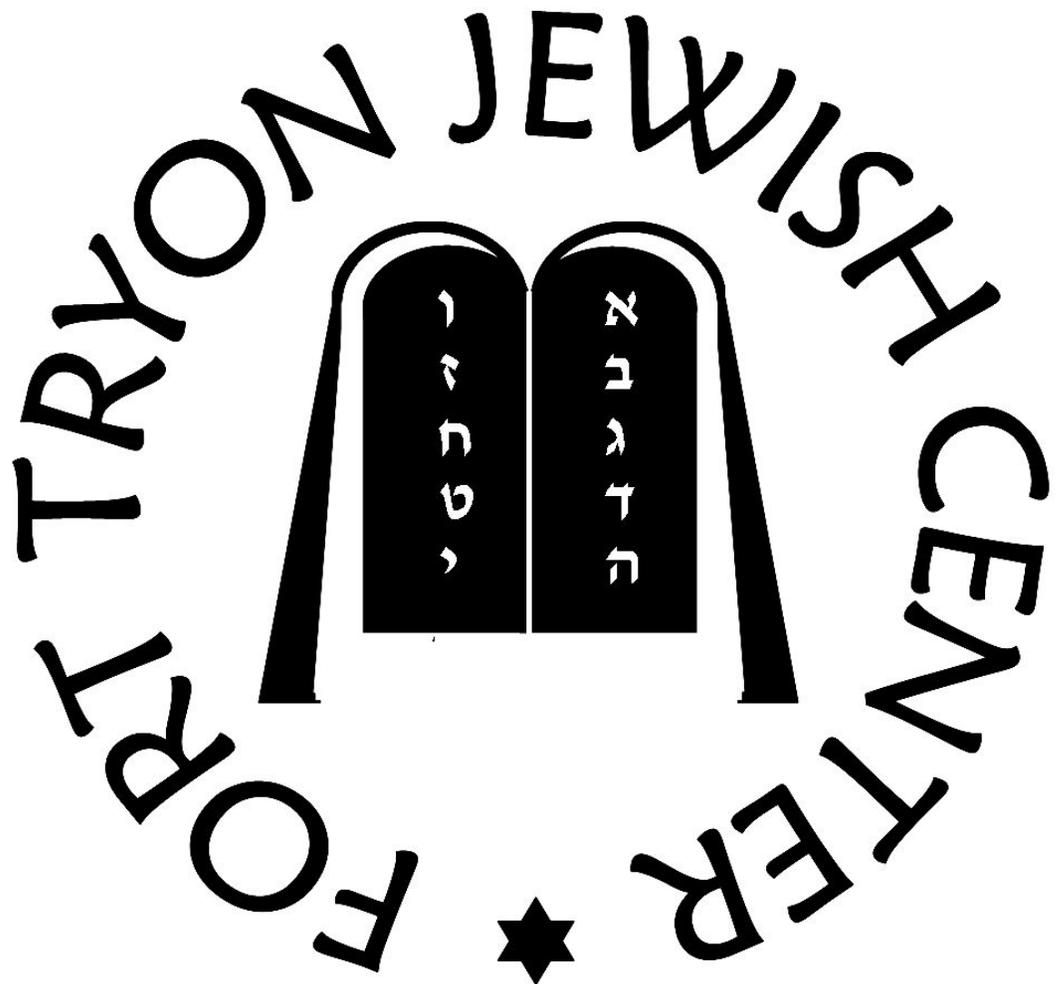


A Guide to
Shabbat Prayer
at Home

*Resources for
Inspiration and Participation*



Welcome to the Fort Tryon Jewish Center!

An independent, traditional, egalitarian community based in Washington Heights & Inwood since 1938.

How to use this booklet: This booklet has something for everyone and is intended to help all of us participate and connect more deeply during FTJC's **physically distanced** *davening* (prayer practice). The booklet outlines the complete service as is done at FTJC, with options for both streamlined and contemplative services for the individual or family at home. If you feel lost, see the outlines of the three Shabbat prayer services: Kabbalat Shabbat (p.7), Shabbat morning (p.9), and Shabbat Minchah/Ma'ariv (p.15). If you need inspiration, spend time thinking about prayer at home (p.4), a poem (p. 16), or teaching (p. 27). If your Hebrew is rusty, try the transliterations (p. 23) and sing your heart out! Let this booklet help you stay present and reflective—open to and focused on the experience that's available here and now.

The *siddur* (prayerbook) can be your friend too. Use the headers to orient yourself. Linger on the commentaries, or read the essays—let the prayers open to you, taking as much time as needed.

We look forward to gathering again in person for community, prayer, learning, and delicious food.

Seeking, Finding

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*Rebbe Nachman said:
“When you pray,
hold nothing back from God.
Pour out your heart with honest openness,
as if you were speaking to your very best friend.”*

(Likkutei Moharan 2:95)

Prayer at Home

Davening as an Individual

Prayer in community is like riding on the back of a tandem bike. The prayer leader is steering, and you both peddle along. If you happen to get lost in a daydream, or a worry from the week, the biker in the front is still peddling forward. Prayer at home requires more effort on our part - a solo bike ride.

This brings both challenges and benefits. The service is as quick or leisurely as we wish, we choose the tunes we want, and are free to do it all with a coffee in hand. The goal of this booklet is to help guide us through Shabbat tefillah at home. Rabbi Edward Feld, in the introduction to Siddur Lev Shalem, names that even in the solo act of praying alone, we are still linked to our community. He writes: “I recite the words of the prayerbook, words that are not my own, and I am inevitably aware that I am praying along with a community, a people to whom I am tied - at the very least by our speaking these same traditional words - *and so even when I pray these words by myself, I join with a larger community*. Opening the prayerbook, I enter into the common life and experience of the Jewish People...These words are the lineaments of the Jewish people, a vocabulary giving voice to the Jewish soul.” It is our hope that this booklet aids us all in prayerful communal connection, even while we are physically distant.

