

the worship services which parallels the opening "warm up" said at the start of the service. This section includes *ein ke-loheinu* (page 508), *aleinu* (page 510), mourners' *kaddish* (page 512), *kiddush* and ends with *adon olam* (page 514).

The service ends about noon. After the service is over, the greetings "*Shabbat shalom*" or "good *Shabbos*" are heard as members wish each other a day of peace, to begin what is hoped will be a week of peace.

### Structure of the Shabbat Morning Service

<p><b><i>Birkhot HaShahar</i></b> (pp. 64-82)</p>
<p><b><i>Pesukei D'zimra</i></b> (pp. 83-106)</p>
<p><b><i>Shaharit</i></b> (pp. 107-138) Blessings before <i>Shema</i> <b><i>Shema</i></b> Blessing after <i>Shema</i> <i>Amidah</i></p>
<p><b><i>Torah Service</i></b> (pp. 139-154) Take out scrolls Read Torah Read Haftarah Replace Scrolls</p>
<p><b><i>Musaf Service &amp; Conclusion</i></b> (pp. 155-187) <i>Amidah</i> <i>Ein Ke-loheinu</i> <i>Aleinu</i> / Mourners' <i>Kaddish</i> <i>Adon Olam</i></p>



## PUTTING TOGETHER SHABBAT MORNING SERVICES

*by Rabbi Paul Drazen*

### H.E.L.P.

Home Education Library Program

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The reading of the Torah is done using cantillations which have been part of our tradition for over 1000 years. The musical "notes" (*trope*) appear in the *humash* as the dots and marks which are not vowels. The scroll itself has neither vowels nor *trope* marked and, as such, the reader must practice carefully to be sure both the language and the music are correct. The *haftarah* is a selection from the Prophets. It, too, is chanted using an ancient musical tradition.

Following the *haftarah*, the service continues with a blessing for those who participated in the Torah service (page 143); prayers for the congregation; the country and the State of Israel (pages 148-150); and *ashrei* (page 151). On the *Shabbat* morning before a new Hebrew month, the announcement of the coming month (page 150) is added. We return the Torah scroll(s) to the ark (page 153-154).

The sermon or *d'var Torah* is presented at this point in the service, immediately before *hatzi kaddish* which concludes the Torah service (page 155).

## The Musaf Service

The Additional Service

Pages 155-187

The final service unit of the morning service is the *Musaf* (additional) service. Perhaps you're wondering, "Why, after all the prayers we've said, do we need an **additional** service?" That's a fair question with an historical answer.

Our worship services can be traced back to sacrificial services in the Temple of old. On *Shabbat* and specific holidays, an additional (*musaf*) sacrifice was brought, because of the special nature of the day. To recall that tradition, we today offer an additional service. Its major content is the *amidah*, which begins and ends with the same blessings as the morning *amidah*, but whose middle blessing is different.

*Siddur Sim Shalom* has two versions of the *musaf amidah* for *Shabbat* morning. The first (pages 430-440) is the more traditional one, making reference to the sacrifices which were brought by our ancestors, upon which the service itself is based. Any reference to the sacrifices is made in the past tense, without praying for their restoration. The second version (pages 442-454) makes no formal reference to the sacrifices at all. Which *amidah* to recite is a matter of personal choice. The portions which the congregation sings together are found in both versions. The *amidah* is completed quietly after *kedusha*. We conclude by singing *sim shalom*, the prayer for peace (page 438 or 452) together.

The *Musaf* service is concluded by *kaddish shalem* complete *kaddish* on page 506.

Following the *Musaf* service are the concluding prayers, the "cool down" from

reward and punishment. Today it reminds us that our actions have consequences and, as such, all actions must be taken seriously. The final paragraph, the command to wear *tzitzit*, serves as a reminder that ritual remains an important way to grow closer to God. *Tzitzit* are worn on the *tallit*, traditionally worn by men. At Beth El women, too, are encouraged to wear a *tallit*.

After *shema*, a final blessing praises God for having redeemed the people Israel from slavery in Egypt. We finish that blessing as we stand while we sing *mi kamokha* (page 144).

Next comes **The Prayer** (that's the rabbinic name for it) better known as the *amidah*, which means "the standing prayer" (pages 115-120). We sing the opening *brakhot* (pages 115) together. In this section we praise God, our God and the God of generation upon generation, for His wondrous deeds and we call Him wholly holy, in the *kedusha* (page 116).

The *amidah* is completed quietly. Members of the congregation sit as they finish. To conclude it, we sing *sim shalom*, the prayer for peace (page 120) together. The *shaharit* service is concluded by *kaddish shalem* (the complete *kaddish*) on page 138. We append the recitation of the daily Psalm (page 72) and mourners' *kaddish*.

## The Torah Service

Pages 139-154

The Torah service is the central core of the Shabbat morning services. It has four basic parts: taking the scroll(s) out of the ark, reading Torah, reading the *haftarah* and returning the scroll(s) to the ark. Each scroll is handwritten with quill on parchment, containing the five books of Moses, the first five books of the Bible.

Taking out and returning the Torah scroll(s) is ceremonial in nature with the scrolls being escorted in procession around the Sanctuary. This is befitting the Torah, God's gift to the people of Israel. Just as one doesn't turn one's back on an important person, so members of the congregation turn always to face the Torah scroll as it is carried around the congregation. Honoring the Torah is also the reason why we stand when the ark is opened and when the scroll is raised at the end of the reading.

