



A Guide for B'NEI MITZVAH TUTORS

Congregation Beth Evergreen

Rabbi Benjamin 'Jamie' Arnold

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I. Letter of Introduction

Dear Tutor,

Thank you for offering your time and talent for this holy purpose. Jewish tradition regards *talmud torah*, the teaching and learning of Torah, as a mitzvah whose fruits are immeasurable, with a reward equivalent to all others put together. We at CBE also understand that the service you will be providing as a tutor is indispensable to our *bonei mitzvah* program. The ability of Congregation Beth Evergreen to fulfill its mission is contingent upon a successful *bonei mitzvah* tutorial experience for our students and their families, as well as our tutors. With this in mind, we offer this Guide as a resource for you.

The primary goal of the Bar / Bat Mitzvah training process is *to nurture and guide young souls as they develop the attributes of moral leadership and exemplify model citizenship in the Jewish and world communities*. As such, the “ceremony” is a means to an end. The service and associated rituals are vehicles for them, a) to practice and experience what it means to be counted and relied upon as a leader by their family and community, and b) to demonstrate engagement with the values and traditions of their Jewish heritage.

In the pursuit of this goal, *you* are the guide. The information that follows is a resource rather than a step-by-step ‘how to’ manual. We are aware that some of this information may be very familiar to you. Our hope is that having it all collected all in one Guide may remind you of your special strengths and skills as you help your students develop theirs in the context of this sacred venture. As the tutor, we encourage you to draw on your experience, creativity and values in shaping the tutorial process around each student. Experiment. Play. Enjoy the time and tasks you share with each student.

Just as each student is unique, so too is each teacher. As a tutor, we urge you to **teach from your strengths**...to the student’s strengths. How did you learn and hone leadership skills? What are the core values you bring to this holy work? What makes learning fun for you? Draw on your answers to such questions as you map out the course of study with your student/s. Our hope is that this Guide will help you clarify your educational objectives, and encourage and support your steps along the way.

Lastly, every relationship is potentially sacred, but few in Jewish tradition are invested with the sanctity of the student-teacher relationship. **Treasure the relationship with your student.** Invest in it. The blessing of a loving, laughing, supportive and trusting relationship has far greater longevity and impact than the Hebrew skills you share. Even if a year (or ten) from now, your students forget their Torah portion, let them remember you and their relationship with you with fondness.

Should you have additional questions or concerns, please share them with me. Once again, thank you for lending your time and talent in the service of this lofty and holy service. *May you and your students go from strength to strength.*

L’shalom,

Rabbi Jamie Arnold
Congregation Beth Evergreen

II. Background: History, *Halakhah* (Jewish Law), and *Minhag* (Custom)

According to Jewish Law, there are no prerequisites for a Jewish person to be considered a bar or bat mitzvah. At the estimated onset of puberty, (12 for girls, 13 for boys), one is simply regarded as an adult in the eyes of the Jewish ‘court,’ and considered accountable for one’s behavior. Once we have the physical potential to create life, we are called upon to take responsibility for our chosen actions. A ceremony is not required for one to become bar/bat mitzvah. That said, the steady growth and significance of the Bat and Bar Mitzvah ceremonies testifies to the unique and valuable role it has played (and can continue to play) in the lifecycles of young women and men, their families and their communities.

Since the onset of bar mitzvah ceremonies (after 1500 CE), and the bat mitzvah ceremony (1922 CE), several traditions have emerged. In preparation for this ‘rite of passage,’ Jewish students are encouraged to prepare to do the following: 1) **take an aliyah** – the reciting of the Hebrew blessings before and after the concluding (or *maftir*) torah portion, 2) **read Torah** – publicly chant at least three verses of Torah from the *sefer Torah* [hand-written Hebrew, without vowels or punctuation], 3) **read haftarah** – chant selected passages from one of the Biblical books of later prophets (or writings) and the accompanying blessings, 4) **lead [part of] the service** – share the responsibility of leading a (usually Shabbat morning) service for their congregation by leading a certain number of prayers in Hebrew, 5) **work on a Mitzvah Project** – demonstrate a commitment to participating in voluntary community service, and 6) **deliver a *d’var torah*** – offer some kind of teaching or commentary, usually relating to Biblical passages (Torah and/or haftarah) or holidays that are traditionally associated with the date of the occasion.

These six specific objectives are simply a means to the end goal of the Bar / Bat Mitzvah training process: *to nurture and guide young souls as they develop the attributes of moral leadership and exemplify model citizenship in the Jewish and world communities.* **The role of the b’nei mitzvah tutor is to support and guide the student/s (and their family) as they journey along this path of leadership development, honing valuable skills and self-confidence as they take on those six responsibilities.**

Rabbi and Tutor Partnership. The work of tutor and rabbi naturally overlap. In most cases, the division of responsibilities are as follows: a) you, the tutor, are charged with overseeing the student’s preparation of dimensions one through five (above); and b) the rabbi assumes primary responsibility for tutoring the students as they prepare *divrei torah* – which typically includes study of their Torah and haftarah portions in English, and reflections on the implications and responsibilities of Jewish identity. I look forward to working with you. Other partners in our work include the Education Director and 7th Grade teacher (of the CBE Religious School), the Chair of the Bnei Mitzvah Task Force (who oversees the Bnei Mitzvah program on behalf of CBE’s Education Committee), and the Social Action Committee Chair (who strives to facilitate volunteer mitzvah opportunities for kids and adults through CBE).

