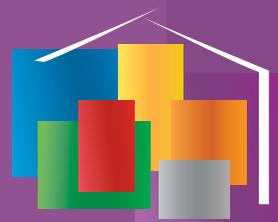


SHABBAT AT TEMPLE EMANUEL



SEVEN GATES
into Temple Emanuel

This guide is dedicated in loving memory of
Sylvia and Morton Grossman

When we enter the Synagogue building on Shabbat, we refrain from smoking and from using cameras, cell phones, beepers, or pagers within the Synagogue or outside on the Synagogue grounds.
We focus instead on creating connections with the Eternal and with each other.

JACOB AWOKE FROM HIS SLEEP AND SAID, "SURELY THE LORD IS PRESENT IN THIS PLACE, AND I DID NOT KNOW IT! HOW AWESOME IS THIS PLACE! THIS IS NONE OTHER THAN THE ABODE OF GOD, AND THAT IS THE GATEWAY TO HEAVEN."

GENESIS 28:16-17



"...torah"

...ation per ...
... in the ...



WELCOME TO TEMPLE EMANUEL OF NEWTON

Founded in 1935, Temple Emanuel is an active and vibrant Conservative congregation. Our members participate in many ways, including praying at our inspirational services, delivering groceries to those in need through our Family Table program, connecting with other congregants through text study, volunteering to help children select books from our award-winning library collection, and engaging in many other meaningful activities.

The Hebrew word Emanuel means “God is with us.” Our name reflects our commitment to help Jews grow closer to God through one or more of the Seven Gates into Temple Emanuel — symbolic gates that are connected to the Seven Gates in the ancient wall that surrounds the Old City of Jerusalem. Our Seven Gates into Temple Emanuel symbolize our community’s commitment to ensuring that every member has a place in our Synagogue. Whatever your passion, whatever inspires you, it is here. All you have to do is enter. The concept of the Seven Gates honors the diversity within our community.





This Shabbat Guide is a map to use as you enter the Gate of Shabbat, the Gate of Torah, the Gate of Prayer, and the Gate of Community. *Avodah* — passionate prayer and *mitzvot* — performing God’s commandments, are the foundations of the Shabbat service.

Our services are egalitarian; women and men participate as equals. All Jewish men and many women wear a *tallit* with *tzitzit* (a prayer shawl with fringes) during morning services to remind us of our obligations to God. All males are expected to wear a *kippah* (head covering) at all times in the Synagogue as a sign of respect for God. Women must have their heads covered when they ascend the *bimah*, the elevated place from which the service is conducted, or when they are called to the Torah. Both head coverings and prayer shawls are available near the main entrance to the Rabbi Samuel Chiel Sanctuary.

Our services are open and accessible to everyone. Ushers, who stand in the rear of the Rabbi Samuel Chiel Sanctuary, can provide headsets for the hearing-impaired, large-print *siddurim* (prayer books) for the sight-impaired and Russian-language *siddurim*. We also have copies of *Eit Ratzon*, a transliterated *siddur* which is available in the pews, and editions of *Or Hadash*, an annotated *siddur* that can be used for an enhanced prayer experience as well as deeper reflection. Upon entering the Sanctuary, you will be greeted

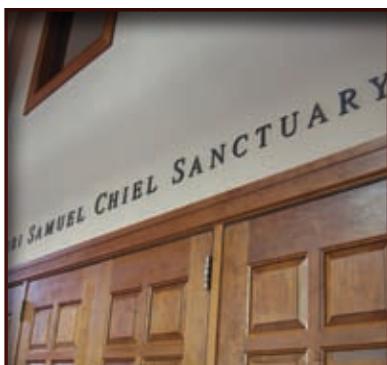
with the words *Shabbat Shalom*. The phrase means “Have a peaceful Sabbath” and is also exchanged with other congregants at the end of the service.

For a more intimate prayer experience, there are also traditional lay-led services held in our Gann Chapel. The *Hashkamah Minyan* (Early Minyan) is held every Shabbat morning at 6:45 a.m., followed by breakfast. The Chapel Minyan is held on the second and fourth *Shabbatot* of the month at 9:30 a.m. Both services offer congregants the opportunity to lead services, read Torah, chant the *Haftarah*, or deliver a *d’var Torah*, a commentary on the weekly Torah portion.

