

ADATH SHALOM CONGREGATION
GUIDE TO PREPARING BAR MITZVAH AND BAT MITZVAH

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This information package has been prepared in an effort to answer many questions that arise during the preparation of a Bar or Bat Mitzvah. We urge you to read it, to consult it regularly and to use the information so that you and your child will have a happy and meaningful celebration.

BACKGROUND

The key idea of Bar/Bat Mitzvah is to celebrate the initiation of the young person as an adult in the Jewish community generally, and in Adath Shalom specifically. The Bar/Bat Mitzvah should be a significant religious event in the young person's life within the context of Conservative ritual. It is Adath Shalom's intent that this event and the preparation for it, be an important spiritual experience for the young person and for his/her entire family. It is important to keep in mind that a child becomes Bar or Bat Mitzvah as soon as he or she passes the appropriate age. The celebration naturally appears as important, but in principle is incidental to attainment of the age of religious majority.

In Judaism, a child younger than 13 is exempt from religious responsibilities. Early years are spent in preparation for assuming the duties of an adult. At 13 the youth becomes obligated to observe the commandments. For a young woman, this occurs at age 12. Traditionally, it was the man only who was counted in a minyan and was required to participate in adult religious life of the synagogue. Today it is recognized by many that women too should mark this turning point in their lives, and at Adath Shalom, begin to take on the responsibilities inherent to Judaic practice. In keeping with the principle of egalitarianism, Adath Shalom prefers that a celebration take place when the young woman turns 13. However, in recognition of the Halachic definition of the age at which a girl reaches physical maturity, Adath Shalom will accept the decision of parents who wish their daughter to have her Bat Mitzvah after her 12th birthday.

We will also accept the decision of parents who wish to delay a Bar/Bat Mitzvah in order to increase the opportunity of their child to acquire more knowledge and greater appreciation of their role in the Jewish community.

Since the Middle Ages, boys have celebrated this transition in a public ceremony. Bar Mitzvah means "son of the commandments" or, figuratively, "obligated to observe the commandments"; the feminine term is Bat Mitzvah. However, with or without public ceremony, once having reached the age of 13 (or 12 in the case of a girl), the young person is now an adult in the eyes of Jewish law.

The young person needs a significant Jewish education in order to participate fully in normal ritual practices and to make the service a significant event. In most cases, this means several years of formal Jewish education. Alternative educational patterns may be acceptable, but must be approved by the Ritual Committee. The parents must teach their child, or hire a teacher to fulfill this obligation. Your child is expected to complete training both at home and in a religious school, with special preparation for taking part in the services on the occasion of the public ceremony. If you have not already chosen a teacher through the religious school, contact the Ritual committee chair for guidance in this respect; ensure with the teacher that your child is preparing the correct material and that he or she expects to be available up to and including the day of the Bar or Bat Mitzvah.

At Adath Shalom, the young person is expected to have the following basic skills by the time of

the Bar/Bat Mitzvah:

- recite the Brachot for the reading of the Torah,
- read or chant the Maftir portion of the Torah (not mandatory but encouraged),
- chant the Haftarah and its associated Brachot,
- compose and present a D'var Torah, i.e. explain and lead discussion of some point in the week's Torah portion or other appropriate topic

Since Adath Shalom welcomes the participation of the young person to the fullest of his/her abilities, the Bar/Bat Mitzvah is encouraged to read (preferably chant) the Torah portion (or some part thereof) from the scroll *and to lead parts* of the services. In cases where the child's abilities for meeting the normal requirements for a Bar/Bat mitzvah are limited, the issue will be discussed with the ritual contact, which in turn will bring the issue and alternative plan to the Board for approval.

The Bar/Bat Mitzvah event is not regarded as a graduation after which Jewish education ceases. Rather, it recognizes the achievement of the primary phase of Jewish instruction and the beginning of further adult education. Most importantly, this coming of age of your child is a great event for you, your child, your extended family and all others who will be joining us in celebration of Shabbat and this joyous occasion. The congregation rejoices with you, is emotionally with you, and ready to help. We will endeavour to assist the Bar/Bat Mitzvah child to continue her/his relationship following the celebration, with Adath Shalom, and through our shul, with the Jewish community at large.

PARENTS' RESPONSIBILITIES AND ATTENDANCE REQUIREMENTS

Since our children learn more from what we do than from what we say, it is important that our actions reflect a concern with Judaism and Jewish education. Therefore, parents are expected to attend services with their child regularly on Shabbat and Festivals during the period of Bar/Bat Mitzvah training and thereafter.

Attending Services

Specifically, in the year (12 months) preceding the celebration, the family is expected to attend services regularly, not less than once a month. For the six months just prior to the celebration, the young person and the parents are expected to attend no less than every other week. In the two months before the date, the family should attend at least three out of four Shabbat services each month. The purpose of these rules is to allow the young person and the family to become familiar with normal practice at Adath shalom and to be part of the community.

Attending Youth Programmes and Other Activities

The young person and at least one of his/her parents should regularly attend youth programmes arranged by Adath Shalom. In years when two or more simchas are planned, Bnei Mitzvah groups are also organized to promote discussion of the significance of the event, and attendance at such sessions is expected. Participation in the Social Action activities of Adath Shalom would help the young person fully integrate the ethical aspects of the meaning of Bar/Bat Mitzvah, and is strongly encouraged.

Please keep in mind that Adath Shalom has no paid staff, except for kiddush preparation on Shabbat. (However, if families are engaging a teacher from the congregation, then remuneration may be expected. This amount would be worked out between the family and teacher). Adath Shalom's operation is successful because of the good will of its leaders and congregants. Accordingly, both families and volunteers need to be clear when they set appointments and establish expectations.

YOUR CONTACT PEOPLE

There are three people who will guide you in preparing.

1. Bnei Mitzvah Convenor – See Annex 1
 - a. Books the date
 - b. Assigns you a Liaison Person
 - c. Assigns you a Ritual Contact
2. Liaison Person - See Annex 2
3. Ritual Contact – See Annex 2

THE SERVICE

Distribution of Honours

Adath Shalom will organize and run the services in accordance with the ritual requirements of the Conservative movement as well as its own customs. Your family must work with the Ritual Contact to be sure that your plan for the service agrees with Adath Shalom's policies for conducting services and for the giving of honours. Within the general plan for a Conservative service, there is some room for variation and ample room for participation. See Annex 3 for a sample script. The sample script does not list additional sections of prayers that are included on special days such as Rosh Hodesh. The requirements for your particular date should be checked early with your Ritual Contact.

With all these possibilities, the service requires careful planning:

1. Determine what the Bar/Bat Mitzvah will do (Haftarah, Torah, Maftir, D'var, lead services, etc.)
2. Determine if any relatives or friends will be participating in the service, other than Aliyot. If yes, ascertain their qualifications and ensure arrangements are made at least one month in advance. Certain readings can be done by anyone, but for most readings, the person must be Jewish. Also, there are a number of situations in which other members of the congregation have priority for one of the seven aliyot, e.g. when observing yahrzeit. Consult with your Ritual Contact when preparing the list.
3. Prepare a written list of Aliyot at least one month prior to the event (see Annex 4). The first two Aliyot must go to a Kohen and a Levi, respectively. For other Aliyot, elder family members precede younger. Where circumstances permit, immediate family members precede non-immediate members. Custom dictates that two members of the same immediate family do not receive sequential Aliyot. However, it is permissible to allow two people (presumably two closely connected people, as with husband and wife, or grandmother and grandfather) to receive one joint Aliyah. It is also possible, though not common, to have

more than seven Aliyot. The last option should be cleared with the Ritual Contact, and would generally be accepted only for special conditions, as when there are a number of yahrzeits on the same day as the Bar or Bat Mitzvah. All persons receiving Aliyot must be Jewish.

