

TEMPLE BETH-EL B'NEI MITZVAH HANDBOOK  
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## FROM THE CLERGY

Rabbi Leslie Y. Gutterman, Rabbi Sarah E. Mack, and Cantor Judith A. Seplowin

What is Bar/Bat-Mitzvah (plural: B'nei Mitzvah)? For starters, it's *not* something you “get,” or something that's done to you (as in “I was Bar-Mitzvahed”); nor is it simply a celebration, a milestone event, or a religious service. No, Bar/Bat-Mitzvah is really none of these things.

Bar/Bat-Mitzvah is something you *become*. Strictly speaking, it happens automatically when you come of age (in traditional Jewish terms, that's 13 years old). Here at Temple Beth-El, a child marks this coming-of-age through a process of study, social action, self-reflection, and religious service. And we, the congregation and professional staff, together with the child's family, celebrate his/her entry into Jewish adulthood.

Bar/Bat-Mitzvah is only a beginning. It represents a commitment to Jewish learning and living, and of dedication to the welfare of the Jewish community. Most of all, it represents a commitment to continued study and exploration. In the truest sense of the word, Bar/Bat-Mitzvah is a “commencement” of an emerging Jewish adult's religious studies.

But it is easy to lose sight of Bar/Bat-Mitzvah's true meaning. Our colleague Rabbi Steven Kushner puts it well: “There can be little doubt that the Bar/Bat-Mitzvah celebration has come to embody both the bright and dark sides of Judaism American-Style. We know the excesses. They've been elevated to legendary lore. But we also know the power, the beauty, the wonder of it all. Indeed, were Bar/Bat Mitzvah not so filled with the potential for meaning, you would not be holding this book right now. Welcome (back) to the journey of discovery.”<sup>1</sup>

Because Bar/Bat-Mitzvah is a long process, with lots of details to manage, we have put together this handbook: to help you manage the details and not get lost in the process. We want to make the process as smooth as possible, and, ultimately, a process in which the lives of the child and family are together enriched and blessed.

May this step along your way carry you, as ever, from strength to strength.

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<sup>1</sup> *Bar & Bat Mitzvah Handbook*, Temple Ner Tamid, Bloomfield, New Jersey.

## BAR/BAT-MITZVAH: MEANINGS AND MYTHS

- **Bar/Bat-Mitzvah is an ancient Jewish practice.**

But it's not mentioned anywhere in the Bible. The practice seems to date back at least as far as the Second Century, where the Talmud notes that "at age thirteen a boy becomes subject to the commandments."<sup>2</sup> Further, traditional Judaism regarded the age of thirteen as the point at which a father is released from responsibility for his son's conduct. Though the practice of Bar Mitzvah has evolved throughout the ages, many believe that by the Middle Ages in Europe, a boy of thirteen would demonstrate his new status in the community by reading from the Torah scroll, leading the community in worship, and offering an original interpretation of the weekly Torah portion. These essential practices have been retained to the present day. In this century, the demand for equality gave rise to the practice of Bat-Mitzvah for girls, which in Reform (and many Conservative) communities has become universal.

- **Bar/Bat-Mitzvah is, ultimately, about responsibility.**

While the process of Bar/Bat-Mitzvah necessitates the acquisition of skills such as chanting Torah and Haftarah, studying Torah, and speaking in public, these do not comprise the essence of Bar/Bat-Mitzvah. The key is the word *mitzvah*: a sacred obligation. By becoming Bar/Bat-Mitzvah, a child learns his/her responsibilities to the community and acquires the motivation and experience to respond to a noble challenge. In so doing, s/he emerges as a "Jewish adult": one who has responded to the Jewish definition of maturity.

- **The Bar/Bat-Mitzvah ceremony is not a performance.**

It's a celebration and a commemoration of a child's effort and personal growth throughout the entire process. The service is a religious ceremony, not a show. "The synagogue is not a theater and the *bimah* is not a stage and the congregation is not an audience. More to the point, the only *mistake* one can make at a Bar/Bat-Mitzvah is to lose sight of this truth."<sup>3</sup>

- **The Bar/Bat-Mitzvah ceremony emphasizes the centrality of Torah in Jewish life.**

And so a child's primary honor at the service is to chant from the Torah scroll. Torah tells the story of our people as they emerged from tribes of nomads and slaves. It commemorates our people's early experience of God. It has served as the source of Jewish wisdom for millennia. And it unites the Jewish people, even today, as a common source of inspiration and hope.

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<sup>2</sup> Avot 5:21.

<sup>3</sup> Kushner, *Bar & Bat Mitzvah Handbook*.

- **The reception which follows is a continuation of the celebration.**

Please try not to think of it as a separate party or event. Traditionally called a *Se'udat Mitzvah*, or meal in honor of the performance of a *mitzvah*, it is a special and sacred occasion. “This is not to say that it must be solemn; it *is* to say, however, that the spirit of the... celebration should be perpetuated through the performance of *mitzvot*.”<sup>4</sup> Setting aside a portion of one’s abundance to help the poor and needy can demonstrate that the morning’s celebration represents “not an isolated event, but a standard from which to follow.”<sup>5</sup> MAZON, a Jewish Response to Hunger, recommends that the Bar/Bat-Mitzvah contribute a portion of gift money and 3% of the expense of the celebration toward this worthy charity. An enclosure from MAZON is included in your packet.

- **Bar/Bat-Mitzvah’s meaning will endure only if it leads to further Jewish growth and study.**

Becoming Bar/Bat-Mitzvah “is not the experience of a lifetime, it is a lifetime experience”<sup>6</sup>—a process that can remain with us throughout our lives. We state firmly that the Bar/Bat-Mitzvah ceremony is validated by a commitment to continue religious education at least to Confirmation (10<sup>th</sup> grade) and ideally to High School Graduation (12<sup>th</sup> grade), and is enhanced by participation in Temple Youth Groups. Without this commitment to continue Jewish learning and exploration, what will the ceremony really mean?

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<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*

## PREPARING FOR BAR/BAT-MITZVAH: A FAMILY JOURNEY

### SCHEDULING THE CEREMONY

The process of Bar/Bat-Mitzvah at Temple Beth-El formally begins at the end of the fourth grade with the scheduling of a Bar/Bat-Mitzvah date. In the Spring of that year, parents receive a letter from our B'nei Mitzvah Coordinator, Sharyn Wilk, and a **Bar/Bat-Mitzvah Date Selection Form** for the given year. This form enables parents to state scheduling preferences. The celebration will be scheduled as close as possible to the child's date of birth. In fairness to all, we cannot give May or June dates to children born in the winter months, much as we would like to promise everyone a warm Spring day. No July and August dates are scheduled. Therefore, children born in these months will probably be scheduled in June or September. More information about date scheduling can be found below in this Handbook.

