

# **Bar and Bat Mitzvah Handbook**

Congregation Sha'aray Shalom  
1112 Main Street  
Hingham, MA 02043

Dear B'nai Mitzvah Family,

The Bar and Bat Mitzvah is a unique and special celebration in the context of Jewish religious life. Your family is about to embark on something not only unique and special in our tradition but a process that will leave you and your child transformed. Many people look upon Bar and Bat Mitzvah as a ceremony. At Congregation Sha'aray Shalom, we look upon this life cycle event as a process: a process of learning, of growing, of maturation, of sensitization, and most importantly, as a time when our children achieve a degree of independence and self-confidence.

We hope this handbook is helpful to you in this process. While we recognize that many of the issues covered in this handbook deals with the planning process of the event, we ask you to keep in mind that the central part of becoming a Bar and Bat Mitzvah is the recognition that the values of our tradition are worth preserving and worth living. We hope that your family finds this period in your life most rewarding. We want to assure you that we as well our staff are available to you to assist in this process.

We look forward to sharing the joy and mitzvah of this important event in the life of your family.

Rabbi Shira H. Joseph

Cantor Steven I. Weiss

Please note: This handbook and the policies contained within it are subject to change. Should that occur, you will be informed in writing

## HISTORY

Bar or Bat Mitzvah means “Son or Daughter of the Commandment”. When Jewish children reach the age of 13, they are old enough to understand the commandments and be responsible for fulfilling them. A child, upon becoming a Bar or Bat Mitzvah is included as an adult in the religious life of our people and is now responsible for his or her moral decisions.

The idea of reaching religious maturity is mentioned in the Talmud, but did not become an established practice until the fifteenth century. At that time the boy became a Bar Mitzvah on the Sabbath after his thirteenth birthday. The Bar Mitzvah was automatic and nothing was required of the boy. About 450 years ago the ceremony was added, along with certain requirements. They were:

- Being called to read from the Torah and recite the blessings over the Torah.
- Offering the d’rash (speech,), which showed his Talmudic understanding.
- Wearing Tefillin and Tallit for the first time.
- Being present while a special prayer was recited by his father.

In modern times in liberal congregations, women are entitled to access the same mitzvot, as are men. Therefore, led by Rabbi Mordecai Kaplan, the founder of the Reconstructionist movement, the Bat Mitzvah was created.

At Congregation Sha’aray Shalom, the process of becoming a Bar or Bat Mitzvah includes learning to read Hebrew from the prayer book, the Torah, and from the Prophets, leading the congregation in a Sabbath service, giving a speech as well as performing a *Mitzvah* project. It also means the family has made a commitment to our heritage and to our congregation and that the student has attended Religious School and is familiar with our Jewish traditions. By deed and word, the student states a commitment to continue on through Confirmation. Becoming a Bar or Bat Mitzvah assumes the student is ready to declare his or her loyalty to Judaism and to be counted as a member of the Jewish people.

## BASIC REQUIREMENTS

Congregation Sha'aray Shalom encourages the children of all Temple members to participate fully in Religious School from Pre-Kindergarten through Confirmation and gives each child the opportunity to become a Bar or Bat Mitzvah anytime after the child's thirteenth birthday. Through study in Religious school, your child should have knowledge of the following:

- The ability to read Hebrew, prayers, and an understanding of the parts that make up the Friday and Saturday services
- The basic knowledge of Torah
- The basic knowledge of important figures and events in Jewish history
- The basic knowledge of Jewish values
- The basic knowledge of the Jewish holidays and festivals

## BAR AND BAT MITZVAH TRAINING

Training begins approximately six months prior to the event. You will be contacted by Cantor Weiss, to make an appointment with your child for ongoing private tutorial sessions. Lessons normally last approximately 20 minutes. During these sessions, your child will learn the following:

