

TEMPLE SINAI GUIDE TO SHABBAT MORNING SERVICES.

The Shabbat Morning Service consists of two main services; Shacharit, the morning service and Musaph, the additional service. The two major services are separated by the Torah reading and its associated prayers. The following is a step by step guide to each service including brief explanations of some elements. Pages referred to are from the Siddur Sim Shalom, Shabbat and festival edition To learn more, please contact Hazzan Michael Krausman at Temple Sinai of Hollywood (954-987- 0026) lmkrausman@earthlink.net ©2001

The Shacharit 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. Thus, the preliminary prayers are usually recited in a meditative undertone, building up to the formal Shacharit which includes sections that are sung together or chanted out loud responsively with the prayer leader.

Birkhot Ha Shachar— The Preliminary Morning Blessings

p65 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; donning ones clothing; having the strength to rise and face the day; being created in the divine image and being part of the people of Israel. 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.

pp65-7 More Morning Blessings

Asking for protection form evil—both from with out and with in; for mercy because of the merit of our ancestors and thanking the Almighty for being both the sovereign and author of all of creation.

p68-70 Selection of Rabbinic Texts

Placed in the service to help us fulfill the tradition of studying Rabbinic as well as biblical texts (eg. the Psalms we recite or the Shema) each day

p70 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..

p71 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 G-d'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.

pp72-80 Psalm of the Day

In Jerusalem Temple times, the levities would recite a specific psalm for each day of the week; Also included are Psalms for Season of Repentance(p78) and Rosh Hodesh(p80)

p82 Mourners Kaddish: *Mourners Stand*

p81 Psalm 30—the Psalm of Dedication of the Temple
This Psalm serves as an introduction to the Pskei D’Zimra section which follows. It is also said when affixing a Mezzuza to a door post. Because of its Temple connection. Some Sephardic traditions only recite this Psalm on the Shabbat of Hanukkah.

P’Sukei D’Zimra—Biblical Verses of Praise

p82 Mourners Kaddish *Mourners Stand*

p83 Barukh She’amar: “Praise G-d who spoke and the world came into being.”

All Stand 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.

p84 Acclaim Hashem...; Material from the book of Chronicles attributed to King David

p64 G-d being merciful...; passages from various Psalms woven into one prayer.

pp87-92 More Psalms

p92 Hallel Ha Gadol Psalm 136 “Praise Hashem for He is Good”

All Stand This Psalm is written in the responsive form used in the Jerusalem Temple. The refrain: Ki L’Olam Hasdo (“G-d’s love endures for ever”) was chanted in response to the examples of Gods efforts from creation through the exodus from Egypt. The Bible records that Psalm 136 was recited on special occasions such as the coronation of King Solomon. This Psalm is added to service on festivals as well as to the Haggadah of Pesach.

p93 Psalm 33

p94 Psalm 92; Psalm for the Sabbath Day

p95 Psalm 93; Psalm for Friday

p96 Ashrei “Blessed are they that dwell in Your House...” Psalm 145 & introductory phrases

An alphabetical accrostic, 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.

pp97-100 Psalms 146–150

The last five entries of the book of Psalms all beginning and ending with the word “Haleluya”—“praise the Lord”

p100 Barukh...

Although it contains the words: “Barukh—Blessed” and “Amen” this is not a Brakha because it does not contain the formula: “Blessed are you G-d King of the Universe”

p101 Vay’vorech David: “David Praised...”

All Stand Biblical examples of praise from the books of Chronicles and Nehemiah

pp102-103 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.

- pp104-106 Nishmat Kol Chai: “The breath of every living that lives praises You”
The Talmud refers to this section as: “Birkat Ha Shir”–the Blessing of Song. There is debate as to what song it refers. Possibilities include: Hallel–a section of Psalms added on festivals, Hallel Ha Gadol Psalm 136(see above), the songs of P’Sukei D’Zimra as it is appended to Yishtabach and the last blessing of P’Sukei D’Zimra (see below). Three themes are included in this beautifully poetic prayer of praise: An introduction declares that praise is due to G-d alone, next comes an ancient Talmudic prayer recited in gratitude for rain after a drought, finally, Nishmat express gratitude for the Exodus.
- p105-106 Shokhain Ad: “You are G-d... “Yishtabach: “You shall ever be praised...”
The concluding Brakha of the P’Sukei D’Zimra. This page contains the completion of Nishmat (see above). During regular weekday services, only the last paragraph: (Yishtabach) appears. On Shabbat it is traditional for a new leader or to “relive” the leader of P’Sukei D’Zimra and begin chanting at the second paragraph with Shokhain Ad: ‘Thou who inhabits eternities...’. On festivals, the leader begins with Ha El: “Thou art G-d by the power of Thy might...”while during the High Holy Days, the leader starts with the word; “Ha Melech: the King” emphasizing the theme of the Almighty as our Monarch.
- p106 Hatzi Kaddish The transition between the preliminary service and the formal Shacharit
All Stand

