

Temple Beth Tikvah

בית תקווה



Bar/Bat Mitzvah Handbook

The Journey Begins...

Updated March 2023

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WHAT DOES IT MEAN TO BECOME A BAR/BAT MITZVAH?

Becoming a *Bar/Bat Mitzvah* is a profound experience for the entire family. Standing with a young Jewish person as they open the Torah for the first time is like standing at Sinai and having God's presence revealed. What a blessing it is for each of us to be with these beautiful young people as they enter adulthood, to bear witness to who they are becoming.

Students do not “have” a *Bar* or *Bat Mitzvah*; they *become* a *Bar* or *Bat Mitzvah*. The Talmud teaches that a young person is ready at the age of 13 to understand and accept adult responsibility for *mitzvot* (commandments/sacred responsibilities). We believe our students have much to learn and much to teach.

Central to the experience of becoming *B'nei Mitzvah* (plural) at Temple Beth Tikvah is a serious and spirited engagement with *Torah* and the mysteries and majesty of Jewish tradition; a deep questioning of theology and personal religious commitment; and the privilege and responsibility for the student to teach the congregation what they have learned, believes, loves, and continues to question. Additionally, the Rabbi, Dr. Cassorla, teachers, tutors, and staff treat the *B'nei Mitzvah* students as young adults—giving them the support and guidance needed to succeed and asking them to be accountable for their own progress.

Our hope is that through the process of becoming a *Bat* or *Bar Mitzvah*, our students will fall in love with Judaism and Jewish tradition. We hope you, the parents, will embrace the experience and be models of Jewish adulthood. At Temple Beth Tikvah, we believe in a Torah of shared responsibility where each of us is called to restore dignity to all humanity and the earth.

EDUCATIONAL & COMMUNITY GOALS AND EXPECTATIONS

All *B'nei Mitzvah* students are expected to make a commitment to Jewish life and learning. In that spirit, we offer these specific goals and requirements.

GOALS FOR STUDENTS IN THE TBT B'NEI MITZVAH PROGRAM

Our Students Will:

- 1) Develop an understanding of and ability to actively participate in Temple Beth Tikvah services
- 2) Learn to chant selected verses from the Torah and *Haftarah*
- 3) Engage in a critical and meaningful study of their Torah portion
- 4) Teach Torah and develop a *D'var Torah*
- 5) Connect to a community of their Jewish peers
- 6) Demonstrate *Tikkun Olam* in our community

REQUIREMENTS OF THE TBT B'NEI MITZVAH PROGRAM

- 1) Be enrolled in the Temple Beth Tikvah Religious School
- 2) Successfully complete 3rd – 7th grade in the Religious School
- 3) Continue with Religious School through Confirmation in the 10th grade
Bar/Bat Mitzvah is not the end of the journey; it is but one awe-inspiring moment along the way!
- 4) Family Temple Membership in good standing

WHEN DOES A CHILD BECOME A BAR/BAT MITZVAH?

At TBT, Bar or Bat Mitzvah is typically celebrated on the Shabbat closest to the child's 13th birthday. However, in some situations, life experiences and educational backgrounds indicate a need for more preparation time leading up to the actual ceremony. We want all of our B'nei Mitzvah students ready educationally, intellectually, emotionally, spiritually, and developmentally. This decision will be made in consultation with the student, parents, teachers, Dr. Cassorla, and Rabbi.

WHO'S WHO ON YOUR BAR/BAT MITZVAH JOURNEY?

We are taught in *Pirkei Avot* (*The Teachings of the Sages*) that "*kol Yisrael arevin zeh b'zeh*," that is, all Israel is connected to one another. The entire TBT community is connected to each *Bar/Bat Mitzvah* family in important ways to help support you in this process, including:

RABBI DANNY MOSS: Rabbi Moss will meet with the student and parents to begin the journey approximately one year prior to the *Bar/Bat Mitzvah* date. He will also guide the student through the *D'var Torah* writing process, helping the student study the text and explore perplexing questions. Rabbi Moss is also the primary spiritual guide through this process. As challenges arise during this journey, Rabbi Moss is available to respond to the "big life questions." He is readily available and can be reached at 203-245-7028 or rabbi@tbtshoreline.org. Rabbi Moss will also conduct a final run-through with your family.

