



TEMPLE GAN ELOHIM  
*B'NAI MITZVAH* FAMILY GUIDE

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PREPARED BY THE *B'NAI MITZVAH* COMMITTEE

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## Introduction

Becoming a *Bar/Bat Mitzvah* is viewed as the first step in a young person's acceptance of the obligations to family and community as a responsible Jew. It is meant to be the beginning of a lifetime of Jewish study, prayer, mitzvot and commitment to sharing the destiny of the Jewish people.

Temple Gan Elohim has developed the *B'nai Mitzvah Family Guide* to assist with preparation for this important rite of passage. The guide is designed to provide essential information needed so that all goals and requirements for your *Bar/Bat Mitzvah* candidate are met. In addition, the guide provides suggestions, templates, resources and guidelines for all aspects of the celebration.

We hope you find the *B'nai Mitzvah Family Guide* helpful and informative, and we hope your Bar/Bat Mitzvah experience is a fulfilling part of your Jewish journey.

## ***Bar/Bat Mitzvah – Definition, History, Perspectives***

Upon reaching the age of thirteen, a Jewish child becomes a “*Bar/Bat Mitzvah*”. Literally, the term means “Son/Daughter of the Mitzvot (Commandments). In other words, the young person is now responsible for his or her own Jewish practice. It is traditional to celebrate this coming of age in the context of the Shabbat morning services. The *Bar/Bat Mitzvah* leads the congregation in prayer, is called up for his or he *aliyah* ( blessing over the chanting of Torah), chants from the *Torah* and *Haftarah*, and delivers a *d’var Torah* (word of Torah or teaching).

Preparation to become a *Bar/Bat Mitzvah* extends far beyond developing the skills to be exercised on this momentous occasion. A young person will truly be ready to assume the responsibilities of a *Bar/Bat Mitzvah* only if he or she understands the practices and values of Judaism. This broader goal is reflected in the requirements for *Bar/Bat Mitzvah* outlined in this guide. Going through this process will hopefully strengthen your family’s ties to the Jewish Community and foster in the young person a desire to continue a lifelong relationship with Judaism.

The following excerpts provide additional history and perspective on the *Bar/Bat Mitzvah* celebration:

### **A History of the *Bar/Bat Mitzvah* Ceremonies**

Compiled by Bert Wagner

From *B’nai Mitzvah Handbook: A Web Resource for Congregational Use* – URJ Website

All Societies determine a specific age that separates childhood from adulthood—the age when an individual assumes his or her religious and communal responsibilities to the society in which he or she lives. Like most traditions, the ceremonies connected with becoming a bar or Bat Mitzvah at age thirteen evolved over time. It has always been viewed as one moment in the process of spiritual growth and commitment to the Jewish people.

The establishment of becoming a Bar Mitzvah at thirteen years plus one day for boys and a Bat Mitzvah at twelve years plus one day for girls has several origins. The *Talmud* records that during the time of the Second Temple (520 B.C.E.-70C.E.), it was traditional for Sages to bless a child who had completed his first fast day at the age of twelve or thirteen. In *Pirkei Avot* (“Ethics of the Fathers, “second century C.E.) it is written, “At thirteen one is ready to do mitzvot.” By the time the *Talmud* was completed in the sixth century C.E., boys of thirteen years plus one day had assumed full responsibility for performing the mitzvot, hence the term Bar Mitzvah, “son of the commandment.” This also had legal ramifications: These boys were now counted in a minyan and could act as witnesses. There was no formal rite, only a public blessing by the father that he was not longer responsible for the sins of the son.

The earliest *Bar Mitzvah* ceremony consisted of blessing and reading the last section of the weekly portion of the *Torah*, the *maftir*, meaning the extra reading, since the boy was not a Bar Mitzvah until after the service, and reading the *haftarah* portion. The most important part of the rite was a *d'rashah* or *d'var Torah*, a sermonette on the *Torah* or *haftarah* portion. Since the Bar Mitzvah was assuming adult religious responsibilities, he was expected to show his understanding of those responsibilities to his family and, more importantly, to the community. Structurally, the Bar Mitzvah ceremony is essentially the same as it originally was. It wasn't until the seventeenth and eighteenth centuries that we find records of a *Bar Mitzvah* being invited to lead part of the worship service.

A public ceremony in celebration of a girl becoming a *Bat Mitzvah*, "daughter of the commandment," did not come into formal being in North America until 1922. Dr. Judith Kaplan-Einstein, the daughter of Rabbi Mordecai Kaplan, the founder of the Reconstructionist Judaism, blessed and read the Torah portion from a book "at a respectable distance" from the Torah scroll. The regular celebration of girls becoming *Bat Mitzvah* came into prominence in Reform congregations particularly in the second half of the 20<sup>th</sup> century and is generally identical in form to the celebration of a Bar Mitzvah.

It should be noted that the rite of confirmation originated in the Reform Movement in Germany in 1810 and included girls in 1817. Since it was felt that a thirteen-year-old was too young to understand the precepts of Judaism, the celebration of a boy becoming a *Bar Mitzvah* was dropped in favor of confirmation, which was held at age sixteen or seventeen because that was deemed a more mature age to assume the responsibilities of Judaism. Today, most Reform congregations hold both ceremonies.

Historically, all joyous occasions were celebrated in some manner, and becoming a *Bar/Bat Mitzvah* was no exception. However, unlike weddings at which we are commanded to rejoice with bride and groom, the *Bar Mitzvah* has no such mandate. In early years, the celebrations varied from a simple *kiddush* of wine, brandy, and cake following the service to more elaborate meals for the family and friends. The Rabbis urged families not to have elaborate celebrations and always to provide for the poor in order to fulfill the mitzvah. The *d'rashah* was delivered by the Bar Mitzvah some time during the celebration in order to emphasize its religious aspects. Gifts were generally limited to books, or religious items, or "sermon gifts," which were small amounts of money given as a thanks for the sermonette. Among Moroccan Jews, this money was given to the boy's teacher.

Historically, *Bar/Bat Mitzvah* has been viewed as a first step in a young person's acceptance of the obligations to family and community as a responsible Jew. It was and should continue to be

the beginning of a lifetime of the performance of *mitzvot*, study, prayer and commitment to share the destiny of the Jewish people.