**AVODAH —
PASSIONATE
PRAYER AND
MITZVOT —
PERFORMING
GOD’S
COMMANDMENTS,
ARE THE
FOUNDATIONS
OF THE SHABBAT
SERVICE.**

Livnot Bayit

OUR SANCTUARY



The Rabbi Samuel Chiel Sanctuary is named in honor of our beloved rabbi emeritus, who led our congregation with great distinction for twenty-seven years. The architecture of this sacred space is designed to foster warmth, intimacy, and participation.



The *bimah* from which the service is conducted is only slightly elevated and close to the pews. Pews, rather than individual seats, accentuate the shared, communal nature of prayer. We are all participants, not spectators.

On the wall on the right side of the *bimah* are Hebrew words taken from a prayer in the morning service: *V'haer eineinu b'toratecha v'dabek libeinu b'mitzvotecha*. "Enlighten our eyes with Your Torah, that our hearts may cling to Your mitzvot." Studying Torah encourages us to fulfill God's *mitzvot* (commandments), which add purpose to our lives.



Straight ahead is the *aron hakodesh* (the holy ark) which holds the Torah scrolls. A hand woven curtain, the *parokhet*, covers the ark. The design and color scheme of the *parokhet* are highly symbolic. We invite you to come onto the *bimah* after the service is over and examine this beautiful work of art. The terra cotta represents the ground. The blue represents the heavens. The two colors progress from dark to light, creating a light area in the center of the curtain.

This light area, representing the meeting of heaven and earth, becomes a Torah scroll. The center of the *parokhet* depicts a pillar of fire, representing God's presence. To the left is a *tallit*. Together the *tallit*, the pillar of fire, and the scroll create the Hebrew letter shin, which represents one of God's Hebrew names, *Shaddai*.

The *parokhet* contains embroidered Hebrew letters that begin in gold and become blue as they reach down into the Torah scroll below. These letters include the first letter of the Torah, the *bet* for *b'reishit*, often translated as "in the beginning," and the *ayin* placed next to the *dalet* to complete the Hebrew word *eid* or "witness," as well as letters that make up God's names as described in the Torah. Our performance of the commandments bears witness to the presence of God in this world.

The *aron hakodesh* contains our most sacred possessions, the Torah scrolls. As a sign of honor and respect, the Torah scrolls are covered with beautiful mantles and silver crowns.

Above the ark is the *ner tamid* — the "eternal light," a fixture in Jewish places of worship since the time of the wilderness Tabernacle following our Exodus from Egypt. Our *ner tamid* is hand-blown glass illuminated from within, symbolizing our desire to draw the radiance and beauty of God's presence into our lives.



Along the rear walls of the Sanctuary are *yahrtzeit* (memorial) plaques, symbols that our loved ones are never forgotten and are always with us. The word *yahrtzeit* refers to the anniversary of the Hebrew date of a loved one's death.

On Shabbat we find ourselves simultaneously in two different sanctuaries — a sanctuary in space as described above, and a sanctuary in time. The sanctuary in time is Shabbat. In his classic *The Sabbath*, Abraham Joshua Heschel observed:

**“THE MEANING
OF THE SABBATH
IS TO CELEBRATE
TIME RATHER
THAN SPACE.**

Six days a week we live under the tyranny of things in space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world. He who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. He must go away from the screech of dissonant days, from the nervousness and fury of acquisitiveness and the betrayal in embezzling his own life. He must say farewell to manual work and learn to understand that the world has already been created and will survive without the help of man. Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul.”



In order to nurture this connection to Shabbat, we leave behind the trappings of the regular work week, the “tyranny of things in space.” When we enter the Synagogue building on Shabbat, we refrain from smoking and from using cell phones, beepers, or pagers within the Synagogue or outside on the Synagogue grounds. We focus instead on creating connections with the Eternal and with each other.

Our Synagogue Building

Our building was rededicated in 1997. Its architecture reflects our desire to draw closer to God. Chiseled in granite above Temple Emanuel’s main entrance are Hebrew words from Psalm 100: *Ydu et Adonai b’simcha* — “Serve the Lord with joy.”

