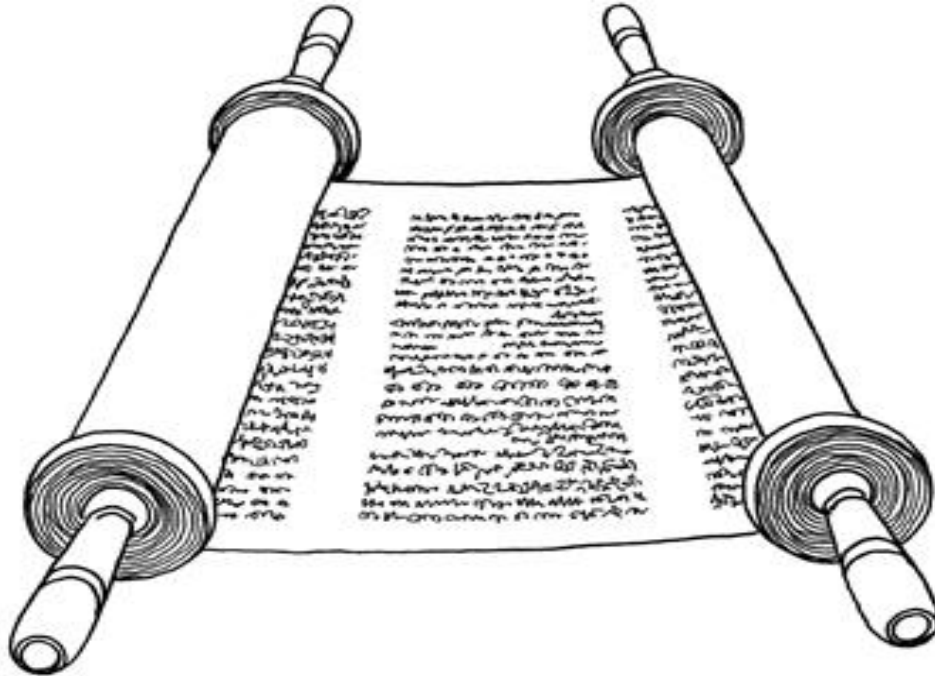


TEMPLE B'NAI TIKVAH

B'NAI MITZVAH HANDBOOK



Revised 2019



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BECOMING A BAR/BAT MITZVAH

AN INTRODUCTION

The Bar/Bat Mitzvah is a rite of passage that Jewish families anticipate from the earliest age of a child's life. The ceremony itself symbolizes the recognition of a youth accepting the responsibilities of an adult in the Jewish community. The goal of this experience is to lay the foundation in our youth for a lifelong sense of identification and participation within the Jewish community. Equally important is imbuing our youth with confidence that they may be secure in themselves to rely upon the teachings of Judaism throughout their lives.

Here at Temple B'nai Tikvah, our B'nai Mitzvah ceremonies occur on Saturday morning. Temple B'nai Tikvah provides a two-year B'nai Mitzvah class, which is required for all students who want to become a Bar/Bat Mitzvah. The Temple encourages each student to receive individual guidance and instruction in order to prepare for his or her Bar/Bat Mitzvah. The student should meet individually with a tutor for instruction in his/her Torah and Haftarah portion, and will meet with the rabbi to create a *d'var Torah* (speech) related to his/her Torah portion, life experience, and Jewish education. Each student also undertakes a *tikkun olam* project.

B'nai Mitzvah preparation is a wonderful, enriching experience for the entire family. Although it can at times be stressful, it is an opportunity for the family to develop close relationships, not only among family members, but also with the Jewish community – with the rabbi, the child's tutor and Shabbat School staff, as well as other Temple families.

While the Bar/Bat Mitzvah child may be approaching the event with a mixture of anticipation and doubt, the parents may experience moments of eager anticipation, pride, and terror, especially if the Bar/Bat Mitzvah represents the first large social event that the parents have planned. It may help during the planning process to keep one central thought in mind: the weekend activities should be planned to enhance the experience for your family and friends - the events should fit your approach to a celebration, as well as be consistent with the Bar/Bat Mitzvah service and its meaning.

