5TH GRADE T’FILAH WORKBOOK

A Personal Exploration of

THE AMIDAH

PRAISE

PETITION (or)

Holliness of Shabbat

THANKSGIVING

Student Name ________________________

Teacher ________________________

TRS Classroom
Use Only
Dear Student,
Welcome to another exciting year of prayer exploration! In the fifth grade you will focus on the prayers of the section "Amidah". 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

CONTENTS

Introduction
Outline: The Shabbat Worship Service ................................. 1
Outline: The Amidah - Close Up ........................................... 2
Aleph Bet Chart for Review .................................................. 3
“My Prayer Journal” pages .................................................... 4-11

About Prayer & Review from Last Year
Exploring Ideas About Prayer: Keva and Kavanah ............... 12-14
Review: The Structure of a Worship Service ...................... 15
Shema and Her Blessings - Close Up ................................. 16

The Amidah - Praise
Introduction to the Amidah .................................................. 17-18
Adonai S’fatai Tiftach ......................................................... 19-21
Avot .................................................................................. 22-26
G’vurot ................................................................................. 27-32
Review ................................................................................ 33
K’dushah ............................................................................. 34-38

The Amidah - Petition
The Weekday Blessings of Petition ........................................ 39-40
The Shabbat K’dushat Hayom ........................................... 41-45
Review Challenge 2 .......................................................... 46

The Amidah - Thanksgiving
Avodah ............................................................................... 47-49
Hoda’ah .............................................................................. 50-54
Rockin’ Review ................................................................. 55
Birkat Shalom .................................................................... 56-58
The Ultimate Siddur Review Challenge ............................... 59
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 AMIDAH SECTION
Close Up!

Adonai S’fatai/Open our Lips (introduction)

3 Prayers of Praise
- Avot We praise Your relationship with our ancestors
- G’vurot You are powerful
- K’dushah You are holy

13 Prayers of Petition (for weekdays)
OR
- K’dushat Hayom Shabbat is holy (for Shabbat)

3 Prayers of Thanksgiving
- Avodah Thank You for hearing my prayers
- Hoda’ah Thank You for the blessings in my life
- Birkat Shalom Thank You for peace

Personal Prayer & Oseh Shalom (ending the section)
# The Aleph Bet

<table>
<thead>
<tr>
<th>א</th>
<th>ב</th>
<th>ג</th>
<th>ד</th>
<th>ה</th>
<th>ו</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vav</td>
<td>Hey</td>
<td>Daled</td>
<td>Gimel</td>
<td>Vet</td>
<td>Bet</td>
</tr>
<tr>
<td>CH</td>
<td>CH</td>
<td>K</td>
<td>Y</td>
<td>T</td>
<td>CH</td>
</tr>
<tr>
<td>Chaf Sofet</td>
<td>Chaf</td>
<td>Kof</td>
<td>Yud</td>
<td>Tet</td>
<td>Chet</td>
</tr>
<tr>
<td>L</td>
<td>M</td>
<td>N</td>
<td>N</td>
<td>M</td>
<td>L</td>
</tr>
<tr>
<td>Iyin</td>
<td>Samech</td>
<td>Nun Sofet</td>
<td>Nun</td>
<td>Mem Sofet</td>
<td>Lamed</td>
</tr>
<tr>
<td>R</td>
<td>K</td>
<td>TZ</td>
<td>TZ</td>
<td>F</td>
<td>P</td>
</tr>
<tr>
<td>Resh</td>
<td>Koof</td>
<td>Tzadi Sofet</td>
<td>Tzadi</td>
<td>Fay Sofet</td>
<td>Pay</td>
</tr>
<tr>
<td>T</td>
<td>T</td>
<td>S</td>
<td>SH</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tav</td>
<td>Tav</td>
<td>Sin</td>
<td>Shin</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## Vowels

<table>
<thead>
<tr>
<th>OH</th>
<th>OO</th>
<th>OH</th>
<th>IH</th>
<th>OO</th>
<th>EE</th>
<th>EH</th>
<th>AY</th>
<th>AH</th>
<th>AH</th>
</tr>
</thead>
</table>
Write a prayer that asks God to help you to pray or listen to your prayers.
MY PRAYER JOURNAL

I. AVOT V'IMAHOT

Siddur p. 76

Write your own creative version of the Avot, praising God for God's special relationship with our ancestors and with you.
II. G'VUROT

*Siddur p. 78*

Write your own creative version of the G'vurot, praising God for God's power (and possibly how you might use your power to make the world better).
Write your own prayer praising God for God's Holiness. What can you do to bring holiness into the world? Be creative!
### IV. WEEKDAY PRAYERS OF PETITION

*Write your prayer of petition below:*

- or -

### IV. K’DUSHAT HAYOM – Holiness of Shabbat

*Write a creative prayer thanking God for Shabbat (& possibly how you might be able to benefit from Shabbat worship, rest, joy or personal reflection):*
MY PRAYER JOURNAL

V. AVODAH – Accept our Worship

Siddur p. 92

Write your own thanking God for listening to your prayers and asking God to accept them.
VI. HODA’AH – Prayer of Thanks

Siddur p. 94

Write your own creative prayer giving thanks to God for the blessings in your life.
# VII. BIRKAT SHALOM – Prayer of Peace

<table>
<thead>
<tr>
<th>Time</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evening</td>
<td>p. 96</td>
</tr>
<tr>
<td>Morning</td>
<td>p. 98</td>
</tr>
</tbody>
</table>

*Write your own creative prayer for peace.*
INTRODUCTION
Did you know that you can walk into any synagogue, anywhere in the world, and the basic order of prayers is always the same? When we pray at Shabbat or holiday services, we are instantly connected to the entire Jewish people, everywhere! When you understand how the prayers are put together and what they are trying to say, your experience of prayer will be much deeper.

Class Discussion: What is one question you have about prayer or worship services?

A PRAYER EXPERIMENT
1. Read the words of the Shema slowly in a monotone while thinking about your friends or what you might be having for dinner:

שֹׁמֵעַ יְשֵׁרָאֵל Ĭי אלהים Ĭי אבָּב

2. Now, read the words of the Shema slowly, with meaning and thought, as you think about how you are connected to God, or that God is One, or that this prayer connects you as a community with all Jews everywhere:

שֹׁמֵעַ יְשֵׁרָאֵל Ĭי אלהים Ĭי אבָּב

How were the two times different for you? Do you feel as if you were praying either time?
DEFINING “KEVA” AND “KAVANAH”

When we pray, we usually want to have an experience that is meaningful, personal and in the moment. However, sometimes when we pray, we just say the words without really thinking about the meaning of the prayer. The Hebrew word קֵּ֣יְבָּ֑ה means the “fixed” words of the prayer.

The Hebrew word קֶ֥ובֶן means the meaning and thought you put into those words. In Modern Hebrew, a related word is “kivun”, which means “direction”. Will your prayers have direction when you pray?

Maimonides, the 12th century rabbi, physician and scholar, declares: “Prayer without קֶ֥ובֶן is no prayer at all.

What do you think Maimonides means by this statement?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

The Baal Shem Tov, an 18th century rabbi and Chassidic master said:

The first time an event occurs in nature it is called a miracle; later it is taken for granted. Let your worship and your service be your miracles each day. Only such worship, performed from the heart, with the enthusiasm of fresh wonder, is acceptable.

What do you think the Baal Shem Tov meant when he said, “The first time an event occurs in nature it is called a miracle; later it is taken for granted”?

What does he suggest we do?
In prayer, we need the structure, the קהל, to keep our prayers going in the right direction and to keep us together as a community. Just imagine trying to pray together with hundreds of Jews without a prayerbook!

