

THE STRUCTURE OF A SERVICE

There are three types of prayer found within the structure of every service:
Praise, Thanksgiving and Request

Getting Started		The Sh'ma and Its Blessings (Talking about God)				The Amidah (Talking to God)		Closing				
Blessings/Songs	Psalms	Hatzi Kaddish	Call to worship	Creation	Torah/Gods Love	Sh'ma V'ahavta "Biblical Selection" VaYomer	Redemption	Amidah Prayers of Awe Prayers of Hope Prayers of Gratitude	Full Kaddish	Aleinu	Mourners Kaddish	Song

 How does this service structure change according to the time of day/year? What changes are made if it is Shabbat? What changes are made if it is a holiday or Festival?

➤ A deeper look:

Morning

- Birkhot HaShahar/Pesukei D'Zimra (*how we prepare*)
- Shema and Blessings (*how we talk about God*)
- Amidah (*how we talk to God*)
 - Shabbat Amidah (7 blessings); themes about Ancestors, Powers, Holiness, Shabbat, Acceptance, Thanksgiving, Peace
 - Weekday Amidah (19 blessings) themes about Ancestors, Powers, Knowledge, Repentance, Forgiveness, Redemption, Healing, Life, Community, Compassion, Humility, Righteousness, Jerusalem, Redemption, Listening, Zion, Acceptance, Thanksgiving, Peace
- [Torah (*what we learn*)]
- Conclusion (*what we hope for and what we remember*)

Evening

- [Kabbalat Shabbat] (*welcome and preparation*)
- Shema and Blessings (*how we talk about God*)
- Amidah (*how we talk to God*)
- Conclusion (*what we hope for and what we remember*)

ORDER AND STRUCTURE OF A SHABBAT MORNING SERVICE

**Pages are all listed from Siddur Lev Shalem*

Section 1: Birkot HaShahar (morning blessings)/Pesukei D'Zimrah (verses of song)

- בְּרָכוֹת הַשָּׁחַר *Birkot HaShahar* – blessings for the everyday miracles in our lives (p.103-104)
בָּרוּךְ שֶׁאָמַר *Barukh She'amar* – a celebration of creative powers (p.122)
אַשְׁרֵי *Ashrei* – an alphabetic acrostic psalm praising God (p.136)
הַלְלוּיָהּ *Psalm 150* – a psalm praising God with musical instruments (p.141)
נִשְׁמַת שׁוֹכֵן עַד *Nishmat-Shokhein Ad* – a declaration of human ability to praise God (p.145)
חַטֵּי קַדִּישׁ *Hatzi Kaddish* – transitional prayer affirming our faith (p.148)

Section 2: Shema and its accompanying blessings (begins on p. 149)

- בָּרְכוּ *Barkhu* – invitation and response to communal prayer (p.149)
יוֹצֵר (אֵל אֲדוֹן) *Yotzer Or/El Adon* – praising God's creation of the natural world (p.150-151)
אַהֲבָה רַבָּה *Ahavah Rabbah* – Torah as a symbol of God's abundant love (p.154)
שְׁמָע וְאַהֲבַתָּה *Shema and Ve'ahavta* – An affirmation of the oneness of God and ways in which we can love God in our daily lives (155-156)
גְּאוּלָּה (מִי כְּמִכָּה) *Ge'ulah/Mi Khamokhah* – Recalling our redemption from Egypt, including the song of freedom sung by Moses, Miriam, and the Israelites (p.158)

Section 3: Amidah (Standing prayer – 7 blessings on Shabbat, 19 blessings on weekdays) (begins on p. 159)

- אַבוֹת *Avot* – Proclaiming God's relationship with our ancestors (p.159-160)
גְּבוּרוֹת *Gevurot* – Praising God's life-giving powers (p.160)
קְדוּשָׁה *Kedushah* – Declaring God's holiness (p.161)
קְדוּשַׁת הַיּוֹם *Kedushat Hayom* – Declaring the holiness of Shabbat (p.162-163)
עֲבוּדָה/רִצָּה *R'tzei/Avodah* – That our prayers are accepted (p.163-164)
הוֹדָאָה *Hoda'ah/Modim* – Giving thanks for God's constant presence in our lives (p.164)
שְׁלוֹם *Shalom* – Prayer for peace (p.165-166)
קַדִּישׁ שְׁלֵם *Kaddish Shalem* – Transitional prayer for the acceptance of our prayers (p.167)

ORDER AND STRUCTURE OF A SHABBAT MORNING SERVICE (CONT.)

Section 4: Torah Service (*begins on p. 168*)

(אין פֿמֿוֹד) פֿתֿיחָה *Petihah* – Removing the Torah Scroll(s) from the Ark (p.168-171)

קֿריאת התּוֹרָה *Reading from the Torah* – Chanting a selection from the week’s Torah portion

קֿריאת הַהֶפְטָרָה *Reading from the Haftarah* – Chanting a selection from the Prophets that is thematically linked to the Torah portion or to the Holy Day

(עֵץ חַיִּים) הַכְּנָסָה *Hakhnasah (Eitz Hayim)* – Returning the Torah(s) to the Ark (p.183-184)

Section 5: *Musaf Service (Additional service recited on Shabbat) (*begins on p. 185*)

*Beth-El Zedeck honors the tradition of choosing a “selection” from Musaf, rather than reciting the entire Musaf service; *exception*: On Rosh Hashanah and Yom Kippur, a more complete Musaf is recited.

Section 6: Conclusion (*begins on p. 205*)

אֵין כְּאֵלֵהֵינוּ *Ein Keiloheinu* – A liturgical poem in praise of God (p.204)

עֲלֵינוּ *Aleinu* – Praising God’s creation and hoping for a peaceful future (p.205)

קֿדִישׁ יְתוֹם *Mourner’s Kaddish* – An affirmation of faith in the face of loss (p.207)

Concluding Song/Hymn