



Temple Beth Zion-Beth Israel

B'NAI MITZVAH MANUAL

Compiled and Edited by Cantor Sharon Grainer 2009

Table of Contents

Part I	Introduction	2
A.	History of Bar and Bat Mitzvah	3
B.	Family Commitment	4
Part II	Information to Know Before Selecting a Date	5
A.	Requirements for Date Selection	5
B.	Religious Education Requirements	6
C.	Date Selection Process	6
Part III	Initial Requirements	7
A.	Fees	7
B.	Service Attendance	7
C.	Mitzvah Project	8
Part IV	Preparation	9
A.	Educational Background	9
B.	Service Participation Goals	9
C.	Family Meeting with the Rabbi	11
D.	Study with the Hazzan	11
E.	Individual Tutoring	11
F.	D'var Torah	12
G.	Family Rehearsal	13
Part V	The Service and the Bar/Bat Mitzvah Family	13
A.	Meeting with the Hazzan	14
B.	Aliyot and Honors	14
	<i>What is an Aliyah, Assigning Aliyot, Receiving an Aliyah, Lifting and Tying the Torah, Ark Openings, Assigning Torah Readers</i>	
C.	Aliyot/Honors Form	17
D.	Etiquette during Honors	18
E.	Ushers	18
F.	Tossing Sweets	19
G.	Kippot	19
Part VI	Logistics, Programs and Event Planning	19
A.	Shabbat Observance at BZBI Events	19
B.	Bulletin- <i>The Shofar</i>	20
C.	Printed Program and E-cong	20
D.	Photography	21
E.	Sponsoring Shabbat Kiddush	21
F.	Sponsoring Shabbat Oneg and/or Planning a Friday Night Dinner	22
G.	Catering for Additional Meals	22
H.	Decorations	22
I.	Bimah Flowers	22
J.	Parties	23
	APPENDIX	24

Part I: Introduction

Welcome to the B'nai Mitzvah program of Temple Beth Zion-Beth Israel. This manual contains the policies, philosophy and specifics related to becoming a Bar/Bat Mitzvah at BZBI. Our hope is that it will help all families have a smooth, rich and rewarding experience throughout the process.

Please take the time to carefully read through the entire manual to gain an understanding of our approach to the celebration of becoming a Bar/Bat Mitzvah. Although the many different sections may, at first, seem overwhelming, we will be here throughout the process to explain, to simplify and, hopefully, to infuse the entire process with meaning.

Subsequently, use this manual as a reference for all aspects of the preparation process. Please pay special attention to the Checklist and Timeline for Bar/Bat Mitzvah in the Appendix of this manual, as well as the various forms that are provided.

The ceremony of a Bar/Bat Mitzvah is one of the many celebrations, programs, rites of passage, and life cycle events that take place during the course of the year in our *shul*. Sharing *simchas* builds our sense of community. The procedures, policies and philosophy of BZBI that are found in the pages of this manual reflect the importance our congregation places on each child and each family participating as part of our BZBI family and the greater Jewish community.

Each Bar/Bat Mitzvah at BZBI takes place during our regularly scheduled services. The congregation welcomes our Bar/Bat Mitzvah as he or she takes their place in our congregational family. Together we share in the joy and pride of this significant achievement. Each Bar/Bat Mitzvah enhances our congregation.

The Bar/Bat Mitzvah ritual can have a profound effect on the development of a twelve or thirteen-year-old. This serious rite of passage allows the Bar/Bat Mitzvah to experience a sense of growth, self-determination, and social maturity that can evoke feelings of understanding and obligation in Jewish life. The sense of belonging and participating in a community celebration is something that BZBI wants each child and family to experience in this process. Families' active involvement in the B'nai Mitzvah process enhances the significance of this achievement.

Your child's teachers, the Rabbi and the Hazzan share with you in the task of helping your child prepare to become a Bar/Bat Mitzvah. We recommend to you to use the experience of parents within the congregation who have gone through the process before you, as well as the support of the families that are going through the process in the same year. Please do not hesitate to call or email about specific topics if you have any questions.

A. History of Bar and Bat Mitzvah

Although the Talmud uses the term Bar Mitzvah to signify a boy's coming of age, the only accompanying ritual was a blessing pronounced by the father thanking God for ending his responsibility for his son's observance of the *mitzvot* (commandments). Yet the talmudic understanding of majority points more to the child's new intellectual and moral capabilities than to his new ritual responsibilities. In fact, even minors were permitted to perform many public *mitzvot* such as being called up to the Torah for an *aliyah* (reciting the blessings on the Torah) or wearing *tefillin* (phylacteries) as soon as they were capable of performing them with understanding.

Only later, in the Middle Ages, when the minor was generally *not* permitted to perform these *mitzvot*, did it make sense to celebrate their first public observance. By the 14th century, sources mention a boy being called up to the Torah for the first time on the Sabbath coinciding with or following his 13th birthday. By the 17th century, boys were also reading Torah and delivering talks, often on talmudic learning, at an afternoon *seudat mitzvah* (ritual meal). Today the speech, usually a commentary on the weekly Torah portion, generally takes place during the morning service.

The Bat Mitzvah has developed as a ritual alternative for girls in the Conservative and the Reform movements. By rabbinic times, a girl was considered to be legally responsible for herself at age 12 or 12 ½, but girls did not have a celebration dedicated to recognizing this milestone. The absence of celebration is most likely because, according to rabbinic law, a woman is not obligated to fulfill *mitzvot* that have to be performed at a particular time of the day, freeing her to fulfill her family responsibilities. Thus, women were not required to attend synagogue worship services, to pray three times a day or to be counted in a *minyan*.

Although many associate the first Bat Mitzvah ceremony with that of Judith Kaplan, daughter of Rabbi Mordecai Kaplan (the founder of the Reconstructionist movement in American Judaism), in 1922, there is evidence of earlier synagogue celebrations in Italy, France, and Poland. Even Kaplan's ceremony was a pale imitation of what was to come. Judith chanted the blessings over the Torah and then read a passage in Hebrew from a printed Bible, yet the innovative spark of her Bat Mitzvah was its focus on the ritual involvement and coming of age of one girl. Whereas many early *b'not mitzvah*, and even some today, took place at a Friday night service, during which the girl chanted the next morning's *Haftarah* (the weekly prophetic portion), today bar and Bat Mitzvahs are virtually identical in most liberal synagogues.

Among traditional Jews, Bat Mitzvah has been slower to develop as a ritual observance, although the coming-of-age aspect was often affirmed by a small party or festive meal at the girl's home. More recently, in liberal Orthodox environments, as the Jewish education of girls has become nearly identical to that of boys, girls have begun to observe the occasion by giving talks from the pulpit after the service, either on the Torah portion or on some aspect of women's ritual involvement.

Another influence on the development of Bat Mitzvah within Orthodoxy is the women's prayer group, where women lead services (amended to leave out prayers requiring the presence of ten men, a *minyan*) and read Torah and Haftarah. These services offer role models for women's ritual involvement as well as a venue for Bat Mitzvahs where girls can have an "aliyah" (with amended blessings), read Torah, and even lead services.

As early as the 1950s, there were intimations that men who had not had a Bar Mitzvah during adolescence felt Jewishly incomplete. In 1971, the first "belated" Bar Mitzvah was held and soon, as part of the movement for gender equality in Judaism, women also began participating in this new ceremony of adult identity affirmation. Either individually or in groups, men and women studied for a period of time and then ceremonially reaffirmed their connections with Judaism at a Shabbat morning service. Synagogues began to institute more formal programs of study that enabled not only women, but also men and converts, to study about Jewish history, text, liturgy, and ritual, and to learn to read Hebrew and chant from the Torah and Haftarah.

B. Family Commitment

The process that you and your child will embark upon is a serious and challenging endeavor. For most children and families, it means prioritizing or sometimes eliminating some extracurricular activities in order to attend tutoring and practice sessions or to have the energy and time available for daily practice. **Parental involvement is essential** to ensure that your child reaches his or her goals. Interest, guidance, and support will help your child acquire a positive attitude and avoid unnecessary stress. The ability of parents to assist their child in learning prayers and chanting Torah or Haftarah varies from family to family. However, even if you are not fluent in the Hebrew prayers, by providing support and the daily structure of practice you will play a critical role in your child's success.

The religious education your child receives is designed to give your child the core skills needed to participate in services at BZBI and at other Conservative movement services around the world. With regular attendance, practice and participation in synagogue services, your child will be able to meet his or her goals for participation in services.

Many families choose to enhance the spirituality of the preparation period by engaging in additional observance, such as attending weekday *minyan* once a week or by making attendance at Shabbat services a weekly occurrence for the entire family. Some families contribute time and/or money to their favorite local charities or non-profit organizations. When a family assumes the responsibility of a mitzvah, they provide a positive role model for the Bar/Bat Mitzvah student.

The Bar/Bat Mitzvah ceremony is a rite of passage in the life of a Jew. It is not a culminating event in a child's Jewish education. Continuation in Judaic learning through high school provides students with a more complete religious background and

preparation for life as knowledgeable, committed Jewish adults, and lays a foundation for lifelong Jewish learning.

We strongly urge parents to encourage continued Jewish study.

Going through Bar/Bat Mitzvah preparations involves stress for all families, but can be particularly difficult for families who have experienced divorce, separation and/or estrangement. Efforts should be made to focus on the child and his/her needs, and to solve any problems without placing the child in the middle. Please feel free to consult with the Rabbi and the Hazzan, for assistance in making decisions or in any aspect of your planning. Every effort should be made to work to find solutions to issues that address everyone's dignity and needs. In helping your child in his or her study and preparations, it can be useful to have copies of study materials at both parent's homes, and, whenever possible, for both parents to be aware of the child's goals and progress.

