



Temple Beth Shalom Bar/Bat Mitzvah Family Handbook

August, 2012

A Letter from the Cantor

Dear Bar and Bat Mitzvah Candidates, Parents, and Family Members,

In the very first class in preparation for a Bar or Bat Mitzvah I ask, "what is the most important part of becoming a Bar or Bat Mitzvah?" I get a cornucopia of answers revealing the rich significance of the occasion for the B'nei Mitzvah and their families. You will remember the day and the event, but throughout your lives you will *use and re-experience* the year of preparation and hard work. For most families, this is a year of investigation and discussion culminating in a statement, Sh'ma Yisrael, we are one with the community.

Each student reaches this preparatory year at a different level of knowledge and skill. The training we provide at Temple Beth Sholom recognizes the student for who they are and raises them to a level of competence in Torah to do honor to themselves, their family, and the community. The community in turn honors the Bar or Bat Mitzvah and publicly acknowledges their rightful place in the congregation. Along the way, we all grow by finding out a bit more of what our tradition says about living a life of peace and lovingkindness.

We, at TBS, are here to help you realize the most from the opportunity this year provides. Find out about Judaism! Learn to read Torah! Perform mitzvot and give tzedakah! This is the year to make that commitment to Judaism.

I look forward to a wonderful year.

Mazel Tov,

Hazzan Robert Menes

Table of Contents

I. What It Means To Be A Bar/Bat Mitzvah: The TBS Philosophy.....	4
II. Requirements/Obligations for a Bar /Bat Mitzvah	5
III. Timeline for Candidates and Parents.....	7
IV. Educational Preparation.....	10
V. Special Considerations (interfaith, special needs...)	10
VI. Family Honorees.....	11
VII. Facility Use Rules and Regulations	13
VIII. The Synagogue Services.....	15

I. What It Means To Be A Bar/Bat Mitzvah: The TBS Philosophy

The Bar Mitzvah experience has roots dating back to the 14th Century. This is the moment when a child demonstrates his/her ability to fulfill the responsibilities of an adult member of their Jewish community. It is the time from which children are allowed to participate in the rituals associated with religious maturity. They are called up to the *Torah* for an *Aliyah* for the first time. They read the *Maftir* (concluding section) from the *Torah* portion of the week and the accompanying *Haftarah* from the prophetic literature. They will also lead portions of the Friday evening and Saturday morning services.

The term *Bar Mitzvah* literally means attached to the commandments. (Throughout this booklet, the term “*Bar/Bat Mitzvah*” will be designated by the abbreviation “B/M” or “B/B Mitzvah”. *Temple Beth Sholom* will be abbreviated as “TBS”.) According to Jewish law, B/B Mitzvah is a state of responsibility automatically attained at the age of 13. As a new stage in life is entered, it is marked with new obligations and new privileges that are in effect for a person's entire life:

- It marks a time for assuming responsibility.
- For observing the teachings of the *Torah*
- For gaining the right and obligation to take a full role in Jewish rituals in the home and Synagogue
- For observing such commandments as wearing a *tallit*, wrapping *tefillin* and fasting on Yom Kippur, Tisha B'Av and the minor fasts.
- For being counted as part of a *Minyan* for prayer purposes.

Temple Beth Sholom attaches great importance to the Bar/Bat Mitzvah, not only because it represents an important achievement in a young adult's life, but because it provides an opportunity for the entire family to be engaged in the study and practice of Judaism. It is a time to become involved with the community and to recognize that you are taking part in a tradition that binds us all together. The event not only enables a student to demonstrate their journey towards being a responsible Jewish adult, it also allows the community to honor them and show that we care about each and every family.

Although there are requirements and guidelines for the Bar/Bat Mitzvah, TBS recognizes that each student has their own special gifts and constraints. Thus, there is some flexibility in what each student learns and delivers in the service. It is a community effort, celebrated as a community.

II. Requirements/Obligations For A Bar/Bat Mitzvah

Student Obligations:

Jewish Education: Each B/B Mitzvah candidate must attend TBS Religious School or a Jewish day school. She/He must be enrolled at the time of the B/B Mitzvah and **is required to complete that year of study (even if the year ends after the B/B Mitzvah)**. Synagogue membership is required to validate a B/B Mitzvah contract and TBS dues must be paid in full.