Lastly, the sages urge us “to teach each child in accordance with his or her understanding.” Every one of us is different, with varied abilities, skills, interests,

strengths, and passions. **Our approach is a student-centered one.** The growth of the development of the student is primary. The acquisition of the Hebrew skills, as described above, are worthy goals as well, but they are a means to an end, and may not be appropriate for everyone. Within this context, we share with you the following timetable as a recommendation for the “average” student.

III. Recommended Timetable

As the tutor, you assume responsibility for those items below that appear in bold.

<i>Objective</i>	<i>Initiated</i>	<i>Completed</i>
Set Bar/Bat Mitzvah Date	2 years prior	2 years prior
Choose and Contact Tutor	1 year prior	1 year prior
Hebrew Skill Assessment	1 year prior	1 year prior
Hebrew Remediation (if needed)	1 year prior	7 months prior
Mitzvah Project	1 year prior	1 month prior
Tefillah – prayers to lead	1 year prior	1 month prior
Torah Reading and Blessings	9 months prior	3 months prior
Haftarah Reading and Blessings	9 months prior	1 month prior
Schedule meetings with rabbi	6 months prior	4 months prior
D’var Torah/ D’var haftarah (with rabbi)	3-4 months prior	3 weeks prior
Personal Speech (with rabbi)	1 month prior	2 weeks prior

IV. Assigning Portions

Selecting the Torah reading for your student should be done in consultation with the rabbi. The factors involved are as follows:

- 1) The date of the service
- 2) The Hebrew skills of the student
- 3) The number of *aliyot* requested by the family
- 4) Each *aliyah* must include at least 3 verses, and, at CBE, usually no more than 5 verses

The custom at CBE is to “call up” and read between three and seven *aliyot* in the Torah service. The student will usually read/chant at least the last of those *aliyot*. This portion is called the ***maftir aliyah***, however, it will not necessarily be the verses identified as “the *maftir*” on calendars and websites, especially during “special” *shabbatot*. Again, *please consult with the rabbi when identifying the readings.*

Ideally, the student will read more verses than any other single Torah reader. Students with strong Hebrew skill may, for instance, read the 1st, 2nd, and last [*maftir*] *aliyah*. **There are exceptions, but usually the verses to be read will be drawn from the very beginning of the weekly Torah portion (*cohen, levi, yisrael* divisions for weekday reading of the weekly *parashah*), plus the last 3 or 4 verses (*maftir*) of the *parashah*.**

The Torah portions for each student should be assigned at least six months prior to the scheduled bar/bat mitzvah date, to give the student ample time to prepare.

V. *Baal / Baalat Tefillah* – Service Leader, or “Master of Prayer”

At a Shabbat service with a bar/bat mitzvah ceremony the student becomes a recognized ‘representative of the community.’ In Hebrew this is called a *Shali’ach Tzibbur* [male] or *Sh’lichat Tzibur* [female]. A *Shali’ach tzibur* could, theoretically, represent the congregation in any of the forms of ‘holy work’ regularly performed by the membership. The most regular form of ‘holy work,’ or *avodah*, engaged at CBE is currently prayer services, or Tefillah. As such, each student is asked to lead the congregation in Tefillah.

In addition to the blessings before and after the Torah and haftarah readings, students typically lead many of the Shabbat morning prayers at their bar/bat mitzvah service. A sample service outline is included in the appendix. That outline highlights the prayers CBE students are generally asked to master. They include (but are not limited to) the tallit blessing, *mah tovu*, *barechu*, *shema v’ahavta*, *avot & gevurot*, *l’dor va’dor* from the *kedushah*, *shema-echa-gadlu* (in the Torah service), *aleynu*, *kiddush*, and *motzi*. Primary among the prayers for a bar/bat mitzvah to master are the blessings before and after the Torah reading and the haftarah blessings.

Tutors should assess the student’s knowledge and mastery of the relevant tefillot early on in the tutorial process (one year prior to the service). The best way for students to learn to lead the service is by attending Shabbat morning services regularly. As a tutor, please **encourage service attendance and review prayers regularly**. Also, tutors and students should study the translations of the tefillot students are preparing to lead to ensure that they understand the meanings and functions of each prayer. One should not lead the congregation in a prayer that has no personal meaning.

Students should be challenged to probe questions such as: Why say this prayer? What values, emotions or attitudes are the prayers expressing? How does the music or melody of the prayer contribute to its meaning? These questions will likely involve conversations about God and God-language, which can be referred to the rabbi if necessary.

