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Dear Parents,

We are delighted to share our joy with you as you approach this *simcha* in your family's life.

The ceremony of Bar/Bat Mitzvah is a significant one. It is chiefly a religious act, celebrating a young person's commitment to Jewish life and his or her ability to master the prayers of the service and the reading of Torah. While this is important, it is, of course, only one facet of Jewish education. Bar/Bat Mitzvah deals in only a limited way with the crucial matters of what it means to be a Jew and how one lives as a Jew.

Recognizing this fact, the Temple Isaiah community has long held that lifelong learning is the goal for every Jew and that Bar and Bat Mitzvah is an important milestone on this journey. It is clear that the post-Bar/Bat Mitzvah years are the *most important* of all the years of Jewish education and the most valuable for establishing a positive identity with the Jewish people. Our own experiences unquestionably corroborate this insight.

Accordingly, the Temple Isaiah Education Council and the Board of Trustees have adopted the policy that all Bar/Bat Mitzvah candidates are required to have a minimum of 4 years of Hebrew School and commit themselves to continue in school through graduation. Please discuss this with your child so that he or she is fully aware of the commitment which we ask our Bar/Bat Mitzvah students to make.

Over the years we have worked hard to make the experience of Bar and Bat Mitzvah in our congregation a significant religious milestone. The rabbis, cantor, director of congregational learning, and tutors are involved in instruction. We have created a special Kallah weekend for our sixth grade students to help them prepare spiritually and intellectually for this moment. Sessions are held during the sixth grade year for the students and the parents to discuss the Bar/Bat Mitzvah experience as it relates to the family. In the seventh grade year, the students and families participate in the "B'mitzvotav" program to encourage students to perform mitzvot.

Despite all we do in this process to emphasize the religious nature of the ritual, the experience can be subverted if parents focus their attention on the social celebration to follow. If ever an event called for modesty and simplicity in its overall social character, the Bar/Bat Mitzvah is such an event. However, ostentation sometimes holds sway – from floral displays to centerpieces that extol sports heroes or rock stars. A mother once confessed that she was having a major problem in selecting a theme for her son's Bar Mitzvah! Your child's becoming a Bar or Bat Mitzvah is the theme, and we should not lose sight of that.

The Bar/Bat Mitzvah presents a wonderful opportunity for parents to impart cherished values to their children. It can be a time to emphasize family, friends, faith, and tzedakah, as well as the glorious growth of our children.

Dear Parents:

Mazel Tov! The Bar/Bat Mitzvah of your child is a time for celebration and pride. Everyone wants this time to run smoothly. This booklet is designed to answer your questions about your child's Bar/Bat Mitzvah. It is presented in chronological order to facilitate your planning; however, we suggest that you read it through now. Some items are grouped by event, not order. The suggested timing is, of course, simply a recommendation. The booklet should answer many of your questions. Please keep it on hand and refer to it. If you should lose it, there will be extra copies available in the Temple office. Should you have a question to which you cannot find an answer, please leave a note for the Bar/Bat Mitzvah coordinators in the Temple office, or contact one of us at the email address below.

Sincerely,

Liz Cooper (e.cooper@verizon.net)

Caron Zakon (zakonfamily@rcn.com)

Bar/Bat Mitzvah Coordinators

If you have been blessed financially and could “do more” for the celebration of your child’s Bar/Bat Mitzvah, do less and be a blessing. Do something tzedakah-like and be a bigger blessing, by transmitting values to your children that they will cherish long after the party is over. You will also help many other families by not inviting comparisons that cannot be achieved.

A final note: The Bar/Bat Mitzvah year is an important social, as well as educational, time in a child’s life. Invitations to other B’nai Mitzvah mean a great deal. Please be sensitive to this and plan to invite all the children in your child’s class (not the entire grade, just their individual class. A class list will be sent out in early summer in order to facilitate this request). We encourage each child to make every effort to attend the Bar/Bat Mitzvah services of his/her classmates to enable us to truly celebrate as a community.

Please do not hesitate to call if you have any questions about this or related matters. If there are any special circumstances, please be in touch as well in advance of the ceremony as possible. We look forward to our time together and to the *simcha* that we will share.

L’Shalom,

Rabbi Howard L. Jaffe

Rabbi Carey Brown

Cantor Lisa Doob

Brit B'nai Mitzvah

The Brit B'nai Mitzvah that follows is intended as a contract between parents and the Bar/Bat Mitzvah student. It is a tool for the individuals in the Bar/Bat Mitzvah family, who are agreeing to each do his/her part in preparation for the Bar/Bat Mitzvah. It is not to be "handed in" to anyone, but to be kept in this book for reference as necessary in the months ahead.

Studying:

Parent(s) agree to encourage student as he/she studies and works on all of the B'nai Mitzvah materials.

Parent(s) agree to adjust schedules so as to be available to help student with studying and practicing.

Student agrees to adjust his/her schedule to include study and work time on all of the B'nai Mitzvah materials.

Student agrees to keep complaints about studying and procrastinating about studying to a minimum.

