

Levi Akash Turner
לוי אברהם אהרון
Bar Mitzvah



Parashat Bamidbar
May 15, 2021 • 4 Sivan 5781
Congregation Nevei Kodesh
Boulder, Colorado
Rabbi Charna Rosenholtz

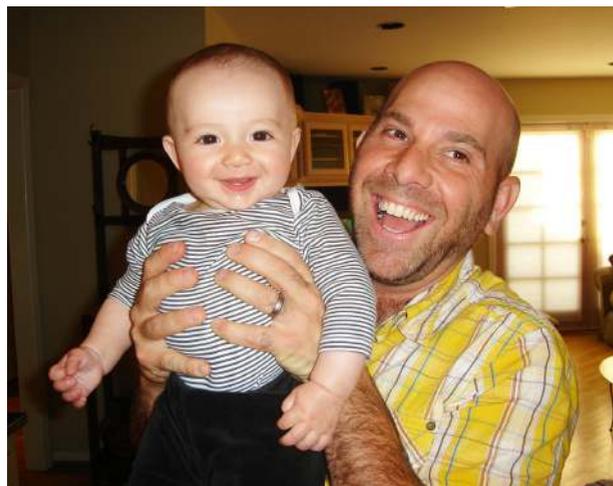
L'Dor Va'dor
לדור ודור
From Generation to Generation...



Nardy and Wendy Samuels
aka Grandpa and Ammy



Harry and Barbara Turner
aka Poppy and Baba



Welcome to Levi's Bar Mitzvah

Shabbat Shalom! We're thrilled to have you with us on this very special day. Levi has worked so hard to get to this point, and we are extremely proud.

A Bar Mitzvah is a rite-of-passage for a Jewish 13-year-old as he transitions from childhood to adulthood. Starting today, Levi will be considered a full-fledged member of the Jewish community and become responsible for his own actions. It is also a celebration of our Jewish heritage, which dates back nearly 4,000 years.

As we envisioned this day, we never thought it would be an online event. But we are grateful for the technology that is allowing us to still be together. Preparing for this Bar Mitzvah throughout quarantine was an anchoring force for our entire family, giving us something positive with a larger purpose to focus on.

Levi's Torah portion is Bamidbar, which means "In the desert." In addition to Levi having been born in the desert, Bamidbar is significant in our family in that it was also the Torah portion for the Bar and Bat Mitzvahs of Glenn, Glenn's sister, Jill, Levi's grandfather, Harry Turner, Harry's father, Julius Tarnower, and Harry's maternal grandfather, Solomon Windreich, whose Bar Mitzvah was in 1882. Bamidbar was also coincidentally/magically the Torah portion for our wedding! It means a lot that Levi is able to carry on this powerful, kind of inexplicable, lineage.

Levi also had the honor of studying every week with his Grandpa Nardy, who helped teach him Hebrew, the meaning of a Bar Mitzvah, and practice the Shabbat prayers. Grandpa Nardy struggled through some health issues this year, but no matter what, he showed up fully present for Levi, week after week. Listening to their lessons from the next room was music to our ears, and embodied what the Bar Mitzvah experience is all about. L'dor va'dor, from generation to generation.

With us in spirit today are Levi's great grandparents, Kal and Lee Brooks, Aaron and Frieda Eisner, Abe and Blanche Samuels, and Julius and Henny Tarnower. We know they are looking down with smiles.

Levi, we are so proud of you and the man you are becoming. We wish you good health, wisdom, compassion, strength, prosperity and all of the happiness in the world. Mazel tov.

We love you all. Thank you for being here.

Glenn and Shayna Turner



Introduction to the Four Worlds of the Shabbat Service

This service is divided into four main sections representing the four worlds of spiritual experience. Each of the four worlds is identified by a letter in the Hebrew alphabet: Yud, Hay, Vav, and Hay, which spells God's ineffable name. Each of these letters also stands for a different aspect of God, the One Source. In the service we begin at the bottom, with the lower hay, and move up as follows:



Yud: The yud represents the world of Oneness with God, the experience of Pure Being. This part of the service is about connecting with God as Timeless Presence.



Hay: The upper hay represents the world of knowing and believing. In this part of the service, we declare our faith in the One Source.



Vav: The vav represents the emotional world. In this part of the service, we open our hearts with praise for God and all of Nature.



Hay: The bottom hay represents the physical world. In this part of the service, we thank God for our bodies and the material world in which we live.

Assiyah – Physical World

Birkhot HaShakhar: Blessings for Waking Up

Doing – Physical

The lower Hay represents this world. In this part of the service we awaken our bodies and open our senses to the miracle of our existence. We attend to our breathing, our aliveness, and our connection to the environment.

Hiney Mah Tov

הִנֵּה מַה טוֹב וּמַה נְעִים שְׁבֶת אַחִים גַּם יָחַד.

*Hiney mah tov u-mah na-im,
shevet akhim/akhayot gam yakhad!*

How good and how pleasant it is
for brothers/sisters to live together.

Modeh Ani

מוֹדֵה/מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם.

Modeh/modah ani lefanekha melekh chai vekayam.

I give thanks before you, King living and eternal.

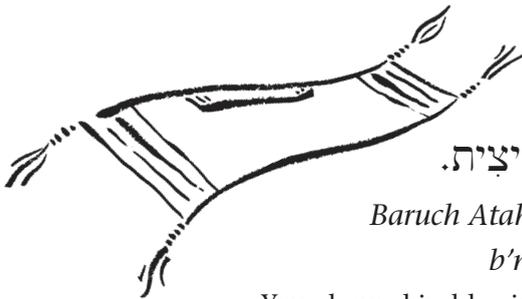


Elohai Neshama

אֱלֹהֵי נִשְׁמָה שְׁנַתַּתְּ בִּי טְהוֹרָה הִיא.

Elohai neshamah shena-tata bee t'horah hee.

My God, the Soul you have given me, She is pure.



