

# A Guide to our Shabbat Morning Service



## Temple Beth Sholom Roslyn Heights, NY

A Member of  
United Synagogue of Conservative Judaism

## Temple Beth Sholom

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### Ritual Director

*Rabbi Sidney Solomon*

### Synagogue Administrator

*Donna Bartolomeo*

### Dir. of Lifelong Learning

*Gila Hadani Ward*

### Religious School Dir.

*Sharon Solomon*

### Early Childhood Center Dir.

*Helayne Cohen*

### Camp Director

*Ginger Bloom*

### photo credit:

Torah Crown – Kiev – 1809

Courtesy of  
Temple Beth Sholom Judaica Museum



***And they came, every one  
whose heart stirred him up,  
and every one whom  
his spirit made willing,  
and brought the Lord's  
offering.***

**Exodus 35:21**

**Please Do Not Remove this booklet from the  
sanctuary so others may enjoy**

**Welcome – Bruchim HaBaim**

Welcome to Temple Beth Sholom and our Shabbat morning services. The purpose of this pamphlet is to provide those who are not acquainted with our synagogue or with our services with a brief introduction to both. Included in this booklet are a history of Temple Beth Sholom, explanations about our sanctuary and an explanation of the different sections of our Saturday Morning Service.

Our goal is to help you feel more comfortable during our service, to enable you to have a better understanding of the service and to introduce you to the joy of communal worship. While this booklet will attempt to answer some of the most frequently asked questions about the synagogue and service, it cannot possibly anticipate all your questions. Please do not hesitate to approach our clergy or regular worshipers with your questions following our services.

**To help us create the special spirit that is Shabbat, please make sure all beepers and cell phones are silenced!**

## **HISTORY OF TEMPLE BETH SHOLOM**

In June of 1951, 35 families joined to organize a Conservative Synagogue. The principles of Conservative Judaism, adherence to Jewish Law and tradition adapted to a changing world and a program of intensive Jewish education for children, answered their need for a dynamic and spiritually rich Judaism.

A search was instituted for land upon which to build an all-purpose building. Fourteen acres became available which were immediately purchased. At the first High Holiday services, held at the Roslyn Theatre, 200 families pledged funds for the new building. In 1961, our Sanctuary was dedicated as the center of our Shabbat experiences. It is here that we gather to worship as a community. Through the words of the prayer book or our own spontaneous thoughts, this beautiful Sanctuary inspires us to be part of the Jewish people through prayer.

Three outstanding Rabbis Ario S. Hyams, Dr. Joseph P. Sternstein and our current Rabbi, Alan B. Lucas, each of whom has made distinctive contributions to our growth, have served this congregation. We have been fortunate to have world-renowned Cantors serve this congregation, each of whom has introduced new melodies to our service; Cantors Morton Kula, Ralph Schlossberg, Seymour Schwartzman, Aaron Bensoussan and presently Cantor Ofer Barnoy.

Since 1951, Temple Beth Sholom has grown to a membership of nearly 1,000 families. The Religious School has almost 400 students and is considered a model for other afternoon schools throughout North America. Our award-winning Nursery School serves hundreds of

youngsters. On the High School level our own Hebrew High School, *Machon Beth Sholom* has been a tremendous success since it began in 1999. We offer formal and informal educational programs for students in grades 7 – 12. Our Summer Program for children 3-15 gives hundreds of boys and girls a most active and productive summer.

Over the years, we have developed other Shabbat programs for adults and children. In addition to our Shabbat morning service here in the Sanctuary, we have a Havurah Service, an award winning Torah Reading Program for teenagers and adults as well as a wonderful Junior Congregation program for our children that meets weekly in the library or chapel. There is a Tot-Shabbat Program for young children under five years of age in one of our Nursery rooms. We offer many other programs throughout the week for adults and children along with our Sisterhood, Men's Club and PTA that add new areas of participation for all.

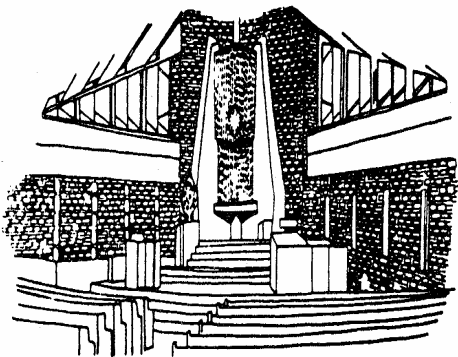
History is ongoing at Temple Beth Sholom. Consider joining us and being a part of the excitement. For more information about our complete programs, feel free to stop by our office or call during the week – 621-2288.



