

Messianic Synagogue

Order of Service



**Derech
HaMashiach**
Messianic Community

Messianic Synagogue - Order of Service:

Welcome to *Derech HaMashiach* (Way of Messiah) and thank you for taking the time to read this booklet.

Introduction:

This booklet is designed for someone who is new to the Messianic Synagogue (a communal Jewish place of worship) service and our community, but it is also relevant to those who have been walking the path of Messianic Judaism for some time. If you are just starting to attend our services regularly or visiting for the first time, this booklet will help to explain some ideas and concepts, as well as our culture.

The main goal of this booklet is to help you feel more comfortable in a Messianic Jewish worship service, by helping you to understand:

- Hebrew Terms (*in italics*) commonly used in the service
- Basic elements of a Synagogue service
 - From prayer to the public reading of the *Torah* (Instructions, the first Five Books of the Bible)

This booklet, together with other booklets referenced in this booklet, will form a compendium of useful information about Messianic Judaism. Some of the better-known *Rabbis* (Jewish male teachers) that we regularly refer to, will be discussed in the “**Meet The Rabbis**” booklet, which will provide a point of reference for the many colourful characters who make up *Chazal*, the Hebrew name for the collective group of wise Sages of Israel. This booklet will introduce G-d's ***Appointed Times***, which will be covered in more detail in individual booklets for each Appointed Time. Other booklets in this compendium will include “**The Mitzvot**” (The Commandments), and “**Why are we Hassidic?**”.

Throughout this booklet we will use the spelling of G-d and L-rd. For a brief explanation of this, please refer to the ***Hebrew Terms*** section in this booklet.



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Who we are: Derech HaMashiach

Derech HaMashiach (the Hebrew name for “Way of Messiah”) is a Messianic community of both Jews and Gentiles who believe in *Yeshua* (Jesus) as the promised Jewish *Messiah* (Anointed One), and the One Who died so that all people may find salvation in a renewed relationship with G-d.

Our *Kehillah* (community) is made up of both Jews and Gentiles who, in the light of *Yeshua* being our Messiah, are committed to following Him and His teachings on how to live Torah, in unity with the nation of Israel, the people who are in covenantal relationship with G-d.

Derech HaMashiach takes a Conservative approach to the practise of Torah in our community. The term “Conservative” can have a wide range of meaning among the greater Jewish community and each community applies it uniquely. The simplest explanation is that we apply Torah, as practised by traditional Judaism, to our modern world, situations, and social climate, as instructed and lived by our *Rebbe* (beloved teacher) *Yeshua*.

Our community aims to express our love for G-d and His Torah in a *Hassidic* approach, meaning that we express our Torah observance by placing emphasis on loving G-d and loving others. Our community seeks to express our prayers and worship with great joy, as we aim to connect with our Creator in love and joy. We connect to G-d through our relationship with our Messiah and Master *Yeshua*, Who, through His love, connects us to our Father in heaven.

The combination of Conservative and Hassidic approach enables us to strive to follow the Torah and connect to our Father in Heaven with great joy, while remaining relevant to an ever-changing world. Conservative Judaism approaches the practice of Torah in a way that may differ from the way other forms of Judaism approach and practice the Torah. Expressed in the ***Culture*** section of this booklet you will find examples of what this looks like.



Culture:

This section sets out some aspects of the culture of Derech HaMashiach Kehillah.

1. Women are counted in the minimum number of people required for a traditional prayer or Torah service, which usually requires 10 righteous men (*Minyan*). Our community requires 10 righteous people, men and women of Bar or Bat Mitzvah age.

Bar or Bat Mitzvah means “son” or “daughter of the commandment” and is the initiation ceremony of a Jewish boy or girl who has reached the age of 13 and is regarded as ready to observe religious precepts and then eligible to take part in public worship.

2. Women may receive an *Aliyah* (going up) to say the blessing over the reading of the weekly Torah portion, which is read from the Torah Scroll in front of the believing community.
3. Women are allowed to study Torah and attend *Yeshiva* (Jewish Seminary), and while not under the same obligation as men, are encouraged to join in with the community as much as possible.
4. Men and women do not need to sit separate, however we do encourage families to sit together and single individuals to sit among friends or people they know. We would also like to caution regarding the practice of men and women, who are not married to each other, hugging, or shaking hands, as this may be offensive or embarrassing to others, especially when first meeting them.
5. All individuals who do *Aliyah* and read the blessing for the Torah readings, both men and women, are required to cover their heads with a head covering. For men this can include a *Kippa* or *Yumerka* (head covering for a Jewish



man), or suitable hat. For women this can include a head scarf or suitable hat.

Please note, while it is not compulsory to wear a head covering to participate in most aspects of the service, it is a requirement for participation in some, such as doing Aliyah. The wearing of head covering is also preferred during the prayer service, during the Torah procession and while the Torah is read aloud to the community, but this is not compulsory, and no one will judge you if you do not wear one (we are all at different stages of our walk in this faith).

6. We do not encourage woman to wear a *Tallit* (with the *Tzitzit*) or *Tefillin*, as these are commandments given to men, however we do encourage woman to wear a head covering other than a Kippa, which may include a woman's prayer shawl, if they feel comfortable to do so and are married, particularly during the Torah reading and prayer service. Women wearing head covering indicate that they are in a marriage relationship, and therefore is not encouraged for single women.

A *Tallit Gadol* with *Tzitzit* is a four cornered prayer shawl with the tassels on each of the four corners, worn over the top of normal clothing. *Tefillin* are a set of small black leather boxes with leather straps containing scrolls of parchment inscribed with verses from the Torah.

