Community Synagogue of Rye
Center for Jewish Learning

B'nei Mitzvah Handbook
2020-2021

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# Table of Contents

- Letter from the Clergy ................................................................. Page 2
- Bar and Bat Mitzvah Guide and Goals ........................................ Pages 3-4
- Bar and Bat Mitzvah Preparation Timeline ................................. Pages 5-6
- Bar and Bat Mitzvah Preparation Checklist for parents ............... Pages 7-8
- Teaching Torah: An Excerpt by Rabbi Jeffrey K. Salkin ............... Pages 9-10
- How do I Write a D’var Torah? ..................................................... Pages 11-12
- Mitzvah Project ............................................................................. Page 13
- Thirteen Personal Challenges ...................................................... Pages 14-16
- Family Participation and Responsibilities .................................... Pages 17-18
- *B’nei Mitzvah Brit* (Covenant) .................................................. Pages 19-20
- Bar and Bat Mitzvah Ceremony Form ......................................... Pages 21-22
- Blessings for the Reading of Torah .............................................. Pages 23-25
- Life Post-Bar and Bat Mitzvah ..................................................... Pages 26-27
- Administrative Aspects of becoming Bar or Bat Mitzvah ............. Pages 28-30
- Useful Contacts for Bar and Bat Mitzvah Preparation ................. Page 31
- Facilities Rental Agreement for Community Synagogue of Rye .... Pages 33-34
- Addendum for Room Rentals ....................................................... Appendix Pages 1-7
Dear Parents,

When your child was named, the congregation said, “Just as they have brought this child into the covenant, so too may they bring this child to Torah, to the wedding canopy and to a life of good deeds.” Your decision to raise your child as a Jew, educated in a synagogue setting, means that you have fulfilled part of this charge and that you take Judaism seriously. We share our gratitude and admiration.

Over the years we have worked hard to make the experience of Bar/Bat Mitzvah in our congregation a meaningful one. The entire clergy and staff is involved in the preparation and instruction. We hold classes for families to discuss the Bar/Bat Mitzvah experience and to ensure that the focus is where it should be: on the development of character, of wisdom, and of spirituality in the life of your child and in the experience for your family.

If the focus of Bar/Bat Mitzvah is purely on the mechanics of the celebration or whether our children can get through the Torah reading without a glaring error, then we have missed out on what Bar/Bat Mitzvah can mean. It is not enough to teach our children how to say a blessing; we must also teach them how to be a blessing. We must guide them to see God in acts of kindness, justice, caring, love and in the pursuit of peace. As their clergy and teachers we want them to begin to sense God's presence in the way they treat others and how they treat our planet. We want them to see those acts to be equally Jewish as saying kiddush or motzi. While our children develop physically and mentally, we need to also help them develop spiritually so that they may exercise their souls. Bar/Bat Mitzvah is an opportunity to do this and more. If it works, Bar/Bat Mitzvah can serve as a launching pad into adult Jewish life, giving our young people the resources and tools to access Jewish wisdom on the issues that confront adolescents when they need it most.

Our Bar/Bat Mitzvah program is designed to give you the tools and resources to bring Jewish values into your celebration: values like study, justice, giving, sanctity and moderation. This binder, therefore, is designed to give you the information underlying the process of becoming a Bar/Bat Mitzvah at Community Synagogue of Rye, so that we can ensure these goals are fulfilled.

Amidst the social pressures you and your children feel surrounding this experience, we hope that you also feel the spiritual promise of the event, the pull of the Divine, and the knowledge that you are participating in an event filled with meaning both in the ancient past and in the very immediate present. We feel blessed knowing we will accompany you along this well-trodden path.

*Mazal Tov*

Rabbi Daniel Gropper
Cantor Melanie Cooperman
MEANINGS AND CUSTOMS
The term Bar and Bat Mitzvah literally means “son and daughter of the commandment.” It is a title given to all Jews upon reaching age 13 to signify that they are now personally responsible for their own religious actions and moral behavior in accordance with the mitzvot (commandments).

Although no ritual or service is necessary to establish this status, over the centuries it has become customary for the Bar and Bat Mitzvah to demonstrate a commitment to Judaism and the Jewish people through a celebration in the synagogue. Within the Shabbat morning or afternoon service, the learner helps lead the congregation in prayer and chants from the Torah, and offers a D’var Torah, a lesson and interpretation of the week’s Torah portion.

HISTORY OF BAR AND BAT MITZVAH
The Bar Mitzvah celebration dates back to the 13th century C.E. Although customs varied from place to place, the responsibilities of Bar Mitzvah were always the same: a boy was considered to have reached the Jewish age of maturity; he accepted personal responsibility for the mitzvot; he was thereafter counted as part of a traditional minyan (the 10 male adults required to hold a prayer service), and he was looked upon as a full participant in Klal Yisrael, the “community of Israel.” The first recorded Bat Mitzvah celebration involving a synagogue service occurred in the United States in 1921. The Bat Mitzvah was Judith Kaplan, the daughter of Rabbi Mordechai Kaplan, founder of the Reconstructionist movement in American Judaism. Today in Reform Judaism, in the spirit of equality, both girls and boys celebrate becoming Bat or Bar Mitzvah at age 13.
GOALS OF THE B’NEI MITZVAH PROGRAM

• To help learners reach their religious, moral, and spiritual potential through the encouragement, guidance, and support of the clergy, tutors, and teachers.

• To instill a thirst for Jewish knowledge through the study of Judaism's rich heritage and culture, and to inspire learners to adopt Judaism as their personal way of life.

• To encourage the regular practice of the mitzvot of Torah, Avodah, and Gemilut Chasadim—that is, the life-long study of Judaism, regular participation in community worship, and the continual performance of acts of loving-kindness.

• To gain the skills necessary to lead the congregation in prayer, to chant the Torah, and to understand and explain the content and meaning of the Torah and Haftarah portions.

WHAT DOES COMMUNITY SYNAGOGUE OF RYE ASK OF OUR B'NEI MITZVAH?

• Learners at Community Synagogue of Rye become eligible to celebrate a Bar/Bat Mitzvah at a Shabbat service with our clergy by fulfilling the following commitments:

  • Learners must enter the Center for Jewish Learning by the 3rd grade. For learners who attend Jewish day schools, this attendance requirement may be waived. For families new to the congregation, enrollment in another synagogue's religious school immediately prior to joining CSR's will be accepted toward our five year requirement.

  • Learners must practice and prepare in-between meetings with the cantor, rabbi, and BBM tutor as they work on chanting Torah, leading prayers, and writing a D'var Torah.

  • At least one parent must join the learner at all BBM Family Education sessions in the 6th and 7th grade.

  • Attendance by learners and their parents at a minimum of eight Shabbat services at Community Synagogue of Rye during the year prior to celebrating Bar/Bat Mitzvah (three Friday night Shabbat services and five Saturday Shabbat mornings). Sign in at each service you attend, using the sign in sheet in the lobby.

  • Completion of a Mitzvah Project fulfilling the obligation of Gemilut Chasadim—deeds of loving kindness.

Learners who fully participate in and successfully complete our B'nei Mitzvah preparation process will be able to:

  • Lead the Shabbat morning service with the clergy.
  • Chant from the Torah scroll with musical trope.
  • Introduce and read an English selection from the Haftarah (morning service only).
  • Give a D'var Torah - a teaching about the Torah portion.
  • Deliver a D'var Mitzvah on the experiences and lessons learned doing a mitzvah project.
B’NEI MITZVAH PREPARATION TIMELINE

One Year Before
• 6th grade BBM family Kickoff and subsequent BBM education sessions that families, learners and at least one parent, are expected to attend with our clergy and educators. At each session, families will receive essential materials and guidance as they prepare for all aspects of this experience. The 6th grade kickoff and other family education sessions are required for all learners and at least one parent to attend in 6th and 7th grade.

• Learners will begin thinking about a Mitzvah project that they might like to take on. We will be introducing Mitzvah projects and showcasing a number of possible projects at our “Mitzvah Madness Fair” during the 6th grade year.

• Parents schedule a phone conversation with Glynis Conyer, Executive Director, to discuss the planning of the Bar/Bat Mitzvah.

Nine Months before (or earlier)
• Learners and parents have an initial meeting with Cantor Cooperman. They will look at the Parashah (Torah portion) together to select the verses the child will chant from the Torah, and discuss the process and requirements for Bar/Bat Mitzvah.

Seven Months Before (or earlier)
• Individual tutoring: learners begin individual weekly 20- minute sessions with Cantor Anesi, our CSR tutor, to review the liturgy of the Shabbat morning service and their assigned Torah portions.

• Missed lessons: if your child is ill and needs to miss his/her lesson you must notify the cantor or tutor in advance. We will do our best to make up the lesson. Without 24-hour notice, missed lessons cannot be made up.

• Vacation periods and summer break: learners who are not away during vacation periods can arrange for tutoring with the cantor (or tutors) who are available.

• Materials: Each learner will receive a folder that will include a Torah and Haftarah workbook, recordings of chanted sections of the service and their portion of the Torah portion, and a Blessings Packet. A Siddur (provided in fourth grade) will be used to master the prayers.

