

# Temple Adath Yeshurun

## Our Story



*450 Kimber Road | Syracuse, New York*

וְהָבִיאוּתִים אֶל־הָרַקְדָּשִׁי וְשִׁמְחֻתִים בְּבֵית תַּפְלָתִי עוֹלְתֵיהֶם וְזִבְחֵיהֶם לְרָצוֹן  
עַל־מִזְבְּחִי כִּי בֵיתִי בֵּית־תַּפְלָה יִקְרָא לְכָל־הָעַמִּים:

*Temple Adath Yeshurun, an engaging, egalitarian Conservative congregation, providing the education, welcoming atmosphere and community that inspires its members to fulfill the words of Isaiah:  
“For My House shall be called a house of prayer for all peoples.”  
(Isaiah 56:7)*

*Please leave in the Goldberg Sanctuary for others to enjoy.*



*The Goldberg Sanctuary: The pyramid shaped ceiling sets the time and shape of the main sanctuary. The focal point of the room is the ark, above which is set the dominant triangular wall constructed of wood. Above the ark hang the ten commandments and eternal light, sculpted in metal.*

## TEMPLE ADATH YESHURUN

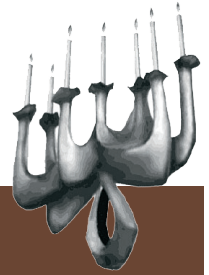
There is a passion and a joy of being part of this community. There is a confidence and a strength; unafraid to dream and try new things, but always rooted in years of sacred, established and nurturing Jewish traditions. Temple Adath Yeshurun is a diverse community reflecting the demographics and personality of the broad community.

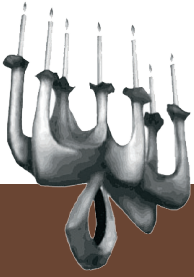
We strive to fulfill the classic triple role of a synagogue: a place to worship, gather and study.

Our synagogue is a *Beit T'filah* (a place for prayer). Our religious services are warm and participatory. As an egalitarian congregation, we provide men and women with equal opportunities for religious expression.

Our synagogue is a *Beit K'nesset* (a place to gather). We encourage participation by all members in our diverse cultural programs and activities. We support our local Jewish community, the State of Israel and Jews around the world. We demonstrate a commitment to *Tikkun Olam* (making the world a better place).

Our synagogue is a *Beit Midrash* (a place to learn). We encourage lifelong learning of Judaism, its values and traditions by providing high quality educational programs for people of all ages.





We welcome all who come for any of these reasons. The synagogue is at the heart of the Jewish community. Within the walls of our synagogue, we celebrate together, mourn losses with one another, and, on a daily basis, we pray together as a community. We welcome you to our synagogue and hope you find it a welcoming, joyous place to celebrate with family and friends, both new and old.

*Temple Adath Yeshurun is an inclusive congregation.* You can find a statement of what we mean by *inclusive congregation* on a placard in the foyer and on our website.

This guide is designed to help you feel more comfortable during our service and to give you an understanding of our facility and content of the Shabbat (Sabbath) service. We hope that it will enhance your time here. Whether you are a guest or part of our Temple family, we hope that you enjoy your experience with us.

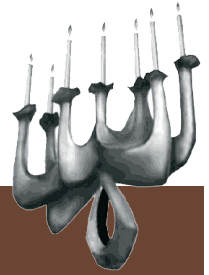
**This guide is divided into three sections:**

1. The first section is a brief history of Temple Adath Yeshurun (page 3).
2. The second section provides a description of some of the architecture and ritual objects that you will see in our building (page 7).
3. The third section provides an explanation of our Shabbat morning worship service (page 11).



## Our History -

Selected from *From a Minyan to a Community:  
A History of the Jews of Syracuse*, B.G. Rudolph



Temple Adath Yeshurun's long history was sewn from those before us who gathered in prayer over a century ago. Our story is one of perseverance, commitment and faith ... religious feeling passed down *l'dor va'dor* (from generation to generation). Faith has bound our community together through wars and economic depressions, and has resulted in the formulation of an extended family with which to celebrate life's milestones.