Tallit Bracha

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Baruch Atah Adonai Eloheynu Melech ha-Olam asher kid'shanu

b'mitzvotav, v'tzevanu l'hitateyf batzeetzet.

You abound in blessings, Adonai our God, Source of all creation, for giving us ways to join ourselves to You and for teaching us to wrap ourselves in the tallit.

Shehekheyanu

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch Atah Adonai Elohaynu Melech ha-Olam

She-he-kheyanu v'kee-y'manu v'heegee-anu lazman hazeh.

Blessed are you Yah, Who has kept us in life, Who has sustained us and Who has permitted us to reach this precious moment.

Yetzirah – Emotional World

Psukei d'Zimra: Songs of Praise

Feeling and Relating

At this point in the service we concentrate on the feeling part of life: expressing praise and gratitude for Nature and all elements of life. We are mindful of our interconnectedness to all people and creatures, and the common ground we share. We open our hearts.

Esa Eynai

אָשאַ עיני אל-הַהָרִים מֵאֵין יבֵּא עֲזָרִי.
עֲזָרִי מֵעַם ייַ עֲשֵׂה שָׁמַיִם וָאָרֶץ.

*Esa einai el he-harim, me'ayin, me'ayin yavo ezri?
Ezri me'im Hashem, Oseh sham-ayim va'aretz.*

I lift my eyes up to the mountains,
From where, o from where does my help come?
My help comes from the One, Maker of heaven and earth!
(Psalm 121:1-2)

Ivdu et Hashem B'simcha

עֲבֹדוּ אֶת-יְהוָה בְּשִׂמְחָה בְּאוֹ לְפָנָיו בְּרִנָּה.
Ivdu et Hashem b'simcha! Bo-u l'fanav, bir-nana.

Serve the Holy One with joy! Come before God's presence with song.



Psalm 150 – Hallelu Yah!

הַלְלוּיָהּ הַלְלוּ אֵל בְּקֹדֶשׁוֹ *Halleluyah, hal'lu, El b'kodsho*

הַלְלוּהוּ בְּרָקִיעַ עֶזוֹ. *Hal'luhu, birkee-a oo-zo.*

הַלְלוּהוּ בְּגִבּוֹרֹתָיו *Hal'luhu, beeg-voo-rotav*

הַלְלוּהוּ כְּרֹב גְּדֻלוֹ. *Hal'luhu, k'rov gudlo.*

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר *Hal'luhu, b'teyka shofar*

הַלְלוּהוּ בְּנִבְל וּכְנֹר. *Hal'luhu, b'neyvel v'khnor.*

הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל *Hal'luhu, b'tof umakhol*

הַלְלוּהוּ בְּמִנִּים וְעִגָּב. *Hal'luhu, b'mee-neem v'ugav.*

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע *Hal'luhu, b'tzil-tz'ley shama*

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. *Hal'luhu, b'tzil-tz'ley t'ru-ah.*

כֹּל הַנְּשָׁמָה תִּהְיֶה לְיָהּ הַלְלוּיָהּ. *Kol han'shamah, t'haley! Yah, Halleluyah.*

Hallelujah. Praise Yah in God's holiness; Praise Yah in God's firm strength.

Praise Yah for mighty acts; Praise Yah for greatness.

Praise Yah with blasts of the horn; Praise Yah with harp and lyre.

Praise Yah with timbrel and dance; Praise Yah with lute and pipe.

Praise Yah with resounding cymbals; Praise Yah with loud-clashing cymbals.

Let all that breathes praise the Eternal. Hallelujah.

Nishmat Kol Chai

נִשְׁמַת כָּל חַי תִּבְרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ.

Nishmat kol chai t'varekh et shimkha, Yah Eloheynu.

The Soul of every living creature breathes out its praise to you, Oh God!



Chatzi Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.	<i>Yit'gadal v'yitkadash sh'mey rabah.</i>
בְּעֵלְמָא דִּי בְּרָא כְּרַעוּתָהּ,	<i>B'al'mah dee v'rah chirootey</i>
וְיַמְלִיךְ מַלְכוּתָהּ.	<i>v'yamleech malchutey.</i>
בְּחַיֵּינוּ וּבְיוֹמֵינוּ,	<i>B'khai-yey-khon, Oo-v'yomey-chon,</i>
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,	<i>oo-v'cha-yey d'hol beyt Yisra-el</i>
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב, וְאִמְרוּ: אָמֵן.	<i>ba-a-gala oo-viz'man kareev v'eemru, Amen.</i>
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	<i>Y'hay sh'may rabah m'varach</i>
לְעֵלַם וּלְעַלְמֵי עָלְמַיָּא.	<i>l'olam oo-l'al'may al'ma-yah. Yit'barach.</i>
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר	<i>Yit'barach v'yish'tabach v'yitpa-ar</i>
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר	<i>v'yit'romom v'yit'nasay v'yit'hadar</i>
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקוּדְשָׁא,	<i>v'yit'aleh v'yit'halal sh'mey d'kud'sha.</i>
בְּרִיךְ הוּא,	<i>B'reekh-Hu.</i>
לְעֵלְא מִן כָּל־בְּרַכְתָּא וְשִׁירְתָּא,	<i>L'ey-la meen kol beer'khata v'sheerata</i>
תְּשַׁבְּחָתָא וְנַחֲמָתָא דְּאִמְרוּן	<i>Toosh'b'khata v'neh-khe-mata da-ameeron</i>
בְּעֵלְמָא, וְאִמְרוּ: אָמֵן.	<i>b'al'mah v'eemru, Amen.</i>

Let God's name be made great and holy in the world that was created as God willed.
May God complete the holy realm in your own lifetime, in your days, and in the days
of all of the house of Israel, quickly and soon. And we say: Amen.

May God's great name be blessed, forever and as long as worlds endure.

May it be blessed and praised and glorified, and held in honor, viewed with awe, embellished,
and revered; and may the blessed name of holiness be hailed, through it be higher than all the
blessing, songs, praises, and consolations that we utter in the world. And we say: Amen.

