

Temple Sinai of Hollywood Minyan Companion

Judaism commands three prayer services each day; Shacharit- the morning service, Mincha- the afternoon service and Arvit or Ma'ariv the evening service. The timing of our prayer services corresponds to the timing of the daily sacrifices offered in the Holy Temple which stood in Jerusalem in ancient times. The following are highlights of each service including brief explanations of some elements. Pages referred to are from the Siddur Sim Shalom, Weekday edition To learn more, contact Hazzan Michael Krausman 954-987-0026 or lmkrausman@earthlink

PART ONE: SHACHARIT- THE MORNING SERVICE

The Shacharit (morning) service is comprised of three sub-sections: Birkhot Ha Shachar—the preliminary morning blessings; P'Sukei D'Zimra—biblical verses of praise and Shacharit—the formal morning service. It is the purpose of the two introductory sections to prepare the worshiper, both physically and spiritually, for the formal service which is to follow. On Mondays, Thursdays as well as festive occasions such as Rosh Hodesh, the first day of the Hebrew month and solemn occasions such as fast days, a Torah reading and its associated prayers is added. Musaph, the additional service, is included on Holidays and Rosh Hodesh

TALLIT AND TEPHILIN— it is traditional for Jewish men and if they wish, women, to wear a Tallit or prayer shawl which reminds us of the 613 Mitzvot (commandments) of the Torah. Tephillin, the small leather boxes worn on the arm and head contain parchment scrolls on which are written biblical texts including the principal statement of Jewish belief—the Shema

BIRKHOT HA SHACHAR— The Preliminary Morning Blessings (pp 9-15)

p9 Introductory Brakhot/Blessings All Stand A series of Brakhot which thank the Almighty for concepts associated with arising in the morning such as: the ability to distinguish between day and night. As with every blessing in the synagogue, by responding with “Amen” after hearing it chanted by the leader, one is considered as if s/he personally has said the blessing.

p12 Thirteen Rules of Torah Interpretation Taken from the Sifre, a Rabbinic commentary on the book of Leviticus, this section outlines the methodologies used in traditional legal reasoning..

p13 Kaddish D'Rabbanan—the Scholar's Kaddish: Mourners The Kaddish or “Sanctification” in this form is meant to be recited after any study of a Rabbinic text by a Minyan (Quorum of 10 adults). The standard text of the Kaddish which praises and glorifies God's name, is embellished with a prayer for those, both in Israel and the Diaspora who study Torah. The Kaddish D'Rabbanan is recited by Mourners and those observing Yahrtzeit—the anniversary of the death of a loved one.

p14 Psalm 30—the Psalm of Dedication of the Temple This Psalm serves as an introduction to the P'sukei D'Zimra section which follows. It is also said when affixing a Mezzuzah to a door post. Because of its Temple connection.

p15 Mourners Kaddish *Mourners Stand.*

P'SUKEI D'ZIMRA –Biblical Verses of Praise (pp16 -29)

p16 Barukh She'amar: All Stand “Praise God who spoke and the world came into being.” This is the beginning of the “P'Sukei D'Zimra”—biblical verses of praise section of our service. It consists of various Psalms and other biblical material. The shapers of our liturgy attached a great deal of importance to this section of prayer, and framed it with two Brakhot: Barukh She'amar, and Yishtabach (see below). They felt that it is important to praise the Almighty before asking Him for favors. Some hold the front two Tzitzit (fringes) of their Tallit as they recite this prayer and kiss them at its conclusion

p20 Mizmor L'Todah: All Stand A Psalm of Thanksgiving. Connected to the Thanksgiving offering given in the Temple. On certain occasions is omitted.

p 21 Ashrei “Blessed are they that dwell in Your House...” Psalm 145 & introductory phrases An alphabetical acrostic, with the exception of the letter “nun”. One of the most popular prayers, tradition states that any one who recites Ashrei 3 times a day is assured of a place in the world to come. Ashrei occurs twice in the morning service and once in the afternoon service

pp22-25 Psalms 146–150 The last five entries of the book of Psalms all beginning and ending with the word “Haleluya”—“praise the Lord”

p27 Shirat Ha Yam: The Song of the Sea. Sung by Moses and the people of Israel after they crossed the Red Sea, this poem is one of the most ancient prayers in our Siddur. The song depicts the Lord as a mighty King having power over both human and natural forces. The phrase “Mi Khamocha...” is quoted in other contexts in both the morning and evening services

p29 Yishtabach: “You shall ever be praised...” The concluding Brakha of the P'Sukei D'Zimra. On Shabbat, this paragraph comprises the completion of the very lengthy litany of praise, Nishmat. It is traditional for a new leader or to “re-live” the leader of P'Sukei D'Zimra at this point

p30 Hatzi Kaddish The transition between the preliminary service and the formal Shacharit

SHACHARIT—The formal morning service. (pp 30)

This section also consists of two major components: The Shema with its associated blessings and the Amida.

p30 Borchu: All Stand The call to worship. The leader exhorts the congregation to Bless the Almighty. The congregation responds with the phrase: “Praise be the Lord who is blessed for all eternity. The leader then repeats the latter. It is customary to bow from the waist when reciting these lines, bowing at the first word of the praise but being sure to straighten when saying God's name. This formula is also used when one is called to the Torah.

pp 30-32 Birkat Yotzer: Blessing God as creator. The first of the blessings surrounding the recitation of the Shema praises God as the “Yotzer”—creator and ties in the daily appearance of light as a continuous renewal of creation. Jewish law prescribes two Blessings before and one after the morning Shema. In the evening, two blessings are also said after the Shema. The name of each blessing expresses its theme.

