



Welcome to

Shabbat Morning Services

in the Charles E. Smith Sanctuary

Adas Israel Congregation
Washington, DC

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This publication is dedicated in loving memory of
Arnold Bortman, ז"ל, and made possible through the
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About Adas Israel

Adas Israel is the largest Conservative synagogue (*shul* in Yiddish) in the Washington area. Its name is a biblical term which means “the community of Israel” or the “congregation of Israel.”

One of the first Conservative congregations to become egalitarian, Adas Israel is large and diverse in its membership and approach to worship. On many Shabbat mornings the building will host multiple distinct services with different styles of prayer, ranging from Tot Shabbat to services primarily for adults.

The congregation was established in 1869 by a group of traditionally-oriented Jews who withdrew from the original Washington Hebrew Congregation, which had been founded in 1853. The first place of worship for the new congregation was above a carriage factory located on Pennsylvania Avenue between 4th and 6th Streets, NW.

Adas Israel’s first permanent building on 6th and G Streets, NW, was dedicated on June 9, 1876. President Ulysses S. Grant participated in the service of dedication. The building, now on the National Register of Historic Places, was moved to 3rd and G Streets, NW, to make room for the Metro. The congregation’s second home was dedicated on January 5, 1908, and was recently reconsecrated as the Sixth and I Historic Synagogue. The present synagogue was consecrated in September 1951.

Adas Israel is affiliated with the United Synagogue of Conservative Judaism, the national organization of Conservative synagogues. It draws its rabbis, cantors and educators primarily from the Jewish Theological Seminary of America in New York City.

The many activities of the congregation can be found on its website at www.adasisrael.org

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Shabbat Morning in the Charles E. Smith Sanctuary

Welcome to our Shabbat (Sabbath) services. Thank you for joining our congregation this morning.

The meaning of Shabbat is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to the holiness of time. It is a day when we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation, from the world of creation to the creation of the world.

Abraham Joshua Heschel

This booklet is a guide to understanding the prayers and rituals of the Shabbat morning service. It is meant for all guests as well as those who attend services regularly. It provides an explanation of the service and its historical development, as well as transliteration for those who do not read Hebrew. At the end of the booklet there is a glossary of terms used during the service.

The Synagogue Service ■ ■ ■ ■ ■ ■ ■ ■ ■ ■

Origin of the Synagogue

Today's Jewish religious service is the product of centuries of evolution that began when the Temple built by King Solomon was destroyed by the Babylonians in 586 B.C.E. and the Jews were led off to exile. When the Temple was still standing in Jerusalem, the primary mode of worship was solely by animal sacrifice as described in the Bible.

It is believed that the concept of the synagogue ("assembly place" in Greek) originated in Babylon among the exiles. Sixty years later the Jews were allowed to return to Jerusalem where they rebuilt a crude version of Solomon's Temple and resumed the sacrificial worship. But the institution of the synagogue continued in Babylon and arose in Judea itself. At that time the reading of the Torah, with the collective story of our people and its laws, started to become central to the lives of our ancestors.

Origin of the Worship Service

During the next several centuries the synagogue and Temple coexisted in Judea. There were many synagogues throughout Judea, as well as in diaspora communities, where the Torah was read and prayer services were held. After the second Temple was destroyed by the Romans in 70 C.E., there was nothing left but the synagogue as the vehicle for worship.

The early rabbis established the form of the prayer service basing it as much as possible on the Temple service, even its name. The sacrificial ritual of the Temple service was called *avodah* (the Hebrew word for "service"), and the synagogue prayer service was called *avodat halev*, the service of the heart.

Fundamental Elements of the Service

There are two prayers that provide the basic structure of the service: the *Sh'ma*, the primary biblical statement proclaiming the unity of God, and the standing prayer or *Amidah*. The *Sh'ma* was prescribed for the morning and evening services in accordance with an interpretation of Deuteronomy where the *Sh'ma* appears.

The rabbis called for the *Amidah* to be recited three times each day, in the morning, late afternoon, and evening, with an additional *Amidah* called the *Musaf* on each *Shabbat* (Sabbath), *Yom Tov* (holiday) and *Rosh Hodesh* (new moon) corresponding to the additional (*Musaf*) sacrifice prescribed for those days.

The entire Torah was read in consecutive portions (*parshiot*) each Shabbat in a yearly cycle. (A small piece of the weekly portion was also read on Monday and Thursday mornings and in the afternoon service on Shabbat.)

The sequence: *Sh'ma*, *Amidah*, Torah reading (when applicable), and *Musaf* (when applicable) is the core of the morning service. As might be expected, other additions have been made to the core over the years.

The *Sh'ma* and *Amidah*

The *Sh'ma* contains three short paragraphs from the Torah and is preceded by two blessings and followed by one. (In the evening service there are two blessings both before and after the *Sh'ma*.)

The *Amidah* consists of a sequence of blessings, the sequence depending on whether it is for a weekday, Shabbat or holiday. In all cases the first three and last three blessings are the same. On weekdays there are thirteen intermediate blessings, mostly of a petitionary nature. On the Sabbath and holidays petitionary blessings are not considered appropriate and a single blessing in praise of the Sabbath or the holiday is inserted instead. In the *Musaf Amidah* a section is devoted to a description of the sacrifices of the day. In the *Sim Shalom* prayerbook there is an alternative version of the *Musaf Amidah* for those who no longer feel comfortable referring to the ancient sacrificial service.