Briyah – Intellectual World

Shema v'Birkhoteha: The Shema and Her Blessings

Knowing and Believing

This world represents the world of the intellect, of pure mind. Here we are commanded to exert ourselves, to extend ourselves, to reach for the very edges of our understanding. We proclaim our belief in the Oneness from which all existence stems. We strive to live in a state of love and to increase our knowledge, so that we can discover inner truths through our prayers, contemplations and the study of Torah.

Barchu

בְּרַכּוּ אֶת־יְיָ הַמְּבַרֵךְ. *Bar'chu et Adonai ham'vorakh.*

Blessed is the One Blessed Power.

בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד. *Baruch Adonai ham'vorakh l'olam va'ed.*

Blessed is God forever and ever.

Yotzer Or

Reaching to the Realm of Light

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם *Barukh Ata Adonai, Eloheynu Melekh Ha-Olam*

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ *Yotzer or u-vorey khoshekh,*

עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל. *Oseh shalom u'vorey et hakol.*

Holy One of Blessing, Your Presence fills creation,

You form Light and You create Darkness

You make Peace and You create the Whole.

We lift our gazes not to what stands between us
but what stands before us
We close the divide because we know, to put our future first,
we must first put our differences aside
We lay down our arms
so we can reach out our arms
to one another
We seek harm to none and harmony for all...
When day comes we step out of the shade,
afame and unafraid
The new dawn blooms as we free it
For there is always light,
if only we're brave enough to see it
If only we're brave enough to be it

—Amanda Gorman

Read by Bryan and Jessica Samuels

Ahava Raba

אַהַבָּה רַבָּה אַהַבְתָּנוּ

Ahavah rabah ahavtanu.

With a great love you have loved us.



Sh'ma

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael Adonai Eloheynu Adonai Echad.

Listen all you who struggle with the Infinite, Yah,
who is our God, Yah is One.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shem Kevod Malchuto l'olam va-ed.

Through time and space Your glory shines, Majestic One.

V'ahavta

וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ

Vahavta et Adonai Elohekha

בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ

b'khol l'vav'kha u'v'khol naf'sh'kha

וּבְכָל-מְאֹדְךָ.

u'v'chol m'ohdekha.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

V'hayu had'varim ha'eyleh

אֲשֶׁר אָנֹכִי מְצַוְךָ

asher Anokhi m'tzav'kha

הַיּוֹם עַל-לְבָבְךָ.

hayom al l'vavekha.

וּשְׁנַנְתָּם לְבִנְיָהּ וּדְבַרְתָּ בָּם

V'shinantam l'vanekha v'dibarta bam

בְּשִׁבְתְּךָ בְּבֵיתְךָ

b'shiv't'kha b'veytekha

וּבְלִכְתְּךָ בַּדֶּרֶךְ

uv'lekh't'kha vaderekh

וּבְשֹׁכְבְךָ וּבְקוּמְךָ.

uv'shokh'b'kha uv'kumekha.

וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ

Uk'shartam l'ot al yadekha

וְהָיוּ לְטַטְפֹת בֵּין עֵינֶיךָ.

v'hayu l'totafot beyn eynekha.

וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ.

Ukh'tavtam al m'zuzot beytekha uvisharekha.

Mi Chamokha

מי-כְּמֹכָה בְּאֵלִים יְיָ? מִי כְּמֹכָה נֹאדָר בְּקִדְשׁ?
נִזְרָא תְהִלַּת עֲשֵׂה פְלֵא.
בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

*Mee cha-mokhah ba-eylim Adonai, mee cha-mokah nedar bakodesh,
Nora t'heelot osey feleh.
Baruch atah Adonai, ga'al Yisrael.*

Who is like you, Adonai, among other gods, glorious in holiness,
awesome in praises, doing miracles.
Blessed are You, Adonai, champion of Israel.

Atzilut – Oneness

Pure Being: Existence/Oneness

Here we are quiet in mind and body as we actively
commune with the Oneness and enter a private state
of prayer and contemplation. We reflect on the spiritual
meaning of our lives and open ourselves to transforming
our own individual consciousness.



Adonai S'fatai

אֲדֹנָי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

Adonai, s'fatai tiftach ufee yageed t'hilatecha.

Oh God, open up my lips as I begin to pray.

How lovely to think that no one
need wait a moment, we can start now,
start slowly changing the world!

How lovely that everyone, great and
small, can make their contribution toward
introducing justice straightaway.

And you can always, always give
something, even if it is only kindness!

—Anne Frank

Read by David and Jill Lever



Amidah: Avot v'Imahot – Ancestors

We call upon our ancestors for support in our journey

בָּרוּךְ אַתָּה יי	<i>Baruch Atah Adonai</i>
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ.	<i>Eloheynu veylo-hey avoteynu v'eemo-teynu</i>
אֱלֹהֵי אַבְרָהָם וְשָׂרָה,	<i>Elohey Avraham v'Sarah,</i>
אֱלֹהֵי יִצְחָק, וְרִבְקָה,	<i>Elohey Yitzkhak v'Riv'kah,</i>
וְאֱלֹהֵי יַעֲקֹב, רָחֵל, וְלֵאָה.	<i>v'Elohey Ya'akov, Rakhel v'Leah.</i>
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן	<i>Ha-Eyl ha-gadol, ha-gibor v'ha-nora, El Elyon,</i>
גּוֹמֵל כְּסָדִים טוֹבִים וְקוֹנֵה הַכֹּל	<i>Gomeyl khasa-deem toveem, v'koney ha-kol</i>
וְזוֹכֵר כְּסֵדֵי אָבוֹת וְאִמּוֹת	<i>V'zokheyr khas-dey avot v'ee-ma-hote</i>
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם	<i>u-meyvee go-eyl leev-ney v'ney-hem</i>
לְמַעַן שְׂמוֹ בְּאַהֲבָה.	<i>l'ma'an sh'mo b'ahavah.</i>
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.	<i>Meleekh ozeyr u-moshiya u-mageyn</i>
בָּרוּךְ אַתָּה יי	<i>Baruch atah Adonai,</i>
מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.	<i>mageyn Avraham v'ezrat Sarah.</i>

Blessed are You, Adonai, our God, God of our fathers and mothers, God of Abraham and Sarah, God of Isaac and Rebecca, God of Jacob, Rachel and Leah. The God of all that is great, mighty, and awesome, the Almighty-Most High, Who bestows loving goodness. In whom is everything. Who is mindful of the kindness of the fathers and mothers and Who brings redemption to their children's children for the sake of the Holy Name with love. Sovereign, Helper, Savior, and Shield: Blessed are You Adonai, shield of Abraham and help of Sarah.

