**When Your Child Comes of Age**

**A Guide to Becoming Bar or Bat Mitzvah at**

**The Reform Temple of Rockland**

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*Updated August 2016*



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A Letter from Cantor Neff to Students

Dear B'nei Mitzvah Students and Families:

I feel so lucky to be the primary teacher of our B'nei Mitzvah students. During five months of private, one-on-one study, we learn to chant Torah and Haftarah and begin to understand the deeper meaning of the prayers.

B'nei Mitzvah is the start of the process through which we become responsible Jewish adults. What does that mean? It becomes our responsibility to do mitzvot, attend religious school and services, and participate in the life of the synagogue. Now it is up to us. We decide to continue learning (after all, you wouldn't drop out of secular school following 6th grade graduation, would you?). We decide to develop our spiritual lives through study, mitzvot, and prayer. When we become accountable for our own Jewish lives and learning, we begin to head down the path towards increased spiritual maturity.

I can't wait to share this experience with you!

Sincerely,

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Cantor Sally L. Neff

For Parents:

B’nei Mitzvah in Jewish Ritual: An Educational Perspective

At birth, your children were welcomed into the Jewish people through the *Brit Milah, Brit Chayim,* or naming ceremony. At an early age they were consecrated into Jewish learning in the Religious School. Now as your son or daughter passes his or her 13th birthday (on the Hebrew Calendar), he/she will be called to the Torah as a Bar/Bat Mitzvah. This moment marks their transition as they mature into their role as Jewish adults. Although not yet fully grown, a Bar/Bat Mitzvah is now responsible to behave ethically, choose to continue learning, and be full and active participants in Jewish ritual. This is one more step in the process of learning leading to Confirmation and beyond.

Jewish life is a progression of ceremonies, each marking one step towards the goal of a lifetime of Jewish learning, commitment and celebration. Each ceremony marks the beginning of a new, more mature stage. None, including becoming a Bar/Bat Mitzvah, is an end in itself.

The educational program at The Reform Temple of Rockland builds both up to, and beyond, the Bar/Bat Mitzvah ceremony and includes all subjects necessary for a comprehensive Jewish education – history, ethics, philosophy, customs and ceremonies, prayer, Hebrew and Israel.

Students are able to acquire Bar/Bat Mitzvah skills only through careful study for a number of years. Our curriculum goes way beyond Bar and Bat Mitzvah, however. It is expected that your child’s Jewish studies will continue through the tenth grade (Confirmation) and beyond into the Post-Confirmation program. When our students and their families sign the Bar/Bat Mitzvah certificate which the Temple presents, they affirm their lifelong commitment to active participation in worship and Torah study (*avodah*), community service and good deeds (*gemilut chasadim*), and acts of righteousness (*tikkun olam*).

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What to expect: A Timeline to Your Big Day