Strategies and Thoughts on Davening at Home

- ★ **Setting:** When we go to shul, we may set an alarm to wake us up at a specific time, we may dress a particular way, or we may seek out a particular seat or row in the Social Hall from which to pray. It can be helpful to think of prayer at home in the same way. Set specific times for prayer, dress up, and set aside a particular place to pray. You may find that this helps “set the mood” for personal tefillah.
- ★ **Language:** Prayer can be in any language. If we don’t understand or can’t read the Hebrew, we can use the English translations or any other language. As we pray at home, we can move back and forth in the languages as is fitting. Some parts of the tefillah might touch us more in Hebrew - like the Shema. Other parts might be more moving and heartfelt in our native tongue. Experiment with what feels right. (See: Mishnah Sotah 7:1, Babylonian Talmud Sotah 32a, Shulchan Aruch 62:2)
- ★ **Mode:** We are encouraged to cultivate intentionality during prayer - kavanah. Try saying the prayers out loud in a whisper. Try saying them aloud as if you are talking to a friend. Sing the prayers, chant them, meditate on them silently. If we find ourselves reading without reflecting, our minds drifting elsewhere, at least we are not alone:

Rabbi Chiya said of himself that he was never able to have kavanah throughout his entire prayer. Once, when he tried to concentrate during his prayer, he began to ponder who is more important before the king, this minister or that one. Shmuel said, “I counted newly hatched chicks while I was praying.” Rabbi Bon Bar Chiya said: “While I was praying I counted the rows of the building.” Rabbi Matanyah said, “I am grateful for my head, for even when I am not paying attention to what I am saying, it knows by itself to bow at Modim.”

(Jerusalem Talmud, Berachot, 2:4)

Eight Strategies for Praying on Your Own Rambam (Maimonides), *Mishneh Torah, Pathways of Prayer 5:1*

“A person in prayer should take care to observe these eight practices, although if you are not able to do these because of stress or circumstances, they won’t prevent you from praying. These are:

1. *Amidah* - Stand as you are able in the divine presence.
2. *Nochach Lamikdash* - Face toward holiness.
3. *Tikkun Haguf* - Be intentional with your body.
4. *Tikkun Hamalbushim* - Be intentional with your clothing.
5. *Tikkun Hamakom* - Be intentional with your place.
6. *Hashwayat Hakol* - Find your voice.
7. *Keriyah* - Be willing to bend.
8. *Hishtachavayah* - Be willing to bow.

A Mystical Vision of Shabbat Zohar II:135a-b (Siddur Lev Shalem, 2016)

In many communities, this poetic passage from the Zohar is recited before the Friday Evening Service (Ma'ariv). The Zohar imagines a correspondence between the divine realm and the created world, such that unity or disunity in one realm both affects and is reflected in the other realm. To express this correspondence, the Zohar frequently uses anthropomorphic metaphors for God. Here, the Zohar imagines God as having both masculine and feminine elements, with Shabbat representing the feminine side...Throughout the week, the masculine and feminine aspects of God are seen as distant from each other, and aspects of God are, so to speak, divided. With the arrival of Shabbat, the feminine aspect of God is reunited with the masculine, and once again God is truly and wholly "one."

Just as the aspects of God unite on high,
so too Shabbat unites below in the mystery of Oneness,
that she may be with Him on high,
each ready to receive the other in holy oneness.

God is one.

God does not sit on the holy throne on high till she too, like Him,
is encompassed by the mystery of oneness,
that they might be united.

In that way the mystery of "God is one and God's name is one"
is fulfilled.

The Secret of Shabbat is that it creates a unity
on which the mystery of oneness settles.

Through the prayers offered on the eve of Shabbat, the holy throne of glory becomes fit for the Holy One. As the Shabbat enters, she becomes separated from all forces of evil and harsh judgment, and she is left then united with holy radiance, as she adorns herself with many crowns in the presence of the holy Sovereign. The realm of anger and the dominion of judgment flee from her, and nothing else rules the entire world. Her face shines with the light from on high and she is clothed with the holy people below, all of whom are adorned with fresh souls so they may begin to bless her and pray, with joy-filled beaming faces.

Outline of Friday Shabbat Service

Kabbalat Shabbat & Maariv

1. Kabbalat Shabbat (Welcoming Shabbat)

Kabbalat Shabbat (full)		308-333
*Yedid Nefesh	<i>Beloved of the Soul</i>	308-309
Psalm 95	<i>Come, Let Us Sing</i>	310-313
Psalm 96	<i>Sing to God a New Song</i>	312-313
Psalm 97	<i>God Reigns</i>	312-315
Psalm 98	<i>A New Song of Redemption</i>	314-315
Psalm 99	<i>God's Holiness</i>	314-317
*Psalm 29 Mizmor lDavid	<i>The Giving of Torah</i>	316-317
Ana B'koach	<i>Please, Untie Us</i>	318-319
*Lecha Dodi	<i>Come, My Beloved</i>	318-323
*Psalm 92 Mizmor Shir	<i>A Psalm for Shabbat</i>	324-325
*Psalm 93 Adonai Malach	<i>God is Robed in Majesty</i>	324-325
Kaddish Yatom	<i>Mourner's Kaddish</i>	326-327
Kaddish Derabbanan	<i>Rabbis' Kaddish</i>	330-333

2. Ma'ariv for Shabbat (Evening Service)

Barechu	<i>Bless!</i>	334-335
*Blessing 1: HaMa'ariv Aravim	<i>Day / Night</i>	334-335
*Blessing 2: Ahavat Olam	<i>Love / Forever</i>	336-337
*The Shema	<i>Oneness</i>	336-341
*Ve'ahavta	<i>Returning God's Love</i>	336-337
*Vehayah Im Shamo'a	<i>Avoiding Complacency</i>	338-339
*Vaydaber Adonai	<i>Remembering the Mitzvot</i>	338-341
*Blessing 3: Ga'al Yisrael	<i>Loyalty / Redemption</i>	340-343
*Blessing 4: Sukkat Shalom	<i>Spreading Peace</i>	342-343
*Veshamru	<i>Shabbat in Every Generation</i>	344-345
Hatzi Kaddish	<i>Half Kaddish</i>	344-345

3. Amidah (The Standing Prayer)

*Whispered Individual Amidah (Shabbat Evening Amidah)		346-359
Blessings 1-3	<i>Ancestors, Powers, God's Name</i>	346-349
Middle Blessing	<i>Sanctity of Shabbat</i>	348-351
Blessings 5-7	<i>Service, Gratitude, Shalom</i>	350-359
*Vaychulu	<i>Heaven & Earth Completed</i>	358-359
Symbolic Repetition of the Amidah by the Prayer Leader		358-361
Kaddish Shalem	<i>Full Kaddish</i>	360-363
*Aleinu	<i>It's On Us</i>	364-367
Kaddish Yatom	<i>Mourner's Kaddish</i>	367-369
Yigdal	<i>Great is God</i>	370-371

On Shabbat

from **“The Sabbath,”** by **Rabbi Abraham Joshua Heschel**

(*excerpted, adapted*)

The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to *holiness in time*. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.