7. Bibles and Jewish books that contain the Holy Scripture are not to be placed on the floor as these contain G-d's Holy Word. This is a simple sign of respect.
8. While the *Sabbath* (seventh day) is a day of rest, driving to the Synagogue on Sabbath is acceptable, as this work increases the Joy of Sabbath and enables the community to come together, encourage one another and grow in relationship with one another and with G-d (as we are encouraged in Hebrews 10:25).



What is a Synagogue:

A *Synagogue* (Greek name for “place of assembly”) is a communal Jewish place of worship and study of the Word of G-d (called *Shul* in Hebrew). This setting, as seen in the Gospels, has been used since before the First Century Common Era (CE), up to the present day. A Synagogue is considered a replica and memorial of the Holy Temple in Jerusalem. A Synagogue facilitates Prayer, Worship and Study of the Word of G-d, which typically took place in the First and Second Temples. The Synagogue is a space where Jewish worship and spiritual life continued to survive after the destruction of both the Temples. It spans back to as far as 586 BCE. The Synagogue allowed G-d’s covenant people to continue to practice the things they formerly practiced in the Temples, after their destruction.

Order of service:

The typical order of service in a Synagogue on *Shabbat* (seventh day, Day of Rest) goes as follows. The main parts will be further explained in the section titled ***What to expect and how to participate***.

- i. *Shacharit* (morning) Prayer Service (approximately 1 hour at Derech HaMashiach).
- ii. *Kiddush* (Sanctification) followed by communal lunch (approximately 1 hour).
- iii. Time of Worship – some songs in Hebrew and/or English (feel free to sing along in which ever language you feel most comfortable).
- iv. Torah Service and *Parashah* (portion of Torah) Study, usually followed by Q & A and discussion time.
- v. *Mussaf* (additional Shabbat and Festival) Prayer
- vi. Concluding prayers of the Service



Who is involved in a Synagogue Service:

In a large congregation, several people are involved in a typical Synagogue Worship Service, all with specific roles. At Derech HaMashiach, some of these roles may be carried out by the same person. Typically, a Torah Service involves:

a. The *Chazzan*

The *Chazzan* is the person who chants the worship service in the synagogue. The term is sometimes applied in a general way to anyone who leads services. This person is also known as a *shaliach tzibur*, one who brings good news, or the messenger of the congregation/community.

b. The *Gabbai*

There are typically two *Gabbaim* (plural for *Gabbai*), who assist with the Torah Service and ensure that the Torah is being read and treated respectfully and accurately. One of the *Gabbaim* also assigns *Aliyot* (refer ***Torah Service***, page 14, for definition) to the members of the congregation and calls up the people who are being honoured with *Aliyot*.

c. The *Oleh*

The *Oleh* is the person called up for an *Aliyah* and honoured with reading the reading the Torah Blessing or reading the Torah Portion from an English Chumash (refer ***Torah Service***, page 17, for definition). There can be as many as nine, or more, on a typical Shabbat Torah Service (refer ***Torah Service***, page 14, for more details).

d. The *Baal Kri'ah*

The *Baal Kri'ah* (Torah Reader) is the person who has prepared to chant one or more of the *Parashot* (portions) of the Torah.

e. The Congregation

The Congregation participates in prayer, singing, responses of Amen, etc, as lead or instructed by one of the people above.



What to expect and how to participate:

The following section provides a brief overview as well as the main points of what to expect and how to participate in a Sabbath Service. The *Siddur* (Jewish prayer book) is your greatest friend. The name Siddur comes from the Hebrew word *Seder*, meaning “order”, and that is exactly what it does. The Siddur orders the synagogue service from start to finish, following the Sabbath from Friday night (*Erev*) Sabbath dinner, to the close and farewell of Sabbath for another week, known as *Havdalah* (meaning “separation”). The lighting of candles and extinguishing on a Saturday night separate the Shabbat from the other six days of the week.

During the service from the Morning Prayers (*Shacharit*) to the Torah Service, the leader of the service, called the *Chazzan* or *shaliach tzibur*, will call out the appropriate pages in the Siddur to ensure the community can follow along.

There are three main areas on which we will focus for the Sabbath service:

1. *Shacharit* (Morning Prayer)
2. The Torah Service – Public reading of the Torah from the weekly Torah portion
3. *Mussaf* – additional prayers that coincides with the extra offerings performed on the Sabbath and Festival days.

Shacharit:

This prayer service is done in the morning and comprises of prayers, poems and psalms which are taken either directly from or inspired by the Holy Scriptures. These elements form the communal worship service experienced on Shabbat. Our community uses the Ahavat Olam Siddur, which is a Messianic Jewish Siddur. This Siddur keeps Jewish tradition only seeking to add Yeshua where they traditionally speak of Messiah. The prayer shawl symbol, at the top corner of the pages, marks the pages of prayer in the Siddur.



1. *The Morning Blessings* (Pages 6 – 12):

These are done at home, or at times in the Synagogue, and are the basic parts of waking up and blessing G-d for being alive, giving us a new day and a new start.

2. *L'Shem Yechud (Unification of His Name):*

We start the Shacharit Prayer Service with *L'Shem Yechud*, which is translated “For The Sake of Unification” of the Name of HaShem. This is typically recited when doing a *Mitzvah* (a good deed, or commandment), and we say this because we, at Derech HaMashiach, are making a rectification for the last 1800 years, during which time the majority of believers in Yeshua have chosen to disconnect themselves from the prayers and ways of His covenant people.

As is typical in Hassidic Judaism, we connect ourselves to our Master and Rebbe, Yeshua, because it is only through Him that we can come before the Father, not in our own righteousness. And then we sing along to a *niggun*, a wordless melody, to focus our thoughts and prepare our hearts to enter the presence of the L-rd.

