**KOL NEFESH MASORTI**

**Guidelines for how a Gabbai, Shammas and Segan can run Torah services on Shabbat and Yom Tov**

**(See glossary, pages 7 - 9, for definitions of Hebrew and Yiddish words)**

1. **Planning the Torah Service**
2. ***Planning in advance – before Shabbat***
3. By Thursday evening, the latest version of the service rota for Shabbat has been circulated to Gabbai, Shammas et al.
4. Before Shabbat, the Gabbai and Shammas check e-mails/bulletins/luach for any simcha/special event.
5. If there is a simcha such as a bar or bat mitzvah, aufruf, etc., the Gabbai and Shammas should have received a list from the relevant KNM member of the people (usually guests - family and friends) who are being given mitzvot and aliyot.
6. If there is a gap in the service rota, the Gabbai and Shammas should liaise with Allan and, if necessary, the co-convenors.
7. If the Segan can’t attend, their replacement must be able to read Ivrit easily and sing the nusach for prompting purposes.
8. Also, check if there is anything different from the norm: is it Shabbat Mevarechim/Rosh Chodesh/Shekalim/Chanucah/ Zachor/Parah/HaChodesh/HaGadol/Shuvah, or Yom Tov/Chol Hamoed - all of these can have an effect on what we daven, layn, the haftarah we read, and how many Sifrei Torah we take out from the Aron Kodesh.
9. If there is any doubt, check with others. The Luach Hashanah (published by USCJ) is kept with the Gabbai folder.
10. Before Shabbat, the Segan has perused the parasha for any scribal errors.
11. ***Planning in advance – in shul before we start Shacharit***
12. The Gabbai folder, Koren Chumash, Luach HaShanah and grey card index box are in the cupboard below the Aron Kodesh
13. The Gabbai and Shammas should check which Sifrei Torah to use for the service. Normally, the smallest Sefer is rolled to the correct place for the sedrah. One of the other two should be rolled to the additional reading (Maftir).
14. Before Birchot HaShachar, the laminated sheet of brachot for an aliyah is placed at N.E. corner of the bimah.
15. Copies of that week’s Kol Masorti leaflet are placed on congregants' seats.
16. ***Planning in advance - in the Shul during Shacharit***
17. The Shammas asks a congregant, member or visitor, who is not involved in any other way if they would read the tefillot for KNM, UK and Israel. We are also happy if children would like to do this.
18. The Shammas checks the yahrzeit list in the black Gabbai’s folder. Stephen Griffiths writes to all relevant members reminding them when they should be in shul. The Shammas should ask avelim if they want an aliyah. If they decline, obtain the Hebrew name of the deceased so that the Gabbai or a shaliach tzibbur can recite the azkarah.
19. **Preferably before the Torah service**, the Shammas selects a minimum of 8 people (7 + the Maftir) to receive aliyot.
20. The Shammas may have to finalise the selection during the Torah Service if numbers are small.
21. The card index box should contain all members' Hebrew names.
22. The Shammas should assign people for each of the Aliyot:

a) see Note 1 for the number of people called for an aliyah at different services during the year.

b) see Note 2 for a suggested order of priority for allocating aliyot. We focus on s'machot, yahrzeits and visitors.

c) there is a list of members who are Cohanim and Levi’im (sheet in folder).

19. If a layner on the rota is not in shul by the Shacharit Amidah, assign a ‘reserve’ to be ready to layn just in case.

1. Think about offering aliyot to our Rabbonim and Chazanim as a way of paying them respect.
2. Apart from visitors, the Shammas can hand the Gabbai the cards bearing the Hebrew names of olim.
3. **The Torah Service**
4. ***At the beginning***
5. The Shammas should ask one or more people to open the Aron Kodesh before the Torah service has begun.