One who wants to enter the holiness of the day must first lay down the profanity of clattering commerce, of being yoked to toil. One must go away from the screech of dissonant days, from the nervousness and fury of acquisitiveness and the betrayal in embezzling one’s own life. One must say farewell to manual work and learn to understand that the world has already been created and will survive without the help of humans. Six days a week we wrestle with the world, wringing profit from the earth; on the Sabbath we especially care for the seed of eternity planted in the soul. The world has our hands, but our soul belongs to Someone Else.

The Sabbath, thus, is more than an armistice, more than an interlude; it is a profound conscious harmony of human and world, a sympathy for all things and a participation in the spirit that unites what is below and what is above. All that is divine in the world is brought into union with God. This is Sabbath, and the true happiness of the universe.

Creation is the language of God, Time is God’s song, and things of space the consonants in the song. To sanctify time is to sing the vowels in unison with God. This is the task of human beings: to conquer space and sanctify time. All week long we are called upon to sanctify life through employing things of space. On the Sabbath it is given to us to share in the holiness that is in the heart of time. Even when the soul is seared, even when no prayer can come out of our tightened throats, the clean, silent rest of the Sabbath leads us to a realm of endless peace, or to the beginning of an awareness of what eternity means. Eternity utters a day.

Outline of the Shabbat Morning Service

Full Liturgy & Core Liturgy

**Bolted sections are "core liturgy," either at a higher level of obligation or a well-known favorite, and can be the focus of a streamlined prayer service. Sections crossed-out are said with a minyan, and may be said at home "P'shem chinuch" (for the sake of education). The pages listed are for The Koren Siddur used at FTJC.*

1. Birechot Hashachar (Morning Blessings)

Modah/Modeh Ani	<i>Thank You</i>	4-5
Elohai Neshama	<i>The Soul You Have Given Me</i>	6-7
Blessing for Torah Study and Passages of Study		8-11
Blessing for Wrapping Oneself in a Talit		12-13
Mah Tovu	<i>How Lovely Are Your Dwellings</i>	20-21
*Birechot Hashachar	<i>Blessings of Gratitude</i>	26-31
Akedah	<i>The Binding of Isaac</i>	32-35
L'Olam Yehea	<i>Accepting the Sovereignty of Heaven</i>	34-41
Korbanot	<i>Offerings</i>	42-53
Kaddish Derabbanan	<i>Rabbis' Kaddish</i>	56-57
*Psalm 30	<i>Rededication</i>	398-399
Kaddish Yatom	<i>Mourner's Kaddish</i>	400-401

2. Pesukei Dezimra (Verses of Song)

*Baruch She'amar	<i>Blessed is the One Who Spoke</i>	402-405
Hodu l'Adonai kiru vishmo	<i>Thank God, Call on God's name</i>	404-411
Psalms for Shabbat:		410-425
Psalm 19	<i>The Universe is God's</i>	410-412
Psalm 34	<i>Protection in Hard Times</i>	412-415
Psalm 90	<i>Our Life is Finite</i>	416-417
Psalm 91	<i>A Prayer for Protection</i>	418-419
Psalm 135	<i>Praise God</i>	418-421
*Psalm 136 Ki l'Olam	<i>God's Love is Eternal</i>	420-423
Psalm 33	<i>We Put Our Hope in You</i>	424-425
*Psalm 92	<i>Psalm for Shabbat</i>	424-427
Psalm 93	<i>God's Throne in Firm</i>	426-427
Yechi K'vod	<i>God's Glory</i>	426-429
Psalms for Every Morning		428-437
*Psalm 145 Ashrei	<i>Satisfied</i>	428-431
Psalm 146	<i>Trust Not in Human Rulers</i>	430-433
Psalm 147	<i>God's Majesty in Nature</i>	432-433
*Psalm 148	<i>All of the Universe Praises God</i>	434-435
Psalm 149	<i>Victory and Justice</i>	434-435
*Psalm 150	<i>With Every Breath</i>	436-437
Vavarech David	<i>From Abraham to the Exodus</i>	436-439
Shirat Hayam	<i>The Song at the Sea</i>	440-443
*Nishmat Kol Chai	<i>The Breath of All Life</i>	444-449
Shochein Ad	<i>Dwelling in Infinity</i>	448-449
*Yishtabach	<i>Praise</i>	450-451

3. <u>Shema Uvirechoteiha (The Shema and Her Blessings)</u>		
Hatzi Kaddish	<i>Half Kaddish</i>	452-453
Barechu	<i>Bless!</i>	454-455
*Blessing 1: Yotzer Or	<i>Light / Creation</i>	456-467
*El Adon	<i>God, Sovereign of Creation</i>	460
*Blessing 2: Ahavah	<i>Love / Revelation</i>	468-469
*The Shema	<i>Oneness</i>	470-471
*Ve'ahavta	<i>Returning God's Love</i>	470-471
*Vehayah Im Shamoah	<i>Avoiding Complacency</i>	472-473
*Vaydaber Adonai	<i>Remembering the Mitzvot</i>	472-475
*Blessing 3: Ga'al Yisrael	<i>Loyalty / Redemption</i>	474-479
4. <u>Amidah (The Standing Prayer)</u>		
*Whispered Individual Amidah (<i>Shacharit Amidah</i>)		480-495
Blessings 1-3	<i>Ancestors, Powers, God's Name</i>	480-485
Middle Blessing	<i>Sanctity of Shabbat</i>	484-487
Blessings 5-7	<i>Service, Gratitude, Shalom</i>	486-493
Repetition of the Amidah by the Prayer Leader		480-493
Kedushah	<i>Experiencing God's Presence</i>	482-483
5. <u>Torah Service</u>		
Removing the Torah from the Holy Ark		499-505
Reading the Torah Portion	<i>Seven aliyot plus one</i>	
Blessing for Healing	<i>after the 6th aliyah</i>	508-509
Reading the Haftarah	<i>from the Prophets</i>	
Ha'gabah and Ge'ilah	<i>Lifting and Wrapping the Torah</i>	
Yekum Purkan, etc.	<i>Blessings for Community</i>	516-519
Returning the Torah to the Holy Ark		530-535
6. <u>Musaf (Additional Service)</u>		
*Whispered Individual Amidah (<i>Musaf Amidah</i>)		536-555
Blessings 1-3	<i>Ancestors, Powers, God's Name</i>	536-541
Middle Blessing	<i>Offerings of Shabbat</i>	542-547
Blessings 5-7	<i>Service, Gratitude, Shalom</i>	548-553
Repetition of the Amidah by the Prayer Leader		536-553
Kedushah	<i>Experiencing God's Presence</i>	540-541
7. <u>Concluding Prayers</u>		
Ein Keloheinu	<i>There is None Like God</i>	556-557
Kaddish Derabbanan	<i>Rabbis' Kaddish</i>	560-563
*Aleinu	<i>It's On Us</i>	562-565
Psalm 92 for Shabbat		566-569
<i>Yahrzeit</i> s and Kaddish Yatom, <i>Mourner's Kaddish</i>		564-567

Contemplative Preparatory Practice for the Shabbat Morning Service

The words of **Birechot Hashachar** and **Pesukei Dezimra**, as preparatory prayers, are meant to awaken our senses to the wonder of God, and to prepare us for the **Shema** and **Amidah**. This Contemplative Practice focuses on just a few lines from the preparatory prayers. Choose the words that feel needed. Repeat them over and over in any language - say them aloud, sing them, whisper them. Add movement to them. What awareness is awakened by these prayerful words?

