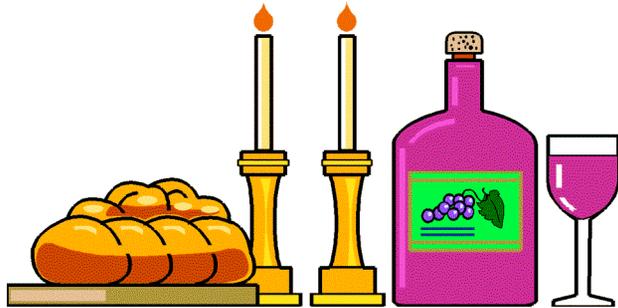


KIDDUSH

At the conclusion of the service, you are cordially invited to partake in our Kiddush. At the beginning of the Kiddush, the sanctification is sung by all. This is an opportunity to enjoy light refreshments and extend Sabbath greetings to one another. During Kiddush, the Rabbis, Cantor and officers of the Center look forward to meeting and speaking with guests and visitors, as well as our members. It is a fitting conclusion to a morning of friendship and spiritual uplift.



MAZEL TOV

TO

ANDREW CARLIN

son of

Maura & Glenn Carlin

On His Becoming a Bar Mitzvah

Saturday, April 18, 2009

24 Nisan, 5769

**Westchester Jewish Center
Mamaroneck, New York**

**Rabbi Jeffrey Segelman
Rabbi Moishe Steigmann
Cantor Alan Sokoloff**



Welcome to Sabbath services at the Westchester Jewish Center. It is our hope that you will find our worship an enjoyable and meaningful experience. As a traditional, egalitarian, Conservative congregation, we attempt to capture the flavor of our rich heritage while, at the same time, addressing the needs and concerns of modern life. We encourage you to participate in learning, song and prayer so that our collective voice may be heard before the Gate to Heaven and within our own hearts and souls.

The Bar Mitzvah

Bar Mitzvah means “son of the commandment.” It is the title given to every Jewish boy reaching the age of 13. It is at that moment in life when he becomes responsible for accepting upon himself and observing the commandments, traditions and customs of his Jewish heritage.

The celebration of Bar Mitzvah is the opportunity for the young man to participate fully in a religious service for the first time. It is a statement of the community that we welcome his new role and a public acceptance, by the Bar Mitzvah, of his new privileges and responsibilities.

The Service

Shacharit

The morning service, Shacharit, begins with blessings of praise for the new day and introductory psalms, which set the proper atmosphere for prayer.

When the Cantor begins (on page 175), he calls us to communal prayer and leads us through a liturgy, which blesses God for the wonders of nature, thanks Him for his love, and renews the promise of His redemption.

The two highlights of this service include the Shema, in which we together proclaim our unity as a people and our faith in God, and the Silent Amidah, in which each of us has the opportunity to offer both the ancient dreams of our sages as well as the personal concerns of our own hearts and minds.

Reading from Scripture

At the conclusion of Shacharit, the Torah is removed from the Ark with great ceremony and paraded through the Congregation. Each week, a different section or “Parsha” of the Torah is read, and new lessons and insights into life are explained. At least eight Aliyot, or honors to the Torah, are given to members of the congregation or guests. Each person honored recites two blessings in praise of the Torah, which is the essence of all Jewish life. When the Torah reading is completed, a section from the Prophets is chanted. This is called the Haftarah. The prophetic reading usually bears some common theme to the Torah reading and is usually chanted by the Bar Mitzvah. At the

conclusion of this part of the service, the Torah is again paraded through the congregation and replaced in the Ark.

Musaf

Musaf literally means “additional.” It refers to the additional offering that was made in ancient times celebrating the Sabbath and Holidays. It consists of a silent prayer in which we recall the glory of those offerings and the hope that our worship should always be as full of meaning and beauty. The Cantor’s repetition of the silent prayer is filled with the joy of congregational song.

The service concludes with final hymns of praise to God including Ein Keloheinu, Aleinu, and the Hymn of Glory, Anim Zemirot.

Ritual Objects

The Tallit (Prayer Shawl): Traditionally worn by men (though women may also), the Tallit is a symbol that reminds us of and expresses our love for the commandments of the Torah. The essential elements of the Tallit are the fringes found on the four corners of the garment. The numerical value of the word and the number of strings and knots equal 613, the number of Mitzvot. Thus, in wrapping ourselves in the Tallit, we seek the warmth and security of wrapping ourselves in the meaning of Jewish life.

Kippah, Yarmulka (Head Covering): All men, and many women, cover their heads during worship. This is the traditional manner of Jewish prayer. It symbolizes respect in Jewish culture and it reminds us that God is always above us and that the human being must never feel that he/she is the pinnacle of existence. Men should continue to keep the kippah on their heads during the Kiddush, which follows the service.

Siddur (Prayer Book): Siddur is the prayer book. From the word “Seder”, which means order, the Siddur contains the order of all the prayers in the service. In addition, our Siddur contains translations, explanations and additional readings. The Rabbi will, from time to time, announce the pages of the service.

