4TH GRADE T’FILAH WORKBOOK

A Personal Exploration of
Shema and Her Blessings

Student Name ________________________
Teacher ____________________________

CREATION  REVELATION  REDEMPTION

Student Name ________________________
Teacher ____________________________

TRS Classroom Use Only
Dear Student,

Welcome to an exciting year of prayer exploration! In fourth grade you will learn about the structure of the siddur and focus on the prayers of the section "Shema and Her Blessings". We hope that you will find personal meaning in the words of these prayers.

- Cantor Allen Leider, Director of Lifelong Learning
- Dara Holop, Religious School Director

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MY PRAYER JOURNAL

Warm Up: PSALMS

Shabbat eve: pp. 130-137
(all page reference are Mishkan T’filah – full edition)

1. What is a Psalm?

2. My Creative Psalm:
Leader:

לברכה אתひ המבנה!
Praise Adonai to whom our praise is due!

Congregation:

ברוך צי המבנה
לענולו נוהי!
Praise Adonai to whom our praise is due, forever and ever!

1. What is it about?

2. My Creative Version:
1. What is this prayer about?

3. My Creative Version:
1. What is this prayer about?

2. My Creative Version:
**SHEMA**

שמע ישראל: יהי אלהינו יהי אדוני.
ברוח יש בכבודמלכות לכלול עולם ועד.

Listen people of Israel: Adonai is our God, Adonai is one.
Blessed is the name of God’s glorious kingdom for ever and ever.

1. **Why do you think these words are so important?**

2. **My Creative Version:**
1. What are these verses from the Torah about?

2. My Creative Version:
1. What is this prayer about?

2. My Creative Version:
1. What is this prayer about?

2. My Creative Version:
THE SHABBAT WORSHIP SERVICE

Warm Up
EVE: Kabbalat Shabbat (Welcoming Shabbat)
Or
AM: Birchat HaShachar (Morning Blessings) & P’sukei D’zimra (Psalms of Praise)

Shema and Her Blessings
* Bar’chu (Call to Worship)
* Creation Prayer
* Revelation Prayer (God’s love through the gift of Torah)
* SHEMA & V’AHAVTA
(We show our love for God by following Commandments)
* Redemption Prayer (God’s saving power)

Evening service only: Hashkiveinu (Watch over us)
& V’shamru (added for Shabbat)

Amidah
Open our Lips (intro)

3 Prayers of Praise
1 Prayer about the holiness of Shabbat
(replaces 13 Prayers of Petition said on weekdays)

3 Prayers of Thanksgiving
Personal Prayer

Torah Service
(Shabbat morning, Mondays, Thursdays, holidays)

Concluding Prayers
Aleinu
Kaddish
Closing Song
### The Aleph Bet

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EXPLORING YOUR IDEAS ABOUT PRAYER

Check all the statements you agree with and discuss as a class:

Why Do I Pray?
- To thank or praise God
- I enjoy tefillah
- It makes me feel Jewish
- It makes me feel good
- Its what I’m supposed to do
- To be with my friends
- To be with my family
- To appreciate the world around me
- To ask for things
- To remember good things
- To remember people who died
- It helps me to be a better person
- Other __________________________

Where Do I Like to Pray?
- In our Sanctuary
- Outdoors
- At Camp
- Other __________________________

How Do I Like To Pray?
- With a siddur
- Making up my own prayers
- By myself
- With others
- With lots of music
- With movement
- In Hebrew
- In English
- With a rabbi or cantor leading tefillah
- With my family
- With my friends
- Other __________________________
THE STRUCTURE OF A WORSHIP SERVICE

THE FIVE SECTIONS OF A SERVICE
Every worship service has four basic sections. On Shabbat mornings and holidays, a Torah reading service is added, making five sections. Here are their names:

1) Warm Up
2) Shema And Her Blessings
3) Amidah
4) Torah Service (sometimes)
5) Concluding Prayers

Take a look at the chart on page 1 to identify the five sections.

Activity: Work with a partner and see how quickly you can memorize the names of these sections. Can you think of a mnemonic or creative way of remembering them?
1) THE WARM UP SECTION
List 3 things people do to “warm up” for sports:

1.
2.
3.

_Discuss:_ Why is it important to warm up for sports?

In many ways, it is the same with prayer. We can’t just pop ourselves into services and be ready to pray. We have to begin to change our focus from whatever we were doing to being able to think about our lives, our relationships with others, our relationship with the world around us, and our relationship with God.

You will learn how the Warm Up Section helps us prepare for these things.

2) SHEMA AND HER BLESSINGS
In this section of the service, we praise God as Creator, Revealer, and Redeemer. Some of the questions you will explore are:

- How are we God’s partners in Creation?
- What is God’s gift of love to the Jewish people?
- How were we saved by God as a people?
- Does God save us still?
- Will God make our world a better place?

In the center of this group of prayers are the words of the Shema. Many say that these are the most important words in the service. This is why this section is named after the Shema. (See the chart on page 1.) You will learn that these prayers have a very meaningful order.
3) THE AMIDAH
“Amidah” means “standing”. We stand during this section because it is so important. It is as if we’re coming before God to have a personal conversation – and, in a way, we do, through the seven prayers of this section.

These prayers begin by linking us and God to our past generations and ancestors. The section ends with a prayer for peace and our personal prayers. You’ll learn all about these prayers in your 5th grade Hebrew class.

If you had your own “God phone” and you knew that God was listening, what would you say?

____________________________________________________________________________

____________________________________________________________________________

____________________________________________________________________________

4) THE TORAH SERVICE
On Shabbat mornings and holidays we add a section to the service where we read from the Torah. The Torah is divided up into “parashot” (portions) so that there is a specific reading for each Shabbat.

Every Saturday morning before services, a group of congregants get together at TRS to study Torah. All of our adults and teens are invited. What happens when they have completed studying the Torah? They start again and study some more!

Why do you think they keep studying, year after year?

Here’s a hint from Rabbi Ben Bag Bag (2000 years ago):
“Turn it over and over for it contains everything!”
5) THE CONCLUDING SERVICE

Services always end the same way:
- Aleinu prayer (which talks about our hope for a day when all people will follow God)
- Mourner’s Kaddish (where we remember our dear ones who died)
- Announcements
- Closing Song

No matter where you go in the world, Jewish services all follow this same basic order!

One Step Further! Work with a partner:
If you could add an extra section of prayers to our services, what would it contain or be about:
THE STORY OF BALAK AND BALAAM AND HOW WORDS OF A CURSE BEGIN OUR MORNING SERVICES!  (Choose 3 students to dramatically read or act out this story!)