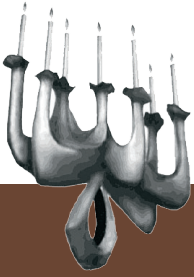
There was a steady arrival of Jewish immigrants to Syracuse and the larger Upstate New York area in the early 19th century. The newcomers journeyed here from New York City either overland, or, more commonly, via the Erie Canal. Many Jews settled in the thriving village of Syracuse, where three Jewish congregations were founded between the years 1839 and 1864; The Temple Society of Concord in 1839, the Society of New Beth Israel (known as the Grape Street Shul) in 1854 and Adath Jeshurun (known as the Rosenbloom Shul) in 1864.

In 1870, forty young men left the Society of New Beth Israel and began holding meetings in Tabor's Hall. Most of these men had immigrated from Neustadt, Poland, a town situated just across the border from Germany. Coming to America from the same town, these men felt a certain kinship which may have inspired them to want to worship together.



Brick wall in Slate Foyer: "And I will dwell in the House of the Lord Forever," (Psalm 23) metal calligraphy by Dorothy Reister.

After their first few meetings, the "Neustadters" rented Kauffman's Hall on Mulberry (now State) Street. Their Shul, whose formal name was the Congregation of Kadisha, was known in the community as the Neustadter Shul. Congregation of Kadisha literally means "brotherhood of holiness." Their main function was to arrange proper Jewish burials. This was no easy task in those days. It was this purpose that originally brought this group together and was the foundation for the formulation of our congregation.



In 1872, the Trustees of the congregation obtained a state charter under the name “Congregation Adas Yeshurun.” The name means “congregation of the righteous.” The word Yeshurun was spelled with a “Y” to distinguish this new congregation from the older congregation, Adath Jeshurun, with a “J”, which was established in 1854.

One year after obtaining a state charter, the congregation purchased a house and lot at 75 Mulberry Street, just a few doors away from Kauffman’s Hall. This site was to be the address of our first synagogue. The Trustees of Adas Yeshurun held regular meetings and elected officers. The earliest minutes still in existence from those meetings are dated July 26, 1874. The first Temple president named in these minutes was Mr. I. L. Shevelson.

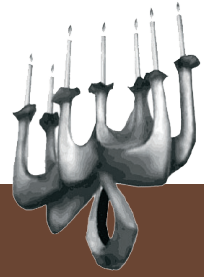
In those early years, the congregation had no permanent rabbi, but rather a *hazzan* (cantor), from among themselves or a hired one from outside to conduct services. This *hazzan* changed from month to month and holiday to holiday. Similarly, a *shamas* (sexton) was hired on a monthly basis. His duties included reading from the Torah at religious services and teaching.

Although Congregation Adas Yeshurun purchased the house and lot at 75 Mulberry Street in 1873, it was not until 1878 that they built their first synagogue. The intervening five years were filled with planning and fundraising for the new building. In 1874, a committee was formed to draw up the specifications for the new temple. Meanwhile, a fund drive was held to raise money for the new temple. Each member was assessed the amount of ten dollars, which was deposited in the building fund.



*Tree of Life in the foyer.*

On July 1, 1878, at 2 pm, the cornerstone for the new synagogue was laid. The congregation thrived, and the last decade of the nineteenth century saw Adas Yeshurun change in many ways. The most significant change was in



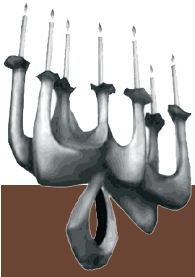
the name of the congregation. Some time during the early 1900's, the Trustees and members began referring to the congregation as Adath Yeshurun, rather than Adas. One theory regarding this change was that it was an attempt to bring the word in closer harmony with the English phonetic pronunciation.