Celebration Preparation:

Student agrees to help with planning for the celebration.

Parent(s) agree to include student in planning for the celebration.

To become a Bar or Bat Mitzvah means becoming the son or daughter of commandment and it is said that there is no other commandment higher than the mitzvah of tzedakah.

Every Bar/Bat Mitzvah should be part of the decision making as to how tzedakah will be incorporated into the Bar/Bat Mitzvah experience (including the celebration).

This includes:

- 1). Choosing which form of tzedakah to give.
- 2). Choosing where to donate the tzedakah.
- 3). The Bar/Bat Mitzvah should be involved in the process of giving.

Families will be provided with a list of suggestions for making tzedakah part of the bar/bat mitzvah celebration in the sixth grade year.

Feelings:

Students and parent(s) agree to be sensitive to each other's needs during this time of pressure, anxiety and excitement.

We have read this *brit* and agree to the above statements:

Parent

Student

Parent

Date

Scheduling of Bar/Bat Mitzvah Dates

The dates for Bar/Bat Mitzvah are assigned in the late winter of the child's fifth grade year by the Bar/Bat Mitzvah Coordinators. The assignment of dates is a complicated procedure, taking into consideration many important factors, the most important of which is the child's age. Every effort is made to schedule the Bar/Bat Mitzvah date no earlier than 2 months prior to the child's 13th birthday. Other factors include the child's Hebrew reading ability, the anticipated number of guests, and special needs of the student (as determined by the education team). The Bar/Bat Mitzvah Coordinators must have all of the pertinent information prior to determining dates, **as dates cannot be changed once they have been assigned.**

Preparation & Timeline

The Sixth grade Program

For Parents & Students:

Bar/Bat Mitzvah Workshops for Parents of Sixth Graders, led by the rabbis and educational staff, are an invaluable tool for families to address issues pertaining to the Bar/Bat Mitzvah. These sessions meet on Sunday mornings from 11:15am – 1:15pm. The series includes:

- Two parent-only sessions which focus on the history and significance of Bar/Bat Mitzvah and a walk through the Torah service (and related practical planning issues)
- A session on expectations and keeping the mitzvah in Bar/Bat Mitzvah in which the students join the parents for the second half of the session.
- A family workshop on Making Meaning: Exploring Your Bar/Bat Mitzvah Torah Portion. With the support of our rabbinic and education staff, you and your child will study his/her Torah portion. This will be used as the basis for selecting the specific verses he/she will read at the Bar/Bat Mitzvah service.

For Students Only:

- 6th Grade Kallah. During this retreat, the meaning of becoming a Bar/Bat Mitzvah is explored through discussion, prayer, art, and dramatics. As students deepen the knowledge of their Torah and Haftarah portions, they participate in a variety of activities. This will build community among the participants and create shared memories.
- Learning Torah Trope (cantillation). In the winter of the sixth grade year, students begin to learn how to chant from the Torah as part of the classroom curriculum. The students will lead a Shabbat morning service for the 6th grade families in the spring where each student will chant from the Torah.

Bar/Bat Mitzvah Tutoring Timeline

The tutoring process begins 5-7 months prior to your child's Bar/Bat Mitzvah date. Each student has individual needs and learning styles. We do our best to meet these needs. This overview is in chronological order.

- Intake Meeting** At this one hour meeting with the cantor, students and their parent(s) will receive their study materials. The entire process will be explained, including methods of home study. Therefore, it is very important that one or both of the parents attend. Both families of a double ceremony will come together at this meeting so that an atmosphere of cooperation begins. The cantor will provide a check list of prayers for the student to review in advance of the first torah tutor session.
- Torah Sessions** The Bar/Bat Mitzvah Program Coordinator will contact you to set-up the weekly torah tutoring sessions. These thirty minute lessons will take your child through the first few months of his/her preparation and are focused on mastery of Torah, Torah Blessings, and review of sections of worship your child will lead. Parent involvement in helping your child with time management and study strategies is encouraged.
- Lessons with Cantor** During these half hour sessions, the student will work with the cantor on Haftarah, Torah, and Prayer. When possible the student may have some shared meetings with their partner. The cantor will also help the students finish up their work on their Torah Portion and prepare them for the ceremony.
- The D'var Torah** Your child will meet one time with each rabbi to work on the D'var Torah (the Torah commentary) which he/she will be presenting to the congregation. This usually occurs in the last 6 weeks prior to your child's date. You are welcome to begin studying the portion with your child prior to this time.
- Rehearsals** During the last 3 weeks the student will have rehearsals with the cantor and both rabbis. It is important that parents attend the final rehearsal, generally (although not always) held on Thursday at 4 pm before the service. The student should bring study materials to all rehearsals including: the Bar/Bat Mitzvah notebook, the D'var Torah and his/her prayer book.
- After the ceremony** 3 – 4 weeks following the Bar/Bat Mitzvah service, students will be invited to meet with a rabbi to reflect on the student's experience, evaluate our program, and discuss the next steps of their Jewish journey.