LEAH CASSORLA, PH.D.: Dr. Cassorla oversees the training of our *B'nei Mitzvah*, including the mastering of the Torah and *Haftarah* portions, the leading of Hebrew prayers, and the completion of their *Mitzvah* Project. She tutors many of our students and will check in regularly with students who have been assigned other tutors. Dr. Cassorla teaches all of our children to chant from the Torah. This is a skill that lasts for a lifetime. Dr. Cassorla can be reached at 203-245-7028, 727-519-4173, or drcassorla@tbtshoreline.org.

KIM ROMINE, Temple Administrator: Kim will help with many of the physical details of the event, financial arrangements and building set-up. She will be able to answer many of your questions and can be reached at 203-245-7028 or admin@tbtshoreline.org.

Our Administrative Assistant will schedule all appointments with the Rabbi and Dr. Cassorla. She will be able to answer many of your questions. She can be reached at 203-245-7028 or at office@tbtshoreline.org.

TUTORS: Dr. Cassorla works with the majority of our students to prepare them for their Bar/Bat Mitzvah service. Depending on the size of the class, we occasionally work with other experienced and dedicated tutors from the TBT community. See the next section for more information about tutoring.

THE JOURNEY BEGINS

When your child is in 5th grade, you will receive a date for your child's *Bar/Bat Mitzvah*. All children and their parents participate in an Orientation Program in the Fall or Winter of 6th grade. Students will begin their studies with the Rabbi approximately 14 months prior to the *Bar/Bat Mitzvah* date. Tutoring will begin at least nine months prior to the *Bar/Bat Mitzvah* date. This ensures a minimum of 36 sessions, allowing for vacations, cancellations, and sick days. If a student needs more time and assistance for preparation beyond nine months, additional tutoring is available at an hourly fee payable to the tutor.

Students customarily work with their tutor individually or in "pods" (small groups) for 45 minutes each week. Each session, students will have a combination of one-on-one instruction with a tutor and work together as a team.

Stages of *Bar/Bat Mitzvah* study:

- a. Initial meeting with the Rabbi. Students will explore the meaning of the *Bar/Bat Mitzvah* experience and the responsibilities they take on as young adults. Finally, they will learn the meaning of key elements of the services that they will be leading.
- b. Students study on a weekly basis with Dr. Cassorla or one of our experienced tutors, either in pods or individually. The focus of these meetings is preparation of chanting Torah, *Haftarah*, blessings, and the prayers of the service. These study sessions continue up to the *Bar/Bat Mitzvah* date. They will also choose their *Mitzvah* Project.
- c. Approximately three months before the *Bar/Bat Mitzvah* date, the Rabbi will meet with each student to review his/her Hebrew progress, the *Mitzvah* Project, and to help shape the development of the *D'var Torah*. They will study their Torah portions and start to determine what topic they would like to focus on in their *D'var Torah* (literally, "word of Torah" – their *Bar/Bat Mitzvah* "speech").
- d. The *Bar/Bat Mitzvah* run-through will take place in the week prior to the *Bar/Bat Mitzvah* date. This provides an opportunity for the *Bar/Bat Mitzvah* to review all materials studied in their proper order and to answer questions concerning family participation.

Specific expectations on the part of the *Bar/Bat Mitzvah* student:

- a. The learning of a section of the weekly Torah portion, selected by the student, so that the student will be able to chant from the Torah scroll. Torah portions are typically 18 verses long. Students who chant at least 15 verses may have up to five aliyot.
- b. A segment of the *Haftarah* for that week
- c. The blessings before and after the reading of the Torah and the *Haftarah*
- d. The Shabbat prayers to be led by the student
- e. The creation of a *D'var Torah*
- f. The fulfillment of a *mitzvah* project

Bar/Bat Mitzvah students and their families attend Erev Shabbat services on a monthly basis prior to their Bar/Bat Mitzvah date. This is a way for families to feel more comfortable with our worship services and practices and for the Bar/Bat Mitzvah student to become more familiar with the service that they will soon be leading. Each student gets a “Shabbat Passport” to be signed by the Rabbi or Dr. Cassorla at the conclusion of each service they attend.