### PRAYER BOOK GIFTS

Toward the end of the child's first year of Hebrew studies, parents are asked to help create an ornamental jacket for their child's new *siddur* (prayer book), which will be presented as a surprise gift at the *Siyyum* ceremony that commemorates the completion of the first year of Hebrew. This *siddur* will be used in the preparation and leading of the Bar/Bat-Mitzvah service.

### B'NEI MITZVAH FAMILY MEETING

In the Fall, roughly two years from your Bar/Bat-Mitzvah date, parents and children will meet with the clergy and professional staff to discuss the particulars of planning and preparing for a Bar/Bat-Mitzvah.

### B'NEI MITZVAH FAMILY EDUCATION

Upcoming B'nei Mitzvah and their families will attend the mandatory B'nei Mitzvah Family class during the winter of the child's Bar/Bat-Mitzvah year. During this session, families will explore together questions of Jewish identity, ethics, and community as they affect the experience of becoming Bar/Bat-Mitzvah.

**Class will begin at 9:00 AM** with a Shabbat morning service in the Temple sanctuary. The session will end by 1:30 PM. This year's class will be held on **December 10, 2011**

*Attendance is required at ALL meetings and classes for eligibility for B'nei Mitzvah.*

## REQUIREMENTS AND EXPECTATIONS

### ELIGIBILITY

The celebration of Bar/Bat-Mitzvah at Temple Beth-El is a privilege afforded only to members in good standing. A member's account must be current, including annual support, Preservation Fund, Religious School, B'nei Mitzvah fees, and all other miscellaneous charges. Each child must be within a year of his/her thirteenth birthday (or older—it's never too late!) and enrolled in the Religious School of Temple Beth-El at the time of Bar/Bat-Mitzvah, having successfully met all requirements in Religious and Hebrew studies, and having fulfilled all attendance requirements.

### FINANCIAL OBLIGATIONS

In addition to obligations of membership to Temple Beth-El, there are various costs incurred by the Temple specifically pertaining to Bar/Bat-Mitzvah which require reimbursement. The **B'nei Mitzvah fee of \$780.00** covers **twenty half-hour sessions with a private tutor**, as well as any books, CD's, and service incidentals (like challah, wine, etc.). This fee will be automatically added to your Temple billing statement, and should be paid by the start of a child's tutoring (see Appendices for timetables and fees). **If your child exceeds his or her twenty half-hour sessions** you will be responsible for any additional sessions he or she might need at a rate of **\$22 per half-hour session**. You will be notified and billed for these sessions by the Temple.

### SERVICE ATTENDANCE

Temple Beth-El requires all Hebrew school students (grades 3-7), **accompanied by at least one parent**, to attend worship services throughout the year. We require this for the following reasons:

- To improve familiarity with the service for both students and parents. The more you are present, the more you will feel comfortable at services.
- Because communal prayer is the primary expression of Judaism. Bar/Bat-Mitzvah ought to take place not as an isolated event, but in the context of community worship.
- To improve familiarity with the liturgy, customs, and music of Temple Beth-El.
- As a "modeling" experience for a child's own Bar/Bat-Mitzvah.
- To foster connections with the extended Beth-El community.

Students will receive a **Worship Service Pass** that they must present to one of the officiating clergy at any Beth-El service, who will affix a special sticker to their card indicating their attendance. Attendance will be monitored in Hebrew school and required for a prospective Bar/Bat-Mitzvah's eligibility.

**The specific requirements are as follows:**

- **3<sup>rd</sup>-grade students: 4 Shabbat services throughout the year.**
- **4<sup>th</sup>-grade students: 4 Shabbat services throughout the year.**
- **5<sup>th</sup>-grade students: 6 Shabbat services throughout the year.**
- **6<sup>th</sup>-grade students: 8 Shabbat services throughout the year, 2 of them on Saturday mornings. One minyan service (5:45p.m.) will be eligible.**
- **7<sup>th</sup>-grade students: 10 Shabbat services throughout the year, 2 of them on Saturday morning. One minyan service (5:45p.m) will be eligible.**

- Note: In the 7<sup>th</sup> grade year, **three** of the services per year may be at a synagogue other than Temple Beth-El. In order to receive credit for attending a service outside Beth-El, students are expected to write a short description of the service and their experience, to be submitted with their Worship Service Pass to one of the clergy. Attendance at High Holy Day services is expected and does **not** count toward this requirement. **One minyan service (5:45 p.m.) will be eligible for a star!**

### **MITZVAH MANIA**

During the year of Bar/Bat-Mitzvah, each student will participate in an extended community service project of no less than eighteen hours, corresponding to this significant year in a young person's life. The Mitzvah Mania project begins with a kickoff Mitzvah fair in the spring of his/her sixth-grade year, at which point the project is explained in detail. During the summer months, each student chooses a mitzvah project on a theme of personal significance. The Mitzvah Mania program provides dozens of choices; we also enable our students to engage in a project of original design. Each student's progress is monitored by the Mitzvah Mania Coordinator, Religious School Administrator, Religious School Teachers, and Clergy. Furthermore, each student has the opportunity to describe his/her project in a short biography featured in the Temple Bulletin, the *Shofar*, in the weeks preceding his/her Bar/Bat-Mitzvah.

### **MEETINGS WITH RABBIS, CANTOR, AND TUTOR**

- The period of preparation for Bar/Bat-Mitzvah, which is explained in detail below, begins approximately **8 working months before the scheduled date**. (i.e., If you or your child will be away for an extended duration, do not count this time in your preparation timetable.) During that time, **students will meet with the Cantor for six consecutive weeks at the beginning of the process** to establish expectations, practice essential skills, and receive a copy of the Torah portion, Haftarah portion, and corresponding CD's for the liturgy, *trope*, and readings. **Following this period, each student will meet with a designated tutor for a total of twenty sessions**. Occasionally a student will need extra tutorial assistance *in addition* to the twenty prepaid sessions. The Cantor will assist in coordinating supplemental lessons, and financial arrangements are made directly with the tutor after the first twenty sessions.

- **Students will also meet with Rabbi Mack once each month** to prepare a *D'var Torah* (see below for more information). Please accompany your child to the first meeting.

### **Please speak with the Religious School Administrative Assistant to schedule all appointments with Cantor Seplowin and Rabbi Mack.**

- The Cantor and Rabbis will assist in monitoring each student's progress throughout the tutoring period, which will include **several rehearsals (3-5) in the final month**, in addition to a brief run-through shortly before the service (see below).
- The Bar/Bat-Mitzvah with his/her parents meets with Rabbi Gutterman for a personal conference in his study on the **Monday before the service, at 5:00 PM**.
- All meetings are **one half-hour** unless otherwise scheduled.  
If you cannot keep your appointment, please let the Cantor, Rabbi, or tutor know far enough in advance so that they may adjust their calendars accordingly.

