

"What is old can be made new, what is new
must be made sacred"

Harav Avraham Yitzchak Kook, 1st Chief Rabbi of Israel

Va'ani Tefilati

A Kadima/USY Guide to Enhance the Structured
Tefillah Service

Section 1: Kabbalat Shabbat and Maariv

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Includes:

Matbe'ah Tefillah (Structure of the Service/ Service Outline)

Creative and Inter-active Suggestions for each prayer

Questions for Personal Meaning

Kavanot: poems, songs and stories



Preliminary: Creating an *Avirah Shel Shabbat*

(Shabbat Atmosphere)

Before Shabbat:

- Make sure each room is clean and in order
- Shabbat themes are always fun. Do an activity before Shabbat that welcomes the theme. E.g. Yedid Nefesh- Friendship-have each participant create a Shabbat-O-Gram for a friend. Shabbat Shalom greetings create community
- Gather the group for a quick meditation or *kavanah* (direction or intention) exercise to transition from mundane to holy, do a yoga stretch to relax the body, play soft music, tell a story, reflect on the week
- Gather the group before everything begins and tell a Midrash or traditional Jewish story. Serve tea and cookies to create a “mood”
- Set up the prayer space (*makom Tefillah*) as a *spiritual* space. Place posters of Jerusalem up, have the USYers create a mural or Shabbat Message Board where they write messages of peace and bracha to one another
- Create a mural of Jerusalem and hang it up on an entire wall
- Before candle lighting, welcome everyone in with soft, calming music, keep voices low to remind everyone that they are entering into a day of calmness and *menucha*
- Create a nice atmosphere for dinner by decorating the room with centerpieces, flowers and colored table cloths. Put Shabbat or Jewish quotes by each place setting as a conversation piece
- Incorporate a poem or Hebrew reading into the service for a creative *Kavanah* (prayer with intention), read the lyrics to an applicable Hebrew or English song.
- Teach an Israeli dance to encourage interaction and *ruach*

Joyful and Accessible Prayer

The following pages include a guide to enhancing the structured prayer service with *Kavanot*, creative, inter-active exercises and brief explanations and suggestions for personalizing the prayer service and making it joyful and accessible. Please do not use every single activity or services will take hours to complete, rather try using a couple of ideas that will enhance the prayer experience for your group.






*A Caveat: Please note that credit and sources are given to the best of our knowledge. The origin of any source not indicated was unclear.

Guide to Symbols:

✧ Tefillah in Action

an activity to apply to this Tefillah

Kavanah/Kavanot: Definition- Literally, Kavanah translates into intention, figuratively, kavanah means praying with personal meaning, with our hearts. *Kavanah* in this booklet will indicate ways to connect with the prayer, make it more meaningful and personal and allow the participant to answer “what does this mean,” and “what does this mean to me?”

 Please rise	 Kavanah, story or Midrash, Jewish text source	 Prayer Movement
 Please be seated	QPM- question for personal meaning, personalize the prayer	 Did you know?/Fast facts to share with the group or questions to consider

*A note on page numbers- You will notice that there are two different page numbers indicated for each Tefillah. Page numbers that are underlined indicate pages of the full Sim Shalom. *Italics* indicate page numbers for the “Slim Shalom” or Sim Shalom for Shabat and Festivals.

Why Are We Here? Why Pray? *Reflections on Reasons for Prayer*

(preparing to pray, a resource for discussion, interaction, contemplation)

Before we begin any prayer service, we should explore our intention for prayer. Why do we pray? Sometimes, all it takes for one to engage and find meaning in prayer is to find a *personal* connection, a reason why.

We often draw on Jewish sources for inspiration, motivation and reasons for prayer. Below are some secular selections (quotes marked by * are Jewish) collected for Rakavet (a division of METNY) USY Fall Kinnus 2008, which can be used for discussion, contemplation and debate for reasons why we pray.

1. “Prayer cannot mend a broken bridge, rebuild a ruined city or bring water to parched fields. Prayer can mend a broken heart, lift up a discouraged soul and strengthen a weakened will”- Ferdinand Isserman
2. God punishes us mildly by ignoring our prayers and severely by answering them.- Richard J. Needham

3. Prayer does not change God, but it changes he who prays. – Soren Kierkegaard
4. Trouble and perplexity drive me to prayer and prayer drives away trouble and perplexity. – Philip Melanchthen
5. Don't pray when it rains if you don't pray when the sun shines. – Satchel Paige
6. The value of consistent prayer is not that God will hear us, but that we will hear God. – William McGill
7. Prayer may not change things for you, but it for sure changes you for things. – Samuel M. Shoemaker
8. Two hands working can do more than 1000 clasped in prayer.
9. I prayed for 20 years and received no answer til I prayed with my legs. – Frederick Douglas
10. We have to pray with our eyes on God, not on the difficulties.- Oswald Chambers
11. Prayer is when you talk to God; meditation is when you listen to God
12. Prayer is not merely an occasional impulse to which we respond when we are in trouble, prayer is a life attitude.- Walter A. Mueller
13. The trouble with our prayer is we often do it as a last resort. – Will Rogers
14. When you pray, rather let your heart be without words than your words without heart. [Use this quote to discuss *What is Kavanah?*]
15. Prayer must never be answered. If it is, it ceases to be prayer and becomes correspondence.- Oscar Wilde
16. Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.- Victor Hugo
17. Complaint is the largest tribute heaven receives and sincerest part of our devotion.- Jonathan Swift
18. It is of course possible to dance a prayer.- Glade Byron Addams
19. Prayer requires more of the heart than of the tongue.
20. What we usually pray to God is not that God's will be done, but that God approve ours.- Helga Bergold Gross
21. Prayer is exhaling the spirit of person and inhaling the spirit of God.
22. *Always let a man test himself: if he can direct his heart, let him pray; if he cannot, let him not pray [*What is Kavanah?*]- Talmud Bavli, Brachot 30b
23. My words fly up, my thoughts remain below. Words without thoughts never to heaven go.-King Claudius in *Hamlet*
24. Don't live too much and forget about prayer. Don't pray too much and forget about life. God won't give you straight answers so don't seek one. Seek the ways to find the answers, not the answer itself. Be loyal but not blindly loyal. Be ready to grasp God's response in any shape or form. Don't forget about prayer, don't forget about life.
25. *Prayer is our humble answer to the inconceivable surprise of living.- Abraham Joshua Heschel
26. If the only prayer you said in your life was 'thank you,' that would suffice.- Johannes Meister Eckhart
27. *The issue of prayer is not prayer, the issue is God. - A.J. Heschel

28. Our thanks to God should always precede our requests.
29. Pray for what you want, work for what you need.
30. "I'm not religious. I don't know the prayers. I'd feel hypocritical. I'm not sure what I believe so how can I pray?" Would you say, "I'm not Albert Einstein so I'm not going to think?" or "I'm not Michael Jordan so I shouldn't play basketball?"
31. Prayer is scary because we want answers to our questions and may not get them. The very least is that you ask yourself questions to find out who you are which could be "Is there someone there greater than us?" "Does he/she care about me?" "What is expected of me?" The answers may be just in asking, making you think of thoughts you may not have considered before. -Jewish Theological Seminary program advertisement

Kavanot for Candle Lighting

Friday night arrives. I know what my task is at this moment. I am to stop affecting the world and live in harmony with it. Even though I am a tangle of yearnings, on this day everything is to be perfect. I am to be satisfied with the many blessings that I have in my life. For once, I am to be at peace with the universe. – Rabbi David Wolpe

May it be God's Will, that I be privileged to receive this holy Shabbat with happiness and joy, with song and excitement. Protect me so that no sadness or depression, no anguish or worry will mar my Shabbat. May I be happy with all my soul, with all my heart and with all my strength. Let this happiness without limit encompass the world, your people Israel, me, my spouse, and the members of my household. Amen. – Rabbi Nachman of Bratzlav

Light a candle – *Zelda*, Israeli poet

Light a candle.

Drink wine.

Softly the Shabbat has plucked

The sinking sun.

Slowly the Shabbat descends,

The rose of heaven in her hand.

How can the Shabbat

Plant a huge and shining flower

In a blind and narrow heart?

How can the Shabbat plant the bud of
angels

In a heart of raving flesh?

Can the rose of immortality grow

In an age enslaved to destruction,

An age enslaved

To death?

Light a candle!

Drink wine!

Slowly the Shabbat descends

And now for the fun...ideas, ideas, ideas!

Section 1 Kabbalat Shabbat

Kabbalat Shabbat- *receiving or greeting Shabbat*, is a series of Psalms (ancient/ biblical poetry or poetic prayers), usually sung to popular tunes. It opens with six Psalms declaring God's sovereignty and a beautiful poem welcoming the Shabbat as a bride. Kabbalat Shabbat ushers in a joyous Shabbat atmosphere and is usually full of spirit.

Yedid Nefesh: p.252/14

- God as the soul mate of the Jewish people
- First letter of each paragraph spells out the name of God

Kavanah: A Sabbath Prayer (p. 140)

Dear God, help us now to make this a new Shabbat.

After noise, we seek quiet;

After crowds of indifferent strangers, we seek to touch those we love;

After concentration on work and responsibility, we seek freedom to mediate, to listen to our inward selves.

We open our eyes to the hidden beauties and the infinite possibilities in the world You are creating; we break open the gates of the reservoirs of goodness and kindness in ourselves and in others; we reach toward one holy perfect moment of Shabbat.

-Ruth Brin

QPM: What does it mean to have a 'soul mate?' What do you look for in a 'soul mate?' Do you believe that God is the soul mate of the Jewish people? Read some of the love poetry in English. Is this romantic? Silly? Beautiful? Much like human relationships, our relationship with God is complex and full of ups and downs. Yedid Nefesh reminds us of our love for God, through thick and thin.

Tefillah in Action

Yedid Nefesh "magnetic" poetry- Each person receives a card with a romantic related word. The group assembles a ballad to a soul mate by assembling their words in poetic form.



