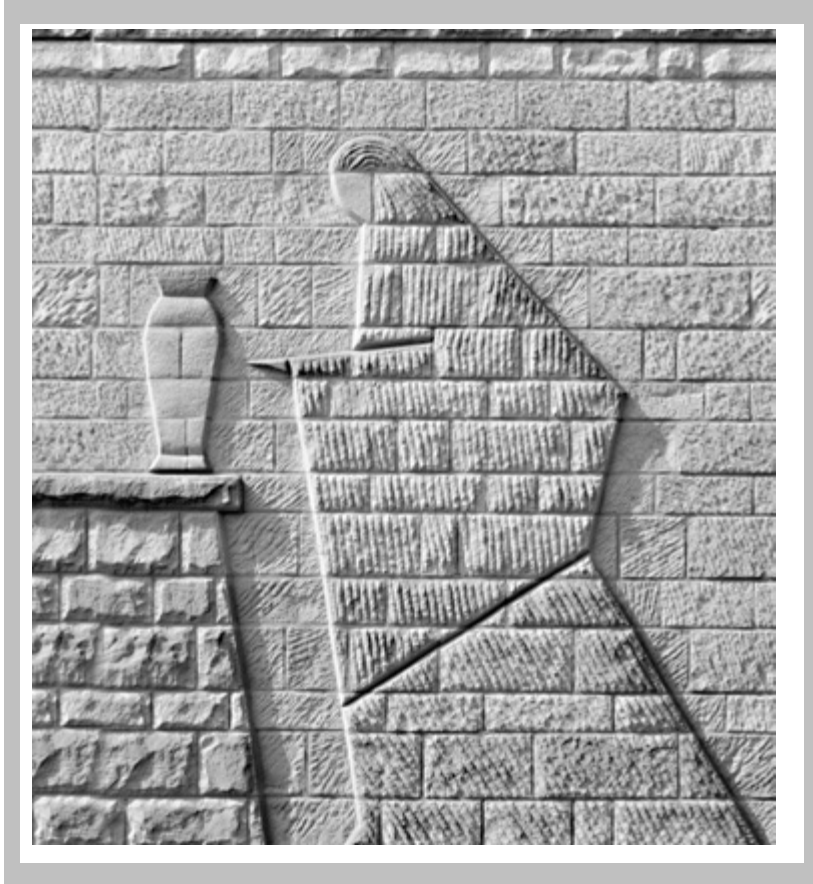


**The Jewish Center
Princeton, New Jersey**



*Shabbat
Worship Guide*

Welcome to The Jewish Center of Princeton. Thank you for joining us for our Shabbat (Sabbath) Service. We hope this guide will explain what you will see and hear this morning so you can better understand our Shabbat experience.

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About The Jewish Center

The Jewish Center was founded in 1949 as the first Jewish congregation in Princeton. Since then, it has grown to include well over 700 families. The Center affiliated with the United Synagogue of Conservative Judaism in 2002. Though we follow the rituals as practiced by the Conservative movement, we welcome members and guests whose Jewish beliefs and practices may differ from these and we welcome interfaith families.

The Design and Features of The Jewish Center

The Exterior Walls

The outside walls of The Jewish Center depict three different biblical Jerusalem scenes in stone carvings as designed and executed by the sculptor John Goodyear. Mr. Goodyear saw in the Moses and Miriam themes “a rich and complicated texture woven around the idea of law.” The scenes also represent the importance of our ancestors.

- **Scene 1** (on the wall facing the parking lot) represents Moses being saved as an infant through the ingenious scheme of his mother, Yoheved. It celebrates the courage, wisdom, and humanity of the women who acted “to break a cruelly unjust and unnatural law.”
- **Scene 2** (in the inner courtyard) represents Moses receiving the Ten Commandments. “... Moses in presenting the tablets has found his people breaking the law by worshiping a false god. Moses, in throwing down the tablets, has broken the law both literally and figuratively, but with this presentation, the law is restored.”
- **Scene 3** (on the courtyard wall facing the school) represents an image of an aged Miriam, Moses’ sister, at the well. “Miriam’s long life, congruent with the life-sustaining well suggests a relationship between human and natural laws.”

The Main Sanctuary

The focal point of this and other Jewish sanctuaries is the *Aron Kodesh* (the Ark) located at the center of the wall facing you. This is the eastern wall so that the congregation prays facing Jerusalem. The sacred Torah scrolls are kept in the Ark.

