

# Temple B'Nai Israel

## Bar/Bat Mitzvah Manual



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(Revised January 27, 2010)

# Welcome!

Mazel Tov to you and your family on this special occasion: Your child's Bar or Bat Mitzvah! The congregation shares your excitement as you and your child embark upon this wonderful milestone. The Bar/Bat Mitzvah ceremony you will be celebrating in the Temple is a special time of happiness and joy. It is also one of pride and commitment. We hope that all of the planning and the ultimate celebration is one that brings you, your family, and especially the Bar/Bat Mitzvah student, the full message of the Bar/Bat Mitzvah, of being a responsible 'adult' within our congregation and within Judaism.

At Temple B'Nai Israel, it is our goal to ensure that the Bar/Bat Mitzvah day is a very special one. We feel very strongly that each child participate actively in this important event. That each child understand its deeper meaning. That each child recognize that the Bar/Bat Mitzvah day is a day to establish strong ties to our community and to Judaism worldwide.

In Jewish law, one 'becomes a Bar/Bat Mitzvah' simply by turning thirteen for boys, or twelve for girls. However, the simple task of celebrating one's birthday does not begin to reflect on the significance of this 'coming of age'. Becoming a Bar/Bat Mitzvah is about each child becoming responsible for their own path through Judaism, of following the commandments in a personally meaningful way. In our modern times, it is traditional for the Bar/Bat Mitzvah student to celebrate this 'coming of age' within the context of a Saturday Torah service. It is in this way that the Bar/Bat Mitzvah demonstrates their willingness to 'be Jewish' and to celebrate this choice openly with their close family, and their larger family, our congregation at Temple B'Nai Israel.

Planning for a Bar/Bat Mitzvah can often feel overwhelming. We know that there are numerous details you to keep track of during the up-coming months. This information booklet contains most of the information you will need to successfully plan and celebrate a Bar/Bat Mitzvah, including congregational policies, traditions, and the necessary administrative forms. Please remember to use this handbook throughout the planning of your celebration. It will hopefully save you from some of the headaches and stress that can, but shouldn't be a part of planning a Bar/Bat Mitzvah.

As always, you can contact the synagogue office, the Rabbi and Rebbetzin (the Rabbi's wife), the Kitah Vav/Zayin (Grades 6/7) religious school teacher, or any of the congregation's leadership if you have any questions. Below are some of the contact numbers

Synagogue Office: 630-892-2450 (Tamara)

Rabbi's Home Phone Number: 630-892-1277 (Rabbi Shmuel Mann)

Kitah Vav/Zayin (Grades 6/7) Religious School Teacher: 630-740-2825 (Robert Katz)

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## Attached Forms:

Saturday Morning Service Honors Form

Agreement for Facilities Services Form

Social Hall Setup Form

Bar/Bat Mitzvah Information Form

# Setting The Date

If you have not already decided upon a date for your child's Bar/Bat Mitzvah, here are a few guidelines to help you along the path:

- After, but close to the child's 12<sup>th</sup> (girls) or 13<sup>th</sup> (boys) birthday, on the Hebrew calendar. (Very Traditional)
- On a weekend of significant family importance. (A weekend that adds extra significance to the event, and an additional way to include the entire family or extended family)
- If there is a story in the Torah that your child feels strongly about, let them pick the weekend based on when that lesson's Torah reading is.

Additional factors to include in your date selection:

- 1) If you have relatives that will be traveling long distances, you may want a weekend that gives everyone extra time for travel, or for extending the celebration by allowing family to be together longer
- 2) If you have relatives in the military, select a weekend when everyone can schedule 'leave'.
- 3) Choosing long weekends, or 'breaks' in the secular school calendar could mean that many of the Bar/Bat Mitzvah's school friends will be traveling with their own families and unable to join in your celebration.

**And the most important factor in selecting a date:** Confirming with the Rabbi that the weekend is available and there isn't a holiday that would preclude the celebration of a Bar/Bat Mitzvah.

\*\*\*An Important Note: The Rabbi typically takes vacation during the month of June or July. While he may not be out of town, he does not hold regular office hours or lead services during his vacation. If you choose a date within June or July, there is the risk that the Rabbi may be out of town on the weekend of your celebration. It is our congregational leadership's wish that the Rabbi's vacation be honored, and every effort be made to schedule your Bar/Bat Mitzvah outside of the month of June or July.

# The Torah Service

The bulk of the Bar/Bat Mitzvah service centers on the Torah Service. Below is an outline of the service from the Siddur Hadash prayer book, which is what Temple B'Nai Israel uses for most Saturday Morning services.

- Page 180 - The Torah Service Begins. We sing the entire page. The first Ark honors are called to the bimah prior to the fourth paragraph.
- Page 184 - Third paragraph only is sung.
- Page 185 – “We Affirm...” An English reading for the Bar/Bat Mitzvah.
- Page 188 – We sing the entire page. The Torah(s) are removed from the Ark. During fourth paragraph, the processional around the congregation begins.
- Page 190 – The blessing for each reading from the Torah (Aliyah Honors)
- Page 192 – Rabbi leads for entire page. Before last line is sung, the honorees for the raising and binding the Torah are called to the bimah. Last line is sung once the Torah is raised.
- Page 194 – Bar/Bat Mitzvah reads first paragraph and then sings the Haftorah. Remaining three paragraphs and first paragraph on page 196 are sung after the Haftorah is completed.  
\*\*\*Candy should be distributed during page 194 and the Haftorah. Candy is thrown when the paragraph on page 196 is completed.  
\*\*\*Rabbi, Parents, Congregation Leadership, Relatives have the opportunity to address the congregation and the Bar/Bat Mitzvah
- Page 200 – The Prayer for our Country is read.
- Page 201 – The Prayer for Peace is read.
- Page 204 – The entire page, including the top half of page 206, is sung.
- Page 206 – The second Ark honors are called to the bimah before the last four lines of the page are sung. The recessional around the congregation begins on the third to last line.
- Page 208 – The entire page is sung during the recessional to the Ark.
- Page 212 – The entire page is sung while the Torah is returned to the ark.