* Approximately 3 years
	+ Receive Date for B’nei mitzvah
* 1 year (6th Grade)
	+ Learn Shabbat Prayers with Cantor
	+ Attend family education with Rabbi, Cantor, Educator and select Torah portion
	+ Pay Temple fees for Bar/Bat mitzvah
* Summer before
	+ Schedule first meeting with Cantor
	+ Receive letters scheduling your dates for ushering
* 10 months before
	+ Begin required service attendance (hand cards to Cantor Neff)
* 5 Months to Bar/Bat Mitzvah Date
	+ Weekly meetings with Cantor
	+ Continue attendance at required Sabbath services
	+ Maintain regular attendance at Religious School
	+ Order *tallit, kippot* (see appendix for more information), etc.
	+ Make sure Cantor knows your Hebrew name
* 2-3 Months
	+ Hebrew Prayers should be mastered
	+ Meet with Rabbi Sharff to prepare D’var Torah and Creative Prayer
* 2 Months
	+ Arrange for photographs and Oneg with Temple Coordinator, Jolie Levy.
	+ If you wish to print booklets, Cantor Neff will provide a template and the Torah insert.
		- you can look up the Hebrew date of your ceremony at a variety of places including www.hebcal.com
	+ Learn a special solo song, if you choose
* 1 Month
	+ The Student should
		- Complete D'var Torah and Write Creative Prayer with Rabbi Sharff’s guidance
		- Begin rehearsing from the Torah scroll
		- Complete all study, mitzvot, and service attendance requirements
		- Complete “very” mitzvah
		- Submit Mitzvah Project sheet (2nd to last page in this booklet)
	+ The Parents should
		- Confirm your honors (Ark openers, Aliyah, Hagbah and G’lilah participants)
		- Send form with the Hebrew names of participants
		- Arrange for rehearsal with Hilary Schwartz
		- Arrange for Rehearsal(s) with accompanist (if you are singing a solo) – see Cantor Neff to schedule time
		- Print Booklets (if using)
		- Order [*Bima* Display, flowers, food](http://templebethtorah.org/_kd/go.cfm?destination=Page&Pge_ID=1272)
		- Make sure all Temple fees have been paid
		- Receive rehearsal DVD from Cantor Neff
		- Complete parent service attendance requirement
* 10 Days
	+ Attend Rehearsal with Hilary Schwartz
	+ Give numbers for how many people will attend your service to Jolie Levy
	+ Confirm *Bima* Display, flower delivery, oneg details
* Final week
	+ Take pictures in the sanctuary (remember to reserve with the Temple Coordinator, Jolie Levy)
* 1 Day
	+ Bring Kippot and Pins to Temple
	+ Bring *Bima* Flowers / Baskets
	+ Bring Creative Prayer or words to your solo to the Friday night service
* Bar/Bat Mitzvah Day
	+ Bring D’var Torah, Haftarah, Prayer Book, creative prayer or song
	+ Bring *Tallit*
	+ Bring parents speech and prayers sheet.
	+ Relax and enjoy this rite of passage!

 Requirements for Bar/Bat Mitzvah at

The Reform Temple of Rockland

* Continuous, regular attendance in the Reform Temple of Rockland Religious School.
	+ You must attend school for at least three consecutive years leading up to the Bar/Bat Mitzvah ceremony.  At the discretion of clergy, credit may be given for previous study at a different religious school.
	+ You must meet the school attendance requirements as listed in the school manual.
	+ Students must be registered for school during the year in which they become Bar/Bat Mitzvah.
* Attendance by parents and students at a required multi-session Family Education Program during sixth grade.
	+ The program stresses Jewish values, family involvement, and the role of Bar/Bat Mitzvah in the ongoing Jewish education process. Each family will receive guides to the parashah (Torah portion) the children will be reading. They will be asked to summarize the portion, answer questions, and help choose the verses the child will read. The family will discover how to make the performing of mitzvot an ongoing part of the Bar/Bat Mitzvah process.
* Regular attendance at Shabbat evening and morning services at The Reform Temple of Rockland by the student and family*.*
	+ **B’nei Mitzvah candidates** must attend a minimum 12 services at The Reform Temple of Rockland *including* 4 B’nei Mitzvah by one month prior to your service.
	+ **B’nei Mitzvah parents** must attend a minimum of 4 services at The Reform Temple of Rockland *including*  2 Friday evening and 2 B’nei Mitzvah services within 6 months of your child’s Bar/Bat Mitzvah.
	+ About ten months prior to the ceremony, students receive 12 service attendance cards which they are to turn in to the Cantor following each service attended at The Reform Temple of Rockland. (Note that these are not the same as the cards for religious school attendance).
	+ Only students who fulfill the service attendance requirements by one month before their ceremony date will have the privilege of leading their service. Students who fall short of 12 services read Torah and Haftarah but not the prayer service.
	+ Only parents who fuflfill the service requirements will have the honor of making a speech and presenting a *tallit* to their child at their Bar/Bat Mitzvah.
	+ To help maintain decorum and assure that these services provide appropriate worship as well as learning experiences for the family, it is expected that the entire family attend and sit together*.*
* Beginning about 5 months before the ceremony (7, if there is an intervening summer), regular weekly meetings with Cantor Neff to review Torah, Haftarah and prayers. Most meetings will be 20 minutes in duration.
* Daily practice/study of the Cantor’s weekly assignments. (20 minutes per day is recommended).
	+ Research shows that small, but frequent practice sessions are far more helpful in the building of long-term memory than long, infrequent ones. Please encourage your child to make their B’nei Mitzvah preparations as much of a daily habit as tooth brushing.
* Completion of the [*Eilu D'varim*](http://templebethtorah.org/_kd/go.cfm?destination=ShowItem&Item_ID=2658) mitzvah program and preparation of a D’var Torah highlighting several of the mitzvot performed and (where possible) relating those mitzvot to the Torah and /or Haftarah portion.
* Family viewing of the “rehearsal DVD” provided.
* Attendance at a rehearsal with Hilary Schwartz about 10 days prior to the ceremony. The rehearsal must be coordinated if two families are involved. All preparations for the ceremony must be completed by the rehearsal including reading or chanting from the un-voweled Torah.
* Usher for another bar or bat mitzvah service at a Shabbat morning service prior to your simcha. The Religious Practices Committee coordinates usher assignments.
* Review of the bar or bat mitzvah individual’s solo (if one is chosen) with the accompanist a half hour before Friday service time one week before the ceremony and again 45 minutes before the Friday night service the week of the ceremony.
* Timely payment of **all** Temple fees and charges. Please note that the bar/bat mitzvah preparation process may not proceed unless your family remains in good standing. The bar or bat mitzvah fee is billed during the 6th Grade.