## PRACTICE, PRACTICE, PRACTICE!

Preparing for Bar/Bat-Mitzvah requires diligence, patience, organization, and consistency. The following five guidelines will greatly assist your preparation and our ability to facilitate your progress.

1. The B'nei Mitzvah candidate will practice a minimum of thirty (30) minutes each day. A single day off per week is appropriate, but not more. As the date draws near, 45 minutes to 1 hour will be necessary, or as determined by the Cantor, Tutor and/or Rabbi.  
**REGULAR PRACTICE IS CRUCIAL.** Working once or twice a week for several hours **will not achieve the same effect as daily practice for shorter periods of time.**
2. Assignments must be completed each week and be kept up to date.
3. If a lesson must be missed due to illness or other reasons, call the instructor in advance of the lesson to reschedule a make-up session. 24-hour notice is appreciated.
4. **Please bring all materials to every tutoring session and meeting.** Keep materials in a notebook, to be kept in a safe place. Always have a pen or pencil and paper on hand.
5. **PHOTOCOPY any materials and DUPLICATE/ UPLOAD CDs.** This will make it hard for you to lose something important. Remember, becoming a Bar/Bat Mitzvah is all about responsibility. If you do lose any materials, please contact the Cantor **immediately** for a replacement.

## THE BAR/BAT-MITZVAH SERVICE

### WHEN AND WHERE BAR/BAT-MITZVAH SERVICES ARE HELD

The celebration of Bar/Bat-Mitzvah at Temple Beth-El is held only at the following times:

- Shabbat morning services at either 9:00 AM or 11:00 AM from September until June.
- Friday evenings at 7:00 PM after the festival of *Shavuot* (May or June) and before *Rosh Hashanah* (September).
- **Bar/Bat-Mitzvah services are not held on Saturday afternoon or evening.**

Please join us for worship at both the 9 am and 11 am services before making your decision. Here are some of the greatest differences between the two services:

9:00 am Service	11:00 am Service
NO ORGAN	Organ
Blue Book (Mishkan T'fillah)	Blue Book (Mishkan T'fillah)
“Minyan Style”-less formal service	Service resembles typical Friday Night worship in the Sanctuary.
If you choose to celebrate with a service at 9:00 AM on Saturday morning, you will worship with the rest of the congregation attending Shabbat morning services. Many have found this format to be a warm and engaging experience, where the child is supported by the good wishes of the extended community.	While no service at Beth-El is by invitation only, if you worship at 11:00 AM, the great majority of attendees will be those you have personally invited. Many have found this service to be relatively more formal than the 9:00 AM service.

- Families may choose to celebrate at either time in the Temple’s Rosalie and Norman Fain Sanctuary or in the Bennett Chapel (the latter of which seats only 100 people, but is a more intimate setting).
- Service-leading expectations for the Bar/Bat-Mitzvah do not change regardless of the service time or location.

## **WHAT DOES THE BAR/BAT-MITZVAH DO?**

### **SHALIACH TZIBUR: A LEADER OF WORSHIP**

At Temple Beth-El, the Bar/Bat-Mitzvah joins with the clergy in leading the congregation in worship. Most of the Hebrew prayers for this responsibility have been learned in Hebrew school prior to Bar/Bat-Mitzvah; others will be studied with the Cantor and tutor. The basic Hebrew prayers expected of a Bar/Bat-Mitzvah are:

- *Barechu*
- *Yotzeir Ohr*
- *Shema/V'Ahavta*
- *Avot-Imahot*
- *Gevurot*
- *Kedusha*
- Torah and Haftarah Blessings

Specific prayers and English readings will be coordinated with the Cantor and Tutor on an individual basis.

### **TORAH AND HAFTARAH READING**

• B'nei Mitzvah will learn a total of 10-20 verses from the weekly Torah portion, later to be divided into four sections, or *aliyot*. They will also read a selection from the weekly Haftarah. Specific verses are coordinated by the Cantor on an individual basis.

• The Torah is unvocalized (without the diacritical vowels or accents) while the Haftarah is read with vowels. Moreover, each student will learn the *tropes* or cantillation melodies. These skills are taught by the Cantor in the private lessons that begin one's preparation. They are honed through practice with recordings (provided by the Cantor) and with the Tutor.

• The Bar/Bat Mitzvah will chant the Torah blessings only over the fourth and final *aliyah*, or reading, known as the *maftir* ("conclusion"). Other *aliyot* are given to family members and friends.

### **D'VAR TORAH**

Following the reading of Torah and Haftarah, the Bar/Bat-Mitzvah will deliver a brief (3-4 minute) teaching drawn from the Torah portion. This message will be prepared in monthly consultation with Rabbi Mack. Guidelines for preparation of a *D'var Torah* are located in Appendix II of this Handbook.

### **SPECIAL NEEDS**

We will strive to make Bar/Bat-Mitzvah an enriching, positive, and meaningful experience for you and your family. For students with special needs (e.g., learning or developmental disabilities), we will help to tailor specific requirements and expectations for the process of Bar/Bat-Mitzvah. If your family is experiencing circumstances of particular stress, this too will be helpful to know so that we can assist. Any such information will be treated confidentially and sensitively. We are well aware that the experience of Bar/Bat-Mitzvah can easily become overwhelming, especially given these concerns; we are available to guide you and your child throughout the journey.

## WHO CAN PARTICIPATE IN THE SERVICE?

Included in the Appendix of this Handbook is the *B'nei Mitzvah Information Sheet* which you will use with Rabbi Mack to plan the details of the service. It includes all service responsibilities and honors which can be designated to your family members and friends.

### **SPEAKING PARTS:**

#### **1) Aliyot**

An *aliyah* is the honor of being called to the Torah to recite the blessings before and after the reading of the scroll. A single *aliyah* may be recited alone or shared among no more than 3 people. Please make sure that your honors are familiar with the blessings. They may be found on pg. 144 of the *Grey Gates of Prayer* or pg. 568 of *Mishkan Tefila*. The Cantor will be happy to email you an MP3 file of the Chanting and the blessing.

Each Bar/Bat-Mitzvah student has a total of 4 *aliyot*, the last of which is recited by the Bar/Bat-Mitzvah him/herself.

#### **2) Parents' Blessing**

Following the Bar/Bat-Mitzvah's *D'var Torah*, parents are invited to speak some brief personal remarks to their child. We are also happy to assist in finding an appropriate blessing or prayer for the occasion. Guidelines and samples,

- 1.) Speak to him/her, not about him/her.
- 2.) Please think of the Jewish message you want to give your child.
- 3.) Write out your message – then your child will have it for posterity.

#### **3) Presentation of Gifts**

Each child receives a TaNaKH (Jewish Bible), a certificate from the Temple, a certificate from the Rhode Island Bureau of Jewish Education, and a certificate from NFTY (North American Federation of Temple Youth), the last of which is redeemable toward travel to Israel. These gifts come on behalf of the Temple Brotherhood and Sisterhood. An older family member or friend is invited to present these gifts with brief congratulatory remarks.

