

# Temple B'nai Or Bar/Bat Mitzvah Manual 5780 (2019-2020)



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## **INTRODUCTION**

Your child is about to prepare for a very special occasion unique to the Jewish people. As parents, you play an important role in this process. In the course of our Temple's history, hundreds of boys and girls have made their way to our pulpit on the occasion of becoming Bar or Bat Mitzvah. Each child is unique, bringing to the worship service strengths he or she never knew existed until discovered upon recitation of the first tremulous *brachah*, or the last paragraph of their *Dvar Torah* (word of Torah or speech). Each Bar or Bat Mitzvah experience has been an opportunity for personal growth, family enrichment and communal joy.

As a congregation, we have learned much from the sum total of all these occasions. We have learned especially that, just as a child experiences nervous anticipation and a great sense of accomplishment, so too each family has questions concerning preparation and reception: "what to do," "how to go about it," and "when."

With these questions in mind, this manual was compiled to serve as a helpful guide and checklist. It may not completely mitigate the moments of panic that befall us all, but if it should calm a single jangled nerve, it has been worth the effort.

Your suggestions and additions for the next edition are most welcome.

Should you have any questions at all, feel free to call upon any member of the Temple Clergy or staff for assistance.

## **TELEPHONE NUMBERS and EMAIL ADDRESSES**

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### **WHAT IS BAR or BAT MITZVAH?**

As far back as the 6<sup>th</sup> century, the age of maturity was established as 13 for a male and 12½ for a female. Until the late Middle Ages, it was permissible, even desirable, for boys and girls to be married at these early ages. (Fortunately, time and values do change.) Thirteen was also the accepted age at which a boy was fully ready and knowledgeable enough to conduct a worship service and to be counted in a *minyan*.

As a Jewish tradition, Bar Mitzvah is some 800 years old. It came into being about the time that religious upheaval and persecution forced Jews to move from community to community. As a ceremony, its function was to establish in each community those youngsters who were sufficiently trained to participate in worship. Over the course of the centuries, Bar Mitzvah has come to be viewed as the occasion of spiritual awakening and moral responsibility. Until that age, it was the parent, specifically the father, who assumed all accountability for a child's actions. It is interesting to note that in a traditional Bar Mitzvah ceremony, the father, with a sense of relief, intones this most unusual blessing: "*Baruch Shep'tarani May OnshoShelZeh* – Blessed be the ONE who has relieved me from the (spiritual/moral) burden of this child."

While Bar Mitzvah has a centuries-long history, Bat Mitzvah is a more recent Jewish observance. The first Bat Mitzvah is said to have taken place in the early years of the 20<sup>th</sup> century and is credited to have been Judith Kaplan, the daughter of Rabbi Mordecai Kaplan, and founder of the Reconstructionist Movement.

Today in liberal Jewish synagogues, Bat Mitzvah and Bar Mitzvah are equivalent in meaning and observance.

Spiritual adulthood means that from Bar or Bat Mitzvah forward, a Jew is responsible for keeping his or her promises, fasting on Yom Kippur, being counted for Jewish worship and living by the values and principles of Judaism.

At Temple B'nai Or, the Bar or Bat Mitzvah is not a requirement of the religious school. It is hoped that parents will be ready to put their ceremony in a proper and positive perspective for the child and that the child, in undertaking the preparation for this ceremony, will be intrinsically motivated and will look forward to the experience. Once the decision to prepare for becoming a Bar or Bat Mitzvah is made by the child and parents, the Clergy, the Temple, and the staff can be counted on to do everything possible to help make this a positive and meaningful process.

Bar or Bat Mitzvah is available to every Jewish child who has attended **at least** four years of religious school, or its equivalent. However, this ceremony is only one stage of a child's ongoing Jewish education at Temple B'nai Or; it is by no means a conclusion. With this in mind, it is expected that prospective Bar or Bat Mitzvah candidates intend to continue attending religious school through Confirmation, which occurs with the completion of the tenth grade and then graduation in the twelfth grade.

## **RELIGIOUS SCHOOL ATTENDANCE**

In order to celebrate a Bar or Bat Mitzvah at Temple B'nai Or, students must attend and fulfill the requirements for grades 3 through 7 of the TBO Religious School. For students with special needs or for students who have enrolled in the Religious School after coming to TBO from another school or from out of the area, the Religious School Director, in consultation with the Clergy, will determine the appropriate educational requirements for celebrating a Bar or Bat Mitzvah at TBO.

## **ELIGIBILITY FOR B'NAI MITZVAH**

To become a Bar or Bat Mitzvah, you must be a student in good standing in our Religious School with the following requirements met:

1. Children and parents must be Temple members with all B'nai Mitzvah fees and Temple obligations met.
2. Because the benefit of class attendance cannot be recreated, students must be enrolled in Religious School for at least four years prior to becoming a Bar or Bat Mitzvah. Exception requests must be discussed with the Religious School Director.
3. Students must be enrolled in Religious School regardless of when the Bar or Bat Mitzvah takes place.
4. Students must satisfy the Bar or Bat Mitzvot "mitzvah project" requirement as part of the curriculum.