The stained glass windows and the fabric art represent the first six days of creation as described in Genesis.

- **Day 1**, God said, “Let there be light and there was light.” The fabric construction to the left of the Ark expresses the creation of light out of the void, forming day and night. Artist Joy Saville represented the void with deep, rich blacks, maroons, and blues, with day and night as light blues to lavender to deep navy. The artist expresses the “essence” of the days with abstract imagery. Some 250 colors in many different natural fabrics and textures were carefully selected by the artist. Ms. Saville also designed the Tree of Life table covering that graces the *Shulkhan*, or reader’s table.
- **Day 2**, God said, “Let there be an expanse in the midst of the water, that it may separate water from water. It was done and God called the expanse ‘sky’.” In the window directly to the left of

the Ark, stained glass artist Judith Wadia represented the water as elongated irregular shapes of stained glass in shades of blue and blue-greens. The sky is represented by shades of purple and blues, while the firmament is imbued with milky whites and soft browns.

- **Day 3**, God said, “Let the water below the sky be gathered into one dry area, that the dry land may appear. It was done and God called the dry land ‘earth’ and the gathering of waters ‘seas’. God saw it was good and created vegetation, seed-bearing plants, and fruit trees.” In the window directly to the right of the Ark, Ms. Wadia used yellow glass to represent dry land, gray and pink glass for the mountains, and rounded shapes of glass in grays and purple for the rocks. Green glass was used to illustrate leaves and plants.
- **Day 4**, God said, “Let there be lights in the expanse of the sky to separate day from night.” The fabric construction to the right of the Ark represents the creation of the sun, moon, and stars. Ms. Saville used yellow and whites to speak of the sun with the first dawn as gold to orange to red.
- **Day 5**, “God created all types of fish for the waters and birds to fly across the expanse that was sky. God blessed them to be fertile and to multiply.” In the window on the back wall of the right side of the Sanctuary, Ms. Wadia used blues, greens, purples, and pinks to embellish the sea and the sky. Thicker black lines shaped like boomerangs against the sky represent the birds. Fish were painted separately on the glass and then fired.
- **Day 6**, “God created all types of creatures that roam the earth. It was done and it was good. Then God created man and woman in God’s image. God blessed them and gave them the green plants for food.” For this final working day, the most complex window was created. The window, on the back wall of the left side of the Sanctuary, repeats and combines all that has occurred on the first five days, with the addition of animals and humans in abstract forms. Ms. Wadia added a ram in light gray glass with a circular milk white horn bending down to drink, a cow in light tan glass, and in the Garden of Eden, a snake slithers as a thin wavy line. Finally, a yellow light in expanding near vertical rays is Ms. Wadia’s representation of “man.”
- **Day 7**, “the heaven and the earth were finished and God ceased from all the work that God had done. And God blessed the seventh day and declared it holy.” The Ark, designed by Emmanuel Milstein, represents the seventh day of creation. Shabbat is a time for Jews to rejuvenate, to study Torah, and to reconnect with family, friends, and oneself. The burning bush theme of the Ark indicates an active presence of God in the Sanctuary and conveys the solemnity of worship.

Above the Ark hangs the *Ner Tamid* (Eternal Light) symbolizing God’s constant presence and the people’s eternal devotion. Here, the Eternal Light, designed by Harold Rabinowitz, shines through the everlasting permanence of a translucent amethyst geode.

The Sanctuary’s architect, Abraham Goodman, conceived the plan for a circular Sanctuary where worshippers would share their prayers with each other. The circular seating plan is traditional in Sephardic synagogues. By creating a descent to the *bimah*, he was able to bring a dramatic contrast with the steps rising to the Ark, thus emphasizing the ancient rule of placing the Holy Ark higher than the rest of the Sanctuary. In designing the *bimah*, Goodman continued to think in terms of ancient and traditional symbols. Its twelve corner posts on the *bimah* railing remind us of the Twelve Tribes of Israel. The twelve crystalline minerals mounted on the corner posts represent God’s command to Aaron to use gems on his priestly robes as a symbol of the Twelve Tribes of Israel. (Ex. 39:10-14).

The small wooden *Kiddush* table in front of the *bimah* was designed for The Jewish Center in 1966 by

George Nakashima. This table is representative of the work that made Nakashima world-famous. The use of natural finishes and contrasting woods produces an effect in which the burl dances before one's eyes.