Transliteration Guide



Vowels

a as in star

e as in bed

i as in this

o as in for

ai as in aisle

ei as in freight

u as in put

' (apostrophe)
a semi-vowel like the e
in design

Consonants

kh (the hard guttural) as
the German *ch* in Bach.

h (the soft guttural)
pronounced by some
as the Spanish *j* in Juan,
and by others like the
hard guttural.





Preliminary Notes

The two texts we use during the Shabbat service are found in the bookrack in front of you:

Siddur Sim Shalom, the blue volume, is our prayer book, which contains the ancient Hebrew liturgy together with modern Hebrew and English prayers. (The word *siddur* is derived from the Hebrew root meaning “order”. The Passover *seder* is derived from the same root.)

Etz Hayim, the red volume, contains the Five Books of Moses (the first five books of the Hebrew Bible, called *ḥumash* in Hebrew). The book also has selections from the prophetic writings and is in Hebrew and English, with English commentary. You can find essays on Judaism and a set of maps of ancient Israel at the back.

The service is conducted primarily in Hebrew. A very old tradition holds that prayer in any language is perfectly acceptable, so if you cannot read Hebrew you may follow along in the English translations in the prayer book. But if you would like to participate with the congregation, you can do so with the transliterations in the prayer book and with the additional transliterations in this booklet.

A head covering (*kippah* in Hebrew or *yarmulke* in Yiddish), which signifies humility and respect for God, should be worn by all men, Jewish or not, when in the synagogue. Women are encouraged, but not required, to wear a head covering.

A prayer shawl (*tallit*) with specially knotted fringes (*tzitzit*) on the four corners is worn by men and increasingly by women as a reminder to observe (literally “to wrap oneself in”) the commandments. *B’nai Mitzvah* children will receive a *tallit* from their parents prior to the service. Men who are not Jewish should not wear a *tallit*.

Out of respect for the Sabbath, photography is not permitted. Handheld electronic devices should be turned off. Writing and coloring are also not permitted, and the usher will be happy to provide quiet play kits for families with small children.

Assistive listening headsets are available. Please ask the usher.

We generally do not permit entry into the sanctuary when the congregation is standing and during the sermon.

Structure of the Shabbat Morning Service in the *Sim Shalom* Prayer Book

The Preliminaries

Birkhot Hashaḥar
(pages 61-82)

P'sukei D'Zimra
(pages 83-106)

The Core

Shaḥarit
(pages 107-138)

Sh'ma and its blessings
Amidah

Torah Service
(pages 139-154)

Removal of scrolls from ark
Reading of Torah
Reading of *Haftarah*
Replacing of scrolls in ark

Musaf
(pages 155-165)

The Conclusion

Final Prayers
(pages 182-187)

Ein keloheinu
Aleinu
Mourner's Kaddish
Adon olam

A great pianist was once asked by an ardent admirer: “How do you handle the notes as well as you do?” The artist answered: “The notes I handle no better than many pianists, but the pauses between the notes—ah! That is where the art resides.”

In great living as in great music, the art may be in the pauses. Surely one of the enduring contributions that Judaism made to the art of living was the Shabbat, “the pause between the notes.” And it is to the Shabbat that we must link if we are to restore to our lives the sense of serenity and sanctity, which Shabbat offers in such joyous abundance.

Shabbat Services Supplement,
Congregation B’nai Jacob, Woodbridge, CT.

Birkhot Hashahar (Morning blessings)

The two preliminary sections of the service contain various blessings and psalms that, over the centuries, have been added to the service as a way of preparing the worshippers for the core of the service. In our service we read selections from these sections.

We begin on page 65 with the responsive reading of a set of blessings that were originally composed to be recited at home upon arising, but which later migrated to the synagogue service. (You are encouraged to read the blessings on the preceding pages. Among the many blessings of gratitude is the first paragraph on page 63, a very beautiful passage in which we thank God that our bodies function properly when we wake up in the morning.)

On pages 72–80 are psalms that, in the days of the ancient Temple, were designated for different days of the week as well as for other occasions. We read the Psalm for the Sabbath Day on page 72 and an additional psalm, if appropriate. Psalm 30 follows on page 81, then the Mourner’s Kaddish on page 82. This is recited by those who have recently lost a close relative and those observing the anniversary (*yahrzeit*) of the death of a close relative.

P'sukei D'Zimra (Psalm and Song)

This second preliminary section begins on page 83 with a passage that celebrates God as the creator of the world. The first verse, *ba-rukh she-a-mar v'ha-ya ha-o-lam* (literally, “Blessed is the One who spoke and the world came into being”) is a reflection of the first chapter of Genesis in which God creates the world by simply speaking. We chant the beginning of this passage with the Cantor.

Note: There are times when the service leader is a lay person skilled in the traditional synagogue melodies. For simplicity, this booklet always refers to the leader as “cantor”.