Names of those receiving Aliyot, Hagbah, and Gelilah must include Hebrew names of the persons and their parents (for example, Sara bat Yoseph ve Dina). Names of the leaders for parts of the services, or for reading prayers, do not require the Hebrew version.

4. Review the service with an emphasis on family involvement (parental blessing, passing of the Torah, special readings, etc.) The sample script is designed to help with this task and should be completed not later than two weeks before the event.

5. Identify the Master of Ceremonies. In many cases, the gabbai or Liaison Person serves this role. The person selected must be a member of Adath Shalom; it is best if he or she also knows your family.

6. Determine who will make presentations and/or speeches.

On Being Called To the Torah

Being called to the Torah has always been considered an honour in Judaism. The spiritual importance of this honour is seen in the name of the ritual, "Aliyah", which means ascending. It is important to prepare for this honour. (See Annex 5)

Each person called to the Torah must have her/his head covered and wear a tallit.

Presentations

Adath Shalom will present a certificate and an appropriate gift to the Bar/Bat Mitzvah. Ordinarily this gift is a Chumash or a Siddur, but other similar choices are also possible. Adath Shalom's contribution to a different gift will not exceed the cost of an Etz Hayim Chumash. In addition, the Ottawa Jewish Historical Society presents each Bar/Bat Mitzvah child with a copy of A Common Thread, A History of the Jews of Ottawa.

The family must supply to the Liaison Person the English and Hebrew names of the Bar/Bat Mitzvah and of the parents, no less than two months prior to the day of celebration, to allow for the preparation of the certificate.

The presentation of these items is usually made by the president of the congregation; other arrangements are possible, e.g a principal of a Hebrew school, just as long as all involved are aware, not less than two weeks in advance.

Speeches

Parents may consider expressing their own thoughts to their child from the Bimah.

It is customary for the Bar/Bat Mitzvah to offer a brief speech of thanks at the end of the presentations, or at the end of services.

TZEDAKAH

You and your child are encouraged to include Tzedakah, the concept of sharing, as an

integral part of the Bar/Bat Mitzvah. This can be a financial contribution to a religious organization, or you and your child may engage in some element of community Tzedakah. The latter can be done through community organizations, or through Adath Shalom's own Social Action committee.

KIDDUSH

All food arrangements which involve Adath Shalom are subject to its Kashrut Policy (see Annex 6). Since a Bar/Bat Mitzvah involves guests beyond the membership of Adath Shalom, it is a Jewish Community event, and as such, subject to the Kashrut standards of the Community, which are expressed formally in the congregation's Kashrut Policy.

It is understood that all Adath Shalom congregants are invited to a Kiddush following the service. This Kiddush may be as simple as what is served on a regular Shabbat or a full meal.

If the family wishes to have a private lunch after Kiddush, this lunch is no longer a congregational event and is not subject to Adath Shalom's policies. This private event shouldn't be announced at the conclusion of services, to avoid the possibility of slighting uninvited congregants.

If you plan to self-cater, your celebration must occur at the school at 31 Nadolny-Sachs. (Although, if you have the event at the school, you can still choose to hire a caterer). Plans for self-catered luncheons must be submitted to the Kiddush chair not later than two months prior to the day. Note that all plans for self-catering are subject to approval by the Va'ad HaKashrut and availability of a mashgiach (if required) for the event. Please refer to Adath Shalom's Kashrut Guidelines for Self-Catering (see Annex 7) for details.

Whether you hire a caterer or self-cater, review your plans regarding the Kiddush with your Liaison Person as early as possible, in order to avoid any surprises.

TAX RECEIPTS

Adath Shalom will provide the family with a tax receipt for those costs, such as rental and food, when the event is open to the entire congregation. You must refer to the treasurer for more details.

LOCATION AND SET-UP

The air-conditioned SJCC Social Hall, if available, provides a comfortable environment to hold simchas, and can seat 250 persons. It is subject to rental fees set by the SJCC; its rental is negotiated by Adath Shalom and the rental contract is between the family and the SJCC. The rental contract includes an agreement with the caterer (there may be an exclusive arrangement with the restaurant proprietor and the SJCC for catering events), and the collaboration of the caterer is indicated by his or her signature on the contract.

If the SJCC is used,

- The family is responsible for all decorations.
- The family is responsible for all negotiations and payment of the caterer, and also for ensuring the caterer's agreement to the SJCC rules.
- Tablecloths are available to cover the tables for books, talletim and kippot, for the ark and for the shulchan. Adath Shalom also has vases if flowers are being purchased.
- The Ritual Contact or Liaison will provide the floor plan for the set-up of the sanctuary at the SJCC.
- The family is responsible for enlisting volunteers to transport all that is needed from 31 Nadolny-Sachs chapel to the SJCC, for the set-up of books, talletim and kippot at the SJCC, as well as for the transport back to 31 Nadolny-Sachs of all that was moved, as soon as possible after the event is over. The Ritual Contact/delegate will provide guidance for the movement of ritual items.
- The family is responsible for any childcare arrangements.
- SJCC staff are trained to handle the assembly of the portable Ark and portable shulchan. The family will assist with the correct set-up of the ritual items.
- The list of items which need to be moved includes:
 - prayer books
 - chumashim
 - Torah scrolls
 - kippot
 - talletim
 - Kiddush cup and wine
 - lectern cover
 - card with Aliyah blessings
 - member names cards if needed
 - Tikun
 - booklets for Birkat Hamazon if there is a meal

Adath Shalom is responsible for communicating with the SJCC and coordinating dates and times for the moves.

The school gymnasium can provide seating for 200 and the chapel 60. There are no rental fees for the use of either room.

If the gymnasium is to be used, then

- The family is responsible for arrangements of the decorations, flowers, etc., and for the set-up of the gymnasium, with the exception of the curtains, chairs and tables which are set by the building staff.
- Chairs, curtains, a carpet and vases are usually available from Adath Shalom or from the school building resources. Discuss the requirements with your Liaison Person.
- Adath Shalom will pay for the set up and take down of the chairs and tables. Building staff will remove curtains. However, in the unlikely event that another activity is planned later in the day in the gym, the extra set-up or cleaning costs could be billed to the family.
- The family must enlist volunteers to set up and to put away the prayer books, chumashim, kippot, talletim, and information booklets, and for taking down the decorations when the service is finished. (The books, etc, are returned to the chapel;

the decorations are stored at the back of the gymnasium until Shabbat is over.) As soon as possible on the first day that the building is open after Shabbat, arrangements must be made to remove promptly all items, in order that the building is usable by its numerous tenants.