It is during the Torah service that you will be able to extend the celebration of the Bar/Bat Mitzvah to your friends and family: Honors on the bimah, for readings, Torah honors (Aliyah), and opening and closing the Ark. There are 32 honors available in the standard service. If you have a very large list of individuals you wish to have honors during the service, the Torah service can be expanded to include 48 honors. Outside of the Torah service, there are eight honors that are available during the morning service and an additional two during the musaf service.

# Distribution of Honors

There are a number of honors to be distributed throughout the Torah Service. These honors are divided into three main groups, and one special group. The first group of honors are the Opening and Closing of the Ark. The second group are those who would be called to the bimah for an aliyah, which is reciting the blessings before and after each Torah reading. The third group of honors is for reading the Prayer for our Country and the Prayer for the State of Israel. Depending on each family, an additional set of special honors may be assigned to the talented individuals who are able to read from the Torah.

Here is the breakdown of the specific honors and the number of people, and age, who can participate in the honor, along with some traditions that we enjoy at Temple B'Nai Israel. Note that 'Adult' refers to someone who has already reached their Bar/Bat Mitzvah.

**Ark Openings:** Four couples/pairs of individuals – any age (who can reach and open the ark)

There are two openings and closings of the Ark. Because our Ark has two doors, two individuals can stand on either side of the Ark to participate in the opening and closing of the ark; a total of four people at the Ark for one honor. If there are four people with an opening/closing honor, typically one pair of individuals will open the Ark and the remaining pair will close the Ark. Ark openings are often reserved for those close family members and friends who will not be honored with an aliyah. This is also an opportunity to honor the younger members of the family who cannot be honored with an aliyah. Because this is a non-speaking honor, some family members who do not read, or feel comfortable reading Hebrew (even from transliterations), may feel more comfortable with this honor.

**Aliyah Honors:** Seven Adult or Adult Couple/Pair of Individuals – Adult

There are seven Torah readings that occur before the Bar/Bat Mitzvah has their aliyah and reads from the Torah. Each aliyah can be read by an individual or a couple/pair of individuals. There are rules, based on your ancestral relationship to the original twelve tribes of Israel and which aliyah can be assigned to whom. The rules are based on whether you are a Kohein (Descendant of Aaron, the Priests), Levite (Descendant of Levi, The keepers of the Temple), or an Israelite (Descendant of all other tribes, the People). As with all things within Judaism, there are, of course, exceptions. The best approach to assigning these honors is to make a list of all of the individuals who you would like to honor, assign them to the list on the Torah Service Honors worksheet in the back of this packet, and then sit down with the Rabbi to discuss your choices.

**English Readings:** Two Individuals – Any Age

The Prayer for our Country and the Prayer for the State of Israel are two English readings that are read during the Torah service. Unless you have a large family and are still looking to assign honors within your family, this is usually an excellent way that the Bar/Bat Mitzvah can honor some of their friends from their secular school.

**Reading from the Torah:** Seven Individuals – Adult

While it is not traditional that someone other than the a congregational member, or the Rabbi, and the Bar/Bat Mitzvah, it is absolutely acceptable to assign the individual readings from the Torah to those who know how. Often there are family members who can read from the Torah, and the Bar/Bat Mitzvah can share 'their day' with those who also have learned this special skill.

Lifting and Binding the Torah: One Strong, Trained Adult, and another Adult

The aliyah to lift the Torah after all of the readings are complete is called Hagbah. The individual with this honor must lift the open Torah over their head, turn their back to the congregation so the congregation can see approximately two columns of Hebrew, and then lower the Torah to a more comfortable height while maneuvering to the chairs along side the bimah to sit down. Just from this description, it should be clear why a strong, trained adult is necessary for this honor. Depending on the weekend of the year, the person lifting the Torah may have to support 90% of the weight of the Torah in one hand. If you wish to honor someone with this aliyah and they have never lifted the Torah, they can ask their local rabbi for instruction prior to the Bar/Bat Mitzvah weekend, or Rabbi Mann (or several of members of our congregation) would be happy to provide that instruction at our synagogue prior to the start of Shabbat on Friday. This training should not require more than ten minutes. The aliyah to bind the Torah can be assigned to any Adult. Again, familiarity with binding the Torah is not necessary. There will be plenty of individuals on the bimah that can provide guidance at the time of the aliyah. If prior instruction is desired, this can be accomplished on Friday prior to the start of Shabbat.

\*\*\*If you do not have a large family and you find some honors are unassigned, please remember the members of our congregation who would love to participate in your celebration and share your joy by being honored with a call to the bimah, the Torah, or for a reading.

\*\*\*NOTE: Many of the honors can only be assigned to individual's who are Jewish. If you have non-Jewish family members, or relatives where one is Jewish and the other is not, but you strongly wish those individuals to have honors on the bimah, please remember to discuss this with the Rabbi. The procedure followed at Temple B'Nai Israel is that Gentiles may do English reading and address the Bar/Bat Mitzvah. If the ritual is religious in nature (opening the Ark, an Aliyah honor, a prayer or blessing in Hebrew), a Gentile may accompany someone who is Jewish (spouse, family, friend) who is performing the ritual.