- This is an opportunity for a teacher, mentor, older family member, or someone to whom the honor of passing this tradition on is due to say a few words to the Bar/Bat Mitzvah.
- This person does not need to be Jewish.
- The presenter will be called up by Rabbi Gutterman at the end of the service
- The presenter is invited to share a few words, but these remarks should not exceed a minute or two.
- This person may want to speak about the Bar/Bat Mitzvah and the significance of this milestone occasion or about his or her relationship with the Bar/Bat Mitzvah.
- It is not necessary to speak about the TaNaCH (Hebrew Bible) and its history or contents.

#### **4) Kiddush and Motzi**

The celebration ends with the prayers over the wine and bread, for which the celebrant may be joined by friends or family.

**NON-SPEAKING PARTS:****1) Ushers**

The family of the Bar/Bat-Mitzvah is asked to designate two (2) young people to act as ushers during the service. They will distribute prayer books, Torah commentaries, programs, and direct latecomers to their seats.

**2) Torah Passing**

When the ark is opened, the Torah is passed down through the generations: from grandparents to parents to the Bar/Bat-Mitzvah.

**3) Other Torah Service Honors**

Other honors include an Opening and Closing the Ark, and Lifting and Dressing the Torah scroll (*hagbahah* and *g'lilah*).

**PROGRAM FOR THE SERVICE:**

We will automatically create a program with your child's name on the front in Hebrew and in English. Please write their name (as you wish it to appear on the program) on the Service Information Sheet (P. 32).

We cannot prepare individualized lists of honors. If you wish to create a program on your own, please let us know. Examples of the program are available from the Religious School Administrative Assistant.

## **PARTICIPATION OF NON-JEWS**

- Temple Beth-El welcomes the participation of non-Jewish family and friends. While there are some limitations, we very much want all of your guests to feel welcome.
- Non-Jews may participate in any of the above honors *except* the handing down of the Torah through the generations, the recitation of the Torah blessings (*aliyot*), the lifting of the Torah (*hagbahah*) and the *Kiddush* and *Motzi* blessings. In the instance of an interfaith marriage, both parents may come up to the Torah, but only the Jewish spouse will recite the blessings.

## **INVOLVEMENT OF YOUNGER SIBLINGS AND CHILDREN**

Children should be given age-appropriate honors such as helping to dress the Torah or opening the Ark. Often younger siblings or children will join the family at the end of the service to recite *Kiddush* and *Motzi*. Any child having already completed Bar/Bat-Mitzvah is eligible for an *aliyah* to the Torah.

## **SEATING**

In the weeks preceding the service you will have the opportunity to designate seating on the *bimah* or in the chapel for your honored guests. A map of the *bimah* will be provided at that time.

## **PRE-SERVICE RUN-THROUGH**

The Bar/Bat-Mitzvah and all members of the family who are participating in the service are asked to meet with the Rabbi or the Cantor in the sanctuary promptly at 10:15 AM. It is advisable to arrive no later than 10:00 AM.

For services at other times, a run-through is coordinated with the family at a mutually agreeable time.

## **TZEDAKAH/CHARITY AND RIGHTEOUSNESS**

- Many families have chosen this joyous occasion to make a special donation to the Temple in honor of their child's celebration. Sharing your joy in the form of *tzedakah* is always appropriate. One possibility is outlined in the enclosed message from MAZON: A Jewish Response to Hunger.
- We suggest, in the spirit of your child reaching a state of maturity and responsibility, that s/he be encouraged to make a personal contribution to a charity of his/her choice from the gift money s/he receives.

## APPENDIX I B'NEI MITZVAH PREPARATION TIMETABLE AND CHECKLIST

This timetable/checklist will help you ensure that the necessary preparation for becoming Bar/Bat Mitzvah is completed smoothly. It will help us track each student's progress at each stage of his/her preparation. Please note that these are general guidelines.

**If your family has special needs or extenuating circumstances which would affect this process, please speak with one of the Rabbis or the Cantor.**

*\*Please note that these numbers represent "working months." i.e., If your family is planning to go on vacation for a month, or your child will attend summer camp, do not include these months in your calculation of the total.*

**IMPORTANT: Please contact the Religious School administrative assistant at 331-6070 to make and change all appointments with Rabbi Mack and Cantor Seplowin.**

### **8 MONTHS PRIOR**

- ✓ Your first **six (6) sessions** will be scheduled on a weekly basis with Cantor Seplowin.
- ✓ At the first session each candidate will receive a copy of a CD made by the Cantor which includes all parts of the service read or chanted by the student.
- ✓ During these weeks, a recording of the student's Torah and Haftarah portion will be provided as a reading is selected. You will receive a booklet of the readings.

During these early meetings, the Cantor will match up the candidate with a private tutor. Once a suitable match is found, **it is your responsibility to contact the tutor** and set-up a mutually agreeable schedule. **Tutors are paid by the Temple** for a total of **twenty (20) half-hour sessions**. If your child exceeds his or her twenty half-hour sessions you will be responsible for any additional sessions he or she might need at a rate of **\$22 per half-hour session**. Cantor Seplowin will assist in monitoring each student's progress throughout the tutoring period.

### **7 MONTHS PRIOR**

**Set up your first meeting with tutor:**

- ✓ You will go through the service.
- ✓ Begin learning Torah or Haftarah.

**Meetings with Rabbi Mack:**

- ✓ Student should have **already** read through Torah portion in English.
- ✓ **Each month**, you will meet with Rabbi Mack to study the Torah portion and to work on your *D'var Torah* (see included explanation).
- ✓ **One parent should accompany the student to the first meeting.**

### **6 MONTHS PRIOR**

Tutorial sessions: continue to work on Torah/Haftarah  
+ Monthly *D'var Torah* session with Rabbi Mack

**Contact Judy Moseley regarding use of facilities.**

**5 MONTHS PRIOR**

Tutorial sessions: continue to work on Torah/Haftarah  
+ Monthly *D'var Torah* session with Rabbi Mack

**4 MONTHS PRIOR**

Tutorial sessions: continue to work on Torah/Haftarah  
+ Monthly *D'var Torah* session with Rabbi Mack

**Return completed Use of Facilities Form, Rental Agreement Form, & Picture and B'nei Mitzvah Biography to the Temple Office.**

**2 MONTHS PRIOR**

Tutorial sessions: continue to work on Torah/Haftarah  
+ Monthly *D'var Torah* session with Rabbi Mack. Complete *D'var Torah*.

