

Shabbat Morning Service

Preliminary Service – Warm Up

Birchot HaShachar – Morning Blessings

Opening 15 Brachot

Shema

Text Study

Kaddish D'Rabbanan

Psalm for the Day

Mourner's Kaddish

P'sukei D'zimrah – Psalms and Songs

Baruch Shea'mar

Psalms of Praise

Ashrei

Last 5 psalms of the Book of Psalms

Shirat Hayam

Yishtabach

Chatzi Kaddish

Shacharit – Morning Service

Barchu

Shema & Its Blessings

Blessing of Creation

Rejection of Dualism & Idolatry

Kedusha D'Yotzeir

Shift from Literal to Symbolic

Blessing of Revelation

God's Love expressed through Torah

Blessing of Redemption

Past and Future

Amidah

Three blessings of Praise

God of History
God of Nature
Ephemeral God

One blessing for Shabbat

Three blessings of Thanks

Peace and Completeness
Kaddish Shaleim

Torah Service

Removal of Torah - Coronation

Torah Reading - Dialogue

Aliyot – Chosen People

Mi Shebeirach's

Chatzi Kaddish

Haftarah – Prophetic Reading

Birkat Hachodesh

Replacing the Torah

Musaf – Additional Service

Chatzi Kaddish

Amidah

Three blessings of Praise

One blessing for the additional Shabbat sacrifice

Three blessings of Thanks

Kaddish Shaleim

Closing Prayers

Ein Keiloheinu

Aleinu – Chosen People

Adon Olam

נְקַדֵּשׁ אֶת-שְׁמֶךָ בְּעוֹלָם כְּשֵׁם שְׁמֶיךָ קְדוּשִׁים אוֹתוֹ בְּשִׁמִּי מְרוֹם,
כַּפְתּוֹב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ הִי צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:
Holy, holy, holy, Hashem Tz'va'ot, the grandeur of the world is God's glory.

אִזּוּ בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מְשֻׁמֵּיעִים קוֹל, מִתְנַשְּׂאִים לְעֵמֶת
שְׂרָפִים לְעֵמֶתָם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד הִי מִמְּקוֹמוֹ

In thundering chorus, majestic voices resound, lifted toward singing Seraphim and responding: Praised is Hashem's glory throughout the universe.

מִמְּקוֹמְךָ מִלְּפָנֵינוּ תוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ, כִּי מִחֲכִים אֲנַחֲנוּ לָךְ. מִתִּי
תִּמְלֹךְ בְּצִיּוֹן, בְּקִרְוֵב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכֹּן. תִּתְגַּדֵּל וְתִתְקַדֵּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים. וְעֵינֵינוּ תִּרְאֶינָה
מִלְּכוּתְךָ, כַּדָּבָר הָאָמוֹר בְּשִׁירֵי עֶזְרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה.
יִמְלֹךְ הִי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּיָהּ.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Hashem shall reign through all generations; Zion, your God shall reign forever,
Halleluyah!

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּהּ, וּלְנֹצֵחַ נְצָחִים קְדוּשַׁתְךָ נְקַדִּישׁ. וְשִׁבַּחְךָ
אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מְלֹךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה הִי הָאֵל הַקְּדוֹשׁ.

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You, Hashem, holy God.

Reading #1

“Having read these paragraphs which enlighten him in the belief that God keeps up a connection with this material world, the worshipper extols and sanctifies Him by the declaration that no corporeal attitude pertains to Him.”

(Kuzari 3:17)

Reading #2

“The main characteristic of the virtue of man’s holiness is that man thereby elevates himself to the point where all his efforts and considerations are not directed toward his own needs, but for the glory of the Master of the universe, for His holiness, for the fulfillment of the Creator’s will. As long as man thinks only of perfecting himself, even spiritually, no Kedushah is attained.”

(Rabbi Abraham Isaac Kook)

Reading #3

"You should tell My children what I do while they are sanctifying and saying 'Kadosh, Kadosh,' and teach them that their eyes should be looking upwards to the heavens to the house of prayer and they should lift themselves upwards, as My greatest pleasure in this world is when they look up towards My eyes, and My eyes look towards theirs."

(Sefer Heichalot)

Reading #4

So said Rav Ada bar Ahava: "From where do we know that one praying by oneself does not say Kedusha? Because it says: 'I will be sanctified among the children of Yisrael' (Vayikra 22:32), every davar she-bikdusha (matter of holiness) requires ten."

(Talmud Berachot 21b)

How is this derived? Rabbi Chiyya taught: "We draw an analogy between two occurrences of the word 'among:' it is written here, 'I will be sanctified among the children of Yisrael,' and it is written elsewhere (Bamidbar 16:21), "Separate yourselves from among this congregation.' Then we draw an analogy between two occurrences of the word 'congregation:' it is written elsewhere (ibid. 14:27), 'How long must this congregation abide?' — just as in that case there were ten [scouts who slandered the land], so too here [we require] ten."

(Talmud Megillah 23b)