Midrash:

Genesis Rabba Parsha 11: Shabbat said before the Holy One: Every day was given a partner, but You did not give me one. The Holy One answered: Your

partner is the community of Israel. And when Israel stands on Mount Sinai, the Holy One will say, "Remember the Sabbath to hallow it." (Exodus 20:8) Remember that I said to Shabbat that the community of Israel is your partner.



The extra soul: Resh Lakish said that on Shabbat Eve one is given an extra soul, and when Shabbat leaves, it is taken from him.

Talmud, Bavli Tractate Beitza 16a

Psalms/Tehilim 95-99, p.254-260/15-20

Themes:

- creation, God's Kingship, intimacy of Shabbat (Kabbalistic)
- thanking God for a world which was created for our work, growth, living
- God as King
- 6 Psalms for the 6 days of creation, 6 working days
- L'chu N'ranenah: Psalm 95



Created by 16th century Kabbalist Moses Cordovera, brother in law to Shlomo Alkabetz who composed L'cha Dodi

- Psalm 96 -Shiru L'adonai Shir Chadash: sing a new song to God!
- Psalm 97- themes of nature, justice
- Psalm 98 - Mizmor Shiru L'adonai - Notice how joyous and ecstatic this Psalm is, how it demands high energy and celebration!



Did you know that musical instruments were part of the Shabbat celebration in Temple times? It became traditional not to use instruments to remember the destruction of the Temple.

- Psalm 99- Kingship



Mizmor L'David: Psalm 29



Tefillah in Action

--L'chu Ne'ranena – You can search for the L'chu Ne'ranena dance on YouTube or through Google or check if anyone knows it and teach it! You can also try to make up hand motions to this song.

--Read the six psalms and put them into your own words. See if you can act out the theme of each one or link it to creation.

QPM: How are we partners with God in creation through our living and working?

--Psalm 96- make sound effects to the depictions of nature

--Shiru Shir Chadash- Sing a new song to God- Ask USYers to think of any pop songs where the singer sings to God or could possibly be talking to God. Sing the chorus as a group.

--Kingship – many of psalms include the theme of kingship. Ask the group to find words or phrases associated with Kingship and apply the concepts of God as

king to a human king.

Kadima: Sing the chorus of Lion King's "I Just Can't Wait to Be King" and ask the USYers to debate the function of a king and what is meant by describing God as King.

-- if you were king for a day, how would you use your power to improve the world?

--try a new tune for Romemu (such as Craig Taubman tune available through an online search...it's fun!)



Psalm 97 "Hate evil, you who love Adonai"

Discussion: Hate the actions, not the person

"Urgh, I hate him, he's such a _____"

Sound familiar? Using the word hate is harsh. When we say that we hate someone, it is not that he/she is evil, it is that their actions are wrong choices. This Psalm teaches us not to hate people but the evil actions they do. We need to keep in mind that people can always express remorse for their evil actions and become better people through Tshuvah.

A story from Talmud Bavli Brachot 10a:

There were once some highwaymen in the neighborhood of R. Meir who caused him a great deal of trouble. R. Meir accordingly prayed that they should die. His wife Beruria said to him: "How do you make out [that such a prayer should be permitted]? Because it is written 'Let chot'im [sinners] cease'? Is it written chot'im? It is written chata'im [sins]! Further, look at the end of the verse: and let the wicked men be no more. Since the sins will cease, there will be no more wicked men! Rather pray for them that they should repent, and there will be no more wicked.'" He did pray for them, and they repented.

Psalm 98: Celebrate and "Sing to God for God has done wonders!"

**Some Conservative congregations permit the use of instruments on Shabbat. However, due to Halachik reasons, please be respectful of "minhag hamakom" (the custom of your prayer space) if you are praying in a synagogue that does not use instruments. If you are comfortable using instruments as a group, try creating a wonderful cacophony of sound and spirit! One suggestion for how to solve this problem is to begin Kabbalat Shabbat early, before Shabbat officially sets in.*

- Create a concert and celebrate sounds- notice words associated with music produced by humans and sounds of nature
- Create a rhythmic beat using items USYers can tap or bang on to "celebrate God, all the earth with song and joyful music"
- Print out the words to the Psalm, cut into "parts" and hand out to members of the group to do a different action for each of the following lines:

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הָרַ יַעֲוֹ לִי כָּל הָאָרֶץ	Celebrate God!	Get up and lead everyone in a circle of dance
פָּצְחוּ וּרְנְנוּ וְזַמְרוּ	With song and joyful music	Start a beat with your friends, using your hands to the tune
זַמְרוּ לַיְיָ בְּכִנּוֹר, בְּכִנּוֹר וְקוֹל זַמְרָה	Music with harps for Adonai, with harps and the voice of song	Keep the singing going with any hard surface you can use as “instrumental” and when the words finish, keep the song going with nigun
בְּחֹצְרוֹת וְקוֹל שׁוֹפָר	With trumpets and the voice of the horn	*Kadima*- get them to “airband” this Psalm by pointing out the different instruments mentioned in the text
יִרְעַם הַיָּם וּמַלְאוּ, תִּבְלֵי יְיָ שְׁבִי בָּהּ	Let the sea thunder...the world and its inhabitants too	Assign 2-4 people to be the “Sea” and stand up and clap to the beat (you can give them blue crepe paper to tie to their wrists)
נְהַרוֹת יִמְחָאוּ כַף, יְיָ הַרִים יִרְנְנוּ	Let the rivers clap their hands, the mountains sing together	Assign people to be the “rivers” and others to be the “mountains.” When this line is sung, rivers and mountains group together to clap and sing b'yachad.





Psalm 99- Romemu- try a new tune such as Craig Taubman’s tune for Romemu. This also can be put to hand motions (however you choose).

Psalm 29- Mizmor L'david

Kol Adonai: the Voice of God

- The “voice” of God is mentioned seven times in this Psalm. Ask the group for reasons behind the significance of the number seven. Ask them to try and imagine the different “voices” for God. How does God speak in today’s world? Is it in thunder? Is it in the human conscience?
- Brainstorm seven suggestions or ideas for the “voice” of God
- God speaks quite often in the Torah to our ancestors. Does God still speak today? How?
- God’s voice in movies- how is God represented in movies? How does God communicate with people in movies (i.e. George Burns in *Oh God!* Or Morgan Freeman in *Bruce/Evan Almighty*, God as Moses’ inner conscious in *Prince of Egypt*).
- Count how many times the **יְיָ** name for God is mentioned. Where else do we see this number in prayer? (*answer: 18 original blessings of the Amidah*)

Lecha Dodi- p.262/21

- A piyyut or liturgical poem sung to officially welcome the Shabbat bride/queen
-  This poem is filled with biblical references including paraphrases, allusions or direct reference to Shir Hashirim (Song of Songs), Shemot (remember the Shabbat), Dvarim (observe the Shabbat), Isaiah, Shoftim (Judges) and Samuel I.
-  Rise at last verse, turn toward the entrance, and bow as we welcome “the bride”
-  at conclusion
-  Written by 16th Century Kabbalist Shlomo Halevi Alkabetz, each line forms an acrostic of his name

★ Tefillah in Action

- Have an advisor dress up as the Shabbat queen/bride. Before he/she is acknowledged at Boi Kallah, have the Kadimaniks prepare to greet him/her. Ask key questions such as: How do you greet a guest of honor? At “likrat Shabbat l’chu v’nelcha,” have them greet the “shabbat”/advisor with an action such as forming a welcome circle, leading him/her to a special chair or throne, etc.
- Mix up Lecha Dodi: With each verse on a card, put the verses together in order according to the author’s name
- Read through the English and match up the Hebrew words that would describe a bride on her wedding day
- use the Tallit as a “chuppah” and have people carry it over the crowd as you welcome the “Shabbat bride.” Have everyone try and crowd under or around the chuppah and escort the “bride” into the sanctuary or prayer space.
- Dodi- beloved- discuss in groups, characteristics of a “beloved”
Which words in Lecha Dodi describe a “beloved?”
- In groups, compose your own love poem the Jewish people could sing to God or Shabbat bride
- create an atmosphere of welcoming a Shabbat bride- throw flowers petals, hum the beginning softly, form an aisle by forming two lines of people, hum a niggun in between verses, form a “chuppah” or canopy of people (a bridge that the group can walk through single file), you can create a peaceful, unique and wonderful atmosphere to teach the analogy of Shabbat as a bride.
- change tunes every few verses to maximize the ruach and joy
- Come greet the Shabbat Bride: ask the group to look through each stanza and call out phrases words to highlight the analogy of Shabbat as a bride. Look for words of love, marriage, partnership, affection, etc.



→ Bo'i B'shalom, face the doorway: Why do we rise to "greet" someone who is not physically there? Who is this "Shabbat bride," and where does the image of a bride come from?



R. Hanina robed himself and stood at sunset of Sabbath eve [and] exclaimed, 'Come and let us go forth to welcome the queen Sabbath.' R. Jannai donned his robes, on Sabbath eve and exclaimed, 'Come, O bride, Come, O bride!' *Talmud Bavli Shabbat 119a*

Kavanah: A Story and Poem for Kabbalat Shabbat

Shabbat Hamalka: The Sabbath Queen
Chayim Nachman Bialik

The sun has already disappeared beyond the treetops,
Come let us go and welcome the Sabbath Queen,
She is already descending among us, holy and blessed,
And with her are angels, a host of peace and rest,
Come, O Queen,
Come, O Queen,
Peace be unto you, O Angels of Peace."

We have welcomed the Shabbat with song and prayer,
Let us return home our hearts full of joy.
There, the table is set, the lights are lit,
Every corner of the house is shining with a divine spark.
A good and blessed Shabbat.
A good and blessed Shabbat.
Come in peace, O Angels of Peace.

Sit among us, O pure Shabbat Queen, and enlighten us with your splendor.
Tonight and tomorrow—then you may pass on.
And we for our part will honor you by wearing beautiful clothing,
By singing zemirot, by praying, and by eating three meals.
And with complete rest.
And with pleasant rest.
Bless me with peace, O Angels of Peace.