• There is a B’nei Mitzvah fee, due prior to the start of tutoring. This covers the cost of materials, tutoring and various administrative costs.
Three Months Before
• The cantor will begin to meet with learners to continue working on the Torah portion, review the service, and study and discuss the Torah and Haftarah portions. Learners will have a total of twelve 20 minute sessions with Cantor Cooperman.

• Learners meet with the rabbi to begin preparing their D'var Torah and to discuss their mitzvah project.

One Month Before
• Learners study their Haftarah portion and discuss with the cantor how it connects with the Torah portion. (Morning service only.)
• Learners will have follow-up meetings with the rabbi to edit their D'var Torah.
• Cantor will begin to practice prayers and chanting with learners in the sanctuary.

One to Two Weeks Before
• Learners and parents meet with the rabbi who will perform the Bar/Bat Mitzvah to discuss the family's participation in the worship service, the spiritual meanings of Bar/Bat Mitzvah and the meaning of this occasion in the family's life.

The Friday Before
• Final rehearsal on the bimah on the Friday of the Bar/Bat Mitzvah. Parents are required to attend; sibling attendance is optional.

Erev Shabbat Friday Evening Service
• Parents and Bar/Bat Mitzvah bless the candles. Bar/Bat Mitzvah leads the Kiddush. (See Ritual Resources.)
• Bar/Bat Mitzvah delivers a D'var Mitzvah, an explanation of their Mitzvah Project.

Shabbat/Saturday Morning or Afternoon Service
• The parents and Bar/Bat Mitzvah meet with the rabbi 15 minutes before the service begins for a special moment in our spiritual passage to put on your child's tallit.

For Saturday morning, the service begins at 11:15 am and will end at approximately 12:45 pm.
The afternoon service begins at 5:00 pm for a single or 4:30 pm for a double.
The service will end at approximately 6:15 pm.

Please see the next page for a parent checklist for Bar/Bat Mitzvah preparation. Please tear it out and put it somewhere handy!
<table>
<thead>
<tr>
<th>Task</th>
<th>When</th>
<th>Completed?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reserve space for party / kiddush</td>
<td>once date is known</td>
<td></td>
</tr>
<tr>
<td>(optional) Hire DJ, emcee, or band for party / kiddush</td>
<td>once date is known</td>
<td></td>
</tr>
<tr>
<td>Logistics phone conversation with Glynis</td>
<td>one year prior</td>
<td></td>
</tr>
<tr>
<td>Send save the date cards / emails to guests</td>
<td>six months to a year prior</td>
<td></td>
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<tr>
<td>Attend Mitzvah Madness Fair for 6th grade families through CJL</td>
<td>January prior</td>
<td></td>
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<tr>
<td>Attend B’nei Mitzvah retreat for 6th grade families through CJL</td>
<td>March prior</td>
<td></td>
</tr>
<tr>
<td>Select Mitzvah project with clergy and your child and begin on project</td>
<td>ten months prior</td>
<td></td>
</tr>
<tr>
<td>Meet with Cantor Cooperman and your child to start tutoring</td>
<td>nine months prior</td>
<td></td>
</tr>
<tr>
<td>(optional) Hire professional photographer</td>
<td>nine months prior</td>
<td></td>
</tr>
<tr>
<td>buy tallit and kippot for your child to wear</td>
<td>six months prior</td>
<td></td>
</tr>
<tr>
<td>(optional) Arrange bus transportation from CSR to party if party is off site</td>
<td>six months prior</td>
<td></td>
</tr>
<tr>
<td>mail / email invitations to guests</td>
<td>three months prior</td>
<td></td>
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<tr>
<td>order kippot for guests at the ceremony</td>
<td>two months prior</td>
<td></td>
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<tr>
<td>(optional) order flowers for the bimah for the Bar/Bat Mitzvah ceremony</td>
<td>three months prior</td>
<td></td>
</tr>
<tr>
<td>arrange for catering or food delivery for party / kiddush if at CSR</td>
<td>three months prior</td>
<td></td>
</tr>
<tr>
<td>Attend first D’var Torah meeting with your child</td>
<td>two to three months prior</td>
<td></td>
</tr>
<tr>
<td>Review logistics with Jon via email</td>
<td>two months prior</td>
<td></td>
</tr>
<tr>
<td>Create Bar/Bat Mitzvah program for guests (optional)</td>
<td>one month to six weeks prior</td>
<td></td>
</tr>
<tr>
<td>Get certificate of insurance for bus company, photographer, caterer if at CSR</td>
<td>one month prior</td>
<td></td>
</tr>
<tr>
<td>Select ushers for Bar/Bat Mitzvah</td>
<td>one month prior</td>
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<tr>
<td>Attend final family meeting with Rabbi Gropper</td>
<td>one to two weeks prior</td>
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<tr>
<td>Share video live stream link with guests who cannot make it to CSR</td>
<td>one week prior</td>
<td></td>
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<tr>
<td>Attend final rehearsal with Cantor Cooperman</td>
<td>one day prior</td>
<td></td>
</tr>
<tr>
<td>Photos on the bimah</td>
<td>at final rehearsal with Cantor Cooperman and before ceremony</td>
<td></td>
</tr>
<tr>
<td>Attend erev Shabbat services at CSR - D’var Mitzvah</td>
<td>night before</td>
<td></td>
</tr>
<tr>
<td>meet with Rabbi and Cantor on bimah</td>
<td>twenty minutes prior</td>
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<tr>
<td>receive download link for video of the ceremony</td>
<td>during the week after the Bar/Bat Mitzvah</td>
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(back page of task checklist for parents, for the fridge)
What is Torah?
So, what exactly is the Torah? You probably know this already, but let’s review.

The Torah (teaching) consists of “the five books of Moses,” sometimes also called the chumash (from the Hebrew word chameish, which means “five”), or, sometimes, the Greek word Pentateuch (which means “the five teachings”).

Here are the five books of the Torah, with their common names and their Hebrew names.

- **Genesis (The beginning), which in Hebrew is B’reishit (from the first words – “When God began to create”).** B’reishit spans the years from Creation to Joseph’s death in Egypt. Many of the Bible’s best stories are in Genesis: the creation story itself; Adam and Eve in the Garden of Eden; Cain and Abel; Noah and the Flood; and the tales of the Patriarchs and Matriarchs, Abraham, Isaac, Jacob, Sarah, Rebekah, Rachel and Leah. It also includes one of the greatest pieces of world literature, the story of Joseph, which is actually the oldest complete novel in history, comprising more than one quarter of all Genesis.

- **Exodus (Getting out), which in Hebrew is Shemot (These are the names).** Exodus begins with the story of the Israelite slavery in Egypt. It then moves to the rise of Moses as a leader, and the Israelites’ liberation from slavery. After the Israelites leave Egypt, they experience the miracle of the parting of the Sea of Reeds (or “Red Sea”); the giving of the Ten Commandments at Mount Sinai; the idolatry of the Golden Calf; and the design and construction of the Tabernacle and of the ark for the original tablets of the law, which our ancestors carried with them in the desert. Exodus also includes various ethical and civil laws, such as, “You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt” (22:20).

- **Leviticus (about the Levites), or, in Hebrew, Vayikra (And God called).** It goes into great detail about the kinds of sacrifices that the ancient Israelites brought as offerings; the laws of ritual purity; the animals that were permitted and forbidden for eating (the beginnings of the tradition of kashrut, the Jewish dietary laws); the diagnosis of various skin diseases; the ethical laws of holiness; the ritual calendar of the Jewish year; the various agricultural laws concerning the treatment of the Land of Israel. Leviticus is basically the manual of ancient Judaism.
TEACHING TORAH, by Rabbi Jeffrey Salkin, continued.

- **Numbers (because the book begins with the census of the Israelites), or, in Hebrew, Be-midbar (In the wilderness).** The book describes the forty years of wandering in the wilderness and the various rebellions against Moses. The constant theme: “Egypt wasn’t so bad. Maybe we should go back.” The greatest rebellion against Moses was the negative reports of the spies about the Land of Israel, which discouraged the Israelites from wanting to move forward into the land. For that reason, the “wilderness generation” must die off before a new generation can come into maturity and finish the journey.

- **Deuteronomy (The repetition of the laws of the Torah), or, in Hebrew, Devarim (The words).** The final book of the Torah is, essentially, Moses’s farewell address to the Israelites as they prepare to enter the Land of Israel. Here we find various laws that had been previously taught, though sometimes with different wording. Much of Deuteronomy contains laws that will be important to the Israelites as they enter the Land of Israel – laws concerning the establishment of a monarchy and the ethics of warfare. Perhaps the most famous passage from Deuteronomy contains the Sh’ma, the declaration of God’s unity and uniqueness, and the Ve-ahavta, which follows it. Deuteronomy ends with the death of Moses on Mount Nebo as he looks across the Jordan Valley into the land that he will not enter.

