



Congregation Beth-El



B'nai Mitzvah Handbook



Dear B'nai Mitzvah families,

Mazal Tov on your upcoming Bar or Bat Mitzvah! Now that you have met with the Rabbi, you should have selected a provisional date for the event.

You are about to embark on a lifetime Jewish journey, and the path is filled with light and joy.

As the date approached, there will be a lot to do to get ready for the event. This handbook is designed to help and guide you through this awesome experience.

BAR OR BAT MITZVAH: ITS MEANING AND CUSTOMS

The term *Bar* or *Bat Mitzvah* (literally, “son or daughter of the commandment”) is a title given to all Jews upon reaching age 13 to signify that they are now prepared to take personal responsibility for their own religious actions and moral behavior through performing the *mitzvot* (commandments). It is equivalent to reaching the age of legal majority. Although no ritual or service is necessary to establish this status, the *Bar* and *Bat Mitzvah* celebration, over the past few centuries, has emerged as a way for 13-year-olds to demonstrate commitment to Judaism. Before the congregation, family, and friends, the young person reads from the *Torah* (Five Books of Moses) and *Haftarah* (selection from the books of the Prophets) and leads worship. In offering this privilege, the congregation says to its 13-year-olds: you are now participating adults in our religious community. Thus, *Bar* and *Bat Mitzvah* celebration bears witness to the continuity of Judaism embodied in a new generation of committed Jews. Certainly the beginning of a young person’s transition from childhood to responsible Jewish adulthood is a time of celebration.

When a young woman or man reaches the age of majority in Jewish life, they become eligible and responsible for the performance of the *mitzvot*, assuming personal responsibility for their religious, moral and spiritual behavior. Our *B'nai Mitzvah* students take advantage of their new status by performing a number of *mitzvot* for which they are now eligible, participating in a congregational *Shabbat* worship service, being called to the *Torah* for an *aliyah*, leading the prayers and interpreting the weekly *Torah* portion.

HISTORY OF BAR MITZVAH

In the traditional Jewish world, there are several festive occasions in a boy's life. The first is the eighth day after his birth, when he is introduced into the Covenant of Abraham through the ritual of *brit milah*, or circumcision. Another is when he is first initiated into Jewish study — a celebration that echoes our Consecration celebration today. When a boy turns 13 years and one day old, he becomes a *Bar Mitzvah* — a “son of the commandment,” legally bound to fulfill the obligations of Jewish law and practice, and to a continuing commitment to Jewish learning. By the rabbinic period of Jewish history (from 70 to 600 CE) the age of 13 was recognized as the age of maturity for a boy. Legally, these young men were considered adults — that is, they were responsible for themselves in a religious sense and could testify in a Jewish court of law. Interestingly, they were not yet allowed to make a contractual agreement involving real estate, since they were still considered to be inexperienced in the ways of life and business.

The *Bar Mitzvah* celebration dates back to the 13th century. A boy was considered to have reached the age of maturity when he accepted personal responsibility for the *mitzvot*, he was thereafter counted as part of a *minyan* (the 10 male adults required to hold a prayer service), and he was looked upon as a full participant in the “community of Israel”

HISTORY OF BAT MITZVAH

The history of *Bat Mitzvah* is very different from that of *Bar Mitzvah*. By rabbinic times, a girl was considered to be legally responsible for herself at age 12 or 12½ (depending upon which text you read), but girls did not have a celebration dedicated to recognizing this milestone. This absence of celebration is most likely because, according to traditional Jewish law, a woman is not obligated to fulfill *mitzvot* that have to be performed at a particular time of day, freeing her to fulfill her family responsibilities. Thus, women were not required to attend synagogue worship services, to pray three times a day, or to be counted in a *minyan*.

The idea of recognizing young women at the “age of commandment” was introduced in Europe in the 19th century, when some families honored their daughters on their twelfth birthday with a party and a festive meal. The first recorded *Bat Mitzvah* celebration involving a synagogue service occurred in the United States in 1921. The *Bat Mitzvah* was Judith Kaplan, the daughter of Rabbi Mordechai Kaplan, who founded the Reconstructionist movement in American Judaism. The importance given to becoming a *Bat Mitzvah* seems to have paralleled the development of women's rights. In the earlier part of the 20th century, very few girls elected to celebrate becoming *Bat Mitzvah*, but with the advance of feminism and the recognition of equal rights and opportunities for women, more and more girls choose this spiritual path. Today in Reform Judaism, in the spirit of equality, both girls and boys celebrate becoming *Bat* or *Bar Mitzvah* at age 13.