SHACHARIT–THE FORMAL MORNING SERVICE.

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

- p107 Borkhu: The call to worship
All Stand 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 G-d’s name. This formula is also used when one is called to the Torah.
- p107 Birkat Yotzer: Blessing G-d as creator
The first of the blessings surrounding the recitation of the Shema praises G-d 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.
- pp107 Hakol Yodukha: “...all creatures praise you”
One of the three Piyutim (poetic embellishments) of Birkat Yotzer that are only read on Shabbat. This Piyut takes its lead from the last word of the Brakha: “Hakol”
- p108 El Adon: “To G-d who completed the work of Creation ”
Alphabetical acrostic. Expansion of the parallel weekday prayer which contains an alphabetical section. There are several melodies for this hymn.
- p109 La El Asher Shavach: “Unto G-d who rested from all of His work”. 3rd Piyut of Yotzer.
- p110 Kedusha D’Yotzer
The Kedusha, or sanctification is similar to that of the Amida (see below). It reenacts the prophetic vision of the heavenly Hosts worshiping the Almighty before G-d’s celestial throne. It was probably the influence of ancient mystics that lead to the inclusion of angels and their activities to this section of Shacharit.

p110 L'El Barukh: "To praiseworthy G-d they 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.

p111 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.

pp112-113 The Shema

For a detailed explanation of the Shema, please see Appendix 1. We continue to hold the Tzitzit until the middle of the first paragraph on p 113. The last paragraph of the Shema, introduces thie 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 Shem Eloheikhem Emet" thus fulfilling the obligation of connecting the last words of the Shema to the first word of the next Brakha; p113.

pp114-15 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 G-d as the redeemer of Israel We continue to hold the Tzitzit until after the leader chants the praise; L'Dor va Dor: "G-d is eternal...for all generations...". We then kiss the Tzitzit and let them fall.

The redemption theme commences on p114; Ezrat Avoteinu: "You were ...the help of our ancestors" It contains two quotes from the Song of the sea (see above)

All Stand 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 poeple of Israel. Since tradition forbids any break between the Blessing of G'ulah and the Amida, (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.

The Shacharit Amida

pp115-120 Amidah (For an explanation of the Amida, please see Appendix 2).

Except for the evening service, the Amida or standing prayer, is first said silently by the congregation, then repeated aloud by the leader. It is customary to stand with feet together, facing East, toward Jerusalem. 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"— G-d's name.

p115a Avot (Ancestors) "Praised are you.....Shield of Abraham"

Praises G-d for all that was done for our ancestors. suggests that because of G-d's love for them, we should merit redemption. During the High Holy day season, we add a request to be included in the "Book of Life"

p115a G'vurot (powers) "Your might... Master of Life and Death"

Praises G-d for G-d's mercy and power over nature, includes mention of rain in the appropriate season. Closes with G-d's ultimate power to restore life to the dead.