FAMILY MEETINGS & PROGRAMS

The 6th grade students and their parents attend a kick-off lunch meeting in the Winter of 6th grade, led by the Rabbi, Dr. Cassorla, and the Religious Activities Committee.

We will talk about the road ahead and the milestones along the way: Hebrew school, private study sessions with our tutors, *D'var Torah* preparation, sessions with the Rabbi and Dr. Cassorla, and much more. It is also a time for parents to ask questions.

You will be supported by the community throughout this journey. We strive to make the process as smooth as possible, an opportunity for great learning and connection to the Temple Beth Tikvah community as well as to the larger Jewish Community.

THE *BAR/BAT MITZVAH* SERVICE

CELEBRATING *B'NEI MITZVAH* DURING SHABBAT SERVICES

Families participate in Friday evening service of the *Bar/Bat Mitzvah Shabbat* by offering the blessing for the lighting of the candles and leading *Kiddush* (blessing over the wine/grape juice). The *Bar/Bat Mitzvah* also helps to lead prayers in this service. It is customary to invite your guests to attend this Friday evening service. Please include this information on your invitations.

During the Saturday morning service, the *Bar/Bat Mitzvah* takes part in leading the prayers and chanting from the Torah, symbolizing the achievement of spiritual maturity. The service is exhilarating and soul-stirring. It is a student's first opportunity to publicly chant from the Torah. It is a holy moment when the extended congregation of friends, family, and synagogue community take on a deeper and more special meaning and are present to celebrate with you and mark this important life cycle moment. A *Bar/Bat Mitzvah* is personal and meaningful, but not private; you are welcomed into a loving community that is called to embrace, celebrate, challenge and nurture you and your family.

STUDENTS WITH DISABILITIES

Temple Beth Tikvah is committed to the inclusion and opportunity for ritual participation of *all* congregants. If you have concerns about your child's ability to participate in any parts of the service listed, please discuss your circumstances with the Rabbi and Dr. Cassorla. We will always work with students and their families to create a meaningful *Bar/Bat Mitzvah* experience, and we will provide appropriate accommodations and modifications.

ANSWERS TO FREQUENTLY ASKED QUESTIONS

INVITATIONS

A general rule of thumb is to send invitations to out-of-towners eight weeks in advance and to people in town six weeks in advance. Invitations vary according to personal style preference, but all invitations should indicate the start time. (We encourage inviting your guests for 9:45 a.m. and noting that the service begins at 10 a.m.) and that (child's name) will also participate in the Friday evening service at (time). It is customary to invite all of your child's Religious School classmates. This special outreach goes a long way in fostering the spirit of community that is such an important part of our congregation. Others you will want to include on your guest list: your child's Religious School teachers, *B'nei Mitzvah* tutor, Rabbi Moss, and Dr. Cassorla.

BAR/BAT MITZVAH ARTICLE SUBMISSION TO THE SHOFAR (TEMPLE BULLETIN)

You are invited to write a short 100-word article and submit a photograph of your child to our temple administrator at office@tbtshoreline.org. You may include information about the family, your child's interests, his/her teacher and tutor, and why he/she is looking forward to the *Bar/Bat Mitzvah*. The Shofar deadline is the 15th of each month for the following month (i.e. for an April service, the deadline is March 15).

THE SERVICE PROGRAM

A written program for the morning is optional. To make it easy for you, a downloadable and editable sample program can be found on our website at <http://www.tbtshoreline.org/bnei-mitzvah/>.