## **THE ART AND SYMBOLS IN OUR SANCTUARY**

For years we have been building with wise hearts and loving hands. First, a House of Study, then a House of Meeting and eventually we have built our House of Worship. As the Torah says, "The places where the Ark previously rested were only temporary places of worship until the permanent Sanctuary was erected on the chosen site." For us, like our ancestors, the resting place for the Ark had to be an edifice of beauty, a tabernacle worthy of housing the Sacred Scrolls, a sanctum for the *Shekhinah*, the spiritual presence of the Lord.

Percival Goodman, a recognized world expert for Synagogue development, designed our Sanctuary. The large cedar arches overhead were chosen to give the impression of support of a tent. As you enter our Sanctuary, the colors of scarlet, blue and gold warm you. The carved rosewood Ark seems to fill the Bimah with its broad, carpeted stairs. Reaching high to the cedar arches, it glows, dominates the room, riveting your eyes upon it. As you sit back and as the sweet, muted music reaches your ears, a quiet peace envelops you.



Directly in front of you is the *Aron HaKodesh* (Holy Ark), within which are kept the *Sifrei Torah* (Torah scrolls). Each scroll contains the five books of Moses written as tradition has commanded for thousand of years. These Torah scrolls are our most sacred possessions as a congregation and community. The scrolls are taken from the Ark during the Shabbat service when the weekly portion is read. The cycle of readings is so arranged that during the course of one year we read, study, and discuss the entire scroll. Each scroll is meticulously hand-written in Hebrew, on parchment, without vowels or musical notes (making the cantillation of the Torah a true art). Each Torah is covered with a decorative mantle, silver breastplate and a *yad* (pointer) to help the reader keep his place without touching the scroll by hand. A *Keter Torah* (silver crown) or *Rimonim* (finials) decorate the top of each Torah.

The art in our Sanctuary includes a *Menorah* and *Ner Tamid* (eternal light) designed by artist Irwin Touster, an expert in bronze creation. The *Ner Tamid*, mounted on the Ark, is the light that symbolizes the keeping of God's law. The *Menorah*, to the left of the Ark, has six branches coming off of a center stem. It was conceived as the Tree of Life planted deep and secure in the earth. Near the memorial tablets at the entrance to the Sanctuary is a small illuminated memorial to the six million Jews who perished in the Holocaust. When we remember our own departed, the six million are also included as part of the Temple family.

The lobby of the Synagogue houses the Temple Beth Sholom Judaica Museum. We are extremely proud of our extensive Judaica artifact collection and our exhibits are visible to all who enter the shul.

**As you join in our services you will  
notice other traditional symbols of our  
Conservative congregation:**

The **KIPPAH** (or **YARMULKA**) is the head covering worn to show reverence for God. All men who attend services, including non-Jews, are expected to wear a head covering. Women are encouraged to wear a kippah. However, everyone who goes up to the bimah (the raised platform in the front of the Sanctuary) is expected to wear a kippah.

The **TALLIT**, is worn by all Jewish worshippers. Traditionally, men wear the Tallit and we also encourage women to participate in this important *Mitzvah* (commandment). The fringes (*tzitzit*) on the corners of the tallit are gathered and kissed at the appropriate time to serve as a reminder to us of God's commandments.

The **SIDDUR SIM SHALOM FOR SHABBAT AND HOLIDAYS** is the blue prayer book that we use during the service. It opens and is read from right to left as it is written in Hebrew. Included in this pamphlet you will find a guide to the prayers in the Siddur.

The **ETZ HAYIM HUMASH** is the red book in the pews and contains the text of the Torah or Five Books of Moses, the Haftarah (prophetic portion) for each week and commentaries that allow everyone to study the weekly portion as it is read during the Torah service.

**THE SERVICE IS LED BY:**

Our **RABBIS** are the spiritual leaders of our synagogue. Rabbis are teachers who interpret Jewish Law for the congregation throughout the year. During a worship service a Rabbi may teach the Torah Reading, deliver a sermon and guide us through the service by announcing the page number or interpret the prayers.

