

**Standards and Guidelines
for
*B'nai Mitzvah***

**A Manual for Candidates
at
Congregation Kehillat Israel
Lansing, Michigan**

Updated: June 2018

5778

A VIEW FROM JEWISH HISTORY AND TRADITION

Our ancient sacred texts appear to view “coming of age” as just one status change among many in a person’s life. They saw that the emerging adult was acquiring certain natural endowments—intellectual, physical, and reproductive—which then prompted the rabbis to assign new cultural responsibilities and privileges.

Coming of age occurred when two natural conditions were met: minimum age and signs of puberty. Age served as proxy for two more meaningful—but less easily measured—qualities in emerging adults: understanding of God, which includes a sense of moral accountability, and strength and stamina.

Although this concept of the status of being “of age” is ancient among Jews, scholars find little evidence of a specific coming-of-age ceremony or celebration until about 600 years ago. The earliest evidence of recognition for emerging adults appears to be related to fasting on Yom Kippur. Despite the relative lack of pomp and circumstance in earlier times, we infer that a period of preparation preceded one’s coming of age. Texts suggest that preparation was aimed at three goals corresponding to natural changes in the maturing young person: awareness that Jewish spirituality has something to offer; mastery of facts and skills; and a sense of integrity and self-possession.

Eventually, males who came of age began to publicly confirm reaching this stage of communal membership by playing an active role in public discussion of Torah and in communal prayers. The boy’s father also had a role in this transition.

At the same time, reaching this stage in life became an occasion for celebration among Jews, not solely within families but also in community. It is no modern innovation for the family to host a feast; this is a centuries-old tradition. Sometimes the feast was a party and at other times it was treated as a religious obligation (a *mitzvah*); the young adult, his father, or a guest would publicly address what the community considered sacred (Torah) and the elders present would offer blessings, congratulations, and prayers.

Women traditionally took on a more private religious role than men and public acknowledgement of a female’s new status does not appear to have been marked until around 1900. In 1922, Rabbi Mordecai Kaplan, the founder of Reconstructionist Judaism, began promoting the practice of *bat mitzvah*.

The exact method of demonstrating one’s new status has varied by locale and over time. We acknowledge this variability in order to discourage any impulse to be dogmatic about the “one right way” to do this. Jews have typically marked this stage in life in three ways:

- by playing a prominent role in communal worship service
- by giving a *d’var Torah*, a presentation on the meaning of a sacred text
- by being the focus of a joyous family celebration.

WHAT *B'NAI MITZVAH** MEANS AT KI

In keeping with our heritage, we at KI also view “coming of age” as a change in status, one among many in a person’s life. Like our forebears, we take note of the acquisition of certain intellectual, physical, and reproductive powers in our emerging adults, and we too wish to provide an ethnic and religious framework for these changes.

KI tries to celebrate its children becoming *b'nai mitzvah* in ways that satisfy individual and communal needs. We find the preparation period and ceremony to be a rewarding beginning in the life of an emerging adult, as well as in the life of his/her parents. We are grateful that our heritage offers us the model for a sacred, transformative path.

But post-modern America is not like pre-modern Europe or the Middle East. One significant difference is that Jewish identity is now much more a function of personal decision; a Jew repeatedly makes a conscious choice to be called a Jew. This fact greatly sharpens one ancient meaning of what happens around age thirteen: the choosing of one’s group identity. We view the meaning of *b'nai mitzvah* today as foremost affirming a decision to “opt into” the Jewish community.

If that conscious decision is to be an informed choice, then a young Jew must be educated in advance. We concur with the ancient tradition of a period of preparation that involves development of:

- an awareness that Jewish spirituality has something to offer
- a mastery of facts and skills
- a sense of integrity and self-possession

B'nai mitzvah at KI is a community development as much as a family one. The congregation’s interest in providing a venue for *b'nai mitzvah* is both to cheer on and strengthen family ties and to increase the emerging adult’s engagement with community. These two goals are the reference points for how we think and act about *b'nai mitzvah* as a congregation, and guide our decisions on the subject.

At KI, the act of preparing for and becoming a *b'nai mitzvah* means:

- affirming a decision to “opt into” the Jewish community
- growing in stature, nurtured by a personal enrichment program
- celebrating the choice and the achievement, in community.

* Note on usage: “*b'nai mitzvah*” is the plural form and encompasses both the masculine and feminine genders. The female plural form is “*b'not mitzvah*.” We use the term “*b'nai mitzvah*” in place of the awkward “*bar/bat mitzvah*” even though the plural form isn’t “proper” English grammar when used with singular cases—but mixing Hebrew and English causes other grammatical problems anyway.