- A member of Adath Shalom Ritual committee or designate will set up and put away the following ritual items: the ark, the Torah, the Torah blessing card, the member name cards, the large lectern, the lectern cover.
- Adath Shalom has tablecloths/covers for the tables used to support the ark and for the books, talletim and kippot, etc.
- The family must enlist volunteers to be ushers during services.
- The family must provide the list of these volunteers to the Liaison Person not later than one month before the event.
- All arrangements and deliveries must be coordinated with the Liaison Person and concluded in a timely manner, in order to be completed before Shabbat begins.
- Adath Shalom is willing to pay the first two hours of the costs of the person preparing the kiddush; however, families are expected to pay for any additional time that may be required.
- If the kiddush celebration lasts longer than usual, there may be additional front-desk security charges, which would be passed onto the family.
- Childcare arrangements are the responsibility of the family.

ADDITIONAL PREPARATIONS

Accommodation of guests

If your guests from out-of-town wish to be within walking distance of 31 Nadolny-Sachs, they may stay at the Webb Motel, approximately 0.5 km away, or at the Travelodge, approximately 1.5 km away.

Invitations

An invitation should appear in the congregational bulletin. For this, a copy of the text must be sent to the bulletin editor no later than two months prior to the date. E-mail is preferred, but the details may be sent by other written means as long as the editor receives them two months prior to the event.

Head Covering

All men and women beyond the age of Bar/Bat Mitzvah must wear a head covering. If a guest does not have a head covering, one may be borrowed from Adath Shalom.

However, you may wish to purchase new kippot with your child's name as a memento. These can be ordered locally, or from out-of-town suppliers in Montreal and Toronto, for example. Your Liaison Person can provide suggestions. In most cases, orders have to be placed at least two months in advance.

Candies

If you wish to throw candies at the Bar/Bat Mitzvah after he/she finishes the Haftarah

blessing, candies purchased must be individually wrapped, soft, and kosher.

Ushers

Particularly when many guests are expected, or when many guests are not Jewish, it is important to have members who can assist as ushers with receiving and directing guests. It is up to the family to make these arrangements and to provide the list of ushers to their Liaison Person one month in advance.

Non-Jewish Guests

If many non-Jewish guests are expected, you should ask the Gabbai to provide explanations during the service, and to make frequent references to page numbers.

Adath Shalom has also prepared sample information sheets about our service in English (see Annex 8) and French (Annex 9) as well as a sample letter you can use to send to guests (Annex 10). Or, the family may want to prepare a text themselves.

Photographs

Photographs may not be taken on the premises during Shabbat or Festivals.

Musical Instruments

Musical instruments may not be used on the premises during Shabbat or Festivals.

REFERENCES

Jeiven, Helen

Checklist for a Perfect Bar Mitzvah and Bat Mitzvah
Doubleday, New York, 1983

Lewit, Jane: Epstein, Ellen: Robinson

The Bar / Bat Mitzvah Planbook
Stein & Day, New York, 1982

Salkin, Rabbi Jeffery K

Putting God on the Guest List
Jewish Lights Publishing, Vermont, 1993

Strassfeld & Strassfeld

The Second Jewish Catalogue
The Jewish Publication Society of America, Philadelphia, 1976

CALENDAR AND CHECK LIST

Time check	Task	Desired date of completion	
12 to 24 months before	Parents receive letter of confirmation from convenor, stating date, parshah, Haftarah, as well as their GUIDE TO BAR MITZVAH AND BAT MITZVAH		
12 months before	Parents and child attend Shabbat services at least once a month; Parents are assigned Liaison Person and Ritual Contact Get in touch with Liaison Person Investigate caterers; book as necessary; Look into/hire Bar/Bat Mitzvah teacher for learning Torah, Haftarah		
9 to 12 months before	Begin lessons with teacher		
6 months ahead	Begin looking into invitations (if printed); Parents and child attend services at least every other week		
4-5 months ahead	Order invitations (if printed; indicate starting time for service as 9 30 am; indicate RSVP if needed) Confirm caterer for event held at school. If the simcha is at SJCC, restaurant proprietor is sole caterer for building events.		

<p>2-3 months ahead</p>	<p>Send copy of invitation to bulletin editor, preferably via e-mail; if not e-mail, ensure bulletin editor will have received at least two months prior to the event</p> <p>Meet with caterer to decide menu; complete caterer portion of the contract</p> <p>Discuss Kiddush plans with Kiddush chair if no caterer is involved (only at 31 N-S)</p> <p>Plan/discuss with Liaison what the child and family participation will be</p> <p>If family/friends are to do parts of the Torah chanting, ask them</p> <p>Order kippot if you wish</p> <p>Purchase tallit for Bar / Bat Mitzvah</p> <p>Order any decorations you wish</p> <p>Provide exact full name of Bar/Bat Mitzvah, in English and Hebrew, as well as those of parents to the Liaison for certificate</p> <p>Parents and child attend services three out of four Sabbaths each month.</p>		
<p>6 weeks ahead</p>	<p>Mail invitations; consider including explanatory letter to non-Jews</p> <p>Bar/Bat Mitzvah should prepare a draft D'var and share it with ritual contact for any suggestions</p> <p>Plan Aliyot and other honours</p> <p>Discuss with Liaison plans for gymnasium set-up, if event at school)</p> <p>Prepare explanation package for non-Jewish guests if you wish</p> <p>Advise Liaison if gift to the child is not the usual Chumash; establish who does the purchasing</p>		

<p>4 weeks ahead</p>	<p>Liaison and family to agree on all parts of set-up</p> <p>For a school event, give plan of set-up of gymnasium, foyer to Liaison for building staff at 31 N-S</p> <p>Contact family/friends to inform those who will be receiving honours, and to ensure that honourees are familiar with the honours</p> <p>Complete list of all participants to the service</p> <p>Provide list of Hebrew names for Aliyot, Hagbah, Gelilah</p> <p>Complete list of volunteers for various tasks, e.g. ushering. If event at SJCC, then transportation of Torah)</p> <p>Make arrangement with Kiddush chair for timing of delivery of food at 31 N-S, and for booking exact time of mashgiach (as required) if self-catering; and to reserve use of kitchen on building calendar</p>		
<p>2 weeks ahead</p>	<p>If self-catering, procure dry goods</p> <p>Advise those involved regarding who will do what presentation on behalf of congregation, Hebrew school, etc</p> <p>Plan rehearsal reading from the Torah scroll with your Ritual contact</p> <p>Make whatever childcare arrangements necessary</p>		
<p>1 week ahead</p>	<p>Review all arrangements with Liaison Person and Ritual Contact</p> <p>If self-catering, plan purchase and delivery of food to be completed by last day</p>		
<p>1 day ahead</p>	<p>All deliveries are in</p> <p>All helpers are present for set-up and/or for transportation</p> <p>Self-catering is completed as per schedule with mashgiach</p> <p>All set-up is completed before Shabbat</p> <p>Last, but not least, do whatever is possible to help the Bar or Bat Mitzvah child relax. Emphasize that no one is "keeping score" and a few errors will not affect the ceremony or the honour.</p>		

ANNEX 1
BOOKING A BAR/BAT MITZVAH AT ADATH SHALOM

1.0 POLICY

- 1.1 Eligibility of a child to have a Bar or Bat Mitzvah at Adath Shalom will be determined by the Ritual Committee.
- 1.2 A Bar/Bat Mitzvah is normally held as part of a regular Adath Shalom service (typically, a Shabbat morning service). These services must be held at Adath Shalom, 31 Nadolny Sachs or, when possible, at 21 Nadolny-Sachs (SJCC).
- 1.3 The family shall, at the time of the event, have been full members in good standing at Adath Shalom for at least two full years (i.e., they will be in their third year of full membership). Under normal circumstances, each Jewish adult in the immediate family should be a regular member of the shul.
- 1.4 A Bar/Bat Mitzvah is usually booked one to two years in advance, but must be booked not less than six months before the actual date.