- Torah portion – Selected from the Five books of Moses, the portion is chosen corresponding to the date of the Bar/Bat Mitzvah. Your child will learn 12 verses to be chanted with the appropriate trope.
- Haftarah portion – Taken from the prophetic writings, your child will chant between 3-5 verses, which correspond to the Torah portion for that week. Several times during the year a special Haftarah is read due to a particular holiday.
- Service Prayers – Your child will prepare to be the service leader. Students will lead the service from *Mishkan T'filah*. This will include preparation of Hebrew as well as English passage. Students are expected to know the following prayers:
  - ❖ Readers Kaddish – p. 312
  - ❖ Barchu – p.313
  - ❖ Shema – p. 318
  - ❖ V'Ahavta – p. 319
  - ❖ Avot w/Imahot – p. 323-324
  - ❖ Givurot – p. 325
  - ❖ Torah blessings – p. 368
  - ❖ Haftarah blessings – p.372
  - ❖ Blessings over the Candles, Wine, and Challah

“**D'var Torah**” is the speech presented by the Bar/Bat Mitzvah. This speech analyzes the portion of the week, and expresses the importance of the day to each individual child. Rabbi Joseph will work with the student and parents on preparation of the D'var Torah.

Candidates for Bar/Bat Mitzvah are required to commit themselves to continued study in our religious school through Confirmation and must make that commitment in the D'var Torah (speech) they deliver within the service.

**Though your child will meet with the Cantor on a weekly basis leading up to his or her Bar/Bat Mitzvah, as well as meeting additionally with the Rabbi to write the D'var Torah, in the final analysis, no one can study for the student. Only the student can do it. It is recommended that the student study approximately one half hour twice a day leading up to the Bar/Bat Mitzvah. Some students need less; some need more. This course of study and preparation will be a valuable experience they can use for the rest of their life.**

### SERVICE ATTENDANCE

Communal worship is an important part of our Jewish identity. While “prayer” is private, “worship” is communal and public. It is our desire to see our young people feel as though they are full members of the adult Jewish community.

When Bar and Bat Mitzvah children attend services regularly, their own experience means so much more. If it is true that Bar and Bat Mitzvah symbolizes our children becoming adult members in the Jewish community, then it is imperative that our young people and their parents begin a process leading toward a commitment to worship services. To that end:

**Students are required to attend 8 Shabbat Evening or Morning services prior to the Bar/Bat Mitzvah. Some of these must be Saturday morning services in order for the families to be comfortable with the Bar/Bat Mitzvah service. The student must have their attendance cards affixed with a sticker to receive credit for the services attended.**

### DRESS CODE

When students are in attendance at services, they should wear appropriate dress. Students are often called up to the Bimah to practice their prayers and should dress in a manner appropriate to leading or participating in a service. **Girls may wear dresses, skirts, or nice slacks/pant suits. Boys should wear nice pants and shirts. A tie is optional but considered to be appropriate. Torn jeans, sloppy shirts, shorts, halter-tops, and sneakers are not appropriate dress for synagogue.**

### REHEARSALS

Two weeks before the Bar/Bat Mitzvah, Rabbi Joseph and Cantor Weiss will meet with the child and parent(s) to rehearse the entire service. The rehearsal is an opportunity to go through all the parts of the service including the Aliyot. The rehearsal lasts approximately 1 hour.

## FRIDAY NIGHT

Bar & Bat Mitzvah families are encouraged to join the congregation at the Erev Shabbat Service on the Friday night preceding their Shabbat service to be honored by lighting the Shabbat candles and lead the congregation in Kiddush.

## TALLIT PRESENTATION

The Tallit (prayer shawl) can be presented to the Bar/Bat Mitzvah student in a private ceremony which is held in the Cantor's office at 10:00 am just prior to the service.

## BAR/BAT MITZVAH HONORS

Each Bar/Bat Mitzvah celebrant may honor members of their family or friends by extending them an Aliyot or honor during the Saturday morning service. Unless noted, these honors may be given to either Jewish or non-Jewish family or friends. Appropriate modest attire is expected of all those who have honors in the service.

