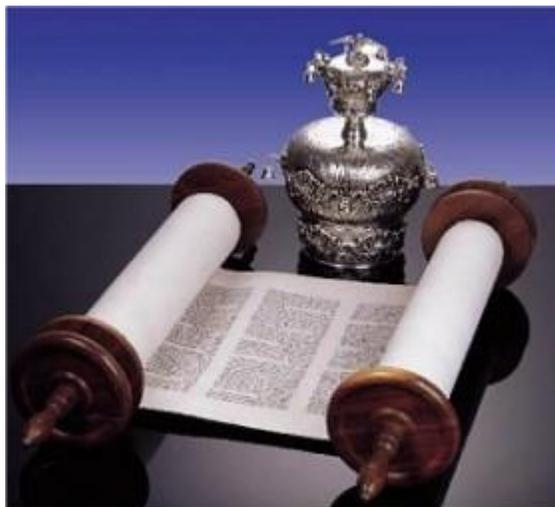

Temple Beth Abraham

Bar/Bat Mitzvah Handbook



Rabbi David K. Holtz Cantor Margot E. B. Goldberg



Temple Beth Abraham

25 Leroy Avenue
Tarrytown, New York 10591

Dear Parents,

Mazal Tov! Your child will soon become a *bar/bat mitzvah* at Temple Beth Abraham. This is a significant milestone on your child's lifelong educational journey, which continues formally at Temple Beth Abraham through High School Graduation at the end of 12th grade. The process, which leads up to the day of the ceremony, is a wonderful opportunity for learning and growth, not only for your child, but for the entire family as well. We know that you will want to make this important event a meaningful Jewish experience in your family's life.

In order to help you do this, we have put together a complete *b'nei mitzvah program*. In addition to your child's regular Judaic and Hebrew School education, this program includes family education experiences as well as your child's individual preparation. Among other things, these experiences will encourage parents and siblings, as well as the *bar/bat mitzvah* child, to focus on what this event means in your lives and to help put the ceremony and celebration in their proper perspective. You'll receive notification about dates and times, as they get closer.

Meanwhile, this handbook contains information about all aspects of the *b'nei mitzvah program* at TBA, from the selection of a date all the way through the ceremony and celebration. Please keep it in a safe place, where you can refer to it as needed. If you have questions that the handbook doesn't address, please feel free to call us. We're delighted that your family is a part of this program, and we're looking forward to working with you.

L'shalom,


Rabbi David K. Holtz


Cantor Margot E. B. Goldberg

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Bar/Bat Mitzvah Timelines

Please review this list carefully. Fill in the blanks by putting the month and year you need to address these issues based on your actual *bar/bat mitzvah* date. Check off the item when you have completed it. This list is not entirely complete. It is meant to highlight what is necessary as preparation for your service and the use of our facility. It does not include items in preparation for your own personal celebration.

Educational/Service Preparation Timeline

To Do	How Long Before Our Date	Our To Do Date	Done
Initial group meeting of parents with Rabbi. Rabbi gives deadline for Date Request Form. See Appendix B.	4 th grade		
Attend 6 th grade pre- <i>bar/bat mitzvah</i> meetings	6 th grade		
Discuss with Cantor any special concerns for student or family.	1 ½ years		
Begin service attendance recommendations	18 months		
Mark your calendars to attend at least one of the “B’nei Mitzvah Experience – Making it Yours” meetings following a <i>bar/bat mitzvah</i> .	During the 15 months of your child’s service attendance recommendations		
Cantor will assign you, along with your Season, a date for your initial group meeting with the Rabbi, Cantor at which time <i>b’nei mitzvah</i> folders including <i>Torah/Haftarah</i> booklets will be handed out.	1 – 1 ½ years		
Call the clergy assistant to make an appointment with Rabbi Holtz to meet with your child to discuss and choose a section of his or her <i>Torah</i> and <i>Haftarah</i> portions. It is your responsibility to make these appointments.	Before trope class begins		
Choose <i>Mitzvah</i> Project.	1 year		
Complete all service attendance recommendations.	3 months		
Begin thinking about who will receive honors and <i>aliyot</i> at your service. See Appendix C.	3 months		
Call the clergy assistant to make an appointment with Rabbi Holtz to meet with your child to discuss writing his/her <i>d’var torah</i> (sermon). This may take several meetings. It is your responsibility to make these appointments.	10 weeks		

To Do	How Long Before Our Date	Our To Do Date	Done
Call the families that will be ushering at your service to introduce yourself, review any special needs, and confirm their attendance.	6 weeks		
Complete your ushering requirements – the dates will be assigned to you.	Anywhere from 2 weeks or more before or after your date		
Give “Gift Presentation Guidelines” to the person presenting Temple gifts. See Appendix I.	2 weeks		
Rehearsal with Cantor to read from <i>Torah</i> for the first time and determine musical keys.	2 Tuesdays before <i>bar/bat mitzvah</i>		
Service Rehearsal with Rabbi (for the entire immediate family). At this rehearsal you will need to submit to the Rabbi your list of <i>aliyot</i> , honors, and the name of the person presenting the Temple gifts. See Appendix C.	Monday before <i>bar/bat mitzvah</i>		

Practical Matters Timeline

To Do	How Long Before Our Date	Our To Do Date	Done
Submit form to reserve facility for <i>Kiddush</i> and/or reception. See Appendix D.	At time of date request		
Non-refundable deposit of 50% required to reserve facility.	30 days after your date is assigned.		
The <i>bar/bat mitzah</i> fee* will be billed in 4 installments beginning when your child's Season begins <i>bar/bat mitzvah</i> prayer class.	1 – 1 ^{1/2} years		
Submit agreement form for use of building facilities for <i>Kiddush</i> and/or reception. See Appendix E and/or F.	9 months		
If you are having a double, contact the other family to discuss important issues. See Appendix G.	9 months		
All Temple dues, building fund pledges, Religious School fees and <i>bar/bat mitzvah</i> fees to be paid in full.* For Fall <i>bar/bat mitzvah</i> , this means that your Dues obligation for the Temple fiscal year (7/1-6/30) is due in full over the summer rather than by 12/31.	3 months		
Final payment due (including security deposit) for facility rental for expanded <i>Kiddush</i> or use of Social Hall.	3 months		
Purchase <i>Tallit</i> and order <i>Kippot</i> if desired.	3 months		
Furnish standard proof of insurance and certificate from caterer naming the Temple as an additional insured.	2 months		
Make an appointment for photographs at the Temple. Pictures with an open ark/Torah require one of the Clergy to be present.	2 months		
If using social hall, submit floor plan to Temple office indicating number of tables and chairs at each table.	2 weeks		
The Office will contact you about your Flower and Oneg Dedication and the number of guests you are expecting at the services both Friday night and at the Bar/Bat Mitzvah to ensure enough seating.	1 week prior to the event		

*All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child's ceremony.

Introduction

The term *bar/bat mitzvah* is often translated as son/daughter of the commandments, but this doesn't really convey the meaning of the phrase. To become a *bar/bat mitzvah* really means to reach the age of religious responsibility.

In Talmudic times, parents were no longer responsible for their children's religious behavior when a boy reached thirteen and a girl reached twelve. At this point, a boy could be counted in a *minyan* and was eligible to be called to the *Torah*; both boys and girls were responsible for observing *Shabbat*, fasting on Yom Kippur, etc. This required no particular religious ceremony. However, by the Middle Ages, a boy would mark his becoming a *bar mitzvah* by publicly reciting the *Torah* blessings, the *maftir* section (last three verses) of the weekly *Torah* reading, and the *haftarah* (reading from the prophets). There was no equivalent public ceremony for a girl upon becoming a *bat mitzvah* until 1922.

Today in all branches of Judaism in North America boys and girls mark their religious coming of age in public ceremonies. However, it is only in Reform and liberal Conservative congregations where the ceremonies are the same for both boys and girls. At Temple Beth Abraham we are proud to be part of the egalitarian tradition. We consider both boys and girls to be of age at thirteen, and their requirements for becoming *b'nei mitzvah*, including preparation for and participation in the *Shabbat* service, are identical.

One final historical note: Classical Reform Judaism in the 1840's eliminated *bar mitzvah* as a rite of passage because the early Reformers felt that in modern life a child of thirteen was still a child, and ill-equipped to make serious religious decisions. They therefore substituted the new ceremony of Confirmation, which takes place at the end of tenth grade (when the children are generally sixteen). Held at the festival of *Shavuot*, when we celebrate the receiving of the *Torah*, Confirmation is an opportunity for the young adults of the community to publicly confirm their acceptance of Judaism.

For over one hundred years, most Reform Jewish children did not have *bar* or *bat mitzvah* ceremonies. Then, largely as a result of congregational demand, this rite of passage was reinstated. In most Reform congregations, however, Confirmation remained the more important of the two ceremonies. This is still true today. It has also become an important rite of passage in many Conservative congregations. Though our thirteen year-olds have learned a great deal by the day of their ceremony, becoming *b'nei mitzvah* does not mean that they know everything that there is to know about Judaism, or that their Jewish education has come to an end. Indeed, Jewish education, like all education, is a life-long process. However, it is unusual for thirteen year-olds to realize this on their own. The early Reformers may have been wrong to remove the *bar mitzvah* ceremony, but they were correct that our thirteen year-olds are still children. **At Temple Beth Abraham we expect all of our *b'nei mitzvah* children to continue their lifelong educational journey through High School graduation!**

Putting the *Mitzvah* Back in *Bar/Bat Mitzvah*

In the midst of the myriad details involved in preparing to become a *bar/bat mitzvah*, it is very important to remember what the event is all about. Becoming a *bar/bat mitzvah* is more than learning a set of skills, and showing them off on the *bima*. It is a public statement that the child is ready and willing to accept the responsibilities associated with being an adult Jew. These responsibilities are summed up in the idea of *mitzvot*, commandments. By standing up on the *bima* during the ceremony, a *bar/bat mitzvah* is saying “I understand that God and Judaism demand certain things of me. I am willing to do my best to learn what they are, and to do them.”

