

B'nai Aviv

The Conservative Synagogue of Weston



Bar/Bat Mitzvah Handbook

A publication of:

**The B'nai Aviv Ritual Committee
1410 Indian Trace
Weston, Florida**

**PLEASE NOTE: THIS HANDBOOK IS DESIGNED TO BE
PRINTED DOUBLE-SIDED.**

PLEASE HELP PROTECT OUR ENVIRONMENT.

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Introduction and Overview

What Is a Bar Mitzvah or Bat Mitzvah?

Part of the covenant into which every Jew enters, during their *brit milah* or baby naming shortly after their birth, is the responsibility for fulfilling all of the commandments or *mitzvot* that are described in the Torah. Since infants and young children are neither physically nor intellectually equipped to do so, the parents of the child take on these responsibilities on their child's behalf until the child reaches the age that they are capable of doing so for themselves.

The terms 'Bar Mitzvah' ("son of the commandment") and 'Bat Mitzvah' ("daughter of the commandment") refer specifically to the rite of passage where Jewish children reach the age when they take over from their parents the responsibility of fulfilling the commandments, the *mitzvot*. With or without a ceremony, one automatically becomes responsible for fulfilling the *mitzvot* when they come of age. As such, a child is therefore not "Bar/Bat Mitzvahed," and one does not "**have** a Bar/Bat Mitzvah." Rather, the child **becomes** a Bar/Bat Mitzvah. The plural term is 'B'nai Mitzvah', which refers to more than one Bar/Bat Mitzvah child of either gender.

While no formal ceremony is necessary for a person to become a Bar/Bat Mitzvah, it is customary to mark this turning point in the life of a Jewish child with a religious ceremony. This provides the Bar/Bat Mitzvah with an opportunity to exercise their new rights as full members of the Jewish community by receiving their very first *aliyah*, and often as well by reading from the Torah and Haftarah, and leading the congregation in several prayers.

The Date Selection Process

The process that is used at B'nai Aviv to schedule the date for your child's Bar or Bat Mitzvah service is as follows:

1. The child's secular birth date is used to identify the Hebrew date on which he/she was born.
2. The secular date during the year the child turns 13 that corresponds to his/her Hebrew date of birth is then found. This is the earliest possible date that your child's Bar/Bat Mitzvah service may be scheduled: your child must have reached his/her 13th birthday according to the Hebrew calendar in order to have their Bar/Bat Mitzvah ceremony.
3. Once all of the Hebrew birthdates for a given calendar year are established, the Bar/Bat Mitzvah dates for that year are allocated to Saturday mornings in consecutive order from January 1st through December 31st. Certain dates are not used for a Bar or Bat Mitzvah service and are therefore skipped. These include **Jewish Holidays that coincide with Shabbat**, and certain weeks blocked off for various synagogue programs, as well as vacation times for the Rabbi and Cantor.

You will be informed of the date assigned for your Bar/Bat Mitzvah service near the end of the 4th year prior to the year of your Bar/Bat Mitzvah date (for example, notifications for Bar/Bat Mitzvah dates in 2014 are sent near the end of 2010). At this point, adjustments can be made for legitimate conflicts, as well as to accommodate any alternate Day-of-the-Week requests (see next section). The dates are then finalized shortly thereafter, at which time a non-refundable deposit

of \$200 is required to secure your date. Please see the chapter entitled **Administrative Issues** for more details.

Other Day-of-the-Week Options

Saturday morning is not the only option for a Bar/Bat Mitzvah service. In fact, a Bar/Bat Mitzvah service may be held at any service at which the Torah is read, with the exception of Pesach, Shavuot, Rosh Hashanah, Yom Kippur and Sukkot. Thus, you may choose to have your Bar/Bat Mitzvah on Monday or Thursday morning, on Rosh Chodesh (the first day of the Jewish month), or on any of the days of Hanukkah. In particular, Hanukkah can be an attractive option when out-of-town guests are invited, since it often coincides with school winter breaks.

If you are interested in any of these options, please contact Rabbi Kieffer.

Bar/Bat Mitzvah in Israel

A number of our congregational families have found it both fulfilling and meaningful to hold their Bar/Bat Mitzvah service in Israel, by coordinating their plans to coincide with our annual summer congregational trip to Israel led by the Rabbi. This provides your child with the opportunity to have their Bar/Bat Mitzvah celebration at the Western Wall in Jerusalem, usually in mid-June, during a service presided over by Rabbi Kieffer, and in the presence of fellow B'nai Aviv congregants. To date, every summer B'nai Aviv trip to Israel has included at least one family celebrating a Bar/Bat Mitzvah in Israel.

If you are interested in this unique and exciting option, please contact Rabbi Kieffer.

Assisting and Supporting Your Child during the Training Period

Parental involvement is essential to ensure that your child reaches his or her goals. Interest, guidance, and support will help your child acquire a positive attitude and avoid unnecessary stress. The ability of parents to assist their child in learning prayers and chanting Torah or Haftarah varies from family to family. However, even if you are not fluent in the Hebrew prayers, by providing support and the daily structure of practice you will play a critical role in your child's success.

The process upon which you and your child will embark is a serious and challenging endeavor. For most children and families, it means de-prioritizing—and sometimes eliminating—some extracurricular activities, in order to attend Bar/Bat Mitzvah tutoring and practice sessions and to have the energy and time available for daily practice.

Separated or Divorced Parents

Please make the Rabbi and Cantor aware of any special circumstances in your family such as intermarriage, conversion, divorce, or other family tensions so that they may be sensitive to the needs of your extended family. All efforts should be made to focus on the child's needs and to solve any problems without placing the child in the middle. Solutions should be sought that will address everyone's dignity and needs.

It can be useful to have copies of study materials at the homes of both parents and, whenever possible, for both parents to be aware of the child's goals and progress.

Interfaith Families

As a synagogue we commend interfaith couples who raise their children as Jews, and are sensitive to the unique challenges of parenting a child in a religion different than one's own. We encourage both Jewish and non-Jewish spouses to participate in all parent meetings and programs of family education, and to attend services together. It is particularly vital for those of another faith than their children to better understand Jewish teachings and the significance of Bar/Bat Mitzvah as a life cycle event.

You will find more details on non-Jewish participation in the Bar/Bat Mitzvah service in the **Honors and Service Participation** chapter.

Children with Learning Challenges and Other Special Needs

B'nai Aviv Religious School prides itself on its inclusive approach for students with special learning needs in our *B'yachad* ("Together") Program, and we have already celebrated a number of Bar and Bat Mitzvah services for *B'yachad* students. This program is specifically designed for students who currently receive additional services and/or support in their public/private school during the day. With a limited grant from Orloff C.A.J.E. (Central Agency for Jewish Education) and the United Jewish Federation of Broward County, we offer a quality Jewish Education for children who are high functioning with learning disabilities. Within a small classroom, as well as with one-to-one tutoring, *B'yachad* students have a specially designed curriculum in Hebrew Language, Bible, Jewish Holidays, Prayers and Blessings and Modern Israel. As these students approach their Bar/Bat Mitzvah year, they receive individual tutoring for this milestone event in addition to the *B'yachad* class. Rabbi Kieffer meets with each family to discuss all of the Bar/Bat Mitzvah date options.

Concurrent Adult Education Opportunities

In order to better understand the importance of the Jewish heritage you wish to impart to your children, we offer a full complement of courses, programs and activities for adults, ranging from individual single-topic sessions to a full Adult B'nai Mitzvah program. Please contact our office for the latest schedule of classes in our Lifelong Learning program. We also offer a course on chanting from the Torah for those who are interested in enhancing their participation in their child's Bar/Bat Mitzvah service. For more details see the *Learning to Read Your Torah Portion* section of the **Honors and Service Participation** chapter.

Bar/Bat Mitzvah Requirements

Family Membership and Financial Standing

Your family must be members in good standing of B'nai Aviv, and all prior financial obligations to the synagogue must be paid in full at least 60 days prior to the Bar/Bat Mitzvah date (i.e. membership dues, building fund, religious school tuition, etc.). It is important to keep all of your B'nai Aviv financial obligations (and in particular, your membership) up-to-date during the Bar/Bat Mitzvah training period. Tutoring will be suspended if a membership is allowed to lapse, and will not resume until the membership is fully reinstated. This can cause unnecessary pressure on the student, because they will need to bunch up their lessons to “catch up” on the tutoring time lost during the lapsed period. **Please remember that all tutoring fees are non-refundable.**

Religious School Attendance

Attendance at B'nai Aviv Religious School (or a local Jewish Day School) is required for a minimum of five years. Attendance through the conclusion of the end of the 7th grade school year is expected, regardless of the date of the Bar/Bat Mitzvah ceremony. For those children who enroll in our Religious School after the third grade, an appropriate program of study will be established by the Educational Director. In certain cases, the Bar/Bat Mitzvah ceremony may have to be delayed beyond the child's thirteenth birthday if these requirements are not fulfilled.

Fifth Grade Hebrew Reading Proficiency Evaluation

All fifth grade Religious School students will be evaluated on their readiness to embark on the final stages of preparation for their Bar/Bat Mitzvah. At that time, if it is felt that a student may encounter difficulties because of their level of reading proficiency, we will inform the parents that more focus is necessary in this area. In some cases, additional personal tutoring may be recommended.

Synagogue Services

Attendance Requirements

Regular attendance at services at B'nai Aviv is a vital requirement of the Bar/Bat Mitzvah program. Regular attendance dramatically increases each student's level of confidence and lessens the level of anxiety as their own Bar/Bat Mitzvah date approaches, by familiarizing the child with the synagogue, the service, and with the congregants who attend on a regular basis. It also allows them to become more comfortable with the structure and content of the service, as they observe the variety of Bar and Bat Mitzvah services and participants.

During the six month period prior to their Bar/Bat Mitzvah date, each child is required to attend at least four (4) synagogue services per month. This must consist of at least one Friday evening service, one Saturday morning service, and one Sunday morning service per month, plus one additional service of their choice each month.

During the month immediately before the Bar/Bat Mitzvah service, the child should attend *every* Saturday morning service.

For Sunday morning services, it is important for all B'nai Mitzvah students to arrive at the Sanctuary promptly by 8:30 A.M., since they will join the Rabbi and Cantor at the beginning of each service to learn and practice putting on their *tefillin*. Any family member who requires a *tefillin* “refresher” is more than welcome to join as well! If you are purchasing a set of *tefillin*, please make sure that you have done so at least six months prior to your Bar/Bat Mitzvah date, so that you will have your set in time for these training/practice sessions. Please see the *Owning a Kipah, Tallit and Tefillin* section in the chapter **Planning the Bar/Bat Mitzvah Service** for more details.

All Bar/Bat Mitzvah students who successfully complete or exceed their requirement of attendance at 24 synagogue services, *and* who successfully graduate 7th grade of Religious School, will have their names inscribed on the **Bar/Bat Mitzvah All-Stars** plaque that is displayed in the synagogue lobby.

Regular attendance at Shabbat morning services during the year before the Bar/Bat Mitzvah date is also expected for the *entire* family. This will ensure parental familiarity with the service, and will also set a good example for your child. Please make it a point to attend Shabbat Services at least once a month during the six month period prior to your child's Bar/Bat Mitzvah date.

Recording Attendance

A card file with each student's name will be kept for attendance records throughout the period of tutoring. For Friday evening and Sunday morning services, each Bar/Bat Mitzvah student should see the Cantor or Rabbi *at the conclusion of the service* to ensure their attendance is recorded. For Saturday morning services, the students should see the usher wearing the “Bar/Bat Mitzvah Coordinator” badge near the exit doors of the Sanctuary *at the conclusion of the service* to ensure their attendance is recorded.

For the Friday and Sunday services (each of which is only 45 minutes long), your child must attend the *entire* service, beginning to end, in order to receive attendance credit. Although we encourage our students to attend the entire Saturday morning service as well, they must arrive by the beginning of the Torah service at 9:55 A.M. and stay until the end to receive attendance credit.

Attendance at a friend's/relative's Bar/Bat Mitzvah service will count towards the service attendance requirement, provided that an invitation is brought into the office as proof of attendance, or an explanatory note is sent from a parent to the synagogue office (the note may also be sent via e-mail to attendance@bnaiaviv.org).

The Learning Process

Overview

The process of preparing for a Bar/Bat Mitzvah begins at the very inception of a child's Jewish education. Throughout the years of Religious School, the children are learning prayers, many of which are part of the Saturday morning service. In the sixth grade of Religious School, the Cantor teaches a series of sessions to introduce the students to the Torah blessings, the Haftarah blessings, and the Haftarah Trope (cantillation). In the seventh grade of Religious School, the Rabbi teaches a series of sessions during which the students study their Haftarah passage and discuss various Mitzvah projects of interest to the students.

