



Bet Mitzvah Guide

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Dear Parent(s) of Bet Mitzvah Student:

We are most pleased that your child is beginning preparations to celebrate becoming a Bet Mitzvah. The greatest honor our Congregation can bestow on an individual is to have them recite the berachot (blessings) and chant Torah during our Shabbat morning worship services. We look forward to helping your child along their journey, to this important and meaningful Jewish milestone.

While this is a time of great excitement, we recognize the fact that a certain amount of anxiety is present, also. To help alleviate any concerns, as well as to place this experience in proper perspective, we have prepared this packet of material for you.

Please read all this material carefully. We hope it will lessen some of the natural anxiety associated with Bet Mitzvah—a phenomenon common to all life-cycle events. More importantly, may this information serve to enhance this significant celebration in your family's life.

If we can be of any help in the coming months, please contact us. We look forward to sharing in your family's joy when your child is called to the Torah as a Bet Mitzvah.

Rabbi Kramer Rabbi Brazner Rabbi Rothstein

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Origins of Bet Mitzvah

WHY DO WE CALL OUR PROGRAM “BET MITZVAH”?

In an effort to be more inclusive of all members of our Jewish community we have opted to use the term “Bet Mitzvah” to refer to our program. Bet Mitzvah refers to the letter ‘bet’ in Hebrew and is taken from the first letter of the traditional name for our Jewish coming of age ceremony (Bet mitzvah). Using the phrase “Bet Mitzvah” allows for people to add whichever additional letters they’d like to the ceremony name (bar, bat, b’nai, b’not, etc.), and is more inclusive of all gender identities and expressions. By allowing students and their families to choose the specific term they’d like to utilize for their ceremony, we create a more open environment in which all members of our community feel seen and respected by the terminology we use. While we will refer to our B’nai Mitzvah program in general as “Bet Mitzvah” moving forward, we invite all students to use the specific term that reflects their identity when speaking about their day specifically.

The term ‘Bet Mitzvah’ comes to us from the Central Conference of American Rabbis’ (CCAR; our Reform Movement’s professional body for our rabbinic leadership) Worship and Practice Committee. After consulting with experts and leaders in the topic of gender identity and expression, as well as referencing our sacred tradition and considering many options, the CCAR has formally recommended that we adopt the term ‘Bet Mitzvah.’ ‘B’nai Mitzvah’ is inherently a gendered term, utilizing the masculine plural in Hebrew. ‘Bet Mitzvah’ removes the masculine ending from ‘b’nai’ and allows us to simply keep the first letter, ‘bet,’ allowing for a more open-ended word that speaks to the openness with which we endeavor to create our community. This term reflects our Movement’s commitment to inclusivity and our desire for our tradition to evolve with the times in which we live.

WHAT IS THE ORIGIN OF BET MITZVAH?

The bar mitzvah ceremony was developed as a public recognition of a legal and religious status, attained with or without the ritual. In other words, a Jewish boy of 13 years and one day automatically became a bar mitzvah even if no public ceremony took place. While the beginnings of the modern bar mitzvah ceremony appeared as early as the sixth century C.E., it was not until the Middle Ages that a fully developed ritual emerged. By the 13th or 14th century, the custom of calling a boy up to the Torah was established as the way of recognizing entry into manhood. The bar mitzvah boy would chant the blessings, all or part of the Torah portion of the week, and/or the haftarah section from the prophetic books. The boy's father would then recite a special blessing: "Blessed is He who has freed me from responsibility for this boy." The bar mitzvah boy would often give a scholarly address on the Torah portion or some section of the Talmud. Then followed a gala feast, called s'udat mitzvah ("meal of celebrating the performance of a mitzvah"), to which family, friends, and sometimes the entire Jewish community would be invited. In short, almost all the elements we associate with the modern bar mitzvah ceremony were present by the Middle Ages.

WHEN DID BAT MITZVAH BEGIN?

Starting in the second or third century C.E., Jewish girls at age 12 took on legal responsibility for the performance of the mitzvot. As with age 13 for boys, 12 probably corresponded with their onset of puberty. However, girls were subject to far fewer

commandments than boys. Today, liberal Jews affirm the total equality of women in terms of religious privileges and responsibilities. In the 1800s, Reform Judaism abolished bar mitzvah in favor of confirmation for both boys and girls (bat mitzvah was not considered an option at that time). Within the 19th-century traditional community, some families held a s'udat mitzvah for a daughter on her 12th birthday, with the girl sometimes delivering a talk and her father reciting the blessing: "Blessed is He who has freed me from responsibility for this girl."

The first-known bat mitzvah in North America was that of Judith Kaplan, the daughter of Mordecai Kaplan, in 1921. Reform Judaism (which had by this time reintroduced bar mitzvah) and then Conservative congregations quickly adopted bat mitzvah, though in slightly different forms.

<https://reformjudaism.org/bar-and-bat-mitzvah>

Preparations and Expectations

Regular attendance and participation in synagogue worship prior to the *Bet Mitzvah* is an important factor in the *Bet Mitzvah* process. It shapes the student's relationship to our congregation and our cultural heritage as well as familiarizes them with the order, patterns and meaning of our Shabbat service.

Another important aspect of preparing to become a *Bet Mitzvah* is developing a sense of community and responsibility for each other. The two years leading up to the *Bet Mitzvah* provides many opportunities for students and their parents to get to know each other and develop friendships. It is our hope and expectation that every child be fully included in the *Bet Mitzvah* celebrations and will assist and help each other. We recommend that families participate in regularly scheduled social activities so that the students and their families can get to know each other better.

At the end of the fourth-grade year, we will assign your child a *Bet Mitzvah* service date. Your child **MUST** be 13 on or a month before the date of the service and know Hebrew.

All financial accounts with B'nai Jehudah (membership, tuition, etc.) must be current in order to receive a date assignment. A \$1,300 training tuition towards the *Bet Mitzvah* program will be collected when you accept your child's date.

At B'nai Jehudah, the student and their family must adhere to the following requirements in order to become *Bet Mitzvah*:

- Family membership must be in good standing at B'nai Jehudah for at least three consecutive years prior to the date of the service. (Special circumstances will be considered and should be brought to the attention of the *Bet Mitzvah* Coordinator.)
- Child must be enrolled and in good standing with the congregation's religious school for at least three years prior to their service date.
- Before entering the *Bet Mitzvah* program, the child must be able to fluidly read Hebrew. If this is not the case during the assessment a year before the service, extra tutoring will be suggested to ensure a smooth process.
- Child is required to participate in Religious School during their entire *Bet Mitzvah* year, including Keshet for 7th graders.

Each student will be expected to fulfill these basic requirements:

- Possess a general knowledge of the *siddur* (prayer book) and public prayer.
- Have the ability to read, chant, and comprehend *Shabbat* service prayers and selected portions of the *Torah*
- Complete a *Mitzvah* project
- Complete a *D'var Torah* (sermon)

This knowledge prepares our students for direct participation in the shabbat services and to become an integral part of congregational life.