Narrator: On their desert journey from Sinai to the Promised Land, the next country the children of Israel had to pass through was Moab. Their king, Balak, was worried about having the Israelites camping on his land.

Balak: Oy! I'm so worried about these Israelites coming through my country! I'd better deal with them right away.

Narrator: So he sent for his great prophet Balaam, with the hope that he would curse Israel and get rid of them.

Balaam: Oh yes Balak – I've got the worst curses ever! You'll have to pay me the big bucks for this one. But I have one warning: I can only speak what God puts in my mouth.

Narrator: Eventually, after an encounter with a talking donkey who tried to stop Balaam (this is a cool story too!), Balaam came to curse Israel. Balak took Balaam up to a mountain to show him part of Israel. Balaam raised his voice to curse, but out of his mouth came ... ... a blessing!

Balaam: Oops. Sorry boss!

Balak: What have you done to me? I brought you here to curse my enemies but instead you have blessed them!

Balaam: Didn't I tell you I could only say what God puts in my mouth?

Narrator: Balak was more desperate than ever; things were worse than before. He took Balaam to another high place but the same thing happened. On third time, Balaam looked down upon the camp of the Israelites - the Mishkan in the center and the many thousands of the tribes' tents surrounding. He raised his arms to deliver the worst curse of all, words of death and defeat, but, out of his mouth came this blessing:

Class:

בָּאָרָיָה, יִשְׂרָאֵל
מְשִׁכְנָתְךָ, יִשְׂרָאֵל!

"How good (beautiful) are your tents O Jacob, your dwellings O Israel!"
These words of the “Ma Tovu”, which were supposed to be a curse, made by a non-Jewish prophet are often sung at the beginning of services. Why do you think we use these words?

___________________________________________________________________________________________

___________________________________________________________________________________________

When we say today “your dwelling places O Israel”, what are we really talking about?

___________________________________________________________________________________________

___________________________________________________________________________________________

**HOW DO WE WARM UP FOR SERVICES?**

We don’t warm up through stretching exercises like a runner or a swimmer. We warm up for worship by beginning to calm down our bodies and minds. We focus our thoughts and hearts on our community and think about our place in the world. Here are a few ways we warm up for a Friday evening service:

- Greet each other with Shabbat Shalom.
- Music is sometimes playing in the background.
- The service often begins with a *niggun* or wordless melody. Repeating a *niggun* over and over can be a way to meditate Jewishly and get us in a mood for prayer.
- We are greeted by the clergy.
- We light Shabbat candles.
- We read or sing Psalms (poems of praise to God).
WARM UP: THE CANDLE BLESSING
There is something unique about blessing Shabbat candles! Usually, we say a blessing first and then do the related act. For example, we say motzi and then we eat the bread. We say the Kiddush blessing and then we drink the grape juice. We say the Chanukah candle blessings and then we light the candles.

On Shabbat however, traditionally, we’re not supposed to use fire. When we say the candle blessing – Shabbat has begun! So instead, many do the following:

1. Light the candles first
2. Waive hands 3 times – as if bringing the Shabbat light into your heart
3. Close your eyes
4. Say the blessing
5. Open your eyes and see the flames lit – as if it happened by itself after you said the blessing

Practice lighting candles in class and chant the blessing:

ברכה אתיה, ג
אללה, מלך העולם,
אשר קדשנו בברית
שנתה למדלי
ור של שבת.
WARM UP: WHAT ARE PSALMS?
Another important part of the Warm Up section is the reading or singing of Psalms. Psalms are poems of praise to God. There are 150 Psalms that are in the Bible. Many of them are used in the siddur as part of the evening or morning Warm Up sections. It is said that King David wrote the Psalms and even accompanied their singing while playing the harp.

Activity: With a partner, explore some of the Psalms

1. How many Psalms are part of the evening service (see Mishkan T’filah pp.130-141)? ________

2. Read through a few of the Psalms with your partner to get an idea of what they sound like.

3. In your prayer journal on p. 5, write your own 4-6 verse Psalm (we’ll use the best for our school’s student worship!)
WARM UP: WELCOMING THE SABBATH BRIDE...

...BUT WHO’S GETTING MARRIED?

An important part of the Shabbat evening Warm Up is the singing of L’cha Dodi. The poem was written in the 16th century by Rabbi Shlomo Halevi Alkabetz. In fact, he left his name secretly in the poem. Can you find it hidden in the poem as an acrostic on pp. 138-139 in the siddur?

The first line of L’cha Dodi translates “Come my beloved to meet the bride; let us greet Shabbat!” Discuss as a class: Who is the bride? Who is the groom?

Activity: Invite Cantor Leider into your classroom to sing 3 different versions of L’cha Dodi. Vote on which version you think best reflects the text.

לֹךְ צֶדֶקּ לַכְּרָאתָ אֶחָה
脾ֵנַי שבת נַכְּבָלָה.
שמעו נִנְּהֵר בֶּדֶרֶר אָהָד,
הָשְׁמָעֵנִי אָלֵת נַכְּבָלָה;
מי שָׁאַד נִנְּהֵר אָהָד,
לַשְׂמָא הַלַּחֲמָאָה לַכְּרָאתָ אֶחָה.
The Bar’chu marks the official beginning of the service. It is sometimes called the “Call to Worship”. By the time we’re at the Bar’chu, we’re warmed up and ready to pray. The Bar’chu officially begins the service section “Shema and Her Blessings”.

Practice reading:

ברוך אתה בקמך
ברוך אתה בקמך
לעולם וודא!

PRAISE ADONAI to whom praise is due forever!
Praised be Adonai to whom praise is due,
now and forever!

How is the Bar’chu like a gateway or doorway?
HOW IS THE BAR’CHU LIKE A ROCK CONCERT?
Have you ever seen a rock concert?

The artist gets on the stage and yells out:

    ARE YOU READY TO ROCK AND ROLL??

The audience yells back:

    YEAH!!!!!

(Try this with a student leading the class! Go ahead and disturb the rest of the school. Let loose!)

The Bar’chu is similar. The service leader (usually cantor or rabbi) begins with the first line:

    ARE YOU READY TO PRAISE GOD??

The congregation responds:

    PRAISED BE GOD FOR EVER AND EVER!!!!!

Of course this all happens while singing in Hebrew.

BOW - WOW!
You are about to become part of that group in our congregation who really knows the “proper” way to bow at the Bar’chu!

