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This Guide to Services is a cooperative project of

**THE HESED COMMITTEE**

Dedicated to compassion, loving kindness and warmth in Synagogue life

**THE RITUAL COMMITTEE**

Serves the synagogue by overseeing procedures according to Halacha (Jewish Law)

**BETH TIKVAH SOCIAL ACTION**

Committed to Tikun Olam (repairing the world) by service to the Jewish and general community in need.

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**WELCOME**



**SHALOM**

**A Guide to Prayer Services  
at  
Beth Tikvah Synagogue**

**“כי ביתי בית תפלה יקרא לכל העמים”  
“...my house shall be called a house of prayer  
for all peoples.” –Isaiah 56:7**

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## The Sabbath

"Remember the Sabbath Day  
To sanctify it."

– Exodus 20:8

*Judaism is a religion of time.  
The Sabbath from sundown to sundown  
symbolizes the sanctification of time,  
representing a day of separation from space and the material things  
that fill it:*

*A day of devotion to time.  
Let us enhance our lives by enjoying the Sabbath,  
increasing our spirituality.*

*"The Sabbath is holy by the grace of God, and is  
still in need of all the holiness which man and woman may lend to it."*

Abraham Joshua Heschel

## The Ner Tamid (Eternal Light)

The Eternal Light suspended above the Ark is a series of concentric Stars of David. The colours match those used in the Ark and windows. The eternal light of Torah is the same light, which began at creation and continues to order our world.

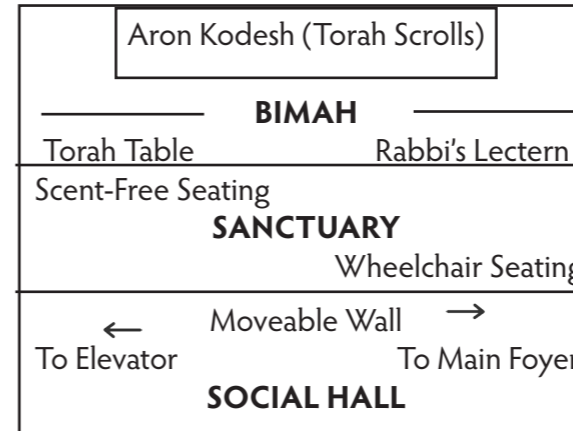
## Bayn Gavra

The Bayn Gavra is the embroidered cloth that covers the Torah between aliyot.

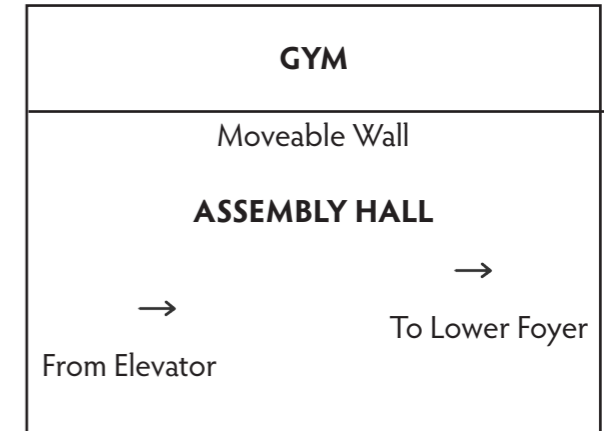
## Torah Binder

When the Torah is dressed in preparation for its return to the Ark, it is bound by an embroidered closing band. A wimple, which is used for this purpose, is created from the swaddling cloth of a newborn infant. Ritual requires that the wimple be embroidered with the name of the child, his birthdate, and special blessings. On becoming a Bar Mitzvah, the Torah bound by this wimple is used for the celebration.

## MAIN LEVEL



## LOWER LEVEL



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## Hiddur Mitzvah (Enhancement of Ritual)

### **Aron Hakodesh (Holy Ark)**

Facing east toward Jerusalem, the Aron Kodesh is the focal point of our prayers. In it are housed the Torahs. The Hebrew above the Aron Hakodesh is from Isaiah, translated as "My house shall be called a house of prayer for all people."