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### **Keeping the *Bar and Bat Mitzvah* in Perspective**

From the *Bar and Bat Mitzvah Handbook: A Manual for Parent and Student*, Temple Ner Tamid, Bloomfield, NJ

- **Bar/Bat Mitzvah is about the acceptance of Responsibility.** In the final analysis, this is the bottom line of becoming a *bar and Bat Mitzvah*. It's not about acquiring the skill of *k'riah*,—"the reading of the *Torah*." Rather, its' about acquiring the skill of responding to a challenge: a *mitzvah*. This is how Judaism defines maturity.
- **The *Torah* is the Center of Judaism.** Everything we do as Jews, everything we believe, everything we value revolves around the *Torah*. The *Torah* is the testimony of our people's encounter with God. And however you interpret those events in the wilderness of Sinai some three millennia ago, what cannot be dismissed is the sacredness with which our ancestors have embraced this legacy. This is why the first *mitzvah* we expect our children to fulfill is to stand at *Torah*.
- ***Bar/Bat Mitzvah* is a Community Observance.** It is not by coincidence that we choose to hold this initiation ceremony in public. To be a Jew means to live within a covenantal relationship—not only with God but with other Jews as well. *Bar/Bat Mitzvah* marks the entry of the child as a full-fledged member of the community. The awarding of an *aliyah*, ("being called to the *Torah*"), is a gift of the Jewish people. For this reason, the marking of the child's coming of age takes place in the synagogue—the communal home.
- **The *Bar/Bat Mitzvah* Ceremony is not a Performance: It's a Celebration.** The synagogue is not a theater, and the *bimah* is not a stage, and the congregation is not an audience. More to the point, the only mistake one can make at a *Bar/Bat Mitzvah* is to lose sight of this truth.
- **Try to Think of the Reception That Follows not as a Separate Event but as a Continuation of the Celebration.** In fact, Judaism has a formal name for the meal after a *Bar/Bat Mitzvah*: It is a *s'udat mitzvah*. This meal is in honor of the performance of a *mitzvah*. It, too, is a sacred gathering. This is not to say that it must be solemn; it is to say, however, that the spirit of the morning's celebration should be perpetuated through the performance of the *mitzvot*. The recitation of the blessings and the setting aside of a portion of one's bounty for the poor demonstrate that the morning's celebration was not an isolated event but a standard from which to follow.

- **The Meaning of Being a *Bar/Bat Mitzvah* is Enduring Only if it Takes Place within a Context of Continued Jewish Growth.** Being a *bar or Bat Mitzvah* is not the experience of a lifetime. It is a lifetime experience—a state of being that remains with us throughout our lives. Indeed, the true measure of performance comes not on the day one becomes a *bar or Bat Mitzvah* but in the days that follow. In other words, becoming a *bar or Bat Mitzvah* should be thought of as a Jewish “commencement,” marking not an end point but a beginning—a beginning of a lifetime of *mitzvot*, a beginning of a lifetime of learning.

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## Goals and Requirements

Temple Gan Elohim has developed goals and requirements for *bar/Bar Mitzvah candidates* and families in order to strengthen the TGE community and the individual’s understanding of God and *Torah*. Just as each ancient Israelite contributed in his or her own way to the building of the *mishkan* (tabernacle), we recognize that each one of us today contributes best to our community in different ways. Consider this preparation time as an opportunity to learn the fundamentals of how to nurture a relationship with Jewish traditions, religion and community.

Our goal is for the Bar/Bat Mitzvah student and his or her family to:

- Understand the meaning and importance of *mitzvot*
- Celebrate *Shabbat*
- Deepen understanding of *Torah*, liturgy and God
- Foster a lasting relationship with the TGE community and the whole Jewish community
- Appreciate the importance of Religious education and study
- Embrace the vales of *tikkun olam* (repairing the world) and *gemilut chasidim* (acts of loving kindness)

## Overview of Goals

- *Mitzvot*

Translated literally, *mitzvah* means “commandment”, and refers to any of the 613 commandments that Jews are obligated to observe.

*Bar/Bat Mitzvah* is about “acceptance of responsibility”. When a Jewish child reaches the age of thirteen, he or she becomes a *Bar/Bat Mitzvah*-or “son/daughter of the *mitzvot*”. It is at this age a child becomes responsible for his or her own Jewish practice; it is not longer his or her parents’ responsibility. It is important for each child to have knowledge of *mitzvot* in order to assume this responsibility conscientiously. It is the parents’ job to support their children in acquiring and applying this knowledge. Religious School, Adult Education, Family Education and individual or *chavurah* (small group) study are important ways for parents and children to learn

about the mitzvot of Judaism and to help form decisions about their place in one's life. This is the bottom line of becoming a *Bar or Bat Mitzvah*. It is not about acquiring the skill of *k'riah*, "the reading of the *Torah*". Rather, it's about acquiring the skill of responding to a challenge—a mitzvah. This is how Judaism defines maturity. Taken seriously, this learning can become transformative and can help start or continue a lifetime of Jewish practices.

- God

Judaism allows for many different conceptions of God. A person's understanding and relationship with God is a very personal matter. We hope that your family will take sometime to identify its current beliefs about God, and to be open to the possibility that these will change and develop over the course of your journey with Judaism.

- *Shabbat*

Jewish people have preserved *Shabbat*, and *Shabbat* has preserved the Jewish people. In the early days of Judaism, *Shabbat*—or a weekly day for rest—was a foreign concept. The importance of *Shabbat* is made clear in Genesis; God finished creating the world and called the seventh day a holy day, and rested. The observance of *Shabbat* continues to be sanctified within the Ten Commandments. How wonderful a gift to be commanded to take a day of rest! This is even more important in our present hectic lives. A family's observance of *Shabbat* can take many forms, but it is essential to "remember the *Sabbath* and keep it holy".

- *Torah*

The *Torah* is the center of Judaism. *Torah* is more than just a scroll containing the Five Books of Moses. Everything we do as Jews, everything we believe, everything we value revolves around the *Torah*. *Torah* includes its many extensions and interpretations—from the *Tanach* (*Torah*, Prophets and Writings) to the Rabbinic texts, including the *Mishnah* and *Gemarah*, to the more modern interpretations that continue today.

The *Torah* is the testimony of our people's encounter with God. Within it are the bases for the *mitzvot* and the guidelines for modern Jewish practice. This is why the first mitzvah we expect our children to fulfill as adults is to stand at *Torah*. As a *bar/Bar Mitzvah*, the student must have knowledge of and a relationship with *Torah*. These are developed in many ways, including learning to read Hebrew, to chant from the *Torah* scroll and *Haftarah* (prophets), and to read and understand his or her week's portion well enough to offer a *d'var Torah* to our community. These skills are fostered through tutoring, meetings with Rabbi Tzu, Religious School, and family education during the years leading up to the joyous event.

- Liturgy

Our liturgy is a script that can help us to pray, and it is a reminder of how our ancestors related to God. Some of it is very old (*sh'ma, mi chamocho*) and some of it is quite contemporary. At times, the combination of words and music can hit us in a deeply instinctive way that transports us to another realm or to a Godly place. We expect that families will cultivate familiarity with the liturgy, by spending time at services and/or on their own. The liturgy takes on more meaning when it is experienced often, as that familiarity allows each person to find its deeper meaning.