But, Jewish prayer also requires a focus of our mind and a focus of our heart. What we think about and what we are feeling totally affect our prayer experience. This kind of intention that we can bring to prayer is the true essence of praying with קהל.

**REVIEW**

With a partner, fill in the following statement:

We need to have קהל when we pray because...
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 service flow chart at the beginning of this workbook to identify the five sections.

Class discussion: Why do we need to warm up for prayer?  
(opt. do siddur exploring of the Shabbat eve and/or morning warm up sections)

Student Challenge:  
To which service section do the following prayers belong:

- Candle Lighting  
- Opening Song  
- Shema  
- V’ahavta  
- Avot  
- Oseh Shalom  
- Haftarah Blessings  
- Mourner’s Kaddish  
- Closing Song  
- Mi Chamocha  
- L’cha Dodi
SHEMA AND HER BLESSINGS CLOSE UP

Last year you explored the prayers of the section Shema and Her Blessings. Here’s a review of the themes and some questions to explore in how these prayers connect to you. *(Follow the order of these prayers in any service in the siddur as you read about them.)*

✶ **Bar’chu**
After the congregation is “warmed up” for prayer, the Bar’chu signals that it is officially time to pray. It is like the gateway into the section Shema and Her Blessings.
*Do you remember how the Bar’chu is like attending a rock concert??*

✶ **Creation Prayer**
The first thing that ever happened (creation) is the theme of the first official prayer of the service. In the evening it is “Ma’ariv Aravim”, which praises God who brings on the evening. In the morning, it is “Yotzer”, which praises God who creates light.
*The Yotzer prayer states that God renews creation daily. In what ways does this happen? What is your role in creation as God’s partner?*

✶ **Revelation Prayer**
“Revelation” is that awesome moment when we all stood at Mt. Sinai and God gave us the Torah as a gift of love. In these prayers, “Ahavat Olam” in the evening and “Ahavah Rabah” in the morning, we praise God for this gift.
*How can you best use this gift of love?*

✶ **SHEMA AND V’AHAVTA**
These verses from the Torah are a declaration of our faith and love for God. They connect us with Jews from all around the world as a community of faith.
*What are two ways that you can show love for God?*

✶ **Redemption Prayer**
The last prayer of this section is called the “G’ulah”. Redemption is God’s power to save and we praise God for having saved our people. We sing the “Mi Chamocha”, the song that the Israelites sang after crossing the Sea of Reeds. This prayer also points to the future – towards a time when everyone will be redeemed and live in peace.
*How can you be God’s partner in helping to bring a better future?*
INTRODUCTION TO THE AMIDAH

This year, you will be exploring the prayers of the third service section – the “Amidah”. The word “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.

This section of prayers is also called the “T’filah”, literally meaning “The Prayer”. This shows how central and important these particular prayers. Why are they so important? You’ll find out soon!

CLASS SKITS! THE PRAYER GROUPINGS OF THE AMIDAH

The prayers of the Amidah are grouped into three sections. To learn about the themes of these sections, you’re first going to make up and perform some classroom skits!

VISITING THE KING

Your challenge: In groups of 2 or 3 students, you are to put together a short skit. One person will be the king or queen, and the other(s) will come before the ruler and ask for something.

Here’s what each group must do:

1. The ruler will be sitting on the “throne” inside the “throne-room” (classroom).
2. The other(s) must enter the room as if they were entering the throne-room and ask for something.
3. The ruler will decide whether s/he will grant your request.
4. You will take your leave of the ruler appropriately.

One the board, your teacher will make a chart that looks like this:

<table>
<thead>
<tr>
<th>Group</th>
<th>P</th>
<th>P</th>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As you perform your skits, your teacher will check off on the chart whether you are doing what each of these letters represents (it’s a secret). After all the skits are done, you teacher will explain what each letter stands for. HAVE FUN!
THE STRUCTURE OF THE AMIDAH

The Amidah is the same in structure as the skits you performed! It is as if you are personally coming before God. The prayers of the Amidah are personal – they are about you and your relationship with God.

1. In the first section of prayers, we **PRAISE** God for:
   ✪ God’s relationship with our ancestors
   ✪ God’s power
   ✪ and God’s holiness.

In a way, it is like coming before the ruler and saying lots of nice things to make a personal and favorable connection.

2. In the second section of prayers, we **PETITION** God. We ask for lots of things, including good health, understanding, forgiveness, freedom, and more. There are 13 prayers of petition that are recited on weekdays. It is just like coming before the ruler and asking for things.

BUT, on Shabbat, we don’t ask for things, because on Shabbat we’re not supposed to be worried about stuff in our lives. So, we replace all of these 13 prayers with one prayer that talks about the holiness of Shabbat.

3. In the third and final section of the Amidah, we offer **THANKSGIVING** for the many blessings that God gives us. The section ends with a time for personal prayer and then a prayer for peace.

REVIEW

*Create a prayer gallery in your classroom! By yourself or with a partner, your teacher will assign you to write and illustrate and prayer of praise, petition, or thanksgiving. Be sure to label your prayer with your name and what kind of prayer it is.*
ADONAI S’FATAI TIFTACH – Preparing for the Amidah

A Mini-Skit

Narrator: Once upon a time, long ago, in the old country, a boy found the rabbi off in the corner, mumbling. It was still 20 minutes before services were supposed to begin. He was curious what the rabbi was doing, so he went up to him and asked.

Boy: Rabbi, are you ok?

Rabbi: Yes, I’m quite fine!

Boy: What were you doing?

Rabbi: I was praying.

Boy: But the service doesn’t start for 20 minutes. Did you start without us?

Rabbi: Oh no! But, I take my prayers so seriously, that I was praying that God would listen to my prayers, listen to the prayers of the congregation, and help me to pray well.

Boy: That’s awesome rabbi! I’m sorry to have disturbed your prayers.

Rabbi: No problem at all – you’re my favorite student...

Creative Writing:
In “My Prayer Journal” on page 4 of this workbook, write a creative prayer that asks God to help you pray or to listen to your prayers.
The actual introduction to the Amidah is a single line that comes from the Book of Psalms which are said to have been written by King David. This Amidah “warm up” asks God to help us with our prayers in a very simple way:

אַדֹּנָּי, בָּחֲנָנֵי פִּי, וְיָרֵדָה חֲנוֹנֵי פִּי.

ADONAI, open up my lips, that my mouth may declare Your praise.

optional story:

KING DAVID MESSED UP BIG TIME!

It was the worst moment in King David’s life (so far). It started one day when he went out on the roof of the palace and saw a really beautiful woman sunbathing. Immediately he fell in love with her. It didn’t matter that she was married to someone else. David had to be with her even though it was wrong. He could not get her out of his head. This was a moment when “I want it” was stronger than “I know this is wrong.” David chose the wrong thing.

The woman’s name was Batsheva, and her husband was one of David’s soldiers. Even though she was married, David started spending time with her. Soon he had to have her for his own. David wrote to one of his generals. He had Batsheva’s husband put in the lead in every battle—in the place with the most danger. When he was killed, David took Batsheva as a wife.

Nathan was a prophet in David’s court. One day he came to David with a story about a rich man with many sheep who stole a poor man’s only sheep. David listened and felt bad. He said “The rich man deserves to die.” Nathan pointed to David and said, “You are that man,” Then he said, “God is now very angry with you.”

David suddenly realized how wrong he had been. He was really sorry. There was no way that he could bring Batsheva’s husband back and make things right. He didn’t know how to fix things. He also was afraid that God would never forgive him. There was now a huge space between him and God—a big black hole.

It was then that he sat down and wrote a poem, a prayer to God. David began:

אני שמעתי ציון, אני שמעתי א bais קהל.

