



GUIDE

TO THE

**SHABBAT MORNING SERVICE
AT WOODSIDE PARK SYNAGOGUE**

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by an anonymous donor.*

PLEASE TREAT THIS GUIDE WITH RESPECT, AS BEFITTING A HOLY BOOK.

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SHABBAT
SHALOM!



CONTENTS

A message from Rabbi Hackenbroch	3
The synagogue	5
The Rabbi	6
The chazan	6
The Wardens	7
Bat mitzvah	7
Bar mitzvah	7
Prayer books	8
Finding your place in the siddur	8
Pesukei dezimra	9
Ashrei (Psalm 145) (bookmark: 1)	9
Nishmat (bookmark: 2)	10
Yishtabach (bookmark: 3)	10
Kaddish	11
Barechu (bookmark: 4)	12
Shema (bookmark: 6)	12
Amidah (bookmark: 7)	13
Kedusha (bookmark: 8)	14
Ein kamocho (bookmark: 10)	15
Leining and call ups	15
Haftara	16
Prayer for the Royal Family	16
Prayer for the State of Israel and its defence forces	17
Returning the Sefer Torah to the ark	17
Mussaf amidah (bookmark: 15)	17
Mussaf kedusha (bookmark: 16)	18
Ein kelocheinu (bookmark: 17)	21
Aleinu (bookmark: 18)	22
Anim zemirot (bookmark: 19)	22
Adon olam (bookmark: 20)	23
Kiddush after the service	23
Further information	24
This Guide	24
Hebrew words explained	25

A MESSAGE FROM

RABBI HACKENBROCH



The shul is the house of G-d¹, the place where we gather in celebration or in sadness; in commemoration or in anticipation; and where we come as individuals to pour out our hearts and souls to our Father in heaven. We express through prayers our needs and requests on the one hand, whilst at the same time singing praises of thanksgiving for all the bountiful blessings He bestows on us and our families.

We arrive as individuals absorbed with our private needs and concerns, yet in shul our load is lightened as we join and become part of communal prayer. This idea is reflected in the design of the ark cover in our shul which depicts the twelve tribes from which we descend. We know that when Jacob laid down on Mount Moriah and experienced his remarkable vision of the ladder going from heaven to earth, he placed twelve stones around his head symbolising the twelve tribes that were destined to descend from him. Our sages tell us that those stones unified to become one, symbolising the potent power of communal prayer. We arrive as individuals but leave as one community.

I hope that this Guide, originally prepared by Wardens David Conway and Neil Cohen and member Karen Simon, updated and expanded by Wardens Neil Cohen and Alexander Gold with help from Leon Pein, will assist you in being comfortable in, and feeling a part of, our wonderful, warm, caring community.

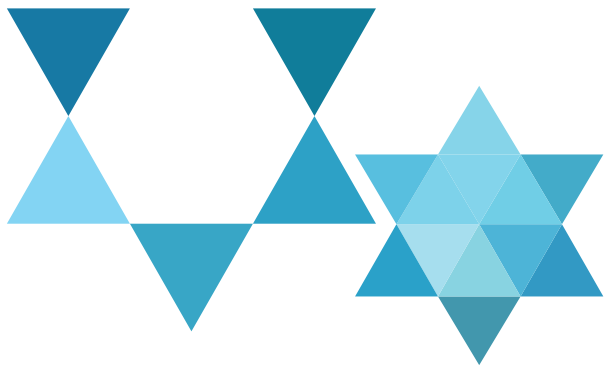
May we all through unifying in communal prayer, be able to reach lofty heights in holiness and sanctity in our prayers. But may we also be uplifted through coming to shul and feeling a true sense of community so that, like the stones representing the twelve tribes in Jacob's vision, we should feel a part of the Woodside Park family, and realise we are all there to care and share with one another.

May Hashem always bless our community.

Rabbi Pinchas Hackenbroch

May 2015, Iyar 5775

¹ As a mark of respect, we do not write His name in full.



THE SYNAGOGUE

Synagogue is a word of Greek origin meaning “assembly”. Some use the Hebrew term *beit kneset*, meaning “house of assembly”. For most it is simply shul (pronounced “shool”), a Yiddish word derived from the German for school, emphasising its role as a place of study. It is the place for Jewish communal prayer and gathering, the heart of our community.

At the front of the shul by the eastern wall, facing towards Jerusalem, is a curtained ark (cabinet) known in Hebrew as the *aron kodesh*, meaning “holy cabinet”, similar to the chest that held the stone tablets given to Moses on Mount Sinai. The ark contains parchment scrolls on which are handwritten the five books of Moses, called the *Torah*.

Therefore, whenever the ark is open, the congregation stands as a mark of respect.

In front of the ark, suspended from the ceiling, is a continually burning reproduction oil lamp called the *ner tamid*, meaning “eternal light”, a symbol of the Eternal Presence (G-d).

The stained glass windows symbolise our festivals. Jewish art, particularly in shul, shuns the human image because we are not allowed to worship idols. Some





of the windows also show the emblems of the twelve tribes of Israel, as does the curtain of the ark. Much of the rest of the furniture and fittings originally adorned a shul in Sunderland. As for the seats, these were made for us at Kibbutz Lavi, in the Galilee, Israel.