3. *Pasuk D'Zimrah* (Pages 12 – 25):

This Hebrew term means “passages of songs” which are taken from the Psalms. This is the spiritual warm up for the prayers ahead. The Jewish prayer service, while taking its lead from the daily Temple sacrifices, is meant to be a memorial for the Temple offerings by offering the fruit of our lips instead of bulls and rams. (Note, this is the best we can do when the Temple is not standing).

These Psalms provide us with a start to what is a ladder, based on the one *Ya'akov* (Jacob) saw with angels ascending and descending. Jewish prayer is a ladder which we ascend and descend, we ascend, into the Holy throne room, then back down so to speak. We take our worship to G-d and bring back down the substance of Heaven (refer to the *Avinu* (Father) prayer, aka The Disciples Prayer – Matthew 6:10).



Because of Yeshua, we can approach boldly the Throne of Grace and receive what we need to accomplish G-d's will on earth (Hebrews 4:16). These Palms will be sung to traditional and contemporary Jewish prayer melodies (called *nusach* in Hebrew) and then repeated in English for the benefit of all.

4. *Kaddish (Sanctification)* (Page 25):

A type of prayer called the Kaddish is used to transition between different parts of the prayer and Torah service. This prayer is ripe with meaning. At its core is the expressed desire to declare the Holy sanctity of G-d, the coming of His Messiah and making His Name and character great in our world.

5. *Barchu (Bless)* (Page 26):

A call for all to bless G-d and declare His kingdom and Kingship for ever and ever. This is also a chance to declare "Blessed is He Who comes in the Name of the L-rd." This is a call to prayer and the official start of the Shacharit Prayer Service proper.

6. *Sh'ma and its Blessings* (Pages 26 – 36):

The *Sh'ma* ("Listen", Page 30) is a prayer and also a central tenant of Jewish belief. It identifies that G-d is one single G-d, despite the many aspects that we identify of His great character and manifestations. This prayer is central to Yeshua's belief. It is also part of the greatest commandment (Mark 12:29) and is taken directly from scripture *D'varim* (Deuteronomy) 6:4. The blessings of the *Sh'ma* ascribe G-d's greatness, love, power over creation, provision, and compassion for us, while ascribing to Him Majestic Holiness.

The *Sh'ma* is a chance to remove the yoke of the rule of this world and take up the burden of the Kingdom of Heaven, which according to and through our Messiah Yeshua, is a light and easy yoke (Matthew 11:30).



7. *Amidah (Standing Prayer)* (Pages 36 – 49):

The Amidah is the climax of the Jewish prayer service, because of a special prayer called *Kedusha* (Holiness) (page 38 in the Hebrew, page 39 in English). This section of the Amidah prayer, the *Kedusha*, is a re-enactment of Isaiah 6:3, when the prophet entered the Heavenly Temple and Throne Room, and experienced the angels worshipping G-d.

The Amidah seeks to draw us close to G-d in three ways:

- Praise
- Petition
- Thanksgiving

It is also an opportunity to declare G-d's Holiness.

How to participate in the Amidah:

Traditionally the Amidah is recited twice. The first time it is said quietly as a congregation, and then repeated with the Chazzan reading aloud the blessings and leading some of the prayers as communal hymns.

The Amidah is prayed as if one is speaking personally to G-d before His Throne of Grace and Mercy. Considering this anticipation, a person takes three small steps forward to enter the presence, and then three back when leaving, at the end of the prayer. When said silently, a person speaks only loud enough to hear themselves. This is modelled after Hannah's prayer, who prayed silently with only her lips moving as she spoke personally before G-d (refer 1st Samuel 1:9 – 17).

When praying, a person bows down to acknowledge the rulership of G-d as King. There are only certain prayers when a person does this action of bending the knee and bowing. When praying the first three blessings, the knees are slightly bent at *Baruch* (Blessed), bow at the waist when saying *Aatah* (You) and straighten up when saying *Adonai* (L-rd).

Note, the instruction of when to bend the knee and bow are also in the Ahavat Olam Siddur, on the appropriate pages.



- Page 44: Bowing is also done at the prayer of thanksgiving in the Amidah, which begins with “We thank you for it is you who are Adonai.” Here you only bow at the waist for that part of the blessing.
- Page 48: A person bows at the end of the Amidah, after we take three steps back, which is done after reciting the last line of the prayer ending with “My rock and my redeemer”.

A person should stand facing Jerusalem while reciting the Amidah, both when praying alone or with a community. Note the Ark which holds the Torah Scroll is facing Jerusalem, so facing the Ark at the Synagogue is often appropriate if a person is praying alone and cannot find Jerusalem. The Talmud does also state that one needs only direct their heart toward their Father in Heaven. If a person is physically unable to stand, they may stand in spirit. When standing, the feet are together to mimic the Holy Angels in the Heavenly Temple, as seen in Isaiah 6, when they stood on one foot.

When the Amidah is recited a second time, for every blessing the Chazzan makes, the congregation responds “Amen”. For example, “blessed are you Adonai Who resurrects the dead”, the congregation responds “Amen” at the end.

Amen stands for “G-d is a faithful King” and means “may it be so”. When a person proclaims “Amen” at the end of someone else’s prayer or blessing, it is considered as if the person uttering “Amen” had prayed the prayer themselves.

During the Kedusha, the community recites the blessings first, then the Chazzan repeats them. The congregation will recite the English version on page 38, while the Chazzan repeats with a Jewish melody in Hebrew.

The Amidah speaks of Messiah’s Power to raise the dead, as well as G-d’s provision. It inspires us to be like the Heavenly Angels for a moment, who constantly cry “Holy, Holy, Holy” before the Throne. As a living temple, we draw upon this imagery in the Amidah prayer to ultimately commit our lives to the sanctity of our heavenly Father’s character, as declared by and demonstrated to us through Yeshua.