Our **HAZZAN** (Cantor) chants the Shabbat service. Although Judaism believes that each worshiper must pray for himself or herself, the Cantor leads the congregation in chanting the prayers. Knowledgeable lay members of the congregation also may assist in chanting the service.

Our **RITUAL DIRECTOR** coordinates all of the Torah Reading and directs our Award-winning Torah Reading Program for teenagers and adults. He also runs the daily minyan, which meets at 6:45 AM during the week and 9 AM every Sunday morning as well as at 8 PM every weekday evening (Sunday -Thursday).

A **SHABBAT PAMPHLET** is distributed each week that lists the appropriate portions that are read from the Humash. Since the synagogue not only is a place of prayer and study, but also is a place around which much of our social life revolves, this pamphlet includes special life events. Included here are such things as Bar/Bat Mitzvah, weddings and baby namings that may be part of our Shabbat celebration and up-coming events in the Synagogue and community.

Our **USHERS** are stationed at the entrance to the Sanctuary to assist with anything that is needed. Please let them know if they can be of assistance to you with such things as finding a place to sit, locating the appropriate book to use, or how to proceed to the bimah if you have an honor or anything else.

If you are interested in learning more about our **SATURDAY MORNING SHABBAT SERVICE**, we encourage you to join our Shabbat Morning Learning Service which meets once a month in the Board Room.

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purposefully blank.*

## **A Guide to the Shabbat Morning Service**

The following guide to the Shabbat Morning Service at Temple Beth Shalom is based on the use of Siddur Sim Shalom for Shabbat and Festivals. There will be slight variations at a weekday or holiday morning service. The Siddur Sim Shalom includes the traditional Hebrew text, an English translation and a phonetic transliteration for many of the major prayers in our liturgy. For more information about some of these prayers, you may also look at the first few pages of the siddur.

### ***Birkhot Hashahar (Morning Blessings)*** **Pages 61-82**

We begin our formal service in the middle of page 61. This introductory section contains blessings that express our sense of gratitude to God for our having awakened in the morning and begun our daily activities.

### ***P'sukei D'zimra (Verses Of Songs)*** **Pages 83-105**

This section consists primarily of verses from the Book of Psalms, although other Biblical books are represented. The purpose of this section is to prepare the worshipers for prayer, by reading Psalms that recount the glory of God. These two sections are lead by a member of the congregation.

## ***K'ri-At Sh'ma Uvirkhotekha*** **(The Shema and its Blessings) Pages 105-114**

This section is named for its central prayer, the Sh'ma, and for the blessings that precede and follow it. The first blessing praises God for His work of creation, emphasizing the creation of light. We sing *El Adon* (page 108) to celebrate God's mastery in designing the solar system, and we sing *V'haeir Eineinu* (page 111-middle) in hope of opening our eyes "to your mitzvot." This second blessing praises God for His most precious gift to us, the Torah.

The Sh'ma consists of three passages from the Torah. We join together to sing the opening verse taken from Deuteronomy 6:4-9 (page 112-top), which expresses Judaism's absolute monotheism, commanding us to love God at all times. Deuteronomy 11:13-21 (page 112-bottom) parallels the first passage, and adds our obligation to observe God's *mitzvot* (commandments). The Book of Numbers 15:37-41 (page 113-top) teaches us to wear *tzitzit* (fringes) on the four corners of our garments as an aid in remembering God's *mitzvot*. This passage, which serves as the basis for the tallit that we wear during the morning service, is chanted together using Torah trop.

The blessing that follows the *Sh'ma* praises God for His saving power demonstrated to us when He freed our ancestors from slavery in Egypt. We recreate the crossing of the Sea of Reeds with the singing of *Mi Chamochah* (Page 114) and pray for God's continued saving power in *Tzur Yisrael* (page 114).

## **Silent Shacharit Amidah** **Pages 115-120**

This prayer constitutes the heart of every Jewish worship service and is recited silently while standing by everyone in the congregation. Additionally, some or all of the Amidah is recited aloud. At this time, the *K'dushah* (page 116) is also recited. *K'dushah*, meaning "holiness", is a responsive chant between the Cantor and congregation, which describes the manner in which the angels worship God. It is customary to remain standing in one place during the *K'dushah* and the silent Amidah. Often, the congregation sings *Sim Shalom* (p. 120).