Pre-Bet Mitzvah Training Program

Hebrew Assessment:

Approximately ten months before your student enters the *Bet Mitzvah* training program, they will be assessed to evaluate Hebrew fluency and knowledge of prayers. This appointment is to ensure a smooth process during the *Bet Mitzvah* training program. After this assessment, you will receive feedback about your student's Hebrew level and a recommendation for preparation before they enter into the program.

Tutor Assignments:

We work hard to make the right match between tutor and student. We take into consideration the student's Hebrew fluency and learning style as well as the teaching style of the tutor. Individual tutoring sessions will take place on a (mostly) weekly basis beginning six to seven months prior to the *Bet Mitzvah* date.

The Bet Mitzvah Training Program

The *Bet Mitzvah* Training Program consists of:

- A maximum of 24 individual tutoring sessions (45 minutes each) with one of B'nai Jehudah's excellent tutors. Four 30-minute meetings to develop the *D'var Torah* (sermon).
- One 60-minute Service Details meeting.
- Four rehearsals in the chapel/social hall.
- Three meetings with a Rabbi.

A parent is expected to attend all *D'var Torah* (sermon) meetings, the Service Details meeting, and to attend all rehearsals.

Supplemental tutoring sessions are available to students who need additional support to master their prayers or Hebrew. Some students may be asked to pursue supplemental tutoring in addition to their religious school studies before entering the *Bet Mitzvah* Training Program. These tutoring sessions (which are in excess of the 24 provided by the tuition of the program) are scheduled and priced between the Tutor and parents.

Families will pay the tutors directly for any additional sessions

Policy regarding adults and children on premises:

B'nai Jehudah staff and clergy (including, but not limited to, religious school teachers, tutors, rabbis, music director, office, and maintenance personnel whether employees of B'nai Jehudah, contractors, or volunteers) who meet privately with minor children in connection with synagogue or religious school matters, will, at all times, make every reasonable effort to maintain the maximum visibility possible by: Leaving doors open, when practical.
Raising blinds or other window coverings in offices.

Meeting in plain view or in public spaces of the building whenever possible.
Inviting parents or guardians to be present during meeting.

This policy is intended to protect the safety and well-being of both children and adults when they are together on the grounds or in buildings at B'nai Jehudah.

Service/Study Guide:

Each student is provided with a folder, access to music links, and prayer book that contain a wealth of study materials. *Students are meant to bond with this folder!* Materials will be added as the students continue their training.

Please remind your child to bring materials to every tutoring session AND every meeting with the rabbi!

Study Time:

While learning styles vary, we recommend that students work on their service daily for 30 minutes. It is not enough to only practice during tutoring sessions. Try breaking up study time into three sessions of ten minutes each, each session focusing on one area of study: the *t'filot* (prayers), the *parashah* (Torah portion), the *d'var Torah* (sermon), and the *haftarah* (optional, additional readings from the prophets – see “*Haftarah*”, below).

Once the student has learned all the material, it is imperative that they continue to review every day. The more prepared they are, the less nervous they will be! While much of the curriculum will have been learned before entering the training program, there is a great deal for each student to master. Make sure that there is adequate time set aside for practice. Athletics, music, dance etc. require lots of practice, and so does Hebrew. Having set study times and encouragement from you will make all the difference in your child's competency and comfort at their *Bet Mitzvah*.

Haftarah (optional):

After a student has completed learning the *Torah* Portion and all of the required prayers, they will have the opportunity to learn a *Haftarah* portion and the prayers before and after the reading.

Haftarah is an additional selection that corresponds to the appropriate Torah portion. *Haftarah* comes from the Book of Prophets and can either be chanted/read in Hebrew or English. The *Haftarah* is chanted to a different cantillation system and is sung in a minor key.

Please note that this is an optional addition to the service *Haftarah* is chanted off a piece of paper. Students do not need to memorize all the vowels or cantillation marks. If it is important to you to have *Haftarah* as part of your service, please make sure you discuss it with your tutor early in the process. Additional tutoring sessions may be necessary to have your student complete a *Haftarah* section, depending on the student's Hebrew skill level.



The Temple, Congregation B'nai Jehudah Bet* Mitzvah Brit (Contract) for Students & Families

*We are delighted that your family has chosen to celebrate your child's becoming a Bet Mitzvah at B'nai Jehudah. We cherish your participation in our congregation and will do all we can to make this into a meaningful experience. In order to smooth the process for you and create clear, communal expectations, we offer the following information. **Please sign and date this form and return it with your Date Confirmation Form. Please also keep a copy of this document for your own records.***

By confirming a date, you agree to the following obligations:

1. You and your child agree to continue their Jewish education at B'nai Jehudah with regular attendance. Bet Mitzvah marks an important milestone in an ongoing life of Jewish engagement and learning; it is a transition into Jewish adulthood, not the end of one's Jewish education. Keshet and Confirmation are meaningful opportunities to continue a student's learning, and we look forward to seeing them participate in these programs as they grow.
2. You agree to pay a Bet Mitzvah fee (subject to change, but currently \$1,300; \$200 is nonrefundable), due with the submission of your Date Confirmation Form, to cover various synagogue costs – including tutoring – revolving around this celebration.
3. You agree to be current with any other fees and/or Terumah obligations. We also understand that all families' financial statuses are different, and we never want finances to be a barrier to Jewish community and engagement. Please contact our Accountant with any questions or concerns you may have regarding your financial commitments here at B'nai Jehudah that we might be helpful.
4. You and your child agree to participate in our "Becoming" program, our bet mitzvah preparatory program for all our 6th grade families. These sessions (in which parents attend alongside their student) are spaced throughout the 6th grade year and provide a meaningful foundation for students and their families to prepare for their bet mitzvah. From exploring your Torah portion, to discussing the important 'why' behind bet mitzvah, to building community as a bet mitzvah cohort, these sessions lay the groundwork for an impactful and meaningful bet mitzvah experience.
5. You and your child agree to fulfill all the various obligations associated with becoming Bet Mitzvah at B'nai Jehudah. (Subject to change, this currently includes attending 6 Friday night and 6 Saturday morning Shabbat services at B'nai Jehudah during the 6 months before your assigned date; completing a mitzvah project (i.e., a direct-service social action project) during this same 6 month period; periodic meetings as assigned during the 6 months before the celebration; working with an approved tutor in learning the Torah and liturgy for that particular date.)
6. You agree to follow the custom of tefillah (prayer) at B'nai Jehudah, in regard to participating in services at which your child celebrates becoming a Bet Mitzvah.
7. You and your child agree to invite your student's entire Bet Mitzvah class to their service and any and all celebrations associated with the day. Torah teaches us to treat others as we wish to be treated, and to lead with compassion and kindness; we prize inclusivity and community as a people, and at B'nai Jehudah. To exclude certain students only leads to heartache and disunity in the class. We firmly expect all bet mitzvah families to include one another in their celebrations to contribute to this sense of community and to role-model for our children the Jewish values we hold dear as a people.