Amidah: Gevurot – Divine Might

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנָי	<i>Ata geebur l'olam Adonai,</i>
מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ.	<i>m'chayey mey-tim Ata, rav l'hoshi-a</i>
מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.	<i>Mashiv ha-ruakh u-morid hagashem.</i>
מְכַלְכֵּל חַיִּים בְּחֶסֶד	<i>M'chal'keyl chayim b'chesed,</i>
מְחַיֶּה כָּל חַי בְּרַחֲמִים רַבִּים	<i>m'chayeih meytim b'rachamim rabim,</i>
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	<i>someykh nof'lim, v'rofei cholim,</i>
וּמַתִּיר אֲסוּרִים	<i>umatir asurim,</i>
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם.	<i>um'kayeim emunato lisheinei afar,</i>
מִי כָמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֵה לָךְ	<i>mi chamocha ba-al g'vurot umi domeh lakh,</i>
מֶלֶךְ מֵימִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.	<i>melekh meimit um'chayeh umatzmi-akh y'shuah.</i>
וְנִאֲמֵן אַתָּה לְהַחְיֹת מֵתִים.	<i>V'ne-eman Atah l'hachayot meytim.</i>
בָּרוּךְ אַתָּה יְיָ מְחַיֶּה הַמֵּתִים.	<i>Baruch Atah Adonai, m'chayeih hameytim.</i>

We see the Divine wherever we turn – sustaining the living with kindness, compassionately filling dead matter with life, stirring those who lift the fallen and heal the sick, who free the bound and teach faith and trust. Blessed are You, Adonai, in whom is the power even to revive the dead.



Silent Amidah

*We rise to speak,
a web of bodies aligned like notes of music.
Bless what brought us through the sea and the fire,
to reach out and pull each other along,
to strive to find a way through.*

*We rise to utter ourselves in every breath,
against the constrictions of fear,
to know ourselves, born out of rock and desert.*

*We reach back through two hundred arches of hips
long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.*

*Bless what stirs us to compassion,
what shows our face in the face of a stranger.
Bless what teaches us
that whatsoever we clutch shrivels,
but what we give goes off in the world
carrying bread to people not yet born.*

*Bless what forces us to invent goodness
every morning, and what never frees us from
the cost of knowledge,
which is to act on what we know,
again, and again, and again.*

*All living things are one and holy, let us remember
as we eat, as we work, as we walk and drive.
We must act out justice and mercy and healing
as the sun rises and the sun sets,
as the moon rises and the stars wheel above us.
We must repair goodness.*

*We will try to repair the world given to us to hand on.
Holy is the foot that walks toward mercy.*

Praise the light that shines before us, through us, after us.

Amen.

—Marge Piercy



Oseh Shalom

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תְּבֵיל וְאָמְרוּ אָמֵן.

*Oseh shalom bim'romav hu ya'aseh shalom aleynu,
v'al kol Yisra-el, v'al kol yosh'vei teveil, v'im'ru amen.*

May the One who makes peace in the heavens bring peace to all of us on this earth.

And let us say, "Amen!"

Torah Service

The Torah contains the five books of Moses, which relates the story of creation and the early history of the Jews. The Torah sets forth the commandments and

laws that are the core of Jewish thought and religious belief.

It is a “tree of life” and a path to self-discovery and self-fulfillment.

Eyn Kamocha

אֵין כְּמוֹךָ בְּאֱלֹהִים יְיָ וְאֵין כְּמַעֲשֶׂיךָ.	<i>Eyn kamocha ba-Eloheem Adonai v'eyn k'ma-ah-sekha.</i>
מַלְכוּתְךָ מְלָכּוֹת כָּל-עוֹלָמִים,	<i>Malkhut'kha malkhoot kol oh-lameem,</i>
וּמְמַשְׁלֵתְךָ בְּכָל-דּוֹר וָדּוֹר.	<i>oo-memshalt'kha b'khol dor va'dor.</i>
יְיָ מֶלֶךְ, יְיָ מַלְאֲכָה,	<i>Adonai melekh, Adonai malakh,</i>
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.	<i>Adonai yimlokh l'olam va-ed.</i>
יְיָ עֹז לְעַמּוֹ יִתֵּן,	<i>Adonai oze l'amo yiteyn.</i>
יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם.	<i>Adonai y'vareykh et amo va-shalom!</i>
אֲבֵי הַרְחָמִים הַטִּיבָה	<i>Av ha-rakhamim, hay-teevah</i>
בְּרִצְוֹנְךָ אֶת-צִיּוֹן	<i>vir-tzon'kha et Tzion.</i>
תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.	<i>Tiv-neh khomote Y'rushalayim.</i>
כִּי בָדָד לְבַד בְּטַחְנוּ,	<i>Ki v'kha l'vad ba'takhnu,</i>
מֶלֶךְ אֵל רֹם וְנִשָּׂא אֲדוֹן עוֹלָמִים.	<i>melekh eyl rom v'nisa, Adon ola-meem.</i>

There is none like You, Adonai, among the Gods that are worshipped, and there are no deeds like Yours, Your kingdom is an everlasting kingdom, and Your domination endures through all generations.

Adonai rules, Adonai ruled, Adonai will reign for ever and ever.

May the Lord give strength to His people, may God bless her people with peace.