Ba-rukh she-a-mar v'ha-yah ha-o-lam

Ba-rukh hu

Ba-rukh o-seh v'rei-shit

Ba-rukh o-meir v'o-seh

Ba-rukh go-zeir u-m'ka-yeim

Ba-rukh m'ra-heim al ha-a-retz

Ba-rukh m'sha-leim sa-khar tov li-rei-av

Ba-rukh hai la-ad v'ka-yam la-ne-tzah

Ba-rukh po-deh u-ma-tzil

Ba-rukh sh'mo.

□ □ □
p. 83

On page 100 we chant Psalm 150 (the last of the psalms) with the Cantor.

Ha-l'luyah

Ha-l'lu Eil b'kod-sho, ha-l'lu-hu bir'ki-yah u-zo

Ha-l'lu-hu vig'vurotav, ha-l'lu-hu k'rov gud'lo

Ha-l'lu-hu b'teika shofar, ha-l'lu-hu b'nei-vel v'khi-nor

Ha-l'lu-hu b'tof u-ma-hol, ha-l'lu-hu b'mi-nim v'u-gav

Ha-l'lu-hu b'tzil-tz'lei sha-ma, ha-l'lu-hu b'tzil-tz'lei t'ru-ah

Kol ha-n'sha-mah t'ha-leil Yah, ha-l'lu-yah

Kol ha-n'sha-mah t'ha-leil Yah, ha-l'lu-yah.

□ □ □
p. 100

On pages 102–103 we chant portions of the Song of the Sea, the epic poem telling of the crossing of the Sea of Reeds by the children of Israel, as recorded in the book of Exodus.

Az ya-shir Mo-she u-v'nei Yis-ra-el

et ha-shi-rah ha-zot l'A-do-nai va-yom-ru lei-mor:

A-shi-rah l'A-do-nai ki ga-oh ga-ah

soos v'rokh-vo ra-mah va-yam:

O-zi v'zim-rat yah va-y'hi li li-shu-ah

zeh Ei-li v'an'vei-hu E-lo-hei a-vi va-a-ro-ma-men-hu:

A-do-nai ish mil-ha-mah, A-do-nai sh'mo.

.
.

Mi kha-mo-khah ba-ei-lim A-do-nai

mi ka-mo-khah ne-dar ba-ko-desh

no-rah t'hi-lot o-sei fe-le

.
.

A-do-nai yim'lokh l'o-lam va-ed

A-do-nai yim'lokh l'o-lam va'ed

□ □ □
p. 102

□ □ □
p. 103

The *P'sukei D'Zimra* section continues through page 106, concluding with a short version of the *kaddish* called the “*ḥatzi-kaddish*.”

Note: The kaddish was introduced earlier as a prayer said by mourners. In fact, the text of the kaddish says nothing about death or mourning. Rather it is a series of statements in praise of God. It is generally used in different forms as a marker separating different parts of the service. Here it separates the Preliminary Service from the Morning Service (Shaḥarit).

Usually there is a change of service leader for the *Shaḥarit* service to the principal cantor or *Ḥazzan*. However, by tradition, this change occurs just before the core part of the service begins, as indicated by the note on page 105.

Shaharit ■

The *Shaharit* service begins on page 107 with the *Bar'khu*, the call to prayer.

The *Sh'ma* and its blessings

Immediately after the *Bar'khu* is the first blessing before the *Sh'ma*:

Ba-rukḥ a-tah A-do-nai E-lo-hei-nu me-lekh ha-o-lam,
yo-tzeir or u-vo-rei ḥo-shekh, o-seh sha-lom u-vo-rei et hakol.

□ □ □
p. 107

This blessing refers to God as the creator of the natural world. But the first blessing doesn't end there. The early mystics in the late first millennium C.E. wrote numerous liturgical poems called *piyyutim* elaborating on the subject of creation, some in the form of alphabetical acrostics. Three of these *piyyutim* were inserted here. We sing one of the *piyyutim*, *El Adon*, on page 108. It is in the alphabetical-acrostic form.

The first blessing concludes at the bottom of page 110.

With the second blessing, the tone changes from God the creator of the world to the God who loves the people Israel. This second blessing is on page 111.

A-ha-vah ra-bah a-hav-ta-nu, A-do-nai E-lo-hei-nu
Ḥem-lah g'do-lah vi-tei-rah ḥa-mal-ta a-lei-nu
A-vi-nu Mal-kei-nu ba-a-vur a-vo-tei-nu she-bat'ḥu v'kha
Va-t'lam'deim ḥu-kei ḥa-yim kein t'ḥo-nei-nu u-t'lam'dei-nu
A-vi-nu ha-av ha-ra-ḥa-man, ha-m'ra-ḥeim, ra-ḥeim a-lei-nu
V'tein b'li-bei-nu l'ha-vin u-l'has-kil, lish-mo-a,
Lil'mod u-l'la-meid, lish-mor v'la-a-sot
U-l'ka-yeim et kol div'rei tal-mud To-ra-te-kha b'a-ha-vah
V'ha-eir ei-nei-nu b'To-ra-te-kha,

□ □ □
p. 111

v'da-beik li-bei-nu b'mitz-vo-te-kha
V'ya-heid l'va-vei-nu
l'a-ha-vah u-l'yir-ah et sh'me-kha
V'lo nei-vosh l'o-lam va'ed
Ki v'sheim kod-sh'kha
ha-ga-dol v'ha-no-rah ba-tah-nu
Na-gi-lah v'nis-m'ah bi-shu-a-te-kha

□ □ □
p. 111

This brings us to the *Sh'ma* on page 112.

