

A Guide to the Shabbat Morning Service at Heska Amuna Synagogue

Common Terms and Phrases

Adonai (lit. sir or master) – word that is substituted for the holiest of God's personal names, YHVH, in Hebrew prayer. The prayer book in use at Heska Amuna translates this word as Lord.

aliyah (pl. *aliyot*) – a Torah reading. Also, the honor of reciting the blessings for a Torah reading. The *aliyot* on *Shabbat* are:

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| (1) <i>Kohen</i> | (3) <i>Shelishi</i> | (5) <i>Hamishi</i> | (7) <i>Shevi'i</i> |
| (2) <i>Levi</i> | (4) <i>Revi'i</i> | (6) <i>Shishi</i> | (8) <i>Maftir</i> |

amidah – standing prayer, the central prayer of every service.

Aron Kodesh (lit. holy ark) – the cabinet housing the Torah scrolls when not in use.

b'racha (pl. *b'rachot*) – blessing.

barukh hu u-varukh sh'mo (lit. praised is He and praised is His name) – the congregational response whenever the prayer leader begins a blessing with *barukh attah Adonai* (praised are You, Lord). At the end of the blessing, the congregation responds with *amen*.

bimah – the raised platform at the front of the sanctuary where the Ark is located.

birchot hashachar – the morning blessings, recited before the start of *shacharit*.

chazarat hashatz (lit. repetition of the *shatz*) – the loud recitation of the *amidah* following the silent reading.

chumash – the book containing the Torah and Haftarah readings. The *chumash* used at Heska Amuna is *Etz Hayim* (lit. tree of life).

d'var Torah (lit. word of Torah) – a talk on topics relating to a section of the Torah.

gabbai (pl. *gabbaim*) – Two *gabbaim* stand at the reader's table during the Torah reading. One announces each *aliyah* with the Hebrew name of the person called to say the blessings. Both follow the Torah reading closely, providing any needed assistance and correcting any mistakes made by the reader.

gelilah – the honor of dressing the Torah after the reading is completed. The person who receives this honor is the *golel* (m.) / *golelet* (f.).

haftarah (lit. conclusion) – a section from the Prophets read following the Torah reading on *Shabbat* and holidays.

hagbah – the honor of lifting the Torah after the reading is completed. The person who receives this honor is the *magbiah* (m.) / *magbiha* (f.).

kaddish (Aramaic, lit. holy) – a prayer for sanctifying God's name. Four different forms of the *kaddish* are recited during the *Shabbat shacharit* service.

- *hatzi kaddish* (lit. half *kaddish*) – The shortest *kaddish* punctuates divisions within the service.
- *kaddish shalem* (lit. complete *kaddish*) – This marks end of a service.
- *kaddish d'rabbanan* (lit. *kaddish* of the Rabbis) – This *kaddish* originally marked the end of study sessions and now follows readings from the Rabbinic books of the Mishnah or Talmud.
- *kaddish yatom* (lit. orphan's *kaddish*) – The mourner's *kaddish*.

kiddush – the blessing over wine.

Barukh attah Adonai, Eloheinu, melekh ha-olam borei p'ri hagafen. Praised are You, *Adonai* our God, Ruler of the universe who creates fruit of the vine.

kippah (Heb.), *yarmulke* (Yid.) – skullcap.

Kohen (pl. *Kohanim*) – a descendent of Aaron. The first *aliyah* of the Torah reading is reserved for a *Kohen* or *Bat Kohen* (daughter of a *Kohen*).

Levi (pl. *Leviim*) – a descendent of the biblical tribe of Levi. The second *aliyah* of the Torah reading is reserved for a *Levi* or *Bat Levi* (daughter of a *Levi*).

maftir – the additional Torah reading (after the usual seven on *Shabbat*) given to the person who will chant the *haftarah*. Also, another name for *haftarah*.

mi shebeirach (lit. may the one who blessed) – the blessing for the sick.

motzi, hamotzi – the blessing over bread.

Barukh attah Adonai, Eloheinu, melekh ha-olam hamotzi lechem min ha'aretz.
Praised are You, *Adonai* our God, Ruler of the universe who brings forth bread from the earth.

musaf – the additional service appended to the morning service on *Shabbat* and holidays.

parashah (lit. portion), *parshat hashavua* (lit. portion of the week) – the weekly Torah portion.

pesukei dezimra (lit. verses of song) – a group of prayers recited before the start of *shacharit*.