1. If we are reading from two Sifrei Torah, then somebody must carry the second Sefer behind the shaliach tzibbur as (s)he proceeds around the kehilla. This person will sit and hold the Sefer Torah during the layning up until the Hatzi Kaddish.
2. The Shammas and a congregant open the Aron Kodesh (peticha) after the words "Adon Olamim".
3. When the shaliach tzibbur starts to sing Lecha Adonai Hagdulah, (s)he will move away from the Aron Kodesh and take

the Sefer Torah round the shul. The Aron Kodesh can then be closed and the Gabbai can start to prepare the bimah.

***b) Preparation of the Bimah before layning***

27. Locate the sidrah page numbers in the folder. This will tell you where congregants can follow the layning in the Hertz,

Plaut or Etz Hayim chumashim.

28. Open the large-print Koren Chumash at the start of the layning – this may be needed by the Ba’al Koreh.

29. When the shaliach tzibbur has completed their circuit round the community, they will approach the bimah with the Sefer

Torah. The yad (pointer) should be left on the bimah for use by the first Ba’al Koreh.

30. Carefully remove the mantle from the Sefer and put to one side. Unclip the band that binds the Sefer and place with the

mantle. Open the scroll.

31. The Segan should check that the Sefer has been rolled to the correct place for the layning to commence. Place the yad at

the start of the layning. Close the scroll and drape the blue cover over it.

***c) Kriat HaTorah***

32. The Gabbai and Segan stand at the bimah, Gabbai at the southern end and Segan at the northern end.

33. The Ba’al Koreh reading the first section of layning faces the kehilla and locates the start of the layning in the Sefer.

34. Gabbai greets everybody. At a simcha, welcome the member(s), their family and friends and offer them mazal tov.

35. The Gabbai uses either the black folder or their own customised version if the latter is easier to use.

36. The Gabbai announces that week’s sidrah and provides relevant page numbers in Hertz, Plaut & Etz Hayim chumashim.

37. The Gabbai will call up a Cohen for rishon (or a Levi if there is no Cohen, or a Yisrael if there are no Cohanim or Levi'im

[adding the words Bimkom Cohen]). Note that there is a tune for the final verse ‘Va’atem hadvekim…’ and a special tune

for use on Rosh Hashanah and Yom Kippur.

38. The procedure for an oleh is as follows:

1. standon the right-hand side of Ba’al Koreh.
2. the Ba’alKoreh will uncover the Sefer Torah and hand the blue cover to the Segan, open the Sefer and point with the yad to the first word of the portion to be read.
3. theoleh touches that spot on the Sefer gently with their tzitzit or a siddur and kisses them.
4. before reciting Barechu, the oleh grasps the etz chayim; there appear to be two traditions – you can recite the brachot with the Sefer open or closed at the relevant parasha; we seem to follow the latter tradition.
5. olehrecites Barechu; waits for kehilla to respond with Baruch Adonai and repeats; then recites the first brachah.

**f.** Ba’alKoreh responds Amen (unless they are the oleh, in which case they do not respond) and begins layning.

**g.** Ifthe Ba’al Koreh is right-handed, (s)he will be pointing with the yad with right hand. So, the oleh needs to grasp the right-hand scroll handle. If the Ba’al Koreh is left-handed, the Gabbai will need to hold the left-hand scroll handle.

**h.** layningis a considerable feat of memory as the Sefer has no vowels, almost no punctuation and no singing notes. The Segan prompts the Ba’al Koreh if (s)he is unsure of a word or note to be sung and corrects any errors in their reading. To minimise confusion, only the Segan should correct/prompt the Ba’al Koreh, but the Gabbai may intervene if the Segan fails to correct a reading mistake.

**i.** whenthe Ba’al Koreh has finished, the yad should be left at the end of that aliyah.

**j.** theBa’al Koreh will point to the last word; this should be "kissed" as described above, the eitz chayim should be grasped and the second brachah recited.