**Certain honors in the service can be extended to non-Jewish friends and family.**

**They are:**

**Undressing the Torah  
Dressing the Torah  
Opening/Closing the Ark**

Detail of Honors:

- The Torah is taken from the ark and is passed down from grandparents to the parents to the Bar/Bat Mitzvah student. Parents will also be invited to recite a short personal blessing to their child.
- The people being honored with a Hebrew Aliyah, reading the blessing before or after the Torah reading need to be over the age of 13 and Jewish. ***People who are called to the Torah for an Aliyah should be able to recite the Torah blessing fluently.*** Non-Jewish family members may stand on the bimah while their Jewish partner receives the Aliyah. Copies of the Torah blessing with transliteration are available from the Cantor. If you have any questions pertaining to aliyot, feel free to call the Cantor.

The following is a sample of the aliyah order:

1. Friend or Relative
  2. Friend or Relative
  3. Parents
  4. Bar/Bat Mitzvah
- Undress the Torah

- Lifting the Torah (*Hagbah*)
- Dressing the Torah (*Galilah*)
- Open/Close the Ark at Aleinu

**At least one week prior to the rehearsal, the completed Aliyah sheet listing ALL of the participants in the service should be given to the Cantor. For those who are doing the Hebrew blessings, their Hebrew names should be included.**

**All those who are given an honor in the service, will meet with the Rabbi and Cantor in the Cantor's office at 10:00 am, prior to the service on the morning of the Bar/Bat Mitzvah ceremony for final preparation and instructions.**

### IMPORTANT BAR/BAT MITZVAH INFORMATION

#### SERVICE TIMES

Shabbat morning services take place on Saturday mornings at 10:30 am sharp.

Please be aware that if there is a Kiddush luncheon, the Shabbat morning service, as well as the Kiddush luncheon immediately following services is open to the entire congregation and community.

#### SATURDAY MORNING KIDDUSH

Every Saturday morning, at the conclusion of the service, the congregation is invited to join us in the outer lobby for a congregational Kiddush and Motzi (Blessing over the bread). Wine, juice and challah will be provided by CSS. Families may choose to add other types of cake and cookies if they wish.

The Kiddush will be prepared and put out by members of the temple staff.

#### PHOTOGRAPHS AND PHOTOGRAPHERS

You may wish to have pictures of the Bar/Bat Mitzvah for a beautiful memory.

#### **NO PICTURE TAKING IS PERMITTED DURING THE ACTUAL SERVICE.**

Pictures of a simulated service may be taken in the sanctuary prior to the actual service. Immediate family pictures may be taken at that time. **The Rabbi and Cantor are available for a picture at 9:45 AM.**

## VIDEO

You may provide your own videographer to video record your child's special day. The camera must be placed in the back of the sanctuary and remain stationary during the service. No lights may be used at any time.

## FEES

The Bar/Bat Mitzvah fee, currently \$1,000 will be billed as follows:

50% is payable at the time that you receive your child's Bar/Bar Mitzvah date. The balance is due at the time of the next annual billing.

The total \$1000 must be paid in full, two months prior to your service date.

Cancellation Policy: Any fees paid toward the B'nai Mitzvah service in advance will be fully refundable up to six months prior to the service.

Refund requests must be made in writing.

**Your congregational dues must be current before Bar/Bat Mitzvah tutoring can commence.**

## USHERING & BOARD PRESENTATION

Members of the Board of Trustees take responsibility for providing ushers for all synagogue services. The ushers are instructed to help seat people appropriately and maintain the dignity of the service.

A member of the Board of Trustees will be honored by sitting on the bimah during the service and will honor your child with gifts from the congregation.

The synagogue will provide a Shabbat Handout, which lists the service participants as well as an explanation of our Shabbat Morning service.

