

TEMPLE BETH SHOLOM
EREV SHABBAT SERVICE GUIDE AND OUTLINE
Kol Haneshamah Shabbat V'Hagim

Instructions for Service Leaders;

Have fun! It's Shabbat: rejoice!

The *shali'ah tzibur* (community representative/prayer leader) is one of the most important roles in the ritual life of the congregation. S/he represents the community as a whole in leading prayers and within Jewish tradition is seen as having a connection to prophecy. Although in many congregations the rabbi also performs this role, Temple Beth Sholom has a long history of lay leadership in its ritual practice; a tradition which continues to today.

In May, 2009, the Ritual Practices Committee decided to set aside a section of the Friday night service to be lay-led each week. This proposal came from Rabbi James, who suggested that this might be a way to continue the strong lay leadership within the congregation and increase lay participation in services. This resource was then created to assist lay leaders in becoming more familiar with the Friday night liturgy and to serve as an introduction to being the congregational *shali'ah tzibur*.

Below you will find some of the collected wisdom of our tradition, both from TBS and elsewhere, as well as a brief outline of the *ma'ariv* service, including is a more extensive explanation of the *barehu* through the *amidah*. This is the section which is led weekly by our lay leaders. Additionally, a large-print *siddur* which contains notes to aid in transitions between prayers can also be found in the *shali'ah tzibur's* lectern.

The service consists of a central core of prayers. These prayers are in **BOLD** in the outline and must be included. The other sections of the outline are traditional at Temple Beth Sholom, but you may substitute other prayers, readings or songs for some of them.

Kol Haneshamah is a wonderful source of material. Familiarize yourself with the *siddur*. Use it as a starting point, but please feel free to bring in other materials as well. To prepare for the service, you may borrow a copy of Kol Haneshamah from the sanctuary. Please review this guide at least twice before the service.

In consultation with Rabbi James, you may choose to tailor the service to present a theme or to include special readings. Certainly feel open to enliven the service. There are many readings in the back of the *siddur*. You might also make use of the readings below the line as commentary or as readings. You may vary the way participation happens, choosing readers, reading responsively or circularly, etc. You may teach different melodies if you know them and feel comfortable sharing them with the congregation. As a congregation committed to being a welcoming space, we encourage you to always find ways to include people of all abilities in the service.

If this is your first time leading a service, or if you have questions, we encourage you to consult members of the Ritual Practices Committee. If you cannot fulfill your commitment, please call the Service Coordinator.

EREV SHABBAT SERVICE

KABBALAT SHABBAT

Kabbalat Shabbat means "receiving Shabbat" and is a time when we welcome the Shabbat bride or queen.

We often begin with an opening song. This may come from the *zemirot* section in the back of the *siddur*, or may be a *niggun* (a wordless melody).

Welcome everyone by wishing them a *shabbat shalom*.

Invite the candle lighter(s) to come up to light the candles and recite the blessing in Hebrew.

5 *Hadlakat Nerot* (Blessing over the candles)

You may include one or all of the next 3 prayers.

7 *Yedid Nefesh* Chant first paragraph.

13 *Shalom Aleyhem*

19 *Dodi Li*

20-35 Psalms 95-99 Select any to be sung or read together/responsively. It is our *minhag* (custom) to give preference to Psalm 95 and to the *hatimot* (endings) of each Psalm. We ask that if you are able, you please include *hatimot* where possible.

36-39 **Psalm 29** You may choose any of the melodies that we normally sing or read in English.

41- 47 ***Leha Dodi*** The custom at Temple Beth Sholom is to chant the first verse on each page, with the verse on page 45 in English. Feel free to vary from this custom, but we ask that you inform the congregation if you intend to do something new. We ask the community to rise and face the door they entered for the last verse.

48-51 **Psalm 92** You may choose any of the melodies we do for this section, including tzadik katamar at the star on page 51.

55 **Hatzi Kaddish,** to mark the transition from *kabbalat shabbat* to *ma'ariv* service

MA'ARIV SERVICE

Ma'ariv (evening) is the heart of the Friday Evening Service. It includes the call to worship (*barehu*), the *shema* and its blessings, the *amidah* and several beautiful additions for Shabbat.

57 **Barehu** Invite the congregation to rise and chant the blessing. After the *barehu* we invite the congregation to be seated.

58/59 or 60 *Ma'ariv* Select either the Traditional or the Interpretive version of *asher bidvaro* to be read in English, or invite the congregation to continue reading the Hebrew silently. You may end by either chanting the *hatimah*, or reading the last paragraph in the English. If possible, we encourage you to use the *nusah* to end the blessing on page 59.

63 or 61 *Ahavat olam* Choose whether congregation will chant P. 63 together in Hebrew OR read P. 61 in English. The English may be read responsively or together.

65-73 **Shema/Ve'ahavta** Chant the entirety of P. 65. We then ask people to read one of the biblical selections silently through page 73. The congregation concludes with the last three words on page 73 in the Hebrew.

74 or 76 *Emet ve'emunah* or interpretative version or suggested readings on P. 748, 767-771, 800

79 *Mi hamoha* You can choose to read one of the comments below the line and/or sing any melody familiar to the congregation.

80 *Hashkivenu.* In English or Hebrew. You may also invite people to read silently and conclude with the last paragraph in the Hebrew or English.

85 **Veshamru** All chant together. You may choose to invite the congregation to rise.

87 **Hatzi kaddish**

88 or 730 (Optional) Read one of the introductions to the *amidah* or, if you have other commentary on prayer, this is a good place for it. You may consider the following as an introduction:

The **Amidah** ("standing") is also known as *hatefilah*, or The Prayer. It is the central prayer of the worship service. The language and manner of reciting the *amidah* offer insights into the place of the individual in communal prayer. When it is recited, each individual stands and addresses God in a sustained conversational manner.

91-107 **Amidah** Congregation stands. Read silently. Remind the congregation to read the inserts for special *shabbatot* (*rosh hodesh* or other holidays) as needed. There are alternative *amidot*. They are listed at the top of P 90. This is the opportunity for private prayer and personal meditation. Individuals sit when finished and it is the custom of the congregation to wait until everyone is seated before continuing with the service.

107 *Oseh shalom* may be sung to any melody familiar to the congregation. You might also select another prayer for peace, such as *shalom rav*, found on P. 105.

109-113 The repetition of the evening *amidah* (*vayehulu, magen avot, bitkat shabbat*) may be read or sung, all or in part, in English or Hebrew. It is our community's *minhag* (custom) to give preference to the Hebrew on page 109 when possible.

115 **Kaddish titkabal.**

This is the conclusion of the section led weekly by a lay leader

NA **Mi sheberah** is led from the prayer on the inside cover of the *siddur* or from the cards in the seat backs of the pews.

Devar torah / Announcements

121-125 **Aleynu** The congregation rises for *aleynu* and remains standing until the conclusion on page 125.

128 OR Introduction to the Mourner's *kaddish* (You may optionally pick one reading, as you choose from the back of the *siddur*.)

The service leader invites, **“those in *shanah*, the first year of mourning to rise, accompanied by those whose custom it is to stand as *kaddish* is being recited,”** and then continues with the *kaddish yatom*.

131 **Mourner's Kaddish**

135 *Yigdal* or

133 *Adon Olam* or

Another song of your choosing.

SHABBAT SHALOM