Part II: Information to Know Before Selecting a Date

A. REQUIREMENTS FOR DATE SELECTION

Bar/Bat Mitzvah students must be Jewish by birth or by valid conversion. Please note that the Conservative Movement only recognizes matrilineal descent. In other words, if the mother of the child is not Jewish, then the child is not Jewish by birth and must go through the conversion process. Please contact the Rabbi as soon as possible if there are any questions or issues regarding this requirement. The Rabbi will work with you to develop a plan to resolve any such issues.

3 years prior family membership at BZBI is required for a child to become Bar/Bat Mitzvah at Temple Beth Zion-Beth Israel. At the time of the date choosing, each candidate's family must be a member-in-good-standing as determined in the BZBI By-Laws. This includes all financial obligations of membership, Capital Campaign pledge, fees from previous life-cycle events and tuition and fees for The Neziner Hebrew School (if applicable). If you are new to Philadelphia, you must present a letter from your previous synagogue(s) stating that you maintained a membership in good standing for at least three years. There is an additional fee for the Bar/Bat Mitzvah year to cover extra instruction and preparation given to your child. This fee will be added to your regular bill. Please contact BZBI's Executive Director if you have any questions regarding financial matters.

Students with learning challenges

Please let the Rabbi and the Hazzan know **3 years** before your child's Bar/Bat Mitzvah if your child has special learning needs or behavioral challenges.

We are very conscious of the different learning needs within our community. The Rabbi and Hazzan are able to exercise great discretion and creativity in working with the family

to design an appropriate and meaningful learning curriculum and ceremony for every young person. Our desire is for the Bar/Bat Mitzvah to reflect each child's strengths and abilities, and to be a positive experience for each child.

A. RELIGIOUS EDUCATION REQUIREMENTS

A child must have *5 years* of religious school training in order to become a Bar/Bat Mitzvah at BZBI. *Children who attend a Jewish day school meet the education requirements.* If a student enters a program late or comes from another school that is not at the same level as our classes (as determined by the Hebrew School Principal), or there are special circumstances, s/he will be required to have private tutoring. This will be arranged at the family's expense.

Hebrew school attendance is an absolute requirement. We also expect maximum participation and engagement by the students in class. The purpose of this requirement is to insure a sufficient background in Judaic studies and Hebrew, and show commitment to and participation in our community.

A critical aspect of Jewish religious education includes the sense of community and social connections that evolve from regular school attendance. This sense of community and belonging to a peer group cannot be reproduced with private tutors or home schooling, and is planned for as part of each school's curriculum. Regular attendance with same-aged peers allows children comfort and familiarity with classmates, the routine, the building and the sanctuary. Therefore, whenever possible, appropriate modifications and/or adaptations will be provided within the classroom to accommodate any special learning needs.

During each of the five years at the school, the Bar/Bat Mitzvah Candidate must maintain acceptable standards of attendance, behavior and achievement during the candidates' religious education as defined by the following standards:

- ? The student must meet the attendance policy on weekdays (75%) and Shabbat (75%).
- ? Behavior that is courteous and respectful of clergy, teachers, other adults, as deemed by the school's Principal, Rabbi, Hazzan, and the child's teachers
- ? Acceptable achievement and skills as measured by teachers, clergy and Principal.

C. DATE SELECTION PROCESS

Bar/Bat Mitzvah dates are initially selected by the Rabbi and Cantor each year, generally in late January, when students are 10 to 11 years old (usually in 5th grade). **Eligibility for date choosing is established by birthday**, not by grade, with a birthday cutoff of September 1st for each choosing group. The assigned date will be after the student's 13th birthday. Please remember that the initial date chosen is merely the first available date to

celebrate the new status; any date after that birthday is appropriate. Once the parents of a child have received and read the letter with the initially selected dates, they are to immediately confirm the date with the Temple Office or contact the Rabbi and the Cantor about choosing an alternative date. We will do our best to accommodate your needs.

Part III. Initial Requirements

A. FEES

A \$500 fee is assessed to all B'nai Mitzvah families when B'nai Mitzvah instruction begins. It must be paid prior to your child's Bar/Bat Mitzvah. You may choose to pay this fee in several installments during your child's 5th and 6th grade years to avoid this expense immediately prior to the Bar/Bat Mitzvah. The Bar/Bat Mitzvah fee covers some of the costs involved in preparing to become a Bar/Bat Mitzvah including study materials, books, administrative fees and weekly hour tutorials with the Hazzan. Tutoring beyond the covered hours is the financial responsibility of each family, and will be billed separately. Please note that the \$500 fee only partially covers the actual cost to the synagogue of each Bar/Bat Mitzvah.

B. SERVICE ATTENDANCE

It is strongly recommended that you and your family attend Shabbat services regularly, each week if at all possible. Attending services offers numerous benefits for your child and your family. By attending regularly, your child's comfort, competence and confidence with all aspects of the service is enhanced, a sense of community is created with other classmates who are also attending, and he or she becomes a familiar member of the community, thereby increasing the "naches" (pride) felt by all when he or she becomes a Bar/Bat Mitzvah. Service attendance also enables your entire family to experience ongoing Jewish growth, build meaningful Jewish relationships, and be more closely connected to the rhythms of Jewish life. All of these are important aspects to becoming a Bar/Bat Mitzvah.

BZBI requirements for Tefillah (Prayer Service) attendance are as follows:

During the Year before the Bar/Bat Mitzvah:

- ? Attendance at **4** Kabbalat Shabbat Services (Friday night) at BZBI.
- ? Attendance at no fewer than **8** Shabbat morning services at BZBI.
- ? Attendance at **3** Sunday morning services (9:00 AM) and/or any Weekday Shacharit (morning) service at BZBI when *tefillin* are worn (usually 7:45am).

Service attendance is one of the factors that will be considered in making decisions regarding the level of participation in the service for each Bar/Bat Mitzvah.

Shabbat morning services: During the year of preparation for the Bar or Bat Mitzvah Shabbat, your family should attend Shabbat services as often as possible. As we noted **we do require our B'nai Mitzvah to attend no fewer than 8 times** during the year before his/her Bar/Bat Mitzvah. We strongly urge your family to attend weekly during this time. We have found that the more students and their families feel “at home” in the synagogue and the more familiar they are with the prayers and service structure, the more meaningful they find their own personal *simcha*. Furthermore, those students who develop a familiarity with the service learn their material with greater ease, and they experience less anxiety as they anticipate their special Shabbat.

Daily Shacharit services: As we noted on page 7, you should plan to attend **3 Sunday morning services (9:00 AM) and/or any other Weekday Shacharit (morning) service** (usually at 7:45 AM) at BZBI when *tefillin* are worn.

Friday night services: You should **plan to attend 4 Kabbalat Shabbat services at BZBI** during the year before the student’s Bar/Bat Mitzvah. B’nai Mitzvah who have *completely* mastered the Shabbat morning blessings, the Haftarah, and the Torah readings, may also lead parts of the Friday night service. If you think you’d like to do this, let the Hazzan know early in the year of preparation. Students wishing to lead Friday Night Services are also required to attend *Erev Shabbat* services regularly with their families during the three months preceding the Bar or Bat Mitzvah Shabbat.

Continued involvement: We encourage B’nai Mitzvah to continue their involvement in services by reading Torah or Haftarah at our Monday and Thursday morning daily *minyan*, Shabbat, High Holy Days, and/or festival services.

C. MITZVAH PROJECT

Temple Beth Zion-Beth Israel requires all students to participate in a Mitzvah Project as part of their Bar/Bat Mitzvah preparations. These projects are intended to provide an opportunity for each student to experience the importance of doing a mitzvah “ben adam l’chavaro”, that is, a good deed between a person and other people. Projects should involve some direct connection with an organization or other beneficiary, beyond simply collecting and donating, although this may certainly be one aspect of the project. This requirement shows the importance of these *mitzvot* to Judaism. Such projects can also offer an important opportunity for families to work together, creating a meaningful experience while serving the community.

You should consider beginning to plan the Mitzvah Project about a year before your child’s Bar/Bat Mitzvah date, and plan to completing it **3 to 6 months** prior to the Bar/Bat Mitzvah.

In the Appendix you will find information regarding the process for choosing a project and project ideas. Please contact Cindy Kushner, Neziner Hebrew School Principal, for

assistance in choosing a project, and/or to discuss your project idea. Submit all information about your child's Mitzvah Project to the Rabbi **6 months** prior to your child's Bar/Bat Mitzvah.

There is a Mitzvah Project Guide in the Appendix on page 37.

PART IV Preparation

A. EDUCATIONAL BACKGROUND

The BZBI Bar/Bat Mitzvah preparation process is intended to help students gain the confidence and competence necessary to be and feel successful, and to inspire them to view this rite of passage as personally relevant and meaningful. Depending on the regularity of religious school and Shabbat service attendance, as well as the amount of dedication to practice at home, individual students will require a varying amount of training. Students are expected to have achieved a relatively fluent level of prayer book Hebrew reading proficiency prior to beginning their formal Bar/Bat Mitzvah training. With that in mind, the following is a general outline of the Bar/Bat Mitzvah preparation process:

- ? Prior to date choosing: All students should have achieved a basic level of competence in decoding (reading) Hebrew. If further Hebrew instruction or tutoring is necessary, students should receive educational support prior to date choosing. This tutoring will be at the family's expense.

B. SERVICE PARTICIPATION GOALS

For each service, there is a Standard Participation Level for Bar/Bat Mitzvah students at BZBI. This means that these are the sections of the service that a Bar/Bat Mitzvah generally leads or chants, and therefore mastery of these sections of the service is the initial goal of Bar/Bat Mitzvah preparation. In some cases, it may be appropriate for participation to be reduced. For example, some students might not chant the Haftarah or Torah, or might not lead the Torah service. These modifications may be made at any time in consultation with the Rabbi and the Hazzan. An example of a Bar/Bat Mitzvah check off list from the Bar/Bat Mitzvah prep binder can be found in the Appendix.