Service Attendance: In the year prior to the B/B Mitzvah, parent(s) and child must attend, **20 Shabbat morning** (Mishpachat Minyan also counts) **and 10 Friday night** services. When attending Shabbat services, please get the yellow card with your name on it from the box in the foyer (on the table outside the large social hall). Give it to the Cantor at the end of the service so he can register your attendance. It is your responsibility to ensure that this card remains intact and legible at all times. We strongly encourage parents and children to attend morning *Minyan* on the Monday or Thursday preceding the B/B Mitzvah. At this service, your child can wrap *tefillin* and receive an *aliyah*. In addition, it is expected that the B/B Mitzvah will attend the Friday night service of the Shabbat of their event.

Tallit & T'fillin: Both boys and girls are expected to put on tallitot (tallesim in Yiddish) upon reaching 13 years old. In addition, it is a mitzvah for young men to wear t'fillin each day beginning at age 13 (young women may choose to participate in this ritual). The clergy trains our students in the laws and customs of these important commandments. *Tallitot and t'fillin* may be purchased through the Schwartz Gift Shop at TBS or online. Other options may be discussed with the Rabbi.

Parents are required to present a *tallit* to their child as part of the Shabbat morning service of the B/B Mitzvah. It is customary to purchase a *tallit* for this purpose or to present a family heirloom.

The Mitzvah Project: Every B/B Mitzvah is required to engage in a mitzvah project, demonstrating their commitment to tikkun olam. For suggestions and planning, please contact the ritual office.

Requirements For The B/B Event: TBS makes every effort to tailor the B/B Mitzvah event to the needs and capabilities of the student and the family. However, as a general guide, it is expected that the student will prepare the following for the B/B Mitzvah service:

1. Blessings of the Torah to receive an aliyah
2. One or more aliyot to be read directly from the Torah using the proper pronunciation and traditional trope
3. All or part of a haftarah (a reading from the Prophets), using the proper trope, along with the appropriate blessings
4. Parts of the service, to be led with the proper melodies for TBS
5. A D'var Torah (Teaching Words of Torah): The B/B Mitzvah candidate will be asked to prepare a D'var Torah. S/He will receive assistance from the clergy with preparation.

Please arrange an appointment with the Rabbi or Cantor *one month prior to bar/bat mitzvah date*.

Details of these requirements will be given upon meeting with the Rabbi and Cantor.

Family Obligations:

1. Attendance at Shabbat services on Friday evenings and Saturday mornings is required with your son or daughter.
2. Parents and candidates are encouraged to participate in as many *minyanim* as possible. TBS minyan is at 7:30 am on weekdays; 9:00 am on Sundays and holidays.
3. We encourage you to take the time to sit with your child while he or she studies. You may even acquire skills along with your son or daughter.
4. It is a requirement of the B/B Mitzvah family to sponsor a Kiddush luncheon following the Shabbat morning service. Contact Carol Jeffries at Ext. 104 for details.
5. The family's synagogue account must be paid in full one month prior to the event.

III. Timeline For Candidates And Parents

THREE YEARS PRIOR TO THE CANDIDATE'S 13TH BIRTHDAY

- Jewish boys and girls at or above the age of 13 can be assigned a date for a bar or bat mitzvah. If there is any question as to whether they are halakhically Jewish, consult the Rabbi.
- B/B Mitzvah dates will be assigned by the ritual office, with final approval by the Rabbi. Your child must be enrolled in Temple Beth Sholom religious school or in a Jewish day school. Please call the ritual office to set an appointment to choose a BM date. Temple Beth Sholom (TBS) reserves the right to schedule more than one B/B Mitzvah on a single date if deemed necessary.
- Upon receipt of both B/B Mitzvah contract and deposit, a date will be placed on TBS's Master Calendar.
- B'nei Mitzvah can take place on a weekday morning (Monday or Thursday), Shabbat morning, or Shabbat afternoon (mincha). Please consult with the clergy regarding which service is most appropriate for your child.
- To reserve the Temple's facilities for your child's B/B Mitzvah celebration, a separate contract must be entered into with TBS. The Temple facility cannot be held for an afternoon or evening affair without receipt of a signed catering contract by the Temple office. Please see the Executive Director for details.

