

RSNS RECONSTRUCTIONIST
SYNAGOGUE OF THE
NORTH SHORE

b'nai mitzvah information packet

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BAR/BAT MITZVAH INFORMATION PACKET

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I **BAR/BAT MITZVAH CURRICULUM AND FAMILY PREPARATION**

A. **KADIMA CLASS**

Students in the *kadima* year (usually 7th grade) will attend class every Tuesday from 6:00 - 8:00 p.m. Students will be joined by parents once a month. Through this class we hope to form both a spiritual and a learning community wherein *b'nai mitzvah* students and their parents will encounter Judaism through the eyes of those who have helped shape our heritage, and give each participant a common vocabulary of the Jewish experience to build upon as they continue to develop their own relationship with Judaism. **Students are required to complete the *kadima* class regardless of the date they become *b'nai mitzvah*.** The *kadima* class will include a "local" day-long Saturday retreat in September.

Another component of the *kadima* year, in addition to the weekly classes and students' independent social action projects is a piece called, "Judaism in Action." Students will pick two Jewish actions from a list on the website listed below. Actions are divided into two categories: Ritual and Cultural. Every student should pick one Action from each category to explore in depth over the course of the year.

At our final *kadima* class of the year, we will break up into small groups, where each student will share a 5 minute presentation with a few other families whose students have chosen similar Actions to focus on throughout the year. These presentations should be detailed, personal accounts of the Actions each student explored and include a visual element (story-board, video, shared artifacts, ritual items, etc).

The creation of this Judaism in Action component came from feedback we received that in addition to studying Torah, learning about Judaism in *kadima* class, and preparing privately for participating in the bat/bar service, students were lacking opportunities to "try their Judaism on for size" in a more experiential and personal way. We are here to support you in participation of this component, and hope that you find it a meaningful way to enrich and explore Jewish identity in the context of our class community.

You can find resources and information about Judaism in Action at: <http://judaisminaction.weebly.com/>

Kadima faculty members are available to speak with each family about this program, either via phone or skype appointments. Please contact us to set up an initial consultation.

Personalized Paraphernalia in Class

As Reconstructionist Jews, we place community at the forefront of our concerns. As a consequence, we are always looking for ways to improve the climate of our community and our synagogue. To that end we strive to avoid marginalizing anyone. We are particularly sensitive to the feelings of those who are the most vulnerable - our children.

In the past, students have come to the synagogue wearing personalized clothing they received as *bar* or *bat mitzvah* favors. Students who did not attend the party often feel excluded and sad. We ask you to consider how the 'uninvited' children feel when they come into our synagogue and see many of their classmates wearing the same party favor. Therefore, as you plan your child's *bar/bat mitzvah* celebration, please consider the impact that your choice of party favor will have on the synagogue and public school communities.

Because we recognize that not every child can be invited to every *bar* and *bat mitzvah*, our hope is that a heightened sensitivity among our community can relieve some of the tension in our children's lives. Should your children receive these personalized party favors, take the time to discuss the consequences of wearing these favors on those who have not been invited.

It is difficult for our children to experience this kind of marginalization in their secular schools. As a self-conscious, sacred community we want our synagogue to be a safe haven for all our children. Consequently, wearing personalized paraphernalia will not be permitted in our seventh grade *kadima* class.

There will be many opportunities to talk about this and related issues in the months to come. We hope that these discussions will inform this most special and important year for everyone in our community.

B. INDIVIDUAL TUTORING

Every *bar/bat mitzvah* student is tutored individually for approximately six months by Cantor Eric, allowing more time for early fall dates. Lessons are weekly and last for twenty minutes. **Parents are asked to attend the first lesson which will include a brief orientation and a special blessing.** In addition to the lessons with the cantor, each student will meet with Rabbi Lee four times in the sanctuary the month before the *bar/bat mitzvah* service.

Initially the amount of ritual preparation and Hebrew chanting that is required of the *bar/bat mitzvah* can seem daunting to a twelve year old. This is not accidental. Like most cultures, Judaism recognizes the need for a rite of passage for adolescents as they seek full status as members of the community. This demands dedication, perseverance and, even, courage. We recognize that each student is different, with distinct aptitudes and personalities. It is our intent to help guide each *bar/bat mitzvah* along the path that will ultimately give him/her a sense of accomplishment, fulfillment, and acceptance as members of our community in their own right.

With the understanding that every student comes to this endeavor with a unique set of abilities and challenges, the following is a basic framework for private study which forms the "core curriculum" of what *b'nai mitzva* will be studying with Cantor Eric. Students begin by learning *tallit* and Torah blessings, then mastering several essential prayers of the Shabbat morning service, which they will be leading. This is followed by learning to chant the final section from the morning's Torah portion (*maftir*), and then the *haftarah* and its blessings.

Though lessons are very important, not all of the work can take place during the weekly lessons. Indeed the 'at home' preparation is key to each student's experience of and success in becoming *bar/bat mitzvah*. Students are responsible for being well-prepared for every lesson. You can help your child by reminding him/her to study for at least fifteen to twenty minutes each night. Please make an extra copy of the materials, in case the originals are misplaced or lost, and please call immediately if you have any questions, need extra help, or additional/replacement materials. Cantor Eric can email you audio files of each prayer and *Torah* portion which can then be loaded onto an mp3 player or used with iTunes. You can also access all materials on our website at <http://rsns.org/education-for-all/bnay-mitzvah-information/>

As mentioned above, we envision the *bar/bat mitzvah* process as a journey of spiritual growth and exploration of our traditions, and not just the mastery of the Hebrew and chanting. Therefore, in conjunction with the ongoing weekly classes, there will be opportunities during private lessons for discussions concerning any subjects or questions brought up in class, or other issues regarding the process of becoming a Jewish adult. To this end, we encourage each student to keep a journal or blog in which s/he can record his/her thoughts, feelings, and questions during this process. We hope that each student will take full advantage of this additional element of the *bar/bat mitzvah* process, which can help give this process an even deeper meaning for the student and their family.

C. FAMILY *D'VAR TORAH* / TORAH TEACHING

The Torah is, in effect, the constitution of the Jewish people. In order to ensure that Jewish people are familiar with its contents, it is read in synagogue each Shabbat. Divided into fifty-four portions of unequal lengths, the Torah readings are fixed and continuous – that is, we start with the beginning of Genesis and read continuously, week after week until we get to the end of Deuteronomy. That fixed and continuous order is interrupted only for holidays, when the normal reading is replaced by the holiday reading.

We invite each of you to participate in your child's becoming *bar/bat mitzvah* by studying the Torah portion read on the morning of the *bar/bat mitzvah* service. Following an introductory workshop on how to study Torah texts and prepare a *d'var torah* (literally: a word of Torah), you will be given a copy of the Torah reading for the day on which your child becomes *bar/bat mitzvah*. After your family has read the text at home, Rabbi Jodie will meet with you to help guide you through the text, to answer questions, address problems, and help focus your course of study. Families should begin this process at least six months in advance of the *bar/bat mitzvah* service, allowing more time for early fall dates. A second meeting with Rabbi Jodie should take place two months before the service. A final draft should be in hand three weeks in advance of the service. The Ritual Committee has mandated a *d'var torah* rehearsal in the sanctuary no later than a week before.