Reconstructed Liturgy. Beth Evergreen is a Reconstructionist Jewish congregation. We use the Kol Haneshamah prayerbook series of the Reconstructionist movement. Each tutor (and each student) should own or borrow a *Kol Haneshamah Shabbat v’CHagim* siddur for the tutorial process. It should be noted that the wording of several important prayers are reconstructed, usually reflecting our egalitarian, inclusive approach – to God-language, Gentile nations, redemption, and Jewish communal life. Tutors are urged to acquaint themselves with the **Reconstructionist adaptations to traditional liturgy**. The reconstructed prayers of note include: substituting the notion of a “calling or closeness” for that of “chosen-ness” in the blessings prior to the Torah reading, in *Aleynu*, and in the haftarah blessings before and after; and including matriarchs in the *Avot* blessing of the *amidah*. In those prayers, students should be **exposed to both the traditional and the reconstructed versions** of each prayer, **offered explanations** for the reconstructions, and **given the choice** as to which version they choose use. Again, feel free to contact the rabbi with any questions or concerns on this matter.

Melodies. **The melodies for tefillot can vary widely.** If you are unfamiliar with CBE *Minhag* [custom], please consult with the rabbi regarding melodies used at Beth Evergreen. In general, creativity with the music is encouraged and families are urged to customize the service to fit their spiritual, cultural, and artistic leanings. Students so inclined should be encouraged to use Tefillah as an opportunity for artistic expression,

writing their own translations, melodies, and even renditions of prayers through visual media – paintings, weavings, photographs, sculpture, etc.

The aim of this ‘*baal tefillah*’ dimension of the tutorial process is to deepen and enrich each student’s ability to tap the richness of Tefillah generally, and the siddur [Jewish prayerbook] specifically. As *baalei tefillah* [masters of Jewish prayer], our students can demonstrate their ability to lead their community in this art form of holy service.

VI. *K’riyat Torah* – Reading Torah

The honor of being called to the Torah to read [or chant] directly from the handwritten scroll is considered by many to be the heart of the modern ritual of the bar/bat mitzvah. This act alone is enough to demonstrate a student’s commitment to the rights and responsibilities of Jewish peoplehood. As such, many tutors orient their efforts around this task. The preparation for learning to *leyn Torah* [Yiddish phrase for “read Torah”], has four stages:

- a) the ability to read Hebrew,
- b) the ability to recognize and decipher the Biblical cantillation system, or trope,
- c) the ability to properly pronounce and chant from the vocalized text, and
- d) the ability to read/chant the Biblical text from the Torah script, without vowels or punctuation.

Once the Torah verses the student will be chanting are chosen (see above “Assigning Portions”), the four stage process can get underway in full. Different teachers have different styles and each is encouraged to develop his or her distinctive methodology. Once the student is decoding [i.e. reading aloud] with relative fluency, many begin with the *v’ahavta* paragraph as a way of teaching the system of trope with a text that is (hopefully) somewhat familiar to the student. One tactic that is common is to use a combination of different colored highlighters to distinguish common trope phrases. We encourage students to learn the trope system when preparing to *leyn Torah* (and haftarah), rather than simply memorizing a recording of their portion.

Chanting, it should be emphasized, is closer to dramatic speech than it is to singing. Students who are not natural singers or musicians, should not necessarily be discouraged from chanting. **The aim of the trope or cantillation is to bring the words to life. In this effort, imperfect enthusiasm trumps perfect pitch.**

Difficulties frequently arise when students try to learn too many phrases and verses at the same time. The tutor can make a big difference simply by working with the student to break each aliyah down into verses, verses into phrases (using the *et’nach’tah* and *zakeif katon* tropes as indicators of phrase breaks), and longer words into syllables, and then map out these smaller portions to learn on a specific timetable. Another useful tactic is to approach difficult words by having the student read only the vowels aloud. Since in Hebrew there is never more than one vowel per syllable, this allows students to hear the syllabic rhythm of a word before trying to add the consonants. Once each portion has been broken down into ‘bite-size’ portions, the following methodology is a good place to start:

1) achieve reading fluency, 2) identify and review the musical phrases of the trope, 3) combine the Hebrew words and the trope, chanting the phrase, and 4) chanting the Hebrew from the unvocalized text (as it would appear in a Torah scroll). Lastly, of course, is to combine the phrases into verses and verses into *aliyot*.

The same methodology is recommended (with the exception of step 4) for learning the haftarah and for the liturgy.

VII. *Keriyat Haftarah*

Many historians believe that the custom of the haftarah was introduced by the early sages hoping to increase the people's exposure to the other books of the Bible, besides the Five Books of Moses. Others cite Roman prohibitions against reading Torah publically and suggest that this prompted the sages to identify prophetic passages from other parts of the Hebrew Bible that included references to the outlawed Torah portions.

The word *haftarah* shares a common root with the word *maftir*. Despite the Ashkenazi spelling of "Haf-torah," the word is not related to the word "Torah." Note the spelling in Hebrew: with a ה, while is spelled with a ת. The word haftarah can be translated as 'supplement' or 'augmentation,' and part of its purpose is to do just that with either the weekly Torah portion or the annual holiday cycle. This background reminds us that **the function of the haftarah custom is three-fold:** 1) to engage a variety of teachings and voices from Jewish tradition (beyond the Torah itself), 2) to learn (and teach) from the evolution of Jewish ideas and practices by studying the experience of subsequent generations seeking to apply and adapt Torah for its time, and 3) to perpetuate the grand prophetic tradition of Israel's prophets and the melodic chant with which it is conveyed.