CHECKLIST FOR PARENTS

12-18 Months in Advance

- Set the date for your child's ceremony in consultation with other *b'nai mitzvah* families and with the approval of the ritual chair and rabbi.
- Make sure your KI membership dues are up to date.

10-12 Months

- Consult with the rabbi or *b'nai mitzvah* liaison to arrange tutoring (see pg 5) which should begin approximately eight-nine months before the *b'nai mitzvah*. The rabbi will also review the goals and expectations for the *b'nai mitzvah* (identified in this packet).
- If you haven't already, begin attending regular Shabbat and holiday services (pg 5).

5 Months

- Schedule yourself to host a regular Shabbat kiddush during the months prior to the *b'nai mitzvah* (pg 9).
- Order invitations and *kippot*.

4 Months

- Candidate meets with the rabbi to confirm he/she will be properly prepared. This includes making sure the candidate has been attending Shabbat services and will be ready to perform his/her role in the service on the scheduled day. Should there be any concern about your child completing the preparations on time, you will be alerted.
- Candidate begins working on a *d'var Torah* by reading the Torah portion for the scheduled date and thinking about issues or questions he/she might want to address. The candidate's *d'var* may also focus on his/her *haftarah* or a recent or upcoming holiday. The candidate should meet with the rabbi for assistance in selecting a topic for the *d'var*, and consult periodically with the rabbi, either in person or via e-mail, while preparing the talk, until the final version has been approved. Arrange for a "*d'var* buddy"—a parent, relative, or someone outside the family—to help prepare the talk.

3 Months

- Decide who will get honors at the ceremony (pg 8). Submit their English and Hebrew names to the rabbi. The rabbi will need to know which of the seven *aliyot* will be assigned to which honorees, along with a capsule biography (written or oral) of each person receiving an *aliyah*. Review the details of the Shabbat morning service with the rabbi before finalizing any roles assigned to guests.

2-3 Months

- Contact KI office staff to place an announcement in the KI newsletter.

2 Months

- Submit list of service leaders to the rabbi.
- Submit draft of *d'var* to the rabbi for review.

1 Month

- Arrange rehearsal with the rabbi or *b'nai mitzvah* liaison (pg 8).

Before the Event

- Obtain building key and access code; learn how to open and close building.

COMMON QUESTIONS ASKED ABOUT THE *B'NAI MITZVAH* PROCESS

WHAT DOES IT MEAN TODAY TO BECOME A *B'NAI MITZVAH*?

Becoming a *b'nai mitzvah* marks the beginning of the passage into adulthood. In Jewish tradition, an adult has certain obligations and responsibilities that a child does not have. Being *b'nai mitzvah* means you are ready to observe the *mitzvot*, the adult obligations and responsibilities—the “opportunities for holiness”—of the Jewish people.

WHO RUNS THE *B'NAI MITZVAH* PROGRAM AT KEHILLAT ISRAEL?

The *b'nai mitzvah* program is part of the educational program at KI. Because it involves a religious ritual ceremony that takes place in the synagogue, the rabbi, ritual committee and school board jointly determine *b'nai mitzvah* policy.

WHEN CAN MY CHILD BECOME A *B'NAI MITZVAH*?

- In our tradition, boys and girls become *b'nai mitzvah* at age thirteen, although girls in some communities may become *bat mitzvah* at twelve. This happens whether or not there is a ceremony to celebrate the event. However, it is an important part of our culture to celebrate life passages and joyous events together as a community; most families choose to have a *b'nai mitzvah* ceremony and we strongly encourage it.
- There is no date after which you cannot have this ceremony. However the earliest date is generally the child's thirteenth birthday according to the Hebrew calendar. At KI, students are also required to complete the first semester of the *b'nai mitzvah* class curriculum before the ceremony is celebrated (unless an exception is approved by the ritual chair, school board chair, and rabbi), and to complete the entire academic year, regardless of the date of the ceremony.

WHAT ARE THE PREREQUISITES TO CELEBRATING A *B'NAI MITZVAH* AT KEHILLAT ISRAEL?

- The family must be members of KI in order to begin preparation
- Enrollment in a formal program of Jewish study for five years (or equivalent approved by the rabbi)
- A commitment to complete the entire *b'nai mitzvah* school curriculum (the first semester of which must be completed before the ceremony can take place unless approved by the rabbi, school board chair, and ritual chair).
- Satisfying the rabbi and ritual committee that you are ready and properly prepared for the ceremony.