The *d'var torah*, should be ten to fifteen minutes long and include the participation of as much of your nuclear family as possible. The following page contains a list of resources that can be used in preparing the *d'var torah*.

D. PARTICIPATION OF FAMILY

Brothers and sisters of *b'nai mitzvah* students can participate in the service in a variety of ways. Older siblings who have become *b'nai mitzvah* may have a Torah *aliyah* and / or read from the Torah. They, along with younger siblings, may also chant part of the liturgy, offer a reading or recite the blessings over the wine and/or the challah. All parents and siblings are encouraged to participate in the family *d'var torah*. Please discuss questions of family participation with Rabbi Lee.

D'VAR TORAH RESOURCES

Basic Commentaries

The Torah: A Modern Commentary, W. Gunther Plaut, ed., (New York: UAHC Press, 1981)

Teaching Torah, Sorel Goldberg Loeb and Barbara Binder Kadden, (Denver: Alternatives in Religious Education)

Five Books of Miriam: A Woman's Commentary on the Torah, Ellen Frankel, (HarperOne (December 29, 1997)

Etz Hayim: Torah and Commentary, David L. Lieber, Jules Harlow, eds. (Jewish Publication Society of America)

Who Wrote the Bible? Richard E. Friedman, (HarperOne, 1997)

A Torah Commentary for Our Times, Harvey Fields, (New York: UAHC Press, 1993), 3 volumes.

The JPS Torah Commentary, Nahum M. Sarna, general editor, (Philadelphia: The Jewish Publication Society, 1991), 5 volumes

The Torah: Portion-by-Portion, Seymour Rossel (Los Angeles: Torah Aura Productions, 2007)

Nahum M. Sarna, *Understanding Genesis*, (New York: Schocken Books, 1971)

Nahum M. Sarna, *Exploring Exodus*, (New York: Schocken Books, 1986)

Various volumes from the *Anchor Bible Series*, (New York: Doubleday)

Midrashic / Rabbinic Commentaries

Louis Ginsburg, *The Legends of the Jews*, translated from the German by Henrietta Szold, (Philadelphia: The Jewish Publication Society, 1910), 6 volumes

The Book of Legends, Hayim Nahman Bialik and Yehoshua Hana Ravinitzky, eds., translated from the Hebrew by William G. Brande, (New York: Schocken Books, 1992)

E. SUPPLEMENTARY READINGS

We invite you to prepare a booklet of readings to complement or inform the themes of the Saturday morning service. Although this is a good opportunity for you to include family members and friends in the service, *the readings are used to primarily complement the liturgy*. There are collections of readings in the office organized by topic, as well as supplements prepared by other families. The readings in the back of the Sabbath prayer book can also be used (and need not be reprinted). The internet is still another source for readings.

Readings must focus on themes in the liturgy. These themes include: prayer, study, God, faith, holiness, Shabbat, nature, community, children, family, peace, Israel, history, memory, life cycle, and Torah study. You can include up to eight readings in the service, which may be read by family members, friends, or by the congregation. Readings must be reviewed by Rabbi Lee who will place them in order of the service. Please schedule a meeting with him at least four weeks before you need to give your reading supplement to the printer, leaving more time for early fall ceremonies. Take care to vary your reading themes.

Families are responsible for the typing and printing of their own supplements. The text of all introductory materials to be included in the supplement is on the following 2 pages.

(Recommended printer: D&J's Miracle Copies, 627 Willis Ave, Williston Park, NY 516-248-7524.)

F. ATTENDANCE AT SERVICES

Much of what you have read in this booklet may seem abstract and overwhelming. The best way to understand and appreciate the unique aspects of our services and give the readings, the honors and the *d'var torah* a context is to experience several Shabbat morning services in which we welcome a *bar/t mitzvah*. To this end, **we urge you to attend** services. An alternative to the "sanctuary" service is the once a month *B'yahad*, a less formal and more interactive family service that takes place in conjunction with Shabbat School. The dates for *B'yahad* appear on the synagogue monthly calendar.

This reading **must** appear as the first page of every supplement.

Reconstructionism . . .

For Reconstructionists, Judaism is more than a religion: it is our history, our literature, art and music, our Land and languages, as well as our customs and ritual observance. All of these define Judaism as a religious civilization.

Our sense of belonging to the Jewish people is affirmed through our shared past, our collective values and our communal experience of worship, study and celebration. As Reconstructionist Jews, we understand that behaving and believing arise from belonging and are integral to our tradition and to our future.

Tradition, we believe, “has a vote but not a veto.” We are respectful of traditional Jewish practice but we are also open to new interpretations and forms of religious expression. Our own religious practice — egalitarian, participatory and inclusive — is a reflection of our ancestors’ search for meaning, purpose and value.

Our diverse views of God emphasize ‘godliness,’ valuing that power in the universe that infuses all of creation with a sense of transcendence and impels us to improve the world and ourselves.

We will leave to future generations a legacy that is both cultural and spiritual, as the evolution of Judaism continues, as we continue to preserve and shape that legacy through our particular Reconstructionist approach.

The following information must appear in your supplement.

THE SERVICE

You will notice a few differences from other synagogue services you have attended:

We use poetry and prose from a wide range of religious and secular sources in order to expand on the liturgical themes of the service and to enhance communal participation.

Aliyot to the Torah contain wording that reflect Reconstructionism's belief that, as Jews, we have been brought near to God's service by living an ethical life. The traditional blessing, which declares the Jewish people to be chosen by God, is customarily not recited in Reconstructionist Synagogues. Both versions, however, are at the Torah, and either may be said.

Our services are relatively informal and we hope you will feel comfortable. We would appreciate, however, that you not enter or leave the sanctuary while the *bar/bat mitzvah* is chanting or speaking.

We encourage both men and women to wear a *tallit* (prayer shawl) and *kippa* (head covering) during services.

THE BUILDING

- *No smoking anywhere in the Synagogue.
- *Photography is prohibited during the service.
- *Turn off or silence all cell phones while in the sanctuary.

G. SOCIAL ACTION/SOCIAL JUSTICE

According to our sages, the world is sustained by three things: Learning (*Torah*), Ritual (*avodah*), and Social Action (*g'milut hasadim*). While the months of preparation, Torah study, *kadima* classes, and coming to Shabbat services help fulfill the first two “pillars” of being a member of a Jewish community, there are many ways for our students to fulfill the third pillar of social action.

1) Social Action Project: As our tradition says, “It is not up to the individual to finish repairing the world (*tikkun olam*), but neither are they exempt from doing their part.” The months leading up to the *bar/bat mitzvah* service is an ideal time for each student to **pick a social action project**, making a link between their studies, their prayers, and their responsibility as a Jew to make the world a better place. Students may choose a project that has a **connection to their own interests** (a hobby or talent, or a loved one impacted by a particular disease) or raise money/awareness about a more **general cause** (climate change, racial justice, etc). Or they may **volunteer their time** with a worthy organization. On the following pages is a **list of ideas** that may spark your interest in choosing a social action project. Cantor Eric is also happy to offer guidance and support through this process.