The Torah reading is divided into seven *aliyot* (sections). Beth El normally reserves one *aliyah* for congregants celebrating a *simha* (a happy time) in the coming week. The *gabbaim* flank the reading table to help the Torah readers and to guide those who have an *aliyah* in reciting of the blessings. (We have a H.E.L.P. booklet which describes the rituals of taking an *aliyah* and lifting and wrapping the scroll. Contact the office to get one!)

## PUTTING TOGETHER SHABBAT MORNING SERVICES

It can happen...you get to the Synagogue and feel a bit lost. Where are we in the service? What's going on...and for how much longer? How does this all fit together? What am I supposed to be doing? How come I'm *the only person* in this room who doesn't know what's happening? I'm *so* uncomfortable....

To answer these questions we present this *Guide*. With it (together with other H.E.L.P. booklets and the transliteration guides which are kept in the pews in the Synagogue), we hope you will feel more comfortable at Shabbat morning services.

Shabbat morning at the Synagogue includes not one service, but a series of service units. Each of the services is a discrete element which joins to become the whole known as Shabbat morning services.

Your "tools" for Shabbat Morning services are the *siddur* (prayer book) found in the book holder at each pew; a *humash* (a book of Torah and Haftarah readings) which you pick up on your way in to the sanctuary and an announcement page.

## *Birkhot HaShahar*

"The Morning Blessings"

Pages 64-82

Just as one should not begin physical exercise without first "warming up," so Jewish tradition tried to prevent us from beginning the mental exercise of *davening* (worship) without "warming up." The opening sections of the service give that opportunity as services begin at 9:30 am.

The first part of the service is the same each day of the year. We begin by reciting a series of *brakhot* (blessings) on page 10 which trace the process of awakening and describe God's "daily activities." Some of those activities include clothing the naked, giving sight to the blind and releasing the bound. One purpose of this list is to give us a guide of how we can become more God-like by emulating His daily activities.

The blessings are followed by a portion of rabbinic study. In *Siddur Sim Shalom*, the four paragraphs (pages 16-18) are rabbinic texts which describe *g'milut hasadim* (acts of lovingkindness). This section provides the "minimum daily requirement" of study and is followed by the recitation of *kaddish derabanan* (page 20), a special *kaddish* said after study. *Kaddish*, though thought of as the mourners' prayer, is a doxology, a praising of God. It is, therefore, most appropriate to say it after study, as well as at other points in the service.

This most preliminary section of the morning service concludes with the recitation of Psalm 30 (page 50) and mourners' *kaddish* (page 52). We observe the custom of having mourners rise to recite *kaddish* as a sign of continued faith in the face of personal tragedy. It is most appropriate for members of the congregation to listen quietly in order to respond to the prayer.

## *Pesukei D'zimra*

"Verses of Song"

Pages 83-106

This section opens (page 54) and concludes (page 338) with *brakhot* (blessings). Between them are a series of readings, most of which are Psalms. It is quite a mass of material to cover in a brief period of time. As a result, two very different approaches to participating in this section have developed over the years.

One method is to keep up with the pace of the service. This seems futile at first, but keeping apace does come with practice. Can anyone really read all those words so quickly? The purpose of the section is not to contemplate each word, but to become part of the rhythm of the service. As such, the *davening* becomes mantra-like, allowing for a mind-calming few minutes. "Getting lost in the words" helps get one ready for the worship of the *Shaharit* service itself.

The second approach allows the worshiper to focus on a few of the sections, while the congregation reads on. The worshiper can concentrate on the grand thoughts and poetry which are the foundation of *Pesukei D'zimra*. Contemplation of the meaning of the words also helps to get one ready for the worship of the *Shaharit* service itself.

Which method is preferred? Which is "the best" to use? There is no single answer. Some mornings the "mantra-method" is the better one. Other mornings, when an experience or thought causes a pause, the "focus method" is the one to use. The "right way" can change from week to week.

*Pesukei D'zimra* is concluded with *hatzi* (half) *kaddish* (page 106).

## *Shaharit*

The Morning Service

Pages 107-138

Once the preliminaries of the service have been completed, the *Shaharit* can begin. The *Shaharit* service starts with *barekhu* (page 107), the formal call to prayer. With it, the *shaliach tzibbur* (the one leading the prayer) gets the congregation's attention (remember, some have been "mantra-ing along" while others were contemplating various verses) to announce that the core of the service is about to begin.

The next section of the service is known as *matbe-ah shel tefillah* (the unchanging core of the *Shaharit* service). It consists of *shema*, the blessings which precede and follow it and the *amidah*.

The first section after *barekhu*, the first blessing before *shema*, is a celebration of creation. It speaks of God as creator of light, darkness and all things. The most prominent feature of this section is *El Adon* (page 108), an alphabetical acrostic which praises God "from A to Z."

What better way to show concern for someone than giving them direction for life? God showed His love for the people Israel by giving us the Torah. The second *brakha* before *shema* praises God for that love.

The three paragraphs of *shema* (pages 112-113) outline the basics of our faith. In the first verse we declare 'God is Unique.' The opening paragraph reminds us of our obligation to love God, to keep our duties in mind at all times and to teach them to our children. The second paragraph outlines a Biblical understanding of