In the centre of the shul downstairs is a raised platform, called a *bimah*. The services are led, and the *Torah* is read, from the *bimah*.

As in all orthodox shuls, men and women sit separately. At Woodside Park, men sit downstairs and ladies sit upstairs. There is a downstairs section for ladies with a separate entrance². A member of the congregation will welcome you in the lobby as you arrive and direct you to the appropriate entrance for the men or ladies.

WHO'S WHO IN SHUL

THE RABBI

The Rabbi, meaning “teacher”, has a seat of honour to the right of the ark. Rabbis in the United Synagogue, the organisation to which Woodside Park Synagogue belongs, are accredited by the Chief Rabbi of the UK after completing a rigorous course of study. The ordination of a Rabbi is called *semicha*³.

The Rabbi is responsible for the leadership, pastoral care, well being and spiritual needs of the community. He gives classes throughout the week, and usually gives a sermon during the service.

THE CHAZAN

The *chazan* leads the service. No ordination is required to lead services, and so we often have members of our community take on this role. In

² As space in this section is restricted, priority is given to requirements of age or disability.

³ The letters “ch” is a sound in the throat like “kh”. So *semicha* might also be spelt “*semikha*”.

our shul we do not have a permanent *chazan*, so we often invite visitors to enhance our service. Sometimes when leading the prayers, the *chazan* will say some words out loud - this may be to signal which part of the prayer he is reading, by reading the first or last few words of a section of prayer.

THE WARDENS

The Wardens, also called the *gabbayim* (an Aramaic word meaning tax collectors!), are responsible for the conduct and administration of the services. The Wardens sit in an enclosed area (often called the “Wardens’ box”) between the *bimah* and the ark.

BAT MITZVAH

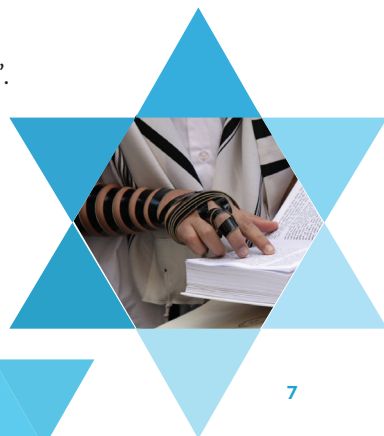
Bat mitzvah means “daughter of commandment”. When a girl reaches her twelfth Hebrew birthday, she takes on the responsibilities and privileges of an adult Jewish woman.

When we have a bat mitzvah ceremony, the girl delivers a *d'var Torah* (meaning “a word of *Torah*”, a lesson derived from the *Torah*) to the congregation from in front of the ark at the end of the service. The *chazan* will announce the entrance of the bat mitzvah girl by singing an extract from the Book of Proverbs, called *eishet chayil*, meaning “woman of worth”.

Following the *d'var Torah* the Rabbi will address the bat mitzvah girl. As she leaves the shul, sweets are thrown as part of the celebration.

BAR MITZVAH

Bar mitzvah means “son of commandment”. When a boy reaches his thirteenth Hebrew birthday, he takes on the responsibilities and privileges of an adult Jewish man. Traditionally, he receives a “call up” to the *Torah* to show his acceptance of the *Torah*. Very often, a bar mitzvah boy will also *lein*



(recite) all or part of the *parashah* (see the *Torah* service below), and read the *haftara* (see the *Torah* service below) as well.

When the bar mitzvah boy completes his portion, sweets are thrown and the family will often dance with the Rabbi on the *bimah* in celebration. During the sermon, the Rabbi will address the bar mitzvah boy.

THE SERVICE

PRAYER BOOKS

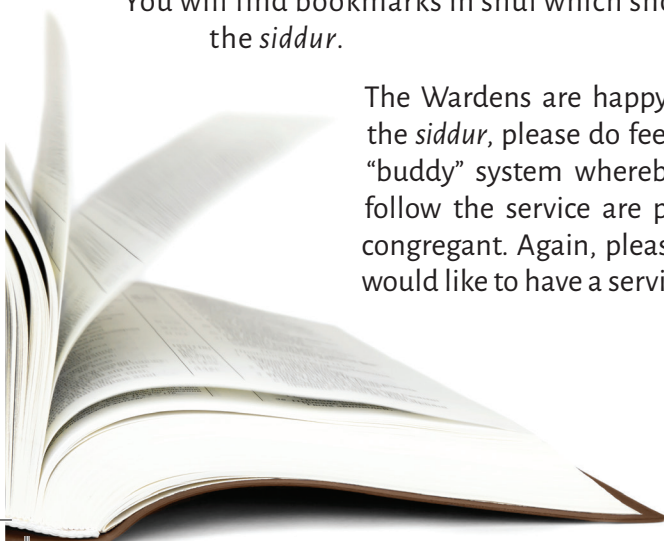
We read the Shabbat prayers from a prayer book called a *siddur*, meaning “order”, written in Hebrew (which is read from right to left), normally with an English translation on the opposite page. These are on the shelves downstairs in shul, at the back of the upstairs ladies’ gallery and in the downstairs ladies section.

The weekly *leining* (recital of the *parashah*) is contained in a book called a *chumash*, from the Hebrew word for “five”, “*chamesh*”, a reference to the five books of Moses. The *chumash* also contains the *haftara*.