Bar/Bat Mitzvah: What it all Means

Bar and Bat Mitzvah is a stage of life at which one begins to take responsibility for the *Mitzvot*, the life practices of Judaism. At the age of thirteen, according to Jewish tradition, one should begin taking responsibility for one's own moral decisions and spiritual values. Since the Middle Ages, this coming of age has been marked by the ceremony of *Bar Mitzvah*. In the 1920's the first *Bat Mitzvah* (daughter of the commandment) was celebrated so that a young woman's passage into Jewish adulthood would be equally honored.

Bar/Bat Mitzvah is not just an event, but a process. When a young person has studied sufficiently and is sincerely interested, the new status of responsibility for observing the *Mitzvot* is recognized by the family and the community. He or she is given the greatest honor possible in the synagogue, an *Aliyah* (going up) to the *Torah* and has the opportunity to help lead the Sabbath service and to read from the *Torah*.

Torah: The custom of public *Torah* readings had its beginnings with Ezra the Scribe after the return of the Jewish people from Babylonian exile in 444 B.C.E. Ultimately, the *Torah* was divided into 54 weekly portions, each called a *Sidra* or *Parasha*, that are read in every synagogue in the world according to the Hebrew calendar. Thus, on each *Shabbat*, the same *Torah* portion is read the world over.

Haftarah: After the *Torah* reading, there is a reading from selected passages of the Prophets or Writings which usually has a thematic relationship to the *Torah* portion. (Sometimes there is a special reading that related to one of the special *Shabbatot* during the Jewish year). The reading of the *Haftarah* arose, it is said, during the reign of Antiochus IV, the Syrian-Greek ruler of the empire of which Judea was a part. He issued an order forbidding the reading of the *Torah*. As a response, the Jewish people began to read from other parts of the Hebrew Bible which would remind them of the *Torah* portion which would have been read. After the Jews won religious freedom, they kept the custom of the additional reading.

Shabbat Service: The service is divided into four parts. The first part is the *Shema* and its blessings. It teaches us the core of Jewish belief: God creates; God shows love for us through Torah; God is One; God redeems. The second part, *tefilah*, evokes what we need as Jews: linkage to our ancestors, giving thanks, and finding fulfillment and peace. A silent meditation is included. The third part is the *Torah* service. The ritual of reading from the *Torah* is a re-enactment of the events at Mount Sinai. The *Torah* contains stories, law, history and poetry. It symbolizes all that Jews hold sacred. The honor of blessing the *Torah* is an *aliyah* ("going up"). After the *Torah* service, the rabbi offers a special blessing for the Bar/Bat Mitzvah and immediate family. The concluding section of the service, summarizing what we hope for, contains two prayers: *Aleinu*, affirming God's unity, and the *Kaddish*, a mourner's prayer.

Terms from the Shabbat Service

In order for you to more fully understand and enjoy the service, here is a brief “glossary” of some of our phrases and customs:

Aliyah (“Going Up”) - the honor of being called to the *Torah* (plural: *Aliyot*). Several family members and friends receive this honor, reciting the special prayers that precede and follow the reading of the *Torah* portion.

Ark (*aron hakodesh*) - The sacred enclosure where the *Torah* scrolls are kept.

Bima - the raised platform where the service is conducted.

Haftarah - a selection from the prophets on a theme related to the *Torah* portion.

Kipah (*Yarmulke*) - the head covering worn during prayer and study as a sign of reverence.

Mitzvah - the commandments that Jews do in order to live a Jewish life and to sanctify life.

Ner Tamid - the Eternal Light which hangs over the ark. It symbolizes God’s eternal presence in the synagogue.

Shabbat - the Sabbath, the day of sacred rest. It begins Friday evening at sundown and concludes with sunset on Saturday.

Siddur - the prayer book used for Jewish worship. Since Hebrew is read from right to left, the sequence of pages is the opposite of that found in English text. Our *Siddur* is called *Mishkan T’filah*.

Tallit - the fringed prayer shawl worn by Jews who have reached thirteen years of age. It is worn during morning prayers and *Torah* services.

Tefilah - the Hebrew word for prayer. Also the term for the second section, the heart of the service.

Torah - Literally, “teaching” or “direction” the Five Books of Moses or Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy). During each *Shabbat* service and on some holidays, the portion is read directly from the *Torah* scroll.

Torah Service - consists of three parts: removing the *Torah* (the Five Books of Moses) from the Ark, reading of the week’s *Torah* portion, and returning the *Torah* to the Ark. Following the *Torah* service, a corresponding selection from the *Haftarah* (Reading from the Prophets) is read.