It is our custom to chant the first and third paragraphs following the *Sh'ma* in the trope (cantillation or melody segments) that is used when the Torah is read. The first paragraph is transliterated in the prayer book. The transliteration of the third paragraph on page 113 is:

Va-yo-mer A-do-nai el Mo-she lei-mor:
Da-ber el b'nei Yis-ra-el v'a-mar-ta a-lei-hem
v'a-su la-hem tzi-tzit al kan-fei vig-dei-hem l'do-ro-tam,
v'nat-nu al tzi-tzit ha-ka-naf p'til t'khei-let.
V'ha-ya la-khem l'tzi-tzit ur'i-tem o-to
uz'khar-tem et kol mitz-vot A-do-nai va-a-si-tem o-tam,
v'lo ta-tu-ru a-ha-rei l'vav'khem v'a-ha-rei ei-nei-khem
a-sher a-tem zo-nim a-ha-rei-hem.
L'ma-an tiz-k'ru va'a-si-tem et kol mitz-vo-tai
vi-h'yi-tem k'do-shim lei-lo-hei-khem.
A-ni A-do-nai E-lo-hei-khem a-sher
ho-tzei-ti et-khem mei-e-retz mitz-ra-yim li-h'yot la-khem lei-lo-him,
a-ni A-do-nai E-lo-hei-khem.
E-met

□ □ □
p. 113

The next several paragraphs conclude with the following blessing asking for redemption. We rise as we sing the last three lines on page 114 in preparation for the chanting of the *Amidah* beginning on page 115.

Tzur Yis-ra-el, kumah b'ez-rat Yis-ra-el,
uf'dei khin'um'kha Y'hu-dah v'Yis-ra-el.
Go-a-lei-nu A-do-nai Tz'va-ot sh'mo k'dosh Yis-ra-el.
Ba-ruk h a-tah A-do-nai, ga-al Yis-ra-el.



p. 114

The *Amidah*

The *Amidah* is the most sacred part of the service. Before its recitation it is traditional for the worshiper to take three steps backward and then to step forward and stand with both feet together remaining in that position until the *Amidah* is completed.

Note: In some services the congregation recites the entire Amidah (pages 115–120) individually, following which the Cantor repeats the Amidah aloud. Our usual practice is for the congregation to join the Cantor in chanting the first two pages and then continue to the end individually. Note that there are two versions of the first page. We recite page 115b which includes the matriarchs in the text of the first blessing.

The first two pages contain the three blessings common to the *Amidah* for all occasions. The first two blessings on the first page are identical in all services. The third blessing relating to the holiness of God is the last paragraph of the *K'dushah* on the second page. The rest of the *K'dushah* is an elaboration of verses quoted from the visions of the prophets Isaiah and Ezekiel. The *K'dushah* is considered so holy that a person should not be interrupted while reciting it.

We begin on page 115b:

Ba-ruk h a-tah A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu,
E-lo-hei Av-ra-ham, E-lo-hei Yitz-hak vei-lo-hei Ya'a-kov,
E-lo-hei Sa-rah, E-lo-hei Riv-kah, E-lo-hei Ra-hel vei-lo-hei Le-ah,



p. 115b

ha·El ha·ga·dol ha·gi·bor v'ha·no·ra El El·yon,
go·meil ḥa·sa·dim to·vim v'ko·neih ha·kol
v'zo·kheir ḥas·dei a·vot,
u·mei·vi go·eil liv·nei v'nei·hem
l'ma·an sh'mo b'a·ha·vah.

Me·lekh o·zeir u·fo·keid u·mo·shi'a u·ma·gein.
Ba·rukḥ a·tah A·do·nai ma·gein Av·ra·ham u·fo·keid Sa·rah.

A·tah gi·bor l'o·lam A·do·nai,
m'ḥa·yeih mei·tim a·tah, rav l'ho·shi·a.

From Sh'mini Atzeret until Pesah:

Ma·shiv ha·ru'ah u·mo·rid ha·ga·shem

M'khal·keil ha·yim b'ḥe·sed,
m'ḥa·yeih mei·tim b'ra·ḥa·mim ra·bim,
so·meikh nof·lim v'ro·fei ḥo·lim u·ma·tir a·su·rim,
u·m'ka·yeim e·mu·na·to li·shei·nei a·far.
Mi kha·mo·kha, ba'al g'vu·rot u·mi do·meh lakh,
Me·lekh mei·mit u·m'ḥa·yeh u·matz·mi·ah y'shu·a.

V'ne·e·man atah l'ha·ḥa·yot mei·tim.
Ba·rukḥ a·tah A·do·nai, m'ḥa·yeih ha·mei·tim.