Though liberal Jews - Reform and Conservative - are less strict about exactly what is commanded, the overall concept remains. In particular, whatever our personal level of religious observance, most of us agree that the ethical commandments are central to what it means to be a Jew. One of the most important of these commandments is *tikkun olam* - repairing the world. Acts of *tikkun olam* permit us to be God’s partner in creating the kind of world we want to live in. They give a sense of meaning and purpose to our lives, and give us an opportunity to feel good about our place in the world. It is in this spirit that we require all of our students to complete a *Mitzvah* Project.

Many of the ethical commandments involve doing good things for others, and this is how the word *mitzvah*, which in Hebrew means “commandment” also comes to mean “good deed” in Yiddish. A *Mitzvah* project is in fact an opportunity to do a good deed, not just because it’s nice, but because it is what God and Judaism expect/command.

The *Mitzvah* Project

The *Mitzvah* project is a personalized program of community service. It is our hope that this taste of *tikkun olam* will inspire your child to a lifetime of good deeds. Therefore, we suggest that you choose an activity that truly resonates with your child.

A note on types of projects: The word *tzedakah* (righteousness) refers specifically to money, and the idea that it is simply the “right” thing to do to offer financial help to those in need. *Tzedakah* is a crucial component of *tikkun olam*, because there are some things that only money can buy. We strongly encourage you and your child to make *tzedakah* part of his or her *bar/bat mitzvah* experience, perhaps by making donations to appropriate charities in honor of all your guests. Some other suggestions are listed on the next page.

However, experience has taught us that fund-raising for a cause, no matter how worthy, is not a great project for a child. We prefer that, rather than concentrating on collecting money, our students choose a project that falls under the category of *gemilut chasadim* - deeds of loving-kindness. This is about personal involvement, face-to-face encounters with the real world, and actively working for the benefit of others, often total strangers. The modern definition of *gemilut chasadim* corresponds closely with volunteerism. It includes such activities as visiting the sick, tutoring students, comforting mourners, caring for stray or injured animals, providing shelter for the homeless, and perpetuating the memory of someone who has died, among countless others.

In order to help you plan, the *Mitzvah Project Handbook* has been included (see Appendix J). Each student should write up a brief summary of his or her experience. This summary will be very useful if your child chooses to do a display of the *mitzvah* project in the lobby! It is also expected that your child will include a paragraph about the *mitzvah* project in his or her *bar/bat mitzvah d’var torah* (sermon).

Including Tzedakah in your Bar/Bat Mitzvah

Here are some suggestions to get you started:

- Create or purchase invitations that incorporate the *mitzvah* of *tzedakah*.
- Make sure the leftovers from your reception are donated to a local shelter.
- Distribute your flower or plant centerpieces to a local nursing home.
- Create centerpieces that can be donated to a cause you are interested in—baskets of canned foods, baskets of toiletries, etc.
- Set aside a certain percentage of the gifts your child receives to give for *Tzedakah*.
- Include a lovely card in your invitation requesting that guests bring canned goods to the *bar/bat mitzvah* service or socks, underwear and toiletries for the Midnight Run or any cause that interests you - and deliver your donations to the appropriate agency.
- Mazon – a Jewish Response to Hunger. Donate 3% of the total expenses for the *bar/bat mitzvah* to this wonderful organization. It will go a long way toward making your *bar/bat mitzvah* an inspiring (even “holy”) event.

It is our hope that your child will incorporate the *mitzvot* of *tzedakah* and *gemilut chasadim* throughout his or her *b'nei mitzvah* experience, celebration, and most importantly, throughout his or her Jewish life.

Scheduling Information

Date Assignment

B'nei mitzvah dates are assigned by the Ritual Committee based primarily on your child's birthdate. The "Bar/Bat Mitzvah Date Request Form," (see Appendix B) asks you to indicate certain preferences for your ceremony. We will do our best to accommodate all requests. Once all dates have been assigned, you will receive a letter from the Ritual Committee indicating your child's *bar/bat mitzvah* date.

The large size of our classes means that many of our children share a *bar/bat mitzvah* date. When a date is shared, we try to pair students from different school districts in order to minimize conflicts over friends attending the receptions. If your child has any special educational needs that might make it difficult to comfortably share a date with another student, please note this on the Date Request Form (see Appendix B).

Reform or Conservative?

We are very fortunate to be able to offer the option of a *bar/bat mitzvah* service held in either the Reform or Conservative tradition. In either case, the *bar/bat mitzvah* child will have an opportunity to lead part of the service, chant the appropriate blessings, chant portions of the *Torah* and *Haftarah*, and deliver a *d'var torah* (sermon). We strongly encourage you to choose the setting in which you generally worship. This will permit both your child and your family to feel comfortable and at home on the day of the ceremony.

Timing

We are an egalitarian congregation, and therefore both *bar* and *bat mitzvah* ceremonies generally take place on *Shabbat* morning:

Conservative *bar/bat mitzvah Shabbat* services begin promptly at 9:00 a.m. and end at approximately 11:30 a.m. Shared services will end at approximately 12:00 noon.

Reform *bar/bat mitzvah Shabbat* services begin promptly at 11:00 a.m. and end at approximately 12:45 p.m. Shared services will end at approximately 1:00 p.m.

Please note that Conservative *Shabbat* services take place each week, whether or not there is a *bar/bat mitzvah*, and the Rabbi and Cantor lead this service. On the days when there is a Reform *bar/bat mitzvah*, we engage a *ba'al tefillah* (service leader) to conclude the Conservative service. However, the Rabbi and Cantor will not leave the Conservative chapel until the *Torah* service concludes, generally around 10:45 a.m. Therefore, **the Reform *bar/bat mitzvah* service cannot begin earlier than 11:00 a.m.** We understand that this may impact your choice of catering halls, and we hope that you understand that we are trying to meet the needs of all our congregants.

In some instances we may be able to schedule a *bar/bat mitzvah* at another time when *Torah* is read. One possibility is during a *Shabbat mincha* (late afternoon) service. Note that the precise time of this service will vary with the time of year, and is determined by the Rabbi. Another possible time for a ceremony is the morning of *Rosh Chodesh* (the celebration of the new month). This is often helpful for families who wish to invite guests who will not travel on *Shabbat*. If a *Shabbat* morning *bar/bat mitzvah* poses a difficulty for your family, please consult the Rabbi about these alternative dates or times and note this on the Date Request Form (see Appendix B).

Policies and Standards

Our policies and standards, to which the members of your family are being asked to commit themselves, are an attempt to ensure that *b'nei mitzvah* at TBA are important, meaningful events which are the fruition of an investment of time and effort on the part of the child, the family and the congregation.

Our Mutual Responsibilities

TBA continues to be a growing, thriving and nurturing congregation because all who are involved here work together under the basic assumption that a synagogue should feel like an extended family. As in any family, this means that we all share in the joys of one another's *simchas* and in the work and preparation that make them possible. The following are the responsibilities to which each of us is committing:

The Congregation:

The clergy and leadership of Temple Beth Abraham promise that:

1. From Kindergarten through Twelfth Grade, we will provide your child with the opportunity to fulfill all of the goals of our Religious School curriculum. These include:
 - acquiring basic skills in Hebrew reading;
 - understanding the meaning of the prayer service;
 - becoming proficient in the observance of Jewish rituals;
 - learning Jewish ethics and values and how they apply to everyday life;
 - identifying with the needs of other Jewish communities, particularly the State of Israel;
 - becoming familiar with Jewish history.
2. Throughout your child's educational experience, we will do all we can to reinforce the values which you are teaching at home: pride in being Jewish; a love of our culture, history and traditions; and an eagerness to explore the role that Judaism plays in our modern lives.
3. During your child's 6th grade year, we will provide a multi-week family education program led by the Rabbi, Cantor and the 6th grade teachers.
4. During the year prior to your child's *bar/bat mitzvah*, we will provide a range of specialized instruction designed to make this important point in your child's education as meaningful as possible for all involved.

The Bar/Bat Mitzvah Child:

Every *bar/bat mitzvah* child is required to:

1. Attend Religious School for a minimum of four years prior to the date of the *bar/bat mitzvah* and complete all educational requirements to the satisfaction of the Director of Education, the Rabbi and the Cantor.
2. Register for and attend Religious School through the completion of the seventh grade, or the grade during which the *bar/bat mitzvah* falls. This is a joint policy of our Ritual Committee and Board of Education.
3. Seriously consider continuing your Jewish education through Hebrew High School. Remain a part of your Religious School community and study relevant issues that will benefit you throughout your Jewish life. The Temple is so committed to this that 8th grade tuition has been included as part of the *bar/bat mitzvah* fee*.
4. Create or select a *Mitzvah* Project. See the section in this handbook entitled "Putting the *Mitzvah* Back in *Bar/Bat Mitzvah*" (pages 9-10) and A *Mitzvah* Project Handbook has been included (see Appendix J).
5. Our experience tells us that a critical part of preparing to become a *B'nei Mitzvah* is regular attendance at services. Students will learn prayers, blessings and how to read and chant Torah and *Haftarah* through independent individual study, classroom study and one-on-one tutoring. They will learn how to lead a service, however, by attending services they are able to appreciate and comprehend what they are learning and see it into action.

And it is not just students that benefit. We have found that when parents attend with their children they too familiarize themselves with services and are then able to make their own family *Bar/Bat Mitzvah* experience more comfortable and meaningful and customized to their wants and needs.

Accordingly, we have revamped our service attendance recommendations to focus on what we believe is most important.

Reform: For students whose *B'nei Mitzvah* ceremony will be at a service in the Reform tradition, your family should plan on attending at least ten services.

Of the ten recommended services:

- ✧ At least five should be at Reform *B'nei Mitzvah* services at Temple Beth Abraham (including Shabbat morning, *Rosh Chodesh* or Afternoon services)
- ✧ Two should be Shabbat evening services at Temple Beth Abraham
- ✧ The remaining three should be any other *Shabbat* or *B'nei Mitzvah* service at Temple Beth Abraham.