1. The service leader chants the first line alone, bowing on the word “bar’chu” and standing back up by “Adonai”.

2. The congregation sings the second line, bowing on “baruch” and standing back up by “Adonai”.

Practice having different students be the service leader and chant/bow the Bar’chu.

Leader:

Class:
The Hebrew word בְּרָכָה means "knee". It has the same root! What's the connection?

**Roots**

Three words in the בְּרָכָה look and sound similar:

ברכה
ברכה
ברכה

Which three letters appear in each word? _____ _____ _____

(Hint: בְּרָכָה and בֶּבְּרָכָה are family letters.)

Most Hebrew words are built on roots. A root usually consists of three letters. A root has no vowels.

The three words above share the root בְּרָכָה (or בְּרָכָה בְּרָכָה). The root בְּרָכָה means "bless" or "praise."

**JUST FOR FUN**

The Hebrew word בְּרָכָה means "knee". It has the same root! What's the connection?

Circle the three root letters in each of these words:

ברכה
ברכה
ברכה

Write the root. _____ _____ _____
MORE READING FUN

MY BAR’CHU
Write your own creative English version of Bar’chu in your prayer journal. We might even use your version at a school T’filah session!
REVIEW: THE 3 THEMES OF SHEMA AND HER BLESSINGS

THEMES OF HISTORY

Activity:
1) As a class, brainstorm on the board, a list of what you think are the MOST important events EVER in Jewish history (past and future).

2) Once your list is completed, discuss what you think are the three most important of those events.

3) Your teacher will let you know if you chose the three things that match the themes of the prayers surrounding the Shema. (Hint: look at the cover of this workbook.) According to Judaism, what are the three ultimate events ever:

__________________________________________
__________________________________________
__________________________________________

QUALITIES OF GOD
Another way of thinking about these three prayer themes is to view them as qualities of God.
In the section Shema and Her Blessings, we praise God as 1) Creator, 2) Revealer, and 3) Redeemer. God created the world, and continues to create. God revealed the Torah to the Jewish people and continues to do so. God redeemed (saved) the Jewish people and continues to do so. We’ll discover more about these ideas as we explore the particular prayers.

Optional Activity: Draw a picture that represents one of these qualities on a blank sheet.
I. CREATION PRAYERS:
Ma’ariv Aravim (eve) & Yotzer Or (morning)

Introduction

The Bar’chu, our “call to worship” begins the section Shema and Her Blessings. The Bar’chu says, “Let’s praise God”, or in other words, “OK people, it’s time to begin our prayers!”

Right after the Bar’chu, the first official prayer in every service praises God for the first thing that ever happened – CREATION.

List 5 things that God created:

1.
2.
3.
4.
5.
The evening creation prayer, Ma’ariv Aravim, talks about the beautiful change that takes place as day turns into night. We praise God for bringing the evening. Read and discuss the translation of Ma’ariv Aravim on page 6 in your siddur.

The morning creation prayer, Yotzer Or, praises God for the creation of light. Read and discuss the translation of Yotzer Or on page 60 in your siddur.

CREATION PRAYER ACTIVITIES

1. THE CHATIMOT
The “chatimah” is the last line of a prayer and it summarizes its meaning. Use your siddur to look up the evening and morning creation blessings (pp 6 and 60) and fill in the Hebrew and English of each chatimah – the last line of each prayer.

EVENING

* __________________________ ____________________________

Praised are You, Adonai, ____________________________

MORNING

* __________________________ ____________________________

Praised are You, Adonai, ____________________________

2. RENEWING CREATION
One of the most incredible lines of all prayer comes from the morning creation prayer, Yotzer Or:

In Your goodness each day, You renew the works of creation.

Discuss this line with a partner and write down what you think it means:
3. PARTNERS WITH GOD
In Judaism, we believe that we are made in God’s image. This means that we share many of God’s qualities. List three ways that we can be God’s partners in creation:

1) 
2) 
3) 

4. TAKE A NATURE WALK OR WATCH THE SUNSET
As a class, take a silent nature walk outdoors to observe something new in nature. Use your observation in writing the prayer below when you return to class.

5. WRITE YOUR OWN CREATION PRAYER
Write your own creative creation prayer in “My Prayer Journal” earlier in this booklet.
MAARIV ARAVIM – The Evening Creation Prayer
Number the lines and practice reading the first paragraph and the chatimah as a class. Try doing a reading game with a beach ball!

Blessed are You, Adonai our God, Ruler of the universe who speaks the evening into being, in wisdom opens the gates, and thoughtfully alters time and changes the seasons, and arranges the stars in their courses according to Your will.

Blessed are You Adonai, who brings on the evening.
YOTZER OR – The Morning Creation Prayer
Number the lines and learn the chant for this prayer. Use the prayer CD!

1. בָּרוּךְ אֲתָהِ, יִתְבַּעַת, מלֹא הַעֲלָהִים,,
2. נָצַר אֵל אוֹר בָּהֲרֵי חוּדָּה,,
3. עֲשַׂה עַלּוֹם בָּנָור אָתָּהּ-כֹּל.
4. הַמְלָאָר לָאֲרָם
5. וּלְדוֹרֵימִים עַלַּהְלָה בָּרָהִים,,
6. וּבְטַהוּ בִּמְעַטּוֹ בָּכֶל גָּם טַמְמֶד.
7. מְעַשְּהָ בָּרָאָשָּׁה.
8. מַה רָבָּה מְעַשְּטָה, יְהֵּי
9. בָּלֵם בָּחָרְמָה עַשְּטָה.
10. מַלְאָכָה הַאֲרָם קָנַנְא
11. הַתּוּבָּם, יְהוָה אֲלָהִים,
12. עֵלָבְם מְעַשְּתָה מְדִיטָה.
13. על מְאָוִיר אוֹר לְעַשְּטָה
14. מְפַאָרִית פַּלְּדָה
15. אוֹר לְדָשָׁי על צַיֵּי תַנְאוּר
16. וּנְחָכְּתָמָה בָּכֶל מְמַחְּרָה לָאֲרָם.
17. בָּרוּךְ אֲתָה, יִתְבַּעַת, נָצַר אֵל אוֹר בָּהֲרֵי חוּדָּה.
18. Praised are You, Adonai our God, Ruler of the universe,
Creator of light and darkness, who makes peace and fashions all things.
In mercy, You light up the world and those who live on it.
In Your goodness, You renew creation each day.
How numerous are Your works, Adonai!
In wisdom, You formed them all, filling the earth with your creatures.
Be praised, Adonai our God, for the excellent work of Your hands,
and for the lights You created, may they glorify You.
Shine a new light upon Zion, that we all may swiftly merit its radiance.
Praised are You Adonai, Creator of the heavenly lights.
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II. REVELATION PRAYERS

Exploring: What is Revelation???