WHEN DOES A B'NAI MITZVAH CEREMONY TAKE PLACE?

We strongly encourage families to schedule *b'nai mitzvah* ceremonies on Shabbat mornings. The Shabbat morning service is the main service of our holiest day and the centerpiece of ritual life in the KI community. It is the focus of instruction in prayer throughout the religious school curriculum, and the *b'nai mitzvah* class training is specifically structured to prepare students to participate in and lead the Shabbat morning service.

KI families have occasionally scheduled *b'nai mitzvah* ceremonies for Shabbat afternoon (when the Torah is also traditionally read, as it is on Monday and Thursday mornings), and you may have reasons for wanting to choose that option. If so, we ask you to consider the reasons stated above for encouraging the choice of Shabbat morning. Choosing the afternoon (*mincha*) service requires additional extracurricular study because of the difference in the two services and the fact that the religious school cannot effectively train students for both. If you do schedule an afternoon ceremony, the rabbi will clarify what the differences are and establish your child's requirements for participating in and leading the service.

WHAT DOES THE ACTUAL PREPARATION CONSIST OF?

- The complete *b'nai mitzvah* class curriculum, which provides general preparation as well as training in leading services, Torah trope, preparing a *d'var*, and *mitzvah* projects.
- Outside tutoring to prepare for the Torah and *haftarah leyning* (singing). This usually requires a minimum of 45 minutes per week with your tutor in addition to individual practice at least five times a week. This program of individual instruction and study should be arranged not less than ten months prior to the student's *b'nai mitzvah*. Tutors must be approved by the rabbi. The rabbi can also help parents identify a suitable tutor.
- Regular attendance at services. While studying in the classroom is a good introduction to the services and rituals of the synagogue, there is really only one way to learn how to *daven*; that is to attend services. During the year before the *b'nai mitzvah*, the student and at least one parent are expected to attend a minimum of ten services, at least seven of which must be Saturday morning services. We also encourage attendance at all major holidays during the year before your ceremony. Dates of attendance will be recorded for each child on a chart at KI.
- Preparation, usually with help, of a *d'var* on the Torah portion. The *b'nai mitzvah* class will discuss *d'var* preparation in Hebrew school; however it is the parents' responsibility to ensure the *d'var* is completed.
- Learning the significance and use of *tallit* and *tefillin* (to be covered in class). Practice with a *tallit* for a few months in advance so it can be used comfortably at the ceremony. *Tefillin* are not used on Shabbat or required of our students, but those who want to become adept in their use are encouraged to do so with the help of the rabbi.

WHAT DOES A *B'NAI MITZVAH* DO AT THE CEREMONY?

B'nai mitzvah candidates are generally required to:

- Chant or read the *maftir* (closing) portion of the weekly Torah reading and the appropriate blessings.
- Chant or read the *haftarah* (the week's reading from the prophets) and the appropriate blessings.
- Deliver a five to ten minute *d'var* Torah or commentary on their *parasha* (weekly Torah reading).
- We strongly encourage those who are able to read additional sections of the Torah portion or to lead the Torah service and/or Musaf service (when using the Conservative prayer book), or the concluding section of the service (when using the Reconstructionist prayer book).

Exceptions to this policy are described below.

ARE THE STANDARDS FOR PREPARATION AND PARTICIPATION FLEXIBLE FOR SPECIAL CASES?

We have adopted general standards that also presume some built-in flexibility. That is, it is generally fair if all young people face the same standards, with each candidate asked to do what everyone else is doing. On the other hand, given special circumstances, it seems appropriate that sometimes what we will ask of one person may differ from what we expect of others:

- In the case of a special-needs child, the rabbi, together with the family, will modify our expectations to suit the needs and abilities of the candidate.
- If you are capable of taking on more than the typical preparation described here, then you should do more. The amount of effort each person invests should be sufficient to provide a meaningful experience.

WHAT IS THE *D'VAR TORAH*?

The *d'var* gives students the opportunity to demonstrate their ability to read a sacred text, ask essential questions, and draw out some “torah”—some bit of wisdom—that is relevant to the contemporary person engaged with Torah. KI students begin learning this process in the third grade. There are several possible topics for the *d'var*. The *b'nai mitzvah* may discuss the *parasha*, the *haftarah*, or a recent or upcoming holiday. In addition, students may wish to share their feelings about this turning point in their lives or their Jewish education. It is during the *d'var* that the *b'nai mitzvah* also thanks family, friends, and teachers for their support. Besides working on the content of the *d'var*, it is important to rehearse the delivery of the speech, to speak slowly and loudly, and to enunciate every word. A draft of the *d'var* must be submitted to the rabbi for review two months prior to the *simcha* (celebration).