The Amidah draws on G-d's faithfulness by starting with the Avot (Fathers), with whom G-d made covenants and promises. Those who are grafted into the Commonwealth of Israel and brought near to these covenants (Ephesians 2:12 – 14) through Yeshua, can also call upon these promises and call Avraham our "father" (Romans 4:11 – 12), according to *Rav Shaul* (Rabbi Paul, the Apostle to the Nations. Rav is an endearing term for Rabbi). For those who are engrafted by His grace, it is ultimately a chance to thank G-d and declare publicly within our community, His great Holiness.

During the Chazzan's repetition, certain sections of the Amidah will be said or sung in Hebrew by the Chazzan, and the community will follow along silently in English or Hebrew. This typically starts with the Avot prayer, on page 36. The Chazzan will not necessarily repeat everything in English.

When praying alone, that is without 10 righteous people and a prayer leader, some prayers are left out. These include: The Kedusha and the Priestly Blessing. The Siddur instructs us which should be left out and their replacements, if any.

Torah Service:

The Torah Service starts on page 51 of the Ahavat Olam Siddur, and the pages are marked with the Torah Scroll symbol.



The Torah service is where we honour G-d and His great gift of the Torah. During this part of the Service the Torah is read. The readings follow the weekly readings of Torah portions that Jewish communities have been practicing since the days of our Beloved Rebbe Yeshua. The readings typically include the *Haftarah* readings (please refer to Hebrew Terms section for explanation of Haftarah) taken from the *Nevi'im* (Prophets) and the *Brit Chadashah* (Renewed Covenant, also called the New Testament in Christendom).

The number of *Aliyot* (plural for Aliyah) in a Torah Service varies widely depending on the day of the week and the holiday. On Shabbat morning, there are typically seven Aliyot.



According to *Halacha*, Jewish Law, there can be more, but not less. Please note however, due to the size of Derech HaMashiach community, and limited time constraint of auditorium hire, we have chosen to do less than the required Aliyot. This may change in the future when the Kehillah grows, and we have our own building.

An additional reader is called up to repeat part of the final reading (*Maftir* – meaning “concluder”) and to recite the Haftarah. The final reader in a Messianic Synagogue reads a portion from the Brit Chadashah (Note, this is one area where we differ from mainstream Judaism).

The Torah Service starts with taking the Torah Scroll out of its resting place in the Synagogue. This resting place is called *Ha’aron* (The Ark) and is typically a wooden box found close to the *Bimah* (raised platform) for reading and teaching, something similar to a stage or pulpit.

Before the Torah Scroll is removed from The Ark, several prayers are recited. These are found on pages 51 to 53 of the Siddur. Please note, a person called upon to participate in any of these honours is expected to wear a head covering and a man should wear a Tallit Gadol.

The Torah Service takes place as follows (beginning page 51):

1. Opening The Ark
2. Carrying the Torah Scroll to the Bimah
3. Aliyah – A process where people are called to come up to the Bimah and say or chant a Blessing before and after the Torah is read aloud to the community.
4. *Hagba’ah* – Lifting (exalting) the Torah Scroll for all to see
5. *Glilah* – Rolling and dressing the Scroll
6. Returning the Torah Scroll to The Ark

The following section will highlight the basic elements of this service and the relevant pages in the Siddur.

1. *Opening The Ark* (Pages 51 – 53):

While this process is unfolding the congregation will be asked to stand. The Torah Scroll is taken out of The Ark and carried around the congregation while a psalm is sung or



chanted. Some communities will also sing a niggun (a wordless melody) while this procession takes place.

Before the Torah Scroll is taken out, the Gabbai (refer page 8 for definition) opens The Ark, a process which is called in Hebrew *Petiah*, literally meaning “open”. The Gabbai will then hand the Torah Scroll to the person conducting the service, typically the Chazzan (or Shaliach Tzibur). The Gabbai may also be called upon to open and close the ark during certain prayers in the Sabbath Prayer Service.

2. *Carrying the Torah Scroll to the Bimah* (Pages 53 – 54):

As the Torah Scroll is carried around the congregation and then to the Bimah, it is customary to take your Bible, Siddur, or corner of your Tallit, and touch the Scroll as it passes by during the Torah procession, and then touch your Bible, etc to your lips. This represents our desire for the Words of the Torah to be on our lips. Please note, do not touch the scroll with a bare hand during the procession, as this is considered disrespectful to the Torah Scroll.

3. *Aliyah – Ascending the Bimah to Read* (Pages 54 – 59):

Once the Torah Scroll has reached the Bimah, the covering will be removed, and 9 congregants will be called up (Aliyah) to say or chant a Blessing over the Readings. One person for each of the 7 daily Torah readings that are read throughout the week, one person for the Maftir and Haftarah, and one person for the Brit Chadashah.

At Derech HaMashiach, the way to approach the Bimah when called for an Aliyah is to ascend on the right and descend from the left, in accordance with the practice of approaching the Altar in the Temple (Babylonian Talmud Zevachim 63a – b).

When each person (Oleh) is called up for an Aliyah, the person reading or chanting the portion of scripture (the Baal Kri’ah) will point to the text in the scroll they intend to read. The person saying the blessing (Oleh) will use the corner of their Tallit to touch that area (or the side of the scroll in line with the place pointed out) then touch the



Tallit to their lips. (This represents their desire for the Words of the Torah to be on their lips.)

The Oleh will then say or chant the opening blessing before the Torah Reading and the closing blessing after the Torah reading. This process occurs for each of the portions read, as well as for the Haftarah and Brit Chadashah Readings. (These blessings are found between pages 54 and 57).

After Oleh says the blessing for the reading of the Torah, the Baal Kri'ah gives them a blessing for coming up for this honour. (Page 55)

It is considered a dishonour to the Torah to leave the Bimah immediately after reciting the final blessing that concludes the Aliyah. At Derech HaMashiach, we have adopted the Sefardic tradition, in which the previous Oleh waits until the next Oleh has recited the blessing before reading the Torah, for the previous Oleh to return to their seat. It is acceptable to return to one's seat while the Torah is being read.

