם

E-lo-hei-chem A-do-nai ani

I am the Lord your G-d

לדור ודור

va-dor l-dor

From Generation to Generation

L'dor v'dor means from generation to generation. One reason family education is so essential is that many of the important parts of Judaism get passed down literally, *l'dor v'dor*.

Our traditions enrich our learning and celebration with even more meaning and so passing them down is a central Jewish tradition in itself.

We use celebration – or Simchah – to enrich the experience and make it meaningful so that this too can be passed down to the next generation. By handing over the Tallit with the voicing of *l'dor v'dor* we do this to encapsulate the spiritual meaning and blessing of this tradition.

גָּדְלֶךָ

gad-le-cha

greatness

נִגִּיד

na-gid

known

לְדוֹר וְדוֹר

v-dor l-dor

generation to generation



va-dor l-dor

From Generation to Generation

לְדוֹר וְדוֹר נִגִּיד גְּדֻלָּךְ

gad-le-cha na-gid v-dor l-dor

generation to generation we will make your greatness known

וְלִנְצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ

nak-dish k-du-shat-cha n-tza-chim u-l-nei-tzach

and to all eternity proclaim your holiness

וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד

va-ed l-o-lam ya-mush lo mi-p-nu e-lo-hei-nu v-shiv-chach

your praise, O G-d, shall never depart from our lips

בָּרוּךְ אַתָּה יי הָאֵל הַקָּדוֹשׁ

ha-ka-dosh ha-eil Adonai a-tah ba-ru-ch

blessed is the Lord, the holy G-d

ברכת ציצית

tzi-tzit

bir-kat

Blessing over the Tallit

A Tallit is Jewish prayer shawl. The Tallit is worn over the outer clothes. The Tallit has special twined and knotted fringes known as *tzitzit* attached to its four corners. The Tallit can be made of any materials except a mixture of wool and linen (a mixture known as *shatnez* that is prohibited by the Torah). Tallit are often given as gifts to children on their Bar and Bat Mitzvahs.

It is Jewish tradition that only those attaining Bar and Bat Mitzvah wear Tallit during morning and evening prayers.

It is traditionally worn during:

1. Shachrit - morning – prayers
2. Torah Reading services
3. Kol Nidre portion of Yom Kippur
4. Special occasions such as Brit Milah, Bat and Bar Mitzvah's, weddings.
5. Burial.

It is Jewish tradition to say a prayer over the Tallit.

מֶלֶךְ

me-lech

king

בְּצִיצִית

bi-tzi-tzit

tzi-tzit

אֱלֹהֵינוּ

e-lo-hei-nu

Our G-d



tzi-tzit

bir-kat

Blessing over the Tallit

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ

me-lech e-lo-hei-nu Adonai a-tah ba-ruch

king Our G-d Lord are you Blessed

הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

be-mitz-vo-tav ki-de-sha-nu a-sher ha-o-lam

with its mitzvot sanctify us who of the universe

וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית

bi-tzi-tzit

le-hit-a-tef

vi-tzi-va-nu

in tzitsit

to wrap ourselves

and

commanded

us



A Mothers Blessing

It is customary for Mothers to Bless their children at this occasion.
Kohenet Belinda Silbert will elaborate on the theme chosen.

Sample



A mothers Blessing



Sample

עלינו

A-lei-nu

The prayer *Aleinu* means (“It is our duty to praise”) and is the closing prayer of the morning, afternoon, evening service. It consists of two prayers, *Aleinu* and *V'al Kein*. It is believed that the prophet Joshua wrote the prayer after conquering Jericho.

Aleinu denotes the Jewish people’s struggle over being the “chosen people” and the trials that arise with that responsibility. The prayer signifies the Jewish people’s faith and dedication to G-d.

During the verse, “**va-anach-nu ko-rim**” (we bend the knee), many people bow at the waist toward the ark. This is symbolic of bowing to God and being humbled in his presence.