- Hebrew Education and Study

Learning and study have always been valued within the Jewish community; the Torah and Jewish texts can take a lifetime to study. The meaning of becoming a *Bar/Bat Mitzvah* is enduring only if it takes place within a context of continued Jewish growth. Being a *Bar/Bat Mitzvah* is not the experience of a lifetime. It is a lifetime experience—a state of being that remains with us throughout our lives. Indeed, the true measure of performance comes not on the day one becomes a *Bar/Bat Mitzvah* should be thought of as a Jewish “commencement,” marking not an end point but a beginning—a beginning of a lifetime of *mitzvot*, a beginning of a lifetime of learning.

- Community

Judaism has always been a religion of community. It is not by coincidence that we choose to hold this initiation ceremony in public. Jewish culture has developed within the community and has added richness to Jewish life. To be a Jew means to live within a covenantal relationship—not only with God but with other Jews as well. The support of the community helps to make the joyous moments of life sweeter and the difficult ones easier to bear. Your TGE community is here to provide support as you prepare for this wonderful, but sometimes stressful, *simcha*. We hope your experience with Jewish community in the preparation of the *Bar/Bat Mitzvah* will help deepen your commitment to our TGE community and to the Jewish community as a whole.

- *Tikkun Olam*

The practice of repairing the world and making it a better place has been an important part of Judaism for centuries. The phrase “*tikkun olam*” may have first appeared in the *Aleinu* prayer, where the phrase expresses the hope of repairing the world through the establishment of the dominion of God. Judaism believes that not only do we have the ability to initiate change; we have the obligation to do so. The focus may change with the times and changing problems of the world. Current focus might be: sheltering the homeless, helping the environment, protecting endangered animals, supporting the state of Israel, and encouraging world peace.

The ways to help are limited only by your imagination. Working on a *tikkun olam* project as a family allows you to know the benefits of actively working to repair our world. We encourage you to choose a project in which you work with a worthy organization that will, in turn, give you the opportunity to learn through that service.

- *Gemilut Chasidim*

Acts of loving kindness are what help make us conscious of our responsibility to take care of one another. The original acts of loving kindness attributed to God in the *Torah* are: providing clothing for the needy, visiting the sick, comforting mourners, accompanying the dead to the grave, providing a dowry for indigent brides, and offering hospitality to strangers. As you prepare for your *bar/Bat Mitzvah*, work to make *gemilut chasidim* a regular part of your life.

- Celebrating in a Jewish Fashion

Celebrating life cycle events is characteristically Jewish. Try to think of the celebration that follows not as a separate event but as a continuation of the celebration. In fact, Judaism has a formal name for the meal after a *Bar/Bat Mitzvah-s'udat mitzvah*. This meal is in honor of the performance of a mitzvah. It, too, is a sacred gathering. This is a not to say it must be solemn; however, the spirit of this morning's celebration should be perpetuated through the performance of *mitzvot*. An equally important value is that of *tzniut* (modesty) which can be a reminder that one does not need to an expensive catering hall or formal clothing to honor this occasion. Contributing to *tzedakah* (charity) can help make the celebration especially Jewish. This hearkens back to biblical stories, such as that of Ruth, when the Israelites are told to leave the corners of the field to the poor.

## General Policies

- Membership, Tuitions, Dues
  - The family of the *Bar/Bar Mitzvah* candidate must be members in good standing at Temple Gan Elohim
  - All financial obligations, particularly Religious School tuition and TGE dues must be up to date at the time of your event

- *Kashrut*

The following dietary rules apply to any event open to the entire TGE congregation, whether at the Temple or off-site. This does not apply to private, invitation-only events, unless the event occurs on TGE premises.

- Shellfish, pork, fish without scales and birds of prey are prohibited.
- Beef, chicken, turkey, etc. need to be Kosher. They do not have to follow the laws of *Kashrut* with respect to ritual slaughter, etc.
- Milk and meat may only be served at the same meal with an interval of one hour between the two. For example, if meat is served at a meal, then sour cream for potatoes, cream for coffee and ice cream are not allowed for one hour.

In addition, any professional catering used for an event open to the entire TGE congregation, whether at Temple or off-site, or used for any event occurring on the TGE premises must be approved by the Temple prior to scheduling.

- Photography
  - There will be absolutely no photography of any kind (flash or non-flash, digital or 35 mm) or videography with a light allowed in the sanctuary during any religious service-including baby naming, *Bar/Bat Mitzvah* ceremonies and other simchas.
  - Videography, with no lighting component, will be allowed in the sanctuary during religious services.
  - All types of photography will be permitted in the sanctuary before and after services. All types of photography are permitted at *onegs* only after the *kiddush* and *motzi* are recited.
- Monetary Transactions on *Shabbat*
  - It is TGE policy that no payments are to be made for any TGE function, event or expense, such as dues, during *Shabbat*
  - For the purpose of *bar/Bar Mitzvah*, this policy extends to payments made for services rendered (i.e. catering, etc.).
- Shadow Rock UCC

- It is the responsibility of Temple Gan Elohim to insure the church is put back in the condition we found it following any Temple event. The *Bar/Bat Mitzvah* family is expected to provide assistance for set up and clean up at the designated Friday night service and on the Saturday morning *Bar/Bat Mitzvah* service. The TGE Board of Trustees and are committed to providing at least one member from each to assist the *bar/Bar Mitzvah* family with setting up and taking down the religious items needed on the Bimah.

## Religious School Education

- In order to have a *Bar/Bat Mitzvah* at Temple Gan Elohim, the student must successfully complete three years of Religious School at Temple Gan Elohim. If the family has not been a member of Temple Gan Elohim long enough to meet this requirement, then previous attendance at another Temple School or Jewish Day School is acceptable. For situations in which the family joined Temple Gan Elohim too late for the student to be able to attend three years of our school by age thirteen and where there was no prior Religious School attendance, special arrangements will be considered which will include extra tutoring and assignments pursuant to the wishes of the Religious School Directors and the Rabbi.

## Attendance at Services

- Families must attend a minimum of 12 Friday evening *Shabbat* services or any holiday worship services for each of the two years preceding the *Bar/Bat Mitzvah* ceremony.
- The *bar/Bar Mitzvah* candidate must attend a minimum of 50% of all Saturday morning *Bar/Bat Mitzvah* services for each of the two years preceding the *Bar/Bat Mitzvah*.
- It is important to attend a mixture of Friday night and Saturday morning services, in order to ensure familiarity with liturgy and customs at Temple Gan Elohim.