### **The Torah Mantle**

Each Torah is dressed in an elaborate fabric Mantle (Torah Cover). Skilled fabric artists are commissioned to create embellished Torah Mantles, often in memory of, or in honour of, family members.

### **The Stained Glass Windows**

Celebrated Toronto artist Georgia Amar used layers of coloured glass and light to depict the centrality of Torah in life.

Above the Holy Ark are a series of panels that show the movement after creation. A halo of light expands upwards and outwards. We can detect the gradual emergence of order.

The artist connects the light of creation with the light of Torah. With the giving of the Torah at Mount Sinai effectively comes the ultimate order of the universe.

The glass doors of the Holy Ark complement the theme of order through Torah. Here we see geometric pairs representing the two Tablets of Law and the light they bring.

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## Welcome to Beth Tikvah

We are honoured that you have joined us for services today. This booklet was prepared to assist you in understanding and in following the service. If you have any questions, one of the ushers will be happy to assist you.

### **For Those Who Have a Hearing Impairment**

Wireless headsets are available at the coat check counter. You may be required to leave a piece of identification with the cloakroom clerk that will be returned to you when the headset is returned at the end of the service.

### **For Those Who Have a Visual Impairment**

Large-print prayer books are available. Please ask the usher to assist you and please return them to the usher at the end of the service.

### **For Those Who Have a Motor Impairment**

Wheelchair placement is allocated adjacent to the Sanctuary entrance. Ask one of the ushers for assistance if needed. A wheel-chair accessible washroom is located on the main level. An elevator to the Lower Level (Assembly Hall and Lower Foyer) is available at the rear of the Social Hall (northwest corner of the Synagogue).

### **For Those With Allergies**

Fragrance-free seating is available in the northeast corner of the Sanctuary.

## **Maintaining Decorum**

While worshippers are standing in place in prayer, care must be taken not to disrupt them either by talking to them or moving by them. At parts of the service when special attentiveness is required, people who wish to enter the Sanctuary will be asked to remain at the Sanctuary doors for a few moments. Conversations disturb worshippers who are concentrating on their personal devotions. Beth Tikvah is a family-oriented Synagogue where children are always welcome. However, very young children whose attention span is short may distract from the service and disturb the participants. We ask parents of young children to sit close to exits to enable easy exit. A variety of babysitting groups are available while the service is underway. An usher will be pleased to direct you to the specific locations.

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## Preserving the Sanctity of the Sabbath and Festivals

The Sabbath, our holy day of rest, differs from the other secular days of the week. It commences on Friday at sundown and concludes after dark on Saturday. Beth Tikvah Synagogue is a smoke-free facility. Smoking is not permitted on the Synagogue grounds. Audible cell phones and pagers need to be shut off prior to entry into the Chapel and Sanctuary (The Main Hall of Prayer). In deference to our traditions, electronic equipment, telephones (except in an emergency), cameras, video and tape recorders, and writing implements may not be used on the Sabbath and Festivals.

### Men and Woman at Beth Tikvah

Traditionally, synagogues restricted many aspects of ritual practice inside and outside of the synagogue, limiting the participation of women. Over the years Beth Tikvah has tried to balance the concerns of Jewish law with a desire to include women equally as much as possible. At our synagogue, men and women sit together and serve equally in all lay leadership capacities. Women also ascend the bimah to be honoured equally with men at the Torah service. In April 2017, Beth Tikvah became a fully gender-egalitarian congregation. The implications of this transition were outlined by Rabbi Grover as follows: (1) With the exception of those mitzvot determined by sexual anatomy, we affirm the equal obligation of adult men and women in observing the mitzvot. (2) All minyanim which take place at Beth Tikvah, or are conducted under our auspices, shall count men and women (post bar/bat mitzvah age) equally in constituting a minyan for prayer. (3) A woman fulfills the prayer obligations of the community just like a man does, and therefore women shall be eligible to lead all services at Beth Tikvah, or services conducted under our auspices. While you will find many women participating equally in the service, many choose not to for various reasons. Our Synagogue is respectful of peoples' choices, and is free of judgement.