As noted above, page 116 contains a prayer called the *K'dushah* which means holiness and culminates in the third blessing. The transliteration follows:

N'ka-deish et shim'kha ba-o-lam
k'sheim she-mak-di-shim o-to
bish'mei ma-rom,
ka-ka-tuv al yad n'vi-e-kha
v'ka-ra zeh el zeh v'a-mar:

**Ka-dosh ka-dosh ka-dosh A-do-nai Tz'va-ot,
m'lo khol ha-a-retz k'vo-do.** (Isaiah)

Az b'kol ra-ash ga-dol
a-dir v'ha-zak mash-mi-im kol,
mit-nas-im l'u-mat s'ra-fim,
l'uma-tam ba-rukh yo-mei-ru.

Ba-rukh k'vod A-do-nai mim'ko-mo (Ezekiel)

Mim'kom-kha Mal-kei-nu to-fi-a
v'tim-lokh a-lei-nu
ki m'ha-kim a-naḥ-nu lakh.
Ma-tai tim-lokh b'Tzi-yon,
b'ka-rov b'ya-mei-nu l'olam va-ed tish-kon.
Tit-ga-dal v'tit-ka-dash
b'tokh Y'ru-sha-la-yim ir-kha
l'dor va-dor u-l'nei-tzah n'tza-ḥim.

V'ei·nei·nu tir·e·nah mal·khu·te·kha,
ka·da·var ha·a·mur b'shi·rei u·ze·kha,
al y'dei Da·vid m'shi·aḥ tzid'ke·kha.

Yim-lokh A-do-nai l'o-lam, E-lo-ha-yikh Tzi-yon

l'dor va-dor, Halleluyah. (Psalm 146)

L'dor va-dor na·gid god·le·kha
u·l'nei·tzaḥ n'tza·ḥim k'du·shat'kha nak'dish.
V'shiv·ḥa·kha E-lo·hei·nu mi·pi·nu
lo ya·mush l'o-lam va-ed.
Ki El me-lekh ga·dol v'ka·dosh a-tah.

Ba-rukh a-tah A-do-nai, ha·El ha-ka-dosh.

□ □ □
p. 116

The single central blessing of the Shabbat *Amidah* is the bottom paragraph on page 117. It is preceded by three paragraphs in praise of the Shabbat.

The final three blessings of the *Amidah*, common to all services, are found on pages 118–120.

On pages 121–122 you will find an English meditation on the Shabbat *Amidah*.

The *Shaharit* service concludes with the Cantor's recitation of the *Kaddish Shalem* (the complete *Kaddish*), separating it from the Torah service which follows on page 139.

Torah Service ■

The Torah Service is the central component of the Shabbat morning service.

Note: The Torah is Judaism's holiest ritual object. It is a scroll containing the Five Books of Moses. Handling the Torah is always marked with ceremony and reverence. The congregation rises when the Ark (Aron Kodesh) is open and, thereafter, whenever the Torah is lifted.

As the Ark is opened the congregation joins the Cantor in singing several verses which are transliterated in the prayer book on page 139. As the Torah is removed from the Ark, additional verses are chanted by the Cantor and congregation, including the *Sh'ma*. Then the Torah is carried around the sanctuary before being placed on the reading table

Note: It is customary to touch the Torah with the tallit or prayer book—or, if you cannot reach it, to point your little finger toward it—as an expression of devotion to the Torah and its importance to our lives. The same process is repeated when the Torah is returned to the Ark.

The Rabbi or the Bar or Bat Mitzvah then presents a short *d'var* Torah (word of teaching) to introduce us to the Torah reading.

The Torah portion of the day is divided into at least seven sections. One or more persons are called up for an *aliyah* (literally, a “going up”) to say the blessings (page 142) before and after each reading. When there is a Bar or Bat Mitzvah, designated family members or friends receive most of these honors while two or three are reserved for other members of the congregation, sometimes celebrating a birthday, a wedding anniversary, an *aufruf* (calling up of a couple before marriage), or a *simḥat bat* (the naming of baby girls). The readings themselves are done by a Cantor, members of the congregation, or the Bar or Bat Mitzvah.

Note on Torah reading: The entire Torah is written on a parchment scroll. There are no vowels, punctuation, or trope markings to guide the pronunciation and chant. It therefore takes a special skill to be able to read from the Torah. In contrast, the Eitz Hayim ḥumash at your seats has all the vowels, punctuation, and trope markings allowing congregants to follow the reading. It also provides a full translation and an excellent commentary.

After one of the *aliyot*, the Rabbi will chant a blessing for the sick in the community citing the list of congregants who are ill and asking those present to name others. We then sing the following blessing composed by Debbie Friedman, z”l, and Drora Setel:

Mi she-bei-rach i·mo·tei·nu

M'kor ha·b'ra·khah l'a·vo·tei·nu

Bless those in need of healing with r'fu·ah sh'lei·mah

The renewal of body, the renewal of spirit

And let us say...Amen.

A general congratulatory song:

Si·man tov u·ma·zal tov, ma·zel tov u·si·man tov (3x)

Y·hei lanu (3x) u·l'khol yis·ra·el.

Congratulations, congratulations

May it be for us and for all Israel.

A song in celebration of a wedding anniversary:

Od yi·sha·ma b'a·rei Y'hu·dah u·v'hu·tzot Y'ru·sha·la·yim

Kol sa·son v'kol sim·ḥah, kol ḥa·tan v'kol ka·lah

It will be heard in the cities of Judea and the neighborhoods of Jerusalem

The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride.