FINDING YOUR PLACE IN THE SIDDUR

You will find bookmarks in shul which show the pages of the prayers in the *siddur*.

The Wardens are happy to help you find the place in the *siddur*, please do feel free to ask. We have a service “buddy” system whereby those keen to learn how to follow the service are paired up with an experienced congregant. Again, please speak to the Wardens if you would like to have a service buddy.



THE SHABBAT MORNING SERVICE



The Shabbat⁴ morning service is divided into a number of sections:

- *Pesukei dezimra* (introductory prayers, usually led by a lay person)
- *Shacharit* (morning service), including:
 - The *shema* (a declaration of faith in G-d); and
 - The *Amidah* (the standing prayer)
- The reading of the weekly *parashah* (see the *Torah* Service below)
- Prayers for the Royal Family and others
- The additional service, called *mussaf*
- And finally, a number of concluding prayers and hymns

These sections are all described in more detail below.

PESUKEI DEZIMRA

Pesukei dezimra, meaning “verses of song”, consists of a collection of psalms which praise G-d. This section of the service is in fact recited every day of the year, although on Shabbat and festivals we recite an extended version. This is designed to put us in the proper frame of mind for the spiritual nature of these days.

The purpose of these psalms is also to arouse our spirit and prepare us for the central sections of prayer.

ASHREI (PSALM 145) (BOOKMARK⁵: 1)

Ashrei, meaning “Happy are those”, is regarded as the most important section of *pesukei dezimra*. Our sages tell us whoever recites *ashrei* three times a day will have a share in the world to come.

4 The word Shabbat, Hebrew for “rest”, refers to the seventh day on which G-d rested after he created the universe.

5 There is an accompanying bookmark in shul showing the pages of the prayers in the *siddur*.



Ashrei is an alphabetical acrostic, containing all letters of the *aleph bet*⁶ (except the letter *nun*⁷) at the beginning of each verse.

The highlight of the psalm is the line *poteach et yadecha* ("You open Your hand and feed each creature willingly"). This is a statement of the divine providence caring for every form of life.

The importance of *ashrei* is therefore encapsulated by the fact that G-d's praise is sung in all letters, which means in all possible forms of human expression, and that He takes care of all creatures.

NISHMAT (BOOKMARK: 2)

Nishmat, meaning "the soul", is an ancient prayer filled with rich poetic imagery. The first half of this prayer is believed to date from Temple times (2,000 years ago!). *Nishmat* is so beautiful that Chief Rabbi Hertz (1872–1946) maintained that it deserved to be made known far beyond the borders of Jewry.

Nishmat is recited only on Shabbat and festivals when we have the time to recite it slowly, with inner peace.

YISHTABACH (BOOKMARK: 3)

Yishtabach is recited standing.

Yishtabach, meaning "may Your name be praised", contains fifteen expressions of praise (see if you can count them!). The number fifteen has a deep significance. We also find this number in the Book of Psalms, in the fifteen consecutive psalms beginning with *shir hama'alot*, meaning "song of ascents". These were recited by the Levites⁸ in the Temple as they ascended the fifteen steps within the Temple.

6 The Hebrew alphabet.

7 The letter *nun* is missing because it is the initial letter of the Hebrew word *nefilah*, meaning "downfall". However, King David the psalmist did not leave it out completely. The very next sentence expresses the thought that G-d supports and raises the fallen.

8 Members of the tribe of Levi, assistants to the priests in Temple times.

The number fifteen is represented in the Hebrew alphabet by the letters *yud* and *hei*, which form the divine name. The word *hallelu-yah*, which means “praise G-d”, also alludes to the same divine name. Thus the collection of the fifteen expressions of praise in *yishtabach* is an allusion to G-d Himself.

Yishtabach concludes with the concept that G-d continually maintains the world in a state of existence. Judaism maintains that creation was not a single act following which G-d “took a back seat”. Rather, only because G-d continues to give sustenance and life force to his creation do we continue to exist. In the words of *yishtabach*: “blessed is the life of the worlds”.