As you enter our building, you come into the Leventhal-Sidman Community Court, an open atrium filled with light streaming in from a skylight. The central location of this gathering space emphasizes the crucial role of community in our congregation. At the far end of the Leventhal-Sidman Community Court is a Survivor Torah — a scroll that had been used by the community of Dvur Krahloveh, Czechoslovakia, before World War II. It was rescued from the ravages of the Holocaust, and we display it here as a permanent memorial to those who died in the Holocaust. It is no longer used for chanting in our services because of the deterioration of its parchment and lettering. Once a year, we take the Survivor Torah out of its case and carry it in a procession around the Synagogue during an evening service on *Yom Ha-shoah*, a holiday that commemorates the victims of the Holocaust. We encourage you to read the moving inscription that describes the Survivor Torah at the base of its display.

Providing a companion to our Survivor Torah, members of Temple Emanuel came together as a community during the Hebrew year 5765 (2004-2005) to fulfill the 613th mitzvah — the very last mitzvah in the Torah that commands us: “Write down this instruction for yourselves and teach it to the children of Israel.”
– *Deuteronomy 31:19*

Our Sages have interpreted this to mean that if you write even one letter of a *Sefer Torah* (the Torah scroll), it is as if you have written it in its entirety. In this spirit, our members filled in individual letters of our “Make Your Mark” Torah, which is now complete and used at Shabbat services and holidays throughout the year.

TEMPLE EMANUEL— A COMMUNITY OF GRACE



The Torah begins and ends with God's acts of grace. In Genesis, God clothes Adam and Eve, visits Abraham after his circumcision, and comforts Isaac after his father dies. At the end of Deuteronomy God buries Moses.

Judaism's reverence for grace is reflected in our morning prayers, which begin each day with the meditation: *U'teneinu hayom u'vekhol yom lechein u'lechosed u'lerachamim b'einekha u'veienei khol ro'einu.* "Help us today, and every day, to act with grace, love, and compassion before You and before all those whom we encounter."



The Talmud further relates a powerful discussion of how God operates in the world. God is the master of grace, lavishing kindness after kindness without expecting anything in return. This is the ultimate act of grace — one that we should try to emulate each day. Grace summons us to transcend human nature and to give love without an end goal or a working agenda.



Temple Emanuel is a community of Jews that aspires to do acts of *chein, chesed, and rachamim*, grace and kindness with a mercy rooted in empathy.

We persevere in our journey from good to grace, making Temple Emanuel a place where we can do acts of kindness to change the world one person at a time. There are myriad ways to do acts of kindness. The Seven Gates allow each of us to discover a unique and meaningful way to participate in Temple Emanuel and beyond.

The Seven Gates into Temple Emanuel

- **The Gate of Torah** תלמוד תורה
- **The Gate of Prayer** עבודת הלב
- **The Gate of Israel** אהבת ציון
- **The Gate of Shabbat** שמירת שבת
- **The Gate of Redeeming the World** תיקון עולם
- **The Gate of Building Community** לבנות בית בישראל
- **The Gate of Teaching Jewish Values to Our Children** ושננתם לבני

Rabbi Yossi, the son of Rabbi Hanina, taught that when God gave the Torah to the Israelites at Sinai, each person heard something different. Every man, woman, and child received a message that reflected his or her unique humanity.

There are many ways to be inspired as a Jew at Temple Emanuel. Each unique, yearning soul has a home here. Entry into any of the Seven Gates is an authentic and meaningful way to participate in our Synagogue. Enter any of the Seven Gates and you will find a welcoming community of congenial congregants with whom you can build connections.

Through the Gate of Prayer one will find a variety of services every day of the week, all year round. One may begin, entering through the Gate of Shabbat, by attending one of our two traditional *Kabbalat Shabbat* Services. "Shabbat Alive" is celebrated in the Rabbi Samuel Chiel Sanctuary each Friday night. This creative and inspiring musical *Kabbalat Shabbat* service enables us to welcome Shabbat, in the words of Psalm 150, "with drum and dance, with flute and strings," the instrumentation underscoring our traditional

prayers. In the midst of music and song, there is also quiet time to pause and reflect on the beauty and serenity of our entry into Shabbat. Our non-instrumental, participatory *Kabbalat Shabbat* service is held each Friday night in the Gann Chapel. Both services begin at 6:30 p.m. Our contemplative *Shabbat Mincha/Ma'ariv* services are held each Saturday afternoon an hour before sunset and conclude with a joyous *Havdallah*. Every weekday morning and evening, one can find our community in prayer at daily minyan services in the Gann Chapel.