## INVITATIONS

Just as becoming a Bar/Bat Mitzvah has social implications for parents, so it does for your children. We are making a concerted effort to foster a sense of community among our students which extends beyond their religious school classroom. Students who are never invited to services of classmates not only do not see what happens at these services, but also feel excluded from the group. Even if your child is not friendly with all of his or her classmates, there is a certain sense of camaraderie that develops when they attend each other's services. While we feel we cannot tell you whom to invite, if you are going to invite a majority of the class, we ask that you include everybody. This will prevent any hurt feelings. It is appropriate to invite the clergy as well as your child's teacher(s).

## CONTRIBUTIONS

You may wish to make a contribution to the Rabbi or Cantor's Discretionary Fund in appreciation for their efforts.

## TREE OF LIFE

Purchasing a leaf on the Tree of Life is a wonderful way for family and friends to honor the Bar/Bat Mitzvah. If you are interested in purchasing a leaf please contact the synagogue office.

## TZEDAKAH

We urge our Bar/Bat Mitzvah students to contribute a portion of their Bar/Bat gifts to Tzedakah.

## BAR/BAT MITZVAH SUGGESTED READING LIST

The following books will help you to understand more fully the history and significance of Bar/Bat Mitzvah and will add to your experience.

|                   |                                                                |
|-------------------|----------------------------------------------------------------|
| Effron, Benjamin  | <u>Coming of Age: Your Bar/Bat Mitzvah</u>                     |
| Eisenberg, Azriel | <u>Bar Mitzvah Treasury</u>                                    |
| Leneman, Helen    | <u>Bar/Bat Mitzvah Basics</u>                                  |
| Paterson          | <u>The Bar Mitzvah Book</u>                                    |
| Rittner, Stephen  | <u>All that you Want to Know about the Bar Mitzvah</u>         |
| Salkin, Jeffrey   | <u>Putting God Back on the Guest List</u> (Highly recommended) |

Fiction:

|                     |                                              |
|---------------------|----------------------------------------------|
| Blue, Rose          | <u>The 13<sup>th</sup> Year</u>              |
| Cohen, Barbara      | <u>King of the Seventh Grade</u>             |
| Kaufman, Stephen    | <u>Does Anyone Know the Way to Thirteen?</u> |
| Karp, Naomi         | <u>The Turning Point</u>                     |
| Pfeffer, Susan Beth | <u>Turning Thirteen</u>                      |

ALIYOT SHEET

Please complete this form and return it to the Cantor no later than one week before the Bar/Bat Mitzvah. In addition to the English and Hebrew Names (where indicated), please put the relation to the Bar/Bat Mitzvah.

**PASSING OF THE TORAH** (Parents, Grandparents & Bar/Bat Mitzvah)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**ALIYOT**

|          |                    |
|----------|--------------------|
| 1. _____ | Hebrew Name: _____ |
| _____    | Hebrew Name: _____ |
| _____    | Hebrew Name: _____ |
| 2. _____ | Hebrew Name: _____ |
| _____    | Hebrew Name: _____ |
| _____    | Hebrew Name: _____ |
| 3. _____ | Hebrew Name: _____ |
| _____    | Hebrew Name: _____ |
| _____    | Hebrew Name: _____ |
| 4. _____ | Hebrew Name: _____ |

**UNDRESS TORAH:**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**LIFT TORAH (Hagbah):**

\_\_\_\_\_

**DRESS TORAH (Galilah):**

\_\_\_\_\_

**OPEN/CLOSE ARK AT ALEINU:**

\_\_\_\_\_

\_\_\_\_\_

# CONGREGATION SHA'ARAY SHALOM

## Social Hall Rental Information

### 1. Physical Facility

The size of the Social hall is 70 feet by 60 feet. There is a 60-foot long by 14-foot deep stage. The Hall has a maximum legal occupancy of 450 people for auditorium seating, and 250 people for table/food service functions. It is fully heated and air conditioned.