He said, ‘God, I don’t know how to begin. Words will not come. I want to talk to You, but don’t know what to say. I don’t feel worthy.” His prayer began, “Eternal, if You will open my lips and help me begin—then my tongue will find a way to pray to You.”

(Midmsh Tehillim 51)

We all have times when we feel like we are not able to pray.

Questions:
1. Why was it hard for David to pray to God when it was something he used to do every day?
2. Why did David write a prayer that asked for God’s help in praying?
3. How does knowing this story help you to know how to get ready to pray the Amidah?
READING AND ROOT PRACTICE

ROOT ANALYSIS

Can you see the three letters בָּה in these words?

Can you see the three letters בָּה in these words? Notice that with this root, the ב falls out.

Practice these phrases and circle all the words that contain the root בָּה.

1. פָּתַח הַנָּעַרְךָ פָּתַח הַאָחָה נָדָה

2. אָלַיֶּנֶּה תַּפְּתַת אָנָּכֶּנֶּה בָּרָאָמֶה פָּתַתְךָ לַמֶּלֶנֶּה

Can you see the three letters בָּה in these words? Notice that with this root, the ב falls out.

Practice these words and circle all the words that contain the root בָּה.

3. שֶפֶת בָּרֶנֶר גְּלַויֶּנֶר הַגָּדָה בָּרֶנֶר

4. הַפֶּתֶחֶת בָּרֶנֶר הַגָּדָה בָּרֶנֶר בָּדָהֶם
I. AVOT (Our Ancestors)
Prayers of Praise: Avot, G’vurot & K’dushah

1. INTRO TO AVOT
Fill in your family names in the leaves below as best you can:

Just imagine what this tree would look like if it included every generation all the way back 5,000 years ago to the time of Abraham and Sarah!

The Avot prayer focuses on God’s special relationship with each generation – your ancestors. In this prayer we refer to God’s covenant with Abraham and Sarah, Isaac and Rebecca, and Jacob, Rachel and Leah.

This prayer links you to the many generations that came before you. We can’t just come before God with our list of problems. In the Avot it is as if we are saying, “Hey God – remember the special relationship You had with our ancestors? Well, I’m a part of that chain of history too!”

Bow Wow!
The Avot is so important a prayer in beginning the Amidah section, we bow at both the beginning and the end of the prayer!
2. **WE’RE A FAMILY**

A. **Practice reading** (and chanting) the beginning of the Avot:

```
1. בָּרוּךְ אַתָּה  בָּרוּךְ אָבֹתֵינוּ אֲבֹתֵינוּ אֲבֹתֵינוּ אֲבֹתֵינוּ אֲבֹתֵינוּ
2. אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ
3. אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ
4. אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ אָבֹתֵינוּ
5. רָחֵל אֱלֹלָיהּ לָהּ.
```

*Blessed are You, Adonai our God, God of our fathers and mothers, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah;*

---

B. **You Be the Rabbi**

Here’s a tricky question! Look at the beginning Avot translation again. Why doesn’t the prayer just say, “God of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah?” Why does it add “God of” (אֱלֹהִי) before each name?

*(discuss briefly as a class)*

The rabbis teach us that “Elohei”/“God of...” is repeated each time because God has a unique relationship with each of our ancestors. When you pray the Avot, is almost as if you were adding “Elohei ME” at the end of the list of names. God connects you to your ancestors AND has a special and important relationship with YOU!
2. **Z’CHUT AVOT (Merit of Our Ancestors)**
   A. Practice reading (and chanting) the middle of the Avot:

   
   הַאֲדֹנָי הַגָּדוֹל
   הַגֵּחוֹר וְהוֹדָא, אֶל הַשָּׁלוֹחַ, חוֹם
   וַקְנֵי הוֹדָא, הַנַּעֲבֵד חַיֵּב, חַיָּה
   חַיָּה אָבַד חַיָּה, וַהֲוָא חַיָּה
   לָבֵנְי בְּנֵיהֶם לְמוֹעָד שֵׁמוֹ וְאֲבֵיהֶם.

   *the great, mighty, and awesome God, God on high, who bestows loving kindness, and creates everything, who remembers the love of our ancestors, and brings redemption to their children’s children for the sake of the Divine Name in love.*

   B. **Extra Credit??**
   Read again the bold lines in the translation above. There is an important Jewish idea in these lines called “z’chut avot” – it means that you and I get “credit” for the special relationship God had with our ancestors. God made a special covenant (holy agreement) with Abraham, Isaac and Jacob (and their families), and WE are part of that covenant. Because of their goodness and faith, God extends kindness to us.

   *Chevruta question:*
   The Avot prayer tells us that we have a special relationship with God because of our ancestors. Is z’chut avot enough to bring us God’s loving kindness and redemption? Is there more that we need to do to have a special relationship with God? If so, what?

   *(Write your answer below with a partner and then share with the class)*
3. **THE CHATIMA – ENDING AVOT**

Practice reading (and chanting) the end of the Avot:

מָלָךְ עֵצֶר וְמוֹנֵשׁ וְכֹבוֹד.
יְהוֹוָה אֱלֹהֵי יִשְׂרָאֵל.
מְגַלֵּא אֱלֹהֵי אֲבָנָיו יִשְׂרָאֵל.

Sovereign, Deliverer, Helper and Shield,
Blessed are You, Adonai, Abraham’s Shield and Sarah’s Helper.

4. **AVOT My Way**

Write your own creative version of the Avot, praising God for God’s special relationship with our ancestors and with you. Go to “My Prayer Journal” at the beginning of the workbook.

You’ll be able to use your class creative versions when you have mini-t’filah!
<table>
<thead>
<tr>
<th></th>
<th>א</th>
<th>ב</th>
<th>ג</th>
<th>ד</th>
<th>ה</th>
<th>י</th>
<th>ק</th>
<th>ל</th>
<th>מ</th>
<th>נ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>אל</td>
<td>התא</td>
<td>אלהים</td>
<td>האלוהים</td>
<td>יְשַׁעֵל</td>
<td>מִלְךָ</td>
<td>קְבוֹלָה</td>
<td>דְּבָרָּה</td>
<td>הָעֵדָה</td>
<td>יִשְׁלוּי</td>
</tr>
<tr>
<td>2</td>
<td>אֲבֹתֵינוּ</td>
<td>אֱבוֹרָה</td>
<td>יָשַׁעַר</td>
<td>יְשַׁעֵל</td>
<td>מִלְךָ</td>
<td>קְבוֹלָה</td>
<td>דְּבָרָּה</td>
<td>הָעֵדָה</td>
<td>יִשְׁלוּי</td>
<td>מְעַטשָׂא</td>
</tr>
<tr>
<td>3</td>
<td>הַעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
<td>הָעֲבֹדָה</td>
</tr>
<tr>
<td>4</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
<td>יִשְׁלְמוּ</td>
</tr>
<tr>
<td>5</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
<td>יְשַׁעֵל</td>
</tr>
<tr>
<td>6</td>
<td>לֶבָנָה</td>
<td>لֶבָנָה</td>
<td>לֶבָנָה</td>
<td>לֶלָנָה</td>
<td>לֶלָנָה</td>
<td>לֶלָנָה</td>
<td>לֶלָנָה</td>
<td>לֶלָנָה</td>
<td>לֶלָנָה</td>
<td>לֶלָנָה</td>
</tr>
</tbody>
</table>

**PRAYER PRACTICE**

ברוך אבאתה, ואלוהים

נאכלו אבונתי, ואומתני, אלהים, אברכים, אלהים, שרה, אלהים, רבקה, אלהים, רקע עליך לי. נא אלהים, цена וגדולה

הגרות והנוראות, על אלהים, זומן

הסודתם עונים, חכמה חכם, זכור

הסודתם אבדת לאומהת, ומידא אגלה

לבני בניות תמיד עשו שמות

מלך עזר ומשישת נפשו.