Shabbat shalom (lit. peaceful Sabbath) – a traditional Hebrew Sabbath greeting similar to the Yiddish *Gut Shabbos*.

shacharit – the morning service.

shatz / shaliach tzibbur (m.) / *shlichat tzibbur* (f.) (lit. emissary of the congregation) – the person leading the congregation in public prayer, the cantor or *chazzan*. *Shatz* is an acronym formed from the initial Hebrew letters of the two words.

siddur – the prayer book. The *siddur* used at Heska Amuna is *Sim Shalom* (lit. grant peace).

tallit – prayer shawl.

tanach – the Hebrew Bible. The name is an acronym formed from the initial Hebrew letters of its three parts: Torah (the five books of Moses), *N'vi-im* (prophets), and *K'tuvim* (writings).

yahrzeit (lit. time of [one] year) – the anniversary of a person's death.

yashar koach – Figuratively, “may you have strength” or “may your strength be increased”. A phrase to congratulate someone after he or she has participated in some aspect of the service. The traditional response is *barukh tih'ye* to a man and *b'rukha tih'yi* to a woman, meaning “may you be blessed.”

Traditional Reading of the *Shema* during the *Shabbat Shacharit* Service

In preparation for recitation of the *Shema*, the four *tzitzit* (fringes) of the *tallit* are gathered together on page 346 as the words *Vahavienu l'shalom me'arba kanfot haaretz* (Bring us safely from the four corners of the earth on page 347) are read. Cover your eyes as you recite *Shema Yisrael* (Hear, O Israel) aloud and the second line *Baruch shem* (Praised is the Name) is said silently. (The second line is said aloud only on Yom Kippur.) During the final paragraph of the *Shema* on page 348 (349), the *tzitzit* are kissed three times when the word *tzitzit* in the Hebrew is read (in the English, twice when the word “fringe” is read and a third time at the word “it” in the second sentence). The *tzitzit* are kissed a fourth time at the end of the first paragraph of page 350 (351) and then released.

Traditional Reading of the Silent *Amidah* during the *Shabbat Shacharit* Service

The silent *amidah* is not truly silent. The words should actually be spoken quietly, loud enough for only the speaker to hear, and not his or her neighbor.

The silent *amidah* for *Shabbat shacharit* consists of the larger print on pages 354 and 358-364 in the Hebrew (355 and 359-365 in the English) of the *siddur*. The *kedusha* on page 356 (357) is not read during the silent *amidah*. Passages in the smaller print are read on the indicated occasions.

The *Shabbat amidah* consists of seven *b'rachot*, sections ending with the words *Barukh attah Adonai* (Praised are You, Lord). Prior to the first blessing on 354 (355) is a single line asking for the ability to say the prayer. Following the *amidah* on 364 (365) are two meditations, one of which may be read. The first is the traditional reading.

There are several traditional (though not required) movements that accompany the reading.

- As the first line is read, take three small steps backward followed by three steps forward. (These symbolically represent exiting from the material world and entering the spiritual world.)

- At the beginning of the first blessing of the *amidah* [top of page 354 (355)], bend your knees at the word *barukh* (praised), bow for *attah* (are You), and straighten as you say *Adonai* (Lord).
- At the end of the first blessing [middle of page 354 (355)], bend your knees at the word *barukh* (praised), bow for *attah* (are You), and straighten as you say *Adonai* (Lord).
- At the beginning of the sixth blessing [final paragraph on page 360 (361)], bow from the waist for *modim anachnu lakh* (we proclaim that You).
- At the end of the sixth blessing [middle of page 362 (363)], bend your knees at the word *barukh* (praised), bow for *attah* (are You), and straighten as you say *Adonai* (Lord).
- As the final line of the meditation on page 364 (365) is read, take three small steps backward, bow from the waist left, then right, then forward, and finally take three steps forward.

Carrying the Torah as it is Removed from the Ark

- When page 394 is announced, go immediately to the *bimah* and stand to the right of the Ark, facing the congregation.
- Turn to face the Ark when it is opened.
- At the appropriate time, someone will remove the Torah from the Ark and hand it to you.
- Hold the Torah high on your shoulder.
- When the Ark is closed, step down to the center of the *bimah* and face the congregation.
- The prayer leader will lead the congregation in two responsive prayers (*Shema* and *Echad*). Join with the congregation if you can.
- Turn toward the Ark (with others on the *bimah*) and bow as the leader chants (*Gad'lu*).
- Turn back toward the congregation and walk down the front steps of the *bimah* to begin the procession around the sanctuary. During the procession, allow congregants the opportunity to kiss the Torah.
- Walk down the center aisle and turn right when you reach the back.
- At the wall, turn right to go back to the *bimah*.
- When you are at the *bimah*, walk up the steps on the left side and hand the Torah to someone waiting at the reading table.
- Shake hands with everyone as you exit the *bimah*.