Source of mercy, let Your goodness be a blessing to Zion; let Jerusalem be rebuilt. In You alone do we trust,

O Sovereign God, high and exalted, Lord of all the worlds.

Va-y'hi Binsoa

וַיְהִי בְּנִסְעֵ הָאָרֶן וַיֹּאמֶר מֹשֶׁה:	<i>Va-y'hi binsoa ha-aron va-yomer Moshe,</i>
קוּמָה יְיָ וַיִּפְצֹו אֹיְבֹיךָ,	<i>Kumah Adonai v'ya-futzu oh-y'vekha</i>
וַיִּנָּסוּ מִשְׁנְאֵיךָ מִפְּנֵיךָ.	<i>v'ya-nusu m'san'ekha mi-panekha.</i>
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,	<i>Kee mitzion teytzey Torah</i>
וּדְבַר יְיָ מִירוּשָׁלַיִם.	<i>oo-d'var Adonai mee-roosha-layim</i>
בְּרוּךְ שֶׁנָּתַן תוֹרָה,	<i>Barukh she-natan Torah</i>
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.	<i>l'amo Yisra-el beek-dushato.</i>

And it came to pass when the ark would travel that Moses said:

Arise, Adonai and Your enemies will be dispersed and Your foes will flee before You.

For out of Zion shall go forth the teaching and the word of the Holy One from Jerusalem.

Blessed is the One Who gave the Torah to the people of Israel in his Holiness.

Shema

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

Shema Yisrael, Adonai Eloheynu Adonai ekhad.

Bless the one blessed Power.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵינוּ, קְדוֹשׁ שְׁמוֹ.

Ekhad Eloheynu gadol Adoneynu kodosh shemo.

Our Lord is great, holy is God's name.

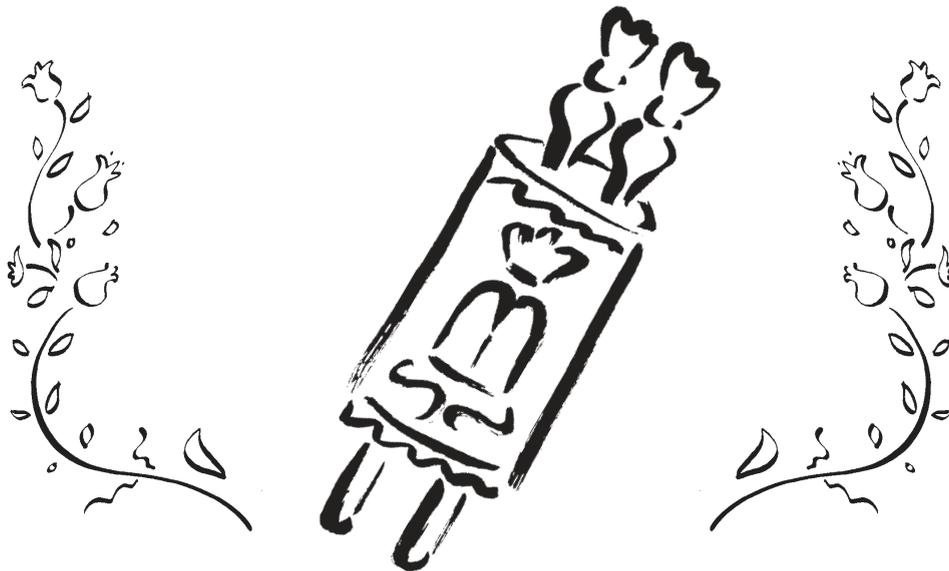
גְּדָלוֹ לֵי אֱתִי, וְנִרְמַמָּה שְׁמוֹ יַחְדָּו.

Gadlu l'Adonai eetee oo-n'ro-m'mah shemo yakhdav.

Declare with me the greatness of God, together we will raise God's name.

L'kha Adonai – Torah Processional

לְךָ, יְיָ, הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאֲרָת וְהַנְּצַח וְהַהוֹד, כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ, לְךָ יְיָ הַמַּמְלָכָה וְהַמְתַּנְשֵׂא לְכֹל לְרֹאשׁ. רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַדוֹם רַגְלָיו קְדוֹשׁ הוּא רוֹמְמוּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדְשׁוֹ. כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ.	<i>L'kha Adonai, hag'dulah v'hag'vurah v'hatiferet, v'ha-naytzakh v'hahod Kee khol ba-shamayim oo-va-aretz. L'cha Adonai ha-mam-lakhah v'ha-meet-nasey l'khol l'rosh. Rom'mu, Adonai Eloheynu, v'heesh-takhavu, la-ha-dome rahg-lahv kadosh hu. Rom'mu, Adonai Eloheynu, v'heesh-tachavu, l'har kodsho, Kee kadosh Adonai Eloheynu.</i>
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Aliyah Blessings

Blessing before each Aliyah

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

Barchu et Adonai hamevorach.

Bless the One Blessed Power.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Adonai ham'vorach l'olam va'ed.

Blessed is the Blessed One forever and ever.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

אֲשֶׁר בָּחַר בָּנוּ עַם כָּל הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרַתוֹ.

בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Baruch Atah Adonai Elohaynu Melekh ha-olam

asher bakhar banu im kol ha-amin, v'natan lanu et-torato.

Baruch Atah Adonai, noteyn haTorah.

Blessed are You, the Lord our God, Ruler of the Universe, who has chosen us along with all peoples and has given us His Torah. Blessed are You, the Lord, Giver of the Torah.

Blessing after each Aliyah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ.

בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Baruch Atah Adonai Elohaynu Melekh ha-olam

asher natan lanu torat emet, v'khayey olam nata b'tokheyenu.

Baruch Atah Adonai, noteyn haTorah.

Blessed are You, the Lord our God, Ruler of the universe, who has given us the Torah of truth, and has planted everlasting life in our midst. Blessed are You, the Lord, Giver of the Torah.