### **1.1 Shabbat Participation**

*We encourage students to attend services as often as possible.* They should sign in for us to keep track. All services must be attended at TBO: Four (4) Friday evening Shabbat services in each grade and one (1) Saturday morning service.

## **PREPARATION FOR BAR AND BAT MITZVAH**

Our philosophy is to ensure that your child has all the necessary tools to learn and master their assigned material. While we cannot learn the material for them, our goal is to be your child's and your partner in this process.

Your child's Bar or Bat Mitzvah training will consist of the following components:

### **1.2 Religious School and Mid-Week Hebrew**

In our religious school, students study Hebrew from the 3<sup>rd</sup> through the 6<sup>th</sup> grades. While they do learn the Hebrew alphabet and prayers associated with the Shabbat worship service, they are not ready to read from the *Torah* without additional tutoring for this specific task.

1. Bar and Bat Mitzvah Classes in Mid-Week Hebrew School  
Bar and Bat Mitzvah preparation begins in the 6<sup>th</sup> grade. This class is designed to motivate students toward their Bar or Bat Mitzvah studies and to facilitate the students' development of fluency in the specific prayers and blessings needed for the Bar or Bat Mitzvah service.

Students will be assigned their individual *Torah* and *Haftarah* portions.

2. Torah and Haftarah Preparation with Bar and Bat Mitzvah Coaches:  
In addition to the above-mentioned classes, each Bar or Bat Mitzvah student will meet with an assigned Bar or Bat Mitzvah coach, who will guide each Bar or Bat Mitzvah student through the learning process.

Each child will have **fifteen (15) ½ hour sessions** with their instructor. **Since the tutoring schedule is extremely tight, it is important that scheduled lessons be attended consistently and promptly. Except in the case of illness, make-up lessons are not available.**

**Note:** If your child's Bar or Bat Mitzvah is in September or October, please be sure that their summer plans include Bar or Bat Mitzvah tutoring, either at camp or at home.

**Expectations: Students are expected to have mastered all the prayers and blessings studied in their 6<sup>th</sup> grade classes PRIOR to their first meeting with the Bar or Bat Mitzvah Coach.**

In order to successfully master this material, it is expected that a Bar or Bat Mitzvah candidate will study this material for a half hour every day at the commencement of these classes. In order to ensure each child's success, we reserve the right to limit the amount of a child's participation in the service if he or she is not spending sufficient time preparing.

**An Important Note on Educational Needs:**

Our congregation takes great pride in making every Bar and Bat Mitzvah celebration special. There are occasions when special educational circumstances necessitate an adjustment in the student's materials. Our expectation is that each student will work hard enough and that the level of effort will be different for each student. Please feel free to discuss any concerns you might have with Rabbi, Cantor, or the Religious School Director.

### 1.3 7<sup>th</sup>-grade Hebrew Class

We are committed to the success of each of our students. Students are required to attend a special **Monday night class** from 6:00 pm to 6:30 pm for Hebrew prayer review up until the time of their Bar or Bat Mitzvah.

### 1.4 Clergy Appointments

- A. Rabbi will meet with each student at least three (3) times to study the Torah portion and write a *Dvar Torah* – a teaching based on a lesson learned from the Torah portion.
- B. Cantor will have three (3) sessions with each Bar and Bat Mitzvah student to review prayers and blessings.
- C. Cantor will conduct a full family rehearsal.
- D. Cantor will conduct the first full family rehearsal. **Parents must be present.**

**STUDENTS ARE EXPECTED TO HAVE ALL MATERIAL COMPLETED, MASTERED AND READY.** Please complete your [ALIYAH AND HONORS FORM](#), including Hebrew names, prior to this meeting. If you have any questions or concerns, please set up a meeting with a member of the Clergy prior to this time.

The final rehearsal will take place the week of the Bar or Bat Mitzvah. During these rehearsals, we will review:

- A. Bar or Bat Mitzvah participation in the service, including reading from the *Torah* and presentation of the *Dvar Torah*
- B. Passing the *Torah* through the generations
- C. Parent speech
- D. *Aliyot* (names of those honored by being called up to *bimah* to chant a blessing before the Torah reading and a blessing after the Torah reading)

These family rehearsals are the time to bring any final questions you have concerning the Bar/Bat Mitzvah. We will do our very best to make you and your family comfortable. **It is NOT necessary for siblings to attend these rehearsals.**

## **WHAT DOES A BAR/BAT MITZVAH DO?**

There are basically three areas of participation for a Bar or Bat Mitzvah at a Shabbat morning service: to be a *sh'liach tzibur* (leader of worship); to chant from the Torah and the Haftarah; and to offer a *Dvar Torah*, or teaching on the week's Torah or Haftarah portion.

### ***Sh'liachTzibur***

One of the oldest and most prestigious roles in the synagogue is the *sh'liach tzibur*. Literally, the "representative of the community," the *sh'liach tzibur* leads the congregation in prayer. Each Bar or Bat Mitzvah student joins with Rabbi and Cantor in this sacred role.