Through the Gate of Torah, there is Jewish study at every level. Temple members can walk through the Gate of Israel by joining the Israel Action Committee or visiting Israel with other congregants or on their own. The Gate of Redeeming the World begins with a simple act of grace, whether it be visiting the sick, feeding the hungry, or consoling the bereft. This gate also includes our thriving social-action programs.

Our teachers and parents walk through the Gate of Teaching Jewish Values to our Children every day in the classroom, at the Shabbat dinner table, and by modeling meaningful Jewish living. The Gate of Building Community leads to Sisterhood, Brotherhood, bridge games, music, or connecting with friends at a Shabbat Unplugged, at the *Shabbat Kiddush* (the festive buffet luncheon after services), and at other social events.

WE INVITE YOU TO WALK THROUGH ANY OF THE SEVEN GATES TO RENEW YOUR HEART, YOUR SOUL, YOUR MIND, AND THE *MITZVOT* YOU DO, AS WELL AS YOUR RELATIONSHIP WITH GOD.

THE SHABBAT MORNING SERVICE AT A GLANCE WITH PAGE NUMBERS FROM THE SIM SHALOM & EIT RATZON PRAYERBOOKS



Our rabbis taught that we recite one hundred blessings each day. We begin our service with blessings of gratitude and psalms of praise, and then continue by engaging the themes of creation, revelation, and redemption through the *Shacharit* (morning prayer) service.

	<u>Sim Shalom</u>	<u>Eit Ratzon</u>
Birkhot Ha-shahar – Preliminary Prayers		
Introductory Blessings.....	65.....	13
Psalm 30.....	81.....	17
Mourner's Kaddish.....	82.....	107
P'sukei D'zimra – Psalms and Song.....	83, 94, 96, 100.....	19, 27, 29, 33
Shacharit – Morning Service.....	105.....	39
Bar'khu.....	107.....	42
Sh'ma.....	112.....	51
Amidah (beginning with the cantor).....	115.....	58
Individual recitation of the remainder of the Amidah.....	117-120.....	61-73
Kaddish Shalem.....	138.....	74
Torah Service		
Ein Kamokha.....	139.....	75
Torah Procession (removing the Torah).....	140.....	77
Torah Reading (in the Etz Hayim Humashim or Bibles, pages announced)		
Haftarah (in Etz Hayim Humashim or Bibles, pages announced)		
Presentation of Gifts and Blessings to B'nei Mitzvah		
Prayer for the State of Israel and for our Country.....	149, 148	
Ashrei.....	151.....	29
Torah Procession (returning the Torah).....	153.....	88
Sermon		
Musaf – Additional Shabbat Service		
Hatzi Kaddish.....	155.....	89
Amidah (beginning with the cantor).....	156.....	90
Individual recitation of the remainder of the Amidah.....	158-161.....	93-101
Kaddish Shalem.....	181.....	102
Ein Keilohinu (inside the back cover of Siddur Sim Shalom with Ladino refrain)		
Aleinu.....	183.....	104
Mourner's Kaddish.....	184.....	107
Announcements from the Bimah		
Adon Olam.....	187.....	108
Kiddush (the prayer over wine)		
Motzi (the prayer over the challah)		

OFFICIANTS IN THE SERVICE

As you enter the Rabbi Samuel Chiel Sanctuary, the *bimah* is directly in front of you. On the left side, the rabbis and the president of the congregation are seated. The *hazzan* (cantor), *hazzan sheini*/ ritual director, and executive vice president of the congregation sit on the right side. The podium in the middle, closest to the congregation, is where we read the Torah. The proximity of this podium to the congregation symbolizes the intimacy between Jews and the Torah.



