

# **KEDEM Service Leader Manual**

Updated 13/1/01

## ***Preamble***

This manual is intended to provide:

- Handy hints to fledgling service leaders
- Reminders to more experienced service leaders

It is based on using Gates of Prayer for the bulk of the service, although leaders are encouraged to add additional readings at appropriate places.

The manual has three sections:

A) a general section with principles and more specific information that all service leaders should be familiar with.

b) an optional section that details some common mispronunciations of the Hebrew text

c) an optional section that details the choreography of prayer (when to bow, turn etc) and explanations of the actions

It is not expected that first time service leaders will read and know all sections, but more experienced leaders may want to delve into the other sections from time to time

## **A. General Guidelines**

### ***Principles relating to service leading***

#### **Inclusion**

KEDEM strives for congregants to feel comfortable and included through the structure of the service. Elements of the service that promote this principle are

- Welcoming words at the commencement of the service
- Prayers are led in a mixture of Hebrew and English
- Page references are given at frequent intervals throughout the service

#### **Participation**

KEDEM encourages participation by all congregants in the service.. This is achieved by

- Inviting congregants to join in wherever they feel comfortable
- A mixture of Hebrew and English prayers

#### **Understanding**

KEDEM values congregants having an understanding of the prayers being read and strives to educate members. This is achieved by

- Explanations of prayers being given from time to time within the service
- Explanations of prayers being written up from time to time in The Whole Megilla
- Drashot being given from time to time that include explanation of prayers
- Education of B'nai Mitzvah candidates and adult education

## Value of Hebrew

Although we encourage a mix of Hebrew and English prayers, Hebrew is seen as having an intrinsic value, and services are expected to be weighted towards Hebrew. It is conceivable that a leader may, depending upon the circumstances, lead an entire service in Hebrew, but never that an entire service be led in English. (see below for specifics of where Hebrew must be used)

## Gender equality / Addition, not substitution or subtraction

We acknowledge that prayers have, in the past, used male oriented language that has left women feeling excluded. At KEDEM we care about language and try to draw a balance between altering the service to include women's voices and maintaining the richness of the original text. To this end we

- add the names of the Imahot (mothers) during the Hebrew of the Amida
- female service leaders may change the pronoun "Ben chorin" to "Bat chorin" on p 286
- Female service leaders change "Modeh ani" to "Modah ani" on p 284 (within the body of "Elohai n'shama, p285)
- use gender neutral or feminine translations of God's name or gender neutral pronouns relating to God in the English where possible as a means to redress the male only interpretation of God. (See section below on translation of God's name for more specific detail on this)
- Include (if the leader desires) additional readings that highlight feminine interpretations of God (either Hebrew or English)

Aside from the changes mentioned in the first two points above, we attempt not to change or add to the text of the Hebrew in the Siddur, but rather to make changes and additions to the English.

## **Service structure**

It is customary for the Shabbat Service to follow Service 1 on p 283 in Gates of Prayer (GOP), although leaders can choose to use a different service or incorporate parts of other services into Service One. If another service is being used then the leader should ensure the Cantor is aware of which service is to be used, as well as inform the congregation at the commencement of the service.

The service leader should introduce themselves at the beginning of the service, and welcome congregants, especially any guests to the congregation  
Frequent directions and page references should be given, especially when there are large sections being read in Hebrew where people may have lost the place.

The service leader sits down after the Torah is taken from the Ark, and the Gabbai takes responsibility for leading the Torah Service. The Service Leader joins the procession to return the Torah to the Ark, and then sits down again until after the Drash.

## **Hebrew content**

All services should have a mix of Hebrew and English content, and the exact mix will depend on the preference of the service leader/s and the nature of the service, although it is expected that the combination will be weighted towards Hebrew.

Hebrew and English are not always interchangeable, and there are a number of prayers that we require to be read or chanted in Hebrew. These are

- Bar'chu
- All of Shema
- Amida , until the end of Kedusha on p 308
- Aleinu
- Kaddish

### ***Singing***

At KEDEM we love to sing, and much of the service is led by the Cantor in song. The following is a list of the sections of the service that are usually sung. Variations are always possible, and it is advisable to speak to the Cantor prior when preparing a service to ensure that both the Leader and the Cantor are clear about who is leading what.