TZEDAKAH

It is customary for Jews to mark important events in life with the giving of *tzedakah*). This is an opportunity for families to discuss values and select worthy causes or organizations to be recipients of righteous giving in honor of the occasion.

Many families choose to place a leaf on the TBT Tree of Life in honor of their child becoming Bar/Bat Mitzvah. Kim Romine can assist you with this special honor. It is also customary to show appreciation for the Rabbi and Dr. Cassorla by making a contribution to their Discretionary Funds.

FLOWERS & DECORATING

Families may choose one or two floral arrangements to adorn the Sanctuary and/or Social Hall. You may use any florist you wish. Many families decorate the tables in the Social Hall for the *Bar/Bat Mitzvah*. This can be as elegant as fine linens and beautiful flowers, or as simple as paper tablecloths and balloons. The use of candles is not permitted.

Centerpiece ideas:

- Food pantry donations, wrapped in cellophane
- Books to be donated to the library
- Flowers
- Potted plants
- Photo stands

KIPPOT AND TALLITOT

The wearing of *kippot* (head coverings) and *tallitot* (prayer shawls) is optional at Temple Beth Tikvah for both men and women. We do have a supply of both that are available at every service. *Tallitot* are worn at morning services only. Some families choose to order personalized *kippot* and a special *tallit* for the *Bar/Bat Mitzvah*.

USHERS & GREETERS

B'nei Mitzvah families serve as **USHERS** for one another at the *Bar/Bat Mitzvah* services. Before the service, the usher(s) will make sure the lights are on and that the *Challah* & *Kiddush* cup are set up on the *Bimah*. The Usher then stands at the sanctuary door and helps guide people to seats, helps to seat latecomers, and sets up extra folding chairs if need be.

Ushering in advance of your own *simcha* is a great opportunity to become more familiar with the ‘insides’ of the *Bar/Bat Mitzvah* service. It is also an essential role for helping the celebrating families; ensuring a warm welcome for guests and a smooth flow of services.

Parents should plan to usher at two *Bar/Bat Mitzvah* services. A sign-up sheet will be available at the *Bar/Bat Mitzvah* “Kick-off” Orientation Meeting. If a conflict arises for your selected ushering date, it is your responsibility to find a substitute.

GREETERS have the specific role of welcoming guests by standing in the front foyer. Being a Greeter is an honor that the family can give to a friend or family member and is indicated on the Honors Sheet.

HOSTING THE FRIDAY NIGHT *ONEG*

It is customary for the *Bar/Bat Mitzvah* family to host the Friday night *oneg* on the Friday evening of the *Bar/Bat Mitzvah* service. Some families have this hosted by their extended families. Others coordinate with their friends or work cooperatively with their children’s classmates’ families and “trade” sponsorships. The specific instructions for hosting an *oneg* are available through the office and will be given to you closer to the date.

SATURDAY MORNING KIDDUSH

The *Bar/Bat Mitzvah* family supplies a *challah* for the *motzi* at the end of the service. The synagogue will provide the wine and the *Kiddush* Cup. Some families like to make a more significant *Kiddush* available and can do so in discussion with Kim Romine.

CHILDCARE

We welcome all children at all of our services. If they need a break, the temple library is always equipped with a bin of toys and children’s books, and the audio is fed in so the service can be heard. Some families like to make this known to their guests by making mention of it in the program card. Others who expect young children at the service choose to hire a babysitter to watch children when they need to step out of the sanctuary.

KAVOD: RESPECT FOR OUR SACRED SPACE & EACH OTHER

Temple Beth Tikvah has expectations for good behavior of children during all services, especially *Bar/Bat Mitzvah* services, when there may be large numbers of young people. Thankfully, our children are all extraordinarily well-behaved! We nevertheless ask all *Bar/Bat Mitzvah* families to be mindful of the presence of lots of teenagers and we ask that you do your part to prevent damage to the building and grounds during your *simcha* weekend.

Please make sure that all alcoholic beverages are secured, and are only served to adults of legal age (21 years or older). Any incident of underage drinking puts Temple Beth Tikvah and you at risk.