Parent's Signature/Date _____

Student's Signature/Date _____

What is a D'var Torah?

D'var Torah means “a word of Torah” and is the Hebrew term for a text-based sermon. On the Saturday morning of your service, through your *D'var Torah*, you will teach the congregation Torah through *your* interpretation of the Torah reading.

There are many different approaches to writing a *D'var Torah* that are acceptable, and you will have help along the way. You will have meetings with a rabbi to help you prepare. Also, unlike school projects where the child operates independently, parents are encouraged to actively participate in this learning process (as long as it is productive for both parent and child).

Some *Torah* portions are more accessible than others, but the rabbi working with you and your family will guide you through this process. A *D'var Torah* should encourage people to think or feel differently after hearing it. Your *D'var Torah* will start with an aspect of your Torah portion that you find interesting and will develop from there. When complete, your *D'var Torah* should be 3-7 pages, double-spaced, with a 14-point font.

Provided below is a simple outline for creating your *D'var Torah* that has worked for many of our students over the years.

1. Summary:

Include the name of the Torah portion, the name of the book you are chanting from and a summary of what happens in your reading. Some context may also be helpful. For example: what has happened before and/or after your Torah portion?

2. Transition/Focus:

Decide which aspect(s) of the portion you are going to focus on. Describe what you think your *parashah* is teaching. KEY QUESTION: What kind of message are these ancient words saying to me? “The aspect of this portion I find most interesting is...”

3. Exploration:

What does Jewish tradition have to say about your focus? What other information can you bring to this subject that will bring it alive and make it relevant to the congregation?

4. Your Opinion:

How do you relate to the issue(s) you raised? An illustration from the *Bet Mitzvah's* own experience is helpful here.

5. Conclusion:

Summarize what you have learned and taught the congregation, and what you will walk away with as a *Bet Mitzvah*.

Optional:

Write a short prayer (in English, beginning with “Dear God ...”) to complete your *D'var Torah*. What do you hope/wish for, regarding the ideas you have presented for yourself, your family, friends, and the world?

The Mitzvah Project

The *Mitzvah* Project is a family-centered *mitzvah* program where families choose a project to accomplish during the *Bet Mitzvah* year. The project should be completed by the end of the seventh-grade school year or by the *Bet Mitzvah* date. All families are required to participate.

Throughout the *Bet Mitzvah* program, families learn about *tzedakah* (charitable giving), *tikkun olam* (repair of the world), and *g'milut chasadim* (acts of loving kindness). Keeping these in mind, families choose a *Mitzvah* project. Projects can be a short-term volunteer commitment to a program or organization, or anything that enhances the lives of others or protects/preserves the environment.

All *Mitzvah* projects are acceptable, however simply writing a donation check is not possible. The *mitzvah* project is meant to be hands-on, direct service. There are not a set number of required hours that must be put into the project. Although, as with most things, the more you put into it, the more you will receive!

If you have questions about the *Mitzvah* Project, please contact the *Bet Mitzvah* Coordinator.

Bet Mitzvah Service Expectations

At B'nai Jehudah, the young person assumes the role of *Ba'al T'fillah*—the leader of prayer. This begins with Friday night services. The Friday evening before the *Bet Mitzvah*, the family will be invited to the *bimah* to light the Shabbat candles, and the young person will lead *V'ahavtah*, *Kiddush* and *Motzi afterwards*. We will also invite the family to open the ark for *Aleinu*. This might change due to different venues or types of services on Friday nights.

On Saturday Morning, the *Bet Mitzvah* leads most of the service as *Sh'liach Tzibur* (leader of worship), including chanting from the weekly *Torah* and (optional) *Haftarah* portions, and delivering a *D'var Torah* (sermon) on the meaning of the portion read.

Honors During the Service

Honors are an important part of the *Bet Mitzvah* service. Family and friends who are given honors cease to be observers and become active participants. A variety of opportunities for family and friends exist within the Shabbat morning worship service. Below is a basic guide to *Bet Mitzvah* honors.

Community:

The *Bet Mitzvah* service is a community celebration, not a private event. It is customary for all worshippers attending the Shabbat morning service to participate in the *Kiddush* lunch afterward. In addition to those people to whom you sent invitations, generally 5-8 congregants will attend. The *Kiddush* can range from very basic to a full luncheon.

You and your child agree to invite your student's entire *Bet Mitzvah* class to their service and any and all celebrations associated with the day. *Torah* teaches us to treat others as we wish to be treated, and to lead with compassion and kindness; we prize inclusivity and community as a people, and at B'nai Jehudah. To exclude certain students only leads to heartache and disunity in the class. We firmly expect all *bet mitzvah* families to include one another in their celebrations to contribute to this sense of community and to role-model for our children the Jewish values we hold dear as a people.

Parents:

Besides *kvelling* (being really happy), the parental involvement in a *Bet Mitzvah* service includes:

- Lighting candles on Friday night.
- Participating in the physical passing-down of the *Torah* Scroll on Saturday morning.
- Having the third *aliyah*, which involves reciting the *Torah* blessings.
- Offering a prayer to the *Bet Mitzvah* (Guidelines for these prayers must be followed. The offering must not exceed 400 words, must not embarrass your child, and must be approved by a rabbi prior to the service).

Other opportunities for Honors:

An *Aliyah* is the act of being called to the Torah. There are two parts to an *aliyah*: the blessing before the reading of the Torah and the blessing after the reading of the Torah. Each *Bet Mitzvah* has a total of four *aliyot*:

- The first two *aliyot* for friends and family.
- The third *Aliyah* for the parent(s).
- The fourth *Aliyah* is for the *Bet Mitzvah*.

During the service the ark is opened three times, and the Torah is passed down from generation to generation. In addition to *Aliyot* and the passing down of the Torah from generation to generation, other honors that can be given include:

- The opening and closing of the ark
- A *hagbah* (Torah lifter)
- *Ag'lilah* (Torah dresser)

The Participation of Non-Jews:

B'nai Jehudah welcomes the participation of non-Jewish family and friends. We strive to make the whole family feel at home during the service. If you have any questions or concerns, please contact the rabbi or the Bet Mitzvah Coordinator.

The Involvement of Younger Siblings and Children:

Siblings or other young children should be given age-appropriate honors, such as helping to dress the Torah or opening the ark. Siblings may also help in leading the *Motzi*, blessing over the *challah* at the conclusion of the *Kiddush*. Siblings over age 13 can be given an *Aliyah*.