Many different sects have eliminated various verses in the prayer over time. Many Ashkenazi and Reform prayer siddur’s have removed the verse “la-hevel va-rik” (vanity and emptiness), because its numerical connotation. For centuries Jews in Eastern Europe were attacked by the Church if caught reciting this verse in the *Aleinu* prayer. However, most Sephardic and Israeli *siddurim* leave this verse in the *Aleinu*. Additionally, nearly all Reform congregations have eliminated the verse “for G-d has not made us like the nations of the land.” During the establishment of the Reform movement, many Jews sought the complete integration of the Jewish people into their mother country. This verse was extracted as a result of the proclamation that the Jewish people were the “Chosen People” and unlike other citizens. In the Diaspora, Jews did not want to be singled-out in society, merely because they were Jews.

הָאָרְצוֹת

ha-a-ra-tsot

the lands

לְשִׁבְחָהּ

l-sha-bei-ach

praise

אֵלֵינוּ

a-lei-nu

duty



A-lei-nu

אֵלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל

ha-kol la-a-don l-sha-bei-ach a-lei-nu

praise the ruler of our universe

לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית

b-rei-shit l-yo-tzeir g-du-lah la-teit

to ascribe greatness to the Author of creation

שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת

ha-a-ra-tsot k-go-yei a-sha-nu she-lo

who has not made us like the nations of the lands

וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה

ha-a-da-mah k-mish-p-chot sa-ma-nu v-lo

nor placed us like the families of the earth

על ינו

A-lei-nu

כָּהֵם

ka-hem

like them

מֶלֶךְ

me-lech

king

מֶלֶךְ

me-lech

king

מִן

min

from

מִשָּׁל

ma-shal

he ruled

הֵיכָל

hei-ye-chol

temple

אָמַר

a-mar

he said

וְאֵנַחְנוּ

v-a-nach-nu

we bow

הָר

har

we bow



A-lei-nu

שֶׁלֹא שָׂם חֵלְקֵנוּ כְּהֵם

ka-hem chel-kei-nu sam she-lo
who has not made our portion like theirs

וְגַרְלָנוּ כְּכָל־הַמִּוֹנִים

ha-mo-nam ka-chol v-go-ra-lei-nu
nor our destiny like all their multitudes

We Bow

וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים

u-mo-dim u-mish-ta-cha-vim ko-re-im v-a-nach-nu

but we bow in worship

לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים

ha-me-la-chim ma-le-chei me-lech li-fe-nei

and thank the Supreme King of kings

עלילתנו

A-lei-nu

אָמַר

a-mar

he said

אֲדַמָּה

a-da-mah

land

יוֹם

yom

day

רֹאשׁ

rosh

head

אֶרֶץ

a-retz

earth

אֶחָד

e-chad

one

קָדוֹשׁ

ka-dosh

holy

יְהִי־

yi-he-yeh

he will be

יְיָ

A-do-nai

G-d



A-lei-nu

הַקְּדוֹשׁ בְּרוּךְ הוּא

hu ba-ru-ch ha-ka-dosh

the Holy One, Blessed be He

וְנֹאמַר וְהָיָה יי לְמֶלֶךְ

le-me-lech A-do-nai v-ha-yah v-ne-e-mar

and it is said that G-d our King

עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִי

yi-he-ye ha-hu ba-yom ha-ar-etz kol al

all the world, on that day Hashem will be One

יי אֶחָד וּשְׁמוֹ אֶחָד

e-chad u-she-mor e-chad A-do-nai

and His Name will be One

אֵשֶׁת-חַיִל

Cha-yil Esh-et

The meaning of Eshet Chayil is – A Righteous Woman.

A Righteous Woman has been interpreted as a reference to the Shechinah (Divine feminine presence), the Shabbat, the Torah, wisdom, and the soul. Using Jewish women as the vehicle through which to describe these spiritual manifestations is a tribute to her.

It is a 22 verse poem concluded by King Solomon in a section of Proverbs 31:10-31.

Traditionally the entire passage is recited by the husband before Kiddush on Friday evenings after the Shabbat candles are lit and before the evening meal is eaten, the wife is praised and the children blessed.

It has become a Jewish custom for men to recite this hymn at the end of the week, and thus to think about and be thankful for all his wife has done for him and their family throughout the past week.

The poem has an acrostic arrangement- ie According to the Hebrew alphabet (Aleph, Bet, Gimmel Dalet etc). The beginning letter is highlighted at the beginning of each verse.



