

## Learning the Shabbat Morning Service Shacharit Service

Teacher: Jeanette Kuvin Oren

Main Source:

To Pray as a Jew: A Guide to the Prayer Book and the Synagogue Service, by Hayim Halevy Donin, 1980.

*To pray is to take notice of the wonder, to regain a sense of the mystery that animates all beings, the divine margin in all attainments. **Prayer is our humble answer to the inconceivable surprise of living.***

Abraham Joshua Heschel 1907-1972

*If to believe in God means to talk about Him in the third person, then I do not believe in God. If to believe in God means to be able to talk to God, then I do believe in God.*

Martin Buber 1878-1965

*Daven* is a Yiddish word. It comes from the Latin *divinus*, related to the English *divine*. *Davenning* is praying to the Divine.

*Bentching* is the Yiddish word for the act of saying a blessing. It comes from the Latin, related to the English for *benediction*.

*Layning* is act of reading the Torah. Yiddish, from the German word for reading, *lessen*. In Hebrew, we say *k'riat haTorah*.

The opening words of a blessing are always “Baruch atah Adonai eloheinu melech ha-olam”. *Blessed are Thou, Lord our God, King of the universe*. Any prayer that begins with this is called a blessing.

*Schacharit* refers to the morning service.

### **P'sukei D'zimra**

The heart of this part of the service are excerpts from 6 important Psalms (Psalms 145-150). We recite them because the Talmud says “One should not rise to pray from a mood of sadness... but from joy that comes with doing a mitzvah.” This section starts with the *Baruch She'emar* (p. 65) and ends with the *Yishtabach* prayer (p. 106)

The best known Psalm is the Ashrei (p. 96): We say the Ashrei three times each day. If one comes late to services, you should say the Ashrei anyway. The verses are arranged alphabetically to make it easier to remember. The sixteenth verse is most important: *Potei-ach et yadecha umasbia lchol chai ratzon* (You open Your hand and satisfy the need of every living thing.)

We repeat the last line of Psalm 150 to signify the end of this section of the service. *Kol hanshamah t'halel yah, Halleluyah; Kol hanshamah t'halel yah, Halleluyah* (p. 100)

All the other blessings were added on as prayers of thanksgiving.

## **Kaddish**

The opening words of the *Kaddish* – *yitgadal v'yitkadash* – were inspired by words from Ezekial 38:23 where the prophet envisions a time when God will become great and hallowed in the eyes of all nations.

*Kaddish* must be said with 10 adult Jews because the purpose is not only to say the words, but also to elicit the response from the listeners. The response -- *Yehei shemai rabba* -- is the heart of the *Kaddish*.

The *Kaddish* was probably composed informally and not specifically for the synagogue. Why? Because the less formal appellations for God used in daily language are used in the *Kaddish*: eg: *Avuhon di bi'shmaya* (their Father in Heaven).

The *Kaddish* was not said first by mourners. It was a prayer said by the rabbis when they finished their sermons on Shabbat afternoon. We still say the *Kaddish d'Rabbanan* (with an added prayer for rabbis and students) when we finish a study session.

The *Kaddish* prayer moved into the synagogue during Talmudic times. It marked the end of a prayer service. This concluding *Kaddish* is called *Kaddish Shalem* (The whole or full *Kaddish*).

Why do mourners say *Kaddish*? Called the Mourner's *Kaddish*, or *Kaddish Yatom* (literally, "Orphan's *Kaddish*"), this *Kaddish* makes no reference to the dead. One explanation of why mourner's say it is that at a time of tragedy and loss we rise to affirm our belief in God's righteousness. A second explanation is that the *Kaddish* is a prayer for the dead in an indirect sense. Our recitation is a factor in redeeming the soul of the deceased. *Kaddish* is a way for children to continue to show respect for their parents even after they have died.

*Kaddish*, some of the Rules:

- *Kaddish* is said only in the presence of a minyan.
- *Kaddish* is never recited independently. It is said only following a psalm or a prayer that is said in presence of a minyan.
- The one who says *Kaddish* always stands. What others do is up to the person or the congregation.
- It is now customary for all mourners in a Congregation to say *Kaddish* together.
- Mourner's *Kaddish* may be said by a young child if he/she has lost a parent.
- Mourner's *Kaddish* is recited for eleven months, according to the Hebrew calendar.
- One may say Mourner's *Kaddish* for relatives other than parents.

## **Barchu**

*Barchu et Adonai Hamevorach!* is the call to prayer.

The congregation responds: *Baruch Adonai hamevorach l'olam va-ed.*

## **The Shema and its Blessings**

The Shema is a declaration of faith, not a prayer. It is a pledge of allegiance to One God, an affirmation of Judaism. It is said upon arising in the morning and going to sleep at night. The obligation to recite the Shema is independent of the obligation to pray. It is spelled out: "And these words which I command you this day... talk of them... when you lie down and when you rise up."

We say the Shema several times during Shabbat services: during Shacharit, when the Torah is taken out of the Ark, during the Musaf Amidah: *Shema Yisrael, Adonai Eloheinu, Adonai ehad.*

There are three passages that complete the Shema. The reading of all three comprise the *Kriat Shema*, the Reading of the Shema:

1. Deuteronomy, Chapter 6.5-9: *V'ahavta (You shall love...)*
2. Deuteronomy, Chapter 11.13-21: *V'hayah (It shall be...)*
3. Numbers, Chapter 15.37-41: *V'yomer Adonai (The Lord spoke...)*

The Shema was read as part of the ancient Temple service. The 3 passages were recited aloud by the Priests, the *kohanim*, following the morning sacrifice. The congregants heard the priests say the passages and responded: *Baruch shem kvod malchuto l'olam va-ed.* Blessed is the name of His Glorious Majesty forever and ever.