Aliyah:

Below are the basic fundamentals of being called to the Torah (*Aliyah*) at Congregation B'nai Jehudah. Meaning to “go up” or “ascend,” *Aliyah* implies a spiritual ascent. An *Aliyah* is considered to be one of the most sacred privileges in Judaism. Consequently, you must be Jewish and “of age” (i.e., older than 13) to qualify for an *Aliyah*. Indeed, the service of *Bet Mitzvah* is a celebration of a child's first *Aliyah*. Non-Jewish partners are welcome to accompany and participate with their Jewish partner for an *Aliyah*. *Each Aliyah must include at least one Jewish Adult who can say the blessings.*

Hebrew Name:

Traditionally you would be called to the Torah by your Hebrew name. This includes not only your given name but the name(s) of your parents. The formula would thus be:

For men *Ya'akov* **ben** *Avraham v'Sarah*

For women *Rachel* **bat** *Avraham v'Sarah*

Although Hebrew names are the standard for this tradition, Yiddish names are also common. If you do not have a Hebrew name, we can use your English name. This could also be a great opportunity to contact a rabbi about acquiring a Hebrew name.

Bet Mitzvah Information & Honors Sheet *Please*
return forms 5 weeks before your Service.

Bet's Full English Name:

Bet's Hebrew Name: Bet Birthdate:

Parent English Name:

Parent English Name:

Grandparent(s) English Name(s) (LIVING ONLY):

<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>

Sibling(s) English Name(s)

<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>

Friday Night Erev Shabbat Honors:

We would love for your family to attend Erev Shabbat services on Friday evening. The Bet's immediate family (Bet, parents, siblings) have the opportunity to assist with 3 honors: 1) lighting the Shabbat candles, 2) opening the ark for Aleinu, and 3) holding the ritual objects for Kiddush and Motzi while leading. In addition, the Bet has the opportunity to 1) lead the V'ahavta.

Please list the names here of the immediate family members who will be participating on Friday night:

<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>

How many guests do you anticipate at services Shabbat evening (Friday):

How many guests do you anticipate at services Shabbat Morning (Saturday):

Saturday Morning Shabbat Honors:

During our Shabbat Morning Bet Service friends and family of the Bet are invited to participate in our Service for a variety of honors. Each honor is explained below; you may use as many or as few of these honors as needed. Please notify anyone who is listed on this sheet that they should endeavor to arrive by 9:30 AM Saturday morning for a brief service run-through to practice their service part.

Please indicate below the English name(s) for all service honors. There are no maximum limits to our honors, but please try to keep group sizes reasonable. NOTE: Ark opening honors require at least 2 people.

Ark Openers 1 – Taking Out the Torah: Opening and closing the Ark when we take the Torah out of the Ark at the beginning of the Torah Service. At this time parents and grandparents of the Bet will also be on the *bima*.

Ark Openers 2 – Returning the Torah: Opening and closing the Ark when we return the Torah to the Ark at the end of our Torah Service.

Ark Openers 3 – Aleinu: Opening and closing the Ark for the Aleinu prayer. (This is a great time for a larger group. Consider honoring your B'nai Jehudah Classmates)

Bet Mitzvah Aliyot Sheet

Please print return forms 5 weeks before your Service.

When reading from our Torah Scroll it is traditional to bless our words of Torah both before and after they are read. We call this blessing an 'aliyah.' Our Bet students typically read 4 sections of Torah, and thus we have 4 aliyot. The 4th Aliyah is traditionally reserved for the Bet Mitzvah, and the 3rd Aliyah is for the parents of the Bet.

There are, then, two other aliyot to give out as honors. **These people should be prepared to recite the blessing before and after the Torah reading in Hebrew. It is traditional to not come up for an aliyah until after the age of 13. There are no maximum limits to our aliyot honors, but please try to keep the group sizes reasonable.**

When completing the sections below, please fill in the Hebrew names as follows:

HEBREW FIRST NAME *ben/bat* PERSON'S PARENTS' HEBREW FIRST NAMES

For example: An Aliyah will go to Shirley, whose Hebrew name is 'Sara Beracha.' Shirley's father's Hebrew name is 'Shmuel Yitzchak, and her mother's Hebrew name is 'Esther Rachel.' So, Shirley's Hebrew name is: 'Sara bat Shmuel v'Esther.'

Aliyah 1 (use as many lines as necessary)

ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>

Aliyah 2 (use as many lines as necessary)

ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>

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Aiyah 3 | PARENT(S) OF Bet (use as many lines as necessary)

ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>

Aliyah 4 | Bet Mitzvah

ENG Name:	<input type="text"/>	HEB Name:	<input type="text"/>	<i>ben/bat</i>	<input type="text"/>
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*Use more paper if necessary

Sample

Torah Undressers/Dressers: During the Shabbat morning service, the Torah scroll is undressed before the Bet reads their portion, and then dressed again afterwards. The Torah is dressed in cloth and silver ritual items. Kids are welcome to participate in this honor.

The **undressers** come to the *bima* during the *hakafah* (walking with the scroll around the room) – the rabbi does not call them by name. The **dressers** come up after the Torah reading when the rabbi calls them up by name, along with the person doing *hagbahah* (lifting the scroll).

Undressing the Torah:

Dressing the Torah:

Hagbahah (Lifting the Torah): After our Bet reads from the Torah it is traditional to lift the scroll that all might see the words of Torah that have been read. This person should feel comfortable lifting approx. 20 pounds; it's mostly about balance, and our rabbis will help the person practice before the service. This person should be a Jewish adult over the age of 13.

Lifting the Torah (1 person):

Kiddush & Motzi (Blessing the Wine and Challah): At the conclusion of our service these honors are invited to join the Rabbis in helping to lead Kiddush (blessing over the wine) and Motzi (blessing over the challah). This is a lovely opportunity to invite the Bet's entire B'nai Mitzvah class up to the *bima*, cousins and younger children.

Usher(s): One or two people eighteen years or older are required for this honor to assist in greeting guests.

• Sponsorship forms to be turned in five weeks before Ceremony •

Bet Mitzvah's Name:
Parent(s)' Names:
Date of Service:

Oneg

On Friday evening, we invite families to sponsor our Oneg, the light snacks we provide after services. You will be observing the important mitzvah of *hachnasat orchim*, of welcoming guests with refreshing food.

We will be happy to sponsor the Oneg on Friday evening. Attached is our check for \$250, made payable to B'nai Jehudah.

Please list the following person(s) as sponsoring the Oneg:

(Please print clearly)

We do not wish to participate.

Bima

You may sponsor a flower arrangement on the bima for the weekend that your child celebrates becoming a Bet Mitzvah. We will acknowledge your donation.

We would like to sponsor the beautification of our bima for the weekend. Attached is our check for \$100, made payable to The Temple, Congregation B'nai Jehudah. Preferred colors or flowers:

Please list the following person(s) as sponsoring the flowers:

(Please print clearly)

We do not wish to participate.

BET MITZVAH PHOTO & LIVESTREAM

Bet Mitzvah's Name:

Parent(s)' Names:

Bet Mitzvah Date:

Photography No photography is allowed during the service.

Please check one of the following:

We will not be doing any photography before or after Shabbat morning services.