The Service

1. The Bar/Bat Mitzvah typically conducts the service by either reading the first or second half of the service. Each section includes approximately 3 - 4 Hebrew prayers.
2. One or two family members or friends, designated by each family, open the Ark (it is not necessary that those called for this honor be Jewish). The rabbi takes the Torah out and hands it to one parent, who hands it to the next, and together they hand it to the Bar/Bat Mitzvah. The Bar/Bat Mitzvah, followed by parents and clergy, carries the Torah through the congregation.
3. The Bar/Bat Mitzvah reads/chants Torah and translates.
4. In addition to the Bar/Bat Mitzvah, each family is accorded two *aliyot* to the Torah. If desired, two or three people may do a blessing together. Each *aliyah* includes both the blessing before and after the reading.
5. The Bar/Bat Mitzvah shares a *d'var Torah*, a teaching about the Torah or Haftarah portion.
6. The Bar/Bat Mitzvah reads/chants the Haftarah in Hebrew and English, and typically does either the blessing before or after the Haftarah, depending on whether the Bar/Bat Mitzvah is the first or second reader.
7. The Torah is returned to the Ark. This is another opportunity for one or two family members or friends, designated by each family, to open and close the Ark (again, it is not necessary that one called for this honor be Jewish).
8. Rabbi offers a *d'var Torah*/charge, and blesses the child before the Ark
9. One or both parents address the Bar/Bat Mitzvah about the significance of this day. This is an opportunity for parents to offer a blessing to their child, much in the same spirit as the traditional *Mi Sheberach* blessing. [Please see p. 15 - 16 for a further guide to developing a personal *Mi Sheberach* for your child.]
10. The Bar/Bat Mitzvah remains to be presented with a certificate and books from a member of the Board of Trustees, and a representative from LEFTY.
11. *Aleinu* and *Kaddish* are recited.
12. The service concludes with the rabbi giving a benediction.

Aliyah Information

Aliyah means to be called up to the Torah for the honor of reciting or chanting the blessings over the Torah. There is an Aliyah form on page 14 that should be completed and returned to the rabbi at the first rehearsal (approximately 10 days before the Bar/Bat Mitzvah).

Who can be called for an aliyah to the Torah at Temple Isaiah?

Anyone can be called for an aliyah to the Torah at Temple Isaiah so long as they are Jewish and have reached the age of 13. A non-Jewish parent, other family member or friend can accompany the Jewish participant who is being called for the aliyah. You may have two people recite the blessing at the same time, or, if circumstances genuinely demand it, three. Your son or daughter will be invited to have the honor of the third aliyah. Your designated honorees for the aliyah will recite the blessings for the first two aliyot.

How do we decide who we should honor with an aliyah to the Torah?

The question is often asked, who should have an aliyah? Our response is that this decision is entirely yours, and might best focus on the generational or longitudinal family, meaning parents of the Bar/Bat Mitzvah, grandparents, and siblings of the Bar/Bat Mitzvah over the age of 13 (siblings under 13 may close the ark doors).

How do we prepare to chant the aliyah blessings?

A copy of the blessing, as it appears on the lectern in the sanctuary, is shown on page 17 Remember: there are two blessings that each person or persons called to the Torah will recite or chant, one before the Torah reading and one after. A digital sound file of the Torah Blessings can also be found at the Temple Isaiah web page: www.templeisaiah.net

What other honors can be given out for the bar/bat mitzvah service?

In addition to the aliyah to the Torah, family members may be honored in the following ways:

- Each family can select two people to open and close the ark when the Torah is brought out of the ark and two other people to open and close the ark when the Torah is returned to the ark.
- Upon request, it may also be possible to invite one person to lift the Torah (Hagbah) and/or one person to dress the Torah (G'lilah). If interested, please discuss this with the rabbi.

What information do I need to gather in advance to fill out the Aliyah Form?

When a person is called up to the Torah he or she is called up by his/her Hebrew name followed by his/her parents' Hebrew names. Therefore for each person given an aliyah (one of which will be for the bar/bat mitzvah child) you will need to know the Hebrew name of the person being called up, and the Hebrew name of that person's mother and father.

For example if the person's Hebrew name is Shoshana and her parents' Hebrew names are Yitzhak and Sarah, she will be called up to the Torah as: Shoshana bat (daughter of) Yitzhak v' Sarah.

If a person's Hebrew name is Binyamin and his parents Hebrew names are Chaim and Rivka he will be called up to the Torah as Binyamin ben (son of) Chaim v' Rivka..

If one of the parents is not Jewish, please include the Hebrew name of the Jewish parent.

On the Aliyah form found on page 14 please fill out the sheet in English by transliterating the Hebrew to the best of your ability. Just write it in English transliteration as it sounds in Hebrew, and please, do not hesitate to contact one of the rabbis or the cantor for assistance. PLEASE REMEMBER TO TYPE OR CLEARLY PRINT THE NAMES. Also, space is provided for those who intend to have more than one person chant or recite the blessing. If this is the case, these individuals must practice together.