There are also instructions on the following pages for how to **publicize your project**, and, thanks to a generous donation by Paula and Marvin Silverman in memory of their son, Fred, **every student can receive up to \$180 from RSNS in support of their project or organization**. Instructions on receiving this donation are also on the following pages.

2) Social Responsibility: Another important way to introduce the values of *tikkun olam* (repairing the world) into this lifecycle event is by making it as socially responsible as possible. There are resources for **environmentally-friendly** invitations, *kippot*, etc. on the following pages, and we encourage you to talk to your caterer about **sustainable food choices** for your reception as well. You can also talk to your caterer about **donating any untouched leftover food**, which can be picked up by **Island Harvest** (516-294-8528) or your class’ **Rock & Wrap it Up** food recovery liaison. One last way to make the connection between this *simcha* and those in need is to **donate a small percentage** of what is spent on the reception to **Mazon**, which works to eradicate world hunger.

3) Giving Back: Finally, the gift from the congregation to your child is a hand-crafted *tzedaka box* commissioned by the Reconstructionist Rabbinical Association. This is our way of saying that becoming *bar/bat mitzvah* means owning your responsibility to the Jewish People and the world by helping those in need by giving *tzedaka*. The *tzedaka* box, is, thereby, the “gift that keeps on taking” — from the *bar/bat mitzvah*’s pocket to others. You can re-enforce this value by making your own contribution marking the occasion of your child becoming a *bar/bat mitzvah*.

**INSTRUCTIONS AND PROCEDURES
FOR B'NAI MITZVAH SOCIAL ACTION PROJECTS**

1) Check out the COMMUNITY SERVICE RESOURCES section of your b'nai mitzvah binder for tons of ideas, suggestions, and websites to help you pick a project and a cause that you really connect with, and are passionate to take on! Cantor Eric is also always available to discuss ideas and resources with you.

2) Every student will write a brief speech (2-3 paragraphs) about their social action project, which they will say on the Friday night before they become bat or bar mitzvah. **Students must give their completed speech to Cantor Eric one month before their last lesson.** Eric will edit and send to Rabbi Jodie, so you can rehearse the speech from the bima during your family's d'var Torah run-thru.

3) Thanks to a generous donation from Paula and Marvin Silverman in memory of their son, Fred, every bar and bat mitzvah student will receive a grant of up to \$180 to support their social action project. This money can be used for: project supplies, marketing, a direct donation to the organization you are supporting, etc.

In order to receive your grant, you must submit the following to Cantor Eric:

A) A thank-you note addressed to Paula and Marvin Silverman, informing them of what your project is. This can be nearly identical to your Friday night speech.

B) Either the name of the organization you'd like the \$180 check written out to, or receipts for all of your expenses, up to \$180, that you are requesting reimbursement for.

4) Once you've decided on a project, there are several ways our community can help promote and support your efforts:

A) You may write a brief description of your project (including a request for donations and a link for fundraising), and send it to Cantor Eric who will post it in our synagogue newsletter the month before you become bat or bar mitzvah. We will also publish it on our new congregation-wide online bulletin board (<http://rsns.org/node/938>), and in our synagogue email.

B) If you are collecting items for donation, you may place a collection box outside the sanctuary during the week before you become bar or bat mitzvah.

C) Regardless of the date of your bat or bar mitzvah, you may request a spot in our lobby during Mitzvah Day the November before you become bar or bat mitzvah to promote your social action project.

B'nai mitzvah social action projects help connect your Jewish identity to your responsibility to help repair the world (tikkun olam), and we look forward to supporting your endeavors as you continue to inspire and inform our congregation with your efforts!

TIKKUN OLAM/COMMUNITY SERVICE RESOURCES FOR B'NAI MITZVAH

STARTING PLACES • **Mitzvah Market:** An incredible assortment of projects, searchable by category www.mitzvahmarket.com/find-projects

- **Give a Mitzvah Do a Mitzvah:** Work with a UJA “Mitzvah Project consultant” to plan a project that’s a perfect match for you! www.ujafedny.org/mitzvah-project/
- **Do Something!** Find a cause that you’re passionate about here www.dosomething.org/causes

PARTNERSHIPS • **Action for Post-Soviet Jewry:** This organization twins the Bar/Bat Mitzvah with a child from the former Soviet Union. Information about background, interests and family as well as photos of the B’nay Mitzva twins are exchanged. You can also “Adopt-a-Bubbe!” E-mail ActionPSJ@aol.com or visit them on the web at www.actionpsj.org/index.html

- **Kav Lachayim:** Each year, Kav Lachayim organizes bar/bat mitzvah celebrations for dozens of children who have serious illnesses and disabilities throughout Israel. All of the arrangements are taken care of by Kav Lachayim who join with the celebrant for the synagogue service. The cost per celebration is over \$1,000, but sponsorships are available from \$250 and up. Call 212-268-2577 or email KavlachayimUS@aol.com
- **North American Conference on Ethiopian Jewry (NACOEJ):** By participating in the twinning program you can give important assistance to Ethiopian youngsters in Israel. When you join the program, you'll make a gift to your twin's class in Israel. Your gifts can buy books, computer programs or other educational materials, and enable Ethiopian youngsters to go on school trips with their classmates. Your gift can also help provide a group bar/bat mitzva celebration. For information, visit their website at www.nacoej.org
- **Ohel:** For a child in OHEL, the joy of celebrating a bar/bat mitzvah can be overshadowed by the memories of being neglected or abused. OHEL's Simcha Fund is designed to enable people to create a celebration for a child in need. Alternatively, you can have centerpieces that will be given as gifts for children at OHEL. For more information please visit their website at www.ohelfamily.org or contact Deena Fogel at 718-686-3103.
- **M’yad L’yad - Long Island’s Helping Hands:** This organization provides material and emotional support to families in need on Long Island. B’nei mitzvah can “adopt a family,” learning about them and provide support to them by sending several packages of requested items throughout the year. Learn more at www.myadlyad.org/userfiles/file/B-M%20Brochure.pdf

GREAT WAYS TO HELP • **Peace Players** uses basketball to bring together children & their communities. (peaceplayersintl.org/)

- **Help Israeli Football help others:** email Silverbacks chairman **D’vir Mintz** (dvir.silverbacks@gmail.com) to partner with an IFL team who work with inner-city kids in Israel.

• **Baseball Le’Kulam - Baseball for All**

Play Global is teaming up with the Israel Association of Baseball to run Baseball Le’Kulam, meaning Baseball for All. This program brings Jewish and Arab Israeli children together on the baseball field. Though they may be divided by culture, religion and language, these boys and girls ages 12-14 are united through baseball. Baseball Le’Kulam is a series of overnight clinics that allows Arab and Jewish kids to make friends outside their cultural groups. (<http://www.play-global.org/israel.html>)

- **Jaffa Institute: (jaffainstitute.org)** The Institute's mission is to provide educational, recreational and social enrichment programs for Israel’s poorest disabled children & their families.
- **Me’ir Panim:** An amazing human services organization in Israel that operates soup kitchens, job training, subsidized wellness and healthcare centers, and legal advice to the neediest populations throughout the country. You can donate to them directly, or buy placecards, Judaica, and other items at their online store. Learn more at www.meir-panim.org/
- Partner with Keshet to work for LGBTQ rights and inclusion. See one example here: www.keshetonline.org/new/turning-my-passion-into-action-one-students-story-of-lgbt-activism/

USING YOUR MONEY WISELY Micro loans: Another great way to put your gift money to good use is to invest it in micro-loans to worthy individuals, small businesses, or revitalized communities. To put your money to good use, consider a community investment initiative with Jewish justice organization Bend the Arc (bendthearc.us/investing-bend-arc).