First Aliyah

Parashat Bamidbar • Numbers 2:32-34

Chanted by Caroline Saliman

Blessing: Harry and Barbara Turner

ב אֵלֶּה פְּקוּדֵי בְנֵי־יִשְׂרָאֵל לְבַיִת אֲבוֹתָם כָּל־פְּקוּדֵי הַמִּחֲנֵת לְצַבֹּאתָם שֵׁשׁ־מֵאוֹת
אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וְחֲמִשׁ מֵאוֹת וְחֲמִשִּׁים: לֵג וְהַלְוִיִּם לֹא הִתְפַּקְדוּ בְּתוֹךְ בְּנֵי
יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יי אֶת־מֹשֶׁה: לֵד וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה יי
אֶת־מֹשֶׁה כִּן־חָנּוּ לְדִגְלֵיהֶם וְכֵן נָסְעוּ אִישׁ לְמִשְׁפַּחְתּוֹ עַל־בַּיִת אֲבוֹתָיו:

2:32 These then are the tallies of the Israelites according to their paternal families. The tally for all the camps in all divisions was 603,500. **2:33** The Levites were not registered among the [rest of the] Israelites, as God had commanded Moses. **2:34** The Israelites did all that God had commanded Moses. They camped under their banners in the prescribed manner, and each person traveled in a similar manner with his family, according to his paternal line.



Second Aliyah

Parashat Bamidbar • Numbers 3:1-4

Chanted by Shayna Turner

Blessing: Bernard and Wendy Samuels

א וְאֵלֶּה תּוֹלְדֹת אֶהֱרֹן וּמֹשֶׁה בַּיּוֹם דִּבֶּר יְיָ אֶת־מֹשֶׁה בְּהַר סִינַי: ב וְאֵלֶּה שְׁמוֹת
בְּנֵי־אֶהֱרֹן הַבְּכֹר | נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר: ג אֵלֶּה שְׁמוֹת בְּנֵי אֶהֱרֹן
הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר־מִלֵּא יָדָם לְכַהֵן: ד וַיָּמָת נָדָב וְאַבִּיהוּא לִפְנֵי יְיָ
בְּהַקְרִיבם אֵשׁ זָרָה לִפְנֵי יְיָ בַּמִּדְבָּר סִינַי וּבָנִים לֹא־הָיוּ לָהֶם וַיִּכְתֹּן אֶלְעָזָר
וְאִיתָמָר עַל־פְּנֵי אֶהֱרֹן אֲבִיהֶם:

3:1 These are the chronicles of Aaron and Moses on the day that God spoke to Moses at Mount Sinai: **3:2** These are the names of Aaron's sons: Nadav (the first-born), Avihu, Eleazar and Ithamar. **3:3** These are the names of Aaron's sons who were the anointed priests, installed to serve. **3:4** Nadav and Avihu died before God when they offered unauthorized fire to God in the Sinai Desert. They had no children. Thus, [only] Eleazar and Ithamar served as priests during their father Aaron's lifetime.

Third Aliyah

Parashat Bamidbar • Numbers 3:5-10

Chanted by Levi Turner

Blessing: Glenn and Shayna Turner

ה וַיִּדְבֹר יי אֶל־מֹשֶׁה לֵאמֹר: ו הַקָּרֵב אֶת־מִטֵּה לְוִי וְהִעֲמַדְתָּ אֹתוֹ לִפְנֵי אֹהֶל הַכֹּהֵן וְשִׁרְתוּ אֹתוֹ: ז וְשָׁמְרוּ אֶת־מִשְׁמֶרְתּוֹ וְאֶת־מִשְׁמֶרֶת כָּל־הָעֵדוּה לִפְנֵי אֹהֶל מוֹעֵד לַעֲבֹד אֶת־עַבְדְּת הַמִּשְׁכָּן: ח וְשָׁמְרוּ אֶת־כָּל־כְּלֵי אֹהֶל מוֹעֵד וְאֶת־מִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עַבְדְּת הַמִּשְׁכָּן: ט וְנִתְּתָה אֶת־הַלְוִיִּם לְאֹהֶל וּלְבָנָיו נְתוּנִים נְתוּנִים הֵמָּה לֹא מֵאֵת בְּנֵי יִשְׂרָאֵל: י וְאֶת־אֹהֶל הַתְּפִלָּה וְשָׁמְרוּ אֶת־כְּהֻנָּתָם וְהָזַר הַקָּרֵב יוּמָת:

3:5 God spoke to Moses, saying: **3:6** Bring forth the tribe of Levi, and present it to Aaron the priest, so that [its members] shall serve him. **3:7** They shall safeguard My trust and the trust of the entire community involving the Communion Tent, performing any necessary service in the Tabernacle. **3:8** They shall guard all the Communion Tent's furniture, along with [everything else] that the Israelites have entrusted for the Tabernacle's service. **3:9** Give special instructions to Aaron and his descendants. They are his gift from the Israelites. **3:10** Give special instructions to Aaron and his descendants that they safeguard their priesthood. Any non-priest who participates shall die.

Mi Shebeirach

Mi she-bei-rach avoteynu, M'kor ha-brakha l'imoteynu,
May the source of strength Who blessed the ones before us,
Help us find the courage to make our lives a blessing,
And let us say, Amen.

Mi she-bei-rach imoteynu, M'kor ha-brakha l'avoteynu,
Bless those in need of healing with *r'fua sh'leyma,*
The renewal of body, the renewal of spirit.
And let us say, Amen.

—Debbie Friedman

Fourth Aliyah

Parashat Bamidbar • Numbers 3:11-13

Torah and Blessing: Levi Turner

יֵא וַיִּדְבֶּר יְיָ אֶל־מֹשֶׁה לֵאמֹר: יב וַאֲנִי הִנֵּה לִקְחֹתִי אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל
תַּחַת כָּל־בְּכוֹר פֶּטֶר רֶחֶם מִבְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם: יג כִּי לִי כָל־בְּכוֹר בְּיוֹם
הַפְּתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם הִקְדַּשְׁתִּי לִי כָל־בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם עַד־בְּהֵמָה
לִי יִהְיוּ אֲנִי יְיָ

3:11 God spoke to Moses, saying: **3:12** I have separated the Levites from the [other] Israelites so that they may take the place of all the first-born (who initiate the womb) among the Israelites, and the Levites shall be Mine. **3:13** This is because every first-born became Mine on the day I killed all the first-born in Egypt. I then sanctified to Myself every first-born in Israel, man and beast alike, [and] they shall remain Mine. I am God.

