The *Ner Tamid* (Eternal Light), found above our Ark, has existed since the time of the Tabernacle in the Sinai Desert. Its flame burned in Solomon’s Temple in Jerusalem, and it continues to represent the flame that never dies, the continuity of Jewish tradition, and God’s continual presence.

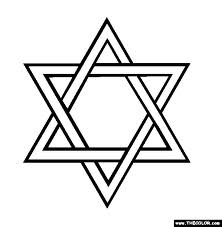
The *Menorah*, the Seven Branched Candelabra, is the most ancient of Jewish symbols. It reminds us of the responsibility of the Jewish people to be the light that the world needs by following God’s commandments.

The *Siddur* (prayerbook) *and Chumash* (Torah Commentary) are located in the pews. The prayer book is named “*Mishkan T’filah*”, and the larger Torah Commentary contains the Torah and *Haftarah* (selected readings from the Books of the Prophets) in Hebrew and in English. Because these are Holy books, they should never be placed on the floor.

**For Your Information**

* Cell phones should be turned off. No texting, please.
* Please do not enter or exit the sanctuary while the Ark is open or when the congregation is standing.
* While it is not Jewish custom to applaud during a service, there are times when clapping is part of our music. We welcome you to join in then.
* The taking of photos is not allowed during the service.
* *Kippot* and *tallitot* are available at the entrance to the sanctuary.
* Children are welcome at all services, but we respectfully request that you sit with them and help them leave the sanctuary quickly if they become disruptive. You are welcome to bring them to the library where there is a bucket of toys and the service can be heard on speaker.

Shabbat Shalom



Welcome to  
Temple Beth Tikvah

Rabbi Danny Moss

Cantor Jennifer Boyle

We are delighted that you have joined us today for Shabbat services and the celebration of today’s Bar Mitzvah, Xxxxx Xxxxxxx.

“Bar/Bat Mitzvah” literally translates as “Son/Daughter of the Commandment.” In our service today we acknowledge that a thirteen-year-old Jewish child is ready to embrace our tradition and to perform the *mitzvot*, the commandments of Jewish life.

We offer some brief explanations about our service, our congregation and the customs of Bar and Bat Mitzvah, so that friends, family and newcomers to our service may share fully with us in the meaning of this day.

Thank you for joining us today.

**Who We Are**

Temple Beth Tikvah is a Reform congregation founded more than 30 years ago. We are comprised of some 300 household members who participate in our worship, educational, and social justice endeavors.

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**What We Do**

The Torah is Judaism’s most fundamental teaching. The Torah scroll is handwritten on parchment by a scribe with a quill. The Torah is written in calligraphy and has no vowels, punctuation or trope marks (musical notes). The Bar or Bat Mitzvah is therefore challenged and honored to be called up to the Torah for the first time, thus officially becoming part of the adult Jewish community.

The congregation all rises when the *Aron* (ark) containing the Torah is opened and remains standing until the Torah is ‘seated’ on the reader table. During the *hakafah,* when the Torah is carried through the congregation, it is customary to face the Torah as a sign of respect.

During the reading of the Torah, individuals are honored with *aliyot* (blessings for the Torah). The last *aliyah* (blessing) is reserved for the Bar or Bat Mitzvah.

Following the lifting and dressing of the Torah, the Bar/Bat Mitzvah chants the *Haftarah*, which is a selection from the Prophets, and often has some thematic connection with the weekly Torah reading. After chanting the scriptural portions, the student offers a *D’var Torah*, a personal reflection about the meaning of the Torah portion and this day of Bar/Bat Mitzvah.

Bar/Bat Mitzvah is a great accomplishment, but it marks a beginning, not an end. It is incumbent upon each of us to study all our lives. Wisdom and maturity do not come to the young adult automatically because of this ceremony. These are achieved by a lifetime of *Torah* (study), *Avodah* (hard work) and *G’milut Chasadim,* (the performance of good deeds).

Everyone is welcome to wear a *Kippah* (head covering), also called a *Yarmulke* in Yiddish, out of respect for God. It serves as a physical reminder that there is a separation between God’s realm “above” and the human realm “below.”

Jewish males and females over the age of 13 may wear a *tallit* (prayer shawl). This is a four-cornered garment with *tzizit* (fringes) in each corner tied with knots to remind us of the 613 *mitzvot* (commandments).

**In Our Sanctuary**

*Bima* – From the Hebrew word for “high place,” the *Bima* is the platform from which the service is conducted.

The *Aron Kodesh* (Holy Ark), located in the center of the *Bima*, holds the Torah scrolls, the five books of Moses. Our Ark has the 10 Commandments carved on it in Hebrew. Our Ark was lovingly created by temple members.