Jews read the Torah in sequence – starting with B’reishit right after Simchat Torah in the autumn, and then finishing Devarim on the following Simchat Torah. Each Torah portion is called a parasha (division; sometimes called a sidrah, a place in the order of the Torah reading). The stories go around in a full circle, reminding us that we can always gain more insights and more wisdom from the Torah. This means that if you don’t “get” the meaning this year, don’t worry – it will come around again.

**Your Mission – To Teach Torah**

On the day when you become bar or bat mitzvah, you will be chanting Torah – in Hebrew. That is the major skill that publicly marks the becoming of Bar or Bat Mitzvah. But, perhaps even more important than that, you need to be able to teach something about the Torah portion.
How Do I Write a D’var Torah?

It really is easier than it looks.

There are many ways of thinking about the D’var Torah. It is, of course, a short sermon on the meaning of the Torah (and, perhaps, the haftarah) portion. It might even be helpful to think of the D’var Torah as a “book report” on the portion itself.

The most important thing you can know about this sacred task is: LEARN the words. LOVE the words. Teach people what it could mean to LIVE the words. Please see the next page for a basic outline of a D’var Torah.

“My Torah portion is (name of portion)____________, from the book of _________, chapter __________.”
“In my Torah portion, we learn that ____________________ (summary of portion).”
“For me, the most important lesson of this Torah portion is (what is the best thing in the portion? Take the portion as a whole; your D’var Torah does not have to be only, or specifically, on the verses that you are reading).

“As I learned my Torah portion, I found myself wondering:
➢ Raise a question that the Torah portion itself raises.
➢ “Pick a fight” with the portion. Argue with it.
➢ Answer a question that is listed in the “Connections” section of each Torah portion.
➢ Suggest a question to your rabbi that you would want the rabbi to answer in his own D’var Torah or sermon.

“I have lived the values of the Torah by ___________________________ (here, you can talk about how the Torah portion relates to your own life. If you have done a mitzvah project, you can talk about that here).

How to keep it from being boring (and you from being bored)

Some people just don’t like giving traditional speeches. From our perspective, that’s really okay. Perhaps you can teach Torah in a different way – one that makes sense to you.

▪ Write an “open letter” to one of the characters in your Torah portion. “Dear Abraham: I hope that your trip to Canaan was not too hard…” “Dear Moses: Were you afraid when you got the Ten Commandments on Mount Sinai? I sure would have been…”
▪ Write a news story about what happens. Imagine yourself to be a television or news reporter. “Residents of neighboring cities were horrified yesterday as the wicked cities of Sodom and Gomorrah were burned to the ground. Some say that God was responsible…”
▪ Write an imaginary interview with a character in your Torah portion.
▪ Tell the story from the point of view of another character, or a minor character in the story. For instance, tell the story of the Garden of Eden from the point of view of the serpent. Or the story of the binding of Isaac from the point of view of the ram, which was substituted for Isaac as a sacrifice. Or perhaps the story of the sale of Joseph from the point of view of his coat, which was stripped off him and dipped in a goat’s blood.
▪ Write a poem about your Torah portion.
▪ Write a play about your Torah portion, and have some friends act it out with you.
▪ Create a piece of artwork about your Torah portion.

The bottom line is: Make this a joyful experience. Yes – it could even be fun!
A BIT MORE ON HOW TO WRITE YOUR D'VAR TORAH (“WORD OF TORAH”)

Using this outline might help you to structure your D'var Torah after meeting with the rabbi and/or rabbinic intern. It is best to work with an adult or a friend as you prepare your draft.

Intro:
- Start with the words "Shabbat Shalom,"
- Where your portion is from (What is the name of the parashah in the Torah? What chapters and verses are you about to discuss?)

Summary:
- Summarize the entire Torah portion (the introduction on page 8 of your blue Torah booklet is a great resource)
- Summarize the section of Torah you are reading in your own words.

Focus:
- What question(s) does the Torah text raise that you want to consider?
- Pick a particular theme, sentence or word that is in your Torah portion.
- Explain why you are going to talk about this idea.

Timeless Lessons:
- What do I think the Torah is trying to teach (my opinion)?
- Why do you think it is trying to teach this, why is this an important lesson?
- Are there commentaries that help you understand the meaning of the Torah?

Application:
- How does this lesson apply to me as I prepare to become a Bar/Bat Mitzvah?
- How does it apply to all of us, to the Jewish people?

SUMMARIZE YOUR MESSAGE
- What have you learned from your Torah portion that impacts the process of becoming a Bar/Bat Mitzvah?
- What do you want people to take away from your D'var Torah the day of your Bar/Bat Mitzvah?

HOW TO WRITE YOUR D'VAR MITZVAH (“WORD OF MITZVAH”)

At the Friday night service of the Shabbat where you will be called to the Torah as a Bar/Bat Mitzvah, you will give a D'var Mitzvah. This is a short, two paragraph presentation about your Tikkun Olam (Community Service) project.

Your D'var Mitzvah should be only two paragraphs long:
- Paragraph 1: Introduce yourself and describe your mitzvah project
- Paragraph 2: say what you learned or found meaningful from doing this project
BAR/BAT MITZVAH: BECOMING RESPONSIBLE

Becoming a Bar/Bat Mitzvah is not just about marking a milestone with a finite ritual moment. It is also about entering a new stage of life in which a learner takes on more personal responsibility for his or her life-Jewish and secular. In addition to the outlined responsibilities of preparing for the service, to become a Bar/Bat Mitzvah at Community Synagogue of Rye, learners are required to complete a Mitzvah Project as well as 13 personal challenges that they select for themselves.

TIKKUN OLAM OR MITZVAH PROJECT
TIKKUN OLAM means “repair the world.” It is otherwise known as social justice or social action. Mitzvah literally means “commandment,” and refers to the 613 commandments that we are given in the Torah, ranging from ritual observance to ethical values. Each learner is required to complete a Tikkun Olam or mitzvah project, together with his or her family, which will personalize and add substance to what it means to become a bar or bat mitzvah. Each learner will be asked to select a Tikkun Olam project that is meaningful to them and their family. The learner will then create a plan to fulfill this project, which should not be less than 8-10 hours of service. Learners will present a D’var Mitzvah, a short talk about their Tikkun Olam project at the Friday evening Shabbat service prior to their Bar/Bat Mitzvah.

Examples of Mitzvah projects include:

- Help an older neighbor by running errands or doing some other helpful chores.
- Tutor or read to younger children at a local library.
- Adopt an elderly person at a local care facility; send cards and pay visits.
- Run a collection drive for food, clothing, or other items to donate.
- Participate in one of CSR’s Social Action projects.
- Help out at a soup kitchen. The Carver Center has a special relationship with CSR.
- See other ideas at: [https://www.comsynrye.org/bnei-mitzvah-program.html](https://www.comsynrye.org/bnei-mitzvah-program.html)

We will be featuring possible project ideas at our annual Mitzvah Madness Fair for 6th Grade families.
THIRTEEN PERSONAL CHALLENGES

Your family mitzvah project will demonstrate your responsibility to help others and make a difference in the world around you. Becoming a Bar/Bat Mitzvah also means taking responsibility for yourself and your own life.

We encourage each Bar/Bat Mitzvah learner to select 13 personal challenges or goals for the year as they move towards greater independence and personal responsibility. We ask that approximately half of these challenges relate to Jewish aspects of their lives, and the others are completely open to what each teen wants to learn, try, and accomplish.

Here are some examples of what we believe a 13-year-old should be able to do, in Judaism, at home, and beyond:

AROUND THE HOUSE

- Load, run and unload the dishwasher
- Do his or her own laundry
- Cook a meal (maybe Shabbat dinner!) for the whole family
- Assemble and take out the garbage and recycling
- Change a diaper
- Mow the lawn and rake the leaves
- Manage his or her own schedule and time
- Write a proper e-mail or letter
- Keep a personal budget
- Dress professionally for an important event
- Feed, walk, and care for pets
- Make your bed
- Set the table for a formal meal
- Help clean up the house (not just your own room)
- Give directions around town
- Read the newspaper and discuss major headlines

What else do you think a 13-year-old should be able to do?

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JEWISH LEARNING & SKILLS CHECKLIST:

- Add a Jewish book to your personal library (and actually read it!)
- Watch a movie or program of Jewish interest and discuss it with your parent.
- Learn to play a piece of Jewish music
- Create a piece of artwork inspired by your Torah portion
- Record an interview with a grandparent about Jewish life when they were 13 years old
- Light and bless Shabbat candles for a minimum of three Shabbat evenings
- Lead your family in kiddush for a minimum of three Shabbat evenings
- Lead your family in motzi 13 different nights before a meal
- Recite the Sh’ma before bed on 13 nights
- Attend one Saturday morning Torah study (8:45-10:15 a.m.) service with your family and participate in the discussion
- Attend a Jewish lifecycle event (brit, baby naming, wedding, or funeral)
- Attend a Shabbat service at another synagogue with your family; tell the rabbi or cantor about how it compared to our own
- Attend a service at a church or institution of a different religious faith.
- Write a creative prayer to use as part of your Bar/Bat Mitzvah service.
- Visit a sick friend or relative
- Buy a mezuzah and affix it to your bedroom door with the appropriate blessing.
- Have Shabbat dinner with another B’nei Mitzvah family
- Help build a sukkah at your or a friend's home; or help decorate the congregation's sukkah
- Make a ritual object (e.g. yad, chanukiah, challah cover, kiddush cup, etc.)
- Attend a shiva minyan and help comfort mourners in the community

What other Jewish acts or skills do you think a 13-year-old should master?

