

**When we pray, we don't change the world, we change ourselves. We change our consciousness. We move from an individual, isolated making-things-happen kind of consciousness to a connection on the deepest level with the largest possible reality. When we pray we stop trying to control life and remember that we belong to life. It is an opportunity to experience humility and recognise grace.** *Rachel Naomi Remen*

### Introduction

(Page numbers are given for the green / red siddur in that order)

Thank you for attending the service. Your presence is important and appreciated. Just by being there, you are performing the valuable mitzvah of helping to make a minyan. The presence of a minyan allows mourners to say kaddish and allows the Torah service to take place on Mondays and Thursdays.

The morning service midweek, i.e. other than on Shabbat, is usually quite short (about 50 minutes). Many people are unfamiliar with this service because it does not usually attract a large congregation, so this guide aims to give enough information for people to be comfortable attending. In all our services, both men and women are welcomed and counted in the minyan. Never hesitate to ask the shammas or someone near you for guidance.

Try to arrive about five minutes before the advertised start time of the service. This allows time to choose your seat, put on the tallit, lay tephilin and find the place in the siddur. It also helps to ensure that a minyan is present from the start. Spare kippot, tallitot and tephilin are available to borrow; just ask the shammas when you arrive. If you are out of practice at laying tephilin, it is quite normal to ask the shammas or one of the others present to help you. Blessings when putting on tallit and tephilin are recited quietly to oneself and can be found in the siddur (pp 6-7 / 3-5).

The shammas will usually announce page numbers at the start and at key points throughout the service. Do also feel free to ask your neighbour to help you find your place. If you know the usual responses at certain points, please join in; the more who do so, the more it helps the spirit of the service. You need not pray aloud if you prefer to stay quiet.

### Charity

It is customary but not mandatory to put a small amount (e.g. loose change, or more if you particularly wish) into the charity box when it is brought round. We do not, of course, ask for financial contributions, in any service.

### The mourner's kaddish

If you wish to say kaddish and are not familiar with when or how it is said, do please ask on arrival - or in advance by requesting the synagogue office (8346 8560) to put you in touch with someone with whom you can practice it.

In the service, two types of kaddish are said by mourners: the mourner's kaddish and kaddish d'rabbanan. Transliterations of both are available at the back of the green siddur p 924-5, if required.

Saying kaddish anew is not necessarily easy. If this applies to you, take your time, regardless of the pace at which others are saying the prayer. When others have finished, they will patiently wait for you to do so.

Mourners say kaddish twice near the beginning of the midweek morning service and two or three times near the end:

1. Kaddish d'rabbanan p 34 / 31 (near the beginning of the service)
2. Mourner's kaddish p 36 / 35 (very soon after the kaddish d'rabbanan)
3. Mourner's kaddish p 142 / 135 (in the concluding section, immediately after the end of Aleinu)
4. Mourner's kaddish (read it from p 36 / 35 or from p 142 / 135) immediately after the psalm for the day (pp 144-154 / 137-143) and, from the second day of Rosh Chodesh Ellul until and including Shemini Atzeret, immediately after Psalm 27 (p 156 / 145).
5. Kaddish d'rabbanan (turn back to read it from p 34 / 31) immediately after the rabbi's teaching, if there is one.

## The main parts of the morning service

### Pezukei d'zimra – Verses of song

The preliminary morning service starts with the sheliach tzibbur reading several blessings in succession (p 16 / 15) followed by other prayers including mourners saying kaddish d'rabbanan (p 34 / 31) and an ordinary kaddish (p 36 / 35), psalms, extracts from the prophets and the Torah and concluding with the sheliach tzibbur saying a half kaddish.

### Shacharit – The morning service proper

The main section of the morning service starts with Barechu (p 62 / 59) and contains the Shema (p 68 / 67) and Amidah (p 74 / 75). The latter is said standing and in silence and is followed by the sheliach tzibbur's repetition of it aloud. Then comes the very quietly or silently recited Tachanun, prayers of petition and penitence (p 104 / 99 on some Mondays and Thursdays, otherwise continue on p 112 / 105), and concludes with the sheliach tzibbur saying a half kaddish.

### The Torah service

This is inserted on Mondays and Thursdays. It starts with the opening of the ark (p 120 / 113). Unlike on a Shabbat, only three people are called up and there is no haftarah.

While the Torah scroll(s) are paraded, before and after being read, your eyes should follow them round. As they approach, you may either bow or touch them lightly with your tallit or siddur, which you then touch to your lips.

The shammas may approach you and ask if you would like a call-up to the Torah. You can decline – or you can accept and tell the shammas your Hebrew name. Other roles you might quietly be offered in the Torah service are Petichah (opening and closing the ark), Hagbah (raising the Sefer Torah after it has been read) and Gelilah (dressing the Sefer Torah after it has been read). For Hagbah you really have to know what you are doing. For the others, you can ask for guidance, accept or decline.

### Conclusion

After the Sefer Torah is returned to the ark, the service continues with Ashrei (p 132 / 123) and other prayers and includes Aleinu (p 140 / 133) followed immediately by the mourner's kaddish. The service then ends with a psalm for the particular day of the week (and, during Ellul and then until Simchat Torah, Psalm 27 (p 156 / 145)), followed by the mourner's kaddish.

There may then be a short teaching given by the rabbi (in which case it is followed by mourners saying kaddish d'rabbanan).

Tephilin may be taken off any time after the start of Aleinu or left on until the service has ended. The tallit is removed when the service has ended.

**The Minyan teaches us that we must all take our share of responsibility. One or two people, however highly motivated, can't provide a Minyan. Nowhere is there ever a regular Minyan unless the community together show that they want to create it and mean to sustain it. Here is the answer to the 'It'll always be there if I need it and I'll use it when I want it' view of Judaism. If we want a Minyan to support us, we have to support it, - and there comes a time when we surely will want it. Thus, Minyan is paradigmatic of what community means: community is what we give, community is what together we create. Thank you so much for the essential contribution which you are kindly making.**

*Jonathan Wittenberg*

Please address any questions about the service to the shammashim, c/o the shul office:  
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