

# An Overview of the Shabbat Morning Service



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Welcome to Shabbat morning at the **Israel Center of Conservative Judaism (ICCJ)**! We are excited to have you praying with us. Below is a guide to the different parts of our service. If you have questions about the service, please do not hesitate to ask the rabbi, a *gabbai* (usher) or a knowledgeable-looking neighbor.

**Note:** The bulk of the prayers are meant to be recited by each individual in a quiet voice or at least a whisper. Except for Kaddish and the repetition of the *Amida*, the *Hazzan* is there to **lead** us in prayer, not to do it **for** us.

On Shabbat morning, we pray using ***Siddur Lev Shalem for Shabbat and Festivals***. We follow the Torah Reading using ***Etz Hayim: Torah and Commentary***. Both books can be found in the seat-back in front of you or on a shelf at the front of the sanctuary. If you are unsure if you have the correct books or are having difficulty finding them please speak with one of our *gabba'im* (ushers).



*Siddur*

*Humash*

## ***Birkhot HaShahar*** – בְּרִכּוֹת הַשָּׁחַר – Morning Blessings

Each morning upon waking up, we thank God for all the abilities and opportunities people tend to take for granted, without which our lives would be very difficult. We give thanks for being able to open our eyes and see, to stand upright and walk, and to dress ourselves. We also thank God for having the opportunity to be Jewish and for being blessed with the Torah and the *mitzvot* (commandments). Some say these blessings immediately upon waking up, before coming to synagogue. Others recite them at the beginning of the service.

***Siddur pages 103-108***

## ***Kaddish D'rabbanan*** – קַדִּישׁ דְּרַבָּנָן – The Rabbis' Kaddish

This *Kaddish* is said after having engaged with a talmudic or midrashic text in the presence of a *minyan* (ten Jewish adults). In it, we ask God to bless and protect the rabbis and their students.

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Anyone present during the study may recite this *kaddish*, though priority is customarily given to someone in mourning or observing a *yahrtzeit* (anniversary of a relative's death).

## **P'sukei D'zimra – פְּסוּקֵי דְזִמְרָה – Verses of Praise**

This section is halakhically optional, and therefore may be abbreviated or even omitted. It contains a

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selection of Biblical texts praising God's greatness, to be chanted as a way of preparing our minds and hearts for prayer. Originally it only consisted of the opening and closing blessings (*Barukh She'amar* and *Yishtabah*), with *Ashrei* (Ps 145) and the five Psalms that begin and end with the word "*Hal'luYah*" (Ps 146-150) in between. Over time, other Psalms and Biblical selections were added.

## **Shirat HaYam – שִׁירַת הַיָּם – Song at the Sea**

Strictly speaking, this section does not belong in *P'sukei D'zimra*. It was added to the siddur late,

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historically speaking, amid much rabbinic opposition. ICCJ's *Siddur Lev Shalem* has reintroduced Miriam's verses to the song. Those verses are absent from the old Ashkenazi tradition, but have always been included in Sephardic and Yemenite congregations.

## **Shokhen Ad – שׁוֹכֵן עַד – God Dwells on High**

This paragraph, together with *Yishtabah* which immediately follows, constitute the conclusion of

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*P'sukei D'zimra*. On *Shabbat*, the *Hazzan* of *Shaharit* begins here. Notice the hint to *Yitzhak* and *Rivka* (Isaac and Rebecca) in double acrostic:

בְּפִי	יְשָׁרִים	תִּתְרוֹמָם,
וּבְדַבְרֵי	צַדִּיקִים	תִּתְבָּרַךְ,
וּבְלִשׁוֹן	חֲסִידִים	תִּתְקַדֵּשׁ,
וּבְקִרְבַּב	קְדוּשִׁים	תִּתְהַלֵּל.

"You are glorified (R) in the speech of the upright (Y),  
and blessed (B) in the words of the righteous (Tz);  
sanctified (K) in the language of the devoted (H), and  
exalted (H) in the midst of the holy ones (K)."

(Some versions slightly change the order of the words, to only include Isaac and not Rebecca.)

## Shaharit

**Bar'khu, Birkhot K'riat Sh'ma – בָּרְכוּ, בְּרִכּוֹת קְרִיאַת שְׁמַע –**

### The Blessings of the Sh'ma

This is where the obligatory morning prayer begins.

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In the morning, the *Sh'ma* is surrounded with long blessings: two before and one after.

The first blessing, *Yotzer Or*, describes how God lights up the night creating morning. It includes a beautiful poem, *El Adon*: an alphabetical acrostic which describes the functions of the heavenly bodies (stars, planets, moons, and constellations).

