



The Shabbat Morning Service – שחרית של שבת

Birkot HaShachar, Blessings of Dawn

These were originally recited by individuals in their home as they awoke, washed, and dressed for the day. Later on, these blessings--such as thanking God for giving sight to the blind (once recited before one opened their eyes in the morning), raising the downtrodden (recited before standing up from bed), and clothing the naked (recited before getting dressed)--were transferred to the synagogue and included in the siddur. This aspect of the service is very much about coming into our bodies.

P'sukei d'Zimra, Verses of Song

P'sukei d'Zimra along with *Bir-kot Ha-Shachar* can be seen as calisthenics leading up to the main exercises of the Shema and the Amidah. As a whole, *P'sukei d'Zimra* are hymns of praise for all of God's creation, and where *Bir-kot Ha-Shachar* brought our bodies, *P'sukei d'zimra* attempts to bring our souls

Shema v'bir-choteyha, The Shema and its Blessings

The blessings which precede the Shema are the beginning of formal Jewish prayer; from the *Baruchu* onward, the group is praying more as a community than as a collection of individuals.

Amidah, the Prayer of Standing

In traditional literature, the Amidah is what everything else is leading to. The early rabbis referred to the Amidah simply as "The Prayer," and imagined it being said with such devotion that one does not even move their feet. During morning (*shacharit*) and afternoon (*mincha*) services, the Amidah is customarily said silently by every person and the repeated out loud by the prayer leader (*shaliach tzibor*, or *shotz*, for short). The Rambam ended the silent Amidah in Egypt, since "people talked in the back and spit" and it wasn't reinstated until the 1500s.

Hallel, Psalms of Praise

This collection of Psalms is song, usually exuberantly, on holidays as well as the *semi-festival of the new moon (Rosh Hodesh)*.

Torah Service

This service, in which the Torah is read to the congregation contains aspects of **both** ritual reenactment of the giving of the Torah at Sinai and contemporary engagement with and learning of Torah.

Musaf Service

The basis of the Musaf (additional) service is the additional sacrifice which was brought to the Temple on Shabbat.

שחרית של שבת - The Shabbat Morning Service

Amidah, the Prayer of Standing

The Amidah has a three part structure: Praise (*shevach*), Petition (*bakasha*) and Thanksgiving (*hodayah*); while the sections which comprise Praise and Thanksgiving remain fairly constant, the middle section changes significantly from weekday to Shabbat.

<u>SS</u>	<u>Hebrew Name</u>	<u>Description/Thoughts</u>
115	אדני שפתי תפתח	(Opening Meditation) R. Yochanan added this line from Psalm 51:17 in the third century.
115	מגן אברהם	[Praise] focuses on the revelation of God in history and the aspect of Abraham and God's greatness. Some add the matriarchs (Sarah, Rebecca, Rachel & Leah). We generally bow from the knee at <i>barukh</i> , from the waist at <i>atah</i> and then stand erect at <i>Adonai</i> at the beginning and again at the end of the blessing.
115	מחיה המתים	[Praise] focuses on the future promises of God; aspect of Isaac, who is at times understood to have died and been resurrected. R. Elezar of Worms says in the Rokeach that the merit of belief in resurrection of the dead stems from the impossibility of knowledge.
116	קדושה	[Praise] direct experience of the ineffable; God in the present; God as other, as opposed to the opening meditation, which imagines our prayer as God's prayer; aspect of Jacob, who had a direct experience of God (Gen 28:17; also Isaiah 6:1-3). During the repetition of the Amida (with a minyan), the blessing <i>ata kadosh</i> is replaced by the fuller kedusha. The Kedusha changes in different settings, but always has 1. <i>Kadosh, Kadosh, Kasosh</i> (Isaiah 6:3); 2. <i>Baruch Kavod</i> (Ezek 3:12) and 3. <i>Yimloch Adonai</i> (Ps 146:10)
117	ישמח משה	[Blessing of the Day] Moses Rejoiced, a poem in praise of Moses
117	ושמרו בני ישראל	[Blessing of the Day] This quote from Exodus 31:16-17 is also part of Kiddush for Shabbat morning.
117	ולא נתנו	[Blessing of the Day] This emphasizes Shabbat as not simply a day of rest, but a day of holiness.
117	רצה נה במנוחתנו	[Blessing of the Day] Emphasizes that Shabbat is not something simply done for ourselves, but for God as well.
118	רצה ה'	[Thanksgiving] – Begins the Thanksgiving (<i>hodaot</i>) section of the Amidah, which is the same for Shabbat and weekday services. Traditionally, this prayer called for the reinstatement of the Temple Sacrifices, but the Conservative movement has focused instead on the acceptance of prayer, while still maintaining the hope that God's presence will return to Zion.
118	מודים אנחנו לך	[Thanksgiving] We bow from the knee at <i>modim</i> , from the waist at <i>anachnu</i> and then stand erect at <i>lakh</i> . The Talmud teaches that if the prayer leader says the word <i>modim</i> twice, he is stopped, because it is as if he is saying that there are two powers in the world (Brachot 33b). Furthermore, there were several versions of this prayer, which the rabbis of the Talmud consolidated into the one we have here. (Sotah 40a)
119	וכל החיים יודך	[Thanksgiving] Moves from the particular, Israel to the general – all living creatures.
120	שים שלום	[Thanksgiving] The formal end of the Amida asks for peace, as there is "no vessel that can contain a blessing but peace." (Sifre Numbers 42)
120	אלוהי נצר	(Closing Meditation) Elohai N'tzor, My Lord, Guard (my Tounge from evil) The custom is that at the end of this or other personal prayers, we bow first to the left, then to the right and then to the center.
138	קדיש שלם	Full Kadish