GOALS OF Beth-EI BAR/BAT MITZVAH PROGRAM

Our goals are specific and realistic, and their implementation is flexible. They are as follows:

1. To help students reach their religious, moral, and spiritual potential through the encouragement, guidance, and support of the clergy, tutors, and teachers.
2. To instill a thirst for Jewish knowledge through the study of Judaism's rich heritage and culture, and to inspire students to adopt Judaism as their personal way of life.
3. To encourage the regular practice of the *mitzvot* of *Torah*, *Avodah*, and *G'milut Chasadim*---that is, the life-long study of Judaism, regular participation in community worship, and the continual performance of acts of loving-kindness.
4. To gain the skills necessary to lead the congregation in prayer, to chant the melodies of *Torah* and *Haftarah*, and to understand and explain the content and meaning of the *Torah* passage chanted.

A VERY IMPORTANT NOTE:

Students who celebrate *Bar* and *Bat Mitzvah* at Beth-EI are expected to continue their Jewish education at least through Confirmation. By participating in *Shabbat* worship as *B'nai Mitzvah*, they are understood to be committing to continuing their religious studies. All families should discuss this expectation and be comfortable making this commitment.

Your child's responsibilities:

1. Have completed three years of Hebrew and Judaic study (Religious School, including the mid-week Hebrew classes/After Sunday Hebrew or a private tutor).
2. Meet with a B'nai Mitzvah tutor to learn the Torah and Haphtarah portions.
3. Attend at least 8 Shabbat services this year.
4. Complete a Mitzvah Project prior to the ceremony.
5. Write a D'var Torah (speech) for the ceremony.

Your responsibilities as parents:

1. Make sure you are members of the Congregation in good standing with your dues and fees.
2. Monitor your child's studying.
3. Set a date.
4. Pick your honorees with the Rabbi.
5. Arrange the Oneg or Kiddush lunch.
6. Photo of child for bulletin is due on the 1st of the month before the service.
7. Discuss fees, set-up, security, options for flowers, etc with Suzie Koonsman, Temple administrator.
8. Arrange for a photographer and/or videotaping of your choice(optional) and carefully explain the guidelines for picture taking and taping.

Our responsibilities as your Congregation:

1. Provide your child with a study track and all the information s/he needs.
2. Provide you with a date to have the ceremony.
3. Provide the Sanctuary, Rabbi and music for the ceremony.

invite the congregation through the monthly bulletin and print a service flyer(with information you have provided to us).

We hope this handbook will help you get all of this done. If you have any problems or questions, talk to the Rabbi or Ilana.

THE BAR/BAT MITZVAH PREPARATION PROCESS

Once you have received a date for the *Bar/Bat Mitzvah* celebration, the next step is the preparation process. Students in Religious School have already done a great deal of preparation. They already know a great deal of the service. The best way for your entire family to prepare for the *Bar/Bat Mitzvah* celebration is to attend services regularly. Through regular service attendance, your family will learn the prayers and the prayer melodies and become familiar with *Shabbat* worship. The *B'nai Mitzvah* preparation process generally follows the outline below:

6th Grade Religious School Year

Students attend 6th Grade *Bnai Mitzvah* class Wed. afternoon(4:30-6:00).

7th Grade Religious School Year

Students attend 7th Grade *Bnai Mitzvah program* Sundays mornings.

Nine -Twelve Months Before the scheduled celebration

Family Orientation with Rabbi who will introduce the student to tutoring process, explain our B'nai Mitzvah program and address initial questions.

Begin Worship Service attendance requirements: **8 *Shabbat* morning or Friday night services.**

Begin your Mitzvah project(must be complete before the Bar/Bat Mitzvah).

Students are assessed to determine their level of readiness to lead the congregation in prayer. If necessary, additional tutoring may be required.

Students begin individual weekly 30-minute sessions with a tutor to learn their assigned *Torah* and *Haftarah* portions and to review the prayers they will lead.

Student and parents meet with Rabbi to discuss the student's progress, the family's participation in worship services and any special request for the service.

Read from the actual Torah when tutor thinks student is ready.

One to two Months Before

Meet with the Rabbi to begin preparation of D'var Torah.