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YOUR 13 PERSONAL CHALLENGES

In the space below, write down the 13 personal challenges you will accomplish over the course of your Bar/Bat Mitzvah year—at least half of which should be Jewish in nature. Check them off as you accomplish each, and bring this completed sheet to your final meeting with the rabbi.

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<tr>
<th>Personal Challenge</th>
<th>Date Completed</th>
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FAMILY PARTICIPATION

FAMILY PARTICIPATION IN THE SERVICE

Shabbat Morning - Aliyot to the Torah:
Each family may ask relatives or close friends to be called up to the bimah for an aliyah. This set of blessings is recited before and after a section of the Torah and can be either chanted or read. (Please see Ritual Resources section for Blessings for the reading of Torah.) Each family is given the honor of three aliyot. Typically, the first aliyah is said by grandparents, the second by parents and the third aliyah is given to the Bar/Bat Mitzvah learner.

Other Honors:
• Lifting and Dressing the Torah (hagbah and g’lilah, must be done by Jewish participants.)
• Opening and closing the Ark (this honor can be performed by anyone in attendance.)

HEBREW NAMES
All aliyot are called to the Torah by their English, and if possible, by their Hebrew names. You will be encouraged to provide Hebrew names for those who you wish to honor. Those who are called to the Torah must be Jewish and at least 13 years old. Families will receive a form, included in the Ritual Resources section of this document, to be filled out with the English and Hebrew names of all family and friends who are given the honor of an aliyah. This form must be returned to the cantor's office prior to the final rehearsal.

INTERFAITH FAMILIES
It is the goal of our congregation to honor and respect the integrity of each family, and we wish to promote shalom bayit (family unity) on joyous occasions. We do not want family members to compromise their beliefs or identity, nor do we wish them to take on roles or speak words that are not in consonance with their religious identity.

Some of our words of prayer are particularistic. Certain prayers, such as the blessings over the Shabbat candles and those before and after reading from the Torah, refer to the obligations Jews owe to God. Non-Jewish parents participate in our worship services by reading universalistic prayers and by blessing their children after the Torah reading. (See the Ritual Resources section for a copy of this alternative blessing.)

SIBLING PARTICIPATION
Siblings of appropriate age join their family on the bimah and read an English prayer. (See the Ritual Resources section for the Sibling prayer). Siblings who are 13 and older may also be called to the Torah for an aliyah.
FAMILY PREPARATIONS AND RESPONSIBILITIES

USHERING DURING SHABBAT MORNING SERVICES
Families are expected to select adult friends who will be present to serve as ushers. Ushers are expected to:

- Arrive 20 minutes before services begin in order to greet people with a friendly “Shabbat Shalom” as they arrive.
- Remind guests, as needed, that we do not allow any photography or personal videography during the service.
- Ensure that teens are sitting in the rows reserved for the Bar/Bat Mitzvah's friends and are not disruptive during the service.
- Approximately one chaperone per ten teenagers should be seated with the children to ensure that they are acting appropriately and participating in the service.

TALLITOT (TALLIT) AND KIPPAH (YARMULKE)
The minhag (custom) of Community Synagogue of Rye is that one should wear what is meaningful to oneself. We encourage all B'nei Mitzvah to wear a tallit and kippah. We have some tallitot for guests to wear which are available outside the sanctuary. Kippot and tallitot can be purchased at our Judaica shop in the lobby. Please contact Brianne Goldstein at (914) 441-5354 or bbg47@aol.com for more information, or stop by any time the office is open to browse our selection.

GIVING BACK: THE MITZVAH OF TZEDAKAH
Community Synagogue of Rye encourages every family to make tzedakah (righteous giving) a part of its celebration. Community Synagogue of Rye is a partner congregation with MAZON: A Jewish Response to Hunger. In the spirit of Jewish tradition, please consider giving 3% of the cost of your celebration to MAZON. Make this day even more special by providing food and other help, through MAZON, to poor families everywhere. Donations can be sent on their website at mazon.org.

It is also common practice for the learner and family to express appreciation to the clergy, the tutor, and the congregation for their dedication to your child's Jewish life and Jewish education. It is appropriate to contribute to the rabbi’s and cantor's discretionary funds or to other synagogue funds (See “Administrative” section for a complete list of funds.) Feel free to contact the clergy or educators to discuss tzedakah donations or ideas for special gifts to commemorate the occasion.

DONATING LEFTOVER FOOD FROM YOUR RECEPTION AT CSR
- **Canned food and non-perishables, not past their date**: bring to CSR any time, put in the bin across from the coat room in the lobby. This food will go to Feeding Westchester, which distributes across the county.
- **Fresh/perishable food (even half-eaten), and it is a Friday evening, Saturday or Sunday**: call the Lifting Up Westchester Men’s Shelter at 914-948-5044. (They are at 234 MLK Blvd in White Plains. Pull into the driveway just past this address and park in the rear.) If they have room in their fridge, bring over the donation whenever they say it is ok. If they do not have room in their fridge, the food can be brought to the Soup Kitchen of Lifting Up Westchester between 8 am and 12:30 pm Monday to Friday. The Soup Kitchen is located at 33 Church St. White Plains. No need to call ahead if it is during their open hours. You can also leave the food at the CSR kitchen in the fridge and alert Jon Rekedal, Clergy Assistant, that there is a donation to make.
Community Synagogue of Rye
B’nai Mitzvah Brit (Covenant)

Bar/Bat Mitzvah Name: ________________________________

1. **Limud (Lifelong Learning)** – *Limud* is a lifelong journey of Jewish learning that begins in early childhood and continues long beyond Bar/Bat Mitzvah (BBM)—keeping us involved and connected with our Jewish tradition into the teen years and through adulthood.

As a family, we will fulfill our commitment to the value of *Limud* (Lifelong Learning) by:

- Attending CJL, J-Life Family Learning, and other CSR programs and activities
- Participating in the BBM Family Kickoff and BBM Family Education series
- Being responsible and prepared for all BBM tutoring sessions and clergy meetings
- Continuing Jewish connection and learning post-BBM (e.g. CSR teens)

**Other ways that we intend to fulfill this commitment to Limud (Lifelong Learning) will include:**

_______________________________________________________________________________

_______________________________________________________________________________

_______________________________________________________________________________

_______________________________________________________________________________

_______________________________________________________________________________

2. **Kehillah (Community)** – Building relationships within and beyond the synagogue community is an essential part of becoming a Jewish adult at CSR. It allows us to come together with a shared purpose and take our place in the greater Jewish people.

As a family, we will fulfill our commitment to the value of *Kehillah* (Community) by:

- Reaching out to other families in our grade, especially the family sharing our BBM date
- Attending services at CSR as a family on 3 Friday nights, 5 Saturday mornings, and at 2 B’nei Mitzvah services in the year prior to our BBM
- Learning more about our connection to Israel

**Other ways that we intend to fulfill this commitment to Kehillah (Community) will include:**

_______________________________________________________________________________

_______________________________________________________________________________

_______________________________________________________________________________

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3. **Tikkun Olam (Repairing the World)** – Becoming an adult in the Jewish community also means becoming responsible for *mitzvot* (commandments) and *gemilut chasadim* (acts of kindness), all of which contribute to a greater vision of Tikkun Olam (repairing the world).

As a family, we will fulfill our commitment to the value of Tikkun Olam (Repairing the World) by:

- Identifying and completing a *mitzvah* project – one that is meaningful to the learner
- Sharing that *mitzvah* project with community through a D’var Mitzvah
- Participating in group *mitzvah* projects through the CJL, J-Life, etc.
- Bringing *tzedakah* into our BBM (e.g. donation to MAZON, bimah baskets, guest donations)

**Other ways that we intend to fulfill this commitment to Tikkun Olam (Repairing the World) will include:**

_______________________________________________________________________________

_______________________________________________________________________________

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4. Simcha (Celebration) – Literally, the word "simcha" means gladness or joy. Becoming a Bar/Bat Mitzvah gives us the opportunity to share the joy of this rite of passage with our wider community.

As a family, we will fulfill our commitment to the value of simcha (celebration) by:

- Following our heart and values when deciding what kind of celebration is right for our family
- Incorporating Jewish traditions and rituals into our celebration (e.g. HaMotzi blessing, Hora)
- Being environmentally sensitive and avoiding waste at our celebration (e.g. donating leftovers, using recyclables, etc.)

Other ways that we intend to fulfill this commitment to simcha (celebration) will include:

Making a Binding Commitment to One Another

As your clergy and professional staff, we are here to guide you on your Jewish journey outlined within this document and will support you every step of the way. To that end, your CSR family commits to:

- Serving as your partner in your lifelong Jewish journey and providing multiple pathways to learning, community, and repairing the world.
- Guiding you through the planning and preparation process for a meaningful Bar/Bat Mitzvah service and celebration.
- Providing tools and resources to lead your service, chant Torah, and deliver a D’var Torah.
- Cultivating personal relationships with the Bar/Bat Mitzvah learner and parents.
- Nurturing the individual growth of your child as s/he moves into adolescence.
- Supporting your entire family along the Bar/Bat Mitzvah journey and beyond, in good times and bad.

