

## Additional Questions for Congregational Leadership

- A. “What “works” for me may leave you uninspired, and vice versa. Some congregations respond to this diversity by offering a variety of minyanim on Shabbat morning, making sure to bring all congregants together periodically so as not to lose the sense of being part of a single community.”
1. If your congregation offers different minyanim on Shabbat, what seems to “work” about each of them? If your community does not offer different minyanim on Shabbat, why not?
  2. What other types of services or tefillah experiences take place at your congregation, even if it is not on a weekly basis? What else could be happening in your congregation in this regard?
  3. When you have been in other communities, what has “worked” for you, in terms of tefillah and synagogue? Brainstorm with your partner how this could be incorporated into a service at your congregation.
- B. “Recognize that Conservative Jews do not come to synagogue for the sole purpose of encounter with God. . . . such encounter is often regarded as a “bonus”—neither expected nor unwelcome—that enriches an experience built on several other building blocks.”
1. What are the other “building blocks” of the services experience, as described by Chancellor Eisen in this paragraph?

Supplementary Materials for “*Tefillah* and Synagogue” (pilot version)

2. Which of these “building blocks” do you think are most important in motivating service attendance at your congregation? What other motivating factors do people have for attending your congregation?
  3. How could you spread the word about the various attractions of attending services at your congregation?
- C. “[P]rayer does not come easily to modern men and women . . . Study of the siddur helps to bridge the gap.”
1. Is study of prayers or of the siddur offered in your community?
  2. What different forms could study of prayer and liturgy take?
- D. “The sanctuary space must be suited to uniting its worshippers in song—not too large for intimacy, not cold or off-putting, well-designed acoustically.”
1. How does the sanctuary of your community compare to the ideal described by Chancellor Eisen?
  2. What makes a sanctuary “too large for intimacy” and/or “cold or off-putting” in your experience?
  3. How many seats does the main sanctuary of your community have? How many people usually attend services? If you have more than one available space in the building you use, how does your community decide where to hold each service?