Standard Participation for Shabbat Morning is as follows:

Shabbat Morning:

- ? Leading the Torah service
- ? Chanting the Torah blessings
- ? Chanting the Maftir Torah portion
- ? Chanting the Haftarah blessings
- ? Chanting the Haftarah

? Delivering a D'var Torah

All Bar/Bat Mitzvah students are also encouraged to lead some of the Erev Shabbat (Friday night) service on the weekend of their Bar/Bat Mitzvah. Standard participation in this service generally includes: *V'shamru*; *Vay'chulu*; *Kiddush*; and *Aleinu*.

Torah Blessings: Each Bar or Bat Mitzvah is called to the Torah for an *aliyah*. Lessons begin with the mastery of the blessings that are chanted before and after each reading from the Torah.

Haftarah and Its Blessings: Next, students will focus on learning the Haftarah for the Shabbat of the Bar or Bat Mitzvah. The Haftarah is a selection from the Prophets section of the Bible. Each Shabbat has its own Haftarah, which is related in some way to the week's Torah reading. There is a traditional system of cantillation, also known as *Ta'amei Hamikrah* or "trope," for chanting our sacred texts. Students will learn to recognize the symbols, how to sing them, and how to apply them to the Haftarah. The Bar or Bat Mitzvah will also master the blessings that are chanted before and after the Haftarah reading.

Torah reading: Once students have made considerable progress learning the Haftarah, they will learn to read from the Torah. Each Bar and Bat Mitzvah is called to the Torah for the *Maftir aliyah*, the last *aliyah* before the reading of the Haftarah. Each student will learn to chant the *Maftir* verses of the Torah portion for the Shabbat of the Bar or Bat Mitzvah. Once the *Maftir* verses have been mastered, students may prepare one or two additional *aliyot*.

We encourage your entire family to study the meaning of the text with the Bar or Bat Mitzvah student. Our staff is available to help you. Please see the Bibliography in the Appendix on page 29 for a list of suggested reading that will be helpful.

Modifications in Standard Service Participation

It may be determined, either in the initial meeting with the Rabbi or the Hazzan or subsequently, that the Standard Participation should be modified for a Bar/Bat Mitzvah student. Bar/Bat Mitzvah students may also discuss participation in additional sections of the service beyond Standard Participation. This is determined by the Hazzan on an individual basis in consultation with the child and family, either at an initial meeting or in subsequent meetings.

Additional sections of the service require significant additional study, which includes a greater commitment to regular attendance at Shabbat services in order for the student to prepare to be a "shaliach tzibor" (messenger for the community). It may also require additional tutoring hours and costs as well as longer practice and studying hours. The additional study involves an understanding and knowledge of the meaning of the prayers in addition to competence in leading or chanting the section. These additional sections of the service are not "automatic"; that is, the Hazzan must work with your child to

determine his/her readiness, commitment and skill at understanding and chanting additional parts.

On Shabbat morning, these additional portions include:

- ? Chanting additional Torah readings
- ? Leading the Musaf service

C. FAMILY MEETING WITH THE RABBI

The Bar/Bat Mitzvah family should schedule an initial meeting with the Rabbi approximately **6 months prior** to the Bar/Bat Mitzvah. This meeting may be scheduled earlier, if preferred. This meeting is an opportunity for your child and you to get acquainted with the Rabbi and to share thoughts about becoming a Bar/Bat Mitzvah. Contact the Temple Office's Administrative Assistant to schedule the meeting.

D. STUDY WITH THE HAZZAN

Beginning at about **9-12 months prior** to the Bar/Bat Mitzvah, families should meet with the Hazzan for an initial discussion.

The Hazzan's sessions are meant to engage students in individual study, to gain competence and confidence and to inspire them to view the Bar/Bat Mitzvah as a personally relevant and meaningful life experience. Meetings with the Hazzan will be an opportunity for your child to become comfortable with the rhythm of the service, to recognize the sacredness of the ceremony and to set expectations for both the child and family members. The Hazzan will closely monitor the student's individual progress in determining when to proceed with other parts of the service.

E. INDIVIDUAL TUTORING

Tutoring generally begins no less than **7 to 9 months prior** to the Bar/Bat Mitzvah. The amount of individual tutoring required by Bar/Bat Mitzvah students differs. Factors that may influence the amount needed include the student's initial knowledge of core skills, his/her familiarity with the service s/he will be leading, his/her ability to study effectively individually, his/her access to assistance from family or friends, and the chosen service participation goals.

Tutoring sessions last 60 minutes and take place once a week. The cantor has hours blocked off in her schedule to meet with students on a first come, first serve basis with priority given to students based on the dates of his/her Bar/Bat Mitzvah. Additional tutoring will be at the expense of the family. The Hazzan has a list of approved tutors to recommend. You can help to reduce the amount of tutoring needed by

supervising your child's practice at home and actively following along during Shabbat morning services.

Should families choose a tutor who is not approved by BZBI, please contact the Hazzan to have the tutor meet with the Hazzan as soon as possible. All of the service participation guidelines will apply. The Hazzan, as *shaliach tzibor* (messenger of the community), determines each child's participation in the service.

Cancellations

Please cancel tutoring sessions at least 24 hours in advance. The times allocated and booked for tutoring sessions are very valuable to both the Hazzan and the students. We understand that from time to time a sessions needs to be cancelled. If a student falls ill, please contact the Hazzan as soon as possible.

F. D'VAR TORAH

Each student prepares a short speech or D'var Torah for his or her Bar or Bat Mitzvah. The purpose of this D'var Torah is two-fold: to help the Bar or Bat Mitzvah student develop an understanding of the Torah and Haftarah portions, and to enable the Bar or Bat Mitzvah to share his or her insights with the congregation.

Students will prepare their D'var Torah individually with the Rabbi, who will call you to begin this process approximately **3 months** before the Bar or Bat Mitzvah. If your child's Bar/Bat Mitzvah is right after the summer and just before or after the High Holy Days, he/she will start meeting with the Rabbi in May of that year. We encourage parents to engage in the study of these texts with their children. Studying the Torah and Haftarah portion and writing the D'var Torah generally involves meeting several times with the Rabbi to reflect on the themes of the *parsha* (Torah portion); to read and study the text and associated commentaries, and then working with the child as he/she writes the D'var Torah. The D'var Torah must be completed about **2 weeks prior** to the Bar/Bat Mitzvah and submitted to the Rabbi.

We encourage parents to engage in the study of these texts with their children.

(For the Bar or Bat Mitzvah student)

As you plan your D'var Torah, please keep the following guidelines in mind.

- ? Length: The text of your D'var Torah must be one to one-and-a-half pages long, typed double-spaced. That's approximately 550-600 words.
- ? Other texts: Focus your interpretations on the Torah or Haftarah text, but please do refer to other texts of our tradition as well.
- ? Terminology: The talks should be inclusive of the entire congregation. Therefore, the Torah and Haftarah portions should be referred to as "this week's Haftarah" or "this week's Torah portion." Not as "my Torah portion" or "my Haftarah".

- ? Focus: Your D'var Torah is your opportunity to teach the entire congregation about the Torah or the Haftarah portion.

G. FAMILY REHEARSAL

At 5:00 PM on the Wednesday or Thursday before the Bar/Bat Mitzvah, your family will proceed to the Goldberg Sanctuary where you will review the service with the Hazzan: what happens, when it happens, and who participates. At that time each element of the services is rehearsed in detail: the Torah readings, D'var Torah, Haftarah, the *Kiddush*, and so on. This will also be your opportunity to review the assignment of *aliyot* and honors. The rehearsal usually takes about an hour and a half.

In the event that the Wednesday or Thursday prior to your *simcha* is either a secular holiday or Jewish Holy Day, the rehearsal and meeting will be rescheduled to accommodate all parties.

*** If you are having professional pictures taken, most family's schedule the photographer's session to occur just before the dress rehearsal on the same day.

Part V: The Service and the Bar/Bat Mitzvah Family

Families are invited to participate in the Bar/Bat Mitzvah service in the following ways:

- Assigning available Aliyot
- Choosing some of the Torah readers
- Inviting friends or family members to open and close the Ark
- Inviting friends or family members to carry the Torah
- Inviting friends or family members to be Hagbah and G'lilah
- Providing sweets to be tossed
- Inviting a few children to pass out the candy to congregants before the Bar/Bat Mitzvah is called up for his/her *aliyah*.
- Choosing ushers
- Providing kippot

The congregation welcomes such participation to enhance this *simcha* (celebration) for the family of the Bar/Bat Mitzvah and for the entire congregation.

A. MEETING WITH THE HAZZAN

Schedule a meeting with the Hazzan about **3 months** prior to the Bar/Bat Mitzvah to discuss all aspects of your family's participation in the service. In preparation for this meeting, please review this section of the manual that gives detailed information on all aspects of a family's involvement in the service. The Hazzan can assist you in discussing appropriate options and making decisions regarding each area. Each family circumstance is unique and the Hazzan's goal is to assist you in making appropriate and meaningful choices. We suggest that you begin planning and making decisions in these areas early. If you have questions about these issues subsequent to this meeting, feel free to contact the Hazzan by email, or schedule an additional meeting.

***** A member of the family who wishes to read from the Torah or to *daven* part of the service should speak to the Hazzan 6 months in advance of the Bar/Bat Mitzvah.**

Interfaith families

Families who have non-Jewish family members should discuss with the Rabbi how these family members may be included in ritual aspects of the service. Please begin this discussion early on to avoid any stress related to these questions. It is our goal for all family members to have a meaningful way to be part of your child's Bar/Bat Mitzvah.

Suggested website: www.InterfaithFamily.com

The website was designed to provide support and information to interfaith families, and to welcome them to the Jewish community. It includes short, practical and thought-provoking features which address issues that might arise in interfaith family life; reviews of films, TV shows and books as seen through an interfaith family lens; a dialogue and debate section; a news section; a resource area; and online discussions.

B. ALIYOT AND HONORS

What is an Aliyah?