Similarly, we ask that you make the same commitment to living out the values and completing the tasks outlined within this Brit. We look forward to sharing the months and years ahead with you.

4th Grade BBM Date Meeting:

Parent(s) ____________________________ Clergy/Educator ____________________________

6th Grade Family Kickoff

Bar/Bat Mitzvah Learner ____________________________ Parent(s) ____________________________ Clergy/Educator ____________________________

7th Grade Initial Cantor Meeting

Bar/Bat Mitzvah Learner ____________________________ Clergy/Educator ____________________________
**Morning Bar/Bat Mitzvah Ceremony Form**

(if double B’nei Mitzvah, each family fills out their own form.)

<table>
<thead>
<tr>
<th>Full English Name of Bar/Bat Mitzvah:</th>
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<tbody>
<tr>
<td>Hebrew Name:</td>
<td>ben/bat v’</td>
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<tr>
<td>(Father’s Hebrew name)</td>
<td>(Mother’s Hebrew name)</td>
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<tr>
<th>Parent(s) Name(s):</th>
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<tr>
<th>Torah Portion</th>
<th>Page #:</th>
<th>Page #:</th>
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<tr>
<td>(Cantor will fill in Torah Portion)</td>
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<tr>
<th>Haftarah Portion</th>
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<tr>
<td>(Cantor will fill in Haftarah Portion)</td>
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<tr>
<th>First Ark Opening:</th>
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<tbody>
<tr>
<td>(1 or 2 people, Jewish and/or non-Jewish; for double B’nei Mitzvah, up to 2 from each family)</td>
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<thead>
<tr>
<th>Aliyot (for blessing the Torah):</th>
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<tr>
<td>(1st Aliyah commonly recited by but not limited to grandparents; 2nd Aliyah commonly recited by parents; 3rd Aliyah reserved for B’nei Mitzvah)</td>
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<tr>
<th>English Name</th>
<th>Relation to child</th>
<th>Hebrew Name</th>
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<tr>
<th>Lift Torah Scroll:</th>
<th>Dress Torah Scroll:</th>
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<tr>
<td>(only 1 person lifts Torah, Jewish, for double B’nei Mitzvah, families will discuss who will lift; up to 3 people total may dress the Torah, Jewish)</td>
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<th>Second Ark Opening:</th>
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<td>(for returning Torah)</td>
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<tr>
<td>(1 or 2 people, Jewish and/or non-Jewish; for double B’nei Mitzvah, up to 2 from each family)</td>
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<tr>
<th>Siblings Prayer:</th>
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<tr>
<td>(1 or 2 people, Jewish and/or non-Jewish; for double B’nei Mitzvah, up to 2 from each family)</td>
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<tr>
<th>Third Ark Opening:</th>
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<tbody>
<tr>
<td>(before Aleinu)</td>
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<tr>
<td>(1 or 2 people, Jewish and/or non-Jewish; for double B’nei Mitzvah, up to 2 from each family)</td>
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Are there any relatives who are deceased, whose names you would like read before Kaddish?

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<tr>
<th>Board of Trustees Representative:</th>
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<th>Ushers:</th>
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<td>(approx. 1 adult per 15 learners)</td>
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</table>
Afternoon Bar/Bat Mitzvah Ceremony Form
(if double B’nei Mitzvah, each family fills out their own form.)

Full English Name of Bar/Bat Mitzvah: ____________________________________________________________

Hebrew Name: ___________________________________________ ben/bat ______ v’ ____________________________

(Father’s Hebrew name) (Mother’s Hebrew name)

Parent(s) Name(s): ____________________________________________________________

Torah Portion ___________________________________________ Page #: ______/_______

(Cantor will fill in Torah Portion)

First Ark Opening (before Torah service):
(1 or 2 people, Jewish and/or non-Jewish; for double B’nei Mitzvah, up to 2 from each family)

Aliyot (for blessing the Torah):
(1st Aliyah commonly recited by but not limited to grandparents; 2nd Aliyah commonly recited by parents; 3rd Aliyah reserved for B’nei Mitzvah)

<table>
<thead>
<tr>
<th>English Name</th>
<th>Relation to child</th>
<th>Hebrew Name</th>
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<td>1.</td>
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<td>ben/bat ______ v’ ____________________________</td>
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<td>ben/bat ______ v’ ____________________________</td>
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<td></td>
<td></td>
<td>ben/bat ______ v’ ____________________________</td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td>ben/bat ______ v’ ____________________________</td>
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</tbody>
</table>

Lift Torah Scroll: ___________________________________________ Dress Torah Scroll: ___________________________________________

(only 1 person lifts Torah, Jewish, for double B’nei Mitzvah, families will discuss who will lift; up to 3 people total may dress the Torah, Jewish)

Second Ark Opening: (for returning Torah)
(1 or 2 people, Jewish and/or non-Jewish; for double B’nei Mitzvah, up to 2 from each family)

Siblings Prayer: ___________________________________________

Third Ark Opening: (before Aleinu) ____________________________
(1 or 2 people, Jewish and/or non-Jewish; for double B’nei Mitzvah, up to 2 from each family)

Are there any relatives who are deceased, whose names you would like read before Kaddish?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Board of Trustees Representative: ___________________________________________

Ushers ___________________________________________ (1 adult per 15 learners)
BLESSINGS FOR THE READING OF TORAH

Blessing before the reading of Torah:

READER:
Bar 'chu et Adonai ha 'm 'vorach!

CONGREGATION Responds:
Ba-ruch Adonai ha 'm 'vorach
l 'olam va-ed.

READER:
Ba-ruch Adonai ha 'm 'vorach
l 'olam va-ed.
Ba-ruch atah Adonai
Eloheinu Melech ha-olam
asher bachar banu mikol ha 'amim
v'natan lanu et Torato.

Baruch atah Adonai no-tein ha-Torah.

Praised the One to whom our praise is due! Praised be the one to whom our praise is due, now and forever! We praise You, Eternal God, Sovereign of the universe: You have called us to your service by giving us the Torah. We praise You, O God, Giver of the Torah.

Blessing after the reading of Torah:

READER:
Ba-ruch atah Adonai
Eloheinu Melech ha-olam
asher na-tan la-nu Torat emet
v'chayei olam natah b'tocheinu.
Ba-ruch atah Adonai, notein ha-Torah.

We praise You, Eternal God, Sovereign of the universe: You have given us a Torah of truth, implanting within us eternal life. We praise You, O God, Giver of Torah.
A Blessing for Ger Toshav (fellow traveler) who has brought a Jewish Child to the Torah:

Before the Torah Reading (after the Hebrew prayer is chanted/read by the Jewish Parent)

O God of all humanity:

We lift our voices in gratitude that the Torah has come into the world through the Jewish people.

We lift our voices in gratitude for the ideals it teaches: justice; compassion; devotion; the partnership of mind, heart and deed.

After the Torah Reading (after the Hebrew prayer is chanted/read by the Jewish parent)

O God of all humanity:

We lift our voices in gratitude that our son/daughter today takes his/her place among the people of Israel.

We pray that he/she will do so with pride and joy.

As You called Israel to be a light to the nations, so, too, we pray that our son/daughter will be his/her own ray of light to the world.
SIBLING'S PRAYER

I pray you see all the things that matter most. Our tradition calls this Torah - Teaching.

I pray you do all the things that fill our world with blessing. Our tradition calls this Mitzvah - Commandment.

Let's walk hand in hand on the path of Jewish life, learning from and giving to each other.

Thank you, God, for bringing us together in this world, and for guiding us along the way.

ALTERNATIVE SIBLING BLESSING from Talmud Berachot 17a
(For siblings 13 and older)

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 speak wisdom.

And your fulfillment be in righteousness.
BAR & BAT MITZVAH: JUST THE BEGINNING

Through our CSR Teens Program, 8th-12th graders have an array of exciting opportunities to deepen their Jewish connection through interactive classes, our COSY youth group, leadership training programs, Tikkun Olam (social action) events, a Jewish basketball league, and various trips. Each teen can design a unique program based on their own interests, passions, and schedule, and all for one flat passport fee!

The question is not, “Will I continue my Jewish journey in 8th grade?” but “How will I continue my Jewish journey in 8th grade?”

Your Judaism, Your Choice
In addition to classes on Jewish identity, values, and texts, our ever-expanding Monday night program includes creative, hands-on learning with multiple options for leadership development. Help change the world through our “Mitzvah-Mester” community service series, train to be a madrich/a (“guide” or teacher’s assistant) in our CJL, or explore how you can change the world through social justice. Get to know our teen community on Monday nights through hands-on projects, learning and electives run by our clergy and CSR Teens educators!