The Month Before

Students have completed their tutoring and have mastered all material. several individual meetings with the Rabbi to practice on the Bima.

Rabbi will conduct a final rehearsal for the student and parents the week of the service.

Your Jewish Future

Continue your life-long Jewish learning by participating in our Religious School, Teaching Assistant program and Youth Group, including the fulfillment of your commitment to Confirmation.

MAZAL TOV!!!

FAMILY PARTICIPATION IN SHABBAT SERVICES

Aliyot

At *Shabbat* morning services, each family may ask relatives or close friends to be called up to the *bimah* for an *aliyah*. This set of blessings recited before and after a section of the *Torah* can be either chanted or read. Each family is given the honor of up to three *aliyot* on Saturday mornings and on *aliya* on Friday nights. Please remember that those who are called to the *Torah* must be Jewish, at least 13 years old, and able to recite the blessings in Hebrew.

To Interfaith Couples

It is the goal of our congregation to balance many aspects of *kavod* (honor and respect) as we formulate the role of non-Jewish parents and family members in our congregational worship. The following considerations all play a role in guiding our thinking and practice:

We honor and respect the integrity of each family, and we wish to promote *shalom bayit* (family unity) on joyous occasions.

We recognize the uniqueness of each family. We do not want family members to compromise their beliefs or identity, nor do we wish them to take on roles or speak words that are not in consonance with their religious identity.

non-Jewish parents and grandparents who have been supportive of the Bar/Bat mitzvah student's Jewish upbringing may participate with a Jewish family member in lighting Shabbat Candles (Friday night) or passing the Torah from generation to generation.

AN IMPORTANT MITZVAH: TZEDAKAH

Every family's celebration budget will be different. Including *zedakah* in your budget will ensure that you do not forget to plan for it. We encourage every family to make *zedakah* a part of your celebration. The contribution should be commensurate with the funds spent on the celebration. The Biblical ideal is to contribute 10 percent of your income to *zedakah*. There are many ways to do this. You might create centerpieces for your tables using toys, books, or canned goods to donate. You might encourage guests to make a donation in lieu of a gift. You might make a donation to Mazon-A Jewish Response to Hunger, a Beth-El fund or any other organization meaningful to your family.

Special Needs B'nai Mitzvah

Every child with the desire deserves a Bar/Bat Mitzvah ceremony, and we will be attempt to accommodate any special needs your child may have. Children with learning disabilities and/or physical disabilities such as Down's syndrome or Cerebral Palsy will be evaluated and a Bar/Bat Mitzvah program will be individually tailored to fit their needs. Talk to the Rabbi or Educator if your child needs this sort of special attention.

FREQUENTLY ASKED QUESTIONS:

Is photography or videography allowed during the service?

Photography is not allowed in the sanctuary or chapel on *Shabbat* or holidays or during any worship service. The clicking distract from the worship mood. You may arrange for video taping, talk to administrator. Photography is permissible at all private celebrations held in the social facilities of the Temple following services. A family may make an appointment to take photos or videos in the sanctuary on another date or immediately before or after the final rehearsal.

Do I have to arrange for Sanctuary flowers or the *Oneg Shabbat*?

Yes. The congregation can make all the arrangements for the Sanctuary flowers for a fee of \$50 (you will pick the color) or you can choose to arrange for the flowers yourself.

Are there restrictions on using the Temple's social hall?

As mentioned earlier the family usually provide an *Oneg Shabbat* or Kiddush lunch. The congregation does not allow pork or shellfish to be served. However, our kitchen is not strictly kosher. If you wish to reserve Temple facilities for a private party you should talk to Susie Koonzman, Temple administrator for scheduling and costs.

How can we deal with a very special family situation?

Family situations arise that our Rabbi will help you with on an individual and private basis: blended families, single parents, divorced or separated parents, gay and lesbian parents -- -- all of these and more can present unique challenges as you approach this joyous life cycle moment. We are prepared to try and meet the needs of every student and their family configuration. Questions concerning the worship service participation of extended family and friends should be directed to the Rabbi for discussion and clarification.

Choosing a Mitzvah Project

The **Mitzvah Project** is an important part of preparing B'nai Mitzvah candidates for their transition to Jewish adulthood. Mitzvot, the commandments by which Jews make the world a more sacred, sensitive, just, and compassionate place, are the language of Judaism. At 13, a Jew becomes

personally responsible for fulfilling these mitzvot. The Mitzvah Project is therefore a learning-through-doing program to help you experience and internalize this sacred duty.