#### A. Guest Accommodations

The temple currently has available the following tables and chairs:

| <b>Table Description</b> | <b>No.</b> | <b>Recommended Capacity</b> |
|--------------------------|------------|-----------------------------|
| 5 ft. Diameter Round     | 10         | 8                           |
| 6 ft. Diameter Round     | 4          | 10                          |
| 6x2.5' Rectangular       | 14         | 8                           |
| 5x2.5' Rectangular       | 14         | 6                           |

| <b>Chair Description</b> | <b>No.</b> |
|--------------------------|------------|
| Cushioned chairs         | 175        |
| Folding metal chairs     | 75         |

#### B. Kitchen Facilities

At this point and time, the local boards have restricted the use of the kitchen. Full preparation of meals will not be allowed. This facility may only be used to reheat, set up and serve meals. This facility may also be used to breakdown and clean up after a function.

Equipment available on the premises includes: a stove with six burners, and an oven, a refrigerator with limited space, a two-bay sink, and adequate counter space. A loading dock at the rear of the building provides direct to both the kitchen and the Social Hall from the parking lot, with adequate space for catering trucks and ovens.

All users must clean the facility and leave it in as good condition as prior to the event.

## II. Food Consumption Requirements

Food may only be served during a function approved by the House Committee. All food served must be at least Kosher Style. To better define the Congregation's requirements, the following guidelines apply:

- There shall be no service of pork or pork products, wild birds, or birds of prey.
- There shall be no service of seafood without scales or fins. This excludes all shellfish, such as clams, oysters and scallops. This also excludes any crustaceans, such as lobster, shrimp and crab.
- There shall be no service of both meat products and dairy products during the same course. Each course, including hors d'oeuvres at a reception and the entire buffet at a luncheon or dinner, must be all meat or all dairy. As each course is cleared, the next course may be either meat or dairy. For example, a cheese appetizer may be followed by the beef entree, which may be followed by an ice cream dessert.

One should also be aware that there are many food substitutes on the market today that remain in the neutral food group and may be served with either meat or dairy courses.

The serving of alcoholic beverages is permitted in moderation and subject to certain conditions. The supervision of consumption to insure that State age restrictions are observed is the responsibility of the facility renter and his/her agents. (Q: Does service of alcoholic beverages require insurance even if it is "free"???) However, the sale of alcoholic beverages is absolutely prohibited unless special permission is obtained from the Temple Administrator, such permission being subject to the beverage seller obtaining all proper town permits and insurance for same.

All other local and state food handling, sanitation and health laws are applicable at all times.

## III. Other Policies

### A. Administrative - General

1. A representative or employee of Congregation Sha'aray Shalom must always be present when the building is open for formal activities. The custodian is responsible for making certain that the premises are secure upon closing of the facility, unless relieved by an authorized member of the temple.
2. Congregation Sha'aray Shalom assumes no responsibility or liability for personal property.
3. The Executive Director of Congregation Sha'aray Shalom reserves the right to determine the propriety of any program. All contractors, including caterers, performers, and others, must be on an approved list maintained by the temple office.
4. Games of chance are not permitted except at functions approved by the clergy.

5. Although we try to insure that the facilities remain in proper working order and condition, Congregation Sha'aray Shalom shall not be responsible for failures in operation of temple facilities during any function, meeting or event.
6. All events requested must first be "cleared" through the administrative office to preclude conflicts with programs already scheduled. All requests for facilities must be in writing, to avoid any misunderstanding of date, time, nature or size of event, and shall be acknowledged in writing by the temple.
7. Priority for scheduling shall be given to the temple's usual annual events. The next priority is accorded to life-cycle events of the members. Among these are Bar/Bat Mitzvah, baby naming, conversions, weddings and funerals.
8. Usually, baby naming and conversions are part of regular Sabbath Eve or morning services. Private ceremonies can be arranged with, and conducted by the clergy, at a time convenient for the family as a social engagement by the family.
9. The use of the temple worship facilities for life-cycle events is generally granted to any member in good standing without any charge or fee. In the event that a special arrangement is needed, for example, a musician to play for a wedding, then the congregation reserves the right to ask the member to meet that extra expense.
10. The Temple Bulletin shall include a calendar to remind the congregation of planned programs and events. The temple office has a calendar for events farther into the future than those shown in the Bulletin.
11. Custodians and janitors are under the direct supervision of the Executive Director or his/her designated representative, including all work schedules and assignments. Any request or possible complaints regarding the above should be referred to the temple office.
12. No smoking is permitted anywhere in the building or patio area.