## Distribution of Honors (Summary)

Ark Opening/Closing #1: Two Couples/Pairs of Individuals – Any Age

Ark Opening/Closing #2: Two Couples/Pairs of Individuals – Any Age

Aliyah Honors: Seven Adult Individuals/Couples – Adult

Hagbah/G'Lilah: One Strong Experienced Adult, and one Adult

English Readings: Two Individuals – Any Age

Reading from the Torah- Seven Individuals - Adult

# The Bar/Bat Mitzvah Torah and Haftorah Readings

As part of the Bar/Bat Mitzvah service, the Bar/Bat Mitzvah student will be reading from the Torah. Every week has a specific reading that is defined, based on the yearly cycle of reading the entire Torah, and observing the holidays. Each Torah reading is divided into eight sections. The Bar/Bat Mitzvah student is responsible for reading the eight section, called the maftir aliyah. For this specific reading, the Bar/Bat Mitzvah student will say the blessing before and after the Torah reading AND read the portion directly from the Torah. Directly following the this last Torah reading, and after the Torah is raised, bound and put on it's stand at the back of the bimah, the Bar/Bat Mitzvah student will then read the corresponding Haftorah reading. The Haftorah reading, which is a reading from the books of the prophets, also has before and after blessings.

Chanting from the Torah and reading the corresponding Haftorah require learning a special set of musical markings and melodies, or cantillation, which is referred to as 'trope'. There are separate trope for the Torah and the Haftorah. The instruction for learning trope is provided by the Rabbi. Every Sunday morning at 9am (or earlier) during the religious school year, once your date is set and confirmed, the Rabbi holds trope classes in his office. Depending on the number of Bar/Bat Mitzvah students in a given time of year is whether this will be a private class or a group lesson. These classes are arranged directly with the Rabbi.

The main tool that the Rabbi used to teach trope is a PC software package called Trope Trainer. There are several versions available depending on your family needs. The least expensive version is for one Torah and Haftorah reading. The next version offers all of the Torah and Haftorah readings. The top version of the software includes all of the Megillah readings. Once you decide on the version that will best service your family, you can purchase the software through the synagogue office. The software is also available online at [www.kinnor.com](http://www.kinnor.com). The software is relatively inexpensive, at \$60 for the single reading version, \$115 for the 'all readings' version, and \$140 to include the Megillah readings. This is an excellent tool to learn trope. The benefits include tutorials to learn the cantillation markings and their melodies, tools to identify cantillation groupings within a specific reading, the ability to print a specific reading so you don't have to have a full copy of the Tenach to practice, the ability to see the reading with the cantillation markings or exactly as it will appear in the Torah (no vowel markings or cantillation markings, and in the tradition print style of Hebrew that is used within the Torah). Another significant benefit is the ability to generate an MP3 file of the reading to be loaded on another computer, mp3 player, ipod, or e-mailed to someone who may also be reading from the Torah during your celebration weekend.

# Kashrut and Catering

All food brought into the synagogue must be kosher and in compliance with Temple B'Nai Israel's standards of Kashrut. The Rabbi and Rebbetzin are the congregational authority for what satisfies the standards established by the congregation. As a service to the congregation, the Rebbetzin is the primary contact for all issues of kashrut.

Due to the relative complexities of Kashrut, if you wish to use the synagogue kitchen to prepare food for your celebration (either by you, other congregation members, or a professional chef service), you **MUST** discuss your food plans with the Rebbetzin **SIX MONTHS** prior to your celebration. If you are planning on using an outside catering service (kosher or non-kosher), you must discuss your food plans with the Rebbetzin **ONE YEAR** prior to your celebration.

\*\*\*Please note that it is possible to use a non-kosher caterer for functions within the synagogue. They, like any member of the congregation who does not keep kosher, must be willing to make the necessary accommodations required to satisfy the basic laws of kashrut as well as the standards of our congregation.

If you are not familiar with kashrut and keeping kosher, please reference the following websites or books for more information. Be forewarned, there is no single reference that will cover every facet of keeping kosher. Also, as you examine what food is or is not kosher, you must also be aware that the list of processed and prepared foods has the potential to change. An item that is marked as kosher today, may not be kosher next year.

[www.ou.org](http://www.ou.org) – The Orthodox Union

[www.chabad.org](http://www.chabad.org) – Chabad Lubavitch

[www.aish.com](http://www.aish.com) – Judaism- The Jewish Website

**Remember, it's your celebration. Set the menu based on what you wish to serve, not one what is typical or deemed traditional.**

## Friday Evening Oneg

It is customary that the Bar/Bat Mitzvah family host the Oneg Friday evening of the celebration Shabbat. There are many options available to host the Oneg. One of the options available is to request that the Hadassah Sisterhood provide the Oneg. They have many volunteers willing to aid in the preparation of food and the setup for the oneg. Contact the Rebbetzin to discuss the Oneg and the Sisterhood president for more information.

## Saturday Morning Kiddish

The social hall setup form at the back of this packet should be submitted at least two weeks prior to the celebration weekend. The janitorial staff have the responsibility to setup the auditorium and their work schedule

is set. If the setup form is turned in late, the responsibility to setup the hall may fall to the Bar/Bat Mitzvah family of volunteers arranged by the family.

## Parties and Celebrations in the Synagogue on Shabbat

Celebrations on Shabbat are permitted according to custom and tradition, but there are several restrictions that do apply to activity within the Synagogue. The prohibition to kindle light or work apply, therefore no DJs or Music maybe played through the synagogue sound system, or a separate system provided by the DJ. This restriction also applies to musicians and bands accompanied by instruments, regardless of whether they require amplification to be heard. Singing unaccompanied is permitted.