![MCj02509220000[1]]()The Tutoring Process

1. Students receive a CD of prayers in School. This CD will be used for prayer study in the sixth grade as well as review during the five months of tutoring with the Cantor.

2. During the summer before the year of the ceremony, you willl receive an email from the Cantor to set up a schedule for the regular weekly appointment. At the initial meeting, the Cantor will provide a CD and booklet with the Torah portion and will review the details of the Eilu D’varim Mitzvah program. Weekly appointments will continue until the ceremony. Tutoring lasts 20 minutes each session.  Students who arrive late may miss all or part of their lesson. In consideration of The Cantor’s and other students’ time, promptness is crucial. Please speak with the Cantor to help her meet your child’s special needs.

3. Each week, the student prepares the Haftarah and /or Torah section as assigned. Cantor also spends no more than a few minutes reviewing blessings and prayers as well as the Friday night solo if applicable.

4. 20 minutes of practice is expected daily for the 5 months of the tutoring process. Short, frequent studying is more effective for long term learning for most students.

5. Parents should monitor the student’s progress through regular checks of the assignment sheet which the student receives and regular communication with the Cantor. Be sure to speak with the Cantor after the first month of tutoring sessions to assess progress. Parents are welcomed and encouraged to participate in all student meetings with the Cantor.

6. The entire Torah and Haftarah portions should be completed, including Torah reading without vowels, by one month prior to the scheduled ceremony. The last several lessons will include reading from the scrolls on the *bima*.

7. Students should meet with the Rabbi two months prior to the Bar/Bat Mitzvah to prepare the D’var Torah essay or speech presented by the student at the ceremony. This essay should be given to the Rabbi in its final form at least three weeks prior to the ceremony.

9.  **If your child has a cold or other contagious ailment, please be considerate and call the Cantor to schedule a telephone appointment or to arrange a meeting via skype or facetime.**

Honors / Aliyot

During the service the family may honor relatives and friends by having them called to the *bima* for *aliyot*, ark openings, and raising and binding the Torah. Forms listing the honors available are mailed to you during the tutoring period. About a month before the service, you will be asked to provide the names and addresses of family members being invited to recite blessings and raise and bind the Torah (*Hagbah* and *Gelilah*) so that appropriate instructions can be sent to them.

The forms should be filled out and returned to the Temple office as soon as possible. We request that you select individuals for the *aliyot* who can read the blessings in Hebrew.

If your family has more than a total of four grandparents and older siblings who want an *aliyah*, your family will be granted the first *aliyah*, usually reserved for a post-B’nei Mitzvah temple member. If this is the case, please notify the cantor as soon as possible, so that she does not offer that honor to a student.

