

Notes

This transliteration is intended to serve two different types of worshippers: the one who knows some Hebrew but needs help following the Shabbat morning service, and the one who does not know Hebrew at all, or at least too little to read simple words without assistance. Those who know some Hebrew may find that by using this volume their Hebrew reading ability will improve. In the course of time, Hebrew readers with basic ability should gain sufficient familiarity with the prayers of the Shabbat morning service and outgrow the need for this volume. Those who have little or no Hebrew reading ability may find greater satisfaction from an increased ability to follow the service and join in congregational singing.

The entire Shabbat morning service is found in this volume; it is intended to be used in place of the *Sim Shalom* prayer book. Page numbers in *Sim Shalom* serve as references so the worshipper can follow the congregational service.

An English translation of the prayers is found opposite each page. While not formatted as a linear translation, the English and Hebrew on each page match exactly. The English text is taken mostly from *Siddur Hadash: A New Siddur for Sabbath and Festival Services*, published by Media Judaica of Bridgeport, Connecticut. A few English passages are taken from *Sim Shalom*, published by The Rabbinical Assembly and the United Synagogue of Conservative Judaism. In a few cases, the translation is not literal but poetic (example: *Adon Olam*).

The symbol ¨ is placed exactly where the Cantor concludes aloud a passage recited individually by the congregation. This concluding passage is known in Hebrew as the *chatima*, or “signature” of the prayer.

The transliteration itself is uniform, meaning that certain English letters correspond consistently to Hebrew counterparts. The transliteration does not, however, follow the strict rules used by scholars. For example, the letters “ch” represent both ח and ח and the letter “k” represents both ק and ק (this wouldn’t be the case in scholarly publications).

This transliteration is designed to be used on most Shabbat mornings. No prayers for festivals (special Amida, Hallel, prayers for rain or dew, etc.), for Rosh Chodesh or for Chanukkah are included.

It is hoped that this transliteration, along with its accompanying notes and other information, will aid the worshipper in finding Shabbat morning services more meaningful and participation more rewarding.

Outline of the Shabbat Morning Service

***Birkot Ha-shachar* and *P'sukay D'zimra* “Morning blessings” and “Verses of Song and Praise”**

These are the introductory sections of the service. Parts of *Birkot Ha-shachar*, especially the passages relating to waking in the morning, were originally recited at home. The section known as *P'sukay D'zimra* is intended as a spiritual warm-up for the recitation of the Shema, the blessings accompanying the Shema, and the Amida (the silent standing prayer).

Birkot Ha-shachar and *P'sukay D'zimra* are found in Sim Shalom on **pages 65-100** (only certain passages from this material are recited at Oheb Shalom).

***Shacharit*- “Morning” prayers**

The term *Shacharit* is from the Hebrew *shachar*, or dawn. These are the prayers recited as the sun comes up. The core of the *Shacharit* prayers is the recitation of the Shema and its accompanying passages. These passages focus on God's wonder and majesty as manifest in the creation of the world and God's redemptive power. Also central to the *Shacharit* service is the recitation of the Amida, or silent standing prayer.

Shacharit prayers are found in Sim Shalom on **pages 104-138**.

Torah Reading

The reading of the Torah is intended as a lesson for the congregation. The Torah service affords an opportunity to display our respect for Torah. This display of respect is symbolized by the reverence with which we treat the Torah scroll. The reading of the Torah portion is followed by the reading of the *Haftarah* (from the Hebrew for “to conclude”), which is a selection from the prophetic writings. The Torah and *Haftarah* readings are followed in the Etz Chayim Chumash. The Torah service concludes with the recitation of Psalm 145 (*Ashray*), prayers for healing, and prayers on behalf of the State of Israel and the United States.

The Torah service is found in Sim Shalom on **pages 139-154**.

***Musaf*- “Additional” prayers**

The term *Musaf* means “additional.” In antiquity, Israelites worshipped God by bringing sacrifices of animals and other precious commodities. The Torah indicates that an added sacrifice was brought on the Sabbath (as well as on Festivals and the new moon). Though we no longer make sacrifices as prescribed in the Torah, the structure of Jewish worship was originally based on that of the sacrificial service of antiquity. Thus, we include an “additional” service on the Sabbath. The *Musaf* service consists entirely of the recitation of the Amida.

The *Musaf* service is found in Sim Shalom on **pages 155-181**.

Concluding prayers

The Shabbat morning service concludes with the recitation of *Ayn Ke-lohaynu*, *Alaynu*, the Mourners' Kaddish and *Adon Olam*.

The concluding prayers are found in Sim Shalom on pages **182-187**.

Glossary of Terms

T'fila/תפילה- prayer

Shaliach Tsibur/שליח ציבור- Agent or representative of the congregation; the one who leads the congregation in prayer. Synonymous with *chazan*/חזן or Cantor.

Amida/עמידה- “Standing” prayer; one of the most important prayers in Jewish liturgy, the text of the Amida varies with the occasion (weekday, Shabbat morning, Shabbat afternoon, Festivals, etc.).

Chatima/חתומה- “Signature” of a passage; this is the place where the Cantor concludes a passage that the congregation has recited individually.

Siddur/סידור- Prayer book; from the Hebrew “seder,” meaning “order.” The Siddur is so named for the precise order of prayers it contains.

B'racha/ברכה- “Blessing,” likely from the Hebrew for “knee” (bending the knee and prostrating oneself is an affirmation of being in the presence of a Sovereign being). A “blessing” is the basic literary unit of Jewish worship. In the *Shacharit* service, passages are comprised of distinct sections that begin and end with the words *Baruch Ata Adonai...Praised are You O God*.