List three different ways that you can show a parent or friend your love:

__________________________________________________________________________
__________________________________________________________________________
__________________________________________________________________________

A Special Gift
God gave a very special gift of love to the Jewish people – the Torah.

Did God really write the Torah? We don’t know. Some Jews say “yes” and some say “no”. Many believe that it may be a little of both – perhaps people wrote the Torah, but God inspired it. What do you think?

The Torah is most important to us because of the lessons that it teaches about how we should live. We say that God gave us the Torah as a gift of love. Can you think of one lesson that the Torah teaches us? (discuss)

An Awesome Moment in Time
Just imagine that you are one of the 600,000 Jews who left Egypt. You’ve been a slave all your life. You never had to think for yourself because someone always told you what to do. All of sudden you’re free! Moses and God lead you into safety. But then what??? How do slaves become a holy people?

Together at Mount Sinai we accepted the Torah as a guide for living. That moment of receiving Torah was called REVELATION. God “revealed” the Torah to us. In fact, Jewish tradition teaches us that ALL Jews, past and present were that at that special at Mount Sinai when we accepted God’s Torah and said, “Na’aseh v’nishma!” “We will do and we will listen!”
God wants to give us a gift, the Torah," Moses told the Israelites one day while they were camped in the desert. "Will you accept this gift without knowing what it is or what you must do once you accept it?"

The people crowded around Moses, somewhat bewildered. Then someone spoke up.

"God gave us our freedom! Of course we should accept any gift that comes from God." There were many shouts of agreement among the people.

Moses smiled. "Then I will go up the mountain and tell God you will accept the Torah, God's teachings, even though you do not know what it asks of you."

For days, the people watched for Moses' return, hoping to see God's gift. "What is this Torah?" they all wondered. "Is it small enough to fit in Moses' hands? Could it be more wonderful than the well that never ran dry, or the food from heaven that they ate each day?"

The time went by slowly. Finally, cheers and cries of excitement spread through the camp. "I see him!" "That moving speck coming down the mountain!" "There's Moses!"

The people gathered to greet Moses. But their excitement vanished as he came closer. He carried nothing in his hands and there was no smile on his face.

"Where's the gift?" they all asked. Moses waited until the people quieted. "I told God what you said," Moses began. "That you would accept the Torah even though you do not know what is in it."

All the people nodded in agreement. "But God wants an assurance from us that we will not only accept this gift but will keep it and live by it. God wants us to give something as a guarantee."

The people were quiet. "What could we give God to show we mean what we say? What is most precious to us?" they wondered.

The sun sparkling on an earring gave someone an idea. "Our jewels! They are our most valuable possessions!"

Shouts of agreement rang through the camp as everyone took off earrings and bracelets, necklaces and rings, and placed them on the growing pile before Moses. Moses gathered the jewelry into a large sack, which he placed on his shoulders, and slowly made his way up the mountain.

Again the people waited. Days and days went by until the noisy bustle of the camp was broken by cries of excitement. "He's coming!" "I see him!"
Once again the people gathered to greet Moses. But once again they were disappointed. "No Torah?" they asked.

"No," answered Moses. "I offered God all our jewelry—our earrings and bracelets, necklaces and rings. But God wants something more from us, something that will give assurance that we will keep the Torah and live by it." "What could be more precious, more valuable than jewelry?" the people wondered.

Then someone had an idea.

"We have other things in the camp more precious to us than jewelry," he said. "A box carved by my father, a cloth carefully woven in colors of the sea and the sunset. Perhaps God would accept these as a guarantee." The people scattered to their tents to find a gift for God, and another pile grew before Moses.

He gathered the gifts, each one unique, each one beautiful, and began his climb. The people were hopeful, for they had given Moses those things most precious to them. They sang as they tended the animals and cleaned the camp. The days passed until someone caught sight of Moses returning down the mountain path.

The singing stopped. His arms were empty. "God liked our gifts," Moses explained. "But God said that a piece of cloth, no matter how carefully worked, will not guarantee that we will follow the Torah. We must offer something else." The people were stunned by Moses' words. What could they offer God besides jewelry and gifts?

It was then that a mother with a baby on her hip spoke up. "Jewelry and gifts are not our most precious possession," she said. Everyone in the camp turned to listen. "Our children are. Perhaps we could assure God we will keep the Torah by teaching it to our children. Perhaps that could be our guarantee."

"You are right," the people agreed. "Whatever is in the Torah, we will teach to our children." This time when Moses climbed the mountain, he carried no sack, but only the people's promise.

Each day the people looked out for Moses. When he returned they could see that he carried something in his hands—two large stone tablets that shone with the words of God. They shouted. They danced and sang. They gathered to greet Moses and see this gift, this piece of Torah, that he held so lovingly in his hands.

Moses' face shone with the same light as the words on the tablets. "God has accepted our guarantee," he told them, "and given us the Torah. It will teach us how to live as a free people in our new land. Its stories and laws will fill our hearts and surround us with light."

And so the children of Israel listened to the words of the Torah and learned them. Keeping their word, they taught the Torah to their children, passing the light from one generation to another, to this very day.

- Based on Midrash Rabbah Song of Songs 1:4
Siddur Search – Prayers of Revelation

Look at the evening and morning revelation prayers in your siddur, “Ahavat Olam” on p. 8 and “Ahavah Rabah” on p. 62. Read the translations and find any three phrases that have to do with Torah and three that have to do with love.

Torah phrases:

__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________

Love phrases:

__________________________________________________________________________________________
__________________________________________________________________________________________
__________________________________________________________________________________________

Root Search 1
Most Hebrew words are made of three letter roots. As you begin to learn some of the basic root words, you’ll recognize them in other forms in the siddur.

Wherever you find the root letters ב–ר–נ in that order, you know that the word has something to do with “love”.

Play detective! Look at the Hebrew words below. Color in the heart in front of those words with the root ב–ר–נ (love).

אָבְרָהָמִין קְפָלָת
לְשֻׁמָּה
לֶאָבָה
אַבְּרָהָם
מַשְׁפְּטֶים
אָבָה

**Root Search 2**

Play master detective! You have an even harder job! Skim through the **אָהֵבָה עַלְゆם** prayer. Underline each word with the root ב-י-א. Can you find four of them?

