

Shacharit for Regalim

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Glossary

Bracha (plural: Brachot)

Blessing; in this context anything beginning with the words “*baruch atah adonai*”

Davening

Praying

Hazzan/Hazzanit (feminine)

Communal prayer leader

Kahal

Congregation

Mitzvot

Commandments

Nusach

Tune

P’sukei d’zimra

“warmup” to *Shacharit*, consisting mainly of psalms praising God

Regel/holiday/festival

Pesach, Sukkot, or Shavuot. *Regalim* is the plural of *regel*.

Shacharit

The morning service

Shaliach tzibbur/shlichat tzibbur (feminine)

Communal prayer leader

Trope

System of cantillation for passages from the Tanach (Torah, books of Prophets, and Writings)

Tzitzit

Fringes worn on 4-cornerd garments.

Yom Tov

The first 2 days (or in Israel, the first day) and (sometimes) last 2 days (in Israel, the last day) of a *regel*

Zion

Our designated land (Israel)

Location: Middle of page 105, where it says “On *yom tov*, *hazzan* begins here” until the middle of page 106

Action: The *shaliach tzibbur* begins the formal chanting of the *Shacharit* service here. Use *Shacharit Nusach*.

Intentions: This passage proclaims God’s majesty and might. It uses the imagery of the mouth and tongue to express God’s worthiness of being praised, and names several other modes through which we praise God. We start chanting here on *regalim* because we have a greater sense of God as a sovereign on *regalim*.

Notes: Although formal chanting begins here, this section is actually still part of *P’sukei D’zimra*.

Tracks: *Shacharit* for *Regalim 2- HaEl* and *Shochen Ad*, and the beginning of *Shacharit* for *Regalim 3- Yishtabach*, *Chatzi Kaddish*, and *Barchu*

Location: Middle to end of page 106

Action: Chanting of the *Chatzi Kaddish*. Use *shacharit nusach*

Intentions: This passage proclaims the greatness of God and God’s name. It is used to formally separate *P’sukei D’zimra* and *Shacharit*.

Notes: This is an important prayer, so much so that anyone who is at a different place in their *davening* must respond at the appropriate times, even if they are in the middle of the *Shema*.

Tracks: the middle of *Shacharit* for *Regalim 3- Yishtabach*, **Chatzi Kaddish**, and *Barchu*

Location: Top of page 105

Action: Chanting of the *Barchu*. Bow at the word “*barchu*” and stand up straight at God’s name. Bow again at the word “*Baruch*” when repeating the second line, and stand up straight at God’s name. Use *shacharit nusach*.

Intentions: The *Barchu* is the official call to prayer of the *Shacharit* service.

Notes: There are no interruptions allowed between the *Barchu* and the end of the *Amidah*.

Tracks: The end of *Shacharit* for *Regalim 3- Yishtabach*, *Chatzi Kaddish*, and **Barchu**

Location: Bottom of page 107 through middle of page 109

Action: Chanting of *Hakol*, *El Adon*, and *L’el asher shavat*. *El Adon* is normally sung out loud. Use *shacharit nusach* for any chanting.

Intentions: These passages recall God’s creations, and describe how God’s uniqueness is reflected in his creations. The imagery here is strongly associated with lights and celestial bodies.

Notes: This section is said only when the *regel* falls on *Shabbat*.

Tracks: *Shacharit* for *Regalim 4- Hakol*, *El Adon*, and *L’el asher shavat*

Location: Middle to bottom of page 109

Action: Chanting of *Hameir la’aretz* and *El Baruch*. Use *shacharit nusach*.

Intentions: This passage recalls God’s creations, and uses lots of light imagery.

Notes: This section is said only when the holiday falls on a weekday.

Tracks: *Shacharit* for *Regalim 5- Hameir La’aretz* and *El Baruch*

Location: Page 110

Action: Chanting of *Titbarach Tzureinu*. When you get to “*kadosh, kadosh, kadosh*”, the *kahal* chants first, then you repeat. Then give the *kahal* time to say the next lines before you repeat them, and do the same with “*baruch k’vod...*” (the last bolded line). Use *shacharit nusach*.