**1 MONTH PRIOR**

**Student will rehearse delivery of *D'var Torah* with Rabbi Mack in the sanctuary or chapel.**

+ THREE OR FOUR SESSIONS WITH CANTOR SEPLOWIN:

**Final Rehearsals with Cantor, held in the sanctuary or chapel.**

During these rehearsals, we will go through the service, practice reading from the Torah scroll, and polish delivery of the *D'var Torah*.

**Student and parents meet with Rabbi Gutterman (**Monday** before the ceremony at **5:00 PM**).**

## **APPENDIX II WRITING A D'VAR TORAH**

A *D'var Torah* (literally, a “word” of Torah) is not a sermon or a term paper. It is, simply, the identification of a question about or feature of the Torah portion followed by a thoughtful response. It is a single idea, based on the text of the Torah, and applied to the congregation and the speaker’s personal experience.

In the Bar/Bat-Mitzvah candidate’s monthly meetings with Rabbi Mack, s/he will compose a four- or five-paragraph *D'var Torah* based on the student’s Torah reading. Together they will study the Torah and relevant commentaries, review the student’s writing (approximately one paragraph due per meeting) for content, and practice delivering the *D'var Torah* from the *bimah*.

**Parents form an essential part of this process, helping with initial reading and brainstorming, as well as writing and proofreading—please do not hesitate to get involved in this process!!**

The *D'var Torah* is, however, most importantly, an opportunity for you (i.e. the Bar/Bat Mitzvah) to teach the congregation Torah and should reflect your own original thought and character!!

### Thank You’s

Some students choose to add a paragraph at the end of their *D'var Torah* thanking their tutor, teachers and the clergy as well as their family and friends. We encourage you to be as inclusive as possible.

### **IMPORTANT**

Meetings with Rabbi Mack will usually last between 15-30 minutes. **YOU MUST COME TO THESE MEETINGS PREPARED.** If you have not worked on your *D'var Torah* or completed your assigned task for the meeting please call and reschedule. This will insure that our time together is well spent and productive.

**APPENDIX III  
GUIDELINES FOR THE PARENTAL BLESSING  
AND SAMPLE PRAYERS**

**Rabbi Eliezer ben Rabbi Shimon said: A man is responsible for his son until the age of thirteen; thereafter he must say, “Blessed is the One who has freed me from the responsibility of this boy.”**

- *Midrash Genesis Rabbah 63:10*

From the above passage we learn that the practice of a parental blessing on the occasion of B'nei Mitzvah is an ancient one. Though today our choice of wording may differ, the essential message remains the same: on the occasion of Bar/Bat-Mitzvah we celebrate and honor a child's reaching a state of maturity and personal responsibility. We also, as parents, mark a transition in our own lives and responsibilities toward our child.

In our service, parents are afforded the opportunity to acknowledge in public, and in a sacred setting, the joy and pride they feel at this moment. As importantly, they can use that time to share their hopes and dreams for their child, particularly in relation to being called to the Torah. In other words, it's a chance to express the meaning of this moment.

You may wish to utilize some of the included examples of parental remarks, or you may write something entirely unique. Speak from your heart. Either way, we encourage you to prepare your remarks in advance. We also respectfully request that each parent's remarks not exceed two minutes. When you are done, please feel free to hug/kiss your child. Crying is permitted.

Rabbi Mack will be happy to discuss this practice with you; Rabbi Gutterman, Cantor Seplowin, and parents are also available to offer their insights. Good luck and Mazal Tov!

## **SAMPLE PARENTS' PRAYERS**

Into our hands, O God, You have placed Your Torah, to be held high by parents and children, and taught by one generation to the next.

Whatever has befallen us, our people have remained steadfast in loyalty to the Torah. It was carried into exile in the arms of parents that children might not be deprived of their birthright.

And now I pray that you, my child, will always be worthy of this inheritance. Take its teaching into your heart, and in turn pass it on to your children and those who come after you. May you be a faithful Jew, searching for wisdom and truth, working for justice and peace. Thus will you be among those who labor to bring nearer the day when God will be One and God's name will be One.

**- Gates of Prayer**

May your eyes sparkle with the light of Torah,  
And your ears hear the music of its words.

May the space between each letter of the scrolls  
Bring warmth and comfort to your soul.

May the syllables draw holiness from your heart,  
And may this holiness be gentle and soothing  
To you and all God's creatures.

May your study be passionate,  
And meanings bear more meanings  
Until life arrays itself to you  
As a dazzling wedding feast.

And may your conversation,  
even of the commonplace,  
Be a blessing to all who listen to your words  
And see the Torah glowing on your face.

**- Danny Siegel**

## **Traditional Parents' Prayer**

Praised is God who has granted new responsibility to \_\_\_\_\_ and to us. As \_\_\_\_\_ begins to enjoy his/her new status among the Jewish people, as status which redefines our own role in his/her life, may God grant us the wisdom to continue as guides and counselors, allowing \_\_\_\_\_ to live in accordance with the teachings of our Torah as a responsible Jewish adult.

For a male: *Baruch ata Adonai, Eloheinu melech ha-olam, she-p'tarani mei-onsho she-la-zeh.*  
For a female: *Baruch ata Adonai, Eloheinu melech ha-olam, she-p'tarani mei-onsah she-la-zeh.*

Praised are You, Adonai our God, Sovereign of the Universe, who has freed us of some responsibilities and conferred new ones upon \_\_\_\_\_.

- The Rabbinical Assembly

## **Praise in Time of Celebration**

May the God of our people, the God of the universe, bless you. May the One who has always been our guide inspire you to bring honor to our family and to our people Israel.

*Baruch ata Adonai, Eloheinu melech ha-olam, she-hechyanu, v'kiy'manu, v'higyanu la-z'man ha-zeh.*

We give thanks to You, Adonai our God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this day of joy. *Amen.*

## **Parents' Prayer (for a Bar- or Bat-Mitzvah)**

On this Shabbat when our son/daughter becomes a Bar/Bat-Mitzvah, we have come with him/her and our loved ones to join in worship and to offer our prayer of thanksgiving

We are grateful, O God, for the privilege of passing along the gift of life which You gave us, thus sharing with You in the miracle of creation. We are grateful for the thirteen years of nurturing this life, for the unnumbered joys and challenges which these years have brought us. Praise to You, Adonai, for keeping us alive, for sustaining us, and for enabling us to reach this day.

Bless our son/daughter, O God; watch over him/her, protect him/her, guide him/her. Help him/her to grow in body and mind, in soul and character. Keep him/her loyal to our people and to the teachings of our Torah. May his/her life be rich and rewarding. May all his/her deeds bring pride to us, honor to the house of Israel, and glory to Your name.

*Amen.*

### **A Vision from Talmud**

May you live to see your world fulfilled,  
May your destiny be for worlds still to come,  
And may you trust in generations past and yet to be.