ברוך אבאתה, ואלה

מען אברכים זגורת שרה.

26
II. G’VUROT (God’s Power)
Prayers of Praise: Avot, G’vurot & K’dushah

1. **MY HERO!**
Try and list three of your heroes. Think of people you look up to in your life, or consider real people from the past that you consider as heroes:

   a. __________________________
   b. __________________________
   c. __________________________

Now here’s the real challenge... Try to identify at least 5 characteristics or qualities that make these people heroes to you:  (When you’re done, your teacher will compare some of your answers.)

2. **“Ata Gibor”**
Remember the skits you created about visiting the ruler and the meaning of the first “P”? At that time we learned that the first three prayers of the Amidah were all about “praising” God, a way of entering into a conversation with God.

   In the first prayer, the “Avot”, we remind God of the special connection that God had with our ancestors and continues to have with us.

   In this second prayer, the “G’vurot”, we praise God by listing many of the special qualities that God has. The Hebrew word “gibor” means “hero” or “might”.

**Guitar Hero?**
A. See if you can read well the first couple lines of the G’vurot:

לאWARDSgather, Adonai; 
You give life to all, 
great is Your saving power.

B. With a partner, circle the phrases in the G’vurot translation that describe God’s mighty qualities & then review as a class:

You are mighty forever, Adonai;  
You give life to all (revive the dead).

* Winter – You cause the wind to shift and rain to fall.  
* Summer – You rain dew upon us.

You sustain life through love, giving life to all through great compassion,  
supporting the fallen, healing the sick, freeing the captive,  
keeping faith with those who sleep in the dust.

Who is like You, Source of mighty acts?  
Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all?

Blesses are You, Adonai, who gives life to all (revives the dead).

C. Questions to discuss as a class:

1) What is God’s greatest quality or ultimate power, according to the G’vurot?

2) We are created b’tzelem Elohim – in the image of God. Look at the bracketed paragraph. Which of these mighty acts can we do in our lives? List on the board specific ways we can do these things.

3) What is a connection between the ideas of God causing rain and dew and God giving life to all? The added
phrases for rain and dew also connect us to the land of Israel because it reflects Israel’s seasons.

D. G’vurot My Way
Write your own creative version of the G’vurot, praising God for God’s power in My Prayer Journal.

3. “M’chayei Hameitim” – Reviving the Dead???
Take a look at the G’vurot Hebrew and English on page 78 in your siddur. Can you find the three places in the prayer where there is an optional word or phrase in parenthesis?

This option allows the person praying to either say:

מחיית מוחל....Who gives life to all.”
or
מחיית מתים...Who revives the dead.”

The version in parenthesis is actually the traditional (Conservative or Orthodox) version of this prayer. The idea of reviving the dead is called “resurrection”. While all Jews believe that the soul lives on forever after we die, there is an idea in traditional Judaism that there will come a Messianic time when God will cause the righteous to live again.

What is one difference between these two options?
Why do you think Reform Jews have changed the words to “Who gives lives to all”?

(Optional: In advance, invite one of our rabbis or cantors to visit your class and talk about the G’vurot and the Jewish idea of resurrection.)
4. **Mi Chamocha?**

Take a look at the last paragraph of the *G’vurot*. We bring back that famous prayer phrase “*Mi Chamocha? – Who is like You?”* We conclude the *G’vurot* by saying that no one has the might of God who is the Source of all life. We are challenged to step up and become heroes for others.

Try reading well the concluding paragraph:

Who is like You, Source of mighty acts?

Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all?

Blesses are You, Adonai, who gives life to all.

---

**WORD PRACTICE**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
</tr>
</thead>
<tbody>
<tr>
<td>קֶּחְיוֹן</td>
<td>קֶמֶלֶת</td>
<td>קְהֵלָה</td>
<td>קְהָמִית</td>
<td>קְמֶלֶת</td>
<td>קְהֵלָה</td>
</tr>
<tr>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהֵלָה</td>
<td>קְהֵלָה</td>
<td>קְהָמִית</td>
<td>קְהֵלָה</td>
</tr>
<tr>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהֵלָה</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
</tr>
<tr>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
</tr>
<tr>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
</tr>
<tr>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
<td>קְהָמִית</td>
</tr>
</tbody>
</table>
Read and chant the G'vurot:

1. לא החַה אתּ הַуְיָוָתָה, יִדְיוֹן,
2. נַחֲתָה הַכָּל אָפְהָה.
3. וְרָבָּה לָוְיָהוֹת.

—winter

4. מַשְׁיָבֵך עָוְיָוָתָה מְוָיָהוֹת.
5. מִזְרָעֲנָה—summer

6. מְכָלָלֵךְ עָיֶים בְּגַרְגַּרְגָּה,
7. מַמְחֵךְ הַכָּל

8. בְּהַמְמְסִים בֵּזָה, סְחָמֶךְ נְעַלְנָה,
9. וְרָאֵת הָוָלָהּ, תַּמְחֵךְ בְּשָׂמַרְיָהוֹת
10. מְכָלָלֵךְ לִשְׁלַיְהֵךְ עֵמִּים.
11. מִי קָמָה בֶּעָל בֶּנֶּהוֹת
12. מְכָלָלֵךְ לִשְׁלַיְהֵךְ עֵמִּים.
13. מְכָלָלֵךְ לִשְׁלַיְהֵךְ עֵמִּים.

—גָּנָמָה אֲסָתַה לִקְהָיוֹת הַכָּל.
14. בְּרֶזֶחָה אֲסָתַה, מִי,
15. מַמְחֵךְ הַכָּל.
16. מַמְחֵךְ הַכָּל.
WORD PRACTICE

1. יָהִי מַלֶּה, מַלֶּה יָהִי מַלֶּה יָהִי מַלֶּה יָהִי מַלֶּה
2. בְּעֵל רַב ๆ, בְּעֵל רַב ๆ, בְּעֵל רַב ๆ, בְּעֵל רַב ๆ
3. נֶפֶלֶם וֹדֵא, נֶפֶלֶם וֹדֵא, נֶפֶלֶם וֹדֵא, נֶפֶלֶם וֹדֵא
4. סֵפִּים וֹרֵעַ, סֵפִּים וֹרֵעַ, סֵפִּים וֹרֵעַ, סֵפִּים וֹרֵעַ
5. לְעֵלוֹת הִרְשִׁיעָה, לְעֵלוֹת הִרְשִׁיעָה, לְעֵלוֹת הִרְשִׁיעָה, לְעֵלוֹת הִרְשִׁיעָה
6. בְּמַשְר בְּרֹחַם אָבָנָה, בְּמַשְר בְּרֹחַם אָבָנָה, בְּמַשְר بְּרֹחַם אָבָנָה, בְּמַשְר בְּרֹחַם אָבָנָה

PRAYER PRACTICE

7. אַחֲדַה בֶּנוֹר, לְעֵלוֹת, אַחֲדַה, לְעֵלוֹת, אַחֲדַה, לְעֵלוֹת, אַחֲדַה
8. בָּהַיָּה הַבֵּל אָנַה, רָב לְדַעַשְׁי
9. בְּכַלֵּל הַיָּמִים בַּתּוֹרָה, בָּהַיָּה הַבֵּל בְּרֹחַם רוֹאִים
10. סֵפִּים נֶפֶלֶם, וֹרֵעַ הַלְּבָנָה, רָבָנָא אָסָרִים
11. הַמַּקְסִים אָמְנוּתִי לְיִשֶׂרְיָא עֵפֶר
12. מִי כַּמַּקְסִים, בָּעַל גַּבְּרִיתָה, מִי דַעַשְׁי כְּלָה
13. מְלִיכִיָּה מַמְלֹכָה גָּמְלִיָּה גָּמְלִיָּה גָּמְלִיָּה
14. נַגָּם אָנַהּ הַבֵּל הַבֵּל הַבֵּל הַבֵּל
15. בְּרֹחַם אָנַהּ, רָבָנָא הַבֵּל.
Review Challenge!

