

ב"ה

SHABBAT PRAYER BOOK GUIDE



Island
SYNAGOGUE
קהילת שבת אחים

IN THE HEART OF
MERCER ISLAND, WASHINGTON

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Kehillat Shevet Achim

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INSCRIPTION ON THE ARON KODESH

V'ASUE LEE MIKDASH V'SHACHANTEE B'TOCHAM.
THEY SHALL MAKE FOR ME A SANCTUARY
AND I WILL DWELL IN THEIR MIDST.



THE PAROCHET

The parochet (curtain) was designed by
Jeanette Kuvin Oren.

The blue design in the lower half of the parochet represents the parting of the Sea of Reeds as the Israelites left Egypt. G-d led the Israelites through the wilderness with a column of smoke and fire, represented by the yellows and reds in the form of the Hebrew letter "shin" – a symbol for G-d's name. The design is organized in a grid of five columns, representing the five books of the Torah, and ten rows for the Ten Commandments. Material for the curtain is hand-dyed silk in a variety of textures and quilted for interest and durability, accented with gold cord and lined in a lightweight satin.

A PERSONAL MESSAGE

FROM THE RABBI

Welcome to Island Synagogue: Kehillat Shevet Achim. We are honored that you have joined us on this Holy Day. We hope that this publication will enhance your prayer experience, infusing it with meaning and joy.

Our Hebrew name “Kehillat Shevet Achim” means the “Congregation where family dwells.” All who enter our campus are welcomed unconditionally as family. We attempt to lead our services in a meaningful way, adhering to over three thousand years of tradition. The Torah and Siddur are as inspiring today as they were three millennia ago, when our ancestors engaged in this spiritual experience in our Holy Land of Israel and the Diaspora.

Knowledge is the basis for understanding so you are encouraged you to ask the Rabbi and other congregants any questions or clarifications you seek.

Wishing you a Shabbat Shalom.

A handwritten signature in black ink that reads "Rabbi Yechezkel Kornfeld". The script is cursive and fluid, with the first letters of "Rabbi" and "Kornfeld" being capitalized and prominent.

Rabbi Yechezkel Kornfeld

INTRODUCTION

WELCOME TO ISLAND SYNAGOGUE KEHILLAT SHEVET ACHIM

The Jewish Shabbat (Sabbath) prayers begin at sunset on Friday with the Maariv service and concludes on Saturday, just before sunset with the Mincha service. This booklet will help you to follow and understand our Shabbat morning services.

Shevet Achim is a Modern Orthodox synagogue. The liturgy and the language of the Tanach (Holy Scriptures) and the Mishnah (Oral Law) is primarily Hebrew. Prayers may also be recited in English.

We use two books during our prayer service on Shabbat – the *Artscroll Siddur* (prayer book) and the *Stone Chumash* (Five Books of the Torah). The *Chumash* also contains the weekly readings from the Prophets as well as commentary and explanations of the texts.

Hebrew is read from right to left. In our *Siddur* and *Chumash*, Hebrew text appears on the right-hand page and is translated on the left-hand page. Pages will be announced or indicated throughout the service. This booklet also provides the page numbers for most of the important and noteworthy elements of the service. There is also a glossary at the end of this booklet that will help with unfamiliar words and terms.

“If you are not a better person tomorrow than you are today, what need have you for a tomorrow?”

Rabbi Nachman of Breslov

DECORUM

Dress: We ask both men and women to dress modestly and appropriately for services and whenever entering the synagogue building. We dress up for services, especially on Shabbat to honor the day and show reverence for G-d's house of prayer.

Telephones: Telephones are not allowed to be used on Shabbat or other holidays except for emergency situations or for professional situations (physicians, dentists, etc.), per a Halachic ruling from a Rabbi.

Photography: Taking pictures of any kind is not allowed in any part of the synagogue or its grounds between Friday night before services until Saturday night after services or on Jewish Holy Days.

Separation between men and women: During prayer services, women and men are separated by a Mechitzah (partition), which enables all to concentrate on their spiritual needs without overt interaction.