*Ten Commandments on the Stained Glass Window Wall.*

Another important change was the growing movement toward a religious service with more spoken English. In 1893, a call went out for a spiritual leader who could not only be a guardian and interpreter of the Jewish law, but would be a lecturer, and a preacher of sermons in English. The congregation contacted The Jewish Theological Seminary of America and subsequently elected the Seminary's first graduate, Rabbi Joseph Herman Hertz, as their rabbi. The Hungarian born Dr. Hertz was only twenty-two years old when he became the spiritual leader of Temple Adath Yeshurun. He led the congregation with dignity and honor for four years. In 1898, Dr. Hertz went to South Africa and sixteen years later became the Chief Rabbi of the United Hebrew Congregations of the British Empire, serving in this capacity for 32 years. During the 1930s, while he was Chief Rabbi of the British Empire, he edited the *Pentateuch and Haftorahs*, a text which was, until 2001, the standard synagogue Bible in English-speaking Conservative congregations. We remember Rabbi Hertz, our first ordained rabbi, who died January 14, 1946, with pride; we used the *Pentateuch and Haftorahs* that he edited in our synagogue until 2016.





In 1897, the Synagogue's address changed from 75 Mulberry Street to 711 South State Street. The State Street address remained until 1922 when the congregation moved to a new location on South Crouse Avenue and Harrison Street, and the congregation was incorporated as Temple Adath Yeshurun. Almost 50 years later, on June 20, 1971, the present structure which sits on the hill on Kimber Road was dedicated. Our building was designed to serve not only the spiritual, educational and social needs of our members, but to also provide a gathering place for the people of Central New York.



*Inscription on Burning Bush sculpture created by Dorothy Riester for the Cooper Meditation Garden.*

## Temple Adath Yeshurun Today



*The Ner Tamid (Eternal Light.)*

Our main sanctuary seats 750 for worship; on the High Holidays 2,500 can join us when the rear walls are open. The ballroom is used for many purposes including as gym space for our pre-school as well room to seat over 750 for meals and celebrations. We also have a small sanctuary (chapel) for daily prayer, a library, education wing, and boardroom.

Our worship service reflects the approach of Conservative Judaism (which is known as *Masorti* Judaism outside North America). It is traditional, with most prayers recited in Hebrew and some in English. We are an egalitarian congregation; that is, both men and women participate actively in the service and are counted toward the *minyan* (quorum of ten Jews over the age of 13) needed for communal prayer.

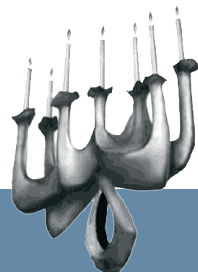
The *Aron Hakodesh* (Sacred Ark) contains the Torah scrolls. The *Aron Hakodesh* is constructed of marble and wood and is adorned with a large metal sculpture of the Ten Commandments. Sky lights on the west wall light the ark with rays of sun, weather permitting. The *Ner Tamid* (Eternal Light) which burns continually is at the base of the sculpture hanging above the ark. The Eternal Light symbolizes the faith of the Jewish people and their commitment to the idea that

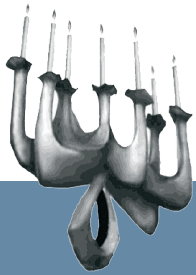


*The Miron Family Chapel: Chapel or Beit Ha'Midrash (room for study and prayer) is the place where daily minyan is held.*

the Torah will continue to be their guiding light. The two candelabra on either side of the ark in our the Goldberg Sanctuary are abstract interpretations of a blooming almond tree. These candelabra, along with the 10 commandments sculpture, were designed by the distinguished local artist Dorothy Riester.

The Miron Family Chapel is located closer to the main





entrance to the synagogue and here, too, the Ark is the focus of the room. The Miron Family Chapel is used for daily services, morning and evening, and many Shabbat and holiday services. The Miron Family Chapel is used for prayer by our Hebrew School students as they begin to learn the customs and rituals of the Jewish prayer service.



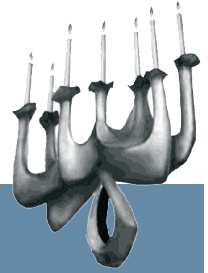
*The Infant and Toddler playgrounds at the Rothschild Early Childhood Center.*

The Rothschild Early Childhood Center (RECC) is housed at the west end of the building. This facility contains 12 classrooms on three floors, a computer & game room, an art studio, a cafeteria, and the school offices. The Religious School department shares this space with the RECC and includes elementary and primary school education.