* All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child's ceremony.

We have found that after attending a *Bar or Bat Mitzvah* as an observer with an eye towards your own big day that both parents and child have questions. To that end we have created guided discussions called “The *B’nei Mitzvah* Experience: Making it Yours” following specific scheduled services. The opportunity to ask questions and discuss your own big day is so important that we are requesting that one of these *B’nei Mitzvah* services followed by the *B’nei Mitzvah* Experience session and encourage you stay afterwards for the discussion.

Services should be attended beginning 18 months before your child’s *B’nei Mitzvah* ceremony and ending 3 months prior making this a 15 month experience.

Conservative: For students whose *B’nei Mitzvah* ceremony will be in the Conservative tradition, your family should plan on attendance at least twelve services.

Of the twelve recommended services:

- ✧ Ten should be Conservative Saturday morning services at Temple Beth Abraham
- ✧ Two should be *Shabbat* evening services at Temple Beth Abraham.

We have found that after attending a *Bar or Bat Mitzvah* as an observer with an eye towards your own big day, both parents and child have questions. To that end we have created discussions called “The *B’nei Mitzvah* Experience: Making it Yours” following specific scheduled services. The opportunity to ask questions and discuss your own big day is so important that we are requesting that you attend one of these *B’nei Mitzvah* services followed by the *B’nei Mitzvah* Experience session and encourage you to stay afterwards for the discussion.

Services should be attended beginning 18 months before your child’s *B’nei Mitzvah* ceremony and ending 3 months prior making this a 15 month experience.

Be excited!

The Parent(s):

It is your responsibility to:

1. Attend the initial Season meeting with the Rabbi concerning preparation, logistics and expectations.
2. Supervise and support your child’s preparation at home. Read (together as a family) the entire assigned *Torah* and *Haftarah* portions and help your child understand it. Under the guidance of the Rabbi assist your child in preparing a *d’var torah* (sermon). Sign your child’s homework sheet daily after they have completed practicing for a minimum of 20 minutes
3. Discuss the ideas of ***Tzedakah*** and ***Mitzvah*** and how you and your child can incorporate them into his or her *bar/bat mitzvah* experience. (See the section on “Putting the *Mitzvah* back in *Bar/Bat Mitzvah*” (pages 9-10) and the *Mitzvah Project Handbook* (Appendix J)).
4. Support your child in fulfilling the service attendance recommendation by attending services together. Our focus is not on forcing attendance but on creating a sense of

confidence and familiarity for both student and parent. Familiarity with our congregational melodies and traditions will make your family's service more meaningful.

5. Help your child select and complete his or her *Mitzvah* Project. (Refer to the *Mitzvah Project Handbook* (Appendix J)).
6. Attend the *Bar/Bat Mitzvah* Family Classes, held in your child's sixth grade year.
7. Serve as ushers at **two** *b'nei mitzvah* services preceding your child's ceremony. Please dress as if you are an invited guest. Please see Appendix H for ushering guidelines.
8. Encourage your child to seriously consider continuing his or her Jewish education through Hebrew High School.
9. Be enthusiastic and demonstrate it to your child!

Don't worry – we're here to help you!

Financial Responsibilities

You will be responsible for the *bar/bat mitzvah fee** applicable for the year of your child's event. The fee includes time with the Rabbi, Cantor, and tutors; all study materials, the accompanist, the flowers and the sponsoring of the *Oneg Shabbat* on the Friday prior to the *bar/bat mitzvah* ceremony. You will be contacted in advance of the ceremony regarding your dedication of the flowers and how many guests you are expecting.

The *bar/bat mitzvah* fee will be billed in 4 installments beginning when your child begins *bar/bat mitzvah* lessons (approximately 1 - 1 1/2 years before the *simcha*). The first installment of the *bar/bat mitzvah* fee, and each subsequent installment, will be due upon receipt of the bill.*

The *bar/bat mitzvah* fee, as well as all outstanding Temple dues, building fund pledges and Religious School fees must be paid in full no later than three months before your child's ceremony, subject to any financial arrangements previously made with the Temple.* For Fall *bar/bat mitzvah*, this means that your Dues obligation for the Temple fiscal year (7/1-6/30) is due in full over the summer rather than by 12/31.

Compliance with Requirements

One of the most important aspects of becoming a *bar/bat mitzvah* is the recognition that with the beginning of adulthood comes the responsibility to faithfully fulfill one's commitments and obligations. In order to be assigned a *bar/bat mitzvah* date, both you and your child are required to sign the date request form (see Appendix B) - indicating your acceptance of the Temple's policies and standards. Please note that this includes the statement that the Ritual Committee reserves the right, on behalf of the Congregation, to cancel or postpone the *bar/bat mitzvah* in the event of unexcused noncompliance with the requirements.

* All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child's ceremony

Preparation

Bar/Bat Mitzvah at TBA is part of a lifelong process of religious education which begins at birth and which extends through High School and beyond. The foundation of *bar/bat mitzvah* instruction is laid throughout the education process.

Nevertheless, specific preparation is required during the period just before our children become *b'nei mitzvah*. At TBA this preparation is conducted by Rabbi Holtz, Cantor Goldberg, the Religious School Staff, and several *b'nei mitzvah* tutors. In addition to the educational benefits, the close involvement of our clergy means that they and the students get to know one another, making for a more meaningful and personal ceremony.

Family Class

During your child's sixth grade year, you will be invited to attend a multi-week Family Education program about the history, meaning and current celebration of *bar/bat mitzvah*. As the invitation will say, besides being a *simcha*, a *bar/bat mitzvah* provides a wonderful opportunity to discuss family traditions, share feelings of joy and pride, and open new lines of communication with your child. We also know that this joyous occasion can be a time of stress and tension, and that there are many questions, both practical and spiritual, that you would like to have answered. For all these reasons, your attendance at these sessions is required.

Bar/Bat Mitzvah Lessons

Approximately twelve months before the *bar/bat mitzvah* ceremony, your child will begin formal preparation. Cantor Goldberg will contact you with the date for your initial Season meeting with Rabbi Holtz.

The specific preparations and lessons for your child will depend on the type of service you are having but most of our students will take a 10-week *bar/bat mitzvah* prayer class and a 10-week trope class as part of midweek Religious School at some point during the 6th and/or 7th grades.

A detailed description of the preparations for each type of service is outlined in Appendix K.

Two Rehearsals on the *Bima*

Two Tuesdays before the *bar/bat mitzvah* ceremony, your child will meet with the Cantor on the *bima* to read from the *Torah* for the first time, choose keys for the prayers your child will chant with piano accompaniment (Reform service only).

On the Monday before the *bar/bat mitzvah* ceremony, unless the Monday is a holiday, your family will meet with the Rabbi for a service rehearsal. This is an opportunity for the entire family to increase its understanding of what will happen by walking through the service. It is strongly recommended that the *bar/bat mitzvah* child wear the shoes that s/he will be wearing at the service so s/he can become familiar with the feel of: new shoes, slippery soles and/or higher heels on the *bima*, carrying the *Torah*, and standing at the lectern. At this time, the parents will submit to the Rabbi the list of honors and *aliyot* and the name of the person presenting the Temple gifts (see Appendix C). If you have questions, or wish to meet with the Rabbi or Cantor earlier, please feel free to call and schedule an appointment.

The Bar/Bat Mitzvah Ceremony

A *bar/bat mitzvah* is not a stand-alone ceremony; it always takes place as part of a congregational service, most often on *Shabbat*. This is because this milestone in your child's education marks the moment at which s/he can stand up before the congregation and serve as a *shaliach tzibur*, a prayer leader. The point of a *bar/bat mitzvah* ceremony is for the child; now of age to be considered a Jewish adult, to publicly demonstrate that s/he has learned enough to be worthy of that designation. Therefore, your child will be asked to take an active role throughout the service.

Friday Night

At the *Shabbat* evening service the night before the *bar/bat mitzvah*, your family will be invited to sit on the *bima*. Family members will lead the congregation in the introduction to candle lighting and *Kiddush*. The *bar/bat mitzvah* child will lead the congregation in *Kiddush*. At the completion of the service, you and your family will stand in the receiving line so that the congregation can congratulate you.

Saturday Morning

The Child's Participation

As part of the ceremony, your child may:

1. Lead the congregation in portions of the service in Hebrew and in English;
2. Chant the *Torah* and *Haftarah* blessings;
3. Chant a selected section of the *Torah* portion (Reform) or chant the *maftir* (Conservative);
4. Chant a section of the *Haftarah* portion and read the translation (Reform), or chant the entire *Haftarah* (Conservative);
5. Present an original *d'var torah* (sermon) about the *Torah* and/or *Haftarah* portions;
6. Lead the congregation in the chanting of *Kiddush* and *motzi*.

Your child will be encouraged to participate to the fullest extent of his or her ability. Special educational circumstances should be brought to the attention of the Rabbi and the Cantor at the beginning of the *bar/bat mitzvah* training process.

The Family's Participation

Members of the immediate family will sit on the bima during services, as may grandparents and great-grandparents. All members of the family are invited to participate through *aliyot* and/or other honors. Please see Appendix C for more information about *aliyot*.

Please note that Temple Beth Abraham is committed to being sensitive to and inclusive of interfaith families. In particular we believe that a non-Jewish parent who is raising a Jewish child is deserving of the same honors and participation as the Jewish parent.

The parents may:

1. Present the *tallit* to your child at the beginning of the service;
2. Read the Parents' Prayer just before you pass the Torah to your child;
3. Be honored with an *aliyah* to the Torah (a non-Jewish parent comes to the Torah but does not recite the blessing);
4. Give a personal blessing to your child just before his or her *aliyah*.

Siblings who have already become *bar/bat mitzvah* may be honored with an *aliyah* to the Torah (as can other extended family members). Younger siblings are generally given a different honor, such as opening the ark. They also are asked to lead *motzi* at the end of the service.