TWELVE TO EIGHTEEN MONTHS BEFORE B/B MITZVAH DATE

- Approximately 12-18 months prior: Parents and candidates attend an orientation meeting and receive guidelines.
- Twelve months prior: Student will begin tutoring with the Cantor on a bi-weekly basis. Candidates will work to master sections of the liturgy from Friday night and Shabbat morning. Students will attend these lessons with their parents and may be paired with another classmate. Lessons will last for 20-30 minutes. Candidates are required to purchase a Siddur Sim Shalom for Shabbat and Festivals. Other materials and recordings will be downloaded from Cantor Menes' website:
<http://www.hazzanmenes.com>
- Please be reminded that formal celebrations begin after the conclusion of Shabbat. Please see the Executive Director regarding catering.

- **For those parents that wish to speak to child/children during the bar/bat mitzvah ceremony please make an appointment to study torah with the rabbi and your child/children.**

EIGHT TO TWELVE MONTHS

- Reserve photographer, party planner, band, etc. if you intend to make use of any of these vendors. (The best ones usually book well in advance!)
- Finalize catering and reception arrangements.
- Continue regular attendance at Shabbat services.
- Private tutoring begins. At the training sessions, your child will receive a CD with *Torah* and *Haftarah* portions and trope clauses (how to chant). Your child will also receive **printed materials**. Your child **MUST** bring these materials with him/her to every tutorial. *There will be a small fee for the duplication of lost materials.* There will be up to 36 half-hour sessions of individual training with a tutor. The B/B Mitzvah tutor will contact the parent to arrange for the child's allotted time. The sessions **CANNOT** be scheduled during the TBS religious school hours. There will be no tutoring sessions on observed Jewish holidays and legal holidays. If you will be planning any prolonged vacations (summer or winter), please discuss your dates with the tutor in advance so that your child's tutoring will continue in a consistent manner. **Also during this time period please talk to the ritual office re: scheduling a meeting to discuss your child's Mitzvah Project.**

FOUR TO SIX MONTHS

- Order invitations. This will give you enough time to proofread and make any corrections necessary. Arrange for sponsorship and catering options for Oneg, Kiddush or extended Kiddush with Carol by stopping in to office or calling 804-1333 Ext. 104.
- **APPROVED CATERERS**

Only caterers approved by the ritual office can be used for the Oneg or B/B Mitzvah party or receptions. This ensures the appropriate level of kashrut as well as continuing support for our community partners.

Gustav Mauler – 869-8500
 Madeline Morris – 897-1341
 Samantha Kahn – (858) 610-1428

TWO TO FOUR MONTHS



- Select a *tallit* to be presented to the B/B Mitzvah by the parents on the day of the ceremony. If you will need to purchase a *tallit*, you should do so during this time period. Purchase t'fillin (optional for girls). You can purchase them from Rabbi.
- Our Schwartz Judaica Shop carries a selection of *tallitot*, clips, head coverings and gifts. The Gift Shop may be contacted through the Temple office (702) 804-1333.
- Talk to honorees about their roles. Provide them with copies of the Torah Service Blessings. The Cantor can provide any additional assistance to your honorees if required.

TWO MONTHS PRIOR

- Provide office with photo and announcements of B/B Mitzvah candidate for TBS bulletin newsletter and other appropriate local newspapers (please see general information regarding bulletins for more information). Please type your announcements, submit a disk or email directly to twantz@bethsholomlv.org
- Notify office if you are arranging to have a BM service video taped.

ONE MONTH PRIOR

- Schedule minyan attendance. (Thursday morning prior to BM) If desired, call clergy assistant to schedule photo session with the Rabbi and Cantor. Meet with Carol Jeffries to finalize all financial obligations and coordinate logistical needs for the simcha.
- The Rabbi's assistant will contact you to make an appointment to meet with each B/B Mitzvah candidate and the family to discuss individual questions and concerns, and to review family participation in the service. The student will begin meeting weekly with the Rabbi to prepare his/her *d'rash* and words of Torah. Please call the Rabbi's office to schedule these appointments if you have not heard from the Rabbi's assistant.

NO LATER THAN TWO WEEKS PRIOR TO B/B MITZVAH

- "Dress" rehearsal with the Cantor. This rehearsal must be scheduled through the ritual office and will include ALL Torah reading, haftarah reading, service leading and divrei Torah. Photos can be taken before or after the rehearsal, but not during.
- Create non-perishable food or school supplies *tzedakah* basket for the *bima* or order flowers for the *bima* if desired, for the sides and front podium.