The RECC provides care and education for infants from 6 weeks to pre-school age, a school age program for 5 - 12 year olds, and a popular summer camp experience for children up to age 15. While the early childhood center is non-denominational, it also offers an optional Jewish Enrichment Program.

There are ample opportunities for adult study as well. The Adult Education program offers a wide curriculum of Jewish study, from Hebrew literacy to the application of Jewish sources in contemporary life.





## Clergy

The religious leaders and clergy of Judaism are the rabbi and the *hazzan/Ba'alat Tefillah* (cantor). Jewish clergy have never served as intermediaries between God and people. The person leading the congregation in public prayers is called the *shaliah tzibbur*, “emissary of the congregation.” The daily pastoral duties of the *hazzan/Ba'alat Tefillah* and the rabbi are much the same. Among the *hazzan/Ba'alat Tefillah*’s specific duties include serving as *shaliah tzibbur* by leading the congregation in worship and song, as well as teaching b’nai mitzvah students.

The word rabbi means teacher. The rabbi of a congregation interprets Jewish law and custom for the synagogue. The rabbi also supervises Jewish prayer and ritual, and usually delivers a sermon on the Sabbath and on festivals.

## Jewish Worship

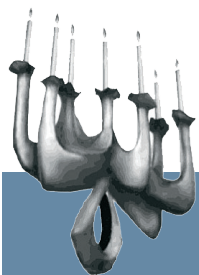
Our Shabbat morning worship service is led by the rabbi and *hazzan/Ba'alat Tefillah* (cantor). Jewish worship is communal prayer which is more fulfilling when a congregation sings and prays together. At Temple Adath Yeshurun, our congregation joins in prayer. Some of our melodies are unique to Temple Adath Yeshurun and others are used by many congregations. Our prayer book, *Siddur Sim Shalom* (the blue book found at your seat) contains English translations and transliterations of the Hebrew to enhance participation. The Torah and Haftarah readings are found in *humash Etz Hayim*, the larger red books at the entrance of the worship space. We also have siddurim which have the full Hebrew text transliterated into English characters; they are also found at the entrance to the worship space.



*Sephardic Torah Case: “Tik” inscribed “B’reshit Yisrael,” made of wood, silk, metallic cord, and beads. Crafted in 2000 by artists Ina Golub & Martin Stan Buchner.*

Two primary dialects are spoken in Hebrew: Ashkenazic (German or European) and Sephardic (Spanish or Eastern) which is the dominant dialect spoken in Israel. Temple Adath Yeshurun uses Sephardic pronunciation in our worship. Hebrew is





*Breastplate on the Torah Scrolls - traditionally worn by the High Priest in the Temple in Jerusalem.*

read from right to left; its books open and are paginated accordingly.

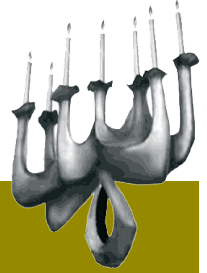
*Head Covering:* “When the High Priest entered the Holy of Holies in the Temple of Jerusalem, he first had to cover his head with his priestly head-dress of linen.” *Exodus* 28. To cover one’s head

with a turban or skullcap is a sign of humility and reverence. It was, and remains, a widespread custom in the Middle East. The skullcap is called a *yarmulke* (etymology unknown), *kappel* (from the German, *kappe*) or, in Hebrew, a *kippah*. Women are not required to wear a head covering, but we encourage them to do so.

*The Tallit or Prayer Shawl:* “The Lord said to Moses: Instruct the people Israel that in every generation they shall put fringes on the corners of their garments...Looking upon it, you will be reminded of all the mitzvot of the Lord and fulfill them...” *Numbers* 15:37-41. The tallit, or prayer shawl, recalls the style of garment worn in ancient Israel. The religious significance of the tallit lies in the fringes at each of its corners, in fulfillment of the Biblical command noted above. Today’s tallit comes in many colors and designs. The tallit is worn at the morning and daytime services only, and never in the evening except for Yom Kippur. A child does not pray with a tallit until becoming a Bar/Bat Mitzvah. As an egalitarian congregation, we encourage women to wear a tallit.