Cha-yil Esh-et

A Righteous Woman

אֵשֶׁת-חַיִל מִי יִמָּצָא וְרַחֵק מִפְּנִינִים מְכָרָהּ



mik-rah mip-ni-nim v-ra-chok yim-tza mi chayil - e-shet

A woman of valor, who can find? Far beyond pearls is her value

בְּטַח בָּהּ לֵב בַּעֲלָהּ וְשָׁלַל לֹא יִחָסֵר



yech-sar lo v-sha-lal ba-lah lev bah ba-tach

her husband's heart trusts in her and he shall lack no fortune

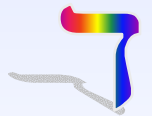
גְּמַלְתָּהּ טוֹב וְלֹא-רָע כֹּל יְמֵי חַיֶּיהָ



cha-ye-ha y-mei kol ra v-lo tov g-ma-lat-hu

she repays his good, but never his harm, all the days of her life

דָּרְשָׁה צֹמֶר וּפְשֵׁתִים וַתַּעַשׂ בְּחֻפְזָהּ כַּפֵּיהָ



ka-pei-ha b-chei-fetz va-ta-as u-fish-tim tze-mer dar-sha

she seeks out wool and linen, and her hands work willingly

אֵשֶׁת-חַיִל

Cha-yil Esh-et

A woman of valor, who can find? Far beyond pearls is her value
Her husband's heart trusts in her and he shall lack no fortune
She seeks out wool and linen, and her hands work willingly
She repays his good, but never his harm, all the days of her life
She is like a merchant's ships; from afar she brings her sustenance
She rises while it is still nighttime, and gives food to her household and a ration to
her maids
She considers a field and buys it; from the fruit of her handywork she plants a
vineyard
She girds her loins with might and strengthens her arms
She senses that her enterprise is good, so her lamp is not extinguished at night
Puts her hand to the distaff, and her palms support the spindle
She spreads out her palm to the poor and extends her hands to the destitute
She fears not snow for her household, for her entire household is clothed with
scarlet wool
Bedspreads she makes herself, linen and purple wool are her clothing
Well-known at the gates is her husband as he sits with the elders of the land
Garments she makes and sells and she delivers a belt to the peddler
Strength and splendor are her clothing, and smilingly she awaits her last day
She opens her mouth with Wisdom and the teaching of kindness is on her tongue
She anticipates the needs of her household and the bread of idleness, she does
not eat
Her children rise and celebrate her; and her husband, he praises her
Many daughters have attained valor, but you have surpassed them all
False is grace, and vain is beauty, a G-d-fearing woman, she should be praised
Give her the fruit of her hands and she will be praised at the gates by her very
own deeds



Cha-yil Esh-et

A Righteous Woman

הֲיִתָּה כְּאֲנִיּוֹת סוֹחֵר מִמֶּרְחָק תָּבִיא לַחֲמָה

lach-mah ta-vi mi-mer-chak so-cher ka-oni-yot hai-tah

she is like a merchant's ships; from afar she brings her sustenance

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֶק לְנַעֲרֹתֶיהָ

l-na-a-ro-tei-ha v-chok l-vai-tah te-ref va-ti-tein la-y-la b-od va-ta-kom

she rises while it is still nighttime, and gives food to her household and a ration to her maids

זָמְמָה שָׂדֵה וַתִּקְחֶהּ מִפְּרֵי כַּפֵּיהָ נָטַע כָּרֶם

ka-rem n-tah cha-pei-ha mip-ri va-ti-ka-chei-hu sa-deh zam-mah

she considers a field and buys it; from the fruit of her handywork she plants a vineyard