How about creative haftarah alternatives? There are some variations between Ashkenazi and Sephardi haftarah traditions, and the Reform movement has selected alternative portions for several Sabbaths and holidays. In general, the haftarah portions are traditionally selected from one (or more¹) books of the prophets from Hebrew Bible, or TaNaKh. These later books of the Bible frequently highlight moral lessons exemplifying ideals of "truth and justice," and giving voice to the ethical core of Jewish civilization. In keeping with this prophetic call for social justice, Reconstructionist congregations have been on the forefront of a creative approach to the custom of reading a *haftarah* on Shabbat. An example of this is the Women's Haftarah Project. In this project, members chant selections in English from modern 'prophetic' teachers and writers, especially women.

Given this background, if there is interest, we welcome a creative approach to the haftarah. **There is flexibility in the choice of the text used for a haftarah,** and in some circumstances it may be appropriate to not do a haftarah. Bar and bat mitzvah ceremonies that take place on Shabbat afternoon or a weekday, for instance, do not include a haftarah, and it is not a 'requirement' even for a Shabbat morning service.

When doing a haftarah, here are the priorities: 1) engaging the Jewish prophetic tradition and its commitment to social and personal transformation, 2) learning to chant the haftarah blessings before and after in Hebrew, and 3) chanting or reading the haftarah text in Hebrew and/or English. We recommend beginning with the haftarah blessing before the reading. The blessing is traditionally chanted according to the same trope as the haftarah text itself. Through this blessing the student learns the haftarah trope while considering the principles that lie at the heart of the Jewish prophetic tradition, *emet va'tzedek, truth and justice*. Please note, there is a slight adaptation to the traditional text of the blessing before, removing the phrase "yisrael amo," also reflecting a

¹ At times, the passages chosen for the haftarah are not consecutive, from the same chapter, or even the same book, exposing wide editorial license.

commitment to truth and justice. There are more substantial Reconstructionist changes to the haftarah blessings following the reading as well (see below).

How much of the haftarah does the student chant? Typically, CBE students will chant between 3 and 10 verses of haftarah in Hebrew. We recommend that you choose consecutive verses, either from the beginning or the end of the chosen haftarah portion. Those doing fewer (or no) verses in Hebrew are encouraged to select a few verses to read in English as well. The student can choose which verses they wish to read in English. You can, of course, refer to the rabbi for recommendations and guidance.

Don't forget about the blessings following the reading. These are long and challenging, and chanted to a distinctive melody. There are four parts to the blessing following the haftarah – the themes of those blessings being a) truth, justice, and being faithful to our words, b) hope in the return of joy to Zion, c) peace as signified by 'the hearts of the parents turning to their children and the children to their parents,' and d) the holiness of Shabbat. It is a lot of Hebrew to learn. Students should begin by learning the first and the last paragraphs – from the first “*Baruch atah...*” to “*...emet va'tzedek*”, and “*al hatorah...*” to the end, “*...mekadesh hashabbat.*” Once these are mastered you can consider assigning more of the blessings for them to chant in Hebrew, but it is not necessary. It is important for the students to be strong with the closing haftarah blessing as it represents the culmination of the scriptural reading portion of the service.

VIII. *D'var Torah*

The act of “reading Torah” includes the act of interpretation. To read is to interpret. The process of interpreting the Torah and personalizing its message is embodied in what we call a *dvar torah*, making words of Torah matter. Although each student will meet several times with the rabbi to prepare a “speech” about the Torah portion, this process is integral to all aspects of the process of *bnei mitzvah* training. Generally, the *d'var torah* takes the form of a written speech. However, others forms can and have been employed with great success, including the creation of visual artwork and more theatrical pieces.

As a tutor, **you can support the *d'var torah* process in four specific ways:**

1) Remind the family to contact the rabbi to schedule meetings according to the time table; 2) identify special interests and talents the student may have and communicate them to the rabbi; 3) read the Torah portion in English with your student and support them as she/he brainstorms questions and subjects of interest to her/him; and 4) invite the students to practice delivering their *d'var torah* (Torah speech) for you once it is prepared.

If the student or their family mentions any concerns or questions about the *dvar torah* process, to inform the rabbi, and encourage the family to speak directly with the rabbi about their concerns.

IX. *D'var Haftarah*

The guidelines with regard to the *d'var torah* also apply to the *d'var haftarah*, the student's personal commentary on the haftarah portion. The student's explanation of her/his haftarah is usually less extensive than the *d'var torah*. In the service, it is most commonly delivered immediately after the *d'var torah* and prior to the chanting of the haftarah. In it, the student introduces the reading, summarizing and contextualizing the text, raising points of interest and relevant questions, and their implications for contemporary social or moral issues.

If the student has worked with you to choose an alternative text for their haftarah (from the Bible or otherwise), please plan to help them prepare an explanation of their choice to incorporate into their introductory remarks.

X. Mitzvah Project/s

The mitzvah project is the student's opportunity to put the lessons of Torah into action. It is vital to convey to our students that Judaism is not confined to the synagogue, or even the home. To assume the responsibilities of a bar/bat mitzvah implies a commitment to attending to the needs of others and the community at large, and striving to make the world a better place.