The sun has already disappeared beyond the treetops.
Come let us accompany the Sabbath Queen's departure.
Go in peace, holy and blessed.
Know that for six day we will await your return.
Yes, till next Shabbat.

Yes, till next Shabbat.
Go in peace, O Angels of Peace.

Kavanah: Shabbat is known by many names. It is a Rest Day, and the Day of Peace, a taste of the messianic world to come...but it is also a Coronation Day, for our spiritual queen – in fact it is a day in which we are all royalty and we all don crowns of added spirit. It is simultaneously a wedding day, a day of love for our Bride, Shabbat, and its metaphoric wedding ring is a band that ties us to God and to eternity. – Abram Sterne, clinical psychologist

4. Mizmor Shir- p.266/23



Psalm 92- The Shabbat Psalm

--praising God and all of God's creations
--L'cha Dodi welcomes the Shabbat bride. Mizmor Shir, our final stop is the Song for Shabbat that declares that Shabbat is here.

Tefillah in Action

Mah Gadlu Ma'asecha- how wondrous are the works of God

-Ask for volunteers to pop up like popcorn and call out something cool or neat, something that amazed them this week (example: it smelled so nice after it rained on Wednesday)

-*Tzadik Katamar Yifrach*/the righteous shall flourish like a palm tree- sing the song with actions

-Read the English translation. To what would you compare a good person? What do you wish for the good people in your life? Have people pop up and call out qualities of a "righteous person" or call out an analogy of a righteous person such as found in Mizmor Shir: "a palm tree- upright and flourishing"

Tzadik Yifrach- "the righteous will flourish"-debate it- should good people never be punished? Should they always have good things come to them?

Tefillah in Action

Tzadik Katamar Dance Steps

Courtesy of Rabbi Jennifer Gorman, ECRUSY Region USY

Tzadik katamar yifrach, yifrach	Turn to the left 4 steps in a circle*
Tzadik katamar yifrach	Facing center- sway right, left, right, left
Tzadik katamar yifrach, yifrach	Turn to the left 4 steps in a circle*
Tzadik katamar yifrach	Facing center- sway right, left, right, left
K'e'rez balvanon yisgeh	Turn around to the right**
K'e'rez balvanon yisgeh	Turn around to the left***
K'e'rez balvanon yisgeh, yisgeh	Turn around to the right**, sway left, right, left, right
K'e'rez balvanon yisgeh	Turn around to the left***

K'e'rez balvanon yisgeh	Turn around to the right**
K'e'rez balvanon yisgeh, yisgeh	Turn around to the left***, sway right, left, right, left

Kavanah- How great are Your works/Mah Godlu Ma'asecha- Hand out the lyrics to Louis Armstrong's "What a Wonderful World" and teach it. Ask the USYers or Kadimaniks to comment something they've witnessed as God's work of art and one thing we can work on fixing (Tikun Olam).

What a Wonderful World

Recorded by Louis Armstrong

I see trees of green..... red roses too
I see 'em bloom..... for me and for you
And I think to myself.... what a wonderful world.

I see skies of blue..... clouds of white
Bright blessed day...dark sacred night
And I think to myselfwhat a wonderful world.

The colors of a rainbow...so pretty in the sky
Are also on the faces...of people going by
I see friends shaking hands...sayin:' "how do you do?"
They're really sayin'..."I love you."

I hear babies cry..... I watch them grow
They'll learn much more.....than Ill never know
And I think to myself...what a wonderful world

The colors of a rainbow.....so pretty ..in the sky
Are there on the faces.....of people ..going by
I see friends shaking hands.....sayin.. how do you do
They're really sayin..."Ilove....you."

I hear babies cry..... I watch them grow
spoken(you know they're gonna learn
A whole lot more than Ill never know)
And I think to myself....what a wonderful world
Yes I think to myself...what a wonderful world.

Mourners Kaddish- p.268/24

The Mourner's Kaddish is more of a re-affirmation of faith during the mourning period than a prayer of remembrance. Explain this to your Kadimaniks and try

sharing this poem which was found inscribed on the wall of a cellar where Jews hid from the Nazis during World War II:

Kavanah-

“I believe in the sun even when it is not shining
I believe in love when not feeling it
I believe in God even when He is silent”

QPM: Ask the group to consider how we can learn to find faith after we've gone through a tough time.

 **Tefillah in Action**

Debate it/Discuss it: Based on the comment above, discuss or debate: for whom is the Mourner's Kaddish written? For the mourner? For the deceased? Read the translation and decide.

What is the purpose of saying Kaddish? Re-affirming our faith that God is still with us.

Suggestions answer/concepts for discussion: support of a community when you're feeling loss or pain


Re-affirming your faith in God after loss

Grieving with others

You may also connect the idea of faith to the last line of Adon Olam which is the final prayer we all say, shortly after Kaddish.

“Adonai Li V'lo Ira/God is with me, I shall not be afraid.”- life is hard, but with God by our side, we can get through whatever challenges lie ahead!

Maariv L'erev Shabbat: Friday Night Maariv

 *The SAT of prayer* – Nervous for the SAT? Here's an SAT you can master! The 3 core components of the Jewish prayer service are the:

Shema – acknowledge the oneness of God

Amidah- have a little personal one-on-one schmooze time with God

Torah Service (on Torah reading days of course!) – hear the words from which all of Jewish life stems

All other prayers lead up to or surround these three central components. The Maariv service however, only includes the Shema and the Amidah. Why do you think this is so?

 **What makes Friday night Maariv different from weekday?**

- Hushkivaynu ends differently
- V'shamru is added (from Shemot 31: 16-17)
- Amidah is shorter- Bakashot (requests or petitions) are removed as Shabbat makes us feel whole and we lack nothing on Shabbat

- Vayechulu (from B'eresheit 2: 1-3) is added during and after Amidah
- There is no repetition of the Amidah at Maariv

Tefillah in Action

-compare weekday Maariv (pgs. 200-226) with Shabbat Maariv and see if they can find the differences

-OR-

Kadima: Write out differences on paper stars (to symbolize evening) before Shabbat and ask volunteers to read aloud. String the stars together with yarn to create an evening sky from parts of the Maariv service.

-give the group 5 minutes to quickly skim through Maariv and find three themes of Shabbat Maariv (hopefully they will get close to at least one of three major themes of creation, revelation and redemption, but may not. It is worthwhile to point out).

Barchu- p.279/28



-Praise God forever and ever

-Baruch ata...ha'ma'ariv aravim- preparing for nightfall and darkness and the renewal of light in the morning. We can't be absolutely sure of much other than the cycle of the sun and moon, night and day. The Barchu illustrates this as we enter into nightfall.

Tefillah in Action

Key questions:

- Barchu is the Jewish call to prayer to prepare the *kahal* to say the Shema. Why must we prepare ourselves to pray?
- For what does saying the Barchu prepare us? Why do we call and repeat (follow a prayer leader through repetition)?

Go around the room and have each USYer come up with their own movement to begin the Barchu.



Brachu and *berech*, the Hebrew word for knee, have the same root

(ב.ר.כ)



Why is this so? Why do we bend the knees when we say Barchu? We are praising God, the source of blessing, with our words, but what does moving our body say? What other movement could say the same thing? Think about how your bodily movements can express what is in your heart. Think of another movement that could say the same thing and demonstrate!

Other themes: nightfall, evening, day and night

Siddur Search:

Search for all words or phrases associated with evening or nightfall

eg. כוכבים

מביא לילה

מעריב ערבים

-with a partner, share one way you try to create light when you face darkness.

What strategies do you employ to try and make the best of a situation?

-themes of light and darkness: what if every day was dark? Challenge one person to a blindfolded task such as tying a shoelace.

- What other songs do you know that are “call and answer” songs? Sing a few!

Kavanah 1: Night Psalm

The moon is wrapped in black,

The stars are stored away.

There is from north to south

no single spark of day.

In the secret tent of my heart

light a white candle and say:

In the north and the south

the sun will bloom today.

—Leah Goldberg, adapted

Kavanah 2- The Sun and Moon Must Make their Haste (a poem by Emily Dickinson, an American poet)

The Sun and Moon must make their haste --

The Stars express around

For in the Zones of Paradise

The Lord alone is burned --

His Eye, it is the East and West --

The North and South when He

Do concentrate His Countenance

Like Glow Worms, flee away --

Oh Poor and Far --

Oh Hindred Eye

That hunted for the Day --

The Lord a Candle entertains

Entirely for Thee --

QPM: Preparing for Prayer: How do you prepare for a big event? What do you do prepare for:

- Exercise
- the Prom
- Your Bar/Bat mitzvah
- A big football game or dance competition
- A piano recital

- Add your own _____

Do you have any rituals you do to prepare for a major event? Do you focus on your mind, body or both? Why do you need to include both mind and body in preparing for a big event?



He who is about to pray should learn from a common laborer who sometimes takes a whole day to prepare for a job. A woodcutter, for instance, spends most of his day sharpening the saw and only the last hour cutting the wood. In this way, he earns his day's wages- *The Kotzker Rebbe*

Why should we focus on preparing to pray? Shouldn't we instead spend more time on the actual prayer?

Ahavat Olam- p.282/29

“With constancy You have loved...”



Tefillah in Action

Ahavat Olam: everlasting love- a discussion
Read the English translation of Ahavat Olam

QPM: Is love unconditional?

Scene from *10 Things I Hate About You* (DVD, 1999):

Like and Love

Ask for 2 volunteers to act out this scene segment:

Bianca: There's a difference between like and love. Because, I like my Skechers, but I love my Prada backpack.

Chastity: But I love my Skechers.

Bianca: That's because you don't have a Prada backpack.

Discuss: What are the levels or types of love? Why do we use the same word for feelings toward our parents that we do to describe our new shoes (I love my new...).

Kavanah: **Love is...**

Love is... Romance

Love is... Listening

Love is... Trust

Love is... Light

Love is... Joy

Love is... Truth

Love is.