Presentation of Temple Gifts

Toward the completion of the service, your child will be presented with gifts on behalf of the congregation. These include an engraved *Kiddush* cup, a *Tanach* (Bible), and a NFTY gift certificate toward one of their trips to Israel. You may choose a fellow congregant to make the presentation, or the Clergy may also be asked. Please see Appendix I for gift presentation guidelines.

General Information

Appropriate Dress

Though we prefer not to focus on externals, the fact is that the clothes we wear make a statement about who we are, where we are and what we are doing. We do not want to be fashion police, but we ask that, no matter where you are going after the service, you and your family be dressed appropriately for participating in a religious service in a House of God. This especially includes anyone who will be coming up on the *bima*. By appropriate dress we mean:

For males: jacket and tie, *kippah*, *tallit*.

For females: Hemlines of reasonable length, and shoulders covered (nothing sleeveless or strapless). Please note that a *tallit* does not count as a shoulder covering.

Prayer Garments

As an egalitarian congregation, we encourage both men and women to wear a *tallit* during the entire *Shabbat* morning service, but this is entirely voluntary. However, at TBA anyone called to the *Torah* for an *aliyah* must wear a *tallit*. In addition, it is a long-standing Jewish custom for anyone involved in leading the service to wear a *tallit*. Therefore, all *b'nei mitzvah* children wear a *tallit* during the entire service. A *bar/bat mitzvah* is an ideal moment for your child to acquire his or her own *tallit*. For your convenience, our Judaica shop has a selection of *tallitot* - please order well in advance. Family and friends who are called for an *aliyah* have the option of wearing a *tallit* throughout the service, or donning it just for the *aliyah*.

It is the long-standing custom at TBA for all males to wear a *kippah* whenever they are in either sanctuary; despite our egalitarianism, the wearing of a *kippah* or other head covering is optional for females.

Photography and Videography

The taking of photographs during the service is strictly forbidden. Photographs may be taken at the Temple during the week prior by making arrangements with the Temple Office and Clergy. In order to take pictures with an open ark or with the Torah, one of the clergy must be present.

For services celebrated in the Reform sanctuary, we have a fixed-focus video camera that will record the event. If you wish, a video camera that operates without additional light may be set up on a tripod at the rear of either sanctuary by a videographer or family member. In the Reform sanctuary, the video camera must be placed **behind the last row of seats**.

Streaming

Please note that we have the ability to stream our services live. If you are interested please discuss with the Rabbi.

Flowers

The donation for the flowers that adorn the *bima* for the *Shabbat* of your child's *bar/bat mitzvah* as well as for the *erev Shabbat* service is included in the *bar/bat mitzvah fee**. Congregants are not permitted to select their own flowers.

It is a long-standing tradition at TBA for the families of the *bar/bat mitzvah* child to dedicate the flowers in memory of loved ones. You will be contacted 1 week prior to the *bar/bat mitzvah* to obtain the dedication information that will appear in the printed announcements distributed at Friday night services.

The florist will select flowers that are appropriate for the season. Certain types of flowers cannot be used due to the Cantor's allergies. **No lilies and no heavily scented flowers of any kind are permitted.** Please remember this if you are planning to have flowers at a reception held at TBA.

Friday Night Oneg

It is customary that the parents of the *bar/bat mitzvah* children dedicate the *oneg* in honor of the *bar/bat mitzvah*. This dedication is presented in the Friday night service announcements. The *oneg*, consisting of mini-pastries, cookies, and coffee/tea, is included as part of your *bar/bat mitzvah fee**. If the families wish to add to the food served, they should contact the Temple Office two weeks prior to the *Oneg* to make the arrangements. Please remember that the *oneg* is strictly parve.

Temple Gift Shop

The TBA Gift Shop is a great resource for *b'nei mitzvah* families. All types of *kippot*, *tallitot*, and other ritual items are available to be ordered for this special occasion. Contact the Temple Office regarding purchases.

Thank You Gifts

It is customary, but not required, to give a donation in your child's honor as a "thank you" to the Clergy. These donations can be given to the Rabbi and Cantor's discretionary funds or any other Temple fund that you choose. Other gratuities to Temple staff are at your own discretion.

* All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child's ceremony.

The Celebration

A significant part of every *simcha* is the celebration. It is completely fitting that a joyous occasion be marked in a joyous way. In fact, the *bar/bat mitzvah* meal, which dates to the Middle Ages, is called a *seuda mitzvah* - a *mitzvah* meal, or a meal which is required as part of the religious event. However, because it is a religious event, our tradition has also long emphasized the need for moderation. We encourage you to keep in mind the values you wish to teach your child, and to consider whether the type of party you are planning is consistent with those values.

Celebrating at TBA

Continuing your *simcha* at the Temple has the advantages of convenience and the right ambiance for this type of celebration. There are a variety of options available:

Kiddush

At the very end of the *bar/bat mitzvah* ceremony, your child will lead the congregation in *kiddush* and *motzi*. It is a wonderful custom to follow this with a very light repast, also known as the *kiddush*. It can be as simple as coffee and cake, or can include mini-bagels, cream cheese, herring, fruit, etc. If you wish to hold a *kiddush*, please let the office know **as soon as possible** to preclude the scheduling of another event for that weekend which may pose a conflict. Double *b'nei mitzvah* families can share the *kiddush* if so desired. The fees* for a *kiddush* following a *bar/bat mitzvah* service are:

1. No rental charge for a *kiddush* up to one and one-half hours if you only serve coffee and cake. You are responsible for providing challah, wine, grape juice and cups as well as the coffee and cake.
2. For a *kiddush* lasting more than one and one-half hours or any *kiddush* that includes additional food, the current rental fee is \$420 plus a security deposit.*

Please refer to Appendix D for "TBA Facility Reservation Request Form;" and Appendix E for "Agreement for Use of Facilities for a *Kiddush*."

Please remember that any event at which meat will be served must be handled by a certified kosher caterer. Vegetarian or dairy events may be handled by any caterer, as long as the rules of biblical kashruth are observed (i.e. no shellfish, no pork products, no mixing dairy and meat).

* All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child's ceremony.

Reception

We think so much of the idea of families celebrating at TBA that we do not release the Social Hall for other events until the *b'nei mitzvah* families have the opportunity to reserve it. Upon written notification of your *bar/bat mitzvah* date, you will have 30 days to send in a 50% non-refundable deposit to reserve the social hall if you indicated that you intend to use the Temple for your reception. (See Appendix D). If you do not make the reservation at this time and later decide to use the Social Hall, please let the office know **as soon as possible**, to preclude the scheduling of another event for that weekend which may pose a conflict.

At least nine months prior to your date, submit the Agreement for use of Facilities Form (Appendix E and/or F) to the Temple Office with all appropriate signatures. The balance of the fees and the security deposit are due three months prior to your date. The current rental fee for the Social Hall is \$1000.*

Food, music, flowers, etc. are your responsibility and should be arranged directly with your service providers.

Please note that Cantor Goldberg is allergic to certain types of flowers, and they may not be used in the building. No lilies and no heavily scented flowers of any kind are permitted.

Caterer

At this time, the Temple does not have an exclusive arrangement with any caterer, though that is subject to change. Any event at which meat will be served must be handled by a certified kosher caterer. Vegetarian or dairy events may be handled by any caterer, as long as the rules of biblical *kashruth* are observed (i.e. no shellfish, no pork products, no mixing dairy and meat). The caterer you select must be approved by the House Committee prior to the signing of a contract. The standard proof of insurance and a certificate naming Temple Beth Abraham as an additional insured will be required in addition to a security deposit. Caterers are required to broom sweep the premises and return the kitchen to the condition in which they found it. Please refer to members' responsibility outlined in "Agreement for use of Social Hall with Caterer" found in Appendix F.

Facilities

The rental fee* for the Social Hall includes the use of the Temple's chairs and tables. Please submit a floor plan indicating the number of tables and the number of chairs at each table at least **two weeks** before the reception.

Decorations

Please be advised that you are not permitted to attach anything to the walls, floors or ceilings of any of the Temple's rooms. Decorations must be freestanding. The use of glitter and sparkles is strictly forbidden on the premises.

Music

Music is permitted, but please remember to adjust the volume so as not to disturb our neighbors.

* All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child's ceremony.

A Final Note

Although this document attempts to answer many of the common questions and concerns that all families have about *Bar/Bat Mitzvah* procedures, no doubt more questions will arise during the planning and preparation for your special day. The Clergy and staff want you to know that help is always available to you. Please feel free to contact us. We want to do everything possible to make this day meaningful for your family...

...and remember what it is all about...

This day can touch us as almost no other. This day can be a life-affirming, life-transforming experience. This day alone can bind us to our past...and prepare us for our future. Let us work together to let this day be all that it can be for each one of our *b'nei mitzvah*.

Suggested Reading List

Our gift to you today is a copy of:

- “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

We recommend that you read this in preparation as well as the following books:

- Bar/Bat Mitzvah Basics: A Practical Family Guide To Coming Of Age Together
by Cantor Helen Lereman
- The Complete Bar/Bat Mitzvah Book: Everything You Need To Know To Plan A Meaningful Celebration
by Patti Moskovitz
- The Jewish Book Of Why
by Alfred J. Kolatch
- Jewish Literacy
by Rabbi Joseph Telushkin
- Mitzvah Magic: Kids Can Do Mitzvahs
by Danny Siegel
- Tell Me A Mitzvah: Little And Big Ways To Repair The World
by Danny Siegel
- Tikkun Olam: Repairing The World Through Mitzvah
by Danny Siegel
- Whose Bar/Bat Mitzvah Is This Anyway Book
by Patti Moskovitz

Appendix A: Glossary

Aliyah: *Torah* honor. Literally “to go up.”

Aliyot: Plural of *aliyah*.

Bima: The raised platform on which the service is conducted.

B’nei Mitzvah: Plural of *Bar Mitzvah*. Used for two or more boys. Also used for a mixed group (i.e. some boys and some girls).