A BRIEF HISTORY

The Talmud records that during the time of the Second Temple (520 BCE - 70 CE), it was traditional for Sages to bless a child who had completed his first fast day at the age of twelve or thirteen. In Pirkei Avot (Ethics of the Fathers, second century CE) it is written, "At thirteen one is ready to do *mitzvot*." By the time the Talmud was completed in the sixth century CE, boys of thirteen years plus one day had assumed full responsibility for performing the *mitzvot*, hence the term *bar mitzvah* - son of the commandment. This also had legal ramifications; these boys were now counted in a *minyan* and could act as witnesses. There was no formal rite, only a public blessing by the father stating that he was no longer responsible for the sins of the son.



The earliest Bar Mitzvah ceremony consisted of blessing and reading the last section of the weekly portion of the Torah, the *maftir*, meaning the extra reading, since the boy was not a Bar Mitzvah until after the service, and reading the Haftarah portion. The most important part of the rite was a *d'rash* (or *d'var Torah*) on the Torah or Haftarah portion. Since the Bar Mitzvah was assuming adult religious responsibilities, he was expected to show his understanding of those responsibilities to his family and, more importantly, to the community.

Structurally, the Bar Mitzvah ceremony is much the same as it originally was. It wasn't until the seventeenth and eighteenth centuries that we find records of a Bar Mitzvah being invited to lead part of the worship service. A public ceremony in celebration of a girl becoming a Bat Mitzvah, daughter of the commandment, did not formally come into existence in North America until 1922. Judith Kaplan, later Dr. Judith Kaplan-Eisenstein, the daughter of the founder of the Reconstructionist movement, Rabbi Mordecai Kaplan, blessed and read the Torah portion from a book — at a respectable distance from the Torah scroll. The regular celebration of girls becoming B'not Mitzvah came into prominence in Reform congregations particularly in the second half of the 20th century and is generally identical in form to the celebration of a Bar Mitzvah.

Historically, Bar/Bat Mitzvah has been viewed as a first step in a young person's acceptance of the obligations to family and community as a responsible Jew. It was and should continue to be the beginning of a lifetime of the performance of *mitzvot*, study, prayer, and a commitment to share the destiny of the Jewish people.

KEEPING THE BAR/BAT MITZVAH IN PERSPECTIVE

BAR/BAT MITZVAH IS ABOUT THE ACCEPTANCE OF RESPONSIBILITY. In the final analysis, this is the bottom line of becoming a Bar and Bat Mitzvah. It's not about acquiring the skill of *kriah*, the reading of the Torah. Rather, it's about acquiring the skill of responding to a challenge: a mitzvah. This is how Judaism defines maturity.

THE TORAH IS THE CENTRE OF JUDAISM. Everything we do as Jews, everything we believe, everything we value, revolves around the Torah. The Torah is the testimony of our people's encounter with God. And however you interpret those events in the wilderness of Sinai some three millennia ago, what cannot be dismissed is the sanctity with which our ancestors have embraced this legacy. This is why the first *mitzvah* we expect our children to fulfill is to stand at the Torah.

BAR/BAT MITZVAH IS A COMMUNITY OBSERVANCE. It is not by coincidence that we choose to hold this initiation ceremony in public. To be a Jew means to live within a covenantal relationship — not only with God but with other Jews as well. Bar/Bat Mitzvah marks the entry of the child as a full-fledged member of the community. The awarding of an *aliyah*, (being called to the Torah), is a gift of the Jewish people. For this reason, the marking of the child's coming of age takes place in the synagogue — the communal home.



THE BAR/BAT MITZVAH CEREMONY IS NOT A PERFORMANCE: IT'S A CELEBRATION. The synagogue is not a theatre, the *bimah* is not a stage, and the congregation is not an audience. More to the point, the only mistake one can make at a Bar/Bat Mitzvah is to lose sight of this truth.

TRY TO THINK OF THE RECEPTION THAT FOLLOWS NOT AS A SEPARATE EVENT BUT AS A CONTINUATION OF THE CELEBRATION. In fact, Judaism has a formal name for the meal after a Bar/Bat mitzvah: It is a *s'udat mitzvah*. This meal is in honour of the performance of a mitzvah. It, too, is a sacred gathering. This is not to say that it must be solemn; it is to say, however, that the spirit of the morning's celebration should be perpetuated through the performance of *mitzvot*. The recitation of the blessings and the setting aside of a portion of one's bounty for the poor demonstrate that the morning's celebration was not an isolated event but a standard from which to follow.