**k.** theSegan puts the blue cover back over the Sefer Torah**.**

**l.** theSegan and Gabbai shake the hand of the person called up and offer them yishar kochacha/kochaych.

**m.** the oleh moves to the other side of the bimah, next to the Gabbai.

**n.** theBa’al Koreh should also be congratulated for his/her contribution.

**o.** theGabbai then calls up the next oleh (use Ya’amod for a man, Ta’amod for a women).

**p.** if the preceding oleh has a yahrzeit, is getting married, wishes to bensch gomel or is a bar/bat mitzvah, then the appropriate tefillah from the Gabbai folder must be recited **before** the next oleh starts to recite their brachot.

1. For a yahrzeit, Chazan Jackie, Gilead and Simon know how to chant the Azkarah (memorial prayer).
2. The avel is invited to speak about the deceased relative before the Azkarah is recited.
3. If an 8th person needs to be called up, an extra stop is made at an appropriate point during shevi’i; the 8th oleh is called up using the suffix "acharon", because (s)he will be the last person to be called up before the Maftir. **NB:** wherever you stop in the layning to create extra aliyot, at least three pesukim must be read for each additional aliyah. See Note 7 below.
4. If the layning has already reached shlishi and the Shammas wishes to call up a Cohen or Levi, this can only be done if this

person is the very last to be called up, i.e. after shevi’i. Thus, an extra stop will have to be made during shevi’i and the

Cohen or Levi are then called up with the "acharon" suffix as above.

1. When the layning has been completed, the shaliach tzibbur steps forward, faces the kehilla and recites the Hatzi Kaddish.

If two Sifrei Torah on duty, then both should be placed on the bimah carefully side by side **before** Hatzi kaddish is sung.

## The Maftir

**i) Procedure if only one Sefer Torah is being used:**

44. The Gabbai calls up the Maftir.

45. The Ba’al Koreh who read shevi’i repeats the last few pesukim.

46. The Segan must ensure that the yad is removed at the end of the layning.

47. Then a magbiah and golel are called up to raise and re-dress the Sefer Torah: “Ya’amdu/Ta’amdu hamagbi’ah ve’hagolel.”

48. The Segan should check that if the magbiah is a visitor or a member who may not have done it before, that they know

how to do it properly by levering the Sefer Torah over the edge of the Bimah and lifting carefully.

49. **No one, including the Magbiah and Golel, may be called up who is not over 12 if female or 13 if male**.

50. We encourage women to perform Hagbah if they are physically able to do so.

51. If the oleh for the Maftir has a yahrzeit, is getting married, wishes to bensch gomel or is a Bar/Bat Mitzvah, then the

appropriate tefillah in the folder must be recited.

52. Before the Sefer Torah is hoisted up in the air for everyone to see what was read, the Gabbai reads out loud:

a) The tefillah for all those who need a Refuah Shelaymah – members, relatives and friends; and

b) The Mi Shebayrach blessing all those who were given aliyot. Read in Ivrit and in English.

53. The Sefer Torah is raised, with a minimum of three columns showing. The open Torah is shown to all congregants – north,

west and south. The Golel, with a child to assist, winds the scroll up tight, binds and covers, with the right-hand handle

resting on top of the left. The Shammas and any children help the Golel.

**ii) Procedure if two Sifrei Torah are being used: [See Note 5]**

54. The Gabbai calls up the first magbiah and golel: Ya’amdu/Ta’amdu hamagbi’ah ve’hagolel sefer rishon.

55. Hagbah and Gelilah are carried out for the first Sefer Torah.

56. Gabbai now calls up the Maftir.

57. The Segan opens the second Sefer and checks it’s at the correct place. Usually, a new Ba’al Koreh reads the special maftir.

58. Before the brachot and layning, the Gabbai calls out the relevant page numbers in the chumashim so that we can follow.

59. After the layning, the Gabbai call up 2nd Magbiah and Golel: “Ya’amdu/Ta’amdu hamagbi’ah ve’hagolel sefer sheni.”

60. If the oleh for the Maftir has a yahrzeit, is getting married, wishes to bensch gomel or is a Bar/Bat Mitzvah, then the

appropriate tefillah needs to be recited from the Gabbai’s folder.