Try your best to fill in the blanks – you’ll only have two minutes. This will not only test whether you remember these ideas, but also how well your teacher has reviewed them.

When you know how many students in your class got this right, give your teacher a grade and send the student who finishes first (with all the right answers) to the office to tell Mrs. Cohn or Cantor Leider.

Ready – set – go!

a) The ______________ is the 3rd section of most worship services and follows the “Warm Up” and “Shema and Her Blessings”.

b) This section of the service is the most personal and is like visiting ________.

c) The three groups of prayers in the Amidah have the themes of praise, petition, and _________________.

d) The Avot prayer asks God to remember our connection to ________________

e) The G’vurot prayer praises God for God’s might. According to the G’vurot, what is God’s greatest power? ______________________

f) What is the 3rd prayer in the Praise section of the Amidah? (Look at the top of this page.) ______________________

g) What is your favorite breakfast cereal? ______________________
III. K'DUSHAH (God's Holiness)
Prayers of Praise: Avot, G'vurot & K'dushah

1. Exploring the Idea of “Holiness”

A. Holy Moly!
Describe in the box below what you think the word “holy” means, then discuss as a class.

B. You Shall Be Holy
The Torah (Leviticus chapter 19) teaches us “You shall be holy because Adonai, your God is holy”. As a class, write on the board a list of ways we can “be holy”. Have someone write down your list (neatly) and give it to Cantor Leider for being included in a possible Temple Bulletin article.

C. Kadosh - [#דוש][1]
The dictionary defines the word “holy” as “associated with God” or “sacred”. However, the real meaning of the Hebrew root #דוש[1] is:

★ special
★ different
★ set apart from other people or things
★ unique, not like anything else

Discuss as a class:
1) When we call God “holy”, which of these meanings do you think fit best? Why?

2) The 4th commandment tells us to “Remember Shabbat and keep it holy (kadosh).” Thinking about what you now know about the real meaning of kadosh, what are we really supposed to be doing to make Shabbat holy?
2. **THE EVENING K’DUSHAH**

The K’dushah prayer praises God for God’s holiness. Simple.

A. Practice reading the evening version of the K’dushah:

![Hebrew text of K’dushah](image)

You are holy and Your name is holy and those who are holy praise You every day.

Blessed are You Adonai, the holy God.

B. Circle and read the four words with the root of ו-ד-ך

C. Look at the translation of the evening K’dushah. Who are “those who are holy”??

D. Rewrite the translation of the evening K’dushah below, replacing the words “holy” with any of the meanings of ו-ד-ך.

- special
- different
- set apart from other people or things
- unique, not like anything else

You are ____________ and Your name is ______________ and those who are __________ praise You every day. Blessed are You Adonai, the *holy* God.
3. **The Morning K’dushah – 3 Biblical Quotes**

While the evening K’dushah is short, the morning version is much longer. The morning K’dushah uses three quotes from the Bible, including verses from the visions of the prophets Isaiah and Ezekiel. Both of these visions have to do with God and angels. Angels?

Yes! Judaism has lots to say about angels! The most traditional view is that angels look like regular people, but that they are sent by God on a specific mission. These kind of angels are like those described in the Torah like Abraham’s three visitors or the angel that wrestled with Jacob. But, there are also descriptions of angels with wings in the Bible. Angels that proclaim God’s holiness...

A. Isaiah’s Vision

Have a student read this part of Isaiah’s vision dramatically (Is 6:1-3):

I saw Adonai seated on a high and lofty throne; and the skirts of God’s robe filled the Temple. Angels stood, attending to God. Each of them had six wings: with two he covered his face, with two he covered his legs, and with two he would fly.

And one would call to the other saying:

“Holy, holy, holy, is the God of all creation; the whole earth is filled with God’s glory!”

B. Ezekiel’s Vision

Have a student read this part of Ezekiel’s vision dramatically (Ez 3:10-13):

Then God said to me: “Mortal, listen with your ears and receive into your mind all the words that I speak to you. Go to your people, the exile community [the Israelites], and speak to them. Say to them: Thus says the Lord God – whether they listen or not.”

Then a spirit carried my away, and behind me I heard a great roaring sound:

“Praised is the glory [honor] of God in heaven and earth,” with the sound of the wings of the creatures beating against one another, and the sound of the wheels beside them – a great roaring sound.
C. One More Quote
The morning K’dushah also takes a verse from Psalm 146:

ַלד הַעַלֶּה מַלְאָךְ אֱלֹהֵי ציֹון
יִשָּׂרָאֵל עֵדֶן, הַכַּלָּה הַכַּלָּה

Adonai shall reign forever;
your God O Zion,
from generation to generation.
Halleluyah.

D. Siddur BINGO Challenge!!

Do this challenge with a partner – you’ll need a siddur. Each team will need four bingo markers!

1) Begin with the Amidah (T’filah) section of Shabbat Morning Service I on page 242. It begins with the introduction “Adonai S’fatai”.

2) What page is the 1st prayer of praise – the Avot? ________
   (Hint: don’t be fooled by the creative alternate versions of prayers on the left hand pages of the siddur)

3) What page is the 2nd prayer of praise – the G’vurot? ________

4) What page is the 3rd prayer of praise – the K’dushah? ________

5) On the K’dushah prayer - put one bingo marker carefully at the beginning of each of the following:
   a) the quote from Isaiah
   b) the quote from Ezekiel
   c) the quote from Psalm 146
   d) the chatimah of the prayer (last line that sums up its meaning)

Done? Yell “Bingo”!
Prizes go to the first two teams to get it all right (no mistakes allowed)
E. K'dushah My Way

Write your own K'dushah prayer in My Prayer Journal praising God for God's Holiness. Be creative!

F. K'dushah “Koriography”

Invite a member of the clergy to your class to demonstrate the special movements that go with the morning K'dushah.
IV. The Weekday Blessings of Petition

During a weekday service, the Amidah contains 13 middle blessing where, as a community, we ask God for all kinds of things.

A. Class Challenge
As a class, make a list of things on the board that you think would be appropriate to ask of God. Try to come up with at least 10 things.

B. God Phone
Get the phone from Cantor Leider and practice a private conversation that you might have with God. Be sure to ask for something!

C. Siddur Challenge
With a partner, explore the themes of the petition prayers in your siddur.

Directions
Read through each prayer listed on the chart (next page), and summarize the theme. Of course looking at the chatima (last line of each prayer) is always a good way of focusing in on its meaning.

(Hint: do not look at the odd number pages – theses are alternative readings and not part of the Amidah prayers.)
C. Reflection on the Prayers of Petition
You should have noticed that all the prayers are in the plural. Even when we ask for things for ourselves, we do so as a community. Second, if you look back at the chart, notice that the first five prayers are asking for individual things (for each of us) and the rest of the prayers are communal, asking for things for our people.

D. Back to the Board
Now, as a class, go back to your list on the board and put a check next to each of your prayer ideas that was covered in the real petition prayers of the Amidah. How did you do??

E. Prayer of Petition - My Way
Of all the prayers of petition you've read and created, which is your favorite? Write your own (appropriate) petition prayer in My Prayer Journal.
IV(B) K’DUSHAT HAYOM (Holiness of Shabbat)

1. **Celebrating Shabbat**
   In the Shabbat Amidah, we don’t ask for things in the same way we do on weekdays. Asking for things can make us sad or make us think about what we don’t have. The prayers of petition can take our minds off of what we are already blessed with.