### Appropriate Items to Wear

#### Kippah (Skullcap)

Any male, upon entering the Synagogue, should wear a Kippah, called "Yarmulke" in Yiddish. This head covering, a sign of respect, is worn as long as the man is in the synagogue building and especially during the service. At Beth Tikvah, women who ascend the Bimah (front stage) must wear a head covering.

#### Tallit (Prayer Shawl)

The Tallit worn by men and some women during the prayer service has its origin in the Commandment in Numbers 15:37-41 "Bid them make fringes on the four corners of their garments throughout their generations." The purpose of the tallit is to serve as a reminder to perform the commandments. This garment is worn only by Jews, and only during the morning prayer service. Most people will bring their own Kippah and Tallit, however, Beth Tikvah makes them available for those who come without them. At the Friday night service, the Tallit is worn only by the Hazzan. Tallitot are also worn at Kol Nidre Services.

#### Tefillin (Phylacteries)

Tefillin, enclosed written scriptural passages, one for the hand and one for the head, are worn by adult Jews at weekday morning services in conformance with the biblical injunction to "bind them for a sign upon your hand and for frontlets between your eyes" (Deut 6:8). They are not worn on the Sabbath or on a Festival.

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#### Mi-shebeirakh (Prayer for the Sick)

A prayer for the sick is found inside the back cover of the Humash. It is recited together by the congregation and each petitioner inserts the Hebrew name of the sick person as they request healing.

#### Parshah (The Weekly Portion of the Torah)

Each week a designated portion of the Torah is chanted on Shabbat, Monday and Thursday mornings and Rosh Hodesh (beginning of the new month). During this reading, a specific number of people are given an aliyah (the honour of standing at the Torah and reciting special blessings). While we are chanting the Parshah today, the same Parshah can be heard in Synagogues throughout the world.

#### Petiha (Opening the Ark)

Two congregants are given the honour of opening the Holy Ark in preparation for taking out the Torah prior to its procession through the congregation. This process is repeated after the Haftorah when the Torah is returned to the Holy Ark.

#### She-he-heyanu (Prayer of Thanks)

To signify important moments or celebrations, She-he-heyanu is recited.

#### Siddur (Prayer Book)

At Beth Tikvah, we use the prayer book called the Sabbath and Festival Prayer Book, which is the smaller of the two books (blue cover) on the rack of the seat in front of you or on the carts on either side of the rear of the Sanctuary. This book is written in both Hebrew and English. As in all Hebrew books, the pages are numbered in the "reverse" order to that of an English book. This is because Hebrew is read from right to left.

#### Torah (Books of Moses)

The Torah is the most important document in Judaism. It is the formal written scroll of the first five books of the Tanakh (Hebrew Bible). The Torah is handwritten on parchment in beautiful calligraphy by a Sofer (Trained Scribe). The Torah scroll is rolled on two wooden rollers (Atzei Hayim) and adorned with a Keter (Silver Crown), Rimonim (Torah Finials), a Tas (Shield or Breastplate), and a Yad (Pointer). The Yad is used to guide the text reading.

#### Yizkor (Memorial Prayers)

Yizkor is the memorial service of the deceased recited four times a year in the synagogue; after the Torah reading on Yom Kippur day, Shemini Atzeret (the holiday adjacent to the end of Sukkot), the eighth day of Passover, and on the second day of Shavuot. The prayers are recited in remembrance of the souls of loved ones, primarily family members: husbands and wives, parents and grandparents, aunts and uncles, and children.

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## Hebrew Terms

### **Aliyah (Going up to the Torah)**

This is the Hebrew word for the honour of being “called up” to the reading of the Torah. It is observed by reciting blessings before and after the reading of a selection of that week’s Torah portion. It is customary for one who receives a Torah honour to make a donation to the synagogue.

### **Aron Kodesh (The Holy Ark)**

This Ark, the focal point of the Sanctuary, which contains the Holy Torah Scrolls, stands on the eastern wall illustrating our people’s eternal looking towards Jerusalem.

### **Bimah (Stage)**

Situated on the bimah are the Holy Ark housing the precious Torahs, the reader’s table and the Rabbi’s lectern.