The second long blessing, *Ahava Rabba*, thanks God for the gift of the Torah. At the end of this blessing those wearing a *Talit* gather its *tzitzit* in their left hand.

### Sh'ma Yisrael, Adonai Eloheinu Adonai Ehad

שְׁמַע יִשְׂרָאֵל, י' אֱלֹהֵינוּ י' אֶחָד:

“Listen, Israel: Adonai is our God, Adonai is One!”

We are commanded to read the *Sh'ma*'s three Biblical passages twice daily: morning and evening. The **first**

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paragraph, *V'ahavta* (Deut 6:4-9), describes how we must love God with our whole hearts, souls, and might. The **second**, *V'haya Im Shamo'a* (Deut 11:13-21), describes God's involvement in our lives: noticing our actions, rewarding our good behaviors, and punishing our bad ones. The **third**, *Vayomer* (Num 15:37-41), describes the miracle of the Exodus and the commandment to tie *tzitzit* to the corners of four-cornered garments. Those wearing a *Talit* kiss the *tzitzit* whenever we mention them.

After the three paragraphs of the *Sh'ma* we recite the *Sh'ma*'s final long blessing, *Emet V'yatziv*, which continues the theme of the Exodus, concluding with the words “*Barukh ata Adonai, Ga'al Yisra'el*” – “Blessed be You, Adonai, Israel's redeemer.”

### The Silent Amida of Shaharit – תְּפִלַּת הָעֲמִידָה שֶׁל שַׁחֲרִית בְּלֶחֶשׁ

The *Amida* is recited in a whisper, standing with feet together, facing East – the direction of Jerusalem's Temple.

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On weekdays, the *Amida* has 19 blessings in which we ask God for our various, diverse personal and communal needs. On Shabbat and Festivals we focus on what we have rather than what we lack, and the *Amida* is shortened to seven blessings.

The **first**, *Avot* (Ancestors), describes God's faithfulness towards, and protection of Abraham and Sarah; Isaac and Rebecca; Jacob, Rachel, and Leah. The **second**, *G'vurot* (Might), describes how God causes the rain, and revives the dead. The **third**, *K'dusha* (Holiness), describes God's holiness, and how we, God's

holy people, should praise God's holiness daily. The **fourth** – the middle blessing – *K'dushat Hayom* (Sanctity of the Day), concentrates on the theme of *Shabbat*, with variations in content at each of the day's prayers. At *Shaḥarit*, it describes how God sent Moses to give us the *Shabbat*, and thanks God for giving it to us since our lives become blessed with holiness through its observance.

In the **fifth** blessing, *Avoda* (Service), we ask God to reinstate the centralized Temple service in some form. In the **sixth**, *Hoda'ah* (Thanksgiving), we thank God for the goodness bestowed upon us. And in the last, **seventh** blessing, *Shalom* – Peace, we pray for peace – for Israel and the entire world.

### ***Hazarat Hashatz* – תְּזִיזַת הַשְּׂטִיץ – The Repetition of the Amida**

After the silent *Amida*, the *Hazzan* repeats the *Amida* out loud. This was originally

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instituted for the benefit of people who find the *Amida* difficult to say on their own. This was before the printing of prayer books, so people would otherwise be expected to recite the whole *Amida* purely from memory. By standing at attention, listening to the *Hazzan's* repetition and responding *Amen* to the blessings, these individuals were able to fulfill their personal obligations of prayer. Although nowadays most people can read the prayer from a *siddur*, the custom of repeating the *Amida* is still followed.

During the repetition we also recite the *K'dusha* prayer where we try to mimic the way the angels praise God as described in the books of the Prophets, rising to tiptoes at the words “*kadosh kadosh kadosh*”. The *K'dusha* prayer is recited while standing with feet together, facing Jerusalem.

### ***A Hoykhe K'dusha* – א הויכע קדושה – A Shortened Communal Amida**

For various reasons, congregations often choose to perform the duties of the *Amida* in an alternate, yet still halakhically acceptable way. Without first reciting it silently, the *Hazzan* immediately begins chanting the *Amida* out loud. When this practice is followed, members of the congregation should begin their silent *Amida* simultaneously with the *Hazzan*, whispering the words as the *Hazzan* chants them out loud. Following the third blessing, *Ha'El Hakadosh*, the *Hazzan* lowers his/her voice to a whisper and everyone continues their *Amida* individually.

♫ On *Rosh Hodesh*, *Hanukka*, and Biblical festivals, the **Hallel** (collection of celebratory psalms) follows the *Amida* – pages 316-321 in the *siddur*.

## **Kaddish Titkabal – קדיש תתקבל – Full Kaddish**

The full *Kaddish* is used to indicate that the *Shaharit* prayer has now been concluded. We will proceed with the Torah service.