2.0 PROCEDURE

- 2.1 The family contacts the Bar/Bat Mitzvah Convenor (“the Convenor”) to explore dates, avoiding conflicts or dates on which a Bar/Bat Mitzvah should not be held.
- 2.2 The Convenor, in consultation with the Ritual Committee as necessary, confirms that:
 - 2.2.1 the child is Jewish by birth or authorized conversion;
 - 2.2.2 the boy will be at least 13, and the girl at least 12 at that time (according to the child’s Hebrew birthdate);

Note: Parents of girls shall be advised that it is the preference of Adath Shalom that Bat Mitzvahs take place at or following a girl’s 13th birthday, in keeping with the principle of Egalitarianism; however if the parents so wish, a girl may have a Bat Mitzvah any time after the 12th birthday.

- 2.2.3 the child has “significant” Jewish education, or if unsure, refers the matter to the Ritual Contact for a decision; (see Adath Shalom Guide to Bar/Bat Mitzvah for details)

Note: The Ritual Contact communicates with the family to review the child’s education if there is question about his or her meeting the requirements for a “significant” Jewish education. This must be verified prior to booking of the event.

- 2.2.4 the child is being prepared in a manner appropriate to his/her ability; (i.e., It is important to confirm that the parents have made or are committed to making the necessary arrangements at the time the event is booked for someone who is

acceptable to Adath Shalom to teach the child his/her Torah, Haftarah, D'var, etc., or designated parts thereof, since by the time the family's Ritual Contact enters the picture, it is too late to make changes.)

- 2.3 The family sends the request in writing to the Convenor, confirming the date they wish to book.
- 2.4 The Convenor confirms the date and parsha in writing, (conferring with the Ritual Contact, who may in turn consult with the child's teacher as necessary,) sending the family a letter and an Adath Shalom Bar/Bat Mitzvah Package, and e-mailing copies of the letter to the Ritual Chair, the Liaison Person and Ritual Contact, once they are selected.
- 2.5 The Convenor and/or Ritual Contact explains and interprets Adath Shalom Bar/Bat Mitzvah policy to the family.
- 2.6 One year before the event, the Convenor assigns a primary Liaison Person from the roster of available members to work with the family, and ensure that the Ritual Chair assigns a Ritual Contact person to assist the primary liaison in the preparation of all ritual details. The primary Liaison Person will defer to the Ritual Contact on related matters, but will have overall responsibility for the liaison function.
- 2.7 If two or more simchas are planned in one year, the Convenor convenes an annual meeting of all families scheduled for Bnei Mitzvot, to review non-ritual matters, and assist them to set up a buddy system to share tasks that are the responsibility of the family and not of Adath Shalom. (See Adath Shalom Guide to Bar/Bat Mitzvah for details.)
- 2.8 The Convenor revises the schedule of Bar/Bat Mitzvahs each time there is a booking and sends copies by e-mail to the Ritual Committee chair, the Gabbai, those members who arrange the weekly Torah, Haftarah, Dvar and Kiddush schedule, and the Bulletin editor.

3.0 JOINT BNAI MITZVAH

- 3.1 Adath Shalom does not generally favour joint Bar/Bat Mitzvah celebrations. We are a small enough congregation that we prefer to celebrate each child's ritual coming of age separately. However, we are willing to consider them when a specific proposal with adequate explanation is brought to us.
- 3.2 Any joint Bnai Mitzvah must first be approved by the Ritual Committee.
- 3.3 The Ritual Chair will provide a single liaison person to ensure full coordination of the services.
- 3.4 The expectations for attendance at services and for ability to present materials remain as stated in the guidelines for each child individually.
- 3.5 Celebration of the Bnai Mitzvah must not result in an unduly lengthened service.

Repetition will not be allowed so that, for example, the Haftarah will be shared, not sung twice.

- 3.6 A number of aliyot are normally reserved for members of the shul who have a Yahrzeit or other reason for receiving an aliyah. In the case of a double bnei mitzvah, the remaining aliyot shall be shared equitably between the two families. We will normally allocate up to six aliyot for division between them, but additional aliyot can be considered.

4.0 PROBLEMS REGARDING SPECIFIC DATES

- 4.1 A Bar or Bat Mitzvah cannot take place until the child's Hebrew birthday (13 years for boys, 12 years for girls). Variations may be permitted in exceptional circumstances (e.g., health reasons), so long as the child has achieved the appropriate English birthday.
- 4.2 A Bar Mitzvah should **not be scheduled on Shabbat Shuvah** (the Shabbat between Rosh Hashanah and Yom Kippur), but it is not absolutely forbidden. Of course, it goes without saying that no Bar or Bat Mitzvah can take place on Rosh Hashanah or Yom Kippur.
- 4.3 As a rule, we will not schedule a Bar Mitzvah on **Pesach**, due to the problems connected with serving food.
- 4.4 A Bar Mitzvah **may not be scheduled on the Shabbat just preceding Yom HaShoa** (i.e., the Sabbath before the 28th of Nissan.)
- 4.5 Music, dancing and celebrations **from Pesach to the 33rd of Omer** (Lag b'Omer) are to be discouraged, as it is a period of semi-mourning.
- 4.6 A Bar Mitzvah may be scheduled on the first day of **Sukkot** or of **Shavuot**. The family should be advised that the service will be longer as we add Hallel. The normal restrictions on catering on Shabbat and Yom Tov apply, which may complicate matters. On Sukkot, kiddush or food should be taken in the sukkah.

Prepared June 2005
Revised November 23, 2015

ANNEX 2

ROLE OF LIAISON PERSON; ROLE OF RITUAL CONTACT

Adath Shalom ensures ongoing communication with the Bar/Bat Mitzvah family by means of a Liaison Person. In its desire to pursue ongoing training all its members, Adath Shalom usually includes in its roster of Liaison Persons individuals who have gone through the experience of a Bar/Bat Mitzvah. Ideally such a person is also knowledgeable about Ritual as well as about the other practical aspects of a Bar/Bat Mitzvah preparation. In the case where the Liaison Person is not a member of the Ritual committee, the convenor assigns also to the family a Ritual Contact, to assist with the questions and issues related to the matter, to offer learning opportunities both to the family and to the Liaison Person.

The Liaison Person is the primary resource both for the family and for Adath Shalom. The Ritual Contact has authority over ritual matters, but the overall management of the event rests with the Liaison Person.