Family Classes

It's always important to remember that the road to becoming a Bar or Bat Mitzvah is not one that the child travels alone; it's a process that deeply involves the parents as well. In addition to the training the child receives individually, the Rabbi also holds a series of six Family Classes to allow the parents and child to prepare jointly for this journey. All families celebrating a Bar Mitzvah or Bat Mitzvah during the year of their own celebration attend these classes together.

The first Family Class is a one-hour evening session that occurs in the spring of fifth grade, and serves as an introductory session. The remaining five classes are one-hour monthly Sunday morning sessions beginning in the fall of sixth grade. These sessions (and in fact the entire B'nai Aviv Bar/Bat Mitzvah program) are modeled after the famous words of Shimon Hatzadik in *Pirkei Avot*: "The world stands on three things: On Torah, on Worship, and on Acts of Kindness."

The classes are as follows:

Preliminary Family Session: What does it mean to be a Bar/Bat Mitzvah?

The meaning of Bar/Bat Mitzvah, introduction to the B'nai Aviv Bar/Bat Mitzvah program, administrative and organizational details, meeting the other families celebrating during your year, frequently asked questions, and distribution of the Bar/Bat Mitzvah Handbook.

Family Session 1: Starting the Conversation

Expectations of child and parents: setting them, understanding them and achieving them.

Family Session 2: Torah – Overview of the Jewish Bible

What are the various parts of the Bible? Why do we read from both the Torah and Haftarah during services? What are the differences between Torah and Haftarah? How does it all tie into the Bar/Bat Mitzvah?

Family Session 3: Worship – Overview of the Worship Service

The various components of a service, how they developed, the meaning of selected prayers, the child's participation, honors available to Bar/Bat Mitzvah families.

Family Session 4: Acts of Kindness – Mitzvah Projects

Options for Mitzvah Projects, past examples of projects, thinking “outside the box,” brainstorming ideas for projects, practical considerations.

Family Session 5: Tefillin – The Hows and Whys

The history and philosophy of *tefillin*, the hidden “codes” in wearing them, and a practical hands-on lesson on putting on *tefillin*. All B’nai Mitzvah (and their parents!) are welcome to explore and practice with *tefillin*. A limited number of loaner sets will be available during this session; please bring your own set if you have already purchased it.

Individual Tutorial Instruction

Children will begin their individualized tutorial instruction approximately ten months prior to the Bar/Bat Mitzvah service. The Cantor supervises all of the B’nai Mitzvah tutors on staff, and personally coaches the Bar/Bat Mitzvah students during the final month before the ceremony.

Please note that, in order to participate in a Bar or Bat Mitzvah service at B’nai Aviv, only our own staff tutors may be used as the primary teachers of your child during the tutoring process. This is necessary in order to allow us to efficiently coordinate and oversee the tutoring sessions, as well as to ensure that our minimum standards of training and service participation are met and that there is a uniform level of skill and proficiency achieved.

As part of the Bar/Bat Mitzvah fee detailed in the **Administrative Issues** chapter, each child will be entitled to up to 32 individual half-hour tutoring lessons during the ten month period prior to their Bar/Bat Mitzvah date. Should your child require more preparation or additional tutoring in order to meet our minimum standards, you will be notified. Tutoring sessions beyond the initial 32 are not covered by the Bar/Bat Mitzvah fee, and are paid directly by the family to the tutor. Please remember that all tutoring fees are non-refundable.

The times allocated and booked for tutoring sessions are very valuable to both the tutor and the students. We do understand that from time to time a session needs to be postponed. If you need a schedule change or your child becomes ill, please contact the tutor to reschedule the session at least 24 hours in advance. Missed sessions with insufficient (or no) notice will count against the 32 lessons included in the Bar/Bat Mitzvah fee.

Final Lessons and Meetings

A family meeting with the Rabbi will be held approximately two months prior to the Bar/Bat Mitzvah date, during which (among other things) the various honors to be distributed will be reviewed, as well as which family members or friends will be receiving such honors. At that time, the parents will also meet with the Executive Director to discuss Bar/Bat Mitzvah logistics.

As noted earlier, the child attends weekly *bimah* practice sessions with the Cantor during the final month before the ceremony.

Finally, a full Sanctuary rehearsal with the Cantor will be scheduled during the week immediately prior to the Bar/Bat Mitzvah date. For more details, please refer to the *Photography Session / Dress Rehearsal* section of the chapter entitled **The Week of the Bar/Bat Mitzvah Ceremony**.

Planning the Bar/Bat Mitzvah Service

The Student's Role during Services, and Skills Achieved

We recognize that there are various levels of ability among our students and we wish to treat each student as an individual. Our general approach is to encourage each student to do as much of the service as he/she is capable of leading. Our expectation is that students will be able to:

1. Be called to the Torah for an *aliyah* and recite the proper blessings.
2. Chant the blessing before and after the Haftarah.
3. Chant the Haftarah.
4. Prepare a brief speech on the meaning of his/her Bar/Bat Mitzvah.
5. Lead various prayers of the Friday night and Saturday morning services.
6. Read at least one passage from the Torah.

For more details on the usual level of participation in the service, please refer to the sample **Individual Study Plan** in **Appendix II**.

The Bar/Bat Mitzvah Week Schedule

Below is the schedule for the services held during the week leading up to the Bar/Bat Mitzvah service, during each of which the Bar/Bat Mitzvah student plays an important role. Please see the chapter entitled **The Week of the Bar/Bat Mitzvah Ceremony** for full details.

Thursday Morning *Minyan*

The Bar/Bat Mitzvah celebration begins with the **Thursday Morning *minyan***, which is held from 7:30 A.M. to 8:20 A.M. on the Thursday before the Bar/Bat Mitzvah service. During this service, the B'nai Mitzvah are called to the Torah for an *aliyah* for the very first time.

Friday Evening Service

The celebration continues with the **Friday Evening service** which begins at 6:30 P.M. and concludes by 7:15 P.M. on the Friday evening before the Bar/Bat Mitzvah service. During this informal participatory service, the B'nai Mitzvah will be leading the congregation in prayer.

Shabbat Morning Service

The **Shabbat Morning service** begins Saturday *promptly* at 9:15 A.M., and generally ends around noon. You should plan on arriving at the synagogue by 9:00 A.M. at the latest.

Invitations to the Religious School Class

One of the important aspects of your child's sojourn through our Religious School is the socialization and friendships made, many of which last a lifetime. For this reason, we recommend that you give serious consideration to including your child's entire Religious School class when sending out your invitations. The good will that is established in this manner will go a long way towards making each of our children feel that they belong to the B'nai Aviv family. Of course, we do understand that it may not be possible to invite everyone to your party. But whether one is invited to the party or not, all of our students should feel completely welcome to attend the service of their classmates.

In the usual case of a double B'nai Mitzvah service, please remember to check to see how many friends your child has in common with the child with whom you're sharing the service. If there is a degree of overlap, you may wish to consider coordinating the timing of your party with the family with whom you're sharing, so that the children invited aren't put in the difficult position of choosing which Bar/Bat Mitzvah celebration to attend.

Owning a Kipah, Tallit and Tefillin

Every student should own a *kipah* and a *tallit* in preparation for their Bar/Bat Mitzvah, and parents should make arrangements to purchase or otherwise obtain these vital ritual items for their child well in advance of the Bar/Bat Mitzvah date.

Traditionally, boys have always been required to own a set of *tefillin*. However, as a synagogue of the Conservative Movement, B'nai Aviv is transitioning towards complete egalitarianism by eliminating the ritual distinctions between boys and girls. Girls and women are now increasingly taking on the mitzvah of *tefillin*, and we encourage all Bat Mitzvah students to do so as well.

Lessons and practice sessions for putting on *tefillin* will be held during the final Family Class held by the Rabbi (see the chapter entitled **The Learning Process** for details), and prior to each of the required Sunday morning services beginning six months prior to the Bar/Bat Mitzvah date (see the chapter entitled **Bar/Bat Mitzvah Requirements** for details).

Rabbi Kieffer has made arrangements with a quality manufacturer of *tefillin* in Israel to provide very reasonable pricing of their product for B'nai Aviv congregants when ordered through the Rabbi. There is no obligation to purchase from this source, but if you are interested in an easy way to purchase quality *tefillin* while also supporting an Israeli manufacturer, you will find instructions and an order form in **Appendix II**.

The Bar/Bat Mitzvah Speech

Towards the conclusion of the service, each student will deliver a short speech consisting of:

- An explanation of what becoming Bar/Bat Mitzvah means to the student
- A description of the Mitzvah Project that was undertaken by the student (see the chapter entitled **The Mitzvah Project**)
- Acknowledgements and expressions of gratitude to the individuals who played an important role in the child's Jewish upbringing and his/her preparations for the Bar/Bat Mitzvah day.

The tutor will assist the student by providing advice and guidelines regarding length and appropriate content, but the parents should also be prepared to assist wherever possible.

Child's Biography for the Monthly Newsletter

Eight weeks prior to your Bar/Bat Mitzvah date, you must provide to the Synagogue office a brief biography of the Bar/Bat Mitzvah student, along with a digital photograph, to be included in our monthly congregational newsletter *Kol B'nai Aviv*. The brief biography should be in *Microsoft Word* format and contain the following information:

- The child's name
- The date of the Bar/Bat Mitzvah service
- The school and grade he/she attends
- Any other pertinent information

Newspaper Announcements

We will provide an announcement of your Bar/Bat Mitzvah in the *Jewish Journal*. To ensure the security of your household, the announcement will appear after the date of your celebration.

Providing a Service Program

Although some families of B'nai Mitzvah create a pamphlet-style Saturday Morning Service programs for the congregation, doing so is optional. For those who do choose to provide a program, please note that it is no longer necessary for the programs to include detailed descriptions of the Shabbat service and synagogue etiquette, since B'nai Aviv now provides laminated cards at each seat which includes this information (please see **Sanctuary Seat Card** in **Appendix I** for a copy of this card).

The main section of the program usually consists of the order of the service (described in varying degrees of detail depending on the family's preferences), including the names of the individuals receiving honors and/or participating in the service. For more details, please see the section **Participatory Sections of the Service** in **Appendix I**.

We will arrange to have the programs placed at the entrance to the Sanctuary before services, but in observance of Shabbat you must deliver the programs to the synagogue office by noon on Friday at the latest.

Providing Kippot

Families are welcome to provide special *kippot* for their guests and the rest of the congregation. You may provide your own basket to hold the *kippot*, or you may contact the synagogue office and request that a basket be provided for you.

We will arrange to have the basket of *kippot* placed at the entrance to the Sanctuary before services, but in observance of Shabbat the *kippot* and basket must be delivered to the synagogue office by noon on Friday at the latest.

Honors and Service Participation

Overview

A Bar/Bat Mitzvah service is not a private ceremony like a wedding. Bar/Bat Mitzvah celebrations occur during regular services, and these services must meet the needs of both your invited guests **and** the rest of the congregation. Other members of the congregation may wish to say *Kaddish*, or a *Misheberach* prayer for the sick, or simply wish to pray. During the course of the Bar/Bat Mitzvah service, we may also make recognition of other families who are celebrating a *simcha* (like an *aufruf* or a baby naming), or are experiencing some other sort of lifecycle event. Additionally, we want to instill in our children a feeling of community; that they are part of the whole Jewish people, and do not live only for themselves and their own celebration.

Assignment of Honors

During the course of the Bar/Bat Mitzvah service, a number of honors are available to be distributed to the Bar/Bat Mitzvah families. They are:

- a. *Pticha*: opening the ark
- b. *Aliyot*: reciting the Hebrew blessings before and after a Torah reading
- c. *Torah Reading*: friends and/or family reading the appropriate portion from the Torah
- d. *Hagbah*: lifting the Torah
- e. *Gelilah*: dressing the Torah
- f. *Torah holder*: holding the Torah in the lap during the Haftarah and *Ashray*.
- g. A Prayer for Our Country
- h. A Prayer for Israel
- i. Singing of *Ayn Kelohaynu* and *Alaynu*

Keep in mind that in our synagogue, men and women have equal rights, privileges and obligations. Therefore all of the above honors can be distributed equally to men or women. Please remember to inform any female honorees that they must have a head covering when they come onto the *bimah*. The synagogue has head coverings available at the sanctuary entrance.

Interfaith/Non-Jewish Participation in the Service

We recognize that non-Jewish family members or friends may have played a positive role in your family's life. We welcome the participation of interfaith parents in the service as follows:

- Presentation of *tallit* to Bar/Bat Mitzvah
- The Parents' Prayer
- Passing of the Torah Through the Generations (includes grandparents)

We also welcome the participation of other non-Jewish invited guests in the following ways:

- *Pticha*: opening/closing the ark
- A Prayer for Our Country
- A Prayer for Israel

If you would like further information, please contact Rabbi Kieffer.