61. Before the 2nd Sefer Torah is hoisted up in the air for everyone to see what was read, the Gabbai recites the tefillah for

healing and the Mi Shebayrach for all those who were given an aliyah.

62. **NB:** when calling up a bar or bat mitzvah, use the correct title as shown in the folder.

1. ***The Haftarah***

63. The Segan clears the bimah of unnecessary paraphernalia.

64. The Segan places the small lectern on the bimah for the benefit of the Maftir.

65. Meanwhile, the Gabbai has announced the page numbers for the Haftarah in the Hertz, Plaut & Etz Hayim chumashim.

66. The Maftir should **not** start reading the pre-haftarah brachah until the appropriate Sefarim (one on an ordinary Shabbat

or two on a special Shabbat) have been dressed.

67. The Maftir is encouraged to take a few minutes talking about the Haftarah before reciting it.

1. ***Remainder of the Torah Service***
2. A congregant reads the tefillot for the kehillah, UK and Israel. They should be read facing the Aron Kodesh.
3. The shaliach tzibbur (shatz for short) resumes his position at the bimah.

1. If it is Shabbat Mevarechim, when Rosh Chodesh falls in the coming week, we bensch Yehi Ratzon and Birkat HaChodesh. The shaliach tzibbur rests the Sefer Torah on their right-hand shoulder while bensching. If we’re using two Sifrei Torah, the shaliach tzibbur holds the second one because the last layning for the day, i.e. the maftir, was read from that scroll.

1. The Shammas reminds those who performed Petichah earlier to come forward to get ready to re-open the Ark.
2. If we have a dvar torah, the shatz will jump to Yehallelu and should **not** start until the Aron Kodesh is re-opened.
3. If no dvar torah, the shatz recites Ashrei. After singing Halleluyah, the Aron is re-opened and the shatz recites Yehallelu.

1. At the end of the Torah Service, if there is a drashah/dvar Torah, the small lectern is placed on the bimah.
2. **End of the Service: a)** The Shammas re-inserts all sheets in the Gabbai’s folder and all cards with members’ Hebrew names in the grey box; **b)** At announcements, a co-convenor asks everybody to return their sefarim to the trolley and shelve properly; and **c)** members return all Sifrei Torah plus yads to the storage cupboard and lock securely.

**NOTE 1: THE MINIMUM NUMBER** **OF ALIYOT VARIES DURING THE YEAR**

7 Aliyot on: Shabbat

6 Aliyot on: Yom Kippur morning

5 Aliyot on: Rosh Hashanah, Pesach, Shavuot, Succot, Shemini Atzeret and Simchat Torah

4 Aliyot on: Weekday Rosh Chodesh and Chol Hamoed (for Pesach and Succot)

3 Aliyot on: Shabbat and Yom Kippur afternoons, Chanucah, Purim, fast days, Monday and Thursday mornings

**You cannot call up fewer people than is indicated. You may only call up more on Shabbat and Simchat Torah.**

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**NOTE 2: SUGGESTED PRIORITY FOR GIVING** **ALIYOT ON SHABBAT**

The list below is an adaptation of orthodox practice commensurate with our inclusive culture:

1. A Cohen, even if it is somebody who prefers not to duchen
2. A Levi
3. Our Rabbi or any visiting scholar, if they are not a Cohen or Levi
4. A bride or bridegroom on the Shabbat before their wedding
5. A Bar or Bat Mitzvah, assuming that the youngster will not be the Maftir/Maftirah
6. Either parent of a newborn child when they are next in shul with us
7. A visitor to our shul, be they known to us or not
8. Any member of our shul who has Yahrzeit that Shabbat or in the coming week
9. Any member of our shul who has recovered from illness
10. Any member of our shul who has not attended for some time

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**NOTE 3: EGALITARI****AN PARTICIPATION IN OUR SHUL SERVICES**

With three exceptions, any role in our services can be filled by anyone of either sex over the age of 13 for males or 12 for females. Currently, three roles remain the prerogative of males, namely the first and second aliyot which are reserved for Cohanim and Levi'im respectively, and duchening which can only be performed by Cohanim.