## Special Needs

- It is important to reiterate that all Jews become *Bar/Bat Mitzvah* when they turn 13, regardless of what ceremony they may or may not have. Temple Gan Elohim is committed to making this important life cycle celebration accessible and meaningful to all of its members. This includes those your people who have challenges that make it difficult or impossible to participate in all of the ways outlined in this guide. In such cases, a special program of preparation will be designed, in consultation with The Rabbi , the *B'nai Mitzvah* coordinator and team, and the Religious School Committee.

## Financial Obligations

### FEE SCHEDULE

Description	Amount	Due Date	Paid To
B'nai Mitzvah General Fee	\$1425 (includes fees for The Rabbi, musical accompaniment, sponsorship of Friday oneg, training supplies, facility* and TGE)	Per individual arrangement with TGE Financial Secretary. Arrangements to be made 1 year prior to the Bar/Bat Mitzvah date. Must be paid in full 3 months prior to Bar/Bat Mitzvah.	TGE
Tutoring	By individual arrangement with tutor.	Due at each class	Directly to teacher

\*The facility is Shadow Rock UCC includes: use of sanctuary, kitchen until 2:30 PM. Family will provide supplies, food etc.

### OTHER EXPENSES

With the exception of the first two items listed below, all others are options which the family may wish to consider:

- **Temple Dues and Religious School Tuition**-Financial obligation to TGE must be up to date by the date of the event.

The *B'nai Mitzvah* fee, currently \$1425, must be paid in full at least three months prior to the *Bar/Bat Mitzvah*. The *B'nai Mitzvah* coordinator will notify the TGE Financial Secretary quarterly with a list of those having a *Bar/Bat Mitzvah* in the next 15 months. The Financial Secretary will contact the family to arrange a payment plan, including the option of paying in installments rather than all at once, and to discuss any necessary considerations. This policy is in effect as of September 1, 2007.

If all financial obligations to Temple Gan Elohim are not met in accordance with arrangements made with the Treasurer/Financial Secretary, the result may be cancellation of the event.

It is also expected that all fees related to tutoring and any other services not covered by the *B'nai Mitzvah* fee will be paid by the family in a timely manner, per arrangements made with each individual service provider. TGE does not accept responsibility for collection of payment of fees.

- **Kiddush**-the family is expected to host a *Kiddush* for the entire congregation on Saturday morning. Costs will vary. It can be as simple as *challah*, grape juice (for *Kiddush*) and perhaps a

cold drink. Or, it can be more elaborate if the family desires. All food served *at Kiddush* must comply with dietary rules described under *General Policies*

- **Catering-** see *kashrut* under *General Policies*
- **Photography-**see *photography* under *General Policies*
- **Flowers on *Bimah***-the family may place bouquets of flowers or food baskets for donation on the *bimah* if desired
- ***Kippot***- the family may wish to order personalized *kippot* to commemorate the occasion, but the Temple does have a supply of *kippot* for general use
- ***Mitzvot/Tzedakah***-It is customary for the *Bar/Bat Mitzvah* family to a make a financial contribution to a charitable organization of their choice in honor of the occasion, or to an individual fund at Temple Gan Elohim.

## Bar/Bat Mitzvah Preparation

### Scheduling the Date

- Scheduling with Temple Gan Elohim
  - The *Bar/Bat Mitzvah* ceremony can be scheduled on any Saturday morning on or after the candidate's 13<sup>th</sup> birthday, provided The Rabbi and the facility are available. To reserve a date, contact the *B'nai Mitzvah* coordinator to determine availability and to place the date on the Temple Gan Elohim calendar.
  - The family of the *Bar/Bat Mitzvah* candidate is expected to participate in the Friday night service immediately preceding the Saturday Bar/Bat Mitzvah service. A portion of the *B'nai Mitzvah General Fee* (see "Financial Obligations") covers the *oneg Shabbat* for the Friday night service.
  - Reservations should be made no less than 18 months prior to the desired date. There will be a \$300 fee payable when the date is scheduled to hold the date. This fee will be credited towards the \$1425 global fee. The \$300 reservation fee is non-refundable 6 months prior to the *Bar/Bat Mitzvah*.
  - Temple Gan Elohim will make every attempt to honor a desired date. However, availability of the Rabbi and facilities, as well as conflict with other TGE events and/or holidays may require choosing an alternate date.
- Scheduling Facilities
  - Shadow Rock USS is the approved location for *Bar/Bar Mitzvah* ceremonies
  - When a date is requested, the *B'nai Mitzvah* coordinator will determine availability
  - If your facility choice is not available, please check with the *B'nai Mitzvah* coordinator for possible options

### Parasha-Your Torah and Haftarah Portion

- The *Parasha*, or specific *Torah* and *Haftarah* portion assigned to the *Bar/Bat Mitzvah* candidate is based on the date the ceremony is scheduled, and will be determined by the *B'nai Mitzvah* coordinator, with assistance from The Rabbi.
- Depending on the tutor you choose (see "Tutoring and Meetings with the Rabbi" below), some have access to the text and recordings of the *Torah* and *Haftarah* weekly portions. **The *Bar/Bat Mitzvah* family is NOT responsible for purchasing the study materials.** If the tutor does not have access to these resources, the *B'nai Mitzvah* coordinator will obtain the necessary materials, and the Rabbi will narrow down the actual verses to be read from the full weekly portion.

## Tutoring and Meetings with the Rabbi

- TGE has approved tutors available to help the *Bar/Bat Mitzvah* candidate prepare for reading or chanting from the *Torah* and *Haftarah*, reciting the various prayers and readings that are part of the Friday and Saturday services and preparing to lead the congregation in prayer. The current available tutor is:
  - Abe Schwarz  
602-469-2299 (mobile)  
[aberealtor@aol.com](mailto:aberealtor@aol.com)
- Location and time for tutoring will depend on the individual arrangements made between the *Bar/Bat Mitzvah* family and the tutor. If the tutor has other *Bar/Bat Mitzvah* student, it may be necessary (or preferable) to schedule group lessons.
- Tutoring should be ideally begun at least 6 months prior to the event, and should be scheduled at least once per week during the 6-month period. Additional tutoring may be necessary, depending on the needs of the *Bar/Bat Mitzvah* candidate.
- The tutor will provide a 3-month progress report and a final report to the *B'nai Mitzvah* coordinator. The coordinator will review these reports with The Rabbi to determine if the *Bar/Bat Mitzvah* candidate is progressing successfully. Ample warning will be given if the possibility of postponement exists. (See “Forms and Templates” for the 3-month progress report).
- Throughout the tutoring period, The Rabbi will be available by email on an as-needed basis to assist with progress, to provide advice on parental prayers and *d’var Torah*, and to answer questions. If it is necessary to meet with the Rabbi in person, this will be done at the Rabbi’s discretion, and at the Rabbi’s location and time of choice.
- The *Bar/Bat Mitzvah* family should schedule at least 2 “dress rehearsals” with the tutor in the weeks preceding the service. This rehearsal should be done at the actual site of the service, with the actual *Torah* to be used (this will require arrangements to be made between the family and Temple Gan Elohim).
- Schedule a rehearsal with The Rabbi during the week of the service. Like the other rehearsals, this rehearsal should be done at the actual site of the service, with the actual *Torah* (this will require arrangements to be made between the family and Temple Gan Elohim).