Details of Honors and Service Participation

The following briefly describes each of the honors and areas of the Bar/Bat Mitzvah service in which you and your friends and family may participate.

Ark Openings

The honor of opening the ark (*Pticha* in Hebrew) involves at least two people. This honor occurs twice during a Saturday morning service: once at the beginning of the Torah Service and once again at the end of the Torah Service. In the usual case of a double B'nai Mitzvah service, the two families will be assigned one ark opening each.

Detailed instructions for each of the ark openings can be found in **Appendix I**. Please feel free to distribute these instructions to your honorees.

Passing of the Torah Through the Generations

During the first ark opening, the Rabbi invites the parents and grandparents of the B'nai Mitzvah up to the *bimah*. The Rabbi then passes the Torah from grandparents to parents to child, to symbolically express the notion that our sacred traditions are passed down from generation to generation.

Aliyot

On Saturday morning, the Torah reading is divided into seven parts called *aliyot* (from the singular word *aliyah*, meaning “to go up”). An *aliyah* is the honor of being called to the Torah to recite the Torah blessings before and after each reading. In the usual case of a Saturday service with two B'nai Mitzvah, each Bar/Bat Mitzvah family is entitled to distribute three of these seven *aliyot*. In the case of a Saturday service with only one Bar/Bat Mitzvah, the family is entitled to distribute five of the seven *aliyot*.

Following these seven *aliyot*, there is a brief pause in the Torah readings for a *Misheberach* prayer for the sick, a prayer for Israeli and American soldiers, and the Reader's *Kaddish*. This is then followed by a final Torah reading called the *maftir*, usually (but not always) consisting of a repeat of the last portion of the seventh *aliyah*. The *aliyah* blessings for the *maftir* reading are reserved for the B'nai Mitzvah themselves.

We recommend that any persons being honored with *aliyot* be so informed a few weeks before the service in order to allow them a chance to review (and practice if necessary) the Torah blessings in Hebrew. All people who are being honored with the recitation of the *aliyah* blessing should be prepared to fluently read the blessings. According to tradition, the congregation should be able to hear clearly the recitation of this blessing.

We have an abundance of resources available for this honor:

- Details of the procedure for coming up to the *bimah* for an *aliyah* can be found in **Appendix I**.

- A copy of the *aliyah* blessings themselves can be found in the **Bar/Bat Mitzvah Info** section of B'nai Aviv's website at <http://mitzvah.bnaiaviv.org>.
- CDs of the Cantor chanting the *aliyah* blessings are available for your honorees from the synagogue office. Electronic versions of these recordings in **.mp3** format may also be downloaded from the B'nai Aviv website.
- Honorees are welcome to attend any of the child's weekly *bimah* sessions with the Cantor, or to contact the Cantor directly in order to receive some informal tutoring and practice time.

You will be expected to provide the Rabbi with a list of the names of these individuals, their relation to the Bar/Bat Mitzvah and their Hebrew names (which includes their father's and mother's Hebrew names as well) two months prior to your date.

Assigning Torah Readings to Friends and Family

At B'nai Aviv, we encourage all of our congregants to learn the skill of chanting from the Torah, and to do so at services throughout the year. We actively encourage any family members or friends who are able to chant Torah, to participate in your *simcha* by doing so. We especially encourage parents to take on the challenge of preparing at least one portion of Torah to chant at their child's Bar/Bat Mitzvah service. If you are interested in assigning a reading to a friend or family member who has experience in chanting Torah, please contact Ely Gutfreund, our Team Torah Coordinator who schedules the weekly readings (please see **Appendix II** for contact information).

The Torah is chanted (not read) directly from the scroll (which has neither vowels nor trope symbols), and cannot be read from a photocopy or a book (such as a *tikkun*). Those who would chant Torah at services are doing so on behalf of the entire congregation – out of respect for congregational decorum and the sanctity of this task, **relatively recent prior experience and fluency is a prerequisite**. Please ensure that your Torah readers understand this, have had experience in chanting from the Torah, and **please give them enough notice of this honor in advance**, to allow them to devote sufficient time for preparation and practice in order to do so properly. Please also provide them with a copy of the section in **Appendix I** entitled **Guidelines for Reading from the Torah**.

It is necessary for all Torah readers to have a run-through session with the Cantor or a designated member of the Ritual Committee at least one week prior to the Bar/Bat Mitzvah date. This run-through session does *not* have to be on-site at B'nai Aviv (although doing so would allow the reader an opportunity to see the actual Torah script to be used during the service). If it is more convenient to do so, the run-through session can also be done by phone. **Please be aware that if the run-through session does not occur by the one-week deadline, we regret that it will be necessary for us to reassign that Torah portion.**

Learning to Chant Your Torah Portion

If you or any family member would like to chant from the Torah during your child's Bar/Bat Mitzvah service, but you have not done so since your own Bar/Bat Mitzvah, it's easy to re-acquire this skill. Similarly, even if you have *never* chanted from the Torah but have reasonable proficiency in reading Hebrew, you can easily learn to do so.

Each spring, Cantor Lieberman holds a Torah Trope course, consisting of six one-hour sessions held on Sunday mornings. Attendees range from recent Bar/Bat Mitzvah celebrants, to adults who want to recapture skills that may have lain dormant for years. At the end of this course (which culminates in an opportunity to read from the Torah at Shabbat services), attendees will be able to chant from the Torah on their own!

If you're interested in this exciting opportunity to participate more directly in your child's celebration, please plan ahead in order to enroll in the course during the spring immediately preceding your child's Bar/Bat Mitzvah. The course runs through the middle of June, so please plan accordingly: if your child's Bar/Mitzvah date is also during the spring, you should enroll in the course that takes place the year *prior* to the Bar/Mitzvah. For more information, or to enroll in the Torah Trope class, simply contact Cantor Lieberman by the end of February during the year in which you wish to take the course.

Members of our congregation who read at least three different portions over the course of a year are considered to be members of our 'Team Torah'. When you become a member of Team Torah, you receive the honor of being able to read from the Torah during the High Holidays and other Festival services. If you are interested in more details about our Team Torah program, please contact Ely Gutfreund, our Team Torah Coordinator (please see **Appendix II** for contact information)

Finally, what if you have *never* learned to read Hebrew, but are intrigued at the idea of this level of participation in your child's *simcha*? Then consider our Adult B'nai Mitzvah classes. This is a two-year program, at the end of which you have your own Bar/Bat Mitzvah service. Some of our members have planned well enough in advance to have a joint B'nai Mitzvah service with their own child! To learn more about the Adult B'nai Mitzvah programs, please contact the Director of Lifelong Learning, Melinda Kieffer.

The Parents' Prayer

At the conclusion of each Bar/Bat Mitzvah student's Torah reading, the parents will recite a short prayer that express their feelings for their child on this special day. The parents will choose in advance one of the two different prayers available for each gender of child. The Rabbi will co-ordinate this choice in the usual case of double B'nai Mitzvah services. The text of the Parents' Prayers can be found in **Appendix I**.

Hagbah and Gelilah

The honor of lifting the Torah is called *Hagbah*, and the honor of then dressing the Torah is called *Gelilah*. These are two separate honors. Upon the completion of the reading of the Torah, one person is called up to lift the Torah off of the reader's stand, and another person rolls it up and replaces its cover. In the case of a double B'nai Mitzvah service, one family will be given the *Hagbah* honor and the other will be given the *Gelilah* honor.

The person given the *Hagbah* honor must be strong enough to accomplish this task. Specifically, this means lifting the open Torah and walking with it above the head, to the side of the *bimah*. Even strong individuals may find the procedure somewhat awkward if they have not done it before. Honorees who would like some hands-on instruction and/or

practice are welcome to attend any of the child's weekly *bimah* sessions with the Cantor, the final Thursday rehearsal, or to remain after the Friday evening service.

During the autumn the Torah is particularly heavy on the left side, and during the spring the weight is heavy on the right side: for practical purposes you may wish to consider whether potential honorees are right- or left-handed.

Detailed instructions for both *Hagbah* and *Gelilah* can be found in **Appendix I**. Please feel free to distribute these instructions to your honorees.

Holding the Torah

The three honorees for *Hagbah*, *Gelilah*, and holding the Torah will all be called to the *bimah* at the same time, at the conclusion of the Torah reading. At the completion of *Hagbah* and *Gelilah* as described above, the Torah is given to the seated Torah Holder, who has the honor of holding the Torah on their lap. This person is usually (but does not have to be) a contemporary of the Bar/Bat Mitzvah (like a younger sibling, or a cousin or friend). This honoree must be at least 10 years old, and should be capable of sitting still on the *bimah* while holding the Torah during the Haftarah reading, the Prayer for Our Country, the Prayer for Israel, and the singing of *Ashray* (approximately 10 to 15 minutes).

Prayers for Our Country and for Israel

Following the Haftarah, there are two readings in English, A Prayer for Our Country and A Prayer for Israel. In the usual case of a double B'nai Mitzvah service, each family will be given one of these two readings. Copies these prayers may be found in **Appendix I**. Please feel free to distribute these copies to your honorees.

The Prayer of Thanksgiving (Shehecheyanu)

Following the reading of the Torah, the Rabbi will ask the families of the B'nai Mitzvah to rise at their seats and recite the traditional prayer of thanksgiving (the *Shehecheyanu*). The text of this prayer may be found in the **Bar/Bat Mitzvah Info** section of B'nai Aviv's website at <http://mitzvah.bnaiaviv.org>.

Ayn Kelohaynu and Alaynu

Near the end of the service, the siblings (both younger and older) of the B'nai Mitzvah will be asked to come up to the *bimah* to join the B'nai Mitzvah in leading the congregation in the singing of *Ayn Kelohaynu* and *Alaynu*. The text as well as **.mp3** recordings of these may be found in the **Bar/Bat Mitzvah Info** section of B'nai Aviv's website at <http://mitzvah.bnaiaviv.org>.

Submitting Your Honors List

During your family meeting with the Rabbi (described in the previous chapter on **The Learning Process**), the Rabbi will review with you the various honors distributed and help you decide which family members or friends to consider for these honors. He will also provide a form for recording the names of the honorees. If you have already made your final honoree decisions, you can complete the form with the Rabbi at that time. Otherwise, **you must complete and return the honors form to the Rabbi no later than three days prior to the date of your Bar/Bat Mitzvah**. In the case of a Shabbat service, this means **you must return the honors form to the Rabbi no later than the Wednesday prior to your Bar/Bat Mitzvah date**.

The Mitzvah Project

In order to make the Bar/Bat Mitzvah celebration (and the year of study leading up to it) more meaningful, and to give the B'nai Mitzvah a basis for appreciating the Jewish principal of *Tikkun Olam* (“healing the world”), each student is expected to participate in a ‘Mitzvah Project’. This project may involve either one-time or continuous involvement, at some point during the year leading up to the date of the Bar/Bat Mitzvah.

This undertaking is significant and important enough for the Rabbi to devote the entirety of one of his Family Classes (described in the chapter entitled **The Learning Process**) to the topic of the child’s Mitzvah Project. Please be prepared to come to this session armed with your questions and ideas for potential Mitzvah Projects.

Planning the Celebration

The Nature of Your Celebration

The meal of celebration following a Jewish ritual event, such as a Bar/Bat Mitzvah or wedding is considered a *Seudat Mitzvah*, a sacred meal which, in our tradition, is an extension of the service. As such, we strongly urge you to plan that such a meal should be in keeping with the practices of Kashrut and Shabbat, even if the affair is held at a location other than the synagogue. By doing so, you would be affirming the true significance of the occasion as a Jewish religious ceremony.

There is also something very special about being a member of B'nai Aviv, and being able to share your *simcha* with your synagogue family. We are proud to provide full catering services at B'nai Aviv, through which we can provide expertise in every phase of your party needs, as well as guaranteeing the best in gourmet kosher food. You can find more information about our catering team in **Appendix II**, or by contacting the Executive Director (please see **Appendix II** for contact information).

Inviting the Clergy

We are sometimes asked if it is customary to invite the Rabbi and Cantor to their celebration. Although it is not required, most people do invite them to their celebrations. Except in the case of unforeseen events, they will certainly attend events to which they are invited that are held in the synagogue. They will also make every effort to attend parties held outside the synagogue after Shabbat, provided the food served meets kosher dietary requirements.