English name of Bar/Bat Mitzvah _____

Hebrew name of Bar/Bat Mitzvah _____
(Including parents' names)

Ark opening and closing - taking Torah out

English first & last name	Relationship to Bar/Bat Mitzvah
A. _____	_____
B. _____	_____

First Aliyah

English first & last name	Relationship to Bar/Bat Mitzvah	Hebrew name (Including parents' names)
A. _____	_____	_____
B. _____	_____	_____
C. _____	_____	_____

Second Aliyah

English first & last name	Relationship to Bar/Bat Mitzvah	Hebrew name (Including parents' names)
A. _____	_____	_____
B. _____	_____	_____
C. _____	_____	_____

Third Aliyah is the Bar/Bat Mitzvah

Ark opening and closing - returning Torah

English first & last name	Relationship to Bar/Bat Mitzvah
A. _____	_____
B. _____	_____

THE BLESSING BY THE PARENTS

We want to provide guidelines for the words spoken by the parents to their children at their Bar/Bat Mitzvah service. These guidelines are based on the traditional prayer that is recited at the ceremony, known as Mi Sheberach. A translation of the prayer follows:

May the one who blessed our ancestors, Abraham, Isaac, and Jacob; Sarah, Rebecca, Leah, and Rachel, bless this Bar/Bat Mitzvah _____ son/daughter of _____ and _____, who has marked this occasion by being called to the Torah. He/She has come, with reverence for God, the Torah, and the Sabbath, to thank God for all the good that has been his/hers since the day of his/her birth. May the Holy One grant him/her a long and secure life. May he/she be one with God studying God's teaching and walking in God's paths. May he/she prosper in all his/her worthy endeavors and may he/she find favor before God and all peoples. May his/her parents rear him/her to adulthood imbued with the love of Torah and the performance of good deeds. May they all be privileged to stand together one day under the wedding canopy with the partner of his/her choice. And let us say: Amen.

Here are some ideas how to create your own "Mi Sheberach" using the traditional one as a template:

1. The first part of the prayer references the z'chut (the worthiness) endowed to us through our ancestry (Abraham, Sarah, etc.).

Parents can invoke a kind of personal ancestry whose influences allow their child to receive God's blessings.

2. The second part identifies the child through his/her Hebrew name---the one by which he/she was called to the Torah this day as a Bar/Bat Mitzvah.

Parents can identify their child through a more personal "name" and describe succinctly the things that brought him/her to this moment.

3. The third part lists some of the things we would wish God to bestow, starting with safety and health and continuing with the attributes that will make the child's life not only happy but worthy of praise.

Parents should have no trouble thinking about this one.

4. At the end of the prayer we invite the congregation to join in the blessing by saying "Amen".

Parents should make it clear that the blessing comes not just from them but from all their loved ones.

A sample prayer:

God allowed your great-grandparents Abe and Tilly to come to this country and start a new life, and your grandparents Shirley and Marvin, Margie and Joe to raise successful families here in the Boston area. Your mother and I have been so blessed, especially to have you as our daughters. Now we ask God to bless you, Rachel, our little pumpkin, who has so beautifully continued the tradition by chanting from the Torah and leading the service as a Bat Mitzvah.

We thank God for the many gifts and talents that have been yours since the day of your birth---your grace, your sense of humor, your intelligence, and your caring spirit. May you continue to be blessed with a long and secure life, knowing that we will always love and support you, and may you ever know how proud we are to have you as our daughter.

All your family and friends are here to celebrate your life and the wonderful way that you conducted yourself today and every day. I know that they will want to join me in wishing you many blessings and a big Mazel Tov, as we say,
Amen.

Blessings for the Reading of the Torah

Before the reading:

Reader:

בְּרַכּוּ אֶת-יְיָ הַמְּבָרָךְ!
Bar-chu et Adonai ha-m'vorakh!

Congregation responds:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!
Baruch Adonai ha-m'vorakh l'olam va-ed!

Reader repeats:

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!
Baruch Adonai ha-m'vorakh l'olam va-ed!

Reader continues:

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

Baruch Atah Adonai Eloheinu melech ha-olam, asher bachar banu mi-kol ha-amim v'nah-tan lah-nu et To-ra-to. Baruch Atah Adonai, no-tein ha-Torah.

Praise Adonai, the One deserving of praise.

Praised is Adonai, the One deserving of praise, forever.

Praised are You, Adonai our God, Ruler of the Universe, who has chosen us from among all peoples by giving us the Torah. Praised are You, Adonai, Giver of the Torah.

After the reading:

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

Baruch Atah Adonai Eloheinu melech ha-olam, asher natan lah-nu Torat emet v'cha-yei o-lam nah-tah b'to-chei-nu. Baruch Atah Adonai, no-tein ha-Torah.

Praised are You, Adonai our God, Ruler of the universe, who has given us the Torah of truth, implanting in us eternal life. Praised are You, Adonai, Giver of the Torah.

Temple Isaiah Sisterhood
55 Lincoln Street
Lexington, MA 02421

Dear Friends:

Now that you know the date of this coming celebration you can begin your planning. Right now it may seem like an endless task but we assure you that you will always treasure the memories of the coming special day.

Sisterhood is available to help you in many ways. One of your first concerns may be the invitations to your event. One of our fundraising projects is the selling of invitations, social and business stationery, and other personalized party items. We deal with most of the available companies and offer you a discount when you order through Sisterhood (for more information see page 20).