THE MEANING OF BECOMING A BAR/BAT MITZVAH IS ENDURING ONLY IF IT TAKES PLACE WITHIN A CONTEXT OF CONTINUED JEWISH GROWTH. Being a Bat or Bar Mitzvah is not the experience of a lifetime. It is a lifetime experience - a state of being that remains with us throughout our lives. Indeed, the true measure of performance comes not on the day one becomes a Bat or Bar Mitzvah, but in the days that follow. In other words, becoming a Bar or Bat Mitzvah should be thought of as marking not an end point but a beginning - a beginning of a lifetime of *mitzvot*, a beginning of a lifetime of learning.



EDUCATION AND PREPARATION

B'NAI MITZVAH CLASS AND CURRICULUM

All children planning to celebrate their Bar/Bat Mitzvah at Temple B'nai Tikvah must be enrolled in both the Grade Six and the B'nai Mitzvah classes. By participating in the class, each student becomes a member of a community of Jewish peers - his or her classmates. Temple's goal is to develop strong ties in and out of the class as the students get to know each other. In addition to class activities, the students will attend each other's B'nai Mitzvah services in their second year.

Throughout these two years, the students will learn about the joys and responsibilities associated with Jewish life. During class time on Shabbat mornings they will be learning more about text study, adult Jewish life and Torah, through discussion with the rabbi and by engaging in lessons from the prophets, Torah and Talmud. Students should have a basic knowledge of written Hebrew. Some extra support in Hebrew can be arranged.

In addition to class time, students are also expected to participate in a number of other events throughout the year. These include participating in Shabbat School services, participating in the B'nai Mitzvah Shabbaton in November, and meeting in social settings to learn about and from each other. Each student is also expected to plan and complete a *tikkun olam* project (see details below).

TUTORING

A very crucial component of this year is preparing to chant the Torah and Haftarah portions, and in order to ensure success at this challenging skill, students work with our Music Director, Katie Baker, in individual tutoring sessions. It is your responsibility to contact Katie as soon as possible after your first meeting with the rabbi to set up dates and times that will work for you. Your registration fee covers the cost of 12 half-hour sessions with Katie (or 6 one-hour sessions). Any sessions over and above this amount must be paid for by you in private consultation with Katie.

The sessions with Katie should not be the only exposure to your child's Torah portion. These sessions are meant to augment the work and practice that takes place at home. Recordings will be provided by the Temple for use at home.

Katie Baker

Email: music@bnaitikvah.ca

Phone: (403) 252-1654

Cell: (403) 370-2190



SERVICE ATTENDANCE

In order for the students to prepare to be a prayer leader, they need to become comfortable with the service. Students will become familiar with the liturgy and service order by attending Senior *T'fillah*, morning prayers with Shabbat School. Parents are strongly encouraged to attend Shabbat morning services in the sanctuary to familiarize themselves with the service and to support their child's learning.

TIKKUN OLAM PROJECT

Each student in the B'nai Mitzvah class will take part in the very Jewish act of *tikkun olam* – repairing the world. Time will be spent in class learning about and discussing the various ways we can help with *tikkun olam* and helping the students decide what they are going to do.

It is important that the students choose projects about which they feel strongly, because it is not enough to simply donate money. Instead, we encourage the students to find a way to commit time and energy to their projects. Our teachers and members of Temple's Social Action Committee can help support the students in this task.

MEETINGS WITH THE RABBI

Each student is required to meet with Rabbi Glickman a minimum of five times. Please call the Office Administrator in the Temple office to book the appointments with the rabbi for you and your child.

Meeting	When	Who	Purpose	Time
1	9 months before service	Student and parent(s)	Discuss processes and procedures, select Torah and Haftarah portions	90 minutes
2	2-3 weeks after meeting #1	Student	Read first Aliyah from the Torah scroll	30 minutes
3	6-8 weeks before service	Student	Work on D'var Torah (speech)	60 minutes
4	2 weeks before service	Student and parent(s)	Run through service	90 minutes
5	1 week before services	Student and parent(s)	Run through service	90 minutes

Please note: At the first meeting with the rabbi, the student will receive their *parashah* booklet, and they must bring it to each subsequent meeting with the rabbi.