Luncheon Transportation on Shabbat

If you are planning a luncheon on Shabbat away from the synagogue and are arranging transportation for guests to your luncheon, please respect the nature of Shabbat and the feelings of the congregation by instructing your car, limo and/or bus drivers **not** to pick up passengers at the front main entrance of the synagogue. Any such pickups should instead occur at the Religious School entrance around the side of the synagogue building. You should also designate an adult to monitor that all the guests have safely reached the transportation.

Please inform drivers that their passengers will be ready for pickup around 12:45 P.M., taking into account the approximate time of the conclusion of services, and allowing time for family greetings, departure from the sanctuary and visiting the congregational Kiddush.

The Week of the Bar/Bat Mitzvah Ceremony

Thursday Morning Minyan

The Bar/Bat Mitzvah celebration week begins with the Thursday Morning *minyan*, which is held from 7:30 A.M. to 8:20 A.M. on the Thursday immediately before the Bar/Bat Mitzvah service. During this service, the Bar/Bat Mitzvah student will be called to the Torah for an *aliyah* for the very first time ever. We encourage the entire family to attend this important event. Photography *is* permitted during this service: please see the Rabbi for more information.

A contribution to the sponsorship fund for congregational breakfasts following the Thursday service is included in your Bar/Bat Mitzvah fee, as detailed in the **Administrative Issues** chapter. Please inform the synagogue office by Monday if you are expecting more than your immediate family to attend, so that sufficient food will be ordered.

Photography Session / Dress Rehearsal

A full dress rehearsal (for both the Friday night and Bar/Bat Mitzvah services) usually takes place on the **Thursday** evening just before the Bar/Bat Mitzvah ceremony. The Cantor helps coordinate the scheduling of the dress rehearsals, especially in the case of double B'nai Mitzvah services.

Photography and videography is not permitted on Shabbat. As such, the Thursday dress rehearsal is preceded by a family photography session, and it is permitted to video-record the dress rehearsal itself. Clergy will be present at this time, not only to lead the rehearsal, but also to stage still photographs on the *bimah* with the Torah, etc. Family members should attend this session in their Bar/Bat Mitzvah outfits (including *kippah* and *tallit* for the B'nai Mitzvah). You should also feel free to invite friends and family members who are participating in the service to the rehearsal, not only to give them an opportunity to practice their own honors, but also to be included in the video of the rehearsal.

Families should reserve the hours of **6:00 P.M.-8:00 P.M.** for the photography session and dress rehearsal. The schedule is as follows:

- 6:00-6:30 P.M.:** Still photography session for Bar/Bat Mitzvah Family 1
- 6:30-7:00 P.M.:** Still photography session for Bar/Bat Mitzvah Family 2
- 7:00-7:05 P.M.:** Videographer setup
- 7:05-8:00 P.M.:** Full dress rehearsal for Friday evening and Saturday morning services

Friday Evening Service

The celebration continues with the Friday Evening service which begins at 6:30 P.M. and concludes by 7:15pm on the Friday evening immediately before the Bar/Bat Mitzvah service. This service is both informal and participatory, but it is also an integral part of the Bar/Bat Mitzvah celebration weekend, since the child will be leading the congregation in several prayers. Because of this, we highly recommend that you include the Friday evening service in the invitations to your guests.

A good number of our congregants bring their out-of-town guests along with their family to this service, and then follow up with a Shabbat meal in the synagogue. If you would like more information on hosting a Shabbat dinner for your guests, please contact the Executive Director (please see **Appendix II** for contact information).

Setup and Removal Arrangements

All items that are to be brought into the synagogue for a Shabbat function (*kippot*, service programs, flowers, decorations, etc.) must be delivered to the building by **Friday at noon**. Because the synagogue office closes early on Fridays, please contact the office in advance to arrange the time of delivery on the Friday of your Bar/Bat Mitzvah ceremony weekend.

No items may be removed from the synagogue until after the conclusion of Shabbat, after sundown on Saturday. Please ensure that you inform your decorators and service providers accordingly.

We recommend donating your flowers to a local institution, such as a hospital or nursing home, following your Bar/Bat Mitzvah ceremony. If you are doing so, please bear in mind that they may not be removed from the synagogue until after the conclusion of Shabbat, as noted above.

The Day of the Bar/Bat Mitzvah Ceremony

Overview

The Shabbat Morning service begins Saturday *promptly* at 9:15 A.M., and generally ends around noon. You should plan on arriving at the synagogue by 9:00 A.M. at the latest.

The Torah Service begins at approximately 10:00 A.M.. Just before beginning the Torah service, the parents will escort their child to the *bimah* (pulpit) for the presentation of the *tallit*. As the Torah service begins, there will be a ceremonial passing of the Torah from the grandparents, to the parents, and then to the child, in order to symbolize the passing of our tradition from one generation to the next. The parents and grandparents will then return to their seats, and the child will remain on the *bimah* for the remainder of the service.

Contributions to the sponsorship funds for *bimah* flowers and congregational *kiddushim* is included in your Bar/Bat Mitzvah fee, as detailed in the **Administrative Issues** chapter.

The Sanctity of Shabbat

In order to maintain and preserve the sanctity of the Shabbat, we ask your cooperation in informing your guests that they must refrain from smoking, picture taking, and the use of **any** electronic device (such cellular phones, gaming devices, **.mp3** players, etc.) while on synagogue premises. By “synagogue premises,” we mean not only the sanctuary, but also any areas within the building, as well as on our outdoor property. Other prohibited activities include writing, giving/receiving gifts, and carrying items into or out of the synagogue building. No taping of any kind, audio or visual, will be permitted on the Sabbath. As noted in the chapter entitled **The Week of the Bar/Bat Mitzvah Ceremony**, arrangements should be made with your videographer to come instead to record the dress rehearsal. Finally, please note that there should be no applause during the services. Although there can be clapping as a form of religious adulation during certain songs or prayers, applause for individuals is inappropriate during services on Shabbat.

Appropriate Attire

One of the purposes of Jewish law regarding dress is to teach us to dress and behave in a modest manner. Over and above the Jewish concept of modesty, we promote another value – that of presentability. In order to approach *tefillah* (prayer) in our Sanctuary, and/or stand on our *bimah* within an atmosphere of seriousness, we ask that all those in attendance at services on Shabbat dress appropriately. B'nai Mitzvah families and their guests are therefore expected to dress in a manner appropriate for synagogue services and to maintain decorum throughout the service.

Women must wear a head covering when standing on the *bimah*, as detailed in the **Honors and Service Participation** chapter. Women should also refrain from wearing low cut, sleeveless, strapless or backless dresses or blouses, bare midriffs and short skirts. Women wearing inappropriate clothing to services will be asked by the usher to cover up with ‘house shawls’, a limited number of which are kept on hand for this purpose.

After the Bar/Bat Mitzvah Ceremony

Opportunities for Tzedakah

Tzedakah (performance of charitable or philanthropic acts) is a cornerstone concept of Judaism, and a Bar/Bat Mitzvah celebration is an excellent occasion to emphasize its importance.

It is customary to make a special donation to the synagogue as part of your family's performance of *tzedakah* in celebration of your *simcha*, which may include any of the following:

- a. A donation to any of the synagogue's funds through which the important services we provide to the congregation and community are funded. Donations may be made to the General Fund, or the specific funds for Religious School, Adult Education, ECEC, Youth Scholarships, etc.
- b. Dedicating a leaf on our Tree of Life in honor of your *simcha*
- c. Gifts of permanent items for the school, library or synagogue

Torah Trope Classes for the B'nai Mitzvah

At B'nai Aviv, we routinely teach only Haftarah trope, while Torah portions are generally learned through memorization. With all of the skills learned to get to this point, it's a very easy process for the B'nai Mitzvah to achieve the ultimate flexibility by learning Torah trope as well.

Each spring, Cantor Lieberman holds a Torah Trope course, consisting of six one-hour sessions held on Sunday mornings. Attendees range from recent Bar/Bat Mitzvah celebrants, to adults who want to recapture skills that may have lain dormant for years. At the end of this course (which culminates in another opportunity to read from the Torah at Shabbat services), attendees will be able to read from the Torah on their own, and will also be able to join our Team Torah!

For more information or to enroll in the Torah Trope class, simply contact Cantor Lieberman by the end of February for that spring's course.

Judaica High School

The Bar/Bat Mitzvah ceremony is a rite of passage in the life of a Jew. It is not a culminating event in a child's education. Simply put, a seventh grade knowledge of Judaism is insufficient to guide our children into Jewish adulthood. Judaica High school should be viewed as a natural next step. Continuing education is not a luxury. We strongly encourage your child to continue on into our high school program. B'nai Aviv is one of the host sites for the communal Judaica High School making continuity of their studies quite convenient.

Kadima

We encourage and strongly recommend the participation of your child in Kadima (our youth group for grades 6, 7 and 8). Kadima provides for the essential social and cultural needs of our youngsters in an informal, fun setting. The Bar/Bat Mitzvah year is a crucial one in the development of an individual's relationship with peers, with Jewish traditions and with the Jewish community. Kadima should, therefore, be viewed as an integral element of your child's Jewish education and development.

Administrative Issues

The Bar/Bat Mitzvah Fee

Each family will be charged an all-inclusive Bar/Bat Mitzvah fee of \$1,600. This fee includes all of the following:

- Class sessions by the Cantor in the sixth grade covering trope, Torah and Haftarah blessings
- Class sessions by the Rabbi in the seventh grade covering Haftarah and Mitzvah projects
- Six Family Classes led by the Rabbi
- Up to 32 individual half-hour tutoring lessons
- Educational materials, supplies and CDs
- Family Meeting with the Rabbi to discuss service participation
- Family Meeting with the Executive Director to discuss logistics and final details
- Four weekly *bimah* rehearsal sessions with the Cantor
- Dress rehearsal and photography session with clergy the week of the Bar/Bat Mitzvah service
- Announcement of the Bar/Bat Mitzvah printed in *Jewish Journal*
- Ritual items presented to the B'nai Mitzvah during the service
- Contribution to the Thursday morning *minyán* congregational breakfast sponsorship fund
- Contribution to the Saturday congregational *kiddush* sponsorship fund
- Contribution to the *bimah* flower arrangement sponsorship fund
- All setup, synagogue maintenance and administration costs associated with the ceremony

Payment Options

A non-refundable \$200 deposit was paid to secure your Bar/Bat Mitzvah date when your date was finalized. We offer two different payment methods for the remaining \$1,400 of your Bar/Bat Mitzvah fee:

Payment Option One

A payment of \$700 is payable one year before the Bar/Bat Mitzvah date, and the final \$700 is due two months before the Bar/Bat Mitzvah. Payment may be made by check or credit card.

Payment Option Two

Payment may be made in 14 equal monthly installments of \$100 each, beginning 16 months prior to the date of the Bar/Bat Mitzvah. These monthly payments will automatically be applied to the credit card number that you must supply for this purpose (we regret that we will be unable to bill you monthly for this option, due to the amount of administration and accounts receivable tracking involved).

Regardless of the option chosen, all charges incurred up to that date must be paid in full prior to the first private tutoring session, or the start of tutoring will be delayed. In addition, all prior financial obligations to the synagogue must be paid in full at least 60 days prior to the Bar/Bat Mitzvah date (i.e. membership dues, building fund, religious school, etc.). Please see the *Family*

Membership and Financial Standing section of the **Bar/Bat Mitzvah Prerequisites** chapter for more details.

Joint Sibling B'nai Mitzvah

For siblings having a joint double ceremony on the same day, the total Bar/Bat Mitzvah fee for both children is only \$2,600 instead of \$3,200, and a \$400 deposit against this fee was charged to secure the date for both children. This discounted fee only applies to members of the same **immediate** family, and not to individuals having their ceremonies together who are cousins, neighbors, “best friends since birth”, etc.

Upgrades

For those families who are interested, there are also options to upgrade some of the features included in the standard Bar/Bat Mitzvah fee. These upgrades may include:

Friday Shabbat Dinner

The B'nai Mitzvah lead the congregation in several prayers during the Friday night service that precedes their Bar/Bat Mitzvah date. Because of this, a good number of our congregants bring their out-of-town guests along with their family to the Friday night service, and then follow up with a Shabbat meal in the synagogue.

If you would like more information on hosting a Shabbat dinner for your guests, please contact the Executive Director (please see **Appendix II** for contact information).

Saturday Kiddush

It is also possible to upgrade the standard congregational *kiddush*, to host a Shabbat luncheon at the synagogue for your invited guests, or to do both. Should you wish to pursue these options, please contact the Executive Director (please see **Appendix II** for contact information).

Bimah Flowers

You may upgrade the standard *bimah* flower arrangement by contacting and dealing directly with the florist with whom the synagogue arranges its regular arrangement order. Please contact the synagogue office for more information.