Note: When the Torah Reading is taken from the *Chumash*, the printed format of the Hebrew Torah Scroll, normally in English translation for Derech HaMashiach, the person doing Aliyah usually reads the entire Torah Portion, as well as the Blessings.

4. Hagba'ah – Lifting the Scroll (Page 55):

Once the readings are finished, the Torah Scroll is lifted up for the whole congregation to see. It is customary to wrap the tassel (Tzitzit) of your Tallit around your little finger (right hand) and point it at the Torah, while saying the blessing on page 55. This signifies that we wish to find and learn the smallest details and secrets in the Torah.

5. Glilah – Rolling and Dressing the Scroll:

The Torah Scroll is then rolled closed, and the covering and relevant ornaments placed back on to the Scroll, so that it is ready to be carried back to The Ark.



6. *Returning the Torah* (Page 59):

The Torah Scroll is returned, and the beginning process is reversed, the Scroll is carried from the Bimah back to The Ark, during which there are more congregational prayers sung and chanted.

The greater meaning behind the Torah Service is that we want to have a Mt Sinai experience every time we approach the Word of G-d. We want to go up as a community and receive the relevant Torah teaching to help us conduct Holy lives and build His Kingdom on this earth, in preparation for His return.

Once the Torah Scroll is returned to The Ark and the Readings are complete, the Torah Service will then continue with the Parashah Study. This is often followed by a time of discussion, Q&A and fellowship over coffee, after the closing prayers.



Appointed Times:

G-d's Appointed Times are set out in Va'yikra (Leviticus) 23, Bamidbar (Numbers) 28 and D'varim (Deuteronomy) 16. These are His Appointed Times, given to us to keep according to His calendar. He freely makes Himself available during these special times, to meet with us. These Appointed Times are not just about looking back and celebrating what G-d has instituted, they are also an opportunity for us to rehearse what is still to come, in preparation for our King's return.

The following is a brief overview of each Appointed Time, and more details are provided in the individual booklets on each Appointed Time. There are also some Festivals that are not commanded in the Torah but are celebrated for reasons that will become obvious when one reads the booklet on them. They are included in the outline below.

Daily:

Observant Jews pray three times a day. The blessings, prayers, and psalms recited in the daily prayers coincide with the offerings that were presented in the Temples, when they were still standing. After the destruction of the First temple, the *Anshei Knesset HaGedolah* (Men of the Great Assembly) instituted the rule, if you cannot fulfil the *Mitzvot* (commandments) of Torah properly, then do the best you can. This resulted in continuing the prayers that accompanied the Temple Offerings, at the appropriate times each day. In place of offering bulls and goats, we now offer the fruit of our lips, until the Temple is rebuilt by our Messiah (Hebrews 13:15).

The following is a general guide for Halachic times of the daily prayers, but please note, they vary throughout the year, depending on times of sunrise and sunset:

Shacharit (Morning Prayers):

Between dawn and approximately 10am.

Mincha (Afternoon Prayers):

Between 12:15pm and 3:00pm.

Ma'ariv (aka *Arvit* – Evening Prayer)

After sunset, but best after nightfall.



Weekly:

Shabbat (Seventh day of the Week – Day of Rest):

(Va'yikra 23:3, Bamidbar 28:9, D'varim 5:12 – 18)

Shabbat means “rest.” The Shabbat has its roots in the very creation of the world. G-d blessed the Seventh Day and sanctified it. That is, He separated it from the others in kind and character. He made it holy. Because He rested after six days of labour, He enjoins His people to do likewise. Thus, the Shabbat becomes a weekly reminder that G-d is the Creator of all things. It is also a time that He has set apart to meet with man, in a way that is different to the other six days of the week. It is a reminder of what *Gan Eden* (Garden of Eden) was like before the fall, and what the Messianic Kingdom, and the *Olam Haba* (World to Come) will be like. It is G-d's desire, through Messiah, to restore us and the world, back to the original condition of Gan Eden. This makes the Shabbat a delight (*Oneg*) for us.

Monthly:

Rosh Chodesh (First day of the New Hebrew Month):

(Bamidbar 10:10, 28:11 – 15, Psalm 81:4)

The Rosh Chodesh prayer service coincides with the new moon, and is an offering to dedicate the new month. The Hebrew calendar is a lunar calendar, and the new moon signifies the start of a new month. It is like a mini Rosh HaShanah (New Year).

Annually:

Pesach (Passover):

(Sh'mot 12:1 – 50, Va'yikra 23:4 – 8, Bamidbar 28:16 – 25)

Pesach falls on the month of Nisan, which is the month of the Biblical New Year. Pesach is the festival which celebrates the freedom of G-d's people from *Mitzrayim* (Egypt) and from the bonds of slavery under the Egyptian empire. The death and redemption that Yeshua has given us is also commemorated on this festival. It is also a time of looking forward to G-d's future redemption at the hand of His Messiah Yeshua. The Sages tell us that the last (and final redemption) will be like the first redemption (from Egypt), only greater.



While Pesach is specifically about the sacrifice and eating of the lamb on the evening of the 14th of Nisan, which is encompassed in the Pesach Seder, it typically covers the seven-day period of Matzah, including the Barley Offering (refer to the next section), as well as the final day of Matzah, on which Hassidic communities partake in the Meal of the Messiah. Refer to the “*Pesach Guide*” booklet for more details.

Wave or Sheaf Offering and Matzah (Unleavened Bread)

(Sh'mot 23:15, Va'yikra 23:6 – 14)

Also known as the Omer offering (in Hebrew *Korban Omer, Minchat Omer*), this offering was a grain sacrifice wave offering (a sheaf of barley), which was brought to the temple in Jerusalem in connection with the Feast of Unleavened Bread, directly following the Passover. Until this was brought, it was forbidden to eat from this new crop.