At one time in Jewish history everybody who was called up would read their assigned section of the Torah from the Torah scroll. This ritual was based upon very broad literacy in Biblical Hebrew. On each Shabbat seven people would be called to the Torah. Each of them would recite a preliminary blessing, then read a section of Torah and recite the final blessing.

As Hebrew ceased to be a primary spoken language (and for other reasons) it became the case that most members of the community could not read from the Torah. In order to preserve the connection between all the people (men at that time) and the Torah it became the practice for one learned member of the congregation to serve as the "Torah reader" on behalf of those who were called up to recite the blessings. These people would recite the blessing, but not read the assigned portion. The "Torah reader" would read the

entire portion of the day including the first two sections for the Cohain and Levi - although he did not necessarily need to be a Cohain or Levi.

This is still the practice in many Orthodox and Conservative synagogues. At Temple Beth Zion-Beth Israel there are many people who can prepare to read the Torah. The function of the "Torah reader" is allocated to one or more of these individuals; but the person reading is doing so "on behalf" of the person "called up" who recites the blessings. The Aliyah in a sense "belongs" to the one called up by name (who recites the blessings), and the person reading is doing so as a "helper" to that person.

It is traditional for individuals close to the Bar/Bat Mitzvah such as parents, relatives, friends and teachers to be honored with Aliyot at a Bar/Bat Mitzvah.

BZBI policy states that every individual participating in an Aliyah must be Jewish. This manual explains the times where an individual who is not Jewish (generally a parent or grandparent) may accompany a Jewish family member on the *bimah*.

Assigning Aliyot:

Bar/Bat Mitzvah families generally choose honorees for 5 of the 7 Aliyot -in addition to an *aliyah* for the Bar/Bat Mitzvah (usually the Maftir Aliyah)- as follows:

1. Aliyah for parents— usually the seventh (Sh' vii) Aliyah as it precedes the Bar/Bat Mitzvah being called up for his/her *aliyah*.
2. Four additional Aliyot—choose up to three people for each *aliyah*.
3. Aliyah for child—Bar/Bat Mitzvah child, usually the Maftir (last) Aliyah.

NOTE: If there are family members that you would like to honor that cannot otherwise be honored, you may honor up to four people for one of the Aliyot. Please discuss this with the Rabbi who will provide details about the procedure for this *aliyah*.

This leaves the required two Aliyot open for the congregation.

This can also be explained as follows:

- You are invited to honor family or friends with five of the seven Shabbat morning Aliyot. The other two Aliyot are reserved for the general congregation.
- The Maftir Aliyah is usually given to the Bar/Bat Mitzvah at a Bar/Bat Mitzvah.
- The Aliyah preceding the Maftir is usually given to the parents of the Bar/Bat Mitzvah.
- You may honor up to 4 people at one of the Aliyot.

Other information:

- A person (man or woman) is a Cohain or a Levi if his/her father is a Cohain or a Levi.

Interfaith families: a non-Jewish parent will be invited to join his/her spouse on the *bimah* once the Jewish parent finishes the blessing concluding his/her *aliyah*. Therefore, both parents can be on the *amud* (the Torah reading table) while the Bar/Bat Mitzvah has his/her *aliyah* and Torah reading.

Receiving an Aliyah

Please see the Appendix for specific instructions for those being honored with an Aliyah. Make copies of these instructions for all of your honorees. As traditions vary from synagogue to synagogue, please share this information even with those who are experienced with this ritual.

All people who are being honored with the recitation of the Aliyah blessings must be prepared to fluently read the blessings. According to tradition, the congregation should be able to hear clearly the recitation of these blessings. A copy of the blessings in Hebrew and in English transliteration is on the *amud* (the Torah reading table). All honorees should practice the blessings and associated rituals to insure a smooth flow of the service. A recording of the blessings is available on CD and can be obtained from the Hazzan. Please encourage honorees to obtain assistance if needed or desired. Contact the Rabbi or the Hazzan if any honoree would like to schedule a practice session for these blessings.

Assigning the honors of lifting and tying the Torah (Hagbah and G'lilah)

These honors follow the Torah readings. Those receiving these honors must be Jewish. Choose two people for these honors; one for Hagbah and one for G'lilah. Neither honor may be shared; therefore one person for each honor is always needed. These honors do not require any knowledge of Hebrew. You will not need to provide Hebrew names for these people.

The person honored with Hagbah stands behind the podium to lift up the Torah, unrolls it slightly, and turns around so the congregants can see the actual writing on the parchment. This person should be capable of lifting a Torah, which can weigh up to 40 pounds. The person honored with G'lilah then ties and dresses the Torah. The Gabbai (person helping with the Torah service) will assist in this process. If you wish to ask someone who is not familiar with this ritual, they are encouraged to request a practice session by contacting the Hazzan or the Rabbi.

On special Shabbatot (e.g. Rosh Chodesh) we read from two or even three Sifrei Torah, and two or three sets of Hagbah and G'lilah are required.

Ark Openings

You may choose two people for the first Ark opening, and two people for the final Ark opening. You will not need to provide Hebrew names for these people, and no special skills are required. The individuals opening the Ark must be Jewish.

Assigning Torah Readers

If you would like some Torah portions to be read by skilled family members or friends, please contact the Hazzan no later than 6 months prior to the service to find out which portions are available. Torah reading is an option for families; it is not mandatory.

Readers need not be members of the synagogue. However, they must be able to read their portions directly from the Torah with proper Hebrew pronunciation and with the use of the traditional Torah trope. The Hazzan can make CDs of the portion to assist with learning the portion.

Two weeks prior to the event, all readers who will be honored with a Torah reading should contact the Hazzan to request a run-through of the portion. For out of town readers, a telephone session should be scheduled. It is essential that practice in reading the portion take place prior to this session, and that the reader is fluent and comfortable with the reading.

C. ALIYOT/HONORS FORM

The Aliyot/Honors Form (see Forms at the end of the Appendix) provides the names of all of your honorees to the synagogue. **It must be submitted no later than 2 weeks prior to the Bar/Bat Mitzvah.** The information is used for the service program and by those conducting the service on the day of the Bar/Bat Mitzvah. Please review this information with the Rabbi and the Hazzan prior to submission.

On this form you must include the full transliterated Hebrew (this includes a Yiddish or Ladino) names of the individuals to be honored with Aliyot. Please be aware that names are structured as follows:

“Hebrew first name” + ben or bat (son or daughter of) + “father’s first name” + v’ (and)”+ mother’s first name”

Thus, each person must give you his/her own Hebrew first name, and the Hebrew first names of both of his/her parents.

Example: Sara bat Yosef v’Rivka or Aaron ben Moshe v’Leah

You may use either Hebrew or English letters to write the names.

Note: start early in requesting this information from your honorees. It can take time!

D. ETIQUETTE DURING HONORS

Anyone (male or female, regardless of age) who comes onto the *amud* (the Torah reading table) for any reason must wear a head covering. Men who have an *aliyah* must wear a *tallit*; women are invited to do so. Small white lace head coverings, simple *kippot* and *tallitot* are provided by the congregation for all services in the sanctuary. *Tsni'ut* (modesty) is an important Jewish value. Tradition encourages modesty in our attitudes, in our behavior, and in our dress.

We request that anyone having an honor refrain from wearing clothing that is inappropriate or too revealing. It is requested that girls on the Amud wear clothing that covers their shoulders. People attending services should not wear clothing that is immodest or provocative. Strapless, backless or low-cut dresses or blouses are inappropriate; a jacket, shawl or sweater should be worn during the service. Your family is responsible for informing all guests, including children, of the synagogue dress code.

E. USHERS

You are welcome to provide ushers to assist congregants and your guests, but this is not a requirement. You may select the ushers from the members of the congregation or people who are familiar with the synagogue.

Your child's friends may also serve as ushers along with the adults but they should be accompanied and supervised by an adult. Experience shows that lack of adult supervision leads to excessive noise. There should be at least two to three adult ushers for each Bar/Bat Mitzvah service. If you do not choose ushers, BZBI will make arrangements for this, however please let the office know about **3 weeks** in advance so arrangements can be made.

Ushers should:

- make sure that *kippot* and programs are on the foyer table prior to the service
- greet everyone and direct guests to take seats
- insure that all men who enter the sanctuary are wearing a *kippah*
- give everyone a service program
- encourage quiet in the foyer area
- assist people until most have arrived

F. TOSSING SWEETS

It is customary to throw soft candy at the Bar/Bat Mitzvah in celebration following his or her Aliyah. This custom originates from a talmudic reference to showering a bridegroom with nuts and raisins, and has become traditional at B'nai Mitzvah. It is the responsibility of the family to purchase and distribute the candy, **which must be soft, individually wrapped and kosher**. The Executive Director can provide you with information about permissible types of candy.

Please be sure to:

- ? Provide about 200 wrapped and kosher soft candies.
- ? Bring them to the synagogue no later than Friday afternoon by 12 pm stored in resealable plastic bags and place them in the Temple Office.

G. KIPPOT

Families may purchase special *kippot* to be handed out by the ushers for the Bar/Bat Mitzvah. There are many websites that sell *kippot*. Many families order about 125 *kippot*, but you should decide this based on your expected number of guests. Be sure to check with your vendor to see how far in advance these need to be ordered. For a list of possible vendors, see “Frequently Asked Questions” in the Appendix on page 25.

- ? Bring the *kippot* to the synagogue no later than Friday afternoon by 12 pm and place them in the Temple Office.

Part VI: Logistics, Programs and Event Planning

A. SHABBAT OBSERVANCE AT BZBI EVENTS

In keeping with Shabbat, and in accordance with the practices of the United Synagogue of Conservative Judaism, Temple Beth Zion-Beth Israel observes the following policies. These policies apply from the time of candle lighting (eighteen minutes before sundown) on Friday evening to 25 minutes after sundown on Saturday evening.

- Writing, cutting, and the handling of money are not permitted during Shabbat.
- Turning lights on and off is not permitted.
- Items for your celebration may not be brought into or taken out of synagogue on Shabbat.