Occasionally-Asked Questions

We're not having a Saturday Bar/Bat Mitzvah. Can you remove the cost of the Saturday Kiddush?

We regret we are unable to do this. Please understand that the all-inclusive Bar/Bat Mitzvah fee does not pay for a specific Saturday Kiddush. Instead, the fee includes a contribution to the sponsorship fund that in turn pays for *all* of the Kiddushim held throughout the year, as well as contributions to the respective sponsorship funds for the Thursday morning *minyan* breakfasts and the *bimah* flower arrangements through the year.

This is an important distinction, since it is B'nai Aviv policy that all of our Bar and Bat Mitzvah services include these contributions for the benefit of the entire congregation, regardless of the day on which they are held. This is in recognition of the long-standing Jewish tradition that any Bar or Bat Mitzvah service is a community event and a celebration for the entire synagogue congregation, and not just for the family and invited guests of the B'nai Mitzvah.

Please see the *Overview* section of the **Honors and Service Participation** chapter for more details.

I want to pay you monthly by credit card, but our Bar/Bat Mitzvah is already less than 16 months away. Can I still pay monthly?

No problem. We will process a “catch up” payment for your first payment, and then bill you monthly from that point onwards.

I like the idea of paying you monthly, but I don't want to pay by credit card. Can you bill me monthly instead?

Unfortunately we are unable to bill you monthly, because of the amount of administration and accounts receivable tracking involved.

Can I give you 14 post-dated checks?

Yes, we can do this, if you provide us with all 14 checks in advance. We will hold your checks and deposit one of them each month. Please date the checks for the first day of each month, beginning 16 months prior to the date of your *simcha* (since payment in full is due two months prior to your Bar/Bat Mitzvah date)..

If your Bar/Bat Mitzvah is less than 16 months away, the amount of your first check should “catch up” the total to bring you current. Our office staff can assist you in calculating the correct amount of the first check.

Can you recommend a source for purchasing a *kipah*, a *tallit* and a set of *tefillin* for our child, as well as personalized *kippot* for our guests?

For a *kipah* and *tallit* for your child, as well as other items of Judaica to enhance your celebration, we recommend our own B'nai Aviv Sisterhood gift store. A selection of the gift store's products is on permanent display in our lobby. Please call or come in to the synagogue office to learn more.

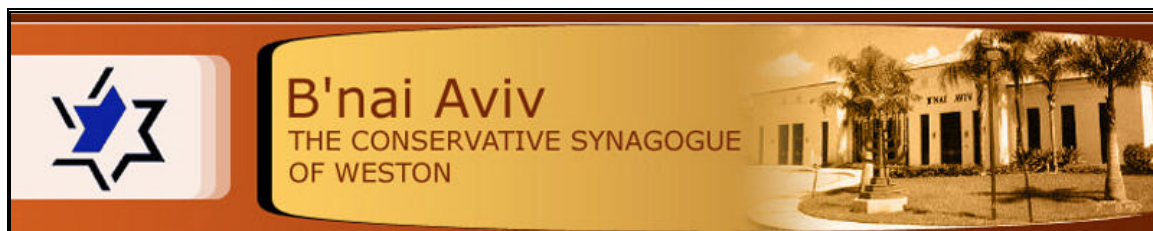
Rabbi Kieffer can easily order quality *tefillin* from Israel for you. For more information, please see the section entitled *Owning a Kipah, Tallit and Tefillin* in the **Planning the Bar/Bat Mitzvah Service** chapter. You will also find instructions and an order form in **Appendix II** and in the **Bar/Bat Mitzvah Info** section of B'nai Aviv's website at <http://mitzvah.bnaiaviv.org>.

At this time, we do not have a specific recommendation for a supplier of bulk quantities of personalized *kippot* for your guests.

Appendix I: Honors and Service Participation

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Sanctuary Seat Card



Baruchem Habaeem—welcome, visitors! B'nai Aviv, founded in 1988, is located in the beautiful city of Weston, Florida and is a member of **The United Synagogue of Conservative Judaism**. Over the past decades our synagogue has become a central part of our families' lives while also being recognized as a focal point of the Broward Jewish community. Quality Jewish Education is our priority from our youngest preschool children through to our adults. Our Early Childhood Education Center (ECEC) is accredited by the National Association for the Education of Young Children and offers our children a healthy, social and educational experience under the care of a qualified staff. Our award-winning Religious School, the largest Conservative Religious School in South Florida, begins in Kindergarten and continues through 12th Grade, with a college credit option for our oldest students. B'nai Aviv is proud that we have one of the finest youth programs in the country, with our USY Chapter being the largest in the Southeast Region. Our religious services are conducted by Rabbi Samuel Kieffer and Cantor William Lieberman, both of whom have been at B'nai Aviv for many years and are well known in the Jewish community. Our membership consists of families, seniors, and singles, and we welcome you to be part of our B'nai Aviv family!

Shabbat Shalom!

We are honored to have you join our services. In our synagogue, women and men are counted equally for a Minyan, and both men and women may have Aliyot, read from the Torah, or chant the Haftarah. At services, men and women sit together. All men, regardless of their religion, are required to wear a **Kippah** (head covering) during services, and all Jewish men must also wear a **Tallit** (prayer shawl). Women are encouraged to keep their heads covered, and may wear a Tallit as well. Women must cover their head if they go up to the **Bimah** (pulpit). In the spirit of the Sabbath, the use of all electronic devices (cell phones, cameras, text messaging, PDAs, pagers, games) is prohibited in the Sanctuary and anywhere on Synagogue property. Smoking, writing and coloring are also prohibited. We also ask that proper and modest attire be worn in the Sanctuary, reflecting the sanctity of the synagogue as a sacred place.

The Shabbat Service

Traditionally, Jews are required to pray three times a day: in the evening, in the morning, and in the afternoon. The Shabbat morning service consists of 4 major parts:

1. Introductory Psalms & Hymns
2. The Shacharit Service
3. The Torah Service
4. The Musaf Service

The prayers can be found in the gray **Siddur Sim Shalom** (Prayer Book) and the Torah and Haftarah portions are in the red **Etz Hayim Chumash** (Bible).

To help follow and understand our Shabbat service this morning, the contents and order are described on the reverse side.

SIDDUR SIM SHALOM: Introductory Psalms & Hymns

Pgs 10-52	Birchot Ha'Shachar - The opening blessings.
Pgs 54-94	Pesukay D'Zimra - An anthology of Biblical selections, which celebrates God's power as Creator, and our thanks and gratitude for God's compassion and care.

SIDDUR SIM SHALOM: The Shacharit Service

Pgs 334-338	Nishmat – An introductory series of prayers before the Borchu .
Pgs 340-346	The Borchu is the official call to worship, to be followed by the two major sections of the Shacharit service, the Shema and the Amidah .
Pgs 346-352	Shema - This proclaims the unity of God as the central principle of our faith and our mutual love.
Pgs 354-364	Amidah - this is the core of our worship service. It is a series of seven benedictions recited silently while standing and gives expressions to our thanksgiving and special joy in the Shabbat.

SIDDUR SIM SHALOM: The Torah Service Begins

Pg 394-398	The Torah scroll is removed from the Ark and is taken in joyous procession around the Sanctuary, symbolizing that the knowledge and observance of the Torah is incumbent upon all Jews.
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ETZ HAYIM CHUMASH: Reading of Weekly Torah and Haftarah Portions

Pages to be announced	Torah Reading – The designated portion (Sedrah) of the Torah to be read each Shabbat morning is divided into seven parts (Aliyot). For each of these seven parts, a person is called from the congregation to come up to the Bimah (pulpit) and given the honor of offering the blessings before and after each part is chanted. The final part is then repeated, to introduce our Bar or Bat Mitzvah child who will offer the final blessings. At the conclusion of the Torah reading, the Torah scroll is raised and shown to the congregation.
Pages to be announced	Haftarah Reading – Following the Torah reading, a related and significant selection of the writing of the Prophets is chanted.

SIDDUR SIM SHALOM: Conclusion of the Torah Service

Pgs 415-426	The Torah service concludes with English readings and Ashray . The Torah is then taken in procession around the Sanctuary again, before being returned back into the Ark.
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RABBI'S SERMON

SIDDUR SIM SHALOM: Musaf Service & Concluding Prayers

Pgs 428-440	On Shabbat additional prayers are added following the Torah service, reminding us of the additional Shabbat sacrifice that was offered in the ancient Temple. The Musaf Amidah recalls our ancestors' celebration of the Shabbat, while also giving expression to our own joy in its observance.
Page 508	Ein Keloheinu - A song which celebrates God's roles as Sovereign and Redeemer.
Page 510	Aleinu – We proclaim God as Supreme King of the Universe and pray for universal recognition of God's sovereignty by a united humanity.
Page 512	Mourner's Kaddish – Transcending their grief, mourners rise in the midst of the Congregation to affirm faith in God's justice and sanctify His name.
Bar/Bat Mitzvah Speech – The meaning of Bar/Bat Mitzvah is presented.	
Page 514	Adon Olam – A poetic rendition of the Jewish philosophical concept of God.

Participatory Sections of the Service

The information below refers to the Saturday morning service. Bar/Bat Mitzvah services on other days of the week will consist of some but not all of the items listed below: for more details, please contact Rabbi Kieffer.

Pesukay D'Zimra (Preliminary prayers) led by the Rabbi

Shacharit (Morning prayers) led by the Cantor

Torah Service

- Presentation of *tallit* to B'nai Mitzvah by their parents
- First Ark Opening, by relatives/friends of the B'nai Mitzvah
- Passing of the Torah through the Generations, from the grandparents to the parents to the B'nai Mitzvah
- Procession of the Torah through the congregation, by the B'nai Mitzvah
- The weekly Torah reading (please see the chapter entitled **Honors and Service Participation** for details on how the associated honors are allocated).
- *Hagbah* (lifting the Torah), by a relative or friend of the B'nai Mitzvah
- *Gellilah* (dressing the Torah), by a relative or friend of the B'nai Mitzvah
- Holding the Torah, by a relative or friend of the B'nai Mitzvah
- The weekly Haftarah reading, by the B'nai Mitzvah
- A Prayer for Our Country, by a relative or friend of the B'nai Mitzvah
- A Prayer for the State of Israel, by a relative or friend of the B'nai Mitzvah
- *Ashray*, led by the B'nai Mitzvah
- Second Ark Opening, by relatives/friends of the B'nai Mitzvah
- Procession of the Torah through the congregation, by the B'nai Mitzvah
- The Rabbi's Sermon, followed by his blessing of the B'nai Mitzvah

Musaf Service

- *Musaf Amidah*, usually led by the Cantor, but may optionally be led by the B'nai Mitzvah
- *Ayn Kelohaynu* and *Alaynu*, led by B'nai Mitzvah and younger relatives/friends
- Speech to the congregation by the B'nai Mitzvah
- Presentations to the B'nai Mitzvah by the Rabbi, a Youth Group representative, and the President of the synagogue
- *Kiddush* and *Hamotzi*, led by the B'nai Mitzvah
- *Adon Olam*, led by the B'nai Mitzvah, including recession from the sanctuary by the Rabbi, Cantor, the Synagogue president, the B'nai Mitzvah and their immediate families

Instructions for Laying Tefillin

It is customary among Ashkenazi Jews to lay and to remove the *tefillin* while standing. If worn, the *tallit* is donned before the *tefillin*, and taken off after them.

The arm-*tefillin* is placed on the biceps of the left arm, two finger breadths away from the elbow joint, with the box facing inward towards the heart. Left-handed people place the arm-*tefillin* on their right arm. After the blessing is recited, the arm-*tefillin* is tightened, then wrapped around the arm seven times.

Next, the head-*tefillin* is placed on top of the head, “between the eyes” but not lower than the hairline (or where one's hairline was in his youth). The knot of the head-*tefillin* sits at the back of the head, upon the part of the occipital bone that protrudes just above the nape, directly opposite the optic chiasm.

Sephardic and Hasidic authorities are of the opinion that the blessing on laying the head-*tefillin* is not necessary and the one blessing on laying the arm-*tefillin* is sufficient. Ashkenazim, who do recite a second blessing on the head-*tefillin*, first leave the head-*tefillin* resting loosely on the head, and tighten it in place only after saying the blessing.

The two straps of the head-*tefillin* are brought in front of the shoulders, with their blackened side facing outwards.

The remainder of the arm-*tefillin* straps are then wound three times around the middle finger and around the hand so as to form the shape of the Hebrew letter *shin*. This is traditionally accompanied by the recitation of Hosea 2:21-22.