#### B. Set Up and Removal

1. Any special equipment brought in for a meeting or function must be removed immediately after same. It cannot be stored in the temple except by special permission of the Temple Administrator.
2. Except with permission of the Temple Administrator, the caterer's equipment and miscellaneous equipment can be brought into the temple no earlier than:
  - a. For Sunday and holiday affairs, the same morning of affair.
  - b. For all other affairs, the day before the event.

All such equipment shall be stored in the area specified by the Temple Administrator.
3. No temple equipment of any kind can be removed from the premises, regardless of time or purpose, except by permission of the Temple Administrator.

4. Any tent or other large physical equipment to be installed for a function must have prior approval of design, installation and removal plans from the House Committee.
5. At the discretion of the House Committee and at renter's expense, an electrician may be called in by the temple to make certain that the electrical circuits are not overloaded for any given affair or function. Such electrician will have direct authority to limit the wattage, if necessary, and renter will be advised of such action.

#### C. Housekeeping and Decoration Rules

1. Except by special permission of the Temple Administrator, no decorations or flower arrangements may be used which require attachment to walls, curtains, windows or woodwork, and not scotch tape, masking tape, stickers, tacks or similar materials may be fastened to the walls, windows, woodwork or ceilings.
2. Every organization, individual or caterer must leave the kitchen and temple facilities spotlessly clean and in the same condition as found. The individual, organization or caterer will be held liable for the cost of remedying any applicable violation. Lack of adherence to this policy may affect future use of our access to the temple facilities.
3. All food, empty bottles, garbage, refuse, etc. must be removed from the temple premises by the renter immediately after the meeting or function; receptacles must be provided for taking out food. No temple equipment can be used for this purpose.
4. Each renter is required to remove refuse immediately upon the conclusion of the event. If refuse is left behind in temple equipment, the temple will utilize its private scavenger service to remove the refuse and will bill the expense to the renter. The cost of scavenger service is \$150 per dumpster cycle.
5. All clean-up and vacating of the building must be completed one hour after the affair ends.

#### D. Insurance

1. A caterer must carry Liability and applicable Workmen's Compensation Insurance with companies and in amounts approved by the House Committee. Certificates of insurance stating that the temple will be given twenty (20) days' advance notice of any change or cancellation must be on file with the Temple Administrator. Minimum acceptable limits are \$300,000.00 bodily injury and \$50,000.00 property damage. If alcohol is to be served at an event, then we strongly suggest that you check with your insurance agent and the beverage server in regard to insurance coverage.
2. If a temple member: ( a) hires his own employee( s) or (b) elects to treat a caterer as his own employee, such member must carry liability insurance and workmen's compensation insurance. Evidence of coverage in the form of a certificate of insurance or such other documentation acceptable to the Temple Administrator must be filed with the office at least thirty (30) days prior to the function.

3. No temple member, officer or employee is authorized to waive the above requirements concerning insurance for use of temple facilities.

