



Young Israel of Scarsdale Shabbat Greeting Card

Welcome to the Young Israel of Scarsdale, a Modern Orthodox synagogue committed to *Halakhah* (Jewish tradition and law), Zionism, embracing the culture and beauty of the world, and to *welcoming all Jews* at all levels of observance. We believe that all people, Jew and non-Jew, are created in the image of God and, therefore, inform and enhance our service to God, Israel and humanity as a whole.

Frequently Used Terms

The **Rabbi** is the spiritual leader of our synagogue.

The **Chazzan** or **Cantor** leads the main parts of the service beautifying the prayers with song.

The **Gabbaim** (singular **Gabbai**) assure the smooth running of the service and distribute the various honors.

Rabbis, Synagogue Lay Leaders, and Bar Mitzvah Boys and their fathers sit in a place of honor near the Ark.

Daven This Yiddish term commonly refers to the act of Praying. In Yinglish it's "Davening."

Aliyah
(plural **Aliyot**) The honor of being called up to the Torah and reciting the appropriate blessings before and after a section is read. The recipient of an *Aliyah* is called an *Oleh*.

Bar/Bat Mitzvah A child who comes of age in the Jewish tradition and is, henceforth, bound to Jewish ritual practice. Each celebrant delivers a *D'var Torah* (words of teaching) and each Bar Mitzvah is called up to the Torah and chants one or more selections from our sacred texts. Adults who were not able to mark the occasion of the Bar/Bat Mitzvah as teenagers may choose to do so later in life using the celebration as an opportunity for study and enrichment.

Siddur Prayer Book. We use the Artscroll and Birnbaum editions both of which are available on the shelves adjacent to the coat room. Both include an English translation alongside the Hebrew. Page references in this guide are to the beginning of each prayer and **refer first to the Artscroll edition and then to the Birnbaum edition. (Artscroll/Birnbaum)**

Chumash A book containing the text of the Torah (Five Books of Moses). We use the Stone Edition published by ArtScroll and the Hertz Edition published by Soncino both of which are available on the shelves adjacent to the coat room. Both include an English translation alongside the Hebrew of each Torah portion of the week (*Parashah*) and the reading from the prophets (*Haftarah*), as well as commentaries on each page. On the *Bimah*, Torah readers chant from a Torah scroll which has no vowels or punctuation marks. The congregation follows along silently in the *Chumash*.

Kippah
(plural **Kippot**) A head covering that is worn as a sign of respect and reverence acknowledging the constant Divine presence in this world. This practice dates back to Talmudic times. The corresponding Yiddish term "Yarmulke" is a composite of the words "Yarei Malka" meaning "Fearer of the King."

Mechitza Men and woman sit separately during services. The divider that separates the two sections is called a *mechitza*.

Tallit/Tallis
(plural **Tallitot/Talleisim**) Prayer shawl. The tradition is to wrap oneself in the Tallit wearing it as a shawl covering one's entire upper body. Hence, the blessing is "L'Hitatef B'Tzitzit" meaning "to wrap oneself in Tzitzit." The Tallit and Tzitzit are meant to remind us of "all the Mitzvot of Hashem."

Decorum During Prayers

First and foremost our synagogue is a Beit Tefillah – House of Prayer. While our synagogue does its utmost to maintain a convivial and warm atmosphere and spirit, we ask that this feeling be contained and channeled through sincere and heartfelt devotion in prayer as opposed to social interaction and conversation. We urge all to maintain proper decorum throughout the service contributing to the creation of a true sacred space. We promise, there will be plenty of time to *socialize* in the *Social* hall at Kiddush.

Attire During Prayer

Our policy is to uphold the traditional requirements for ritual garb for men. Accordingly, all men, irrespective of their faith, are expected to wear *Kippot*. We ask that all married Jewish men wear *Tallitot* and that all married Jewish women wear head coverings when sitting in the sanctuary. Men who lead prayer or participate in the Torah service are also required to wear *Tallitot*. Tallitot, Kippot, and women's head coverings are all available near the entrance to the Sanctuary. On Shabbat, anyone serving as a chazzan, Torah Reader, or receiving an Aliyah must also wear a jacket as a sign of respect for the distinguished honor they are receiving.