Talking: The synagogue sanctuary is a wonderful place to interact socially with friends and relatives, some of whom we may not have seen recently. Please respect those praying in the sanctuary by avoiding or minimizing conversation. It is permissible to converse softly in the foyer or other parts of the facility, or you may want to wait to talk during the Kiddush (reception) after services.

Children: We welcome children to our synagogue. We have a number of activities during services for your children, according to their ages, and encourage parents to direct their children to these activities. We re-

quest that parents take responsibility for the actions of their children and guide them to places and activities where they can behave well.

*“Who is wise?
One who learns from all.”
Ben Zoma – Pirkei Avos*

UNDERSTANDING PRAYER (TEFILLAH)

Judaism has a unique outlook on prayer. In fact, the term “prayer” has a deeper meaning. Prayer (Tefillah) means attachment, connection, or cleaving. The prayer experience is not just a shopping list of personal needs; this is only one component. The essence of prayer is G-d. We invoke verses from scripture and quotations from Rabbinic literature focusing on the greatness and uniqueness of G-d. In a sense, the prayer experience enables and empowers us to stop being self-centered and become G-d-centered.

The Sages derived from the way Moses prayed to G-d that prayer has three components: praise, request, and gratitude.

Before we present our personal requests, we must become aware of the greatness of G-d, Whom we are petitioning. That is why so much of the text of prayer contains Scriptural verses praising G-d. Then we proceed to pray and petition G-d for our personal, communal, and national needs. This teaches us that all

our efforts in the natural world are granted and attained only because of G-d's blessing. Finally, we thank G-d for all He has provided us in the past.

The prayer experience reinforces Judaism's fundamental teachings that G-d is the only true reality on Whom we are totally dependent.

There is a Biblical obligation to pray to G-d daily and request our needs. The Rabbis institutionalized the text of prayer and its frequency. The Patriarchs introduced praying three times a day: at the start of a new day (Maariv Service), which occurs after sunset; in the morning (Shacharit Service); and before sunset (Mincha Service). The Rabbis obligated these prayers after the destruction of the Temple in Jerusalem to replace the Temple service.

The Mitzvah of prayer is fulfilled by reciting the Amidah, also called the Shemoneh Esrei or the Standing or Silent Prayer. The prayers recited before the Amidah prepare us for it, and the prayers recited after the Amidah enable us to bring the Amidah experience down to earth.

The Amidah is recited when a Jew stands before G-d, like a subject before a king, praising, beseeching, and thanking Him. It is an intensely personal, spiritual experience and is the apex of the prayer service.

Shabbat prayer prepares us for the coming week.

Daily prayer prepares us for the coming day.

Rabbi Jonathan Sacks

THE STRUCTURE OF THE AMIDAH

The Amidah always has three (3) parts:

1. The first three (3) blessings
2. The middle blessing(s)
3. The last three (3) blessings

On weekdays there are 13 middle blessings. They are prayers/requests for our personal and communal needs. On Shabbat and festivals these 13 blessings are replaced by one longer blessing.

The first three (3) blessings of every Amidah are:

1. The merit of the Patriarchs
2. G-d's might and the resurrection of the dead
3. The holiness of G-d's name

The middle blessing for Shabbat and Festivals is:

4. The sanctity of the day

The last three (3) blessings of every Amidah are:

5. The restoration of the Temple Service
6. The giving of thanks
7. The request for peace

THE SATURDAY MORNING SERVICE

Shabbat morning services are made up of three sections:

A. Shacharit

The first part of the morning service, on both Shabbat and during regular weekday morning services, includes:

1. Birchot HaShachar (morning blessings)
2. Pesukei D'zimrah (Verses of Praise)
3. The Shema (a declaration of the principal of our faith) and its blessings
4. The Amidah, reflecting the day's theme of creation and rest, replacing the standard weekday format of the Amidah.

B. Torah

1. The Torah scroll is taken out of the Aron HaKodesh (Holy Ark).
2. It includes the reading of the weekly Parsha – the designated portion of the Torah for that Shabbat.
3. The Haftarah is read – the designated reading of the Prophets for that Shabbat that reflects the theme of the Parsha.