#### E. Rental Procedure

1. All requests for the use of the Social Hall are to be made in writing on the appropriate form available in the temple office. At the time a renter seeks the use of the hall, a copy of the established house rules regarding rentals shall be furnished to the renter for their personal and/or caterer's use, and shall be deemed incorporated by reference into any catering agreement. Non-temple members may not reserve the hall more than one year before the function date.
2. A non-refundable deposit of Twenty-Five Percent (25%) of the fee for use of the facilities must accompany a signed application. The balance of the fee must be paid in full at least thirty (30) days prior to the day of the function, and all other membership payment obligations must be current at that time.
3. The approval of the Executive Director must be obtained for all functions, including those functions involving admission charges and for sales of any kind on temple premises.
4. Where the affair or function is elaborate and requires prior setting up of equipment, one (1) renter may rent the entire temple facility for the entire day and evening at a rate to be determined by the Temple Administrator.
5. Congregation Sha'aray Shalom reserves the right to rent its facilities for two (2) affairs or functions on the same day.
  - a. In the event two (2) functions or affairs are scheduled for the same day, both parties must be notified in writing by the office immediately upon the second (2nd) reservation being accepted, and in no event later than ninety (90) days prior to the date of both affairs. Each party will be notified of the time and place of the other scheduled function or affair and the identity of the caterers involved.
  - b. Each party will be responsible for notifying their own caterer of (1) the other scheduled affair and (2) the name of the other caterer. This, hopefully, will encourage cooperation in food preparation, setting-up of equipment, or any unusual circumstance.
  - c. All clean-up and vacating of the building must be completed one hour after the affair ends. If there is no second affair booked by ninety (90) days before the existing affair, additional time may be purchased.
6. Cancellation Policy: The rental agreement may be cancelled by providing written notice to the congregation at its offices. In the event of cancellation, the following refund policy shall apply:
  - a. 60 days notice: full refund of rental fees and security deposit

- b. 10 days notice: refund of 75% of rental fees and security deposit
- c. 3 days notice: refund of 50% of rental fees and security deposit

**Congregation Sha'aray Shalom  
Facility Rental Fee Schedule**

| <b>Hall Rental for Members:</b>                                                                                                                                         | <b>Fee<sup>1</sup></b> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|
| <ul style="list-style-type: none"> <li>▪ Use of Social Hall for Kiddush Luncheon (2 hour limit)<br/>Bar/Bat Mitzvah, Shiva, Baby Naming<br/>No entertainment</li> </ul> | \$250                  |
| <ul style="list-style-type: none"> <li>▪ Use of Social Hall for Reception<br/>Bar/Bat Mitzvah, Wedding<br/>Party with entertainment</li> </ul>                          | \$500                  |
| <b>Hall Rental for Non-Members:</b>                                                                                                                                     |                        |
| <ul style="list-style-type: none"> <li>▪ Use of Social Hall for party (4 hour limit)</li> </ul>                                                                         | \$550                  |
| <ul style="list-style-type: none"> <li>▪ Use of Social Hall for Auditorium seating</li> </ul>                                                                           | \$350                  |

**A custodial service fee of \$50/hour (minimum two hours) will be added to the hall rental fee.**

All rentals require a \$150 security deposit (to be applied against damages if necessary). The unused portion of the \$150 security deposit will be returned within (30) days after the event.

A deposit equal to 25% of the rental fee plus the security deposit are due upon signing of the rental agreement. The balance of the rental fee is due thirty days prior to the event.

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<sup>1</sup> Rental fee does NOT include the janitorial service fee.

**CONGREGATION SHA'ARAY SHALOM**  
**1112 MAIN STREET, HINGHAM, MA 02043**  
**(781) 749-8103**

SOCIAL HALL RENTAL AGREEMENT

Date:

Dear

Enclosed is a copy of the Temple's Rules and Policies that shall apply to your use of the Social Hall. Please read them carefully so that you understand your responsibilities and commitments. They are hereby incorporated by reference into this rental agreement.

This rental agreement confirms the use of the Congregation Sha'aray Shalom Social Hall on:

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

Time: \_\_\_\_\_

You agree that the facilities will be used for the following purpose

\_\_\_\_\_.

The rental charge is \$\_\_\_\_\_ plus a \$150 security deposit. The security deposit will be returned after the event after deduction of any damages or scavenger fees resulting from your rental of the facility. A down payment equal to 25% of the rental fee plus the security deposit (\$\_\_\_\_\_) is due upon signing of this agreement.

Please sign one copy of this Agreement and return it in the enclosed envelope to reserve the facility. The balance of \$\_\_\_\_\_ is due thirty (30) days prior to your event.

The Temple's refund policy is stated in the attached Rules and Policies. The unused portion of the \$150 security deposit will be returned within thirty (30) days after the event.