## Tzedakah and Tikkum Olam-The Mitzvah Project

The *Bar/Bat Mitzvah* candidate is expected to complete a community service “*mitzvah* Project”. This project, in the spirit of *tikkum olam* (“repairing the world”) and *tzedakah* (giving of our time and/or money to others), should ideally involve the entire family.

See “Forms and Templates” for the *Mitzvah* Project Worksheet. This is a simple worksheet for you to describe the project you have chosen, and the impact of your project. The worksheet must be completed and signed by the *Bar/Bat Mitzvah* candidate, signed by the candidate’s parents and submitted to the *B’nai Mitzvah* coordinator for approval prior to the *Bar/Bat Mitzvah* service date.

The *mitzvah* Project should generally be started six months prior to the *Bar/Bat Mitzvah* service date. This timeframe may differ, depending on the type of project selected.

The following is a list of suggestions for your project. Obviously, this is not a complete list -the ways in which you repair the world are limited only by your imagination.

- Give of Your Time
  - Volunteer to work in the Temple and/or the Religious School
  - Visit the elderly-family members, a neighbor or a nursing home
  - Work on an ecology project
  - Work in a soup kitchen or food bank-the Surprise office of the Westside Food Bank/St. Mary's Food Bank can be reached at 602-242-3663 or by logging on to [www.firstfoodbank.org](http://www.firstfoodbank.org)
  - Collect old but usable clothing, toys, tapes, videos, etc., and give them to the needy and the homeless
  - Work on projects during Mitzvah Day at the Temple
  - Participate in a walk-a-thon for some cause
  - Work on a project for Habitat for Humanity
  
- In a addition to a B'nai Mitzvah project, you may elect to give money
  - Mazon-The Jewish Reponse to Hunger (U.S. or Canada): Donate 3% of the cost of your celebration or part of your Bar/Bat Mitzvah gifts. [www.mazon.org](http://www.mazon.org)
  - United Jewish Communities (formerly UJA and Federation): Supports many Jewish organizations in Israel, the U.S., Canada and around the world. [www.ujc.org](http://www.ujc.org)
  - The Hebrew Immigrant Aid Society (HIAS) [www.hias.org](http://www.hias.org)
  - The American Jewish World Service. [www.ajws.org](http://www.ajws.org)
  - Habitat for Humanity. [www.habitat.org](http://www.habitat.org)
  
- Other Worthy Causes
  - Medical research and medical support groups
  - Local hospitals or nationally recognized speciality hospitals
  - Specific disease groups: Cancer Care, The Kidney Foundation, AIDS, MS
  - Hadassah. [www.hadassah.org](http://www.hadassah.org)
  - Support groups for abused children and adults
  - P-FLAG: Parents and Friends of Lesbians and Gays [www.pflag.org](http://www.pflag.org)
  - JACS, AA and other organizations dealing with substance abuse
  - The Jewish Guild for the Blind [www.jgb.org](http://www.jgb.org)
  - The Fund for Reform Judaism. [www.uahc.org/development/fund.shtml](http://www.uahc.org/development/fund.shtml)
  - ARZA/WORLDUNION, North America. [www.rj.org/arzawuna/](http://www.rj.org/arzawuna/)
  - WUPJ: World Union for Progressive Judaism. [www.wupj.org](http://www.wupj.org)

- WRJ: Women of Reform Judaism. [www.rj.org/wrj](http://www.rj.org/wrj)
- NFTB: North American Federation of Temple Brotherhoods/JCS: Jewish Chautauqua Society. [www.nftb.org](http://www.nftb.org)
- HUC-JIR: Hebrew Union College-Jewish Institute of Religion .[www.huc.edu](http://www.huc.edu)
- Commission a piece of new liturgical music (speak to the cantor or rabbi)
- Leo Baeck School in Haifa
- Jewish National Fund (trees in Israel). [www.jnf.org](http://www.jnf.org)
- Help the Synagogue by creating an endowment fund
- Give to any of Temple Gan Elohim's *tzedakah* funds
- Sponsor a "Scholar-in-Residence" program

## D'var Torah

After the reading of the *Torah and Haftarah*, the *Bar/Bat Mitzvah* will deliver a brief *d'var Torah* (literally, a “word of *Torah*”). This is an opportunity for the *Bar/Bat Mitzvah* to share with the congregation what he or she has learned from the *Torah and Haftarah* readings, from the *mitzvah* Project, and from the overall preparation for this important day. It is also an opportunity to express gratitude to those who have helped along the way. The Rabbi will work with each *Bar/Bat Mitzvah* and his or her family for a personalized *Torah* study in order to gain a deeper understanding of the *parasha*.

## The Bar/Bat Mitzvah Service

- Friday Night Services
  - The *Bar/Bat Mitzvah* and his or her family will also participate in the Friday night service preceding the *Bar/Bat Mitzvah* service, perhaps by lighting the *Shabbat* candles, leading the congregation in the *v'ahavat*, or leading the *Kiddush* or *motizi*.
- *Sh'liach tzibur/Sh'licah Tzibur*
  - One of the oldest and most prestigious roles in the synagogue is to be the *sh'liach tzibur*. Literally, the “representative of the community,” the *sh'liach tzibur* leads the congregation in prayer. Each *Bar/Bat Mitzvah* joins with the Rabbi in this sacred role at the Saturday morning *Bar/Bat Mitzvah* service.
- *Baal/Baalat K'riah*
  - On Saturday morning, the *bar/Bar Mitzvah* assumes the role of the *baal/baalat k'riah*, “*Torah* reader,” for the day. This entails learning of the *parasha* or selections from the week's *Torah* portion, as well as the trope, or traditional cantillation melody. The *Bar/Bat Mitzvah* will work with his or her tutor to prepare for this important role.
  - Following the reading of *Torah*, the *Bar/Bat Mitzvah* will chant the *Haftarah* or secondary biblical reading. Like the *Torah* reading, the *Haftarah* is chanted according to a specific melody to be learned with the tutor. The number of verses to be read will be determined by the Rabbi.
- *Aliyah*
  - The *bar/Bar Mitzvah* will chant the *Torah* blessings for the final *aliyah*.
  - The previous *aliyot* are given to family members and friends, and perhaps the *Bar/Bat Mitzvah* tutor.
- Parents' Participation
  - Parents will participate in the ceremony of handing down the *Torah* (usually one parent and one grandparent) to the *Bar/Bat Mitzvah*.
  - Parents will be honored with an *aliyah*. If a parent is not Jewish, he or she can read a supplemental English reading provided by the temple.
- Honors
  - Honors are an important part of the *Bar/Bat Mitzvah* service, making friends and family participants rather than just observers.
  - There are several honors available for family members and friends, including an *aliyah*, opening/closing the ark, dressing/undressing the *Torah*, and lifting the *Torah*.