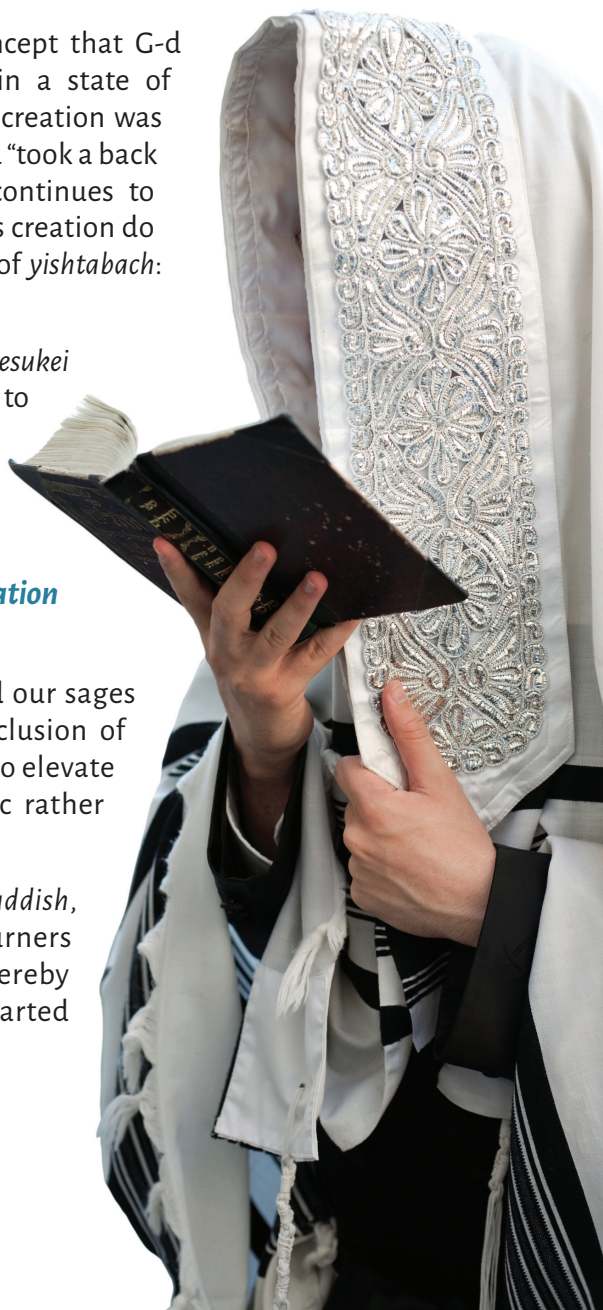
With the prayer of *yishtabach*, the *pesukei dezimra* section of the service comes to an end.

KADDISH

Kaddish is recited while the congregation is standing.

Kaddish means “sanctification” and our sages established its recital at the conclusion of each section of the prayer service, to elevate that section. It is said in Aramaic rather than Hebrew.

There are several versions of *kaddish*, some of which are recited by mourners only, as a merit for the mourner, thereby elevating the soul of the departed relative.



SHACHARIT (MORNING PRAYER)

BARECHU (BOOKMARK: 4)

Barechu is recited standing, bowing whilst the chazan says the word barechu, before straightening up when the chazan says G-d's name. Members of the congregation bow again when responding with the word baruch, before straightening up when saying G-d's name.

Barechu, meaning “bless”, is a short communal summons to prayer recited responsively between the *chazan* and the congregation. This is the introduction to the central passages of the morning prayers and encourages us to think about before whom we stand. This same blessing is said at the beginning of the evening prayers and in fact every time the *Torah* is read, by the person who is “called up” to the *Torah*.

The concept of mortals (us!) bestowing blessings on G-d is philosophically a strange one. What can we bestow on G-d that He does not already have? Rather, *barechu* is our affirmation that G-d is the source of all blessing and He alone is to be served.

SHEMA (BOOKMARK: 6)

The first line of the shema is recited aloud whilst covering one's eyes with the right hand to concentrate one's thoughts on the meaning of a single G-d.

The second line is recited in an undertone: baruch shem kevod malchuto l'olam vaed⁹.

It is customary for those wearing a tallit¹⁰ (prayer shawl) to hold the four tzitzit (fringes) in the left hand whilst reciting the shema. At the third paragraph of the shema it is customary to transfer the tzitzit to the right

9 This line does not feature in the *Torah*. We have a tradition that this is an angelic prayer that Moses heard when he ascended Mount Sinai to receive the *Torah*. As this prayer was only “borrowed” from the angels, we say it in an undertone out of modesty.

10 *Tallit*, a four-cornered garment, with fringes (*tzitzit*) at each corner which are a physical reminder of the 613 commandments in the *Torah*. This is derived from the numerical value of the word *tzitzit* (600), plus the five knots and eight strings on each fringed corner, totalling 613.

hand and kiss the tzitzit when the word tzitzit is mentioned, as a sign of affection for the commandments, and also on completion of the third paragraph.

For over three thousand years, Jewish people have said the *shema*, meaning “listen”, as part of their daily routine. The first line of *shema* is the ultimate proclamation of the oneness of G-d and is therefore recited publicly and aloud. When we recite the *shema*, we are demonstrating that we are members of an unbroken chain of Jewish generations who witnessed the giving of the *Torah* on Mount Sinai. Interestingly, this is the only part of our daily prayer service the *Torah* commands us to recite.

The first paragraph of *shema* focuses on the commandment to love G-d. The second paragraph discusses reward and punishment. The third paragraph focuses on the commandment to wear *tzitzit*, and then recounts the exodus from Egypt.

AMIDAH (BOOKMARK: 7)

The intimate and private¹¹ amidah is recited standing with our feet together¹², facing east towards Jerusalem. Before beginning the amidah we take three steps backwards and three steps forward¹³ to indicate our approach to G-d and to step (back) out of the physical world and (forward) into the spiritual world.

The *amidah*, meaning “standing”, is the pinnacle of our prayers in every service. Indeed, all of the earlier prayers are merely preparation for reciting the *amidah*. We recite the *amidah* three times every day – in the morning, afternoon and at night. On Shabbat and festivals we recite an additional *amidah* included in the additional service known as *mussaf* (see below).

11 Between us and G-d.

12 This mirrors Ezekiel's vision of angels in which the feet of the angels appeared as one.

13 The idea is to step into a place of prayer, a different headspace that is more than a few inches distant from where you were, in which you know that you are standing before G-d. So too, at the end of the *amidah*, we take three steps back and bow, as we leave the space of prayer. We bow at the beginning to humble ourselves before G-d, and at the end to symbolise a subject leaving a king.