The role of the Liaison Person is a proactive one; he/she is aware of the contents of the guidelines. The Liaison Person gets in touch with the family to monitor the progress of the preparations, to ensure in timely fashion that nothing is left out, to communicate regularly with Adath Shalom (committees such as Facilities, Kiddush, Youth, etc), as well as with the Ritual Contact, about all relevant details.

The tasks of the Ritual Contact include:

- working with the family to ensure that the aliyot are properly assigned (including, if appropriate, the assignment of aliyot to members of the congregation who may have yahrzeits, etc, that week).
- working with the family to ensure that the protocols for the aliyot are followed (e.g. the Kohen, Levi aliyot, the possibility of additional aliyot, etc)
- working with the family to ensure that the names of all honourees are provided clearly and completely in Hebrew and English
- ensuring that all information regarding aliyot, honours and service leaders are conveyed to the Parnass and Gabbai in a timely manner
- in the week or two prior to the celebration, arranging and sitting in on a “dry run” rehearsal (at the bimah, reading from the scroll, etc) to ensure the child is comfortable with her/his role
- encouraging the child to participate during services over the year prior to her/his celebration in a manner suitable to her/his capabilities, including also putting on tefillin during the weekday services
- serving as a resource to the family and to the Liaison Person on all ritual matters

The preparations for the child’s Bar/Bat Mitzvah at Adath Shalom will not be considered as acceptable to Adath Shalom until the Ritual Contact has reviewed and certified as complete all of the above.

Prepared June 2005
Revised November 23, 2015

**ANNEX 3
SAMPLE OUTLINE OF THE SERVICE**

The First page number refers to siddur at SJCC, while the page numbers of 1998 edition of Sim Shalom in chapel are in parentheses.

BAR/BAT MITZVAH _____

Date: _____

MC _____

Note:

** is normally done by the Bar/Bat Mitzvah; opportunities for family or guest participation are underlined. Non Jewish family or guests can do English readings.

p. 2 (62): Preliminary (*Birkat HaShahar*): _____

p.15 (68): English Reading _____

p.17-19 (68-69): English Reading _____

p. 33 (72): Psalm 33 English responsive reading _____

p. 50 (81): Psalm 130

P. 52 (82): Mourners' Kaddish

p. 80(96): Ashrei _____

p. 88 (100): *Halleluyah*

p. 334: *Shaharit* (prelim)

p. 335 (104): English responsive reading (` Could song...`)

pp. 336-392 (105-138): *Shaharit* (formal reading) _____

p. 394 (139): Torah Service _____

p. 394 (139): Ark opening _____

p. 398(141): Shema Israel

p. 398 (141): Passing of the Torah [optional] _____

** D'var Torah _____

Reading of Torah (pages to be announced by gabbai)
Aliyot (see other sheet)

Prayers for the sick (*mi she-berakh*)

** Maftir and Haftarah: _____

p. 406 (144) Mi she-barakh Blessing of the Bar Mitzvah

p. 415 (148): Prayer for congregation

p. 415 (148) : Prayer for our country _____

p. 416 or 417 (149): Prayer for the State of Israel (Hebrew or English) _____

p. 417 (149): Prayer for Peace responsive reading _____

p. 420 (151): Ashrei: _____

p. 426 (153): Return of Torah _____

Procession back to the ark: Torah service leader

p. 426 (153): Ark opening

Presentation by Adath Shalom to Bar/Bat Mitzvah

Remarks by Bar/Bat Mitzvah

Remarks by others

p. 722 (311) Blessing of the Bar/Bat Mitzvah by parents

Prayer of Thanksgiving (optional)

p. 428-507 (155-181): *Musaf*

p. 508 (182): Ein Keiloheinu : Children

p. 510 (183): *Aleinu*

p. 512 (184): Mourners' Kaddish (announcement of yahrzeits)

Announcements

p. 514 (187): Adon Olam

** 734: Kiddush _____

**ANNEX 4
ALIYOT**

BAR/BAT MITZVAH _____

Date: _____

(Include both English and Hebrew names)

Cohen

Levi

Sh'lishi

Rivi'i

Hamishi

Shishi

Shevi'i

Maftir

Ha'Magbiah (lifting the Torah)

Golel or Golelet (dressing the Torah)

ANNEX 5 HOW TO DO AN ALIYA

All persons ascending the Bimah for a Torah Aliyah must have their heads covered and wear a Tallit.

When called to the reader's table, approach using the most direct safe route and stand to the reader's right as he or she faces the congregation. You will be shown the starting place in the Torah scroll that will be read as your honour. With the fringe of your tallit, touch the parchment in the blank column next to the line which the reader indicated in the scroll and kiss that fringe. Then look at the chart on the right of the scroll and say the first line, "Barkhu...":

You say:

Barchu et Adonai ha-m'vo-rach

The congregation says:

Baruch Adonai ha-m'vo-rach l'olam va-ed.

You repeat the above:

Baruch Adonai ha-m'vo-rach l'olam va-ed

and then say:

Baruch ata Adonai Elo-hey-nu me-lech ha-olam, asher ba-char ba-nu me-kol ha-a-meem v'na-tan la-nu et tora-to, Baruch ata Adonai no-tayn ha-Torah.

When the reading is done, the reader will point to the ending place in the Torah scroll. With the fringe of your tallit, touch the parchment in the blank space next to the line indicated in the scroll then kiss that fringe. Then look at the chart on the right hand side of the scroll and say the blessings for *after* the reading, "Barukh..."

You say:

Baruch ata Adonai Elo-hey-nu me-lech Ha-olam, asher na-tan la-nu Torat emet, v'chayay-o-lam na-ta b'tochey-nu. Baruch ata Adonai no-tayn ha-Torah.

Remain at the reader's table, to the left of the reader until after the next person completes their honour. The gabbai will tell you when you can return to your seat. It is traditional to return to your seat using a longer route. You may receive congratulations ("Yasher Koach" is the term most often used) and/or a handshake.

*****NOVEMBER 2015 NOTE: POLICY STILL VALID, BUT NEEDS SOME UPDATING; E.G. CONGREGATIONAL VERSUS PUBLIC EVENTS**

ANNEX 6

ADATH SHALOM POLICY ON KASHRUT

Introductory Note: Adath Shalom implemented its first formal policy on Kashrut in October 1996, following extensive consultation with members, community resources and the United Synagogue of Conservative Judaism (USCJ). This revision maintains the integrity of the original, at the same time addressing several recent developments:

- New Va'ad HaKashrut regulations concerning access to and the use of the kitchen at 31 Nadolny-Sachs (where most of our events are held);
- Concerns expressed by members regarding off-site potluck dinners.

1.0 PRINCIPLES¹

- 1.1 As a Conservative congregation and as a member of the USCJ, Adath Shalom accepts and promotes the Halachic requirements of Kashrut.
- 1.2 As a part of the Jewish community, Adath Shalom follows community standards, as established by the Ottawa Va'ad HaKashrut.