ONE WEEK PRIOR

- Hand in your Honor Sheet to the ritual office, complete with Hebrew names of the honorees.
- Candy for throwing will be provided by TBS and charged to you on your Temple bill. ((\$40)

FRIDAY OF THE B/B MITZVAH

- Flowers or baskets for the *bima* need to be delivered before noon on Friday.

AT LAST! Enjoy your *simcha*. Have a wonderful *Shabbat* dinner before services. Try to relax! MAZAL TOV!

IV. Educational Preparation

- Perfect and punctual attendance at TBS religious school, and individual sessions is essential in the B/B Mitzvah training program. If your child attends a Jewish day school, he/she is exempt from attending TBS religious school.
- If a change in your regular appointment time is necessary, please contact our tutor at least 24 hours in advance.
- If your regular tutoring time coincides with a legal or Jewish holiday during which the Synagogue offices are closed, your tutoring will be deferred to the following week at your regular time. Tutoring will also be deferred during the tutor's scheduled vacation and/or sick days. You will be given ample notice of vacation days that may affect you. If you have any questions or concerns about scheduling, please refer them to the ritual office.
- It is IMPERATIVE that each child devotes some time daily to study and preparation in addition to his/her formal training. Preparation and study at home is one of the most important components of the student's learning and growth process. A minimum of 1/2 hour of daily practice is suggested.

V. Special Considerations

Families with non-Jewish members

TBS recognizes that many families have one spouse who may not be Jewish, or may have children who are not Jewish. We welcome those members, as well as the Jewish members, to take part in the B/B Mitzvah event. Although there are some activities that are appropriate only for Jews, many readings and prayers can be said by Jewish as well as non-Jewish people. Please contact the ritual office if you have any concerns in this area.

Family members with physical or mental considerations

Physical or mental constraints need not prevent family members from taking part in the B/B Mitzvah ceremony. We will make every effort to accommodate family members who want to take part in the service if we are aware in advance of their needs. Contact the ritual office to discuss your requirements.

VI. Family Honorees

Approximately 3 months before your simcha you will meet with the Rabbi to discuss the service and the opportunities for honors. The Cantor will later help you distribute your aliyot and other honors. People receiving Hebrew honors must be Jewish adults (thirteen years old or older).

You will need to obtain the full Hebrew names (including mother's and father's Hebrew name) of each person you are honoring with an aliyah. Please have your honorees Hebrew names ready to present to the Cantor at your first meeting with him.

Also, please inform those people whom you are honoring that they need to arrive at services on time and wear appropriate attire and head covering, and if a Jewish male, a tallit.

Aliyah: A person is —called up to stand by the Torah when it is read and recites the blessings before and after the reading. We recommend that you suggest to those who are being given aliyot the importance of reviewing the Torah blessings to avoid any embarrassment. (A copy of the blessings with English transliteration is provided later in this handbook). Please contact the Cantor if any family member requires assistance with the Torah blessings. People receiving an aliyah must be Jewish adults. Other honors are available for friends and family.

Aliyot Reserved for the Congregation: On practically every Shabbat morning there are others in the synagogue who require aliyot. Parents naming a new child, persons observing yahrtzeit, a couple about to be married, individuals celebrating special birthdays and anniversaries, persons who have just recovered from a serious illness or returned from a dangerous experience, and those going to Israel are all entitled to aliyot. We reserve three aliyot for the congregation in the event of a single Bar/Bat Mitzvah, and two in the event of a double.

Younger Siblings, Friends/Classmates of the Bar/Bat Mitzvah: A younger sibling or friends and classmates of the Bar/Bat Mitzvah has the opportunity to lead the congregation in a prayer during the service (e.g., Ashrei, Ein Keloheinu). The child will be able to review these prayers with the Cantor or a tutor and rehearse it at the family rehearsal.

Additional Honors: Insufficient Readings and Peticha - There is also the possibility, should the above honors be insufficient, for one or two additional persons to lead the congregation in English prayers for the United States or for Peace. In the case of a double Bar/Bat Mitzvah, these prayers will be divided evenly between the two families. In addition, two more honors--

the honor of opening and closing the Ark (Aron Hakodesh)--both at the beginning and at the end of the Torah service--are also available.