In order to give respect to the Torah, the person to whom you give the honor of *Hagbah* (lifting the Torah) must be in attendance at service the Friday night before your *simcha* for a quick training (even if they have had this honor in the past).

Hebrew names will be required of those who recite Torah blessings A Hebrew name includes both the person’s assigned Hebrew name *and* both of their parents’ Hebrew names.

Be sure to inform all honorees of their specific honors in advance*.* Even those who are opening the ark should not be surprised to hear their names called. (Please note: if you wish to give an honor to a person with an ambulatory handicap, consult the Rabbi so that proper arrangements can be made).

The Friday Night Service Before Your Big Day

1. The family should arrive at the temple 45 minutes prior to the service.

2. Students should **not**bring their own marked prayer book. It may get lost. (The marked book should be brought on Saturday morning only).

3. Students should enter the sanctuary and sit with their family in the front row.

4. Candle blessing: The family (or both families) will be called to the *bima* to stand together during candle lighting.

5. The order of the blessings is as follows:

* + Read English prior to the blessing. (Information on the reading will have been provided by the Rabbi. Any decisions about who will read what should be decided in advance).
	+ Use the pre-lit candle to light the other two.
	+ Sing (with the congregation) in Hebrew.

6. During the service the student sings a song or reads his/her creative prayer. The Rabbi will specify the precise time and place. The student will stand with the Rabbi and/or Cantor, as indicated, when the student is called up.

7. At the end of the service, families should go promptly into the Social Hall for *Kiddush* and *motzi*. Please do not linger in the sanctuary or lobby.

Friday Evening Oneg

The *Oneg* Shabbat for the congregation after the Friday evening service preceding the ceremony is sponsored by the Bar/Bat Mitzvah family. You will receive the information necessary to plan for your *oneg* from the office at the appropriate time. The entire *oneg* can be purchased through the Temple, or you can “cater” it yourself. Families involved in double ceremonies should, of course, consult with one another. Care should be taken that the quantity and style of the *oneg* be appropriate to Shabbat and synagogue. Remember that the oneg honors Shabbat and you accept the personal honor of helping the congregation celebrate the day.

From time to time, other Temple families celebrate *simchas* which they wish to share with the congregation (anniversaries, birthdays, baby-namings, graduations, etc). They may choose to contribute to the *oneg* as well, however all sponsors are responsible for their own individual *oneg* fee contribution into the *oneg* fund.

For your convenience, The Reform Temple of Rockland offers a complete *oneg* Shabbat package for $250. Your *oneg* Shabbat will include a delicious assortment of baked goods, fresh fruit, paper/plastic goods, soda / water, decaffeinated coffee and tea, challah, Kiddush wine and grape juice.

Simply complete the [order form](http://templebethtorah.org/_kd/go.cfm?destination=ShowItem&Item_ID=2661) and mail at least 1 month prior to your *oneg* Shabbat. Orders placed may not be cancelled.

**Should you wish to provide and set up your own *oneg* Shabbat**, there will be a $50 fee payable to The Reform Temple of Rockland which includes set up and breakdown, coffee/tea setup and wine. The following list of standard items should be of help to you in your preparation. You will need to provide the following items for the number of people anticipated that evening (check with the Temple Coordinator for estimated numbers for coffee, paper goods, etc).

* 6 bottles of soda (include caffeine free and diet)
* Fruit platter
* 1 Gallon of Water
* 1 Gallon of milk
* 2 Challah loaves
* Cakes or other baked goods (please include some sugar-free items)
* Paper/plastic goods (utensils, table covers, plates, napkins, cups.

 Kosher style is required. This means that we do not serve milk and meat at the same meal, nor do we allow pork or shellfish.  We also strive to be a nut-free building.  To guide you in planning quantities, a regular Service is attended by approximately 75-100 people and a Family Service by about 100-125. The House Committee requests that the following items be restricted from all Onegs: candy, chips, popcorn, pretzels, and nuts. Your cooperation is very much appreciated.

TEMPLE HOURS: Friday deliveries at the Temple must take place between 10:00 am-1 pm. Please put only clearly labeled baked goods in the refrigerator, to be set out Friday night.