- Participation by Non-Jews
  - Participation by non-Jewish family and friends is welcomed. Non-Jews may participate in most honors, except handing down the *Torah*, lifting up the *Torah*, and recitation of the *Torah* Blessings
- See “Forms and Templates” for [Guideline for Aliyah and Honors](#).

The following is a suggested format for Saturday Morning Services at Temple Gan Elohim. Changes to this format should be reviewed with the Rabbi and the B'nai Mitzvah coordinator well in advance of the event. Page numbers refer to those found in the gray prayer books used at Temple Gan Elohim.

### Saturday Morning Service

#### Opening Song (Cantor/congregation)

- Rabbi leads morning prayers
- *Mah tovu* (Cantor/congregation)
- Rabbi leads (Rabbi/congregation)
- Reader' *kaddish* (cantor/congregation)
- *Bar/Bat Mitzvah* is called to the *bimah* with parents/honorees
- *Tallit* Ceremony (*Bar/Bat Mitzvah* remains on *bimah* following ceremony)

#### *Parents and honorees leave the bimah and are seated*

- *Bruchu\** (*Bar/Bar Mitzvah* leads with Cantor/Congregation)
- *Yotzer Or\*\** (*Bar/Bat Mitzvah* reads Hebrew on page 109, leads responsive reading in English through bottom of page 110)
- *Sh'ma\** (*Bar/Bat Mitzvah* leads with Cantor/congregation)
- *V'ahavta \*\** (*Bar/Bat Mitzvah* reads Hebrew, Congregation reads English or Cantor/congregation sings English)
- Redemption (*Bar/Bat Mitzvah* leads responsive reading in English)
- *Mi Chamocha\** *Bar/Bar Mitzvah* leads with song leader/congregation.)

#### *Honorees are called to the Bimah to open ark*

- *Tefillah* (Rabbi/cantor/congregation)
- Rabbi leads (Rabbi/cantor/congregation)

### Torah Service

#### *Honorees are called to the bimah to open ark and undress Torah*

- *Bar/Bat Mitzvah* leads
- Rabbi leads (-Rabbi/cantor/ congregation)

#### *Honorees are called to the bimah for blessings before/after Torah Reading (blessings)*

#### *Parents are called to the bimah*

- Announcements/description of *Torah* portion (*Bar/Bat Mitzvah*)
- *Torah* reading \*\* (*Bar/Bat Mitzvah* chants in Hebrew)
- Blessings before/after *Torah* reading \*\* (*Bar/Bat Mitzvah* and honorees)
- *Hagbaha*-Lifting of the *Torah* (Rabbi or Honoree)

- Blessing before/after *Haftarah* reading \*\* (*Bar/Bat Mitzvah*)
- *Haftarah* reading \*\* (*Bar/Bat Mitzvah* either chants or reads in Hebrew)
- *D'Var Torah* (*Bar/Bat Mitzvah* gives presentation)
- Parents' prayer (Parents give presentation-Rabbi/Parents recite prayers)
- Presentation from Temple Representatives
- Return *Torah* to the Ark (Rabbi/cantor/congregation)

*Bar/Bat Mitzvah and honorees leave the bimah and are seated*

#### Closing Service

- *Aleinu/Mourner's Kaddish/* Closing blessings (Rabbi/cantor/congregation)
- Closing song (Cantor/congregation)
- *Motzi/Kiddush\** (Rabbi/cantor/congregation)

\*\* Hebrew the Bar/Bat Mitzvah is responsible for learning during Bar/Bat Mitzvah tutoring.

\*Hebrew with which the Bar/Bat Mitzvah should be familiar with prior to the ceremony.

## The Parental Prayer

The following excerpt provides suggestion and guidelines for developing the Parental Prayer:

### Guidelines for Parental Prayer

From the *Bar and Bat Mitzvah Handbook: A Manual for Parent and Student*

Temple Ner Tamid, Bloomfield, NJ

Rabbi Eliexer ben Rabbi Shimon said: A man is responsible for his son until the age of thirteen; thereafter he must say, Blessed are You who has now freed me from the responsibility of the boy.

-*Midrash Genesis Rababah* 63:10

The tradition of the parent reciting a blessing upon a child's coming of age is quite ancient. The above text indicates that it was ritualized and probably performed on the occasion of the child's first aliyah. And although it might seem a bit inappropriate to recite a prayer freeing yourself from responsibility for your child, its underlying principle should be most instructive in preparing your remarks to your son or daughter. Indeed, in many ways the *Bar/Bat Mitzvah* ceremony marks the individuation of the child: It is the commencement of a young person's acceptance of adult responsibility and the freeing of the parent from that task.

The intent of having the parents reciting a prayer in our service is to afford the mother and/or father the opportunity to publicly acknowledge-in a sacred setting-the joy and pride they feel at that moment. More importantly, however, they can also use that time to share their hopes and dreams for their child, particularly in relation to his or her being called to the *Torah*. In other words, it's an opportunity to articulate the meaning of the moment.

This ritual is not to be confused with addresses that take place at the *s'udat mitzvah* or luncheon celebration. This is a unique opportunity –in the presence of your community as well as friends and family-to ask for God's blessings for your daughter or son. The gesture should be addressed to your child, not the congregation. Moreover, it should be directed toward the future. Where is it that you hope this moment will lead your child? What do you hope that he or she will take from it?

You may wish to use some of the examples provided below or write something entirely unique. In any event, we encourage you to prepare your remarks in advance. We also respectfully request that each parent's remarks not exceed two minutes. When you are done, please feel free to hug your child. Crying is permitted.

### Sample Prayers

Into our hands, O God, You have placed Your *Torah*, to be held high by parents and children and taught by one generation to the next. Whatever has befallen us, our people have remained steadfast in loyalty to the *Torah*. It was carried into exile in the arms of parents that children might not be deprived of their birthright.

And now I pray that you, my child, will always be worthy of this inheritance. Take its teaching into your heart, and in turn pass it on to your children and those who come after you. May you be a faithful Jew, searching for wisdom and truth, working for justice and peace. Thus will you be among those who labor to bring nearer the day when God will be One and God's name will be One.

*(Gates of Prayer)*

\*\*\*

May your eyes sparkle with the light of *Torah*,  
and your ears hear the music of its words.