The *amidah* is first recited in a whisper as we have a private face to face conversation with G-d.

The *amidah* is then repeated by the *chazan* as a representative of the community.

Every *amidah* we recite during the year has the same basic structure:

- Three introductory blessings of praise
- A central section relevant to the day (e.g. weekday, Shabbat, particular festivals)
- Three concluding blessings which thank G-d, and request peace

In the *shacharit amidah* on Shabbat, the central section describes the gift of Shabbat that was bestowed on us through Moses.

KEDUSHA (BOOKMARK: 8)

The kedusha is the highlight of the repetition of the amidah and is recited standing, with our feet together¹⁴, facing east towards Jerusalem. It is customary to raise slightly on one's toes during "Kadosh, kadosh, kadosh" which signifies an uplifting of the spirit.

Kedusha, meaning "holiness", is the climax of public prayer and is based on the prophet Isaiah's vision of a responsive prayer recited by groups of angels. The *kedusha* emphasises the subservience of the angels to G-d, which we attempt to emulate. The *kedusha* ends with our unwavering belief that G-d should reign forever and be universally recognised. Whilst we recite the *kedusha* daily, on Shabbat morning we say an extended version.

Following the conclusion of the repetition of the amidah, kaddish is recited by the chazan.

14 See footnote 12 above.

TORAH SERVICE

EIN KAMOCHA (BOOKMARK: 10)

The removal of the *Sefer Torah* (the *Torah* scroll) from the ark is carried out with pomp and ceremony. The opening verses of *ein kamocha*, meaning “There is none like you”, are sung by the *chazan* and congregation and glorify the greatness of G-d. As the doors of the ark are opened, the *chazan* sings the words which Moses himself recited every time the Holy Ark broke camp in the desert, which describes the power of the word of G-d to be victorious against our enemies.

LEINING AND CALL UPS

In approximately 537 BCE, Ezra instituted the public reading of the *Torah* three times a week on Monday, Thursday and Shabbat.

The *Torah* is read in weekly sections, each called a *parashah* or a *sedra*. A single *parashah* (occasionally two) is read on Shabbat and the entire cycle takes a year to complete. This is called the reading of the law or *leining* and is sung to a special tune by a reader, or *baal keriah*.

The pages in the *chumash* for the *parashah* (and *haftara*) are printed on our weekly news sheet which you will find as you enter the shul.

Jewish males may be invited to be “called up” to the *bimah* to stand beside the *baal keriah* while he reads a portion of the *parashah* on your behalf. This is called an *aliyah*, meaning “ascent”.

There are usually seven *aliyot* (plural of *aliyah*) on a Shabbat, plus two further honours, the first being to raise the *Sefer Torah* after the *parashah* has been read, and second, to re-cover and adorn the *Sefer Torah*. These honours are called, respectively, *hagbah* and *gelilah*.

The first *aliyah* is given to a *Kohen*, a descendant of



Aaron; the second to a *Levite*, a descendant from the tribe of Levi; and from then onwards to *Yisraelim*, Jews who are neither *Kohen* nor *Levi*. A *Kohen* or *Levi* can also be called up as an *acharon*, an extra portion created towards the end of the *parashah*, or for *maftir* (see below), *hagbah* or *gelilah*.

There is an *aliyah* at the very end of the *parashah* reading called the *maftir*. The *maftir* consists of the last few verses of the *parashah* and is often read by a bar mitzvah boy as well as other portions from the *parashah*. After the reading of the *maftir*, the *haftara* is read by the same person who was called up for *maftir*.

It is also considered an honour to be asked to open and close the curtains of the ark (called *p'sichah*).

HAFTARAH

The *haftara* is a section from the books of the prophets which is read publicly on Shabbat. The *haftara* parallels the *parashah*. When the Jews were under the rule of the Greeks at the time of the *Chanukah* (Festival of Lights) story, they were forbidden to read the *Torah* publicly. The Rabbis of the time therefore instituted that a parallel section from the books of the prophets should be recited. This may be the basis for the custom that the *haftara* tune is mournful and longing, in contrast to the *parashah* reading which has a more positive melody.

PRAYER FOR THE ROYAL FAMILY



Since the time of Jeremiah in the seventh century BCE, Jews have had a tradition to pray for the welfare of the ruling government or monarch. In the words of Jeremiah: “And find the protection in the city where you have been exiled to, and pray to G-d on its behalf; for in its prosperity you shall succeed” (Jeremiah 29:7).

The current text recited in the UK is relatively recent. In 1801, when the printing of *siddurim* (plural of *siddur*) for the newly arrived German

and Polish populations had been established, the current version was finally set. In the same year as King George III's Jubilee and in the presence of the Dukes of Cambridge, Cumberland and Sussex during their visit to the Great Synagogue, a newly published edition of the *siddur* called for the “blessing, preserving, guarding, assisting, exalting and highly aggrandising of King George, Queen Charlotte and their children”.

PRAYER FOR THE STATE OF ISRAEL AND ITS DEFENCE FORCES

The prayer for the State of Israel was introduced after the modern State of Israel came into being in 1948. The prayer was originally published in the newspaper *HaTzofe* on 20 September 1948, and in the newspaper *Haaretz* on the following day. Over the years the prayer has been changed and adapted many times to express changing values.