*Bar/Bat Mitzvah:* At the age of thirteen, one is said to have reached religious maturity. The Bar Mitzvah (boy) and Bat Mitzvah (girl) has reached religious adulthood which brings added rights, privileges, and responsibilities including being counted for a minyan and being able to receive a Torah honor whenever the scrolls are read. On the Sabbath when one becomes a Bar/Bat Mitzvah, the new status is acknowledged by being assigned the honor *maftir*, to recite the Torah blessings and to chant the Haftarah, a portion from the second section of the Bible, the Prophets.

## Putting Together Shabbat Morning Services



Attending Shabbat morning services can be confusing and a bit intimidating, from the content to what is expected of worshipers. This section of this booklet will, we hope, help explain Shabbat morning services.

Shabbat morning at the synagogue includes not one service, but a series of five service units. Each services is a discrete element which, when combined, becomes the whole known as Shabbat morning services.

Your “tools” for Shabbat morning services are the siddur (prayer book) found in the book holder at each pew and a *humash* (a book of Torah and Haftarah readings), the larger red book which you pick up on your way in to the sanctuary and an announcement page, the *TAY & You*.

### ***Birkhot HaShahar: “The Morning Blessings”***

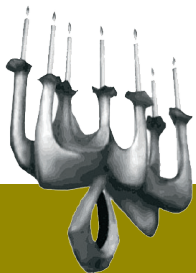
Just as one should not begin physical exercise without first “warming up,” so Jewish tradition tried to prevent us from beginning the mental exercise of *davening* (worship) without “warming up.” The opening sections of the service give us that opportunity as services begin.

The first part of the service is the same each day of the year. We begin by reciting a series of *brakhot* (blessings) which trace the process of awakening and describe God’s “daily activities.” Some of those activities include clothing the naked, giving sight to the blind and releasing the bound. One purpose of this list is to give us a guide of how we can become more God-like by emulating those actions.

The blessings are followed by a portion of rabbinic study. In our prayer book, the four paragraphs are rabbinic texts which describe *g’milut hasadim* (acts of lovingkindness). This section provides the “minimum daily requirement” of study and is followed by the recitation of *kaddish derabanan*, a special kaddish said after study. Kaddish, though thought of as the mourners’ prayer, is a doxology, a praising of God. It is,



*Burning Bush Sculpture created by Dorothy Reister for the Cooper Meditation Garden.*



therefore, most appropriate to join in saying it after study, as well as at other points in the service.

This most preliminary section of the morning service concludes with the recitation of Psalm 30 and mourners' kaddish. We observe the custom of having mourners rise to recite kaddish as a sign of continued faith in the face of personal tragedy. It is most appropriate for members of the congregation to listen quietly in order to respond to the prayer.

### ***Pesukei D'zimra: "Verses of Song"***

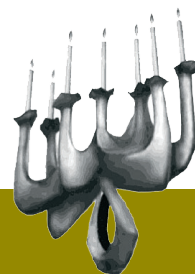
This section opens and concludes with *brakhot* (blessings). Between them are a series of readings, most of which are Psalms. It is quite a mass of material to cover in a brief period of time. As a result, two very different approaches to participating in this section have developed over the years.

One method is to keep up with the pace of the service. This seems futile at first, but keeping up does come with practice. Can anyone really read all those words so quickly? The purpose of the section is not to contemplate each word, but to become part of the rhythm of the service. As such, davening becomes mantra-like, allowing for a mind-calming few minutes. "Getting lost in the words" helps get one ready for the worship of the Shaharit service itself.



*Stained glass panel immediately outside the Goldberg Sanctuary. Moved with us from our prior building at S. Crouse Ave. and Harrison St.*





The second approach allows the worshiper to focus on a few of the sections, while the congregation reads on. The worshiper can concentrate on the grand thoughts and poetry which are the foundation of *Pesukei D'zimra*. Contemplation of the meaning of the words also helps to get one ready for the worship of the Shaharit service itself.

Which method is preferred? Which is “the best” to use? There is no single answer. Some mornings the “mantra-method” is the better one. Other mornings, when an experience or thought causes a pause, the “focus method” is the one to use. The “right way” can change from week to week.

*Pesukei D'zimra* ends with *hatzi* (abbreviated) *kaddish*.