A song for a baby naming:

Ur'ei va·nim l'va·ne·kha

Sha·lom al Yis·ra·el

May you see your children's children,

Peace upon Israel.

An additional *aliyah* called the *maftir* (conclusion) follows in which the last few verses of the weekly portion are read. The Bar or Bat Mitzvah usually receives this *aliyah* after which the Rabbi gives a special blessing to the young person.

The Torah is lifted and dressed and the congregation sings the two lines in the middle of page 146.

Note: The Torah scroll is tied in place with a cloth cord, covered with an ornamented mantle, and often embellished with silver objects. All these are removed before the Torah is read. “Dressing” the Torah is the term used to describe their replacement at the conclusion of the reading.

A portion from the prophetic writings called the *haftarah*, designated for each Torah portion, is then chanted by the person receiving the *maftir aliyah*. (In contrast to the Torah portion, the *haftarah* is chanted from a book which has the vowels, punctuation, and trope markings.) You can follow the *haftarah* in the *Etz Hayim humash*. The blessings before and after the reading are on pages 146 and 147 of the *Sim Shalom* prayer book.

We then customarily read the English prayer for our country on page 148. The English reading of the prayer for the State of Israel on page 149 follows the singing of the first two Hebrew lines:

A·vi·nu she·ba·sha·ma·yim,
tzur Yis·ra·el v'go·a·lo,
ba·reikh et m'di·nat Yis·ra·el,
rei·shit tz'mi·ḥat g'u·la·tei·nu



p. 149

If the next month in the Hebrew calendar begins during the following week, we chant the blessings on page 150. Otherwise we turn to the psalm called *Ashrei* on pages 151–152 and chant it responsively, led usually by the Bar or Bat Mitzvah, or another young person. It is in the form of an alphabetical acrostic.

Ash-rei yosh'vei vei-te-kha od y'hal'lu-kha se-lah.

Ash-rei ha-am she-ka-kha lo, ash-rei ha-am she-A-do-nai E-lohav.

T'hi-lah l'Da-vid

A-ro-mim'kha E-lo-hai ha-Me-lekh, va-a-var'kha shim'kha l'o-lam va-ed.

B'khol yom a-var'khe-ka, va-a-hal'lah shim-kha l'o-lam va-ed.

Ga-dol A-do-nai um'hu-lal m'od, v'lig'du-la-to ein hei-ker.

Dor l'dor y'sha-bah ma-a-se-kha, ug'vu-ro-te-kha ya-gi-du.

Ha-dar k'vod ho-de-kha, v'div-rei nif-l'o-te-kha a-si-hah.

Ve-e-zuz nor-o-te-kha yo-mei-ru, ug'du-lat'kha a-sap-re-nah.

Zei-kher rav tuv'kha ya-bi-u, v'tzid-kat'kha y'ra-nei-nu.

Ha-nun v'ra-hum A-do-nai, e-rekh a-pa-yim ug'dol ha-sed.

Tov A-do-nai la-kol, v'ra-ha-mav al kol ma-a-sav.

Yo-du-kha A-do-nai kol ma-a-se-kha, va-ha-si-de-kha y'var'khu-kha.

K'vod mal-khut'kha yo-mei-ru, ug'vu-rat'kha y'da-bei-ru

L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav, ukh'vod ha-dar mal'khu-to

Mal-khut'kha mal-khut kol o-la-mim, u-mem-shalt'kha b'khol dor va-dor

So-meikh A-do-nai l'khol ha-nof-lim, v'zo-keif l'khol hak'fu-fim.

Ei-nei khol ei-le-kha y'sa-bei-ru, v'a-tah no-tein la-hem et okh'lam b'i-to.

Po-te-ah et ya-de-kha, u-mas'bi-ah l'khol hai ra-tzon.

Tza-dik A-do-nai b'khol d'ra-khav, v'ha-sid b'khol ma-a-sav.

Ka-rov A-do-nai l'khol kor-av, l'khol a-sher yik-ra-u-hu ve-e-met.

R'tzon y'rei-av ya-a-seh, v'et shav-a-tam yish-mah v'yo-shi-eim.

Sho-meir A-do-nai et kol o-ha-vav v'et kol ha-r'sha-im yash-mid

T'hi-lat A-do-nai y'da-ber pi, vi-va-rekh kol ba-sar sheim kod-sho l'o-lam va-ed.

Va-a-nah-nu n'va-rekh Yah, mei-a-tah v'ad o-lam. Hal'lu-yah.



The Torah is then returned to the Ark via a procession around the sanctuary during which Psalm 29 on page 153 is chanted. When the Torah is placed in the Ark we sing with the Cantor the final paragraph on page 154.

The Torah service concludes with the Rabbi's sermon or a discussion. There are also times during the year when visiting scholars or members of the congregation give talks.

Finally the Cantor chants the *ḥatzi-kaddish* on page 155 marking the end of the Torah service and the beginning of the *Musaf* service.

Musaf ■

The *Musaf Amidah*, like the *Shaharit Amidah*, is treated in the most sacred way. Before its recitation the worshiper takes three steps backward and then steps forward and stands with both feet together remaining in that position until the *Amidah* is completed.

