March 2018

Shabbat Morning Service

A Guide for Visitors

Heska Amuna Synagogue

Celebrating God with awe and joy •
Healing lives through service •
Finding purpose through reflection •

a sacred home, animated by Jewish tradition

Heska Amuna Synagogue

After the Service

High lunch

Mo’ed Kodesh (Yiddish for “special Sabbath”) - We invite you to join us for a special meal and ceremony.

Kiddush (Yiddish for “blessing over wine”) and motzi (Yiddish for “dipping”) - We greet each other with blessings over wine (kiddush) and bread (motzi). We gather in the social hall to say the concluding prayers.

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Our Religious Observance

Heska Amuna Synagogue is affiliated with the Conservative Movement of Judaism. Conservative Judaism seeks to preserve Jewish tradition and ritual but is open to new interpretations of the law. For example, in contrast to Orthodox Judaism where only men are allowed to participate in most rituals, Heska Amuna is an egalitarian congregation, with both men and women participating in all aspects of our service and congregational life.

The Jewish Sabbath

Our weekly day of rest, Shabbat, is observed from sundown on Friday through nightfall on Saturday. (All days in the Jewish calendar begin at sundown because each of the days of Creation in the Bible concludes with “there was evening and there was morning.”) The services that are held on the Sabbath vary widely among congregations. In our practice, there is always a Shabbat service on Saturday mornings. We often hold Kabbalat Shabbat (“welcoming the Sabbath”) services on Friday evenings. Other congregations include Saturday afternoon services and recite prayers at the end of the Sabbath (Havdallah).

Our Sanctuary

The raised stage area at the front of the sanctuary is the bimah. Bimahs are usually situated so that congregants facing the bimah are also facing toward Jerusalem. The Rabbi, our ordained spiritual leader, often stands at the lectern on the right while the person(s) leading the service stands at the table on the left. This table is also used for reading the Torah.

In the center of the bimah is the Ark (Aron Kodesh), which houses the Torah scrolls except when they are removed for reading. During the service today, the Ark will be opened to remove and replace a scroll. Above the Ark is the Ner Tamid, the Eternal Light, with a scroll affixed above it. The Ark will be opened to remove and replace a scroll above the Ark is the Ner Tamid, the Eternal Light, with a scroll affixed above it.

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Musaf

This brief “additional” service in the siddur (pp. 93-106) completes the Shabbat service. Its main feature is an Amidah (see Our Main Prayers). Though similar to the Amidah in the Shacharit service, the service leader reads the Amidah in the Shabbat service. His main feature is a recitation of the Amidah (see Our Main Prayers). This brief additional service in the Shabbat service is also known as a Davar Torah (a word of Torah).

The Jewish Sabbath

The Sabbath is never extinguished. True spirit of the Temple is eternally preserved in our congregations. The service that we hold today, which was once held in the Temple, is the only service where we follow the same order of prayers. The service that we hold today, which was once held in the Temple, is the only service where we follow the same order of prayers.

Glossary

Shabbat - Sabbath
Kippah (Heb.), yarmulke (Yid.) - skullcap worn by all men (Jewish or not)
Tallit - prayer shawl worn by Jewish men and some women
Kippah (Heb.), yarmulke (Yid.) - skullcap worn by all men (Jewish or not)
Shabbat - Sabbath
Chassidic prayers (pp. 107-112)

Choosing prayer book (pp. 107-112)
The service on Saturday morning consists of four parts, which are described below.

• Pesukei Dezimra
  This introductory service translates as "songs of praise." It opens with a group of blessings called Birchot HaShachar or "morning blessings." Each of these begins with the Hebrew phrase, "Baruch Attah Adonai" which translates as "Blessed are You, Adonai (God's name)." At the end of each blessing, the congregation responds with "Amen." Following these blessings, the service consists of readings primarily from Psalms that are intended to establish the mood of the morning. This service consists of selections from pp. 10-41.

• Shacharit
  This service is found in the siddur on pp. 42-74. It begins with the Barechu, the call to prayer, which can only be recited if a minyan is present. The Shema is found on pp. 51-53 (see Our Main Prayers). Many people cover their eyes as the first words of the Shema are recited so they can focus completely on the meaning of these words. As its final paragraph which mentions the fringes on the corners of garments is read, many people kiss the fringes of their tallit. The Amidah (see Our Main Prayers) is the largest part of this service (pp. 58-73). It is first read in an undertone by individuals. The service leader then recites the Amidah aloud (pp. 58-64, 67-68, 70-72).