The Holocaust Torah

A special Torah scroll – our Holocaust Torah – is displayed in the Lobby of The Jewish Center.

This Torah is one of the 1,564 Torah scrolls that came to the Westminster Synagogue in London in 1964. These scrolls had been gathered together in Prague before and during World War II from the desecrated synagogues of Bohemia and Moravia by the Nazi official in charge of the Czech “protectorate”. The scrolls themselves lay piled in the unused Michle Synagogue for over twenty years.

The Memorial Scrolls Committee of the Westminster Synagogue was charged with the responsibility of distributing these Torah scrolls. Green glass was used to illustrate scrolls throughout the world. When a request from a congregation was received by the committee, a scroll was given to a synagogue on permanent loan.

Our scroll was taken by the Nazis from Susice, a town in Czechoslovakia, to a collection point during World War II. There, all ceremonial objects seized from the Jews would be displayed in a museum for future generations to witness the artifacts of an exterminated ethnic group. Trucks brought Torah scrolls from throughout Central Europe as well as Torah crowns, breastplates, and books. One thousand years of Jewish life in Central Europe were reflected in these 200,000 objects – remnants of the Six Million who once lived.

We humbly received this Torah in the name of every Jew from Susice and in the name of every Jew who perished in the Holocaust.

Synagogue Decorum

Please enter and exit the Sanctuary quietly. Entering or leaving is not allowed during the Torah service and the sermon. Further, people must not move around the Sanctuary when the congregation is standing.

When attending with very young children, feel free to use the babysitting room downstairs or to take your children out for a short break.

Guests are reminded to dress respectfully in an appropriate way for worship. Women must have shoulders covered. Suits or jackets, or collared shirts and pants other than jeans, are considered appropriate attire for men and boys.

All males are required to wear a *kippah* (head covering) in the Sanctuary. To cover one's head as a sign of humility or reverence was and remains a widespread custom in the Middle East, the area where Judaism originated.

Jewish men customarily wear a *tallit* (prayer shawl) at the morning service; one is required when going onto the *bimah* (the raised area in the center of the Sanctuary) for an honor. The *tallit* recalls the style of garment worn in ancient Israel. The religious significance of the *tallit* lies in the fringes at each of its corners, in fulfillment of the Biblical command: “That they make them a fringe upon the corners of their garments, that you may look upon it and remember the commandments of the Lord.” The

stripes on the *tallit* are sometimes blue, the sky blue being a symbol of Heaven; the white background symbolizes peace and purity. A child does not pray with a *tallit* until the age of Bar/Bat Mitzvah. We strongly encourage Jewish women to wear a *kippah* and/or a *tallit*. *Kippot* and *tallitot* are available in both entrance lobbies.

Photography, video, and tape recording and use of any electrical devices are prohibited on Shabbat at The Jewish Center. In particular, cell phone and telephone use are prohibited anywhere in the synagogue on Shabbat. Please silence all pagers and electronic watches. Smoking anywhere on the property is prohibited.

Thank you for helping us to keep our service, our synagogue and our tradition meaningful and joyful.

Shabbat - The Sabbath Day

Jews observe the seventh day of the week as the Sabbath: “And God blessed the seventh day, and declared it holy, because on it God ceased from all the work of creation which God had performed.”

(*Bereysheet/Genesis 2:3*).

Shabbat begins at sundown on Friday. In the Biblical tradition, the day began at the sunset of the previous evening; in a pre-mechanical age the setting sun was the most dependable way to note the separation between the end of one day and the beginning of the next.

In the Jewish tradition, Shabbat is associated with the creation of the universe and with the deliverance of the people of Israel from the slavery of ancient Egypt. As the end product of the six days of creation, its observance was intended to free humanity from the slavery of routine work.

The word “Sabbath” means “rest and cessation” of struggle. The day was thus a break from the struggle for existence. In modern times, we emphasize the nature of Shabbat as a day of rest – a day that is distinct from the rest of the week and free from everyday routines. Typically, a person who observes Shabbat will not work, and may choose not to drive, cook, or do anything else that would violate the idea of a day of rest.