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**NOTE 4: USE OF GEN****DER IN THE TEXT**

Apart from any Cohanim or Levi'im, please assume that this guide applies equally to anyone of either sex over the age of 12 for females and over 13 for males.

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**NOT****E 5: SERVICES WHEN WE READ FROM TWO SIFREI TORAH**

* Pesach: Every day
* Shavuot: Both days
* Rosh Hashanah: Both days
* Yom Kippur: Morning only
* Sukkot: First two days
* Chol Hamo’ed Sukkot: Shabbat only
* Shemini Atzeret
* Simchat Torah: Ideally, you would use three Sifrei Torah -please see Note 6
* Shabbat Chanucah: Use two Sifrei Torah on Shabbat Chanucah, but when this day also falls on Rosh Chodesh

Tevet, ideally you would use three Sifrei Torah -please see note 6

* Shabbat Shekalim
* Shhabbat Zachor
* Shabbat Parah
* Shabbat HaChodesh
* Any Shabbat which falls on Rosh Chodesh

**N****OTE 6. WHEN WE NEED THREE SIFREI TORAH**

**i) Layning on Simchat Torah**

Sefer No. 1 - read all of VeZot HaBrachah -the last sidrah of the year

Sefer No. 2 - read all of first perek of Bereishit plus first three pesukim of perek 2

Recite Hatzi Kaddish after completion of reading from Sefer 2

Sefer No.3 - maftir from Pinchas: Bamidbar Perek 29: pesukim 35-39 inclusive on: Shemini Atzeret

**ii) Layning on Shabbat Chanukah when it falls on Rosh Chodesh Tevet**

Sefer No.1- read the sidrah of the week - give six people aliyot

Sefer No.2- read Pinchas - Bamidbar Perek 28, pesukim 9-15 incl. on Rosh Chodesh

recite Hatzi Kaddish after completion of the seventh aliyah

Sefer No.3 - maftir from appropriate section of Naso: Bamidbar Perek 7 on the offerings of the princes

**iii) Layning on Shabbat Shekalim or Hachodesh when either falls on Rosh Chodesh**

Sefer No.1 -read the sidrah of the week -give six people aliyot and running Shishi and Shevii together

Sefer No.2 -read the special maftir for Rosh Chodesh as the 7th aliyah

Recite Hatzi Kaddish after completion of the seventh aliyah

Sefer No.3 –Special maftir for Shekalim or Hachodesh

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**NOTE** **7: SPLITTING A SEDRAH**

Normally we split the seventh parashah (Shevi’i) when the purpose is to allow an additional person to be called to the Torah (for example if a second Cohen needs to be called up and as he cannot be called up for the 2nd to 7th Aliyot, we will split the seventh parashah and call him up as Acharon).

Sometimes we need to split one of the earlier parashot (e.g. the fourth parashah Revi’i) because it is very long. In this case, we would call up someone for Revi’i, and layn the first part of the fourth parashah. We would then call up somebody else as Hamishi, and layn the second part of the fourth parashah. We would then call someone up as Shishi and layn the fifth parasha, and so on until the end of the Torah reading.

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**So****urces for the notes above:**

* A Guide to Jewish Religious Practice by Rabbi Isaac Klein, with a supplement by Rabbi Joel Roth JTSA 1992 (hb)
* To Pray as a Jew by Rabbi Hayim Halevy Donin; Basic Books 1980 (pb)
* Introduction to Judaism by Dr Isidore Fishman; JC Publications 1986 (hb)
* English-Hebrew dictionary by Professors M Segal and MB Dagut Kiryat; Sefer Publishing House 1998 (hb)
* Observing experienced members, rabbonim and shlichai tzibbur of two Masorti communities over 21 years (1998-2019)

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Written by Nahum Gordon (revised by Mike Fenster in 2014 and by Nahum Gordon in 2016 and 2019)