2.0 DEFINITIONS (for the purposes of this policy)

- 2.1 **“Kosher”** food is that which meets the requirements of the Ottawa Va'ad HaKashrut, as described in their pamphlet, *Your Guide to Kashrut* (1996). Fresh fruit and vegetables are inherently kosher, but may require special procedures for washing – see *Your Guide to Kashrut*.
- 2.2 An **“event”** is any service or programme conducted by Adath Shalom that is open to its members and to the public at large.
- 2.3 **“Usual” food preparations** comprise store-bought kosher food that requires no heating or other processing prior to serving, other than the opening of packages, cutting or washing in cold water. The Va'ad HaKashrut has agreed that these preparations do not normally require the presence of a mashgiach.
- 2.4 A **“meal”** requires preparation, processing or heating beyond cutting, washing or arranging on a plate, or requires the chanting of “Birkhat HaMazon” (Grace after Meals) at its conclusion.

3.0 BASIC RULES FOR SERVING FOOD FOR ADATH SHALOM

¹ Inherent to Adath Shalom's Kashrut Policy is the clear understanding that [a] Shabbat or YomTov services are not normally held in a private home; and [b] Bar/Bat Mitzvah services must be held in a public place, and not in a private home. At its sole discretion, the Board of Adath Shalom may permit variances in individual exceptional cases (e.g., for health or humanitarian reasons).

- 3.1 All food must be kosher and must arrive in the original, sealed (unopened) packaging.
- 3.2 At the discretion of the Kiddush Committee Chair or designate, members may purchase and transport food themselves. Food prepared under supervision by an approved kosher caterer must be sealed with the caterer's own seal of kashrut. No food can be handled or prepared in a member's home. It is permissible to hire people to serve the food, but the Kiddush Committee Chair or designate must witness the breaking of the seals.
- 3.3 All non-disposable utensils used for preparing or serving food and non-food supplies (e.g., detergents) must be purchased new, and must be brought into the premises in the original, sealed packaging.
- 3.4 All food, utensils and supplies must be delivered to the location where it will be served prior to Shabbat/YomTov, and may be subject to inspection and approval by the Va'ad HaKashrut.
- 3.5 When a member wishes to have 'special' food at an Adath Shalom event (e.g. for a Bar/Bat Mitzvah, a Shabbaton, etc.) beyond the "usual" food preparations, a mashgiach may be required, at the member's expense. To ensure that the appropriate arrangements can be made in sufficient time, members must provide the following information to the Kiddush Committee Chair or designate, no later than three weeks prior to the event:
 - 3.5.1 A detailed list of the proposed menu, including who will be preparing the items (e.g., professional caterers or the member);
 - 3.5.2 The times when access will be required to the kitchen to prepare food prior to the event.
- 3.6 If a meal is served, provisions must be made to chant Birkhat HaMazon (including provisions to wash one's hands prior to the meal).
- 3.7 The Va'ad HaKashrut – not Adath Shalom – is the sole determinant of whether or not a mashgiach is needed, and for what duration, as well as for any other requirements regarding the serving of food at congregational events. The Va'ad HaKashrut may update these requirements from time to time.
- 3.8 The Kiddush Committee Chair or designate will serve as Adath Shalom's sole point of communication with the Va'ad HaKashrut on the above matters, and should be referred to for all matters relating to food served. He/she has the discretion to halt the preparation and serving of food at an Adath Shalom event should these conditions not be met. Neither the Kiddush Committee Chair nor Adath Shalom Congregation will be held responsible for any resultant problems or costs resulting from lack of compliance.
- 3.9 "Potluck" meals are not acceptable at official Congregational events, regardless of the venue.

4.0 SPECIFIC APPLICATIONS WHEN SERVING FOOD AT 31 NADOLNY-SACHS

- 4.1 A clean cover must be placed over any surface to be used in the preparation and dining areas.

No contact may be made with the sides or the bottom of the sink while washing food or utensils, unless the sink has been koshered first in the presence of a mashgiach.

- 4.2 All approved utensils must remain on site, stored in a locked area in the kitchen.
- 4.3 Only dairy or pareve products may be used. Meat, meat derivatives or meat-like products are not acceptable.
- 4.4 Products must be nut-free.

5.0 SPECIFIC APPLICATIONS WHEN SERVING FOOD OTHER THAN AT 31 NADOLNY-SACHS

- 5.1 At any off-site events connected with Shabbat or YomTov held in a public place, a mashgiach must be present regardless of whether a kosher caterer is used or members purchase, transport and serve food themselves.
- 5.2 When an event is catered and served by a kosher caterer, the caterer is responsible for following all regulations of the Ottawa Va'ad HaKashrut. It is the responsibility of the sponsor (e.g., a Bar/Bat Mitzvah family) to ensure that this is done.
- 5.3 The transportation and serving of "usual" foods for events such as a Chanukah party, Havdalah or social programme, in a public building or private home is permissible without a mashgiach present, at the discretion of the Kiddush chair or designate. At any such event, it is understood that food would be served only as a light refreshment. Any other interpretation violates this provision.
- 5.4 Food provided by the Congregation to a shiva house must be kosher, and any shiva meals sponsored by the Congregation must be prepared and sealed by a kosher caterer.

Note: If a member wishes to celebrate a Simcha but feels unable to comply with the above rules, the event should be treated as a family function rather than as an Adath Shalom event. It cannot take place at 31 Nadolny-Sachs, and must not be linked to the *Kiddush* following any Adath Shalom service.

Revised 08 February 2002

ANNEX 7 KASHRUT GUIDELINES FOR SELF-CATERING

What is permitted at Adath Shalom

- fresh fruit and fresh vegetables permitted by the Va'ad HaKashrut
- any unopened, sealed, baked goods, pareve or dairy, from Rideau Bakery
- all unopened, sealed, pareve (not prepared in a meat kitchen) or dairy prepared foods with kosher symbols: K MK U cor (etc)
- all unopened juices, soft drinks, or drinks with kosher symbols, kosher wine

What is NOT permitted at Adath Shalom

- any food with nuts (some of our members have lethal allergies)
- any food prepared at home (such as boiled eggs, etc.)
- fruit or vegetables which have been cut at home
- any processed food (such as dried fruit, raisins, etc.) which is not packaged and is not explicitly marked kosher
- any drinks (even pure fruit juice) not marked kosher
- using stoves at 31 Nadolny-Sachs, unless a mashgiach is present

Preparation and Serving

- Foods may be brought in and refrigerated on Friday morning, provided the mashgiach is aware of the time at which you are planning to deliver it, so that an inspection of all items may be made - contact Kiddush chair to arrange this and to submit comprehensive list of foods and drinks planned, at least three weeks prior to the chosen date.
- You may bring in new, never used before utensils, trays, bowls, for food preparation and serving, keeping in mind that sufficient time must be allocated to toveling them (immersing in the mikvah) before the day when they will be used. This must be discussed and approved well in advance by the Kiddush Chair or delegate.
- You may use the serving trays and bowls which are available on site, but you must bring in disposable (or new plastic plates), utensils, glasses, and wine cups for the number of guests expected.
- You may serve bread only if you arrange that guests may sit to eat and if you are prepared to proceed with grace after the meals (Birkat Hamazon).
- You may hire help to set up, do light food preparation on Shabbat and clean up after the meal as long as the person is supervised by someone approved by the Kiddush chair or delegate, and who is aware of the rules mentioned here and in the Kashrut Policy.