The basic Hebrew prayers expected of all Bar and Bat Mitzvah candidates are:

*Tallit* blessing  
*La-asok B'divrei Torah*  
*Eilu Dvarim (The Obligations)*  
*Barchu*  
*Sh'ma/V'ahavta*  
*Avot/Imahot*  
*G'vurot*  
*K'dushah/L'dor Vador*  
*Kiddush for Shabbat Evening*  
*Kiddush for Shabbat Morning (V'shamru)*  
*Hamotzi*

The student must also know the Torah and Haftarah blessings.

**Students who are assigned the "A" part will be responsible for:**

*Yotzeir*  
*Ahavah Rabah*

**Students who are assigned the "B" part will be responsible for:**

*Modim*  
*Sim Shalom*

Brief descriptions of these prayers are provided in our education overview:

<https://templebnaior.org/learn/religious-school/education-overview/>

### **The *Dvar Torah* (The Sermon)**

Prior to the reading of Torah or Haftarah, the Bar or Bat Mitzvah student will deliver a brief (three- to four-minute) sermon on the week's Torah or Haftarah portion. This teaching will be prepared in consultation with Rabbi. Please see Rabbi Satz's guidelines on writing [THE DVAR TORAH](#) – INSTRUCTIONS FOR THE BAR/BAT MITZVAH



A *dvar torah* is a “word of Torah”, a lesson that one draws from a text to teach to others. You will study the Torah portion with Rabbi to find something meaningful to you, and then you will write a *dvar torah* to teach this insight to the congregation during the Saturday morning service.

Becoming a bar/bat mitzvah is about becoming a Jewish adult. We show that we are entering adulthood in our community by doing mitzvot that Jewish adults do like leading prayers, chanting Torah, and teaching Torah. By writing and then delivering a *dvar torah* from the *bima*, you will be fulfilling this important mitzvah of teaching.

Step 1—Read the whole Torah portion in English, not just the verses that you are chanting. While you are reading, you can look at the commentary for clarification of some of the verses. After you have read the portion, write down three things from the portion that you would like to discuss with Rabbi. This can be a “big picture” question like “Why are there two creation stories in *Bereshit*?” Or, it can be more specific like, “What are *tzitzit*?” You can write down something that is troubling or intriguing or something you don’t understand, etc. This is the assignment after the first meeting with Rabbi.

Step 2—You will discuss these three things in your second meeting with Rabbi. He will try to bring ideas that Jewish thinkers of the past have said about these topics. Once all three topics have been discussed, you will choose one to write about in your *dvar torah*.

Step 3—Write the *dvar torah* before your third meeting. It is helpful to email it to Rabbi Satz before the meeting. rabbisatz@templebnaior.org

Here is a brief outline of what a *dvar torah* might look like.

- I. This week’s Torah portion is \_\_
  - A. In this week’s portion we find the verse, “\_\_\_\_\_”
  - B. This Rabbi explains the verse this way . . .
- II. I think the Torah is saying this
  - A. How this point relates to your life (might include a personal story)
  - B. What can we all learn from this?
- III. Summary and “*Shabbat Shalom*”

A *dvar torah* should be about two pages double-spaced.

## **SHABBAT FRIDAY EVENING BLESSINGS**

### 1.5 Instructions for the honor of leading the Friday Night Candle Blessings

1. When your name is called by Rabbi, please stand in front of the microphone near the candles on the upper *bima*. Cantor will begin to sing a prayer "Oh Hear Our Prayer."
2. When Cantor sings "*Let us light these lights*", use the lit candle to light the other two candles. It does not matter which candle you light first. When you are done lighting the candles, replace the original candle in the holder.
3. Read the English text. Cantor will tell you which English text at your child's final rehearsal.
4. Recite the Hebrew prayer and the English translation that follows it:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ כְּנֹדֶךָ הָעוֹלָם, Baruch atah adonai eloheinu melech ha-olam  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ Asher kid'shanu b'mitzvotav v'tzivanu  
לְהַדְלִיק נֵיר שֶׁל שַׁבָּת L'hadlik neir shel shabat

*Blessed are You, Adonai our God, Sovereign of the universe, who hallows us with mitzvot, commanding us to kindle the light of Shabbat.*

5. The congregation and Cantor will sing the Hebrew text.
6. You may return to your seat when the music has ended.

## 1.6 Instructions for the honor of leading the Friday Night Kiddush

At the conclusion of the service we will move to the Social Hall for the Kiddush. You may share your child's *siddhur* (prayer book) on page 4. Lift the cup of wine and read the following:

And there was evening and there was morning, the sixth day.  
The Heaven and the Earth were finished, and all their array.  
On the seventh day God finished the work that God had been doing,  
and God ceased on the seventh day from all the work that God had done.  
And God blessed the seventh day and declared it holy,  
because on it God ceased from all the work of creation that God had done.