**GLOSS****ARY** (125 entries – almost all are in Ivrit or Yiddish)

|  |  |
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| Acharon | literally, the "last" -the final aliyah if more than 7 are called up |
| Adar | the last month of the Jewish year – includes the festival of Purim |
| Aliyah | literally, "going up" -when called to see the layning; plural - Aliyot |
| Amud | literally, a "stand" -the lectern from which the service is conducted |
| Aron Kodesh | "Holy Ark", in which one stores a Sefer Torah |
| Aufruf | literally "to be called up " *(yiddish)* -for anyone before they marry |
| Avel | A mourner (plural – avelim) |
| Azkarah | the memorial prayer for a deceased person; read between aliyot |
| Ba'al Kriah/Koreh | literally, "master of reading" -the person who reads the Torah |
| Ba'al Tefillah | literally, "master of prayer" -lay cantor |
| Bar/Bat Mitzvah | literally, "son/daughter of commandment" - coming of age at 13 (men) and 12 (women) |
| Baruch Tiyeh | literally, "may you be blessed" -response to "yasher koach |
| Bamidbar | literally, "in the wilderness"- Book of Numbers - fourth book of the Hebrew Bible |
| Bensch | to say a blessing (yiddish) eg, gomel or Rosh Chodesh |
| Bereishit | literally, "in the beginning" -Book of Genesis - first book of the Bible |
| Bimah | the platform (table for us) on which the Torah is read |
| Birnbaum Siddur | bright blue siddur for US modern orthodox communities (1950s) |
| Birchat Hachodesh | literally, "blessing the new month" -special bracha recited on Shabbat Mevarechim |
| Birkat HaGomel | blessing said in thanks for deliverance from danger |
| Bracha | blessing - specifically those recited before + after layning/haftarah (plural is Brachot) |
| Chamishi | the fifth aliyah |
| Chanucah | literally, "dedication" - minor eight-day festival -25 Kislev-2/3 Tevet |
| Chatzi Kaddish | half Kaddish recited at the end of the layning |
| Chazan/Chazanit | male/female professional cantor |
| Chol Hamoed | literally, "weekday of the festival" -four intermediate days of Pesach and five days of Succot when work is permitted |
| Choshen | breastplate, typically made of silver, for adorning the Sefer Torah |
| Chumash | the Five Books of Moses (first 5 books of the Tenach/Pentateuch) |
| Cohen | male of priestly descent who is always given the first Aliyah; plural - cohanim |
| Darshan | someone who gives a sermon; anybody who expounds on or interprets a Biblical text |
| Daven | to pray (yiddish) |
| Devarim | literally, "words" - Deuteronomy -the fifth book of the Bible |
| Drasha | a sermon or homily |
| Duchen | to recite the priestly blessing (yiddish) |
| Etz Chayim | literally, "tree of life" -the two wooden handles around which the Sefer Torah is scrolled |
| Etz Hayim | maroon Chumash prepared for US Masorti communities in the 2000s |
| Gabbai | warden |
| Gelilah | rolling up and re-dressing the Sefer Torah |
| Golel | the person who re-dresses the Sefer Torah |
| Haftarah | literally, "concluding portion" - related reading from the Nevi'im (plural – Haftarot) |
| Hagbah(ah) | hoisting the Sefer Torah after the Torah reading has been completed |
| "Hertz" | the chumash prepared for UK’s United Synagogue communities (1930s) |
| Ivrit | the Hebrew language |
| Kaddish | literally "sanctification" -a prayer praising God |
| Kehilla | congregation or community |
| Ketuvim | literally, "Writings" - third and last section of the Biblical canon |
| Kriat Ha’Torah | act of reading from the Sefer Torah |
| Layn | to recite from the Sefer Torah (yiddish) |
| Levi | levite male who is always given the second Aliyah (plural – Levi’im) |