Taking photographs or videotaping during *Shabbat* services is prohibited. You may arrange for a photographer to take pictures prior to the services from 9:00 a.m. to 9:45 a.m. The Rabbi and Dr. Cassorla will join you at 9:30 a.m. in the sanctuary to take pictures with the Torah. All cameras must be put away by 9:45 a.m.. The service will be livestreamed and recorded for your archive, should you wish.

ROLES FOR PARENT(S) AND FAMILIES DURING THE SERVICE

Family members participate in both the Friday evening and Saturday morning services. These opportunities are described in detail in Appendix D.

PARENTS' REMARKS

One of the most special moments of your child's *Bar/Bat Mitzvah* service is the opportunity for you to speak directly to them with the congregation as witness. This is a chance for you to share with your child the import of this day, your love and confidence in your child, and your prayers and hopes for their future. Some specific guidelines to help you shape your words can be found in Appendix B.

REGULATIONS GOVERNING USE OF TEMPLE BETH TIKVAH'S FACILITIES

Many families host Shabbat dinners prior to Friday evening services, *Kiddush* luncheons after the Saturday morning service, and/or a reception or party on Saturday in the TBT Social Hall. The following policies apply to all meals, parties and *onegs* that are associated with your *simcha*:

KASHRUT (DIETARY / FOOD RULES)

As a modern Reform congregation, we respect personal choice regarding *kashrut* observance, but we strongly feel that as a community we need to observe a level of *kashrut*, out of respect for our tradition, our concern for communal identification, and Jewish value of "*k'lal Yisrael*," being a part of the greater Jewish community. The observance of *kashrut* at Temple Beth Tikvah reflects our desire to allow for the greatest number of our members to feel comfortable when eating at the synagogue. Therefore, TBT observes the following

- * Shellfish and pork products are not permitted in the synagogue.
- * All meat served in the temple must be kosher.

* Milk and meat cannot be mixed (served at the same meal).

* During Passover, the five grains of wheat, barley, oat, spelt, and rye are strictly prohibited unless in the form of *matzah* or unleavened products.

Any food prepared and/or served in the synagogue must adhere to these basic kashrut policies. For any questions regarding dietary restrictions and the synagogue facilities, please consult the Rabbi.

FACILITIES USE POLICIES & FEES

There is no charge for use of the building and the sanctuary for the *Bar/Bat Mitzvah* service.

Should you want to use the Social Hall for a reception following the *Bar/Bat Mitzvah* service, there is a rental fee which is to be determined due to current renovation construction.

In addition, there is an hourly custodial fee which is currently \$40 to cover room set-up and clean-up. Clear start and end times of the event need to be specified. A non-refundable deposit of \$100 is required to reserve the date and the non-refundable balance is due-in-full two months before the event. Contact Kim Romine for the “Agreement for Use of Facilities” form, which must be signed and returned with the deposit to hold that date.

Fees for both facility use and custodial services are subject to change and will be approved by the Board of Directors annually.

All caterers must be approved by TBT at the time that full payment is made. Caterers are required to follow our *Kashrut* Policy and to submit a valid certificate of insurance prior to synagogue use.

CATERERS

Caterers must adhere to the following synagogue regulations:

1. Any caterer using our facilities shall supply the synagogue with a certificate of insurance covering bodily injury and property damage liability at least two weeks prior to the *Bar/Bat Mitzvah* service.
2. Electrical circuits shall not be overloaded with candelabra, lights, or appliances.
3. Caterers must remove all of their equipment from the building by noon the following day.
4. Caterers must maintain in broom-clean condition the sections of the building where they are working at all times and must remove waste and refuse from inside the premises before leaving.
5. Caterers may not use the automatic dishwashing equipment without special supervision.

6. Failure to comply with any of the above regulations may result in a denial of the future use of building facilities to any offending caterer.
7. The kitchen must be left clean.
8. Parking facilities are provided. Do not walk or park on the lawn.
9. A temple custodian must be on duty at all functions.