4. The new month is blessed (when applicable).
5. The Torah is returned to the Ark.

C. Mussaf:

1. An additional Amidah, which commemorates the added communal offerings for festive days, like Shabbat, Yom Kippur, and Rosh Chodesh (New Month).
2. Concluding prayer

NOTES:

- * **Tallit:** *Many Jewish men wear a prayer shawl for all morning prayers.*
- * **Minyan:** *While many of our prayers can be recited by individual Jews, some special prayers require a Minyan, a quorum of ten adult men. These are Kaddish, Borchu, Kedusha, and the Torah reading.*
- * **Chazan:** *For communal prayer, the service is led by a Chazan, also called the agent of the community or cantor.*

“Torah is not education, it is transformation.”

Rebbitzin Dena Weinberg

A. SHACHARIT

1. BIRCHOT HASHACHAR

- **Birchot HaShachar** (Morning Blessings) page 19: These blessings help us recognize our circumstances in life and thank G-d for clothing us, sustaining us, guiding us, and recognizing our actions to improve the world and do our duty as Jews.
- **Kaddish d'Rabbanan** (Rabbi's Kaddish) page 53: At this point, people who are in mourning for a loved one who has passed away within the last year, or those who have a loved one who died on this date in the Hebrew calendar, recite a prayer called Kaddish.

NOTES:

- * *Kaddish is not a prayer of remembrance, but instead praises and magnifies G-d's name and expresses our hope for eventual redemption. If one cannot read the prayer in Hebrew, he/she may use the English transliteration of the prayer on page 1042.*
- * *In our services we say three types of Kaddish. The Rabbi's Kaddish is recited after we say a portion of the Talmud or Midrash. The Mourner's Kaddish is recited by mourners to elevate the soul of their loved one. The Chatzi Kaddish is recited by the Chazan at the end of a defined group of prayers.*

After Kaddish, we turn to page 369.

2. PESUKEI D'ZIMRAH (VERSES OF PRAISE)

Taken primarily from the Psalms of King David, these verses prepare us for the Amidah, as they express our appreciation and understanding of G-d's greatness.

- **Mizmor Shir** (A Song for the Inauguration of the Temple by David) on page 369 refers to the inauguration of the Temple service in ancient times. Notes on page 55 provide further explanation.
- **Baruch Sheamar** ("Blessed is He who spoke...") on page 371. This blessing introduces the Pesukei D'Zimrah. We stand, and men gather the front two strands of their Tallit together and at the end of that paragraph, kiss them, release them, and we may sit. The reader and congregation continue with the recitation of Psalms.
- **Hodu** ("Give thanks...") on page 385 is a recitation of Psalm 136, during which we stand in tribute. It is also called the Great Psalm of Praise, since its verses celebrate G-d's kindness from the immensity of creation to the universality of giving each creature its sustenance. At its conclusion we may be seated.
- **Ashrei** ("Praiseworthy are those...") on page 391 is repeated three times a day, this being the first time. A commentary on page 66 explains the importance of this prayer. We continue, seated, until page 397.

- **Va'Yivarech David** (“And David blessed...”) on page 397 begins a section of the service where we stand in respect for the many miracles detailed in Va'yoshah.
- **Va'yoshah** (“God saved...”) on page 399 is the famous “Song at the Sea,” a celebration of our leaving Egypt and the miracle of the splitting of the sea. This detailed narration emphasizes the power of G-d and His promise to free us from our enslavement.

At this point, we begin the more melodic and central section of the service. In many congregations a different Chazan may take over, or the individual leading Pesukei D'Zimrah continues.

- **Shochain Od** (“He who abides...”) on page 405 is the final series of prayers in this section.
- **Yishtabach** (“May Your Name be praised...”) mid-page 405 is said standing without pause. It is the concluding blessing of Pesukei D'Zimrah.
- **Half-Kaddish** (Chatzi Kaddish) on page 407 is recited by the Chazan, denoting completion of this section of the prayer service.