Note: In some services the congregation recites the entire Amidah (pages 156–161) individually, following which the Cantor repeats the Amidah aloud. Our usual practice is for the congregation to join the Cantor in chanting the first two pages and then continue to the end individually. Note that there are two versions of the first page: We recite page 156b which includes the matriarchs in the text of the first blessing.

The *Musaf Amidah* has the same format as the preceding one in *Shaharit*. The two initial blessings on page 156b are identical to those in the *Shaharit Amidah*. We repeat them here for convenience.

Ba-rukḥ a-tah A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu,
E-lo-hei Av-ra-ham, E-lo-hei Yitz-ḥak vei-lo-hei Ya'a-kov,
E-lo-hei Sa-rah, E-lo-hei Riv-kah, E-lo-hei Ra-ḥel vei-lo-hei Le-ah,
ha-El ha-ga-dol ha-gi-bor v'ha-no-ra El El-yon,
go-meil ḥa-sa-dim to-vim v'ko-neih ha-kol
v'zo-kheir ḥas-dei a-vot,
u-mei-vi go-eil liv-nei v'nei-hem
l'ma-an sh'mo b'a-ha-vah.

Me-lekh o-zeir u-fo-keid u-mo-shi'a u-ma-gein.

Ba-rukḥ a-tah A-do-nai ma-gein Av-ra-ham u-fo-keid Sa-rah.

A-tah gi-bor l'o-lam A-do-nai,
m'ḥa-yeih mei-tim a-tah, rav l'ho-shi-a.



From Sh'mini Atzeret until Pesah:

Ma-shiv ha-ru'ah u-mo-rid ha-ga-shem

M'khal-keil ha-yim b'he-sed,

m'ha-yeih mei-tim b'ra-ha-mim ra-bim,

so-meikh nof-lim v'ro-fei ho-lim u-ma-tir a-su-rim,

u-m'ka-yeim e-mu-na-to li-shei-nei a-far.

Mi kha-mo-kha, ba'al g'vu-rot u-mi do-meh lakh,

Me-lekh mei-mit u-m'ha-yeh u-matz-mi-ah y'shu-a.

V'ne-e-man atah l'ha-ha-yot mei-tim.

Ba-rukh a-tah A-do-nai, m'ha-yeih ha-mei-tim.



p. 156b

The *K'dushah* on page 157 is similar but not identical to the *Shaharit K'dushah*. It is also built around the same three verses from Isaiah, Ezekiel and Psalm 146.

Na-a-ritz'kha v'nak-dish'kha

k'sod si-ah sar-fei ko-desh

ha-mak-di-shim shim'kha ba-ko-desh,

ka-ka-tuv al yad n'vi-e-kha,

v'ka-ra zeh el zeh v'a-mar.

Ka-dosh ka-dosh ka-dosh A-donai Tz'va-ot,

m'lo khol ha-a-retz k'vo-do. (Isaiah)

K'vo-do ma-lei o-lam,

m'shar'tav sho-a-lim zeh la-zeh:

a-yei m'kom k'vo-do,

l'u-ma-tam ba-rukh yo-mei-ru.



p. 157

Ba-rukḥ k'vod A-do-nai mi-m'ko-mo. (Ezekiel)

Mi-m'ko-mo hu yi-fen b'ra-ḥa-mim,
v'ya-ḥon am ha-m'ya-ḥa-dim sh'mo
e-rev va-vo-ker b'khol yom ta-mid,
pa-a-ma-yim b'a-ha-vah sh'ma om'rim:

Sh'ma Yis-ra-el A-do-nai E-lo-hei-nu A-do-nai e-ḥad.

Hu E-lo-hei-nu, hu A-vi-nu,
hu Mal-kei-nu, hu Mo-shi-ei-nu,
v'hu yash-mi-ei-nu b'ra-ḥa-mav
shei-nit l'ei-nei kol ḥai
li-h'yot la-khem l'Ei-lo-him.

A-ni A-do-nai E-lo-hei-khem

U-v'div-rei kod'sh'kha ka-tuv lei-mor:

Yim-lokh A-do-nai l'o-lam, E-lo-ha-yikh Tzi-yon

l'dor va-dor, Halleluyah. (Psalm 146)

L'dor va-dor na-gid god-le-kha
u-l'nei-tzah n'tza-ḥim
k'du-shat'kha nak'dish.
V'shiv-ḥa-kha E-lo-hei-nu
mi-pi-nu lo ya-mush l'o-lam va-ed.
Ki El Me-lekh ga-dol
v'ka-dosh a-tah.

Ba-rukḥ a-tah A-do-nai, ha-El ha-ka-dosh.

On page 158 there is a section, centuries old, recalling the Shabbat *musaf* sacrifice in the days of the Temple. At the bottom of the page is a modern alternative section that does not mention the sacrifices. This might be an appropriate time for you to insert a few thoughts of your own as well.

The first paragraph on page 159 in praise of the Shabbat is often sung:

Yis'm'ḥu v'mal'khut'kha
shom-rei Shab-bat v'kor'ei o-neg.
Am m'kad'shei sh'vi-i,
ku-lam yis'b'u v'yit'an'gu mi-tu-ve-kha.
V'ha-sh'vi-i ra-tzi-ta bo v'ki-dash-to,
ḥem-dat ya-mim o-to ka-ra-ta,
zei-kher l'ma-a-seih v'rei-shit.