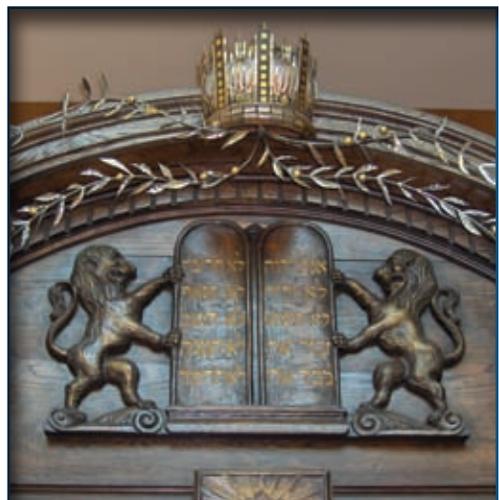
When we read from the Torah, the hope is for us to encounter it and make it our own. The Hebrew word *rabbi* means “my teacher,” and it conveys a rabbi’s principal role: to teach Torah. Our tradition tells us that more than 2,000 years ago, the prophet Malachi was the last prophet to receive an oracle from God. Since that time, God no longer speaks openly to human beings. Rather, God’s word is received through ancient Hebrew sacred texts. Rabbis are teachers trained in the study and interpretation of those texts.

Our rabbis lead Temple Emanuel's services together with our *hazzan* and *hazzan sheini*/ritual director. Our clergy are committed to making Temple Emanuel a vibrant center of Jewish living and to helping congregants and visitors deepen and renew their connections to God. Our *hazzan* inspires us with his beautiful melodies to open our hearts to our prayers. Our *hazzan sheini*/ritual director calls people up to recite the blessings over the Torah, often reads Torah, and leads the congregation in prayers.

On either side of the podium where the Torah is read stand the *gabbaim* — our president and executive vice president, as well as other officers and leaders in our congregation. The *gabbaim* greet those who have *aliyot* to the Torah, the privilege to bless the Torah, and guide the Torah readers.

Throughout the service, our ushers invite congregants and visitors to participate in Synagogue honors such as opening the ark, having an *aliyah* to the Torah, lifting or tying the Torah, or reciting the prayer for our Country. If you are approached, please feel comfortable to accept. We will guide you in the fulfillment of these honors and make you feel at home.

If you are a guest, we are eager to meet you. Please introduce yourself to an usher, to our *gabbaim*, or to any of our clergy at the conclusion of the service or during *Kiddush*. The *Kiddush* immediately after the morning service is a festive meal where our congregation gathers informally to continue to celebrate Shabbat together.



THE TORAH SERVICE

The Torah service is the focal point of the Shabbat morning liturgy. We come together to read the Torah as a community. Just as our ancestors did, we read a portion of the Torah from a scroll that has been painstakingly handwritten by a scribe, or *sofer*, on parchment. Each week we read a different Torah portion, thus making our way through the Five Books of Moses over the course of the calendar year.

The Torah is removed from the ark and carried down the center aisle of the Sanctuary. It is then laid out on the podium to be “undressed” and unrolled to the section that we will read. When the Torah is on the podium and not being read, it is covered as a gesture of respect and reverence for this most sacred of Jewish symbols.

Time with and proximity to the Torah is sacred. During the Torah service, we acknowledge special moments and life cycle events, such as naming our children, calling our son or daughter to the Torah as a Bar or Bat Mitzvah, blessing a couple about to be married, and marking a special anniversary or birthday. At this time, we also welcome those who have survived an illness or crisis, or prevailed during a difficult transition to come up to the Torah for a special blessing.



There are seven *aliyot* in the Shabbat morning service. *Aliyot* is the plural of *aliyah*, which literally means “going up” or ascent. The *aliyot* provide seven opportunities to bless the Torah before a particular section of the Torah portion is chanted. After the fifth *aliyah*, it is our custom to invite individuals from the congregation to offer a *mi shebeirach*, a special prayer on behalf of family and friends who are seriously ill.

At most Shabbat morning services, our rabbis offer spiritual insights and teach Torah at two points during the service. The first instance is called a *d’var Torah*, a series of comments and interpretations between Torah readings. The rabbi’s comments illuminate an aspect of the biblical reading and often integrate the pertinent ideas of ancient, medieval and modern scholars. The second is the sermon.

