

Shabbat

@ Ahavas Israel

Volume 1

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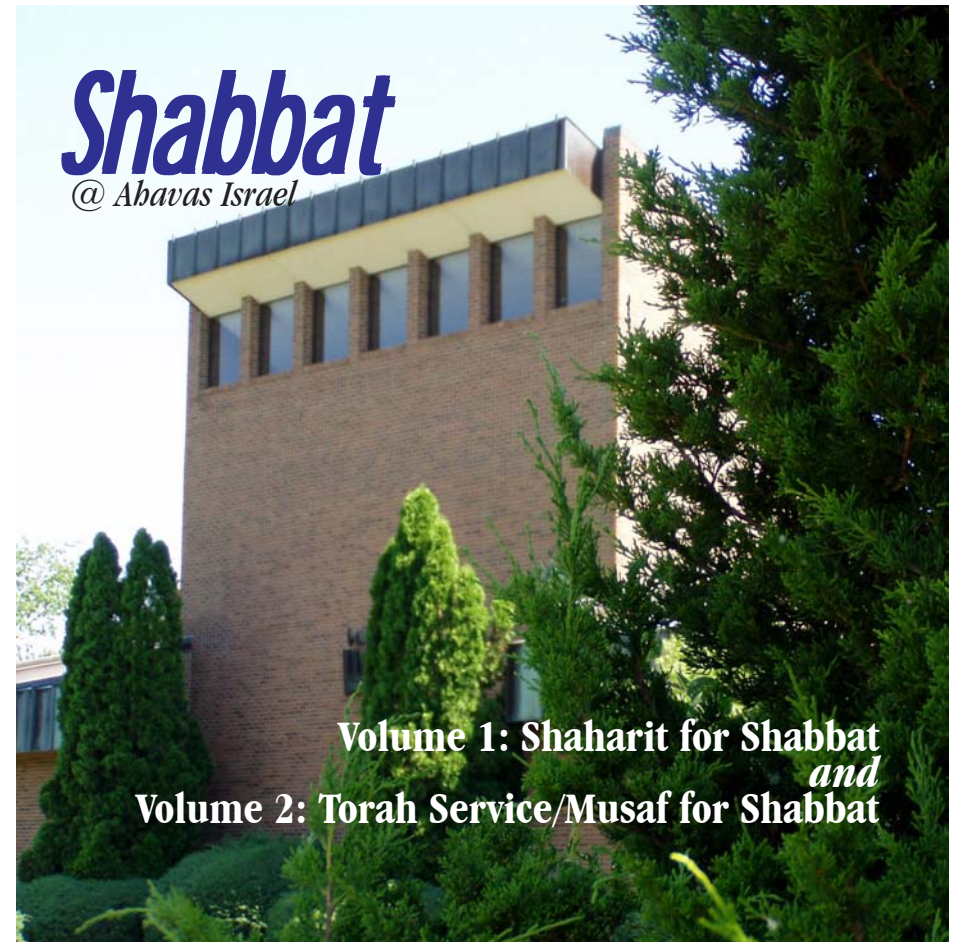
Volume 2

Torah Service
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Shabbat

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Shaharit for Shabbat

All page numbers correspond to Siddur Sim Shalom.

Birkhot Hashahar, The Morning Blessings

We begin Birkhot Hashahar with 14 opening berakhot recited while standing. It continues with an early morning Shema and text study, followed by Kaddish D'rabbanan. This Kaddish traditionally follows text study, and may be said by all who have participated in the study of text. The next section, consisting of the Psalm for Shabbat and Psalm 30, and concluding with a Mourner's Kaddish, is a bridge between Birkhot Hashahar and Pesukei D'zimra.

Track	Page	Description	Length
1	10-12	Birkhot Hashahar, part 1	2:32
2	12-18	Birkhot Hashahar, study texts	1:46
3	20	Kaddish D'rabbanan	2:10
4	32-34	Psalm for Shabbat	0:42
5	50-52	Psalm 30	0:29
6	52	Mourner's Kaddish	1:11

Pesukei D'zimra - Verses of Praise:

Pesukei D'zimra consists of a series of Psalms and Psalm-like compositions designed to function as a meditative preparation to prayer. It begins with Barukh She'amar, recited while standing. Some people hold the two front tzitzit in their hands, and kiss them at the end. It then continues with Psalms 145-150, the last six Psalms in the book of Psalms. Psalm 145 is better known as Ashrei. The next section, through Shirat Hayam, is recited while standing. After Shirat Hayam, we are seated and continue with a series of liturgical poems praising G-d as the source of all life. We rise and conclude Pesukei D'zimra with Yishtabab and a Hatzi Kaddish.