Students should plan to devote between 3 and 10 hours each month devoted to some form of community service. **Tutors**, in collaboration with the seventh grade teacher and parent/s, **share some responsibility in monitoring the student's mitzvah project activities**. Ideally, during the year prior to the bar/bat mitzvah the student will experiment with a variety of volunteer activities, and in so doing identify a mitzvah project that they will try to continue after the bar/bat mitzvah ceremony. Students should be encouraged to look for ways to volunteer both within the Jewish community and in the broader community.

For mitzvah project suggestions and guidance, consult the 7th grade teacher at CBE, the Bnei Mitzvah Handbook (see Appendix), the education director, and/or the rabbi.

XI. Rehearsals / Run-Thru

Each CBE student and his/her family are given the opportunity to do a complete run-thru rehearsal in the sanctuary with the rabbi. **Tutors are encouraged** (but not required) **to attend some or all of the rehearsal**. The family and the rabbi schedule the rehearsal usually on the Tuesday or Thursday afternoon of the week prior to the bar/bat mitzvah service. At the rehearsal, the student will lead all the prayers that have been prepared, make final decisions about melodies, additional readings and family participation in the service, read directly from the Torah scroll, give their *d'var torah*, *d'var haftarah*, and a personal ("thank you") speech.

Prior to the rehearsal, the tutor is responsible for communicating any and all information about the service, chosen melodies, and the student's readiness to the rabbi. In particular, the rabbi will need to know the verses of Torah and haftarah that the student (and other readers, such as family members or the tutor) will be reading.

ONCE AGAIN, THANK YOU FOR PROVIDING THIS INVALUABLE SERVICE AS A BAR/BAT MITZVAH TUTOR FOR CONGREGATION BETH EVERGREEN, THE JEWISH PEOPLE, AND HUMANITY. *Kol Hakavod!*

APPENDIX I: Checklists

CBE Bar/Bat Mitzvah Checklist of Tefillot [Prayers]

Enter dates as appropriate

TEFILLAH	Date assigned	Read fluently	understood	trope	Reached mastery
Opening song					
Mah Tov					
Tallit Blessing					
Birchot Hashahar					
<i>Elohai Neshama</i>					
Baruch She'amar					
<i>Psalm or Song</i>					
Barechu & Yotzer					
<i>Ahavah Rabba and V'ha'er Ayneinu</i>					
Shema					
Ve'ahavta					
Mi Kamocha and Tzur Yisrael					
adonai sephatai					
Avot & Gevurot					
Kedushah					
L'dor va'dor					
Sim Shalom or Oseh Shalom					
Torah Service:					
Shema/Ehad/Gadlu					
Torah Blessings					
Haftarah Blessings					
Adon Olam or Class Song					
V'shamru,					
Kiddush					
Shehechiyanu					
Motzi					

CBE Bar/Bat Mitzvah Checklist for Torah & Haftarah Reading

READING	Date assigned	Read fluently	understood	trope	Reached mastery
Torah:					
Maftir:					
Aliyah 1:					
Aliyah 2:					
Haftarah					
Verses ___ - ___					
Verses ___ - ___					
Verses ___ - ___					

CBE Bar/Bat Mitzvah Checklist for *Div'rei Torah* [Speeches]

TASK	Date assigned	Draft completed	Revisions Completed	Delivery Mastered
Torah				
Read and raise questions			NA	NA
D'var Torah speech				
Haftarah				
Read and raise questions				
D'var haftarah speech				
Personal				
Bar/t Mitzvah Reflection and Thank You speech				

APPENDIX II: CBE Bar/Bat Mitzvah Sample SERVICE OUTLINE

<u>Page</u>	<u>Prayer</u>	<u>Leader</u>	<u>Honors / Notes</u>
	Opening song/s: <i>hinei mah tov</i> , wordless melody or _____		
141	Mah Tov	STUDENT	
143	Tallit Blessing	STUDENT	_____
153-163	Birchot Hashahar	STUDENT	(presentation of tallit)
165-167	<i>Elohai Neshama</i>	chazzan/rabbi	
177	Baruch She'amar (responses) & Musical Selections: <i>Psalm for Shabbat</i> [209] and/or reading: _____		
215	<i>Esah Eynai</i>	chazzan/rabbi	
231	Halleluyah	chazzan/rabbi	
241	Shochan Ad	chazzan/ rabbi	
247	Barechu & Yotzer	STUDENT	
	English READING		_____
269	Or Hadash	chazzan/rabbi	Reader
273	<i>Ahavah Rabba and V'ha'er Ayneinu</i>	"	
277	Shema	STUDENT	
277	Ve'ahavta	STUDENT (or chazzan/rabbi)	
	English READING		_____
291	Mi Kamocha and Tzur Yisrael		Reader
295	adonai sephatai tiftach		
295-299	Avot & Gevurot	STUDENT (with support)	
303-305	Kedushah and L'dor va'dor		
311-321	Silent Prayer (Amidah)		
321	Peace: <i>Sim Shalom</i> or <i>Oseh Shalom</i> (381)		
	Prayer for Healing – NAMES: _____ (Hallel Songs on Holiday)		
	Ark Openers called forward		
383-385	Torah Service: <i>Ein kamocha...av harachamim,... vay'hi...lecha ado-shem</i>		
393	Shema/Ehad/Gadlu	STUDENT	
399	Torah Blessings (Torah & Haftarah Speeches)		(3-7 Aliyot to assign)
409-411	Haftarah Blessings		
433,441	Return Torah: <i>yehalu et shem</i> [433] ...aytz chaim hi [441]		
	PRESENTATIONS: CBE president, religious school director, PARENT/S (Personal Speech)		
	Reading or Song of Blessing		_____
445	Closing prayer (<i>Aleinu</i>)	chazzan/rabbi	Reader
451	Mourner's Kaddish	rabbi	
	Announcements		
459 (443)	Adon Olam or Class Song	STUDENT & Classmates	
CONCLUDE WITH: V'shamru, Kiddush , Shehechyanu, AND Motzi			