□ □ □
p. 159

The second paragraph on page 159, the central blessing of the Shabbat *Amidah*, is the same as in the *Shaharit Amidah*.

The final three blessings begin with the third paragraph on page 159 and conclude on page 161.

There is also an English meditation on pages 162-165 that serves as a helpful guide to the meaning of the *Musaf Amidah*.

As with the *Shaharit Amidah*, the Cantor concludes the *Musaf Amidah* with the full *Kaddish* on page 181.

□ □ □ □ □ □ □ □ □ □ □ **The Conclusion**

The service is concluded with a hymn, *Ein keloheinu*, on page 182, the *Aleinu* prayer on page 183 followed by a *Mourner's Kaddish*, and a final hymn, *Adon olam*, on page 187.

Definitions of Some of the Hebrew Terms



ALIYAH (*going up*) The honor extended a worshipper who is called up to the reading of the Torah to recite the blessings.

AUFRUF (*calling up*) [Yiddish] The *aliyah* for a couple about to be married.

BAR MITZVAH (*son of the commandment*) A boy becomes a Bar Mitzvah, a religiously responsible adult, at age thirteen. Plural form is *b'nai mitzvah*.

BAT MITZVAH (*daughter of the commandment*) A girl becomes a Bat Mitzvah, a religiously responsible adult, at age twelve or thirteen. Plural form is *b'not mitzvah*.

BIMAH The pulpit or raised area of the sanctuary.

B'RIT MILAH (*literally, "covenant of circumcision"*); *bris* [Yiddish] Circumcision of a baby boy.

DAVEN [Yiddish] Pray

D'VAR TORAH A commentary on the Torah portion of the week.

HAFTARAH (*conclusion*) Passages from the second part of the Hebrew Bible, the Prophets, chanted after the Torah reading, often thematically related to that reading. A *Haftarah* is read on Sabbath and festival mornings.

HUMASH The volume containing the Five Books of Moses and the prophetic passages (*Haftarot*) read each week. It is the large red book, *Etz Hayim*, in the pews.

KADDISH (*holy*) The ancient prayer in Aramaic that declares the greatness and holiness of God. Different forms of the *Kaddish* are recited several times during the morning, dividing and concluding sections of the service. It is also recited in memory of close relatives.

K'DUSHAH (*sanctification*) A portion of the *Amidah* that acknowledges the majesty and holiness of God, and often is call and response between the Cantor and the congregation.

KIDDUSH Blessing over the wine sanctifying the day.

KIPPAH (*head covering*); *yarmulke* [Yiddish] The head covering for males at a religious service, worn as a form of respect to the Almighty. Women are encouraged, but not required, to wear a head covering.

KOHEN (*Temple Priest*) From the line of Aaron, the Kohen receives a special honor as the first to be called to the Torah to recite the blessings.

LEVI (*descendants of the Tribe of Levi*) The Levi is accorded the honor of being called up for the second aliyah to the Torah.

MAFTIR (*conclusion*) The person called, on Sabbath and holidays, for the concluding reading of the Torah and who will chant the *Haftarah*. It also refers to the concluding reading itself.

MAZAL TOV “Good luck” (almost literally) and, in more popular usage, “congratulations.”

MINYAN (*number or quorum*) A minimum of ten Jewish adults, above the age of thirteen, are required for public worship and for certain prayers to be said.

MUSAF (*additional service*) A collection of prayers recited after the reading of the Torah. The *Musaf* is recited on the Sabbath, holidays, and *Rosh Hodesh*, the first day(s) of a new month.

PARASHA or SEDRAH Torah portion of the week. The Torah is divided into 54 portions (*parshiyot*) which are read in sequence during the year.

SHUL [Yiddish] Synagogue

SIDDUR Prayer book containing the prayers for a given service, and arranged in a given order.

SIMAN TOV “Good sign,” a term almost identical in meaning to *mazal tov*. The two expressions are combined in a song sung following the *aliyah* of a Bar or Bat Mitzvah or other person celebrating a special occasion.

SIMHAT BAT (*literally, “rejoicing in a daughter”*) A ceremony in which a baby girl is given her Hebrew name. The ceremony may be held at home or in the synagogue. (A baby boy is named at his *B’rit Milah*.)

TALLIT; tallis [Yiddish] A fringed prayer shawl, traditionally worn by Jews over the age of thirteen during the morning service.

TROPE The ancient musical signs used to indicate to the reader of the Torah, the *Haftarah*, and other parts of the Bible, the melodies in which they are to be chanted.

“YASHER KOAḤ” The vernacular for the Hebrew “*Yishar* (or *Y’yasher*) *koḥakha* [male] or *koḥekh* [fem.]” meaning “congratulations” and “well done” (“more power to you”). It is said to someone who has had an *aliyah*, led a portion of the service, or had another honor.

YISRAEL Today, every Jew who does not have the distinction of being a Kohen or a Levi is a Yisrael. When the Yisrael is honored with an *aliyah*, it would be the third and following honors, unless no Kohen or Levi is present.