The late Rabbi Abraham Joshua Heschel, distinguished teacher and philosopher, described the purpose of Shabbat in these words: “To set apart one day a week for freedom, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of independence of external obligations, a day on which we stop worshipping the idols of technical civilization, a day on which we use no money, a day of armistice in the economic struggle with our fellow humans and the forces of nature . . .”

The Order And Description of The Shabbat Service

There are five main sections in the traditional Shabbat service. Some of the content of these sections may change if Shabbat coincides with a Festival or with the beginning of a Hebrew month:

- A. The Preliminary and Introductory Services
(pages 146 to 176)
- B. Pe’sukay D’zimrah - verses of Praise
(pages 180 to 220)

- C. The Shaharit (Morning) Service
(pages 224 to 307)
- D. The Torah Service
(pages 312 to 347), followed by the Sermon
- E. The Musaf (Additional) Service and Conclusion
(pages 354 to 370)

(Note: Page numbers refer to *Siddur Hadash*, the blue prayer book found in the shelves at your seat.)

—— *A. The Preliminary and Introductory Services* ——

The Preliminary Service (Birhot Hashahar - Morning Blessings) begins on page 146

This first section of the service consists of meditations and prayerful thoughts that are recited at the beginning of the service somewhat informally to establish a mood for worship.

—— *B. Pe'sukay D'zimrah* ——

Introductory Hymns and Psalms begin on page 180

This section includes Psalms and other Scriptural verses. *Pe'sukey D'zimrah* are “verses of praise.”

—— *C. The Shaharit (Morning) Service* ——

The Morning Service begins on page 224

The formal worship service begins here, with the *Barhu*, which is a call to worship.

The Sh'ma (starting on page 242)

Sh'ma Yisrael, Adonai Elohenu, Adonai Ehad
(Hear, O Israel, Adonai is our God, Adonai is One.)

This passage from Deuteronomy (chapter 6, verse 4 together with the three Biblical paragraphs that follow) is part of each daily, Shabbat, and Festival worship service. The verse is easily the most important single sentence in the liturgy. It is not a prayer in the conventional sense; it is a proclamation, and in the context of its declaration by Moses, it was a revolutionary statement.

In its universal sense, the statement is the foundation upon which rests our hope for human unity and for a world of peace. The nature of God must lead inevitably to the acceptance of the unity of all God's children. One who does not believe that all humanity is one really does not believe in the oneness of God, no matter how or where one prays.

Sh'ma Yisrael was the last cry of Jewish martyrs who were put to death because of their faith. It was thus an expression of one's persistent belief that God is the Parent of all humanity and that all persons, even one's persecutors, are brothers and sisters.

The Amidah (starting on page 255)

Amidah means “standing,” suggesting prayers recited while standing. The first three and the last three benedictions of the *Amidah* are the same for each of their recitations during the various weekday, Shabbat, and holiday services. On Shabbat and holidays, the other paragraphs vary. The beginning portion of this prayer is led by the Cantor, and is followed by a period of silent prayer and meditation in which we declare the *K’dushat Hayom* - the sanctity of the day.

Hallel (starting on page 287)

Hallel means “praise.” These Psalms of Praise (pgs. 113-118) are recited only on festivals and days of Rosh Hodesh - the first day of each month by the lunar calendar.

— D. The Torah Service —

The Torah Service begins on page 312

The Torah service is the highlight of the Shabbat Service. Several parts of this Service are done with specific actions and rituals, which highlight the importance of the Torah in Judaism.

Individual and collective study of sacred text is regarded as a form of worship. Torah in its most limited meaning is the Scroll containing the Pentateuch (Five Books of Moses). It is written on parchment and is painstakingly inscribed by hand in Hebrew letters that are written without vowel points, punctuation, or division of sentences. that are written without vowel points, punctuation, or division of sentences.

The Scroll is attached to wooden rods, each of which is called *Etz Hayim* (Tree of Life). The Torah scroll is adorned with a mantle, or cover, and is embellished with a crown, a breastplate, and a *yad*, or pointer. The *yad* is used to help the reader follow the text as he or she is reading from the Torah.

The Torah is chanted by a reader using ancient melodies. These musical accents, or “tropes,” give dramatic interpretation to the text and represent the modulations and inflections necessary to give meaning and emphasis to each sentence. The chants must be learned by memory, since the signs and symbols of the tropes do not appear in the *Sefer Torah* (Torah scroll), though they are visible in the printed text in the large *Etz Hayim* or *Hertz humashim* (books containing the Five Books of Moses) available in the book racks at or near your seat. An announcement will be made about the page where the Torah reading can be found in those books, and these page numbers are also listed in the Shabbat program you will find on your seat.