Volunteer Opportunities
Engage in community service through a variety of hands-on programming! With Habitat for Humanity, The Sharing Shelf, Midnight Run and beyond, there are countless ways to engage in meaningful service. Help members of our synagogue community and local service organizations through our youth group, COSY and its Social Action Sundays, travel to help rebuild after natural disasters & partner with other local faith communities to give back in different ways.

26
CSR Teens on the Road (or Plane!)

Hop on a bus or plane and travel throughout the country exploring Judaism, social justice, and local cuisines through meaningful weekends away! From Philadelphia in 8th/9th grade exploring the history of American Judaism and American history, to the 10th grade RAC Trip to Washington D.C. learning about political and social issues with a day lobbying on Capitol Hill, to the 11th/12th grade Civil Rights Journey to Alabama & Georgia discussing the Civil Rights Movement, join us for these immersive experiences!

Teen Band, J-Guys/J-Girls & More!

Is music your passion? Join Cantor Cooperman as a member of our amazing teen band! Perform at holiday celebrations, community events and more while earning community service hours and expanding your repertoire of music! All instruments are welcome.

Interested in exploring your Jewish identity surrounded by peers of the same gender? Check out our J-Guys/J-Girls programming monthly on Monday nights!

Our CSR Teens Passport fee will cover any combination of our teen activities with the exception of trips.

Stay tuned for registration information in the coming months.

Questions? Contact Abby Pisaniello at rs@comsynrye.org for more information about all of our teen programs!
Bar/Bat Mitzvah Preparation
Technical preparation for your child's Bar/Bat Mitzvah begins about 7 months prior to the service when a private tutor will work for 12 sessions with your child followed by a series of meetings with the cantor and the rabbi. There is a Bar/Bat Mitzvah fee that covers the costs of the weekly tutoring, materials, administrative support, staff time and the Oneg Shabbat. The current fee is $1,710 and it is due prior to the start of tutoring sessions in preparation for your child’s Bar/Bat Mitzvah. For an afternoon service, there is an additional tax deductible contribution, which does include rental of the Western Room and Social Hall for your event.

Bar/Bat Mitzvah Service & Materials
A final rehearsal with the cantor is scheduled on the Friday before the Bar/Bat Mitzvah service at 11:00 am. If families have ordered personalized kippot (yarmulkes) or opted to create a program, you may bring them with you on Friday and we will put them out before your guests arrive on Saturday morning. Both boys and girls are both expected to wear a tallit (prayer shawl).

Morning Bar/Bat Mitzvah
The family meets with the clergy at 11 am on the morning of the Bar/Bat Mitzvah and the service begins at 11:15 am. **The time on your invitations should read 11:15 am** so that your guests do not find themselves sitting in the pick-up line at religious school dismissal, which immediately precedes the Bar/Bat Mitzvah. The service generally concludes between 12:30 and 12:45 pm.

Afternoon Bar/Bat Mitzvah
This service begins at 5:00 pm (4:30 pm for a shared ceremony) and lasts about 75 minutes. Please note: Havdalah is recited in the winter months as darkness sets in, but not during the part of the year when it is still daylight at the time the service ends.

Facility Rental
We encourage you to consider using the synagogue facilities for your celebration. If you decide to hold a special Friday night Shabbat dinner, luncheon, or your Bar/Bat Mitzvah party here at Community Synagogue of Rye, please contact Glynis Conyer, Executive Director at least six months prior to your event and we will provide you with our Facility Rental Agreement. There are many events scheduled in the synagogue on Saturdays and rentals are approved on a first-come first-served basis, provided that space is available. Glynis can be reached at 914-967-6262 or gconyer@comsynrye.org.
**Bimah Flowers/Baskets**
The family of the Bar/Bat Mitzvah provides flowers or other decorative baskets for the *bimah* to be delivered by 3:00 pm. on the Friday preceding your child's Bar/Bat Mitzvah. Some families choose to provide baskets of food, books, etc. to be donated to a local hospital or charity. This is a lovely way to extend the theme of your family's mitzvah project. If you are ordering flowers, please choose unscented varieties that are reasonably low in sensitivity to the attendees. If you display donation baskets, it is your responsibility to retrieve them for donation the following week.

**Friday Night Oneg Shabbat**
On the Friday evening prior to the Bar/Bat Mitzvah, you and your family attend evening services and are called up to light the Shabbat candles at the start of the service and lead Kiddush at the end of the service. Your child will also speak about his/her Mitzvah project. This is an opportunity for the congregation to celebrate with you and offer you wishes of Mazal Tov. Families of the Bar/Bat Mitzvah child(ren) sponsor the pre-neg before Shabbat services, including light refreshments. The office takes care of all the arrangements. Charges are included in the Bar/Bat Mitzvah fee.

**Photography and Videography**
Photography in the sanctuary is not allowed during Shabbat or during or other worship services. Please note that there is a short transition time between our Torah Study Service, CJL services and the Bar/Bat Mitzvah, so the sanctuary will only be available for a few minutes before your service begins on that Saturday morning for photos. You are welcome to arrange a time with the synagogue office for photographs to be taken prior to the service.

The synagogue will schedule a video recording of the Bar/Bat Mitzvah service and will send you the link to download it afterward. Family and friends who are unable to attend may watch the service here: https://www.comsynrye.org/live-video-streaming.html.

Glynis Conyer, Executive Director, the office staff and custodial staff will be working with you to ensure a meaningful and memorable experience.
Summary of Guidelines, Requirements and Financial Conditions for Afternoon B'nei Mitzvah Ceremonies:

Families who choose an afternoon B'nei Mitzvah will:

- Fulfill all requirements (e.g. years in religious school, religious school attendance, Shabbat evening service attendance, etc.).

- Recognize that the service will run from start at 5:00 pm (4:30 for a double BBM) and run to about 6:15 pm

- Make either a $3,000 tax-deductible contribution or rent the communal spaces (Social Hall, Western Room, Café and/or Lobby) for their evening celebration at the current member rate ($3,000).

- Recognize that Saturday afternoon b'nei mitzvah ceremonies are only offered on certain dates from September through June. (Any family who already has a date assigned may switch to a Saturday afternoon service so long as it does not conflict with a temple event or clergy person's previously scheduled obligations.)

- Agree to share the date and time with another family, if necessary (i.e. "double"). If there are two b'nei mitzvah, the service will start at 4:30 pm.

- Understand that each member of the clergy will conduct either a morning OR afternoon service each Shabbat. Rarely both.

- Understand that if the clergy member who was to officiate at your family's b'nei mitzvah is called on to officiate at a member wedding on the scheduled date - after every reasonable attempt is made to accommodate both life cycle events, the family will either have another member of our clergy team, outside clergy (approved by CSR clergy) or can move the ceremony to the 11:15 am time if available on the same date. (This applies up to 8 months before the scheduled date.)

- Observe all rules of decorum and appropriate dress for the sanctuary.

- Provide ushers to enforce appropriate behavior of both children and adults.

- Note that the ceremony of havdalah (i.e. wine, spices, and candle) will only be performed at afternoon b'nei mitzvah based on the time of sunset on the date of the Bar/Bat Mitzvah ceremony.

- Welcome any temple member to the service - as is the case with all services at Community Synagogue of Rye.
Whom to call when I have a Bar / Bat Mitzvah Question?

We have an extensive team of clergy, staff, and lay leaders who work together to ensure that your Bar/Bat Mitzvah experience is meaningful, well-planned, and meets the needs of your family. We know that there are many dimensions of the preparation process to keep track of. The following chart can help direct you to the appropriate person should you have questions about any aspect. Of course, if you are not sure who to contact, you can always call the main office at (914) 967-6262 and someone will help direct your question to the appropriate person.

<table>
<thead>
<tr>
<th>Whom to contact?</th>
<th>For questions about:</th>
<th>Phone</th>
<th>E-mail</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rabbi Daniel Gropper</td>
<td>Writing &amp; editing your D’var Torah</td>
<td>(914) 967-6262</td>
<td><a href="mailto:dgropper@comsynrye.org">dgropper@comsynrye.org</a></td>
</tr>
<tr>
<td>Cantor Melanie Cooperman</td>
<td>Learning your prayers and Torah reading</td>
<td>(914) 967-6262</td>
<td><a href="mailto:mcooperman@comsynrye.org">mcooperman@comsynrye.org</a></td>
</tr>
<tr>
<td>Glynis Conyer Executive Director</td>
<td>Fees, facility rentals, and other logistics</td>
<td>(914) 967-6262</td>
<td><a href="mailto:gconyer@comsynrye.org">gconyer@comsynrye.org</a></td>
</tr>
<tr>
<td>Abby Pisanello CJL Administrator</td>
<td>Scheduling a lesson or meeting with Cantor Cooperman</td>
<td>(914) 967-7598</td>
<td><a href="mailto:rs@comsynrye.org">rs@comsynrye.org</a></td>
</tr>
<tr>
<td>Jon Rekedal, Clergy Assistant</td>
<td>Scheduling appointment with the rabbi, logistics</td>
<td>(914) 967-6262</td>
<td><a href="mailto:clergyassistant@comsynrye.org">clergyassistant@comsynrye.org</a></td>
</tr>
<tr>
<td>Cantor Dana Anesi, Tutor</td>
<td>Tutoring sessions</td>
<td>(914) 420-7430</td>
<td><a href="mailto:acoustichazzn@gmail.com">acoustichazzn@gmail.com</a></td>
</tr>
<tr>
<td>Barbara Chumsky BBM Date Coordinator</td>
<td>Bar/Bat Mitzvah dates</td>
<td>(914) 967-6354</td>
<td><a href="mailto:barbaramb419@aol.com">barbaramb419@aol.com</a></td>
</tr>
<tr>
<td>Felicia DePaola BBM Date Coordinator</td>
<td>Bar/Bat Mitzvah dates</td>
<td>(914) 939-6693</td>
<td><a href="mailto:feliciagd@aol.com">feliciagd@aol.com</a></td>
</tr>
</tbody>
</table>
APPLICATION AND AGREEMENT FOR USE OF BUILDING AND FACILITIES