Matzah (unleavened bread) was then eaten for seven days. Prior to Pesach, all leaven, flour, and leaven products are removed from the family home, as a symbolic gesture for removing the sin from our lives.

Counting the Omer (Sheaves - Sefirat HaOmer):

(D'varim 16:9 – 12, Va'yikra 23:10 – 16)

The “*Omer*” (literally, “sheaf”) was grain from the first harvested barley that was brought to the Temple as a first fruits offering. The Counting of the Omer begins on the day after the Sabbath during Pesach week when the first Omer of barley was harvested and brought to the Temple. We count 49 days, or 7 weeks, from the day after the Shabbat of Pesach week, to the end of 50 days, which marks the Appointed Time of *Shavu'ot* (refer below).

The period of Counting the Omer includes the day of Yeshua's Resurrection, *Mem B'Omer* (40th Day of the Omer) or Yeshua's Ascension Day, and *Lag B'Omer* (33rd Day of the Omer). All of these are discussed in more detail in the “*Counting of the Omer Guide*” booklet.



Shavu'ot (Festival of Weeks):

(Va'yikra 23:15 – 22, Bamidbar 28:26 – 31)

Shavuot is a celebration and commemoration of the giving of the Torah on Mt Sinai, and the renewal experienced in the Book of Acts through the outpouring of G-d's Holy Spirit (*Ruach Kodesh*).

The celebration of Shavu'ot begins by staying up all night to read Torah. The emphasis is on the Ten Commandments (Ten Words in Judaism). In this way we remember the events that took place at Mount Sinai. Also, because of its association with the spring harvest, we will read and study the Book of Ruth. This is particularly pertinent to those of us from the Nations, who are grafted into the Commonwealth of Israel.

Rosh Hashanah (Head of the Year, aka Yom Teruah, Festival of Trumpets):

(Va'yikra 23:23 – 25, Bamidbar 29:1 – 6)

This Appointed Time celebrates the coming (or return for those who trust that Yeshua is the Messiah) of the Messiah and another chance to change our hearts and lives in preparation for His return. A major element of the Messiah's return is His righteous judgement and justice which He will perform for all humanity.

This Appointed Time celebrates the civil new year, as well as a fresh spiritual start, ready to embrace the Messiah's coming.

Yom Kippur (Day of Atonement):

(Va'yikra 23:26 – 32, Bamidbar 29:7 – 11)

Yom Kippur is celebrated by prayer and fasting during which time we seek G-d and our fellow man for forgiveness, in light of His judgement, so that we may grow deeper into the image of G-d, as demonstrated through our Messiah, Yeshua. Despite the sombre mood of this Appointed Time, we celebrate the work that Yeshua has done to connect us to G-d and provide us with atonement, when we are faithful to ask for forgiveness.



Sukkot (Tabernacles):

(Va'yikra 23:33 – 44, Bamidbar 29:12 – 38)

Sukkot is celebrated by creating a Sukkah or booth, through and in which we commemorate the journey that Israel went through in the Wilderness, from Egypt to the Promised Land. During this Appointed Time, we also celebrate a future redemption, when G-d will gather the exiles and bring all His people into the Messianic age., This will begin a time of peace and prosperity for all people on earth. Judaism recognises that the Nations will also be included in this end time event and is open to celebrating this Appointed Time with all those from the Nations that come to Israel during this festival.

The week of Sukkot includes the celebration of *Shemini Atzeret* (Eighth Day of Assembly) and is followed by *Simchat Torah* (Joy of Torah), which celebrates the new cycle of annual Scriptural Readings. Our ***“High Holiday Guide”*** booklet will cover these Appointed times in more detail.

Chanukah:

(1st Maccabees)

This is not a Torah directive, however due to its significance in maintaining the Torah and Judaism alive, it has been celebrated since the First Century C.E. This holiday celebrates the re-dedication and sanctification of the Temple, and the victory of the Jewish Maccabees over their Greco-Roman oppressors. The miracle of this holiday is that one day's supply of oil lasted 8 whole days. There was only enough oil in the jar to relight the Menorah in the Temple for one day, and it would take 8 days to make enough of the right quality oil to keep the Menorah burning continually. Therefore, this holiday is celebrated by lighting one additional candle of a Chanukiah each night, for a total of 8 days. There is a short set of blessings to accompany the lighting of the Chanukiah each night. These blessings can be found in our ***“Hanukkah Guide”*** booklet, which is a brief guide to this festival.



Purim:

(The Book of Esther)

Purim (Lots) celebrates G-d's protection over His people from the Persian empire. During this festival, we dress up in costume or wear masks to celebrate G-d's hidden hand of protection and redemption for the Jewish Nation. More information can be found in our "***Purim Guide***" booklet.

Tu Bishvat:

Tu Bishvat (the 15th day of the Hebrew month, Shevat) marks the beginning of a "new year" for trees. While *Tu Bishvat* is not mentioned in the Bible, only once in the *Mishnah* (core of the Oral Torah), it is considered to be the new year of trees for the purpose of calculating the age of trees for tithing. (Refer Va'yikra 19:23 – 25, which states that fruit from trees may not be eaten during the first three years; the fourth year's fruit is for G-d, and after that, you can eat the fruit). In contemporary Israel, the day is celebrated as an ecological awareness day, and trees are planted in celebration. It is celebrated as a national holiday.