וּמְכַשֶּׂפֶּטָם אָוֹתֵנִי לְפָרָה.

Unending is Your love for Your people, the house of Israel: Torah and mitzvot, laws and precepts have You taught us.

ברְבֵי חֵרְתָה נֱמוֵצְתָהּ עַלְゆם וּלְצֹא.

Therefore, **Adonai** our God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and mitzvot for ever.

כִּפְי הַתִּתְנָה לָאָוֹתֵנִי, בְּכָלָה נָבְדָה לְטַבּוֹתָה. אָהֵבָה

אֵלַיְשָׁר מַמְּזִאָה לְעַרְכֵּם בְּרֹאשׁ עַתָּה, כִּי, אָוֹתֵנִי לְשָׁרָא.

Day and night we will reflect on them, for they are our life and the length of our days. Then Your love shall never depart from our hearts! Blessed is **Adonai** who loves the people of Israel.

---

**Praising God for Revelation – My Way**
Write your own prayer praising God for God’s love and gift of Torah in “My Prayer Journal”.
How deeply You have loved us Adonai, our God, gracing us with surpassing compassion! On account of our forebears whose trust led You to teach them the laws of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us by making us able to understand and discern, to heed, learn, and teach, and, lovingly, to observe, perform and fulfill all that is in Your Torah.

Praised be You, Adonai, who chooses Your people Israel in love.

Service leader reads the continuing English section and then concludes with:

(pause)

ברוך אָדָנַי, יִהוָה, נִצְבָּה יִשְׂרָאֵל בָּאָמָנָה.
Reading Games

WORD PRACTICE

א

ה

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ב

ע

שבט

לאוהבה

לבנה

לתכנית

ניקולה

הל مليار

ולא

לולא

ארבע

תרנגול

להחרב

ים

ללא

לא

5

6

7

8

9

10

11

12

13

14

15

PRAYER PRACTICE

אלהו רבח אהייתנה, ינ אָלָלְהוּ, וַהֲוָה בַּרְוָא אָרְזַהְוּ, וַהֲוָה בַּרְוָא אָרְזַהְוּ.

אָבָנוּ בֵּלֵבָנָו, בֵּשָּׁבוּ אוֹּבָּטְנָוּ, שָׁבְטַהְוּ בֵּאָרְזַהְוּ.

הַלָּמַּיְם חֵיְיְהוּ, בֵּנְהָבְנָו הַלָּמַּיְם.

אָבָנוּ, נַאָבָנָו, הַמַּרְמָּם, לוֹ חֵלְעֵל

וֹתְוַה בֵּלֵבָנָו לֶהְלַיְםָו, לֶשֶׁמָּה לֶלְמַּיְם לֶלְמַּיְם.

לֶשֶׁמָּה לֶלְמַּיְם לֶלְמַּיְם, לֶשֶׁמָּה לֶלְמַּיְם לֶלְמַּיְם.

וֹתְוַה אָבָנָו אָבָנָו, וֹכָמָה לוֹבָנָו, שָׁבְטַהְוּ מַמְאָצוּתָה.
THE SHEMA

In ancient days, people believed in many different gods — a rain god, a sun god, a god of thunder, a god of fire.

Our ancestors were different because they believed that one God creates and rules everything and everyone.

The central prayer which states our belief in one unique God is the שֵׁם.

The שֵׁם is so important that it is often the first prayer that children learn.

The שֵׁם is like a pledge of allegiance to God.

Practice reading the שֵׁם aloud.

שֵׁם יִשְׂרָאֵל: יְיָ אֱלֹהֵינוּ, יְיُ אָבְדָה.

Hear O Israel: Adonai is our God, Adonai is One.

GOT SIGN LANGUAGE?
Learn how to sign the words of the Shema using the YouTube video by Rabbi Darby Jared Leigh.  http://www.ritualwell.org/video/1467
What’s Missing?

Complete each prayer phrase with the missing English word.

 преимуществ אַדונָי אֶלֶם אֵלֶּה אֱלֹהֵינוּ אֱלֹהִים אֶלֶּה

ה’ is our God

Adonai is ___________

Hear O ___________

O Israel ___________

Unscramble the Prayer

Put the שְׁמֹעַ in the correct order by numbering the words from 1 to 6.

ני יִשְׂרָאֵל שְׁמֹעַ אַדונָי אֱלֹהֵינוּ יְהֹוָה

〇 〇 〇 1 〇 〇
In the Synagogue

The שָׁם עַ לְעַ לָהֵי is one of the most important prayers in Judaism. The words of the שָׁם עַ לְעַ לָהֵי are taken from the Book of Deuteronomy (בְּרֵיתָם) in the Torah. These words became part of our prayer service nearly 2,000 years ago.

The שָׁם עַ לְעַ לָהֵי appears in many places in the שָׁם עַ לְעַ לָהֵי.
We say the words of the שָׁם עַ לְעַ לָהֵי in a loud and clear voice because it is so important.

When we declare

שְׂמַע ישראל, תִּבְרָאתָ "יהוה, אַחֲרוֹן, אָחָד"

we are saying, “We believe in one God.”

True or False

Put a ✓ next to each sentence that is true.

___ The שָׁם עַ לְעַ לָהֵי commands us to “hear” an important statement about God.
___ The שָׁם עַ לְעַ לָהֵי comes from the Book of Genesis in the Torah.
___ In the שָׁם עַ לְעַ לָהֵי we declare that we believe in one God.
___ There are many prayers that are more important than the שָׁם עַ לְעַ לָהֵי.

How do you think the שָׁם עַ לְעַ לָהֵי got its name?
When Rabbi Yitzhak Meir of Getz was a little boy, his mother took him to see the Maggid of Koznitz.

In the waiting room, someone said to him:

I'll give you a gulden if you tell me where God lives.

He thought for a second, and then said:

I'll give you two if you tell me where God doesn't live.

The Maggid can see you now.
THE SECOND LINE OF THE SHEMA

Throughout history, in every country where the Jewish people have lived, they have seen rulers rise — and fade from power.
Only one Ruler has remained constant.
The second line of the שָׁמַעְתָּ states our belief that יהָעַה מֵאֶרֶץ נֶאֶוְרָא is the only true and eternal Ruler of the שָׁמַעְתָּ.

The first line of the שָׁמַעְתָּ is said in a loud and clear voice.