CUSTODIAL SERVICES: Custodians will set up the tables / chairs for the oneg according to our regular guidelines. If you are expecting more than 10 guests at services on Friday night, please call the Temple Coordinator so that the custodians can be prepared.

Food/milk, etc. should be left in the kitchen. The custodial staff will prepare coffee and hot water and set out the refreshments.

KITCHEN: The pantry in the kitchen is a Temple storage area and may not to be used. Items put in the refrigerator prior to the Oneg must be labeled with your name. Please do not leave any items in the refrigerator after the Oneg. Trays, utensils, etc. belonging to sponsor families or friends also should be labeled, and removed from the kitchen after the Oneg. The Temple is not responsible for items left behind.

The kitchen is to be left clean after Oneg preparation. Clean up in the Social Hall after the Oneg will be handled by the custodial staff.

Thank you for helping to provide an extra measure of sweetness to our Shabbat celebration. Mazal tov on your simcha!

![MCj04136580000[1]]()The Bar/ Bat Mitzvah Day – How Does It All Work

**Saturday Morning Prior to the Service**

1. The family should arrive no later than 45 minutes prior to the service. Please see the discussion of [still photography](http://templebethtorah.org/_kd/go.cfm?destination=Page&Pge_ID=1273) (on page 17) for special requirements if pictures are to be taken prior to the service.

2. If the family is bringing its own [kippot](http://templebethtorah.org/_kd/go.cfm?destination=Page&Pge_ID=1272), arrange them near the entrance to the sanctuary. (This may also be done before leaving them at Temple on Friday night). Service booklets (if used) should be placed near the kippot.

3. Students should hold on to their own marked prayer books at all times. **The Torah book with D'var Torah, creative prayer, Torah and Haftarah portion** should be placed under the desk from which you will read. The student may also wish to place a glass of water under the desk. (Let the Rabbi know that you have put water under the desk to distinguish it from his!)

4. Families should be downstairs outside the Rabbi’s study at 10:00 a.m. They will be invited in to sign the Bar/Bat Mitzvah certificate.

5. Families should be seated in the sanctuary by 10:25 a.m. to encourage guests to be seated and quiet. Please, no visiting with guests after 10:25 a.m.

We respectfully request that family members avoid perfumes.

**The Morning Service**

1. The Bar/Bat Mitzvah walks in with the Rabbi and Cantor to the singing of Mah Tovu.

2. When the ark is closed, the student should receive the congratulations of the ark openers, and the student should then sit in the inner chair on the side of pulpit from which he or she will be reading.

3. The Rabbi will welcome the congregation.

4. The Rabbi will invite parents to the *Bima* for their words and the presentation of the *tallit*.

5. The *Tallit* Presentation Ceremony will take place. This outline is your guide:

a. Parents come to *bima* and stand with child.

b. Parents share brief words with their son / daughter.

c. Parents will recite prayers (on the sheet in the appendix) and present *tallit*.

d. Rabbi will congratulate student.

e. Parents return to seats.

6. Student remains standing throughout service until Silent Prayer when student sits. Books are marked so that student knows who leads and announces which prayers.

7. Students should read and sing not only their designated parts, but other congregational prayers and songs as well.

8. Torah and Haftarah

9.  As ark opens, students stand in place facing ark.

10.  When Rabbi and Cantor have a Torah in hand facing the congregation, stand next to them.

11.  During procession, the Bar/Bat Mitzvah's parents, grandparents, and great-grand-parents should line up in front of the ark in preparation for “Torah Passing”. (If getting up to the *bima* will be a physical problem for any member of the family, arrangements to relocate this ritual can be made in advance). Family is seated after “Torah Passing”.

12.  During the procession of the scrolls, follow the Rabbi.

13.  Rabbi will call student(s) for Haftarah. If it is a double, generally, the student who read Torah last will read Haftarah first. You will read from your own paper. Stand close to the microphone and upon completion of the second blessing, shake Rabbi’s hand and Cantor’s hand and then sit.