Humash (Scriptural Readings): While the Torah and Haftarah are being chanted, each person can follow from the Humash. In addition to the text and translation, our Humash includes a wonderful commentary on each page, which explains and expands on the words of the Bible. The Rabbi will make regular page announcements to help you follow the readings.

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**MAZEL TOV
TO**

ARIELLE HAZI

**Daughter of
Debbie Kaminer & Yair Hazi**

**On Her Becoming a Bat Mitzvah
Saturday, May 9, 2009
15 Iyar, 5769**

**Westchester Jewish Center
Mamaroneck, New York**

**Rabbi Jeffrey Segelman
Rabbi Moishe Steigmann
Cantor Alan Sokoloff**



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The Bat Mitzvah

Bat Mitzvah means “daughter of the commandment.” It is the title given to every Jewish girl reaching the age of 12. It is at that moment in life when she becomes responsible for accepting upon herself and observing the commandments, traditions and customs of her Jewish heritage.

The celebration of Bat Mitzvah is the opportunity for the young woman to participate fully in a religious service for the first time. It is a statement of the community that we welcome her new role and a public acceptance, by the Bat Mitzvah, of her new privileges and responsibilities.

The Service **Shacharit**

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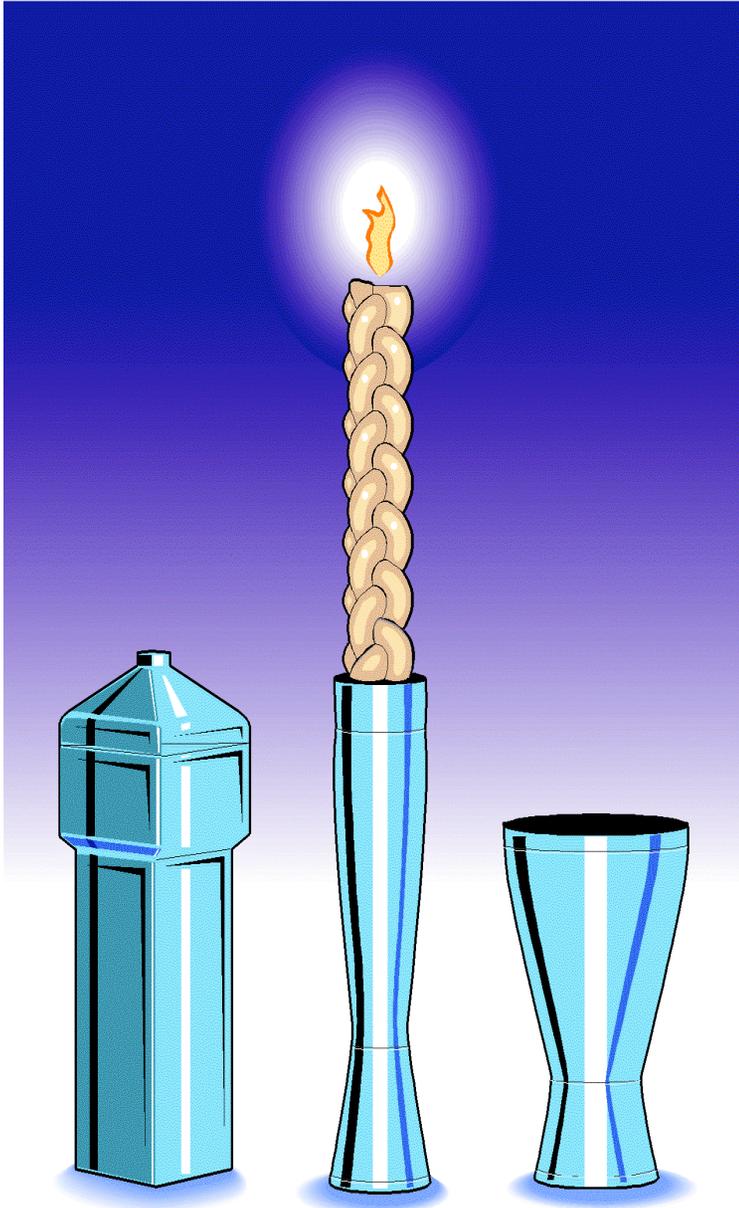
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Westchester Jewish Center**

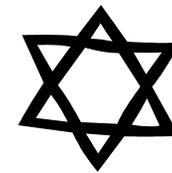
**We celebrate on this Shabbat
the Bar Mitzvah of**

**MATTHEW BERNSTEIN
Son of
Mindy Bender & Alan Bernstein**

**March 28, 2009
3 Nisan, 5769**

**Westchester Jewish Center
Mamaroneck, New York**

**Rabbi Jeffrey Segelman
Rabbi Moishe Steigmann
Cantor Alan Sokoloff**



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The Service

Minchah, the afternoon service, begins with the Ashrei, an alphabetical prayer that sets the joyful atmosphere for prayer. The service continues with the Reader's Kaddish (cantorial prayers). During Minchah, the Torah is removed from the Ark and paraded through the congregation so that it may be close to all worshipers. The Bar Mitzvah will chant three portions of the first section of the Parsha - the portion of the Torah to be read on the following Saturday morning.