The Shabbat Morning Service

Birkhot HaShachar (Siddur, pg. 18/15), **P'sukei d'Zimra**
(Siddur, pg. 368/299) and **Shacharit** (Siddur, pg.404/335)

The preliminary prayers include two sections that set a spiritual mood for *Shabbat*. *Birkhot HaShachar* contains expressions of gratitude for daily living, followed by *P'sukei d'Zimra* which consists of psalms of praise to G-d.

The heart of the morning liturgy, the *Shacharit* service, includes the *Shema* (Siddur, pg. 414/343) and the *Amidah* (the "standing" prayer, Siddur, pg. 420/349). (On festivals, the *Amidah* is on Siddur pg. 660/585, followed by *Hallel* on Siddur, pg. 632/565.) The *Shema* and the *Amidah* call for a special measure of attention and concentration. Please avoid leaving the Sanctuary during the *Shema* and *Amidah*. We ask you to refrain from talking to other people or moving about during these portions of the service.

Our recitation of the *Shema* constitutes our acceptance of G-d as our sovereign reenacting Israel's acceptance of G-d at Mount Sinai. We do so, as the first paragraph of the *Shema* states, with all our mind and heart (*levavcha*), with all our body and soul (*nafshecha*) and with all our economic and physical resources (*meodecha*). To enhance our concentration, we cover our eyes as we recite the first verse of the *Shema*. Men also hold their Tzitzit in their hands throughout the recitation of the *Shema* symbolizing our belief in God's dominion over the "4 corners" of the Earth. It is also customary to kiss the Tzitzit when the term is referenced in the third paragraph of the *Shema*.

The Congregation recites the *Amidah* silently followed by the Chazzan's repetition out loud. The Shabbat morning *Amidah* consists of seven blessings; the first and last three of which are said every day. The middle blessing recalls the revelation at Mount Sinai when G-d gave us the *Aseret Hadibrot* or Decalogue within which the fourth commandment is to observe *Shabbat*. The *Kedushah* is the holiest section of the *Chazzan's* repetition after which the entire congregation is seated. In the *Kedushah*, we celebrate along with the heavenly angels G-d's sovereignty in heaven, on Earth and throughout time. We stand with our legs together emulating angels as we recite the silent *Amidah* and the *Kedushah*.

After the *Chazzan's* repetition of the *Amidah*, we sing *Anim Z'mirot*, a hymn of glory (Siddur, pg. 484/415) followed by the Psalm (pg. 488/419) that relates to the greatness of Shabbat.

The Torah Service

(Siddur, pg. 432/361; Chumash, as announced).

Each *Shabbat* morning, we read a *Parashah* from the Torah scroll. The Ark is opened and, after brief readings before the open Ark, the Torah is taken out. Then, the Torah is placed on the table or the *bimah* for reading. Communal reading of the Torah dates back to the beginning of the Second Temple (approx. 516 B.C.E.) and, traditionally, was established by Ezra the Scribe. We follow a one year cycle completing the entire Torah each year on *Simchat Torah*. Seven men are honored by being called up to the Torah for *Aliyot* during the reading. Each *Oleh* is shown the place at which the reader will begin, touches that spot with his *Tallit*, kisses the *Tallit* and recites a blessing either reading from a Siddur or looking to his left with the Torah scroll left open.

During the Aliyah, the *Oleh* should read along with the reader until the Aliyah concludes. At the conclusion of one's *Aliyah*, the *Oleh* again touches the Torah scroll with his *Tallit*, kisses the *Tallit* and recites a blessing. This time with the scroll closed. After the sixth *Aliyah*, the *Gabbai* recites special prayers for those who are sick, as well as for those serving in the Israel Defense Forces and the Armed Services of the United States. These prayers can be found in the back of this pamphlet.

At the end of the Parashah, the reader of the *Haftorah* is called to the Torah for an honor called the *Maftir*. On certain special *Shabbatot* and on all Festivals, the *Maftir* reading is done from a second scroll. Before the *Haftorah* is recited, the Torah is lifted, its words shown to the congregation, and the scroll is rewound and tied.

The *Haftarah* is then read from a *Chumash* and can be found at the back of the Stone Edition and following the *Parashah* in the Hertz edition. The *Haftarah* is a portion from the prophets that relates thematically to that day's Torah portion. Communal reading of the *Haftarah* dates back to at least the 2nd century B.C.E. According to certain sources, it was instituted in response to a discriminatory decree banning all public Torah reading. Cleverly, our ancestors instituted reading from the Prophets which was not included in the ban.