If you are planning a Bar/Bat Mitzvah you may be worried about your obligation to host the Oneg Shabbat on a Friday evening. When the service is at 8:00 P.M. Sisterhood offers an accommodating service and will set up and coordinate the entire evening. You have a choice to provide either 250 pieces of finger pastry or 175 pieces of finger pastries and a tray of cut-up fruit (grapes, melons, pineapple or whatever), and deliver them to the Temple on Friday morning. If you are having a double Bar/Bat Mitzvah each family is responsible for one of these options. We will take it from there. All Onegs use the Sisterhood Sabbath tablecloth and blue napkins. If you would prefer a different colored napkin, please deliver those to the Temple when you drop off the pastry. The cost of these services are included in the Bar/Bat Mitzvah fee. Coffee, tea, milk, lemon, and napkins are provided. If the Friday evening service is at 6:15 P.M. you will need to provide one unsliced challah and three sliced challot. You do not need to provide pastries for a 6:15 P.M. service.

Your family may be planning to use the Temple for a party after the ceremony. We offer you the opportunity to rent our dishes and stainless. Please understand that Temple rental does not include these items and that our rental fee is not a fundraiser. Sisterhood has taken on the responsibility of furnishing and maintaining the kitchen. We purchased the dishes for our use and make them available for Temple events. You may find it convenient to use them instead of using a rental service. We have checked prices and have found our charge to be lower than any service. Our charge is \$4 per setting which includes all plates and flatware that is needed that day. Coffee urns and other items are also available at a lower cost; please call the office for a list of items and prices. Rental may be arranged by speaking to Betsy Herman at the Temple office.

(Continued on next page)

The cabinets will be opened on that day and your caterer may use all that is available and not simply what the rental agency sent. Your caterer, of course, will be responsible for washing the utensils. Sisterhood will bill you very soon after the party and you make a separate check payable to Temple Isaiah Sisterhood.

Sisterhood is happy to register your child for Judaic gifts he or she might want to select from our Gift Shop. It is your responsibility to tell your guests that your child is registered with us.

Mazel tov on your coming *simcha* from all of us in Sisterhood. We hope we can be of help. We look forward to presenting your child with a commemorative book on his or her special day.

Sincerely,

Temple Isaiah Sisterhood

One Year Ahead

In the event that you are planning a celebration following your child's Bar/Bat Mitzvah service, we suggest that you make your arrangements for the caterer and/or facility rental at least one year ahead. When choosing a caterer, it is *always* best to ask for references of people who have used the caterer for a similar function in the last year, and to call these people.

A valuable resource for Bar/Bat Mitzvah families is located in the Temple library, and is available for your use, although it cannot be taken from the library. This binder has been compiled by families like you who have already experienced a Bar/Bat Mitzvah and includes notes about photographers, caterers, florists, etc. We highly recommend that you take a few minutes at this time to look through this wonderful collection of recommendations and ideas.

If you choose to have flowers, this is also a good time to reserve a florist. Usually, the families sharing a date split the cost of the flowers. This should be discussed by the two families. *The flower arrangements for the bima should be no higher than 36" including the pot*, and should not obscure the relief sculpture on the front of the lectern. Please instruct your florist that the carpet must be protected from damage from the bottom of the flower pots. If any damage does occur, we will have to hold you responsible. (A lovely silk floral arrangement, owned by the Temple, is also available for your use if you prefer. Please let our Facilities Manager know if you choose this option). To find out how to turn a silk floral arrangement into an act of tzedakah go to: www.jfcsboston.org/comm_programs/mitzvah_mitzvah.cfm

Dish/Silverware Rentals

It may be that you will need or want to rent dishes, tables, or chairs different from, or in addition to, what the Temple has available. If you are renting Temple owned supplies, please do so through the Administrative Director. The Temple office should also be notified to expect any delivery.

Invitations and Number of Guests

Sisterhood sells invitations for fund raising at a 20% discount to you. Invitations need to be ordered. Invitations are usually mailed six weeks prior to the Bar/Bat Mitzvah. The starting time on the invitation should be 11:00 A.M.

Please inform your guests to arrive in sufficient time to be seated when the service begins promptly at 11:00 A.M. The Bar/Bat Mitzvah service will conclude between approximately 12:30 and 12:45 p.m.

Please recall that on your Bar/Bat Mitzvah Registration Form you indicated your estimated number of guests. Pairings for a shared Bar/Bat Mitzvah were based in part on these estimates. ***Please be advised that the total number of guests – that is the total number of both families' guests (in the case of a double Bar/Bat Mitzvah) can not exceed 320 people.***

Bulletin Notices

Bar/Bat Mitzvah notices will be announced in the Bulletin each month.

Plans for Friday Night

The Temple closes at 2:00 P.M. on Friday. All deliveries must be made by 1:30 P.M. with the exception of Oneg deliveries, which must be made by 9:00 A.M. on Friday morning.