חָגְרָה בְּעוֹז מַתְנֵיהָ וַתֹּאמֵץ זְרָעוֹתֶיהָ

z-ro-o-tei-ha vat-a-meitz mat-ne-ha v-oz chag-rah

she girds her loins with might and strengthens her arms

אֵשֶׁת-חַיִל

Cha-yil Esh-et

A Righteous Woman

שְׁלוֹם

sha-lom

peace

צְדָק

tz-e-dek

righteousness

עֲשִׂיר

a-shir

rich

בַּיִת

ba-yit

house

שֶׁמֶשׁ

she-mesh

sun

חָכָם

ha-cham

wise

אִשָּׁה

i-shah

woman

אֱמֶת

e-met

truth

גָּדוֹל

ga-dol

great



Chay-il Esh-et

A Righteous Woman

טַעֲמָה כִּי-טוֹב סַחְרָה לֹא-יִכָּבֵה בַּלַּיְלָה נֶרֶךְ

nei-rah ba-lai-lah yich-beh lo sach-rah tov ki ta-a-mah

she senses that her enterprise is good, so her lamp is not extinguished at night

יָדֶיהָ שְׁלָחָה בְּכִישׁוֹר וְכַפֶּיהָ תָּמְכוּ פֶלֶךְ

fa-lech tam-chu v-cha-pe-ha va-ki-shor shil-cha ya-de-ha

puts her hand to the distaff, and her palms support the spindle

כַּפָּה פָּרְשָׁה לְעָנִי וַיָּדִיחָה שְׁלָחָה לְאֲבִיוֹן

la-ev-yon shil-chah v-ya-de-ha le-a-ni par-sah ka-pah

she spreads out her palm to the poor and extends her hands to the destitute

לֹא-תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל-בֵּיתָהּ לְבֶשׂ שָׁנִים

sha-nim la-voo-sh bei-tah chol ki mi-sha-leg l-vei-tah ti-ra lo

she fears not snow for her household, for her entire household is clothed with scarlet wool

אֵשֶׁת-חַיִל

Cha-yil Esh-et

A Righteous Woman

הִלְכָה

ha-le-chah

she went

הֵיוּ

ha-yu

they were

נָתַתָּה

na-te-nah

she gave

בֹּקֶר

bo-ker

morning

עֶרֶב

e-rev

evening

עֵץ

ei-tz

tree

פְּרִי

pe-ri

fruit

אֱמֶת

e-met

truth

גֵּן

gan

garden



Cha-yil Esh-et

A Righteous Woman

מַרְבָּדִים עָשְׂתָהּ לָהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ

I-voo-shah v-ar-ga-man shesh lah as-tah mar-va-dim

bedspreads she makes herself, linen and purple wool are her clothing

נוֹדָע בַּשְּׁעָרִים בַּעֲלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אֶרֶץ

a-retz zik-nei im b-shiv-tor ba-lah bash-arim no-da

well-known at the gates is her husband as he sits with the elders of the land

סָדִין עָשְׂתָהּ וְתִמְכֹר וְחָגוֹר וְנָתְנָה לְכַנְעָנִי

lak-na-a-ni nat-nah v-chag-or va-tim-kor as-tah sa-din

garments she makes and sells and she delivers a belt to the peddler

עֲזָוָהּ וְהָדָר לְבוּשָׁהּ וְתִשְׁחַק לְיוֹם אַחֲרוֹן

a-cha-ron l-yom va-tish-chak l-vu-shah v-ha-dar oz

strength and splendor are her clothing, and smilingly she awaits her last day

אֵשֶׁת-חַיִל

Cha-yil Esh-et

A Righteous Woman

שַׁעַר

sha-ar

gate

בַּעַל

ba-al

husband

בְּגָדִים

be-ga-dim

clothes

יָד

y-ad

hand

לֶחֶם

le-chem

bread

סָגוּל

sa-gol

purple

כֶּרֶם

ke-rem

vineyard

חֹכְמָה

chok-mah

wisdom

יֶלֶד

ye-led

child

אֵשֶׁת-חַיִל

Cha-yil Esh-et

A Righteous Woman

פִּיהָ פִּתְחָה בְּחָכְמָה וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ

I-sho-nah al che-sed v-to-rat v-chach-mah pat-chah pi-ha
she opens her mouth with Wisdom and the teaching of kindness is on her tongue



צוֹפְיָהּ הַלִּיכוֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל

to-chei-l lo a-tz-loot v-le-chem bei-tah ha-li-chot tzo-fi-yah
she anticipates the needs of her household and the bread of idleness, she does not eat



קָמוּ בָנֶיהָ וַיֵּאֲשֻׁרוּהָ בְּעֵלָהּ וַיְהַלְלֶהָ

va-y-hal-lah ba-lah va-y-ash-roo-ha va-ne-ha ka-moo
her children rise and celebrate her; and her husband, he praises her