   On Shabbat, we want to focus on the beautiful, peaceful gift that is the day of Shabbat. Shabbat is supposed to feel different than the rest of the days of the week. On Shabbat we choose to enjoy and celebrate the special holiness of the day. So, we replace all of the 13 prayers of petition with a single prayer praising God for Shabbat.

   **Let’s do some exploring about what’s so special about Shabbat!**
   (a class discussion)

   A. Think about any enjoyable or meaningful Shabbat experience that you’ve had. Consider things like special worship experiences at TRS or camp, Shabbat experiences at home like lighting candles or having a special meal, Shabbat time with friends, a nature experience, Shabbat rest… List your experiences on the board – be specific.

   Now create a second column on the board. Try to list what it was that made those experiences enjoyable or meaningful.

   (Copy the list for Cantor Leider to post on the school bulletin board! Label the columns “Our 5th grade Shabbat Experiences” and “What made them Meaningful”)

   B. The contemporary Israeli poet Ahad Ha’Am wrote the following: “More than Israel has kept Shabbat, Shabbat has kept Israel”. What do you think he meant? (If you were at the 5th grade retreat, use some of the ideas that were discussed then!)
C. Judaism teaches us that bringing a piece of Shabbat (even a tiny piece) into your life is very healthy for you. Why do you think this is so?

D. We can think about Shabbat in terms of what we do (go to services, enjoy nature, spend time with family or friends, light candles…) or what we don’t do (no work, homework, video games, computer…). What do you think this ad is really trying to say? How can not doing all those things lead to recharging yourself?

*Partner Challenge:*
Create your own ad for Shabbat! Make it colorful and creative with a strong message about bringing a piece of Shabbat into your life. Bring them to the office to be posted on a bulletin board! (Use blank paper or construction paper.)
2. **The Shabbat Amidah – K’dushat Hayom**

On Shabbat we don't want to ask God for things in our prayers. Why? Because Shabbat is supposed to be a day that we put aside worries and don't think about the things we don't have. Instead of adding the 13 prayers of petition, we have a single prayer (with several paragraphs) that praise God for the holiness of Shabbat. This prayer is called “Kedushat Hayom” (“Holiness of the Day”). Take a look at the worship service chart at the beginning of your workbook to locate this prayer.

A. **Yism’chu**

![Delight Icon]

1. Read the translation of this paragraph and briefly discuss its meaning. How can Shabbat be a “delight” or “joy” (ונעג) ? What is an “oneg Shabbat”?  

2. Practice reading the Hebrew. Play a reading game using a beach ball.  

3. Choose your favorite version of Yism’chu using the versions on the Yism’chu CD. Sing along! Does the music reflect the text?
B. Kad’sheinu

1. Our God and God of our ancestors, be pleased with our rest.
2. Make us holy through Your mitzvot, and grant us a share in Your Torah.
3. Satisfy us with Your goodness and gladden us with Your salvation.
4. Purify our hearts to serve You in truth.
5. In Your gracious love, Adonai our God, grant Your holy Shabbat as our heritage,
6. that Israel, who blesses Your name, may rest in it.
7. Praised are You Adonai, who makes Shabbat holy.

1-3  Our God and God of our ancestors, be pleased with our rest.
4-5  Make us holy through Your mitzvot, and grant us a share in Your Torah.
6-7  Satisfy us with Your goodness and gladden us with Your salvation.
8    Purify our hearts to serve You in truth.
9-10 In Your gracious love, Adonai our God, grant Your holy Shabbat as our heritage,
11-12 that Israel, who blesses Your name, may rest in it.
13  Praised are You Adonai, who makes Shabbat holy.

1) Read the translation of this paragraph and briefly discuss its meaning. What phrase do you find interesting?

2) Discuss: What makes Shabbat holy – God or us? If we don’t celebrate Shabbat at all, is it still sacred time?

3) Practice reading the Hebrew and learn to chant this prayer individually.
C. **Ata Echad** *(advanced)*

The Ata Echad paragraph is part of the K’dushat Hayom for the Shabbat afternoon service. As a class (or for extra credit) practice reading or chanting this paragraph. (We can make extra student CDs.) Notice how in the translation, Ata Echad connects Shabbat to our ancestors and us.

> אתת אתת אֶתָּתָה יָשָׁמְךָ אָמוֹת, וְמִי כָּעָמָה יְשָׁרָה,  
> גֹוֹר אָחָד בֵּאָרָה, חַפָּרֵת בְּדֶלֶת וַעֲשֵׂרָה יֵשָׁעָה,  
> וְיָמָּה יְמֵינָהּ וַכְּדֶשָּׁהּ בַּעֲמָּהּ יְבַטְּחָה,  
> עָבְרֵה בָּעֲרֵה יְמָּלֶת, יְמָכָּהּ וּרְבָּכָהּ יְרַמְּתְּוָה,  
> יֵעָבָר וְרַחֲלֵת לְאָלְמָהּ בְּכִנְמוֹתָהּ יִנְחָה,  
> מָנוֹמְתָּהּ אַחֲרֵּבָהּ וַגְדוֹלָה, מָנוֹמְתָּהּ אָמֹת יָאֵמְנָה,  
> מָנוֹמְתָּהּ שֶׁלֶלֶת הַיָּשָׁרָהּ וְקַשָּׁקָהּ בְּרַגְשָׁה,  
> מָנוֹמְתָּהּ שֶׁלֶלֶת מֶאֱמָּרָהּ לֶאֱמָּרָה,  
> יַכְּוִי יְבִנָא יִדְעֶה  
> כִּפְּרָאָּת הָיָּא מַגְּמֹהְמָה,  
> עַל מַגְּמֹהְמָהּ יֵכְדֵּישֶׁהָ אָתָּת שִׁמַּךְ.

You are one and Your name is one, and there is none like Your people Israel, a people unique on earth. A garland of glory have You given us, a crown of salvation, a day of rest and holiness. Abraham and Sarah rejoiced in it, Isaac and Rebecca sang, Jacob and Rachel and Leah and their children were refreshed by its rest. A rest of love an security, a perfect rest which You so desire. May Your children come to know that this sacred rest links them to You, and through their rest they sanctify Your name.

D. **K’dushat Hayom Review**

1) Find and practice *Yism’chu* and *Kad’sheinu* from the siddur.

2) Write your own version of the K’dushat Hayom, praising God for Shabbat in My Prayer Journal.
**Review Challenge 2**

*Work with a partner and complete the 3 challenges below. You’ll need a highlighter, pencil and a blank sheet of paper.*

1. As you know, a worship service is made up of 4 or 5 sections of prayers:
   - Warm Up (getting us in the mood for prayer)
   - Shema and Her Blessings (praising God as a congregation)
   - Amidah (reaching out to God individually)
   - Torah service (only on Mondays, Thursdays, Shabbat and holidays)
   - Concluding Prayers (giving the service a nice ending)

   *Take a highlighter and highlight the names of these 5 sections on the Worship Service chart on page 1.*

2. The prayers of the Amidah are more individual than the prayers that came in Shema and Her Blessings. It is as if you are coming before God to ask for special blessings. The Amidah section has three sections of prayers:
   - Praise
   - Petition
   - Thanksgiving

   *Draw arrows on the prayer chart in the Amidah section between the themes of the prayers (left) and the names of the prayers (right).*

3. *Write a short poem or rap with your partner that explains the meaning of the three terms, “praise”, “petition” and “thanksgiving”.*
V. AVODAH  (Thanks for Hearing our Prayers)  
Prayers of Thanksgiving: Avodah, Hoda'ah & Birkat Shalom

In the Amidah so far, we’ve praised God and we’ve petitioned God (made our requests). Now, with the hope that God has heard our prayers, we will thank God in three ways:
- First, we’ll thank God for listening to our prayers (and ask God to accept them).
- Second, we’ll thank God for all the blessings in our lives.
- Finally, we’ll say goodbye (shalom) in a special way.