OFF THE TOP OF YOUR HEAD (Ways your kippah can save the world!) **kipphaking.com** They donate 10% of profits from each order to Israeli charities. **mayaworks.org** Your purchase of **MayaWorks** kippot brings income to the artisans who create them--that means better food on their family table, better access to health care and school for their children. **www.kulanuboutique.com** **Kulanu** is a non-profit group that provides assistance to struggling Jewish communities in India, Africa, South America, and around the world. Kippot are made by members of the Abayudaya Jewish Community in Uganda, or the B'nai Menashe Jews of India. **www.jessyjudica.com/store/kipph-gallery/eco-suede** "Eco-suede" kippot, made from recycled cardboard!

ADDITIONAL IDEAS

- Find more ways to "green" your bar/bat mitzvah here: **www.jufj.org/content/green-just-celebrations**
- Blow the shofar on Rosh Hashana or lead shabbat services for the elderly or sick.
- Organize a book or clothing drive
- Have everyone that attends the celebration bring something to donate (books, clothes, toiletries, toys, etc.).
- Centerpieces can be made out of items that can be donated (plants, toys, CD's, books).
- Donate the flowers on the bima used during the service to a shelter or hospital.
- Get ideas and inspiration from an environmental Jewish organization, like **hazon.org**, **coejl.org**, or **canfeinesharim.org**
- Volunteer at a local food pantry (like St. Peter's or Our Lady of Fatima in Port Washington!).
- Play an instrument, juggle or do magic for a children's hospital, nursing home, etc.
- Learn with someone who wouldn't normally learn. Tutor a friend or neighbor in a subject that you are an "expert" in. (Computers? Ice Hockey? Italian?)
- Read to people who have difficulty seeing.
- Support the following organizations, who use their considerable resources to make a difference across the Jewish world and beyond: **Bend the Arc** (<http://bendthearc.us>), **UJA Federation of NY** (ujafedny.org), **American Jewish World Service** (ajws.org), and **the New Israel Fund** (www.nif.org).

Food Recovery at RSNS

Here's how to donate leftovers from your simcha at RSNS
(as well catered events outside of RSNS):

- Inform the caterer that you plan to donate leftovers to the needy. Ask the caterer to wrap the food in trays or boxes as appropriate. If necessary, we can provide the caterer with a copy of the *Bill Emerson Good Samaritan Law* which allows food donations and collections to take place without liability.
- Contact your kadima class food recovery liaison (TBD) to coordinate the date and time of the event and establish what, when and where leftovers will be picked up. The more lead time, the better!
- The liaison will coordinate with a RSNS volunteer to handle the specific food storage and delivery details. They will also keep a log of all food donated by RSNS so that we are able to track how many meals we provide to those in need. Currently, we deliver food to Our Lady of Fatima Food Pantry in Manorhaven, the Food Co-Op on Lower Main Street and the Senior Center in Manorhaven. There is also a kosher food pantry in Syosset which may be a site for future deliveries.
- If you are interested in helping with food deliveries, please let our liaison know! And if there are older siblings in your family, this is a great opportunity for high school students who have their driver's license! This is also a wonderful family activity that requires very little time and guarantees a very good feeling of preventing waste and supporting our own community.

ISLAND HARVEST SERVES AS THE BRIDGE BETWEEN THOSE THAT HAVE EXCESS FOOD AND THOSE THAT NEED IT

Together we can be partners in the effort to end hunger on Long Island. We've been making that connection since 1992. Every week we provide healthy, nutritious food to tens of thousands of hungry Long Islanders. We can help get your food to them.

Wholesome Nutritious Food

Our goal is to provide wholesome nutritious food to emergency food programs throughout Long Island. Our refrigerated trucks and staff of trained volunteers are able to safely pick up and deliver all types of food: prepared and perishable food, produce, frozen food, bakery products, prepackaged and non-perishables, dairy, meat and poultry. We cannot accept products that contain alcohol.

Guidelines

We know we can rely on you to apply your knowledge and professional standard to the question of what is suitable for donation. We follow national and local food safety guidelines. Please call us at (516) 294-8528 if you have any questions.

Our Donors

We rescue food daily from all types of donors - restaurants, cafeterias, caterers, bakeries, hotels, markets, corporations, farms, wholesalers and distributors.

Reaching the Hungry

Island Harvest delivers to a network of more than 450 nonprofit member agencies on Long Island - food pantries, soup kitchens, day care and senior citizen centers, homeless shelters, community programs and charitable organizations serving low-income families and individuals.

Donor Packing

We supply all the materials that you will need for packing food: half-size disposable aluminum trays with lids, two gallon zip lock bags along with small and large clear, food grade bags with the Island Harvest logo.

Good Samaritan Laws

Both New York State and the federal government have laws that protect donors from liability. At Island Harvest we take our responsibility very seriously. All our drivers and recipient agencies are trained in handling food safely.

Tax Advantages

In addition to the satisfaction of providing food to Long Island's hungriest people, your donation may be tax deductible **or** have other tax advantages. Each situation is unique, so we recommend you consult your tax advisor.



ISLAND • HARVEST
199 Second Street • Mineola, NY 11501
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MAZON

A Jewish Response to Hunger

cordially invites you to share your good fortune with those who are hungry by contributing

3%

of the cost of your simcha — bar or bat mitzvah, wedding, anniversary, birthday, every joyous occasion — to

MAZON

A Jewish Response to Hunger

MAZON

(the Hebrew word for "food")

is a national Jewish organization that grants funds to feed hungry people in our local communities, across the country and around the world. By contributing 3% of the cost of your simcha to MAZON, you can give the celebration a deeper meaning and provide food, help and hope to hungry people everywhere.



MAZON

1990 S. Bundy Drive, Suite 260
Los Angeles, CA 90025-5232
Phone: (310) 442-0020

R.S.V.P. as soon as possible:

I/we
will be pleased to contribute \$
on the occasion of

JEWISH PARTY PLANNING LIST



Rabbi

Invitations

Food

Flowers

Music

3% for MAZON

A Jewish Response to Hunger

When all the details are complete, consider one final embellishment to your joy:

Contribute 3% of the cost of your celebration — wedding, bar or bat mitzvah, anniversary, birthday, every joyous occasion — to
MAZON

MAZON (the Hebrew word for "food"), is a national Jewish organization that grants funds to feed hungry people in our local communities, across the country and around the world. Please share your simcha by making a contribution to:



MAZON

A Jewish Response to Hunger
1990 S. Bundy Drive, Suite 260
Los Angeles, CA 90025-5232

*If you would like to know more about us,
please call (310) 442-0020
or visit our website at www.mazon.org*

II A LISTING AND EXPLANATION OF BAR/BAT MITZVAH SERVICE HONORS

→ The service work sheet (page 19-20) must be completed with the names of all participants and returned to the Synagogue office *two weeks* prior to the *bar/bat mitzvah* service.