Kiddush and Candlelighting

On the Friday night prior to your Bar/Bat Mitzvah, it is customary for the parents and children to lead the candle lighting and kiddush. This is arranged with the Rabbi at the final rehearsal. If you are inviting family and friends, be sure to find out what time the service begins. ***Please check the Temple website or with the Temple office for the time of the Friday night service.***

Oneg Shabbat

Sponsoring the Oneg Shabbat on the eve of your child's Bar/Bat Mitzvah is a traditional custom at Temple Isaiah.

To Sponsor An Oneg Shabbat

The Sisterhood offers an accommodation service for the Oneg Shabbat . Approximately six weeks in advance, the Oneg Shabbat Chairwoman will contact you with instructions of what you will need to provide (pastry or fruit and pastry) for your Oneg Shabbat. The Sisterhood will provide hostesses to set up and serve on Friday night. Please see the Sisterhood letter on pages 20 - 21 for more details.

Early Services

For the 6:15 P.M. service a Kiddush consisting of challah, wine and juice replaces the Oneg Shabbat. As with an Oneg Shabbat, Bar/Bat Mitzvah families customarily sponsor the kiddush. Please see the Sisterhood letter on pages 18 - 19 for more details.

Plans for Saturday Morning

Photography

Photographs may be taken between 9:00 am and 10:30 am. (The Rabbi and Cantor will generally be present at 10:15 a.m. to take the Torah out of the Ark). Please reserve any pictures including the Rabbi and Torah Scroll for the end, and please note that all photography must be concluded by 10:30 a.m. ***Photography of the service itself is not permitted.*** The Temple now has a stationary video system capable of capturing the B'nai Mitzvah either on DVD or VHS. You will be sent a release form to sign, noting your desire to have the occasion videoed or not, which should be returned to the Administrative Director. The charge for this is \$100.00.

Ushers

Each family must arrange to have one or two person serve as ushers. The ushers should be at the Temple by 10:30 A.M. The ushers should invite the guests to enter and be seated. It does not matter on which side people sit. The ushers should stand by the doors for the first 15 minutes, and then sit near the door in order to seat late arrivals in an orderly fashion and monitor behavior if required.

Seating

The immediate families of the Bar/Bat Mitzvah sit in the front row.

Music

If you have any questions about the music, please discuss them with the Cantor.

Facilities for Handicapped

The sanctuary and the bima are easily accessible to people who are handicapped. There is handicapped parking by both the main entrance and the back entrance (to the right as you face the Temple). There are ramps at both entrances. The rest rooms and water fountain which are off the back entrance are designed to be accessible in wheelchairs. If you have a guest in a wheelchair, please have your usher remove a chair or chairs, so that the guest need not be seated in an aisle.

Babies and Children

It is your option whom you decide to invite to your function. However, it has been found that having infants and very young children at the ceremony can detract from the service. Even more important, it can detract from the other family's special day. We *strongly recommend* that if you invite very young children to the Bar/Bat Mitzvah, you provide a babysitter or caretaker for them and Temple Isaiah will provide a room for them during the service. Of course, you may wish to invite the children to attend your celebration following the service.

Donations

Traditionally, the Bar/Bat Mitzvah is an occasion for a charitable contribution to one of our Temple funds. Here is a list of our Temple Funds:

Adult Education Fund	Library Fund
Arnold Heller Youth Fund	Marshall Derby Children's Events Fund
Bar/Bat Mitzvah Fund	MAZON Fund
Cantor Doob's Discretionary Fund	Monica Weinstein Student in Israel Fund
Culture and Performing Arts Fund	Music Fund
Hal Gershanoff Interfaith Outreach Fund	Prayerbook Fund
Isaiah Fund	Rabbi Brown's Discretionary Fund
Israel Action Fund	Rabbi Jaffe's Discretionary Fund
Israel Bond Fund	Religious School Fund
Judaica Museum Fund	SAGE Fund
L'dor VaDor Fund	Sinai Arts Fund
L'dor VaDor Sanctuary/Building Renovation Fund	Social Action Fund
L'dor VaDor Sandy & Herb Pollack Hebrew School Tuition Fund	Special Needs Education Fund
L'dor VaDor Student in Israel Fund	Travel In Israel Fund
Leo Dunn Family Education Fund	Wendy Sue Bernstein Memorial Garden Fund
	Yom Shabbat Fund

Many families emphasize the mitzvah of tzedakah, by informing their guests that donations are being made in honor of their child's Bar/Bat Mitzvah. Additionally, the family may choose to make a donation in lieu of flowers, party favors, etc. In addition to the Temple funds and MAZON, you are welcome to discuss with the rabbis other places for tzedakah.

Kipah and Tallit

The wearing of kippot and tallit is entirely optional at Temple Isaiah. We encourage you to discuss this decision with the Rabbi. The Temple has kippot and tallit available for your child and your guests. You may wish to purchase special kippot or tallitot for your child's Bar/Bat Mitzvah. These may be purchased through the Temple Gift Shop. If you have friends or relatives visiting Israel, you might suggest that they purchase such items there.