Love is... Support

Love is... The Journey...

Love is... what to you?

Hand out a few cinnamon heart candies to each person. Ask them to explain by example what it means to “love with constancy.” Ask them to give one reason per candy. Or they may share examples of unconditional love parents give to their children.

Discuss: God gave us God’s Torah and Mitzvot because God loves us. What non-material goods do your parents give you?

Additional “love related” questions for discussion:

- Is love give and take? Does it need to be reciprocal (think of baby and parent)?
- How is the love between God and humans give and take?
- How can Jews demonstrate their love for God?
- Are feelings of love always positive?

-Sing Off! In small groups, think of 20 songs with the words love in the chorus (bonus points for Hebrew songs)

Eg. Gloria Estefan: *Everlasting Love*

Everlasting love
From the very start
Open up your heart
Be a lasting part of
Everlasting love

FOR USY: *making prayer personal*

Love it or Lose it- often love is hard to define. In this activity, the leader calls out a situation and group must decide whether or not this situation defines love. How can we tell the difference between love, obsession and infatuation?

Examples:

- Jacob thinks Jennifer is absolutely amazing. He meets her outside her house to walk with her to school; he leaves notes in her locker and saves her a seat in every class. She is the first thing on his mind in the morning and the last before he falls asleep. Is Jacob in love (*infatuation or obsession*)?
- Brian and Sally have been dating for a year and half. Sally loves to attend Brian’s tennis matches because she knows how important it is to him that she be there. Brian does Yoga once a week with Sally and even though he doesn’t really like it, he knows she does. They enjoy spending time together but also have separate friends. Is this love?

Segue: B’shochveinu U’vkumeinu- what familiar words found in another Tefillah does this remind you of (answer: u’v’shochbecha u’vkumecha- the Ve’ahvata)?

Shema and Its Blessings- p.284-286/30



For full concentration, we cover our eyes

Themes to discuss: love for God and Mitzvot

-heeding God's commandments 24/7 (living as a Jew is not a 9-5pm job or something you do on weekends, it is a way of life!)

-responsibility to teach our children

-Tefillin and Mezuzah- so that's why we wear those funny looking straps and boxes!

-Vahaya Im Shamo'ah- land is dependent on rain, a gift from God. God only grants rewards if His Mitzvot are observed.



Question to think about: Do all good deeds deserve rewards? What reward do we expect from our deeds? Should you only perform mitzvot to be rewarded? Why are good people often not rewarded and evil-do'ers often not punished?

Voyamair Adonai paragraph- Tzitzit are to be worn as a daily reminder of God's Mitzvot

Themes: mitzvot, ritual, love, education, 1 God (monotheism), symbols of Judaism, reward and punishment



Takin' it from the Text: Sources: Dvarim 6:4-9, 11:13-21, Bamidbar 15: 37-41

Kavanah: Shema- Hear and Listen

"I was taught by my mom and dad that in Judaism the most important prayer is the Shema- 'Hear o Israel'. It was taught to me from childhood that the most important thing I could do as a Jew was to listen. It wasn't a way for my parents to say, "I know more than you," They meant listen to yourself. Listen to those little whispers that we tend to not want to hear because they're too soft and we tend to listen to shouts not whispers. So listening carefully is what I was taught all my life. When people don't listen, its not that they don't learn, they just deny themselves tremendous opportunities and wise choices" - Steven Spielberg, Hollywood producer



Tefillah in Action

Shema Yisrael: Hear O Israel... hearing with our eyes

What do you do when you want to say the most important Jewish prayer, but cannot utter the words? You don't have to say it to pray it!

-teach the sign language for the opening line of the Shema (see following page)

-teach hand movements that depict the translation of the words and not the sign language

*there are many versions of this. If you don't know it, make it up according to translation or better yet, get the Kadimaniks to make them up in small groups and compare with one another.

- Shema Yisrael- This line is sort of a "motto" or slogan for the Jewish people. Imagine you were asked to create a slogan or bumper sticker for the Jewish people. If you had a message for all Jewish people worldwide, what would it be? Share with a partner or ask the group members to call it out for all to "hear."
- Word Search- find all words that are active words, active mitzvot (things you do). Make a list out loud as a group
Find all words that involve Jewish ritual objects

QPM: B'chol levavcha- with all your heart-Is it enough to just feel Jewish? Or do you need to act Jewishly? Hmmmm...

- V'shenantam L'vanecha- you shall teach your children- what is one thing that has been passed on to you that you hope to one day teach to your children?

SHHH-MMM-AHHH- a meditation exercise

Try this a number of times using different volume levels or different speeds

1. Have everyone remain seated with their palms on their laps and eyes closed, in a relaxed stature. You may also do this shoulder-to-shoulder standing in a circle. Have one person begin the first word sounding it out syllable by syllable- Shh...mmm...ahhh.
Have the group repeat the sounds.
2. Next, keeping eyes closed, have everyone repeat the word Yisrael and put their arms around one another (peoplehood)
3. Adonai Elohaynu- keeping eyes closed, ask the group to picture personal moments of God, not WHAT God looks like but a Godly moment
4. Finally, ask them to repeat "Adonai echad" and think of one thing that makes them most proud to be Jewish. Then, have the group say the 6 words all together in one voice (re-iterating the idea of "echad").

-The Mitzvot Machine: read the first paragraph of the Shema and pick out the different rituals that are described. Create a "mitzvot machine" and ask group members to come up one by one and share different mitzvot that they do everyday or a mitzvah they performed that day. One person will start, the next person will "attach" on with his/her mitzvot until a "mitzvot machine" is made. Ask the group how being Mizvot Machine makes one into a better person.



Fringe Fest- the Vayamair paragraph (Bamidbar 15:37-41) instructs Jews to adorn fringes (Tzitzit) on the corners of their garments. We kiss the Tzitzit each time we read this word.

Ask a number of people with unique Tallitot or a unique story to tell of the origins of their tallit to come up and “model” their tallit and explain its significance.

Spiritual Streamers- give each person a “blue fringe” or piece of teal crepe paper to tie to their wrist. Sing the Vayomair paragraph aloud and when you reach the words פְּתִיל תָּכָּ לָת do the “wave” with your streamers.



Why is the color meant to be *techelet*, or bright blue? *To be visible, so we notice the tzitzit and are reminded of the mitzvot*

Have you ever heard of the Jewish music group *Blue Fringe*? פְּתִיל תָּכָּ לָת is the origin of their band name!



Kavanah for the Shema

Have someone volunteer to read this Primo Levi poem aloud. Ask the rest of the group to read the Ve'ahavta as they listen to the poem and raise their hands when they hear parallel words.

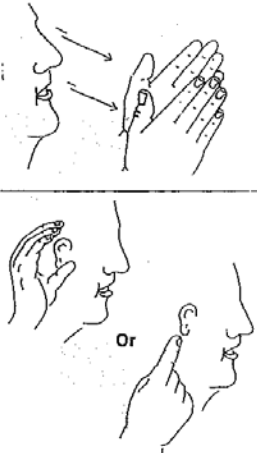



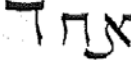
QPM: Compare the words of the Ve'ahavta with the words in this poem. Where are the similarities? What is the message that Primo Levi is asking us to “hear?” What could you infer about Levi from his poem? (Primo Levi wrote this poem as a Holocaust survivor but the poem still calls out to people to be aware of global injustice. He challenges those who live comfortable lives to know that comforts are temporary and suffering is prevalent)

Shema- Primo Levi

You who live secure
In your warm houses
to return at evening to find
Hot food and friendly faces:
Consider whether this is a man,
Who labors in the mud
Who knows no peace
Who fights for a crust of bread
Who dies at a yes or a no.
Consider whether this is a woman,
Without hair or name
With no more strength to remember

שמע ישראל


SH'MAH YISROAYL
 ADOSHEM ELOKAYNOO
 ADOSHEM ECHAD

 <p>The top illustration shows a profile of a person with hands placed on either side of their eyes, with arrows indicating the movement of the hands forward. The bottom illustration shows a profile of a person with the tip of their index finger touching their ear, with the word 'or' written between the two illustrations.</p>	<p>ATTENTION: PLACE OPEN HANDS AT EITHER SIDE OF EYES; THEN MOVE BOTH HANDS FORWARD</p> <p>OR</p> <p>LISTEN: PLACE "C" HAND OR TIP OF INDEX FINDER AT THE EAR</p>	<p>SH'MA</p>
 <p>A line drawing of a person's face from the front, with their right hand touching their chin. Dotted lines and arrows indicate the downward and then upward movement of the chin.</p>	<p>ISRAEL: DRAW THE TIP OF THE "ו" DOWN ON SIDE OF THE CHIN AND THEN THE OTHER.</p>	<p>YISROAYL</p>
 <p>The left illustration shows a hand with the palm facing up, with an arrow indicating it being drawn up and then back down. The right illustration shows a profile of a person with their hand near their face, with an arrow indicating the hand being drawn up and then down.</p>	<p>G-D: OPEN RIGHT PALM IN FRONT OF YOU, DRAW IT UP AND BACK AND DOWN</p>	<p>ADOSHEM ELOKAYNOO</p>
 <p>A line drawing of a hand with the index finger pointing upwards.</p>	<p>ONE: HOLD UP THE INDEX FINGER</p>	<p>ECHAD </p>

*please forgive the poor transliteration and the dash in the name of God!

Emet V'emunah – p.288/32

- An affirmation of faith: “we affirm with truth that He is our God”
- Are you comfortable “affirming with truth” that God is ours? How else can you explain this prayer? The concept of one God is called monotheism, and indeed, Judaism is one of the original religions that claimed one God. So in fact, we can affirm that God is ours!

 *Emet V'emunah* is the title of a small booklet that outlines the principles of Conservative Judaism! According to the principles of Conservative Judaism, we do “affirm with truth” the observance of the core mitzvot associated with Jewish living, including belief in God.