The Mitzvah Project involves an extended commitment to a service project, in the congregation or in the community. Ideally, the project should be personally rewarding, but that is really secondary to the higher goal of serving others. Even a project undertaken that proves to be tedious or uncomfortable, if it benefits others, is worthy of your efforts.

You can consult with your parents, the Rabbi, the Educator, and your B'nai Mitzvah tutor for help with choosing a project. Some suggestions to consider, based on certain mitzvot, are listed below. Do not feel limited to these, however, as a mitzvah project should be personally rewarding to you

Kivud Z'keinim – Honoring Elders:

a) Do taped interviews of parents, grandfathers, aunts and/or uncles (minimum of four) about how life as a Jew was when they were thirteen.

b) Locate a homebound person who needs help with household chores, yard work, errands. Minimum 20 hours.

Tzedakah – Giving to Charity

a) Raise money for worthy charity, in three parts:

1) Pledge 10% + of your own Bar/Bat Mitzvah gift money to a charity of your choice.

2) Plan and make a presentation to a local Rotary or other public forum on your chosen charity and ask them to make a donation to your cause.

3) Ask your parents to pledge 3% or more of the total cost of your Bar/Bat Mitzvah to Mazon: A Jewish Response to Hunger.

b) Organize a collection drive for needed items (toiletries, toys, canned foods, etc.) to be given to a local charity bank.

Bikur Holim – Assisting the Ill:

Volunteer to work for a hospital, nursing home, or with a homebound individual. Minimum 20 hours.

Pikuach Nefesh – Save a life:

b) Organize a CPR training session at Beth-El with the Red Cross.

Ahavta L'reiecha– Love your neighbor

Read the paper for a week. Identify one local and one international issue where people need help. Write:

1) A letter to the editor of local newspaper on each of these issues.

2) Letters to those elected officials who can affect the issues that concern you.

3) A position paper (500 + words) on each of these issues, including why you think Judaism would want you to take a stand.

Bal Tashkhit – Helping the Ecology

a) Arrange with the city government to do a planting/landscaping project. The project should involve at least eight hours of planning and work on site.

b) Create a 20 minute ecology presentation (e.g. on Water-Wise practices, enhancing backyard wildlife, recycling, etc.) including handouts, resources, etc. The presentation needs to be made in a public forum such as to students at Beth- El Religious School.

Talmud Torah - Teaching Torah

a) Design three programs of Jewish content (sing-along, crafts, games, etc.) to be presented to the children in Friday Night baby-sitting (ages 2-7). Programs must be fully researched and thought out

with a written schedule of events, materials list, goals and objectives of what the children will learn, and background information. You must lead each session and donate the programs created to the baby-sitting staff for future use.

b) Plan two 30-minute programs, similar to the one above (bal Tashcit), for the B'nei Brit residential home.

Hachnasat Orchim - Welcoming Strangers

In cooperation with your parents, plan, organize and execute a traditional Shabbat meal at your home for a family who have joined the congregation in the past year (get a list from the congregational office or the Membership Committee). You must plan and cook traditional Jewish foods, lead all the Friday evening ceremonies and (lead a 10-minute Torah study) explain the weekly Torah portion.

Hagim - Holidays

Launch a sukkah-building campaign. Collect data on the sukkah: how to build one, how to buy one, and what ceremonies are associated with it. Create and mail the packets you create to all the congregation members. This project is only appropriate for the Spring or Summer.

How to Write Your D'var Torah (Bar Mitzvah Speech)

One of the most exciting aspects of your Bar/Bat Mitzvah is the Torah service where you will read and explain your Torah and Haftarah portions. This is your chance to explore the meaning of Torah.

Rabbi Mecklenburger expects to meet with you 1-2 months before your Bar/Bat Mitzvah to discuss your Torah and Haftarah portions and your speech. But you need not wait until then to start thinking about it, and you should feel welcome to discuss it with your tutor, with our Educator, Ilana Knust, with parents or grandparents, Religious School teachers—or anyone whose opinion and help you value.