### Covering the eyes

Some people close their eyes or cover their eyes while saying the Shema in order to bring a higher degree of *kavannah*, spirit. This is to eliminate distraction.

### Stand or Sit?

According to the Talmud (Berakhot 1.3), the Shema may be said while standing or sitting. In 9<sup>th</sup> century Babylonia, because of exploitation by the Karaites, religious leaders ruled that the Shema may be said while seated. If already seated, they said, one should not deliberately rise for it. Some congregations rise for the Shema; some do not.

### The Tallit

It is customary for worshipers wearing a tallit to gather the fringes and kiss the fringes when the word "tzitzit" is said. It is a sign of affection for the commandments.

## The Amidah

- The Amidah is also called the *Shmoneh Esrei* (18 blessings) because the weekly Amidah had 18 blessings (now there are 19 blessings). On Shabbat the *Amidah* has seven blessings because we can not ask God for personal blessings on Shabbat.
- *Amidah* means “standing,” because we stop to stand in the presence of God.
- We say the *Amidah* with our feet together, facing Jerusalem.
- We say the *Amidah* quietly, to ourselves. This is based on the example of Hannah, who “spoke in her heart; only her lips moved, but her voice could not be heard.” (Samuel I, 1:13).
- We refer to the *Amidah* as “silent prayer,” although articulation is required and the words must be audible to oneself.
- Because we say the *Amidah* “as if approaching a King,” three small backward and then forward steps are taken before beginning the *Amidah*. At the end of the *Amidah*, we take three steps backward while reciting *Oseh shalom bimromav*. It is customary to slightly bow three times from the waist: first toward the left, then toward the right, then forward. This was how subjects in ancient times exited from the presence of the king.
- One is not supposed to be disturbed during the *Amidah*.
- Bowing during the Amidah is a tradition, not halachah. To bow,  
Bend the knee when saying *Baruch*  
Bow from the waist when saying *Atah*  
Stand straight when saying *Adonai*
- The structure of the *Shabbat Amidah*:
  1. Introductory Section: praising God
  2. Middle Section: Sanctifying Shabbat  
*The Middle Section of the Daily Amidah has 13 prayers; Shabbat Amidah has only 7 prayers.*
  3. Closing Section: Thanking God

Order	Blessing	Begins with words	Page
<b>Introductory Section: Praising God</b>			
1	Fathers and Mothers, <i>Avot v'Imahot</i>	<i>Baruch Atah</i>	115b, top
2	Powers of God, <i>Gevurot</i>	<i>Atah Gibor</i>	115b, center
3	Holiness, <i>Kedushot HaShem</i>	<i>Atah Kadosh</i>	115b, bottom
<b>Middle Section*: Blessing the Sanctity of Shabbat</b>			
4	Sanctifying the Day, <i>Kedushot Hayom</i>	<i>Yismach Moshe</i>	117, whole page
<b>Closing Section: Thanking God</b>			
5	Worship, <i>Avodah</i>	<i>Retzei</i>	118, top
6	Thanksgiving, <i>Birkat Hodaah</i>	<i>Modim</i>	118, bottom
7	Peace, <i>Birkat Shalom</i>	<i>Sim Shalom</i>	120, top

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Prayer(s)	Page(s) in our Siddur	NOTES	Translit. Attached?
<i>Mah Tov</i>	61	Always said at beginning of service	YES
<i>Birchot Hashachar/</i> Morning Blessings	65	Said all together	YES
<i>Mizmor Shir</i>	81	Cantor says	
<u>Mourner's Kaddish</u>	82	Only mourners stand & recite	in siddur
<i>Baruch She-amar</i>	83	Responsive until last paragraph	YES
<i>Ashrei</i>	96	Said quickly, not responsively	YES
<i>Halleluyah</i>	100	A song sung with the cantor, the last of the six Psalms	YES
<i>Shochan Ad</i>	105		YES
<i>Yishtabach</i>	106	Marks end of <i>P'zukei Dzimra</i>	YES
<i>Hatzi Kaddish</i>	106	A break between <i>Pzukei Dzimra</i> and <i>Shachrit</i>	YES
<b>Barchu</b>	107	At this time, you must have a minyan to proceed	In siddur
<i>El Adon</i>	108		In siddur
<i>Titbarach Tzureinu</i>	110 to bottom	At <i>Kadosh</i> , lift 3 times on your toes	In siddur
<i>Ahavah Rabah</i>	111	Don't sing aloud until 3 <sup>rd</sup> line from bottom: <i>V'karavtanu l'shimcha... b'ahava</i>	YES
<b>Sh'ma</b>	112-113	<i>Sh'ma</i> is said aloud through ... <i>baitecha u'visharecha</i> . Then, davenning until <i>Adonai Elohaichem emet</i> (the end of first paragraph on p. 113).	In siddur
<i>Mi Chamocha</i>	114	Davenning until <i>Mi Chamocha</i> , middle of page 114	In siddur
<b>Amidah</b>	115b-120	The central set of prayers in the Service. Also called the <i>Shmoneh Esrai</i> Said aloud through page 116 Silently from 117-120	YES
<i>Kaddish Shalem</i>	138	Marks end of <i>Shachrit</i> Service	YES