B'NEI MITZVAH FEES

Members must be in good financial standing prior to the *Bar/Bat Mitzvah* date, and students must be enrolled in our Religious School.

A *B'nei Mitzvah* fee, currently set at \$975.00 is due no later than one month prior to your child's *Bar/Bat Mitzvah*. This covers all tutoring, materials, supplies and administrative needs. The Board of Directors sets the *B'nei Mitzvah* Fee annually and this is subject to change.

If you choose to use the TBT Social Hall for a reception, there is a charge for its use, and \$40/hour for custodial services, including the time for set-up and clean-up.

HIGH HOLIDAY HONORS

It is our tradition at Temple Beth Tikvah to honor our most recent *B'nei Mitzvah* students during the High Holidays following their becoming *Bar/Bat Mitzvah*. Your child will be invited to share in a group *Aliyah* on either *Rosh Hashanah* or *Yom Kippur* of the year following their *Bar/Bat Mitzvah*. You will hear from the Religious Activities Committee in late summer for this honor.

APPENDIX A: GLOSSARY

<i>Aliyah; Aliyot (plural)</i>	Literally means “going up.” This is the ascent to the bimah to say the blessings over the <i>Torah</i> . We also refer to each section of <i>Torah</i> that is read as one <i>Aliyah</i> . For example, you may be assigned to the “Third <i>Aliyah</i> ,” and you say the blessing before the third section is read.
<i>Amidah</i>	Literally, “The Standing” prayer. Part of this prayer includes communal singing and part is personal silent prayer. Some read the text of the prayer book; some include their own personal prayers and meditations, or a combination of these. It is customary to sit down when you are through with your own private expression.
<i>Bar Mitzvah</i>	Literally, “Son of the Commandments,” Bar is the Aramaic word for son. It can describe a person or the ceremony/service. A boy becomes a <i>Bar Mitzvah</i> or you attend a boy’s <i>Bar Mitzvah</i> .
<i>Bat Mitzvah</i>	Literally, “Daughter of the Commandments,” Bat is the Hebrew word for daughter. It can describe a person or the ceremony/service. A girl becomes a <i>Bat Mitzvah</i> or you attend a girl’s <i>Bat Mitzvah</i> .
<i>Bar’chu</i>	A central prayer that officially calls people to worship.
<i>Bimah</i>	<i>Bimah</i> is the word for the raised platform in our synagogue where the service is conducted.
<i>Birkat Ha-Torah</i>	This is the blessing we say over each section of <i>Torah</i> that is read. These honors are generally given to family members and close friends. The <i>Bar/Bat Mitzvah</i> student says the last blessing over the <i>Torah</i> . This is also referred to as having the <i>Aliyah</i> (see above).
<i>B’nei Mitzvah</i>	This is the plural for <i>Bar</i> [and] <i>Bat Mitzvah</i> . This can also refer to all of the students who are celebrating a <i>Bar</i> or <i>Bat Mitzvah</i> this season.
<i>B’not Mitzvah</i>	This is the plural for <i>more than one Bat Mitzvah</i> . If you go to a ceremony with more than one <i>Bat Mitzvah</i> and no male <i>Bar Mitzvah</i> , (e.g., twin sisters) you say you are attending a <i>B’not Mitzvah</i> .
<i>D’var Torah</i>	Literally, “A word of <i>Torah</i> ,” this is the speech or sermon given about the <i>Torah</i> portion or based in Biblical texts.
<i>G’lilah / Golel(et)</i>	The dressing of the <i>Torah</i> after it is read. / The person who dresses to <i>Torah</i> .
<i>Haftarah</i>	This is not actually a “half- <i>Torah</i> ” although it sounds like that. This is an additional reading from the Hebrew Bible. Most <i>Haftarot</i> come from the books of the Prophets and are connected to the <i>Torah</i> portion by either a key word or theme. The chanting melody for the <i>Haftarah</i> reading are different from the melody for <i>Torah</i> reading.
<i>Hagbahah / Magbiah</i>	The lifting of the <i>Torah</i> / The person who lifts the <i>Torah</i> for all to see.