In summary, ALL foods and drinks must be certified kosher, or be permitted fresh fruit or vegetables. What is done at Adath Shalom, foodwise, **must** meet the standards of the Va'ad HaKashrut. The requirements are detailed in the Kashrut Policy. When in doubt, or for ANY questions, please contact the Kiddush Chair, well in advance of your event, with regards to any issue related to kashrut and/or for booking an event and /or for additional resources.

NB: Families who are self-catering will be asked to sign a letter, stating that they understand, respect and will comply with the kiddush and self-catering policies.

Prepared October 2002, Revised November 23, 2015

ANNEX 8 IF OUR SERVICE IS UNFAMILIAR TO YOU

Ritual is a force common to most religions. Ritual can define a group, and help it pass its identity from generation to generation. Rituals show how a group sees itself in the world, including the relationship with its God or gods.

A Ritual Moment of Becoming

Bar Mitzvah (for a boy) and Bat Mitzvah (for a girl) are important Jewish rituals. The words literally mean son or daughter of the commandment, and they imply that the child is now religiously an adult, hence expected to follow the ritual obligations and ethical codes of the Jewish religion. Bar/Bat Mitzvah marks the time when Jewish children are expected to recognize their responsibility to themselves, to the rest of the Jewish community, and to the community at large. It is a loving, hopeful way to usher a child into the adult world where we hope s/he will continue to study Torah and perform the good deeds that are regarded as equally important in Judaism.

The Bar/Bat Mitzvah

The service for a Bar and a Bat Mitzvah is different from one synagogue to another. Because Adath Shalom is an egalitarian congregation, boys and girls do exactly the same things.

The Bar/Bat Mitzvah is not in itself a special ritual. Rather, the boy or girl simply leads part of the normal Sabbath service, and in particular says the blessings included in the Torah service, and chants the Haftarah, which is generally an excerpt from the Prophets. By these acts the young person indicates that s/he is now ready to fulfill the covenant with God by being responsible for performing mitzvot, the ritual and ethical obligations of Jewish life. The changing is followed by a "ritual" specific to this occasion: during the chanting, candies will be passed around and, with the final "amen" of the final blessing, everyone throws candy at the young person to symbolize our wishes that s/he have a sweet life. Little kids run up to the front and gather the candies.

A few words before the Service

Much of the service will be conducted in Hebrew, the language in which our Bible was originally written and the language that has united Jews throughout history. You will need two books: the smaller one is the prayer book; the larger has the Torah and Haftarah readings (see further below). In each, English translation can be found on the left-hand page or column. Page numbers will be announced from time to time, so you will know about where we are reading. And remember that books written in Hebrew (not just religious ones) open from the right, which may seem "back to front".

The Sabbath Service

The Saturday morning service is long – from about 09h30 to 12h00. It is divided into five main sections.

The Preliminary Service included morning blessing and psalms, which serve as a warm-up to put us in the right frame of mind for prayer.

The Shacharit (or morning) service comes second and includes a variety of prayers which,

besides praising or thanking God, remind us of the cycle of life, of the cycle of the seasons, and of the cycle of Jewish rituals and holidays marking such occasions. The prayer which begins “Sh’ma Ysroel” is the single most succinct statement of our belief in ONE God. Shortly after the Sh’ma comes the “Amidah” or standing prayer, which is the most sacred part of the prayer service. Much of this prayer is read in silence, and you may sit down whenever you have finished reading. (Note that anyone who has a problem standing may remain seated at any time in the service).

The Torah Service is the focal point of Sabbath morning, and can, itself, be divided into two parts. First comes the reading from the Torah (i.e. the first five books of the Bible - Genesis through Deuteronomy, though they have different Hebrew names). The Torah is the central document of Judaism as it defines both the Jew’s relationship with God and appropriate behaviour for living with other human beings. We read the Torah from start to finish in a cycle of three years. (Some congregations read it over one year.) People are called up to witness the reading of the Torah, partly to show honour to it, but also to show that it is an open document; nothing is hidden. Thus it is particularly significant that the Bar or Bat Mitzvah will be called up today for the first time as a witness, and perhaps even to do some of the reading. The second part of the Torah service is the highlight for the Bar/Bat Mitzvah, for s/he will recite some blessings and then chant a selection from the prophets or histories that reinforces the Torah reading in some way. Learning the words, melodies and meaning well enough to conduct these services can take from 12 to 18 months of hard study. After the Haftarah, presentations will be made in honour of the child, and then the Torah scroll is returned to the ark.

The Musaf Service comes fourth, and is a relatively rapid repetition of the Shacharit Service to commemorate the additional service that was held on the Sabbath when the Temple was still standing in Jerusalem.

The Concluding Service has no specific name. Among other prayers, it includes the Kaddish, which, because it emphasizes the transitory nature of life, has for centuries been used to remember those who have passed away. Announcements and a final song conclude the service.

ANNEX 9
SAMPLE FRENCH TEXT FOR NON-JEWISH GUESTS
En guise d'introduction à la célébration du Sabbat

Nous vous souhaitons la bienvenue et nous vous remercions d'être là, ce matin, témoins des rites établis depuis longtemps pour souligner le caractère sacré du Sabbat, et témoins plus spécialement de la célébration de la majorité religieuse de notre enfant.

En effet, à l'âge de douze ans, une jeune fille a atteint la maturité religieuse qui lui permet d'assumer pleinement, selon la Loi juive, la responsabilité de ses gestes. Elle devient Bat-Mitzva; pour cela, elle a étudié l'hébreu, les rites et obligations du judaïsme, et elle peut, dans le milieu égalitaire que se veut la congrégation Adath Shalom, participer activement à tous les aspects de la célébration. Aujourd'hui, elle lira un passage de la Tora et chantera la Haftara, le texte hebdomadaire tiré du Livre des prophètes (voir les textes ci-joints).

Pratiques courantes:

C'est l'usage à Adath Shalom que les femmes et les hommes se couvrent la tête dans la synagogue. Traditionnellement, les hommes portent la kippah tandis que les femmes se permettent plus de fantaisie.

Les juifs et les juives adultes portent le talit le samedi matin. Ce châle de prière rectangulaire, arbore, attachées aux quatre coins, des franges nouées, dont les noeuds rappellent les six cent treize commandements de la Tora. Notre fille porte le talit pour la première fois aujourd'hui.

Le jour du Sabbat étant pour Dieu et l'être humain jour de repos, les juifs les plus orthodoxes n'entreprennent aucune activité reliée au travail, ni à la maison ou ni à la synagogue; c'est pourquoi on n'y fait pas cuire d'aliments, on n'y échange pas d'argent, on n'y prend pas de photos.

La célébration du Sabbat

Le samedi, la célébration dure environ deux heures. Elle se sépare en cinq grandes parties: d'abord la partie préliminaire, puis le Shaharit (le service du matin), ensuite la cérémonie de la Torah, après le Moussaf (le service supplémentaire), et enfin la conclusion. A Adath Shalom, les membres de la synagogue assument le leadership des célébrations, et habituellement une personne différente officie pour chacune des quatre premières parties, alors que la conclusion est souvent menée par les plus jeunes membres. Il faut dix adultes pour entreprendre cette célébration. Ce groupe constitue le minyan, et à partir d'aujourd'hui, la Bat mitzva sera de ce nombre.