Please see the planning timeline form at the end of this handout.



THE SERVICE

THE FRIDAY NIGHT SERVICE AND ONEG

The weekend of the B'nai Mitzvah begins with the Erev Shabbat service on Friday evening. This is a meaningful way to begin this important celebration – Bar/Bat families are expected to attend. The Bar/Bat Mitzvah child will be invited to lead some of the prayers during this service.

Following the service, it is traditional (but not compulsory) for the family to sponsor an *Oneg* (“Joy” – a light snack) for the congregation. This is a lovely way to honour your child at this special time. *Oneg* refreshments are usually organized by Temple, but sponsors are welcome to provide their own refreshments as well. To sponsor the *Oneg*, please contact the Temple office.

STUDENT RESPONSIBILITIES

Prayers – On Shabbat morning, students will lead the congregation, along with the rabbi, in the morning service, including the Torah service. To this end, the students will need to be familiar with a number of different prayers. Some of these will be discussed in class, while students will become comfortable with others by attending services.

Reading the Torah and Haftarah – students will assume the role of the Torah reader and chant their *parashah* or Torah portion for the week of his or her Bar/Bat Mitzvah. The reading is usually divided up into seven *Aliyot* with a minimum of three lines for each *Aliyah*. In addition, students will also chant a Haftarah portion. Students will need to chant the Torah portion from the Torah scroll during the service, but may chant the Haftarah using the *Parashat HaShavua* booklet they receive from the rabbi.

The D’var Torah – after the Haftarah is read and the Torah has been returned to the Ark, the student will deliver a speech known as a *d’var Torah* – an interpretation of the Torah portion. This will reflect the student’s growth through this process, their understanding of the Torah portion and the student’s hopes and goals for future Judaic life and involvement. The speech should reflect the age and experience of the student. The rabbi will guide the student in preparing the *d’var Torah* during their meetings together. This is an important part of the learning process and cultivates the rabbi-student relationship. Although it is appropriate for the student to include a special “thank you” section during his/her speech, the major emphasis of the *d’var Torah* is Torah itself, so the thank yous should be brief.

PARENT RESPONSIBILITIES

Aside from supporting your child, parents have other service responsibilities.

Assigning honours – The family is encouraged to include family and friends in the Bar/Bat Mitzvah service. There are many different honours that can be bestowed, allowing people to participate in the service. **Parents must complete the List of Honours form and submit it to the office prior to the Thursday B’nai Mitzvah run-throughs.** All Torah *Aliyot* must include both English and full Hebrew names. A copy of this form can be found at the back of this handbook.



Tallit – As part of becoming a Bar or Bat Mitzvah, the student is presented with a tallit which will be worn during the service. Parents present their child with the tallit at the beginning of the Saturday morning service. Other individuals, such as grandparents or close friends, may also make the presentation.

Handing down the Torah – If the family chooses, we can ceremoniously pass the Torah from generation to generation at the beginning of the Bar/Bat Mitzvah Torah service. Please consult the rabbi for details.

Parent Speech – Although only the student is required to give a speech, many parents take this opportunity to speak publicly to their child. If one or both parents wish to speak, there are some general guidelines parents need to follow:

- B'nai Mitzvah parent speeches must be written out in full.
- The combined speeches – that is, the speeches of BOTH parents – should not exceed five minutes.
- It is recommended that parent speeches focus on congratulations for a job well done and on advice and wisdom for the future. We do not encourage a laundry list of accomplishments (school, sports, music, etc.). While we know that such topics are important to both parent and child, we believe they should be addressed at alternative venues such as the luncheon or an evening reception.
- In lieu of, or in addition to, their speeches, parents may choose to offer a prayer to their son or daughter from the *bimah*. Such prayers may be helpful in expressing your thoughts on this special day.

MEETING INDIVIDUAL AND FAMILY NEEDS

Every Bar/Bat Mitzvah celebration should be special. When circumstances necessitate an adjustment in the student's participation, we will do everything possible to accommodate each student. Our goal is to maximize their sense of accomplishment. Please feel free to discuss any concerns you might have with the rabbi and/or the educator.

PARTICIPATION OF NON-JEWS

There are many honours that can be given to non-Jewish family and friends. These honours include opening the Ark, reading the prayers for Nature and Peace, and others. A non-Jewish parent may join his or her spouse at the *bimah* for passing the Torah, an *Aliyah*, and/or the parents' speech.