May the space between each letter of the scrolls  
bring warmth and comfort to your soul.

May the syllables draw holiness from your heart,  
and may this holiness be gentle and soothing  
to you and all God's creatures.

May your study be passionate,  
and meanings bear more meanings  
until life arrays itself to you  
as a dazzling wedding feast.

And may your conversation,  
even of the commonplace,  
be a blessing to all who listen to your words

and see the *Torah* glowing on your face.

*(Danny Siegel)*

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Praised is God who has granted new responsibility to \_\_\_\_\_ and to us. As \_\_\_\_ begins to enjoy his/her new status among the Jewish people, a status that redefines our own role in his/her life, may God grant us the wisdom to continue as guides and counselors, allowing \_\_\_\_\_ to live in accordance with the teachings of our Torah as a responsible adult.

*Baruch Ata Adonai Eloheinu Melech ha-olam*

**(For male)** *shep'tarani mei-ancho shelazeh.*

**(For female)** *shep'tarani mei-anshah shelazoh.*

Praised are You, Adonai our God, who rules the universe, who has freed us of some responsibilities and conferred new ones upon \_\_\_\_\_.

*(The Rabbinical Assembly)*

The Rabbi will approve your blessing either at the final rehearsal or by e-mail at least three days prior to the service.

## Publicity

- A special announcement of the *Bar/Bat Mitzvah* ceremony will appear in the closest issue of the temple newsletter preceding the date of the event. The newsletter deadline is the 10<sup>th</sup> of the month before the issue date. Since the newsletter is not published every month, contact the editor to learn when your announcement should be submitted.
- You may also wish to submit an announcement to the *The Jewish News of Greater Phoenix*.
- See “Forms and Templates” for the *Bar/Bat Mitzvah Publicity Form*.

## The Bar/Bat Mitzvah Celebration

### Some suggestions for Your S'udat Mitzvah/Reception

From the *Bar and Bat Mitzvah Handbook: A Manual for Parent and Student*

Temple Ner Tamid, Bloomfield, NJ

The religious part of the Bar/Bat Mitzvah ceremony occurs in the sanctuary. Choosing to focus on Jewish values during your later celebration will continue to sanctify the day and make it special and memorable. Remember, everything we do with our children teaches them something.

Decide as a family what you are celebrating and what this moment in your life means. This decision will help guide you through the rest of the planning stages.

#### Consider Jewish Values in your decision making:

- *G'milut Chasdim*- Acts of Loving Kindness
- *Tzedakah*-Righteousness/Justice/Scare Giving
- *Talmud Torah*- Study of the Torah
- *Hidur P'Nai Zakein*-Honoring the Elderly
- *Zikaron*-Memory
- *Shabbat*-Honoring Shabbat
- *Tzar Ba'alei Chayim*-Non-Cruelty to Animals
- *Tikkun Hanefesh*-Repairing the Self
- *Tikkun Olam*-Repairing the World

#### Theme

Having a theme for your celebration might help you organize your vision for the day as well as serve as an educational tool for your family and friends. The challenge is to find an appropriate, relevant idea that reflects the Jewish values import to you. You might want to focus on a value or mitzvah addressed in your Torah portion. For instance, your Torah portion might speak about blessings. You may decide to think about blessings you have in your life and try to insure that others who are less fortunate are blessed in similar ways.

#### *Tzedakah*

The **invitation** sets the tone for the celebration and can let your guests know what is important to you. In lieu of an expensive invitation, utilize your desktop publishing skills and make your won. Note on the

back of the card that the simplicity of the invitation represents a donation to a *tzedakah* organization that you choose. The thank-you note can be also produced in this way.

**Flowers** purchased to decorate the *bimah* can be donated to a local hospital or nursing home. Or, use food baskets to decorate the *bimah*, and donate them to a charitable organization following the ceremony.

Leftover **food** from your celebration can be donated to a local soup kitchen.

### **Entertainment**

Consider including Israeli dancing not just the *hora*. Perhaps think about hiring someone to teach Israeli dancing. Consider featuring klezmer music as part of the party entertainment.

The party should reflect the values on which the *Bar/Bat Mitzvah* ceremony is based. Don't be afraid to be different.

### **Candle Lighting**

Though candle lighting at the reception is not part of the service, families often use this ceremony to honor family and friends who attend the event. If you choose to have a candle lighting ceremony, make it meaningful and Jewish. Use your own theme and be creative. If your theme is Jewish heroes/heroines, ask each candle lighter to think of specific characteristic of a great Jewish hero/heroine whom they would like you to aspire to as you grow up. Or ask each candle lighter to think of a dream that he or she hopes the *Bar/Bat Mitzvah* child will fulfill. Requesting your family and friends to prepare for this honor ahead of time includes them in the celebration in a meaningful way. Their words for the *Bar/Bat Mitzvah* may become one of the most treasured aspects of the celebration.

### **Centerpieces**

Choose something simple. Cut flowers can be beautiful and elegant on any table and can be donated to a local nursing home after the party. If you want, choose something that goes with your theme if you have one.

You can make your own centerpieces. Do you dry flowers? Are you handy with woodworking? Incorporate something personal into your decorations. Can you make a centerpiece out of something that can be donated after the party to people in need?

### **Keep it Jewish**

Begin the meal with *Kiddush* and *Motzi*, and consider ending the meal with *Birkat HaMazon*. Consider ending the celebration with *Havdalah* if the party will end late Saturday afternoon. Begin with *Havdalah* before a Saturday evening event.

## Celebration Variations

It is most common to have a celebration of some kind at a catering hall or restaurant directly after services. Other models that deserve consideration include:

- Having a luncheon at home
- Providing a luncheon for adult guests immediately after services and then having a more informal party for the children later that evening or the next day
- Inviting everyone to a mystery location and then involving them in a mitzvah project
- Taking a family trip to Israel
- Taking a family trip to the town in Europe (or any place in the world) from which your ancestors came and explore your Jewish roots together

Everything you do to make your *Bar/Bat Mitzvah* celebration personal, filled with your values, and meaningful will enhance the experience for all. Every celebration need not look as if it's been shaped by the same cookie cutter. Have your celebration reflect who you are and what you believe as an individual and as a family. Make Jewish choices, and don't be afraid to be different. It's worth it! The memories of how you worked together and your incredibly meaningful celebration will last a lifetime. Put God on your guest list for your *Bar/Bat Mitzvah*.