The Five Books of Moses are divided into fifty-four *sidrot*, or portions. Each year, the Torah is started anew beginning with *Bereysheet* (Genesis). The beginning is in the fall of the year, following the festival season that includes the High Holidays of Rosh Hashanah and Yom Kippur. The weekly portions are divided into three sections and each year a different third of each week’s assigned portion is read until completion.

Each *sidrah* bears its own name that comes from the first important word of the week’s portion. For example, the first word of the first book of the Torah is *Bereysheet* ... “in the beginning...” and therefore the name of that portion is *Bereysheet*.

Usually, only one Torah scroll is used on Shabbat morning. There are some special Shabbatot when two Torah scrolls are taken from the Ark, and rarely three scrolls are used. When additional Torah scrolls are used, the portion read in them deals with the special significance of the particular Shabbat or Festival.

The Torah Blessings (page 322)

When one is called to the Torah to recite the blessings before and after a section of the Torah is read, s/he has received an *aliyah*. *Aliyah* means “to go up” or “ascend” - to ascend to the *bimah*. Seven members of the congregation are thus honored on Shabbat, and five on the Festivals. The person called up to receive this honor may or may not actually read the portion (typically several sentences of text); the reading can be done by anyone who has learned how to do so. It is considered an honor to be called up for an *aliyah*, or for any other part of the service (e.g., opening or closing the doors of the Ark, or helping to dress the Torah after it is read.) The prayer recited by the person who is called to the Torah refers to the concept of the “Chosen People.” You will notice that the person first says one sentence, the congregation responds, the person repeats that sentence, and then continues the blessing. After the Torah reading has concluded, the person says one final blessing.

Few concepts have been subject to greater misunderstanding and distortion than the term “Chosen People”. In ancient times each people felt that it had a relationship of “chosenness” to its God. Marduk chose the Babylonians, just as Zeus chose the Greeks, and Jupiter the Romans. Similarly, Adonai chose the People of Israel. The God-concept defined by the Israelites became the accepted God-concept of Christianity and Islam. The concept of the “Chosen People” survives from that era.

The traditional idea of the “Chosen People” suggests obligation rather than privilege or superiority. It suggests moral responsibility, as clearly expressed by the prophet Amos: “You, alone, have I known of all the families of the earth: and therefore I will hold you responsible for all your iniquities.”

Lifting and Dressing the Torah (page 324)

At the conclusion of the reading of the *Sefer Torah*, two members of the congregation are called up to assist in preparing the Torah to be placed in the Ark once again. One lifts the Torah and carries it to a seat where it can be rolled and covered. That person is called the *Magbeah*, or if it is a woman, the *Magbehah*.

When the *Magbeah* lifts the *Sefer Torah*, he/she unfurls it so that at least a section of three columns are visible, and holds it high so that all may see the written parchment. Simultaneously, the congregation stands and chants a phrase that translates as, “This is the Torah that Moshe placed before the Israelite people, at the command of God.”

The second person re-rolls the *Sefer Torah* and replaces the mantle and its ornaments. That person is called the *Golel*, or if it is a woman, the *Golelet*.

- ***About the Maftir: The Concluding Honor***

The concluding honor is the *Maftir* (the one who concludes), and is given to the individual who reads the *Haftarah* (reading from the Prophets). It is usually, though not exclusively, assigned to one who becomes a Bar Mitzvah (boy) or Bat Mitzvah (girl).

- ***About the Significance of Bar/Bat Mitzvah***

When a young Jew reaches his or her thirteenth birthday, he or she is termed a Bar or Bat Mitzvah. The term is an idiom that means “a responsible person.” The implication is that at age thirteen a young person should become responsible for his or her Jewish and religious decisions.

The public ceremony of Bat Mitzvah is a recent innovation, even though the concept behind it is as ancient as that of Bar Mitzvah for the male.

At this age, the young person is included as one of the minyan, or ten people required for a public Jewish religious service. The Bar or Bat Mitzvah who is called to the Torah recites the appropriate blessings at the chanting of the Torah scrolls and chants a portion from the Haftarah (see next section).