ברוך אתה יי אלהינו מלך העולם, Baruch atah adonai eloheinu melech ha-olam  
בורא פרי הגפן. Borei p'ri hagafen

**(DO NOT TAKE A SIP!)**

Hand the cup to the Bar/Bat Mitzvah who will lead the congregation in the chanting of the Kiddush:

ברוך אתה יי אלהינו מלך העולם, Baruch atah adonai eloheinu melech ha-olam  
בורא פרי הגפן. Borei p'ri hagafen  
ברוך אתה יי אלהינו מלך העולם, Baruch atah adonai eloheinu melech ha-olam  
אשר קדשנו במצותיו ורצה בנו, Asher kid'shanu b'mitzvotav v'ratzah vanu.  
ושבת קדשו V'shabat kod'sho  
באהבה וברצון הנחילנו B'ahavah uv'ratzon hinchilanu  
זכרון למעשה בראשית, Zikaron l'ma-aseih v'reishit  
כי הוא יום תחילה למקראי קדש, Ki hu yom t'chilah l'mikra-ei kodesh  
זכר ליציאת מצרים, Zeicher litzi-at mitzrayim  
כי בנו בחרת ואותנו קדשת, Ki vanu vacharta v'otanu kidashta  
מכל העמים, Mikol ha-amim  
ושבת קדשך באהבה וברצון V'shabat kodsh'cha b'ahavah uv'ratzon  
הנחלתנו. Hinchaltanu  
ברוך אתה יי, מקדש השבת. Baruch atah adonai m'kadeish hashabat

As the congregation sings "Amen", the Bar/Bat Mitzvah will take a sip of the wine and hand the cup to you. Please finish the cup – it will be going home with you.

### **The K'riat HaTorah (Torah Reading)**

Each Bar or Bat Mitzvah student assumes the role of the *ba-al(at) k'riah*, "Torah reader," for the day. This entails the learning of four *parshiyot*, or selections from the week's Torah portion, which amounts to ten to twelve verses. Each student is expected to learn the trope, or traditional cantillation melody. This skill is taught by Cantor and the coaches in private tutoring sessions. The Bar or Bat Mitzvah candidate will chant the Torah blessings only for the fourth and final *aliyah*, which we call the *Maftir*. The previous *aliyot* are given to family members and friends.

### **The Haftarah**

Following the reading of Torah, the Bar or Bat Mitzvah student will chant the Haftarah, or secondary biblical reading, along with the accompanying Haftarah blessings. Like the Torah reading, the Haftarah is chanted according to a specific melody to be learned with Cantor. The number of verses to be read will be determined by Cantor. In the case of a double B'nai Mitzvah, one of the students will deliver a *Dvar Torah* on the Haftarah portion and the other will deliver the *Dvar Torah* on the Torah portion.

### **Friday Night**

It is customary for the Bar or Bat Mitzvah student to lead the congregation in *Kiddush* at the Friday night service preceding the Bar or Bat Mitzvah service. In the case of multiple B'nai Mitzvah, all students will chant the *Kiddush* together.

## **WHAT DO THE PARENTS OF THE BAR/BAT MITZVAH DO?**

### **During the Friday Night Service:**

Both parents of the Bar or Bat Mitzvah candidate will participate in the candle lighting and/or Kiddush during the Friday evening service before their child will become a Bar or Bat Mitzvah. If there is more than one family involved, Rabbi and Cantor will plan a shared participation. Friday evening services begin promptly at 7:15pm. The Bar or Bat Mitzvah student must be at Temple **by 6:45 pm** in order to practice the *kiddush*.

### **During the Saturday Morning Service:**

During the service on Saturday morning, the parents will address their child on the meaning of the occasion and the importance of Judaism in their family and pass the Torah to him or her.

Parents who are not Jewish are included in most of the parental roles. Rabbi will happily discuss with you the involvement of a parent who is not Jewish.

## **CHOOSING PEOPLE TO PARTICIPATE IN THE SERVICE**

### **Passing the Torah**

During the Torah Service a Jewish parent and a Jewish grandparent, as representatives of each generation, will hand the Torah to the Bar or Bat Mitzvah student, symbolically handing down our Jewish heritage to the next generation. For families who do not have grandparents present, appropriate substitutes can be made. The Bar or Bat Mitzvah candidate then leads the *Hakafah* (Torah procession) through the congregation. The entire family is then invited to participate in the *Hakafah*. At the conclusion of the *Hakafah*, everyone returns to his or her seat.

### **Honors and Aliyot**

Honors are an important part of the Bar or Bat Mitzvah ceremony. A variety of opportunities for family and friends exist within the Shabbat morning worship service, as detailed below. The [ALIYAH AND HONORS FORM](#) for the Clergy can be found in this manual. This form should be returned to Cantor when your child begins to work with her. ***\*\*Please return completed forms to Cantor 6 WEEKS PRIOR to your date.***

*ALIYOT* (plural for *aliyah*): An *aliyah* means "ascension". We elevate ourselves when reading from the Torah. It includes a blessing before the Torah reading and a blessing after the Torah reading. There are four *aliyot*. You may choose up to 12 individuals for three of the four *aliyot*. Generally, the first two *aliyot* are for friends and family, and the third *aliyah* is for the parent(s). The last *aliyah* is referred to as the *Maftir* and calls the Bar or Bat Mitzvah candidate up to chant the blessings.

In order to be called for an *aliyah*, a person must 1) be Jewish, 2) be at least 13 years of age, and 3) be able to recite the blessings in Hebrew. Hebrew and transliterated blessings will be available on the *bimah* and can be found in [BLESSINGS FOR THE READING OF TORAH AND ALTERNATIVE READINGS](#) in this manual.