בְּרָכוֹת הַתּוֹרָה

Those who receive an aliyah to the Torah say the following blessing:

בָּרְכוּ אֶת יְהוָה הַמְּבָרֵךְ:

Baruhu et adonay hamvorah.

Congregation:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

Baruh adonay hamvorah le'olam va'ed.

*The response of the congregation is repeated, and the blessing continued as follows
(for alternative versions, see page 397):*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לַעֲבוֹדָתוֹ
וְנָתַן־לָנוּ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleḥ ha'olam asher kervanu
la'avodato venatan lanu et torato.

Baruh atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן־לָנוּ תּוֹרַת אֱמֶת
וְחַיִּי עוֹלָם נָטַע בְּתוֹכָנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruh atah adonay eloheynu meleḥ ha'olam asher natan lanu
torat emet vehayey olam nata betoheynu.

Baruh atah adonay noten hatorah.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בְּנִבְיָאִים טוֹבִים
וְרָצָה בְּדִבְרֵיהֶם הַנְּאֻמִּים בְּאֵמֶת: בְּרוּךְ אַתָּה יְהוָה הַבוֹחֵר בַּתּוֹרָה
וּבְמֹשֶׁה עַבְדּוֹ וּבְנִבְיָאֵי הָאֵמֶת וְצִדִּיק:

The Haftarah is chanted and then the following blessings are said:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים צִדִּיק בְּכָל
הַדּוֹרוֹת הָאֵל הַנְּאֻמָּן הָאוֹמֵר וְעוֹשֶׂה הַמַּדְבֵּר וּמַקְיֵם שְׂכָל דְּבָרָיו
אֵמֶת וְצִדִּיק:

נְאֻמָּן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ וְנְאֻמָּנִים דְּבָרֶיךָ וְדָבָר אֶחָד מִדְּבָרֶיךָ
אֲחֹרֵי לֹא יָשׁוּב רִיקָם כִּי אֵל מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה: בְּרוּךְ אַתָּה
יְהוָה הָאֵל הַנְּאֻמָּן בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ וּלְעַמֶּךָ יִשְׂרָאֵל תּוֹשִׁיעַ בְּמַהֲרָה
בְּיָמֵינוּ: בְּרוּךְ אַתָּה יְהוָה מְשַׁמֵּחַ צִיּוֹן בְּכִנְיָהּ:

שְׂמַחֲנוּ יְהוָה אֱלֹהֵינוּ בְּאַלְיָהּ הַנְּבִיאָה עַבְדְּךָ בְּמַהֲרָה יָבוֹא וְיִגַּל לִפְנֵינוּ:
וְהִשִּׁיב לֵב אָבוֹת עַל בָּנִים וְלֵב בָּנִים עַל אָבוֹתָם וּבֵיתְךָ בֵּית תַּפְלָה
יִקְרָא לְכָל הָעַמִּים: בְּרוּךְ אַתָּה יְהוָה מְבִיא שְׁלוֹם לְעַד:

On Festivals continue on page 413.

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שְׁנַתְּ
לָנוּ יְהוָה אֱלֹהֵינוּ לְקַדְּשָׁהּ וּלְמַגְנוּחָהּ לְכָבוֹד וּלְתַפְאֶרֶת: עַל הַכֹּל
יְהוָה אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ: יִתְבָּרַךְ שְׁמֶךָ בְּפִי
כָּל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת:

APPENDIX IV: A Bar/Bat Mitzvah Bibliography

* Salkin, Jeffrey K. *Putting God on the Guest List: How to Reclaim the Spiritual Meaning of Your Child's Bar or Bat Mitzvah*. Vermont: Jewish Lights Publishing, 1992.

* Salkin, Jeffrey K. *For Kids, Putting God on Your Guest List: How to Claim the Spiritual Meaning of Your Bar or Bat Mitzvah*. Vermont: Jewish Lights Publishing, 1992.

* Cantor Helen Leneman (forward by Jeffrey K. Salkin). *Bar and Bat Mitzvah Basics*. Vermont: Jewish Lights Publishing, 1996.

Abrams, Judith Z. and Stephen A. Abrams. *Jewish Parenting: Rabbinic Insights*. Northvale, NJ: Jason Aronson, 1994.

Artson, Bradley Shavit. *It's a Mitzvah: Step by Step to Jewish Living*. New York: Behrman House, 1995.