שָׁמַעְתָּ יְשִׁרְאֵל: יהָעַה מֵאֶרֶץ נֶאֶוְרָא יְאָה.

Hear O Israel: Adonai is our God, Adonai is One.

These words come from the Book of Deuteronomy in the Bible.

The second line of the שָׁמַעְתָּ is spoken quietly.

ברוּחַ שֶם בֶּבֶד מַלכּותי יַעֲלֵלָם זֶה.

Blessed is the name of God’s glorious kingdom forever and ever.

These words are not from the Bible. They were first recited in the ancient Temple in Jerusalem. They later became the response to the first line of the prayer.

Practice reading the שָׁמַעְתָּ aloud.

שָׁמַעְתָּ יְשִׁרְאֵל: יהָעַה מֵאֶרֶץ נֶאֶוְרָא יְאָה.

ברוּחַ שֶם בֶּבֶד מַלכּותי יַעֲלֵלָם זֶה.

The Shema – My Way
Try writing your own version of the Shema in “My Prayer Journal”
What's Missing?

Complete each prayer phrase with the missing Hebrew word(s).

ברוך Vân כבוד

מלכותו

שם Vân כבוד

בלולו רוז

Cobbled name

forever and ever

blessed

God's kingdom

True or False

Put a ✔️ next to each sentence that is true.

___ The first line of the שָׁבוּא is said in a loud voice.

___ The second part of the שָׁבוּא comes from the Bible.

___ We say the second part of the שָׁבוּא in a soft voice.

___ The ancient Temple stood in Jerusalem.

___ יהוּד is the only true Ruler of ישראל.
V’AHAVTA – LOVING GOD

The verses of the V’ahavta are actually part of the Shema.

Where the revelation prayer before the Shema talks about God’s love for US, the Shema and V’ahavta tell about OUR love for God.

A SURPRISING FACT (Surprise your parents!)
Two thousand years ago, after the Shema, the Ten Commandments were recited. The rabbis began to feel that by saying the Ten Commandments, the Jewish people would not follow the other commandments. (How many commandments are there all together???)

So, the rabbis replaced saying the Ten Commandments with verses from the Torah that talked about following ALL God’s commandments.

CHEVRUTA FUN
With a partner, write down three ways that you can show love for God:
1. 
2. 
3. 

Ahavat Olam (eve) or Ahavah Rabah (am)
tells about GOD’S LOVE FOR US by giving us the Torah

SHEMA & V’AHAVTA tells about OUR LOVE FOR GOD by doing mitzvot (following Torah)
Read the ideas expressed below. Color in the hearts in front of the ideas that show one’s love for Tzedakah.

- Helping a brother or sister learn something new.
- Saying “I’m sorry” to someone whose feelings you hurt.
- Throwing trash on the street.
- Learning how to ride a bike.
- Watering the house plants.
- Washing the car.
- Calling a grandparent on the phone to say hello.
- Going for a walk in the woods to enjoy the scenery.
- Telling a secret you promised to keep.
- Looking at a sunset and saying, “Wow!”
- Putting leftovers away in the refrigerator to eat on another day, rather than throwing them out.
- Giving some of your allowance to Tzedakah.
- Greeting a person who is new to your school.
EXPLORING THE V’AHAVTA TEXT
With a partner, read the translation of the V’ahavta below and according the prayer, find at least five ways that we are supposed to show love for God.

1. 
2. 
3. 
4. 
5. 

You shall love Adonai your God with all your heart, with all your soul, and with all your might.

Take to heart these instructions, which I command you this day.

Teach them to your children.

Speak them when you stay at home and when you are away, when you lie down and when you rise up.

Bind them as a sign on your hand and let them serve as a symbol on your forehead;

Inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all my commandments and be holy to your God.

I am Adonai your God, who brought you out of the land of Egypt to be your God; I am Adonai your God.
BIND THEM AS A SIGN UPON YOUR HAND

Does this really mean to put these words of Torah on our hand and our forehead?

Some Jews say, “Yes!” Others think that it means that the teachings of Torah should be in our thoughts (head) and our actions (hand). What do you think?

For Jews who take these words more literally, when they pray on weekday mornings, they wear T’FILLIN. T’fillin are two leather boxes which are filled with scrolls with verses of Torah written on them. The boxes of the t’fillin are fastened to the arm and head by leather straps. The box that is worn on the arm is placed near the heart to remind us that all of our feelings and all of our strength should be used to make the world a better place.

Have your teacher show the class a pair of t’fillin!

WRITE THEM ON THE DOORPOSTS OF YOUR HOUSE

From these words of Torah comes the tradition of putting a mezuzah on the doorpost of our house. The word “mezuzah” actually means “doorpost”.

A mezuzah shows that it is a Jewish home – a place where family members believe in treating each other and others with loving concern. The mezuzah is a reminder that God is a part of our family life.

On the front of the mezuzah, there is often the Hebrew word “Shadai” (or the letter “shin”), meaning “Almighty”, representing God’s name. Putting up a mezuzah is a way of asking God to protect our home, and a way of reminding ourselves to make it a Jewish home.

Have your teacher show you the handwritten parchment that is kept inside a mezuzah. Identify the words of the Shema!
שמע ישראל: יִּגְלוֹלָה, יִּגְלוֹלָה
ברוך שם ב‐כ‐ו‐ד מ‐ל‐כ‐ו‐ת ל‐ע‐ז‐לו‐ו רו‐ץ
אהבָהָו אֲחָאָו אֲלֹהָו ב‐כ‐ל‐ל‐ב‐ה ו‐כ‐ל‐נ‐ב‐ש או‐כ‐ל‐מ‐א‐ר‐ז
והי ה‐ב‐נ‐ר‐יָו ח‐א‐לָה י‐א‐ר י‐נ‐כֵי מ‐ז‐א‐ה רו‐ץ, ב‐כ‐ל‐ל‐ב‐ה
ש‐נ‐נ‐מ ל‐ב‐נ‐יָו, ז‐ב‐ר‐ת ב‐מ ב‐ש‐ב‐ה ב‐ב‐ינ‐ה, ב‐כ‐ל‐ל‐ב‐ה
ב‐ב‐ר‐ה, וב‐ש‐ב‐ה וב‐כ‐ו‐הו. 1
кон‐כ‐חָו ל‐א‐ז‐ו ח‐ל‐ד‐ה, ו‐ז‐י ל‐ס‐פ‐ת ב‐ו‐י‐ין, ב‐ח‐ב‐חו
ע‐ל‐מ‐ו‐ח ב‐י‐ה, ב‐ש‐ע‐ר‐ך. 5
ל‐טע‐ו ח‐ב‐ר‐ו ב‐ש‐י‐ת מ‐א‐כ‐ל‐ל‐מ‐א‐ז‐ו, מ‐י‐י‐ו‐מ ק‐ר‐י‐ו
ל‐א‐ל‐ל‐כ‐ו. י‐א‐א‐ל‐ל‐כ‐ו, י‐א‐ר‐י‐ו‐מ א‐כ‐ר‐ח מ‐א‐כ‐מ מ‐א‐ר‐ז
מ‐כ‐ר‐י‐ו ל‐א‐ז‐ו ל‐כ‐ל‐ל‐כ‐ו. י‐א‐א‐ל‐ל‐כ‐ו. 7