The *Maftir* honor is often reserved for a Bar Mitzvah or a soon-to-be married groom. After the *Haftarah*, the *Bar Mitzvah* delivers his *D'var Torah*; the *Bat Mitzvah* delivers her's at the conclusion of the services.

Please refrain from applause during the service, even to express appreciation for the Bar/Bat Mitzvah.

The Chazzan then resumes the Tefilah service with a collection of blessings of praises for "those who pray" and those who attend and support synagogues throughout the world; this is considered the completion of the morning service (*Siddur*, pg. 448/377). One of our lay leaders then recites a prayer for the United States government and, collectively, we recite a prayer for the government of the State of Israel (*Siddur*, pg. 450/789). The Blessing for the New Month (*Siddur*, pg. 452/381) is also recited if a new Hebrew month begins during the coming week. There is then a procession as we return the Torah to the ark (*Siddur*, pg. 458/387). People will often kiss the Torah scroll as it passes them expressing their love of its values and tradition.

The Sermon is then delivered by the Rabbi. It is a contemporary, insightful and inspirational message generally centered around themes from the Shabbat Torah portion.

The Musaf ("Additional") Service (*Siddur*, pg. 462/361)

Musaf refers to the additional offering in the ancient Temple in Jerusalem on Shabbat and Festivals. The main feature of *Musaf* is its special *Amidah* which is recited silently followed by the Chazzan's repetition aloud. (On Festivals the *Amidah* is found on *Siddur*, pg. 674/609.) The *Amidah* consists of seven blessings, the first and last three of which are said everyday. In the middle blessing, we pray for the restoration of the Temple and the reinstatement of the sacrificial service. As with the morning service, the *Amidah* of *Musaf* should involve our concentrated devotion and attention with a special effort made to refrain from private conversation or moving about. The *Kedushah* is the holiest section of the repetition after which the congregation is seated in quiet contemplation throughout the duration of the liturgy.

The Conclusion of the Service (*Siddur*, pg. 476/407)

After the *Amidah* of *Musaf*, there are closing prayers including *Kaddish Yatom* (*Mourner's Kaddish*). Those mourning for a deceased relative stand as they recite the *Kaddish*. Closing announcements are made which are followed by *Kiddush* (the blessing over the wine). At the conclusion of the service, all are invited to the reception hall for *Kiddush*, refreshments, greetings and conversation.

"Shabbat Atmosphere"

Shabbat is a day with a special focus on study and prayer. We invite you to join us and participate as much as possible in the service. If you cannot recite the prayers in Hebrew, feel free to pray in English. If you wish to follow the singing, but are unfamiliar with the words, please hum along. Shabbat allows us to enjoy the company of family and friends, and to celebrate many personal milestones. However, we request that you be sensitive to the spirit of the day and to the sanctity of our synagogue. In the interest of decorum and safety, we ask you to please supervise your children and ensure that they do not roam throughout the building.

Please refrain from (and please make sure that children refrain from) the following activities during the Shabbat and especially in the synagogue or on its grounds:

- Using any electronic devices: cell phones, pagers, radios, cameras, etc.
- Writing or taking notes
- Smoking
- Engaging in conduct that may be dangerous or disruptive.

Shabbat Shalom

We are delighted to have you pray with us.

Welcome!

This Guide has been written and published

In Memory of Lauren Jamie Adler

לע"נ אריאל מיכל בת ישראל יהודה הלוי

PRAYER FOR THE SICK

מי שברך אבותנו אברהם, יצחק, ויעקב, משה, ואהרן, דוד, ושלמה. הוא יברך וירפא את החולים (...), בעבור שכל הקהל הזה מתפללים בעבורם. בשכר זה, הקדוש ברוך הוא ימלא רחמים עליהם להחלים, ולרפאותם, ולהחזיקם, ולהחיותם; וישלח להם מהרה רפואה שלימה מן השמים לכל איברייהם ולכל גידיהם, בתוך שאר חולי ישראל, רפואת הנפש ורפואת הגוף. שבת היא מלועק ורפואה קרובה לבוא, השתא בעגלא ובזמן קריב. ונאמר, אמן

He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon – may He bless and heal all who are ill, specifically, (patient's Hebrew name) son/daughter of (patient's mother's Hebrew name) because the entire congregation prays on their behalf. In reward for this, may the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them and to revive them. And may He send them speedily a complete recovery from heaven for all their organs and all their limbs, among the other sick people of Israel, a recovery of the body of the spirit though the Sabbath prohibits us from crying out, may a recovery come speedily, swiftly and soon. Now let us respond: Amen.