1. THE AVODAH PRAYER – Accept my Prayers
In the Avodah prayer, we thank God for listening to our prayers and ask God to accept them.

A. “Avodah” has 3 different meanings!

1) In Modern Hebrew, the word “avodah” means “work”.

2) 2000 years ago, the word “avodah” referred to the animal sacrifices that were made as worship. It was real “work” to prepare the animal, burn it on the altar, and offer it to God with the proper intention.

3) After the Temple was destroyed, people no longer made sacrifices. The word “avodah” came to mean the sacrifices of our heart - prayer.

How is prayer like work? Write your own idea, then share it with the class.

__________________________________________________________________________

__________________________________________________________________________

__________________________________________________________________________
B. The Avodah Prayer

*Read the translation below and discuss the questions as a class.*

<table>
<thead>
<tr>
<th>Find favor, Adonai, our God, with Your people Israel and accept their prayer with love. May the worship of Your people Israel always be acceptable.</th>
</tr>
</thead>
<tbody>
<tr>
<td>God who is near to all who call, turn lovingly to Your servants. Pour out Your spirit upon us.</td>
</tr>
<tr>
<td>Blessed are You, Adonai, whom alone we serve in reverence.</td>
</tr>
</tbody>
</table>

1) Why do we ask God to accept our prayers “with love” rather than just to accept our prayers?

2) Try to list on the board at least 5 ways that that we can help to make our worship “acceptable” to God.

3) Some people think of God as distant and that it is hard to feel close to God. What does the prayer mean when it says, “God is near to all who call”? Do you believe this? Why or why not?

4) How do we know when we are close to God?

C. Write your own Avodah prayer in My Prayer Journal, thanking God for listening to our prayers and asking God to accept them.
D. Reading Practice – Avodah

*Play a game while practicing these words:*

<table>
<thead>
<tr>
<th></th>
<th>ב</th>
<th>ג</th>
<th>ד</th>
<th>ה</th>
<th>ו</th>
<th>ז</th>
<th>ח</th>
<th>ט</th>
<th>י</th>
<th>ק</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>רָכָּה</td>
<td>שְפָחוֹת</td>
<td>כַּנְכִּיתָה</td>
<td>עִבְדוֹת</td>
<td>עֵבֶרֶךְ</td>
<td>קְלָלִךְ-קָרֵא</td>
<td>בְּשׁוֹבֵא</td>
<td>בְּעָמָה</td>
<td>בְּקָרָה</td>
<td>בְּעָמָה</td>
</tr>
<tr>
<td>2</td>
<td>אַל</td>
<td>אָל</td>
<td>אַלְּדָּה</td>
<td>עֲלִיזֶנָה</td>
<td>עִבְרָה</td>
<td>תֹּנְבָא</td>
<td>אִישָּרָל</td>
<td>עֲמָה</td>
<td>עִרָּבֶּה</td>
<td>עַל-לָךְ</td>
</tr>
<tr>
<td>3</td>
<td>אַל</td>
<td>אָל</td>
<td>אַלְּדָּה</td>
<td>עֲלִיזֶנָה</td>
<td>עֲבוֹדָה</td>
<td>הֵפֹלֵטָה</td>
<td>אָם</td>
<td>לְצָיו</td>
<td>לְצָיו</td>
<td>לְצָיו</td>
</tr>
<tr>
<td>4</td>
<td>יְרוּמָה</td>
<td>בָּשָׂר</td>
<td>הֵפֹלֵטָה</td>
<td>וְהָיְתָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
</tr>
<tr>
<td>5</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
<td>הָוָה</td>
</tr>
</tbody>
</table>

As a class, practice reading the Avodah prayer:

[Hebrew text]

49
VI. HODA’AH (Thanks for Hearing our Prayers)
Prayers of Thanksgiving: Avodah, Hoda’ah & Birkat Shalom

<table>
<thead>
<tr>
<th>3 Prayers of Thanksgiving</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avodah</td>
</tr>
<tr>
<td>Hoda’ah</td>
</tr>
<tr>
<td>Birkat Shalom</td>
</tr>
<tr>
<td>+ Personal Prayer &amp; Oseh Shalom</td>
</tr>
</tbody>
</table>

Now that we’ve thanked God for hearing our prayers in the “Avodah” prayer, we’re ready to thank God for all the blessings in our lives.

1. THE HODA’AH PRAYER
The Hoda’ah (“thanksgiving”) is one of the most beautiful of all of Jewish prayers. Even with all the problems and troubles in our lives, it is our chance to thank God for all our blessings and to realize how blessed we really are. Sometimes the prayer is called “Modim” (thanks) because it is the first word of the prayer.

A. Blessing Challenge
In one minute, write down as many blessings in your life as you can think of. Think of all the different parts of your life and what you might be appreciative of. Think about where you live, how you live, your different relationships, etc. Don’t list things that are in the same category as separate blessings (like each toy you are blessed to own), but rather combine them as one of your blessings. Afterwards, share some of your answers as a class. Use the space below. Ready, go!!
B. Hoda’ah Trivia - Bow How?

Traditionally, there are only two prayers we bow for in the Amidah:

We bow at the beginning and end of the Avot – as we praise God for the special relationships that God had with our ancestors and continues to have with us.

We also bow at the beginning and end of the Hoda’ah – as we thank God for all our blessings.

While it is traditional to stand during the whole Amidah section, at TRS and in most Reform congregations, we are seated during the three prayers of thanksgiving. So, you will not see many of our congregants bowing at this prayer.

C. The Hoda’ah Translation

Read the translation together and explore the meaning on the next page:

We acknowledge with thanks that You are Adonai our God and the God of our ancestors, forever. You are the Rock in our lives, and our saving Shield in every generation.

Let us thank You and praise You – for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon.

O Good One whose mercies never end, O Compassionate One whose kindness never fails, we forever put our hope in You. For all these things, let Your Name be forever praised and blessed.

O God, our Redeemer and Helper, let all who live know You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.
Exploring the Meaning

D. Metaphors for God
A metaphor is a comparison of two unlikely things that share a common characteristic. Metaphors are ways to describe things, like “she’s such a hog” or “he was toast when he made up that answer in class”. We use lots of metaphors in talking about God because we don’t really know God, we can only describe qualities of God. The Hoda’ah prayer has lots of metaphors!

1. In the first paragraph we call God a “Rock” and a “Shield”.
   a) What does it mean when we call God a “Rock”?  
   b) What does it mean when we call God a “Shield”?  

2. As a class, identify 5 more metaphors for God in the prayer by circling them.

Two-minute partner challenge
3. Make up a different metaphor for God and explain it:

   We are calling God: ________________________
   because ________________________________________
   ________________________________________

E. Daily Miracles
The second paragraph has some pretty powerful ideas!

1. Identify four things we are thanking God for in the second paragraph.
   a) 
   b) 
   c) 
   d) 

2. How do we experience miracles every day?

3. We thank God for “wondrous deeds and favors at every time of day”. Why do you think the sentence continues by adding “evening, morning and noon”?