### Flowers On the Bimah

It is very traditional to place flower arrangements on the bimah during celebrations and holidays. However, this is only a tradition. Flower arrangements can cost significant amounts of money, depending on the time of year and the size of the arrangements. If you, or your Bar/Bat Mitzvah desires to take an alternate approach to this tradition, that is absolutely acceptable. One of the popular alternatives is to choose a charity or non-profit organization to make a contribution of a similar amount as the cost of the flower arrangements. The Bar/Bat Mitzvah can then display within the sanctuary, lobby, or social hall (or all three) the community benefit of the contribution. Due to the popularity of the traditional flower arrangement on the bimah, it is recommended that the alternative chosen be announced from the bimah at the beginning of the service or during the sermon, or end of service announcements. This will aide those individuals who look for the 'traditional' to understand better the personal choices of the Bar/Bat Mitzvah – the individual who is stepping up to take personal responsibility for their own role within Judaism and the community.

### Showering the Bar/Bat Mitzvah with Sweets

At Temple B'Nai Israel, it a custom to literally shower the Bar/Bat Mitzvah with sweets at the completion of the Haftorah blessings. We ONLY use kosher, soft, individually wrapped Sunkist Fruit Gems. These are often available at Woodman's but they are always available online at [www.jellybelly.com](http://www.jellybelly.com). You need to get a few for everyone in the sanctuary. This could be between two and four pounds, depending on the number of guests, family, and congregants attend. The fruit gems should be place din to baskets prior to the service. During the haftorah, the baskets should be passed throughout the sanctuary to allow everyone to grab a few. You should identify who will retrieve the baskets to ensure that all of the candies are distributed before the end of the haftorah. When the Bar/Bat Mitzvah completes the final blessings that follow the haftorah reading, the candies can be thrown at the Bar/Bat Mitzvah.

### Remember to Ask!

There are so many details to planning a Bar/Bat Mitzvah that we acknowledge we will have missed some details. If you have any questions regarding food, room setup, the service, etc. - REMEMBER TO ASK!!! The most frustrating

# Bar/Bat Mitzvah Biography

It is customary at Temple B'Nai Israel that a biography for each Bar/Bat Mitzvah be published in the Scribe. Should a family desire, a booklet can be prepared to accompany the service on the day of the Bar/Bat Mitzvah service. Below are several examples that have been prepared for past Bar/Bat Mitzvahs. If you wish to see more examples, contact the synagogue office where they have many examples on file.

## **PARTS OF THE SHABBAT MORNING SERVICE**

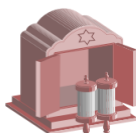
The Saturday morning service is comprised of prayers, blessings and various readings. The heart of the service is the reading of the Torah. A description of the various parts of the service follows:

### SHACHARIT (MORNING) SERVICE

Important components of this service include the Shema, the universal creed of the Jewish faith. This is usually the first prayer taught to children, and has often, throughout the ages, been the last words on a Jew's lips prior to death. The Amidah is recited, which petitions for God's blessings and gratefully acknowledges the gift of the Shabbat.

### TORAH SERVICE

The Torah is the source of Jewish law and teaching, and is believed to have been divinely given to Moses on Mt. Sinai. It is embodied as a handwritten parchment scroll, which contains the Pentateuch, the Five Books of Moses, and is one of the main sections of the Tanach, or Bible.



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*In honor of his Bar Mitzvah, Elliot undertook a Mitzvah project and raised funds that he donated to the March of Dimes in lieu of flowers on the Bema.*

*A special thank you goes out to the Leader Family for printing the cover of this booklet, to Susan Leader for baking the Challah, and to Beryl Mann for the planning and preparation of the entire Kiddush luncheon.*

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## HONORS

### ALIYOT

<u>Blessings</u>	<u>Reader</u>	
1. Rishon	Gary Raymond	<i>teacher, friend</i>
2. Sheni	David Leader	<i>friend</i>
3. Sh'lishi	Eric and Paula Krapf	<i>teacher, friend</i>
4. Revi'i	Meredith Halperin	<i>aunt</i>
5. Chamishi	Lou Camras	<i>friend</i>
6. Shishi	Tonya and Holly Raymond	<i>"cousins", friends</i>
7. Sh'vi'i	Nathan and Sam Raymond	<i>friends</i>
8. Maftir	Elliot	

### COMMUNITY PRAYERS

Sarah Loebach  
*"aunt" and friend*

### OPENING THE ARK

Carole Golden, Joshua and Benjamin Kowalski  
*great-aunt and brothers*

### HAGBAH (LIFTING THE TORAH)

DJ Kurtzman  
*friend*

### GLELAH (BINDING THE TORAH)

Marcey Raymond, Nina Weina  
*both "aunt" and friend*

### CLOSING THE ARK

Carole Golden, Joshua and Benjamin Kowalski  
*great-aunt and brothers*

The Torah scrolls are kept in the Ark, and are taken out of the Ark only for the Torah reading. There is a special service for taking out the Torah, following the completion of the Shacharit service. The Torah is returned to the Ark with special prayers following the reading. It is customary to take the Torah in procession both when it is taken out and prior to its return to the Ark, so the congregants may pay respect to the Torah. During the Torah processional congregants will touch the Torah with their tallit (prayer shawl) or prayer book. This gesture signifies the drawing of strength from the holiest of all books.

The reading of the entire Torah is completed either on an annual, or a triennial cycle, depending on the congregation's preference. A different portion is read sequentially each Shabbat.

A minimum of seven members of the congregation are called to participate in the reading of the Torah, correlating with the days of the week. At a Bar Mitzvah, most of those honored are customarily relatives or close friends of the Bar Mitzvah family.

Following the reading of the Torah, the scroll is lifted and bound. Then the Haftorah is recited. The Haftorah reading comes from another major section of the Bible called The Prophets. This reading originated during the time of the Romans, when they had banned the reading of the Torah itself. The selected Haftorah portion relates in some way, to the weekly Torah portion's theme.