• Torah Service
  The central part of the morning service is the Torah reading. The service surrounding the reading is found in the siddur on pp. 75-92. As prayers are recited, a Torah is removed from the Ark and carried through the sanctuary where many people show their reverence for the Torah by touching the Torah with their siddur or tallit and then kissing the siddur or tallit. The reading from the Torah is found in the larger red book Etz Hayim. The page numbers for the readings can be found in the service program and are also announced. The reading is divided into seven portions. For each of these, a member of the congregation goes to the bimah to say blessings before and after the reading. Following the seven portions, the Torah is covered while a blessing for the sick (Mi Shebeirach) is recited. Visitors along with congregants are invited to stand during this time to say the names of those in need of healing.

The Torah

Judaism's most sacred object is the Torah, a scroll of parchment on which the first five books of the Bible have been handwritten in Hebrew by skilled scribes. The Torah is the foundation of our religion as it contains the earliest written Jewish history, laws, and traditions, superseding all other texts. Out of respect to what the Torah represents, we stand when the Ark is opened and when the Torah is lifted and carried through the congregation with song. The parchment of the Torah is attached to wooden rollers. The Torah has to be written with no mistakes; the letters must be clear and the writing neat. If the letters are not clear or if the writing is not neat, the entire book must be rewritten. The Hebrew within the Torah is written without vowels, punctuation marks, and melody notations (Yidd. t'f'rot) and requires special skill to read. During the Torah reading, two people knowledgeable in Hebrew (gabbai) carefully follow the reading in a chumash (see Our Books), which has the vowels, punctuation marks, and melody notations. Their purpose is to correct any mistakes the reader might make. Because one is not to touch the actual parchment, a pointer (yad) is used. The reader uses a silver or wooden pointer (yad) to keep the place as he/she reads.

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Our Service

Our Saturday morning service lasts about two and a quarter hours. The formal service is conducted in Hebrew with explanations and a sermon. The larger red book, called a sidur, is a quorum of at least ten Jewish adults over 13 years of age, in order to be recited during services.

Some prayers are recited in English, in order to be recited during services.

At all Jewish services, various forms of a prayer called Kaddish are recited. At all Jewish services, there is both a private reading of the Amidah (see Our Main Prayers) that will be recited during the morning service. At Heska Amuna, any adult who participates in services on the bimah is expected to wear a tefillin (see Our Special Attire). A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services. Some women wear a prayer shawl (tallit) and men wear a yarmulke. A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services.

Kaddish: In all Jewish services, a form of prayer called Kaddish is recited to honor parents and loved ones who have passed away. Reciting Kaddish is considered a true act of selflessness and kindness. Traditionally, individuals recite the Mourner's Kaddish during the morning service. At Heska Amuna, any adult who participates in services on the bimah is expected to wear a tefillin (see Our Special Attire). A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services. Some women wear a prayer shawl (tallit) and men wear a yarmulke. A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services.

The Amidah: The Amidah is the core of every Jewish worship service. It is divided into three central sections: praise, petitions, and thanks. During the morning service, there is both a private reading of the Amidah (see Our Main Prayers) that will be recited during the morning service. At Heska Amuna, any adult who participates in services on the bimah is expected to wear a tefillin (see Our Special Attire). A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services. Some women wear a prayer shawl (tallit) and men wear a yarmulke. A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services.

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Kaddish D'Rabbanan: The Kaddish D'Rabbanan is recited between parts of the service. It is the core of every Jewish worship service. It is divided into three central sections: praise, petitions, and thanks. During the morning service, there is both a private reading of the Amidah (see Our Main Prayers) that will be recited during the morning service. At Heska Amuna, any adult who participates in services on the bimah is expected to wear a tefillin (see Our Special Attire). A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services. Some women wear a prayer shawl (tallit) and men wear a yarmulke. A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services.

Kaddish Yatom: The Kaddish Yatom is recited during the morning service. It is divided into three central sections: praise, petitions, and thanks. During the morning service, there is both a private reading of the Amidah (see Our Main Prayers) that will be recited during the morning service. At Heska Amuna, any adult who participates in services on the bimah is expected to wear a tefillin (see Our Special Attire). A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services. Some women wear a prayer shawl (tallit) and men wear a yarmulke. A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services.

Kaddish HaRabbim: The Kaddish HaRabbim is recited during the morning service. It is divided into three central sections: praise, petitions, and thanks. During the morning service, there is both a private reading of the Amidah (see Our Main Prayers) that will be recited during the morning service. At Heska Amuna, any adult who participates in services on the bimah is expected to wear a tefillin (see Our Special Attire). A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services. Some women wear a prayer shawl (tallit) and men wear a yarmulke. A head covering (Heb. kippah, Yid. yarmulke) is worn by all men and many women during services. It is a traditional sign of respect and indicating one's willingness to participate in services.

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