### **D’var Torah**

This is a commentary based on themes from the Torah reading. It is delivered by the Rabbi, the Bar/Bat Mitzvah, or chosen congregants.

### **Gelilah (Rolling, Tying and Dressing the Torah)**

After the completion of the Torah Reading, the Torah must be redressed in preparation for its return to the Holy Ark.

### **Haftarah (Reading from the Prophets)**

On Shabbat and holidays following the conclusion of the Torah reading, the Haftarah, the designated portion of the Prophets, is chanted. The portion usually reflects a theme or literary allusion to the Torah portion. Customarily, a young adult chants the Haftarah on the occasion of their becoming a Bar/Bat Mitzvah.

### **Hagbah (Lifting of the Torah)**

A honouree lifts the open Torah scroll so that at least three columns of the text are visible to the whole congregation.

### **Humash (The Pentateuch or Five Books of Moses)**

The larger of the two books on the rack below the seat in front of you is the Humash, Pentateuch or Five Books of Moses. It is the printed edition of the Hebrew Bible. The formal reading is done from the Torah. Two editions of Humash, the Hertz and the Etz Hayim, are available. Siddurim and Humashim should be treated with the utmost care and respect and should be returned to the underseat rack at the conclusion of services. They should not be dropped or placed on the floor.

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## Participants in the Service

### **Rabbi**

The word “Rabbi” literally means teacher. The Rabbi’s major function is to instruct and guide in the study of, and practice of, Judaism. Rabbis hold university degrees and are graduates of a seminary, where they are given Semicha (Ordination) by their Rabbinic teachers. A Rabbi’s authority is based on his learning from the traditional sources of Jewish scholarship. The Rabbi is chosen by a congregation to be its spiritual leader and interpreter of Jewish Law. The Rabbi sits on our right as you face the Aron Kodesh (Holy Ark), where the Torah scrolls are kept, at the front of the Sanctuary.

### **Hazzan (Cantor)**

Tradition dictates a unique musical mode for each service, whether weekday, Sabbath, or Festival. The Hazzan is a trained leader of congregational prayers in the appropriate musical liturgy. The Hazzan combines a musical background with extensive knowledge of Jewish tradition. At Beth Tikvah, the Hazzan chants from the centre of the congregation, as he is our representative and *shaliach tzibbur*, messenger of our prayers.

### **Ritual Director**

Reading of the Torah on the Sabbath is just one of the responsibilities of our Ritual Director. Among his many duties, he also co-ordinates weekday services, provides guidance for lay participants, and coordinates the teachings of B’nai Mitzvot.

### **Torah Readers**

Volunteer members of our congregation and the Ritual Director read portions of the Torah. The readers combine an extensive knowledge of Hebrew with special training in Torah cantillation.

### **Gabba'im**

Two lay members of the congregation stand on each side of the Torah as the readers read the portion of the week. They ensure the reading is done in the correct manner, and that the flow of the Torah service is maintained. One Gabbi calls the names of the honourees to the Torah reading table.

### **Parnass or Parnassit**

The Parnass or Parnassit distributes the Torah honours and assures the honourees proceed to the Torah in proper sequence.

### **Choir**

At Beth Tikvah, we are fortunate to have an exceptional choir. The participation of the Choir enhances the prayers and deepens spirituality on Rosh Hodesh (New Month). Holidays and special occasions. For many years, we were fortunate to have Srul Irving Glick z”l (of Blessed Memory) as our Composer-In-Residence. Our Choir Director brings new melodies while continuing the music of Glick.

### **Congregation**

Any adult member of the congregation may participate in or lead the service, and read from the Torah (if they have the necessary skills). Both men and women may chant the Haftarah and deliver commentaries or sermons.

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## The Structure of the Service

### Erev Shabbat (Friday Evening)

The service begins on page 20 in the Siddur Hadash with "Welcoming the Sabbath." At the bottom of page 38, we turn around to face the rear and welcome the "Sabbath Queen," thus ushering in the joy of the Sabbath. Kiddush is recited over a cup of wine prior to the closing hymn, Yidgal on page 124.