- During the service we ask that you do not enter or exit the sanctuary while the congregation is standing, or ask a worshipper who is standing to allow you to pass.
- If a festival or holiday falls on Friday, the synagogue will be closed, and all items must be brought in by the previous day at 3:00 pm.
- No photography is permitted after 3:00 pm Friday until twilight on Saturday when Shabbat ends.
- Cell phones are never to be used inside or outside on synagogue grounds on Shabbat. All phones must be silenced in the sanctuary. In emergency situations we request that people take their phones outside of the building.
- Smoking is forbidden inside or outside on synagogue grounds

*** Also see “Tips for Attending BZBI’s Shabbat Morning Services” in the Appendix on page 26

B. BULLETIN – *The Shofar*

It is customary to submit an announcement to the congregation for the bi-monthly bulletin, *The Shofar*, including a paragraph about your child and a photograph. This must be submitted **4 months** prior to the Bar/Bat Mitzvah date. The photograph and wording may be submitted electronically. Typical wording might be:

“The family of David Katz invites the congregation to share their joy when their son, Aaron celebrates his Bar Mitzvah on December 12.”

For more ideas on this wording, ask the Temple Office Administrative Assistant to make a copy of some Bar/Bat Mitzvah announcements from previous copies of *The Shofar*. Information about your child such as interests, activities, and his or her Mitzvah Project may also be included.

You can also find a sample B’nai Mitzvah Article in the Appendix on page 36.

C. PRINTED PROGRAM AND E-CONG

Temple Beth Zion-Beth Israel prints a weekly Shabbat program and sends out a weekly email (*e-cong*) that provides congregants and guests with information about the service and congregational events. Families are also invited to list sponsorship of the Kiddush luncheon and *bimah* flowers. Please submit this information no later than **3 weeks** prior to the Bar/Bat Mitzvah.

There is a separate document available in the sanctuary that provides more details about the structure of a Shabbat morning service. If a family chooses to create a supplement,

they are responsible for all costs and must submit it one week in advance to the Rabbi for approval.

D. PHOTOGRAPHY

Taking photographs or videos is not permitted on Shabbat. Please inform your guests prior to your *simcha*. You may choose to schedule a session with a photographer in the sanctuary the Wednesday or Thursday prior to the Bar/Bat Mitzvah. This session is often scheduled on the Wednesday immediately prior to the Bar/Bat Mitzvah to coincide with dress rehearsal run through of everything he/she is going to do for his/her Bat Mitzvah.

Please contact the Administrative Assistant in the Temple Office who will assist you in scheduling so that the Rabbi and the Hazzan can be available for some of the session if desired. Photographers must have approval from the Rabbi or the Hazzan to remove a Torah from the Ark, and may never unroll it. For photographs of Torah reading or others pictures with the Torah unrolled, the Rabbi, the Hazzan, or an approved individual must be present.

E. SPONSORING SHABBAT KIDDUSH

It is customary for the family to sponsor the Kiddush on Shabbat morning. A traditional Kiddush table (*Level I* Kiddush: wine, juice, and assorted cakes and pastries) is considered a continuation of the Shabbat morning service and, in the spirit of sharing *simchas* with the community, all members of the congregation, as well as your guests, are invited to the Kiddush. At Temple Beth Zion-Beth Israel, a Bar/Bat Mitzvah is an event shared by the entire community. Therefore, Parents or other family members may wish to host a Kiddush Luncheon (*Level II or III*: an Extended Kiddush) after the Shabbat Morning Service. All food arrangements must be made through the Executive Director about **3 months in advance** of your Bar/Bat Mitzvah.

*** See the end of the Appendix for additional forms and information related to planning for a Kiddush/Kiddush Luncheon.

Generally, there are between 100 and 175 regular attendees on Shabbat morning that will need to be included in the count for the Kiddush in addition to your invited guests. You will work with the Executive Director to arrive at a specific estimate of attendees for your event.

We do not differentiate between guests who received a personal invitation from the Bar/Bat Mitzvah families and other members of the congregation. Tables should not be reserved specifically for “invited guests”. However reserving tables for elderly and/or physically handicapped guests and one table for the immediate family is appropriate.

Liquor for a L'Chaim

If you would like to make a *L'chaim* in honor of your child becoming a Bar/Bat Mitzvah, you can donate a bottle of Scotch, Vodka, Whiskey or Schnapps to the community Kiddush. Bring it/them to the synagogue on Friday afternoon by 12 pm place them in the Temple Office when you drop off the candy.

F. SPONSORING SHABBAT ONEG AND/OR PLANNING A FRIDAY NIGHT DINNER

To sponsor a Shabbat evening Oneg see the Executive Director *8 months* in advance.

Friday night dinner

Some families choose to host a Friday night dinner at BZBI for their out-of-town guests and family. Please contact the Executive Director about *8 months* prior to your event to discuss space availability.

G. CATERING FOR ADDITIONAL MEALS

For an additional private lunch, you may choose to use a caterer from the list of approved caterers. Please see the Appendix for a list of BZBI approved caterers. Check with the Executive Director to see if there are updates to any of this information. Contact the approved caterers for their information and prices. If you plan to use an outside caterer, you should begin making these arrangements at least *8 months* prior to your event and in cooperation with the Executive Director.

H. DECORATIONS

Decorations and centerpieces can usually be set up by the family and friends, or party planner on the Friday afternoon preceding the event and must be completed by 3:00 pm on Friday.

Should there be a conflict with being in the Social Hall on Friday afternoon with another synagogue event, arrangements can be made with the Executive Director to have staff set up after the synagogue closes at 3:00 p.m., provided everything has already been brought into the synagogue before Shabbat.

I. BIMAH FLOWERS

The family generally sponsors flowers or plants for the *bimah*. Contact the Temple Office to sponsor *bimah* flowers *1 month* prior to the Bar/Bat Mitzvah. See the *Simcha Specials Form* at the end of this manual for information related to purchasing *bimah* flowers.

J. PARTIES

In the spirit of fostering a sense of community and acceptance of all children:

- Invite everyone in your child's Bar/Bat Mitzvah class to the actual Bar/Bat Mitzvah.
- If you are having an additional function such as a Saturday night party, please invite the entire B'nai Mitzvah class to this celebration.
- Please encourage your child to support all of the other students in his or her class by attending the services and celebrations for each Bar/Bat Mitzvah.

Note: Immediately *before addressing invitations*, request an updated list of your child's B'nai Mitzvah class from the Temple Office in case changes have been made.

APPENDIX

Frequently Asked Questions	25
Tips for Attending BZBI's Shabbat Morning Services	26
Saturday Morning Service Outline	26
She'hechyanu Blessing	28
Who's Who at BZBI	28
Bibliography – Recommended Reading & Websites	29
Tikkun Olam/Social Action Websites	30
Bar/Bat Mitzvah Planning Timetable Checklist	32
Example of Preparation Checklist for Bar/Bat Mitzvah	35
Example of B'nai Mitzvah Article	36
Mitzvah Project Guide	37
Being Called for an Aliyah and Torah Blessings	38
BZBI Approved Caterers	39

FORMS

General Information Form

Aliyah and Honors Forms

Simcha Specials Form:

- To sponsor Flowers
- To sponsor Kiddush
- Information about Room Rentals

FREQUENTLY ASKED QUESTIONS

What role can siblings take in the service?

If a younger sister or brother reads Hebrew, she or he may lead the congregation in the chanting *Adon Olam*. An older brother or sister may read Torah or have one of the *aliyot* or honors that each Bar or Bat Mitzvah family has to distribute.

Where will our family sit?

Your family will be seated in the first few rows of the sections to the left (when facing the bimah) of the center aisle.

Where can we purchase a tallit, tefillin, and kippot?

1. The shul's giftshop is managed by the Sisterhood of Temple Beth Zion-Beth Israel and is located on the first floor of the synagogue. You can request to have one of the women from the shop help you order what you are looking for.
2. Rosenberg's Judaica
144 Montgomery Ave Bala Cynwyd, PA 19004 (610) 667-3880
3. Some online Judaic stores:
 - a. www.judaicaworldwide.com
 - b. www.kolbo.com/
 - c. www.ahuva.com/
 - d. www.alljudaica.com
 - e. www.kippott.com
 - f. www.yarmulka.com
 - g. www.kippah.com
 - h. www.israelshop.com
 - i. www.a-zara.com
 - j. www.jewishsource.com
 - k. www.skullcap.com
 - l. www.artofisrael.com
 - m. www.ajp.com/index.php
 - n. www.koolkipah.com

*If you have additional questions, please contact **Cantor Sharon Grainer**, at 215-735-5148 extension 101, or by email: cantorgrainer@bzbi.org.*

Tips for Attending BZBI's Shabbat Morning Services

Kippot

Upon entering the sanctuary, all men should put on a *kippah* (head covering) and keep it on (even during the community *Kiddush*). Women may cover their heads as well. A woman who is given an honor or an *aliyah* is required to wear a head covering before ascending the *bimah* (the pulpit). Supplies of *kippot* and other head coverings are kept at the entrance.

Tallitot

Many adult Jews wear a *tallit* (prayer shawl) during the morning service. If you don't have your own *tallit*, you may use one of those found at the entrance.

Kiddush

Following the service, *Kiddush* is served to everyone attending services and is usually composed of wine and cake. For some occasions, like a Bar/Bat Mitzvah there will be a luncheon. An announcement will be made on the location of the *Kiddush*.