The Sephardic method of wrapping results in a *dalet* shape on the palm of the hand and a *shin* around the middle finger, so as to represent the name *Shaddai* from the middle finger (*shin*) through the palm (*dalet*) to the knot (*yud*) hanging from the box of the arm-*tefillin*.

On removing the *tefillin* the twistings on the middle finger are loosened first; then the head-*tefillin* is removed; and finally the arm-*tefillin*.

There is a custom to cover the arm-*tefillin* with the sleeve, in accordance with the verse “And they will be a sign to you...”, i.e. to you and not to others.

The text in this **Instructions for Laying Tefillin** section is licensed under the [GNU Free Documentation License](#) and uses material from the [Wikipedia article Tefillin](#).

Parents' Prayers

One of the following prayers is recited by the parents of the Bar/Bat Mitzvah, immediately following the parents' *aliyah*.

For a Bar Mitzvah

[Likrat Shabbat, Section II (blue pages): page 68]

“This is the day the Lord has made; Let us rejoice and celebrate on it.”

Prayer I

With gladness and thanksgiving we praise You, O Lord our God, for having kept us alive, and sustained us, and enabled us to reach this day.

We give thanks for the wondrous privilege of seeing our son grow day by day, week by week, year by year. For the health and strength You have given him, for the mind and spirit with which You endowed him, for his ability to elicit and return love-for all these precious gifts, we thank You.

Watch over him, O God, on this special day and every day. Grant him a growing understanding of the true significance of this occasion and a deepening loyalty to everything which it represents. May the teachings of our heritage guide him throughout life; and may he lead a life worthy of Your blessings.

Amen.

Prayer II

Lord our God, author of life and source of all blessings, we praise You for keeping us alive, and sustaining us, and enabling us to reach this day.

Gratefully we thank You for the joyous privilege of seeing our son attain this milestone. On this day cherished dreams and hopes are fulfilled. On this day new dreams and new hopes are born.

We pray that Your protecting and loving care will accompany him wherever he goes and in all that he does. Help him to become all that he is capable of being. Give him strength to do all the good things that are within his reach. Keep him loyal to the best that he has been shown, and to the noblest Jewish teachings he has been taught.

May his deeds find favor in the eyes of others and be worthy of Your blessings.

Amen.

For a Bat Mitzvah

[Likrat Shabbat, Section II (blue pages): page 69]

“This is the day the Lord has made; Let us rejoice and celebrate on it.”

Prayer I

On this Shabbat when our daughter becomes a Bat Mitzvah, we have come with her and our loved ones to join in worship and to offer our prayer of thanksgiving.

We are grateful, O God, for the privilege of passing along the gift of life which You gave us, thus sharing with You in the miracle of creation. We are grateful for the thirteen years of nurturing this life, for the unnumbered joys and challenges which these years have brought us. Praise to You, O Lord, for keeping us alive, for sustaining us, and for enabling us to reach this day.

Bless our daughter, O God; watch over her, protect her, guide her. Help her to continue to grow in body and mind, in soul and character. Keep her loyal to our people and to the teachings of our Torah. May her life be rich and rewarding. May all her deeds bring pride to us, honor to the house of Israel, and glory to Your name.

Amen.

Prayer II

We thank You, O God, for the joyous fulfillment we feel as our daughter reaches the threshold of womanhood.

How privileged we feel that she is our daughter, and that she is bound to us by bonds of love, of memory, and of hope!

Praise to You, O Lord our God, who has kept us alive, and sustained us, and enabled us to reach this day.

O God, accept our thankfulness for the thirteen years that have come and gone; bless our hope for the years that are yet to be. May Your mercy and guidance accompany this Bat Mitzvah at all times, in a life marked by reverence for Torah and love of all Your children.

Amen.

Guidelines for Reading from the Torah

To assist the individuals you have chosen for this honor, please distribute these guidelines to them. All participants are also welcome to attend any of the child's weekly bimah sessions with the Cantor, or to contact the Cantor for a session to rehearse their Torah readings.

Overview

Mazel Tov on your upcoming *simcha*, and on your desire to enhance the celebration of this milestone by preparing a Torah reading!

Reading from the Torah is considered very sacred. There are special requirements for doing so, to which all readers must adhere in order to preserve the holiness of the Torah and the occasion. It also requires considerable preparation time to prepare a reading.

All readers are required to read directly from the Torah scroll on the Bar/Bat Mitzvah date, and are not allowed to read from any other source (e.g. paper copies, etc.). The words inscribed on the Torah are in a special font and have no vowels. Besides pronouncing the words correctly, they must be chanted with a special melody, called *trope*.

For those who want to read from the Torah, we have numerous resources to assist you, and will provide tapes, CDs, and **.mp3** files of the readings, along with a *tikkun* copy of the reading. The *tikkun* shows the reading with regular font, vowels and musical trope symbols, alongside the corresponding Torah font which has no vowels or trope symbols. In many cases, we can even provide you with a photograph from our digital library of your reading from the actual Torah that will be used on the day of the service.

As well, each spring the Cantor holds a beginners' course on learning to read from the Torah, consisting of six one-hour sessions held on Sunday mornings, at the end of which attendees will be able to chant from the Torah on their own.

During the weeks before the Bar/Bat Mitzvah, we urge all readers to "rehearse" with the Cantor in order to make sure that they are well prepared for their reading. Since many parents, siblings, and grandparents are local to our area, we can help as much as possible during this preparation time. For those "out of the area" Torah readers, we do require some previous experience reading Torah, since we cannot help them along the process.

Please understand that we are not discouraging you from undertaking this task. On the contrary, this is an exceptionally meaningful addition to your *simcha*, and your commitment sets a great example for the child becoming a Bar/Bat Mitzvah. Reading from the Torah is not a difficult thing to do, but it does require a commitment of time to prepare adequately, and we want to assist you as much as possible.

Prior Week Run-Through

We expect all Torah readers, local or otherwise, to be adequately prepared by the **week prior** to the Bar/Bat Mitzvah date, and to have a final run-through of their reading at that time (by phone if necessary) with the Cantor or a designated member of the Ritual Committee. This is required in case there are problems, since we need to have sufficient time to reassign the reading to one of our regular Team Torah readers if necessary. **Please be aware that if the run-through session does not occur by the one-week deadline, we regret that it will be necessary for us to reassign your Torah reading.**

Contact and Resource Information

For assignment/availability of specific Torah readings, or to order specific CDs and <i>tikkun</i> copies of your Torah reading for pickup at the synagogue office:		
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Team Torah Coordinator Ely Gutfreund	(954) 217-0062	egutfreund@bnaiaviv.org
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For rehearsing your Torah reading, scheduling the prior-week run-through session, or information on the beginners' course for reading from the Torah:		
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Cantor William Lieberman	(954) 384-8265	cantorbill@bnaiaviv.org
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To download .mp3 copies of Cantor Liberman chanting your Torah reading:	
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Digital Library section of B'nai Aviv's website	http://www.bnaiaviv.org
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To download printable copies of your Torah reading, either with customizable fonts and trope symbols or in <i>tikkun</i> format, we recommend the following:	
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Tanach on Demand website	http://www.lashon.net/CL/Tanach/Tanach.cgi
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Tikkun on Demand website	http://www.lashon.net/CL/Tanach/Tikkun.cgi
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Instructions for Ark Openings

To assist the individuals you have chosen for this honor, please distribute these instructions to them. All participants are also welcome to attend any of the child's weekly bimah sessions with the Cantor, the final Thursday rehearsal, or to remain after the Friday evening service in order to review their parts.

First Ark Opening

1. The Rabbi will instruct the congregation to turn to page 394 to begin the Torah service. Shortly thereafter, he will call the names of the individuals who will participate in the first ark opening.
2. As soon as he does so, please proceed to the *bimah* and walk directly to the ark, with one participant on each side of the door. **Do not open the doors, but instead wait for your cue.**
3. At the appropriate point, the Cantor will motion for you to open the ark doors.
4. **After the Torah is removed from the ark, the doors will continue to remain open until the Cantor indicates that you should close the ark doors.** When he does so, please make sure that the doors meet in the middle of the opening, and that there are no gaps in the center or at either end. **Once you have closed the doors, remain standing at the ark.**
5. While you remain at the ark, the procession of the Torah through the congregation will begin. As soon as the procession has begun and has left the *bimah*, you may return to your seats in the congregation.

Second Ark Opening

1. At the completion of the singing of *Ashray* on pages 420 and 421, the Rabbi will call the names of the individuals who will participate in the second ark opening.
2. As soon as he does so, please proceed to the *bimah* and walk directly to the ark, with one participant on each side of the door.
3. **Once all participants have reached their positions, immediately open the doors together, but then continue to remain at your places at the ark.**
4. While you remain at the ark, the procession of the Torah through the congregation will occur, eventually returning the Torah back to the *bimah* and into the ark.
5. **After the Torah is returned to the ark, the doors continue to remain open until the Cantor indicates that you should close the ark doors.** When he does so, please make sure that the doors meet in the middle of the opening, and that there are no gaps in the center or at either end.
6. As soon as you have closed the ark doors, you may return to your seats in the congregation.

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Instructions for an Aliyah

To assist the individuals you have chosen for this honor, please distribute these instructions to them. All participants are welcome to attend any of the child's weekly bimah sessions with the Cantor, or to contact the Cantor directly in order to receive some informal tutoring and practice time.

General Notes

- **Please make sure that you spend the necessary time reviewing (and practicing if necessary) the Torah blessings in Hebrew as soon as you have been informed that you will be receiving the honor of an *aliyah*.** All people who are being honored with the recitation of the *aliyah* blessing should be prepared to fluently chant (or if necessary, read) the blessings. According to Jewish tradition, the entire congregation must be able to hear the recitation of these blessings **clearly and correctly.**
- A copy of the *aliyah* blessings can be found in the **Bar/Bat Mitzvah Info** section of B'nai Aviv's website at <http://mitzvah.bnaiaviv.org>.
- In the same section of B'nai Aviv's web site, you will also find recordings of the Cantor chanting the *aliyah* blessings in **.mp3** format, which you may download and utilize for practice purposes.
- If you prefer, a CD of the Cantor chanting the *aliyah* blessings is also available from the synagogue office. Please call the office before stopping by, to ensure that a copy of the *aliyah* blessings CD will be available for you to pick up.
- At B'nai Aviv, all men are required to wear a *kippah* in the Sanctuary, and all Jewish men are required to wear a *tallit* as well. **As such, men receiving an *aliyah* will wear a *kippah* and *tallit* on the *bimah*. It is recommended but not required for women receiving an *aliyah* to wear a *tallit*, but all women ascending the *bimah* must wear a head covering.** *Kippot*, *tallitot* and head coverings for women are all available at the entrance door to the Sanctuary for your convenience.

Please see the reverse of this page for a detailed description of the procedure for an *aliyah*.

Procedure for an *Aliyah*

1. During the appropriate point in the Torah service, you will be called to the *bimah* for your *aliyah* by your English name. Please be aware which *aliyah* has been assigned to you and keep track of the number of *aliyot* during the service, so that you will be listening for your name at the appropriate time.
2. When your name is called, proceed up to the *bimah* directly to the center desk, to **the right-hand side of the reader**. Please do not stop to greet any of the participants sitting on the *bimah* at this time.
3. Proper form requires you to be called to the Torah by your Hebrew name. You should have provided your Hebrew name in advance to the family, and it should be called automatically at this time. However, in the event the synagogue was not provided with this information, please be prepared to provide your Hebrew name if requested, so that it can be properly called. Remember that your Hebrew name includes not only your given name but the names of your father and mother. The format would therefore be:

For men: *Ya'akov ben Avraham v'Sara*

For women: *Rivka bat Avraham v'Sara*

4. The Torah reader will point to the beginning of the Torah portion to be read. Take the corner of your *tallit* and touch the position in the Torah that the Torah reader indicates, then kiss your *tallit* corner. If you are a woman and are not wearing a *tallit*, then perform this same procedure instead with a corner of the cloth Torah binding which will be handed to you.
5. Chant the first *aliyah* blessing loudly and clearly. Remember to:
 - Pause for the congregation to respond to your first sentence
 - Repeat the congregation's response before continuing with the rest of the blessing
6. The Torah reading will now commence.
7. At the conclusion of the Torah reading, the reader will point to the end of the Torah portion just read. Repeat the procedure of touching the Torah with your *tallit* (or the cloth Torah binding) and kissing it, as described in number 4 above.
8. Chant the second *aliyah* blessing loudly and clearly.
9. When you have completed the second blessing, move to the other side of the Torah reader, and continue to observe at **the left-hand side of the reader** as the next *aliyah* and Torah reading is done.
10. When the concluding *aliyah* blessing for the next Torah reading is completed, you are now free to return to your seat in the congregation. At this point, you may also greet the participants sitting on the *bimah* before returning to your seat, if you choose to do so.