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#### INTRO TO TORAH READING

As this *parashah* opens, Jacob's return to the Land from Laban's house brings him to the same boundary where he dreamed and prayed 20 years earlier. Here he will undergo the single most important event in his life, the nighttime struggle with a mysterious stranger that concludes with his being given a new name, Israel, and a new sense of who he is as reflected by that name. He will be reunited with his brother Esau, as Isaac and Ishmael were reunited late in life (25:9) and as Joseph and his brothers will be reunited in the next generation.

#### INTRO TO HAFTORAH READING

The entire brief book of Obadiah is the *haftorah*. The prophecy is a message of judgment and promise.

The judgement focuses on the nation of Edom, whose downfall is proclaimed for their treachery against their "brother Israel" during the siege and destruction of the First Temple. Because Edom participated in the plunder, they shall be plundered in turn (v.15). Given these allusions, most modern scholars concur that the work was written sometime after the fall of Jerusalem in 587-586 B.C.E.

The theme of promise is addressed to Israel (the House of Jacob). On the day of doom they "shall wreak judgement on Mount Esau" (v. 21), inheriting its lands as part of a national resettlement in the promised land.

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shawls called talit. The fringes of these shawls serve to remind them of the religious law.

#### PRAYER BOOK



Our prayer books are numbered from right to left because Hebrew is read in this manner. We use two separate books - the Sabbath and Festival Prayer book for the prayers and the Pentateuch and Haftorah book for the reading of the Torah and the Haftorah.

At the conclusion of Elliot's Haftorah and the Blessings please join us as we throw candy at Elliot to "shower" him with sweetness. The song "Siman Tov U-Mazel Tov" is sung while young children come to the bima to "clear" the candy!

Siman tov u-mazel tov, mazel tov v'siman tov  
(repeat 3 times)  
Y'hey lanu, y'hey lanu, u-l'chol yisrael.  
(repeat 2 times)

May we and all Israel have a favorable omen & good fortune.

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Immediately following the service please join Elliot and his parents, Derek & Andrea Kowalski and their family for a Kiddush/Reception. We request that you do not take any food or drink (except for wine or juice for Kiddush) until the blessings are completed.



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The renewal of the ancient rivalry between Esau/Edom and Jacob/Israel will again result in the loss of the elder brother's patrimony.

#### THE BAR MITZVAH

Today Elliot becomes a Bar Mitzvah. It is a significant and exciting day when in the eyes of the Jewish religion, Elliot takes on the religious responsibility of an adult. During this service Elliot will be called upon to read the Torah, chant the Blessings and Haftorah. It should be remembered that this service is not the culmination of his Jewish studies, but rather a beginning.

For many of those here today, this service is a very new experience. The following is a brief explanation of some of the rituals and customs.

#### KIPAH AND TALIT

Covering the head is a sign of reverence in Judaism. Accordingly, we ask that all men and boys cover their



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head at the service with a kippah or skull cap. Many women, especially those going up to the bema (pulpit), also wear some form of head covering. Some of the men also wear prayer

preference. A different portion is read sequentially each Shabbat. Jeremy will read part of today's portion from the Torah scroll, where the Hebrew text has no vowels and no punctuation. Jeremy will also give a D'var Torah, a short interpretation of his portion.

A minimum of seven members of the congregation are called to participate in the reading of the Torah, corresponding to the days of the week. At a Bar Mitzvah, most of those honored are customarily relatives or close friends of the Bar Mitzvah family.

Following the reading of the Torah, the scroll is lifted and bound. Then the Haftorah is recited. The Haftorah reading comes from another major section of the Bible called The Prophets. This reading originated during the time of the Romans, when they had banned the reading of the Torah itself. The selected Haftorah portion relates in some way, to the weekly Torah portion's theme. Jeremy will introduce the Haftorah, and then chant his Haftorah this morning.

At the conclusion of Jeremy's Haftorah and the Blessings, please join us as we throw candy at Jeremy to "shower" him with sweetness. The song "Siman Tov U-Mazel Tov" is sung while young children come to the *bima* to "clear" the candy!

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Siman tov u-mazel tov, mazel tov v'siman tov  
(repeat 3 times)  
Y'hey lanu, y'hey lanu, u-l'chol yisrael.  
(repeat 2 times)

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Immediately following the services, please join Jeremy and his parents, Adam and Eve Feinberg, and their family for Kiddush.

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Since many of you have never attended a Bar Mitzvah, we have prepared this brief summary to help you understand what you will see and experience today.

#### **WHAT IS A BAR MITZVAH?**

The term "Bar Mitzvah" literally means son of the commandments. In his thirteenth year, a young man achieves religious maturity and must assume responsibility for obedience to the Divine Commandments that govern the lives of all Jews.

A Bar Mitzvah ceremony requires many months of preparation. The candidate must be able to read Hebrew and must be able to recite certain prayers. Additionally, the student must learn a reading from the Torah or Bible, and the Haftarah, a related reading from the Prophets. Also, as part of the preparation, the Bar Mitzvah learns the history, tradition and culture of the Jewish people.

The Bar Mitzvah ceremony is a coming-of-age celebration for young men. Just as the Bar Mitzvah learns to take responsibility with regard to religious obligations, the ceremony also teaches young men the importance of individual responsibility for his own life and actions.

#### **WHAT ARE THE CUSTOMS OF THE SERVICE?**

It is our custom for all men and boys (and women if they choose) to cover their heads with a skullcap - called a Kippah (in Hebrew) or yarmulke (in Yiddish) - as a sign of reverence to G-d. In addition, Jewish men wear a tallit or prayer shawl, as a reminder of the mitzvot (commandments).

2

Dear Family and Friends,

Today, I reach a milestone in my life, one where I become a Bar Mitzvah, an adult member of the Jewish people, with the responsibilities and privileges that it entails. As I celebrate this momentous day, I am thankful for the many family members and friends who have come from near and far to join me on this special day. I know that as I continue to grow, both physically and spiritually, you will all be an inspiration and guide to me.