Family members will be taking photographs before and/or after Shabbat morning services. We would like to start taking pictures at

(Please indicate time. Pictures must be done by 9:30)

We have hired a photographer to take pictures before or after Shabbat morning services. We would like to start taking pictures at

(Please indicate time. Pictures must be done by 9:30)

The photographer's name is:

Their phone number is:

Videography

Please check one of the following:

We wish to receive the download link for the Shabbat service, which will be live-streamed.

Attached is our donation for \$180 to support the technology that makes this possible.

Pictures with our Rabbis

We would like to take pictures AFTER Shabbat morning services with the Rabbis:

Yes

No

* No photography is allowed during the service

Frequently Asked Questions

What should attendees wear?

Since this is a religious service, you should wear clothes that show respect for yourself, for others, and for a house of worship. Clothes that are neat, clean, and on the modest side are appropriate. The Bet Mitzvah should be wearing formal clothing as a reflection of their position of leadership in the service. Additionally, the Bet Mitzvah will be wearing an over-the-ear microphone, as well as a microphone battery pack. This pack needs to be worn on the outside of the Bet Mitzvah's clothing (so as not to interfere with its antenna), ideally clipped to their belt/pants or in an outer pocket. **If the Bet Mitzvah is wearing clothing that does not have pockets/a belt (such as a dress), families should plan on acquiring a belt that can be worn over the Bet Mitzvah's outfit just for the duration of the service.** Finally, there are two ritual items the Bet Mitzvah is invited to wear:

1. Tallit: A tallit is a fringed prayer shawl that Jewish adults are invited to wear once they have become a Bet Mitzvah. This prayer shawl serves as a symbol of one's commitment to their Jewish tradition; the fringes (tzitzit) represent the 613 commandments contained in our Torah. Many families choose to purchase a tallit as a special gift for the Bet Mitzvah – a special reminder and memory of the day that they will keep with them and use during morning services for the rest of their lives. Tallitot can be purchased in our Sisterhood Gift Shop. If you don't find one in our Shop that you like, please ask the Sisterhood Gift Shop Staff for assistance ordering one.
2. Kippah: A kippah (pronounced 'kee-pah') is a small, round head covering that serves as a symbol of the respect one holds for their Jewish tradition, community, and/or God. People can choose to wear a kippah for many reasons, and we invite all Bet Mitzvah students (irrespective of their gender-identity) to consider whether they would like to wear a kippah as part of their service dress.

Timeline of Saturday Morning

8:30- Pictures

9:45- Rehearsal with Rabbi's and anyone who will have an Honor

10:00- Family and Rabbi's special Blessing

10:30- Service Begins

12:00- Service Ends

Optional Oneg until 1:00 in Kikar or Luncheon in Social Hall until 2:00

Scheduling & Logistics

Invitations:

It is expected that all members of the *Bet Mitzvah* class will be invited to every *Bet Mitzvah* service and that either all or none of the class will be invited to a party after the service if one is held.

- Order invitations at least three months in advance
- Mail invitations to guests 1-2 months before *Bet Mitzvah* ceremony

The invitation should reflect the significance of the moment. It should emphasize the centrality of the young person within the service, and that this is a religious life cycle event.

Example: “With pride, (parent’s name) and (parent’s name) invite you to share in our *simcha* as (student’s name) becomes a *Bet Mitzvah* on (day), at (time). Please join us at The Temple, Congregation B’nai Jehudah, 12320 Nall Ave, Overland Park, Kansas. A *Kiddush* lunch will be held immediately after the service.”

Another alternative is to set up a *Bet Mitzvah* website, such as that found on <https://mitzvahs.myevent.com/>. Make your design personal. You can even include information about your *Mitzvah* Project!

The *Bet Mitzvah* will be wearing an over-the-ear microphone, as well as a microphone battery pack. This pack needs to be worn on the outside of the *Bet Mitzvah*’s clothing (so as not to interfere with its antenna), ideally clipped to their belt/pants or in an outer pocket. If the *Bet Mitzvah* is wearing clothing that does not have pockets/a belt (such as a dress), families should plan on acquiring a belt that can be worn over the *Bet Mitzvah*’s outfit just for the duration of the service.

Friday Night *Oneg*: The key element in planning the social aspect of this significant occasion is honoring the spiritual nature of this event in your child’s life. B’nai Jehudah celebrates a Friday evening *Oneg* Shabbat after our services. This is a special way for those close to you in the congregation to participate in your big event. Invite your friends in the congregation, other *Bet Mitzvah* families, and family in the area to attend. The *Bet Mitzvah* family may provide special treats for the *Oneg* table (such as cookies, a cake, *Bet Mitzvah*’s favorite snack item, etc.) Sponsoring is made easy for a fee of \$250.

Photography and Videography:

Any posed photography must be finished by 9:30 am for the *Shabbat* morning service. No photography is allowed during the service.

The Ark may be opened for photography before or after the service, but the family must obtain assistance from a designated staff member before removing the Torah from the Ark.

Once the service is over, photographers are free to take footage, with or without flash, and from any location in the sanctuary or adjoining areas.

Decorations, Alcohol, Audio/Visual Aids:

Prior to your service, you will be given a blank facility use contract. However, please note in advance the following summary of rules relating to Decorations, Alcohol and A/V aids:

Decorations may not be affixed to the walls; only stand-alone decorations are allowed. All decorations must maintain the dignity of the synagogue.

During certain times of the year, the synagogue may already be decorated for a specific holiday. Holiday decorations and ritual items must remain in place during your event.

B'nai Jehudah's alcohol policy is the following for large group Rentals or Events:

1. If charging for alcohol: a licensed & insured bartender is required
2. If a caterer is used: We strongly recommend that they be used to provide a bartender
3. Beer and Wine Must be served from a manned location in the event and a licensed bartender is needed (this person does not need insurance unless they are a vendor/caterer)
4. Hard Alcohol requires the use of a licensed/insured bartender for more than 50 people
5. A Kansas bartender licenses can be obtained for under \$10

Kiddush Luncheon:

Many families opt to have a full Kiddush luncheon rather than challah and grape juice at the Temple following the service. Generally, there are about 5-8 congregants who attend the Saturday morning service; therefore, we ask that you plan to provide food for extra congregants who might stay for your Kiddush luncheon.

It is the Bet Mitzvah family's responsibility to retain a caterer and provide food for the *Kiddush* luncheon.

Afternoon/Evening Party:

Many families also choose to have a party to celebrate their child's accomplishment on Saturday afternoon or evening. *B'nai Jehudah's* Social Hall is a great venue for your celebration, and we have the perfect spot for your event! Please see The House Rules in the addendums. Please reserve with the office at least nine months in advance.

E-News:

B'nai Jehudah would like to publish your child's photograph in the E-News the month of their Bet *Mitzvah*. Please provide the Bet Mitzvah Coordinator with a photo of your child two months prior your child's *Bet Mitzvah*. The picture should be a close-up of your child's face and shoulders. The announcement should include a one sentence invitation from the parents to the congregation that will accompany the photograph in our newsletter.