Tefillah in Action

Divide the room into two equal parts. One side is the “this is what we know is true” group, the other is the “this is what we wonder, question and doubt” group. The two groups must come up with a list for their team and present to the other side. Open up each statement to debate.

Example: I know that my friendship with my BFF is real. We'll be friends forever. Someone else may feel that while they love their best friend, you never know where you'll be twenty years from now and friendships tend to be fluid.

Mi Chamocha- Who is Like You God?


- ✧ Visual Images of God: Who is God? Or what rather, is Godly? Ask the Kadimaniks or USYers to close their eyes and picture a moment of God. Connect this with the translation of Mi Chamocha using people and/or a particular situation or scene

Example: Who is like You God? Or rather, who is Godly? A mother who gives life. What is like You God? A team of volunteers rebuilding a home destroyed by fire).

- ✧ Another activity for Mi Chamocha is to ask them to cross their arms with the people sitting next to them and close their eyes. Next, ask them to repeat the first line of Mi Chamocha after the leader while squeezing their neighbors hands. Explain that everything is like God, yet nothing is like God. God is in everything and God is in everyone. Each of us has the “spark” (hand squeeze) of God within us that we can feel when we connect with one another.

Hashkivenu: The Jewish Lullaby- p.292/33

*An addition to the Shema and its blessings unique to Maariv

 We pray for safety throughout the night because of the ancient superstition that sleeping was dangerous and people feared they would not regain consciousness in the morning. Which words of the Hashkivenu do you think

reflect this idea? If those wise enough to say this understand that we do in fact awaken from sleep, why do we still say this bracha?

[possible response to share: *Most of us live in a comfortable, healthy environment where our awakening each morning is pretty much a guarantee. Not everyone is in the physical condition or best environment that we are and for those question what tomorrow will bring, these prayers of protection and revival are significant.]*

🌟 Tefillah in Action

Both Craig Taubman and Debbie Friedman sing beautiful songs inspired by Haskivenu. Download either one and learn it so you can teach it to your group. Discuss the lyrics, compare the songs to the words of the Hashkivenu prayer found in the siddur, and explain how the Hashkivenu could be considered a Jewish lullaby. *No one is “too cool” for a lullaby, there may be many people in the group who fall asleep to music!

Lyrics to Debbie Friedman's *Shelter of Peace (Haskivenu)*:

Close your eyes and go to sleep,	And when you are on your way
there's nothing you must fear precious ones.	enveloped in the shelter of My wings
You will be so safe and so protected in the shelter of My love.	Feel your heart dancing, feel your heart sing.
And when you meet the light of day,	And with every breath you take
you'll never have to fear what you will see.	your faith renewed will ever come to be
You are the hope of all that can be.	A shelter of love, a shelter of peace.
Feel the peace around you,	So close your eyes and go to sleep;
when you awaken you will come to know	everywhere you turn you know it's real.
That innocence and wonder	Touch a soul, the world changes,
are veiled by the guns and bombs and wars.	and you know there's nothing more to fear.
But you must never run away,	With every challenge feel your strength;
the changes that will come will only be	let your goodness shine that it may be
The fruit of your hands, the breath of your being.	A shelter of courage, a shelter of light and dreams,
	a shelter of love, a shelter of peace.

🌟 Kadima- bedtime wishes

Sharing Sweet Thoughts Before Bed: Hand out jellybeans to the group. Ask them to think about their bedtime thoughts. What is on their mind before they fall asleep? What do you wish for? What keeps you awake? What types of thoughts or activities put your mind at ease?

For each thing that worries them, ask them to give a jelly bean to a friend. After the discussion they can eat their jelly beans as they have shared their troubles and helped make them disappear before bedtime. Explain to them that by sharing our worries, we help eliminate negative thoughts (in a yummy way although not meant to encourage eating away your pain). You can point out specific words of the Hashkivenu to reiterate the idea of in order to lie down in peace, it may help to talk about something on your mind so your mind and body are both at peace.

Key words: How are these words or phrases or images appropriate for a nighttime/bedtime prayer?

הַשְּׁכִיב, נוּ – let us lie down

שְׁלוֹמִים – peace

פָּרוֹשׁ עָלֵינוּ – spread over us

סִכַּת שְׁלוֹמִים – which root words do you notice here? How would you describe a “shelter of peace?”

וַתְּקַנְנוּ – guide us

הִגֵּן – protect

הִסֵּךְ – shield

אֵיבָה, דָּבָר, וְחָרָב, וְרָעַב – these are general human concerns, what personal ones would you add?

וּבְצֵל כְּנָפֶיךָ יְיָ תַסְתִּירנוּ – shelter us in the shadow of Your wings

✨ If you have spare tallitot, you can try this very neat meditative night time exercise:

Have advisors or volunteers be the corners of the “Sukkat Shlomecha” and create a canopy of Tallitot.

Test their Knowledge: Can you find a difference between the Shabbat Hashkivenu from weekday? Why conclude with a different bracha?

בְּרוּךְ אַתָּה יי, הַפּוֹרֵשׁ סִכַּת שְׁלוֹמִים עָלֵינוּ וְעַל כָּל עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם

Praised are You Adonai, Who spreads a shelter of peace over us, over all His people Israel and over Jerusalem.

Ask the group to form a close circle and ask them to crowd as closely as possible together to fit under the canopy of tallitot, the “shelter of peace.” Follow the script.

Script for this exercise:

As evening sets, we move into HUSHkivaynu

HUSH-kiveynu (softly, quietly repeat 4-5 times)

Text from Hashkivaynu, including parallels to real life which leader can add for relevance:

הַשְּׁכִיב, נוּ יי אֵלֵּינוּ לְשָׁלוֹם

God cause us to lie down in peace

It's been a long, great day and I'm so tired

וְהַעֲמִיד, נוּ מִלְכָּנוּ לַחַיִּים

And awaken us to life again

Tomorrow's another day. I hope I'll get to do something fun

וּפְרוֹשׁ עַל יְנוּ סִכַּת שְׁלוֹמֶךָ
Spread over us a shelter of peace
Sometimes I get scared if I'm not in my own bed

וְהַסֵּר מֵעַל יְנוּ אוֹיֵב, דְּבָר, וְחָרָב, וְרָעַב, וְיָגוֹן
Save us from enemies, sword, evil and starvation
I worry about a lot of things, help me relax so I'll feel at ease

הַסֵּר שְׂטָן מִלְפָּנַי יְנוּ וּמֵאַחֲרַי יְנוּ
Remove any evil that surrounds us
Including the history project I have due in two days!

וּבְצִל כְּנָפֶיךָ תִּסְתִּירֵנוּ
shelter us in the shadow of your wings
I love being able to wrap myself in a comfy blanket and get cozy

וְנִשְׁמֹר צֵאתֵנוּ וּבּוֹאֵנוּ
Guard our coming and our going
I'm so busy during the day, keep me safe no matter where I am


בְּרוּךְ אַתָּה יי, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.
Blessed are You God, who protects His people Israel forever
Thanks for us all safe and sound!

Kavanah: As an owl in the desert screams in the night, so I want to be heard, my God. As a thrush cries as danger nears its nest, so we plead that you attend us. Like the eagle that You created circles round and round, higher and higher, to protect its young, so guard us from danger. As a dove hovers constantly over its young, never tiring of its task, so let me be nestled in Your care. Spread Your wings, carry me, watch over me. Bring me to Your holy house on eagle's wings. -*Rabbi Edward Feld*

V'shamru- p.294/34



Takin' it from the Text: Shemot 31:16-17

The commandment to observe and maintain the Shabbat, recited in the V'shamru paragraph, can be found in the section of Shemot which details the building of the Mishkan, reminding us to take a breather from our labor.  The 39 definitions of labor (*Melachot*) forbidden on Shabbat are all associated with the tasks required to build the Mishkan.



Announcement, Announcement!

Instead of moving right into the Amidah with Hatzi Kaddish, as we do in a regular Maariv service, we announce sacred time, the holiness of Shabbat with V'shmaru.

★ Tefillah in Action



Shabbat: Just do it! **Just Do It**

Shabbat isn't just a concept or belief, or what "not to do," Shabbat is active Jewish living. Shabbat isn't just what we have each week but what we do. V'shamru expresses the rationale of observing Shabbat by explaining that since God rested after six days of creation, so must we rest following six days of labor. We emulate God's actions by working for six days and resting on the seventh.

Pass around the "Shabbat: Just Do It" logo found below in larger format. Ask USYers or Kadimaniks to find words in *V'shamru* that are "action" words, that prove Shabbat to be something we do.

Then, in small groups, ask them to think of a campaign slogan for "V'shamru" that expresses what it means to "observe" and "maintain" (לְעִשׂוֹת and וְשָׁמְרוּ) Shabbat through action

★ Tefillah in Action

Ain't Gonna Work on Saturday!

Text Background: שְׁבֵת וַיִּנְפֹּשׁ

Option A (better for Kadima): Since *V'shamru* describes our six day work week and our commandment to rest on the seventh, ask volunteers to come up and mime the "work" that enslaves them to the week. Ask for others to act out ways in which they rest and relax. Compare the insanity of your school week to a chill, relaxing weekend and discuss the necessity for rest.

Option B: What does your ideal vacation or day of rest look like?


Ask for volunteers to "pop up" and define their own שְׁבֵת וַיִּנְפֹּשׁ

Lyrics: Ain't Gonna Work on Saturday
(if you don't know the tune, check with your USYers or you can find it online)

Chorus: Ain't gonna work on Saturday
Ain't gonna work on Saturday
Single, double, triple pay
Ain't gonna work on Saturday
WHY?!? It's Shabbat Kodesh

Sample Verse:

I dress my best for Shabbes, three meals made just fine,
I make a royal Kiddush on a barrel full of wine.
And when I sing Zmirot, for a thousand miles they know,
That I enjoy Shabbat, for God has told us so.

