

CHAPTER 20 - THE SABBATH PRAYERS

by Rabbi Dr. Azriel Rosenfeld

In the Friday afternoon service, TACHANUN is not recited (267:1). In the evening service, the wording of the second blessing after SHEMA is modified; see 267:3. In the AMIDAH (beginning and ending with the same three blessings as SHEMONEH ESREH, plus a single middle blessing), the middle blessing begins with the passage "The heavens and earth were completed..." (268:1). On what to do if the AMIDAH for a weekday (i.e., SHEMONEH ESREH) or for a different Sabbath service was recited or begun by mistake see 268:2-6. "The heavens..." is then recited out loud (268:7), and the leader recites a blessing that summarizes the seven blessings of the AMIDAH (268:8); the congregation should not speak while the leader recites them, but may recite them together with him, except for the beginning and ending of the blessing (268:8,12), and a person who hears this blessing from the leader need not recite the AMIDAH himself (268:13). It is not recited in a place where services are not regularly held (see 268:10). It is recited even when a holiday occurs on the Sabbath (see 268:11), but the holiday is not mentioned in it (268:9). It is customary to read the Mishnah chapter (Shabbos Ch.2) that deals with the Sabbath candles, except on holidays; see 270:1-2. Some also have the custom of reciting KIDDUSH (see Ch.23) in the synagogue; see 269:1.

It is customary to begin the Sabbath morning prayers later than usual, and to recite additional Psalms and PIYUTIM, but the services should not be prolonged beyond noon; see 281:1. At least seven persons are called to read from the Torah (see 282:1-2); on who should be called see 282:3 and 284:4. Half-KADDISH is then recited, and the person who will read from the Prophets is then called to read from the end of the Torah portion (see 282:4-5;283:1). On the portion that is read from the Prophets see 284:1,7; on the blessings recited before and after this reading see 284:2-3. The reading from the Prophets should not begin until the Torah scroll is rolled up (284:6). On what to do in cases of errors in the readings see 282:6-7 and 284:5; on the prayers that are recited after the readings see 284:7. In addition to hearing the Torah portion read in the synagogue, a person should read it himself twice during that week, together with the (Aramaic) translation or the commentary (see 285:1-6), and it is customary to also read the portion from the Prophets (285:7).

The additional service (MUSAF) should be recited after the morning service, but not more than an hour after noon if possible; if it was not recited by sunset, it may not be made up (286:1). It is recited by everyone, and if a congregation is present, is then repeated by the leader (286:2). A person may eat before reciting it, but not a full meal (286:3). On reciting it after the afternoon service see 286:4. A person should not mourn or pray for his needs on the Sabbath (for exceptions see 288:9-10), but praying that the sick be healed (288:10), visiting the sick, and comforting mourners are permitted

(see 287:1).

The afternoon service begins with ASHREI, U-VA LE-TZION, and the verse "May my prayer..." (292:1). Three people then read a total of at least ten verses from the following Sabbath's Torah portion (292:1). After the AMIDAH, the prayer "Your justice..." is recited, except on days on which TACHANUN would not be recited (292:2). Between the afternoon and evening services, it is customary to recite Psalms 119-134 during the winter, and Chs.1-6 of Mishnah tractate Avos during the summer (292:2).

The evening service should begin late if possible, in order to add to the Sabbath (293:1,3), and the Sabbath does not end until it is certainly dark (293:2). A HAVDALAH prayer is added to the fourth blessing of the SHEMONEH ESREH; on what to do if it was omitted see 294:1-5. Psalm 91 and VE-ATAH KADOSH (the part of U-VA LE-TZION beginning with the verses of KEDUSHAH) are then recited, except if a holiday occurs that week; see 295:1. It is customary for the leader to recite HAVDALAH over wine (295:1).

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