May your heart be filled with intuition  
And your words be filled with insight.  
May songs of praise ever be upon your tongue  
And your vision be on a straight path before you.  
May your eyes shine with the light of holy words  
And your face reflect the brightness of the heavens.  
May your lips ever speak wisdom  
And your fulfillment be in righteousness  
Even as you ever yearn to hear the words  
Of the Holy Ancient One of Old.

- Talmud, *Berachot* 17a

### **Tendering the Seed of Promise**

O God, we have tendered  
With hope this seed  
Of our youth.  
We have watched  
From springtime  
The ripening and growth.  
Now come the harvest days  
And our child stands before You.  
Bless this life with wisdom  
To serve You with love.

### **A Blessed Moment in Time**

A Jewish home opens its heart,  
A child is born and its link  
To the generations is proclaimed.

Today, that child, nearly grown,  
Is called to read from the Torah  
And is welcomed into the congregation.

May this moment in time be blessed.

*Other sample prayers and ideas are available. Please contact any of the clergy.*

## **Behavior of Classmates During the Worship Service**

Our experience shows that when celebrants' friends sit together unsupervised by an adult their behavior often disturbs other worshippers and distracts the Bar/Bat Mitzvah.

We request that groups of more than 10 teenagers not sit unsupervised in the back of the sanctuary.

**Please appoint at least one adult usher/chaperone to make certain that the teen aged guests:**

- Have a prayer book
- Sit near the front of the sanctuary
- Remain quiet during the service
- Are respectful of the Bar/Bat Mitzvah and the hard work he/she has put into preparing for this celebration.

## **Religious School Inclusion of Classmates**

If financially feasible, we encourage students to invite all Religious School classmates to B'nei Celebrations to avoid hurt feelings.

## APPENDIX IV GUIDELINES FOR PHOTOGRAPHY AND VIDEOGRAPHY

The Bar/Bat-Mitzvah service is an occasion best captured with the lens of the heart. Photography—flash or other—is not permitted in the sanctuary during worship. Many families choose to have a professional photographer take pictures the week before Bar/Bat-Mitzvah or on the morning of the ceremony. Whatever your arrangements, please follow the following guidelines. Your cooperation is appreciated.

### TO THE FAMILY

- Inform the Temple office of your photography arrangements. We cannot guarantee that the sanctuary will be available at the time unless the space is reserved.
- Please conclude all photography promptly by 10:15 AM for an 11:00 AM service, or 45 minutes before any other service.

### TO THE PHOTOGRAPHER

- The Temple opens at 8:00 on Saturdays for early photographs. All photographic equipment must be removed from the sanctuary by 10:15 AM for an 11:00 AM service.
- The Torah scrolls **may not** be opened for photography without the consent or presence of the Rabbi or Cantor.
- The Torah scrolls **may not** be removed from the Ark without the consent or presence of the Rabbi or Cantor.
- No chairs may be moved or rearranged by a photographer. If the photographer needs to move sanctuary furniture, s/he must ask a Temple maintenance staff member to do it.
- The lectern microphones **may not** be moved or removed for photography.
- Photography may resume immediately following the Shabbat service, after all worshippers have left the sanctuary.
- Photographers **may not** take photographs of the family at the brief ceremony behind the *bimah* five minutes prior to the service.
- **Non-flash** photographs may be taken during the service from **outside** the sanctuary or chapel.

### TO THE VIDEOGRAPHER

- Please contact Judy Moseley at least 2 weeks before the ceremony to review procedures.
- The service may be videotaped from **outside** the sanctuary: either behind a curtain or behind the glass partition in the back of the sanctuary; in the chapel, the service may be taped from the organ loft.
- Once the service has begun, all video cameras must remain **stationary**.
- No red lights (LED's) or flashes of any kind are permitted during videotaping.
- No additional or special lighting is permitted.
- All video microphones must be set up **before** 10:15 AM, or 45 minutes before the service if at another time. The sanctuary's microphone settings **may not** be changed.

## APPENDIX V CELEBRATIONS AND HONORS

### **ONEG SHABBAT**

• Sponsoring the *Oneg Shabbat*, the dessert reception after Friday evening services, can be a wonderful gift from parents, grandparents, or other relatives. It sets the tone for the weekend and lets the congregation share in the *simcha*. When an *Oneg* is sponsored, we order a centerpiece of flowers. We provide gourmet pastry and a platter of fresh fruit. Sponsors are acknowledged in the Shabbat Calendar and from the *bimah*, and they are listed in the *Shofar*.

• An *Oneg Shabbat* is held every Friday evening between the holidays of *Simchat Torah* (October) and *Shavuot* (May/June).

• A few times a year we will have a special speaker at the Oneg. We understand that your family would like to spend time “schmoozing” with each other, but we cannot have a second Oneg going on at the same time. We will do our best to inform you of this situation as early as possible, and hope you and your family opt to join us in the Meeting Hall.

• Fees for sponsorship are listed on the **Application for Use of Facilities**.

### **SHABBAT DINNER**

Parents may also wish to host a Shabbat Dinner at the Temple on Friday evening. The Board Room or Meeting Hall can be used, and it can be done simply and beautifully. It is a convenient and appropriate way to begin a weekend of celebration.

Fees for sponsorship are listed on the **Application for Use of Facilities**.

### **HONOR PLAQUES**

Also, a wonderful gift that lasts a lifetime is an Honor Thy Name Plaque. For \$600, a family member or several members can inscribe a plaque with the child's name and occasion for commemoration, and select a pew in the sanctuary or chapel to which the plaque will be permanently affixed.

## APPENDIX VI RECEPTION GUIDELINES

### RECEPTION PLANS

If you plan to use the Temple's Silverstein Meeting Hall for either an afternoon or evening reception, or both, please notify the Temple office as soon as possible, **but no later than 5 months before** your Bar/Bar-Mitzvah date. Please speak to Judy Moseley; not every date will be available for a reception.

### FLOWERS

Floral arrangements for the pulpit are permissible with the following stipulations:

- You may have a pulpit arrangement of low plants or flowers along the ledge of the *bimah* from the Cantor's podium to the Rabbi's podium. Neither trees, other floral arrangements, or other planters are permissible in the sanctuary or on the *bimah*.
- You may have two pulpit arrangements for each podium, not to exceed a height of 3 ½ feet.
- Many families choose to display large baskets of non-perishable foods for *tzedakah*, attractively wrapped, as *bimah* decorations in lieu of flowers. These also make thoughtful and attractive table centerpieces for the reception.

### USAGE FEES

- The basic fee for the use of the Silverstein Meeting Hall and adjoining kitchen for a reception, day or night, is \$600. There are additional charges for setup of the dance floor, arrangements for security, use of the boardroom, etc. See **Application for Use of Facilities** Form (Appendix IX) for details.
- To ensure proper decorum and to help make your reception festive, we require one (1) additional maintenance staff when more than 20 children are expected at the reception. We require two (2) additional maintenance staff when more than 35 children will be attending. See **Application for Use of Facilities** Form for additional maintenance staff fees.