WHAT DO *B'NAI MITZVAH* PARENTS DO AT THE CEREMONY?

With the intense focus on the child, it is easy to overlook that this rite of passage is no less significant for the parents than it is for their son or daughter. The commitment to raise a Jewish child, to educate that child, and to “pass the Torah” down through the generations to their offspring should be duly celebrated through a deepening of the parents' own engagement in Jewish life, an engagement that is witnessed by the entire community

through the parents' participation in the ceremony. Typically parents will stand for the last of the seven *aliyot*, ceremonially offer their child his or her first *tallit* and say a few words near the end of the service in honor of their child. Sometimes parents opt to pass the Torah down through the generations, or may, together with the rabbi, develop additional rituals that are particularly meaningful or transformative for their family.

However, some of the most powerful, memorable moments in ceremonies, and those with the most lasting impact for parents and children, occur when parents take on actual leadership within the *b'nai mitzvah* ceremony: chanting Torah, leading a portion of the service, presenting their own *torah*. While these may seem like daunting challenges, especially for parents with limited Jewish education, the rabbi is able to guide parents in a challenging yet manageable learning process, and to take on tasks that may involve some stretching, but are nonetheless realistic. The satisfaction of offering this kind of support at one's own child's *b'nai mitzvah* and to demonstrate one's newfound skills before the congregation far outweighs the effort involved and will provide a memory to cherish throughout the lives of one's child and oneself.

WHAT TYPES OF HONORS ARE AVAILABLE TO THE FAMILY AND FRIENDS OF THE *B'NAI MITZVAH*?

There are many ways to include family and friends in the *simcha*. Honors include: opening and closing the ark (twice), carrying the Torah (twice), lifting and dressing the Torah, leading the congregation in the prayers for peace, for the United States, or for Israel, or reciting additional readings. In addition, seven *aliyot* are available for the family and friends of the *b'nai mitzvah*. We are very aware that many friends and family members are not Jewish and we encourage their participation in your *simcha*. There are many honors available for non-Jews throughout the ceremony; the ritual chair or rabbi can help you identify these.

CAN THE YOUNGER SIBLINGS OF THE *B'NAI MITZVAH* PARTICIPATE IN THE *SIMCHA* FROM THE *BIMA*?

Yes, they can lead *Ashrei*, *Ein Keloheinu*, *Aleinu*, or *Adon Olam*. They can open and close the ark. They can lead *motzi* or *kiddush* (although many families choose to have this done by the entire *b'nai mitzvah* class). Other options can be approved by the rabbi.

SHOULD WE HAVE A REHEARSAL?

In fact, a rehearsal at which your immediate family and the ritual chair walk through the service is an integral part of the preparation for the *b'nai mitzvah* ceremony. It ensures that everyone is comfortable in the sanctuary and familiar with our procedures. You will discuss where to sit and stand, what to say, and when to come forward. Some families choose to make this a dress rehearsal, particularly if they want to videotape or take photographs, neither of which is permitted during the actual *b'nai mitzvah* nor the celebration following the ceremony if held on the premises of KI. The rehearsal is typically held sometime during the week before the *b'nai mitzvah*. Schedule the rehearsal with the *b'nai mitzvah* liaison at least a month in advance.

WHO IS RESPONSIBLE FOR SETTING UP THE SANCTUARY FOR THE *B'NAI MITZVAH*?

The family is responsible for setting up the sanctuary, including arranging chairs, setting out *siddurim* (prayer books), *chumashim* (books containing the Torah and *haftarah* readings), pamphlets, and flowers. This is usually done a day or two before the *b'nai mitzvah*. Let the office staff know in advance how many chairs you will require. The family also sets up the social hall for the *kiddush* following the *b'nai mitzvah*.

HOW DO WE CELEBRATE OUR *SIMCHA* WITH THE KEHILLAT ISRAEL COMMUNITY?