Tzedakah Suggestions

It is customary to celebrate life events by giving tzedakah to a charity of your choice. It might be meaningful for your child to give a percentage of their gifts to a charity of their choice.

Donations in Honor of the Bet Mitzvah:

As part of Jewish life, a traditional way to give thanks to God for a joyous event is to make a donation to the community in the name of the one who is being honored, as well as for the honored individual to make a donation as a way of showing appreciation.

Many families also make donations to show their gratitude to the Rabbis' Discretionary Funds in appreciation of the role they play in their child's Jewish education. Those donations can come in any size and are sometimes in denominations of \$18 to symbolize "chai" life.

Timeline – Bet Mitzvah Process

To assist you, we have included a checklist of the deadlines relating to your *Bet Mitzvah* that will help you understand the *Bet Mitzvah* process. Because each student is unique, this is a general timeline, and you can expect the exact timing to be slightly different.

Three years before entering program

Meet minimum membership and enrollment requirement by keeping membership and enrollment current.

End of Fourth Grade Year

If membership and enrollment are current, *Bet Mitzvah* service date is assigned with your \$1300 deposit paid in full in order to secure your date.

11-10 Months before Bet Mitzvah Service

Student's Hebrew proficiency level is assessed. (Additional tutoring may be recommended. This will be worked out with the tutor directly.) Hire a caterer for your *Kiddush* luncheon, a photographer and services. Reserve facilities and sign Facility Use contract for your *Shabbat* dinner, *Kiddush* lunch, day, or evening party.

7-6 Months before Bet Mitzvah Service

Schedule 6 month meeting w/ Rabbi Kramer

Student begins individual tutoring.

Choose and devise an action plan for your Mitzvah Project.

Student should be practicing daily 15-30 minutes.

5-3 Months before Bet Mitzvah Service

Schedule D'var Torah Meetings with an assistant rabbi.

Begin rehearsals.

Finalize plans for your *Kiddush* luncheon/caterer/florist/photographer, etc.

2-1 Months before Bet Mitzvah Service

Submit photo and short article for the e news.

Submit photo and announcement to Jewish

Chronicle. Send out your invitations.

6-2 Weeks before Bet Mitzvah Service

Continue rehearsals.

Parent blessings due.

Turn in completed pulpit honors form to Bet Mitzvah Coordinator.

Meet with the Bet Mitzvah coordinator to pay balance of your rental fee.

Complete arrangements with caterer/florist/photographer, etc.

Finalize plans & shopping for your *Kiddush* luncheon.

Be sure to provide/florist/photographer etc. with policies House Rules (addendum)

Timeline – Financial

End of Fourth Grade Year:

Bet Mitzvah service date assigned: \$1,300 training program tuition is collected (to secure service date).

All other financial accounts, including membership and tuition, must be current and on track to be fully paid to receive a service date.

Before student enters sixth grade:

Enroll in 6th/7th Grade: Your student must be enrolled in sixth grade or Kesher (Seventh Grade) during the *Bet Mitzvah* year.

You must be a Temple member in good standing.

Ten months before service:

Rental of Temple facilities are requested and a credit card on file for all charges.

Three months before service:

Bet Mitzvah Training Program and all other *Bet Mitzvah* costs, including refundable facility rental deposit, must be paid.

Membership and Religious School tuition must be current and in good standing.

After the service:

Consider making the contributions mentioned in *Tzedakah Suggestions* above.

If you have any questions about payment plans, charges, logistics or anything else, please contact the Bet Mitzvah Coordinator.

Kashrut Policy

Rules Governing Food

As Reform Jews, members hold a wide range of attitudes towards traditional Jewish practices including the laws of *Kashrut*. As a Reform Congregation, B'nai Jehudah seeks to facilitate the ability of our members to make informed choices with respect to religious practice and to balance personal choice with a fidelity to Jewish tradition while creating an environment as inclusive and welcoming as possible to all people regardless of their choices relating to observance of religious practices.

Food is essential to life. Not surprisingly, Jewish law and tradition place a great emphasis on food. In fact, the basics of *Kashrut* can be found in the Torah, which lists forbidden foods as well as the source for the prohibition of mixing milk with meat. Since the Torah was codified some 2,000 years ago, Judaism has developed various laws around those original commandments that comprise the whole of the laws of *Kashrut* today.

As a Reform congregation, we are not bound to the full array of laws pertaining to *Kashrut*. We do, however, find value in embracing the spirit of those laws, recognizing both the importance of food and the benefit of a heightened awareness of what we consume. We recognize the value of connecting authentically to our Jewish heritage and this reminds us that the sanctity of life and the value of discipline are important Jewish values.

KASHRUT:

The Jewish laws pertaining to forbidden and permissible foods, slaughtering and cooking practices.

FORBIDDEN FOODS:

Foods forbidden from consumption by the *Torah* include, but are not limited to the following: Pork, ham, bacon, lard, bear, rabbit, venison (and any other meat from animals without split hooves or those that do not chew their cud), shellfish, shrimp, scallops, oysters, clams, prawns, lobster, shark, monkfish, calamari, catfish (and any other fish that do not have scales and fins).

PARVE:

Foods that do not fit into either the dairy or meat category like fruits, vegetables, eggs, fish, mayonnaise, etc. "*Parve*" foods can be served at either "dairy" or "meat" meals.

Policy For All Events:

- None of the "Forbidden Foods" listed above may be served.
- A vegetarian option must be provided.
- Meat and dairy shall not be served on the same platter or mixed together in a casserole.
- Items of meat and dairy can be served if on separate dishes.
- *Parve* (see definition above) ingredients may be served with either meat or dairy items.

Facility Use

Reservations:

To ensure the availability of our facilities for your Kiddush luncheon, Shabbat dinner or evening party, reserve at least nine months in advance. Contact the Temple office to make your reservation.

Kashrut Policy:

Please familiarize yourself and your caterers with the policy described above. Any caterers are acceptable but no pork or shellfish.

Facility Usage Schedule of Reimbursement Charges:

50% deposit and a fully refundable \$300 breakage and accidental fee is required at reservation.

Kiddush Luncheon: (2 hours, includes security, ends by 2:00 PM)

This is any meal (or heavy appetizers). Includes full use of the Social Hall or Pod (reduce cost to \$735.00 – size limited), tables, and kitchen areas. Outside vendors/caterers OK. Luncheons extending past 2:00 PM will incur a \$200 per hour overage charge (includes security).

Day Party: (4 hours, includes security, ends by 4:00 PM)

Same as the standard Kiddush luncheon above but extending for 2 hours for entertainment. Note: dance floor is an additional rental.

Evening Dinner/Party: (4 hours, includes security, does not begin before 6:00 PM) Full use of sanctuary, tables, and kitchen. Outside vendors/caterers OK. Subject to availability, reservations are required at least 9 months in advance, contact the office. Parties extending past 4 hours will incur a \$200 per hour overage charge and will also include a security overage charge.

Note: dance floor is an additional rental.