- p116 Kedusha Recited responsively with the leader when the Amida is repeated The Kedusha, or sanctification reenacts the prophetic vision of the heavenly Hosts worshipping the Almighty before His celestial throne.
- p116 Mimkomkha: “ from thy Heavenly abode”
Poetic expansion from the weekday Kedusha (see Appendix 2) that asks for redemption.
- p117 Yishmach Moshe: “Moses Rejoiced”
First of three paragraphs that are unique to this Amidah. These serve to introduce the “Holiness of the occasion” blessing. This is the only Amidah not to begin with a second person reference to G-d. Moses' joy in his lot in life is linked to keeping the Sabbath.
- p117 V'Shamru: “The people Israel shall observe the Sabbath
Ex.31:16-18 biblical reiteration of commandment to keep the Shabbat as our part of the divine covenant. Used Friday night before Amidah and Shabbat morning for Kiddush
- p117 V'Lo N'Tato “You have not granted this day”
Israel is blessed by being chosen over other nations to receive the joy of Shabbat.
- p117 Eloheinu...R'tzei “Our G-dfind favor....”
Conclusion of the K'dushat Ha Yom section (see Appendix 2). It asks that our resting on Shabbat be acceptable as part of our observance of the Sabbath. We request that our hearts be purified so that we can love G-d and keep G-d's Torah.
- p118 R'tzei “Accept the Prayer...”
This blessing is called the Avodah (worship). It asks that our prayers be an acceptable substitute for the sacrifices which were offered when when had the Holy Temple in Jerusalem. On the New moon and Festivals, an additional section, Yale V'Yavo (...Show us you care) is added to reflect additional sacrifices that were offered in the Jerusalem temple
- 118 Modim “We proclaim...”
The Hoda'ah (Gratitude) prayer. This blessing acknowledges G-d as source of the daily miracles that sustain our lives. When the Amida is repeated, the congregation recites individually an alternative text of this prayer: Modim D' Rabbanan (scholar's Modim). It is customary to bow from the waist when saying the first word of either version of the prayer. Al Ha Nissim “...the miraculous deliverance” is added for Hannukah.
- pp119-120 Eloheinu V'Eilohei “Bless us our G-d”
The last blessing of the Amida Called: Birkat Kohanim (the priestly blessing) Parallels the blessing of the Priests that was part of the Jerusalem Temple service. Concludes with Sim Shalom “Grant universal peace”, since peace is the ultimate Blessing.
- pp133-137 Hallel “Psalms of Praise”
All Stand A collection of Psalms that are added to the service on Rosh Hodesh (New Moon), Hannukah, and Festivals.
- p138 Kaddish Shalem: The Full Kaddish Indicates the end of Shacharit
- pp133-137 Hallel “Psalms of Praise”
All Stand A collection of Psalms that are added to the service on Rosh Hodesh (New Moon), Hannukah, and Festivals.
- p138 Kaddish Shalem: The Full Kaddish Indicates the end of Shacharit

The Torah Service

The Order of Removing the Torah from the Holy Ark.

- p139 Ein Kamokha “None compare to you...”
All Stand The service for removing the Torah from the Ark begins with an early Rabbinic text based on selections from three different psalms: 86:8, 145:13 and 29:11. The prayer praises G-d and declares the Lord’s ever lasting kingdom.
- p139 Vayehi Binsoa “Whenever the ark was carrird forward...”
As the ark is open the leader begins to sing and is joined by the congregation. Based on a verse form the book of Numbers (10:35) which describes the Israelites caring the Holy ark with them into battle and a verse from the prophet Isaiah (2:3) predicting a messianic age when the torah will “go forth from Zion” to the entire world.
- p139-140 Brikh Sh’Mei “Ruler of the universe...”
Personal meditation that is inserted into the Torah service dating back to 16th century. Written in ancient language of Aramaic (same language as the Kaddish). Composed by R. Isaac Luria author of the Zohar, one of the most important works of Jewish Mysticism or Kabbalh. Asks G-d for protection over Israel, long lives and sustenance for the Jewish people.
- p140 Bei Ana Racheitz “In G-d do I put my trust”
Congregational singing at conclusion of Brikh Sh’Mei three lines from bottom of the top paragraph. Asks G-d to open our hearts to His Torah.
- p141 Shema...Echad...Gadlu... “Hear O Israel...Unique is our G-d...Acclaim Adonai...”
The Torah is taken from the ark, the doors and curtain are closed and these verses are recited. The first two are chanted responsively with the leader. Shema is the basic declaration of Jewish faith as outlined in the Torah. Echad...echoes the statement of the Shema, it is taken from the Rabbinic trachtate of Sofrim. The leader then turns to the ark and intones Gadlu, bowing for the first word but immediately straightening for the divine name. This verse (Psalm 34:4) invites the congregation to join the leader in praising the Almighty.
- p141 L’kha Adonai “Yours Adonai...”
As the Torah is carried around the sanctuary the congregation sings this response to the above invitation of the leader. Two sections comprise this prayer; the first, from the Biblical book of Chronicles (I, 29:11) praises the Almighty for his power over the universe. The second part, from Psalms (99:5-9) extols us to worship G-d for G-d’s holiness. At the conclusion of this procession, the Torah is placed on the reading table.