The experience of Bar/Bat Mitzvah is a powerful way in which ethical and moral principles can be taught, absorbed, and dramatized. The ceremony confirms the young person in his or her newly acquired adult role. Young people are thus encouraged to acquire skills that are valued by the adult community. When the Magbeah lifts the Sefer Torah, he/she unfurls it so that at least a section of three columns are visible, and holds it high so that all may see the written parchment. Simultaneously, the congregation stands and chants a phrase that translates as, “This is the Torah that Moshe placed before the Israelite people, at the command of God.”

The second person re-rolls the Sefer Torah and replaces the mantle and its ornaments. That person is called the Golel, or if it is a woman, the Golelet.

- *About the Haftarah*

After the Torah scroll has been lifted and dressed (following the reading of the weekly portion), the Ba'al/Ba'alat Maftir chants a portion from the Biblical Prophets, called the Haftarah. The chanting of the Haftarah is one of the highlights of the Bar/Bat Mitzvah service, and requires extensive preparation.

Each Shabbat has a specific portion of the Prophets assigned to it. Usually the prophetic portion contains a theme that is related to the portion read from the Torah scroll. There are exceptions to this rule whenever a Shabbat has a special significance. The Haftarah is sung according to a traditional chant. While the accent marks used for both the Torah reading and the Haftarah are the same in appearance, their intonations are different. The theme relates either to the Torah portion or to the time of the year.

— E. *Musaf (Additional Service) and Conclusion* —

The Musaf Service begins on page 354.

Musaf means “additional.” The *Musaf* service corresponds to the additional Shabbat and Festival sacrifices of the ancient Biblical Temple Service. The *Amidah* is again recited during *Musaf*.

Aleynu (page 402)

It is for us to praise the creator of all...

This prayer is an affirmation of our belief in God’s sovereignty. The prayer is basically a renunciation of idolatry, for it contains the prayer of gratitude that “God has not made us like the pagans of the world nor placed us as the heathen tribes of the earth.” It was composed long before the birth of Christianity. No reference to any other monotheistic religion was intended.

Its concluding thought is that “We pray for the day when all God’s children will call upon God’s name.” We pray for the coming of that day when all humanity will be united in the service of one God.

The Mourner’s Kaddish (page 410)

The *Kaddish* is a prayer of praise of the name of God. It is repeated several times during the service, but with differing melodies and content. The version that appears on this page is referred to as *Kaddish Yatom*, the “Mourner’s Kaddish,” and it is recited by those who have experienced the loss of a family member recently, or who are observing the *yahrzeit*, or anniversary of the Hebrew date of the death of a family member. However, there is no mention of death in the *Kaddish*. The *Kaddish* expresses the hope that in the lifetime of those who are listening, God will establish on earth the divine kingdom of righteousness and peace. The bereaved are invited to recite the *Kaddish* because, in the midst of tragedy, people are more tempted to challenge or question God’s justice than at other times. Hence, in the face of bitter sorrow and disappointment the mourner rises and, in effect, declares to the congregation that, “Despite the grief which is mine, I will still proclaim, ‘Blessed and hallowed be God’s great Name in the world’.” The congregation responds, “Amen.”

A Note about Kaddish and Sanctification

Kaddish means “to sanctify.” *Kadosh* means “holy.” To sanctify is to render holy or to render something extraordinary by elevating it above the ordinary, and to render it exclusive. The word *Kaddish* shares the same Hebrew meaning and root as other prayers of sanctification. These include:

- *Kiddush*: The sanctification prayer recited over wine before the Shabbat meal, during the Shabbat Eve and Festival service, and after the Shabbat morning service declaring the day holy.
- *Kedushah*: The prayer recited in unison during the Amidah, the standing meditation, stating that God is holy.
- *Kiddushin*: *The marriage service in which bride and groom are sanctified to each other, a relationship that is thereby elevated and rendered exclusive.*

Concluding the Shabbat Service (page 419)

The Shabbat morning concludes with the *Kiddush* (the blessing over the wine), the ritual of washing the hands, and the *Motzi* (the blessing over the challah). Finally, all join in singing the closing hymn, *Adon Olam*, a song of praise to God, on page 412. In our congregation, the clergy invite children under the age of 13 to the *bimah* for *Adon Olam*, to join in the singing and to receive a treat.

Following this conclusion, the congregation and guests are invited to the Lobby or the Social Hall for refreshments.