The Musaf Service:

The Musaf, or additional, service corresponds to a special Shabbat offering that was brought to the Temple in addition to the regular daily offering.

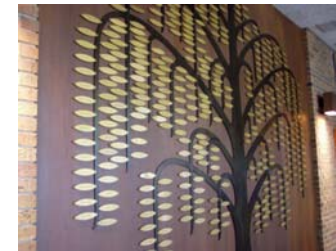
16	428	Hatzi Kaddish	1:38
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The Amidah:

17	430	Avot	1:03
18	430	Gevurot	1:22
19	432	Kedushah - first paragraph	0:39
20	432	Kedushah - alternative first paragraph	0:45
21	432	Continuation of Kedushah	2:55
22	434	Kedushah - L'dor Vador 1	0:35
23	434	Kedushah L'dor Vador 2 (alternative version)	1:37
24	436	Tikanta Shabbat	2:46
25	434	Yis'meh'u	2:05
26	434	Eloheinu V'eilohei Avoteinu	1:20
27	436	R'tzei, V'tehezena, Modim	1:22
28	438	V'al Kulam	1:38
29	438	Sim Shalom 1	1:37
30	438	Sim Shalom 2 (alternative version)	2:18
31	438	Sim Shalom 3 (alternative version)	2:31

Conclusion to the Musaf Service:

32	506	Kaddish Shalem	1:55
33	508	Ein Keiloheinu 1	1:13
34	508	Ein Keiloheinu 2 (alternate version)	1:23
35	510	Aleinu	2:43
36	512	Mourner's Kaddish	1:11
37	514	Adon Olam 1	1:31
38	514	Adon Olam 2 (alternate version)	0:55
		Total length	1:06:55



Track	Page	Description
1	394	Ein Kamokha
2	394	Vayehi binsoah
3	398	Ana Avda (alternative extra melody)
4	398	Bei Ana Raḥetz
5	398	Shema, Ehad, Gadlu, L'kha
6	400	V'Ya'azor/Calling aliyot
7	400-2	Torah Blessings
8	410	Haftarah Blessings
9	412	Yekum Purkan
10	416	Prayer for Israel
11	420-2	Ashrei 1
12	420-2	Ashrei 2 (alternative version)
13	422	Yehal'lu
14	424	Psalm 29
15	426	Uv'nuḥo Yomar



Length
1:40
1:21
1:18
1:29
2:13
1:03
1:17
4:28
1:59
0:59
3:16
4:04
0:42
2:16
1:29

7	54	Barukh She'amar	1:13
8	80-88	Psalm 145 (Ashrei) - Psalm 150	3:21
9	90-94	Barukh Adonai - Shirat Hayam	2:21
10	334-6	Nishmat Kol Hai	1:20

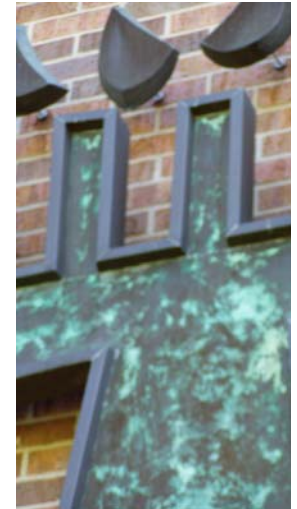
The formal melodies of the Shaḥarit service begin here:

11	336	Shokhen Ad	1:12
12	338	Uv'mak'halot	1:00
13	338	Yishtabah	0:52
14	338	Hatzi Kaddish	1:15

The Shema and its blessings:

We begin the Shema unit of the Shaḥarit service standing with our feet together, and bowing slightly at the waist when reciting Barkhu or the responding congregational line. We then continue with the two berakhot before the three Biblical sections of the Shema. At the second end of the second berakha, Ahava Raba, it is customary to gather our four tzitzit together from the corners of our tallit when we read the words "Vehavi'enu l'shalom me'arba kanfot ha'aretz." Because the first line of the Shema is such a powerful theological statement of God's unity, it is customary to close or cover our eyes when reciting it. The next line, "Barukh Shem," is recited silently since it is not part of the Biblical verses of the Shema. In the third paragraph of the Shema, Vayedaber, we kiss the Tzitzit at each of the three occurrences of the word tzitzit. The last two words of this paragraph are joined to the first word of the next paragraph as we kiss the tzitzit again, and the shaliaḥ tzibur (prayer leader) repeats these three words out loud after the congregation. When we reach the words "L'dor Vador," we kiss the tzitzit one more time and release them. As we reach the final paragraph of the blessing after the Shema, beginning with the words "Tzur Yisrael," we rise. Customarily, the shaliaḥ tzibur does not say the last few words of the berakha out loud so that the congregation does not need to say "Amen" before beginning the Amidah.