רַבּוֹת בָּנוֹת עָשׂוּ חַיִל וְאַתָּה עָלִית עַל-כָּלָנָהּ

koo-la-nah al a-lit v-at cha-yil a-su ba-not ra-bot
many daughters have attained valor, but you have surpassed them all



אֵשֶׁת-חַיִל

Cha-yil Esh-et

A Righteous Woman

סְחוֹרָה

s-cho-rah

goods

שָׂדֵה

sa-deh

field

מְתוֹק

ma-tok

sweet

יָד

y-ad

hand

אוֹכֵל

o-chel

food

לֵב

leiv

heart

חֵיוֹךְ

hi-yuch

smile

סוֹחֵר

so-cheir

merchant

שֶׁלֶג

she-leg

snow



Cha-yil Esh-et

A Righteous Woman

שֶׁקֶר הַחַזַן וְהַכֹּל הַיִּפִּי אִשָּׁה:

i-shah ha-yo-fi v-he-vel ha-chein she-ker

a G-d-fearing woman, she should be praised

יִרְאַת־יְהוָה הִיא תִתְהַלֵּל

tit-ha-lal hi A-do-nai yir-at

false is grace, and vain is beauty

תְּנוּ-לָהּ מִפְּרֵי יָדֶיהָ וִיהִלְלוּהָ בַשְּׁעָרִים מֵעֲשֵׂיהָ

ma-a-se-ha vash-a-rim vi-hal-loo-ha ya-de-ha mi-p-ri lah t-noo

give her the fruit of her hands and she will be praised at the gates by her very own deeds

Ashlees Speech

It is customary for Jewish children attaining Bat Mitzvah to prepare a speech on what it means on a personal level to Ashlee on becoming a young Jewish woman and her interpretation of being human.

This is not based on any particular weekly Torah Portion, but on a personal and meaningful spiritual way.

Sample



Ashlees Speech



Sample

Presentation of Certificates and Books

Ashlee is presented with certificates that reflect personal achievement and endeavor that has required exceptionally hard and rewarding work including her contribution within the Jewish community and the community in South Africa.

It is also customary to present Ashlee with books that she will value and use in a practical way as a young Jewish Woman.



Presentation of Certificates



and Books

Sample



Birkat Kohonet

Priestess Blessing

Kohenet Belinda Silbert will recite a priestly blessing. It is a traditional blessing called "The Ye-va-re-che-cha". Today it is the benedicton used to end the ceremony or service. This blessing is found in Numbers 6:23-27.

It is also Jewish custom not to look at the Kohenet (Priestess) while reciting this blessing.

There are two reasons for this:

1. One is not supposed to hold any image in mind during the blessing. Instead one should look at the ground.
2. When the Holy Temple stood in Jerasulem the Divine Prescence would shine on the fingers of the Kohanim as they would bless the Jews and no one was allowed to look out of respect for G-d.

We the gallery
reply-read from
right to left in
Hebrew translit

כֵּן יְהִי רָצוֹן

ra-tzon y-hi ken

Yes may it be His will

Birkat Kohonet - Priestess Blessing



ye-va-re-che-cha

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ

v-yish-m-recha Adonai y-va-rech-cha

may the lord bless you and protect you

Kohenet Belinda
will recite

כֵּן יְהִי רְצוֹן

ra-tzon y-hi ken

Yes may it be His will

We the gallery
reply-read from
right to left in
Hebrew translit

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וְיַחֲנֶנְךָ

vi-chu-ne-ka ei-lecha pa-nav A-do-nai ya-eir

may the lord bless shine his face to and be
gracious to you

Kohenet Belinda
will recite

כֵּן יְהִי רְצוֹן

ra-tzon y-hi ken

Yes may it be His will

We the gallery
reply-read from
right to left in
Hebrew translit

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם

sha-lom l-cha v-ya-sem ei-le-cha pa-nav A-do-nai yi-sa

may the lord lift up his face to you and give to you PEACE

Kohenet Belinda
will recite

כֵּן יְהִי רְצוֹן

ra-tzon y-hi ken

Yes may it be His will

We the gallery
reply-read from
right to left in
Hebrew translit

סימן טוב ומזל טוב

Basket of Sweets

We the gallery will **SING**:
Simantov uMazeltov X3
Ye he lanu X2
Ul chol Yisrael X2
SHOUT:
MAZELTOV X1

It is customary to shower the Bat Mitzvah girl with sweets to symbolise the sweetness and the children will rush up afterwards to collect them.