WE CANNOT STRESS ENOUGH THE IMPORTANCE OF THOSE WHO ARE BEING CALLED TO RECITE THE TORAH BLESSINGS TO PRACTICE BEFOREHAND, ESPECIALLY WITH THOSE WITH WHOM THEY WILL BE SAYING THEM TOGETHER!

### **Important Note for Family Members Who Are Not Jewish**

The reciting of the *Torah* blessings is only performed by a Jewish adult; however, a family member who is not Jewish may be honored during any *aliyah* with one of four alternate readings in [BLESSINGS FOR THE READING OF TORAH AND ALTERNATIVE READINGS](#).

### **Additional Honors**

**TORAH DRESSERS:** You can select 2 or 3 people to come to the *bimah* to dress the Torah. These individuals do not have to be Jewish, can be of any age, and do not say anything.

**TORAH HOLDER:** One Jewish adult will sit holding the Torah after it is read. For a double B'nai Mitzvah ceremony, only one person does this.

### **CHOOSING PEOPLE TO HELP DURING THE SERVICE**

The family is also responsible for supplying some helpers for the service. The names of these people need to be supplied six (6) weeks prior to the service. Please use the [HUSHER AND USHER FORM](#). The helpers that are needed are:

**Ushers.** To greet guests as they enter the sanctuary and hand each guest a *siddur* (prayer book) and a Shabbat morning handout. (Two ushers are needed for a single, one usher per family for a double.) Ushers need to remain at the doors until 10 minutes into the service. If your assigned ushers have not arrived by 10:10 am for the 10:30 am service, please ask others to act in their place until they arrive.

**Hushers.** We are pleased to have the peers of our B'nai Mitzvah candidates as our guests. Please provide one adult "husher" per every 10 to 12 unaccompanied youth who will be attending the service. The hushers sit on either side of the section reserved for youth during the service. It is their responsibility to make sure that there is not excessive whispering, or other behavior inappropriate during a religious service. The hushers, if they feel it necessary, may separate children who are disruptive or ask them to sit with the usher.

We provide a special section reserved for youth. Unaccompanied youth may not sit in the balcony.

**Presenter from the Temple Board.** A representative from the Temple Board will make presentations to the B'nai Mitzvah students.

**Note:** For those who are home bound and unable to attend the service in person, we are pleased to provide LIVE streaming of the Bar or Bat Mitzvah worship service. A link to live streaming is available on the TBO home page <https://templebnaior.org/>.

### **THE PARENT SPEECH on SATURDAY MORNING**

The remarks that you address to your child are meant to put a meaningful frame around this sacred occasion and the experience of becoming a Bar or Bat Mitzvah.

- What is it that you wish to pass on to your child?
- What is your “torah” – the Jewish values you have that you wish to give to him or her?

In your remarks, please follow these guidelines:

1. Say what you would like to say, keeping your remarks brief. Understand that everyone is standing during this entire time. The address should be no longer than two (2) type-written double-spaced pages, not including the paragraph below. This is 600 words maximum.
2. Say nothing embarrassing about or to your child. (No birth stories, please.)
3. Please do not mention your child's grades in school. Jewish self-esteem, for your child or for children listening in the congregation, should be based on the kind of person you are, not what grades you get. Making reference to how well one does in school without saying anything about grades may be appropriate.
4. In addition to saying what you would like about your child, make sure that you make reference to what it means to you and your family to be passing down this torah /the Jewish heritage.
5. Remember, this is not a brag sheet. It is not a time to revisit all the wonderful and impressive moments in your child's thirteen years of life--e.g., “when you were three, we were amazed that you said...” or “I will never forget how you did \_\_\_ when you were only nine.” Rather, your speech should focus on the values and character traits your child demonstrates as well as the values and character traits you wish to encourage in him or her. What does it mean to you that you are passing down the Jewish heritage to your child?

Please note: if one of the parents is not Jewish, it is the Jewish parent who holds the Torah. The parent who is not Jewish may present the speech.

### **FREQUENTLY ASKED QUESTIONS**

#### **Who takes care of the Oneg Shabbat and Motzi?**

The family of the Bar or Bat Mitzvah child will host an Oneg Shabbat on Friday evening. The Temple will arrange for food and setup. If you have special needs or requests, please inform the Executive Director. **The contribution for the Oneg Shabbat is included in the Bar or Bat Mitzvah flat fee.**

On Saturday morning a *Motzi* (blessing over the challah) in the Sanctuary or the Social Hall concludes the service. A large challah is provided.

**Should my child wear a *Tallit* (Prayer Shawl)?**

Your child may wear either a family *Tallit*, or one purchased or made for the occasion. It is hoped that the *Tallit* is not a Bar or Bat Mitzvah costume but something to be worn on a continuing basis. *Tallitot* are available through our Judaica shop.

**Do I need to supply *kippot* (skull caps), and if so, what kind?**

Many families order *kippot* to be offered to their guests during the service in which their child becomes a Bar or Bat Mitzvah. *Kippot* are available for purchase through our Judaica Shop. These *kippot* are put in the sanctuary lobby on the morning of your child's service for worshippers who choose to wear them. If you choose not to purchase *kippot*, Temple provides them for your guests.