Saturday Morning Service Outline

*The content of the service is found
in the siddur (prayer book) Sim Shalom for Shabbat and Festivals*

- 1. The service begins with *Birkot Hashachar* (Morning Blessings) [pages 65-82]** which acknowledges God's presence while beginning the morning with gratitude and blessing. This is followed by *P'sukei d'Zimra* (Morning Psalms) [pages 83-106], a collection of psalms, poems, and talmudic teachings which serve as a warm-up to prepare us for the main section of service which follows.
- 2. *Shacharit* (The Morning Service) [pages 107-138]** is centered on the recitation of the core theological statement of faith, *Sh'ma Yisrael* (Hear O Israel, the Lord is our God, the Lord is One) which is accompanied by three biblical passages (Deut. 6: 4-9, 11:13-21 and Num. 15: 37-41) [pages 112-113]. This recitation is surrounded by a group of prayers which were formulated by the early Rabbis. At its conclusion, the congregation rises for the *Amidah* [pages 115a or b - 120] during which time you may either follow the text of the *siddur* or offer your own prayers {See "What is the *Amidah*?" on the next page}. Special prayers are added for holidays and other occasions and will be announced. The Holiday *Amidah* for Passover, *Shavuot* and *Sukkot* is found on pages 123a or b. On Passover, *Shavuot*, *Sukkot*, *Hanukkah*, *Rosh Chodesh* and *Yom Ha-atzmaut* (Israel Independence Day) we recite *Hallel* [pages 131-137] following the *Shacharit Amidah*. The *Hallel* Psalms express our gratitude and joy for divine providence.
- 3. The *Torah* Service [pages 139-154]**, consists of the ceremonial removal of the *Torah* scroll(s) from the ark, the procession around the synagogue and the reading of the week's portion. The *Torah* is also referred to as the *Pentateuch* or the Five Books of Moses. The scroll that is read on the pulpit is hand written on parchment and has no vowels or punctuation. The same text with a translation and commentaries is found in the *Etz Hayim*, which is the maroon book on the racks at your seat. On each *Shabbat* and holiday a specific portion of the *Torah* is read. The weekly bulletin lists the pages of the portion being read. During the reading, individuals from the congregation are given an *Aliyah*, from the word meaning "going up", which refers to the honor of being called up to the *Torah*. The *Gabbai* may offer you an honor or an *aliyah* for the *Torah* Service. He/She will hand you a card with your honor or *aliyah* printed on it. On the back of the

card are “How to” instructions so you will know exactly what to do. The last *aliyah* is called **Maftir**. Once this passage is read, the *Torah* is ceremoniously lifted off the table, rolled and dressed. The person honored with the *Maftir Aliyah* recites the **Haftarah** which is a biblical reading from one of the Prophetic books that was chosen to match the theme of the *Torah* reading. It is introduced by a blessing and concludes with three blessings (four on holidays). The text of the *Haftarah* with commentary is found in the *Etz Hayim*, (the page number will be announced and is found in the bulletin). During a *Bar/Bat Mitzvah* ceremony, the celebrant is honored with the *Maftir Aliyah* and recites the *Haftarah* as a way of showing full membership in the congregation. To mark the sweetness of the occasion, the congregation throws candy at the celebrant. Following the procession to return the *Torah* to the Ark, the Rabbi (or a guest speaker) delivers the weekly sermon.

4. On *Shabbat* and holidays there was an additional (*musaf*) sacrifice brought to the Temple. We recall this ritual in the **Musaf (Additional) Service [pages 155-187]**. It is the only time in our liturgy when we make a specific mention of the sacrificial offerings. Our *siddur* describes the *Musaf* Service as a historical reminder of past practice.

What is the Amidah?

Amidah is the “special standing prayer.” Every service contains an *Amidah*. While the *siddur* contains a text, a worshipper may choose to insert personal prayers. In the text, the opening and closing blessings are the same for every service. For *Shabbat* and holidays, the central blessing reflects the beauty and sanctity of *Shabbat* and/or the holiday. The *Amidah* is recited twice during the morning service: once during *Shacharit* and once during *Musaf*. The *Amidah* is always recited while standing with feet together. When a worshipper is reciting the *Amidah*, one should not interrupt him/her for any reason. There should not be any coming and going from the sanctuary during this portion of the service. One should not disturb a congregant who is praying by asking him/her to let you into/out of a row. Please sit in the back of the sanctuary or at the end of a row until the congregation is seated.

When and why do we say Kaddish?

The purpose of *Kaddish* is to reaffirm ones faith in God and in the world; the words of the prayer glorify and exalt God. Throughout the service, it is recited in various forms to mark distinctions between different sections of the service. As a sign of respect and love for a departed dear one, a mourner or someone observing a *yahrzeit* recites one version of *Kaddish*, the *Kaddish Yatom* (Mourners Kaddish), along with the Rabbi or service leader. Since the essence of *Kaddish* is in the public response, *Kaddish* can only be said in the presence of a *minyan* (10 Jewish adults). A mourner recites for thirty days in memory of a brother, sister, son, daughter or spouse and for eleven months in memory of a father or mother. The choreography for the *Kaddish*, like for most of the service, is interactive. The *siddur* indicates the times when the congregation adds a response. At the last line, those reciting *Kaddish* take three steps back and bow left, right and center at each phrase. This line mirrors the end of the *Amidah* where we take leave of God as if leaving a king.

You are welcome to join us for our other services:

***Kabbalat Shabbat* and *Ma'ariv* (Evening)**

Service on Friday evening: Check bulletin for time.

***Shabbat Mincha* (Afternoon) and *Ma'ariv*:** Check bulletin for time.

Weekday mornings: Sundays (and some Civic Holidays) 9:00am

Other mornings 7:45am (7:30am during intermediate days of Pesach and Sukkot))

Weekday *Mincha* and *Ma'ariv* (except Sundays): 5:30pm

SHE'HECHIYANU BLESSING

The rabbi will invite the congregation to join the Bar/Bat Mitzvah's parents in reciting this blessing just before the Bar/Bat Mitzvah is called up for the Maftir Aliyah:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהַנְּעֵנוּ לְזִמְן הַזֶּה.

Baruch Atah Adonai, Eloheinu Melech ha-olam,
she'hechyanu, v'kiyamanu, v'higiyanu lazman ha-zeh.

Blessed is Adonai our God, Ruler of the universe Who has kept us alive, sustained us and brought us to this day.

Who's Who at Temple Beth Zion-Beth Israel
300 S. 18th Street Philadelphia, PA 19103
Phone: 215-735-5148 FAX: 215-735-7838

BZBI Staff

Rabbi Ira Stone	Extension 100	rabbistone@bzbi.org
Hazzan Sharon Grainer	Extension 101	cantorgrainer@bzbi.org
Executive Director Donna Rosenthal	Extension 102	donnarosenthal@bzbi.org
Hebrew School Principal Cindy Kushner	Extension 103	principal@bzbi.org
Receptionist Phyllis Kramer	Extension 105	templeoffice@bzbi.org
Bookkeeper Denine Gorniak	Extension 106	bookkeeper@bzbi.org
Membership Services and Volunteer Coordinator, Nina Peskin	Extension 111	ninapeskin@bzbi.org

Temple Beth Zion-Beth Israel Website www.bzbi.org

BIBLIOGRAPHY:

Some Recommended Reading & Websites to Enhance Your Family's Bar/Bat Mitzvah Experience

1. Anita Diamant. *Living a Jewish Life*, Harper Perennial
2. Goldin, Barbara Diamond. *Bat Mitzvah: A Jewish Girl's Coming of Age*. Viking Press, 1995. Greenberg, Gail Anthony. *MitzvahChic*. MitzvahChic, LLC, 2003.
3. Isaacs, Rabbi Ronald H. *Reaching for Sinai: A Practical Handbook for Bar/Bat Mitzvah and Family*, KTAV Publishing House, Inc. , 1999.
4. Kimmel, Eric A. *Bar Mitzvah: A Jewish Boy's Coming of Age*. Viking Press, 1995.
5. Leneman, Cantor Helen, editor. *Bar/Bat Mitzvah Basics: A Practical Family Guide to Coming of Age Together*. Jewish Lights Publishing, 1996.
6. Zion, Noam and Fields-Meyer, Shawn, *A Day Apart, Shabbat at Home: A Step by Step Guidebook with Blessings and Songs, Rituals and Reflections*, Shalom Hartman Institute, Jerusalem, 2004.
7. Salkin, Rabbi Jeffrey K. *Putting God on the Guest List: How to Reclaim the Spiritual Meaning of Your Child's Bar or Bat Mitzvah*. Jewish Lights Publishing, 1993.
8. Salkin, Rabbi Jeffrey K. *For Kids—Putting God on the Guest List: How to Reclaim the Spiritual Meaning of Your Bar or Bat Mitzvah*. Jewish Lights Publishing, 1998.
9. Strassfeld, Michael. *The Jewish Holidays*, Harper & Row, NY, 1985
10. Joseph Telushkin. *Jewish Literacy: The Most Important Things to Know about the Jewish Religion*, William Morrow and Co., 1991.

RESOURCES FOR TORAH STUDY WITH YOUR CHILD

1. *Etz Hayim: Torah and Commentary*. The Rabbinical Assembly, The United Synagogue of Conservative Judaism, 2001.
2. Fields, Harvey J. *A Torah Commentary For Our Times*. Union of American Hebrew Congregations, 1990.
3. Greenberg, Aharon Yaakov. *Torah Gems*. Y. Orenstein, "Yavneh" Publishing House Ltd., 1998.

4. Leibowitz, Nehama. *Studies in Bereshit, Studies in Shmot, Studies in Vayikrah, Studies in Bamidbar, Studies in Davarim.*
5. Plaut, W. Gunther. *The Torah, A Modern Commentary.* The Jewish Publication Society, 1999.
6. Plaut, W. Gunther and Chaim Stern. *The Haftarah Commentary.* Union of American Hebrew Congregations, 1996.
7. *Tanakh The Holy Scriptures: The New JPS Translation.* The Jewish Publication Society, 1985.
8. Weissman, Rabbi Moshe. *The Midrash Says, Benei Yakov Publications, 1980* (Also look for *The Little Midrash Says* and *The Family Midrash Says* by same publisher.)