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## **Shir Shel Yom – שיר של יום – The Song of the Day**

When the Temple stood, the Levites would sing a special Psalm. A specific, different Psalm was used on each day of the week, on *Shabbat*, on *Rosh Hodesh*, and on each Biblical holiday. We try to follow the same list.

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After the Song of the Day, Mourners' *Kaddish* is recited. See the explanation at the end of this pamphlet.

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## **Torah Service**

### ***P'tihat Aron Hakodesh, Hotza'at Sefer HaTorah***

**פתיחת ארון הקודש, הוצאת ספר התורה**

### **Opening the Ark and Taking Out the Torah**

As preparation for the Torah Reading we open the Ark and take out the Torah with song and recitation of prayers and Biblical verses. The Torah is then carried around the room so that all can kiss it. Touch the Torah's mantel with your hand or the corner of your *Talit* and then kiss where it touched the mantel. Non-Jews who believe in the sanctity of the Torah and in the oneness and indivisibility of God are welcome to kiss the Torah too.

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### **Torah Reading – קריאת התורה**

Each *Shabbat* in the synagogue, we read a sequential portion of the Torah, so that we cover the entire Torah in a year's time, concluding and beginning again on *Simhat Torah*, an autumn holiday. The weekly Torah portion is divided among seven (or more) people, who walk up to the *Bimah* and recite blessings before and after the reader reads a Torah portion on his or her behalf. The honor of being called to the Torah is called an *Aliya*, meaning "ascending".

*Follow the Torah Reading in Etz Hayim. The page is announced at the beginning of each Aliya.*

## If you are offered an *Aliya*:

If you are not halakhically Jewish, please politely decline. Only post-bar/bat mitzvah Jewish people may accept *aliyot*. If you are a *Kohen* or *Levi* (member of the Priestly or Levitic castes), male or female, please mention this to the one offering you the *aliya*.

At your turn, approach the table where the Torah is being read. Tell the *gabbai* (the one announcing the *aliyot*) your Hebrew name(s) and those of your parents. For example, "Ya'akov ben Yitzhak v'Rivka", or "Dina bat Ya'akov v'Leah". (Converts to Judaism are usually called up "ben/bat Avraham v'Sarah".)

Using a silver pointer, the reader will indicate a word in the Torah Scroll. Using the corner of your *talit* or the Torah's belt, touch that word lightly, then kiss that corner of your *talit* or the belt. Hold the Torah's rollers and read the opening blessings loudly:

***Bar<sup>e</sup>khu et Adonai hamvorakh.***

בְּרַכּוּ אֶת אֲדֹנָי הַמְּבָרָךְ.

Wait for the congregation's response, then proceed loudly:

***Barukh Adonai hamvorakh l'olam va'ed.***

בְּרוּךְ אֲדֹנָי הַמְּבָרָךְ לְעוֹלָם וָעֵד.

***Barukh ata Adonai, Elohenu melekh ha'olam, asher bahar banu mikol ha'amim, v'natan lanu et torato. Barukh ata Adonai, noten hatorah.***

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מִכָּל הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה אֲדֹנָי, נוֹתֵן הַתּוֹרָה.

The reader will begin to read a portion from the Torah scroll, pointing at the words with the silver pointer. Hold onto the Torah's wooden roller and follow the reading with your eyes. When the reader indicates the end of your portion, kiss the indicated word once more with your *talit* or the Torah's belt, roll the Torah scroll closed, and read the closing blessing loudly:

***Barukh ata Adonai, Elohenu melekh ha'olam, asher natan lanu torat emet, v'hayei olam nata betokhenu. Barukh ata Adonai, noten hatorah.***

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מִכָּל הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בְּרוּךְ אַתָּה אֲדֹנָי, נוֹתֵן הַתּוֹרָה.

Congratulations! You have taken an *aliya*! If this is your first time or you are celebrating, the *gabbai* or rabbi may bless you with a special blessing called *Mi Sheberakh*, and the congregation may sing in your honor.

Now move to your right. Remain standing at the Torah table until the next person concludes their *aliya*, then return to your seat.

*At some point during the Torah reading, or while the Torah is being wrapped, we pause and recite a prayer for the sick, "Mi sheberakh laholim". The sick person's Hebrew name should be mentioned, together with his or her mother's Hebrew name. Titles such as 'Harav', for 'rabbi' are traditionally omitted when mentioning names in the prayer for the sick.*

If a sick person's Hebrew name is not known, their legal name is used instead. Converts to Judaism are mentioned as ben/bat Sara – “son/daughter of Sarah (our matriarch)”. If a parent's name is not known, or in the case of a non-Jewish sick person, the surname is used instead.

