

Shalom!

We are happy to welcome you to our vibrant multi-generational community here at Temple Emunah. Shabbat (Saturday) morning is the high point of the Jewish week and of our activities; it is a time when we come together to feel God's presence, to learn, and to share with each other.

Our Shabbat morning service follows the traditional liturgy that expresses the yearnings of the Jewish people as they have evolved over thousands of years. The Shabbat morning service contains basic Jewish beliefs and aspirations. It is also a time for study and celebration as we read the Torah and *Haftarah* (selections from the Prophets) communally. In our prayers, we declare God's sanctity, the fundamental unity and interconnectedness of the universe, as we pray for ourselves, our families, the Jewish people and all humanity. All of our prayers resound with our ultimate hope for the universe: *shalom*, peace.

Whether you are present simply to pray or for a special occasion such as a bar or bat mitzvah celebration, an upcoming wedding, or to express your concern for someone who is ill, I hope that you will find this service a place of meaning. Throughout life's journey, we all search for places where we can find God and connect to eternity. It is our hope that this sanctuary and this service will provide such an opportunity. This spiritual and intellectual experience is followed by a *Kiddush* reception where we enjoy each other's company, strengthening our caring community.

In addition to our main service, the focus of our communal celebrations, our Shabbat experiences often include: family services, children's programs and alternative services, and experiences like Minyan Katan, learner's services, meditation and Synaplextm.

As our rabbis taught, *iyyun tefillah* – the deep study of prayer - is fundamental to our spiritual practice. This booklet, prepared by Temple Emunah's Religious Committee, opens up much of the service in order to help us achieve this goal. Please use it to add to your experience. In addition, you may want to pick up the *Or Hadash Siddur* (our prayer book with added commentary) outside the sanctuary or to ask a greeter or a neighbor for assistance.

We hope you enjoy this service that blends the insights of the ancients with the needs of the current moment. I look forward to personally greeting you at the *Kiddush* and answering any questions you may have.

Shabbat Shalom,

Rabbi David Lerner

Welcome to Temple Emunah, where we strive to keep *emunah* (faith) both with the teachings and practices of traditional Judaism as well as with the values and demands of contemporary life. We hope this booklet will introduce you to the Shabbat morning service and make you feel comfortable during your time with us.

The liturgy of this service is complex and rich. Its essence, however, is to help us draw near to God and to each other. Please know you need not be in step with each and every detail of the service. Allow the words, sights and sounds of our service to act as a “jumping off” point for your own meditations. We deeply hope that, whatever your tradition, you find your time with us to be joyous and meaningful.

An Introduction to the Sanctuary

Please feel comfortable sitting anywhere in the sanctuary. Once seated, you will be oriented toward the *bimah* - the place from which our service is led. It contains a reading table and two lecterns. Behind the table is the *aron kodesh* (holy ark) that contains our Torah scrolls (the first five books of the Bible). Above the ark, you will see the *ner tamid* (eternal light) that burns continually as a sign of God’s presence.

Temple Emunah has two rabbis. They guide and teach us throughout the service from the lectern on your left. We take great pride in our community’s involvement in leading our prayer services. Throughout the service, you will see community members – men and women, old and young – leading prayers from the *bimah*.

In the pews you will find two books. Please note that these are read from right to left. The smaller, blue book, *Siddur Sim Shalom*, contains the liturgy for our service in both Hebrew and English. In addition, some prayers that we sing aloud are transliterated. The larger, red book, *Etz Hayim*, is used during the Torah service and contains the text of the Torah as well as a selection of prophetic writings from the Hebrew Bible.

You will see that all men and many women cover their heads with *kippot* (skull caps) or hats. This is done as a sign of respect to the divine. We ask all men, Jewish and non-Jewish, and invite all women to cover their heads while in our building. You will also see that adult Jewish men and many women wear *tallitot* (prayer shawls). Jews are commanded to wear the *tzitzit* (fringes) of these shawls to serve as a reminder of all God's commandments (Numbers 15:37-41). Both *kippot* and *tallitot* are available outside the sanctuary.