 *Activity: ask USYers to stand up and volunteer to make up their own limeric verse.*

Eg. My name is Joseph Goldberg, I'm here with USY
I love being at convention, with all my friends nearby
And here we are, Shabbat, I'm dressed so neat and fine
I'm waiting for that chicken, on which we soon will dine
Oohh ain't gonna work on Saturday...

 **Let's Make a Deal!**

God chose the Jewish people by making a *covenant* or an eternal "deal" with the Jewish people. God promised that we would be God's people if we observed God's Mitzvot, including Shabbat. V'shamru reminds us of our end of the deal, our responsibility to uphold our end of the bargain. If we want God to take care of us, we have to do something in return. Shabbat is one of ways we demonstrate that we've kept up with our end of the bargain.

QPM: What does it mean to make a covenant? What is the difference between covenant and promise? Promises can be false or can be easy to break. Commitments are what we strive to keep. To what are you committed? Ask for volunteers to share what agreements or deals they've made and the commitments/terms involved.

Examples: With parents, with teachers, with a friend, with yourself, with

What is the different between a covenant with God and a deal you make with your parents?

(Just Do It Image: Cut in half for multiple copies)



Just Do It



Just Do It

Hatzi Kaddish- p.208/34



Please rise

The Hatzi Kaddish exalts God using many words of honor. The Hatzi Kaddish is a partition in the prayer service, a short “commercial break,” and prepares us for the “meat” of our prayer sandwich- the Amidah. We rise to prepare ourselves to greet royalty and begin to “sweet talk” or praise God before we ask for anything we may need.



Tefillah in Action

Have an advisor dress up as royalty (a broom as a scepter, a crown from a 99 cent store) and walk in before Hatzi Kaddish. Ask the group why we stand at Hatzi kaddish (the hint is the advisor in costume, before the Amidah, we rise as if about to greet royalty).

Shabbat Amidah- p.296/35a or b

A Shabbat Schmooze with the One and Only

- 🕒 The Amidah consists of (originally 18), 19 prayers of praise, petition and thanksgiving: *Shevach, bakasha and hodaya*.
- 🕒 What is special about the Shabbat Amidah? On Shabbat, the middle blessings of petition (when we ask God to grant us what we need) are replaced by the **Kedushat Hayom** blessing in honor of Shabbat. The reasoning behind this is that since we have an “extra soul” on Shabbat, we do not need to petition or ask for anything extra. Kedushat Hayom explains the sanctification of the seventh day as the day of rest following the six days of creation.



Continue standing from the Hatzi Kaddish for the Amidah



Be seated once you have finished your own Amidah or remain standing out of respect for those still praying



Tefillah in Action

As more people complete their personal Amidah, begin a soft niggun until all join in.



What do you say when you pray? Doubt and wonder are normal and natural elements of prayer. What do you say when you schmooze with God? How do you think God would answer?

A Conversation

*"Are you there God?"
she asked prayerfully
"Sometimes,"
God answered carefully
"Do you care God?"
She asked faithfully
"Not always,"
God said playfully
"But, you do believe God?"
she asked persistently.
"At times," God replied.
"But not consistently"
-Rabbi Dov Peretz Elkins*



Bakasha: If we ask God for help, why are our requests not always answered? Have you ever wondered: Why doesn't God always listen to me?

Prayer of a Confederate Soldier (*read as a dramatic presentation between two people or ask different people to read each line*)

*I asked God for strength that I might achieve
I was made weak, that I might learn to serve
I asked for health that I might do great things
I was given infirmity that I might do better things
I asked for wealth that I might be happy
I was given poverty that I might be wise
I asked for power, that I might earn the praise of others
I was given weakness that I might feel the need of God
I asked for all things that I might enjoy life
I was given life, that I might enjoy all things.
I got nothing I asked for, but all I hoped for.
Despite myself, my unspoken prayers were answered, and I am, among all people, most richly blessed*



Tefillah in Action (Shabbat Amidah only, weekday Amidah activities found in weekday Shacharit section)

Dare to compare:

Photocopy pages of the weekday Amidah for the group to compare with the Shabbat Amidah (or have them flip back and forth in the siddur).

- How does K'dushat Hayom make for an appropriate replacement for the blessings of Bakasha (petition)?
- Which words are the same? Which themes are included on Shabbat and which are left out?

Or use this chart to illustrate the difference between the two Amidot and ask the USYers to decide whether they think it was wise to leave out the other prayers of petition on Shabbat.

	Weekday Amidah	Shabbat Amidah
Praise	Avot- connects us to our ancestors	Avot
	Gvurot- praises God for God's power and strength	G'vurot
petition	Kedusha- praising God's holiness	Kedushat Hayom
	Bina- asks God for wisdom and understanding	
	Tshuvah- we ask for the strength to repent for our mistakes and to "return to Godly ways" through Tshuvah	
	Selicha- we ask for forgiveness for any wrongdoings.	
	Ge'ula- we ask for redemption, ask God to rescue the Jewish people	
	Refu'a- prayer for healing.	
	Birkat Hashanim- prayer for years of good harvest from the earth	
	Galuyot- prayer for ingathering of all Jews within the land of Israel	
	Birkat Hadin- to restore righteous judges	
	Birkat Haminim- to destroy wrong do-ers	
	Tzadikim- to support the righteous	
	Bonei Yerushalayim- to rebuild Jerusalem	
	Birkat David- bring the descendent of David, the Messiah	
	Tefillah- have mercy, be compassionate and accept our prayers	Tefillah
Avodah- restore our prayers to the devotion of the Temple times	Avodah	
Hodaya/ Thank you!	Hoda'yah- thank you for our souls, for our lives, for miracles of every day	Hoda'ya
	Sim Shalom- prayer for peace, goodness and blessing	Shalom

✧ One way to explain the concepts of praise/shevach, petition/bakasha and thanksgiving/hodayah found in the Amidah is by comparing it to how a child learns to get his/her own way:

Shevach: "You're the best mom in the world." (praise)

Bakasha: "Can I have a cookie?" (petition)

Hodayah: "Thanks!" (thanksgiving or gratitude).

Share this with your USYers or Kadimaniks. Ask them to think of a similar situation in their own lives when they've had to ask for something. How do we

ask when we need something? It helps to “butter the person up,” before we ask for anything and we always say thank you afterwards!

On Shabbat however, we're not asking for anything; we're thankful that we have Shabbat. If you could add in a bakasha for Shabbat, what would it be?

Have your Kadimaniks volunteer to stand up, and one by one, ask for one thing that would be their *Bakasha L'shabbat*. Another option is to remind them that they already have the “extras” on Shabbat. Have them comment on something they already have on Shabbat that they don't get during the week (time with friends, a meal with their family, sleep!).

Preparing for Prayer: Words and Movement

May God Open My Lips



The Amidah opens and closes with the individual. The rest of the Amidah speaks in plural pronouns (using words like us, ours), but the beginning and end are private words of the individual.



The exact words of the opening line, asking God to “open *my* lips, so *I* may speak Your praise,” originates from Tehilim/Psalm 51:17.

 Song: *Adonai S'fatai Tiftach*

Ya-nai nai nai nai nai נִי אָדֹנָי

Ya-nai nai nai תִּפְתַּח שְׁפֵתַי

Yana-nai nai nai נִי יִגִּיד

וּפִי יִגִּיד תְּהִלָּתְךָ

Oh God open up my lips so my words can sing your praises!

(Search online under Adonai S'fatai Tiftach and look for key words, *Lisa Levine* in order to hear the tune).

Preparing to Greet the Presence of God (prayer movement)



Ask the group to stand up. Imagine a king sitting before you in a throne (an advisor can role-play the king if you'd like)! Ask for volunteers to come up and show the group how they would greet royalty. Explain that before we greet God for our personal schmooze, we step back as if greeting a king before we step forward.

Explain how Jewish prayer involves the mind, soul, and body. One example of how we demonstrate the use of our body in Tefillah is through the movement of the Amidah. How do you prepare to greet a king? You step back, step up, and bow. Let us prepare to schmooze with God, our King. Let us greet God through movement. At the end of our prayer movement, we will be ready to have our conversation with God in our heads and hearts.

The Amidah Mambo (try saying this in a mambo beat):

Back 2-3

And forward 2-3.

Let's try that again!

Back 2-3

And forward 2-3

Now bend those knees and bow to God

Bend those knees and bow to God

or Guided Choreography:

Close your eyes and slowly take one step back at each word, one at a time.

Pause after each word and "feel your steps."

אֲדָנִי

שִׁפְתַי

תִּפְתַּח

Step forward on each word and then back to greet God from where we started

וּפִי

יִגִּיד

תְּהַלֵּלְךָ

Movement for opening line (Avot blessing):



Bend the knees at בְּרוּךְ



Bend at the waist at אֲתָהּ



Stand straight for God's name

✧ Personalizing Prayer (Shabbat Amidah)

The Amidah allows time for personal prayers. To encourage an intra-personal prayer experience within the Amidah, hand out index cards to each Kadimanik or USYers with a question for personal meaning (QPM). They can read their question and consider answers as they get to that section of the Amidah.

Examples from Shabbat Amidah include:

- **Avot:** אֱלֹהֵינוּ יְיָ וְאֱלֹהֵי אֲבוֹתֵינוּ יְיָ

→Our personal ancestors- what do you admire about your grandparents? If you great-great-grandparents were alive today, what would they tell you? What would you want to tell them? If you could have dinner with any famous Jew from our history, who would it be, and what would you ask them

→Our shared ancestors- reenact a conversation with one of our biblical or historical ancestors. Have an advisor play the role of Moshe or one of the Avot or Imahot and have the group interview them. Provide interview questions to get them started. What would you ask them? How would he/she describe life in ancient Israel? What would his/her opinion be about today's Jews?

→**Yo Mamas!** A Debate: Rabbi Joel Rembaum wrote a Tshuva (a Halachik Response to a question of debate) to petition the Committee on Jewish Law and Standards of the Rabbinic Assembly of the Conservative movement, to add the Imahot to the Siddur Sim Shalom in the Amidah. This was (and for some, still is), controversial and turned into a great debate. Why do you think this is so? Debate it.