### **Shaharit: The Morning Service**

Once the preliminaries of the service have been completed, the Shaharit (morning) service can begin. The Shaharit service starts with *bar'khu*, the formal call to prayer. With it, the *shaliah tzibbur* (the one leading the prayer) gets the congregation's attention (remember, some have been “mantra-ing along” while others were contemplating various verses) to announce that the core of the service is about to begin.

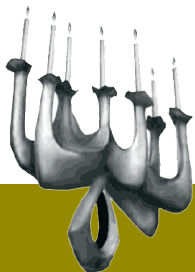
The next section of the service is known as *matbe-ah shel tefillah* (the unchanging core of the Shaharit service). It consists of *shema*, the blessings which precede and follow it and the *amidah*.



One of the glass panels immediately outside the Goldberg Sanctuary. Moved with us from our prior building at S. Crouse Ave. and Harrison St.

The first section after *bar'khu*, the first blessing before *shema*, is a celebration of creation. It speaks of God as creator of light, darkness and all things. The most prominent feature of this section is *El Adon*, an alphabetical acrostic which praises God “from A to Z.”

What better way to show concern for someone than giving them direction for



life? God showed love for the people Israel by giving us the Torah. The second *brakha* before *shema* praises God for that love.

The three paragraphs of *shema* outline the basics of our faith. In the first verse we declare ‘God is Unique.’ The opening paragraph reminds us of our obligation to love God, to keep our duties in mind at all times and to teach them to our children. The second paragraph outlines a Biblical understanding of reward and punishment. Today it reminds us that our actions have consequences and, as such, all actions must be taken seriously. The final paragraph, the command to wear *tzitzit*, serves as a reminder that ritual remains an important way to grow closer to God. *Tzitzit* are worn on the *tallit*, traditionally worn by men. At Temple Adath Yeshurun women, too, are encouraged to wear a *tallit*.

After *shema*, a final blessing praises God for having redeemed the people Israel from slavery in Egypt. We finish that blessing as all who are able stand while we sing *mi kamokha*.

Next comes *The Prayer* (that’s the name the rabbis of the Talmud gave it) better known as the *amidah*, which means “the standing prayer.” On most weeks we sing the opening brakhots together. In this section we praise God, our God and the God of generation upon generation, for multiple wondrous deeds. We call God wholly holy in the *kedusha*.

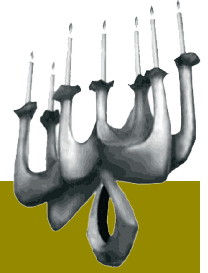


The Ten Commandments: shows the Eternal Light at the bottom, and the Commandments above, encircled by the ever-fruitful vine.

The *amidah* is completed quietly. Members of the congregation sit as they finish. To conclude it, we sing *sim shalom*, the prayer for peace, together. The shaharit service is concluded by *kaddish shalem* (the complete *kaddish*). We append the recitation of the daily Psalm and mourners’ *kaddish*.

### The Torah Service

The Torah service is the central core of the Shabbat morning services. It has four basic parts: taking the scroll(s) out of the ark,



reading Torah, reading the haftarah and returning the scroll(s) to the ark. Each scroll is handwritten with quill on parchment, containing the five books of Moses, the first five books of the Bible.

Taking out and returning the Torah scroll(s) is ceremonial in nature with the scrolls being escorted in procession around the Sanctuary. This is befitting the Torah, God's gift to the people of Israel. Just as one doesn't turn one's back on an important person, so members of the congregation turn always to face the Torah scroll as it is carried around the congregation. Honoring the Torah is also the reason why those who are able stand when the ark is opened and when the scroll is raised at the end of the reading.

The Torah reading is divided into seven *aliyot* (sections). Temple Adath Yeshurun normally reserves one aliyah for congregants celebrating a *simha* (a happy time) in the coming week. On mornings with communal celebrations, such as a Bar or Bat Mitzvah, the congregation reserves an aliyah for those

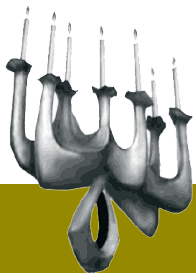
who observe a *yahrzeit*, the anniversary of date of death, of a loved one. The *gabbaim* flank the reading table to help the Torah readers and to guide those who have an *aliyah* in reciting of the blessings. (We have a guide which describes how to take an aliyah as well as how to lift and wrap the scroll. Contact the office to get one!)