3. BLESSINGS OF THE SHEMA AND SHEMA

- **Borchu** (“Bless G-d...”) mid-page 407, the Chazan bows while saying the **Borchu**, loudly, and when he completes this phrase, we all bow and recite the sentence below it – “Blessed is G-d, the Blessed one, for all eternity.”

- **Kel Adon** (“G-d, the Master...”) on page 411 is a liturgical poem sung by the congregation. This poem’s Shabbat recitation is a reflection of our greater ability to see just a little more of G-d’s greatness on that day.
- **The Shema** (“Hear, O Israel...”) on page 415.

The paragraphs associated with the Shema are taken directly from the Torah. The third paragraph instructs men to wear “tsitsit” fringes for all time.

NOTES:

- * *The men have gathered the four fringes, one from each corner of their prayer shawls, and are holding them in their left hands. In unison we declare the principal of our faith – **Hear, O Israel: The Lord is our G-d, The Lord is One.***
- * *While reciting **The Shema**, the eyes are covered with the right hand, symbolically blocking all outside distractions while concentrating on this tenet of faith, immediately followed, in an undertone, by “Blessed is the name of His glorious kingdom for all eternity.”*
- * *At **V’yomer** (“And G-d said ...”), in the third paragraph of **The Shema**, men transfer the fringes to their right hand, and every time they encounter the word tsitsit, they kiss the fringes.*

The **Shema** ends at the bottom of page 419, and the congregation stands in preparation for the most revered personal prayer in the Shacharit service, the Amidah.

4. AMIDAH

On a regular Shabbat, the Amidah starts on page 421. (See notes on the Amidah structure on page 7.)

NOTES:

- * *Many communities outside Europe retain their own customs regarding standing or sitting, adding prayers, etc., but the Amidah is universally recited standing.*
- * *During this prayer, congregants stand with feet together in silence and do not move them until completion of the Amidah. To foster immersion in the prayer, it is forbidden to pray out loud or recite prayers loud enough for close neighbors to hear.*

At the end of the Amidah, on page 431, we take three steps backward, bowing left, right, and forward, symbolically leaving the presence of the King.

Once the general congregation has finished the prayer, the Chazan repeats the entire Amidah.

NOTES:

- * *For most of Jewish history, few could afford prayer books. Those who had them or knew it by heart recited the Amidah them-*

selves. Those who did not would listen to the Chazan's repetition intently and answer "Amen" to all the blessings and thereby fulfill their obligations to recite the Amidah. In modern times, when everyone has access to a Siddur, the repetition enables congregants to respond to Kedusha, Modim, and the blessings with "Amen."

- * *There is a Rabbinic obligation to respond "Amen" when a Bracha is heard. "Amen" means we believe that the Bracha is absolutely true and we await its fulfillment. There is a custom to respond "Baruch Hu Uvaruch Shmo" – "Blessed is He and Blessed is His Name" – when G-d's name is heard in a Bracha.*

We return to page 421 for the Chazan's repetition of the Amidah. After a few paragraphs, everyone stands.

- **Kedusha** is on page 423, with a commentary on page 100. This insertion is yet another sanctification of G-d's glory. Everyone stands and responds to the Chazan in unison. When the Kedusha is finished, we may be seated.
- **Modim** ("We gratefully thank You...") on page 427 is another individual prayer within the Amidah thanking G-d for shielding and saving us. We rise and bow at the start of this prayer and read the words in the gray box.

After we end the Shemoneh Esrei on page 431, the Chazan recites Kaddish.

B. TORAH READING

The Torah is the central core of Judaism. It is read twice every Shabbat, in the morning and in the afternoon service with the start of next week's reading. It is also read every Monday and Thursday morning and for the new month and festivals. Many people spend their entire lives studying Torah and its commentaries. A great many Jewish people attend classes on a regular basis here at Island Synagogue and elsewhere to further increase their understanding of the Torah.