Parents' Aliyot: In general, each family of a single Bar/Bat Mitzvah receives four aliyot, with the Bar/Bat Mitzvah parents counting in the four. The Bar/Bat Mitzvah receives an additional aliyah called the Maftir. The parents of each Bar/Bat Mitzvah have the aliyah immediately preceding their son or daughter so that they can stand next to their child on the bimah and recite the appropriate parent's prayer at that time. In the case of divorce, each parent may have his and her own aliyah.

People who are not Jewish—non-Jewish friends and family—are welcome to receive any of the following honors: Prayer for Country (English), Prayer for Israel (Hebrew), or the Prayer for Peace (English). Men are required to wear a kippah (head covering) at all times.

A non-Jewish parent of the Bar/Bat Mitzvah accompanies their spouse for the 7th aliyah, but does not wear a tallit or say the Torah blessings. We are grateful and awed by their gift and commitment and honor their choice to identify religiously according to their conscience. They remain on the bimah together as their child is called as a Bar/Bat Mitzvah, and both parents fully participate in the parents' prayer on the next page.

VII. Facility Use Rules And Regulations

- B/B Mitzvah dates and parties are only considered reserved when a contract has been signed and returned to the synagogue business office with your deposit. All arrangements are to be made through the Executive Director.
- TBS maintains a smoke-free facility at all times. All special-effects equipment must be pre-approved by TBS prior to use. Smoke/steam machines are not permitted as they may set off smoke alarms. In addition, confetti, & sand are also not allowed.
- Flowers, baskets, decorations, food, etc. may not be removed from the building until after the conclusion of Shabbat. You may contact the Temple office to arrange to pick up items.

Flowers/Floral Arrangements

- If you wish to have fresh flowers on the *bima*, you will need to notify your florist that they must be delivered by noon on Friday. The baskets or arrangements must fit under the **two side and center podiums on the *bima*** and should not exceed three (3) feet in height. In place of flowers, you should consider a basket of non-perishable kosher food items or school supplies be displayed and donated as part of your child's *Mitzvah* Project.

Bulletin

- Please provide a photo and short bio of your child eight weeks prior to the B/B Mitzvah date so that we may publish it in the TBS bulletin newsletter and in other appropriate newspapers.

Shabbat Booklet Programs

- A program of the order of the service for your guests will be provided by the Rabbi's office. If you wish any changes to the standard program, you must first have it approved by the Rabbi.

Honorarium

It is a mitzvah to participate in righteous giving. We encourage you to show your appreciation to the Rabbis and Cantor. It is appropriate to make a donation in your child's honor to them or the synagogue. The amount of such a donation is entirely at your discretion. Prayer books are also available with inscribed bookplates in your child's name. Please contact the main office as to which fund you would like your donation applied to so that it may be listed in our bulletin newsletter.

VIII. The Synagogue Services

Overview of the Shabbat Morning Service

Traditionally, Jews are required to pray three times each day: evening, morning, and afternoon. To mark a special day Shabbat, a holy day, or a festival - additional liturgical sections are added to these daily prayers. Shabbat is the most important day of the week (in fact, it is the most important day throughout the entire Jewish calendar year). Shabbat morning services include four major parts:

1. Introductory Blessings, Hymns and Psalms -

Birhot Hashahar & P'sukei D'zimra (pp.61-105)

The Sabbath morning service begins with a collection of preparatory hymns and psalms meant to put us in a reverential mood, reminding us of God's role in everything we do. The sages were accustomed to meditate for a long period of time before allowing themselves to approach the Almighty in formal prayer. That prayerful preparation is the role of the *P'sukei D'zimra*. If you are not able to read or understand the Hebrew, we invite you to read the English translations on the opposite pages, or to meditate on your own. Different forms of the **kaddish** in praise of God are used as transitions to the next parts of the service. During this “warm-up” session, as well as in many sections of our liturgy, the leader sings aloud the beginnings (**p'tiha**) and ends (**hatima**) of each paragraph aloud to help pace the congregation. All verses which are not sung aloud are usually recited silently (whisper).

2. The *Shaharit* Service (pp.105-138)

Shortly after *Shaharit* begins, we arrive at the official call to worship (the **bar'hu**), followed by two major sections: the **sh'ma** and its blessings, and the **amida**.