14.  When the Torah is returned to the ark, rise with the congregation and stand in place. Sit when ark closes.

15.  The D’var Torah will be presented at this time. Rabbi will call students individually. Be sure to speak loudly and slowly into microphone. Be seated after speech.

16.  Presentation of Temple gift – Rabbi will introduce board member. Students go to Rabbi’s desk, facing board member.

17.  The Cantor’s song to B’nei Mitzvah is followed by the Rabbi’s remarks.

18.  Blessing of B’nei Mitzvah by Rabbi and Cantor.

19.  For Aleinu, when ark opens, stand in place and face the windows. Sit when the ark is closed.

20.  Students are now empowered to rise for the Mourner’s Kaddish. You may do so if you wish.

The Temple Newsletter

Many people want to share the joy by publishing a short bio and photograph of their child in our temple’s monthly mailing.

Please email your information to Jolie Levy (jolie@rtrny.org).

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| --- | --- |
| MCBS01871_0000[1]If your simcha is in: | Submit by: |
| Sept / Oct | August 10 |
| Nov / Dec | October 10 |
| Jan / Feb | December 10 |
| Mar / Apr | February 10 |
| May / June | April 10 |

Invitations

Invitations should invite guests to the ceremony in the Temple. In wording the invitation, it is correct to use phrases like:

Freida will be called to the Torah as a Bat Mitzvah

Shlomo will become a Bar Mitzvah

and Sara will lead prayers and read Torah and Haftarah.

Shabbat morning services start promptly at 10:30 a.m. (You may want to list the time as 10:15 to be safe). We request that you use the directional cards available from the Temple office (and online) since they explain that students lead the service from its beginning and encourage guests to arrive promptly. Someone from the office can email a copy to you to include in your invitations.

Kippot / Yarmulkes

The Reform Temple of Rockland encourages the wearing of kippot by both men and women. There are kippot available at all services. Families wishing to order inscribed kippot or a specific color for Shabbat morning must provide them privately. (It is inappropriate to choose white, which is reserved for the High Holy Days).

The Temple’s *tallit/kippot* rack has two sections to accommodate two sets of kippot (often set up in baskets) if necessary.

The Bar/Bat Mitzvah service includes the presentation of a *tallit* to all Bar and Bat Mitzvah students. The *tallit* is presented to the child on the *bima* at the beginning of the Shabbat morning service. The *tallit* presentation ceremony is provided by the Temple. You can find it in the appendix on page 18. Our Temple gift shop offers a gorgeous selection of *tallitot* for both men and women. Please consider supporting RTR by purchasing a *tallit* through the temple.

A religious goods store or on-line resources can be used to order *kippot* and *tallit*. Please allow six weeks for delivery in your planning.

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*Bima* Flowers / Baskets

It is customary, although not required, for Bar/Bat Mitzvah families to provide *bima* baskets or flowers in order to enhance the beauty of the sanctuary and in honor of their *simcha*.

· Many families choose to supply decorative food (or other special) baskets instead of flowers. The food or books or toys can then be donated to a charitable organization. Our congregants are warmly invited and *encouraged* to pursue this option, but please decorate the baskets beautifully. The intent of the basket is *bima* decoration.

· They should be delivered to the Temple on Friday between 10 a.m. and 1 p.m.

· The arrangements should be no more than 48 inches tall (bottom of basket to top of tallest flower).

· Be sure all baskets are sturdy enough to sit on carpet (on step) without toppling or leaning.

· We request that you try to ***avoid Lilies***, due to common allergies.

You are welcome to take the flowers with you after the Shabbat morning service. Arrangements may be made (in advance) with the Temple Coordinator to pick them up as late as Monday afternoon. For the special baskets, you must make appropriate arrangements to get the contents of the baskets to the charity of your choice during the week following the *simcha*. The Temple is not responsible for any items left past the weekend. A suggestion for the *bima* flowers: donate to a nursing home, hospital, or hospice.

Photography and Videography

**Still Photography**

In order to insure the sanctity of the Saturday morning services, we ask that you arrange to have photographs taken on a weekday during the week(s) preceding the ceremony. Please schedule an appointment with the Temple Coordinator, Jolie Levy (jolie@rtrny.org).