I want to thank those of you who have worked so hard to help me prepare for this day. I extend a special thank you to Rabbi Mann for his guidance and support.

May we celebrate only simhot together.

*Shabbat Shalom,*

**Jeremy Feinberg**

*We request that all visitors refrain from smoking in any part of the Temple. Please refrain from photography as well.*

1

#### **PARTS OF THE SHABBAT MORNING SERVICE**

The Saturday morning service is comprised of prayers, blessings and various readings. The heart of the service is the reading of the Torah. A description of the various parts of the service follows:

##### *SHACHARIT (MORNING) SERVICE*

Important components of this service include the Shema, the universal creed of the Jewish faith. This is usually the first prayer taught to children, and has often, throughout the ages, been the last words on a Jew's lips prior to death. The Amidah is recited, which petitions for God's blessings and gratefully acknowledges the gift of the Shabbat.

##### *TORAH SERVICE*

The Torah is the source of Jewish law and teaching, and is believed to have been divinely given to Moses on Mt. Sinai. It is embodied as a handwritten parchment scroll, which contains the Pentateuch, the Five Books of Moses, and is the first of the main sections of the Tanach, or Bible.

The Torah scrolls are kept in the Ark, and are taken out of the Ark only for the Torah reading. There is a special service for taking out the Torah, following the completion of the Shacharit service. The Torah is returned to the Ark with special prayers following the reading. It is customary to take the Torah in procession both when it is taken out and prior to its return to the Ark, so the congregants may pay respect to the Torah. During the Torah processional congregants will touch the Torah with their tallit (prayer shawl) or prayer book. This gesture signifies the drawing of strength from the holiest of all books. The reading of the entire Torah is completed either on an annual, or a triennial cycle, depending on the congregation's

3

FOR PARENT OF A BAR MITZVAH

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

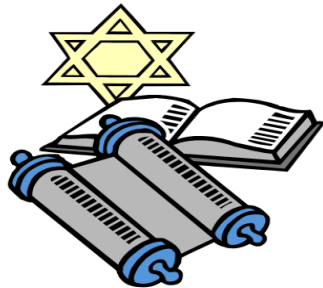
We give thanks for the wondrous privilege of seeing our son grow day by day, week by week, year by year. For the health and strength You have given him, for the mind and spirit with which You endowed him, for his ability to elicit and return love - for all these precious gifts, we thank You.

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

Amen

5

*Temple B'nai Israel*  
*Aurora, Illinois*



★ *Bar Mitzvah* ★  
*of*  
*Jeremy Seth Feinberg*

זבד

*May 3, 2008*  
*28 Nisan 5768*

# The Mitzvah Project

It is tradition that the Bar/Bat Mitzvah student embark upon a Mitzvah project within the year prior to their Bar/Bat Mitzvah celebration. This project is a physical demonstration of the students understanding that their 'coming of age' isn't a solo event. Coming of age within Judaism and taking personal responsibility for their own actions within Judaism is something that is shared with the congregation and the community. The possibilities for Mitzvah projects are as varied as each individual's personality. The project should be guided by the spirit of Tzedakah (Social Action/Charity) and Tikun Olam (Fixing the World).

How do you decide upon a Mitzvah project? Start by asking yourself the following four questions: What am I good at? What do I like to do? What bothers me so much in the world that I get very angry and want to do whatever I can to change it? Who do I know? When you have considered each of these questions and written down some answers, and started to formulate a project, ask yourself this final question: Why not?

Here are some sample answers to the above questions:

**#1** may include: giving big hugs, playing soccer, baking chocolate chip cookies, talking on the phone for hours, being a computer whiz, or drawing or painting the most beautiful pictures.

**#2** In order to answer what you like to do, you will have to think a little bit more. What activities give you the most pleasure? Can you sit and read for hours? Are you really excited about playing the guitar or keyboard?

**#3** "What bothers you?" Are you tired of hearing that there are untold numbers of kids who go to bed hungry every night? Are you enraged when you think about what terrible things happened when the World Trade Center was attacked? Do you feel uncomfortable when you visit a nursing home and see so many people just sitting and staring into space? Now, turn what bothers you into tikkun olam and make a difference.

**#4** The classic example of "Whom do I know?": After the World Trade Center attack on September 11, 2001, we saw unprecedented giving and helping from all parts of the country. Some people raised money by making American flag pins with safety pins and beads, others held bake sales--anything to raise funds to help the victims.

There is no end to the answers to these questions. You just need to think about it, decide on a project, and do it!

The additional question 'Why Not?' is generally the easiest of all. Almost always the answer is, "There's no real reason why not. So, let's do it." *Now*, list your own answers, pick a piece of tikkun olam, and go do it.

## Bar/Bat Mitzvah Fees

Becoming a Bar/Bat Mitzvah is not a one day event. It is a process that begins at the youngest ages in the religious school. As each year passes, the student learns about being Jewish and how to live as a Jew. The final two years before the Bar/Bat Mitzvah, the student begins to learn the specific skills needed to complete their reading from the Torah and the accompanying Haftorah. As attendance at the school involves yearly tuition, the Bar/Bat Mitzvah process involves a fee to the congregation. The fee is \$3000, however, for each year that your child attends the religious school, an amount is subtracted from the fee. To determine what the fee is for your Bar/Bat Mitzvah student, please contact the synagogue office.