The *sh'ma* – our statement of unity with God - (pp.112-113)

“consists of three sections of the Torah (Deuteronomy 6:4-8; 11:13-22; and Numbers 15:37-42). It is a proclamation of the existence and Unity of God; of Israel's complete loyalty to God and His commandments; the belief in Divine Justice; the remembrance of the liberation from Egypt, and its corollary - the Election of Israel. These are foundation pillars of the Jewish Faith. Especially does the opening verse 'Hear, O Israel, the Lord is our God, the Lord is One', sound the keynote of all Judaism. It is, therefore, essential that every Jew should have a clear understanding of the implications of this opening verse, as well as of its influence upon Israel and mankind throughout the ages.” (Rabbi Joseph Hertz)

This prayer is the first prayer we teach our children, and the last prayer we are to recite upon our deathbed.

The *amida* (pp.115b-120) - or *standing prayer* - is the heart of every worship service - weekday, Sabbath, holy day, or festival.

“It was the **Great Assembly** that first authored the *a-mi-da*. The prayer is therefore one of the most ancient in existence today. Among its authors were Haggai, Zechariah, and Malachi, who also composed books of the Bible. The same spiritual energy that went into writing the Bible also went into writing the *amida*. It was designated as a universal prayer and meditation for all Jews from that time on.”
(Rabbi Aryeh Kaplan)

The word *amida* literally means “standing”. This is a prayer of praise, petition and thanks (though aside from requesting peace and rest, we are only permitted to petition God on weekdays.). The Shabbat *amida* is actually a series of seven prayers which speak of (1) the continuity of the Jewish people beginning with Abraham, (2) the immortality of the spirit, (3) the sanctification of God's name, (4) the acceptance of the Shabbat as the sign of the covenant between God and the Jewish people, (5) the acknowledgment of God as the One who hears prayer, (6) thankfulness for that which we have been given, and (7) a fervent plea for peace throughout the world.

We pray the *amida* while standing, with the feet together. We recite it with quiet devotion, in Hebrew or English, and without interruption. Although it must not be a distraction to others, one should pray loudly enough to hear oneself (a whisper). You are invited to add private reflections and be seated whenever you have finished. The leader then chants aloud the entire *amida* on behalf of the congregation. During this repetition, God's holiness is greatly expanded upon through the words of the *k'dusha* (pp.116).

3. The Torah Seder (pp.139-154)

The *Torah Seder* is a focal point of the Shabbat morning service. Judaism teaches that study is also worship, and to study the Torah is paramount.

Removing the Torah from the Ark: The Torah is removed from the ark and carried counter clock-wise around the sanctuary. During this processional, we show our love and respect for the Torah through an indirect kiss by touching the Torah cover with our prayer books or our *ta-lit*, and then kissing that which touched the Torah. We further show our respect for the Torah by always facing the Torah as it moves through the sanctuary.

The Torah Reading: Following the ancient Jerusalem custom, TBS reads the entire Five Books of Moses aloud, from 54 prescribed portions, beginning with Genesis to the end of Deuteronomy, over **three** years. Each portion or *parasha* is divided into seven sections. Using a *yad*, each section is read by a *baal kore*.

Before and after the reading of each section of the *parasha*, a blessing giving thanks to God for the Torah (pp. 142 in the *siddur*) is recited by those who go up (*olim*). The blessings for the last section (*maftir*) are assigned to the person honored with the chanting of the *haftarah*.

Blessings for Special Occasions: During the Torah *Seder*, members of our congregation who are celebrating a life-cycle event are often recognized. A special blessing (*mi shebeirakh*) is recited for those individuals celebrating the naming of a baby, a Bar/Bat Mitzvah, an upcoming marriage (*aufruf*), recovery from illness or danger (*birkat hagomel*), a birthday or wedding anniversary, or an imminent trip to Israel. Prayers for these special occasions can be found in the *siddur* on pp. 142-145.