PRAYER FOR THE SAFETY OF THE AMERICAN MILITARY FORCES

Almighty God on High, omnipotent King, look down from your Sanctified Abode and bless the vallant soldiers of the American Military Forces who risk their lives to protect the welfare of all your creation. Benevolent God, be their shelter and fortress, and do not allow them to falter. May harmony dwell in their ranks, victory in their battalions. Fill their hearts with faith and courage to thwart the evil schemes of our enemies and to abolish every rule of evil. Protect them on land, in the air and in the sea, and destroy their adversaries. Guide them in peace, lead them toward peace, and return them speedily to their families alive and unharmed, as it is written: "God will shield you from all evil; He will guard your soul. God will safeguard your departure and arrival, from now and forevermore." Grant us true peace in fulfillment of the prophecy: "Nation shall not lift up sword against another nation, nor shall they learn war any more." Let all the inhabitants of the world know that Dominion is Yours, and Your Name inspires awe upon all that You have created. May this be Your will, and let us say, Amen.



תפילה לחיילות ארצות הברית

אדיר בפרום שוכן בגבורה, מלך שהשלוש שלו, השקיפה מפועו קדשך וברך את חילי צבא ארצות הברית, אמייצ-פה, המהרפים נפשם להגנת שלום כל בריותיך. אנה רחום, הנה נא להם מחסה ומשגב ואל תתן למוט רגלם. יהי שלום בחילם, נאחוץ בגדיהם. מלא לבם אומץ ונאמנה לספק צאת אויבים ולהשבית כל ממשלת זדוניהם. הנו עליהם בצפשה, באור וביס ואת קרני אויביהם תגדע. בשלום תוליקם ושלום תציעים, ולחיק משפחותיהם חיים ושלמים במהרה תשיבם, ככתוב: "ה' ישמרך מכל רע, ישמר את נפשך. ה' ישמר צאתך ובואך מעתה ועד עולם." הנחילנו שלום אמת לקצם מה שצאמר: "לא ישא גוי אל גוי הרב ולא יקמדו עוד מלחמה." למען ידעו כל יושבי תבל כי לך ה' מלוכה נאונה, ושמן נורא על כל מה שבראת. וכו' יהי רצון, ונאמר אמן.

Prayer for Members of the Israel Defense Forces

He Who blessed our forefathers Abraham, Isaac and Jacob - may He bless the fighters of the Israel Defense Force, who stand guard over our land and the cities of our God from the border of the Lebanon to the desert of Egypt, and from the Great Sea unto the approach of the Aravah, on the land, in the air, and on the sea.

May HASHEM cause the enemies who rise up against us to be struck down before them. May the Holy One, Blessed is He, preserve and rescue our fighting men from every trouble and distress and from every plague and illness, and may He send blessing and success in their every endeavor.

May He lead our enemies under their sway and may He grant them salvation and crown them with victory. And may there be fulfilled for them the verse: For it is Hashem, your God, Who goes with you to battle your enemies for you to save you. Now let us respond: Amen.

מי שברך לחיילי צה"ל

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את חילי צבא ההגנה לישראל וכוחות הבטחון, העומדים על משמר ארצנו וערי אלוהינו מהלבנון ועד מדבר מצרים ומן הים הגדול עד לבוא הערבה, בנפשך באור ובנים.

ותן ה' את אויבינו הקמים עלינו נגמים לפניך, הקב"ה ישמור וינצל את מגיני ארץ קדשנו, בכל מקום שהם, מכל צרה וצוקה ומכל נגע ומחלה, וישלח ברכה והצלחה בכל מעשה ידיהם, ודבר שונאיו ותחתיהם ויעטרים בכתר ישועה ובעטרת נצחון.

ויקדם בהם הכתוב "כי ה' אלהיכם ההולך עמכם להלחם לכם עם אויביכם להושיע אתכם", (נאמר אמן).

(נוסח מעודכן - ע"פ החלטת מועצת הרבנות הראשית לישראל - כ"ז אלול ה'תשס"ד)