Instructions for Hagbah (Lifting the Torah)

To assist the individual you have chosen for this honor, please distribute these instructions to them. The participant is also welcome (especially if they have never performed this honor before) to attend any of the child's weekly bimah sessions with the Cantor, the final Thursday rehearsal, or to remain after the Friday evening service in order to receive some hands-on instruction and to practice.

1. Come to the *bimah* when your name is called (along with those of the person performing *Gelilah* and the Torah holder) at the conclusion of the final Torah reading (the *Maftir*).
2. With one hand on each handle of the Torah, open the scroll slightly (ideally so that three columns of writing are visible).
3. Gently pull the Torah down so that the edge of the table is half-way between the bottom and top of the Torah scroll.
4. Push down on the bottom handles, so that the Torah begins to be vertical.
5. Bend your knees.
6. Push the Torah up and straighten your legs (you are now standing up, having lifted with your legs, and not with your back or exclusively with your arms).
7. Turn around so that the congregation can see the words in the Torah, keeping the scroll unrolled so that the three columns of writing are showing.
8. Standing in place, turn slightly to the right and to the left so that all congregation members may see the writing.
9. Walk slowly with your escort to your chair (which will be on your right), turn around and lower yourself into the chair carefully, with the Torah still vertical.
10. Hold the Torah vertically while it is tied and dressed by the person performing *Gelilah*.
11. Give the Torah to the Cantor who will give it to the Torah Holder.
12. You may now rise from the chair and return to your seat in the congregation along with the person who performed *Gelilah*.

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Instructions for Gelilah (Dressing the Torah)

To assist the individual you have chosen for this honor, please distribute these instructions to them. The participant is also welcome (especially if they have never performed this honor before) to attend any of the child's weekly bimah sessions with the Cantor, the final Thursday rehearsal, or to remain after the Friday evening service in order to receive some hands-on instruction and to practice.

1. Come to the *bimah* when your name is called (along with those of the person performing *Hagbah* and the Torah holder) at the conclusion of the final Torah reading (the *Maftir*).
2. Stand next to the person performing *Hagbah* as the Torah is lifted and walk behind them over to the chair.
3. Grab hold of the upper handles of the Torah after the person performing *Hagbah* is seated comfortably.
4. Roll the scroll tightly together.
5. Place the belt around the Torah and buckle it in place, where the two sides of the scroll meet.
6. Place the cover on the Torah.
7. Wait on the *bimah* until the Cantor has taken the Torah from the person performing *Hagbah* and given it to the Torah holder.
8. You may now return to your seat in the congregation along with the person who performed *Hagbah*.

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A Prayer for Our Country

To assist the individuals you have chosen for this honor, please distribute this page to them. All participants are also welcome to attend any of the child's weekly bimah sessions with the Cantor, the final Thursday rehearsal, or to remain after the Friday evening service in order to review their parts.

[Siddur Sim Shalom, page 415]

Our God and God of our ancestors. We ask Your blessings for our country, for its government, for its leader and advisors, and for all who exercise just and rightful authority. Teach them insights of Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony to banish all hatred and bigotry and to safeguard the ideals and free institutions which are the pride and glory of our country.

May this land under Your Providence be an influence for good throughout the world, uniting all people in peace and freedom and helping them to fulfill the vision of Your prophet: "Nation shall not lift up sword against nation, neither shall they experience war any more."

And let us say: Amen.

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A Prayer for the State of Israel

To assist the individuals you have chosen for this honor, please distribute this page to them. All participants are also welcome to attend any of the child's weekly bimah sessions with the Cantor, the final Thursday rehearsal, or to remain after the Friday evening service in order to review their parts.

[Siddur Sim Shalom, page 417]

Our Father in Heaven, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the land with peace, and its inhabitants with lasting joy.

And let us say: Amen.

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Appendix II: Forms and General Information

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Parent/Child Contract

Parents' Names – **Please Print**

Student's Name – **Please Print**

Date of Bar/Bat Mitzvah

The undersigned have read the attached B'nai Avi Bar/Bat Mitzvah Handbook and agree to abide by all the policies and requirements set forth therein, including:

1. Payment of the \$1,600.00 Bar/Bat Mitzvah fee as detailed in the **Administrative Issues** chapter of this Handbook (fees are subject to change by the Board of Trustees of B'nai Aviv).

Please initial one of the following two payment options:

Payment Option One

Initials: _____

A deposit of \$200 payable within 30 days of date assignment, \$700 payable one year before the Bar/Bat Mitzvah date, and the remaining \$700 due two months before the Bar/Bat Mitzvah date. If the credit card information below is filled out, these payments will be charged to the indicated credit card on the appropriate dates; otherwise the parents will be billed.

Payment Option Two

Initials: _____

A deposit of \$200 payable within 30 days of date assignment, then payment in 14 equal monthly installments of \$100 each, beginning 16 months prior to the Bar/Bat Mitzvah date and automatically charged monthly to the following credit card:

Credit Card Number: _____

(Visa or MasterCard only)

Expiration Date: _____

(mm/yyyy)

2. Attendance at four synagogue services each month during the six-month period prior to the Bar/Bat Mitzvah service, as detailed in the *Synagogue Services* section of the **Bar/Bat Mitzvah Requirements** chapter of this Handbook.

(Parent Signature)

(Date)

(Parent Signature)

(Date)

(Student Signature)

(Date)

THIS FORM MUST BE COMPLETED AND RETURNED TO THE RABBI BY THE SECOND SUNDAY MORNING FAMILY CLASS, HELD DURING THE SIXTH GRADE OF RELIGIOUS SCHOOL.

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Individual Study Plan

Service Type: Shabbat

Student's Name		Home Phone	
Student's Hebrew Name		Address	
Mother's Name		Mother's Cell Phone	
Mother's Office Ph.		Mother's E-mail	
Father's Name		Father's Cell Phone	
Father's Office Ph.		Father's E-mail	

Date of Service		First/Second/Single	
Parashat		Special Haftarah	

Tutor Name		Phone		E-mail	
Cantor William Lieberman		Phone	(954) 384-8265	E-mail	cantorbill@bnaiaviv.org
Rabbi Samuel Kieffer		Phone	(954) 384-8265	E-mail	rabbisam@bnaiaviv.org

<u>When</u>	<u>Description</u>	<u>Page No.</u>	<u>CD Track</u>
_____	Friday Night	L'Kha Dodi	LS 40 BMT 1
_____	Friday Night	Barkhu	LS 52 BMT 2
_____	Friday Night	Sh'ma / V'Ahavta	LS 72 BMT 3
_____	Friday Night	V'Shamru	LS 96 BMT 4
_____	Friday Night	Hatsi Kaddish	LS 108 BMT 5
_____	Friday Night	Alaynu	LS 166 BMT 6
_____	Friday Night	Yigdal	LS 186 BMT 7
_____	Shabbat Morning	Tallit Blessing	
_____	Shabbat Morning	Vay'Hee Binso'a	SSS 394 BMT 8
_____	Shabbat Morning	Sh'ma / Ekhad / Gadlu	SSS 398 BMT 9
_____	Shabbat Morning	Holding Torah	
_____	Shabbat Morning	Torah Blessings	SSS 400-402 THB 1 & 2
_____	Shabbat Morning	Haftarah Blessings	SSS 410 THB 3 & 4
_____	Shabbat Morning	Ashray	SSS 420 BMT 10
_____	Shabbat Morning	Y'Hallelu	SSS 422 BMT 11
_____	Shabbat Morning	Ayn Kelohaynu	SSS 508 BMT 12
_____	Shabbat Morning	Alaynu	SSS 510 BMT 13
_____	Shabbat Morning	Speech	
_____	Shabbat Morning	Hagafen / Hamotsi	SSS 714
_____	Shabbat Morning	Adon Olam	SSS 514 BMT 14
_____	Torah Reading	Book: _____	Chapter/Verse: _____ To: _____
_____		Book: _____	Chapter/Verse: _____ To: _____
_____	Haftarah Reading	Book: _____	Chapter/Verse: _____ To: _____

Prayer Books

LS = Likrat Shabbat
 SSS = Siddur Sim Shalom

CDs

BMT = Bar/Bat Mitzvah Tefillot
 THB = Torah/Haftarah Blessings & Haftarah Trope

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Student's Timeline

The following illustrates the usual progression of skills achieved and objectives accomplished by the Student leading up to the date of the Bar/Bat Mitzvah.

Timeframe	Description
Two Years Prior to Bar/Bat Mitzvah Year	Attend initial evening Family Class with the Rabbi
In the Year Prior to Bar/Bat Mitzvah Year	Attend five Sunday morning Family Classes with the Rabbi
	The Cantor introduces Religious School sixth grade to Torah/Haftarah blessings and Haftarah trope
Bar/Bat Mitzvah Year: The 10-month Tutoring Period	
Nine to Ten Months Prior	Torah Blessings
	Haftarah Blessings
	Review and reinforce knowledge of Haftarah Trope (initially introduced in sixth grade of Religious School by the Cantor)
	Receive and begin study of Haftarah portion
Seven to Eight Months Prior	Begin planning/execution of Mitzvah Project
	Begin study of Friday Evening prayers: <ul style="list-style-type: none"> • L'cha Dodi • Barchu • Shema; V'ahavta • V'shamru • Chatsi Kaddish • Aleynu • Yigdal
	Begin study of Saturday morning prayers: <ul style="list-style-type: none"> • Tzitzit • Shema; Echad; Gadlu • Ashray • Ein Keloheynu • Adom Olam
	Receive and begin study of Torah portion
	Complete study of Haftarah portion (ongoing practice continues)
	Six Months Prior
Three to Four Months Prior	Complete study of Friday Evening prayers (ongoing practice continues)
	Complete study of Saturday morning prayers (ongoing practice continues)
	Complete study of Torah portion (ongoing practice continues)
	Explanation of <i>tefillin</i>
Two Months Prior	Family meeting with the Rabbi to discuss final details, and meaning of Torah and Haftarah portions
	Preparation of B'nai Mitzvah Speech: <ul style="list-style-type: none"> • Meaning • Mitzvah Project • Acknowledgements
The Final Month	Review of all B'nai Mitzvah Skills
	Weekly <i>bimah</i> rehearsals with the Cantor (parents encouraged to attend)
	Completion of B'nai Mitzvah Speech
The Final Week	Family attends Thursday Morning <i>minyan</i> service (B'nai Mitzvah students receive their first <i>aliyot</i>)
	Attend Dress Rehearsal with photography/videography (generally on Thursday evening)

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Parents' Timeline

The following illustrates the usual progression of the parents' tasks performed and objectives accomplished leading up to the date of the Bar/Bat Mitzvah.

Timeframe	Description
Two Years Prior to Bar/Bat Mitzvah Year	Attend initial evening Family Class with the Rabbi
In the Year Prior to Bar/Bat Mitzvah Year	Attend five Sunday morning Family Classes with the Rabbi
	Purchase or obtain <i>tefillin</i> for your child prior to the final Sunday morning Family Class with the Rabbi
Bar/Bat Mitzvah Year: The Student's 10-month Tutoring Period	
Nine and Ten Months Prior	Encourage and support your child to do homework and practice throughout entire tutoring period
	Purchase or obtain <i>tefillin</i> for your child if you have not already done so
	Assist your child with planning/execution of Mitzvah Project
Six Months Prior	Begin required regular attendance at services with your child
Five Months Prior	Determine the number of family Torah readings, and invite/inform all Torah Readers as appropriate
	Inform Torah Coordinator of any additional Torah portions
	Begin studying and practicing additional Torah readings
Four Months Prior	Begin planning the allocation of Service honors
Three Months Prior	Invite/inform all Service honorees, and provide them with whatever information and/or materials they require to perform their honor (see Appendix I for instructions/materials you can provide)
	Begin practicing the parents' <i>aliyah</i> blessings
Two Months Prior	Ensure all outstanding synagogue fees, dues, etc. have been paid
	Family meetings with Rabbi and Executive Director to discuss final details, assignment of honors, logistics, etc.
	Submit your child's biography and picture to Executive Director for the <i>Kol B'nai Aviv</i> monthly newsletter
	Purchase/obtain <i>tallit</i> and <i>kippah</i> for your child
The Final Month	All additional Torah readers must complete their run-through session of their reading with Cantor (by phone if necessary)
	Weekly <i>bimah</i> rehearsals with the Cantor (parents encouraged to attend)
	Completion of B'nai Mitzvah Speech (parents should assist)
The Final Week	Family attends Thursday Morning <i>minyan</i> service (B'nai Mitzvah students receive their first <i>aliyot</i>)
	Attend Dress Rehearsal with photography/videography (generally on Thursday evening)
	Bring <i>kippot</i> for the congregation, Saturday Service programs and any other display or handout items to the office no later than Friday at noon

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TEFILLIN SALE ORDER FORM

TEFILLIN \$225.00
per set from Israel

These Tefillin are from Israel. They can be purchased for Bar/Bat Mitzvah students, as well as for men or women.