This section can be followed by Part 3: **Shema Uvirechoteiha** (The Shema and Her Blessings).

Mah Tovu (Translation from The Koren Siddur)

As for me, may my prayer come to You, Adonai, at a time of favor. God, in Your great loving-kindness, answer me with Your faithful salvation.

וְאֲנִי תְפִילְתִּי לְךָ ה' עֵת רָצוֹן אֶ-לֵהִים
בְּרַב חֲסִדְךָ עֲנֵנִי בְּאַמִּתּוֹת יְשׁוּעָתְךָ:

Psalms 30:6

At night there may be weeping, but in the morning there is joy.

בְּעֶרְבַּי יִלִּין בִּי כִי וּלְבֹקֵר רִנָּה:

I Chronicles 16:34

Thank Adonai for God is good; God's loving-kindness is forever.

הוֹדוּ לַה' כִּי טוֹב כִּי לְעוֹלָם חֲסִדּוֹ:

Psalms 19:15

May the words of my mouth and the meditation of my heart find favor before You, Adonai, my Rock and my Redeemer.

יְהִי לְרָצוֹן אֲמֵרֵי-פִי וְהִגִּיוֹן לִבִּי
לְפָנֶיךָ ה' צוּרִי וְגֹאֲלִי:

Psalms 34:13-15

Who desires life, loving each day to see good? Then guard your tongue from evil and your lips from speaking deceit. Turn from evil and do good; seek peace and pursue it.

מִי־הָאִישׁ הַחֹפֵץ חַיִּים אֲהַב יָמָיו לְרְאוֹת
טוֹב: נִצַּר לְשׁוֹנֵךְ מֵרַע וּשְׂפַת יָדָיו מִדַּבֵּר
מִרְמָה: סוּר מֵרַע וַעֲשֵׂה-טוֹב בִּקְשׂוֹת שְׁלוֹם
וּרְדֹפֶהוּ:

Psalms 90:5-12

In the morning [we] are like grass newly grown: in the morning it flourishes and is new, but by evening it withers and dries up... Teach us rightly to number our days, that we may gain a heart of wisdom.

בְּבֹקֵר כַּחֲצִיר יַחֲלֶף: בְּבֹקֵר יִצְיַץ וְיַחֲלֶף
לְעֶרְבַּי יִמּוּלֵל וַיִּבֶשׂ: לְמִנּוֹת יָמֵינוּ כִּן
הֲוֹדַע וְנִבֵּא לִבְבִּי חֲכָמָה:

Psalms 91:15

When [you] call on Me, I will answer [you]; I will be with [you] in distress, I will deliver [you] and bring [you] honor.

יְקָרְאֵנִי וְאֶעֱנֶה הוּ עִמּוֹ-אֲנֹכִי בְצָרָה
אֲחַלְצֶה הוּ וְאֶכְבְּדֶהוּ:

Psalms 136:25-26

Who gives food to all flesh;
God's loving-kindness is forever.

נִתַּן לַחֵם לְכָל־בֶּשֶׂר כִּי לְעוֹלָם חֲסֵדוֹ: (כו)
הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חֲסֵדוֹ:

Psalms 92:3

[It is good] to tell of Your loving-kindness in the
morning and Your faithfulness at night

לְהַגִּיד בְּבֹקֶר חֲסֵדְךָ וְאַמּוֹנַתְךָ בְּלַיְלוֹת:

Psalms 93:2

Your throne stands firm as of old; You are eternal.

נִכּוֹן כְּסֵאֲךָ מֵאֶז מֵעוֹלָם אֶתָּה:

Psalms 84:5

Happy are those who dwell in Your house; they
shall continue to praise You, Selah!

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יְהַלְלוּךָ סֵלָה:

Psalms 147:3-4

God heals the brokenhearted, and binds up their
wounds. God counts the number of the stars;
calling each by name.

הֲרַפָּא לְשִׁבְרֵי לֵב וּמְחַבֵּי שֵׁשׁ לְעַצְבוֹתָם: מוֹנֶה
מִסְפָּר לְכּוֹכְבַיִם לְכָל־יָם שְׁמוֹת יִקְרָא:

Psalms 148:7-8

Praise Adonai from the earth: sea monsters and all
deep seas; fire and hail, snow and mist, storm winds
that obey God's word.

הִלְלוּ אֶת־יְהוָה מִן־הָאָרֶץ תַּיִנִּיּוֹת
וְכָל־תְּהוֹמוֹת: אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר רוּחַ
סַעֲרָה עֹשֶׂה דְבָרוֹ:

Psalms 150:6

Let all that breathes praise God. Hallelujah!

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ־יְהוָה:

Exodus 15:2

Adonai is my strength and song; God has
become my salvation.