B’not Mitzvah: Plural of *Bat Mitzvah*.

D’var Torah: Literally, “a word of *Torah*.” A brief sermon, explaining one aspect of the week’s *Torah* portion.

Gemilut Chasadim: “Deeds of loving kindness.” All of the actions we take which help others. The sages say that *gemilut chasadim* are one of the three pillars on which the very existence of the world depends.

Haftarah: Literally “completion.” The reading of the section from the Prophets for a particular *Shabbat*.

Kippah: Skullcap or *yarmulke*.

Kippot: Plural of *kippah*.

Maftir Aliyah: Is the last *aliyah* awarded each *Shabbat* morning. The person honored with *Maftir* also recites the *haftarah*. The *Maftir aliyah* is given to the *Bar/Bat Mitzvah* child.

Simcha: Day of joy or happiness.

Tallit: Fringed prayer shawl worn by Jews past the age of *Bar/Bat Mitzvah*.

Tallitot: Plural of Tallit.

Torah: The *Torah* scroll is written on parchment by a highly skilled and specially trained scribe. Hebrew on a *Torah* scroll is written without vowels. The text is chanted according to a prescribed pattern. The melody is memorized.

Tzedakah: The *mitzvah* of sacred giving, charity, or justice.

Appendix B: Bar/Bat Mitzvah Date Request Form

Child's Name _____ Birth Date _____

School District _____ Current Grade (Public/Private School) _____

Parents' Names _____

Address: _____

Evening Phone #: _____ Parents' Email Address _____

Cell Phone #: _____

1. Type of Service

Reform Conservative

2. Time of Service

Shabbat Morning Other _____ [Please check with rabbi]

3. Sharing the Service

We would like to share our service with _____

-or-

We cannot share our service with _____

4. Use of the Social Hall – Requires a non-refundable deposit 30 days after assignment of the date.

Yes (Please circle: Kiddush -or- Full Reception) No

___ Daytime ___ Evening

5. Other information or requests (e.g., special educational needs) _____

IMPORTANT NOTE - PLEASE READ AND SIGN

(No request will be accepted without your signatures)

By requesting a *bar/bat mitzvah* date we acknowledge receipt of the Handbook that contains the rules and obligations concerning *bar/bat mitzvah* at Temple Beth Abraham.

We understand that the failure of the parents and/or the student to fulfill all obligations as outlined therein (or as same may be amended, modified or changed) may result in the postponement or cancellation of the *bar or bat mitzvah*, at the discretion of the Ritual Committee.

Signature of Parent

Signature of Student

Signature of Parent

Date

Appendix C: *Bar/Bat Mitzvah* Honors

As you can see from the following pages and forms, there are several different ways to honor your guests. All the honors listed are available to you whether or not you are sharing a date with another family, so you should fill in the entire “*Aliyot* List” form (Reform or Conservative) included in this appendix. Thus, if you are having a double ceremony, both families will have representatives at each of the ark openings and at the lifting and dressing of the *Torah*. Both families will also receive a maximum of four *Torah aliyot* for a Reform or a Conservative Shabbat morning ceremony.

General guidelines

Include everyone.

While every family is different, it has been our experience that people are very easily slighted. So, for example, if you invite one uncle to do something, you should invite all the uncles to do something. If you start asking first cousins, ask them all.

It’s always better to ask.

Even if you think that Aunt Sadie wouldn’t want to have an *aliyah* because she hates to speak in public, it’s always a good idea to offer her the option. If she says yes, you’ve made her feel great and avoided possible hurt feelings. If she says no, you’ve still made her feel great because you thought of her. Win/win.

Don’t worry if you don’t have enough people to do everything.

You don’t need to use all the *Torah aliyot*, and you can honor someone more than once. For example, someone can be called to the *Torah* and also open the ark.

Make sure everyone is told in advance what s/he is going to do.

There are certain kinds of surprises that almost everyone dislikes. Being called to perform publicly with no warning is one of them.

Write legibly.

Please fill in the names on the appropriate *aliyot* list of all who are to be honored. For the *Torah aliyot*, please include full Hebrew names (these may be written in English). See *Torah Aliyot* section on the next page for more information about Hebrew names.

The Honors

Presentation of Gifts

The TBA family is very proud of your child and has gifts to present. This is done during the *bar/bat mitzvah* service. Since they do come from the congregation, it is appropriate to ask a Temple member to make the presentation. This person should refer to the Gift Presentation Guidelines (See Appendix I). If you have not invited a Temple member the Clergy may also be asked.

Ark Opening/Closing

This occurs three times during a Reform ceremony and twice during a Conservative ceremony.

The honor consists of opening and closing the doors of the ark.

These people do not have to be Jewish. Therefore, this is the place to honor any non-Jewish family and friends.

Torah Passing

This is limited to the parents, grandparents and great-grandparents of the *bar/bat mitzvah*.

Torah Aliyot

Aliyah means “to go up.” (Plural is *aliyot*) One is called “up” to the *bima* to recite a blessing before the *Torah* is read. Then the reader will chant from the *Torah*. Then the one being honored recites the blessing after the reading.

The blessings both before and after the *Torah* reading may be spoken or chanted in Hebrew (reading from either Hebrew or transliteration) or in English. Please ask your guests to practice; while we certainly don’t expect perfection, it is painfully embarrassing when individuals mangle the blessings.

At TBA, the public recitation of blessings is limited to those who are Jewish; therefore, anyone called to the *Torah* for an *aliyah* must be Jewish. However, if there is a non-Jewish spouse or significant other, they may be called to stand with his or her partner by the *Torah*. Our goal is to maintain a distinction without making anyone feel excluded.

Reform: Your family may have a maximum of four *aliyot*. In the case of a shared date, each family still gets four *aliyot*. We generally invite one or two people up at a time, though we can take up to four at a time (it does get a little crowded at the *Torah* table).

The first *aliyah* is for guests. This is often given to grandparents, though that is not a requirement. Remember that grandparents will be participating in the passing of the *Torah*, so you may choose to honor someone else with the *Torah aliyah*. The second *aliyah* is for older siblings of the *bar/bat mitzvah*. If there are no older siblings, this *aliyah* is also for guests. The third *aliyah* is for the parent(s). The last *aliyah* is for the *bar/bat mitzvah*.

Conservative: On *Shabbat* morning there are eight *aliyot* to the *Torah*. Your family may have a maximum of four *aliyot*. (The other four go either to the other family, in the case of a shared date, or to congregants). We generally invite one or two people up at a time, though we can take up to four at a time (it does get a little crowded at the *Torah* table).

The first *aliyah* of the morning must be given to a *Kohain*, and the second to a *Levi*. If none of your family or guests are *Kohanim* or *Levi'im*, members of the congregation who are, will receive these *aliyot*. Your four *aliyot* will follow. If one of your family or guests is a *Kohain* or *Levi*, their *aliyah* is included in the four *aliyot* you are allowed.

If none of your family or guests are *Kohanim* or *Levi'im*, your four *aliyot* are usually arranged as follows. The first *aliyah* is for guests. This is often given to grandparents, though that is not a requirement. Remember that grandparents will be participating in the passing of the *Torah*, so you may choose to honor someone else with the *Torah aliyah*. The second *aliyah* is for older siblings of the *bar/bat mitzvah*. If there are no older siblings, this *aliyah* is also for guests. The third *aliyah* is for the parent(s). The last *aliyah* (*maftir*) is for the *bar/bat mitzvah*. As well, you have the opportunity to honor family members or guests by inviting them to lead one of the English readings listed on page 34.

Reform and Conservative: Each person is called to the *Torah* by his or her English name and Hebrew name, if the person has one. A full Hebrew name consists of the individual's name plus the names of his or her father and mother. For example, our patriarch Isaac, who was the son of Abraham and Sarah, would be called Yitzchak ben (son of) Avraham v'(and) Sarah. If someone can't remember his or her name, s/he might ask a parent or other older relative. You can also check a *ketubah* (marriage contract) or naming certificate. Rabbi Holtz would be happy to translate any Hebrew documents for you. **Please do not invent a name!** It would be much better to simply call the person in English, rather than trivialize the custom of naming children after loved ones.

***Hagbah* and *Gelilah* (Lifting and Dressing the *Torah*)**

This is for two people, one to lift and one to dress. They should both be Jewish. In the case of a double *bar/bat mitzvah*, each family will honor two people leaving one thing for each person to do: lift, belt, cover, yad. Lifting involves holding the *Torah* by the wooden rollers and raising it over one's head. Dressing involves putting the belt, mantle and silver back on the *Torah*.

Aliyot List: Reform Ceremony

Bar/Bat Mitzvah of: _____

Presentation of Gifts: _____

Open/Close Ark (start of *Torah* service)

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

Torah passing (parents, grandparents, great-grandparents...)

- | | |
|----------|----------|
| 1. _____ | 4. _____ |
| 2. _____ | 5. _____ |
| 3. _____ | 6. _____ |

Aliyot

1st aliyah

English name _____

Hebrew name _____

English name _____

Hebrew name _____

2nd aliyah

English name _____

Hebrew name _____

English name _____

Hebrew name _____

3rd aliyah (Parent(s))

English name _____

Hebrew name _____

English name _____

Hebrew name _____

4th aliyah (Bar/Bat-Mitzvah)

English name _____

Hebrew name _____

Hagbah _____

Gelilah _____

Open/Close Ark (end of *Torah* service)

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

Open/Close Ark (*Aleinu*)

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

Aliyot List: Conservative Ceremony

Bar/Bat Mitzvah of: _____

Presentation of Gifts: _____

Open/Close Ark (start of *Torah* service)

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

Torah passing (parents, grandparents, great-grandparents...)