PRESENTATIONS

At the conclusion of the morning service, a number of presentations will be made to the Bar/Bat Mitzvah by a member of the Temple board. In addition, the previous Bar or Bat Mitzvah student will present the certificate of Bar/Bat Mitzvah to the child celebrating. Your child will be invited to make this presentation to the subsequent Bar/Bat Mitzvah.



CELEBRATING THE SIMCHA

BUILDING INFORMATION AND USAGE

Our caretaker will have the building open by 9:00 AM the day of the Bat/Bar Mitzvah and will ensure that the sanctuary and foyer are set up and ready no later than 9:30 AM. We encourage the family of the Bat/Bar Mitzvah to arrive at the Temple by 9:30 AM so that you will be in attendance when your first guests begin to arrive. The family should make arrangements for a pair of relatives or family friends to act as Shabbat greeters, leaving the parents free from handling specific duties prior to the service. The greeters' job is to ensure that guests are provided with service programs, *siddurim* (prayer books), and Torah commentaries. Both books can be found on the bookshelves inside the sanctuary. Your greeters will then direct the guests to be seated in the sanctuary prior to the beginning of the service at 10:30 AM.

GUEST LIST

When compiling your guest list, please be aware that it is the policy of Temple B'nai Tikvah that every classmate will be invited to every Bar and Bat Mitzvah and to the *Kiddush* luncheon. Their family members may be invited to the service but it is not mandatory. This is to ensure that no child will be excluded from any Bat or Bar Mitzvah service. Please note: In keeping with our tradition, your Kiddush luncheon will also provide for and include the congregation following the service.

If you are having a party on Saturday evening or Sunday to celebrate the occasion, there is no obligation to invite the B'nai Mitzvah class. However, if it is a 'kids' party, we do hope that you will extend invitations to the members of the class.

A list of all the students in your child's class, along with the dates of their Bar or Bat Mitzvah ceremonies, will be given out at the beginning of each school year.

FLOWERS, BALLOONS AND MISTING MACHINES

Unfortunately, we CANNOT ALLOW fresh flowers in the building the day of your *simcha* due to severe allergic reactions. We do welcome greenery or silk arrangements in front of the *bima* (not higher than the level of the table). The flowers can be delivered to the Temple prior to 2:00 p.m. on the Friday afternoon prior to the *simcha*. Additionally, NO helium balloons or misting machines are allowed in the building.

KIPPOT/TALLIT

Many families choose to have personalized *kippot* as a memento of the Bar/Bat Mitzvah for their guests to keep. There are many options for ordering *kippot*. One website which has proven to be popular with members over the years is www.davidkippot.com. There are hundreds of colours/styles from which to choose, and the prices are reasonable.



Another option is to order *kippot* from the Women Artisans of Dulce Hogar in Guatemala. This is a charitable organization set up by one of our previous Temple members, Dr. Brad Krusky. In addition to providing free dental care to the citizens, Brad has worked with the women of the community, teaching them to crochet *kippot* as a means of supporting their families. These *kippot* are significantly more expensive, but the proceeds go to a very worthy cause. Their website is <http://fairtradejudaica.org/artisan/comitancillo-group/>.

Tallitot can either be purchased locally at either the Beth Tzedec Synagogue or B Gifted, the gift shop at the Calgary JCC. Alternatively, many parents choose to purchase a *tallit* for their child online. It is recommended that online purchases be made at least two months before the ceremony to ensure delivery well in advance of the Bar/Bat Mitzvah.

KIDDUSH LUNCHEON/CATERERS

When you book your Bar or Bat Mitzvah date with the Temple, the social hall and kitchen are automatically reserved for your family's use from Friday at noon until Saturday at 3:00 PM. Please confirm with the Executive Director in the Temple office no later than six (6) months prior to your family's *simcha* whether or not you will be using the space and whether you are hosting an evening celebration on Saturday.