## Alternate Bar/Bat Mitzvah Services

Saturday morning is not the only time to celebrate a Bar/Bar Mitzvah. Any time the Torah is read during a service is an opportunity. The most common alternative service is the Mincha service, or afternoon service. This service is typically held at approximately 5pm on Saturday. There is another short service that immediately follows Mincha, and that is Ma'ariv. These two services are often referred to as a single service 'Mincha-Ma'ariv'. During the Mincha service, the following weeks Torah portion is started. This is an abbreviated service, that also includes an abbreviated Torah service. The Torah reading is the first reading from the following Shabbat's Saturday morning service, but divided into three separate readings. Another distinction of the Mincha service is that there is no Haftorah reading. Typically, there is a small meal following Mincha-Ma'ariv and then the Havdallah service is held. If you celebrate a Bar/Bat Mitzvah in this fashion during the winter months, one advantage that presents itself is that you can immediately host your reception in the social hall without any of the restrictions of Shabbat governing your celebration. During the Summer months, this advantage does not exist since Havdallah, which is not started until there are three stars in the evening sky, may not begin until 9pm or later.

<b>Temple B'Nai Israel</b> <b>Bar/Bat Mitzvah</b> <b>Service Honors Form</b>	Date of Event _____
	<b>Shabbat Torah</b> <b>Portion:</b> _____

Names	English	Hebrew (or Transliteration)
Bar/Bat Mitzvah Full Name		
Bar/Bat Mitzvah Nick Name		
Father		
Mother		

Siblings	
Grandparents (Maternal)	
Grandparents (Paternal)	
Great-Grandparents (Maternal)	
Great Grandparents (Paternal)	

Step Relations/Blended Families	Example: Step Mother/Father, Step Grandparents, Step Siblings, etc.

Honors	Names (an individual or couple/pair for each side)
First Ark Opening/Closing (left side)	
First Ark Opening/Closing (right side)	

Aliyah Honors	English	Hebrew (or Transliteration)
Kohein		
Levi		
Sh'lishi		
R'vi'i		
Hamishi		
Shishi		
Sh'vi'i		

Honors Continued on Next Page....

## Service Honors, Page 2

<b>Hosaffah 1 (optional)</b>		
<b>Hosaffah 2 (optional)</b>		
<b>Hosaffah 3 (optional)</b>		
<b>Hagbah</b>		
<b>G'Lilah</b>		

<b>Honors</b>	<b>Names (an individual or couple/pair for each side)</b>
<b>Second Ark Opening/Closing (left side)</b>	
<b>Second Ark Opening/Closing (right side)</b>	

<b>Prayer for our Country</b>	
<b>Prayer for the State of Israel</b>	

### Additional English Readings

If you have a large number of individuals you wish to have honors during the service, the following readings are available during the morning (shaharit) service, the Torah service, and the afternoon (musaf) service:

<b>Morning Service</b>		<b>Honoree</b>
<b>The Champion of All Just Struggles</b>	<b>Page 104</b>	
<b>The Power That Heals</b>	<b>Page 105</b>	
<b>The Blessings of Shabbat</b>	<b>Page 138</b>	
<b>The Service of the Heart</b>	<b>Page 140</b>	
<b>Torah Service</b>		
<b>Mi She-Beyrah (for the community and for all those who serve and support it)</b>	<b>Page 199</b>	
<b>For Medinat Yisrael</b>	<b>Page 200</b>	
<b>Torah is our Tree of Life</b>	<b>Page 213</b>	
<b>Reflections on Silent Prayer I, II, or III</b>	<b>Page 214</b>	
<b>Reflections on Silent Prayer IV, V, or VI</b>	<b>Page 215</b>	
<b>Afternoon Service</b>		
<b>A Vision of World Peace</b>	<b>Page 506</b>	

## **AGREEMENT FOR UTILIZATION OF TEMPLE FACILITIES AND SERVICES**

Temple B'nai Israel of Aurora, Illinois offers its members the availability of the Foyer and Social Hall on a pre-arranged basis for the purpose of holding meetings and receptions. It is the policy of the Temple to assess certain charges for this type of activity, based on various factors. This agreement serves as notification of the site and scope of services agreed upon, and the charges for said services.

1) It is agreed that payment for the utilization of services specified in this agreement will occur as follows:

- 50% of projected cost is due at the time of signing of this agreement, and
- the balance of costs is to be paid 14 days prior to the event.

2) In the case of cancellation of the event by the member, full refund of the initial fee paid will be refunded, less charges for any non-refundable fees paid by the Temple in support of that activity (e.g. any room set-up fees that were expended, etc.) The Temple will make every reasonable effort to seek refund of any fees associated with preparation of the facility for the event incurred on behalf of the member.

3) In the event that unforeseeable circumstances render the building unusable for the event, it is understood that liability of the Temple will be limited to only those fees listed above as normally "non-refundable."

4) The kitchen is certified as kosher by the Kashruth Chair of the Temple. All foods and beverages brought into the Temple by the member, their guests, caterers, bakers, etc. during the set-up for the event and during the actual event must meet the standards of Kashruth as specified by the Kashruth Chair. The member agrees to contact the Kashruth Chair prior to committing to a caterer or a menu list to ensure that Kashruth standards are maintained. The Chair reserves the right to inspect all of these foods and beverages and to refuse to allow the use of anything that will interfere with the maintenance of the kosher kitchen.

5) The Kashruth Chair reserves the authority to make final decisions regarding the use of the utensils, plates, dishes, pots, pans, etc. She reserves the right to require a meeting with any unknown caterer to ensure maintenance of Kashruth. Should a member or their agent violate the instructions given and results in a loss of the Kashruth status of the kitchen, the member agrees to bear all costs necessary to render the kitchen usable again.

6) It is the responsibility of the member to provide for all disposable tableware items.

