



Torah Crown – Kiev – 1809  
Courtesy of Temple Beth Sholom Judaica Museum



## A GUIDE TO OUR SHABBAT MORNING SERVICE

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| <b>RABBI</b><br>ALAN B. LUCAS                            | <b>CANTOR</b><br>OFER S. BARNOY                    |
| <b>ASSISTANT RABBI</b><br>CECELIA BEYER                  | <b>EXECUTIVE DIRECTOR</b><br>DONNA BARTOLOMEO      |
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AND THEY CAME, EVERY  
ONE WHOSE HEART WAS  
STIRRED, AND EVERY ONE  
WHOSE SPIRIT WAS WILL-  
ING; AND THEY BROUGHT  
AN OFFERING TO ADONAI.

*Exodus 35:21*

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

# ברוכים הבאים WELCOME

**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, a description of the art and symbols in our sanctuary, and an explanation of the different sections of our Saturday morning service.

We hope this booklet helps you feel more comfortable during our service, enables you to have a better understanding of the service, and introduces 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, with its 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 as well as our own spontaneous thoughts, this beautiful sanctuary inspires us to be part of the Jewish people through prayer.

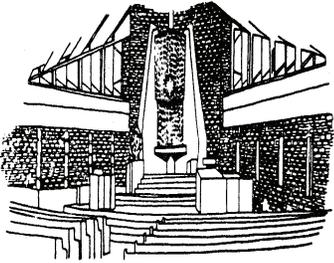
Three outstanding rabbis, Ario S. Hyams(z"l), Dr. Joseph P. Sternstein(z"l), and our current rabbi, Alan B. Lucas, each of whom has made distinctive contributions to our growth, have served this congregation. We have been fortunate to have world-renowned cantors serve this congregation and infuse our prayer with meaning through music: Cantors Morton Kula, Ralph Schlossberg, Seymour Schwartzman, Aaron Bensoussan and presently Cantor Ofer Barnoy.



In addition to Shabbat morning services held here in the main sanctuary, there are frequently services being led in other parts of the building, including our bi-monthly *Mishpachah Minyan* for school aged children and their families, *Minyan Yeladeinu* for our 8-12 year olds, *Mini-Minyan* for children ages 3-7, and *Shabbateeny* for our littlest worshipers age 3 and under. There is a vast and varied array of services, classes, and programming each Shabbat. For more information please check the weekly Shabbat pamphlet, or ask an usher for more information.

History is ongoing at Temple Beth Sholom. Consider joining us and being a part of the excitement! For more information about our complete programs, stop by our office or give us a call during the week: (516) 621-2288 or visit our website at [www.tbsroslyn.org](http://www.tbsroslyn.org)

# 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 now 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 Our Creator.

Percival Goodman, a recognized world expert in synagogue development, designed our sanctuary. The large cedar arches overhead were chosen to give the impression of the supports of a tent. As you enter our sanctuary, the colors of scarlet, blue and gold warm you. The carved rosewood *aron kodesh* (holy 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 kodesh* within which are kept the *sifrei Torah* (Torah scrolls). Each scroll contains the five books of Moses written as tradition has commanded for thousands 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, and adorned with a 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 God’s eternal and imminent Presence in our communities and in our lives. The six-branched menorah, to the left of the ark, represents the Tree of Life planted deeply and securely 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 synagogue 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 our synagogue.

# AS YOU JOIN IN OUR SERVICES YOU WILL NOTICE OTHER TRADITIONAL SYMBOLS OF OUR CONSERVATIVE CONGREGATION:

## THE KIPPAH

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The *kippah*, or *yarmulka*, is the head covering worn to show reverence for the Holy One. It is our expectation that all men and women present will wear a *kippah* or head covering.

## THE TALLIT

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The *tallit* is the four-cornered prayer shawl worn by Jewish worshipers. In our egalitarian congregation we encourage all Jewish adults to embrace the *mitzvah* of *tallit*. There are *tallitot* available in the lobby for your use.

## THE SIDUR

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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 CHUMASH

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The *Etz Hayim Chumash* is the red book in the pews and contains the text of the Torah, the Five Books of Moses, as well as the Haftarah (prophetic portion) for each week. There are additional commentaries that allow everyone to study the weekly portion as it is read during the Torah service.

# THE SERVICE IS LED BY:

## OUR RABBIS

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Our rabbis are the spiritual leaders and religious teachers of our synagogue. Throughout the year, our rabbis are available to discuss matters of Jewish law, provide pastoral care, and guide individuals on their spiritual journeys. During a worship service a rabbi may deliver a sermon, teach about the prayers and Torah reading, or celebrate lifecycle events with members of the congregation.

## OUR HAZZAN

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Our hazzan (cantor) chants the service. As individuals engage with the Shabbat prayers, the hazzan's role is to lead and inspire. Sometimes, a lay member of the congregation will assist the hazzan.

A **SHABBAT PAMPHLET** is distributed each week that describes the appropriate portions that are read from the *chumash*. The synagogue is not only a place of prayer and study, but also a place in which we celebrate milestones and lifecycle events together. The Shabbat pamphlet also includes information about the *simchas* (joyous occasions) in our community which may be a part of our Shabbat service in a particular week, such as a bar or bat mitzvah, an *auf ruf* (the honoring of a couple about to be married), or a baby naming.

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.

# 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. *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 HA-SHACHAR (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 83-106

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.

## K'RIAT SH'MA AND ITS B'RAKHOT (THE SH'MA AND ITS BLESSINGS) PAGES 107-114

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 the work of creation, emphasizing the creation of light. We sing *El Adon* (p. 108) to celebrate God's mastery in designing the solar system, and we sing *v'ha-eir eineinu* (p. 111-middle) in the hope of opening our eyes "to your *mitzvot*." This second blessing praises God for giving us the Torah, our most precious gift.