NOTES:

- * *While our printed books have dots and marks under the letters (the markings are vowels), the Torah scroll does NOT have them. The Torah reader will have studied or memorized the portion over a period of time, reviewing his pronunciation to make sure he is letter-perfect.*
- * *The Torah scroll is hand-printed, using select-ed parchment and an ink recipe thousands of years old. The scribe who writes it must ensure the highest level of spiritual purity before beginning his work each day.*

1. REMOVAL OF THE TORAH FROM THE ARK

- **Ain Kamocho** ("There is none like You ...") on page 433 emphasizes G-d's greatness and a plea to rebuild Zion.

At the appropriate signal, the Torah or Torahs needed for the service can be removed. Depending on the time of year, there may be up to three scrolls removed from the Ark.

When the Ark is opened, everyone stands in respect for the Torah's Holiness. Once the appropriate initial prayers are said, the Chazan will carry the Torah(s) around the sanctuary, bringing the Torah(s) close to the congregants, many of whom will kiss it (directly, or with their prayer shawls). The Chazan places the Torah on the Bimah (reading table).

2. READING THE TORAH

When the Torah is placed on the table and the scroll opened for reading, the congregation temporarily retires the prayer book (*Siddur*) and follows the Torah reading in the blue *Stone Chumash* on the page corresponding to the Parsha (chapter) that will be read from the Torah. The initial page number will be announced, along with the name of the Parsha.

Aliyah (Going up). Usually seven men are honored on Shabbat by being called up to the Torah. The blessing recited by the person receiving the Aliyah is found on page 440. A copy is also on the Bimah.

The first Aliyah, invariably, will be a Cohen, a member of the Priestly class – direct patrilineal descendent of Aaron, the High Priest.

The second to be called up is a Levi, the tribe honored to look after the Ark and its religious articles during its travels in the desert. Tribal members were also teachers.

After the first two Aliyot, the remaining honors are given to family members celebrating occasions such as Bar/Bat Mitzvah, Brit Milah (circumcision), baby naming, Yahrzeit (anniversary of the death of a loved one), Ufruff (honoring a bridegroom on his upcoming marriage), or others selected by the Rabbi.

NOTE:

* *The order of Aliyot:*

1st: *Cohane or Rishon* 5th: *Chamishee*

2nd: *Levi or Shani* 6th: *Sheeshee*

3rd: *Shlishi* 7th: *Sh'vee'ee*

4th: *R'vee'ee* 8th: *Maftir**

* *Given to person who will chant the Haftorah.*

After the Parsha is completed, Chatzi Kaddish is recited.

At this point, prayers for health are offered, as well as special prayers for the land of Israel and the Israel Defense Forces.

The individual who will chant the Haftorah is given the Maftir Aliyah.

Two individuals receive the honor of lifting up the Torah, re-furling it, and dressing it for its return to the Ark. As the Torah(s) are lifted, the congregation stands in respect, designating the scrolls while saying V'zohs HaTorah ("This is the Torah ...") on page 445.

3. HAFTORAH

Haftorah is really an echo. A solo act, it reflects the Torah portion we just read, but its origin is from the Books of Prophets. Reading the Haftorah originated when Jews reading the Torah was considered heresy by authorities of the non-Jewish community. Jews substituted a reflective thematic reading from the Prophets, but once the right to read the Torah was regained, the tradition continued.

4. BLESSING THE NEW MONTH

Blessing the new Jewish month (Rosh Chodesh) appears on page 452.

The Shabbat before Rosh Chodesh is called Shabbat Mevarchim – the Shabbat of blessing. A petition to G-d for a blessed new month is followed by announcing the exact time of the appearance of the new moon, which determines the beginning of the new month.

The Chazan announces when Rosh Chodesh will be observed and concludes with a prayer for life, peace, joy, salvation, and consolation.

This reminds us that in Temple times the Sanhedrin, the Jewish Supreme Court, would declare Rosh Chodesh based on witnesses testifying to the appearance of the new moon. When Moshiach (Messiah) comes, this method will be reinstated, ending our reliance on calendars.