## **Hotza-At Hatorah - The Torah Service** **Pages 139 - 154**

During this part of the service, we read selections from the Torah and Prophets. We precede the Biblical readings with verses of praise for God and the Torah (page 139). A prayer in the Aramaic language (pages 139-140) is concluded aloud in unison. The Torah portion is a direct continuation from the previous week - we complete the reading of the entire Torah every year. Our custom at Beth Shalom is to following the opinion of Rabbi Meir in the Talmud who suggested that the Torah be read throughout the entire week. We read the first section on Shabbat afternoon, the second on Monday morning, the third on Thursday morning and the remainder on Shabbat morning. The Haftarah (prophetic selection) is chosen for its thematic connection to the weekly Torah reading, or for its applicability to a special day in the Jewish calendar.

It is also customary at this time to add special prayers from the pulpit in honor of the Bar/Bat Mitzvah, newly born infants, for couples about to be married (*Aufruf*), or for friends and loved ones who are in need of our prayers for recovery from illness. When offering a prayer for someone who is ill, we ask that you ascend the bimah and give the name to the Rabbi as he is reciting the communal prayer. When giving the name, please give the person's Hebrew name and their mother's name.

Following the Biblical readings we recite a number of special prayers: on behalf of our country (page 148), for the State of Israel (page 149) and for an upcoming Rosh Hodesh (new month) (page 150). During this section of the service we chant Psalm 145, otherwise known as Ashrei (pages 151-152). The return of the Torah scroll to the Ark is accompanied by Psalm 29 (page 153) and more verses of praise for God and the Torah (page 154). This is followed by the Rabbi's Sermon.

## **Musaf - The Additional Service** **Pages 155 - 161**

An additional Amidah commemorates the additional worship that took place on the Shabbat and holidays during the days when the Temple stood in Jerusalem. When we repeat the Amidah, the congregation is encouraged to join in the singing of any of the following selections which include: *M'halkeil Hayim* (page 156), *K'dushah* (page 157), *L'dor Vador* (page 157-bottom), *Yism'hu* (page 159), *Kadsheinu* (page 159) and *Sim Shalom* (page 161).



**Minyan** - the quorum of ten adults necessary for a complete service of congregational worship

**Mitzvah** - (plural: mitzvot) a commandment; the Torah contains 613 mitzvot.

**Sifrei Torah** - (singular: Sefer Torah) Scrolls of the law, each containing the Five Books of Moses

**Tallit** - the ritual prayer shawl worn

**Torah** - “teaching”; the lore of the Jewish People, more narrowly, the five books of Moses contained in the Scrolls of the Law

**Tzitzit** – The four fringes found on the tallit

**Zion** - a name for the Land of Israel; derived from a name for Jerusalem; derived from the English form of the name of a mountain in Jerusalem.

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## **SOME SHABBAT RULES AND CUSTOMS**

For all those who join us for Shabbat morning services, there are certain Shabbat customs and rules we observe at Temple Beth Shalom. Out of respect, we request that there be a minimum of conversation and movement during the service. We hope everyone will join us at the Kiddush after the service for greetings and conversation. The Siddur Sim Shalom and Etz Hayim Humash are sacred books and should be treated respectfully.

Men and women are strongly encouraged to dress in clothing that demonstrates the proper values for Shabbat. Modesty is always appropriate. We love having children in our service, but parents are asked to be sensitive to their behavior.

Jewish law and custom require the congregation to stand during certain prayers. Since this may vary in different congregations, it is advisable to follow the Rabbi’s example or instructions. Also, Jewish Law does not permit movement during the Amidah and Kedushah.

Furthermore, movement from the pews is not appropriate while the ark is open, when the Rabbi is speaking to the congregation, or when the congregation is standing during prayer. During these moments the sanctuary doors will be closed to entrance and exit. We ask congregants to continue to wear their head coverings after the conclusion of services while in the building, although they should remove their *tallit* when leaving the sanctuary.

In keeping with our observance of Shabbat, smoking and photography are not permitted in the Synagogue or on the grounds. In fact, our Board of Trustees has made our entire synagogue complex smoke free at all times. Also, public telephones may not be used on the Sabbath. However, in an emergency, an usher will direct you to the telephone. **Please be sensitive to others and make sure that all cell phones and beepers are silenced while in our building on Shabbat.** Today is a special day in our week, and we are pleased that you have joined with us to celebrate Shabbat.

*Shabbat Shalom!*