A. OPENING THE ARK BEFORE AND FOLLOWING THE TORAH SERVICE

The Ark is opened twice during the service. At least two people are used for each opening. The participants can be of any age. This is a good way to include younger siblings, cousins and/or friends, or the *kadima* class.

B. CARRYING THE TORAH SCROLL BEFORE & AFTER THE TORAH READING

The person bearing the Torah Scroll must be past *bar/bat mitzvah* age. Most families elect to have the *bar/bat mitzvah* bear the Scroll following the Torah reading. The Scroll is not as heavy to carry as it is awkward to hold. Take this into consideration when selecting your Torah bearer.

C1. TORAH BLESSING HONORS (Aliyah)

There are eight Torah honors *including* the *bar/bat mitzvah*. The people who participate in this honor must be of post *bar/bat mitzvah* age. People can be called in groups for this honor — e.g., aunt and uncle, siblings, grandparents. **One of the eight *aliyot* in the morning service is reserved for the congregation at large.** Although it is listed as number six on the work sheet, the congregational honor may be placed anywhere in the order of Torah honors.

Participants must recite or chant blessings in Hebrew. Instructions and Hebrew texts with English transliterations are included on pages 21-23 of this booklet. *These blessings should be mailed to honorees well in advance of the day of the bar/bat mitzvah service.* A link to the Reconstructionist Torah blessings and audio can be found at: <http://tinyurl.com/recontorah>. The audio and text for the traditional Torah blessings can be found at: tinyurl.com/d8almeb

Note: The Reconstructionist version of the Torah blessings differs from the traditional version. Because Reconstructionist Judaism views the concept of a chosen people as inconsistent with our democratic values, we substitute the phrase *a-sher kayr-VA-nu la-a-vo-da-to* ("who has called us near to God's service") for the phrase *a-sher ba-har BA-nu mi-kawl ha-a-mim* ("who has chosen us from among all peoples"). People who feel more comfortable reciting the traditional blessings are invited to do so. Copies of both versions of the Torah blessings are included in this packet (pages 22-23).

When possible, secure the Hebrew/Yiddish names of the people who are being honored with these Torah honors, together with the Hebrew/Yiddish names of their parents (*mother and father*).

C2. TORAH READING HONORS

You and / or your guests may read a Torah portion. This requires the participant to read Hebrew. They may also read/chant the portion from a pointed script rather than from the (unpointed) Scroll. Given sufficient lead time, the rabbi or cantor will record the portion and rehearse the participant(s) as needed. ***Please note: The Ritual Committee has mandated that all Torah chanters who have not previously read at our services MUST read their portion for the cantor no less than TEN DAYS prior to the service.***

D. LIFT AND DRESS THE TORAH SCROLL

The Torah lifter elevates the scroll. The person honored must be over the age of thirteen, and *strong enough to lift twenty pounds over their head*. If the person has never done it before, s/he may want to arrange a practice session before-hand. The Torah wrapper can be just under the age of thirteen.

E. PRESENTATION OF TALLIT

The *bar/bat mitzvah* is presented with a *tallit*, at the beginning of the Torah service. Usually a person or persons close to the *bar/bat mitzvah* — parent(s), grandparent(s), sibling(s) — hold(s) the *tallit* while the *bar/bat mitzvah* recites the blessing.

F. MAFTIR

Maftir is the term for the final selection from the weekly portion which the bat or bat mitzvah chants from the Torah scroll.

G. ENGLISH READINGS

English readings that relate to the themes of the service are dispersed throughout the service. You may look through the materials available at the synagogue, or choose appropriate readings of your own. One or more people may offer any single reading. You may include as many as eight readings. See section E on page 6 of this Information Packet for more details regarding readings.

H. CHARGE AND CHARGE READINGS

Usually a parent or parents address the *bar/bat mitzvah* following the Torah service. Siblings may also deliver a charge. This can be done in the form of a reading or something written by the participants. This address should be no longer than five minutes and should reflect parents' hopes, dreams, and expectations for their child as s/he becomes a fully responsible member of the Jewish community.

Whether or not you opt to participate in this part of the service, the tutor and a synagogue Board member or rabbi will address the *bar/bat mitzvah*. The board member or rabbi will present the congregation's gift at this time.

I. BLESSINGS OVER WINE AND CHALLAH (KIDDUSH AND MOTZI)

We conclude the service with the blessings over wine/grape juice and challah provided by the family. The blessings (on page 18) are usually made by the *bar/bat mitzvah*, but can be made by anyone of your choosing.

BLESSINGS OVER THE CANDLES, WINE and CHALLAH

HADLAKAT NEROT SHABBAT  הדלקת נרות שבת

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו
במצותיו וצונו להדליק נר של שבת.

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kideshanu
bemitzvotav vetzivanu lehadlik ner shel shabbat.

Blessed are you, SOURCE OF LIGHT our God, the sovereign of
all worlds, who has made us holy with your mitzvot, and
commanded us to kindle the Shabbat light.

KIDDUSH

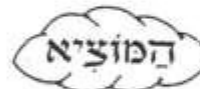


ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן:

Baruḥ atah adonay eloheynu meleḥ ha'olam borey peri
hagafen.

Blessed are you, THE BOUNDLESS ONE our God, the sovereign
of all worlds, who creates the fruit of the vine.

HAMOTZI



ברוך אתה יהוה אלהינו מלך העולם
המוציא לחם מן הארץ:

Baruḥ atah adonay eloheynu meleḥ ha'olam
hamotzi leḥem min ha'arets.

Blessed are you, BOUNTIFUL, the sovereign of all worlds,
who brings forth bread from the earth.

BAR/BAT MITZVAH SERVICE WORK SHEET
 COMPLETE AND RETURN TO THE OFFICE 2 WEEKS BEFORE SERVICE

Name of *bar/bat mitzvah* _____ Date of service _____

PRINT CLEARLY Include first & last names

TORAH HONORS

→ARK OPENERS:

First Opening: _____

Second Opening: _____

→TORAH BEARERS:

First Torah Bearer: _____

Second Torah Bearer: (usually the bar/bat mitzvah student) _____

→TORAH HONORS (ALİYOT): It is customary in our congregation to call people up by their Hebrew or Yiddish names. In Jewish tradition a person's Hebrew name also includes that of his/her parents.

PRINT CLEARLY ONLY first & last names and Hebrew names if available.

(1) English Name: _____

Hebrew Name: _____

(2) English Name: _____

Hebrew Name: _____

(3) English Name: _____

Hebrew Name: _____

(4) English Name: _____

Hebrew Name: _____

(5) English Name: _____

Hebrew Name: _____

(6) Community Aliyah: x

(7) English Name: (usually parent(s) of student) _____

Hebrew Name: _____

(8) *Bar/Bat Mitzvah*: _____

Hebrew Name: _____

STUDENTS: REMEMBER TO BRING YOUR YAD TO THE SERVICE

→TORAH LIFTER AND WRAPPER:

LIFTER English Name: _____

WRAPPER English Name: _____

The 'Lifter' must be strong enough to lift an open Torah Scroll (about 20 pounds) above his/her head.