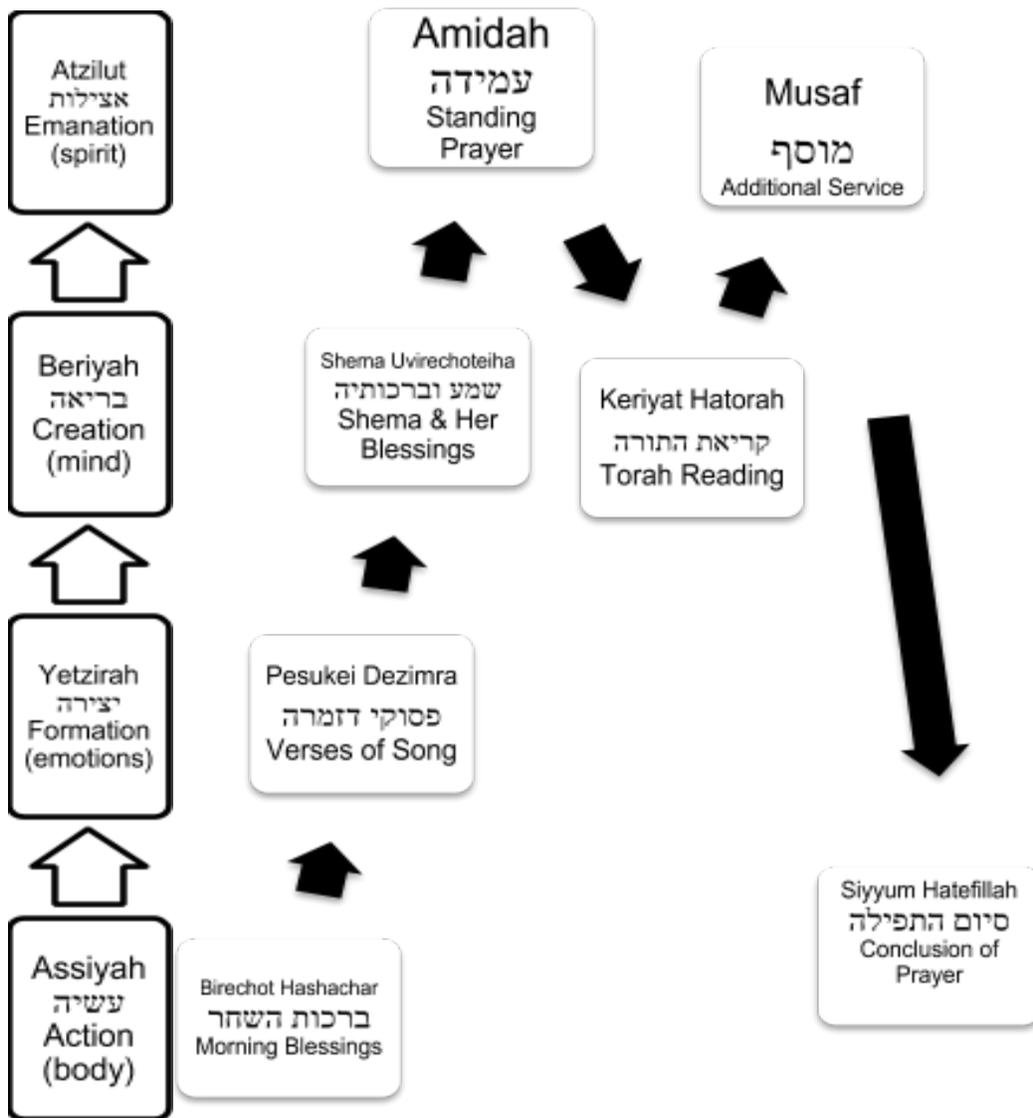
עֲזִי וְזַמְרַת־יְהוָה וְיְהִי־לִי לִישׁוּעָה

Nishmat Kol Chai

Adonai neither slumbers nor sleeps. God rouses the
sleepers and wakens the slumberers. God [gives
voice to those who cannot] speak, sets the bound
free, supports the fallen, and raises those bowed
down.

וְהוּא לֹא יָנוּם וְלֹא יִישָׁן. הַמְעוֹרֵר יְשׁוּנִים.
וְהַמְקִיץ נרְדָמִים. וְהַמְשִׁיחַ אֱלֵמִים. וְהַמְתִּיר
אֲסוּרִים. וְהַסּוֹמֵךְ נוֹפְלִים. וְהַזּוֹקֵף כְּפוּפִים.

The Spiritual Arc of the Shabbat Morning Service



Up through the "Four Worlds" of Kabbalah. Adapted with gratitude from Rabbi Marcia Prager.

The Desire of Desires

Shabbat Minchah by Rabbi Arthur Green (Siddur Lev Shalem, 2016)

The Shabbat afternoon service, Minchah, has a unique flavor, at once celebrating the fullness of the Shabbat spirit and simultaneously expressing wistfulness at the day's imminent departure. In the Ashkenazi tradition it is chanted with a distinctive melody that conveys this dual message.

The Kabbalists called this time before the conclusion of Shabbat *ra'ava d'ra'avin*, “the desire of desires” - a moment of special intimacy, when Shabbat has already done its work of making porous the borders between heaven and earth. Liturgically, this special quality of the Shabbat Minchah service is expressed by the inclusion of a biblical verse not found in the weekday Minchah service “I offer my prayer to you, Adonai, at this auspicious time. God, in your abundant mercy, answer me with your faithful deliverance.” We live in a moment that is *mei-ein olam haba* “a foretaste of the world that is coming” right here on earth. That is the “deliverance” of which the verse speaks...

We are indeed filled with desire at this time. As we think of re-entering the fast-paced weekday world, we long to keep with us the holiness evoked by our slower pace of living. The extra time we spent with those we love makes us long for more. As we face the moment of transition, the desire to keep something of Shabbat's “extra soul” with us throughout the week wells up within our hearts.

And we are not alone in our yearning. The Hasidic commentator Sfat Emet reads the kabbalistic term *ra'ava d'ra'avin* to mean that desire goes both ways. The vision of our souls at rest, testifying to our love of God's creation, has made **us** so attractive that God loves us in a special way; **we** have become the objects of divine desire. The Shabbat Minchah service thus speaks of the unique relationship of God and Israel. Our act of consecrating Shabbat, living in a holy way, has awakened both divine love and our own. And although Shabbat will end, the way we have lived on Shabbat will remain, inspiring us to elevate our living throughout the week.

Outline of Saturday Evening Service

Minchah & Ma'ariv

Shabbat Minchah can be prayed anytime on Saturday afternoon, up to sunset, about an hour before Shabbat ends. Ma'ariv should be prayed after nightfall.