Friday Night Family Dinner: (includes security, ends by 9:00 PM)

This includes the use of the room for up to 60 people. Limited use of kitchen and POD. Outside vendors/caterers OK. Subject to availability, reservations are required 3 months in advance. Contact the office which may not be able to accommodate requests less than 3 months in advance. Dinners extending past 9:00 PM will incur a \$200 per hour overage charge and an additional security charge. Paid in full by two weeks prior to event.

Oneg after Bet Mitzvah: (finished by 1:00)

Please have someone set out the food on the table 10-15 minutes before the service is over (after Parent Blessing.) The food needs to be pre-plated and ready to set out.

You need to have a person in charge of setup to put the table out and put the linen on the table in front of the menorah in the Kikar.

Food should be finger foods such as pre-sliced bagels, cookies or donuts. No utensils needed. You will be responsible for cleanup in the Kikar of any food left, take trashcan to kitchen hallway along with the linen.

Addendums

The Temple, Congregation B'nai Jehudah
12320 Nall Avenue
Overland Park, KS 66209

HOUSE RULES

A. Rules pertaining to use of facilities

1. Temple facilities may be reserved by members **in good standing** for approved uses. The Congregation will also accommodate not-for-profit organizations serving the welfare of the general community for activities, which do not conflict with the Temple calendar and the Congregation's purposes. The facilities may be used by non-members under special circumstances with prior approval of the Executive Director. The facilities are not available for business or commercial use.
2. The Executive Director or their designee is in charge of scheduling the use of Temple facilities following the policies established by the Board of Trustees. Application for the use of the desired facilities must be made in ample time, using the Rental Agreement form available through the Temple Administration Office. The only space available for use is the actual room(s) reserved.
3. A designated reimbursement is required for use of facilities according to schedules approved by the Board of Trustees for expenses incurred by the Temple because of the use of its facilities by its members and others.
4. A deposit of 50% of the reimbursement is required before reservations can be confirmed. This deposit is not refundable unless the reservation is cancelled three months prior to the event. All reimbursement fees, less deposit plus additional expenses incurred the day of the event will be billed to the user and must be reimbursed within 14 days following the date on the notice.
5. Deliveries should be made between 8:30 am and 5:00 pm, Monday through Thursday, and 8:30 am and 3:30 pm on Friday. The Temple will receive such deliveries, but will not count items delivered, check for damaged items, or be responsible for any losses in connection with such deliveries. If a delivery is expected for an event, the Temple Office must be notified in advance. It is the responsibility of the party using the facility to arrange for the removal of all personal non-food items within 24 hours. The congregation cannot assume responsibility for any loss of this property.
6. Nothing may be fastened to any of the doors, walls, windows, ceiling, equipment, furniture or furnishings of the building without the prior written approval of the Executive Director or their designee.
7. **The individual, family or organization using the facilities will be responsible for all loss or damage to Temple property and/or personal property.**
8. **Any activity prohibited by either Federal, State or local law is not permitted on the premises.**
9. Employees of the Congregation or the designees of the Executive Director are authorized to remove from the premises, any person or persons who, in the opinion of the employee or designee, are disturbing the peace, or creating an unsafe/hostile environment.
10. **The "Use of Facilities" agreement authorizes only the use of the spaces specified in the agreement, as well as parking and rest room facilities.**
11. All renters of the facility are required to have security/officers, at their expense, during the time of their event/program (which includes set-up and tear down). **The security will only be procured by the Temple staff.** One or more police officers or security persons may be required to regulate the flow of traffic, to supervise the Temple parking lots, and to provide security inside the building, among other duties. It will be at the discretion of the Executive Director to determine how many officers are required for an event/program.
12. Smoking is not permitted anywhere within any Temple building or on the property.
13. The use or consumption of alcoholic beverages on Temple premises is not permitted by individuals under 21 years of age. The sale of alcoholic beverages is not permitted on any Temple premise without appropriate licensure.

14. The participation of a non-Temple rabbi or other clergy in any function held at a Temple facility must have the prior approval of the Senior Rabbi, or in their absence, the Associate/Assistant Rabbi.
15. No pets or animals are permitted in the building, except for government issued/licensed service animals.
16. The facilities are available to members only for Life-cycle events.
17. The use of confetti cannons and loose glitter is prohibited. All candles must be in a holder, preferably glass; that does not allow an exposed flame. Battery operated candles are preferred.

B. Rules pertaining to the use of the Temple kitchen

1. The Temple kitchens are maintained under the supervision of the Executive Director or their designee.
2. The use of kitchen facilities must be authorized, in advance, by the Executive Director or their designee. Persons using the kitchen must demonstrate proficiency on the use of kitchen equipment.
3. All caterers require the approval of the Executive Director or their designee at the time the facilities are reserved. Appropriate certificates of insurance must be provided to the Executive Director, or their designee.
 - A. Caterer is defined as a food service provider, including all caterer's employees, for private functions, for member-sponsored functions, and for non-profit organizations which are permitted use of the facilities.
 - i. When caterers use the facility, they can order from and pay Temple for the following: linens, dish towels, tablecloths, napkins, and aprons. Temple's inventory of china, glassware, silverware, serving pieces, and kitchen utensils are available for a rental per person fee as specified in the price sheet. When Temple's china, glassware and silverware are not used, a flat fee, as specified in the price sheet, will be charged for use of serving pieces, including coffee urns, trays and punch bowls. When paper goods are used they must be supplied by the user.
 - ii. Caterers are permitted the use of the stove tops, ovens, steam tables, and ice machine. Tables and chairs are placed and removed by staff in dining and reception areas.
 - iii. **Renter/Caterers using the facility must place and remove table linens; wash china, glassware, silverware and kitchen utensils; set tables; bus tables during and following an event; clean all areas of kitchen and all items in kitchen used, including counter tops, stoves, grill, etc., and sweep floor. A check list is used on the date of the event for consistency purposes.**
 - iv. If Temple items are lost, stolen or broken after an event/program the renter/caterer will have five days to return or replace the item(s). **If the item(s) is not returned or replaced within five days, the renter will be responsible for the full replacement of the item(s).**
 - v. If additional cleaning - outside of the scope of the Temple's custodial staff - is needed for any areas that were rented, the cost of such cleaning is the responsibility of the renter. Additional cleaning will be deemed necessary by the Executive Director.
 - B. When an event is a Temple sponsored or Temple auxiliary activity; there is no fee for the use of the kitchens. In the case of such events, only out-of-pocket expenses incurred by the Temple shall be reimbursed by the using party such as a Temple auxiliary or by a Temple budgeted program.
4. The Temple is not responsible for safekeeping of any items delivered to, prepared in or kept in the kitchen.
5. All leftover food and beverages (including all condiments), not removed by the using party from the Temple premises immediately following the event, will be disposed of by the Temple.
6. **The renter/caterer is responsible for removing all trash from the event immediately following the event. The caterer may use the Temple's dumpster, but must provide their own trash bags.** The caterer may use the disposal in the Temple kitchen for the disposal of food garbage that is accepted by such disposal unit after instruction for its use is given.
7. Caterers are prohibited from using items stored in the Temple Kitchens Storage Areas.