### DISH RENTAL

Rental of Sisterhood dishes, including flatware, silver trays, coffee pots, and tablecloths are available. The fee for use of the above items is \$300 which directly benefits the Sisterhood. Payment of the above items is made either to the Temple or directly to the Temple's Sisterhood. To arrange for use of the above, please contact Judy Moseley.

### MUSIC

Amplified music is permissible at both afternoon and evening receptions. It is understood that the nature of the music will not disturb our neighbors.

### ALCOHOLIC BEVERAGES

Hard liquor is **not** permitted during an afternoon reception. Wine may be served, but no alcoholic beverages shall be served to minors.

**DECORUM**

- Though volunteer ushers will attend most ceremonies, and maintenance personnel remain in the building, you are responsible for the behavior of your guests. If the building or its equipment are damaged, you will be assessed for repairs and/or replacement.
- To ensure proper decorum, it has been our experience that adult supervision is needed if a child's classmates sit together in a group.

**GRATUITIES**

Rental fees for use of Temple facilities include payment for the Temple's custodial and maintenance staff. Tipping is discouraged.

## **APPENDIX VII RULES FOR CATERERS AND ACCOMMODATORS**

Temple Beth-El's facilities are a source of pride to our staff and members. Our maintenance staff is very diligent about keeping the Temple clean. We appreciate your cooperation by respecting the following Rules for Caterers and Accommodators.

1. A current copy of caterer's general liability, business automobile, liquor liability (minimum of \$1,000,000) & worker's comp policy must be submitted to Temple Beth-El at least three weeks prior to the event. These insurance policies (excluding workers comp) must have additionally insured "Congregation Sons of Israel and David, DBA Temple Beth-El"
2. Dishes, utensils, flatware, and glassware belonging to the congregation may be used with permission from the Temple.
3. Immediately following the reception, please remove all trash, garbage, paper, empty bottles, etc. from the kitchen, lobby, patio, and the Meeting Hall, and place in proper receptacles.
4. Handle the kitchen equipment carefully: Be certain to clean both the inside and outside of the refrigerators, freezers, ovens, dishwasher, urns, sinks, cabinets, tables and countertops.
5. Thoroughly sweep and wash the kitchen floor.
6. Please label all materials to be returned to rental companies, and store in hallway at the rear of kitchen.
7. The Temple cannot assume responsibility for any articles belonging to the caterer that are left in the Temple.
8. Whenever possible, a member of the Temple Maintenance Staff will check with the Caterer or Accommodator periodically during the reception, and again when the event is complete. Should any of the above regulations be violated, the Temple reserves the right to charge the Caterer or Accommodator accordingly.

Thank you in advance for your cooperation. We look forward to working with you.

**Dietary Restrictions: Menus must not include pork or shellfish products. Fish with fins and scales is permitted.**

**Revised 11/11**





Will Sisterhood dishes, flatware and glasses be used: (yes/no) \_\_\_\_\_

If yes, payment for such is made to Sisterhood. Please contact Judy Moseley.

Name of Party Planner \_\_\_\_\_ Phone: \_\_\_\_\_

Name of Caterer: \_\_\_\_\_ Phone: \_\_\_\_\_

Name of Florist: \_\_\_\_\_ Phone: \_\_\_\_\_

Name of Photographer: \_\_\_\_\_ Phone: \_\_\_\_\_

Name of Videographer: \_\_\_\_\_ Phone: \_\_\_\_\_

Name of Band/DJ \_\_\_\_\_ Phone: \_\_\_\_\_

Name of Musicians \_\_\_\_\_ Phone: \_\_\_\_\_

The undersigned using the Temple facilities is responsible for any damages to the Temple incurred by his guests, caterer, band, florist or their employees, and agrees to reimburse the Temple for any damages sustained.

This reservation is not valid until it is signed by the Temple's Executive Director and a deposit is received. The member agrees that he has read and understands the regulations pertaining to the use of the Temple's Facilities.

Temple Member: \_\_\_\_\_

Executive Director: \_\_\_\_\_

Date: \_\_\_\_\_

- a. *The temple member is asked to sign an "Application contract for Use of the Temple Facilities" and return it to the Temple with a 25% deposit of the anticipated rental costs.*
- b. *Only members whose annual support, preservation fund, and other charges are current are eligible to rent the facilities.*
- c. *The above rates include all custodial gratuities, set-up costs, and use of the Temple's tables, chairs, and sound system. If additional labor is required to set-up or clean up due to non-routine use, the member will be billed a rate of \$30 per hour per person.*
- d. *The balance due of the anticipated rental costs plus the "damage deposit" must be paid 2 weeks prior to the event. Under no circumstances will the event be allowed to take place in the facility until all fees are paid.*
- e. *If circumstances warrant, the Temple reserves the right to deny usage or to require modifications to any event planned for reasons of health, safety, or failure to comply with the rules and regulations of the Temple. The Executive Director and her staff are empowered to act for the Temple in requiring any modifications to a planned event.*
- f. *An additional damage deposit of 25% of scheduled charges is required with final payment. This deposit is applied toward the costs of damages or special services incurred by the Temple as a result of the event. If charges exceed deposit, lessee is responsible for the balance which is payable within ten days. Member is also responsible for damages incurred by those in their employ to include but not be limited to caterers, florists, bands, disc jockeys, entertainers, and photographers. Member is responsible for damages caused by guests. If no additional charges are incurred, the deposit will be returned within 2 weeks of the event.*
- g. ***Please note that pork products and shellfish are not permitted to be served at Temple Beth-El functions.***
- h. *We encourage you to make a voluntary contribution to MAZON. A donation of 3% of the catering cost is the suggested gift. Please see the Executive Director for more information.*

**APPENDIX X  
DIRECTIONS TO TEMPLE BETH-EL**

**70 ORCHARD AVENUE  
PROVIDENCE, RI 02906  
(401) 331-6070**

**FROM NEW YORK AND POINTS SOUTH:**

Follow Interstate Rt. 95 North to Rhode Island, Exit 19 to 195 East. Proceed on 195E to the 2<sup>nd</sup> exit (Gano Street). Turn left off exit, then right onto Gano Street . Then follow general directions below from Gano Street.

**FROM SPRINGFIELD, PITTSFIELD, WORCESTER:**

Follow Mass Turnpike East to Rt. 146 South. From Worcester pick up 146S. Proceed on 146S to Rt. 95S into Providence to exit Rt. 195E (Exit 19). Proceed on 195E to the 2<sup>nd</sup> exit (Gano Street). Turn left off exit, then right onto Gano Street . Then follow general directions below from Gano Street.

**FROM BOSTON AND POINTS NORTHEAST:**

Rt. 128S to 95S. Rt. 95S into Providence to exit 19 to 195 East. Proceed on 195E to exit#2 (Gano Street). Turn left off exit, then right onto Gano Street . Then follow general directions below from Gano Street.