1. Minchah for Shabbat (Saturday Afternoon Service)

Minchah (Full)		594-629
Ashrei & Verses	<i>Satisfied</i>	594-599
Hatzi Kaddish	<i>Half Kaddish</i>	600-601
Va'ani Tefilati	<i>I Offer My Prayer to You</i>	600-601
Torah Service		600-607
Read the first Aliyah of the next week's Torah Service		
Amidah	<i>Standing Whispered Prayer</i>	608-623
Kaddish Shalem	<i>Full Kaddish</i>	622-625
Aleinu	<i>It's On Us</i>	624-627
Kaddish Yatom	<i>Mourner's Kaddish</i>	626-629

2. Ma'ariv for Motza'ei Shabbat (Saturday Night Service)

Vehu Rachum	<i>Answer Us!</i>	242-243
Barchu	<i>Bless!</i>	242-243
Weekday Ma'ariv (Shema & Amidah)		244-277
Hatzi Kaddish	<i>Half Kaddish</i>	256-257
Vihi Noam	<i>May the Pleasantness</i>	694-699
Kaddish Shalem	<i>Full Kaddish</i>	700-701
Aleinu	<i>It's On Us</i>	710-711
Kaddish Yatom	<i>Mourner's Kaddish</i>	712-713
Havdalah	<i>Differentiation: The New Week</i>	724-725

Interpretive Versions of Major Prayers

Interpretive Nishmat Kol Chai (p. 445)

by Marge Piercy

When the night slides under with the last dimming star
and the red sky lightens between the trees,
and the heron glides tipping heavy wings in the river,
when the crows stir and cry out their harsh joy,
and swift creatures of the night run toward their burrows,
and the deer raises her head and sniffs the freshening air,
and the shadows grow more distinct and then shorten,

then we rise into the day still clean as new snow.
The cat washes its paw and greets the day with gratitude.
Leviathan salutes breaching with a column of steam.
The hawk turning in the sky cries out a prayer like a knife.
We must wonder at the sky now thin as a speckled eggshell,
that now piles up its boulders of storm to crash down,
that now hangs a furry grey belly into the street.

Every day we find a new sky and a new earth
with which we are trusted like a perfect toy.
We are given the salty river of our blood
winding through us, to remember the sea and our
kindred under the waves,
the hot pulsing that knocks
in our throats to consider our cousins in the grass
and the trees, all bright scattered rivulets of life.

We are given the wind within us, the breath
to shape into words that steal time, that touch
like hands and pierce like bullets, that waken
truth and deceit, sorrow and pity and joy,
that waste precious air in complaints, in lies,
in floating traps for power on the dirty air.
Yet holy breath still stretches our lungs to sing.

We are given the body, that momentary kibbutz
of elements that have belonged to frog and polar
bear, corn and oak tree, volcano and glacier.
We are lent for a time these minerals in water
and a morning every day, a morning to wake up,
rejoice and praise life in our spines, our throats,
our knees, our genitals, our brains, our tongues.

We are given fire to see against the dark,
to think, to read, to study how we are to live,
to bank in ourselves against defeat and despair
that cool and muddy our resolves, that make us forget
what we saw we must do. We are given passion
to rise like the sun in our minds with the new day
and burn the debris of habit and greed and fear.

We stand in the midst of the burning world
primed to burn with compassionate love and justice,
to turn inward and find holy fire at the core,
to turn outward and see the world that is all
of one flesh with us, see under the trash, through
the smog, the furry bee in the apple blossom,
the trout leaping, the candles our ancestors lit for us.

Fill us as the tide rustles into the reeds in the marsh.
Fill us as the rushing water overflows its pitcher.
Fill us as light fills a room with its dancing.
Let the little quarrels of the bones and the snarling
of the lesser appetites and the whining of the ego cease.
Let silence still us so you may show us your shining
and we can out of that stillness rise and praise.

Sh'ma: Listen and Hear (excerpt)

by Rabbi Zalman Schachter-Shalomi

Listen you *Yisrael* person,
(say your own name here)
Yah who Is, is our God,
Yah who Is,
is One, Unique, All there Is.

Through time and space
Your glory shines, Majestic One.

Love Yah, who is your God,
in what your heart is,
in what you aspire to,
in what you have made your own.
May these values
which I connect with your life
be implanted in your feelings.
May they become the norm
for your children:
address them
in the privacy of your home,
and on the errands you run.
May they help you relax
and activate you to be productive.
Display them visibly on your arm.
Let them focus your attention.
See them at all transitions at home
and in your environment.

Amidah: On our feet we speak to you

by Marge Piercy

We rise to speak
a web of bodies aligned like notes of music.

1. (Avot; Ancestors)

Bless what brought us through
the sea and the fire; we are caught
in history like whales in polar ice.
Yet you have taught us to push against the walls,

to reach out and pull each other along,
to strive to find the way through
if there is no way around, to go on.
To utter ourselves with every breath

against the constriction of fear,
to know ourselves as the body born from Abraham
and Sarah, born out of rock and desert.
We reach back through two hundred arches of hips

long dust, carrying their memories inside us
to live again in our life, Isaac and Rebecca,
Rachel, Jacob, Leah. We say words shaped
by ancient use like steps worn into rock.

2. (Gevurot; Divine Powers)

Bless the quiet of sleep
easing over the ravaged body, who quiets
the troubled waters of the mind to a pool
in which shines the placid broad face of the moon.

Bless the teaching of how to open
in love so all the doors and windows of the body
swing wide on their rusty hinges
and we give ourselves with both hands.

Bless what stirs in us compassion
for the hunger of the chickadee in the storm
starving for seeds we can carry out,
the wounded cat wailing in the alley,

what shows us our face in a stranger,
who teaches us what we clutch shrivels
but what we give goes off in the world
carrying bread to people not yet born.

Bless the fit of memory
that breaks unbidden, released
from a flower or a cup of tea
so the dead move like rain through the room.

Bless what forces us to invent
goodness every morning and what never frees
us from the cost of knowledge, which is
to act on what we know again and again.

3. (*Kedushah; Holiness*)

All living are one and holy, let us remember
as we eat, as we work, as we walk and drive.
All living are one and holy, we must make ourselves worthy.
We must act out justice and mercy and healing
as the sun rises and as the sun sets,
as the moon rises and the stars wheel above us,
we must repair goodness.
We must praise the power of the one that joins us.
Whether we plunge in or thrust ourselves far out
finally we reach the face of glory too bright
for our eyes and yet we burn and we give light.

We will try to be holy,
we will try to repair the world given to us to hand on.
Precious is this treasure of words and knowledge and deeds
that moves inside us.
Holy is the hand that works for peace and for justice,
holy is the mouth that speaks for goodness,
holy is the foot that walks toward mercy.

Let us lift each other on our shoulders and carry each other along.
Let holiness move in us.
Let us pay attention to its small voice.
Let us see the light in others and honor that light.
Remember the dead who paid our way here dearly, dearly
and remember the unborn for whom we build our houses.

Praise the light that shines before us, through us, after us, Amen.

A Short Amidah

by Syd Lieberman

They say we're supposed to be in a palace.
So we bow and take certain steps
as the prescribed supplication
drops from our lips.
But what do we really know of castles and kings?
My kitchen faucet constantly leaks
and the kids' faces
usually need cleaning.
If a door opened to a real palace,
I'd probably forget
and carry in a load of groceries.