2020

Date of Function___________   Hours _________AM/PM to_______ AM/PM

Name of Sponsor _____________________________________________________________

Address _____________________________________________________________________

Home phone ___________________________ Cell phone: ____________________________

Work phone ________________________ Email Address ____________________________

Purpose of Function __________________________________________________________

The maximum number of persons the Sponsor expects to attend is ______________________

Caterer’s Name _______________________

Address ______________________________________ Phone ________________

The above-named Sponsor agrees to the “Terms and Conditions Governing the Use of the Building and Facilities of the Community Synagogue of Rye” attached to this Application as Appendix A and Food Policy in Appendix B and Rental Rates in Appendix C and made a part hereof (collectively with this Application, the “Agreement”). This Agreement shall not be effective unless and until (a) it is approved in writing by the Executive Director, and, if a caterer is to be used, such caterer is approved in writing by the Executive Director, and (b) full payment of the total charges specified below is paid to the Synagogue simultaneously with the Sponsor’s submission to the Synagogue of this Agreement.

A Certificate of Insurance from each vendor providing services in the synagogue building must list Community Synagogue of Rye as additional insured and indicate current Worker’s Compensation Coverage must be submitted to the synagogue office no later than 10 days before the date of the event. No vendor is permitted to work in the building unless said document is provided within required time frame.

For the use of the facilities, the Sponsor agrees to pay the Synagogue the charges set forth below in the total sum of $_________. The total number of people will be approximately _____ and the event will last _____ hours.

Total Charges to be paid by Sponsor $________________________
Full payment is enclosed in the amount of $__________ and is non-refundable (unless the Synagogue does not approve the caterer, in which event such deposit shall be returned to the Sponsor).

A deposit of $250 is hereby made by the caterer as security for its compliance with the provisions of this Agreement. All credits or adjustments shall be made not later than 5 days after the function.

________________________________________________________
Caterer’s Name                                  Address                                  Phone

________________________________________________________
Caterer’s Signature                       Date

________________________________________________________
Sponsor’s Signature                          Date

________________________________________________________
Executive Director’s Signature        Date
APPENDIX A

TERMS AND CONDITIONS GOVERNING THE USE OF THE BUILDING AND
FACILITIES OF COMMUNITY SYNAGOGUE OF RYE

Definition

Unless otherwise specified, the term “Synagogue,” when referring to a location, means the Synagogue building, the Early Childhood Center, the parking lot and all surrounding property owned by Community Synagogue of Rye.

General Provisions

The Synagogue shall be used only for the purpose stated in the Application. No function may be held on Friday afternoons, Shabbat (other than Bar/Bat Mitzvah receptions), Holy Days or Festivals.

Except with the prior written approval of the Executive Director, only the clergy employed by community Synagogue of Rye shall officiate or supervise at all weddings and Bar/Bat Mitzvahs, and no visiting rabbi may conduct, supervise or participate in any service at the Synagogue.

Food: All food shall be in strict compliance with the Synagogue’s Food Policy, a copy of which is attached hereto as Appendix B and made a part hereof. Except with the prior written approval of the Executive Director, no food, drink or refreshments of any kind may be served in any room or building of the Synagogue other than the Oneg Shabbat room and Social Hall. Alcoholic beverages shall not be served anywhere at, in or near the Synagogue prior to any religious ceremony unless specifically agreed to in writing in advance by the Executive Director. Alcohol may not be served to a minor under any circumstances. Gambling or smoking at, in or near the Synagogue is strictly prohibited.

Decorations: Except with the prior written approval of the Executive Director, no decorations other than flowers and potted plants may be brought into the Synagogue or hung, pasted or fastened by any manner or means from any walls or ceilings or doors, and no alterations, additions or rearrangements of the furnishings, draperies or decorations in the Synagogue may be made. Use of wax candles/live flames or smoke/fog machines, confetti, sparklers, silly putty, marshmallows, popcorn, bubble gum, cotton candy, glitter, live animals, or any other such items that may cause damage are strictly prohibited.

Caterer Access: In the event that the function is catered, the caterer shall have access to and use of the Synagogue for one and one half hours immediately preceding the function in preparation thereof, provided that such use, in the view of the Executive Director, does not interfere with religious services, religious functions or religious classes.

Entertainment: Renter shall cause the music volume to be kept to a reasonable level during the Event. In the event that any issues arise with respect to violation of any noise ordinance, the Renter shall be liable for all costs, damages, fees, fines incurred as well as any attorney fees incurred by Community Synagogue.
A Community Synagogue custodian shall be present at all functions. The custodian’s services shall be limited to setting up for the function and in restoring the premises after the function. The custodian shall not be required to wash dishes, clean the premises or remove garbage, this being the responsibility of the caterer. A Sponsor desiring additional services by the custodian or any other employee of the Synagogue shall so specify in the Application and such additional services shall be at the expense of the Sponsor unless specifically agreed to in writing in advance by the Executive Director. No employee of the Synagogue shall be required to comply with any instruction unless given by the Clergy or the Executive Director.

Proper decorum and reasonable standards of behavior shall at all times be maintained and enforced by the Sponsor. The Sponsor and all of its agents, servants and employees and outside contractors and their agents, servants and employees shall at all times comply with the rules, customs and practices of the Synagogue.

The taking of all photographs and recordings of weddings, Bar/Bat Mitzvahs and other functions shall be subject to the rules of the Synagogue. All lighting, sound, video, audio and stage equipment must be set up by the Sponsor and meet all rules of the Synagogue.

No equipment or other personal property of the Synagogue may be removed from the Synagogue at any time. Unfixed furniture belonging to the Synagogue may only be moved with the express written approval of the Executive Director.

All exit doors shall be left free and unobstructed. No labels, decorations, palms, or anything else may be placed in front of any door or exit.

The official closing time for all evening functions is 11:00 p.m. No function will be permitted to run beyond the time set forth in the Application without the prior written approval of the Executive Director.

All deliveries to and removals from the kitchen or other room of the Synagogue shall be made only by way of the service entrance at the rear of the Synagogue. At the conclusion of the function, the Sponsor shall remove all supplies, equipment, decorations and garbage from the Synagogue, unless express written approval of the Executive Director, and shall leave the same, including all kitchen equipment, utensils and other physical property, in a clean and undamaged condition. The cost includes one and a half hours of clean up time for an evening function. In the event that the Caterer does not comply, an additional cleanup charge of $200 per hour or part thereof will be assessed.

A police officer or armed security shall be hired by the Sponsor to supervise the entrance and hallways for any function; provided, however, that the Executive Director shall have the right in his/her sole discretion and at the expense of the Sponsor to require the presence of one or more police officers/armed security (regardless of the number of persons expected to attend the function) and/or to require the services of one or more parking attendants and/or more check room attendants. Should the Executive Director make such a determination that additional police officers, security guards and/or parking or other attendants are required, the Sponsor shall be so notified no later than ten (10) days prior to the Event.
The Sponsor shall pay all applicable Federal, State and City sales or other taxes, and shall comply with all laws, ordinances and regulations of the City of Rye, County of Westchester, State of New York, the Federal government and all departments and officials thereof.

Nothing in this Agreement shall prevent the Synagogue from using any of its facilities not reserved in this Agreement for the Sponsor, and the Sponsor agrees to cooperate with such use by the Synagogue.

A Certificate of Insurance from each vendor providing services in the synagogue building must list Community Synagogue of Rye as additional insured and indicate current Worker’s Compensation Coverage must be submitted to the synagogue office no later than 10 days before the date of the event. No vendor is permitted to work in the building unless said document is provided within required time frame.

The Synagogue shall have no responsibility or obligation to provide any food, decorations, linens, entertainment, photographs, flowers, gratuities, dishes, glasses, cutlery, flatware, furniture, furnishings, equipment, supplies, recordings, coat room attendants, parking lot attendants, janitorial services or other help, or pay for the same. Provision of such items shall be entirely the responsibility of the Sponsor, who shall pay for same.