Torah text with traditional yad (pointer) in the shape of a hand.

The reading of the Torah is done using cantillations which have been part of our tradition for over 1000 years. The musical "notes" (trope) appear in the *humash* as the dots and marks which are not vowels. The Torah scroll itself has neither vowels nor trope marked and, as such, the reader must practice carefully to be sure both the language and the music are correct. The haftarah is a selection from the Prophets. It, too, is chanted using an ancient musical tradition.

Following the haftarah, the service continues with a blessing for those who participated in the Torah service; prayers for the



congregation; the country and the State of Israel; and ashrei. On the Shabbat morning before a new Hebrew month, the announcement of the coming month is added. We return the Torah scroll(s) to the ark.

The sermon or *d'var Torah* is presented at this point in the service, immediately before *hatzi kaddish* which concludes the Torah service.

### **The Musaf Service: The Additional Service**

The final service unit of the morning service is the Musaf (additional) service. Perhaps you're wondering, "Why, after all the prayers we've said, do we need an additional service?" That's a fair question with an historical answer.

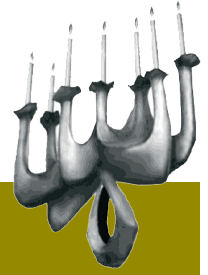
Our worship services can be traced back to sacrificial services in the Temple of old. On Shabbat and specific holidays, an additional (*musaf*) sacrifice was brought, because of the special nature of the day. To recall that tradition, we today offer an additional service. Its major content is the *amidah*, which begins and ends with the same blessings as the morning *amidah*, but whose middle blessing is different.

*Siddur Sim Shalom* has two versions of the *musaf amidah* for Shabbat morning. The first is the more traditional one, making reference to the sacrifices which were brought by our ancestors, upon which the service itself is based. Any reference to the sacrifices is made in the past tense, without praying for their restoration. The second version makes no formal reference to the sacrifices at all. Which *amidah* to recite is a matter of personal choice. The portions which the congregation sings together are found in both versions. The *amidah* is completed quietly after *kedusha*. We conclude by singing *sim shalom*, the prayer for peace, together.

The *Musaf* service is concluded by *kaddish shalem* (complete *kaddish*).

Following the *Musaf* service are the concluding prayers, the "cool down" from the worship services which parallels the opening "warm up" said at the start of the service. This section includes *ein ke-loheinu*, *aleinu*, mourners' *kaddish*, and the hymn *adon olam*. We end with Kiddush.





The service ends about noon. After the service is over, the greetings “Shabbat shalom” or “good Shabbos” are heard as members wish each other a day of peace, to begin what is hoped will be a week of peace.



*The Goldberg Sanctuary: The pyramidal shaped ceiling sets the time and shape of the main sanctuary. The focal point of the room is the ark, above which is set the dominant triangular wall constructed of wood. Above the ark hang the ten commandments and eternal light, sculpted in metal.*

---

The first edition of *Temple Adath Yeshurun Our Story* was created in honor of Brian Charlamb on the occasion of his becoming a Bar Mitzvah, August 21, 2010. The second edition has been sponsored by the Charlamb family.

Portions of this booklet were written by Rabbi Charles S. Sherman who served as rabbi of TAY for 38 years.

Portions of this booklet adapted from *From a Minyan to a Community: A History of The Jews of Syracuse*, B.G. Rudolph

*Putting Together Shabbat Morning Services* ©1992, 2016 Rabbi Paul Drazen

Layout & Design by Sonali Y.W. McIntyre | Photos by Hal Silverman Studio  
Photo on page 8 by Alicia Gross; photo on page 15 by Mara Charlamb.



***Menorah in the Goldberg Sanctuary:*** The abstract shape of the menorah reflects sculptor Dorothy Riester's interpretation of the blooming almond tree, which was the first blooming vegetation the children of Israel saw in their journey through the desert.