Pro: We live in a generation of gender equality, where woman are taking a more active role in prayer services and miztvot. Imahot should be included in the Avot blessing

Con: The liturgy has remained constant through time and is fixed throughout the world. Like the words of the Torah, all Jews say the same prayers as part of the structured prayer service. Adding the Imahot would change our ancient, fixed liturgy.

QPM: Thrice is Nice: Why is God mentioned 3 times in the Avot paragraph for God of Abraham, God of Isaac and God of Jacob? Didn't they all pray to the one God, the same God? Also, God is in plural form (Elohai as opposed to Elohim). Why is this so? What does your God or your relationship with God look like? (For example: Elohim shel Jonathan or Elohim shel Jenny).

Possible response:

God looks different to each individual. Abraham had a different relationship with God than his son or grandson. Each of us views God differently, so the God of each of our ancestors is mentioned individually to illustrate that even though there is one God, God is different for each pray-er.

• **Gvurot- אֲתָה גִבּוֹר לְעוֹלָם אֲדָנִי**

The power of God, our relationship with God: In what do you see the power of God? What is something in your life that is only in the hands of God? What power would you like God to give you? What would that make you able to accomplish?

→Kadima: if you had a Godly super power, what would it be?



Kavanah: Recognizing the Presence of God and Miracles Around Us

A man whispered, “God speak to me,” and a bird sang. But the man did not hear. So the man yelled, “God, speak to me,” and thunder rolled across the sky. The man still did not listen.

He looked around and said, “God let me see You.” And a star shone brightly. But the man did not notice. He shouted, “God, show me a miracle!” And a baby was born. But the man did not notice. The man cried out in despair, “touch me God and let me know You are here!” and God reached down and touched the man. But the man brushed the butterfly away and walked on.

It is often difficult to see the wonders and miracles for which we can praise God. You can praise God for everything around you- everything you see, touch, hear, feel, experience. Sometimes we just need to take the opportunity to acknowledge it and express our praise. We can do this every day with the Amidah.

Kavanah II: Seeing God in Everything

*I see You in the starry field; I see You in the harvest's yield;
In every breath, in every sound, an echo of Your name is found.
The blade of grass, the simple flower
bear witness to Your matchless power,
In wonder-workings, or some bush aflame,
men look for God and fancy Him concealed.
But in earth's common things He stands revealed
While grass and flowers and stars spell out His name*

*“Men look for God and fancy Him concealed.
But in earth's common things He stands revealed”*

QPM: Do you often wonder about God and question where God is when you see suffering, fail your math test, or experience pain or humiliation? These are natural doubts when thinking about God. We question when God isn't, but do we necessarily take note of the little ways that God is? God is everywhere, in the common little things among us we just don't take the time to notice.

- **Kedushat Hayom** אַתָּה קֹדֶשׁ, שָׁבַת אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ

The holiness of Shabbat. What are your favorite parts of Shabbat? What makes Shabbat holy or sacred for you? It can be as simple as "I like not having to go to school!" or a little deeper such as "I like feeling disconnected to all material "things" and more connected to people and God"

- **Tefillah-** רְצֵה, יי אֵל הַיְיָנוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם

have compassion for us, hear our prayers- Would this be an appropriate time to add your own personal *bakashot* or requests, concerns or insecurities? Hey you! Yes you- what's on your mind? *Note: Bakashot or requests are omitted on Shabbat in the traditional Amidah, but if you have something on your mind, you can have your moment.*



Source: Mishna B'rachot 4:4

...IN EVERY TIME OF CRISIS MAY THEIR NEEDS NOT BE LOST FROM YOUR SIGHT. BLESSED ART THOU, O LORD, WHO LISTENS TO PRAYERS."

- **Avodah-** וְהָשִׁב אֶת הָעֲבוּדָה לְדַבֵּיר בֵּיתְךָ

Accept our prayers and restore our devotion to what it once was
Ahhh...the good 'ole days- What do you think Jewish prayer was like in Temple times? Do you think Jews are less spiritual today? Or do we just pray differently? Do you think you'd be comfortable praying with Jews thousands of years ago?
How do Jews express spirituality in different ways today? (example: Have you ever heard of Torah Yoga?)

- **Hoda'yah-** נֹדֶה לְךָ וְנִסְפָּר תְּהִלָּתְךָ

We thank you and praise you



Psalm 79:13



Bend at the waist at **מוֹדִים**



Bend the knees at the end at **בְּרוּךְ**



Bend at the waist at **אַתָּה**



Stand straight for God's name

QPM: A mood of gratitude: t's so easy to kvetch about whatever it is that disappoints or frustrates you. How often though, do you express **gratitude** and admit to yourself how lucky you are. Why is that? Take a minute to share with a friend something that happened this week that was really awesome.

→ Turn first to the person to your right and then person to your left and thank them for something they have said or done. For example: Thanks for saving me a seat; thanks for singing with me; thanks for helping me pick out my outfit; etc.).

Can you find something to be thankful for each day? *This exercise helps the USYers or Kadimaniks learn to express gratitude and appreciation more often. Even the everyday mundane things can be acknowledged.*

→ When else do we take a moment (or full day rather), for "thanksgiving" (hint: as Americans)? What is your favorite Thanksgiving memory? What family recipe are you "thankful for" each Thanksgiving?

- **Shalom-** שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ תְּשִׁים לְעוֹלָם

Grant true and lasting peace to your people Israel and to all who dwell on earth.

Option 1: In teams, have the group come up with as many Hebrew and English songs about peace that they can think of. If another team has said it before, it doesn't count. Ask: Why do we finish the formal part of this prayer with a request for peace? Given the situation in Israel, do you think Jews have a greater need to request peace than other peoples?

Option 2: 20 in 60: Ideas to Bring Peace to our World
Give the group 1 minute to come up with 20 ideas for how we as a group of young people, can promote peace in this world.

Option 3: **Kavanah: Visualizations of Peace**

Read this poem:

I had a box of colors--
Shining bright and bold.
I had a box of colors,
Some warm, some very cold.
I had no red for the blood of wounds.
I had no black for the orphans' grief.
I had no white for dead faces and hands.
I had no yellow for burning sands.
But I had orange for the joy of life,
And I had green for buds and nests.
I had blue for bright, clear skies.

I had pink for dreams and rest.
I sat down and painted Peace.

-Tali Sorek, 11, Jerusalem

What does peace look like to you? If you were to draw or visualize peace, what would it look like?

Or: read (or sing) and discuss *Imagine* by John Lennon

IMAGINE- What would a peaceful world look like?

Imagine there's no Heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today

Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one

Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world

You may say that I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will live as one

QPM:

Is anything worth dying for?
Do we all need to be the same for there to be peace? Doest diversity and differences among us make the world a better or worse place?

Lennon asks us to “imagine...no religion too.” Although this is a song of peace and harmony, this particular line of lyric is bothersome. Could you imagine your life without any form of Judaism? What meaning does Judaism

offer you? Why would he see religion as a negative thing? How can we learn to appreciate religion for the unity and peace it *does* bring?



עֵשֶׂה שְׁלוֹם

3 steps back

Bow left, right and center

3 steps forward (we end just as we began, to exit from the presence of royalty)

- Compare Oseh Shalom to Shalom Rav. How do these prayers for peace differ?



Tefillah in Action- quick ideas for interacting with the Amidah

- Split the room into 2 teams. Ask each side to come up with 3 differences between the Shabbat Amidah and the weekday. Ask them to come up with their own explanation as to why these differences exist
- Images of the Amidah- Split the large group into seven smaller groups. Assign one of the seven brachot included in both weekday and Shabbat Amidah. Ask them to come up with a visual image or symbol that depicts that bracha. Another other option can be to act out the bracha “in action” through a scene. Example: *G'vurot*- a heart- strength and power requires heart and soul.
- **Praise and Gratitude:** On Shabbat, there are only two of the three concepts of the Amidah brachot: Praise and Thanksgiving/Gratitude. We omit petition because we have everything we need on Shabbat! Ask for 2 volunteers to stand up and represent Praise or thanksgiving/gratitude. Next, hand out large pieces of paper or cards with each of the 7 brachot of the Shabbat and Weekday Amidah and have the group decide which bracha goes under the category by giving those cards to the representatives. Then, ask each person to choose which of the three themes most resonates with them *right* now and stand by that person. Finally, have each group or “team” come up with their own praises or expressions of gratitude
- **Keva vs. Kavanah:** Personal prayers are meant to be added at the end of the structured (Keva) Amidah prayer. Do you think it is better to use your own words and ways of prayer than the structured prayers of the Siddur? What if you can't find the right words to say? Try this version of **Popcorn Prayer** and have the group pop up and give reasons for or against adding your own personal prayers.

QPM: The rabbis in the Talmud (Brachot 16b-17a) debated how to conclude their Amidah prayer (referred to as *HaTefillah*). Each gave their own personal

response. How would you personally conclude your own Amidah prayer?
Take 1 minute to think of your own conclusion to the Amidah.

→ What would you want to say to God?

→ what would you want to say to someone else that you don't the courage to say?

→ What would you want to tell yourself?

→ How would you say it? In a poem, through a song?

→ would you use any words or ideas found elsewhere in the Amidah?