You have the option to contract with Temple approved caterers (*Catering by Itzhak, Karen's Café, Grumans, Indulge, Sidewalk Citizen, Great Events, and Meez Cuisine*) to provide the food for your *Kiddush* luncheon. Our only stipulations are that your caterer sets up a meeting with the Executive Director at least one month prior to the Bar/Bat Mitzvah if they haven't previously catered an event at the Temple, and that they strictly adhere to our food policy, as follows:

"Either all dairy (milchik) or all meat (fleishich), no combination of the two at the same meal, and neither shellfish or pork of any kind permitted in the Temple."

We require the caterers to provide the Temple office with room set-up details two weeks before the *simcha*, including the total number of guests who will be attending your *Kiddush* at 11:45 AM. The kitchen will be available for your caterers on Friday afternoon onward, and you are welcome to come into the building after noon on Friday to decorate the social hall if desired.

The hall has seating capacity for a maximum of 200 guests (seated) or 300 guests (standing) with the use of ten rectangular tables (6 feet in length) and twenty-five round tables (5 feet in diameter) as well as sufficient numbers of cloth-covered chairs. The Temple kitchen has approximately 200 sets of dishes (plates, glasses, coffee cups and cutlery) as well as water pitchers, coffee carafes, serving platters, serving spoons, etc. There is a \$2.00 per person charge for this use. Wine can be served if desired. The Temple does not have a supply of wine glasses, though, so you will need to arrange to rent them.

You or your caterer is fully responsible for cleaning up the kitchen and social hall after your event; this includes any dishes used being washed and put away. The kitchen is equipped with a large cooler fridge



and an industrial dishwasher/sterilizer. If families/caterers choose to rent dishes, tablecloths, etc., all rentals being left behind for pick-up must be moved out of the kitchen and up onto the stage in the social hall, since the kitchen is used by other groups on Sunday. All clean-up should be completed and the premises vacated by 3:00 PM on Saturday.

PHOTOGRAPHER & VIDEOGRAPHER GUIDELINES

We are delighted that you have chosen to preserve the memories of this day for the participant's family and loved ones.

Please remember that B'nai Mitzvah is a sacred religious event, and we ask that your photographer and videographer remain as unobtrusive as possible as they do their work.

More specifically...

1. Please remain *stationary* and *in the back of the sanctuary* during the service.
2. Please do not use a flash or any additional lighting during the ceremony.
3. Please do what you can to muffle the sound of your camera(s) during the service – loud shutters can be disruptive.

If you have any questions or concerns, or if there is anything we can do to be of assistance to you, please feel free to speak with the rabbi before the service begins.

Thank you for your cooperation and understanding.



COSTS AND FINANCIAL OBLIGATIONS

The full cost of the 2-year B'nai Mitzvah program is \$2600.00 (\$1,300.00 per year) and includes tuition and all the fees.

Parents are responsible for Shabbat School tuition for their child, and it is compulsory for families to be Temple members during the 2-year program. The Shabbat School tuition includes twelve half-hour tutoring sessions for your child. Any further tutoring arrangements should be handled directly between the parents and tutor.

It is traditional, but not compulsory, for the family of the B'nai Mitzvah child to sponsor the *Oneg* at the Erev Shabbat service on the Friday evening before the family's *simcha*. The cost of the *Oneg* is \$180.00, and is fully tax-receiptable. The Temple takes care of all the details.

The rental of the social hall for the Kiddush luncheon is included; this allows the family and their caterer the use of the hall and kitchen between noon on Friday and 3:00 pm on Saturday.

There is one other 'money question' on many families' minds. Many members ask if they should be paying the rabbi for the time he spends with their child, and for leading the Bar/Bat Mitzvah service. The answer, in a word, is NO. However, if you want to make a donation to the Rabbi's Discretionary Fund after your family's *simcha*, you are welcome to do so. The rabbi uses his fund to support worthy causes, organizations, and, from time to time, needy individuals.



TEMPLE CONTACT INFORMATION

If you have any questions or concerns throughout the year, please don't hesitate to get in touch with us.