- | | |
|----------|----------|
| 1. _____ | 4. _____ |
| 2. _____ | 5. _____ |
| 3. _____ | 6. _____ |

Aliyot

1st *aliyah* (*Kohain*, if you have one)

English name _____

Hebrew name _____

English name _____

Hebrew name _____

2nd *aliyah* (*Levi*, if you have one)

English name _____

Hebrew name _____

English name _____

Hebrew name _____

3rd *aliyah* (Parent(s))

English name _____

Hebrew name _____

English name _____

Hebrew name _____

***Maftir* (*Bar/Bat-Mitzvah*)**

English name _____

Hebrew name _____

Hagbah _____

Gelilah _____

Open/Close Ark (end of *Torah* service)

- | | |
|----------|----------|
| 1. _____ | 3. _____ |
| 2. _____ | 4. _____ |

English Readings

The Psalm for *Shabbat* (pg 72) _____

A Prayer for our Country (pg 148) _____

A Prayer for the State of Israel (pg 149) _____

A Prayer for Peace (pg 149) _____

Appendix D: TBA Facility Reservation Request Form

Event Date: _____ Date of Request: _____

Requested by: _____

Area: Social Hall Cocktail Area Sanctuary Chapel

FUNCTION

Sponsoring Committee / Organization / Family: _____

Address: _____

Person responsible: _____

Phone # (H) _____ (W) _____ (Cell) _____

Email _____

Start time: _____ End time: _____

Type of event: _____

Expected attendance: _____ Set-up required? _____

Food: _____

If catered, name of caterer: _____

Caterer's telephone #: _____

Special requirements: _____

DEPOSIT 50% Non Refundable \$ _____

PERSONNEL REQUESTED: Rabbi: Yes No Cantor: Yes No

NOTE: THIS REQUEST IS APPROVED ONLY IF SIGNED BY REQUESTED TBA PERSONNEL AND OFFICERS. THIS FORM MUST BE COMPLETED AND SIGNED BEFORE CONTRACTS ARE SENT TO SERVICE PROVIDERS.

RABBI AND/OR CANTOR _____

HOUSE COMMITTEE CHAIR OR
AUTHORIZED MEMBER: _____

PRESIDENT OR
EXECUTIVE VICE PRESIDENT: _____

Appendix E: Agreement for Use of Facilities for a *Kiddush*

This Agreement is made and entered into this _____ by and between Temple Beth Abraham, 25 Leroy Avenue, Tarrytown, New York 10591, hereinafter referred to as “Temple” and _____ who currently reside at _____, being a member in good standing, hereinafter referred to as “Member” for a Kiddush on _____ between the hours of _____ and _____. In consideration for the temporary use of certain Temple facilities for a Kiddush which time period shall not exceed three (3) hours starting from the end of the worship service, the Member hereby covenants and agrees as follows:

1. The Member shall pay a non-refundable fee of **\$420.00*** as follows: a 50% non-refundable deposit to reserve the space must accompany the return of this Agreement. The Member shall also forward or remit, at least ninety (90) days prior to the use of the facility for the day and time agreed upon, the remaining 50% of the non-refundable rental fee and a refundable Security Deposit in the amount of **\$600.00***, made payable to Temple Beth Abraham. The Security Deposit shall be held by the Temple as security for the full and faithful performance by the Member or the Member’s caterer under this Agreement. In the event of any damage suffered by the Temple, or as a result of the Member’s or the Member’s caterer’s breach of any of the following conditions and covenants, the Temple is hereby authorized to apply all or part of said Security Deposit to remedy any breach of this Agreement or as payment on account to restore the premises to that condition which existed prior to the use of the Temple facilities by the Member and/or Member’s caterer. Failure to remit any payment on time will result in loss of the reservation.
2. If the Member wishes for the Temple’s Operations Manager to take responsibility for heating and/or serving the food, the Member shall pay an additional \$250.00 for such service.
3. The Member acknowledges and agrees that he and/or she is fully responsible for the acts and conduct of all guests at the event. It is understood that the proper decorum appropriate to a house or worship shall be maintained at all times.
4. The Member further acknowledges and agrees that he and/or she is fully responsible for the acts and conduct of all people and companies hired by said Member in connection with the event. The Member is responsible for all damages resulting from the conduct and acts of all such people.
5. The Temple and Member agree that the Member will have the use of the facilities of the Temple in the general area of the Social Hall. The Member expressly understands and agrees that the Sanctuaries and Religious School wing are not to be entered or used; the Member also agrees to take appropriate precautions to safeguard these off-limit areas.

* All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child’s ceremony.

6. Kashruth policy: Any event at which meat will be served must be handled by a certified Kosher caterer. Vegetarian or dairy events may be handled by any caterer, as long as the rules of biblical Kashruth are observed (i.e. no shellfish, no pork products, no mixing dairy and meat).
7. All deliveries to and removals from the kitchen or other part of the Temple building shall be made only through the rear service entrance.
8. If the Member employs a caterer, at least sixty (60) days prior to the event the Member shall present a certificate of insurance to the Temple from the caterer listing the Temple named as additional insured. The Member shall also arrange a meeting between the caterer and a representative of the Temple.
9. The Member and/or Caterer agrees and shall be responsible for clean up of the facilities used including, but not limited to, all equipment such as the stove, coffee urns, refrigerator, sinks, counter tops, floors, and carpets that same shall be left in good condition.
10. At the end of the event, the Member and/or Caterer, together with a Temple representative, shall inspect the facilities. The Member and/or Caterer shall immediately perform whatever work is necessary to remedy any damage or lack of cleanliness, which may violate this Agreement. This inspection is necessary and will facilitate the refund of any security monies due the Member.
11. The Member and/or Caterer is responsible for removing all rented items from the grounds. If any equipment owned by the Temple, including chairs, tables, podium and other items, is used such items must be returned to their rightful place after use. Any damage to these items will be assessed against the Security Deposit.
12. The Member and/or Caterer agrees to, and shall, hold harmless and indemnify the Temple from and against, any and all liability arising out of, or in any way connected to, the use of the Temple and its facilities, including but not limited to, the parking areas and grounds, with regard to the event.

Temple Beth Abraham

Authorized Signature

Members

Please print name(s)

Email Address

Accepted and Agreed:

Date: _____

Appendix F: Agreement For Use of Social Hall with Caterer

This Agreement is made and entered into this _____ for use of the Social Hall for a reception on _____ by and between Temple Beth Abraham, 25 Leroy Avenue, Tarrytown, New York 10591, hereinafter referred to as “Temple” and _____ who resides at _____ being a member in good standing, hereinafter referred to as “Member”.

In consideration for the temporary use of certain Temple facilities for a Reception between the hours of _____ and _____, which time period shall not exceed five (5) hours starting from the end of the worship service, the Member hereby covenants and agrees as follows:

1. The Member shall pay a non-refundable fee of **\$1,000.00*** as follows: a 50% non-refundable deposit to reserve the space must accompany the return of this Agreement. The Member shall also forward or remit, at least ninety (90) days prior to the use of the facility for the day and time agreed upon, the remaining 50% of the non-refundable rental fee and a refundable Security Deposit in the amount of **\$600.00***, made payable to Temple Beth Abraham. The Security Deposit shall be held by the Temple as security for the full and faithful performance by the Member or the Member’s caterer under this Agreement. In the event of any damage suffered by the Temple, or as a result of the Member’s or the Member’s caterer’s breach of any of the following conditions and covenants, the Temple is hereby authorized to apply all or part of said Security Deposit to remedy any breach of this Agreement or as payment on account to restore the premises to that condition which existed prior to the use of the Temple facilities by the Member and/or Member’s caterer. Failure to remit any payment on time will result in loss of the reservation.
2. If said reception shall run past the time specified above, the sum of \$100.00 per half hour will be charged. The official closing time for all evening functions is 11:00pm. No function will be permitted to run overtime without approval of the Temple. The Temple reserves the right to impose reasonable additional charges for any function running beyond the approved time.
3. The Member acknowledges and agrees that he and/or she is fully responsible for the acts and conduct of all guests at the event. It is understood that the proper decorum appropriate to a house or worship shall be maintained at all times.
4. The Member further acknowledges and agrees that he and/or she is fully responsible for the acts and conduct of all people and companies hired by said Member in connection with the event. The Member is responsible for all damages resulting from the conduct and acts of all such people.
5. Kashruth policy: Any event at which meat will be served must be handled by a certified kosher caterer. Vegetarian or dairy events may be handled by any caterer, as long as the rules of biblical Kashruth are observed (i.e. no shellfish, no pork products, no mixing dairy and meat).

*All Temple fees are subject to change each year. Please contact the Temple Office for the fee schedule in effect during the year of your child’s ceremony.

6. At least sixty (60) days prior to the event, the Caterer shall protect the Temple by providing proof of liability insurance including Product Liability coverage in the amount of at least \$1,000,000.00. Caterer shall also provide proof of adequate Workers' Compensation Insurance covering all employees. The Member shall also arrange a meeting between the Caterer and a representative of the Temple.
7. The premises and facilities shall be used for only the stated purpose.
8. All deliveries to and removal from the kitchen or other parts of the Temple building shall be made only through the rear service entrance.
9. Any Caterer or service provider (i.e. party planner, DJ, decorator) for the event shall have access to the premises for 1-1/2 hours immediately preceding the function to the extent that such access does not interfere with religious services, classes or other Temple functions.
10. No decorations shall be hung, pasted, or fastened by any manner or means to or from any walls, ceiling, partitions or doors. The use of glitter and sparkles is strictly forbidden on the premises.
11. The Caterer shall designate an authorized representative who shall be present at all times to supervise the use of the Temple facilities during each event. At the end of each event the Caterer shall be responsible for folding tables and restoring tables and chairs to their original location. All Temple equipment shall be left in clean and working condition including, but not limited to, the stove, refrigerator, sinks, and counter tops. After each event, the Caterer shall:
 - a. Remove all debris from Temple premises.
 - b. Properly pack all refuse into plastic trash bags and tie securely.
 - c. Deposit all refuse and plastic trash bags in the exterior dumpster containers.
 - d. Thoroughly clean the Temple coffee urns and return to kitchen counter top.
 - e. Sweep and wet mop the kitchen floor.
 - f. Sweep or vacuum carpeting in areas used.