***Hagbah* (Lifting the Torah)**

- Move to the front row as the person with the *maftir aliyah* begins the blessing after the Torah reading.
- When the *hagbah* and *gelilah* honors are called by the *gabbai*, go immediately to the reading table on the *bimah* and stand facing the open Torah.
- Open the scroll so a few columns (traditionally three, but not required) are showing.
- Grasp the Torah by its bottom handles and slide it down until the middle of the scroll is on the edge of the table.
- With the parchment taut between the rollers, push down on the handles, using the table edge as a fulcrum. Bend your knees and get under the handles, and then raise the scroll.
- Turn around so your back is to the congregation.
- Walk to the first chair to the right of the Ark, and sit down.
- Hold the Torah on your lap as it is wrapped.
- When the scroll is fully dressed, reposition your hands to get a better hold.
- You may place the Torah in its stand, or someone will take it from you and place it in the stand.
- Exit the *bimah* by way of the chairs, shaking hands with everyone.

***Gelilah* (Dressing the Torah)**

- Move to the front row as the person with the *maftir aliyah* begins the blessing after the Torah reading.
- When the *hagbah* and *gelilah* honors are called by the *gabbai*, go immediately to the *bimah* and stand at the chair to the right of the Ark. (Do not pick up the Torah wrappings on your way. These will be brought to you.)
- As the person carrying the open Torah sits down, reach up and hold the top handles to help steady the Torah.
- Once the Torah is settled, turn the top handles toward each other until the parchment is tight.
- While dressing the Torah, keep in mind that you are facing the back of the Torah.
- Wrap the belt around the middle of the scroll and fasten the clasp on the open side of the scroll.

- Put the Torah cover over the scroll with the side with the writing away from you.
- Place the breastplate chain over both handles so the breastplate hangs on the side away from you.
- Place the *yad* (pointer) chain over the handle on your left so the *yad* hangs on the side away from you.
- When the scroll is fully dressed, you may take the Torah and place it in its stand or leave that task to someone else.
- Exit the *bimah* by way of the chairs, shaking hands with everyone.

Carrying the Torah as it is Returned to the Ark

- When page 420 is announced, go to the *bimah* and stand to the right of the Ark, facing the congregation.
- At the appropriate time, someone will remove the Torah from its stand and hand it to you.
- Hold the Torah high on your shoulder.
- Step down to the center of the *bimah* and face the congregation while songs are sung. Join with the congregation if you can.
- When given a signal, walk down the front steps of the *bimah* to begin the procession around the sanctuary. During the procession, allow congregants the opportunity to kiss the Torah.
- Walk down the center aisle and turn left when you reach the back.
- At the wall, turn left to go back to the *bimah*.
- When you are at the *bimah*, walk up the steps on the right side and proceed to the Ark.
- Someone will take the Torah from you and place it in the Ark.
- Move to the right side of the open Ark and remain there until it is closed.
- Shake hands with everyone as you exit the *bimah*.

***Aliyah* (Saying the blessings for a Torah reading)**

- Move to the front row as the person with the *aliyah* before yours begins the blessing after the Torah reading.
- When your *aliyah* is announced by the *gabbai*, go immediately to the *bimah* and stand to the right of the Torah reader.
- Tell the *gabbai* your Hebrew name when asked. (Your complete Hebrew name consists of your name, your father's name, and optionally your mother's name.)
- Take a corner of your *tallit* and touch the scroll where the reader points.
- Kiss the *tallit* and release it.
- Grasp both Torah handles and recite the blessings for *before* the reading (found in Hebrew and English transliteration on the reading table). After saying the first line, wait for the congregation to respond. Repeat their response and then continue.
- Roll the scroll open and hold the right handle as the Torah is read.
- When the reading is completed, take a corner of your *tallit* and touch the scroll where the reader points.
- Kiss the *tallit* and release it.
- Grasp both Torah handles and recite the blessing for *after* the reading.
- Shake hands with everyone at the table and move to the left side of the reader's table. Remain on the *bimah* through the end of the next *aliyah*.
- When that *aliyah* is completed, exit the *bimah* by way of the chairs, shaking hands with everyone.

Our thanks to Dr. Michael Burnett for compiling this guide.

Please share suggestions for additions and improvements to this guide with Rabbi Ferency, Bernard Bendriem, or Gilya Schmidt.

This guide is available at <http://heskaamuna.org/shabbatguide.html>.

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