15	340	Barkhu, 1st berakha before Shema	1:25
16	342	El Adon 1	2:16
17	342	El Adon 2 (alternative version)	2:22
18	342	El Adon 3 (alternative version)	2:13



19	344	End of the 1st Berakha before the Shema	2:35
20	346	2nd Berakha before the Shema	0:48
21	346-8	Shema, Vahavta, end of 3rd paragraph	1:42
22	350	Emet V'yatziv to T'hilot l'El elyon	1:46
23	352	Mi Khamokha 1	0:47
24	352	Mi Khamokha 2 (alternative version)	0:52
25	352	Tzur Yisrael	0:39

The Amidah:

The Amidah is traditionally recited while standing with our feet together. Before beginning, we take three small steps forward to symbolically enter the presence of God. At the words "Barukh ata Adonai" at the beginning and end of the first berakha, we bow. The traditional method of bowing is to bend one's knees at the word "Barukh," bow slightly at the waist at the word "Ata," and finally straighten up completely before saying the word "Adonai." When the leader's reaches the third berakha of the Amidah (either during the repetition or during a hekhe kedushah, when the beginning of the Amidah is recited out loud), the kedushah, an expanded form of the third berakha, is substituted for the short form of the third berakha recited during the silent Amidah. We stand during the kedushah, with the same posture as the main portion of the Amidah. At the words, "zeh el zeh v'amar," bow left (zeh), right (zeh), and straight ahead (v'amar). At the words "Kadosh, Kadosh, Kadosh," (holy, holy, holy) we rise up on our toes slightly. Some people also do so at the beginning of the lines, "Barukh Kavod," and "Yimlokh." We also bow at the beginning and the end of the Modim berakha. On the words "Modim Anahnu Lakh" bow slightly at the waist. At the "Barukh ata" at the end of that berakha, bow the same way as at the beginning of the Amidah. When the Shaliah tzibur chants the Modim berakha out loud, the congregation recites the Modim d'rabbanan. At the first words, "Modim Anahnu Lakh," we bow slightly at the waist if standing, and lean forward and bow slightly in our chair if seated. The Amidah formally ends with a prayer for peace, Oseh Shalom, at which we take three steps backwards to depart from God's presence, bow to the left, to the right, and straight ahead, and walk forward three steps to rejoin the world of the congregation.

26	354	Avot	0:54
27	354	Gevurot	1:25
28	356	Kedusha - beginning	1:30
29	356	Kedusha - Mimkomkha 1	1:53
30	356	Kedusha - Mimkomkha 2 (alternative version)	2:52

31	356	Kedusha - L'dor Vador chanted	0:39
32	356	Kedusha - L'dor Vador sung	1:37
33	358	Yismah Moshe	1:53
34	358	V'shamru	0:29
35	358	V'lo N'tato	0:53
36	358	Eloheinu V'eilohei Avotainu	1:18
37	358	R'tzei	0:23
38	360	V'tehzeza and Modim	0:46
39	362	V'al Kulam and Birkat Kohanim	1:39
40	362	Sim Shalom 1	1:40
41	362	Sim Shalom 2 (alternative version)	2:13
42	362	Sim Shalom 3 (alternative version)	2:27
43	392	Kaddish Shalem	1:47
Total length			1:05:13

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When we chant the words "vayehi binsoah ha'aron," the ark is opened and we rise. After the prayer ending with the melody "bei ana rahetz," the ark is closed, the shaliah tzibur chants Shema and Ehad, and the congregation repeats. The shaliah tzibur then turns towards the Ark and chants the line Gadlu as we all bow slightly at the waist. We then chant "Lekha Adonai" as the shaliah tzibur carries the Torah around the sanctuary. At least seven aliyot are called to the Torah on Shabbat morning, followed by the Maftir (concluding) Torah portion and the Haftarah, a section from the prophets that concludes the Scriptural readings. We then recite special prayers for the congregation, the country, the State of Israel (and the announcement of the new month, if appropriate), and Ashrei. The Shaliah Tzibur chants yehalelu and Psalm 29 as we carry the Torah around the sanctuary. Finally, we read the paragraph beginning "uv'nuho yomar" as the Torah is put back into the Ark. We may be seated as the Ark is closed.