Hagba – Raising of the Torah

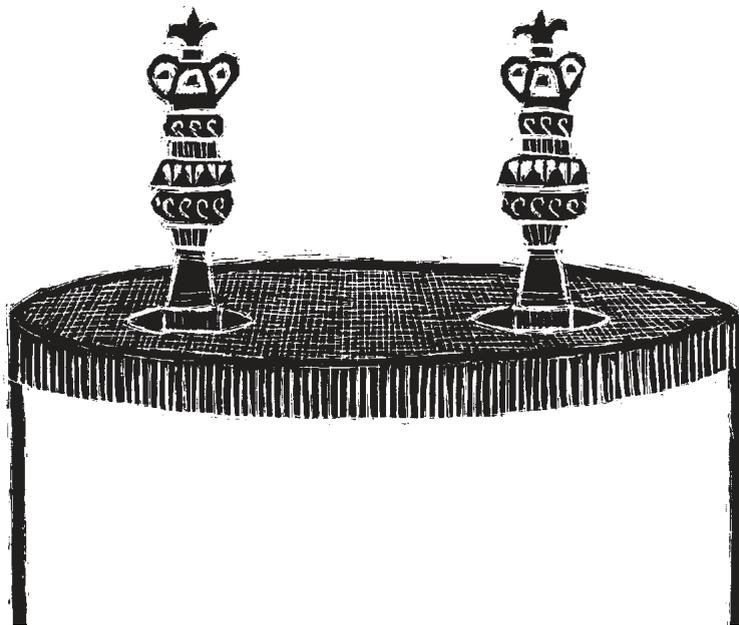
V'Zot HaTorah

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לְפָנֵי בְנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְיַד מֹשֶׁה.

V'zot haTorah asher sam Moshe

lifney b'ney Yisra-el ahl pee Adonai b'yad Moshe.

And this is the Torah which Moses set before the Children of Israel, through the word of God, by the hand of Moses.



Eytz Chaim Hee

עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתַמְכִּיהָ מֵאֲשֶׁר.
דְּרַכֶּיהָ דְרָכֵי־נְעָם, וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם.
הַשִּׁיבֵנוּ יְיָ אֱלֹהֵינוּ וְנָשׁוּבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Eytz chaim hee lamakhazikim bah, v'tom'kheha m'ushar.

D'racheha dar'chay no-am, v'chol netivoteha shalom.

Hashiveynu Adonai aylecha v'nashuvah chadeysh yameynu k'kedem.

She is a tree of life to those who hold fast to Her and all Her supporters are happy.

Her ways are ways of pleasantness and all Her paths are peace.

Return us to You, Adonai, and we shall be returned. Renew our days to purity.



Priestly Blessing (Numbers 6:24-26)

יְבָרֶכְךָ יְיָ וְיִשְׂמְרֶךָ. יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ.
יְשֵׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

Y'va-re-khekha Adonai v'yeesh-m'rekha. Ya'eyr Adonai panav ey-lekha veekhu-neka.

Yisa Adonai panav ey-lekha v'yaseym l'kha shalom.

May God bless you and watch over you. May God's face illumine you and shine grace upon you.

May God's face be raised to you and place on you God's peace.

Aleinu — We Must Acknowledge

וְהִשְׁבַּחְתָּ אֵל לְבָבְךָ
כִּי ייִ הוּא הָאֱלֹהִים
וְנֹאמַר: וְהָיָה הַנּוֹהַ לְמֶלֶךְ עַל כָּל-הָאָרֶץ.
בַּיּוֹם הַהוּא יִהְיֶה הַנּוֹהַ אֶחָד וְשִׁמוֹ אֶחָד.

Vahasheyvota, el levavecha

Ki Adonai, Hu HaElohim.

Vene'emar: Vehayah Havaya, le'Melech al kol ha'aretz

Bayom hahu yihyeh Havaya echad, ush'mo echad.

Bring this home into your heart.

The Transcendent God “out there” is also
the imminent Holy Presence right here.

And it is written: The Everlasting One will reign
as sovereign over all the earth.

On that day, God will be one and God’s name will be one.



Mourner's Kaddish

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא	<i>Yitgadal v'yitkadash sh'mey raba.</i>
בְּעֻלְמָא דִּי בְּרָא כְרַעוּתְהָ, וַיְמַלִּיךְ מַלְכוּתְהָ	<i>B'al'ma di v'ra khirutey, v'yamlikh malkhutey</i>
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי	<i>b'khayei-khon uv'yomei-khon uv'khayei</i>
דְּכָל-בֵּית יִשְׂרָאֵל,	<i>d'khol beit Yisra-el,</i>
בְּעֻגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.	<i>ba-agala uvizman kariv, v'imru amein.</i>
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	<i>Y'hey sh'mey raba m'varakh</i>
לְעָלַם וּלְעָלְמֵי עֵלְמַיָּא.	<i>l'alam ul'al'mey al'maya:</i>
יִתְבָּרַךְ וַיְשַׁתְּבַח, וַיְתַפָּאֵר וַיְתְּרוֹמַם	<i>Yit-barakh v'yishta-bakh v'yitpa-ar v'yitromam</i>
וַיְתַנְשֵׂא, וַיְתַהַדַּר וַיְתַעַלֵּה וַיְתַהַלַּל	<i>v'yitnasei v'yit-hadar v'yitaleh v'yit-halal</i>
שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא,	<i>sh'mey d'kudsha, B'rikh hu.</i>
לְעֵלְא מִן כָּל-בִּרְכָתָא וְשִׁירָתָא,	<i>L'eyla min kol birkhata v'shirata</i>
הַשְּׁבַחְתָּא וְנַחְמְתָא	<i>tushb'khata v'nekhe-mata,</i>
דְּאֲמִירָן בְּעֻלְמָא, וְאָמְרוּ: אָמֵן.	<i>da-amiran b'al'ma, v'imru amein.</i>
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ	<i>Y'hey sh'lama raba min sh'maya, v'chayim aleynu</i>
וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.	<i>v'al kol Yisra-el, v'imru amein.</i>
עֲשֵׂה שְׁלוֹם בְּמִרְוֵנוּ,	<i>Oseh shalom bimromav,</i>
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,	<i>hu ya-aseh shalom aleynu v'al kol Yisra-el,</i>
וְעַל כָּל יוֹשְׁבֵי תֵבֵל וְאָמְרוּ: אָמֵן.	<i>v'al kol yoshvey teyveyl, v'imru amein.</i>