סימן טוב

tov sim-an

ומזל טוב

tov u-ma-zel

סימן טוב ומזל טוב



Basket of Sweets



סימן טוב ומזל טוב

tov u-ma-zel tov sim-an

סימן טוב ומזל טוב

tov u-ma-zel tov sim-an

סימן טוב ומזל טוב

tov u-ma-zel tov sim-an

יה לנו

la-nu ye-he

יה לנו

la-nu ye-he

ול כל ישראל

Yis-ra-el chol ul

ול כל ישראל

Yis-ra-el chol ul

קידוש

Kid-dush

Brocha over Kiddush

Ashlee will recite the Brocha upstairs over the wine. Another word for brocha is prayer or blessing.

It is Jewish custom to recite a prayer over the wine. This is called Kiddush.

הַגָּפֶן

ha-ga-fen

the vine

פְּרִי

pe-ri

fruit

אֱלֹהֵינוּ

e-lo-hei-nu

Our G-d



Kid-dush

Brocha over wine

בָּרוּךְ אַתָּה יי

Adonai a-tah ba-ruch

Blessed are you Lord

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha-o-lam me-lech e-lo-hei-nu

our G-d, Ruler of the Universe

בוֹרֵא פְּרֵי הַגָּפֶן

ha-ga-fen pe-ri bo-rei

creator of the fruit of the vine

חמוציא

Ha-Motzi

Brocha over Challah

Ashlee will recite the Brocha upstairs over the bread. Another word for brocha is prayer or blessing.

It is Jewish custom to recite a prayer over the bread or challah. This is called Ha-mo-tzi. Challah is the special Jewish bread used at all special occasions, and Shabbat.

הָאָרֶץ

לֶחֶם

הַמּוֹצִיא

ha-a-retz

le-chem

ha-motzi

the earth

bread

who causes

חמוציא

Ha-motzi

Brocha over Challah

בְּרוּךְ אַתָּה יי

Adonai a-tah ba-ruch

Blessed are you Lord

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha-o-lam me-lech e-lo-hei-nu

our G-d, Ruler of the Universe

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

ha-aretz min le-chem ha-mo-tzi

who causes the bread to come forth from the earth

Special Thank You to Kohenet Belinda Silbert

A very special thank you to Kohenet Belinda Silbert for her loving assistance in helping make this very special day a reality. Her input, wisdom and kindness over the years has been supportive and wonderful, which contributed enormously with my effort to write this Ceremony Booklet for Individualised and Special Needs Bat Mitzvah's.

Belinda loves bringing hope and proof of survival after death. Working with the media enables her to reach large numbers of people and to disperse the message widely, thus bringing closure and comfort to many. In addition to her TV programme, she has appeared on "Three Talk" (SABC 3); "Free Spirit;" "The Fat Joe Show;" ETV "Morning Live;" and "The World News." She had her own live show at the Baxter Theatre too. Her show "Your Date With Destiny" featured on e-TV.

She is an acknowledged expert on spirituality and her radio interviews have included Cape Talk; 702; ; Lotus FM; SAFM; Metro; Radio Algoa; and KFM.