- It is KI's policy that the *b'nai mitzvah* family shares their *simcha* with the congregation by hosting a congregational *kiddush* following services on Shabbat morning. In addition, the family is asked to host one other *kiddush* during the year prior to the *b'nai mitzvah*. KI maintains a kosher kitchen. No meat is allowed on the premises. The Kitchen Coordinators will be able to help with any questions. To schedule hosting a Kiddush, please contact the KI office.
- Becoming *b'nai mitzvah* is a community celebration. In keeping with the spirit of the *simcha*, we expect families to include all *b'nai mitzvah* classmates in the celebration of the *b'nai mitzvah*. We also expect everyone in the *b'nai mitzvah* class to attend the ceremonies of their classmates.

HOW MUCH DOES IT COST TO HAVE A *B'NAI MITZVAH* AT KI?

KI members who are up-to-date in the payment of their membership dues have no additional required costs charged by KI. It is appropriate at any life-cycle event to make a financial contribution to the congregation, and a contribution may be designated as being in honor of any or many of the individual community members who help children and families successfully reach this milestone. A recommended contribution for *b'nai mitzvah* at KI is \$250.

HOW DO WE GIVE *TZEDAKAH*?

As a part of the adult Jewish commitment to *tikkun olam*/repair of the world, and in the traditional Jewish spirit of giving *tzedakah* in honor of joyous occasions, we strongly encourage charitable contributions in honor of your *simcha* (celebration). KI is a partner synagogue with Mazon, an American Jewish organization supporting hundreds of food shelves and other projects combating hunger in our country. As a partner, it is suggested that families add on three percent of the cost of the celebration and give this amount as a contribution to Mazon. Of course, if there is another organization or cause that you are especially fond of, it would be appropriate to split your donation between Mazon and this organization, or to give your entire donation to an entity other than Mazon. Finally, the three percent figure is a suggested one. Families need to consider their own individual circumstances as their guide.

WHAT COMES AFTER *B'NAI MITZVAH*?

It is essential that the *b'nai mitzvah* ceremony does not mark the conclusion of you and your child's Jewish education. This is the strong desire of the KI community and we will act to support you and your child's active participation in Jewish life and learning after graduation from our religious school. We sincerely hope that children and parents remain active in the congregation and participate in its educational and ritual life in the years following the ceremony. These are the years that can determine whether Judaism remains a vital force in a child's future life, when parents can develop a more personal and intimate relationship with Judaism and our community is bound together by the ongoing commitment made by our members at this time in their lives. The educational options available to teens vary from year to year; however we strongly recommend participation in

youth group programs, summer camps, Israel trips, volunteering at KI, participating in services, and reading Torah.

FURTHER DISCUSSION ON BECOMING A *B'NAI MITZVAH* AT KI

BECOMING AN ADULT MEANS JOINING A COMMUNITY

When a child comes of age, it is a *simcha* for the immediate family and for the synagogue family as well. To build that sense of community, families preparing for a *b'nai mitzvah* must be members of KI when they schedule the event. In addition, the *b'nai mitzvah* will be announced in the KI newsletter and the entire congregation invited to celebrate the *simcha* at the service.

BECOMING AN ADULT MEANS LEARNING

A passion for learning has always been a characteristic of the Jewish people. To help our children prepare for the responsibilities of full participation in the ritual life of the community, KI requires five years of formal Jewish education in our religious school (or an equivalent approved by the rabbi) as preparation for becoming *b'nai mitzvah*. The child must be enrolled in the Hebrew school for the entire academic year of the *b'nai mitzvah*. Tutoring and independent home study do not mean a student may be absent from regularly scheduled religious school sessions.

BECOMING AN ADULT MEANS COMMITMENT

Becoming a *b'nai mitzvah* requires a commitment to learning the specific skills necessary to participate as an adult in the Jewish community. *B'nai mitzvah* candidates should be familiar with the Hebrew language, bible, customs, prayer, religious life, and Jewish culture. The KI religious school covers these subjects in an age-appropriate manner. In addition to religious school attendance, *b'nai mitzvah* preparation requires each child to study a minimum of 45 minutes a week with a private tutor, with independent practice sessions at least five days a week.

BECOMING AN ADULT MEANS FUN

A *kehillah* (i.e., a Jewish community) is the original social network. The great joy of Jewish community life comes from participation in social, educational, religious, charitable, and *tikkun olam* activities with friends of all ages. It is central to Jewish life to rejoice at *simchas*. Certainly a *b'nai mitzvah* calls for a celebration. If you choose to have a party, we recommend that you think about the following religious issues. Since a *b'nai mitzvah* is a religious celebration celebrated on the holy Sabbath, we encourage you to schedule your party to begin after sunset on Saturday evening. A wonderful way to begin would be with *havdalah*. If you are serving food, consider serving a kosher, vegetarian, or dairy meal. You may wish to let your guests know the nature of what you are serving.