RETURNING THE SEFER TORAH TO THE ARK

We return the *Sefer Torah* to the ark with the same pomp and ceremony as when we removed it before the *leining*. The highlight for many is when we sing *eitz chaim hi lamachazikim ba...* meaning “it is the tree of life for those who grasp it”.

MUSSAF (ADDITIONAL SERVICE)

MUSSAF AMIDAH (BOOKMARK: 15)

The mussaf amidah is recited standing, with our feet together¹⁵, facing east towards Jerusalem. Before beginning the mussaf amidah we take three steps backwards and three steps forward to indicate our approach

15 See footnote 12 above.

to G-d¹⁶ and to step (back) out of the physical world and (forward) into the spiritual world.

On Shabbat and Yom Tov (a festival), an additional *amidah* is added to the prayers, in the *mussaf*.

The *mussaf amidah* has seven blessings.

After the opening blessings, which are the same as in the morning service, there are a number of paragraphs which all develop the same theme: the service in the Temple, particularly the Temple offerings of the day. This is intended to perpetuate the memory of the Temple service since it is that service which, after the destruction of the Second Temple in 70 CE, preceded the prayers we say today in shul.

The concluding blessings are also the same as in the *shacharit* service, and focus on thanks and our prayers for peace.

As with the *shacharit amidah*, following the private *mussaf amidah* prayer, the *chazan* publicly repeats the *amidah* for the community. The highlight of this repetition is the *kedusha* (see below).

MUSSAF KEDUSHA (BOOKMARK: 16)

The mussaf kedusha is recited standing.

The *mussaf kedusha* (placed after the second blessing of the *amidah*) means “holiness” and is, for many, the highlight of the repetition of the *mussaf amidah*. It is a public proclamation of the holiness of G-d, the central part of which is a three-verse response by the congregation.

The *kedusha* reads as follows:

נְעֲרִיצָךְ וְנִקְדִּישְׁךָ כְּסוּד שִׁיחַ שְׂרֵפִי קֹדֶשׁ, הַמְקַדִּישִׁים שְׁמֶךָ בְּקֹדֶשׁ
כְּתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה וְאָמַר,

***Na'aritz'cha v'nakdish'cha k'sod siach sarfei kodesh, hamakdishim
shimcha bakodesh, kakatuv al yad n'viecha, v'kara zeh el zeh v'amar,***

16 See footnote 13 above.

We will revere and sanctify You with the words uttered by the holy Seraphim who sanctify Your name in the sanctuary; as it is written by Your prophet: “They call out to one another, saying:

This paragraph is an invitation to say the *kedusha*. It is followed by the first of the responsive verses, from Isaiah, which proclaims the holiness of G-d with the words:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת, מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ.

Kadosh kadosh kadosh Adonai tz'vaot, m'lo chol ha'aretz k'vodo.

Holy, Holy, Holy is the Lord of Hosts: the whole world is filled with His glory”

It is customary to raise slightly on one's toes when saying the words *Kadosh, kadosh, kadosh* which signifies an uplifting of the spirit.

This is followed by the second responsive verse, from Ezekiel, the words of the heavenly hosts which he heard:

**כְּבוֹדוֹ מִלֵּא עוֹלָם, מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לָזֶה, אֵיִה מְקוֹם כְּבוֹדוֹ,
לְעַמָּתָם בְּרוּךְ יֹאמְרוּ,**

***K'vodo malei olam, m'shar'tav shoalim zeh lazeh, ayeih m'kom k'vodo,
l'umatam baruch yomeiru,***

***His glory fills the universe. His ministering angels ask each other,
“Where is the place of His glory?” Those facing them reply “Blessed-***

To which the congregation responds:

בְּרוּךְ כְּבוֹד ה', מִמְּקוֹמוֹ.

Baruch k'vod Adonai, mim'komo.

“Blessed is the Lord's glory from His place.”

This is followed by a connecting verse recited by the *chazan*, often accompanied by the congregation:

מִמְקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וַיַּחֲן עִם הַמִּיְחָדִים שְׁמוֹ, עֶרֶב וּבֹקֶר בְּכָל יוֹם
תָּמִיד, פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים.

*Mim'komo hu yifen b'rachamim, v'yachon am hamyachadim sh'mo, erev
vavoker b'chol yom tamid, pa-amayim b'ahavah sh'ma om'rim.*

*From His place may He turn with compassion and be gracious to the people
who proclaim the unity of His name, morning and evening, every day,
continually, twice each day reciting with love the Shema:*

There then follows an additional reading of the first line and last few words of the *shema*¹⁷ with a connecting verse in between:

שְׁמַע יִשְׂרָאֵל, ה' אֱלֹהֵינוּ, ה' אֶחָד.

Sh'ma yisraeil, Adonai elokeinu, Adonai echad.

"Listen, Israel, the Lord is our G-d, the Lord is One."