The first thing to do, of course, is read the Torah portion, and the Haftarah, in English to make sure you understand it. You may use only the Torah (that is quite common) or only the Haftarah, but since there is usually a connection between them, you may also talk about both. You might want to look at some of the commentaries available in the Temple Library, such as *The Torah: a Modern Commentary*, by Plaut, or *A Women's Torah Commentary*, by Eskenazi. There are also many commentaries available on each parashah (you'll need to know its Hebrew name) at our Reform movement's website. Go to www.urj.org/torah/archives/ and when you put your cursor over the name of the book in the Torah, a list of parshiot will come up and you can click on yours.

There are three main parts in most B'nai Mitzvah speeches (but you may add more!):

1) What is the section of Torah you are reading about? The speech does not have to say again everything you will have just read, but what is the main theme or message? More important, the Torah was written thousands of years ago, but we still read it for lessons on how to live our lives today. What might this portion have to say to people in our time?

2a) What does having a Bar/Bat Mitzvah mean to you? Does it relate to other important things in your life? Are you taking on added responsibilities (for what?)? Do you have Jewish goals for the future?

2b) OPTIONAL: Your Mitzvah Project might be mentioned here, or it could be an additional topic before going on to part 3. Once in a while, too, someone has a particular concern that he or she would like to talk about (one young man, for instance, added a paragraph on the importance of cleaning up the oceans).

3) Whom do you want to thank? You don't have to mention everyone there, but there are probably a few special family members and teachers who deserve mention—group others, as in “all my out-of-town relatives,” “my friends here to share this important day with me,” and so on.

Basic things to know:

The Jewish Bible is called the *TaNakh*. It is divided into three sections, the *Torah* (Instruction), *Neviim* (Prophets) and *Ketuvim* (Writings). The word *TaNakh* is created by taking the first letter of the title of each of the three sections.

The *Torah* (also called the Five Books of Moses) is the first five books of the *TaNakh*. For purposes of worship, the Torah is divided into 54 *parshiyot*, or portions, one to be read each week (and double-portions on two weeks of the year). Some portions contain mostly stories; others describe laws and history. You will read selection from one of those portions.

The *Haftarah* (meaning “conclusion”) is a reading taken from *Neviim* (Prophets), the second part of the *TaNakh*, that is meant to compliment the Torah portion for that week. Some prophetic books feature the prophets as characters in a story. Others are the writings of the prophets in their own words. If the prophet is the speaker, the book is usually named for him. For example, the prophet Amos is speaking in the book of *Amos*. On the other hand, the prophet Elijah is a character who appears in the book of *Kings*.

A *D'var Torah* (meaning a “word of Torah”) is a speech about the Torah portion. It usually includes commentaries and explanations by great Bible scholars of the past, as well as a personal interpretation of the portion by the speaker.



For the Parents



Parental Checklist

12-18 Months Prior

- ❑ Set a date(if you wish to use the great hall, now is the time to reserve it with Suzie Koonsman at the office.)
- ❑ Start attending services, at least 8 in the year before the Bar/Bat mitzvah service.(Friday or Saturday morning)
- ❑ Monitor studying.
- ❑ Make sure you've paid your dues.
- ❑ If you are planning a party, decide on the size of the event now. If using caterer or party planer, start as much as a year in advance(coordinate with Suzie Koonsman).

6-9 Months Prior

- ❑ Talk to the Rabbi or Educator to start a private tutor.
- ❑ Help your child select and begin a Mitzvah Project.
- ❑ Start thinking about your guest list.

4-6 Months Prior

- ❑ Pick out or design your invitations.
- ❑ Make sure your child is working on his Mitzvah Project.
- ❑ Meet with the Rabbi again. Discuss honors in service.
- ❑ Order kippot and your child's tallit(both optional)
- ❑ 2 months before – mail out of town invitations.

4-6 weeks Prior

- ❑ Mail the in-town invitations.
- ❑ Make sure your child meets with Rabbi and do work on his speech/d'var Torah.
- ❑ Send your child's picture and profile to Ilana for the Temple bulletin.
- ❑ Arrange for the Flowers and any other deliveries (e.g. Caterers). coordinate with Suzie Koonsman.

We would like to publish your child's picture and a short write-up about him/her, which will be in the bulletin in the month of the ceremony. Ilana needs the information for the bulletin by the 10th of the month prior to the ceremony.

You can email these to Ilana at Ilanaknust@bethelfw.org or call her at 817-332-7141, or leave them for her at the Temple office.