5. RETURNING THE TORAH TO THE ARK

- **Yekum Purkan** (“May Salvation Arise...”) on page 449 is a prayer praising and asking for Divine protection on behalf of our Rabbis and religious officials, as well as leaders; next, for members of the Community; followed by a third paragraph for givers of charity and those who look after the needs of the entire community.
- **Ashrei** (“Praiseworthy are those...”) page 457 is repeated for the second time.
- **Yehalelu** (“Let them praise...”) on page 459.

The Torah(s) are returned to the Ark, carried by the Chazan and others, who reverse the original path through the congregation. The Ark is closed, participants return to their seats, and all may be seated.

ANNOUNCEMENTS

Before proceeding to the final service (Mussaf), announcements are made either by the synagogue president or the Rabbi. The Rabbi may also elect to give a sermon at this point in the service.

“It is a tree of life for those who support it, and its supporters are praiseworthy. Its ways are ways of pleasantness, and all its paths are peace.”

Proverbs 3:18 & 3.17

C. MUSSAF (Additional Service)

- **Mussaf Amidah** on page 463 is preceded by Kaddish on the bottom of page 461 for a regular Shabbat service. For a Shabbat that involves a festival or holy day, a special Mussaf is recited expressing extra joy over the holiday or recounting the special sacrifices at the Temple.

The Amidah is recited silently while standing, as described previously.

There are many reasons for Mussaf. The additional service speaks to the ability of the congregation to devote more time to the prayers, since there is no work done on the Sabbath. This also reflects the time during the Temple service when additional sacrifices were made.

Once again, the Chazan repeats the Amidah aloud in its entirety when the congregation has finished their individual prayers.

- **Kedusha** on page 465 is slightly different from Kedusha in Shacharit, reflecting a higher spirituality in this service (see commentary on page 464). Again, the Kedusha is offered standing. The repetition continues.

The congregation rises, bows, and straightens up for the Modim (thanksgiving) prayer, reading the words in the gray box on page 471.

Kaddish on page 475 indicates we have finished this major section of the service.

- **Concluding Prayers.** At this point, the Chazan or prayer leader leaves the Bimah, and his place is normally taken by boys under the age of 13 (pre-Bar Mitzvah), although any young man who is competent to lead the services, tested in advance for speed and accuracy, may lead congregation.

NOTE:

- * *The boys are each wrapped in a Tallit (prayer shawl), as all men leading the congregation in prayer must wear a Tallit.*
- **Ein Kelokainu** (There is none like our G-d ...) on page 477 is sung together. It is a short paragraph praising G-d, our Master and Savior.

Praying individually, we learn a series of Talmud portions on everything from the correct compounding of the spices for the incense to increasing peace in this world. Adding Talmud to prayer leads those who are mourning or observing a Yahrzeit into saying the Rabbi's Kaddish at the top of page 481.

- **Aleinu** ("It is our duty...") on page 481 is recited standing. At the point where we read "we bend our knees, bow...", we only bow. At the end of Aleinu, the mourners recite Kaddish again.
- **Anim Zmirot** ("Song of Glory") is on page 485 ("I shall compose pleasant Psalms..."). The doors to the Ark are opened, and only then do we begin this poem, standing. It is sung responsively, with the prayer leader or children reciting one line, and the congregation replying with the

next line. Once finished, the Ark is closed and the mourners again say Kaddish.

The last section of prayer is the Psalm of the day (today Shabbat) on page 489, followed by mourners' Kaddish, which may be delayed if the Congregation reads Lamnatzeah.

- **Lamnatzeah** (“For the Conductor...”) on page 153 is a Psalm beseeching G-d to help us in our time of distress, followed by Kaddish on page 157.
- **Adon Olam** (“Master of the Universe...”) on page 12 is a short liturgical poem, traditionally sung at the end of Shabbat services.



SHABBAT SHALOM

**We hope you have enjoyed the service
and have been inspired to join us again.**

**Please join us after services
for a Kiddush luncheon in our social hall.**

GLOSSARY

ALIYAH: Literally “going up”; the honor one is accorded for the reading of a portion of the Torah.

AMIDAH: Also known as the Shemoneh Esrei; the silent standing prayer central to every service.