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמָעֵנוּ
בְּרַחֲמָיו שְׁנִית, לְעֵינֵי כָל חַי, לְהִיּוֹת לָכֶם לְאֱלֹהִים,

*Hu elokeinu, hu avinu, hu malkeinu, hu moshieinu, v'hu yashmieinu
b'rachamav sheinit, l'einei kol chay, lihyot lachem leilokim,*

*He is our G-d, He is our Father, He is our King, He is our Saviour – and He,
in His compassion, will let us hear a second time in the presence of all that
lives, His promise to be "Your G-d".*

אֲנִי ה' אֱלֹהֵיכֶם.

Ani Adonai elokeichem.

"I am the Lord your G-d"

The third responsive verse, from the Psalms, is not from the angels, but from the people who declare:

17 This was in response to the persecution of the Jews sixteen hundred years ago when reciting the *shema* in public was forbidden, so it was "hidden" in the *kedusha*.

וּבְדִבְרֵי קֹדֶשׁ כָּתוּב לֵאמֹר,

Uv'divrei kodsh'cha katuv leimor,

And in Your Holy Writings it is written:

יְמֻלֶּךְ ה' לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

*Yimloch Adonai l'olam, elohayich tziyon l'dor vador,
Halleluyah!*

"The Lord shall reign forever. He is your G-d, Zion, from generation to generation, Halleluyah!"

Following the conclusion of the repetition of the amidah, kaddish is recited by the chazan.

EIN KELOKEINU (BOOKMARK: 17)

This prayer, meaning "there is none like our G-d", is sung by the congregation.

It is said that the opening line is inspired by the first line of Hannah's prayer in the Book of Samuel¹⁸: "There is no holy one like the Lord, there is none beside you; There is no rock like our G-d."

The first letter from each of the first three lines form the word "*Amen*", in this way we are saying "I agree!"

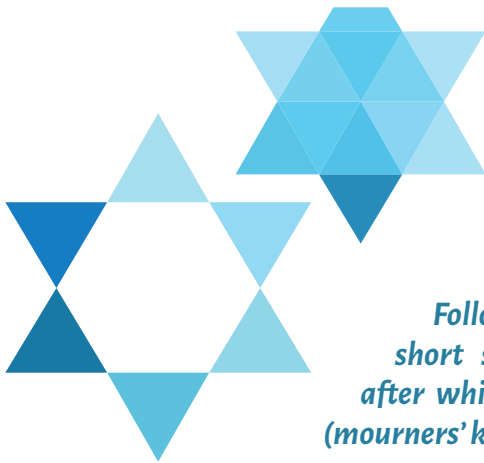
In this prayer, G-d is designated by four names arranged according to the order in which they appear in the *Torah*:

Elokim (ein kelokeinu) – in the first verse of the *Torah*, meaning "our G-d"

Adon (ein kadoneinu) – first used by Abraham, meaning "our Master"

Melech (ein kemalkeinu) – first implied as a name of G-d in Exodus, where it says: "the Lord will reign for ever and ever". This means "our King".

18 Have a look at the English translation in the *siddur*, and see if you agree!



Moshia (ein kemoshienu) - first implied as a name of G-d in Exodus, where it says Israel is “a people delivered by the Lord”. This means “Deliverer”.

Following ein kelokeinu, we recite some short sections of learning from our sages, after which kaddish is recited by the mourners (mourners' kaddish).

ALEINU (BOOKMARK: 18)

Aleinu is recited standing. It is customary to bow while saying the words “we bow in worship and thank the Supreme King of kings...” (Va'anachnu korim umishtachavim umodim..).

Shortly after *ein kelokeinu*, we say *aleinu*. This prayer was originally – and still is – included in the *mussaf* *amidah* of *Rosh Hashanah* (the new year). Later on it was included in every daily service in order to fix in our hearts the unity of G-d's kingship.

Aleinu means “it is our duty”, and the prayer is split into two paragraphs, the first is about the present, and the second is about the future. The theme of *aleinu* is the distinctiveness of the people of Israel in G-d's eyes.

The first paragraph emphasises this theme again and again. For example, “who has not made us like the nations of the other lands” and “who has not made our portion like theirs”.

The second paragraph looks forward to the day when the knowledge of G-d will be shared with all the nations of the earth, when all peoples will worship G-d by acknowledging His kingship.

Following aleinu, mourners' kaddish is recited.

ANIM ZEMIROT (BOOKMARK: 19)

Anim zemirot is recited standing, with the ark open.

Anim zemirot, meaning “I will sing sweet songs”, is the penultimate prayer in the Shabbat service.

The prayer is an impassioned praise of G-d and we sing it with much gusto! The many verses are taken from a variety of sources.

It has become the custom amongst Ashkenazi Jews to encourage a child to sing this prayer. There are those who explain that this is because only an innocent child is able to speak to G-d in such a direct and forthright manner. Indeed, many commentators say we should not recite *anim zemirot* at all!

Following anim zemirot, the Psalm of the day is recited, after which there is a mourners' kaddish.

ADON OLAM (BOOKMARK: 20)

This prayer concludes the service. *Adon olam* means “Lord of the universe”. There are ten lines: the first six deal with how we understand G-d, for example, “When all things shall cease to be, He alone will reign in awe” and “Without beginning, without end, His might, His rule are everywhere”.

The final four lines deal with our personal (“My” and “I”) relationship with G-d: for example, “He is my G-d; my Redeemer lives, He is the rock on whom I rely” and finally, “G-d is with me, I shall not fear; body and soul from harm He will keep”.