For an explanation of the Reading of the Torah Portion, and the chanting of the Haftara (prophetic selection) please consult Appendix 3.

The Order of Returning the Torah to the Holy Ark.

- p148 Yikum Purkan “Heavenly Father”
A three part prayer asking for divine aid for: Scholars; for the people of Israel and those who study Torah and for the members of the congregation—especially those who help to maintain and support the Synagogue. The first two paragraphs, written in Aramaic, (cf. Kaddish and Brikh Sh’Mei) date back to the Babylonian exile when the community was administered by Rabbinic Sages. The final paragraph is written in Hebrew. In our Siddur Sim Shalom, the middle paragraph does not appear.

- p149 Avinu She Ba Shamaim “Rock and Reddemer...” Prayer for state of Israel emanating from Chief Rabbinite
- p150 Birkhat Ha Hodesh the Prayer for the New Month. (Please consult Appendix 4)
Offered on the Sabbath preceding Rosh Hodesh—the first day of the new Month.
- p151 Ashrei
- p153 Y’Hallilu “Praise Adonai...” replacing the Torah Scroll. Psalm 148:13-14
All Stand The Torah is raised to be carried in procession around the sanctuary
- Hodo Al Eretz “G-d’s glory encompasses heaven and earth...”
the congregation continues the verse: Y’Hallilu begun by the leader
- p153 Mizmor L’David A Psalm of David; Psalm 29
Sung responsively with the leader as the Torah is carried around
- p154 U’vnucho Yomar “Whenever the Ark was set down...”
The first section quotes the biblical description of the movement of the portable ark through the desert (Num.10:36). Before closing the ark, the final verse of the book of lamentations: “Turn us to thee O Lord and we shall return...” is recited..

MUSAPH: THE ADDITIONAL SERVICE

The Musaph or “additional service” is added on those occasions on which an additional Sacrifice was offered in the Jerusalem Temple—on Shabbat, festivals and on Rosh Hodesh, the first day of the month. The Musaph consists primarily of an Amida comprised of seven blessings(see Appendix 2) similar to the Amida of Shacharit. The Amida is framed by a Half and a full Kaddish. Concluding prayers and hymns follow the Musaph Amida to complete the Shabbat morning service.

- p155 Half Kaddish
All Stand The transition between the Shacharit/Torah service and the Musaph
- pp156-161 Silent Amida The Amida, with the exception of p157 is read individually.
- p156 Reader’s Repetition of the Amida
- p157 Kedusha (Sanctification) Said responsively with the leader.
Unlike Kedushas of other services which begin with N’Kadesh “We shall sanctify...” the Musaph begins with Naritzkha; “we will revere...” from the Rabbinic tractate of Sofrim (16:12). According to legend, the Shema (Hear O Israel...) was inserted herein at a time when a conquering despot forbade this declaration of faith in the Hebrew G-d. It was felt that the spies, who were planted in the congregation to insure compliance, would have left after the point during Shacharit when Shema is normally said.
- p158 Tikanta Shabbat “You Have established the Shabbat...”
All Seated The Musaph Amida is distinguished from the other Shabbat Amidat by the inclusion of this Piyut. Its first part is a reverse alphabetical acrostic thanking the Lord for the joys and privileges of being chosen to receive the gift of the Shabbat.
On Rosh Hodesh, Ata Yatzarta; “You formed the world...” p168f is substituted
- p158 Yehi Ratzon “ May it be Your will...”
The next section of this Piyut expresses the desire for all Jewish people to be able to gather in freedom in Israel. While Orthodox versions express the desire for a return to the sacrificial cult as part of the messianic era, Conservative Siddurim couch all references to sacrifices of animals in the past tense. Tradition dictates that the Musaph Amida must be distinguished from the other services of Shabbat by the

reference to the Additional sacrifice offered in the ancient Temple on Shabbat. This requirement is fulfilled by this section. An exact description of the make up of the Shabbat offering (Numbers 28:9-10) is also added.