At the conclusion of the regular Torah reading, the Torah is then lifted (*hagbaa*) so that the entire congregation may see a minimum of three columns of the actual words in the scroll, while singing, “This is the Torah that Moses set before the people Israel; the Torah, given by God, through Moses.” (pp. 146). The Torah is then rolled closed and dressed (*g’lila*), and placed on a special holder until it is returned to the ark. Following the Torah reading, a selected reading from the Prophets (*haftarah*) is then chanted. This prophetic reading, often chanted by a Bar/Bat Mitzvah or congregant, was selected by the sages as particularly relevant to the weekly Torah reading. The individual honored with the chanting of the *haftarah* also chants the blessings before and after the prophetic reading (pp.146-147).

Prayer for the New Month: If, according to the Jewish lunar calendar, a new month (*rosh hodesh*) begins during the coming week, a special prayer is recited to bless the coming month and to give thanks to God (pp. 150).

Returning the Torah to the Ark: Before returning the Torah to the ark, it is again taken in a clock-wise procession through the congregation. The same practices are followed as during the procession before the Torah reading. After the procession, the prayer for returning the Torah to the ark (pp.153-154) is recited, thanking God for Torah, our metaphoric “tree of life”.

4. The Musaf Service and Concluding Prayers

(pp. 155-161) (pp. 181-187)

On Shabbat, additional (*musaf*) prayers are added, reminding us of the additional sacrifice that was offered in the ancient Temple. The *musaf service* begins with a short *kaddish*, marking the transition to this part of the Shabbat morning service. Following the *kaddish* the *musaf amida* is recited, consisting of seven blessings similar to the *shaharit* service but with several variations. (See “2. The *Shaharit* Service” for an explanation of the *amida*.) After the repetition of the *amida* by the leader, the full *kaddish* is then recited to transition to the concluding prayers.

The concluding prayers of the Shabbat morning service, often led by the young members of our congregation, begin with *ein k’loheyinu* (pp. 182), a hymn extolling the oneness of God. The *aleinu* (pp. 183) is then chanted, praising God for the

uniqueness of the Jewish people. This prayer also expresses our “hope for the day when the world will be perfected under the kingdom of the Almighty.” Next, those individuals who are observing the recent death of a loved one or the yearly anniversary of the death of a loved one (**yahrzeit**) stand to recite the mourners' *kaddish* (pp. 184). This prayer, which affirms our faith in God and magnifies and sanctifies God's holy Name, may be recited only in the presence of at least ten adult Jews (**minyan**) creating the opportunity to praise God publicly. This act of praising God after losing a close relative is meritorious and comforting.

After the Mourners' *Ka-dish*, our synagogue president shares announcements with the congregation, followed by the recitation of **kiddush** (pp. 315 praising and sanctifying God and *Shabbat* day over wine) and **hamotsi** praising God over the two loaves of Shabbat bread, or **halah**). The Shabbat morning service concludes with the hymn *Adon Olam* (pp. 187), a poetic rendition of the Jewish philosophical concept of God.

Synagogue Service Decorum

The B/B Mitzvah is being celebrated on the Shabbat and the holiness of this day must be observed. **PLEASE REMIND YOUR GUESTS OF THE FOLLOWING PROHIBITIONS, RULES AND CUSTOMS:**

1. Smoking is not permitted in the synagogue or on the synagogue grounds during Shabbat (Friday night and Saturday until sundown).
2. All men and boys, regardless of faith, are asked to wear a **kippah** (skullcap) during the service. These are worn as a sign of respect. Jewish men above the age of 13 should also wear a **tallit**.
3. **Use of telephones, cell phones or any electronic device (including PDA's, video cameras, MP3 players, Blackberry device, etc.) is strictly prohibited anywhere inside the building and on the synagogue grounds. Physicians should have cell phones on vibrate mode only.**
4. **Picture-taking is not permitted** on Shabbat anywhere in the building or on the grounds, including in front of the synagogue. Pictures may not be taken at the Kiddush. Contact the clergy office in advance to arrange for a photo session appointment inside the sanctuary prior to the B/B Mitzvah.
5. Writing is not permitted at anytime, anywhere, on Shabbat.
6. It is our tradition to **NOT** applaud for someone anytime during the service.
7. Purses and handbags are not permitted on the **bima**.
8. It is not appropriate to bring gifts or donations to the service.
9. Only members of the Jewish Faith are able to participate in synagogue honors.
10. Please dress modestly for a religious service, especially if you are being called onto the **bima** to participate in the service. Men should wear a suit and women should have their shoulders covered and avoid revealing clothing.