May God's essence be revealed as great and holy, throughout the universes that were created by divine desire. May the realm of the sacred be completed in our lifetime.

May the Holy Name be blessed as long as worlds endure, hailed, praised and exalted, though beyond any song or praise or description we could utter. May there be universal peace, life for us, for all Israel, and all who dwell on earth. Amen.

Od Yavo Shalom Aleinu

A prayer for peace; a vision for peace

עֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כּוֹלָם.
סָאֵלָאָם, עָלֵינוּ וְעַל כָּל הָעוֹלָם, סָאֵלָאָם סָאֵלָאָם.

Od Yavo Shalom Aleinu (x3) V'al kulam.

Salaam! Aleinu v'al kol ha-olam, Salaam, Salaam!

Peace will come to us and to all people. Peace to us and all the world!

V'Shamru

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת	<i>V'shamru v'ney Yisrael et haShabbat</i>
לַעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם	<i>la'asot et haShabbat l'dorotam b'rit olam.</i>
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֲזוֹת הִיא לְעַלְמָם	<i>Beyni u-veyn b'ney Yisrael ote hee l'olam</i>
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ	<i>Kee shey-shet yameem asah Adonai</i>
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ	<i>et hashamayim v'et ha-aretz</i>
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ	<i>U-vayom hashvee-ee shavat va-yeena-fash.</i>

And the children of Israel shall preserve the Sabbath to maintain the Sabbath
For their generations as an everlasting covenant. Between Me and the children of Israel, it is a
sign for eternity that in six days Adonai made the heavens and the earth, And on the seventh
day God rested and was refreshed. Therefore Adonai blessed the day of Shabbat and made it
holy. Blessed are You, Adonai our God, Source of All, Creator of the fruit of the vine.

Kiddush

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

Baruch Ata Adonai Eloheynu Melekh haOlam, borey p'ree hagafen.

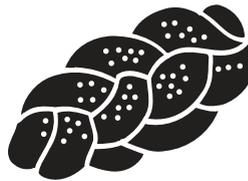
Blessed are you, Lord our God, ruler of the universe,
who creates the fruit of the vine.

Motzi

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata Adonai Eloheinu melech ha'olam hamotzi lechem min ha'aretz.

Blessed are you, Lord our God, ruler of the universe,
who brings forth bread from the earth.



Mitzvah Project

In the spirit of *tikkun olam*, or repairing the world, it is part of the Bar Mitzvah tradition to give back to the community.

Levi's mitzvah project was collecting thank you letters for the frontline health care workers of Truth or Consequences, New Mexico, where we spent a lot of time during the pandemic. Thanks to many of you, as well as local community members, Levi accomplished his goal of collecting more than 100 letters. He delivered them directly to the workers, and each one introduced themselves by saying their name and their role at the hospital. Knowing what they have been through this last year, it was a powerful and emotional moment. They applauded when Levi gave them the letters and the group photo below ended up in the local newspaper!



Special Thanks

This Bar Mitzvah has truly been a group effort. We are especially grateful to the following people:

Rabbi Charna Rosenholtz, whose passion for both Torah and 7th graders is infectious! We are incredibly appreciative of your leadership and guidance. Your deep love of Judaism allows this ancient wisdom to live and breathe, offering connection, compassion and meaning in our modern world.

Caroline Saliman said recently: “The only thing people need to know about Levi is that in Pre-K he played trumpet with his nose.” From our initial meeting at the Boulder JCC nearly a decade ago to summer camp to the last year-and-a-half as Levi’s tutor, you have been a constant source of positive energy, enthusiasm, and the best kind of Jewish education. We love you so much.

Brooke Fisher is the coolest, kindest, most warm-hearted Director of Family Life a synagogue could possibly have. Thanks for welcoming us with open arms.

Rabbi Diane, it has been an honor getting to know you. Thank you for being so generous with your time, insights, and willingness to help fill in missing pieces.

Dorothy “Roro” and Mike have been like another set of grandparents to Levi, helping to take care of him and Bodhi since they were born in New Mexico. Your grace, wisdom and unconditional love have been a constant source of inspiration and grounding for our entire family.

Dena Gitterman, thank you for all of the administrative support, for the לֵלֵבָב “Into the Heart” Shabbat siddur that contributed greatly to this service, and for all you do to hold the Congregation together.

Eyal Rivlin and **Sheldon Sands** for helping our service come to life with your beautiful music.

Earth Coast Productions for making the online experience as smooth and engaging as possible.

Hal and Risa Aqua, thank you for designing this beautiful program.

Bodhi Turner, for all of your patience as we prepared for today, and for being the best little brother.

To Levi’s grandparents, **Harry and Barbara Turner** and **Nardy and Wendy Samuels**, thank you for showing us the importance of tradition, dedication, hard-work and family. We could not possibly love you more.

Finally, to **all our friends and family**, we are grateful for your presence today. If there’s one thing this last year has made clear, it’s that the people in our lives are what matter most. And that’s YOU!