Tish'a B'Av (The 9th of Av):

Tish'a B'Av (the 9th day of the Hebrew month, Av) is a national day of mourning and fasting for the Nation of Israel. The genesis is found in Bamidbar chapters 13 and 14, when all of Israel wept without a cause, as the 10 leaders that spied out the Promised Land gave a negative report. Israel believed this report and wept all night, but they had no justification for this weeping since G-d would have given them the Promised Land, as declared by Joshua and Caleb. This baseless weeping sparked a chain of events that has caused Israel to mourn on this day for the last 3300 years. There are over 1000 events recorded, such as the Spanish Inquisition and the Holocaust, which are associated with this day.



Offerings and Tzedakah:

Tzedakah (charity) is at the heart of Messianic Judaism. It is one of the ways to express *Gemilut Hasidim* (Acts of loving kindness). Yeshua told us "Do not store up for yourselves wealth here on earth, where moths and rust destroy, and burglars break in and steal" (Matthew 6:19 CJB*). The *Talmud* echoes His teachings on this subject. It is for this reason that we support both local and overseas charities, organisations and ministries that we have relationships with and that we know are making a difference at the grass roots level.

Please refer to our website (www.derechhamashiach.org) for a list of the people and organisations we support and how you can support us to support them.

Derech HaMashiach is a not-for-profit association that relies on membership fees and offerings to support this important work. We don't push tithes and offering messages, but we do teach responsible and accountable use of finances from a Torah perspective.

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www.messianicjewish.net



Membership:

Derech HaMashiach Inc is an incorporated association under the Associations Incorporation Act 1981. This formal establishment, as a legal entity, allows us to operate in accordance with the laws of the state. We have a membership structure, Management Committee, hold annual meetings, and report on financial matters as required by legislation. Our constitution is an adaption of the “model rules” for Qld incorporated associations and is available on request or can be found on our website (www.derechhamashiach.org).

If you believe your faith aligns with that of Derech HaMashiach, and you desire to partner with other members of our community, you are most welcome to become a member of Derech HaMashiach, even if you cannot attend our meetings in person, but interact with us on-line. Membership forms are available on our website or at the rear of the auditorium.

Financial membership is not a requirement for attending any of our services, meetings and events. Our Kehillah (community) is made up of both financial and non-financial members.



Hebrew Terms:

- G-d / L-rd** These titles are written without the “o”, as a sign of respect for HaShem. According to the medieval commentator, Rashi (refer to information booklet on “Meet The Rabbis”), we should not erase or destroy G-d’s Name and should avoid writing it, but if we do, then writing it without the “o” avoids that dilemma in the event that the printed document is destroyed.
- HaShem** Hebrew word meaning The Name, used in place of saying G-d’s Holy Name. It is understood in Judaism that today no one knows the correct pronunciation of the Biblical Name Yud Hey and Vav Hey (YHWH), and that the Messiah will teach us to say the Name correctly when He comes.
- Yeshua** The Hebrew Name for Jesus.
- Aliyah** A Hebrew word meaning to go up or ascend, used to describe the going up to the platform from where the Torah is read (Bimah).
- Arvit** “Of the evening” – evening Jewish prayer service (aka *Maariv* - "bringing on night")
- Baal Kri'ah** “Torah Reader” - The person who has prepared to chant one or more of the *Parashot*
- Bat Mitzvah** The coming-of-age ceremony for girls, literally meaning “daughter of the commandment”.
- Bar Mitzvah** The coming-of-age ceremony for boys, literally meaning “son of the commandment”.
- Bimah** A *Bimah* is a raised platform from where the Torah is read in a Synagogue.



<i>Beit Din</i>	Jewish court comprised of three <i>Rabbis</i> who judge social, criminal, and Halachic matters for a Jewish community.
<i>Beit Midrash</i>	Jewish house of Torah study.
<i>Brit Chadashah</i>	Hebrew meaning Renewed Covenant often called the New Testament.
Chazzan	Leader of Traditional Jewish prayer and Torah service.
<i>Chessed</i>	Hebrew term meaning loving kindness
<i>Chumash</i>	The Torah with a Rabbinic commentary. Refer to information booklet on “ <i>Meet The Rabbis</i> ”.
<i>Derech</i>	Path or road, metaphorically the way a person lives their life.
<i>Diaspora</i>	The dispersion or spread of a people from their original homeland. In our case it is the Jewish people, and those Grafted In, from Israel, also known as the <i>Galut</i> .
<i>Essene</i>	The Jewish community who wrote the Dead Sea Scrolls and collected a variety of Jewish first century writings. These Writings provide a background into the historical and Jewish ideas and thoughts in the Brit Chadashah.
<i>Gabbai</i>	A person who assists with the Torah Service and ensure that the Torah is being read and treated respectfully and accurately.
<i>Galut</i>	Jewish conception of the condition and feelings of a nation uprooted from its homeland and subject to alien rule.



<i>Gemara</i>	Complementary on the <i>Mishnah</i> by Rabbis.
<i>Gemilut Hassidim</i>	Acts of loving kindness/good deeds, helping someone with no expectation of reward or thanks.
<i>Geulah</i>	Means redemption or deliverance, what is celebrated on Pesach. The Final Geulah will occur when Messiah returns to establish His Kingdom here on earth.
<i>Goy / Goyim</i>	Hebrew word for gentile/s, simply meaning Nation/s
<i>Halakah</i>	Jewish term for the legal codifying of how a community practises the commandments (<i>Mitzvot</i>) found in the Torah, as a unified body – Jewish Law.
<i>Hassid</i>	A person belonging to a Jewish revivalist movement from the 18th century, emphasizing kindness and connection to G-d through following the Torah. Hassidic – a way of expressing our Torah observance by placing emphasis on loving G-d and our fellow man.
<i>HaMotzi</i>	“The Bread” – A blessing (<i>b'rakhah</i>) used when breaking bread, often seen in the Brit Chadashah with the words “He took the bread and blessed” (Mark 6:41).
<i>Haftarah</i>	A portion of the <i>Nevi'im</i> (Prophets) that is chanted or read in the Synagogue on the Shabbat and Holy Days immediately after the <i>Parashah</i> . This was read during the time when Israel was occupied, and the Torah was not allowed to be read in the Synagogue. Each Haftarah portion resembles the Torah portion



for that week, and is to remind people of what was written in that portion of the Torah.