| Luach | Jewish calendar |
| Maftir | literally, "one who concludes" -the aliyah for the person who will be reciting the Haftarah; this involves repeating the last few verses of the weekly Torah reading |
| Magbiah | the person who hoists the Sefer Torah for everyone to see |
| Mazeltov | yiddish version of Mazal Tov – literally means “Good Luck”; now used to mean congratulations |
| Minchah | the Afternoon Prayer Service |
| Mitzvah | literally, "commandment" - religious obligation or good deed or when someone is offered a special duty to perform, such as Petichah, Hagbahah or Gelilah (plural – Mitzvot) |
| Musaf | the Additional Prayer Service -after the Torah Service and which is davened on Shabbat, Rosh Chodesh and Yamim Tovim |
| Nevi'im | literally, "Prophets" - second section of the Biblical canon |
| Nisan | the first month of the year - noted for the festival of Pesach |
| Oleh | Someone who receives an Aliyah (plural – olim) |
| Parasha | denotes one of the portions that will be layned |
| Parashat HaShavuah | literally, "portion of the week" -same as sidrah |
| Pasuk | verse of Tenach (plural - pesukim) |
| Perek | a chapter of text |
| Pesach | literally, "Passover" - the spring festival - 15-22 Nisan inclusive |
| Petichah | literally, "opening up" - opening the Aron Kodesh |
| "Plaut" | the chumash prepared for US Reform communities (1960s) |
| Purim | literally, "lots" - minor festival - 14 Adar |
| Refuah Shlaymah | literally, "[I wish you] a complete recovery” |
| Revi'i | the fourth aliyah |
| Rimonim | literally, "pomegranates" -ornaments placed on top of the eitz chayim at the end of gelilah -typically made of silver |
| Rishon | the first aliyah |
| Rosh Chodesh | literally, "head of the new lunar month” - day of the New Moon |
| Rosh Hashanah | literally, "head of the year" - the festival on 1 and 2 Tishri |
| Sefer Torah | literally, "book of Teaching”- parchment scroll of first 5 books of Tenach (plural – Sifrei Torah) |
| Segan | literally, "deputy" [to the Gabbai] -the prompter and corrector of the Torah reading |
| Shabbat | literally, "day of rest” - seventh day of the week (plural – shabbatot) |
| Shabbat Chanukah | there can be one or two shabbatot on Chanukah, requiring special tefillot, maftirim and haftarot |
| Shabbat Chazon | Shabbat before Tisha B'Av ("Shabbat of the Vision" [of Isaiah]) |
| Shabbat HaChodesh | Shabbat before, or that falls on, Rosh Chodesh Nisan ("Shabbat of THE month" [of Nisan]) |
| Shabbat HaGadol | Shabbat before Pesach (''The Great Shabbat'') -Rabbis used to preach only on this day and Shabbat Shuvah; it is now customary to invite the Rabbi to recite the haftarah on these Shabbatot |
| Shabbat Mevarechim | a Shabbat before any Rosh Chodesh (except the month of Tishri) when we recite Yehi Ratzon followed by Birkat HaChodesh ("Shabbat on which we pray for the blessing" [of the New Moon]) |
| Shabbat Nachamu | Shabbat after Tisha B'Av ("Shabbat of Consolation" [for the loss of the First and Second Temples]) |
| Shabbat Parah | Shabbat after Purim ("Shabbat of the Red Heifer'') |
| Shabbat Rosh Chodesh | a shabbat when Rosh Chodesh and Shabbat coincide |
| Shabbat Shekalim | Shabbat before, or that falls on, Rosh Chodesh Adar ("Shabbat of the Shekels'') |
| Shabbat Shirah | Shabbat Beshallach, when we read Song of Moses ("Shabbat of The Song'') - Shemot Chap 15, v 1-18 |
| Shabbat Shuvah | Shabbat between Rosh Hashanah and Yom Kippur ("Shabbat of Return”) |
| Shabbat Zachor | Shabbat before Purim -"Shabbat of Remembering" [how Amalek attacked us in the Sinai wilderness] |