You may ask the Temple Coordinator to open the ark for your pictures, but she must remain present while the ark is open, so this is to be done during office hours.

Please be aware and inform your photographer of the following rules:

· **Under no circumstances are scrolls to be removed from the ark**.

· Neither microphones nor *bima* furniture may be moved*.*

· A Temple senior staff member must be present at all times when the ark is open

· No photography is allowed on Saturday morning after 9:30 a.m.

· The Temple has a fake Torah (which we call a fauxrah) which is available for pictures.

**Video Taping**

The Temple automatically provides a high definition, digital recording of the Saturday morning service.

**No other videography is permitted in the sanctuary on Shabbat.**

![MPj04332000000[1]]()Having Your Party at The Reform Temple of Rockland

**Top 5 Reasons to Host Your Party at The Reform Temple of Rockland**

5.  You don't have to go anywhere after the service - no transportation worries!
4.  Everyone already knows where it is!
3.  You get to pick the caterer and aren't stuck with whatever food the hall provides.
2.  It's less expensive than most catering halls.
1.  It's not just a birthday party - Do something meaningful today!  Mark the MITZVAH in your family's Bar or Bat Mitzvah by supporting the Temple.

All events at The Reform Temple of Rockland must be kosher-style. This means that we do not allow pork or shellfish and you may not serve milk and meat in the same dish or the same meal.

Appendix

*Tallit* Presentation

**Recommended Reading**

* Putting God on the Guest List: How to Reclaim The Spiritual Meaning of Your Child’s Bar or Bat Mitzvah by Rabbi Jeffrey Salkin
* For Kids – Putting God on Your Guest List: How to Claim the Spiritual Meaning of Your Bar/Bat Mitzvah by Rabbi Jeffrey Salkin
* Whose Bar/Bat Mitzvah Is This, Anyway?: A Guide for Parents Through a Family Rite of Passage by Judith Davis
* Bar/Bat Mitzvah Basics: A Practical Family Guide to Coming of Age Together Edited by Cantor Helen Leneman
* The Tanakh
* Danny Siegel’s Bar and Bat Mitzvah Mitzvah Book (A Practical Guide for Changing the World Through Your Simcha) by Danny Siegel
* A Torah Commentary for our Times by Rabbi Harvey Fields
* On the Doorposts of Your House by Rabbi Chaim Stern
* Tough Questions Jews Ask: A Young Adult’s Guide to Building a Jewish Life by Edward Feinstein
* Parenting as a Spiritual Journey by Rabbi Nancy Fuchs-Freimer
* Parenting Jewish Teens: A Guide for the Perplexed by Joanne Doades
* “Making it Count: Guidelines for Becoming a Bar/Bat Mitzvah” – a publication of the Union for Reform Judaism available for download at <http://templebethtorah.org/bneimitzvah/reading>