No, the door we stand in front of
when the *Amidah* begins is silence.
And when we open it
and step through,
we arrive in our hearts.
Mine's not a fancy place,
no jewels, no throne,
certainly not fit for a king.
But in that small chamber,
for just a few moments on Sabbath,
God and I can roll up our sleeves,
put some schnapps out on the table,
sit down together, and finally talk.
That's palace enough for me.

Kaddish (excerpt)

by Allen Ginsberg

In the world which He has created according to his will Blessed Praised Magnified Lauded
Exalted the Name of the Holy One Blessed is He!

In the house in Newark Blessed is He! In the madhouse Blessed is He! In the house of Death
Blessed is He!

Blessed be He in homosexuality! Blessed be He in Paranoia! Blessed be He in the city! Blessed
be He in the Book!

Blessed be He who dwells in the shadow! Blessed be He! Blessed be He!

Blessed be you Naomi in tears! Blessed be you Naomi in fears! Blessed Blessed Blessed in
sickness!

Blessed be you Naomi in Hospitals! Blessed be you Naomi in solitude! Blest be your triumph!
Blest be your bars! Blest be your last years' loneliness!

Blest be your failure! Blest be your stroke! Blest be the close of your eye! Blest be the gaunt of
your cheek! Blest be your withered thighs!

Blessed be Thee Naomi in Death! Blessed be Death! Blessed be Death!

Blessed be He Who leads all sorrow to Heaven! Blessed be He in the end!

Blessed be He who builds Heaven in Darkness! Blessed Blessed Blessed be He! Blessed be He!
Blessed be Death on us All!

Transliterations for Participation

Barechu (p. 455)

Shatz (leader): Barechu et Adonai hamevorach!

Kahal (congregation): Baruch Adonai hamevorach le'olam va'ed.

El Adon (p. 461)

El adon al kol hama'asim
Baruch umvorach befi kol neshamah
Godlo vetuvo malei olam
Da'at utvunah sovevim oto

Hamitga'eh al chayot hakodesh
Venehedar bechavod al hamerkavah
Zechut umishor lifnei kiso
Chesed verachamim lifnei chevodo

Tovim me'orot shebara eloheinu
Yetzaram beda'at bevinah uvhaskel
Koach ugvurah natan bahem
Lihyot moshelim bekerev teivel

Melei'im ziv umfikim nogah
Na'eh zivam bechol ha'olam
Semeichim betzeitam vesassim bevo'am
Osim be'eimah retzon konam

Pe'er vechavod notenim lishmo
Tzoholah verinah lezeicher malchuto
Kara lashemesh vayizrach or
Ra'ah vehitkin tzurat halevanah

Shevach notenim lo kol tzeva marom
Tiferet ugdulah seraphim ve'ofanim vechayot hakodesh

Shema (p. 471)

Shema yisrael Adonai eloheinu Adonai echad.

(whispered): Baruch shem kevod malchuto le'olam va'ed.

Ve'ahavta et Adonai eloheicha, bechol levavecha uvchol nafshecha uvchol me'odecha. Vehayu hadevarim ha'eileh, asher anochi metzavecha hayom, al levavecha. Veshinantam levaneicha vedibarta bam, beshivtecha beveitecha uvlechtechu vaderech, uvshochbecha uvkumecha. Ukshartam le'ot al yadecha vehayu letotafot bein einecha. Uchtavtam al mezuzot beitecha uvisharecha.

Shacharit (Morning) Kedushah (p. 483)

Three key congregational lines, marked by triangles indicating to rise on your toes, cued when the Shatz (leader) concludes a paragraph:

▲Kadosh, kadosh, kadosh, Adonai Tzeva'ot, melo chol ha'aretz kevodo!

▲Baruch kevod Adonai mimkomo!

▲Yimloch Adonai le'olam, elohayich tziyon ledor vador, halleluyah!

Sim Shalom (p. 493)

Sim shalom tovah uvrachah
 chen vacheses verachamim
 aleinu ve'al kol yisrael amecha.
 Barecheinu avinu kulanu ke'echad be'or panecha
 ki ve'or panecha natata lanu, Adonai eloheinu
 torat chayim ve'ahavat chesed
 utzdakah uvrachah verachamim vechayim veshalom.
 Vetov be'einecha levarech et amecha yisrael
 bechol eit uvchol sha'ah bishlomecha.

Baruch atah Adonai, hamevarech et amo yisrael bashalom.

Beginning of the Torah Service (p. 499)

Ein kamocho ba'elohim Adonai, ve'ein kema'asecha.
 Malchutecha malchut kol olamim, umemshaltecha bechol dor vador.
 Adonai melech, Adonai malach, Adonai yimloch le'olam va'ed.
 Adonai oz le'amo yitein, Adonai yevarech et amo vashalom.
 Av harachamim heitivah virtzonecha et tziyon,
 tivneh chomot yerushalayim.
 Ki vecha levad batachnu, melech el ram venisa, adon olamim.

Vayhi binso'a ha'aron vayomer moshe
 Kumah Adonai veyafutzu oyvecha veyanusu mesanecha mipanecha.
 Ki mitziyon teitzei torah udvar Adonai mirushalayim.
 Baruch shenatan torah le'amo yisrael bikdushato.

Removing the Torah from the Holy Ark (p. 503)

Beih ana rechitz, velishmeih kadisha yakirah, ana eimar tushbechan. Yehei ra'ava kodamach, detiftach libai be'orayta, vetashlim mishalin delibai, veliba dechol amach yisrael, letav ulchayim velishlam. (Amen.)

Shema yisrael Adonai eloheinu Adonai echad. *(repeated)*

Echad eloheinu, gadol adoneinu, kadosh shemo. *(repeated)*

When the Torah is Held Aloft (Hagbahah, p. 513)

Vezot hatorah asher sam moshe lifnei benei yisrael
al pi Adonai beyad moshe.

Returning the Torah to the Holy Ark (p. 535)

Ki lekach tov natati lachem, torati al ta'azovu. Eitz chayim hi lamachazikim bah, vetomecheiha me'ushar. Deracheiha darchei no'am vechol netivoteiha shalom. Hashiveinu Adonai eilecha venashuva, chadeish yameinu kekedem.

Musaf (Additional) Kedushah (p. 541)

Five key congregational lines, three marked by triangles indicating to rise on your toes, cued when the Shatz (leader) concludes a paragraph:

▲Kadosh, kadosh, kadosh, Adonai Tzeva'ot, melo chol ha'aretz kevodo!