OTHER HONORS

→TALLIT PRESENTER:

→CHARGE(S): A parent or parents may address the *bar/bat mitzvah*, either by reading a poem or a piece of prose, or with words of his/her/their own. Siblings may do the same.

→KIDDUSH & MOTZI: blessings over wine and challah

Kiddush: _____

Motzi: _____

~ ~ ~

→READERS for English Readings

PRINT CLEARLY ONLY first & last names of each reader

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

IF YOU HAVE A GUEST THAT WILL NEED THE “HANDICAPPED RAMP” TO GET ONTO THE BIMA FOR THEIR ALIYA, PLEASE ADVISE THE EXECUTIVE DIRECTOR.

TOTAL NUMBER OF GUESTS (including children): (so we can arrange proper seating) _____

NUMBER OF CHILDREN: (so we can arrange for security guards) _____

THERE IS TO BE NO CANDY THROWN DURING THE SERVICE

When giving out *aliyot* to family and friends, **please include a copy of these instructions** along with the blessings on the following page.

Participants must recite or chant blessings in Hebrew. Hebrew texts with English transliterations are included on pages 22-23 of this booklet. *These blessings should be mailed to honorees well in advance of the day of the bar/bat mitzvah service.*

A link to the Reconstructionist Torah blessings and audio can be found at: <http://tinyurl.com/recontorah>.

The audio and text for the traditional Torah blessings is at: tinyurl.com/d8almeb

INSTRUCTIONS FOR THOSE CALLED TO THE TORAH FOR AN ALIYA

You have been honored to receive an *aliya* to the Torah. The word *aliya* comes from the Hebrew word to “go up” and is used to designate the honor of “going up” to the Torah.

You will be called first by your English name and then by your Hebrew/Yiddish name (if we have it). After you are called, come up to the table where the Scroll is being read. If you are wearing a *tallit*, take the fringe of the *tallit* and touch the place in the Scroll indicated by the *Torah* reader. You may also use a prayer book for this purpose, touching the corner of the prayer book to the place indicated by the reader. This is, in effect, a way of “signing in.” The Scroll will then be closed. Then begin reading or chanting the blessing before the Torah reading. Attached to this sheet is a copy of the blessings in Hebrew and in transliteration. If you forget these sheets, there will be large print copies at the Torah table. Please be sure to familiarize yourself with the blessing in advance. You can listen to recordings of these blessings at <http://tinyurl.com/recontorah>. (Reconstructionist) and tinyurl.com/d8almeb (Traditional).

After you finish the first blessing, the reader will read a portion of the Torah. When s/he finishes, touch your *tallit* or prayer book to the spot indicated by the reader. The Scroll will then be closed. Conclude with the blessings after the reading of the Torah. You will then move to the left side of the reader's desk as the next person honored is called. When that person concludes the blessings, you can take your seat.

If you forget these directions, be assured that those at the reader's table will do everything possible to make you feel comfortable.

TORAH BLESSINGS (2 Versions)

These two pages contain the Torah blessings that are recited before and after each Torah reading. Make as many copies as you need for your honorees. The first page is the Reconstructionist version of the *bracha* over the Torah. There is only a slight difference in the text between the two. Your child will recite the Reconstructionist version, but the rest of your honorees may choose either text. The *bracha* after the Torah reading is the same for everyone. Please be sure to familiarize yourself with the blessing in advance.

Links for recordings of blessings can be found on page 21.

Those who receive an *aliya* to the Torah say the following blessing:

RECONSTRUCTIONIST BLESSINGS FOR THE TORAH READING

Those who receive an aliyah to the Torah say the following blessing:

בָּרַכּוּ אֶת יְהוָה הַמְבַרֵךְ:

Barəḥu et adonay hamvorah.

Congregation:

בָּרוּךְ יְהוָה הַמְבַרֵךְ לְעוֹלָם וָעֶד:

Baruḥ adonay hamvorah le'olam va'ed.

The response of the congregation is repeated, and the blessing continued as follows

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִרְבָּנוּ לְעִבּוּדְתוֹ
וְנָתַתָּ לָנוּ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher kervanu
la'avodato venatan lanu et torato.

Baruḥ atah adonay noten hatorah.

After the section of the Torah is read, the following blessing is recited:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַתָּ לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטְעַ בְּתוֹכָנוּ: בָּרוּךְ אַתָּה יְהוָה נוֹתֵן הַתּוֹרָה:

Baruḥ atah adonay eloheynu meleḥ ha'olam asher natan lanu
torat emet veḥayey olam nata betoheynu.

Baruḥ atah adonay noten hatorah.

TRADITIONAL BLESSING BEFORE THE TORAH READING

(Reader)

Barhu et ADONAI hamvorah.

בְּרַחוּ אֱתֵי יְיָ הַמְּבָרָךְ!

(Congregation, then Reader)

Baruh ADONAI hamvorah l'olam va-ed

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד!

(Reader)

Baruh ata ADONAI Elohaynu
meleh ha-olam asher bahar banu
meekol ha-amim v'natan lanu et
torato. Baruh ata ADONAI notaayn
haTora

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר-בָּנוּ
מִכָּל-הָעַמִּים וְנָתַתָּ לָנוּ אֶת-
תּוֹרָתוֹ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESSING AFTER TORAH READING

(Reader)

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרָת
אֱמֶת וְחַיֵּי עוֹלָם נִטְעַ בְּתוֹכָנוּ. בָּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

Baruh ata ADONAI Elohaynu meleh ha-olam asher natan lanu torat
emet v'hayay olam nata b'tohaynu. Baruh ata ADONAI notayn haTora

III ADMINISTRATIVE MATTERS

A. FRIDAY NIGHT ONEG

Onegs:

An oneg is a time for our community to come together after Friday evening service, to share refreshments and celebrate. Each Kadima family will be assigned to serve as the "coordinator" for one oneg for a child in your son/daughter's Kadima class. The coordinator will be ultimately responsible for the refreshments at that oneg.

Oneg Coordinators:

Coordinators will be responsible for:

- 1 - contacting the bar/bat mitzvah family a month prior to ascertain how many guests they are anticipating at the oneg and whether there are any dietary specifications;
- 2 - contacting the RSNS oneg chair to coordinate with their efforts for the event. Call the RSNS office for the name and contact information of oneg chairs.
- 3 - coordinating volunteers (usually friends and family of the bar/bat mitzva family from within and/or outside of the congregation) to bring different items to the oneg, i.e., baked goods, fruit, beverages, etc.
- 4 - set up oneg prior to services, and clean up afterwards (basic paper-goods are available at RSNS, pack up leftover food)

B. DELIVERIES TO THE SYNAGOGUE

All deliveries — flowers, plants, food and the like — must be arranged through the office. Please remember that the office closes early on Fridays. Do not schedule deliveries without checking the time first with the office. *All deliveries must be made before 2:00 p.m. Friday. There can be NO deliveries other than food on Saturday.*

C. PROVIDING FOR SATURDAY MORNING KIDDUSH

The *bar/bat mitzva* family must provide a simple *kiddush* following the Saturday morning service. This consists of sliced challah and grape juice for everyone in attendance, as well as an unsliced challah for the *bima*. The synagogue custodial staff will set up the *kiddush*. Families may elect to have RSNS provide the challah and grape juice. Please contact the Executive Director if you would like the office to take care of the *kiddush* provisions and for the current cost.

