

Inward ... Outward ... Upward ... Wayward

toward

כוונה = Intention – Direction = כיוון

Both כוונה and כיוון are essential aspects of *t'fillah*. Does our physical direction have an effect on the intent of prayer? During our service together we will explore the intention and direction of our worship. We can achieve this by praying in relation to ourselves, those around us, and the greater community.

As you enter our space, please pick up a booklet, choose a Mishkan Tefillah, and take your seat in the outermost circle.

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כוונה = Intention – Direction = כיוון

Either you will
go through this door
or you will not go through.

If you go through
there is always the risk
of remembering your name.

Things look at you doubly
and you must look back
and let them happen.

If you do not go through
it is possible
to live worthily
to maintain your attitudes
to hold your position
to die bravely

but much will blind you,
much will evade you,
at what cost who knows?

The door itself
makes no promises.
It is only a door.¹

The breath of a human is the lamp of God,
searching all the innermost chambers. (Ps. 20:27)

נֵר יְהוָה נְשָׁמַת אָדָם
חִפְּשׂ כָּל-חֲדָרֵי-בֶטֶן

You are here. Here with your own *kivun*, with your own *kavanah*. And, thus, we begin, focused within. Praying for our physical selves.

*My God I thank You for my life, body, and soul;
help me realize that I am something new,
someone who never existed before,
someone original and unique in the world.
For if there had ever been someone like me,
there would have been no need for me to exist.²*

בְּרוּךְ אַתָּה יי, רֹפֵא כָּל בָּשָׂר וּמִמְפְּלִיא לַעֲשׂוֹת.

We enter our prayer as a collective of individuals. Each bringing our own concerns, worries, stresses, our own thoughts, joys, blessings. I come to pray. Not alone, but not yet together. And so, I pray.

Elohai N'Shamah – Pg. 34

In my half-sleep, O God,
in my yawning confusion,
I thank you with a croaking voice.

*How strange and spectacular
this body you have granted me
and fill with awareness each morning.*

For tongue, tendon, teeth, and skin,
for all the chemicals and connections
that make this collection of cells

*into a being who can stand and sing,
who can seek Your love
and offer love in turn,*

for the mechanisms and mysteries
You have implanted within me
I will thank you

*and set about the task of being human
as the sun rises
and my eyes begin to clear.*³

And I affirm who I am.

I am a Jew because
the faith of Israel demands no abdication of my mind.

I am a Jew because
the faith of Israel requires all the devotion of my heart.

I am a Jew because
in every place where suffering weeps, the Jew weeps.

I am a Jew because
at every time when despair cries out, the Jew hopes.

(In the midst of this self-affirmation, we seek to strengthen our *kavanah*, changing our *kivun*, as we rise, now, and turn towards each other.)

I am a Jew because
the word of Israel is the oldest and the newest.

I am a Jew because
Israel's promise is the universal promise.

I am a Jew because
for Israel, the world is not completed; we are completing it.

I am a Jew because
for Israel, humanity is not created; we are creating it.

I am a Jew because
*Israel places humanity and its unity
above the nations and above Israel itself.*

(We approach each other, entering the second rung of the circle,
and we take a seat, ready to work together.)

*I am a Jew because, above humanity, image of the divine Unity,
Israel places the unity which is divine.⁴*

Not alone, but together, you and I pray. We recognize each other,
the impact we have on one another. As we study together, so too
we pray together. Supporting each other in our shared endeavor.

Laasok and Eilu D'varim – Pgs. 42 & 44

*(One partner) Prayer gives us the guidance we need. It opens the
mind to the illumination of God. The prophets made their whole
life an act of prayer – so they received the inspiration of God. Our
humbler minds, standing much below the heights in which they
stood, receiving for the most part only a reflected illumination,
may now and then by climbing a little higher catch a glimpse of the
direct light.*

*(Second Partner) Through prayer, we can receive the guidance of
God to strengthen our hold on truth, goodness, righteousness and
purity which are the laws for humanity emanating from the nature
of God.*

- Israel I. Mattuck

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֶלָה.

Having blessed and praised, we finally come together, awaiting our call to prayer. And, with it, our *kavanah* and our *kivun* changes. We stand and move towards unity, to enter truly into our collective. Yet, even as we join together in our innermost circle, we turn, directing our prayer towards our holy ark, the physical reminder of God's presence amongst us. And all together, in our shared strength, we begin.

Bar'chu – Pg. 58

As a continued recognition of our unity, we remain standing, and, together, we pray:

Yotzer Or – Pg. 60

*Love your neighbor as yourself, You said.
And light-blinded we saw
that inner and outer worlds are one
as You are One.
You spoke and we wrote.
We reached for you down the centuries,
Your light moving before us
as we climbed, fell back and climbed again
Your Sinai of life.*

בְּרוּךְ אַתָּה, יי, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Approaching the watchword of our faith we step in, to intensify and to magnify our union of community. In oneness, we proclaim:

Shema – Pg. 64

We are Israel: witness to God's covenant.
We are Israel: forbidden to worship power.
We are Israel: prophets of a vision for all.