Rabbi Mark Glickman: rabbiglickman@bnaitikvah.ca

Office Administrator (Lana Melnyk): office@bnaitikvah.ca

Executive Director (Danny Oppenheim): ed@bnaitikvah.ca

Educator (Emma Faber): educator@bnaitikvah.ca

Music Director (Katie Baker): music@bnaitikvah.ca



PLANNING TIMELINE

EVENT	APPROXIMATE TIMING	YOUR DATES
<u>Meeting #1 with Rabbi</u> Discuss processes and procedures, select Torah and Haftarah portions	9 months before service	
Begin Tutoring	9 months before service but AFTER meeting with Rabbi	
<u>Meeting #2 with Rabbi</u> Read first Aliyah from the Torah scroll	2-3 weeks after tutoring starts	
Begin Tikkun Olam project	Beginning of B'nai Mitzvah class	
<u>Meeting #3 with Rabbi</u> Work on D'var Torah (speech)	6-8 weeks before service	
Complete Tikkun Olam project	1 month before service	
<u>Meeting #4 with Rabbi</u> Service run-through	1 week before service	
<u>Meeting #5 with Rabbi</u> Child and parents Service run-through Bring honours list Bring completed parent speech(es)	Tuesday, Wednesday, or Thursday before service 4:00 PM	
Friday Night service	Evening before the service 7:30 PM	
Bar/Bat Mitzvah ceremony	Saturday morning 10:30 AM	
Book caterer	ASAP	



LIST OF HONOURS

To be submitted by the Thursday before the service

Presentation of the Tallit	
<i>Prayer for Nature*</i>	
<i>Prayer for Peace*</i>	
First Aliyah	
Second Aliyah	
Third Aliyah	
Fourth Aliyah	
Fifth Aliyah	
Sixth Aliyah (usually, this goes to the parent[s])	
Seventh Aliyah (goes to the Bar/Bat Mitzvah)	
Hagbah (lifting the Torah)	
G'lilah (Re-dressing the Torah)	
Shabbat Greeters (2)	

Italicized listings above are optional. If you would like to add more opportunities for honours, please let Rabbi Glickman know.

*Can be non-Jewish friends or family members



PRAYER FOR PEACE

Oh, God, you have called us to peace,
for You are Peace itself.

May we have the vision to see that each of us,
in some measure can help to realize these aims:

Where there are ignorance and superstition
Let there be enlightenment and knowledge.

Where there are prejudice and hatred,
Let there be acceptance and love.

Where there are fear and suspicion,
Let there be confidence and trust.

Where there are tyranny and oppression,
Let there be freedom and justice.

Where there are poverty and disease,
Let there be prosperity and health,

Where there are strife and discord,
Let there be harmony and peace.



PRAYER FOR NATURE

How wonderful, O God, are the works of Your hands!

The heavens declare Your glory,
the arch of sky displays Your handiwork.

The heavens declare the glory of God.

In Your love, You have given us the power to behold
the beauty of Your world, robed in all its splendor.

The sun and the stars, the valleys and hills,
the rivers and lakes – all disclose Your presence.

The Earth reveals God's eternal presence.

The roaring breakers of the sea tell of Your awesome might;
the beasts of the field and the birds of the air
bespeak Your wondrous will.

Let come forth by God's creative will.

In Your goodness, You have made us able
to hear the music of the world.

The raging of the winds, the whispering of trees in the wood,
and the precious voices of loved ones' reveal to us that
You are in our midst.

A divine voice sings through all creation.



בְּרָכוֹת הַתּוֹרָה

BLESSINGS AT THE READING OF THE LAW

Before the reading of the Law:

בְּרָכוּ אֶת־יְיָ הַמְּבָרֵךְ.

Borchu et Ah-doh-nai hahm-voh-rach

בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד.

Ba-ruch Ah-doh-nai hahm-voh-rach l'oh-lahm vah-ed

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ מִכָּל
הָעַמִּים, וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ,
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Ba-ruch ah-tah Ah-doh-nai, eh-lo-hey-nu meh-lech ha'oh-lahm, ah-sheer bah-char bah-nu mee-kohl hah-ah-mim, v'nah-tan lah-nu et toh-rah-toh, ba-ruch ah-tah Ah-doh-nai, no-tayn ha-toh-rah

AFTER READING THE LAW

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר נָתַן-לָנוּ תּוֹרָת
אֱמֶת וְחַיֵּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ.
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

Ba-ruch ah-tah Ah-doh-nai, eh-lo-hey-nu meh-lech ha'oh-lam, ah-sheer nah-tan lah-nu toh-raht eh-meht v'cha-yay oh-lam nah-tah B'toh-chey-nu.

Ba-ruch ah-tah Ah-doh-nai, no-tayn ha-toh-rah.