After completing the Torah portion, an extra person is called to the Torah as the *Maftir*, to reread the last part of the last *aliya*. This person will also read the *Haftara*, a selection from one of the books of the Prophets with a theme similar to one in that week's Torah reading, or on a theme related to that particular *Shabbat*.

Before the *Haftara* reading, the Torah scroll is lifted, held open, and turned around so that all can see the text. The lifter (“*hagba*”) sits down and a second person rolls the Torah closed, ties and wraps it (“*g'lila*”). According to the Talmud, rolling the Torah after the reading is considered the highest honor of the entire Torah service.

Once the Torah is properly dressed, the *Maftir* begins reading the *Haftara*. Ideally, the *Haftara* should be read from a Kosher scroll written on parchment similar to a Torah scroll. Nowadays, however, most people read the *Haftara* from a vowelized text in a printed volume. The *Haftara* is preceded by one blessing thanking God for bringing us true prophets, and followed by four: thanking God for being faithful to us, asking for the promised return to Jerusalem, asking for the Messianic era with the reinstatement of the Davidic dynasty, and thanking God for the gifts of the Torah, the prophets, and *Shabbat* and the holidays.

### **הַחֲזֵרַת סֵפֶר הַתּוֹרָה – Returning the Torah to the Ark**

Prayers for the welfare of the congregation, the local government, the State of Israel, the Defense Forces, and peace are recited. **On the *Shabbat* preceding**

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***Rosh Hodesh*, the new Jewish month is announced with a special formula.** Depending on current events, the rabbi or congregation may add other relevant prayers.

The Torah is carried around the room once more, for all to kiss in the same manner as before, and then returned to the Ark with more songs and verses from the Psalms. After the Ark is closed, the rabbi usually delivers a sermon.

### **מוֹסַף – Musaf**

Each weekday, we recite the *Amida* three times: morning (*Shaharit*), afternoon (*Minḥa*), and evening

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(*Arvit* or *Ma'ariv*). On *Shabbat* and Biblical holidays we recite an extra *Amida* after *Shaharit*, called *Musaf* – “The Additional One”, corresponding to the extra sacrifice which used to be offered in the Temple on certain special days. It has the same first three and last three blessings as the *Shaharit Amida*; only the middle blessing is different. It speaks of the *Musaf* offering in the Temple in Jerusalem in days of old, and once again asks God to rebuild the Temple and reinstate its services.

The *Musaf Amida* is recited in the same manner as other *Amida* prayers: in a whisper, standing with feet together, facing Jerusalem. After its silent recitation it is repeated aloud by the *Hazzan*. The text of the *K'dusha* prayer at *Musaf* is somewhat longer than at *Shaharit*. On *Rosh Hodesh* and holidays, a different *Musaf* prayer is recited; the rabbi will announce the page. **Please note: when our *siddur* offers multiple versions of prayers, ICCJ employs the first one, on page 'A'.**

The alternative method for shortening the communal *Amida*, mentioned above at *Shaharit*, is sometimes employed for *Musaf* in the same manner.

After the *Musaf Amida*, the full *Kaddish* is recited by the *Hazzan*, indicating the conclusion of the morning's obligatory prayers. Full *Kaddish* contains a sentence uniquely used after having recited an *Amida*, where we ask God to hear and respond to the content of our prayers.

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### תפילות סיום – Concluding Prayers

***En K'Eloheinu* – אין כאלהינו – There is none like our God**

This hymn was originally used to introduce a Talmudic passage describing the incense offering in the Temple.

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***Alenu* – עלינו – We Must Praise God**

In the *Alenu* prayer we mention how glad we are to be Jewish, and express our hope that one day the entire world will recognize that there is only one, true God.

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***Mourner's Kaddish* – קדיש יתום**

For eleven months after the passing of a parent or one month after the passing of another close relative, and subsequently every year on the anniversary of the death, mourners recite *Mourner's Kaddish*. It was written in Aramaic (then, the spoken Jewish language) rather than Hebrew, to make its content more understandable. Though recited by mourners, the prayer does not actually mention death or the the soul. Rather, it concentrates on God's greatness and control of the world. Praising God's name in the merit of the deceased is said to benefit the soul of that person in the afterlife. Through these words, we hope also to grant comfort to those in pain from the loss by reminding them of our faith.

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Often the rabbi or someone else in the congregation will recite the *Kaddish* in memory of deceased congregants with no one else reciting *Kaddish* for them.

We conclude with ***Adon Olam***, a song which describes God as Master of the Universe.

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***Shabbat Shalom!***

**שבת שלום!**