

Morning Minyan Information Sheet

Welcome to morning services at Sutton Place Synagogue! We are glad you are here. Sutton Place Synagogue is an egalitarian , Conservative synagogue that includes women in the quorum of ten Jewish adults. The tradition is to wear a tallit (prayer shawl), a Kippah (Yamukah head covering) and tefillin (phylacteries), during services. If you don't know how to put on tefillin, we are happy to help you and show you how, though you can certainly remain in the sanctuary without this item. We strongly request a head covering and a tallit. Anyone ascending the bimah should put on a head covering.

Here are the detailed pages that we will be reciting:

Page	Instruction	Notes
10-top of 12	Please rise for Birkot HaShachar	Morning blessings where we thank God for our everyday needs
12-14	Seated and reading quietly with leader reading "at the boxes"	The small boxes are commonly found throughout the Siddur and will indicate where the prayer leader will pick up
	(If there is a Minyan (quorum of 10 Jewish adults) continue as is. If not, jump to 54 and come back to pages 18-20 at the end, following the Mourner's Kaddish.)	
18	Read the 3 rd paragraph quietly	Reader will conclude at the bottom
20	Rise for Kaddish D'Rabbanan*	Go immediately to p. 50 because we will return to Psalm of the day
50	Seated	
52	Mourner's Kaddish*	Only those in mourning stand
54	Rise for Barukh She-amar	Beginning of collection of words of praise that identify God as the creator
54-58	Seated at 2 nd half of the page	Continue quietly with reader chanting out loud at the boxes
60	Rise for top paragraph	
80-88	Seated for collections of Psalms including Ashrei**	Praise of God through God's actions and human response
90-92	Rise	Collections of biblical texts including the "song of the sea" with Moses
94	Stand-Yishtabach and Hatzi Kaddish*	
96	Remain standing for the Barchu	Official call to prayer of this service
96	Seated following the Barchu and read quietly through 98	
100	Seated for the Sh'ma*** and following paragraphs	
102-104	Rise at the bottom of 104	Transition to Amidah****
106	Remain standing on 106 and 108 and then continue quietly until 120	
128-136	Seated for Tahanun	Prayers of Supplication
136	Seated for Hatzi Kaddish*	
138-150	Mon., Thurs., or Rosh Chodesh*****Rise when ark is open	Torah service*****
152	Seated for Ashrei	Remain seated through 158
158	Rise for Kaddish Shalem*	
160	Remain standing Aleinu*****	
162	Mourner's Kaddish*	
22-42	Psalm for the day, Seated	Daily, Rosh Chodesh, or Days of Awe
52	Mourner's Kaddish*	

Explanation of Key Prayers:

***There are several ‘Kaddishes’ recited throughout a service. Any kaddish is supposed to mark a moment of transition in the service.**

- The Kaddish D’Rabbanan (literally: The Rabbis’ Kaddish) is recited after a brief period of study. It includes a prayer for blessings (peace, long life, etc.) for the rabbis, their students, and all those who engage in religious study. Sometimes everyone stands, sometimes just mourners stand, it depends on an individual’s personal custom.
- The Hatzi (half) Kaddish marks distinctions between different components of the overall service.
- Kaddish Shalem (the full Kaddish) is recited by the prayer leader alone after the Amidah in each prayer service. Kaddish Shalem contains a verse requesting that God accept the prayers of all of the people of Israel. It is for this reason that the Kaddish Shalem follows the Amidah, the prayer during which Jews traditionally make supplications before God.
- Mourner’s Kaddish is recited by individuals whose parent/spouse/sibling/child has passed away within the last 11 months and those who are observing the anniversary of their loved’s one’s passing (known as a yahrzeit).
Generally, only those in mourning, stand for the Mourner’s Kaddish.

****The Ashrei** is one of the highlights of the pesukei d’zimra (collection of psalms) part of the service and is uniquely composed to include almost every single letter of the Hebrew alphabet to find different ways to praise God.

*****The Sh’ma is one of the two central prayers said during the service.** It affirms the belief in the One-ness of God and the relationship between God and the Jewish people. It is traditional to cover one’s eyes during the Sh’ma to fully focus on the meaning of the words.

******The Amidah (The Standing Prayer) is a collection of blessings divided into three major categories:** Praise of God, Requests to God, and Thanks to God. The requests range from asking for healing, asking for wisdom, asking for the Jewish people to be unified, and more. There is an opportunity during the Amidah to add your own prayers as well.

*******Rosh Chodesh** is the beginning of each new Hebrew month. There are special parts of the service to mark this day, including reciting Hallel (special psalms of praise beginning on p. 380), Torah reading, and the Musaf Amidah (p.486). For those who wear tefillin, we remove our tefillin following the Torah service to mark that Rosh Chodesh isn’t quite a “regular” day nor is it a full holiday like one of the Pilgrimage festivals or Shabbat where tefillin is not worn.

*******If you are asked to participate in the Torah Service,** you will ascend the bimah (platform) for an aliyah (an honor at the Torah). You will be asked for your Hebrew name (your name and your parents’ Hebrew names). The blessings for the Torah are written in Hebrew and English transliteration at the bimah. At the conclusion of the Torah service, before the Torah is returned to the ark, there will be a prayer for those in need of healing. You may approach the bimah and give the name, in Hebrew or English to the person reciting the prayer. The person for whom you are praying need not be Jewish.

*******Aleinu** is a prayer that is always found at the end of the service. It is a theological message that we as a Jewish community have a unique (not better than) relationship with God and one of our roles is to work to perfect the earth. The phrase “Tikkun Olam-Repair the World” comes from this prayer.