<i>Haimish</i>	Warm and welcoming; down-to-earth.
<i>Kabbalat Shabbat</i>	Literally, “Welcoming the Sabbath,” this is the name of the Friday evening service.
<i>Kiddush</i>	This is the prayer said over wine or grape juice to sanctify <i>Shabbat</i> or other festive occasions.
<i>Kippah; Kippot (plural)</i>	Also known in Yiddish as <i>yarmulke</i> , this is the head-covering worn in order to show respect for God. While Reform Judaism does not require people to wear <i>kipot</i> during prayer or everyday life, many wear them during services.
<i>Mazel Tov</i>	Congratulations!
<i>Minyan</i>	A gathering of (at least) ten Jewish adults for prayer.
<i>Mitzvah; Mitzvot (plural)</i>	A <i>Mitzvah</i> is often construed as a “good deed.” However, the <i>Torah</i> accords it much more weight, referring to a <i>Mitzvah</i> as a commandment from God. Reform Jews interpret <i>mitzvah</i> as a range of ethical and ritual obligations rooted in Jewish tradition and spiritual identity.
<i>Shabbat</i>	The Sabbath, which begins at sundown on Friday and ends after sunset on Saturday.
<i>Shammas</i>	The person who unlocks the synagogue and sets up for services.
<i>Sh'ma u'v'ahavta</i>	A central prayer that people say in services, and at home in the morning and evening.
<i>Siddur</i>	Prayer book.
<i>Simcha</i>	Joyous celebration.
<i>S'udat Mitzvah</i>	A festive meal (or <i>nosh</i>) after a special occasion.
<i>Tallit, Tallitot (plural)</i>	This is the ritual prayer shawl that has four <i>tzitzit</i> or specially knotted fringes tied on the corners. Jews are commanded to wear the <i>tallit</i> in order to remember God's commandments in the book of Numbers (15:39).
<i>Torah</i>	Literally, “teaching,” this is the Five Books of Moses, the first five books of the Hebrew Bible. The books are Genesis (<i>B'reishit</i>), Exodus (<i>Sh'mot</i>), Leviticus (<i>VaYikra</i>), Numbers (<i>BaMidbar</i>), and Deuteronomy (<i>D'varim</i>).
<i>Trope</i>	In Hebrew, <i>Te'amim</i> , translates in English to “Tastes.” This describes the notes above and below the text that indicate what melody to use for each word. There are several systems of <i>trope</i> for various texts, <i>Torah</i> , <i>Haftarah</i> , the book of Esther, Ecclesiastes, Lamentations, High Holy Day readings, etc. Different regions around the Jewish world have their own <i>trope</i> melodies, such as the Tunisian and Dutch communities, and so on.

APPENDIX B: PARENT(S) TALK TO THE BAR/BAT MITZVAH

Guidelines for parents' (optional) remarks:

1. Prepare your words in advance. All talks should be written out and be no longer than one page, double-spaced, 12-point font.
2. Each parent is invited to speak. If more than one parent will speak, decide beforehand who will speak first.
3. If you prefer not to write your own talk, the Rabbi can provide you with a parent prayer.
4. Remember to speak about your child's unique character and qualities. Please refrain from sharing stories that will embarrass your child. Try to articulate why this day is so special to you and why being Jewish is important to you.
5. Bring a printed copy of your talk to the run-through. All talks are reviewed by the Rabbi at that time.
6. Enjoy!