## FORMS AND TEMPLATES

### 3-Month Bar/Bat Mitzvah Progress Report

*To be submitted to b'nai mitzvah coordinator by the designated tutor 3 months from initial tutoring session.*

Student Name: \_\_\_\_\_

Date of bar/bat mitzvah: \_\_\_\_\_ Date of Evaluation: \_\_\_\_\_

Tutor: \_\_\_\_\_

Circle One for each item. (ranked 1-5, 1 lowest, 5 highest)

<i>Baruchu</i>	1	2	3	4	5
<i>Yotzer Or</i>	1	2	3	4	5
<i>Sh'ma</i>	1	2	3	4	5
<i>V'ahavta</i>	1	2	3	4	5
<i>Mi Chamocha</i>	1	2	3	4	5
Blessing Before <i>Torah</i>	1	2	3	4	5
Blessing After <i>Torah</i>	1	2	3	4	5
Blessing Before <i>Haftarah</i>	1	2	3	4	5
Blessing After <i>Haftarah</i>	1	2	3	4	5
<i>Kiddush</i> (for Friday Night)	1	2	3	4	5
<i>Torah</i> – Reading with Vowels	1	2	3	4	5
<i>Torah</i> – Reading without Vowels	1	2	3	4	5
<i>Torah</i> – Chanting	1	2	3	4	5
<i>Haftarah</i> – Reading	1	2	3	4	5
<i>Haftarah</i> – Chanting	1	2	3	4	5
Prepared for English readings?	1	2	3	4	5
Prepared for <i>d'var Torah</i> ?	1	2	3	4	5
Overall Hebrew Pronunciation	1	2	3	4	5
Comfort with Public Speaking	1	2	3	4	5

Additional Comments

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## Mitzvah Project Worksheet

*This worksheet must be completed and signed by the bar/bat mitzvah, signed by their parent(s) and submitted to the b'nai mitzvah coordinator for approval at least six months prior to the bar/bat mitzvah date.*

*Bar/Bat mitzvah Project Started/Completed Date:* \_\_\_\_\_

Describe the *mitzvah* Project you have chosen. (Use separate paper if necessary)

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How does your project impact others? (Use separate paper if necessary)

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Bar/Bat Mitzvah Publicity

A special announcement of the *bar/bat mitzvah* ceremony will appear in the closest issue of the temple newsletter preceding the date of the event. The following template provides a guideline for submitting information to the publisher of the newsletter. Although the publisher will likely approach the family in time to collect this information, it is suggested the entry be submitted at least three months prior to the *bar/bat mitzvah* date.

*A recent picture of the bar/bat mitzvah should be submitted to accompany the article.*

Name of <i>bar/bat mitzvah</i>	
Date of <i>bar/bat mitzvah</i> Ceremony	
Parents' Names	
Siblings' Names	
Grandparents' Names	
Special Guests to be Mentioned	
Hometown	
Public School Attending	
Interests, Hobbies, etc. of the <i>bar/bat mitzvah</i> :	
Special aspects of the weekend you would like mentioned:	

*You may also choose to submit an article to The Jewish News of Greater Phoenix. Announcements can be submitted on the web at www.jewishaz.com or by calling 602-870-9470.*

Guideline for Aliyot and Honors

The format to use for Hebrew names is "Hebrew name bar/bat Hebrew name (s) of Jewish parent (s)".

Bar/Bat Mitzvah Name      English: \_\_\_\_\_

   Hebrew: \_\_\_\_\_

Tallit Ceremony              Parent/Honoree Name: \_\_\_\_\_

   Parent/Honoree Name: \_\_\_\_\_

   Parent/Honoree Name: \_\_\_\_\_

   Parent/Honoree Name: \_\_\_\_\_

Open Ark for Torah:        Name: \_\_\_\_\_

   Relationship to the Bar/Bat Mitzvah: \_\_\_\_\_

   Name: \_\_\_\_\_

   Relationship to the Bar/Bat Mitzvah: \_\_\_\_\_

Dressing the Torah:        Name: \_\_\_\_\_

   Relationship to the Bar/Bat Mitzvah: \_\_\_\_\_

   Name: \_\_\_\_\_

   Relationship to the Bar/Bat Mitzvah: \_\_\_\_\_

Aliyot-Blessings before/after Torah

1. Name: \_\_\_\_\_

    Hebrew Name: \_\_\_\_\_

    Relationship to *Bar/Bat Mitzvah* \_\_\_\_\_

2. Name: \_\_\_\_\_

    Hebrew Name: \_\_\_\_\_

    Relationship to *Bar/Bat Mitzvah* \_\_\_\_\_

3. Name: \_\_\_\_\_

    Hebrew Name: \_\_\_\_\_

    Relationship to *Bar/Bat Mitzvah* \_\_\_\_\_

4. Name: \_\_\_\_\_

    Hebrew Name: \_\_\_\_\_

    Relationship to *Bar/Bat Mitzvah* \_\_\_\_\_

5. Name: \_\_\_\_\_  
Hebrew Name: \_\_\_\_\_  
Relationship to *Bar/Bat Mitzvah* \_\_\_\_\_

6. Name: \_\_\_\_\_  
Hebrew Name: \_\_\_\_\_  
Relationship to *Bar/Bat Mitzvah* \_\_\_\_\_

7. Name: \_\_\_\_\_  
Hebrew Name: \_\_\_\_\_  
Relationship to *Bar/Bat Mitzvah* \_\_\_\_\_

## References

### **Temple Gan Elohim**

- Phone 623-210-7435
- Mail P.O. Box 12097  
Glendale, AZ 85318-2097
- E-mail [www.TempleGanElohim.org](http://www.TempleGanElohim.org)

### ***B'nai Mitzvah* Coordinator**

- Jim Shoffer
  - [suncitydr@cox.net](mailto:suncitydr@cox.net)

### **Shadow Rock UCC**

- Phone 602-993-0050
- Address 12861 N. 8<sup>th</sup> Avenue  
Phoenix, AZ 85029

### **Announcements**

- *Jewish News of Greater Phoenix* [www.jewishaz.com](http://www.jewishaz.com)

### ***Kippot* and Other Supplies**

- Search “Judaica” on line for links related to Jewish supplies for worship and related events, or consult the Phoenix Community Directory at [www.jewishaz.com](http://www.jewishaz.com)

### ***Parasha***

For reference only, the following resources are available for obtaining Parasha text and recordings:

- [www.hebcal.com/converter](http://www.hebcal.com/converter) is a website that contains a Gregorian to Hebrew conversion calendar. The website also provides the *Torah* and *Haftarah* portion (*Parasha*) attributable to your date, with text and recordings.
- [www.urjpress.com](http://www.urjpress.com) is the website of the URJ (Union of Reform Judaism) website. They offer *Parasha* text and commentary that can be ordered for a nominal fee.
- [www.transcontinentalmusic.com](http://www.transcontinentalmusic.com) is the website for Transcontinental Music. They offer *Parasha* recordings on CD or cassette that can be ordered for a nominal fee and correspond with text from the URJ Press.