You will find copies of the *Etz Hayim Humash* in the pews so you can follow along in Hebrew or in English as the Torah portion is chanted. *Humash*, derived from the Hebrew word for “five,” refers to the Five Books of Moses, which make up the Torah. Often the rabbi, while explicating a particular text, will invite the congregation to open the *Humash* to a particular chapter and verse, so that we can consider the text together. If you wish to delve further into Torah study on your own during the service, you will find a number of engaging and lively commentaries throughout the *Etz Hayim Humash* in the pews.

Following the Torah service, we lift the Torah scroll before rolling and dressing it. We then read a *Haftarah* portion that comes from the Prophets. The *Haftarah* reading is paired with the weekly Torah portion for thematic or calendared connections to the Torah reading. The *Haftarah* is often chanted by a Bar or Bat Mitzvah. This public reading signifies that a young adult who has turned thirteen is ready to take his or her place in the Jewish community.

After the chanting of the *Haftarah*, we recite prayers for Israel and for our country, followed by *Ashrei* (a prayer about the joy inherent in praising God), which is typically chanted by a child who is not yet a Bar/Bat Mitzvah. The Torah is then carried throughout the Sanctuary so that the entire congregation may touch the sacred scroll before it is returned to the *aron hakodesh*, similar to the procession when the Torah is initially removed from the ark. Very often, you will see people touch the Torah with the fringes of a *tallit* or a *siddur* and then kiss those objects. This is a gesture of reverence and love for the Torah.

After the Torah is returned to the *aron hakodesh*, one of our rabbis delivers a sermon, taking a sacred text and drawing from it a lesson germane to our time or examining a current event in a spiritual context. The rabbi’s sermon reflects the energy and spirit of inquiry and prayer.

TAKEN TOGETHER,
OUR WORSHIP
SERVICE IS A
TAPESTRY OF
INDIVIDUAL
AND COMMUNAL
PRAYER, THE
ANCIENT WORD
OF GOD,
THE MODERN
GRAPPLING WITH
THAT WORD,
AND SONG.

Prayer: Moving Ourselves Before We Can Approach God

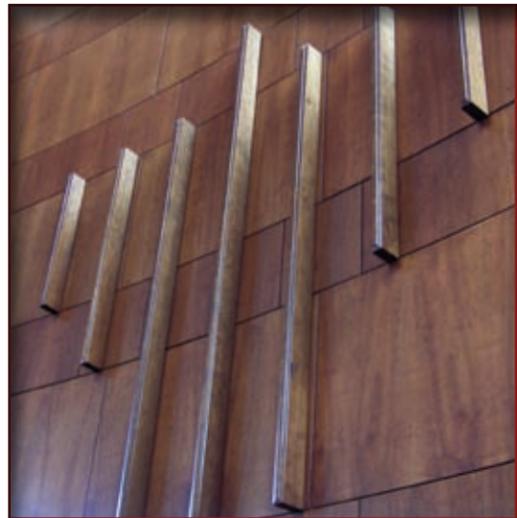
"I will praise the Lord all my life, sing hymns to my God while I exist." (Psalm 146:2)

Our prayer service is a means for reaching out to God, drawing closer to one another, and finding a place and a space for reflection on how to lead lives infused with wisdom, compassion, meaning, and purpose. Prayer is a viable path to such self-awareness, communal connection, and closeness to God.

Prayer is the language of eternity. The words we pray today are the words our ancestors prayed thousands of years ago, and we hope they will be the words our descendants will pray thousands of years from now. While so much else in our high-tech, fast-paced world quickly becomes obsolete, our prayers do not.

The traditional language of Jewish prayer is Hebrew, the language of the Bible, of many of our rabbinic sources, and of our people's spiritual yearnings over the millennia. By praying in Hebrew, we connect ourselves with Torah and with the spiritual vocabulary of our ancestors. Praying in Hebrew gives us vertical connection, linking us to Jews past and present. Praying in Hebrew also gives us horizontal connection, linking us to Jews today all over the world.

Our central prayer, known as the *Amidah*, or the standing prayer, is the same prayer that was recited by Rabbi Yehuda Hanassi (the Land of Israel, early third century), by Rashi (Northern France, eleventh century), by Maimonides (Spain and Egypt, twelfth century), by Rabbi Joseph Karo (Safed, Israel, sixteenth century), and by Nehama Leibowitz (The State of Israel, twentieth century). It is the *Amidah* that our parents, grandparents, and great-grandparents prayed.