p31 Kedusha D'Yotzer The Kedusha, or sanctification is similar to that of the Amidah (see below). It reenacts the prophetic vision of the heavenly Hosts worshipping the Almighty before God's celestial throne. It was probably the influence of ancient mystics that led to the inclusion of angels and their activities to this section of Shacharit

p31 L'El Barukh: “To praiseworthy God seraphim sweetly sing...” Last paragraph of Birkat Yotzer. Follows the principle of ending a Brakha with the same theme with which it begins; in this case creation. L'El Barukh ties the idea of the creation of light with the hope for the coming of the messianic age

p32 Birkat Ha Torah: the Blessing of the Torah Begins with the phrase: Ahavah Rabbah: “deep is your love for us...”, while the parallel text in the evening service and some Sephardic traditions use Ahavat Olam; “With constancy you have loved...”. The notion of the Brakha is that the almighty gave us His Torah as a sign

of His great love. At the conclusion of the paragraph, beginning with V’havieinu L’Shalom: “Bring us safely from the four corners of the earth...” it is customary to gather the Tzitzit (fringes) from the four corners of the Tallit (prayer shawl) and hold them in preparation for the Shema.

p33 The Shema The Shema expresses basic affirmation of Jewish faith in the one true God. The first of the three paragraphs acknowledges God's sovereignty and outlines commandments such as our obligation to pass on the teachings of Torah to future generations, to recite the Shema morning and evening, to wear the Tephillin and to affix a Mezuzah. The second paragraph exhorts us to accept God's Mitzvot. The last paragraph of the Shema, introduces the Mitzvah of Tzitzit (fringes). We kiss the Tzitzit each time the word “Tzitzit” appears. The leader chants the three words in small print at the bottom of the page: “Ha Shema Eloheichem Emet” thus fulfilling the obligation of connecting the last words of the Shema to the first word of the next Bracha; p34. We continue to hold the Tzitzit until the middle of the second paragraph on p 34.

p34 Emet V’Yatziv: “Your teaching is true...” The Blessing of G’ulah: “Redemption” In keeping with the precept that one must remember the exodus from Egypt after reciting the Shema, the last Brakha after the Shema combines the notion of the truth and certainty of the message of the Shema with the theme of God as the redeemer of Israel. We continue to hold the Tzitzit until after the leader chants the praise; L’Dor va Dor: “God is eternal....for all generations...”. We then kiss the Tzitzit and let them fall.

p35 Tzur Yisrael: “Rock of Israel” the paragraph at the end of the blessing; introduces the concluding formula: Barukh...Ga’al Yisrael: “Praised...Redeemer of the people of Israel. Since tradition forbids any break between the Blessing of G’ulah and the Amidah, (see below) the last words of the prayer are chanted softly so as not to evoke the response of Amen which would constitute an interruption.

pp36-44 The Amidah, or standing prayer, consisting of a collection of Rabbinically prescribed blessings, is the central core of every Synagogue service. While the weekday Amidah is comprised of 19 Blessings, the Shabbat Amidah has only seven. To begin the Amidah we symbolically separate ourselves from the congregation in order to have a "personal conversation " with God. Thus, while saying the introductory phrase, we take three steps backwards then three steps forwards beginning with the left foot. For the first two and second last occurrences of the words, “Barukh Atah Ha Shem”, we bend our knees and bow, being sure to straighten for, “Ha Shem”– God’s name.

Three subsections make up the Amidah. The first section consists of three Blessings of praise. We remind God of the Devine covenant with our ancestors, extol His great power and proclaim the Lord’s Holiness.

Depending on the occasion, the contents of the second section change. On weekdays, the middle section contains thirteen Brachot that request something from God, either for the individual or for the entire people. Since on Shabbat and Holidays, we concentrate on being content with what we have and do not dwell on routine requests, the middle section of the Sabbath Amidah contains only a single blessing denoting the Holiness of the occasion.

The last section of the Amidah is composed of three Blessings that are common to every form of the Amidah. One Bracha, called Avodah, asks for the rebuilding of the Holy Temple in Jerusalem. Second in this section is the Hoda’ah (Gratitude). This blessing thanks God for the daily miracles that sustain our lives. The third Bracha, Birkat Kohanim (priestly Blessing) concludes with a petition for peace. This petition stems from the Blessing that was bestowed by the Kohanim—the Temple Priests. A silent meditation concludes the Amidah. At the conclusion we take three steps backward and bow to each side.

p50 Hallel (Psalms of Praise) A collection of Psalms that are added to the service on Rosh Hodesh (New Moon), Hannukah, Yom HaAtzmaut (Israel’s Independence day) Yom Yerushalaim (Jerusalem Reunification Day) and Festivals. See note on p50 in the Siddur. Portions are sung congregationally

p57 Aviu Malkeinu (Our father our King) Explores the balance between the Devine attributes of mercy and justice. Recited between Rosh Ha Shanah and on fast days other than Tisha B’Av. The second to last paragraph and the last paragraph on p57 are chanted responsively on fasts the first paragraph on p58 is substituted.

p59 Tachanun (Supplication) A collection of personal prayers of supplication which beseech God for mercy compassion and forgiveness. Because of the melancholy nature of Tachanun, it is omitted on various occasions of extreme happiness or sorrow. (see list on p 44 of Siddur) Tachanun is not said in the presence of a mourner in the midst of shiva so as to not compound his sadness. On Monday and Thursday the complete Tachannun is recited while on other days, the section we begin with Vayomer David on page 62. This section, known as Nefilat Apaim or falling prone is recited with one's head resting on one's left forearm, reminiscent of a time when it was customary to fall prostrate on the ground. When tephillin are worn on the left arm, we use the right for Tachanun.

p62 Shomer Yisrael (guardian of Israel) Avinu Malkein (our father our King) are sung as a congregation.

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