RELIGIOUS POLICIES THAT AFFECT *B'NAI MITZVAH* CEREMONIES

- No photographic or video recording devices may be used during the services or at any time during Shabbat on the premises of KI. You may arrange to take pictures at the rehearsal.
- On Shabbat, cell phones are not to be used in the sanctuary. They should be turned off.
- Smoking is not allowed anywhere on the synagogue grounds.
- On Shabbat, writing is not allowed in the building and is discouraged anywhere on the synagogue grounds.
- Men are required to wear a *kippah* or other head covering in the sanctuary.
- Men called up to the *bima* should wear a *tallit* and *kippah*. Women are strongly encouraged to do the same, or at least to wear a *tallit*.
- The rabbi will approve the assignments regarding who will lead the Shabbat morning services. You should contact the rabbi with your requests at least two months before the *b'nai mitzvah*. At all times, we will try to accommodate your requests. However, non-KI members cannot lead major portions of the service without prior approval and speaking with the rabbi.
- No photocopying of religious texts (*chumashim*, *siddurim*) is allowed for distribution to attendees of the ceremony without authorization from the rabbi or ritual chair.

KI RESOURCES AND CONTACTS

- Rabbi Michael Zimmerman 882-0049, kirabbiz@gmail.com
- Nicole Ellefson, School Director 882-0049, KIRSchool@gmail.com
- Katherine Booker, KI Office Manager 882-0049, kiloriw@gmail.com
- Catherine Tucker-Fick, VP Religious Affairs
- Gail Richmond, *B'nai Mitzvah* Liaison
- Doug Moffat, Kitchen Co-Coordinator

Two useful resources on the KI website are:

Kashrut Guidelines [also contains guidelines for preparing a Kiddush]

BBM Guide to Kiddush Planning (a.k.a. “Sherry and Maggie’s Guide to *B'nai Mitzvah* Planning”)

RESOURCES

Borenstein's Book and Music Store
Royal Plaza Mall
25242 Greenfield Road
Oak Park, MI 48220
(877) 226-7367

Phyllis Cohen
Invitations and kippot
2316 Sapphire Lane
East Lansing
332-6666

KTAV Jewish Gift Catalogue
900 Jefferson
Box 6249
Hoboken, NJ 07030
(201) 963-9524
(201) 963-0102 (FAX)
www.ktav.com

Rosenblum's Bookstore
2906 West Devon Avenue
Chicago, IL 60657
www.alljudaica.com

Source for Everything Jewish/Hamakor Judaica
P.O. Box 48835
Niles, IL 60714
(800) 426-2567
www.jewishsource.com

Spitzer's
Harvard Square Mall
21770 W. 11 Mile Road
Southfield, MI 48076
(313) 356-6080

Additional resources and specific items can often be found through web searches.

Select Books on Planning a Bar/Bat Mitzvah

The Ultimate Bar/Bat Mitzvah Celebration Book Jayne Cohen and Lori Weincott, 2004

Whose Bar/Bat Mitzvah is This, Anyway?: A Guide for Parents Through a Family Rite of Passage Judith Davis, 1998

MitzvahChic: A New Approach to Hosting a Bar or Bat Mitzvah that is Meaningful, Hip, Relevant, and Drop-Dead Gorgeous Gail Greenberg, 2003

Bar/Bat Mitzvah Basics: A Practical Family Guide to Coming of Age Together Helen Leneman and Jeffrey Salkin, 2001

The Bar/Bat Mitzvah Planbook Jane Lewit, 1996

Make Your Own Bar/Bat Mitzvah: A Personal Approach to Creating a Meaningful Rite of Passage Goldie Milgram, 2004

The Bar/Bat Mitzvah Survival Guide Randi Reinfeld, 2000

The Complete Bar/Bat Mitzvah Planner: An Indispensable, Money Saving Workbook for Organizing Every Aspect of the Event - From Temple Services to Reception Linda Seifer Sage, 1993

Putting God on the Guest List: How to Reclaim the Spiritual Meaning of Your Child's Bar or Bat Mitzvah Jeffrey Salkin, Sandy Eisenberg Sasso, and William LeBeau, 1996

For Kids--Putting God on Your Guest List: How to Claim the Spritual Meaning of Your Bar/Bat Mitzvah Jeffrey Salkin, 1998

The Bar and Bat Mitzvah *Mitzvah* Book: A Practical Guide for Changing the World Through Your Simcha Danny Siegel, 1004