There are two instances of the *Amidah* featured in the Shabbat morning service. The *Amidah* is first recited before the Torah service. If a festival day falls on Shabbat, then *Hallel* — prayers of praise and thanksgiving culled from the Psalms — follows the *Amidah*. The second, or *Musaf*, *Amidah* is recited after the Torah is returned to the ark and the sermon has been delivered.

Although Jews in France speak French, Jews in Italy speak Italian, and Jews in North America typically speak English, when we pray we all speak the same language. What if we don't understand Hebrew? The Hebrew for "to pray" is *l'hitpallel*, which means to judge one's self. Prayer is about self-reflection as a prerequisite to approaching God. Our prayers must move us before we can approach God. But before our prayers can move us, we have to understand them.

FIND A WORD, A PHRASE, OR A LINE THAT IS PARTICULARLY MOVING, AND MEDITATE UPON IT.

We invite you to make use of *Eit Ratzon*, a transliterated prayer book found in the pews. You can also enrich your understanding of the prayers in our Shabbat service by consulting the commentaries featured in *Or Chadash*, an annotated prayer book also found in the pews. While learning Hebrew well enough to understand the prayers in the original Hebrew is a worthwhile goal, if your Hebrew is rudimentary or if you are a visitor who is unfamiliar with Jewish liturgy, it is perfectly appropriate to pray in transliteration or follow the English. The rabbis of the Talmud — a collection of Jewish laws and traditions — supported this notion by asserting that the central reading in Judaism, the *Sh'ma*, is acceptable to God in seventy languages.

Rabbi Debra Reed Blank, a professor of liturgy at the Jewish Theological Seminary, has observed that there is a distinction between "prayer" and "liturgy." Prayer is the spontaneous outpouring of the human heart to God, when our words and feelings break out to our Creator. Liturgy is the structured order of sacred words, which we utter at set times, ideally in a communal setting.

Our service offers opportunities for both prayer and liturgy. An example of "liturgy" is the *Ein Keiloheinu* (pasted in the back of *Siddur Sim Shalom*), during which the entire congregation can experience a sense of community by singing the simple, familiar tune together. At the end of the *Amidah* (p.120 and p.161), we have an opportunity for "prayer." Individually, we can share with God our unique hopes, fears, and dreams.

The Importance of Amen

In conjunction with prayer, our Sages teach that there is nothing greater before God than the "Amen" that we utter in response to someone's blessing. "Amen" comes from the Hebrew word *emunah* — faith. It is a concise proclamation of our faith in what has just been expressed through word and deed. When we respond to someone's chanting of a prayer with the word Amen, it is as if we personally have just said the prayer. Like faith itself, saying Amen conveys our respect, our belief, and our commitment.

Musaf and the Conclusion of the Service

The conclusion of the Shabbat morning service is notable for the second recitation of the *Amidah* in the *Musaf*, or additional service. Our cantor leads us in communal prayer for the first part of the *Amidah*. The rest of the *Amidah* is prayed individually.

We conclude our service with *Ein Keiloheinu* (a classic hymn extolling the power and might of God), *Aleinu* (a prayer which begins with an affirmation of our responsibility to acknowledge God's presence and concludes with a vision of a world united in God's praise), and the Mourner's *Kaddish* (recited by those who have lost a close relative within the past year, or are observing the anniversary of the death of a loved one), followed by *Adon Olam* (a traditional hymn focusing on our relationship with God which concludes our service).

Children are invited onto the *bimah* to lead *Adon Olam* with the *hazzan* and receive candy so that they leave services with the sweetness of Jewish observance on their lips. We then recite prayers over wine and challah — the *Kiddush* and the *Motzi* — just before we enjoy an *Oneg Shabbat*, also called *Kiddush*.

We are delighted that you have walked through the Gates of Shabbat, Prayer, Torah, and Community with us this morning. As Rabbi Abraham Joshua Heschel wrote, *"The beginning of prayer is praise. The power of worship is song. To worship is to join the cosmos in praising God."* Let us join together in praise as we walk through each of the Seven Gates together.

Shabbat Shalom!

After Shabbat please consult our website at www.templemanuel.com for a sampling of our many events and activities in each of our Seven Gates.