If you have any questions concerning what is and is not within the guidelines, please contact Rabbi, Cantor, or the Executive Director.

**What about photography and videotaping?**

Photography or videotaping is not permitted during the service. Often photographs are taken on the morning of the Bar or Bat Mitzvah service, or you may choose to take photographs on a different day. **Please be sure to call the Temple Office to schedule photo times in order to avoid scheduling conflicts with ongoing Temple programs or events. The Clergy will be available for photos on an appointment basis to be scheduled through the Office staff.**

**What time should I list on the invitation?**

10:15 AM, for 10:30 AM service.

**Can I have a dinner at Temple prior to Shabbat services on Friday night?**

The Beit Midrash may be rented for this dinner.

**Can I have my celebration at Temple after the Saturday morning service?**

The Aresty Social Hall may be rented for your celebratory luncheon. Please see [SCHEDULE OF BAR/BAT MITZVAH FEES \(and what that fee includes\)](#) in this manual. Please contact the Executive Director if you are interested in Social Hall rental. If outside caterers are to be used; check with the Executive Director for guidelines.

**My spouse and I are divorced. How is that handled?**

Each situation is unique and has its own sensitivities. Please discuss this with Rabbi who has had years of experience with these matters.



**SCHEDULE OF BAR/BAT MITZVAH FEES (and what that fee includes)**

A flat rate fee of \$2,000.00\* will be billed to your account at the time of the B'nai Mitzvah orientation meeting for 6<sup>th</sup>-grade families. Please contact the Temple Office so we can arrange a payment schedule.

\*The fee includes, most significantly, Bar/Bat Mitzvah training and coaching sessions, individual and family meetings with Rabbi and Cantor, the *Oneg Shabbat* on Friday evening (food, set-up, etc.), flowers for the *bimah*, a family coffee station for Shabbat morning, and challah and wine for the *motzi*.

Bar/Bat Mitzvah training and coaching will only begin after all financial arrangements have been made. The balance of all fees, including tuition for the religious school year in which your child celebrates becoming Bar or Bat Mitzvah, are **due in full three (3) months** prior to your child's Bar or Bat Mitzvah date.

Social Hall usage, if available: A \$250.00 deposit is required to reserve the Social Hall or courtyard, with the balance due in full three (3) months prior to your ceremony. In addition, caterers are required to pay a \$250 security deposit two (2) weeks prior to the Bar or Bat Mitzvah date.

Linda Grandis Blatt Art Gallery.....	\$250.00*
Usage Fee for Social Hall includes Kitchen use.....	\$1000.00*
Usage Fee for Social Hall for Simple Kiddush (no Kitchen use).....	\$750.00*
Usage Fee for Social Hall and Foyer.....	\$900.00*
Usage Fee for Courtyard.....	\$500.00*
Usage Fee for Beit Midrash .....	\$250.00*

*\*Prices are subject to change*

In honor of your child's Bar or Bat Mitzvah, or to recognize or show appreciation for the Clergy or professional staff, contributions may be made at your discretion to:

- Rabbi Satz Discretionary Fund
- Cantor Dadoun-Cohen's Discretionary Fund
- Rabbi Z. David Levy Endowment Fund
- Rabbi Donald B. Rossoff Scholarship Fund
- Joel & Helen Jacobs Religious School Endowment Fund
- Building Fund
- General Giving Fund
- Frances and Herbert Brody Pre-School Fund
- Lisa K. Goldberg Pre-School Fund
- Shabbat Shira
- Security Fund

*Please refer to TEMPO, our Temple Directory, for detailed information regarding each fund.*

## **THE DVAR TORAH – INSTRUCTIONS FOR THE BAR/BAT MITZVAH**

A *dvar torah* is a “word of Torah”, a lesson that one draws from a text to teach to others. You will study the Torah portion with Rabbi to find something meaningful to you, and then you will write a *dvar torah* to teach this insight to the congregation during the Saturday morning service.

Becoming a bar/bat mitzvah is about becoming a Jewish adult. We show that we are entering adulthood in our community by doing mitzvot that Jewish adults do like leading prayers, chanting Torah, and teaching Torah. By writing and then delivering a *dvar torah* from the *bima*, you will be fulfilling this important mitzvah of teaching.

Step 1—Read the whole Torah portion in English, not just the verses that you are chanting. While you are reading, you can look at the commentary for clarification of some of the verses. After you have read the portion, write down three things from the portion that you would like to discuss with Rabbi. This can be a “big picture” question like “Why are there two creation stories in *Bereshit*?” Or, it can be more specific like, “What are *tzitzit*?” You can write down something that is troubling or intriguing or something you don’t understand, etc. This is the assignment after the first meeting with Rabbi.

Step 2—You will discuss these three things in your second meeting with Rabbi. He will try to bring ideas that Jewish thinkers of the past have said about these topics. Once all three topics have been discussed, you will choose one to write about in your *dvar torah*.