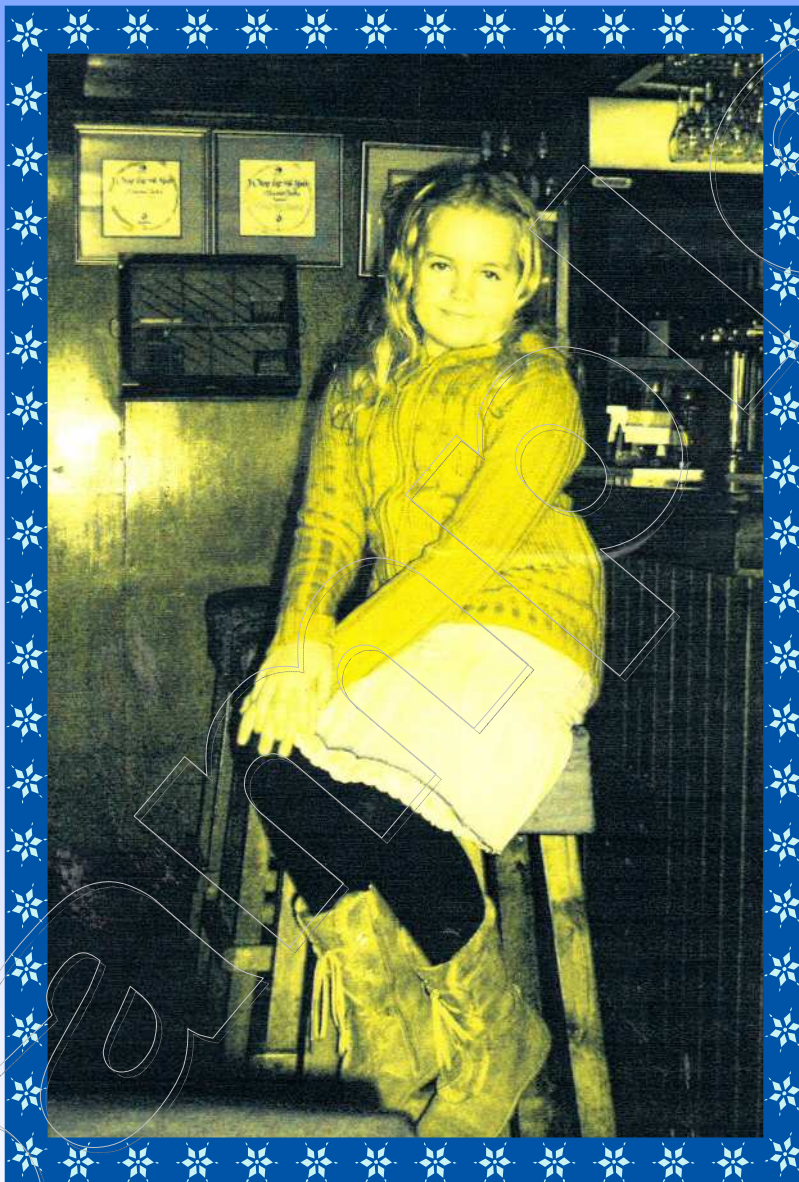
She is also an international opera singer and feels closest to G-d and the angels when she sings. For her, music and spiritual awareness are two abilities that have to co-exist.

She officiates at non-denominational weddings, same sex marriage, baby blessings, bar mitzvahs and bat mitzvahs.

www.belindasilbert.co.za



שִׁשְׁנָה



Glossary of Jewish Customs and Meanings

Aliya – “going up” Particularly pertains to be called up to read the Torah.

Aramaic – A semitic language closely related to Hebrew – used in Talmudic times.

Bat – is “daughter” in Hebrew and Aramaic

Bar – is “son”

Beit – House

Birkat Kohanim /Kohenet– priestly/priestess Blessing in three bible verses, Numbers 6:24-26.

Challah – The special Jewish bread that is baked in a distinctive plaited form and served on Shabbat and festivals.

Chanukah – Commemoration of the re-dedication of the Temple in Jerusalem in 165 BCE by Judah Maccabee and is celebrated for 8 days beginning on 25 Kislev.

Chuppah – The traditional Bridal Canopy

Devar Torah – A brief session of Torah study.

Erev Shabbat – Eve of Shabbat, the Friday evening.

Gemilut Chassadim – Acts of practical kindness and benevolence.

Hachnasat Orchim – The Mitzvah of hospitality to guests.

Hamantaschen – Three cornered, filled pastry eaten on Purim.

Ha Motsi – He who brings forth. The benediction recited over bread.

Havdalah – “Separation”. The ceremony which marks the end of Shabbat and festivals.

Kabbalat Shabbat – “Reception of Shabbat” The opening section of the Friday evening service which includes psalms, songs, meditations.

Kaddish – Sanctification. A prayer written on mostly Aramaic magnifying G-d and identified as the mourners prayer.

Kadosh – Holy

Kashrut – Applies to traditional Jewish dietary laws.

Kavvanah – Intention, the devotion one brings to performing a mitzvah.

Ketuba – Traditional Aramaic marriage contract.

Kiddush – Sanctification. Prayers said over wine to mark the Holiness of Shabbat and Holy festivals.

Kippa – Head covering also known as Yarmulke.