Optional activity: Play “V’ahavta Bingo”. (Available from the School Office.)
Twice every seven years, the parchment inside a "תהלות" must be inspected to make sure that the writing is still clear enough to read. Check this "תהלות" parchment with a partner. One of you is X, the other is O. Take turns reading the Hebrew words in any box below. If you read correctly, mark the box with your X or O. The first to get four boxes in a straight line in any direction is the winner.

V’AHAVTA WORD GAMES

1. אב ב כ ד ג הניא אתב
2. ליבוב ליבוב ליבוב ליבוב
3. ליבוב ליבוב ליבוב ליבוב
4. ליבוב ליבוב ליבוב ליבוב
5. אמת אמת אמת אמת
6. ליבוב ליבוב ליבוב ליבוב
7. ליבוב ליבוב ליבוב ליבוב
8. ליבוב ליבוב ליבוב ליבוב
9. ליבוב ליבוב ליבוב ליבוב
10. ליבוב ליבוב ליבוב ליבוב
11. ליבוב ליבוב ליבוב ליבוב
12. ליבוב ליבוב ליבוב ליבוב

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GOT V’AHAVTA MUSIC? – OPTIONAL ACTIVITIES

1. Learn a little about “TROPE”, the system for chanting Torah. Learn how to chant etnachta & sof pasuk. Then, find those words in the V’ahavta.

2. Listen to four different English versions of the V’ahavta. Choose which expresses the words better and why. (CDs in Office)
   a) Love Adonai Your God - Silver
   b) Love the Lord Your God - Bruster
   c) Love Your God – Taubman
   d) V’ahavta – Recht
III. REDEMPTION PRAYER

WHAT A WONDERFUL WORLD: Exploring the theme of “Redemption”

Take a moment and imagine the most perfect world ever! Describe some of your ideas below:

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

Getting from Here to There
In Judaism, we believe that there will come a time when the world will be perfect. We need to work as God’s partners to help make it a reality.

Activity: Have your class make a list on the board of things we need to do, as God’s partners, to make our world a more perfect place.

God’s Power of Redemption
The prayer that comes after the V’ahavta is called the G’ulah (גּוּלָה). Take a look at the service order on page 3 to see where this prayer of Redemption fits in.

What is “redemption”? It means to “rescue” or “save”. We believe that God has the power to save people.

Can you think of a time in Jewish history that our people were saved? (Think about slaves and plagues and a parting sea...)

In the section “Shema and Her Blessings” so far,
1) we’ve praised God as Creator (Creation)
2) we’ve praised God for God’s loving gift of Torah (Revelation)

In this third blessing, the ק Yug, we praise God for God’s saving power (Redemption). We use the example of the Exodus from Egypt, but the prayer reminds us that God has the power to save us in the future as well, leading us towards a time of true peace for all people.

In the ק Yug prayer, we sing Mi Chamocha, the song we sang thanking God for saving us from slavery in Egypt. But, the prayer really points to the future, praising God as our redeemer for all time.

Praised are You Adonai, Redeemer of Israel.

**Redemption – My Way**
Write your own redemption prayer in “My Prayer Journal” which praises God for God’s saving power and talks about your vision for a better future.
MI CHAMOCHA – Part of the Redemption Prayer

The *Mi Chamocha* is part of a larger song that the Children of Israel sang when they passed through the Sea of Reeds to safety. The whole song is in the Torah – in the Book of Exodus. It is the oldest song recorded in the Torah, and is called the “Song of the Sea”.

There’s something very special and unique about the way the Song of the Sea is actually written in the Torah. Notice the regular Torah text going across the top of the page. Below it is the Song of the Sea. Some say that it looks like the bricks that the Israelite slaves had to make in Egypt.

Can you see the “Mi Chamocha” where the arrow is pointing?

OPTIONAL ACTIVITY:
The “Song of the Sea” is so special that it even has its own unique chant. Ask someone who knows Torah trope to chant a bit of the Song of the Sea!
Is This Something to Sing About?
The Song of the Sea is a very powerful poem. It describes God as a mighty warrior and praises God for destroying the Egyptian army. Read the following excerpts from the Song of the Sea (Exodus 15) and answer the two questions below with a partner.

I will sing to Adonai, for God has triumphed gloriously;
Horse and driver God has hurled into the sea.

Adonai, the Warrior—Adonai is God’s name!

Pharaoh’s chariots and his army God has cast into the sea;
And the pick of his officers are drowned in the Sea of Reeds.
The deeps covered them; They went down into the depths like a stone.

Your right hand, Adonai, glorious in power,
Your right hand, Adonai, shatters the foe!

At the blast of Your nostrils the waters piled up,
The floods stood straight like a wall;
The deeps froze in the heart of the sea.

QUESTIONS:
1. What are the Israelites singing about?

2. Why do you think that the Rabbis who wrote the G’ulah prayer, only chose to use these words from the Song of the Sea:

   Who is like You, Adonai, among the gods;
   Who is like You, majestic in holiness,
   Awesome in splendor, working wonders.
   Adonai will reign for ever and ever!
**An Angel Midrash** *(a rabbinic teaching story, set as a mini-skit)*

Angel 1: Hey angel 2 – check out what’s happening down at the Sea!

Angel 2: Whoa – it’s an awesome miracle! This has got to be one of God’s best…

Angel 3: Quiet guys! Listen to the song the Israelites are singing – it’s really powerful.

Angel 4: Let’s join them in the song!

All Angels: Mi Chamocha ba-ei-lim Adonai
No one’s like You – there’s no other guy!
Pharaoh’s army is drowning in the Sea
They’re dropping like lead, now they can be free!