52
F. The Hoda’ah Prayer – My Way!
Write your own creative prayer of thanks in My Prayer Journal.

G. Hebrew Family Words
As you know, the Hebrew language is mainly based on three letter roots. Here are words that relate to “Hoda’ah”:

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thanksgiving</td>
<td>הָודָאָה</td>
</tr>
<tr>
<td>Circle the following two words in the prayer below (section “H”)</td>
<td></td>
</tr>
<tr>
<td>We give thanks</td>
<td>מְלַדְדָּם</td>
</tr>
<tr>
<td>To thank</td>
<td>הָודָהּ</td>
</tr>
<tr>
<td>Thank You (Modern Hebrew)</td>
<td>תודה</td>
</tr>
</tbody>
</table>
| I (m/f) thank you            | מְלַדְדָּהּ יִאֶנֶּי לְפֵנִיָּה | (This is the beginning of the prayer that is said upon waking in the morning.)

H. Hebrew Reading Games
Use a beach ball or play “Hebrew Baseball” using the following chart:

<table>
<thead>
<tr>
<th>א</th>
<th>ב</th>
<th>ג</th>
<th>ד</th>
</tr>
</thead>
<tbody>
<tr>
<td>מְלַדְדָּם נָהּ</td>
<td>נָהּ</td>
<td>סְלָה</td>
<td>אָתָה</td>
</tr>
<tr>
<td>יִאֶנֶּי לְפֵנִיָּה</td>
<td>יִאֶנֶּי לְפֵנִיָּה</td>
<td>אֶבֶּרֶנָה</td>
<td>אָתָה</td>
</tr>
<tr>
<td>יִאֶנֶּי לְפֵנִיָּה</td>
<td>יִאֶנֶּי לְפֵנִיָּה</td>
<td>אֶבֶּרֶנָה</td>
<td>אָתָה</td>
</tr>
<tr>
<td>יִאֶנֶּי לְפֵנִיָּה</td>
<td>יִאֶנֶּי לְפֵנִיָּה</td>
<td>אֶבֶּרֶנָה</td>
<td>אָתָה</td>
</tr>
</tbody>
</table>

53
I. The Hoda’ah Prayer
As a class, practice reading the first paragraph and chatima of this prayer.

1. מִזְדָּמָנָה אֵנָהּ לָךְ

2. נֵאֲשֶׁתָה חָוָא, נָא אֱלֹהֵינוּ

3. אֶלְוָהָי אַבְרֹחֲנֵנוּ אַפֵּנוֹתֵנוּ

4. לֹעֲלָם וּצְד

5. צָאֵר חֵינָה, זָמֵן נִשְׁעַנָּה

6. אֱלֹהָה הָא לְדוֹר דָּוֹר

7. בָּרוּךְ אֱלֹהֵינוּ, נָא

8. נְגוֹזֶנָה שְׁמֵךְ וְלָךְ נָא לְהוֹדוֹהּ
ROCKIN’ REVIEW

Remember how the prayers of the Amidah follow the story line of visiting a king or queen? In the Amidah, it is as if we are coming before God to praise, petition and thank God. Of course in reality, we’re always “before God” though we are not always thinking about it or aware of it.

*Fill in the blanks as a class or in small groups as a challenge!*

We’ve **Praised** God with the Avot (for Your connections to our ancestors and to ____), the G’vurot (for your great _________), and the K’dushah (for Your ____________).

We’ve **Petitioned** God with the 13 middle blessings on weekdays OR on Shabbat, we just add one prayer praising God for making Shabbat ________.

We’ve **Thanked** God in the Avodah for hearing our ____________, in the Hoda’ah for all of our _____________, and, in the Birkat Shalom (which you are about to learn about) for the gift of ______________.

How many prayers are there in the Shabbat Amidah? _____________

How many prayers are there in the Weekday Amidah? _____________
VII. BIRKAT SHALOM (Thanks for all our blessings)  
Prayers of Thanksgiving: Avodah, Hoda‘ah & Birkat Shalom

The Birkat Shalom prayer is all about peace. Peace is not such an easy idea however. It can mean different things in different situations. As a class, see if you can come up with 3 different definitions of the English word “peace”.

A. Shalom – the Deeper Meaning
The Hebrew root שָׁלוֹם means “whole” or “complete”. When we ask God for “shalom”, we are asking much more than for people to get along better. We are asking for completeness to the relationship or situation. When we say “hello” or “goodbye” in Hebrew by saying “shalom”, we are wishing that person wholeness or completeness in their life.

Here is a list of shalom words and phrases to read & explore:

1. שלום
2. ברשלום
3. שלוםך
4. בשלוםך
5. רב שלחם
6. שלם שלחם
7. ראדך שלחם
8. בחק שלום ורחייה
9. رمضעלמו את שלחמה
10. שלם בית

Discuss: How can “peace in the home” lead to world peace??
B. Exploring the Prayer

1. **Shalom Rav** – the *evening* prayer for peace

   נְשָלוֹם לָבֶל עַל יִשְׂרָאֵל יְמָהּ,
   תְּשׁוֹבֵים לִבְנוֹתָם.
   כִּי צְרֵחי הָא מָלְךָ אָדוֹן,
   לָכֶל חַשְׁלוֹם.
   וְנִנְחַב בְּעָנְיָה לְבַעַד
   אֲתָא עָם יִשְׂרָאֵל,
   בָּכֶל עָוֶת בָּכֶל שָׁעָה בְּשָׁלְמוֹתָה.
   בָּרְאוּ אֱלֹה, מִי
   הַמַּבְרֵךְ אֱלֹה עָמ יִשְׂרָאֵל בְּשָׁלוֹם.

   Grant abundant peace to Israel Your people forever,
   for You are the Sovereign God of all peace.
   May it pleasing to You to bless Your people Israel
   in every season and moment with Your peace.
   Blessed are You Adonai, who blesses Your people Israel with peace.

   a) Read and discuss the translation together.

   b) Why do you think the prayer says “in every season and moment”
      instead of just “bless Your people with peace”?

   c) Practice reading the chatimah in Hebrew.

   d) Got time? Sing Shalom Rav using the CD with your class.
2. **Sim Shalom** – the *morning* prayer for peace

Grant peace, goodness and blessing, grace, kindness and mercy, to us and to all Your people Israel.
Bless us, our Creator, all of us together, through the light of Your presence.
Truly through the light of Your Presence, Adonai our God, You gave a Torah of life – the love of kindness, justice and blessing, mercy, life and peace.
May You see fit to bless Your people Israel at all times, at every hour, with Your peace.
Praised are You, Adonai, who blesses Your people Israel with peace.

a) Circle all the things in this prayer that we are asking for.

b) According to this prayer, what has God already given us?

3. **Birkat Shalom - My Way!**
Write you own version of Birkat Shalom in My Prayer Journal, with your own prayer for peace.
THE ULTIMATE SIDDUR REVIEW CHALLENGE

Break the class into 4 groups and assign to the following services:

A. Shabbat evening I (beginning on page 146)
B. Shabbat evening II (beginning on page 264)
C. Shabbat morning I (beginning on page 226)
D. Shabbat morning II (beginning on page 313)

Each group should go through their service and write the page numbers for the following prayers.

Hints: Ignore the alternative versions that are sometimes (but not always) on the odd numbered pages. Use this book as a guide if you’re not sure what you are looking for.

SHEMA AND HER BLESSINGS

____ Bar’chu
____ Creation prayer (Maariv / Yotzer)
____ Revelation prayer (Ahavat Olam / Ahavah Rabah)
____ Shema
____ V’ahavta

____ Redemption prayer (Emet)
____ Mi Chamocha
____ Hashkiveinu (evening only)
____ V’shamru (evening only)

AMIDAH / T’FILAH

____ Adonai S’fatai
____ Avot V’imahot
____ G’vurot
____ Kedushah
____ Kedushat Hayom
____ Avodah
____ Hoda’ah
____ Birkat Shalom
____ Oseh Shalom