Shabbat is our day of rest. As such, we refrain from all manner of work and leave behind the trappings of our work week. These include writing and the use of electronics. Please help us honor this special day by turning off and not using any electronic devices (cell phones, cameras, MP3s, etc.) during your entire time with us. (In case of emergency, please ask for help).

Please feel free to leave and re-enter the sanctuary discreetly at any point during the service. On most *Shabbatot*, at least one of our alternative services will be going on elsewhere in the building. We also offer drop-off babysitting and have a parent-supervised playground. You are welcome at any one of these.

The Shabbat Morning Service

The Shabbat morning service, like all Jewish prayer services, follows a basic structure and includes core elements that have remained essentially unchanged for thousands of years. Below please find short descriptions of the parts of the service. Page numbers correspond to those in *Siddur Sim Shalom*. The rabbi or prayer leader will occasionally announce page numbers and direct the congregation to stand or sit. The service generally lasts from 9:30 to 12:00.

ברכות השחר *Birkhot Ha-shahar*, Morning Blessings (Pages 61-82)

This preliminary section prepares us for prayer: it helps us attain the right *kavanah* (intention or direction) for the later parts of the service. The prayers in this section, especially those on page 65, acknowledge our debt to God for the renewal of life each morning and for everyday gifts, whether ordinary (e.g., sight and clothing) or transcendent (freedom and wisdom). It also includes devotional texts that orient us to the ideals of study and moral clarity.

The section concludes with the Mourner's *Kaddish* (p. 82). This prayer is not in Hebrew but in Aramaic, the vernacular tongue of Jews two thousand years ago. It is found in different forms throughout the service, sometimes recited by mourners, as it is here, and sometimes by the prayer leader. It praises and sanctifies God's name and marks transitions between the various sections of the entire prayer service.

פסוקי דזמרה *P'sukei D'zimra*, Psalms and Song (Pages 83-106)

The next section contains a selection of psalms and other biblical writings that further ready us for prayer. It has its roots in the ancient practice of the sages, who read the entire Book of Psalms daily to prepare themselves for prayer. The psalms and texts contained herein set a tone of reverence and joy. They celebrate our connection to God through nature and recall major events in Jewish history.

שחרית *Shaharit*, Morning Service (Pages 107-138)

This is the major section of our service. Historically, what preceded it was often said at home and people would be called to communal worship by the *Bar'khu* (p. 107). Shabbat and holiday morning services contain three major elements: the *Sh'ma*, the *Amidah* and the reading of the Torah.

The *Sh'ma* consists of biblical texts and is surrounded by blessings. Its central sentence: "Hear O Israel, *Adonai* is our God, *Adonai* is One." (Deut. 6:4) is a declaration of monotheistic faith and has become something of a credo for Jews. The word "*Adonai*," which you will hear throughout the service, literally means "my Master" and is the phrase substituted for the inexpressible name of God, *yud-heh-vav-heh* (YHWH). The biblical texts of the *Sh'ma* exhort us to study the Torah and follow its commandments. The surrounding blessings describe God's actions in history: Creation (pages 107–110), Revelation (page 111) and Redemption (pages 113-114).

The *Amidah* (Standing Prayer, pages 115-128) is the central prayer of all Jewish services. It is recited every evening, morning and afternoon and one additional time on Shabbat. The *Amidah* consists of three introductory blessings, a middle section and three concluding blessings. The three introductory blessings praise and describe God. On Shabbat, the middle section, which is different in each of the day's four services, describes the various moods of this special day. The concluding section contains three blessings that ask God to accept our prayers, thank God, and finally, make a plea for peace.

You will note that we stand during the *Amidah*, as it is addressed directly to God. It is customary to stand with your feet together (to be like the angels, who are said to have one leg) and respect the prayers of your neighbors. The middle and concluding sections are recited silently, although on occasion the entire *Amidah* is repeated aloud. Whether you follow the liturgy or your own thoughts, this is a time for reverence: attempt to leave off the chores and “to-do” lists of the week and reflect on higher things and the gift of rest.