- Ma Tovu p 283
- Elohai Neshama p 285 ( first two lines until “kol zman”)
- Morning blessings p 286 / 287
- Ashreinu p289
- Baruch Sheamar p290 (first 5 lines)
- Mizmor Shir p292 (first two verses ie last four lines on p292 and first two lines on p293. The next two verses are read in Hebrew or English by the service leader, and then the last two lines on p 293 – “Tzadik katamar” and the top two lines of p294 are sung by the Cantor)
- Ashrei p 294/295/296
- Hallelu p 297
- Nishmat kol chai p297
- Ilu Finu p298 (first 5 words of paragraph, then reader continues in Hebrew or English)
- Readers Kaddish p300
- Bar'chu p301 (first 3 lines)
- V'harer einenu 302 (first two lines until l'olam vaed. Service leader reads the rest in Hebrew or English)
- Shema p303 (first two lines led by Cantor, then everyone chants the rest of the page together)
- Mi Kamocha and Shir chadasha p305
- Amida p306/307/308
- Veshamru p309
- Retze p309
- Sim shalom p 313
- Oseh shalom p314
- P417/418 (beginning of Torah service) EXCEPT “Havu godel” at bottom of p417, read by service leader
- V'zot Hatorah p419
- p422/423 (returning the Torah to the Ark)
- Ki Lekach Tov p424
- Etz Chaim Hi p424
- Hashiveinu p424
- Aleinu p615/616 (alternaitive Aleinu may be used, but check with Cantor which bits to sing /read)
- Final song

## **Translation of God's name**

### **Background**

There are many words for God in Hebrew and many names for God (the two are not the same, but this is not the place to discuss that.) Each reflects some special attribute of God, some nuance in our understanding of the Divine, or a particular aspect of God's manifestation. In choosing between these words, the composers of the Hebrew prayers sought to emphasise one or another of these aspects, as appropriate to the various themes of the prayers and the different contemplative moods each section of the prayers is intended to evoke. In general, the translations of the Siddur attempt to use English words that reflect these different connotations and themes as closely as possible.

The Hebrew name for God most often used is the unutterable four-letter name, Y-H-V-H. In the Siddur, this is written as Y-Y to avoid writing this holy name in full. It is regarded as God's name par excellence, referring to the very essence of God – a concept that is above naming descriptively, though it is often translated as Eternal because of one descriptive aspect of this name, that of God transcending time. It was never pronounced as written, even in prayer, because it is regarded as too holy for everyday use – even sacred everyday use. Its original pronunciation is lost in time, and the vowels with which it is vocalised indicate the traditional substitute pronunciation, “Adonai.” This has always been the substitute pronunciation for Y-H-V-H in prayer and for Torah reading.

### **Therefore, at KEDEM:**

- When reading the prayers in English, we have traditionally substituted “Adonai” for the word “Lord” and for pronouns for God such as “He,” as a way of tempering the masculine connotations associated with those words. Similarly, we substitute “Sovereign” or “Ruler” for “King.” This is part of a general attempt to use, at least in the English, more gender-neutral names and pronouns for God as a way of redressing a conceptualisation of God as “male.”
- It is our policy, generally, not to tamper with the Hebrew liturgy out of reverence for its sanctity, its origins and the multi-layered meanings of its language. In any case, Hebrew is far more gender-specific in its grammar, having no neuter gender and dividing even abstract nouns and inanimate objects into two genders, so that gender-neutral substitution is almost impossible to achieve in Hebrew. The word “Adonai” is, grammatically speaking, of the masculine gender. Because of this, some of our members prefer to substitute “Eternal” rather than “Adonai” for “Lord.” (This is consistent with the fact that Y-H-V-H, often translated as Lord, can also be translated as “The Eternal.”)
- There are other English or Hebrew words that can be used (for example, the word *Sh'chinah*, which is feminine), and service leaders may experiment with different options. However, if you intend to use words other than the standard substitutions, it must be introduced and explained at the beginning of the service or the prayer so that congregants will know what to expect.
- In all cases, substitutions should be consistent with the intended connotations of the Hebrew and with the themes and moods of the prayers as described in the “background” paragraph introducing this section. Thus:
  1. *Sh'chinah* is appropriate for those prayers where it appears in the Hebrew.