Step 3—Write the *dvar torah* before you third meeting. It is helpful to email it to Rabbi Satz before the meeting. [rabbisatz@templebnaior.org](mailto:rabbisatz@templebnaior.org)

Here is a brief outline of what a *dvar torah* might look like.

- IV. This week’s Torah portion is \_\_
  - C. In this week’s portion we find the verse, “\_\_\_\_\_”
  - D. This Rabbi explains the verse this way . . .
- V. I think the Torah is saying this
  - C. How this point relates to your life (might include a personal story)
  - D. What can we all learn from this?
- VI. Summary and “*Shabbat Shalom*”

A *dvar torah* should be about two pages double-spaced.

**SHABBAT FRIDAY EVENING BLESSINGS**

**1.7 Instructions for the honor of leading the Friday Night Candle Blessings**

7. When your name is called by Rabbi, please stand in front of the microphone near the candles on the upper *bima*. Cantor will begin to sing a prayer “Oh Hear Our Prayer.”
8. When Cantor sings “*Let us light these lights*”, use the lit candle to light the other two candles. It does not matter which candle you light first. When you are done lighting the candles, replace the original candle in the holder.
9. Read the English text. Cantor will tell you which English text at your child’s final rehearsal.
10. Recite the Hebrew prayer and the English translation that follows it:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, Baruch atah adonai eloheinu melech ha-olam  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ Asher kid'shanu b'mitzvotav v'tzivanu  
לְהַדְלִיק נֵיר שֶׁל שַׁבָּת L'hadlik neir shel shabat

*Blessed are You, Adonai our God, Sovereign of the universe, who hallows us with mitzvot, commanding us to kindle the light of Shabbat.*

11. The congregation and Cantor will sing the Hebrew text.
12. You may return to your seat when the music has ended.

### 1.8 Instructions for the honor of leading the Friday Night Kiddush

At the conclusion of the service we will move to the Social Hall for the Kiddush. You may share your child's *siddhur* (prayer book) on page 4. Lift the cup of wine and read the following:

And there was evening and there was morning, the sixth day.  
The Heaven and the Earth were finished, and all their array.  
On the seventh day God finished the work that God had been doing,  
and God ceased on the seventh day from all the work that God had done.  
And God blessed the seventh day and declared it holy,  
because on it God ceased from all the work of creation that God had done.

ברוך אתה יי אלהינו מלך העולם, Baruch atah adonai eloheinu melech ha-olam  
בורא פרי הגפן. Borei p'ri hagafen

**(DO NOT TAKE A SIP!)**

Hand the cup to the Bar/Bat Mitzvah who will lead the congregation in the chanting of the Kiddush:

ברוך אתה יי אלהינו מלך העולם, Baruch atah adonai eloheinu melech ha-olam  
בורא פרי הגפן. Borei p'ri hagafen  
ברוך אתה יי אלהינו מלך העולם, Baruch atah adonai eloheinu melech ha-olam  
אשר קדשנו במצותיו ורצה בנו, Asher kid'shanu b'mitzvotav v'ratzah vanu.  
ושבת קדשו V'shabat kod'sho  
באהבה וברצון הנחילנו B'ahavah uv'ratzon hinchilanu  
זכרון למעשה בראשית, Zikaron l'ma-aseih v'reishit  
כי הוא יום תחילה למקראי קדש, Ki hu yom t'chilah l'mikra-ei kodesh  
זכר ליציאת מצרים, Zeicher litzi-at mitzrayim  
כי בנו בחרת ואותנו קדשת, Ki vanu vacharta v'otanu kidashta  
מכל העמים, Mikol ha-amin  
ושבת קדשך באהבה וברצון V'shabat kodsh'cha b'ahavah uv'ratzon  
הנחלתנו Hinchaltanu  
ברוך אתה יי, מקדש השבת. Baruch atah adonai m'kadeish hashabat

As the congregation sings "Amen", the Bar/Bat Mitzvah will take a sip of the wine and hand the cup to you. Please finish the cup – it will be going home with you.

## **BLESSINGS FOR THE READING OF TORAH AND ALTERNATIVE READINGS**

The blessings for the reading of the Torah in Hebrew and transliteration are below and will be provided to you on the *bimah*.

To prepare to chant these blessings, we encourage you to listen to this recording of the blessings being chanted by a cantor:

<https://reformjudaism.org/sites/default/files/t10r6-torah-chanted.mp3>

### **1.9 Blessing before the reading of the Torah**

The person who is called to the Torah (*Oleh/Olah*) says:

בְּרַכּוּ אֶת יְיָ הַמְּבָרָךְ.

*Bar'chu et Adonai ham'vorach.*

Bless Adonai who is blessed.

The congregation responds:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

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

Blessed is Adonai who is blessed now and forever.

The *Oleh/Olah* then says:

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

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

*Baruch atah, Adonai*

*Eloheinu, Melech haolam,*

*asher bachar banu mikol haamim,*

*v'natan lanu et Torato.*

*Baruch atah, Adonai, notein haTorah.*

Blessed is Adonai who is blessed now and forever.

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

### **1.10 Blessing after reading Torah**

When the reading concludes, the *Oleh/Olah* says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת  
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה יי, נוֹתֵן הַתּוֹרָה.

