

Thank you for joining us this Shabbat.

SYNAGOGUE STANDARDS & PRACTICES

1. Men must keep their heads covered at all times while in the building and must wear a talit when appropriate. Women are encouraged to do both, as well.
2. Anyone accepting a Torah-related honor must wear a talit.
3. Only one person at a time may take an aliyah.
4. No one should enter or leave the sanctuary during a K'dushah.
5. No conversations may be held in the hallway outside the sanctuary.
6. Please remain silent when *Mi Sheberakh* prayers are recited.
7. The use of photographic or recording equipment is forbidden on Shabbatot, festivals and holy days.
8. The use of cell phones, beepers and PDAs is forbidden inside the building on Shabbatot, festivals and holy days, *except for physicians on call and emergency aid workers* (if possible, use vibrating option).
9. No smoking at any time in the building, or on synagogue grounds on Shabbatot and Yom Kippur
10. Non-kosher food is not allowed the building at any time.

IN CONCLUSION...

END OF SERVICES After Adon Olam, we all rise, sing Shabbat Shalom and make a point of shaking hands with as many people as possible before leaving the sanctuary.

KIDDUSH Everyone who attends services is automatically invited to join the congregation for the Kiddush/Luncheon that follows. Please do not approach the food before Kiddush (the blessing over the wine) has been recited, and the Motzi, the blessing over the bread, has been publicly made.

Z'MIROT/BIRKAT HA-MAZON It is our custom to sing Shabbat Z'mirot and other songs as part of our celebration of Shabbat. Following the singing, we recite the Birkat Ha-mazon, the Grace After Meals.

MEN: Join the Men's Club @ TICC.
You'll be glad you did.
See Al Glick for more information.



**TEMPLE ISRAEL
COMMUNITY CENTER**

ק"ק היכל ישראל
Congregation Heichal Yisrael



Shammai Engelmayer, Rabbi
David Warner, President
Lou Israel, Ritual Chairman
Alex Glickman, 1st Gabbai
Joseph Massuda, 2nd Gabbai

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Yahrzeits for Today Through Next Friday

May their memories be for a blessing!

- 25** *Rebecca Winograd*, cousin of Ora Kiel
Aaron Dov Schneiderman, father of Regina Tauber
- 26** *Lena Kleinman**
Harry Warner, father of David Warner
- 27** *Miriam Gottfried*, aunt of David Warner
*Charles Halpern**
Ze'ev "Wolf" Klein, Rabbi Engelmayer's grandfather
Bella Keller, Peter Savitt's grandmother
- 28** *Minnie Perl**
*Sophie Megibow**
- 29** *Celia Wolpert**
*Abraham Cohen**
Charles Kaplan, father of Ray Kaplan
- 30** *Sarah Crown**
Abraham Levin, brother of Dorothy Rose
Itta bat Malka Zamkovskaya
- July**
1 *Harry S. Heller**
** A plaque in this person's memory is on our Memorial Board*

יום הולדת שמח

Tomorrow, to Elana Chalom; on Tuesday, to Lou Israel & David Warner;
on Thursday to Henriette Chalom (the granddaughter);
on Erev Shabbat, to Sam and Adam Gershon

ק"ק היכל ישראל
TEMPLE ISRAEL
COMMUNITY CENTER
CONGREGATION HEICHAL YISRAEL

**SHABBAT
SHALOM**

**שבת
שלום**



**Shabbat M'varchim
Parashat Korach**

שבת מברכים פרשת קרח
June 25, 2011 | Sivan 23, 5771



Shabbat ends this evening at 9:17 p.m.

THE MOST IMPORTANT ELEMENTS OF THE SERVICE: WHY WE DO WHAT WE DO AT TEMPLE ISRAEL

THE SH'MA The Sh'ma is not a prayer; it is required reading, based on Deuteronomy 6:7—"and you shall speak of them when you...lie down, and when you rise up." That is why, when we recite the Sh'ma, we take our time, enunciating every word clearly, without slurring words or running one word into another. Speed reading is not appropriate at this time.

THE AMIDAH The Sages of Blessed Memory referred to this prayer as "The T'fillah," *the* prayer. Nothing comes close to it. Standing silently, feet together, facing east, it is now that we get to "speak" to God; when we get to say the things to Him that are on our minds and in our hearts. That is why we allow everyone to recite "the prayer" in his or her own time. We wait until everyone is done.

TORAH STUDY The reading of the Torah is meant as a vehicle for the study of what is being read. That is why we interrupt the reading for discussions, using the Study Questions as our starting point.