For the Bulletin

1. Current picture of the Bar/Bat Mitzvah child.
2. Describe your mitzvah project.
3. Where do you go to school and what grade are you in?
4. What are your favorite school subjects?
5. What are some of your favorite extra curricular activities?
6. What's your favorite Beth El activity?
7. What has studying for your Bar/Bat Mitzvah taught you about yourself?
8. Describe a favorite activity.
9. Any other comments?

Dress Code

Proper attire for girls is skirts or dresses, or a blouse and dress slacks, and dress shoes. For boys should wear coat and tie. Short skirts, bare shoulders, and bare midriffs are not appropriate, nor are denim, jeans, shorts, or t-shirts.

Please review with your son/daughter how to sit on a raised platform in front of the congregation. Children need to sit still and maintain a dignified composure. Girls wearing skirts should sit with their knees together and/or their ankles crossed.

Blessings for Parents to Know

Shehehchyanu

Baruch atah Adonai, Ehloheinu melech haolam, shehehchyanu, v'kiy'manu, v'higianu laz'man hazeh.

We praise You, Eternal God, Sovereign of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

Blessings for Reading Torah

Before the reading:

Barchu et Adonai ham'vorach!

(The congregation replies: Baruch Adonai hamvorach l'olam vaed!)

Baruch Adonai hamvorach l'olam vaed! Baruch atah Adonai, Ehloheinu melech haolam, asher bachar banu mikol haamim, v'natan lanu et Torato. Baruch atah Adonai, notein haTorah.

After the reading:

Baruch atah Adonai, Ehloheinu melech haolam, asher natan lanu Torat emet, v'chayei olam nata b'tocheinu. Baruch atah Adonai, notein haTorah.

GLOSSARY

Aliyah / Before the reading of each *Torah* portion, an honored guest is called for an *aliyah* (literally, a "going up") to chant or recite special blessings praising God for the gift of *Torah*. The plural is *aliyot*.

Bimah / The raised platform from which the service is conducted.

Bar Mitzvah / Literally, “son of the commandment.”

Bat Mitzvah / Literally, “daughter of the commandment.”

B’rachah / Blessing.

D’var Torah / Literally, “a word of *Torah*;” a talk based on a *Torah* passage; plural is “divrei *Torah*.”

Erev Shabbat / Sabbath eve (Friday night).

(‘raising’ the *Torah*). The word means ‘to wrap’.

Haftarah / This passage is taken from a portion of the Holy Scripture containing the books of the Prophets or the Holy Writings. It follows the *Torah* reading.

Kippah / A traditional head covering worn by many Jewish worshippers. The plural is *kippot*. It is a practice which developed in the Middle Ages and indicates respect for God. Many Reform Jews, male and female, choose to wear one; others do not. Yiddish, *yarmulke*.

.Mazal tov / Literally, “Good luck!” but conveying the sense of “congratulations.

Minyan / a traditional quorum of 10 adult male Jews, the minimum needed for congregational prayer (In Reform Judaism we count the women too.)

Mitzvah / A commandment, an obligation or responsibility. The plural is *mitzvot*.

Motzi / Blessing over bread before the meal.

Nevi’im / Literally, “The Prophets”, the second section of the Hebrew Bible.

Oneg Shabbat / Refreshments after a service.

Parashah / The weekly *Torah* portion.

Tallit / A fringed prayer shawl worn at morning and afternoon services and whenever the *Torah* is read. The *tzitzit* or knotted fringes on the four corners remind us of all the commandments contained in the *Torah*. The plural is *tallitot*.

Tanach / The Hebrew Bible (three parts: *Torah*, *Nevi’im*, *Ketuvim*).

Tikkun Olam / Literally, “Repairing the World”.

Torah / In its broadest sense the term *Torah* refers to all the teachings of Jewish tradition. In its narrowest sense, it is the handwritten scroll containing the Five Books of Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). A part of the *Torah* is read each week. At one point in the Jewish year (on *Simchat Torah*) the last book is completed and the first is begun again.

Trope: The markings that indicate tunes or musical system of *Torah* and *Haftarah* chanting.

Tzedakah / Righteousness, charitable giving.

This book offers answers to many of your questions about the process of becoming *Bar* or *Bat Mitzvah* at Temple Beth-El. If you do not find the answers feel free to call us at 817-3327141. We are here to support you.