Week of Bar/Bat Mitzvah

Total number of guests: On the Monday immediately preceding your child's Bar/Bat Mitzvah, you should call the Temple office with the total number of guests. This number is used for chair set up for Saturday Bar/Bat Mitzvah services. ***Please remember that the total number of guests – that is, the total of both families' guests in the case of double Bar/Bat Mitzvah – cannot exceed 320 people.***

Final Rehearsal: Your child's final rehearsal usually takes place on the Thursday afternoon before the service.

Handout: Many families choose to distribute a handout to their guests describing our service, explaining the Jewish rituals and setting forth the Torah and haftarah portions. Such handouts will be the only available text for following the Torah and haftarah readings. These handouts were often prepared for the benefit of non-Jewish guests, both children and adults. This handout is, of course, optional.

If you would like assistance in obtaining a digital or printed copy of your child's Torah and haftarah portions, contact either of our rabbis for assistance - ***at least one month before the Bar/Bat Mitzvah.***

Rental Information

The fees for Temple Members renting the Social Hall at the Temple are:

	<u>Total Fee</u>	<u>Deposit Due</u>
<u>6/30/09</u>		
A. Stand-up Kiddush after service (ending @ 2:00) Buffet tables – paper products – no kitchen	\$ 225.00	\$ 112.50
B. Kiddush Luncheon with limited kitchen (ending @ 3:00) Buffet tables – paper products	\$ 400.00	\$ 200.00
C. Afternoon use of Social Hall with full kitchen (ending @ 5:00)	\$1,100.00	\$ 550.00
D. Afternoon use of Social Hall with full kitchen plus use of Meeting Room (ending @ 5:00)	\$1,250.00	\$ 625.00
E. Meeting Room only with full kitchen (60 or fewer people) (afternoon or evening)	\$ 650.00	\$ 325.00
F. Dinner in Social Hall in evening with kitchen	\$1,250.00	\$ 625.00
H. Dinner in Social Hall in evening with kitchen and Meeting Room	\$1,500.00	\$ 750.00

The Temple does provide 200 wooden chairs for the service and has an additional 190 black folding chairs which are included for use in the sanctuary and during a celebration. If the contemplated celebration exceeds the need for 190 chairs, the renter agrees to provide all chairs that exceed 190.

A contract (enclosed) and the 50% non-refundable deposit are needed to reserve space at the Temple. The due date for the contract and deposit is June 30, 2009. After June 30th, the Temple can release the space for another rental or program. In the event of a double Bar/Bat Mitzvah, if both parties want to use the facility at the same time, usage will be decided by a coin toss at the beginning of June. It is possible for one family to have a luncheon and the other family to have a dinner rental as long as both families agree on the same caterer.

We request that you please be respectful of the sanctuary and not have children playing there while your celebration is taking place. When Temple usage has been determined, an informational booklet will be sent to you which should be helpful in planning your celebration.

**Temple Isaiah
55 Lincoln Street
Lexington, MA 02421**

CONTRACT

Date: _____

PLEASE RESERVE FOR THE UNDERSIGNED

The use of _____ Code _____ *

For the Bar/Bat Mitzvah of _____

To be held on _____

Rental Fee _____

I enclose the sum of 50% of the Rental Fee, which represents a part of my donation to Temple Isaiah for reimbursement of heat, light, and maintenance of the premises, and other expenses. The balance of my donation is _____ and will be billed by the Temple bookkeeper.

I understand that this deposit is non-refundable.

I understand that the kitchen rental does not include plates, stainless and glassware which are available for rent from Sisterhood. Linens are not available through the Temple.

I agree to abide by the rules and regulations of Temple Isaiah and such others of which I may be informed by the designated officials of Temple Isaiah.

NAME _____ PHONE _____

ADDRESS _____

RECEIVED \$ _____ DATE _____ BY _____

For Temple Isaiah

Please inform Betsy Herman in the Temple office of name of caterer and florist at least six months before Bar/Bat Mitzvah.

* Please refer to letter code of Rental Fees for Temple members in this packet.

Due at Temple office by June 30, 2009

Directions to Temple Isaiah

From Rt. 128 (95) North:

Take Exit 30A
2A
Concord
E. Lexington

Take immediate right for
Exit 30A
2A East
E. Lexington

Bear right at end of exit.
Follow Rte. 2A East for a ½ mile
Take a left on Lincoln Street.
Follow Lincoln Street for about 6/10 mile.
Pass the playing fields on right.
Temple Isaiah is on left.

From Rt. 128 (95) SOUTH:

Take Exit 30A
2A East
E. Lexington

Road crosses over Rt.128.
Follow Rt. 2A East for a ½ mile
Take a left on Lincoln Street.
Follow Lincoln Street for about 6/10 mile.
Pass the playing fields on right.
Temple Isaiah is on left.

From Worcester Area:

Rt. 290 East
Rt. 495 North
Rt. 2 East
Follow Rt.2 East straight into Rt. 2A East
Go past Minute Man Tech sign.
Enter Lexington.
Stay on 2A East.
Go over Rt. 128
After ½ mile, take a left on Lincoln Street
Follow Lincoln Street for about 6/10 miles.
Pass the playing fields on right.
Temple Isaiah is on left.