We are Israel: schooled in the suffering of the oppressed.
We are Israel: trying to beat swords into plowshares.
We are Israel: teaching sacred words of Torah.

Hate evil and love what is good;
Let Justice flow like a mighty stream.
We are Israel: proclaiming Your truth,
as we did on the shores of the sea.⁵

Mi Chamochah – Pg. 72

At times, though we stand together, we must do so individually. We separate our intentions from those of the collective and pray as one, a single individual, in which we find our own space. And so, we are free to spread throughout our location of worship, choosing our own *kivun* with our own *kavanah*, and return to our innermost circle only when we are ready to rejoin the congregation.

Silent Amidah

Words are the shell,
Meditation the kernel.
Words are the body of the prayer,
and meditation its spirit.

- Bahya ibn Pakuda

Oseh Shalom – Pg. 100

Back together, rather than turning our attention to each other, to God, to the collective, we turn our attention out of this space, to the open doors, to remind ourselves of the actions implied within our prayer, *Aleinu*.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

*Let us now praise the Sovereign of the universe,
and proclaim the greatness of the Creator,*

שֶׁהוּא שֵׁם חֻקֵּנוּ
לְיַחַד אֶת שְׁמוֹ

whose unity we are charged to declare;

וּגְרָלְנוּ לְהַמְלִיךְ מַלְכוּתוֹ.

whose realm it is our purpose to uphold.

וְאֶנְחָנוּ כּוֹרְעִים
וּמְשַׁתַּחֲוִים וּמוֹדִים,
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא.⁶

We seek God as a partner in every significant act, we invest our deciding and doing with direction, worth, hope, and in failure, the possibility of repair.
- Eugene Borowitz

וְנֹאמֵר, וְהָיָה יי
לְמֶלֶךְ עַל כָּל הָאָרֶץ.
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד
וּשְׁמוֹ אֶחָד.

We conclude our service together, as one congregation, directing our *kavanah* backwards through time, remembering those who helped us to this moment of unity.

So we rise, together, acknowledging our entire community.

וְתִגְדֹּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ,
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיִזְמִיכוֹן וּבְחַיֵּי דְכָל בֵּית
יִשְׂרָאֵל, בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

וְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעֵלְא מִן כָּל
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרוּ בְּעֶלְמָא,
וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

May the Source of peace send peace to all who mourn, and comfort to all who are bereaved. *Amen*.

To You, silence is praise. (Ps. 65:2)

לְךָ דְמִיָּה תְהִלָּה

¹ Adrienne Rich

² Inspired by Martin Buber, *The Way of Man*

³ Adam Sol

⁴ Edmund Fleg

⁵ Harvey J. Fields, adapted from *Union Prayer Book*

⁶ Mishkan T'fillah pg. 587

Page	Prayer	Leader	Cue
	Esa Einei/Carlebach?	CYS	BEGIN
	Iyyun		
B	Asher Yatzar/ <i>My God</i>	DAR	<i>Our physical selves.</i>
	Iyyun		
34	Elohai N'shamah/Friedman	CYS	<i>I pray</i>
B	Nisim B'Chol Yom/ <i>In my half sleep</i>	DAR	
B	Nisim B'Chol Yom/ <i>I am a Jew</i>	DAR	
	Iyyun		
42	Laasok/Read Hebrew	DAR	<i>Our shared endeavor - ANNOUNCED</i>
44	Eilu Dvarim/nusach	CYS	<i>L'amo Yisrael</i>
B	<i>Prayer gives ... Half of Us</i>	DAR	- ANNOUNCED (booklet) – half of us begin
B	Ashrei/Silver	CYS	<i>The nature of God</i>
	Iyyun		
58	Barechu/Nelson	CYS	<i>We begin.</i>
	Iyyun		
60	Yotzer Or/Read Hebrew	DAR	<i>We pray: - ANNOUNCED</i>
B	Ahavah Rabbah/ <i>Love your neighbor</i>	DAR	<i>Yotzer ham'orot – ANNOUNCED (booklet)</i>
	Iyyun		
64	Shema/	CYS	<i>We proclaim:</i>
B	Emet v'yatziv/ <i>We are Israel</i>	DAR	
72	Mi Chamocha/Friedman	CYS	<i>Deserving of blessing</i>
	Iyyun		
	SILENT AMIDAH		
	OPEN THE DOORS	DAR	
100	Oseh Shalom/Klepper	CYS	[out of silence]
	Iyyun		
B	Aleinu/Read Hebrew & English	DAR	
	Va'anachnu/nusach	CYS	<i>Purpose to uphold</i>
	<i>We seek God as a partner</i>	DAR	
B	V'neemar/nusach	CYS	<i>The possibility of repair</i>
	Iyyun		
	Names List	DAR	
	Take other names	DAR	
B	Mourners Kaddish	DAR	ANNOUNCED
	Reading/(bottom of page)English	DAR	
	Esa Einai/Nichols?	CYS	