קריאת התורה *K'riat Ha-Torah* (Torah Service, Pages 139-154)

The focus of our service now changes from prayer to study with a public reading of the week's *parashah* (selection from the Five Books of Moses) and a corresponding *Haftarah* (selection from the Prophets). The texts of these can be found in the large, red *Etz Hayim* book in the pews. The Torah is chanted with great reverence and care, as it is viewed as our most sacred and divine text. The ability to *leyn* (chant) these texts requires long study and we take great pride when our youth achieve this moment as a *bat* or *bar mitzvah*.

Each page of the *Etz Hayim* is divided into four sections: the top section has the text of the reading in both Hebrew and English. Below this are two sections of commentary: first, above the line, we find the *p'shat* (literal meaning) and below the line, we find the *d'rash* (interpretative understanding). This section, which was written by the acclaimed Rabbi Harold Kushner, elucidates the significance of the text. On some pages, you will find a darker box with an insight on how this passage influences Jewish law and practice today.

After the Torah scroll is removed from the *aron*, it is carried in a procession around the sanctuary and then placed on the reading table. During the processional, we show our respect for the Torah by facing it as it makes its way around the sanctuary. You will also see people touching and kissing it in reverence. Each Shabbat's Torah portion is broken into seven sections. Certain guests or members of the community are honored with an *aliyah*, that is, they go up to the reading table to bless the reading of each section. During the Torah service, the community will recite prayers for those who are ill, for our country and for Israel. Please look at the English translation of the portion, as it will be relevant to the rabbi's sermon or teaching, with which this part of our service concludes.

מיספ Musaf, Additional Service (Pages 155-187)

The *Musaf* service is recited on Shabbat and on Festivals and recalls the additional sacrifices offered on these days in the ancient Temple in Jerusalem (destroyed in 70 C.E.). It includes an additional *Amidah* (Standing Prayer), whose middle section differs from the *Amidah* recited earlier.

This service also includes the Mourner's *Kaddish*. During this solemn moment, mourners and those marking the anniversary of a loved one's death stand and recite this prayer proclaiming God's sanctity.

We conclude with community announcements and *Adon Olam* (Lord of the Universe), a closing hymn usually led by the children of our community.

קידוש *Kiddush*

Kiddush (sanctification) is a special blessing over wine recited to sanctify Shabbat (or other holidays). It has also come to mean the light meal and reception that follows this blessing. At the conclusion of our services, we recite this blessing together, as well as the blessing over *hallah* (bread), after which you are invited to enjoy some food, drink and conversation in the social hall. This festive meal is no less a part of our Shabbat worship than the service in the sanctuary. As such, our Shabbat customs mentioned earlier (including the wearing of head coverings and refraining from the use of electronics) continue to apply.

Please make yourself comfortable at this social time and introduce yourself. We look forward to meeting you and answering any questions.

Our Community

Temple Emunah is an inviting, egalitarian, Conservative synagogue that serves the Jewish communities of Lexington and more than twenty five surrounding cities and towns. We welcome into our congregation all Jewish men and women, their partners and their children - whether Jewish or not - regardless of their sexual orientation, race, or national or ethnic origin. We invite all those who wish to journey with us to do so.

Temple Emunah has its roots in several Jewish groups northwest of Boston. In 1911, a number of families formed the East Lexington Hebrew Congregation. In subsequent decades this became the Arlington-Lexington-Bedford Jewish Community Center. A merger of this community with some families from the Belmont Jewish community led to the establishment of Temple Emunah in 1959. The original building was dedicated in 1963 and expanded in 2003.

We are proud of our extensive programming and our lay participation: We have morning and evening services daily and many alternative services. These include Minyan Katan, Family Minyan, Teen Minyan, Junior Congregation, Tot Shabbat, Shabbat Shalom and meditative services and sessions. We have a renowned pre-school, a vibrant afternoon religious school program, and a rich adult education program. Our community sponsors social action and Israel-centered programs as well as numerous social opportunities.

We are delighted to have you with us today. Please join us again.

Shabbat Shalom!