Intentions: This passage is like a mini-*kedushah*. It proclaims God’s power and holiness through the image of God’s heavenly servants attending to God.

Notes: Make sure to say the *bracha* at the end of the page out loud.

Tracks: The beginning of Shacharit for Regalim 6- **Titbarach Tzureinu** through Ahavah Rabah

Location: Page 111

Action: Chanting or singing of *Ahavah Rabah*. Use *shacharit nusach* if chanting. At the words “*V’havieinu l’shalom meiarbah kanfot haaretz,*” gather your *tzitzit* together.

Intentions: This passage is like a meditation before the chanting of the Shema. It thanks God for giving us the Torah, and asks God to help us learn and appreciate Torah and have faith in God.

Notes: Whether you sing this, chant this, or say it under your breath- it is important to say the last line (the *bracha*) out loud.

Tracks: The end of Shacharit for Regalim 6- Titbarach Tzureinu through **Ahavah Rabah**

Location: Page 112 through the middle of page 113

Action: Chanting of the *Shema*. At the end of the *Shema*, repeat the last 2 words of the last paragraph, plus the word “*emet.*” Use *shacharit nusach* for the repetition of the last 3 words. Use *trope* for all other chanting.

Intentions: This is the primal declaration of faith for the Jewish religion. It talks about loving God, serving God, following *mitzvot*, and reminding ourselves to follow *mitzvot* through wearing *tzitzit*.

Notes:

Tracks: Shacharit for Regalim 7- Shema

Location: Middle of page 113 through bottom of page 114

Action: Chanting of *emet v’yatziv* and *ezrat avoteinu*; singing or chanting of *mi chamocha*. The *kahal* will stand at *mi chamocha* or *tzur yisrael*. While you say the paragraph “*tzur yisrael,*” take three steps forward. You can take 3 steps back prior to taking 3 steps forward if you desire. Use *shacharit nusach* for any chanting.

Intentions: *Emet v’yatziv* affirms the truth of God, God’s teachings, and God’s eternal nature. *Ezrat avoteinu* recalls how God helped our ancestors and us by taking the Israelites out of Egypt. *Mi chamocha* proclaims God’s inimitability and role as Israel’s redeemer.

Notes: Make sure not to say the word “*emet*” at the beginning of the “*emet v’yatziv*” paragraph (you’ve already said it in the last line of the *shema*.) Make sure to say the *bracha* on the bottom of page 114 out loud.

Tracks: Shacharit for Regalim 8- Emet through Tzur Yisrael

Location: Page 123b

Action: Chanting of the *avot* and *g'vurot* sections of the *Shacharit Amidah*. Bend your knees at “*baruch*”, bow at “*atah*” and stand up straight at God’s name for the first 2 *brachot* on this page (not for the last *bracha* on the page). Use special *Amidah* melody (recorded in track)

Intentions: The *avot* section asks for God’s kindness based on the kindness God showed to our ancestors because of their good deeds. The *g'vurot* section (beginning at “*M'chalke!*”) proclaims God’s power and inimitability through the image of God as master of life and death.

Notes: The *Amidah* is the focal point of the service, and therefore requires the utmost intention. The *avot* and *g'vurot* sections are the most important sections of the *Amidah*.

Tracks: Shacharit for Regalim 9- Avot and G'vurot

Location: Page 124

Action: Chanting of the *Kedushah* for the *Shacharit Amidah*. Keep your heels together at all times during the *Kedushah*. At the first bolded line, rise up on your toes at each word “*kadosh.*” Usually, you will allow the *kahal* to say a line and then repeat that line, though this will depend on what style you use to chant/sing the *Kedushah*. Use *shacharit nusach*, and change to the *Amidah nusach* at the last bolded line (“*yimloch*”)

Intentions: The *Kedushah* proclaims God’s holiness and greatness, drawing on the images and sounds of God’s heavenly court. It also has a somber note, asking God when we will merit having God rule in Zion.

