

BASIC SERVICE PARAMETERS (formerly known as: “THE MINIMUM REQUIREMENTS FOR A SERVICE”)

Our method of running services is based on the practices of Classical Eretz Yisrael. Eretz Yisrael services in the first millennium CE allowed extensive flexibility in the language of the prayers, but the service order was anchored by the fixed series of *hatimot* (the “blessed are You”s that conclude each prayer). A separate document lists our usual, “generic” service, but we encourage service leaders to be creative within the “Eretz Yisrael” framework. This document details that framework as practiced here at Temple Bnai Israel.

(in the following, page numbers refer to our regular Siddur, Kol Haneshamah: Shabbat Vehagim.)

FRIDAY NIGHT:

KABBALAT SHABBAT – Greeting Shabbat

0. It’s not an absolute requirement, but it’s very appropriate to start with some introductory songs/readings to set the tone and greet Shabbat (our usual: several songs and readings from Kabbalat Shabbat pp 20-52)

SHMA AND ITS BLESSINGS

1. If there’s a **minyan: Barchu** (pp 56-57)
2. A prayer/poem/song about the **evening**, at the end of which you should say, “Blessed are you, Adonai, who makes the evenings fall.” or something close to that. (our usual: p. 58)
3. A prayer/poem/song about **love** and preferably also about mitsvot or **obligations** or Torah, at the end of which you should say, “Blessed are you, BELOVED ONE, who loves your people Israel” or “*barukh atah Adonai, ohev amo Yisrael*” or something close to those. (our usual: p. 63)
4. The **Shma** (with its first paragraph), p. 64/65. (There’s rarely a reason to not let people say the other two paragraphs as well, pp 68-73)
5. A prayer/poem/song about **hope or freedom or justice or the exodus** from Egypt, at the end of which you should say, “Blessed are you, THE GUARDIAN, Israel’s redeeming power” or “*baruch atah Adonai, ga’al Yisrael*” or something quite close to those. (our usual: 76 responsively or 78 below the line, either being followed by 79)
6. A prayer/poem/song about **peace**, at the end of which you should say, “Blessed are you, COMPASSIONATE ONE, who spreads your canopy of peace over all you people Israel, over Jerusalem, and over all humanity” or something close to that. (our usual, an invitation to bring those we’re praying for into our minds eye and our hearts, sing ufros aleynu at end of top paragraph, p. 81, conclude together bottom of 80, adding all humanity)

not required, but we usually do V’shamru (85) and Hatsi Kaddish (87)

AMIDAH/T’FILAH – Standing in the Presence

7. Time for **private prayer** (trad: pp 90-107)

CONCLUDING PRAYERS

not part of absolute minimum, but we always do it: Aleynu or alternative (120-125/126-127)

8. Announce **yahrzeits** from the bulletin.

9. If there's a **minyan: Mourners' Kaddish** (p. 131)

10. A concluding hymn isn't an absolute requirement, but it would feel weird to end with kaddish. (our usual: Adon Olam, p. 133)

SATURDAY MORNING

BIRHOT HASHAHAR, P'SUKEI D'ZIMRA – Dawn blessings/waking up; poetry/psalm/song

0. I guess it's not absolutely necessary, but I very much like to have something of the first two sections of the service: 1) thanking God for the physical world and waking up, (our usual: top of p.1 in supplement, 162, 165, 175) and 2) acknowledging God in language/poetry/ emotional connection/the life of the universe (hard to summarize possibilities briefly here) (our usual: Baruh She'amar on p. 1 of supp., a couple selections 182-229, 231, 3rd paragraph 238, 3rd paragraph 241-245.)

SHMA AND ITS BLESSINGS

1. If there's a **minyan: Barchu** (pp 246/247)

2. "You are blessingful, CREATING, our God, Majesty or the universe, fashioning light and creating darkness, doing peace and creating all" or something close to that (our usual: p. 247), followed by a prayer/poem/song about the **morning or the heavenly lights or nature**, (our usual: El Adon, p. 253 and a "cosmic poem" from my folder,) at the end of which you should say, "Blessed are you, Adonai, fashioning heaven's lights." or something close to that. (our usual: last two lines on 269)

3. A prayer/poem/song about **love** and preferably also about mitsvot or **obligations** or Torah, at the end of which you should say, "Blessed are you, BELOVED ONE, who loves your people Israel" or "*baruch atah Adonai, ohev amo Yisrael*" or something close to those. (our usual: p. 272 in English, 275 in Hebrew)

4. The **Shma** (with its first paragraph), p. 276/277. (usually we say the other two paragraphs as well, pp 282-285,)

5. A prayer/poem/song about **hope or freedom or justice or the exodus** from Egypt, at the end of which you should say, "Blessed are you, THE GUARDIAN, Israel's redeeming power" or "*baruch atah Adonai, ga'al Yisrael*" or something quite close to those. (our usual: the English insert facing 288, the Hebrew on 291)

AMIDAH/T'FILAH

6a if **no minyan**: . **Time for private prayer** (trad: 394-323)

6b: if there's a **minyan: the beginning of the Amidah together** - three blessings: **Ancestors, Divine Power, and Hallowing God's Name (Kedushah)** (our usual: 295-299, 303-305), followed by opportunity for private prayer (trad: 306-323)

If there's a minyan, we usually say Kaddish Titkabal., p. 381

TORAH SERVICE

7a. if **no minyan**: **discuss the Torah portion** (our usual: read it going around the room)

7b. if **minyan**: **Take out the Torah and read from it..** (our usual: 383-385, pretty often 387, 393. most Shabbatot, we read 7 aliyot from the triennial cycle; at Bagel and Bible, 3 aliyot from the Torah and the rest in English. An aliyah could be read from the Humash and whispered along from the Torah. We usually offer a prayer for healing (“Mi Sheberah”) (685 or 686) after the fifth aliyah (or at some other time in the reading.))

8. There should be some acknowledgement that the Torah tradition doesn't end with Torah via a **haftarah** (if minyan) or **Dvar Torah** (talk) or both

9. If the Torah was taken out, it should be put back. (our usual: 433, 435, 441)

MUSAF – Extra Meditation

10. I like there to be time for private musaf meditation, using the choices in the supplement, beginning on p 4-, but often we just sing a prayer for peace (*oseh shalom* or *od yavo shalom.*)

CONCLUDING PRAYERS

not part of absolute minimum, but we usually do Ein Keloheinu, Aleinu (443 or laminated sheet, 445-449)

11. If there's a **minyan**: **read yahrzeit list, mourners say mourners' kaddish p. 451**

12. A concluding hymn isn't an absolute requirement, but it would feel weird to end with kaddish. (our usual: Adon Olam, p. 459)