The Temple kitchens and storage pantries are not available for caterers to use, unless approved in advance by the Executive Director or their designee in writing.

8. The user or the caterer is expected to clean the preparation area of the kitchens and all soiled pans/dishes/utensils before departure on any preparation days and the day of the event. In addition, the same are responsible to remove and take to the dish washing room soiled dishes from the room where the food was served, scrape and stack dishes, and soak pans immediately after the event and then wash these. Plates, cups, glasses and silverware should be washed and returned to their original locations at the end of the event.
9. No kitchen equipment or supplies nor any Temple tables and chairs may be borrowed by any caterer, member, staff, or organization for use off the Temple premises unless approved by the Executive Director in writing.
10. Any additional rules, authorized by the Executive Director and posted on the Kitchen bulletin board, have the same force and effect as if specifically included in these rules.
11. The Temple does not represent its kitchens as kosher, but does permit the kitchens to be made kosher by a party eligible to use the kitchen under the following conditions:
 - A. The using party must arrange for and pay the person who supervises the ritual aspect of kashering kitchens.
 - B. The using party must reimburse the Temple, in addition to any other reimbursements required for use of Temple facilities and kitchens, an additional amount of \$500 for:
 - i. The Temple's staff to carry out the cleaning required to kasher the kitchens under the supervision of the person responsible for ritual kashering.
 - ii. For the utilities, cleaning supplies, covering cloths, and equipment maintenance expenses incurred by kashering the kitchens by the Temple.
 - C. A request to kasher the kitchens must be made when the event is scheduled. A \$500 reimbursement shall be paid at the time the kashering of the kitchen is requested, but will be returned to the user if the kashering is canceled three months before the scheduled event.
 - D. Kashering the kitchens will not be permitted if kashering interferes with other Temple activities.
 - E. Because kashering of the kitchen precludes the use of the kitchen, dishes, glassware, knives, forks, and spoons, and utensils for non-kosher purposes, no Temple programs or those of Temple auxiliaries or those of Temple members or those of other eligible users will be scheduled for the date of the kashering or the date of the event or any date in between.
 - F. When kashering the kitchens, the entire kitchen must be kashered. Kashering of only a portion of the kitchen is not permitted.
 - G. The rules, pertaining to kashering the kitchens, also apply to Temple programs and Temple auxiliary programs with the exception that the \$500 kashering fee is waived.

C. Rules pertaining to reimbursements

1. There is no reimbursement required of a Temple member for life-cycle ceremonies held on Temple premises. All such life-cycle ceremonies require the prior approval of the Senior Rabbi or their designee.
2. All requests to use the Chapel require the approval of the Senior Rabbi or their designee before being scheduled on the Temple calendar.
3. Members are encouraged to give voluntary donations to the Temple for weddings, funerals, renewal of marriage vows, and the like when held in the chapel, when such ceremonies do not take place during normal worship services. All such ceremonies require the prior approval of the Senior Rabbi or their designee. There is no reimbursement fee required for conversions.
4. For Temple sponsored food service functions such as Shabbat Dinners, Festival Dinners, Annual Meeting Dinners or Brunches, School Luncheons or Dinners, Executive Dinners, et al; and for Temple auxiliary sponsored food service functions such as dinners, luncheons, brunches, et al, the kitchen space, kitchen appliances and utensils, dishes, glasses, knives, forks, spoons, et al, as well as serving pieces are available

for use at no charge.

5. Out-of-pocket materials and labor costs incurred by the Temple for Temple sponsored functions will be charged to the budgets designated for those functions. Out-of-pocket materials and labor costs incurred by the Temple for auxiliary functions will be reimbursed to the Temple by the using auxiliary.
6. For food service functions sponsored by Temple members, approved non-members, Jewish non-profit organizations, or community non-profit organizations, the reimbursements required are listed on the Facility Rental Price Sheet.
7. For food service functions sponsored by Temple members such as Bet Mitzvah Luncheons, Wedding Receptions, Wedding Dinners, Anniversary Parties, et al; or food service functions sponsored by Jewish non-profit organizations or community non-profit organizations, only the use of the kitchen space, refrigerators, freezers, ovens, and cook tops is permitted on the day of the event. For each additional day the kitchen is needed to prepare for an event, the kitchen must be reserved for a \$150.00 reimbursement fee per day. Temple's kitchen utensils, china, glassware, silverware, and serving pieces are available for a rental fee per person.
8. The Temple does not own linen. Linen must be rented for Temple or auxiliary sponsored functions. The cost of linens will be charged to the budgets for Temple sponsored functions. The cost of linens will be reimbursed to the Temple by auxiliaries. All other users of Temple facilities can order from and pay Temple for the following linens: dish towels and aprons. Tablecloths and napkins must be arranged for by the rental party and are the sole responsibility thereof.
9. The Temple will provide and set up a wooden dance floor in the Social Hall for a rental fee.

D. Rules Kiddush Receptions

1. The Temple Board of Trustees has established a policy in order to maintain a consistent and tasteful atmosphere following the Bet Mitzvah worship service.
2. When having a Kiddush Luncheon Reception, the host must plan for approximately 5-8 congregants who normally attend Shabbat morning services in addition to one's relatives and guests.
3. When having a Kiddush Luncheon Reception, one must use a caterer who has been approved by the Temple. If the desired caterer has not catered an event at the Temple, this caterer should make an appointment with the Temple's Facilities Coordinator to visit the facilities, review the Temple's rules, and submit a certificate of insurance after which the Temple will make a determination as regards to the approval of the caterer.
4. If a Bet Mitzvah family wants to arrange to use a childcare area, it is their responsibility to obtain and pay the babysitters, as well as be responsible for any activity, event, occurrence that takes place in the childcare area or by the babysitters or by the children or by their parents; and to hold the Temple harmless with regards to any occurrence involving childcare.

E. Dietary Rules

Kashrut Policy

FORBIDDEN FOODS:

Foods forbidden from consumption by the *Torah* include, but are not limited to the following: Pork, ham, bacon, lard, bear, rabbit, venison (and any other meat from animals without split hooves or those that do not chew their cud), shellfish, shrimp, scallops, oysters, clams, prawns, lobster, shark, monkfish, calamari, catfish (and any other fish that do not have scales and fins).

PARVE:

Foods that do not fit into either the dairy or meat category like fruits, vegetables, eggs, fish, mayonnaise, etc. "*Parve*" foods can be served at either "dairy" or "meat" meals.

Policy For All Events:

- None of the "Forbidden Foods" listed above may be served.
- A vegetarian option must be provided.
- Meat and dairy shall not be served on the same platter or mixed together in a casserole.
- Items of meat and dairy can be served if on separate dishes.
- *Parve* (see definition above) ingredients may be served with either meat or dairy items.

All food and beverages served during Pesach must be "Kosher for Passover".