WEBSITES:

1. *Read a D'var Torah* found at www2.jrf.org/recon-dt/index.php, Jewish Reconstructionist Federation.
2. *Shabbat Learning Center*, found at <http://www.ou.org/torah/index>, Orthodox Union.
3. *Torah Sparks* link found at www.uscj.org/index1.html, United Synagogue of Conservative Judaism.
4. *Torat Chayim* link found at www.urj.org/torah/, Union for Reform Judaism.
5. www.bnaimitzvahguide.com, A very thorough resource and planning website.
6. www.mitzvahchic.com
7. www.mitzvahs.myevent.com
8. www.myjewishlearning.com, My Jewish Learning: The Personal Gateway to Jewish Exploration
9. www.ritualwell.org, Ritual Well: Ceremonies for Jewish Living
10. www.storahtelling.org, Storahtelling: Jewish Ritual Theater Revived
11. www.virtualjerusalem.com, A mega website that features a teen channel that includes articles of special interest, puzzles, jokes, and polls.
12. www.modernjewishmom.com/bnai.htm

Tikkun Olam/Social Action Websites

- | | |
|--|--|
| 1. www.ajws.org
AJWS: American Jewish World Service | 5. www.dorot.org
Dorot |
| 2. www.birtherightisrael.com
Birthright Israel | 6. www.generationj.com
Generation J |
| 3. www.coejl.org
COEJL: The Coalition on the Environment and Jewish Life | 7. www.geshercity.org
GesherCity: Bridging Young Adults to the Jewish Community |
| 4. www.deltasociety.org
Delta Society | 8. www.hadassah.org.il/English
Hadassah Hospital |

9. www.hazon.org
Hazon: New Vision, Inclusive
Community, and Environmental
Education
10. www.mpdn.org/interns.htm
Interns For Peace
11. www.jewishbraille.org/
Jewish Braille Institute of America
12. www.jnf.org/
Jewish National Fund
13. www.jufj.org
Jews United for Justice
14. www.kolot.org
Kolot: Center for Jewish Women's and
Gender Studies
15. www.mayan.org
Ma'yan: The Jewish Women's Project
16. www.mazon.org
MAZON: A Jewish Response to Hunger
17. www.myriamsdream.org/
Myriam's Dream
18. www.nif.org
New Israel Fund: Promoting Equality
and Social Justice for All Israelis
19. www.nacoej.org
North American Conference on
Ethiopian Jewry
20. www.pal-o-mine.org/index.php
Pal-O-Mine Equestrian
21. www.projectezra.org/
Project Ezra
22. www.rac.org
Religious Action Center of Reform
Judaism
23. www.shalomctr.org
The Shalom Center
24. www.shalva.org
Shalva
25. www.songsoflove.org/
Songs of Love
26. www.tevaadventure.org
Teva Adventure
27. www.ujafedny.org
United Jewish Appeal
28. www.yadsarah.org/
Yad Sarah

Bar/Bat Mitzvah Planning Timetable Checklist

The key to good Bar Mitzvah or Bat Mitzvah event planning is be organized. The first step is to have a planning timetable to assist you in planning your *simcha* on time, within budget, and not forgetting important steps. The most important feature of a planning timetable is to make you feel confident, avoiding that "what did I forget?" feeling. Use the following Planning Timetable as a guide, adding other items you know you'll need. When questions arise, figure more time than less, figure sooner than later. The last minute rush, in the last six to eight weeks, has plenty for you to do even without tasks you could have done earlier. Also, Bar Mitzvah / Bat Mitzvah party planning is dependent somewhat on other parties and their schedules, so plan ahead to avoid potentially nerve-wracking time conflicts.

3 years prior:

___ Obtain the Bar Mitzvah or Bat Mitzvah date from BZBI

12 to 18 months prior:

___ Review Service Attendance requirements; continue or begin regular service Attendance.

12 months prior:

___ Begin Discussion with child on selection of Mitzvah Project. Contact Cindy Kushner, Hebrew School Principal, for assistance.

10-12 months prior:

___ Begin attending Sunday morning *minyanim* and Friday evening Kabbalat Shabbat services here at Temple Beth Zion-Beth Israel.

___ Complete and return the 'General Information Form' found among the forms at the end of this manual.

9-12 months prior:

___ Family meeting with Hazzan

8 months prior:

___ All food arrangements must be made through the Executive Director to sponsor the Friday night oneg on the Shabbat of your child's Bar/Bat Mitzvah.

___ All food arrangements and room reservations must be made through the Executive Director if you are planning to have a Friday night dinner for out-of-town guests and family on the Shabbat of your child's Bar/Bat Mitzvah.

7 to 12 months prior:

___ Student begins meeting with the Hazzan

6 months prior:

___ Family meeting with Rabbi

___ Complete Mitzvah Project Form and turn in to the Rabbi.

- ___ Contact the Hazzan if you wish to assign some Torah readers.
- ___ Contact Torah readers with their portions.
- ___ As a family, read through the Torah portion that your child will be reading at the Bar or Bat Mitzvah.
- ___ Request update of class list from Hebrew School Principal

4 months prior:

- ___ Bulletin (*The Shofar*) B'nai Mitzvah Article and photo due.

3-6 months prior:

- ___ Order imprinted kippot.
- ___ Complete Mitzvah Project

3 months prior:

- ___ Start meeting with Rabbi to discuss D'var Torah
- ___ Meet with the Hazzan to discuss all aspects of your family's participation in the service.
- ___ All food arrangements must be made through the Executive Director to sponsor the Kiddush/Extended Kiddush on the date of your child's Bar/Bat Mitzvah.

2 months prior:

- ___ Begin choosing honorees for Aliyot and other honors, begin getting Hebrew names.

1 month prior:

- ___ Bar/Bat Mitzvah will have completed studies preparing for the Shabbat service of his/her or Bar/Bat Mitzvah.
- ___ Choose ushers (optional)
- ___ Give honorees appropriate instructions.
- ___ Work on delivery of D'var Torah and review of all parts of service.
- ___ Schedule photo session with Rabbi and Cantor
- ___ Schedule final run-through with Cantor
- ___ Turn in additional B'nai Mitzvah Program (if you have made one) to Cantor for review.
- ___ Submit form to Temple Office to sponsor bimah flowers on date of your child's Bar/Bat Mitzvah.

3 weeks prior:

- ___ If you do not choose ushers, please let the office know about **3 weeks** in advance so arrangements can be made.
- ___ Submit all information for weekly Shabbat program and e-cong for your child's Bar/Bat Mitzvah.

2 -3 weeks prior:

- ___ Final D'var Torah due to Rabbi.
- ___ Turn in Aliyot/Honors Form to Cantor

- ___ Submit Bar/Bat Mitzvah thank you remarks to Rabbi-send electronically if possible.
- ___ Pay all synagogue fees that are due.

Wednesday or Thursday prior:

- ___ Attend run-through
- ___ Attend photo session
- ___ Bring appropriate candy, kippot, and any decorations to BZBI Temple Office.

Day of Bar/Bat Mitzvah:

Mazel Tov!! Enjoy your day!

Example Bar/Bat Mitzvah Check-off List

Date: _____
 Torah: _____
 Haftarah: _____
 Maftir: _____

	Target Date	Actual Completion Date
1. Torah Blessings	_____	_____
2. Ashrei	_____	_____
3. Blessings After Haftarah	_____	_____
4. Haftarah	_____	_____
5. Blessing Before Haftarah	_____	_____
6. Torah Service: <i>Processional</i>	_____	_____
7. Torah Service: <i>Recessional</i>	_____	_____
8. E in Keiloheinu	_____	_____
9. Adon Olam	_____	_____
10. Aleinu	_____	_____
11. & 12. Saturday Kiddish & Blessing Over M'zonot	_____	_____
13. Maftir	_____	_____
14. Al Kein	_____	_____
15. Extra Torah Portion	_____	_____
16. Musaf Service	_____	_____
FRIDAY NIGHT:		
17. Ahavat Olam	_____	_____
18. Sh'ma & V'ahavta	_____	_____
19. V'shamru	_____	_____
20. Vay'chulu	_____	_____
21. Friday Kiddush in Shul	_____	_____

Sample B'nai Mitzvah Article

Joey Schwartz will be called to the Torah as a Bar Mitzvah on _____.
His Torah portion is _____ it tells the story of

Sharing his *simcha* will be his parents, _____ and _____, and sisters,
_____ and _____. Family and friends will be coming from as far away as
Florida and New York. Joey is especially happy that his
Grandmother Elsie will be coming in from Israel.

Joey is a 7th grade student at _____ School. Along with being an outstanding student, he
enjoys football, baseball and golf. He also likes to hang out with his friends.

Joey has been a religious school student at BZBI since kindergarten.

He has a deep love for animals and plans on becoming a veterinarian.

Joey and his family would like to thank those who have contributed to his religious
education, with special thanks to _____.

Mitzvah Project Guide

A mitzvah occurs when, by acting on our Jewish values, something good happens for ourselves or others. - Mitzvah Cards by Rabbi Goldie Milgram, copyright 2002

A “Mitzvah Project” at Temple Beth Zion-Beth Israel is a project that gives the Bar/Bat Mitzvah an opportunity to do a certain type of mitzvah, that is, a mitzvah “ben adam l’chavaroh” (between a person and his or her fellow human beings). By requiring such a project from our B’nai Mitzvah candidates, our synagogue shows their importance in living a life according to Jewish values.

How to choose a Mitzvah Project

- 1) Ask your child, “If you could solve one of the world’s problems today, what would it be?” World hunger? Homelessness? Illiteracy? War? A cure for a disease? Work from his/her answer. Identify a way for them to tangibly experience their contribution to solving that problem.
- 2) For every problem identified, there are a myriad of ways to approach a small solution. For example, if your child answers, “I’ve seen the homeless begging on the streets in Austin. I’d like to do something to help them.”
- 3) Consider the child’s natural interests - Is your child a nature buff? Perhaps a project linked to saving the environment or preserving an endangered species.
- 4) Is there something that has touched your family that may be suitable? For instance, if a relative or friend has had a serious disease such as cancer. To plan a project that supports a cure, a treatment phase, or even Hospice for caring in the final stages if the illness was terminal and Hospice was used. Perhaps sewing or purchasing caps for chemo patients and *helping distribute them to patients one day*. Maybe soliciting caps signed by celebrities and having an auction whose proceeds are donated? Taking Hospice training and learning how to be a support person for someone terminally ill.