7) The member has the choice of hiring staff for clean-up or arranging for volunteers to perform the clean-up and the proper placing back into storage of the dishes, pots, pans, etc. Should the member elect to use volunteers and should this process not be completed within three (3) days after the event or should another major event fall within that period and the member not be able to complete the clean-up in time, the Temple reserves the right to hire Staff to complete the process and bill the member for the associated costs.

8) The use of foil or paper confetti, or glitter is prohibited due to the associated difficulty in clean up. Helium filled balloons are discouraged. If these are to be used, they must be stored in a locked classroom prior to the event, and their removal must be completed at the end of the function, as they have the tendency to set off the motion detectors. Removal of decorations from the Chapel and Sanctuary is the responsibility of the member and is to be completed within three days of the event, or earlier if another event is scheduled.

9) In deference to the Laws of Shabbat, delivery and transport to and from the Temple of foodstuffs, decorations, flowers, etc., are discouraged between Friday sundown and Saturday sundown.

10) In order to ensure that the setting up of tables is done in a timely and appropriate fashion, it is asked that a proposed floor plan be completed 14 days in advance and given to the Temple Secretary. Last minute changes to the plan are discouraged, but will be accommodated if possible.

We are thrilled that you have chosen the Temple to be the site of your simcha. We know that it appears that there are numerous "rules" and provisions, but wish to assure you that these are in place to ensure that the event is as wonderful as you have dreamed it to be! If you have any questions at any point in your process, please do not hesitate in calling the Temple Secretary, who will get you the answer to the question, or direct the question to the appropriate individual.

Mazel tov!

Approved by Board of Directors: 4/27/04

**MEMBER AGREEMENT**

I, \_\_\_\_\_, agree to reserve the  
*please print your name*

\_\_\_\_\_ Social Hall  
\_\_\_\_\_ Foyer

for the date \_\_\_\_\_ for the following event:  
\_\_\_\_\_

I have received a copy of this agreement and consent to its terms. I elect the following:

- |   |           |
|---|-----------|
| _____ Use of Foyer: no chairs or tables other than for serving. Stand-up.           | No charge |
| _____ Use of Social Hall: chairs around room perimeter only.                        | \$ 50.00  |
| _____ Use of Social Hall for sit-down, tables and chairs, less than 100 people      | \$ 150.00 |
| _____ Use of Social Hall for sit-down, tables and chairs, 100 or more people        | \$ 250.00 |
| _____ Use of the kitchen: cold menu only  | \$ 25.00  |
| _____ Use of the kitchen, including use of ovens                                    | \$ 50.00  |
| _____ Usage/cleaning of Temple table linens (no napkins), less than 100 people      | \$ 25.00  |
| _____ Usage/cleaning of Temple table linens (no napkins), 100 or more people        | \$ 50.00  |
| _____ Miscellaneous (please detail--cost to be assigned after review/consultation): |           |

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

	TOTAL	\$ _____
	Less initial payment (50%)	\$ _____
Balance (may be adjusted based on extra costs agreed upon by member)		\$ _____

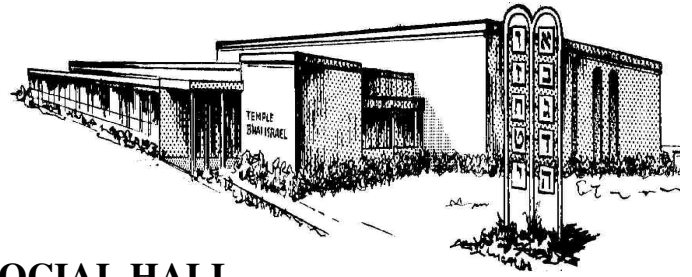
Due date for balance \_\_\_\_\_

By: \_\_\_\_\_  
(Member) (Temple representative)

Date signed: \_\_\_\_\_

# Temple B'nai Israel

400 North Edgelawn Drive ☆ Aurora, Illinois 60506-4394  
(630) 892-2450, fax 892-8317 [www.temple-bnai-israel.org](http://www.temple-bnai-israel.org)



## SET-UP FOR THE SOCIAL HALL

SET-UP BY: \_\_\_\_\_ copied / faxed on \_\_\_\_\_

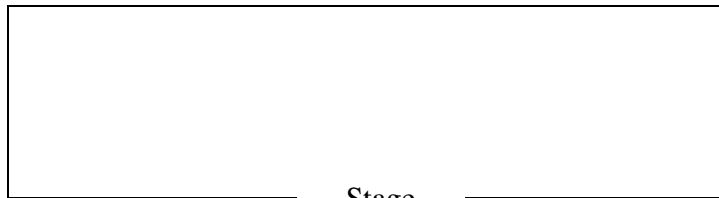
CONTACT : \_\_\_\_\_

Event: \_\_\_\_\_

Date: \_\_\_\_\_

# of round tables: \_\_\_\_\_ # of long tables: \_\_\_\_\_ # of chairs: \_\_\_\_\_

Notes:



Stage

Kitchen

Atrium Windows

Lobby

Brick Wall

\*\*\*Always leave two long table in the Lobby

Folding Wall



<b>Temple B'Nai Israel</b> <b>Bar/Bat Mitzvah</b> <b>Personal Information Form</b>	Date of Event _____
	<b>Shabbat Torah</b> <b>Portion:</b> _____

Names	English	Hebrew (or Transliteration)
Bar/Bat Mitzvah Full Name		
Bar/Bat Mitzvah Nick Name		

**Personal information about the Bar/Bat Mitzvah – for the Rabbi's use only**

**School Information**

School/School District	
Favorite Subjects	
Least Favorite Subjects	
In-School Activities	
School Extracurricular Activities	
Sports	
Extra Information	

**Outside of School Activities and Interests**

Activities	
Interests	
Extra Information	

**Family/Home Interests**

Favorite Home Activities	
Room Decorations	
Relationship with Siblings	

Additional Informatoin	
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