Einstein, Stephen J and Lydia Kukoff. *Every Person's Guide to Judaism*. New York: UAH Press, 1989.

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Isaacs, Ronald H. *Rites Of Passage: A Guide to the Jewish Life Cycle*. Hoboken, NJ: KTAV Publishing House, 1992.

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Siegel, Danny, *Gym Shoes and Irises; Personalized Tzedakah (Books 1 and 2)*. Spring Valley, NY: The Town House Press, 1982, 1987.

Siegel, Danny, *Tell Me a Mitzvah: Little and Big Ways to Repair the World*. Rockville, MD: Kar-Ben Copies, Inc., 1993.

Siegel, Richard and Michael and Sharon Strassfeld Ed. *The (First) Jewish Catalog: A Do It Yourself Kit*. Philadelphia, PA: Jewish Publications Society, 1976.

Telushkin, Joseph. *Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People, and Its History*. New York: William Morrow and Company, Inc., 1991.

*Highly recommended reading for Bnei Mitzvah families!

Internet Support and D'var Torah Resources

www.jrf.org – Jewish Reconstructionist Federation

<http://www.jrf.org/recondt> -- divrei Torah archives from the Jewish Reconstructionist Federation

www.mazeltov.org – Jewish and Family Life Magazine

<http://uahc.org/index.html> -- Reform Judaism - excellent links

<http://www.torah.org/learning> -- Orthodox commentaries

<http://bible.ort.org> -- Bar/Bat Mitzvah tutor with basic information on each *parashah*

<http://www.biu.ac.il/JH/Eparasha/> - Academic commentaries from the Bar-Ilan University Department of Judaic Studies

<http://dolphin.upenn.edu/-dbh/> - highly accessible divrei Torah from the student members of Hillel at the University of Pennsylvania

<http://shamash.org/tanach/dvar.shtml> -- listing of a variety of Jewish resources and archives of divrei Torah

<http://learn.jtsa.edu/topics/parashah/archive.shtml> -- Conservative Movement

<http://www.ou.org/torah/ti/archives/> -- divrei Torah archives from Orthodox Union

<http://uahc.org/torah/index.shtml> - divrei Torah archives from the Union of American Hebrew Congregations (Reform)

Chanting of Reconstructionist Torah and Haftarah Blessings:

<http://jrc-evanston.org/content/bnai-mitzvah-preparing>

Trope Support Software:

Trope Trainer, www.davka.com

Kol Kore, www.kolkore.com

APPENDIX V: CBE Bar/Bat Mitzvah Participation Form

STUDENT'S FULL NAME (for certificate): _____

STUDENT'S HEBREW NAME: _____

(Include parents' Hebrew names, e.g. *Yoseph ben Yaakov v'Rachel* or *Dina bat Yaakov v'Leah*)

PARENT/S NAME/S: _____

BAR MITZVAH DATE: _____

HONORS:

1) Open/Close Ark: _____ (children welcome)

Undress Torah: _____

Lift and Redress Torah: _____

Open/Close Ark: _____ (children welcome)

2) **Aliyot:** *Individuals, couples, or small groups to be called to Torah [by their Hebrew name/s] to recite the Hebrew blessing before and after the reading of the Torah. (Non-Jewish partners or family members are invited to come up with their Jewish spouse or relative.) The READER will do the actual chanting from the Torah scroll. Verses not chanted by bar/t mitzvah student can be assigned to family members, friends, teacher/tutor, or the rabbi.*

<u>Name/s</u>	<u>Relation</u>	<u>Hebrew Name</u>
---------------	-----------------	--------------------

1st Aliyah: To membership of CBE represented by: _____

READER:

2nd Aliyah (optional): to...

READER:

3rd Aliyah (optional):

READER:

4th Aliyah:

(e.g. out-of-towners)

READER

5th Aliyah:

(e.g. grandparent/s)

READER:

6th Aliyah:

(often parent/s) Parental release formula: "*Baruch shepatarani mi onush zeh*"

READER:

7th Aliyah/ Maftir: *goes to Bar/Bat Mitzvah who will also be Torah Reader*

3) Presentation of certificate to Bar/Bat mitzvah: _____

(usually parent/s)

4) * Special Readings or music (see service outline for suggestions) *

Participant name/s: _____ Reading or song: _____

Participant name/s: _____ Reading or song: _____

5) List of names (of deceased relatives) to mention before reciting the Mourner's *Kaddish*:

** We encourage you to customize the service to maximize its significance for your family. Be creative. Share your family's talents and musical and literary tastes with us.*

APPENDIX VI: Bar/Bat Mitzvah D'var Torah and Speech Preparations

Meetings with Rabbi (4 to 6 sessions, plus final rehearsal)

Goals:

- * Become familiar and comfortable with the tradition of studying Torah
- * Build skills in critical reading of Biblical texts
- * Reflect and write about the meaning of becoming a Bar/Bat Mitzvah
- * Gain comfort in communicating and transmitting own ideas in a Jewish context
- * Deepen relationship with rabbi, with CBE, and the Jewish people

Objectives:

- * Read and comprehend Torah and haftarah portions (in translation)
- * Compose *d'var Torah* ['word about Torah,' e.g. a speech] to be shared at the Bar/Bat Mitzvah ceremony
- * Compose a personal statement to be read at the Bar/Bat Mitzvah ceremony
- * Submit a Community Service Proposal