D. FLOWERS

It is the custom of the congregation to have flowers on the *bima* on Shabbat. All sanctuary flowers must be coordinated through the synagogue office. Speak with Sylvia before ordering flowers.

E. USHERING

Parents in the Kadima grade will be assigned to usher during services for the bar/bat mitzvah immediately preceding their son or daughter's. Ushers are responsible for welcoming guests and maintaining order inside the sanctuary. They will need to pay particular attention to unaccompanied children who have a tendency to be disruptive or noisy. Important: Families who are unable to usher on their assigned dates should trade dates with another Kadima family.

F. SECURITY

Synagogue policy states that there must be one security guard for every 25 children, in addition to the two congregant members serving as ushers. We will hire the security guards. Call Sylvia in the office to arrange for the proper number of security guards and to confirm the cost for each guard.

G. TIME OF SERVICES

Saturday morning services begin **promptly** at 9:45 a.m. and usually run until noon. It is suggested that you use 9:30 a.m. as a starting time for the service on your invitations.

H. PHOTOGRAPHERS AND VIDEO EQUIPMENT

A stationary video camera may be placed in the balcony. Still photography is permitted only **following** services or on a pre-arranged week day. The synagogue requires all videographers to abide by a set of rules enclosed in this packet. All families must return a copy of the Rules for Videography and Photography signed by your videographer and or photographer, at least two weeks prior to your *bar/bat mitzvah* service. If necessary use two copies of the form.

I. FRIDAY EVENING PARTICIPATION

Your family is expected to attend services the night before your child becomes *bar/bat mitzvah*. Your child's presence enables members of the synagogue to participate in your *simcha*, and helps foster community. There are many opportunities for participation in this service, including candle lighting (see page 18) and reciting *kiddush*. During the Friday evening service, it is customary for parents of the *bar/bat mitzvah* to present both unwrapped books of Jewish interest to their child and a donation to RSNS. It is appropriate to say a few words about why you have chosen the book for your child. With respect to the donation for the congregation, please consult Rabbi Jodie.

Each Kadima student is asked to undertake a social action project in connection with becoming a *bar/bat mitzvah*. The *bar/bat mitzvah* talks about this project at Friday night services. In this way, members of the congregation can more fully support each family's social action efforts, and be inspired by the variety of projects undertaken by our students and their families.

J. ORDERING KIPPOT

You may order *kippot* (*yarmulkes*) from a vendor of your choice. (See page 12 for eco-friendly options.) Allow at least four weeks for delivery.

K. USE OF THE SOCIAL HALL AND BLUE ROOM FOR PARTIES

Kiddush, which immediately follows the service, is open to all who attend services. If *kiddush* is to be followed by a private luncheon, the *kiddush* is held in the Blue Room or other lobby area. Otherwise, the *kiddush* is held in the social hall. When weather permits, a *kiddush* can be held in the courtyard.

The social hall may be rented for private parties following *kiddush*. If you plan to have a private party you must sign a contract six months in advance of the date, and you must submit a work order for room use two months in advance. The synagogue has a *kashrut* policy, which is included with this packet. All caterers must be selected from the synagogue panel of caterers.

L. CATERING AND *KASHRUT*

The Board of Trustees, on the recommendation of the Ritual Committee, has approved the following panel of caterers. Following is a list of some caterers who have worked at RSNS. This is not a complete list. Non-kosher caterers may only provide dairy or vegetarian options. All meat dishes must be kosher.

This list was chosen to give our members a choice of price range and menu selection. Additionally, the caterers on the list are familiar with our facilities. **Please inform the Executive Director of your caterer before making final arrangements.**

Akerstein Caterers 516-538-6655

Ben's Kosher Deli 516-621-3340

Catering by Gila 516-236-4803

Kitchen Kabaret 516-484-3320

Mark of Excellence 516-767-3663

Max's Catering / Majestic Catering 516-374-0617

Regal Caterers 631-462-5229

Prestige Caterers

Your caterer must read, sign and return the “Rules for Caterers” form included with this packet. Our *kashrut* policy is included on the back of the form.

Congregants may forego the use of a caterer and handle the event themselves within the *kashrut* guidelines.

Remember to arrange with your caterer to contact Island Harvest, or contact your kadima class Food Recovery Liason (TBD), if desired, to arrange for pick-up of excess food.

**RECONSTRUCTIONIST SYNAGOGUE OF THE NORTH SHORE
RULES FOR CATERERS**

The following is a list of rules to be given to and signed by the caterer. The completed signed sheet **MUST** be returned to the Synagogue office upon booking the caterer, and no later than **four weeks** prior to the *bar/bat mitzvah* service.

1. The congregation has a kashrut policy that must be strictly adhered to. (See back of form.)
2. Saturday morning services start promptly at 9:45 a.m. and usually end at noon. No deliveries can be made after 9:00 a.m. The building will be opened at 8:30 a.m. for your deliveries.
3. Arrangements must be made with the Executive Director for all deliveries.
4. You may use the synagogue's tables and chairs, if arrangements have been made in advance. You must submit your floor plan to the Executive Director at least four days prior to the *bar/bat mitzvah* party.
5. When you arrive on the day of the *bar/bat mitzvah*, you must empty your truck, van or cars and move them to the rear of our building immediately. No vehicles may stand in the fire lane and or in the front parking lot.
6. We expect that your staff will respect that a service is going on and keep noise to a minimum.

Name of *bar/bat mitzvah* family

Date of the event

I, _____
Caterer's Name

of _____
Name of Company Phone Number

have read the above guidelines and *kashrut* policy and agree to abide by them.

Signature of Caterer

Date

KASHRUT POLICY

The term *kashrut* refers to the dietary laws, rules and regulations and their observance. The significance of *kashrut* continues to be recognized in modern times. In his writings, Mordecai Kaplan, the founder of Reconstructionist Judaism, has written the following about *kashrut*:

1. *Kashrut* links us to past generations.
2. It creates a Jewish style of life. It has contributed to the perpetuation of the Jewish people and the retention of its way of life.
3. It serves as a means of Jewish identification and distinctiveness.
4. It can generate spiritual values in that it can habituate the Jew to the practice of viewing the commonplace physical need for food as a source of spiritual values.

According to Kaplan, the tradition of *kashrut* should not be viewed as a “law” commanded by God, or understood as a mystic communion with God. The observance of *kashrut* should not be regarded as hygienic, as intending to help one earn salvation in the here or the hereafter, or to produce a marked effect upon one's character. *Kashrut* practices should be seen as traditional folkways that contribute to Jewish atmosphere of the home, and in solidarity with those Jews who are *kashrut* observing.

Most of the dietary laws are found in Chapter 11 of Leviticus and Chapter 14 of Deuteronomy. The following foods are permitted:

- ◀ all vegetables and plants
- ◀ all four-footed animals that chew the cud and have cleft hooves
- ◀ all fish having both fins and scales
- ◀ all fowl that are considered to be kosher.