- p159 Yismichu: “Those who celebrate...”
Emphasizes the joy and delight in Shabbat observance; concludes this section of the Amida. The rest of the Amida to p 161 is identical to the other Amidat of Shabbat.
- p181 Kaddish Shalem the full Kaddish concludes the Amida Section of Musaph
- p182 Ein Keloheinu: “None compares to our G-d...”
Concluding hymn declaring the uniqueness of G-d. Since the first letters of the first three stanzas spell the response; ‘Amen’ and the last two stanzas begin with the words; “Barukh Atah” (Blessed are you) this poem is said to suggest the formula of a blessing. The last line is a latter insertion and connects to an extensive description of the incense used in Temple times which follows this Piyut in some Siddurim
- p183 Aleinu:
All Stand This prayer originally appears in the Musaph (additional) service of Rosh Ha Shanna. On the High Holidays, the officiants fall prostrate on the floor in reenactment of the service of the Jerusalem Temple. Due to its popularity, Aleinu is employed to conclude every prayer service of the year—the practice of falling prostrate is modified to require only the bending of the knees and bowing during the phrase: Vanachnu Korim; “We bend the knee...”. Aleinu thanks the Almighty for choosing us over all other nations to be G-d’s people. The second paragraph envisions a day when all of the Earth will be perfected under G-d’s kingdom.
- p184 Mourners Kaddish (*Mourners Stand*)
- p187 Adon Olam: (Lord of the world) The concluding Hymn.
One of the most popular of all hymns, it speaks of G-d as the all powerful eternal sovereign of the universe. Because of the precise meter of its poetry, Adon Olam can be sung to a great many melodies. Adon Olam originally appears as part of the preliminary morning service; in fact, special traditional music is prescribed for the morning Adon Olam of occasions such as Yom Kippur. As this Piyut dates back to the The 15th century, some erroneously attribute its authorship to the great poet Simon Ibn Gabirol. Interestingly, some Sephardic traditions contain a few more verses than our Ashkenazic version.
- All Stand* Kiddush: The sacntification of the Shabbat recited over a cup of wine. Shabbat is described as a symbol of the special, covenantal relationship between G-d and the Jewish people.

APPENDIX I THE SHEMA

Three biblical passages make up the Shema. The first portion (Devarim [Deuteronomy] 6:4-9) is introduced by the core principal of Judaism: the belief in the unity of G-d. When reciting the complete Shema of the morning and afternoon service, it is customary to cover our eyes when saying the first line to concentrate on its paramount importance. Line two of the Shema (Barukh shem etc.) is said silently because it is not part of this Biblical text. Paragraph one, known as "Kabbalat Ol Malchut Shamayaim" (our acceptance of Divine Sovereignty); outlines our duty to love G-d. We are given the Mitzvot (commandments) to wear Tephillin, to affix Mezzuzot on our door posts; to constantly meditate on the words of the Torah and to teach the precepts of the Torah to our children. We often chant the first section together according to the Biblical cantillation.

Our second passage (Devarim [Deuteronomy] 11:13-21) discusses "S'khar Mitzvot"—the consequences of observance and of non-observance of G-d’s commandments. The Mitzvot of Tephillin and Mezuzah are reiterated in this section.

Attempting to achieve holiness through the observance of Mitzvot is the Message of the third portion (Bamidbar [Numbers] 15:37-41). This section commands us to wear Tzitzit—the fringes found on the Tallit (prayer shawl) to remind us of the Mitzvot. We are also instructed to remember the Exodus from Egypt.

APPENDIX 2 THE AMIDA

The Amida, or standing prayer, consisting of a collection of Rabbinically prescribed blessings, is the central core of every Synagogue service. While the weekday Amida is comprised of 19 Blessings, the Shabbat Amida has only seven. Rabbi Simcha Roth in his commentary to the Mishna (ancient Rabbinic text which expounds upon the laws found in the Torah) states:

“The Amida expresses our basic "wants"—as a nation and as individuals. Furthermore, the Amida represents that supreme moment when every adult Jew stands (literally) before the Deity in personal and direct communion.”

Three subsections make up the Amida. The first section consists of three Blessings of praise. We remind G-d 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 Brakhot that request something from G-d, 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 Amida contains only a single blessing denoting the Holiness of the occasion.