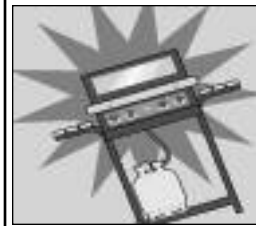
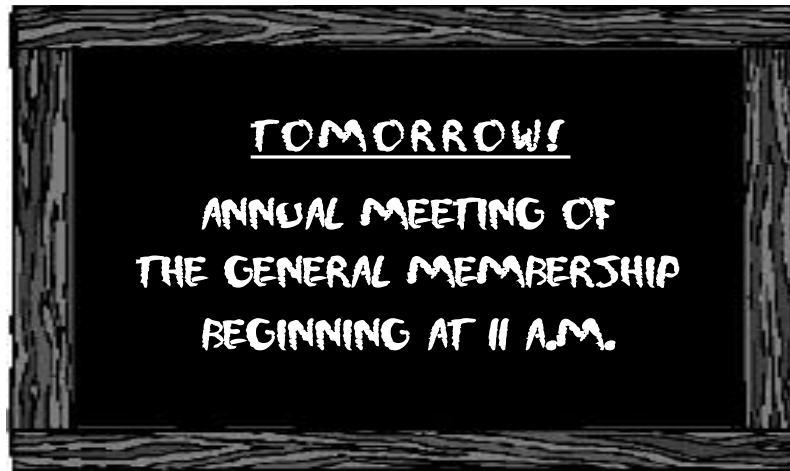
THE 2ND BAR'CHU Although the Bar'chu is meant as the call to prayer and thus belongs at the start of the actual service, we recite it twice—at the start of Shacharit and Ma-ariv, and again before Aleinu near the end. This second recital continues a tradition that goes back to talmudic times, affording latecomers the opportunity to praise God in this unique formulaic way. The custom is found, with variations, in S'fardic and chasidic liturgies to this day.

THE BLESSINGS BEFORE THE SH'MA: THE PROPER RESPONSE

Whenever a blessing is recited, we offer two responses. After "Baruch Ata Adonai" (Blessed are You, Lord), we say "Baruch Hu, u'varuch Sh'mo" (blessed is He and blessed be His Name). At the end of the *b'rachah*, we say "Amen."

There is a debate, however, over whether any response should be given to the blessings between Bar'chu and the Sh'ma. These are blessings preparatory to reciting the Sh'ma. As such, they are of the same category as, say, the Motzi. Just as we may not speak after the Motzi until we have eaten bread, so must we not "speak" until after the Shema.

This is how Rabbi Joseph Karo rules in the Shulchan Aruch, Judaism's definitive law code. In his gloss, however, Rabbi Moses Isserles rules that this does not apply to Ashkenazim, who must respond. Chasidic rulings follow the Beit Yosef (as Rabbi Karo is known). Either way is acceptable here, although Rabbi Engelmayer's tradition is to remain silent, with no response.



The deadline is Monday
to sign up for
Next Friday's BBQ &
Musical Kabbalat Shabbat

OUR GIVING WAYS...

...Pay homage to a departed loved one with a beautiful bronze plaque to be lit on his or her *yahrzeit*.

...Buy a leaf on the Tree of Life (it only costs \$36) to remember an important event or a special accomplishment.

...Sponsor a kiddush/luncheon to mark a *yahrzeit*, celebrate a *simchah*, or for any good reason. See Lou Israel or Goldy Hess.

...Sponsor the weekly Shabbat booklets for just \$36 per issue. Use it to mark a *yahrzeit*, celebrate a *simchah*, or for any good reason.

...Have us send birthday or anniversary greetings, or simply a *mazal tov*, in your name for a small donation.

Call the office for details.



Присоединитесь к нам, пожалуйста,
после службы.
Будет Кидуш и второй завтрак (lunch).
This week's kiddush and luncheon are sponsored by

**Angele Krichilsky, Mindy Lubin,
Joyce Tausend & David Warner.**

Please join them and us, and remember to wait until after the Motzi to approach the food.

A GUIDE TO TODAY'S SERVICE

STUDY

SHABBAT M'VARCHIM PARASHAT KORACH
NUMBERS 16.1-18.32, PAGES 860-875

SECOND ALIYAH: Judging by Moshe's plea to God in Verse 16.15, what may we assume is the central complaint of the rebels? Does Moshe's plea suggest that he himself is losing faith in God?

FOURTH ALIYAH: Tradition reports that Aharon was held in higher esteem by the people than Moshe. Why do you think that was?

The haftarah, I Samuel 11.14-12.22, begins on Page 877.

It will be chanted, π"2, by Peter Savitt.

NEXT WEEK: SHABBAT ROSH CHODESH PARASHAT CHUKAT
NUMBERS 19.1-22.1, PAGES 880-893

ADDITIONAL READING: NUMBERS 28.9-15, PAGES 930-931

SECOND ALIYAH: What is the discordant note in the Israelite complaint for water?

SIXTH ALIYAH: What is the significance of Verse 21.14 as far as the authorship of the Torah is concerned?

A special haftarah, Isaiah 66.1-24, begins on Page 1220.

It will be chanted, π"2, by Alex Glickman.

For haftarot, we follow S'fardi custom.

PRAYER

P'sukei D'zimra & Shacharit

Baruch She'amar	Pages 180-181
Shochen Ahd	Pages 218-219
The Sh'ma and its B'rachot	Pages 224-253
Amidah for Shabbat	Pages 254-266
Approaching a New Month	Page 712
Mourner's Kaddish	Pages 176-177
Shir Ha'kavod (Anim Z'mirot)	Pages 172-173
Torah service	Pages 312-322
Announcing the New Month	Pages 334-335
Returning the Torah	Pages 336-347

Musaf

Amidah for Shabbat	Pages 376-397
Ein Keloheinu	Pages 400-401
Aleinu	Pages 402-407
Mourner's Kaddish	Pages 408-411
Adon Olam and additional prayers	Pages 412-416

SIDDUR HADASH