

Welcome to Beth Jacob

Welcome to Beth Jacob of Kitchener-Waterloo, 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 G-d and have valuable roles to play in serving G-d, Israel and humanity as a whole.

CELEBRATING SHABBAT

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.

FREQUENTLY USED TERMS

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

The **Chazzan** or **Cantor** (often a lay member) leads the main parts of the service, beautifying the prayers with song.

The **Gabbaim** (singular **Gabbai**) ensure the smooth running of the service and distribute the various honours amongst the congregation.

Rabbi(s), the President, Bar Mitzvah boys and Bat Mitzvah girls and their families sit in places of honour near our central bimah.

DAVEN

This Yiddish term commonly refers to the act of praying. In Yiddish it is often referred to as "Davening."

ALIYAH (plural Aliyot)

The honour 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 boy of 13 or girl of 12 becomes an adult for religious purposes. Boys have their first aliyah and usually chant a portion from the book of the prophets and give a brief sermon. Girls' ceremonies are more flexible but Beth Jacob welcomes girls to chant a portion from the prophets as well as giving a brief sermon.

SIDDUR

Our Prayer Book. We use the **Rabbinical Council of America, Edition of the Artscroll Siddur**, copies of which are available in the pews. The Artscroll Siddur includes an English translation alongside the Hebrew. To assist you in keeping connected, page numbers will be announced and the leader will typically read the last line of each prayer (often marked with a four dot triangle) aloud.

CHUMASH

A book containing the text of the Torah (Five Books of Moses). We use **The Chumash, Stone Edition** (pub. Artscroll) and the **Pentateuch and Haftorahs, Hertz Edition** (pub. Soncino), both of which are available in the pews. Both Chumash include an English translation alongside the Hebrew of each Torah portion of the week (Parsha) and the reading from the prophets (Haftorah), as well as

commentaries on each page. On the central 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 by all men and some women 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 in remembrance of Temple days. 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. The tallit, critically, has four **tzitzit** (specially noted strings) - one in each corner - by Biblical ordinance. 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 truly sacred space. We promise, there will be plenty of time to socialize in our Kiddush gathering after the service.

PRAYERS

There are three daily services prescribed by Jewish tradition: **Shacharit** (morning service), **Mincha** (afternoon service) and **Ma'ariv** (evening service). On Shabbat and special days, we include **Musaf** (additions), which come after the Torah reading.

SHABBAT SHACHARIS

The preliminary and morning service prayers include two sections that set a spiritual mood for Shabbat: the **Birkhot HaShachar** contains expressions of gratitude for daily living, followed by the **P'sukei d'Zimra** which consists of psalms of praise to G-d. Please refer to the Siddur (pg. 368) for the P'sukei d'Zimra, and to the Siddur (pg. 404) for the Shacharit prayers.

The heart of the morning liturgy, the Shacharit service, includes the **Shema** (Siddur, pg. 414) and the **Amidah** - the "standing" prayer (Siddur, pg. 420). (On festival days, the **Amidah** is found in the Siddur, pg. 660, followed by the **Hallel** in the Siddur, pg. 632).

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 G-d'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.

THE TORAH READING

The Torah Portion service begins with the removal of the Torah from the Ark (refer to the Siddur, pg. 432; or the Chumash, as announced). Each *Shabbat* morning, we read a **Parsha** 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 honoured by being called up to the Torah for **Aliyot** during the reading portion of the service. 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. 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. After the seventh Aliyah, the Torah is closed and 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 Canada.

At the end of the Parsha, the reader of the Haftorah is called to the Torah for an honour 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 **Haftorah** is then read from the Chumash. The Haftorah is a selection from the books of Nevi'im – the Prophets - that relates thematically to that day's Torah portion. Communal reading of the Haftorah 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 Chazzan then resumes the Tefilah (prayer) 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 Shacharis (Siddur, pg. 448). The Blessing for the New Month (Siddur, pg. 452) is now 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). People will often kiss the Torah scroll as it passes them expressing their love of its values and tradition. Before the now open Ark, one of our lay leaders then recites a prayer for the Queen and the Government of Canada and for the government of the State of Israel (Siddur, pg. 450).

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

The **Musaf** is the additional service that is recited on Shabbat, Yom Tov, Chol Hamoed and Rosh Chodesh. It refers to the additional offering in the ancient Temple in Jerusalem on Shabbat and Festivals.

The Musaf Portion is a seamless continuation from the Torah Portion of the service. (refer to the Siddur, pg. 462). The main feature of Musaf is its special Amidah which is recited silently followed by the Chazzan's repetition aloud. (On special days the Amidah is found in the Siddur, pg. 674/609.) The Amidah consists of seven blessings, the first and last three of which are also said every day. In the middle blessing, we pray for the restoration of the Temple and the reinstitution 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 continuing thus during the remainder of the liturgy read by the Chazzan.

THE CONCLUSION OF THE SERVICE

After the Amidah of Musaf, there are closing prayers (Siddur, pg. 476) including **Kaddish Yatom** (Mourner's Kaddish). Those mourning for a deceased relative stand as they recite the **Kaddish**. Closing announcements are made after which all members and guest proceed to the Kiddush hall where there is a blessing over the wine. **All are invited to stay for refreshments, greetings and conversation.**

Shabbat Shalom

We are delighted to have you pray with us. Welcome!