At the end of each event, the Caterer's representative shall inspect the facilities together with an authorized representative of the Temple. Upon notice, the Caterer or its authorized representative shall immediately perform whatever work is necessary to remedy any damage or lack of cleanliness, which violates this Agreement. This inspection will facilitate the refund of any Security Deposit due within 14 business days.

12. The Caterer agrees to hold harmless and indemnify the Temple from and against any and all liability arising out of, or in any way connected to, the use of the Temple and its facilities (including but not limited to the parking areas and grounds) during the event.
13. The Temple shall not be liable for any damage to or loss of personal property of any kind brought into the Temple building or onto the Temple property by the Member, Caterer, outside contractors, or guests, invitees, agents, servants or employees of the foregoing, or any other person, firm or entity of any nature whatsoever whose presence is through or with the permission, express or implied, of the Member. All such personal property, including but not limited to motor vehicles,

shall at all times be at the sole risk of the owner thereof. Member assumes all responsibility for so notifying all of such persons, firms and entities.

14. All exit doors must be left free and unobstructed at all times.

15. Smoking in the Temple building is not permitted at any time.

16. Personal Guarantee: The Member and member's family who are hosting the event jointly and individually agree to personally guarantee the full and faithful performance and compliance of the Caterer below and agree to hold harmless and indemnify the Temple from and against any and all loss or claims arising out of it, or in any way connected with the Caterer of this event.

17. The Temple reserves the rights to change, modify, or cancel this Agreement by sending thirty (30) days prior written notice to the Member and the Member's Caterer.

We will also be using the Cocktail Area..... Yes No
Temple Beth Abraham

Agreed and Accepted _____
Authorized Signature

Caterer's Signature _____
Member's Signature

Please print name _____
Please print name

Date _____
Member's email address _____
Date _____

Service Providers:

<u>Type</u>	<u>Company</u>	<u>Contact</u>	<u>Phone #</u>
Caterer	_____	_____	() _____
Musician/DJ	_____	_____	() _____
Party Planner/ Decorator	_____	_____	() _____
Florist	_____	_____	() _____
Photographer	_____	_____	() _____
Videographer	_____	_____	() _____

Appendix G: Double Ceremonies - Communication Between Families

We often refer to a *bar/bat mitzvah* as a *simcha* - a joyous occasion. The more *simchas* we have, the more our lives are filled with joy. This is the way we feel about our double *bar/bat mitzvah* ceremonies: they are a doubling of the joy we all feel on that day. Temple Beth Abraham's large membership of families with school-age children means that most of our *Shabbatot* offer this doubling of joy: most weeks we have two students being called to the *bima* as *B'nei Mitzvah*.

We strongly encourage the sharing families to communicate with each other as early in the process as possible, especially if you have not met before. A new friendship may or may not be in the cards, but comfortable familiarity and a good working relationship will make the entire process much more enjoyable for everyone.

There are a number of mutual concerns that you may want to discuss. These are as follows:

- Friday Night *Oneg*: Do you want to enhance it any way?
- *Kippot*: Are both families ordering *Kippot* for their guests?
- Service Program: Do you each plan on making one?
- *Kiddush*: Are you having/sharing a *Kiddush*?
- *Mitzvah* projects: Will there be any collection boxes?
- Ushering: Are there special ushering requests?

Appendix H: Ushering Guidelines - How to Be an Usher

The following guidelines are meant to help you help us at services. We've tried to be complete, but if something unexpected comes up, use your best judgment.

Why

Ushers are particularly important when many of the worshippers are not familiar with our congregation. They may not know our customs, or even the layout of the building, and your presence will help put them at ease. Your presence will also tend to keep the level of decorum high. Believe it or not, ushers make the entire service run much more smoothly.

When

Here are the times of each service, and the time by which we need you to arrive. Please double-check the enclosed list to find out which type of service you are ushering.

- **Conservative: Service begins at 9:00 a.m.**
Please arrive by 8:30 a.m.
- **Reform morning: Service begins at 11:00 a.m.**
Please arrive by 10:30 a.m.
- **Reform afternoon: Varies by time of year.**
Please check with the Rabbi.
Please arrive 30 minutes prior to start.
- **Any other service: Please check with the Rabbi.**
Please arrive 30 minutes prior to start.

What

A note on how to dress:

Please remember that this is a religious service and a celebration. As such, **we ask that you dress appropriately**. Imagine you are a guest at the *Bar/Bat Mitzvah*. This is generally a good guideline to help you decide how to dress.

Before the service begins:

If you are ushering a Reform morning service, please remember that there is a Conservative service taking place in the chapel. Any sounds in the lobby carry clearly into the chapel. Please direct early-arriving guests to congregate anywhere but the lobby.

As guests arrive, direct them as needed to the sanctuary, bathrooms, water-fountain, etc.

Tell all males, including children, that it is our custom to cover our heads in the sanctuary, and offer them a *kippah*. If they refuse, don't fight with them. It's a custom, not a law.

The *tallit* and the *Torah* commentary rack will be in the lobby. Generally, only people who already know what they're for will take them. A *tallit* is available for any Jewish person over 13 years old. Anyone may take a *Torah* commentary to follow the *Torah*

reading. Please note that these are already stored under the seating in the pews. Only people seated in chairs need to take a copy from the lobby.

During the service:

Tell latecomers what page we're on, and direct them to available seats. You don't actually have to take them there, just point out the seats. Please note: if the congregation is standing, don't let anyone in. Ask them to wait until the congregation sits down.

Make sure that no one is being disruptive. "Disruptive" can fall into several categories:

Young children: a little bit of noise is acceptable; sustained noise is not. If a baby is crying or a child won't stop talking, and the parent doesn't take the child out, please go and suggest that they do. You may offer them Classroom 13 where the service can be heard and watched on a television. Your action, even in the center aisle, is less disruptive than if the clergy has to stop the service and ask the parent to leave. If you're not sure about whether or not to act, look at the Clergy. They'll probably already be trying to get your attention.

Cameras: unbelievable as it seems, there's almost always someone who doesn't understand that a religious service is not a photo opportunity. If you see someone pull out a camera, or if you see a flash go off, please ask the guilty party to refrain from taking pictures. Much as we'd like to, you probably can't confiscate the camera.

Teenagers: They are the biggest challenge, but are generally manageable if you maintain a visible presence. Don't allow them to cram themselves into a row; each row holds about ten people. If they're not participating, hand them prayer books. If they're talking, ask them to stop. You have not only the right, but also the obligation to ask them to leave the sanctuary if they will not stop being disruptive. However, keep an eye on where they go. One of the ushers should periodically check the bathrooms to make sure everything is okay.

Teenagers can also be disruptive if they choose to sit in the lobby and talk. Their noise carries into the sanctuary. Please also direct them to Classroom 13 where they can be without any disruption. Please check on them and make sure they did not drift off to the bathrooms.

Finally, keep an eye turned toward the Clergy. They may be signaling you to help with discipline, etc.

Do you have all of that? Don't worry; it's really not that difficult. Mostly it's common sense. But of course, if you have any questions, or suggestions for things we've left out, please don't hesitate to call Rabbi Holtz or Cantor Goldberg. And again, thanks for your help.

Appendix I: Gift Presentation Guidelines

Congratulations! You are being accorded the honor of presenting *bar/bat mitzvah* gifts on behalf of the congregation during the Saturday worship service. We have prepared what we hope are helpful guidelines for your presentation. If you're still unsure about something, don't hesitate to call Rabbi Holtz, 631-1770.

When does the presentation occur?

We present the gifts at the end of the service.

What should I wear?

Normal *Shabbat* attire is appropriate: jacket and tie for the men; dress, blouse and skirt or pants suit for the women.

What are the gifts I am presenting?

There are three gifts:

1. **The *Tanach*, (Bible)**, which has been personally inscribed to the student by both the Rabbi and Cantor.
2. ***Kiddush* cup**, engraved with the student's Hebrew name.
3. **\$250 gift certificate from NFTY** (North American Federation of Temple Youth), good toward travel to Israel during High School or College on one of NFTY's trips.

What should I say?

The most important thing to remember is, "be brief." While this is an important moment, it is not the focal point of the service. **Please keep the entire presentation under two minutes in length.** This is more than enough time to make an effective presentation.

Both your place in the service and the amount of time for the presentation – under 2 minutes – have been carefully allocated to seamlessly fit within the overall service and to propel the service forward. Please keep in mind that most of our *B'nei mitzvah* are doubles requiring two presentations – this is all the more reason to keep your presentation within the time guideline.

You might offer a word or two about your relationship with the *bar/bat mitzvah* child. A personal touch is certainly appropriate and encouraged, but please try to do so in a way that relates to the Temple and the purpose of the gifts.

For instance, you might choose to mention an attribute of the child that relates to his or her involvement in Jewish communal life and tie that into the congregational gifts. It would not be appropriate to talk in the abstract about the child's prowess on the soccer field or ski slopes.

Your personal words should not overshadow the primary purpose of the presentation, which is to present gifts from the congregation.

Say something about each of the gifts. For example, when presenting the *Tanach*, you could say "This book has been the focus of Jewish tradition for centuries. I hope that you will find it meaningful throughout your life."

Say "*Mazal tov!*" and then a handshake, or hug and kiss are appropriate. Don't forget to congratulate the parents as well.

That's all there is to it! Thank you for accepting this honor on behalf of the *Bar/Bat Mitzvah* and the Temple. Feel free to call with any questions. .

Appendix J: Mitzvah Project Handbook

Shalom, and welcome to the Temple Beth Abraham Mitzvah Project guide! You have just taken the first step on what we hope will be a spiritual journey toward *Tikkun Olam*, repairing the world.

The goals of the *b'nei mitzvah* project are to help teach our students the value of giving to society. It picks up the lessons of *mitzvah* that begin in our Religious School at the earliest grades and will help create what we hope will be a lifelong connection to the community. We wish our *b'nei mitzvah* students, as young adults, to understand that they are now able – indeed, are responsible – for helping those less fortunate than they are.