Notes: This is a central focus of communal worship

Tracks: Shacharit for Regalim 11- Kedushah

Location: Page 125

Action: Chanting of *Atah B'chartanu*, *Vatitein Lanu*, and *Eloheinu V'elohei Avoteinu*. Use *Amidah Nusach*.

Intentions: *Atah B'chartanu* and *Vatitein Lanu* focus on the Jews being God’s chosen people to receive the Torah and *regalim*, and how lucky we are because of this. *Eloheinu V'elohei Avoteinu* asks God to grant us blessings and goodness on this *regel*, based on the merits of our ancestors.

Notes: Make sure to modify these paragraphs for the correct *regel*, and include the appropriate additions for Shabbat if it is Shabbat.

Tracks: Shacharit for Regalim 12- *Atah B'chartanu* and *Vatitein Lanu*; Shacharit for Regalim 13- *Eloheinu V'elohei Avoteinu*

Location: First paragraph on page 126

Action: Chanting of *V'hasieinu*. Use *Amidah nusach*.

Intentions: This paragraph asks God to bless us with God’s *regalim*, instill in us the holiness of *mitzvot* (and Shabbat), and serve God faithfully through observance of the *regalim* (and Shabbat).

Notes: Make sure to include the appropriate additions for Shabbat if it is Shabbat.

Tracks: Shacharit for Regalim 14- *V'hasieinu*

Location: Middle to end of page 126

Action: Chanting of *Ritzei*, *v'Techezena*, and *Modim*. Use *Amidah nusach*.

Intentions: *Ritzei* asks God to accept Israel's prayers, *Vtechezena* expresses the hope that we will see God return to Zion, and *Modim* thanks God for being there for us at all time, often performing wondrous feats for us.

Notes: As *shaliach tzibbur*, it is appropriate to give special focus to the *ritzei* paragraph. For *modim*, the *kahal* will say the paragraph that is small letters under their breath, and you will say the paragraph that is in big letters.

Tracks: Shacharit for Regalim 15- Ritzei through Modim

Location: Page 127

Action: Chanting of *v'Al Kulam*, *Birkat Kohanim*, and *Sim Shalom*. At the first *bracha* on the page, bend your knees at "*baruch*", bow at "*atah*" and stand up straight at God's name. For the first line of the group of 3 lines in *Birkat Kohanim* (beginning with "*y'varech'chah*"), face towards the left. For the second, face towards the right. For the last, face forward. After each line the *kahal* will say the words "*kein y'hi ratzon*". Use *Amidah nusach* for this.

Intentions: *V'al Kulam* and *V'chol hachayim* add some extra praise of God. *Birkat Kohanim* asks for God's protection, grace, and kindness, and asks God to grant one peace. *Sim Shalom* asks for blessings for all people, particularly the blessing of peace.

Notes:

Tracks: Shacharit for Regalim 16- V'al Kulam, Birkat Kohanim, Sim Shalom

If you will be leaving your place between finishing the *Amidah* and saying the *Kaddish Shalem* (ie- if you are not the *shaliach tzibbur* for *Hallel*), then you say the last 2 sentences of the first paragraph on page 128 (beginning with *Y'hiyu l'ratzon*). While you say "*oseh shalom...*" take 3 steps back (you can take 3 steps forward if you wish afterwards.)

Location: Page 138

Action: Chanting of *Kaddish Shalem*. Use special melody for this (recorded on the track)

Intentions: This passage proclaims the greatness of God and God's name.

Notes: *Kaddish Shalem* marks the formal end of the *Shacharit* service. Usually the *shaliach tzibbur* changes for *Hallel*. It is best if you return after *Hallel* to chant *Kaddish Shalem*.

Tracks: Shacharit for Regalim 17- Kaddish Shalem