Please complete this form and return to Rabbi Kieffer.

First and Last Name _____

Phone _____

____ # of Tefillin sets @ \$225.00 each

You are: ___ right handed ___ left handed

Please make checks payable to:

RABBI'S DISCRETIONARY FUND

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Bar/Bat Mitzvah Tutor Information

Meet B'nai Aviv's team of talented Bar/Bat Mitzvah tutors:

Laurie Kandel: Laurie Kandel has tutored in the Bar/Bat Mitzvah program since 2006. Prior to that, she taught for eleven years at the Bnai Aviv Religious School, and is a certified Hebrew School Teacher. Laurie and her husband, David, have two sons, Burt and Avi. Laurie was living in Israel during the Yom Kippur War, and again, during the First Gulf War. Upon graduation from The Hebrew Academy of Greater Miami, she volunteered and studied Hebrew on a six month Kibbutz Ulpan. Laurie attended Brandeis University, earned both a Bachelor and a Law Degree from the University of Florida, and spent a summer at the Tel Aviv University Law School. She is a member of the Florida Bar, passed the Bar Exam on the Laws of the State of Israel, and has practiced law in both Florida and Israel. Laurie strives to tailor her teaching methods to the individual, ensuring that each student reaches their highest potential.

E-mail: lkandel@bnaiaviv.org **Cell phone:** (954) 292-1460 **Home phone:** (954) 680-5283

Eli Kavon: Eli Kavon is a yeshivah-educated Phi Beta Kappa graduate of Columbia University, where he studied Comparative Religion and History. He is in his fifth year as a faculty member of Nova Southeastern University's Lifelong Learning Institute and is an instructor in the adult education program of the Central Agency for Jewish Education of Broward County. He is pursuing advanced degrees in Jewish Studies through the Distance Learning Program of the Spertus Institute in Chicago. Eli is a published essayist and poet--his writings appear regularly in The Jerusalem Post, The Jerusalem Post Online Edition (jpost.com) and in the Zionist journal Midstream. Eli has been a Bar and Bat Mitzvah instructor at B'nai Aviv since April 2004 and he has worked with more than 100 students. His goal is to prepare students for the milestone in their life, be proud of their accomplishments in mastering the Haftarah and prayers, and explain to them the profound meaning of what it means to be a Bar or Bat Mitzvah.

E-mail: ekavon@bnaiaviv.org **Cell phone:** (954) 292-0325 **Home phone:** (954) 749-0975

Synagogue Contact Directory

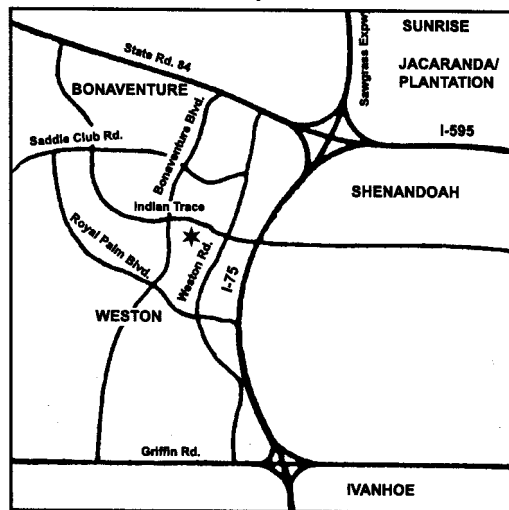
Topic	Name	Phone	E-mail
Financial Issues	Allan Ross (Executive Director)	(954) 384-8265	aross@bnaiaviv.org
Child Biography (Newsletter)			
Donations to the Synagogue			
Catering/Event Reservations			
Delivery of Items for Service	Betty Davitz (Synagogue Office)	(954) 384-8265	bdavitz@bnaiaviv.org
Synagogue Directions Cards			
Bimah Flowers Upgrade			
Alternate Date Options	Rabbi Samuel Kieffer	(954) 384-8265	rabbisam@bnaiaviv.org
Honors			
Mitzvah Projects			
Bar/Bat Mitzvah in Israel			
The Learning Process	Cantor William Lieberman	(954) 384-8265	cantorbill@bnaiaviv.org
Assignment/Supervision of Bar/Bat Mitzvah Tutors			
Rehearsals			
Torah Trope Classes			
Torah Reading Run-Through			
Torah Reading Assignments	Ely Gutfreund (Torah Coordinator)	(954) 217-0062	egutfreund@bnaiaviv.org
Torah Reading Materials			
Religious School Curriculum	Melinda Kieffer (Director of Lifelong Learning)	(954) 384-8265	melinda@bnaiaviv.org
Service Attendance Requirements			
B'yachad Program			
Adult Education Programs			
Adult Bar/Bat Mitzvah			
Kadima Youth Program	Todd Morchelies (Youth Director)	(954) 349-1879	bausybees@bnaiaviv.org
Bar/Bat Mitzvah Tutors	Laurie Kandel	(954) 292-1460	lkandel@bnaiaviv.org
	Eli Kavon	(954) 749-0975	ekavon@bnaiaviv.org

Synagogue Address, Directions and Shabbat Protocol

Synagogue direction cards are available from the synagogue office for inclusion with your Bar/Bat Mitzvah invitations. These cards include the synagogue address, directions, a map, and a brief review of Shabbat protocol for those guests who may not be familiar with our customs. Synagogue directions can also be found on our web site at <http://www.bnaiaviv.org>.

If you prefer to print your own direction cards and synagogue protocol information for your invitations, you may use the information below:

B'nai Aviv 1410 Indian Trace Weston, Florida



DIRECTIONS

From I-95: Take I-95 or Turnpike South to I-595 West. Take I-595 West to I-75 South. Take I-75 South to Royal Palm Boulevard (Exit #15). Make a right at traffic light onto Royal Palm Boulevard. *Make a right at next traffic light (Weston Road). At third traffic light, make a left (Indian Trace). Go past first traffic light (Three Village Road) and take first left into parking lot.

From South using I-75: Take I-75 North to Royal Palm Boulevard (Exit #15). Go through traffic light to Weston Road and follow from above *.

From Sawgrass Expressway: Take Sawgrass Expressway South to I-75 South. Make way immediately over to right lanes. Exit at Royal Palm Boulevard (Exit #15) and follow from above *.

WE ASK YOUR COOPERATION

Saturday, the Jewish Sabbath, is a holy day. It is the Jewish 'day of rest'. On that day we refrain from everyday work, duties, chores, etc. It is a time for prayer—our connection to the Jewish community and our personal moment to reach out to GOD.

1. Please do not place prayer books or bibles on the floor. They are sacred texts.
2. Smoking is strictly prohibited on B'nai Aviv grounds on the Sabbath. This includes all the areas of B'nai Aviv inside and outside.

3. Do not applaud after Haftarah or speeches. Applause is inappropriate during services. While there is clapping when we sing or pray, it is not appropriate to applaud on the Sabbath.
4. *Tallit* and head coverings are provided in the lobby. All men must wear a head covering upon entering the Synagogue. Jewish men of Bar Mitzvah age are obligated to wear a *tallit*. Jewish women are encouraged to wear a *tallit* and head covering in our Synagogue. All women who will be ascending to the *bimah* must wear a head covering.
5. Cameras, cell phones, beepers, tape recorders, gaming devices, **.mp3** players and all other electronic devices are strictly forbidden in the Sanctuary or Synagogue area on the Sabbath.
6. The chewing of gum is not permitted in the Sanctuary.
7. Guests are expected to dress in a manner appropriate for synagogue services. Women should refrain from wearing low cut, sleeveless, strapless or backless dresses or blouses, bare midriffs and short skirts.

Glossary

Adon Olam: ‘Lord of the Universe’, a traditional hymn praising and adoring God, sung at the end of the Saturday morning service.

Aitz Hayim: The ‘trees of life’, the wooden poles of the Torah to which the parchment is attached, and which serve as handles.

Aleynu: The prayer of adoration chanted and read towards the end of the Saturday service.

Aliyah (*pl. Aliyot*): Literally means ‘going up’, and refers to the honor of going up to the Torah to recite the blessings before and after the Torah reading.

Amud: The reading table from which worship is led and the Torah read.

Ark: The cabinet that houses the Torah in front of the sanctuary.

Aron Kodesh: The Hebrew name for the Ark (see above) containing the Torah scrolls.

Aufruf: Yiddish for ‘called up’. Refers to an *aliyah* (see above) received by a future groom and bride on the Shabbat prior to their wedding

Bar Mitzvah: Literally ‘the son of duty or commandment’. A term used to mark the age of Jewish adulthood at age 13, as well as the event when a boy is called to the Torah to symbolize the attainment of adulthood.

Bat: ‘Daughter of’.

Bat Mitzvah: Literally ‘The daughter of duty or commandment’. A term used to mark the age of Jewish adulthood at age 13, as well as the event when a girl is called to the Torah to symbolize the attainment of adulthood.

Ben: ‘Son of’.

Bimah: The elevated platform in front of the sanctuary where the Ark and Torah are located.

B’nai Mitzvah: Literally ‘sons and daughters of the commandment’.

Bracha: A blessing.

Cantor (Hebrew *chazzan*): A member of the clergy who is a musician trained in the vocal arts, who helps lead the congregation in songful prayer.

Challah: Braided bread used during the Sabbath.

Chumash: The Torah in bound book form, often also containing the Haftarah.

D’var Torah: A speech that explains and illuminates the Torah text.

Gelilah: The honor of rolling and tying the Torah scroll.

Haftarah: Supplementary (and related) reading from Prophets, read after the Torah portion on Shabbat and other festivals.

Hagbah: The honor of raising the Torah scroll.

Hagorah: The belt that holds the two sides of the scroll together when not in use. Also called a *wimpel* in Yiddish.

Hamotzi: The blessing over bread.

Kaddish: refers to an important and central prayer in the Jewish prayer service which glorifies the Holy name, and which acts as a separator between various sections of the service. A version of this prayer called the ‘Mourners’ *Kaddish*’ is recited after the death of immediate family relatives.

Kiddush: The blessing over wine during Shabbat and festivals. Also used to describe light refreshments served after saying *kiddush* following Shabbat morning services.

Kippah or Yarmulke: The ritual skull cap worn during synagogue services, and by some Jews at all times.

Kosher: Food prepared in accordance with Jewish dietary laws.

Minyan: A quorum of ten Jewish adults traditionally required for public worship.

Misheberach: A prayer traditionally said for someone who is ill.

Mourners’ Kaddish: See **Kaddish**.

Parasha: The section of Torah read during a given week. Each week during the year has its own *parasha*.

Pticha: The person who opens and closes the ark, either when the Torah is taken out to be read or when it is put away following the reading.

Rabbi: Spiritual leader of the congregation.

Seudat Mitzvah: A festive meal usually associated with life cycle events

Shacharit: The morning service.

Siddur: The prayerbook.

Shabbat: Hebrew for Sabbath, the special seventh day of the Jewish week when we celebrate our uniqueness as free people and are able to separate ourselves from the work week. Shabbat begins at sundown on Friday evening, and ends after sundown on Saturday evening.

Simcha: A joyous life cycle event, such as weddings, Brit, Bar or Bat Mitzvah, etc.

Tallit: The prayer shawl, customary for men to wear during Shabbat services, optional for women.

Tikkun: A book used for preparing and practicing Torah readings, which shows the Torah text in a standard font with vowel and trope melody symbols, alongside the same text in ‘Torah font’ without vowel and trope symbols.

Torah: The Five Books of Moses, which is the first section of the Bible. The Torah scroll contains these five books written by hand in Hebrew on specially prepared parchment by a trained scribe. The Five Books of Moses are: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Torah service: The central part of the Shabbat (Saturday) morning service, where the Torah is brought out the ark, and a specified portion is chanted in Hebrew.

Trope: Also known as ‘cantillation’. A system of notation which indicates the specific musical melodies used for chanting the Torah or Haftarah.

Tzedakah: Performance of charitable or philanthropic acts.

Tzitzit: The fringes on a *tallit*, used to kiss the place at the beginning and ending of an *aliyah* passage.

Yad: The pointer used by the reader, usually shaped like a hand. The Torah reader takes care not to touch the scroll directly with his or her own hand, so that *yad* (‘hand’ in Hebrew) becomes an extension of the reader to assist in an accurate and smooth reading.