The last section of the Amida is composed of three Blessings that are common to every form of the Amida. One Brakha, called Avodah, asks for the rebuilding of the Holy Temple in Jerusalem. Second in this section is the Hoda'ah (Gratitude). This blessing thanks G-d for the daily miracles that sustain our lives. The third Brakha, 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 Amida.

APPENDIX 3: THE TORAH READING

The central feature of the Shabbat morning service is the public reading from the Torah—the five books of Moses. So ancient is this practice, that it is already mentioned in the Bible (Ex.24:7). This indicates that gathering in order to hear the Torah reading may well have been the first form of public prayer. At first, following the commandment that the Torah be read as part of “Mikraei Kodesh” (Holy assemblies), the Torah was only read on festivals. The meaning of the latter commandment was soon expanded to include every Shabbat. Succeeding sections of the Bible describe how Ezra the scribe popularized the public reading of the Torah and appended Torah reading to the services of Monday and Thursday mornings—market days, and Shabbat afternoons.

According to the tradition established in Babalonia, the Torah is divided into 54 sections called “Parshiot”. Usually, one “Parasha” is read each week; beginning and concluding with the festival of Simchat Torah (rejoicing with the law). Allowances in the Shabbat cycle of readings are made for leap years, which add an additional month to the calendar, and festivals, each of which has its own reading—not part of the regular cycle. Thus on some Shabbatot, two Parshiot must be read. On Shabbatot which coincide with a festival, the festival reading is interjected into the cycle of readings.

On Shabbat, the weekly Parasha is divided into seven sections. Members of the congregation are honored with an “Aliyah”(lit. going up or ascending) by being called up to the Torah for the reading of a Torah section. The Torah reading is chanted according to an early system of musical notation known as “Ta’ame Ha Miqra” or “Cantillation” which dates back to tenth century Palastein. In our times there are few who possess the special skill and proficiency required to read from the ancient scroll, since it is written without vowels or the musical cantillation markings. Thus, it is customary for one or more people to carefully prepare the Torah reading in advance and read on behalf of all of

those who are called up. Because Jewish law dictates that the Torah must be read flawlessly, two officials, each called a “Gabbi”, stand on either side of the reader and correct any textual errors s/he may make. Each person who is called up for an Aliyah recites blessings acknowledging G-d for having chosen the Jewish people to fulfill the covenant as outlined in the Torah. (p124) Set apart from the rest of the reading by the half Kaddish, an eighth Aliyah is added for the person referred to as the “Maftir”, the one who will chant the Haftara—a lesson from the books of the prophets (see below). It was mandated that the one who will chant the Haftara should also participate in the Torah reading so as not to give the impression that the prophets were of equal status to, and thus could substitute for, the Torah. While usually a few verses of the Seventh Aliyah are reread at this time, on festivals and other occasions, a special section is read from a second Torah scroll. Before a scroll is ready to be returned to the ark it is lifted and presented to the congregation by the person honored with “Hagba” (lifting). An honoree given “G’lilah” (binding of the the Torah) replaces the Torah vestments.

While the Torah is on the reading table special prayers known as Misheberach (may G-d who blessed...) prayers may be said. One such prayer is the prayer for the sick of the community. Likewise, the “Gomel” prayer (p124) may be said by an individual who has recently recovered from an illness or been through an ordeal. Prayers for joyous occasions such as Bar/Bat Mitzvah, the naming of a daughter or for a bride and groom prior to their wedding (“Ofruf”) are also offered during the Torah reading. In addition, prayers for birthdays, anniversaries or just for the wellbeing of the honoree may be recited.

Following the Torah portion, the **Haftara**, a selection from the Books of the Prophets is presented. The term: “Haftara” means conclusion, as it concludes the biblical reading for the day. While it at one time it may have been up to the person designated to chant the Haftara to choose any prophetic reading, in our time each Haftara is stipulated and is in some way related either to the weekly Torah reading or the particular occasion on which it is chanted. It is unclear exactly as to the origin of this practice of appending a lesson from the Books of the Prophets. One legendary theory holds that the Haftara was introduced at a time when conquering rulers prohibited our people from possessing and studying Torah scrolls. Parallel sections from the prophets were ingeniously introduced to take the place of the prescribed Torah reading. What ever its derivation, the Haftara certainly existed before the turn of the common era. Just as it was with the Torah reading, the Haftara was at first only added on festivals until the current practice of chanting a Haftara on every Shabbat began. Unlike the Torah, however, traditionally only one person recites the prophetic lesson rather than its being divided into sections. Musically, the Haftara is chanted according to the exact same system of symbols or cantillation as the Torah, but the symbols sound differently as they represent different musical notes. Customarily, if there is a Bar/Bat Mitzvah, the celebrant is honored with the chanting of the Haftara.