▲Baruch kevod Adonai mimkomo!

Shema yisrael Adonai eloheinu Adonai echad.

Ani Adonai eloheichem.

▲Yimloch Adonai le'olam, elohayich tziyon ledor vador, halleluyah!

Sim Shalom (p. 553, see above at p. 493)

Ein Keloheinu (p. 557)

Ein keloheinu, ein kadoneinu, ein kemalkeinu, ein kemoshi'einu.
Mi cheloheinu, mi chadoneinu, mi chemalkeinu, mi chemoshi'einu?
Nodeh leloheinu, nodeh ladoneinu, nodeh lemalkenu, nodeh lemoshi'einu.
Baruch eloheinu, baruch adoneinu, baruch malkeinu, baruch moshi'einu.
Atah hu eloheinu, atah hu adoneinu, atah hu malkeinu, atah hu moshi'einu.
Atah hu shehiktiru avoteinu lefanecha et ketoret hasamim.

Aleinu (p. 563)

Aleinu leshabei'ach la'adon hakol, lateit gedulah leyotzer bereishit,
shelo asanu kegoyei ha'aratzot, velo samanu kemishpechot ha'adamah,
shelo sam chelkeinu kahem, vegoraleinu kechol hamonam.

(Bow) Va'anachnu korim umishtachavim umodim
(straighten) lifnei melech malchei hamelachim, hakadosh baruch hu
... *(to end of prayer on p. 565)*
vene'emar, vehayah Adonai lemelech al kol ha'aretz
bayom hahu yihyeh Adonai echad ushmo echad.

Adon Olam (p. 577)

Adon olam asher malach, beterem kol yetzir nivra.
Le'eit na'asah becheftzo kol, azai melech shemo nikra.
Ve'acharei kichlot hakol, levado yimloch nora.
Vehu hayah, vhu hoveh, vehu yihyeh betifarah.
Vehu echad ve'ein sheini, lehamshil lo lehachbirah.
Beli reishit, beli tachlit, velo ha'oz vehamisrah.
Vehu eili vechai go'ali, vetzur chevli be'eit tzarah.
Vehu nisi umanos li, menat kosi beyom ekra.
Beyado afkid ruchi, be'eit ishan ve'a'irah.
Ve'im ruchi geviyati, Adonai li velo ira.

Kaddish

Kaddish, in various forms, appears throughout all services.

The siddur has a transliteration, on its last two pages, of the two types of Kaddish which are typically recited by mourners:

Kaddish Derabbanan (Rabbis' Kaddish), p. 1243.

Kaddish Yatom (Mourner's Kaddish), p. 1244.

Response line in middle of every Kaddish:

yehei shemeih raba mevorach le'alam ulalemei alemaya

Advice on the Spiritual Practice of Prayer

*Translations adapted from “Your Word is Fire: The Hasidic Masters on Contemplative Prayer”
ed. & trans. Arthur Green and Barry W. Holtz*

Warm Up and Stretch

Enter into prayer slowly.
Do not exhaust your strength,
 but proceed step by step.
Even if you are not aroused as your prayer begins,
 give close attention to the words you speak.
As you grow in strength
 and God helps you to draw near,
 you can even say the words more quickly
 and remain in God’s presence.

Tzava’at Rivash 4a-b

Focus on the Letters

Put all your strength into the words,
 proceeding from letter to letter
 with such concentration
 that you lose awareness of your bodily self.
It will then seem that the letters themselves
 are flowing into one another.
This uniting of the letters is one’s greatest joy.
If joy is felt as two human bodies come together,
 how much greater must be the joy
 of this union in spirit!

Keter Shem Tov 72b

Assist the Flow of Creation

The purpose of all prayer is to uplift the words,
 to return them to their source above.
The world was created
 by the downward flow of letters:
Our task is to form those letters into words
 and take them back to God.
If you come to know this dual process,
 your prayer may be joined
 to the constant flow of Creation—
 word to word, voice to voice,
 breath to breath, thought to thought.
The words fly upward and come before God.

As God turns to look at the ascending word,
life flows through all the worlds
and prayer receives its answer.
All this happens in an instant
and all this happens continually;
Time has no meaning in the sight of God.
The divine spring is ever-flowing;
make yourself into a
channel
to receive the waters from above.

Likkutim Yekarim 10a

Forgive Your Own Mistakes

One who reads the words of prayer with great devotion
may come to see the lights within the letters,
even though one does not understand
the meaning of the words one speaks.
Such prayer has great power;
Mistakes in reading are of no importance.
A parent has a young child whom s/he greatly loves.
Even though the child has hardly learned to speak,
the parent takes pleasure
in listening to the words.

Likkutim Yekarim 2a

Be Generous with Others

Do not laugh at those who move their body,
even violently, during prayer.
People struggling to swim in a river
make all kinds of motions
to try to save themselves.
This is not a time for others to laugh.

Likkutim Yekarim 15a

Be In Your Body

Prayer is union with the Divine Presence.
Just as two people will move their bodies
back and forth as they begin the act of love,
so must a person accompany
the beginning of prayer
with the rhythmic swaying of the body.
But as one reaches the heights of union
with the Presence,
the movement of the body ceases.

Tzava'at Rivash 7b

Turn Distractions into Inspirations

When a distracting thought comes to you in prayer
 hold fast to God and break through
 to redeem the sacred spark
 that dwells within that thought.

Likkutim Yekarim 15c

Infuse Each Prayer with Fresh Meaning

Prayer is never repeated:
 the quality of each day's prayer
 is unlike that of any other.
 This is the inner meaning of the Mishnah's words:
 "One whose prayer is rigid
 prays without supplication."
 This can be seen even in the thoughts
 that distract us from true prayer;
 They too are different every day.
 Each day and its prayer,
 each day and its distractions—
 until Messiah comes.

Toledot Ya'akov Yosef 67d

Stay Connected and Don't Give Up

A person at prayer is like a bed of coals:
 As long as a single spark remains,
 a great fire can again be kindled.
 But without that spark there can be no fire.

Always remain attached to God,
 even in those times
 when you feel unable to ascend to God.
 You must preserve that single spark—
 lest the fire of your soul be extinguished.

Likkutim Yekarim 15b

Just Do the Best You Can

There are times when you are not at prayer,
 but nevertheless you can feel close to God.
 Your mind can ascend even above the heavens.

And there are also times,
 in the very midst of prayer,
 when you find yourself unable to ascend.
 At such times stand where you are
 and serve with love.

Tzava'at Rivash 17b

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