Descriptions of the *d'var Torah* and the personal speech

- 1) A commentary on the Torah Portion or *parashah* that includes:
 - * An introduction and summary of your *parashah*
 - * A series of focused questions on a particular topic or passage
 - * Articulation of a variety of responses to the questions raised
 - * An attempt to personalize the text, relating it to self/family/community
- 2) A commentary on the haftarah portion that includes:
 - * An introduction, contextualization, and summary of your portion
 - * A few focused questions on a particular topic or passage
 - * Possible responses to the questions raised
 - * An attempt to personalize the text, relating it to self/family/community

[1) and 2) can be combined into one speech or presented as two smaller speeches. The Torah speech will follow the Torah reading. The 'haftarah talk' can either introduce or follow the chanting of the haftarah.]

- 3) A personal speech that includes:
 - * Thoughtful exploration of one's Jewish past and education - PAST
 - * Statements about the meaning of becoming a Bar/t Mitzvah - PRESENT
 - * Your plans for continued education and community service - FUTURE
 - * Statements of appreciation, "Thank you"

APPENDIX VII: Excerpts from CBE B'nei Mitzvah Handbook for Parents

PURPOSE AND GOALS

The purpose of the CBE B'nei Mitzvah Program is to provide the Bar/Bat Mitzvah and his or her family with the knowledge and support that will enable them to develop a meaningful understanding of the Bar/Bat Mitzvah service, its symbols and rituals.

In addition, the program strives to put this major life cycle event in perspective relative to the Bar/Bat Mitzvah's new role in the congregation, local community, and Jewish community at large.

The emphasis of the program is on the Bar/Bat Mitzvah as a congregational event representing a rite of passage from childhood to adulthood in the eyes of the Jewish community.

We at CBE view the Bar/Bat Mitzvah as a process for the entire family. We encourage you to remember that this process is a joyful one, for all of you.

CBE BNEI MITZVAH REQUIREMENTS

Congregation Beth Evergreen considers the **Bat/Bar** Mitzvah to be one of the most important milestones in the life of a Jewish child, as well as in the history of the Jewish family. Rather than being a ceremony in which the child is passively transformed into an adult, the **Bat/Bar** Mitzvah represents the child's acceptance of the responsibilities of Jewish adulthood and the acknowledgment of this new role by the community. In order for this ceremony to have meaning and integrity, it is critical that both child and family have a good understanding of the responsibilities that the child is agreeing to accept.

Therefore, Congregation Beth Evergreen believes that an experiential foundation in Jewish practice, belief, history and language is required for children preparing to become *B'nei Mitzvah* in our community. This requires a commitment from children and families to make training to become *B'nei Mitzvah* a priority commensurate with its importance for at least a year prior to the proposed date. Toward this end, we have established the following requirements:

- 1) *B'nei Mitzvah* families must be members of Congregation Beth Evergreen.
- 2) Children entering the *B'nei Mitzvah* program (12-18 months prior to the proposed date) will have had a minimum of three years of Jewish religious school at CBE or elsewhere. Alternative experience will be considered on a case by case basis as determined by the Education Director.
- 3) Children will participate fully in the *B'nei Mitzvah* program as outlined. While extenuating circumstances will be considered by the Education Director, full participation for this relatively short period of time is considered crucial to the

experience, and significant alterations will be discouraged. The B'nei Mitzvah program consists of multiple parts:

- * Weekly attendance at Religious school, 7th grade.
- * Individual work with a tutor on Hebrew competency and preparation of Torah and Haftarah portions
- * A minimum of 4 meetings, plus a 'dress rehearsal' with the rabbi in order to prepare *divrei Torah* [brief commentaries or speeches on the content of the readings being chanted in Hebrew], the Mitzvah Project, and plan and coordinate the family's participation in the service. *A parental presence is required at all meetings with the rabbi.*
- * Attendance at four or more Shabbat services for both family and child. Since we believe that a successful Bar/Bat Mitzvah requires familiarity with the service. **Parents are strongly encouraged to attend services with their child.**
- * The fulfillment of a personalized Mitzvah Project and plan, project to be determined by October of the 7th grade year, and approved by the 7th grade teacher and monitored by the bar/bat mitzvah tutor.

By attending to each of these aspects of the *B'nei Mitzvah* Program, you will take full advantage of our wonderful program and this momentous rite of passage for you and your child. To further ensure the success of this venture, Rabbi Arnold will monitor each student's progress, and may (after consulting with the respective family, the tutor, and a representative of the *B'nei Mitzvah* Task Force and the Ritual Committee) recommend modifications to the preparatory procedures and/or goals, including, if necessary, a postponement of the Bar/Bat Mitzvah ceremony itself. Any such recommendations will occur ***no less than two months prior*** to the scheduled date of the Bar/Bat Mitzvah service.

These requirements attempt to insure a significant level of commitment and Jewish literacy on the part of children and families planning a Bar/Bat Mitzvah at CBE. They are not intended to establish similarity of outcome. Creative approaches to the ceremony that take into account each child's strengths and interests will be encouraged and supported by the staff and the congregation.