As shown above, this inscription on our building reads Kehillah K'dosha Emanuel — "Holy Congregation Emanuel" dedicated 5758 (1997).

SHABBAT AND PRAYER RESOURCES AT THE RABBI LIFSON LIBRARY OF TEMPLE EMANUEL

The Rabbi Marshall R. Lifson Library of Temple Emanuel is an award-winning, comprehensive resource for learning about Shabbat, prayer and Jewish living. The books listed below are a selection of the library's holdings. In addition, The Rabbi Lifson Library has a large number of books, tapes and CDs to help you learn prayer and cantillation — the chanting of sacred texts and prayers. There are also CDs of Shabbat and holiday music. Please visit the library to learn more, or e-mail rabbilifsonlibrary@templemanuel.com for further information.

The Meaning of Shabbat

The Fourth Commandment: Remember the Sabbath Day by Francine Klagsbrun

A contemporary look at Shabbat exploring its meaning and purpose for the hurried lives we live today.

The Sabbath: Its Meaning for Modern Man by Abraham Joshua Heschel

This spiritual classic is a brief yet profound meditation on Shabbat and the idea of holiness in time.

Celebrating Shabbat

The Art of Jewish Living: The Shabbat Seder by Ron Wolfson

An illustrated guide to making Shabbat part of family life.

A Day Apart: Shabbat at Home: a Step-by-Step Guidebook with Blessings and Songs, Rituals, and Reflections by Noam Zion

A beautifully designed contemporary guide to the Shabbat, with teachings, songs, and activities.

Miracle of the Seventh Day: A Guide to the Spiritual Meaning, Significance, and Weekly Practice of the Jewish Sabbath by Rabbi Adin Steinsaltz

A simple and complete guide to traditional Shabbat observance at home by the great scholar. All the songs and blessings have commentary, and are translated and transliterated.

Studying the Meaning and Structure of Prayer

Entering Jewish Prayer: A Guide to Personal Devotion and the Worship Service

by Rabbi Reuven Hammer

Addresses the basic issues in prayer for the modern worshipper, along with the history and structure of the prayer service.

My People's Prayer Book Series edited by Rabbi Lawrence Hoffman

Part of a series that offers a gateway to the riches of prayer with section by section explanations of the entire daily and Shabbat prayer services from a modern point of view.

Personalized Prayer

The Godfile: 10 Approaches to Personalizing Prayer by Aryeh Ben David

A guide to creating personal prayers.

Talking to God by Naomi Levy

A collection of personal prayers for times of joy, sadness, struggle and celebration.

Tools for Learning Prayer

Or Hadash by Reuven Hammer

Page by page commentary of the Shabbat prayer book Siddur Sim Shalom, used at Temple Emanuel.

Siddur Eit Ratzon by Joseph G. Rosenstein

A modern Shabbat siddur available at Temple Emanuel Shabbat services with new translations, transliteration, commentaries and meditations.

To Pray as a Jew: A Guide to the Prayer Book and Synagogue Service

by Rabbi Hayim Halevy Donin

A classic guide to Jewish prayer services with a comprehensive survey of the prayers.





WE INVITE YOU TO WALK THROUGH
ANY OF THE SEVEN GATES TO RENEW
YOUR HEART, YOUR SOUL, YOUR MIND,
AND THE *MITZVOT* YOU DO, AS WELL
AS YOUR RELATIONSHIP WITH GOD.



THE
GATE OF
HING
WISH
LUES
OUR
REN


SEVEN GATES
into Temple Emanuel

prayer

Shabbat
שבת
השבת
THE
GATE OF
SHABBAT

What Day?
שבת היא היום
בְּיִשְׂרָאֵל
THE
GATE OF
BUILDING
COMMUNITY

Weekend Prayer
שבת
השבת
THE
GATE OF
PRAYER

Shabbat
שבת
השבת
THE
GATE OF
ISRAEL

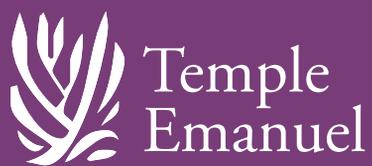

SEVEN GATES
into Temple Emanuel

Let's Clean
שבת
השבת
THE
GATE OF
REDEEMING
THE WORLD

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