### Shabbat (Saturday Morning)

The preliminary service begins on page 138 in the Siddur Hadash with a series of blessings and several psalms. Introductory hymns and psalms (Pesukei D'zimra) commence on page 188. The Morning Service (Shaharit) then commences on page 238 and ends on page 323. During the morning service, the central prayers and blessings of the Amidah (pages 270-282) are recited while standing. Customarily, the Rabbi signals the congregation when it is appropriate to stand. The Torah service, which can be found on page 326 of the Siddur is next. The Ark is opened and at least one Torah Scroll is taken out and carried around the synagogue to bring it close to the entire congregation before being placed on the reader's stand. Usually, the Rabbi will explain the portion, which is about to be chanted. That portion can be found in the Humash.

Hagbah (Raising) and Gelilah (Dressing) of the Torah Scroll(s) occurs after the portion is completed.

Then, the Haftarah is chanted, after which the Torah Scroll is once more carried through the synagogue before being returned to the Ark. On Sabbath, Holidays and the New Moon, the additional service (Musaf), pages 370-435 in the Siddur, is then recited. Once again, the central prayer and blessings (Amidah) are recited while standing. The Sabbath service is concluded with the singing of a hymn (Adon Olam), page 436.

### Mourner's Kaddish

Several times during the service, the Rabbi will announce the recital of the mourners' Kaddish. This prayer is recited by members of the Jewish community who have suffered the loss of a parent, a sibling, a child or a spouse. This prayer renews our belief in the existence of God and affirms that God is just, although we not always understand His ways.

The Sabbath service ends with chanting the Kiddush (Blessing over wine).

### Kiddush

The entire congregation is then invited to the Kiddush to partake in light refreshments. Kiddush offers a chance to socialize with friends and the congregational family. It also provides an opportunity to congratulate celebrants of the service.

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## Life Cycle Events

### The Bar/Bat Mitzvah

At the age of thirteen, a Jewish boy makes the transition to adulthood at a service, which dates from the middle ages, where he becomes a Bar Mitzvah. Bat Mitzvah refers to the same service for girls at the age of twelve. This service publicly affirms the child's commitment to lead a responsible Jewish life, identifies the connection between Jewish heritage and community, and at the same time, acknowledges achievement in Jewish learning. The child is expected to complete training both at home and in a religious school with special preparation for the public ceremony. They may read from the Torah, or lead any part of the regular Shabbat or weekday service. The Bar or Bat Mitzvah may read the Maftir portion of the Torah and chant the Haftarah. The term Bar Mitzvah combines the Aramaic (Bar) and Hebrew (Mitzvah) and means "son of the commandments," or "obligated to observe the commandments." Similarly, Bat (daughter, in Hebrew) Mitzvah means "daughter of the commandments." At this time, a Jewish child is responsible for observing the laws of the Bible and Jewish rituals of the home and synagogue. Therefore, the child does not "have" a Bar or Bat Mitzvah, but rather "becomes" one.

### Aufruf (Calling Up)

It is customary to call the groom and/or the bride to have an aliyah (Torah honour), shortly before the wedding. Following the reading of the Torah portion, a special blessing for the bride and groom is made by the Rabbi. This ceremony is called an aufruf.

### Baby Naming

After the birth of a female child, the father and/or the mother is called to have an aliyah with the mother and baby accompanying him. At the conclusion of the reading of the Torah portion, a special blessing is made by the Rabbi during which the baby's name is announced. Frequently, the family hosts a light meal following the service.

### Brit Milah (Ritual Circumcision)

On the eighth day following the birth of a male child, the Brit Milah takes place. Customarily, this is either done at the synagogue or at home. If the ceremony takes place at the synagogue, it is usually held following the morning prayers. A mohel (a person specially trained for this religious ceremony) performs the Brit Milah during which the baby is named. Usually the family hosts a light meal.

### Blessing of Gomel

A Thanksgiving benediction for those who have survived a life-threatening event.

### Individual Celebration

Birthdays, Anniversaries, and Special Events in the lives of Synagogue members can be acknowledged on the Bimah. Arrangements are made through the Synagogue Office.

### Yahrzeit

Prayers are said on the anniversary date of the death of a family member.