

Shabbat Shalom
Welcome to Town & Village Synagogue

You will find the Prayer Services in the blue and gray *Siddur Sim Shalom*. You can follow the *Torah* and *Haftarah* readings in the *Etz Hayim*, the large red book containing the first five books of the Bible (or *Torah*), with commentary at the bottom of the page. Both books can be found in a rack on the pew in front of you. Much of this morning's service will be conducted in Hebrew. You will be able to follow both the prayers and the *Torah* reading with the English translations. From time to time, during the course of the service, the page number will be announced.

We begin ***Shaharit***, the morning service, with the Morning Blessings and *Pesukei de-Zimra*, (*Siddur*, pages 10-13, 54-95 & 334-339) Psalms of Praise. The first segment of our service is dedicated to praising God. We thank God for creating the universe, and celebrate its completion on Shabbat, the seventh day.

The ***K'riat Shema and its Berakhot*** (*Siddur*, pages 340-353)

Shema Yisrael, Adonai Eloheinu, Adonai Ehad. ("Hear O Israel, the Lord our God, the Lord is One.") The *Shema* is a central prayer declaring our faith in One God.

Amidah (*Siddur*, pages 354-365)

The *Amidah*, which literally means standing, is a prayer of silent devotion. This silent meditation enables each one of us to address God privately. Afterward, the *Amidah* prayer is repeated publicly, when we stand and recite the section called the *Kedushah*, which proclaims God's holiness.

The Torah Service (*Siddur*, pages 394-427)

We begin this part of the service by taking the *Torah* out of the Ark and carrying it around the sanctuary. It is traditional to kiss one's hand, prayerbook or *tallit* after touching it to the *Torah*.

The *Torah* is then placed on the *Bimah*, the platform from which the service is conducted. As has been done for more than 2000 years, the Bible is read from a scroll, handwritten with Hebrew letters, without vowels or musical notation. We sing the *Torah* and *Haftarah* readings in melodies set down by tradition.

Each week's *Torah* portion is divided into seven sections which are chanted by members of the congregation. Individuals recite a blessing, or *B'rakhah*, before and after each *Torah* reading. It is considered an honor to be called up for an *Aliyah*, which literally means going up.

Rabbi Sebert will offer a brief introduction to this morning's *Torah* reading, which can be found in the larger red books entitled *Etz Hayim*. This year, on Scout Shabbat, we will be taking out two *Torah* scrolls. We will begin reading from Exodus 38:21 on page 564. This morning's portion focuses on the completion of the building of the portable Tabernacle in the wilderness of Sinai. The reading from the second scroll is Exodus 12:1-20 on page 380. It is a description of the ancient celebration of Passover in advance of the coming holiday.

When the *Torah* reading has been completed, a congregant is called to lift the *Torah* by its handles and turn it so the congregation can see the writing on the scroll. The *Torah* is not returned to the Ark until after the chanting of the *Haftarah*.

The ***Haftarah*** is drawn from the prophetic writings of the Bible and the content of the *Haftarah* is connected thematically to the *Torah* portion. The custom of reading the *Haftarah* originated during Roman times when reading the *Torah* was strictly prohibited.

Today's *Haftarah* reading (*Etz Hayim*, page 1291), is drawn from the book of Ezekiel. The prophet envisions a time of restoration of the Temple – which the Babylonian army had destroyed in 586 BCE – and a renewal of the sacrificial service.

Following several prayers, the Ark is opened, the congregation stands, and the *Torah* is again carried around the sanctuary before it is returned to the Ark.

The Rabbi often shares a lesson at this point of the service.

Musaf Service (*Siddur*, pages 428 -441)

Musaf means additional, and pertains to the additional communal sacrifice made by the Israelites on *Shabbat* and Holy Days. Sacrifices were abandoned after the destruction of the Second Temple in Jerusalem in 70 C.E., when there was no longer a central gathering place for Jewish worship. Jews then substituted prayer and deeds of loving-kindness for the animal sacrifice. As we read in the writings of Hosea, 14:3 "Take words with you and return to the Lord; say to God: Forgive all guilt, and accept what is good; Instead of bulls will we bring [the offerings of] our lips."

Several concluding prayers – including the Mourner's Kaddish and a final hymn – are recited to bring services to a close.