“You must be the change you wish to see in the world.” Mahatma Ghandi

A Mitzvah Project is, once again, an opportunity to teach our children what is even more important than the tastiest caterer, the most eloquent D’var Torah, and the most beautiful floral arrangements. Becoming a bat/Bar Mitzvah is to become a blessing, not only within one’s family, but for all.

If you need assistance with ideas for Mitzvah Projects please Cindy Kushner, Neziner Hebrew School Principal, who is available to make suggestions and/or refer you to other people or organizations.

Please discuss your project plan with the Rabbi prior starting it. You should consider beginning to plan the Mitzvah Project about a year before your child’s Bar/Bat Mitzvah date, and plan to completing it **3 to 6 months** prior to the Bar/Bat Mitzvah. Submit all information about your child’s Mitzvah Project to the Rabbi **6 months** prior to your child’s Bar/Bat Mitzvah.

Being Called for an Aliyah and The Torah Blessings

For those who are honored with an Aliyah, the following procedure should be followed:

You will be called up by your Hebrew name by the Gabbai (person helping the with the Torah service), who will also say your name in English.

- Men must wear a tallit and a kippah. Women must wear a head covering, however tallit is optional. Note: tallitot can be found inside the sanctuary door. Kippot and head coverings are in the sanctuary foyer.
- You will be called to the Aliyah after the person before you has made his/her concluding blessing. When called, go up to the Amud and stand to the Torah reader's right.
- At the podium, the reader will point out the place in the Torah where s/he will begin reading. You should take the end of your tallit and touch that place in the Torah with it, then kiss the tallit. A woman not wearing a tallit touches the place in the Torah with the sash used to tie the Torah, then kisses it.
- If you are called to the Torah with one other person, both of you should follow the above procedure.
- If you are called with more than one person, only those called by their Hebrew names will kiss the Torah.
- You should then grasp onto the wooden handles of the Torah with your left hand.
- You will find the blessings on the sheet called Torah Blessings written in the Hebrew and in English transliteration, on a laminated sheet next to the Torah. You will recite these blessings.
- If you are not familiar with reciting the blessings before and after the Torah reading, they are given below in Hebrew and in English transliteration along with an audio recording so you may learn the chanting.
- Copy of instructions from BZBI *aliyah* instruction cards:

You are called to the Torah The number of your aliyah is on the other side of this card. Please come and sit in a front pew during the aliyah prior to yours. A Gabbai will ask for your Hebrew name as you approach the Torah.

2. Find the place The Torah reader will open the scroll and show you where s/he will begin reading. Take the *tzitzit* (fringes of the tallit) or the Torah belt and touch them/it to the word the reader points out and then kiss the tzitzit/belt. The reader will close the scroll.

3. Hold the Eitz Chayim When reciting the Torah blessings, it is customary to hold the bottom ends of the wooden rollers, one in each hand.

4. Recite the First Blessing

You say: **Ba-re-chu et A-do-nai ha-me-vo-rach.**

Congregation responds: **Ba-ruch A-do-nai ha-me-vo-rach l'o-lam va-ed.**

You say: **Ba-ruch A-do-nai ha-me-vo-rach l'o-lam va-ed.**

Ba-ruch A-ta A-do-nai, E-lo-hay-nu Me-lech ha-o-lam, a-sher Ba-char ba-nu mi-kol ha-a-mim v'na-tan la-nu et To-ra-to. Ba-ruch A-ta A-do-nai no-tayn ha-Torah.

5. The reader reads You are welcome to look into the scroll while the reader reads. That is your privilege.

6. The Second Blessing When the reader finishes reading the aliyah, s/he will point out the last word. Take the tzitzit/Torah belt in your hand, touch them/it to this word and then kiss them/it.

Then recite this blessing: Ba-ruch A-ta A-do-nai E-lo-hay-nu Me-lech ha-o-lam, a-sher na-tan la-nu To-rat e-met v'cha-yai o-lam na-ta b'to-chay-nu. Ba-ruch A-ta A-do-nai no-tayn ha-To-rah.

7. After the Blessings When you have completed the blessing, move to the other side of the reader. Remain at the table during the next aliyah. When the next aliyah is completed, cross the bimah to be congratulated by the Rabbi and President and then return to your seat. Mazel tov, you're done!

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵךְ:
בְּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד:
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ:
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
וְחַיִּי עוֹלָם נִמְעַץ בְּתוֹכֵנוּ:
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה:



BZBI Approved Caterers

1. Food Designs by Bennett & Axelrod

Contact Person(s): Olga or Bruce

215-843-3904

2. Barclay Caterers

Contact Person(s): Steve Hellinger

215-612-2837

3. The Catering Group

Contact Person(s): Terri Rudnitsky

215-225-1300

If you are interested in using a caterer not listed above, these arrangements must be discussed with the executive director before entering into any agreement with a caterer. Not all “kosher” caterers are approved by BZBI.

GENERAL INFORMATION FORM

PLEASE COMPLETE THIS FORM AND RETURN TO Phyllis Kramer, BZBI's Administrative Assistant, in the Temple Office 10- 12 months before Bar/Bat Mitzvah.

The full English name of the Bar/Bat Mitzvah, exactly as it should appear on the certificate of Bar or Bat Mitzvah is: _____

The date of the Bar or Bat Mitzvah is:_____

The Hebrew name of the Bar Mitzvah or Bat Mitzvah child, exactly as it should appear on the certificate of Bar Mitzvah or Bat Mitzvah is:

(Mother's Hebrew Name) (Father's Hebrew Name) (Child's Hebrew Name)

The full English name of the Bar or Bat Mitzvah child, exactly as it should appear in the *bi-monthly Temple Beth Zion-Beth Israel Newsletter* and the Shabbat Bulletin is:

The names of the parent(s) of the Bar Mitzvah or Bat Mitzvah child, exactly as they should appear in the *bi-monthly Temple Beth Zion-Beth Israel Newsletter* and the Shabbat Bulletin are:

Younger siblings who can read Hebrew are encouraged to lead the congregation in *Adon Olam*. Older siblings are encouraged to read Torah if they are interested and are able to do so.

Name of older sibling(s) interested in reading Torah:

Name of younger sibling(s) interested in leading Adon Olam:

PARENT(S) NAME (S)

(parent 1) _____ **(parent 2)** _____

ADDRESS* _____

CITY _____ **ZIP** _____

PHONE (H) _____ **(W) (parent 1)** _____

(W) (parent 2) _____ **(C) (parent 1)** _____

(C) (parent 2) _____

EMAIL (parent 1) _____ **(parent 2)** _____

**If parents are divorced and would like mailings to go to different addresses, please provide the second address on the reverse side of this form.*

ALIYOT/HONORS FORM- ONE TORAH

Bar/Bat Mitzvah of: _____

Date: _____

Portion: _____

Torah Service Honors

- Ark Opening _____ (can be 2 people)
- Procession _____ (1 person able to carry a Torah)

▪ **ALIYOT - Make sure to leave 2 aliyot open for members of the congregation.**

1. Cohen Aliyah: _____

Hebrew name(s): _____

Reader: _____

2. Levi Aliyah: _____

Hebrew name(s): _____

Reader: _____

3. Aliyah: _____

Hebrew name(s): _____

Reader: _____

4. Aliyah: _____

Hebrew name(s): _____

Reader: _____

5. Aliyah: _____

Hebrew name(s): _____

Reader: _____

6. Aliyah: _____

Hebrew name(s): _____

Reader: _____

7. Parents of Bar/Bat Mitzvah:

Hebrew names: _____

Reader: _____

▪ **MAFTIR ALIYAH & Reader**

Bar/Bat Mitzvah: _____

Hebrew Name: _____

- Hagbah/Gelillah _____ (2 people – one who is able to lift, and one to dress the Torah – ie, husband and wife)

- Haftarah Reader _____

- If a Shabbat prior to Rosh Chodesh (please check with Rabbi Stone before assigning) Rosh Chodesh Prayer Torah Holders _____ (One person to hold a Torah scroll for the duration of the Rosh Chodesh prayer)

- Ark Opening _____ (can be 2 people)

- Procession _____ (One person able to carry a Torah)

ALIYOT/HONORS FORM- TWO TORAHS

Bar/Bat Mitzvah of: _____

Date: _____

Portion: _____

Torah Service Honors

- Ark Opening _____ (can be 2 people)
- Procession _____ (2 people able to carry a Torah)

▪ ALIYOT - **Make sure to leave 2 aliyot open for members of the congregation.**

1. Cohen Aliyah:

Hebrew name(s): _____ Reader:

2. Levi Aliyah:

Hebrew name(s): _____ Reader:

Aliyah:

Hebrew name(s): _____ Reader:

3. Aliyah:

Hebrew name(s): _____ Reader:

4. Aliyah:

Hebrew name(s): _____ Reader:

5. Aliyah:

Hebrew name(s): _____ Reader:

6. Parents of Bar/Bat Mitzvah:

Hebrew names: _____ Reader:

- Hagbah/Gelillah _____ (2 people – one who is able to lift, and one to dress the Torah – ie, husband and wife)
- MAFTIR ALIYAH & Reader

Bar/Bat Mitzvah:

Hebrew Name:

- Hagbah/Gelillah _____ (2 people – one who is able to lift, and one to dress the Torah – ie, husband and wife)
- Haftarah Reader
- If a Shabbat prior to Rosh Chodesh (please check with Rabbi Stone before assigning) Rosh Chodesh Prayer Torah Holders _____ (two people each able to hold a Torah scroll for the duration of the Rosh Chodesh prayer)
- Ark Opening _____ (can be 2 people)
- Procession _____ (2 people each able to carry a Torah)