

Honors (Aliyot)

Opening Ark.....	[name]
Removing Torah.....	[name]
Carry Crown(s).....	[name]
1 st Aliyah: Congregant	[name]
Torah Reader	[name]
2 nd Aliyah: Congregant.....	[name]
Torah Reader	[name]
3 rd Aliyah.....	[name]
Torah Reader	[name]
4 th Aliyah.....	[name]
Torah Reader.....	[name]
5 th Aliyah.....	Congregant
Torah Reader	[name]
6 th Aliyah.....	Congregant
Torah Reader	[name]
7 th Aliyah.....	parent(s)
Torah Reader	[name]
8 th Aliyah.....	BBM child
Torah Reader.....	[name]
Lift Torah (Hagbah)	[name]
Bind Torah (Gililah).....	[name]
A prayer for our country (p. 148).....	[name]
A prayer for the state of Israel (p.149).....	[name]
A prayer for peace (p. 149)	[name]
Ashrei (p. 151)	[name]
Replace Torah	[name]
Carry Crown(s).....	[name]
Closing the Ark (Peticha).....	[name]

BAR/BAT MITZVAH OF

[NAME]

can add Hebrew name

insert picture or your own design

Date

**Temple of Aaron
616 S. Mississippi River Blvd.
St. Paul, Minnesota**

Dear Family and Friends,

We are so pleased to share this wonderful occasion with you as our [son/daughter], [name], is called to the Torah to become a [Bar/Bat] Mitzvah.

Bar/Bat Mitzvah

[Bar/Bat] Mitzvah literally means “[son/daughter] of the commandment.” The Bar (for boys)/Bat Mitzvah is a special time in the life of a Jewish teenager when they assume the responsibilities of adult members of the Jewish community. [Name] has spent years preparing for this day and now demonstrates [his/her] willingness and ability to accept ethical and moral responsibilities in [his/her] daily behavior. These responsibilities include the commitment to furthering [his/her] Jewish education and continuing to develop [his/her] Jewish identity and knowledge of our tradition.

Our Synagogue

Our synagogue, Temple of Aaron, is a conservative congregation, which joins modernity with tradition by combining Jewish written and oral law with insights that have developed over thousands of years. The synagogue is the Jewish house of worship, a building for prayer. As a sign of reverence for G-d, men are expected to cover their heads in the synagogue by wearing a *kippah* (skullcap). While it is optional for women, many women wear a *kippah*. The synagogue tradition is for everyone who comes to the *bimah* (pulpit) to wear one. During the Shabbat service, Jews past the age of bar mitzvah may also wear a *tallit*, a fringed prayer shawl, to serve as a reminder of the commandments G-d gave to us.

Our Sanctuary

Our sanctuary contains several meaningful parts. It divides naturally into three parts based upon the three basic elements of Judaism: G-d, the Torah, and the People of Israel. Suspended above the Ark is the Ner Tamid (The Eternal Light) which is lit continuously, symbolizing G-d's eternal presence.

The ten stained glass windows, based on the theme, “The Life Time of a Jew” begin with “Birth,” the window closest to the front of the Sanctuary on the Cantor's side and end with “Immortality” the window closest to the front of the Sanctuary on the Rabbis' side.

The Shabbat Service

The Shabbat service consists of three major parts. The morning service, called *Shacharit*, which [name] will lead this morning, is the basic morning service consisting of prayers, many from the Book of Psalms. You can follow along in the *Siddur* (prayer book), which is in the wooden rack in front of you. Our prayer books open from right to left because Hebrew is read from right to left.

This service contains the *Shema*, our sacred declaration that we believe in one Supreme Being, and the *Amidah* (silent standing prayer), which is the central prayer in every Jewish service. During certain prayers and when the Ark is opened, the Rabbi asks the congregation to rise as a sign of respect.

The second is the Torah portion which begins when the Torah is removed from the Ark (and the congregation stands). Each Torah scroll contains the five books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The Torah is written by hand with a quill on parchment by a trained scribe, and takes about one year to write each scroll. The Torah is brought to the congregation in a special procession, where it is customary to kiss or touch the Torah as it passes. The Torah portion is chanted using ancient melodies known as trope. A different portion of the Torah is read each week so that the entire Torah is read over the course of the year. Every Jewish congregation in the world reads the same portion at the same time, linking [name]'s [Bar/Bat] Mitzvah service to other Jewish people all over the world. [name]'s Torah portion today is called [insert], which means "[insert]" and comes from the book of [insert]. We will honor family members and friends with an *Aliyah* by calling them up to the Torah to recite the special blessings before and after the seven *parshat* (portions), as well as assisting in the removal and replacement of the Torah, and reading special prayers. You can follow the Torah readings in the *Humash*, which you received upon entering the synagogue.

Following the Torah readings, [name] will then chant [his/her] *Haftorah* (which means end or conclusion) portion, which contains a prophetic theme that is connected to the Torah portion.

The third and concluding part of the service is the *Musaf* (additional) Service, which contains prayers that refer to ancient sacrifices and gifts brought for G-d to the Temple in Jerusalem. Following the final prayer, blessings over the wine and the bread are recited.

1. Birth

In every birth is renewed the mystery of Creation. As an explosion radiates forces outward so does the birth of a new being come into life establishing relationships in all directions.

2. The First Steps “Train up a child in the way he should go, and even when he is old, he will not depart from it,” is the rule of the Book of Proverbs. The frame of character and the pattern of emotions is set in the first years of life. The warmth and love of the family is the greatest gift of all.

3. Hebrew Education

Study is the shrine of the Jew. “For it is our life and the length of our days.” Every Jewish child is obliged to learn the Hebrew language -- the language of the Bible and make it the hallmark of his/her life.

4. Bar/Bat Mitzvah

These ceremonies mark the passage from child to adolescent and signify that a boy or girl of thirteen has reached religious age and is entitled to the full rights and responsibilities of an adult Jew.

5. Confirmation

Confirmation implies that the individual has now arrived at a point to make firm the spiritual life. Confirmation is always celebrated on *Shavout*, the Festival of First Ripe Fruit.

6. Marriage

The beauty and strength of love is sanctified in the Marriage Ceremony known as *Kiddushin*. The bride and groom gather under a *Hupah*, proclaiming the sacredness of married love.

7. Parenthood

Parenthood gives supreme meaning and purpose to existence. The parent holds in his hand the world of the child. This world is born of a union sanctified by love and blessed by religion since the dawn of worship. In parenthood begins the fulfillment of life.

8. Community Responsibility

This principle transcends the Jewish community and embraces all of humanity. The causes of all peoples are to be the concern of the Jew. In this window the clasped hands visually portray the power and force of the community -- greater than the individual, yet protecting the individuality and privacy of the person.

9. Old Age

The lesson “Before the hoary head shalt thou rise” is one of the highwater marks of Jewish thought. It expresses the respect and concern that the Jew feels for the aged. The true test of any society is the manner in which the aged are treated. In the golden sunset years the individual is cherished and respected. He is deserving of a moment of contentment; to see new generations come into being and “life fulfill itself in many ways.”

10. Immortality

In Immortality, the cycle is completed. His earthly task finished man is called to his heavenly home. The Jew lives in the confidence of the knowledge that death is a part of life and that man's sojourn on earth has meaning and purpose. Here in ascending colors is symbolically portrayed “into His hand I commit my spirit, and with my soul my body as well. “The Lord is mine and I have no fear.”