APPENDIX C: RESOURCES

Each student who becomes *Bar/Bat Mitzvah* at Temple Beth Tikvah is given *Your Bar/Bat Mitzvah: Parashah and Haftarah with Commentary* (Union for Reform Judaism Press)

The following are suggested resources

The Torah: A Modern Commentary (Union for Reform Judaism Press, Revised Edition, 2007)

Etz Hayim Torah and Commentary, edited by David Lieber (The Rabbinical Assembly, 2000)

A Torah Commentary for Our Times, by Harvey J. Fields (Union of American Hebrew Congregations, 1993)

The Torah: A Women's Commentary (Union for Reform Judaism Press, 2007)

For additional commentary and explanation of both *Torah* & the *B'nei Mitzvah* process, we suggest:

Living a Jewish Life, by Anita Diamant (Harper Perennial)

Make Your Own Bar/Bat Mitzvah: A Personal Approach to Creating a Meaningful Rite of Passage, by Rabbi Goldie Milgram (Josi Bass 2004)

Putting God on the Guest List: How to Reclaim the Spiritual Meaning of Your Child's Bar or Bat Mitzvah, by Rabbi Jeffrey K. Salkin (Jewish Lights Publishing, 1993)

Sparks Beneath the Surface: A Spiritual Commentary on the Torah, by Lawrence Kushner and Kerry Olitzky (Jason Aronson Press, 1995)

Bar/Bat Mitzvah Basics: A Practical Family Guide to Coming of Age Together, edited by Cantor Helen Leneman

The Mitzvah Project Book, by Liz Suneby & Diane Heiman (Jewish Lights Publishing, 2011)

B'nei Mitzvah Honors Sheet

Shabbat Evening

Candle Lighting:

English Name(s) & Relationship to B/M

Shabbat Morning

Greeters:

Name of 1 or 2 people to welcome, say "Shabbat Shalom" & hand out program

Presentation of Tallit:

English Name(s) & Relationship to B/M

Aliyot

1

English Name(s) & Relationship to B/M

Hebrew Name(s) (name, son/daughter of X and Y)

2

English Name(s) & Relationship to B/M

Hebrew Name(s) (name, son/daughter of X and Y)

3

English Name(s) & Relationship to B/M

Hebrew Name(s) (name, son/daughter of X and Y)

4

PARENT(S) English Name(s) & Relationship to B/M

Hebrew Name(s) (name, son/daughter of X and Y)

5

Bar/Bat Mitzvah English Name

Hebrew Name (name, son/daughter of X and Y)

Hagba (Torah Lifting):

English Name & Relationship to B/M

Gelilah (Torah
Dressing):

English Name & Relationship to B/M

Chain of Tradition:

(Passing the Torah)

Jewish Grandparents, Parents

Reading for Peace:

(Optional)

English Name & Relationship to B/M

Kaddish Additions:

English Name(s) & Relationship to B/M

Congregational Gift:

Presented by one TBT member. You may choose a particular tutor, teacher, member of the Board, or congregant, if you like.

REMINDER TO PARENTS: *Remember to bring a challah for Shabbat Morning*

NOTES:

- A. The candles are customarily lit by the mother and grandmother(s), at least one of whom is Jewish.
- B. Four or 5 Aliyot are recited on *Shabbat* morning. The *Bar/Bat Mitzvah* has the final *Aliyah*, and the parents have the second-to-last. The first 2-3 aliyot are available to be given out to others. More than one person may share an *Aliyah*, although the number should not be large. Those reciting *Aliyot* blessings should be Jewish and of at least *Bar/Bat Mitzvah* age (13). A parent of a *Bar/Bat Mitzvah* who is not Jewish should be on the bimah for the parent *Aliyah* but should not recite the Hebrew text.
- C. All Hebrew names should be given in the form of PERSON'S HEBREW NAME son/daughter of FATHER'S HEBREW NAME and MOTHER'S HEBREW NAME, if possible. If the Hebrew name of a parent is unknown, let the Rabbi know the parent's English name. If a parent does not have a Hebrew name because s/he is or was not Jewish, please let the Rabbi know this as well.
- D. *Hagba* is the act of lifting the Torah after the reading. The person honored needs to be Jewish, 13 years old or older, and must be strong and have experience.
- E. *Gelilah* helps to bind, and dress the Torah after the lifting. The person given this honor is preferably Jewish and 13 years old or older.