In light of these concluding and inspiring words, *adon olam* is also part of the short series of prayers recited before going to bed at night and one of the introductory prayers we say every morning.

At the end of adon olam please return borrowed tallitot (plural of tallit), siddurim (plural of siddur), chumashim (plural of chumash) and kippot (plural of kippah, head covering for men).

KIDDUSH AFTER THE SERVICE

The community is normally invited to the Wiseman Linden Hall after the service where refreshments



are served. This is called a *kiddush*, meaning “sanctification”. Often the *kiddush* is sponsored by the family holding a *simcha* (celebration). On other occasions it celebrates a particular communal occasion.

The *kiddush* will not start until the *simcha* family arrives in the hall, so please allow them to enter as soon as possible! There will be plenty of opportunity to wish them *mazel tov* during the *kiddush*.

Please do not eat or drink at the *kiddush* until the Rabbi or *chazan* has recited the blessings.

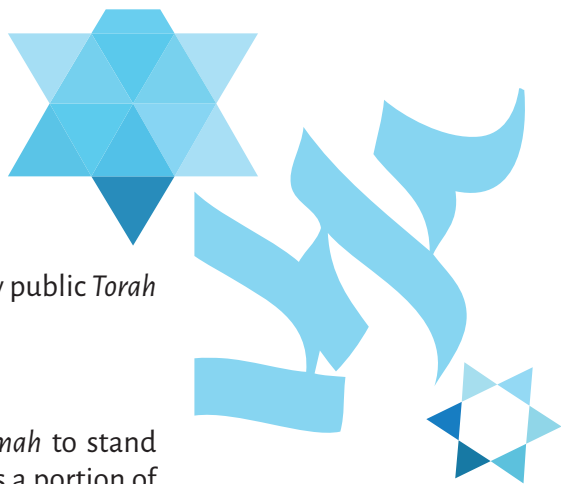
FURTHER INFORMATION

Thank you for reading this Guide, we hope you have learnt from it. If there is anything more you would like to know about the Shabbat service or anything contained in this Guide, please contact the Rabbi, Wardens or the shul office.

THIS GUIDE

If you are celebrating a special occasion please do circulate this Guide to your family and friends in advance. However, please do not bring it with you to the shul or take it away with you. We have copies available from the shul office and it can be downloaded from our website.

HEBREW WORDS EXPLAINED



Acharon – extra portion in the weekly public *Torah* reading on Shabbat

Aleph bet – Hebrew alphabet

Aliyah – being “called up” to the *bimah* to stand beside the *baal keriah* while he reads a portion of the *parashah* on your behalf

Amidah – standing prayer

Aron kodesh – curtained cabinet holding the *Sefer Torah* scrolls

Baal keriah – person who reads the *parashah* (the *leining*)

Bar mitzvah – celebration of the thirteenth Hebrew birthday of a Jewish boy, when he traditionally becomes an adult

Bat mitzvah – celebration of the twelfth Hebrew birthday of a Jewish girl, when she traditionally becomes an adult

Berachah – blessing

Bimah – a raised platform in the centre of the shul downstairs from where the prayers are led by the *chazan*

Chazan – the person who leads the service

Chumash – book containing the *Torah* and the *haftara*

D'var Torah – lesson derived from the *Torah*

Gabbayim – the Wardens, the two men who are responsible for the conduct and administration of the service

Gelilah – re-covering and adorning the *Sefer Torah*

Haftara – section from the books of the prophets, often recited by the bar mitzvah boy

Hagbah – raising the *Sefer Torah*

Kaddish – a short responsive paragraph recited at the conclusion of each section of the prayer service

Kedusha – responsive section of the *amidah*

Kiddush – refreshments after the service

Kippah (or *yarmulke*) – head covering for men

Kohen – descendent of Aaron

Lein (or *leining*) – the recital of the *parashah* out loud to the congregation

Levite – member of the tribe of Levi

Maftir – *aliyah* at the very end of the *leining*, often recited by the bar mitzvah boy

Mussaf – additional prayer

Ner tamid – continually burning reproduction oil lamp in front of the ark

P'sichah – opening and closing curtains of the ark

Parashah (or *sedra*) – section of the *Torah* read publicly on Shabbat

Pesukei dezimra – introductory prayers

Rabbi – spiritual leader or teacher

Sefer torah – the *Torah* scroll

Semicha – ordination of a Rabbi

Shabbat (Sabbath) – “rest”, honouring the seventh day on which G-d rested

Shacharit – morning service

Shema – declaration of faith in G-d

Shul – synagogue

Siddur – prayer book

Simcha – celebration

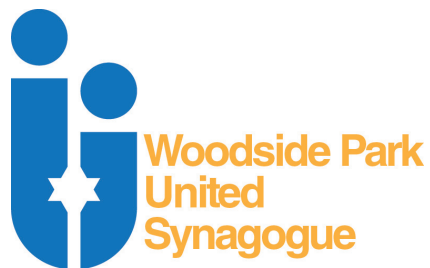
Tallit – a prayer shawl in the form of a four cornered garment, with fringes at each corner

Torah – five books of Moses

Tzitzit – fringes at each corner of the *tallit*

Yisraelim – Jews who are neither Kohen nor Levi

Yom tov – a festival



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OFFICE HOURS: Sunday to Friday 10am to 12.30pm