ARON HAKODESH: Holy Ark that houses the Torahs.

BAR MITZVAH: Son of the commandment; a Jewish boy of 13 years old.

BAT MITZVAH: Daughter of the commandment; a Jewish girl at 12 years old.

BIMAH: Most commonly referring to the raised area where the Torah is read and the table on which it is placed.

BRACHA: Blessing. A benediction recited before eating, drinking, or doing a Mitzvah.

BORCHU: Is recited by the prayer leader when praying with a minyan in the middle of the morning service and the beginning of the evening service. He tells the congregation to “Bless Hashem Who is blessed,” and they respond “Blessed is Hashem Who is blessed forever.”

BRIT MILAH: Ritual circumcision performed on the 8th day after birth to every healthy Jewish male.

CHATZI KADDISH: Half Kaddish, recited at the conclusion of parts of the prayer service.

CHAZAN: Cantor, one who leads the prayers in front of the congregation.

CHUMASH: Contains the Five Books of Moses (also called the Pentateuch) and readings from the prophets.

COHEN (COHANE): *A male who is a patrilineal descendant of Aaron the high priest, usually honored with the first Aliyah.*

GLILLA: *One who dresses the Torah after its reading.*

HAFTORAH: *Readings from the prophets (Nevi'im) chanted on Shabbat and festivals after the Torah reading.*

HAGBA: *One who lifts and holds the Torah while it is being dressed.*

HASHEM: *Literally "The Name" referring to G-d.*

KADDISH: *Prayer written in Aramaic extolling the virtues of G-d, said by mourners or individuals remembering the anniversary of one who has passed on.*

KEDUSHA: *Is recited during the repetition of the Amidah when the congregation declares Hashem's sanctity by reciting the verses in Scripture said to be the words of the angels.*

KEHILLAH: *Community*

KEHILLAT: *Community of*

KIDDUSH: *The Friday night blessing that acknowledges the sanctity of the Shabbat. Tangentially it also refers to the food served after the Shabbat morning service.*

LEVI: *From the tribe of Levi; usually the second Torah reading honor.*

MAARIV: *The first service of the day, occurring after dark.*

MIDRASH: *Rabbinic literature consisting of anthologies and homilies.*

MINCHA: *The third service of the day, occurring before dark.*

MINYAN: *A gathering of at least ten Jewish post-Bar Mitzvah males at a service, which allows the reading of the Torah and the saying of Kaddish, Kedusha, and Borchu.*

MISHNAH: *Record of the Oral Law expounding the Torah.*

MITZVAH: *A commandment, either Biblical or Rabbinic.*

MOSHIACH: *Messiah.*

MOURNER'S KADDISH: *Recited by those in mourning or those observing an anniversary of the departure of someone.*

MUSSAF: *Third service of Shabbat.*

PARSHA: *That portion of the Torah reading designated for that week.*

PATRIARCHS: *Refers to the fathers of monotheism and Judaism: Abraham, Isaac, and Jacob.*

ROSH CHODESH: *New month.*

SHABBAT: *Jewish Sabbath.*

SHACHARIT: *Morning service.*

SHEMAH: *Is the first word of the three-paragraph recitation said daily during the morning and evening services.*

SHEMONEH ESREI: *Also referred to as Amidah.*

SHEVET ACHIM: *Brothers dwelling/sitting together.*

SIDDUR: *Daily prayer book.*

TALLIT (Tallis): *Prayer shawl worn by post-Bar Mitzvah men; some unmarried men do not wear a tallit.*

TALMUD: *Consists of the Mishnah and the Gemara, the primary record of the Oral Torah.*

TANACH: *Hebrew Bible containing the Five Books of Moses, the Prophets, and the Writings.*

TORAH: *Sacred scroll containing the Five Books of Moses.*

TSITSIT (Tzitzis): *Four fringes on each of the Tallit's four corners.*

UFRUFF: *The honor a male is accorded for a reading of the Torah before his wedding.*

YHRZEIT: *The anniversary of the deceased, according to the Hebrew calendar.*

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