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**Glossary**

* **ALIYAH**‑ literally "going up," used to refer to the honor of reciting the blessings over the Torah. Generally several such honors (aliyot) are bestowed at each service.
* **BAR MITZVAH**‑ noun, literally meaning "son of a commandment," designating the boy who, having reached the age of 13, is now responsible for carrying out the laws of Judaism. Technically, "Bar Mitzvah" is not to be used as a verb (a boy cannot "get Bar Mitzvahed"), nor is it the title of a ceremony. The true emphasis is on the child and the responsibility for the Jewish future placed upon him. The ritual symbol of becoming a Bar Mitzvah is being called to the Torah.
* **BAT MITZVAH**- noun, "daughter of a commandment." See above.
* **B'NEI MITZVAH**‑ noun, designating two or more boys or boys and girls who have reached the age of 13.
* **B'NOT MITZVAH**‑ noun, designating two or more girls.
* **GELILAH**‑ literally "binding," used to refer to the redressing of the Torah after hagbah. The person receiving this honor rebinds the scroll, and then replaces its mantle and other decorations (breast plate, yad [pointer], crown or rimonim).
* **HAFTARAH**‑ literally "conclusion." It refers to the reading from the Prophets (second section of the Tanach), which contains the books of Joshua through Malachi and is read on the after the Torah reading. The Haftarah reading is prescribed to correspond to the given parashah. This reading is not done from a scroll, but from a printed book. In Reform congregations only a section of the Haftarah of the week is read. Occasionally the Sabbath takes its name from the Haftarah rather than the Torah reading. Note that in Hebrew "Haftarah" is not in any way related linguistically to "Torah."
* **HAGBAH**‑ literally "raising up," used to refer to the lifting of the Torah scroll after its reading. The person receiving this honor is supposed to raise the scroll high in the open position and turn it around so that the text can be viewed by the congregation.
* **KIDDUSH**
	1. The "Sanctification Prayer" (from the Hebrew root K‑D‑SH, "holy") recited over the wine or grape juice on Sabbaths, holidays, and other occasions.
	2. The name given to the Shabbat morning equivalent of the Oneg Shabbat. The Kiddush includes wine or grape juice (over which the Kiddush blessing is recited) and cake.
* **KIPAH**  (plural **KIPPOT,** Yiddish "yarmulke") ‑ skullcap worn during services by many Jews. The wearing of kippot is actually a custom, not a law. It may be worn by both men and women, no matter what age.
* **MITZVAH** (plural **MITZVOT**) ‑ literally "commandment," that is, the law commanded by God. Throughout the ages the term has also come to mean "good deed," since by definition everything God commands is for the good of the people. For Reform Jews, "mitzvah" denotes desirable acts, both ritual and ethical, which define us as Jews.
* **ONEG SHABBAT**‑ literally "delight of the Sabbath," popularly used to refer to the period of socializing following Shabbat eve services. The "oneg" often includes simple dessert type foods.
* **PARASHAH, SIDRA**‑ two terms for the Torah portion of the week. Each parashah has a name, taken from the first major Hebrew word of the section. That name is then generally given to the Sabbath on which the sidra is read.
* **SHABBAT**‑ day of rest, worship, and reflection, the seventh day of the week. Traditionally considered the most important of all the Jewish holidays, a reminder of the human need for spiritual fulfillment and of the uniqueness of the human species, which contains a spark of the divine. On Shabbat we try to appreciate and accept the world as it is, rather than change it.
* ***TALLIT***‑ prayer-shawl traditionally worn during morning services. Its form is based on the Torah command to wear fringes. According to the Talmud both males and females may wear the *tallit*, once they reach the age of Bar/Bat Mitzvah.
* **TANACH**‑ The Hebrew term for the Bible, made up of three sections, **T**orah (Law, or Instruction), **N**evi'im (Prophets), and **K**etuvim (Writings). Also called Holy Scriptures. Jewish translations into English generally follow the Hebrew text more closely than translations done under non-Jewish auspices. Christian translations rearrange the order of the books to place last the Prophets, as if to say that they predict the teachings of the "New Testament" to follow.
* **TORAH**
	1. The handwritten parchment scroll kept in the ark and containing the "Five Books of Moses" (Pentateuch): Genesis, Exodus, Leviticus, Numbers, Deuteronomy. These books contain the traditional story of human and Jewish history from Creation through the death of Moses. The scroll is divided into portions such that each week throughout the year a different section is read, beginning and ending on Simchat Torah. In Reform congregations only a selection from the full weekly portion is read.
	2. "The Law, or Instruction." The Five Books of Moses are considered the basis of *all* Jewish law. So "Torah" can refer to all laws, whether in the scroll or not.
	3. A general term referring to all Jewish teaching. "Torah" literally means "Instruction" and therefore in its broadest sense includes all Jewish teachings and traditions.
* **TZEDAKAH**‑ literally, "righteousness" or "act of justice." The obligation (not voluntary act) of the Jew to assist others, done because it is the right and just thing to do.

## B’nei Mitzvah Project Worksheet

**Child’s Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Bar-Bat Mitzvah Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Project Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Project Descripon:**

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**Project Benefits Whom or What Organization:**

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**Dates Project Will Run & Where:**

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**PR Info for the Monthly Mailing/E-blast/Announcements:**

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**Contact Info (when applicable):**

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