God: Stop your singing! … I know why the Israelites are singing this song – they’ve been in slavery for 400 years. This is their day of redemption! I bet that my prophet Miriam will even be leading them in dancing soon. But please understand, my dear angel friends, the Egyptians are my children too.

**DISCUSSION QUESTIONS:**
1. Why did God stop the angels from singing?
2. Why did God allow Israel to continue singing?
3. What can this story teach about God?

**Another Midrash – A Big Lesson**

When the Children of Israel were trapped at the banks of the Reed Sea, the Egyptian army was coming, and there was nowhere to run. Everyone was in a panic. No one knew how to swim well enough to cross such a large sea. (There’s not much time for swimming when you’re a slave…)

It was a mob scene. Moses was praying, but nothing was happening.

One man, Nachshon ben Aminadav, from the tribe of Judah, figured out the answer. He found himself a little space, backed up, and took a running leap toward the sea. He jumped way out into the water, but he never got wet. When his toe got to a place where it should have touched the water, the sea divided under him and he landed on dry land. Israel could then march forward into the dry sea bed.
DISCUSSION QUESTIONS
1. What did Nachshon figure out about what God wants from us?
2. What is the lesson of this midrash?
3. When we recite the G’ulah prayer, why might it be helpful to think of Nachshon?
4. Optional: Listen to a recording of the song “Nachshon” by Jeff Klepper (available in our School Office).

The Lesson of the G’ulah Prayer
We use the Exodus from Egypt and the singing of Mi Chamocha as one example of God’s saving power. But really, the G’ulah prayer looks to the future and asks God to continue to save our people and bring us all to that special time of world peace and harmony.

Practice reading and singing the Mi Chamocha:

מִי־כָּמָכָה בֵאָלָם, מִי
מי כמך באלם, מִי

מַיִּמּוֹנַה נַעֲדֵר בַּכָּדֶשׁ
מיהם נעדר בכסות

נִיּוֹרָה הַתָּלָה, נַעֲשָׂה פַלָּא
ניורה ה rall apresenta

מִלָּמָתְךָ רָאֶה בֵּיתָ
מלמהך ראך ביתך

בֹּקֵעַ יְמִי לָפְנֵי מַשָּׂה מִרְמָא
בוקע ימי לפני מששהمام

זֹה אֲלֵל, זֹנֶה אוֹמָא
זה אלה, זונה אומה

יִנָּמָלְתָךְ גָּלוֹת וָדוֹ
ין נמלתך גלות ודו
A BONUS REDEMPTION PRAYER EACH EVENING:
HASHKIVEINU

Nighttime is special. The sun sets and our world quiets down. In the Hashkiveinu prayer, we ask God to watch over us at night. In a way, it is a mini-redemption, asking for God’s saving power during our sleep.

One really beautiful line of the prayer states:

ג파트 עלינו lavor שלום

spread over us the sukkah of your peace

What do you think this line really means? What would a sukkah of God’s peace look like?

Siddur challenge – who can be the first group to:

A. Find the Hashkiveinu prayer in the siddur (weekday evening or Shabbat evening service).

B. List 5 things we ask God to protect us from in the prayer:
   1.
   2.
   3.
   4.
   5.

Practice reading the chatimah of the Hashkiveinu:

כרות אתנה, וי
הפארש שכרת שלום עכלנה
על כל עמו ישראל ועל ירושלים.

Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.

Hashkiveinu – My Way
Write your prayer asking God for personal protection in “My Prayer Journal.”
A DOUBLE BONUS REDEMPTION PRAYER EACH SHABBAT EVENING: V’SHAMRU

In the Shabbat evening service on Friday nights, we add one last redemption prayer called “V’shamru”. The words of this prayer are taken directly from the Torah in the Book of Exodus. It talks about God resting on Shabbat.

Tricky question of the day!!!
Ask one of our clergy: How is Shabbat a kind of redemption??

If redemption means “God’s saving power”, what are we being saved from on the day of Shabbat? (discuss as a class)

Practice singing V’shamru:

לָשֵׁם בָּנֵי יִשְׂרָאֵל
אַחַר הַשַּׁבָּתָה לְרָחוֹק
לְיַעֲשֵׂה אַחַר הַשַּׁבָּת לְרָחוֹק
בְּרִית עֲלָם
בִּינֵי בֵּית בֵּית יִשְׂרָאֵל
אֲוֹת מִי לְעָלָם
כִּי יַעֲשֵׂה יְמֵי עָשָׂה יְ־
אַחַר הַשַּׁבָּת לְרָחוֹק
בְּרִית עֲלָם

The people of Israel shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.
**THE FRIDAY EVENING KIDDUSH**

On Friday evenings after we light candles and before we say the *motzi* and begin the meal, we say a special prayer called *Kiddush*. The term קדושה means to “make holy”.

What are we “making holy” on Friday night?

__________________

Work with a partner and come up with four ways that we can make this special time holy:

1. __________________________________________
2. __________________________________________
3. __________________________________________
4. __________________________________________

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**אֶלְכֶּה יִשְׂרָאֵל, זֶבֶר:** "memory"

The recited on שבת helps us remember why we celebrate שבת and make it holy.

The letters זכר tell us that “remember” is part of a word’s meaning.

- זֵכֶר means “memory.”
- זֶבֶר also means “memory.”

What three letters are in both זכר and זכר? ______ ______ ______.

Complete the following words by writing the three Hebrew letters that tell us “remember” is part of the word’s meaning.

- ______ ______ ______ means “memory.”
- ______ ______ ______ means “memory.”
The שָׁלוֹשָׁה helps us remember events in our history that are reasons for joy. One reason for joy is mentioned in these words from the שָׁלוֹשָׁה prayer.

כִּסְרוֹן לְמַעֲשֵׂה בְּרָאָשִׁים

memory of the work of creation

Circle the Hebrew word that means “memory.”

Another reason for joy is found in the following words from the שָׁלוֹשָׁה prayer.

וּכְרֶב לְיצִיאת מִצְרָיִם

memory of the going out from Egypt

Circle the Hebrew word that means “memory.”

Which three letters tell us that “remember” is part of a word’s meaning?

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1. כִּסְרוֹן
2. בְּרָאָשִׁים
3. לְמַעֲשֵׂה
4. מִצְרָיִם
5. לְיצִיאת
6. מִצְרָיִם
7. כִּסְרוֹן
8. בְּרָאָשִׁים
9. לְמַעֲשֵׂה
10. מִצְרָיִם
11. לְיצִיאת

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