Kohen /Kohenet – A member of the priesthood descended from Aaron.

Glossary of Jewish Customs and Meanings

Lag Be-Omer – Thirty third day of the counting of the Omer period- a semi holiday during the mourning period between Pesach and Shavuot.

Latkes – Potato pancakes served traditionally during Chanukah.

Matzah – Unleavened bread eaten during Pesach and especially during the Seder.

Matzevah – A tombstone.

Mazel Tov – Traditional Hebrew expression translated as Good Luck.

Menorah – A seven branched candelabrum.

Mezuzah – “Doorpost” A scroll with biblical verses in a container affixed to the doorpost of a Jewish home.

Mikveh – A collection of clear water in which one immerses oneself which ritualises cleanliness.

Milah – Circumcision

Minyan – A quorum of ten males (in Orthodox) required for certain prayers. Reform services include women in this.

Mitvah – A commandment or good deed.

Mohel – The person who performs the circumcision at Berit Milah with the Rabbi.

Nisuin – The formal marriage ceremony.

Omer – “Sheaf” The 49 day period between Pesach and Shavuot during which aspects of mourning are observed.

Oneg Shabbat – Sabbath Delight, and refers to the communal gathering after a Shabbat evening service.

Pesach – Passover. Festival commemorating the Israelite Exodus from Egypt with freedom as it’s main theme.

Purim – “Lots” Holiday commemorating the deliverance of Jews from ancient Persia from an anti semetic plot, through the efforts of Queen Esther and Mordecai.

Rosh Chodesh – The first day of the month according to the Jewish calender: the time of the new moon.

Rosh Ha-Shanah – The Jewish New Year Festival marked by a solemn period of soul searching and reflection ending in Yom Kippur.

Seder – “Order” The family meal and home ritual for Pesach.

Shabbat – The Jewish Sabbath on the seventh day of the week. It is an occasion for rest from the concerns of the world and participation in observances.

Glossary of Jewish Customs and Meanings

Shavuot – “Weeks” The early harvest festival known as Pentecost.

She he-che-yanu - “Who kept us alive” Special blessing of gratitude recited on Holy Occasions and joyous occasions.

Shema Yisrael – “Hear O Israel” The most important prayer in Jewish liturgy from Deuteronomy 6:4-9.

Simchah – Joy, happiness.

Simchat Torah – “Rejoicing in the Torah” The festival marking the completion of the Torah reading cycle.

Sofer – Scribe, one who writes the Torah scrolls and other religious documents.

Sukkot – “Booths” The harvest festival derived from the practice of building a sukkah or temporary dwelling during this festival.

Tallit – Prayer shawl.

Talmud Torah – “The study of Torah” Term applies to the school where one studies Torah and Judaica.

Tzedakah – A gift given as an act of justice and moral behavior.

Yahrzeit – The anniversary of death.

Yarmulke – Kippah.

Yetzer Ha-Tov – inclination to do good.

Yiddish – Language of medieval origin developed by Ashkenazi Jews and derived from German and Eastern European dialects.

Yom Ha-Shoah – The Day of the Holocaust, a day set aside as a memorial to the 6 million Jews perished in the Holocaust.

Yom Kippur – The Day of Atonement. A solemn day of fasting and prayer concluding the ten days of penitence that begins on Rosh Ha-Shanah.

Zemirot – “Songs” Special musical selections sung at table on Shabbat and festivals.

Sacred document. Do not throw away. If you wish to dispose of it, undo the plastic bindings and bury the papers in the compost or in the garden.

אֵלֶּף בַּיִת

Bet A-lef

ד	ג	ב	ב	א
ט	ח	ז	ו	ה
ד	כ	ה	כ	י
ו	נ	מ	מ	ל
ר	פ	פ	ע	ס
ש	ר	ק	ץ	צ
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Sha-lom

Sample



Sha-lom

This Ceremony Booklet was designed and written by Liat Pittaway with Alternative Bat Mitzvah's and Special Needs children in mind.

This Ceremony Booklet may be used by all children wishing to experience a Bat Mitzvah ceremony outside of the structures of both Orthodox and Reform.

This work may also be personalised for you and be ordered online from Liat on

www.liatsmontessori.co.za

As an e-booklet.

Liat Pittaway

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