La partie préliminaire:

Cette brève section comprend les bénédictions du matin et certains psaumes, et dispose l'être attentif à la prière. Elle sert en quelque sorte de réchauffement aux parties suivantes.

Le Shaharit:

Le Shaharit, ou office du matin, vient ensuite, et comprend une variété de prières qui, d'un côté, louent Dieu et Lui rendent grâce, et de l'autre nous font apprécier les cycles de la vie, le rythme des saisons, le cycle des rituels juifs et des fêtes qui soulignent ces rituels. Le Shaharit comprend le Shema Israël, la très brève prière qui résume notre croyance en un Dieu unique. S'y trouve aussi

l'Amida, ou prière récitée debout, silencieusement et sans interruption. Cette prière quotidienne est si importante que l'officiant la répète à vive voix ensuite pour le profit de tous.

La cérémonie de la Tora:

Le point central de la célébration du Sabbat, cette section comprend d'une part le rituel qui entoure la lecture de la Tora, et d'autre part, la lecture de la Haftora, tirée du Livre des prophètes.

D'abord on retire la Tora de l'Arche sainte et on la transporte en procession pour que les fidèles puissent s'en approcher. La Tora constitue le document central du judaïsme; elle définit les rapports entre Dieu et les juifs et entre les êtres humains dans leurs relations de tous les jours.

Avant les lectures, la Bat Mitzvah offre à la congrégation un résumé des textes accompagné d'un commentaire qu'elle a préparés.

A Adath Shalom, on lit la Tora d'un bout à l'autre sur un cycle de trois ans; ainsi la portion de chaque semaine représente environ le tiers de la portion hebdomadaire du cycle annuel. A la fin d'une année, Adath Shalom a passé de la Genèse au Deutéronome. La portion se subdivise en passages et pour chacun de ces passages, on invite quelqu'un à être témoin de la lecture. Ce geste souligne l'honneur dont on veut entourer la Tora, et démontre aussi qu'elle est un texte accessible à tous, sans secret. C'est un honneur pour chaque personne d'être ainsi appelée en témoignage, et habituellement c'est la première fois que la Bat Mitzvah pose ce geste. Appelée la dernière (Maftir), la Bat Mitzva relit le dernier passage et, une fois la Tora fermée, passe aux bénédictions qui accompagnent la Haftora et à la Haftora elle-même. Les mélodies qui accompagnent ces textes remontent à plus de deux mille ans et leur étude requiert plusieurs mois de travail assidu. Immédiatement après la bénédiction qui suit la Haftora, il est coutume de lancer des bonbons à la Bat Mitzvah, bonbons que les enfants viennent ramasser après; ceci symbolise notre souhait que sa vie soit remplie de douceur.

On reprend ensuite la procession pour enfin remettre la Tora dans l'Arche sainte.

Une représentante de la communauté d'Adath Shalom fait alors une présentation à la Bat Mitzvah et ses parents récitent pour elle la bénédiction des parents à leurs enfants.

Moussaf:

La quatrième partie encadre la cérémonie de la Tora et ressemble beaucoup, en plus court, au Shharit. On y reprend l'Amida. On commémore ici le service additionnel qui se tenait le jour du Sabbat à l'époque du Temple de Jérusalem.

La conclusion:

Cette petite section comprend le Kaddish. Cette prière qui met l'accent sur la nature transitoire de la vie sert depuis des siècles à rappeler le souvenir de ceux qui sont décédés.

Enfin, on procède aux communications d'ordre plus immédiat, et la célébration prend fin avec Adon Olam qui renouvelle nos liens spirituels avec Dieu.

Après la cérémonie du Sabbat, nous récitons, dans le foyer, les bénédictions qui accompagnent le vin et le pain, après quoi toute la congrégation est invitée à partager le repas. A la fin du repas, nous récitons l'Action de grâce.

Nous remercions tous ceux et celles qui ont rédigé avant nous un sommaire semblable et sur les textes desquels nous nous sommes appuyés pour préparer celui-ci.

ANNEX 10
SAMPLE ENGLISH LETTER FOR NON-JEWISH GUESTS

Dear Kathy & Bob:

We look forward to your joining us at Allison's Bat Mitzvah. To enhance your understanding of the services, we would like to share some information with you.

The synagogue services will commence at 9:30 a.m., with a 15- 20 minutes preliminary section followed by the "Shacharit" -- prayers to praise and thank God. (Non-Jewish guests may prefer to arrive around 10:00 a.m., that is, after the first parts of the service.) This is followed by the reading of the Torah (Five Books of Moses). A different portion is read every week of the year. Then comes the "Haftarah" -- or accompanying section from the Prophets. Services conclude with "Musaf", prayers in honour of the Sabbath. All this will take until about noon.

During the Torah reading, Allison will be called up as a Bat Mitzvah, a ceremony which recognizes her reaching the age of responsibility as a Jew. To celebrate her new position in the congregation, she will be given the honour of chanting from the Torah. She will chant the "Maftir" or last portion of the Torah reading, as well as the Haftarah, a reading from the Prophets. She will also participate in the Shacharit and Musaf services.

Services will be conducted in both English and Hebrew, with the prayer book reading from the right.

It is customary for all entering the Synagogue to cover their heads with a "Kippah". These will be available in the lobby. A "Tallit" or prayer shawl is worn only by Jewish men and women. As this is a religious service we ask that dress be in accordance with what would be expected in any religious facility.

You may sit wherever you like. The congregation stands when the Holy Ark is opened. Just watch everyone else. If you arrive after the service has begun, please pick up a prayer book and Pentateuch and proceed directly to a seat. (The usher should be able to indicate the current page and, if necessary, help you find a seat.) However, if the congregation is standing, we ask that you do not enter the seating area until everyone is permitted to sit. We ask that you do not place books on the floor. If you are already seated when the congregation is asked to stand, but have trouble standing; please feel free to remain sitting.

Taking photographs and exchanging money are not permitted on Shabbat.

Looking forward to being with you.

Karen and Ron

ANNEX 11
TIPS TO WRITING A D'VAR TORAH FOR A BAR/BAT MITZVAH

1. Read your Haftorah and Torah reading/portion in English first.
2. Note any common words or topics found in both.
3. Read the Haftorah and Torah reading/portion in Hebrew.
4. Same as step 2.
5. Note any interesting topics in either Haftorah or Torah reading/portion that are worth exploring in more depth.
6. Add to the list any important aspects of Bar or Bat-Mitzvah which are important to you.
7. Add any other ideas about Jewish, moral, personal, family or any other topics that you might like to mention.
8. Then be selective and choose among all those possibilities, the few that you want to discuss. It is better to have a short dvar with a few points, than a long one that touches on many.
9. Find some references that contain more information on the topics listed above (library, Internet, school, etc.).
10. Make an outline of the subjects in the order that you want to mention.
11. Write a rough draft of the D'var and show it to your parents, teachers, friends, etc. for feedback. Aim for 500 to 1000 words. Don't worry if it is shorter than this target; however, if it is longer, then delete what is not necessary.
12. Polish it up after getting the suggestions for improvement.
13. Practise it over and over until it feels very familiar and comfortable.
14. Mazel Tov!! You've done it!!