This guide will help our *b'nei mitzvah* students to find projects that will be meaningful to them and at the same time continue what they have learned about *tikkun olam* and about *gemilut chasadim*, acts of righteousness. It takes us gracefully from good intentions to actions. By helping the needy in a compassionate and dignified way, you are implementing some of the most important teachings in the *Torah*.

How to begin?

The idea is for our students to get involved in their community service in a hands-on way. Many past *b'nei mitzvah* students have organized things like food drives and bake sales for worthy purposes, and these are indeed *mitzvot*. But we would like to shift the emphasis of *mitzvah* projects at Temple Beth Abraham.

To be truly involved in their projects, we urge students to find volunteer situations where they can work over a period of time, so that this becomes part of the fabric of their lives.

Our goal is for *b'nei mitzvah* students to perform three to four months, or a semester's worth of community service. Ideally, this would be on a weekly basis for at least an hour a week.

Although we have made recommendations, there is no set number of hours for a *mitzvah* project. If a student finds an opportunity to devote an eight-hour day once a month to a good cause, that would be wonderful. We are not tracking your hours – this project is on the honor system.

A word on timing: Your *Mitzvah* project should be completed before your *bar* or *bat mitzvah*, so please try to choose your project AT LEAST NINE MONTHS BEFORE your date. We encourage you to start early – you might want extra time in case you decide to change projects.

How to choose a *mitzvah* project?

On the following pages, we have listed some ideas and some organizations to work with. Of course you are NOT LIMITED to these, and we urge you to BE CREATIVE. Your project is *your* personal choice.

Several *mitzvah* project opportunities require some PARENTAL INVOLVEMENT – driving, at the least, and sometimes participation. Two or three students may certainly work together, for company and to share driving.

Finding volunteer work for 12-year-olds is tricky. Liability issues largely preclude working at hospitals and with the mentally or physically challenged, but if you are determined to work in this field, where there's a will there's a way!

The places most open to young volunteers are day care centers and nursing homes. Check the Yellow Pages to find one near you. Child care centers frequently need tutors or just helpers. At senior centers, you can visit residents, read to them, play board games, attend services, help with transport to meals, do art projects.

In your town, there are many opportunities. Check with your JCC or YMCA to see if they need volunteers. Contact a local grade school to see if there are kids who need help with tutoring. You might volunteer with a cub or scout troop. Is there a local soup kitchen that needs help? You could even do something as simple as helping an elderly neighbor with weekly visits, shopping and housekeeping.

In the Yellow Pages is a section headed "Social & Human Services," listing a broad array of social service organizations. Call the executive director or head of volunteers to see if you can devise a way to help. Simple office work at a non-profit agency would also be a good way to contribute.

We are fortunate to live in the affluent Rivertowns, but as you'll see, many services for the needy are based in White Plains and Yonkers.

Note also the OPERATION MITZVAH project run by Westchester Jewish Community Services. Volunteer placements are already set up through this program for two-month terms. Sections run February-March and April-May, so if you have a fall date for your ceremony, please plan ahead. This is the MINIMUM ACCEPTABLE amount of volunteer time for a *Mitzvah* project at Temple Beth Abraham. Spots at Operation Mitzvah are limited and offered on a first-come basis.

The Volunteer Center of the United Way helps volunteers of all backgrounds and ages get connected to volunteer projects. No matter what experience or time you have to give, there are ways to make a significant impact in the community. You can search for volunteer opportunities on their website: <http://www.volunteer-center.org/index.shtml> OR you can also make an appointment to speak with a Referral Specialist Monday through Friday 9am-4pm. For more information, e-mail volunteer@volunteer-center.org or call 914-948-4452.

On the web, search '*mitzvah* project' – you'll get plenty of ideas! If you are still stumped, or unsure about an idea, remember other parents, especially those of upper classman, can be very helpful. Of course, the clergy are always there if you need guidance, direction or a resource.

Finally, we can recommend books by "*mitzvah* broker" Danny Siegel, easily available online: "Mitzvah Magic: What Kids Can Do To Change the World" and "1+1=3 And 37 Other Mitzvah Principles to Live By."

After your *Mitzvah* Project

Prepare a poster board showing what you did for your *mitzvah* project and explaining what it meant to you. This poster board should be ready on the Wednesday before your *b'nei mitzvah* so that you can display it in the lobby on the day of the service.

Appendix K: Preparation

Bar/Bat Mitzvah at TBA is part of a lifelong process of religious education which begins at birth and which extends through High School and beyond. The foundation of *bar/bat mitzvah* instruction is laid throughout the education process. As part of our Religious School Curriculum we teach our students how to read Hebrew, pray as a community and encourage them to formulate their own relationship with God. To that end we expose them to the prayers that they will participate in during services at TBA and around the world. When they begin their *b'nei mitzvah* studies we also begin to put an emphasis on becoming *bima* ready with the prayers that they either lead or hopefully participate in during *b'nei mitzvah* services.

Seasons

Students in the 6th and 7th grade midweek Religious School classes are grouped according to *b'nei mitzvah* dates. These groups are designated as Seasons Winter, Spring or Fall followed by the year of your child's *bar/bat mitzvah*. Your child will move through each part of the *b'nei mitzvah* process with their Season regardless of what kind of *bar/bat mitzvah* they are having. Cantor will assign you, along with your Season, a date for your initial group meeting with the Rabbi at which time *b'nei mitzvah* folders including *Torah/Haftarah* booklets will be handed out. Following that meeting, you will need to schedule 1-2 meetings with the Rabbi during which your child will discuss his/her *Torah* and *Haftarah* portions and pick which sections s/he would like to chant. It is your responsibility to make these appointments.

Preparation

Preparing for a *b'nei mitzvah* happens in three steps:

- 1) Prayer Class (10 weeks during midweek Religious School)
- 2) Trope Class (10 weeks during midweek Religious School)
- 3) Private Tutoring (20 minutes/week outside of Religious School until the *b'nei mitzvah*)

Prayer Class

Your child will spend 10 weeks during mid-week Religious School with their Season studying the prayers.

Those students having their *bar/bat mitzvah* in the Reform tradition will learn the following prayers from Mishkan T'filah:

123	Friday night <i>Kiddush</i>	Chant
handout	<i>Tallis</i> Blessing	Read
228	<i>Yotzeir</i> chatimah	Read
230	<i>Ahavah Rabah</i> chatimah	Read
242-244	<i>Avot V'Imahot</i>	Chant
246	G'vurot chatimah	Read
364-365	In this scroll	Read
368	Opening <i>Torah</i> Blessing	Chant
368	Closing <i>Torah</i> Blessing	Chant
372	Opening <i>Haftarah</i> Blessing	Chant
372	Closing <i>Haftarah</i> Blessing	Chant
374	<i>Y'hal'lu</i> top line of Hebrew on page	Read
604	Saturday Morning <i>Kiddush</i>	Chant

Those students having their *bar/bat mitzvah* in the Conservative tradition will learn the following prayers from Siddur Sim Shalom:

312	Friday night Kiddush	Chant
handout	Tallis Blessing	Read
115B/156B	Avot V'Imahot and G'vurot	Chant
142	Opening Torah Blessing	Chant
142	Closing Torah Blessing	Chant
147	Blessing after the Haftarah	Chant
187	Adon Olam	Chant
315	Saturday Morning Kiddush	Chant

Trope Class

Students having a Reform *bar/bat mitzvah* will spend 10 weeks during mid-week Religious School with their Season studying trope. They will be learning the system for chanting *Torah* using the *V'ahavta* as a guide and then apply the system to their own *Torah* portion.

Students having a Conservative *bar/bat mitzvah* will learn the system for chanting *Haftarah* while applying it to the Blessing before the *Haftarah* and their own *Haftarah* portion. Depending on how many students there are in the Season who will be having a Conservative *bar/bat mitzvah* will determine whether the student learns *Haftarah* trope in a group or independent situation.

Private Tutoring

After completing the prayer and trope classes, your child will continue in midweek Religious School with the Religious School curriculum. In addition to this, your child will begin private lessons with a tutor. These lessons are 20 minutes/week and will be scheduled by the Cantor's assistant. During these sessions the tutors will review the prayers s/he learned during prayer class to make sure that they remain *bima* ready.

Students having a Reform *bar/bat mitzvah* will also continue to apply what s/he learned during trope class to his/her *Torah* portion. When they have completed their *Torah* portion they will begin to work on their *Haftarah* portion. The private tutor will also instruct your child to add the *Barechu* and *Shema* to their studies.

Students having a Conservative *bar/bat mitzvah* will also continue to apply what s/he learned during trope class to his/her *Haftarah* portion. When they have completed their *Haftarah* portion they will begin to work on their *Torah* portion (*maftir*). The private tutor will also instruct your child to add the *Barechu*, *Shema/V'ahavta*, *Shema/Echad* for *Torah* service and *Aleinu* to their studies.

Students having a Reform Afternoon *bar/bat mitzvah* will also continue to apply what s/he learned during trope class to his/her *Torah* portion. The private tutor will also instruct your child to add the *G'vurot* to their studies.

These sessions are meant to be check in sessions for your child so that we can hear what they have been working on during the week, evaluate and make corrections where needed and assign the next section.

As the *bar/bat mitzvah* approaches and time allows, the Cantor's assistant will move your child from the private tutor's schedule into the Cantor's schedule. These lessons will continue until two weeks prior to your child's ceremony. Over the course of the next two weeks there will be two *bima* rehearsals which have been arranged by the Cantor and will be on your child's lesson calendar.

D'var Torah

Approximately ten weeks before the *bar/bat mitzvah*, while still privately meeting with the tutor or Cantor, your child will also begin working on his/her *bar/bat mitzvah d'var torah* with the Rabbi. The central part of the *d'var torah* is your child's discussion of the *Torah* and/or *Haftarah* portions. It is also an opportunity for your child to express feelings about the day and the ceremony, their *Mitzvah* Project and about becoming *bar/bat mitzvah*. It is your responsibility to make these appointments.