The words of the Torah are sung, not said. Singing instills life and vitality to the Torah text. You will be able to follow the reading from your Humash, the Torah book at your seat. When a Bar Mitzvah sings from the Torah it is a special moment. Until now, he has not been considered old enough to do this. Now we look at him, hand him the Yad (the Torah pointer) and say, "We believe that you are ready to add your voice to the chorus of Jews who have looked on these holy words and given them life in song. Sing now to us and we will listen."

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The **Ma'ariv**, or concluding service, is not commenced until nightfall because the Sabbath is observed for more than twenty-four hours. The service begins with the reading of psalms invoking God's protection for renewal of the

working week. It includes the Schema and its blessings, the Reader's Kaddish, the Shemoneh Esreh (eighteen silent blessings) and a second Reader's Kaddish. The Aleinu and the Mourner's Kaddish end the service.

Havdalah, which is part of Ma'ariv, marks the separation between the week and the Sabbath. Havdalah includes blessings over wine and spices, which comfort worshipers on the departure of the Sabbath. We pour out a little wine after we drink it, to allow the blessings of Sabbath to spill over to the rest of the week. A braided candle is lit, recalling Adam's discovery of light after the end of the Sabbath. The intertwined wicks remind us of the intertwined destiny of all Jews and humanity. We hold our hands before the flame so that our fingers look radiant in the light to show that the work of our hands brings new light into the world. We separate the Sabbath, when we cannot light fire, from the new week that begins tonight. We anticipate the challenges of the new week and the promise of our next Shabbat.

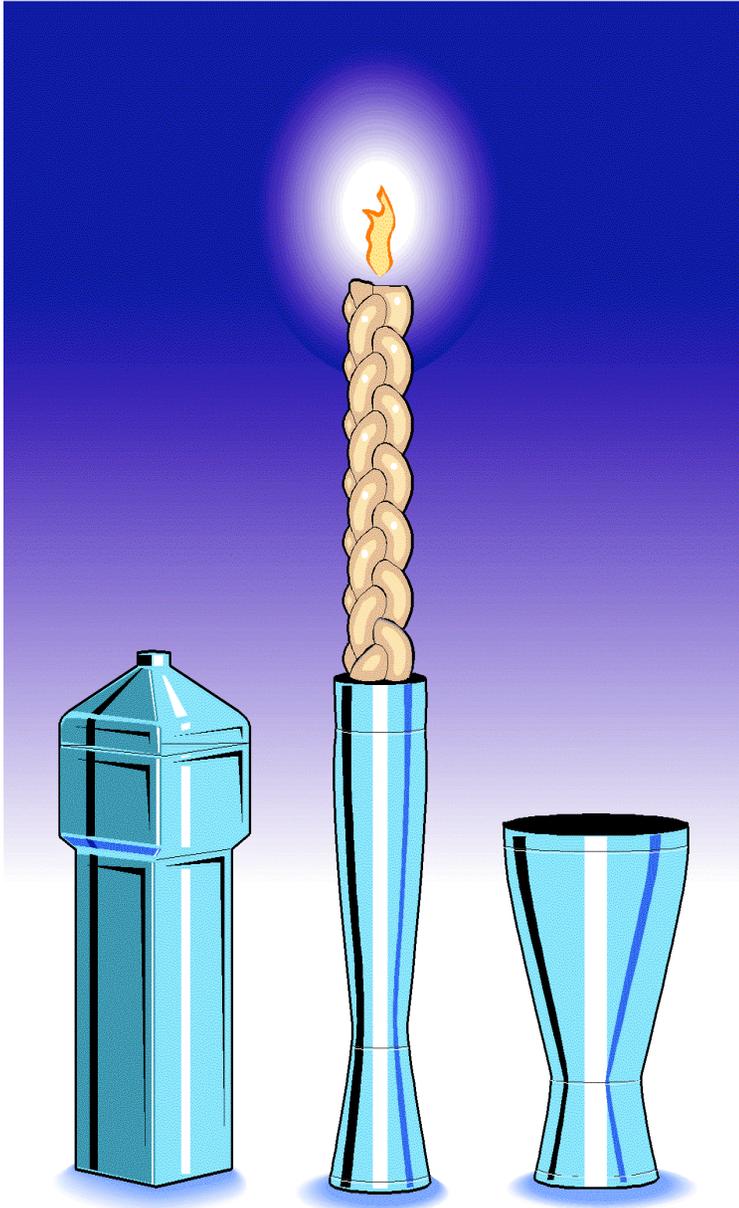
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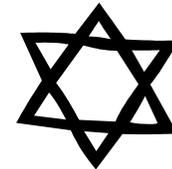
MAIA SIRKIN

**Daughter of
Meri & Mark Sirkin**

**April 25, 2009
1 Iyar 5769**

**Westchester Jewish Center
Mamaroneck, New York**

**Rabbi Jeffrey Segelman
Rabbi Moishe Steigmann
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