**FROM HARTFORD:**

Take Rt. 84 to 384. Follow signs to Providence, Rt. 6. Continue on Rt. 6 to Rt. 10 to Rt. 95S to Exit 19 onto 195E to exit#2 (Gano Street). Turn left at end of ramp, then right onto Gano Street. Follow general directions below from Gano Street.

**FROM GANO STREET TO TEMPLE BETH-EL:**

Follow Gano Street to 2nd traffic light (Pitman Street). Turn right onto Pitman Street. Proceed 2 blocks to first traffic light. Turn left onto Butler Avenue. (Across from Rite-Aid). Continue on Butler Avenue for 6 blocks. Temple Beth-El will be on the left, on the corner of Butler Avenue and Orchard Avenue.

Revised: 11/11

**APPENDIX XI : B'NEI MITZVAH SERVICE INFORMATION SHEET**

*IMPORTANT! THIS SHEET IS DUE BACK TO RABBI MACK  
1 MONTH BEFORE THE BAR- or BAT-MITZVAH*

★ = Jewish honor or responsibility

Name of Celebrant: \_\_\_\_\_ Hebrew Name: \_\_\_\_\_

Date of Celebration: \_\_\_\_\_

Location (**Sanctuary** or **Chapel**) & Time: \_\_\_\_\_

Mother: \_\_\_\_\_ Hebrew Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Father: \_\_\_\_\_ Hebrew Name: \_\_\_\_\_ Phone: \_\_\_\_\_

Siblings & Ages: \_\_\_\_\_

**FRIDAY:** ★ Candle Lighting: \_\_\_\_\_ ★ *Kiddush*: \_\_\_\_\_

Will Sponsor/Co-Sponsor *Oneg Shabbat* (Y/N)? \_\_\_\_\_ (n/a during the summer)

**SATURDAY:** Ushers: \_\_\_\_\_

Open Ark: \_\_\_\_\_ Relation: \_\_\_\_\_

★ Pass Torah: \_\_\_\_\_

\_\_\_\_\_

★ *Aliyot*:

1. Name: \_\_\_\_\_ Relation: \_\_\_\_\_

2. Name: \_\_\_\_\_ Relation: \_\_\_\_\_

3. Name: \_\_\_\_\_ Relation: \_\_\_\_\_

4. (*Celebrant*)

★ Lift Torah (*Hagbahah*): \_\_\_\_\_ Wrap Torah (*G'lilah*): \_\_\_\_\_

Parents' Blessing: Mother: \_\_\_\_\_ Father: \_\_\_\_\_ (*See Samples*)

Close Ark: \_\_\_\_\_ Relation: \_\_\_\_\_

Present Bible: \_\_\_\_\_ Relation: \_\_\_\_\_

★ *Kiddush*: \_\_\_\_\_ *Motzi*: \_\_\_\_\_

Are there any names you would like to mention before Kaddish? \_\_\_\_\_

\_\_\_\_\_

Are there any special ritual items (kiddish cup, yad, etc.) that you would like us to mention?

\_\_\_\_\_

## APPENDIX XIII: CONTACT INFORMATION

**FOR QUESTIONS REGARDING:      PLEASE CONTACT:**

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ADDITIONAL TUTORING BIOGRAPHY FOR <i>SHOFAR</i> CATERING DATE SCHEDULING DISH RENTAL <i>D'VAR TORAH</i> FAMILY EDUCATION FINAL REHEARSALS FINANCIAL MATTERS FLOWERS FRIDAY NIGHT SERVICE PROGRAM GIFTS AND CERTIFICATES FROM THE TEMPLE HANDBOOK QUESTIONS HONOR PLAQUES HEBREW SCHOOL LIBRARY BOOKS AND RESOURCES MAINTENANCE STAFF REQUESTS <i>MAZON/TZEDAKAH</i> MITZVAH MANIA PROJECTS MUSIC FOR RECEPTION MUSIC FOR SERVICE <i>ONEG SHABBAT</i> SPONSORSHIP PARENTAL BLESSING PHOTOGRAPHY/VIDEOGRAPHY SENIOR RABBI'S PERSONAL CONFERENCE RECEPTION RESERVING MEETING HALL SCHEDULING MEETINGS WITH RABBI & CANTOR SERVICE HONORS SHABBAT DINNER <i>SHOFAR</i> (TEMPLE BULLETIN) SPECIAL NEEDS TORAH BLESSINGS TUTORING SCHEDULE AND REQUIREMENTS WORSHIP SERVICE ATTENDANCE	Cantor Seplowin Rob Massi Judy Moseley Sharyn Wilk Judy Moseley Rabbi Mack Rabbi Mack or Anita Steiman Cantor Seplowin Judy Moseley Judy Moseley Lisa Cassani Anita Steiman Rabbi Mack Judy Moseley Anita Steiman Reini Silverman Judy Moseley Rabbi Mack Beverly Rich and Amy Parelman Judy Moseley Cantor Seplowin Rona Nachbar or Judy Moseley Rabbi Mack Judy Moseley Lisa Cassani or Rabbi Gutterman Judy Moseley Judy Moseley Religious School Administrative Assistant Rabbi Mack Judy Moseley Judy Moseley Cantor Seplowin, Rabbi Gutterman, or Rabbi Mack Cantor Seplowin Cantor Seplowin Anita Steiman
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Rabbi Leslie Gutterman Rabbi Sarah Mack Cantor Judy Seplowin Judy Moseley, Executive Director Anita Steiman, Religious School Administrator Reini Silverman, Temple Librarian Religious School Administrative Assistant Lisa Cassani, Rabbi Gutterman's Secretary Rona Nachbar, Main Office Receptionist Sharyn Wilk, B'nei Mitzvah Scheduling Beverly Rich and Amy Parelman Mitzvah Mania Co-Coordinator	331-6070, ext. 112. lguttermn@aol.com 331-6070, ext. 106. rabbimack@temple-beth-el.org 331-6070, ext. 118. jseplowin@temple-beth-el.org 331-6070, ext. 105. jmoseley@temple-beth-el.org 331-6070, ext. 107. afsteiman@temple-beth-el.org 331-6070, ext. 111. rsilverman@temple-beth-el.org 331-6070, ext. 102. religiouschool@temple-beth-el.org 331-6070, ext. 113. rabbistudy@temple-beth-el.org 331-6070, ext. 100. rnachbar@temple-beth-el.org 467-6344 sharyn.wilk@gmail.com 454-0028 (Beverly Rich) bwrich@lifespan.org 508-252-5429 (Amy Parelman) aparelman@umassd.edu
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*All phone numbers are in the (401) area code unless otherwise specified  
 Please note carefully the spelling of Rabbi Gutterman's email address*