The recitation of the Haftara is preceded and followed by blessings. The blessing before the recitation thanks G-d for providing good prophets who’s words are truthful. Gods faithfulness to Israel and reliability to fulfill prophecies is the theme of the first of the four blessings which are recited at the conclusion of the Haftara. Next is a prayer asking for the restoration of Jerusalem to its ancient glory. The third blessing asks for the speedy fulfillment of the prophecy that Elijah will come to herald the coming of the messianic age. Finally there is a blessing thanking the Almighty for the Torah, the privilege of worshiping G-d, the gift of the Holy Shabbat and for all the good that the Lord bestows upon us.

APPENDIX 4 BIRKHAT HA HODESH

The Hebrew calendar, unlike its secular counterpart, is based on the cycles of the Moon. Thus, in order to be sure that all festivals and sacred occasions are observed on the proper date, it is vital to know precisely when, based on the appearance of a new moon, the new month begins. In ancient times, before the advent of the printed calendar, the ruling Rabbinic authority was empowered to determine and proclaim the official beginning of each lunar month. The proclamation of the onset of the new month lead to our practice of reciting in the synagogue on the Shabbat preceding Rosh Hodesh, the blessing and declaration of Birkhat Ha Hodesh.

The prayer begins with a text drawn from the daily prayers of the Talmudic sage known as Rav. Rav's petition asks for a month filled with such blessings as a life of peace, a life of prosperity, a life of health, a life of love of Torah and freedom from sin. A request that the miraculous deeds of the past be extended to our time to provide freedom and fellowship for all of our people, introduces the official announcement of the day on which the new month will begin. Following the actual proclamation, there is an expression of hope that the new month will bring about a renewal in all of Israel of life, peace, salvation and comfort.

SHABBAT SHALOM!!

For Additional Reading:

The Structure and Meaning of Prayer, Basic Information

Higher and Higher: Making Jewish Prayer Part of Us, Steven Brown, United Synagogue of America: Dept. of Youth Activities

To Help a Jew Pray; Rabbi Ephraim Buckwald; National Jewish Outreach Program

Entering the High Holy Days: A Complete Guide to the History, Prayers and Themes; Reuvan Hammer; Jewish Publication Society

Entering Jewish Prayer: A Guide to Personal Devotion and the Worship Service; Reuvan Hammer; Schochen Books

The Service of the Heart: A Guide to the Jewish Prayer Book; Evelyn Garfiel; Wilshire Books

Or Chadash: A Commentary on Siddur Sim Shalom; Rabbi Reuvan Hammer; Rabbinical Assembly/ United Synagogue of America

Structure and Meaning of Prayer, Advanced Reading

The World of Prayer: vol.1-Daily Prayers; vol.2 - Sabbath and Festival Prayers; Rabbi Elie Munk; Philipp Feldheim, Pub.

The Weekday Siddur/ The Sabbath Siddur; B.S. Jacobson; Sinai Publishing

Jewish Liturgy: A Comprehensive History; Ismar Elbogen (Raymond Scheindlin trans.); Jewish Publication Society /Jewish Theological Seminary of America,

Jewish Worship, Abraham Milgram; Jewish Publication Society.

Sources on Liturgy

Back to the Sources: Reading the Classic Jewish Texts; Barry W. Holtz ed.; Summit Books

Meditations on the Siddur; B.S. Jacobson; Sinai Publishing

Man's Quest for G-d: Studies in Prayer and Symbolism; Abraham Joshua Heschel; Charles Scribner and Sons Pub.

Recommended Siddur for Home Use: Siddur Sim Shalom: A Prayer Book for Shabbat, Festivals and Weekdays; Rabbi Jules Harlow ed. Rabbinical Assembly/ United Synagogue of America

Temple Sinai of Hollywood 1400 N46th Ave. Hollywood, FL 33021 954-987-002