At least thirty (30) days prior to the function, you or your Caterer must (a) furnish the necessary Certificate(s) of Insurance, (b) provide a copy of the Caterer's license, and (c) register with the Hingham Board of Health and pay the applicable application fee to the Town of Hingham.

The Temple Administrator presets the Custodian's work assignments, and he will not be an employee of the Renter or Caterer. You should make your own arrangements for tasks that are outside of his assigned duties.

Please feel free to call the Temple office at (781) 749-8103 with any questions. **THIS FORM AND THE REQUIRED PAYMENT MUST BE RETURNED WITHIN FOURTEEN (14) DAYS.** We will tentatively hold your date until then. **To reserve and utilize the Social Hall as a Temple member, you must be in good standing when you sign this Agreement and continuing through the date of your event; otherwise, your reservation is subject to cancellation.** Please note that non-Temple members may not reserve the Social Hall more than one year before the requested function date.

For Congregation Sha'aray Shalom:

\_\_\_\_\_  
(name)

\_\_\_\_\_  
(printed name and title)

\_\_\_\_\_  
(date)

For the Renter:

The undersigned has read and agrees to the terms of this Rental Agreement, the attached Temple Rules and Policies, and payment schedule, all of which are incorporated herein by reference and are made part of this agreement. I have forwarded (or promptly will forward) a copy of the Rules and Policies to all contractors, including caterers, who I intend to utilize at the above function. I agree to hold the Temple harmless from and against any claims, damages or liability arising from my function.

\_\_\_\_\_  
(name)

\_\_\_\_\_  
(printed name)

\_\_\_\_\_  
(date)

## **Bar/Bat Mitzvah Planning Checklist**

Please use this as a helpful guide to planning for your child (ren)'s special day.

### **One Year Before – Practical Details**

Have you:

- You are a member in good standing
- Decided where to hold your reception
- Hired a Photographer
- Hired a Videographer
- Signed and returned your contract and payment to the synagogue for the use of the Temple for your Kiddush, Luncheon, or Dinner
- Thought about ordering Invitations
- Put together your guest list (please consider inviting the whole class)

### **One Year Before – Spiritual Details**

- Have you begun your Mitzvah Project or spoken with the Rabbi or Cantor to make your plan
- Do you know your child's Hebrew name and the history behind it
- Do you know the Hebrew blessing before and after the Torah Reading
- Have you thought about the public blessing you will bestow on your child
- Attended all family education, Bar/Bat Mitzvah meetings, and read Bar and Bat Mitzvah Handbook
- Attend required Shabbat Services

### **Six Month's Before – Practical Details**

- All arrangements for your event should be confirmed
- Has your caterer sent the temple the Caterer's Certificate of Insurance as proof of our mandatory coverage for liability and workman's compensation

### **Six Month's Before – Spiritual Details**

- Begin working with the clergy on their formal preparation
- Your child is practicing 30 minutes a day
- Begin reading the Torah portion aloud with your child in English to gain understanding of the story.
- Purchased or have a Tallis to present to your child
- Let family and friends know that you will be attending Friday night services the day before the Bar/Bat Mitzvah and to plan accordingly

### **Two Month's Before – Spiritual Details**

- Students should know their Torah, Haftarah and all required prayers
- Meet with Rabbi to prepare D'var Torah
- Write one paragraph about the Bar/Bat Mitzvah received their Hebrew name

- Sibling part (under 13) distributed
- Begin working on list of honors for your event
- Send out Hebrew blessings to relatives being called to the Torah

### **One Month Before**

- Let the temple office know how many people will be in attendance
- Make arrangements for flowers or other decorations to beautify the Bimah
- Inform the photographer of the rules including no photography during the service. Families may take pictures beginning at 9:00 am. The clergy will be available at 9:45 am
- Parent's blessing should be written and sent to Rabbi for approval
- Final Honor List with Hebrew name turned in to Cantor
- Schedule two dress rehearsals with clergy