The Ritual Committee has studied the subject of *kashrut* and how it applies to our synagogue. Our priorities are to keep a connection to tradition, to create a comfortable place for all Jews, and to be as inclusive as possible. Our rules are as follows:

1. Do not mix meat and dairy at *any* event.
2. Only kosher caterers may prepare meat in our kitchen.
3. Only a kosher caterer may bring meat into the synagogue.
4. You may use dairy foods either brought from home or from a dairy caterer.
5. You may use any food from a strictly kosher caterer.

Note: *A more restrictive set of rules applies to Pesah. If you have specific questions, please contact Rabbi Lee Friedlander or Rabbi Jodie Siff.*

RULES FOR VIDEOGRAPHY AND PHOTOGRAPHY AT RSNS

The following is a list of rules that must be given to the photographer and/or videographer and signed by them. This completed signed sheet **must** be returned to the Synagogue office not later than two weeks prior to the *bar/bat mitzvah* service.

1. Saturday morning services start promptly at 9:45 a.m. and usually end around noon. Plan to arrive 30 minutes prior to the start of services to set up your camera and microphones. If you require more time you may arrive earlier. If you are unfamiliar with our Synagogue, you may wish to see our facilities prior to the service. Call the office to make an appointment (516-627-6274).
2. Filming can only be done from the balcony and the camera must be placed on a tripod. The camera must remain stationary throughout the service.
3. Neither still photography nor videotaping are permitted before services. Still shots may only be taken after services.
4. Additional lighting is not permitted.
5. Rabbi Friedlander and/or Rabbi Siff are in charge of the service and any requests by them regarding video-recording or photography **must** be followed.
6. Proper decorum is expected at all times prior to, during and after the service.

The guidelines listed above are meant to insure that the service is not disrupted and the participants are not distracted by photography or videography. Thank you for your cooperation.

Please fax to The Reconstructionist Synagogue fax #516-627-6349 or scan and email to rsns@optonline.net. Include the name of b'nai mitzvah family in subject line.

Name of *bar/bat mitzvah* family

Date of the event

I, _____
Photographer/Videographer's name

of _____
Company Name Phone Number

have read and agree to abide by the above guidelines.

Signature of Photographer/Videographer

Date

The Reconstructionist Synagogue of the North Shore
1001 Plandome Road, Plandome, N.Y.
(516) 627 - 6274

EASTBOUND

Long Island Expressway to Exit 35 - Shelter Rock Road
Left turn (at the light) you are going over the LIE to
Northern Boulevard
Left on Northern Boulevard for 2 traffic lights
Turn right on **Plandome Road**
Approx. 1 mile on Plandome Road to synagogue on the left

Grand Central/ Northern State Parkway to Exit 27 North Shelter Rock Road
Continue on Shelter Rock Road to **Northern Boulevard**
Continue as directed above.

WESTBOUND

Long Island Expressway to Exit 36 - Searingtown Road
Continue on service road to **Shelter Rock Road**
Turn right on Shelter Rock Road to **Northern Boulevard**
Continue as directed above.

Grand Central/Northern State Parkway
See eastbound directions.

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VI. GLOSSARY

<i>aliya</i>	From the Hebrew root meaning ‘to go up,’ <i>aliya</i> , in the context of a service, refers to a Torah honor. The person honored with an <i>aliya</i> is expected to chant or read the Torah blessings in Hebrew.
<i>bar/bat mitzvah</i>	A bar/bat mitzvah refers to a person who is thirteen years old and obligated to fulfil the ritual commandments of Judaism.
<i>d’var torah</i>	Literally, a word of Torah, the <i>d’var torah</i> is an excursus on a Torah portion.
<i>haftara</i>	An excerpt from the second third of the Hebrew Bible that the early rabbis selected to be chanted each Shabbat, which is often based on a thematic connection to the Torah portion.
<i>kashrut</i>	The Jewish dietary laws.
<i>kiddush</i>	<i>Kiddush</i> is both the prayer over wine as well as the refreshments that follows a Shabbat morning service.
<i>kippot/yarmulkes</i>	These words are synonymous (<i>kippot</i> : Hebrew, <i>yarmulka</i> : Yiddish). They are the head coverings usually associated with traditional Jewish men.
<i>lifter</i> <i>magbia/magbiha</i>	One who lifts the Torah scroll following the Torah reading.
<i>maftir</i>	From the same root as the word <i>haftara</i> , the <i>maftir</i> is the end portion of the weekly Torah reading taken from the last lines of the weekly reading.
<i>oneg shabbat</i>	The “nosh” that follows Friday night services.
<i>tzedaka</i>	From the Hebrew root ‘justice,’ <i>tzedaka</i> is usually mistranslated ‘charity.’ <i>Tzedaka</i> , or the giving of resources (money, time or the like) is Judaism’s way of correcting imbalances in the world.
<i>wrapper</i> <i>golel/golelet</i>	Paired with the lifter, the wrapper is the one who rolls and then dresses the Torah scroll.

VII. TIME TABLE / CHECK LIST

This is a reminder list of things to do. It may not all apply to your bar/bat mitzva celebration. Please refer to the information packet for details. Lead times are approximate and may vary with your particular situation.

	<i>Lead Time</i>
1. Reserve location for your party.	1-2 years
2. Contact DJ/Band, Photographer, Party Planner, etc.	1 year
3. Attend <i>bar/bat mitzvah</i> services with your family.	1 year
4. Make appointment with Rabbi Jodie to begin family <i>d'var torah</i> .	1 year - 6 months
5. Research and begin social action project.	1 year - 6 months
6. Student begins individual lessons with Cantor Eric.	6-7 months
7. If necessary, to review the elements of the service and to discuss the various honors, arrange parent appointment with Rabbi Lee.	6 months
8. Sign contract with synagogue for private party if needed.	6 months
9. Order invitations, thank you cards, etc.	4-5 months
10. Begin researching supplementary readings.	4-5 months
11. Order <i>kippot</i> .	2-3 months
12. Order flowers for the synagogue. Speak with Sylvia first.	1-2 months
13. Arrange Security with Sylvia (1 guard for 25 children).	1-2 months
14. Assign Torah honors.	1-2 months
15. Submit <i>d'var torah</i> to Rabbi Jodie.	1-2 months
16. Meet with Rabbi Lee to go over readings.	1-2 months (or earlier)
17. Prepare for Friday night service.	1-2 months
18. Call Sharon to schedule four student lessons with Rabbi Lee in the sanctuary.	6-8 weeks
19. Bring your supplement to the printer.	1 month
20. Prepare parent charges to bar/bat mitzvah.	1 month
21. Notify office if you plan to take photos at synagogue. NO photos permitted before or during the service	1 month
22. Arrange rehearsal of family <i>d'var Torah</i> with Rabbi Jodie.	3 weeks

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|-----|---|-----------|
| 23. | Arrange for grape juice/wine and challah at synagogue for blessings on the <i>bima</i> . (Speak with Sylvia) | 2-3 weeks |
| 24. | Submit bar/bat mitzvah service work sheet to Sharon. | 2 weeks |
| 25. | Return videography form to the office. | 2-3 weeks |
| 26. | Call your class's Food Recovery liaison or Island Harvest (516-294-8528) to arrange pick-up of leftover food from your reception. | 1 week |
| 27. | Deliver completed supplement & <i>kippot</i> . | 2-3 DAYS |