The Synagogue shall have no responsibility or liability for, and shall not be liable for any damage to or loss of, personal property of any kind or nature brought into the Synagogue building or onto the Synagogue's property by the Sponsor, caterer, the Sponsor's guests, invitees, servants, agents, employees, caterers, decorators, entertainers or outside contractors, or the servants, agents and employees thereof. All of such personal property, including motor vehicles, brought to or left on or in the Synagogue shall at all times be at the risk of the owner thereof. The Sponsor assumes the responsibility of so notifying all of its guests, employees, invitees, servants, agents, caterers, decorators, entertainers, or outside contractors, or the servants, agents and employees thereof.

The Synagogue shall have no responsibility for or liability for any loss or damage for failure to perform under this Agreement or failure to supply any service when prevented from doing so by labor troubles, accidents, restrictions on travel, or any cause beyond the Synagogue's reasonable control, or by orders or regulations of any governmental authority, or failure of fuel supply, water, gas, electricity, air-conditioning, or any other facility.

In the event the Sponsor cancels or otherwise breaches this Agreement, the Synagogue may retain all payments made by the Sponsor as security for damages, which damages shall in no event be deemed to be less than such payments. Such retention of payments shall not relieve the Sponsor of any additional liability to Synagogue under this Agreement. No refund or abatement in whole or in part of the charges set forth in the Application shall be made unless the Executive Director rejects the Application, does not approve the Sponsor’s designated caterer, or otherwise authorizes in writing such refund or abatement.

The Sponsor shall be liable and responsible for, and hold harmless, and indemnify the Synagogue and the Synagogue’s trustees, officers and employees for, any loss, liability, expense or claims of any kind resulting from an act or occurrence by the Sponsor or its guests, invitees, servants, agents, employees, caterers, decorators, entertainers, or outside contractors, and all servants, agents and
employees thereof, occurring during, or arising out of, or in any way connected with, the function and shall indemnify and defend the Synagogue and the Synagogue’s trustees, officers and employees against any liability or claims that may be made by anyone arising out of or relating to such function or anything done in preparation therefor or the furnishing or cleaning up in connection therewith. The Sponsor shall also indemnify and reimburse the Synagogue and the Synagogue’s trustees, officers and employees for all costs and expenses, including attorney's fees that the Synagogue or its trustees, officers or employees may incur in enforcing the Sponsor’s obligations under this Agreement or in defending against any such liability or claims.

The Synagogue may terminate this Agreement at any time and cancel the right of the Sponsor to hold a function in or with the Synagogue for which a reservation has been made in the event that the Sponsor or its caterer (1) is in default under this Agreement, (2) has breached any term or condition thereof, or (3) has made any misrepresentation with respect to the nature of the function or the number of persons attending the function. In the event that the Synagogue exercises its right to terminate this Agreement, the Synagogue may retain any deposit or contribution made to it as liquidated damages.

**Submissions**

**Ninety Days** - If the Sponsor is a member of the Synagogue, all dues, assessments, building fund pledges, religious school, Bar/Bat Mitzvah and other fees or charges for the current year, as well as for any prior year, shall be paid in full at least 90 days prior to the holding of the function. In the event the Sponsor fails to pay all such fees and charges, the Synagogue may terminate this Agreement.

**Sixty Days** – At least 60 days before the function, the Sponsor shall:

(a) file with the Executive Director a copy of this Agreement signed by the caterer;

(b) file with the Executive Director in writing the names and addresses of all decorators, entertainers and other outside contractors engaged by the Sponsor; no decorator, entertainer or other outside contractor may be used in the Synagogue without the prior written approval of the Executive Director; and

(c) file with the Executive Director certificates of insurance, which are subject to the approval of the Executive Director, showing that the Sponsor, caterer, decorator, entertainer and other outside contractors are covered with and carry insurance for the benefit of the Synagogue as follows and in the following amounts:

- Workmen’s Compensation Insurance and all other insurance as required by law.
- Liability Insurance of $1,000,000.
- Property Damage Insurance in limits of $50,000.

Neither the failure of the Sponsor to provide a Certificate of Insurance as herein stated nor the provision of such as herein stated nor the provision of such insurance shall be deemed to be a waiver of any responsibilities or liabilities of the Sponsor herein.
Thirty Days – Any and all plans and schemes for temporary lighting, stage equipment and/or decorating (floral or otherwise) shall be submitted to the Executive Director at least 30 days before the function for his/her written approval, which he/she may withhold in his/her sole discretion.

Fourteen Days – If any license and/or permit is required for the function, such license and/or permit shall be procured from the proper public authorities by the Sponsor at its own cost and expense and provided to the Synagogue at least 14 days before the function is to be held.

Ten Days – Caterers and cooks shall furnish to the Executive Director at least 10 days before any function proof of Health Permits and Licenses in a form satisfactory to the Executive Director in her sole discretion.

Other Provisions
This Agreement shall not be transferable by the Sponsor without the prior written approval of the Executive Director.

The Sponsor waives the right to trial by jury in any action instituted respecting the performance or nonperformance of the terms of this Agreement.

The persons executing this Agreement represent that they are of full age and, further, if an organization is named herein as the Sponsor, that they are authorized to execute this Agreement on behalf of the said organization.

This Agreement is executed in New York and shall be governed by and interpreted in accordance with the law of the State of New York, applicable to agreements entered into and to be performed wholly in New York and without regard to conflict of laws.

This Agreement is absolute and unconditional and contains the entire agreement between the parties pertaining to the subject matter of this Agreement. The Sponsor expressly acknowledges that the Synagogue has not made any promises, agreements or representations to it, whether written or oral, except as expressly set forth in this Agreement, including any promises, agreements or representations inconsistent with the terms of this Agreement. The Synagogue expressly acknowledges that the Sponsor has not made any promises, agreements or representations to it, whether written or oral, except as expressly set forth in this Agreement, including any promises, agreements or representations inconsistent with the terms of this Agreement.

This Agreement may not be amended, waived, altered, modified, changed, rescinded or terminated (except as provided in paragraphs 23 and 25 above) except by an instrument in writing signed by the Sponsor and by the Executive Director. The failure of either party to enforce, or the delay by either party in enforcing, any of its rights shall not be deemed a continuing waiver or a modification of this Agreement.
COMMUNITY SYNAGOGUE FOOD POLICY

The following food policy applies to any meeting, function or other gathering sponsored by or held at the Synagogue and to any employee, learner, guest or other person while on the premises of the Synagogue:

1. No pork or shell fish may be served, made available or consumed.

2. Dairy and meat shall not be served or made available in the same dish (e.g., cheeseburgers, chicken parmigiana).

3. Nothing herein shall bar any person:
   (i) from sponsoring a function, such as a Bar Mitzvah, Bat Mitzvah or wedding reception, at which the rules of kashrut apply or at which more stringent standards for the separation of dairy and meat apply (e.g., serving only dairy or meat or barring the mixing of dairy and meat by guests on their own plates); or
   (ii) from mixing dairy and meat on his or her own plate or in any dish they bring to the Synagogue to consume on their own.
## APPENDIX C

### RENTAL RATES

<table>
<thead>
<tr>
<th>Event</th>
<th>Facility</th>
<th>Member Rate</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saturday Modified Kiddush*</td>
<td>• Café and/or Lobby</td>
<td>• $300</td>
<td>15-30 minute</td>
</tr>
<tr>
<td>Saturday Seated Kiddush</td>
<td>• Western Room or Social Hall</td>
<td>• $900</td>
<td>1-2 hours</td>
</tr>
<tr>
<td></td>
<td>• Western Room and Social Hall</td>
<td>• $1250</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Add Café</td>
<td>• $350</td>
<td></td>
</tr>
<tr>
<td>Saturday Full Party/Luncheon</td>
<td>• Western Room or Social Hall</td>
<td>• 1750</td>
<td>4 hours</td>
</tr>
<tr>
<td></td>
<td>• Western Room and Social Hall</td>
<td>• $2200</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Add Café</td>
<td>• $350</td>
<td></td>
</tr>
<tr>
<td>Saturday Evening</td>
<td>• Western Room and Social Hall and Café</td>
<td>• $3000</td>
<td>4 hours</td>
</tr>
<tr>
<td>Weekday Life Cycle (Baby naming/brit milah, funeral reception etc.) &amp; Friday night dinner</td>
<td>• Western Room</td>
<td>• $500</td>
<td>2 hours***</td>
</tr>
<tr>
<td></td>
<td>• Western Room &amp; Social Hall</td>
<td>• $850</td>
<td></td>
</tr>
<tr>
<td>Sunday or when building closed **</td>
<td>•</td>
<td>•</td>
<td></td>
</tr>
</tbody>
</table>

The Synagogue will provide tables and chairs to the quantity CSR owns. All other items such as table cloths, plates, utensils and decorations must be provided by the family or caterer. **Any caterer or outside service provider is required to provide insurance as listed in the contract.**

Security personnel are required at all events. CSR will work with you to determine specific needs. Current pricing is $80 for Rye Police and $45 for private security with a minimum four (4) hour requirement. These prices are subject to change.

*Modified Kiddush – maximum four (4) tables and no chairs  
** Sunday or when building closed – the building is generally closed on a Sunday so additional cost to open the building and for custodial help applies  

***Additional per hour cost from $100 per hour