<i>Kodesh</i>	Hebrew word for holy or separate.
<i>Kiddush</i>	A ceremonial prayer made with wine and bread, to sanctify (separate) the Sabbath and Jewish Festivals. Blessings are made over the wine and the bread with special prayers.
<i>Mase Shlichim</i>	Hebrew name for the book of Acts meaning the work of the Emissaries of the Messiah.
<i>Mishnah</i>	The first compilation of Oral teaching (Oral Torah) on how to follow the Written Torah.
<i>Mincha</i>	Afternoon Jewish prayer service
<i>Mussar</i>	Hebrew word meaning “discipline” in the context of ethical and moral discipline.
<i>Mikvah</i>	Jewish ritual bath used before entering the Temple to remove ritual impurity. (For more information, please refer to our website, www.derechhamashiach.org , under resources for the Mitzvah of Immersion).
<i>Nevi'im</i>	The section of the Hebrew Bible containing the writings of the Prophets, e.g., Ezekiel.
<i>Oleh</i>	The person called up for an <i>Aliyah</i> and honoured with reading the reading the Torah Blessing or reading the <i>Parashah</i> from an English Chumash.
<i>Parashah</i>	A portion of the Torah read in the synagogue on Shabbat.
<i>Petiah</i>	Literally meaning “open”.



<i>Pharisee</i>	A first century Jewish movement from which Rabbinic Judaism developed. Their beliefs include the resurrection of the dead, the whole Hebrew Bible is G-d's Word, the Torah, The Prophets and Writings, G-d's judgement, and life after death. They took it upon themselves to educate all Jewish people in G-d's Word.
<i>Pirke Avot</i>	"Chapters" or "Ethics" of the Fathers (Avot). The earliest order of Mishnah written down from the First Temple era, containing ethical sayings parallel to Brit Chadashah theology and ethics, taught by Yeshua and his Talmidim.
<i>Rebbe</i>	Yiddish word for Rabbi associated with the revivalist Hassidic Rabbis of the 18th century. An affectionate term for a personal Rabbi.
<i>Rabbi</i>	Jewish teacher and guide.
<i>Ruach</i>	Hebrew term used for G-d's Spirit, commonly referred to as Holy Spirit (Ruach Kodesh).
<i>Sages</i>	Another name for Rabbis or Torah teachers.
<i>Shacharit</i>	"Of the Dawn" - traditional Jewish morning prayer service
<i>Siddur</i>	A Hebrew prayer book containing the order of Jewish prayer and Torah service (Siddurim – plural).
<i>Sadducee</i>	A first century Jewish movement which only believed in the Torah and did not believe in the resurrection of the dead, life after death. This movement took a literal approach to the Torah, for example an eye for an eye was taken to be a literal command.



- Sh'ma* "Listen" or "Hear". According to Yeshua, this is the greatest Mitzvah (Commandment) – to "Hear Israel, Adonai our G-d, Adonai is One (*Echad*)" (Mark 12:29).
- Shul* Yiddish for school, also used to refer to a Synagogue
- Sanhedrin* A Jewish judicial court comprised of 70 members who comprised the legal and spiritual leaders during the period when the Second Temple stood. This group was started by the Men of the Great Assembly (*Anshei Knesset HaGedolah*), after the destruction of the First Temple, and consisted of 120 Elders and Prophets (such as Haggai, Zechariah, Malachi {who is identified with Ezra}, Daniel, Hananiah, Mishael, Azariah, Nehemiah, and Mordecai).
- Talmidim* The Hebrew word for a group of disciples.
- Torah* The first 5 books of the Hebrew Bible, *B'reishit* (Genesis), *Sh'mot* (Exodus), *Va'yikra* (Leviticus), *Bamidbar* (Numbers), and *D'varim* (Deuteronomy).
- Tanak* The complete Hebrew Bible (also called the Old Testament in Christendom). *TaNak* stands for Torah, *Nevi'im* (Prophets) and Ketuvim (Writings).
- Talmud* An oral expatiation of the Torah which was handed down from Moshe and added to over the generations. The Talmud is the main body of the Oral Torah, featuring discussions from great Rabbis about how to practise the Written Torah. The Talmud combines several works into one, the *Mishnah* ("Sayings" or "Repeated



Study”) and the *Gemara* (“Completion” or later Rabbinic discussions).

<i>Tefillah</i>	Hebrew word used for prayer
<i>Tamei</i>	A state of ritual purity
<i>Tahor</i>	A state of ritual impurity
<i>Tzadik</i>	A righteous person
<i>Tzedakah</i>	A Hebrew word which refers to acts of righteousness, charity, and justice. Also meaning social justice.
<i>Tallit Gadol</i>	A Tallit Gadol with Tzitzit is a four cornered prayer shawl with the tassels on each of the four corners worn over the top of normal clothing.
<i>Tefillin</i>	A set of small black leather boxes with leather straps containing scrolls of parchment inscribed with verses from the Torah.



Other Guides and Booklets in this series include:

Meet the Rabbis

The Mitzvot (The Commandments):

A series of small guides on each Mitzvah most relevant to Messianic Judaism in the *Diaspora* (not in Jerusalem)

Why are we Hassidic?

Bar and Bat Mitzvah Guide

The Appointed Times Guides:

Shabbat Guide

Purim Guide

Pesach Guide

Counting the Omer Guide

Shavuot Guide

High Holiday Guide

Hanukkah Guide