*Baruch atah, Adonai*

*Eloheinu, Melech haolam,*

*asher natan lanu Torat emet,*

*v'chayei olam nata b'tocheinu.*

*Baruch atah, Adonai, notein haTorah.*

Blessed are You, Adonai our God, Sovereign of the universe,  
who has given us a Torah of truth, implanting within us eternal life.  
Blessed are You, Adonai, who gives the Torah.

**1.11 English Readings for a Family Member Who is Not Jewish**

(Please Choose One Reading)

Source of all knowledge, teacher of all humanity, you reveal yourself to us in the order and beauty of nature, in the call of conscience, and in the greatness of moments such as this. The hearts and minds of children sense your presence, as it is written: "Out of the mouths of the young You have established your strength." We thank you for the blessing of life and growth; of learning and knowledge. May they bring us to greater deeds of goodness in the years to come.

Humbly do we give thanks for this day and for the years of growth and learning that have preceded it. Now as \_\_\_\_\_ steps forward to affirm his/her commitment to the ideals and goodness she/he has been taught, our souls are joyful and our minds at peace.

We pray that this day's service may long echo in \_\_\_\_\_ memory. May it be engraved on the tablet of her/his heart the understanding that this day initiates a life more firmly dedicated to his/her heritage, to deeds of justice and kindness, and to faithful membership in the community of all humanity.

O God, make each of us a worthy example to the next generation. Let nothing estrange us from them and from you, the source of all goodness and compassion. Help us, again and again, to renew our attachment to all people, to walk hand-in-hand with \_\_\_\_\_ toward a life of meaning and righteousness.

**ALIYAH AND HONORS FORM**

Please email, mail, fax, or drop off this form to Cantor at your first meeting with her. Keep a copy for yourself. PLEASE PRINT CLEARLY.

Candidate: \_\_\_\_\_ Bar/Bat Mitzvah Date \_\_\_\_\_  
 Candidate's Hebrew Name \_\_\_\_\_  
 Mother's Name \_\_\_\_\_ Mother's Hebrew Name \_\_\_\_\_  
 Father's Name \_\_\_\_\_ Father's Hebrew Name \_\_\_\_\_  
 Siblings' Names and ages \_\_\_\_\_  
 \_\_\_\_\_

**ALIYOT: Maximum of 12, no minimum. PLEASE PRINT CLEARLY**

The Hebrew Torah blessings must be done by Jewish family members or friends. Family members who are not Jewish can come up to the *bimah* to choose a special [English Readings for a Family Member Who is Not Jewish](#). If you would like to have your family members who are not Jewish participate, please indicate on the form that they will be reading English Only.

**ALIYAH 1**

English Name	Hebrew Name	Hebrew Names of Mother & Father	Relationship

**ALIYAH 2**

English Name	Hebrew Name	Hebrew Names of Mother & Father	Relationship

**ALIYAH 3**

English Name	Hebrew Name	Hebrew Names of Mother & Father	Relationship
<i>Parents of Bar/Bat Mitzvah and, if desired, siblings over the age of 13.</i>			

Continued on next page



**Aliyah and Honors Form Continued**

Torah Dressers: \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_

Torah Holder: (any adult or post Bar/t Mitzvah individual)  
\_\_\_\_\_

Will Bar/Bat Mitzvah candidate be wearing a Tallit? (please circle) YES NO

Who will be placing the Tallit? \_\_\_\_\_

Who will be giving a speech? (please circle). MOM DAD

When taking the out the Torah, shall we hand it to (please circle) MOM DAD

Will Bar/Bat Mitzvah candidate need a step at the *bimah*? YES NO NOT SURE

**Kaddish:**

Please list below names that you would like commemorated when reading Kaddish.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**HUSHER AND USHER FORM**

Shortly you will be celebrating your child becoming a Bar/Bat Mitzvah. Listed below are the positions and honors that need to be filled.

PLEASE CALL THE OFFICE IF YOU HAVE ANY QUESTIONS 973.539.4539.

PLEASE EMAIL, MAIL OR FAX (973.539.2758) THIS SHEET TO THE TEMPLE OFFICE SIX WEEKS PRIOR TO THE BAR/BAT MITZVAH DATE. BE SURE TO KEEP A COPY FOR YOURSELF.

**PLEASE PRINT ALL NAMES AS YOU WANT THEM TO APPEAR IN PROGRAM.**

Candidate: \_\_\_\_\_ Bar/Bat Mitzvah date: \_\_\_\_\_

Number of Guests expected at Friday Service: \_\_\_\_\_

Number of Guests expected at Saturday Service. Adults: \_\_\_\_\_ Children: \_\_\_\_\_

**USHERS:**

The following have agreed to be Ushers at the Service:

\_\_\_\_\_  
(one for a double, two for a single)

**HUSHERS:**

We expect to have approximately \_\_\_\_ unaccompanied youth at the Service, requiring \_\_\_\_ "hushers" (one per 10-12 youth). The following have agreed to be Hushers at the Service:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**KIPPOT:**

Will you have personalized Kippot? (Please circle) YES NO