| Shacharit | the Morning Prayer Service -from Shachar, which means dawn/daybreak |
| Shalosh Regalim | literally, "the Three Foot-Festivals", when people made a pilgrimage with their harvest produce to the Temple in Jerusalem – Pesach, Shavuot and Succot |
| Shammas | literally "beadle" or "sexton" -the person who will provide the Gabbai with the Hebrew names of those to be given aliyot |
| Shavuot | literally, "weeks" – the festival that occurs the day after seven weeks from Pesach - 6-7 Sivan |
| Shayni | the second aliyah |
| Sheliach Tzibbur | literally, "emissary of the congregation" - male prayer leader; female form: shelichat tzibbur |
| Shemini Atzeret | literally, "8th day of solemn assembly/conclusion"- day after Succot, when we recite Tefillat Geshem |
| Shemot | literally, "names" - Exodus - the second book of the Bible |
| Shevi'i | the seventh aliyah |
| Shishi | the sixth aliyah |
| Shlishi | the third aliyah |
| Shul | literally "school" in yiddish - synagogue |
| Siddur | literally, "order [of prayer]" - prayer book |
| Sidrah | literally, "order [of layning] - one of 54 portions of Torah; the last is completed on Simchat Torah |
| "Silverman's" | black/navy siddur prepared in 1940s for US Masorti communities |
| Simcha | literally, "joy" or "happiness" - an occasion to celebrate |
| Simchat Torah | literally, "joy of the Torah" - when we finish the annual cycle of Kriat Ha’Torah and re-commence |
| “Singer's” | blue/maroon/green siddur for UK‘s United Synagogue communities (revised 2000s) |
| Sivan | third month of the year, noted for the festival of Shavuot |
| Succot | literally, "huts" - festival from 15 - 21 Tishri inclusive |
| Ta'amei HaMikrah | signs in pointed text of the Tenach; indicate accent and syntactical structure; serve as musical notes |
| Tefillah | Prayer (plural – tefillot) |
| Tefillat Geshem | "prayer for rain", which is recited on Shemini Atzeret |
| Tefillat Tal | “prayer for dew”, which is recited on the first day of Pesach |
| Tenach | acronym for the Hebrew Bible -Torah, Nevi'im and Ketuvim |
| Tisha B'Av | 9 Av- 25-hr. fast commemorating the loss of the First and Second Temples, and Bar Kochba’s defeat |
| Tishri | seventh month; noted for Rosh Hashanah, Yom Kippur, Succot, Shemini Atzeret and Simchat Torah |
| Torah | can be translated as doctrine, teaching, law or religious instruction; first section of Biblical canon - Bereishit + Shemot + VaYikra + Bamidbar +Devarim |
| Trop | musical notation for Bible -Ta'amei HaMikrah; the cantillation |
| Vayikra | literally, "and he called" -Leviticus - the third book of the Bible |
| Yad | literally, "hand" -a pointer used by the Ba'al Koreh while reading from the Sefer Torah -typically in the shape of a closed hand with an outstretched finger and made from silver |
| Yahrzeit | literally, "time of the year" (yiddish) -anniversary of a relative's death |
| Yasher Koach | literally, "more power to you" (yiddish) - greeting given to anyone who has performed a mitzvah, eg after Petichah, Aliyah, Kriat Ha’Torah, Hagbahah, Gelilah, Haftarah, Drasha or Davening |
| Yishar Kochacha | Hebrew form of Yasher Koach for males; Yishar Kochaych for females |
| Yisrael | Israelites -anyone who is not a Cohen or Levi -for aliyot nos. 3-7 |
| Yizkor | literally, "remember" - memorial service after layning on Yom Kippur morning, Shemini Atzeret, 8th day Pesach and 2nd day Shavuot |
| Yom Kippur | literally, "day of atonement" - 25-hour fast on 10 Tishri |
| Yom Tov | Literally, “good day” – religious holiday, e.g. Pesach, Shavuot, or Succot (plural – Yamim Tovim) |