2. There are a number of places where we recommend not to substitute “Adonai” or “Eternal” for “Lord” when reading the relevant prayer in English. These are places where the word “Lord” is not used to translate God’s name, but to translate the word *Adon* or *Ribbon* or similar, meaning “Lord / Master (of ...).” It is that very aspect of God that is intended rather than a more general or abstract reference to God’s being. Those places are:
- In *Elohai N’shamah* (For the Soul), p 286: “Master of all creation, Lord of every human spirit.”
  - In *Nishmat Kol Chai* (Our Immeasurable debt to God), p 298: “Lord of all generations.”
  - In the “*Yishtabach*” blessing concluding the *P’sukei D’zimra* (Songs of Praise) section of the service, p 300: “the Lord of wonders.”
  - In *Adon Olam*, p 729: “the eternal Lord” (though, since this is always sung, we never read this in the English.)

### **Additional readings**

Substituting or adding new readings, in Hebrew or English, personalise the service and add interest, and is encouraged at KEDEM. There are certain places in the service where it is suitable to introduce new readings, and others where it is inappropriate. As a guide, the following is a list of places where a new or substitute reading may be introduced:

- Before the service begins
- Immediately after Ma Tovuv
- After Ashreinu (p289) and before Baruch Sheamar
- Within the Poems of Praise (p290) – often psalm 19 and psalm 33 are skipped, so another prayer or poem of praise could be inserted
- Before Chatsi Kaddish (this is also an appropriate place for announcements to do with the service that follows if needed)
- After the silent prayer (p 313)
- End of the service

Of course it is not necessary to insert readings in all of these places, although it has become expected to have a reading after the final song at the end of the service, concluding with a blessing.

A folder with some possible readings is kept in the bottom of the Ark at KEDEM. The folder also contains references to some useful websites that service leaders may wish to explore. Alternatively, people are encouraged to add readings that they know of, and to put copies in the folder if they feel it is appropriate. Other nice readings can be found in different services in Gates of Prayer, or in the section on Special Themes, commencing on p 651 of Gates of Prayer.

The points in the service where it is inappropriate to interrupt with additional readings or explanations are from Bar’chu (p301) to the end of the Amida (p314)

If explanations need to be given about changes to these sections they should be given beforehand.

## ***Bowing***

A full discussion of the choreography of the service is not included here. However, some service leaders are not sure whether they should be facing the congregation or the Ark at points in the service where we bow. The general rule to remember is that when bowing, everyone faces the ark; the congregation **and** the service leaders.

## ***Yahrtzeits /Kaddish***

Service leaders can choose to add an appropriate reading before the Kaddish if they desire. A number of these are in the siddur (p 622 - 628 ) The section at the bottom of on p628 (We recall the loved ones...) is always read, with the name of people whose Yahrzeits or Shloshim are being remembered inserted here (after “with our own”).

The Yahrzeits (anniversary of a person’s death ) are listed in The Whole Migalla and can be read straight from there. There is usually a copy at KEDEM, but it is a good idea for service leaders to bring their own copy. When reading the yahrzeits, we also include the person / people who are remembering them, exactly as it appears in Megilla.

The Shloshim (names of people who have died in the past 30 days) is a general VUPJ list, incorporating names from all congregations. At the end of the list of yahrtzeits and shloshim the service leader should ask if there are any names that have not been mentioned, and acknowledge (but not repeat) any names offered.

Kaddish is chanted in Hebrew and at the end the last paragraph of the English (p 630 – “May the Source...” ) is added

## ***Closing the service***

After the final song the Service Leader may include a short reading, finishing off with a blessing. If the Leader does not choose to insert a reading at this point, the service should be concluded with a blessing. The standard blessing is found on p692 of Gates of Prayer, either the whole of the Hebrew (with or without the English translation) or from “Adonai oz leamo yiten” (with or without the English)

## ***Service leader sustenance***

Service leaders often bring along a glass or bottle of water to deal with thirst during the service. This is fine, but try to be as unobtrusive as possible. The window ledge is NOT a good place to leave water as it gets knocked off if the windows are open