Digging Deeper into Hatefillah (The Amidah)

- Our relationship with God- *buddy, pal, friend to the end, amigo, chavair, achi* (brother in the friend sense). How would you describe our relationship with God according to how we talk to God in the Amidah? If you could pick a song that you know that would best describe our relationship with God in the Amidah, what would be (eg. You Got a Friend in Me, You Are the Wind Beneath My Wings)?
- Kedushat Hayom and the A-ME-dah: What does this day mean to me? Ask the group to quickly read through the English of the K'dushat Hayom section of the Amidah, which replaces the petition brachot said during the week, and have them add their own supplemental prayer for Shabbat
- "We're all in this together"- what do you notice about personal pronouns in the Amidah (words like I, me, you, us, them)? It's usually in the plural form, as if he/she is asking or praising or expressing him/herself on behalf of all of the Jewish people. What does this say about us that we pray as a community? Try looking for key words, in English or Hebrew that demonstrate peoplehood and community and not individuality (words like אָנְכֵם, or any other word with the suffix ׀ which expresses plural) .
Finish the Amidah with the request for Shalom by linking arms and singing Shalom Rav (did you know that this was its source?) or Oseh Shalom in one voice as a community.
- N'tzor L'shoni: *God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me...*

This paragraph, which is a supplemental paragraph added at the end, is likely one that everyone can relate to. Why? Ask the group to read this paragraph and think about the last piece of gossip they shared (particularly online). Was it positive or negative? Would it have been hurtful for the subject to hear? Share with them the second part of the first line about ignoring those who slander (bad mouth or tease) them. Explain: We are often really bothered by what others say about us. We can often get hurt by allowing the negative words of others to get to us. Can you think of a moment when this has happened to you? When you came home from school one day in tears because someone said something nasty to you? What does this prayer then wish for? Ask the group to come up with their own wish to guard for their words and the words of others.

Explain: We open the Amidah with asking God to open our lips to speak with God. Now we close the Amidah asking God to close our lips when we feel the urge to speak badly of others and hope others will do the same. What message do we receive from this [*answer: Open your lips to speak words of praise and gratitude and goodness. Close your lips for words of harm.*]

Kavanah: The Little Word

If any little word of mine, may make a life the brighter
If any little song of mine, my make a heart the lighter
God help me speak the little word, And take my bit of singing, and drop it in some lovely
valve, to set the echoes ringing.
If any little love of mine, may make a life the sweeter,
if any little care of mine, may make a friend's the fleeter,
If any little lift of mine may ease the burden of another,
God give me love and care and strength to help my toiling brother.

From: Likrat Shabbat: Worship, Study and Song for Sabbath and Festival Services and for the Home, compiled and translated by Rabbi Sidney Greenberg, 1974, p.122

Kaddish Shalem- Full Kaddish- p.222/48 Approaching the finish line...



Tefillah in Action

- 🕒 Did you know that there are 5 Kaddishes in Jewish prayer? Challenge your group to guess what they are. Throw candy to those who can guess all 5. (Shalem, Yetom, Hatzi, D'rabbanan, Achar Kvurah- following a burial, which most people don't know)
- Compare the Hazti Kaddish with the full Kaddish. What additions do you see to the Full Kaddish? Why leave that out at Hatzi?

Aleinu- p.224/51

Ideas of Monotheism and the Jewish belief in one God are reiterated in the Aleinu.

- 🕒 The second paragraph, the "al ken" paragraph, expresses the wish for all nations to join together to worship our God.
→QPM: Hmm...Is this really a wish we want for the entire world? To believe what we believe? Use the song imagine, found on pages 41-42 to consider some questions about unity and diversity. Do you think if everyone believed in the same thing that we could achieve peace on earth? Should we celebrate our differences or wish for unity?



Yeshayahu (Isaiah) 45:20, 23, Shemot 15:18, D'varim 4:39, Z'charia 14:9



כּוֹרְעִים - bend at the knee

וּמִשְׁתַּחֲוִים - bow at the waist

וּמִוֹדִים - stand straight



On Rosh Hashanah, you'll see some people prostrating themselves on the ground for **וְאָנֹכִי חֹנֵה כּוֹרְעִים** part as a physical sign of acceptance of God's will.

Mourner's Kaddish- p. 324/52

QPM: Have you ever visited a *Shiva* house? What was it like? Were you uncomfortable? Did you feel good afterward? Did the mourning family appreciate your visit? Why do we surround someone who is mourning whether it be at a *shiva* house or saying Kaddish?

Many people stand for Mourners Kaddish even if they are not in mourning. Why do you think this is so? What is your custom and what made you make that decision?

Yigdal- p. 326/p.53



Maimonides 13 Principals of Faith (Mishna, Sanhedrin, Ch.10)



Tefillah in Action

- Try and see if the group can pick out what they would think are the Rambam's 13 Principals of faith outlined in Yigdal. (ideas are based on the principles, the translation is not exact).
- Invite 13 people to come up. Give one principal to each person. Try ranking them in order of importance by voting.
- Dovid Letterman's (as if David wasn't already a Jewish name!), Top Ten: If you were to create a Top Ten rules of faith or Jewish rules to live by, what would they be? Create one as a group?
- Each begins with the line **אֲנִי מֵאֲמִין בְּאֵמוּנָה שְׁלֵמָה** - *I believe in perfect faith.* Is there anything you believe in perfect faith?

The Thirteen Principles

1. The existence of God
2. God's unity
3. God's spirituality and non-corporeality (no human form)
4. God's eternity
5. God alone should be the object of worship
6. Revelation through God's prophets
7. The preeminence of Moses among the prophets
8. God's law given on Mount Sinai
9. The immutability of the Torah as God's Law
10. God's foreknowledge of human actions
11. Reward of good and retribution of evil
12. The coming of the Jewish Messiah
13. he resurrection of the dead

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*self published. Please contact Alex through his website: www.alexweinberg.org

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Additional Resources for Creative Tefilah

Books

General Prayer:

- Entering Jewish Prayer: A Guide to Personal Devotion and the Worship Service- Reuven Hammer
- To Pray as a Jew - Dov Peretz Elkins
- A Guide To Jewish Prayer: Rabbi Adin Steinsaltz
- The Art of Public Prayer: Not for Clergy Only – Lawrence Hoffman
- L'elah L'elah/Higher and Higher: Making Jewish Prayer Part of Us – Steven M Brown *A USY publication
- My People's Prayer Book Set: Volumes 1-10 – Ed. Lawrence Hoffman
- Or Hadash: Commentary on the Sim Shalom – Reuven Hammer
- Rediscovering the Art of Jewish Prayer- Rabbi David Golinkin
- Siddur Sim Shalom Remix 2.0 Teacher's Edition- Alex Weinberg

*an excellent teaching resource when using the Sim Shalom, student edition also available- www.alexweinberg.org

Creative resources:

- L'elah L'elah/Higher and Higher: Making Jewish Prayer Part of Us – Steven M Brown *A USY publication
- Modim: We Give Thanks – Alisa Pomerantz Boro
- Karov L'chol Korav/For All Who Call: A Manual for Enhancing the Teaching of Prayer- Rabbi Jeff Hoffman, Andrea Cohen Kiener [with accompanying CD]
- The Book of Blessings: New Jewish Prayers for Daily Life, the Sabbath, and the New Moon Festival - Marcia Falk
- Toward Meaningful Prayer [I and II]: Inspiring Thoughts and Stories on Tefillah from Classic Sources- S. Feldbrand
- Talking to God- Naomi Levy
- Minding the Temple of the Soul: Balancing Mind, Body and Spirit [Yoga] – Tamar Frankiel, Judy Greenfeld [With musical accompaniment]
- Alef Bet Yoga – Steven A Rapp
- Book of Jewish Sacred Practices: CLAL's Guide to Everyday & Holiday Rituals & Blessings- Rabbi Irwin Kula and Vanessa Ochs
- Worship with Joy: A Demonstration of New Techniques and Models-
- Sedra Scenes: Skits for Every Torah Portion- Stan J. Biner
- God Whispers: Stories of the Soul, Lessons of the Heart – Karyn Kedar
- Three Times Chai: 54 Rabbis Tell Their Favorite Stories- Laney Katz Becker
- Filling Words with Light: Hasidic and Mystical Reflections on Jewish Prayer - Rabbi Lawrence Kushner and Rabbi Nehemia Polen
- Jewish Stories from Heaven and Earth: Inspiring Tales to Nourish the Heart and Soul - [Rabbi Dov Peretz Elkins](#)
- Our Dance with God: Finding Prayer, Perspective and Meaning in the Stories of Our Lives – Karyn Kedar
- The Path of Blessing: Experiencing the Energy and Abundance of the Divine - Rabbi Marcia Prager
- PRAY TELL :A [Hadassah](#) Guide to Jewish Prayer - Rabbi Jules Harlow with Tamara Cohen, Rochelle Furstenberg, Rabbi Daniel Gordis and Leora Tanenbaum
- Soul Judaism: Dancing with God into a New Era - Rabbi Wayne Dosick

Music

Almost any popular song can be applied to a Jewish prayer in one way or another, you just have to think outside the box and be creative. For example, *One* by U2 is a great song to teach about faith, and monotheism in the Shema. But for specific Jewish music appropriate to use for Tefilah, read on!

www.Jewishmusic.com or www.oytunes.com for downloadable hits.

Jewish musical mavens who can help bring creativity to traditional nusach:
(name, website, sample album)

- Craig Taubman –www.craignco.com - *The World is a Very Narrow Bridge*
- Shlomo Carlebach- www.Jewishmusic.com - *Hits of Carlebach*
- Sheldon Low –www.sheldonlow.com - *On One Foot*
- Debbie Freidman – www.debbiefriedman.com- *One People, Blessings*
- Rick Recht – www.rickrecht.com- *Shabbat Alive!*
- Avner Levi- www.jewishmusic.com - *Sephradic Super Party*
- Safam- www.safam.com
- Peter Halpern- www.urj.org- *Sweet Songs and Sacred Prayer*
- Sam Glaser- www.samglaser.com - *A Day in the Life*
- Joshua Nelson [Jewish Gospel] –www.joshuanelson.com- *Mi Chamocha*

Drama:

Sedra Scenes – Stan Biner

**Bibliodrama* – Dr. Peter Pitzele - www.bibliodrama.com

Parasha Plays – Richard J. Allen

Class Acts: Plays and Skits for Jewish Settings – Stan Biner

Kings and Things: 20 Jewish Plays for Kids 8-18 – Meredith Shaw Patera

The Magic Tanach and Other Short Plays – Gabrielle Suzanne Kaplan

*uses role playing as an excellent technique to engage with text through empathy and emotion

Enjoy these suggestions to enhance the experience of prayer for the Pray-er!