The *Sh'ma* consists of three passages from the Torah. We join together to sing the opening verse taken from Deuteronomy 6:4-9 (p. 112), which expresses Judaism's absolute monotheism, commanding us to love God at all times. Deuteronomy 11:13-21 (p. 112) parallels the first passage, and adds our obligation to observe God's *mitzvot* (commandments). The Book of Numbers 15:37-41 (p. 113) 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 trope.

The blessing that follows the *Sh'ma* praises God for rescuing us from Egypt and freeing us from the house of bondage. We recreate the crossing of the Sea of Reeds with the singing of *Mi Khamokhab* (p. 114) and pray for God's continued saving power in *Tzur Yisrael* (p. 114).

## SHACHARIT AMIDAH (THE MORNING 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. It is an opportunity for personal private prayer using both the words on the page and the words in each of our hearts. After this private prayer time, some or all of the *Amidah* is subsequently repeated aloud by the cantor. At this time, the *kedushah* (p. 116) is also recited. *Kedushah*, 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 *kedushah* and the silent *Amidah*.

## SEDER K'RIAT HA-TORAH (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 (p. 139). A prayer in the Aramaic language (p. 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 Temple Beth Sholom is to follow the opinion of Rabbi Meir in the Talmud, who suggested that the Torah portion 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 or 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 who recites the communal prayer for healing.

Following the Biblical readings we recite a number of special prayers: A Prayer For Our Country (p.148), A Prayer For the State of Israel (p. 149), A Prayer for Our Soldiers, and for an upcoming *Rosh Chodesh* (new month) (p. 150). During this section of the service we chant Psalm 145, otherwise known as *Ashrei* (pp. 151-152). The return of the Torah scroll to the ark is accompanied by Psalm 29 (p. 153) and more verses of praise for God and the Torah (p.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 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 congregational melodies including: *Mekhalkeil Chayim* (p. 156), *Kedushah* (p. 157), *Yism'chu* (p. 159), *Kadesheinu* (p. 159) and *Sim Shalom* (p. 161).

## GLOSSARY OF HEBREW TERMINOLOGY IN SIDDUR SIM SHALOM

### SIYUM HA T'FILLOT - CONCLUDING PRAYERS PAGES 181-187

Our service concludes with several prayers that are sung in unison and are often led by younger members of the congregation. These selections include *Ein Kelobeinu* (p. 182), *Aleinu* (p. 183), and *Adon Olam* (p. 187).

*If you would like to learn more about the service, Torah reading, Haftarah, prayer or the skills involved in presenting a d'var Torah, please contact the rabbis or the cantor. In addition, Temple Beth Sholom offers classes in prayer book Hebrew and Bible study. For more information, please contact the synagogue office.*

**ADONAI** - The Lord or God (one of the terms by which we call God).

**ADONAI TZEVA'OT** - The Lord of Hosts, of armies (one of the terms by which we call God).

**ALIYAH** - “an ascension”, in the prayer service the honor of being called up to the Torah; there are at least seven aliyot on Shabbat – often we have more at Temple Beth Sholom.

**AMIDAH** – This is a prayer that we recite while standing. During the week there are nineteen benedictions and on Shabbat and holidays there are seven. This prayer forms the central part of Jewish prayer

**AMEN** -derived from the Hebrew root letters denoting “faith”; “so be it”; “let it be”.

**BRAKHAH** - (plural: *brakbot*) blessing, expressed in ritual formula.

**HAFTARAH** - A selection from the books of the Prophets chosen for its relation to the weekly Torah portion.

**HALLELUYAH** - “Praise God”, a congregational response.

**HOL HAMO'ED** - the intermediary weekdays of *Pesach* and *Sukkot*.

**KOHEN** - (plural: Kohanim) priest

**K'RIAT SH'MA** - “the reading of the *Sh'ma*,” the affirmation of our belief in God’s oneness and uniqueness.

**MINYAN** - the quorum of ten Jewish 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.

**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*.

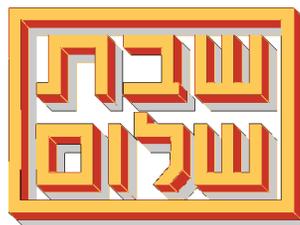
**ZION** - a name used to refer to the Land of Israel or Jerusalem; derived from the English form of the name of a mountain in Jerusalem.

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## SOME SHABBAT RULES AND CUSTOMS

We are delighted to have you join us for Shabbat morning services. Here are a few guidelines and customs to help you better acclimate to the *minhag hamakom*, the “way of things” at a Temple Beth Sholom service.

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* (collation) after the service for greetings and conversation.



The *Siddur Sim Shalom* and *Etz Hayim Chumash* are sacred books and should be treated respectfully. Please refrain from placing them on the floor, and return them to the pocket on the seat back in front of you.

As a house of prayer, study, and community, Temple Beth Sholom is a sacred space in which we endeavor to encounter the Divine together. In light of this, we encourage attire appropriate to a House of God on Shabbat.

We welcome children in our main sanctuary Shabbat service and encourage them to join the clergy on the *bimah* at the close of services for *Adon Olam*. We do ask that parents be sensitive to the needs of other worshippers.

We ask that you refrain from entering or leaving the pews when the ark is open, during the rabbi’s sermon, or when the congregation is standing in 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.

The spirit of Shabbat is to create an atmosphere that is “high touch, and low tech.” We ask that you put away *all* electronic devices on Shabbat, and refrain from using phones or texting, using electronic hand-held games, and taking photographs of any kind while in the building on Shabbat. Shabbat is a time that we are here to be with each other and be with God. These items that are often troubling distractions during the week are extremely out of place on Shabbat. **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!*