6TH GRADE T’FILAH WORKBOOK

A Personal Exploration of
Torah and Concluding Prayers

✧ Prayer review
✧ Receiving the Torah
✧ Reading the Torah
✧ Returning the Torah
✧ Closing Prayers

Student Name ________________________

Teacher ____________________________

Session ____________________________
Dear Student,

Welcome to another exciting year of prayer exploration! This year you will learn about the prayers of the Torah Service and the concluding prayers. We hope that you will find personal meaning in them.

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

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**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

Taking out the Torah
Torah Blessings
Haftarah Blessings
Returning the Torah

Adonai S’fatai
Avot
G’vurot
K’dushah
K’dushat Hayom
Avodah
Hoda’ah
Birkat Shalom
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2
HOW JEWS PRAYED LONG AGO

WORSHIP IN THE BOOK OF GENESIS

There’s lots of praying going on in many of the Torah stories in the Book of Genesis, but there were no synagogues or places of worship at that time. People prayed personally at a time of need or blessing. Here are a couple examples:

(Genesis 12:7-8) Adonai appeared to Abram and said, “I will give this land to your offspring.” And Abram built an altar there to Adonai who had appeared to him. From there he moved on to the hill country east of Beth El and pitched his tent, with Beth El on the west and Al on the east; and he built there an altar to Adonai and called Adonai by name.”

Which Hebrew term means “House of God”? ________________________

Why do you think Abram built an alter (place for a sacrifice) to God? _____________________

Have you ever said a prayer of thanks after receiving something very special?

(Genesis 25:21-23) Isaac pleaded with Adonai on behalf of his wife because she was childless; and Adonai responded to Isaac’s plea, and his wife Rebecca conceived. But the children struggled in her womb, and she said, “If so, why do I exist?” She went to ask Adonai, and Adonai answered her, “Two nations are in your womb....”

What do you think Isaac’s prayer was? __________________________

WORSHIP IN THE BOOKS OF EXODUS & LEVITICUS

Everything changes in the Book of Exodus. After we left Egypt, when we came together as one nation at Mt. Sinai, God gave Moses special instructions on how the people were supposed to worship. For the first time, the idea of community worship was introduced.

The Children of Israel are told to build the מִשְׁכָּן a portable sanctuary, and a place for God to dwell. The Book of Exodus gives very detailed instructions for the building of the Mishkan. In fact, there are life size models in Lancaster PA, Nashville TN, and Eilat Israel. Basically, the Mishkan was a place for animal sacrifices.

THE MISHKAN
It is very difficult for most of us to think about praying to God by sacrificing animals. Yet, we need to remember that people who lived thousands of years ago felt it was important to give something very special to God.

The Book of Leviticus is filled with laws about the sacrifices – sin offerings, peace offerings, offerings for giving thanks to God, and more. Different kinds of animals were used for different sacrifices. Some offerings were even like pancakes – just flour and water. In its own way, the sacrifices were a kind of prayer. It was a way of giving something up to God. Also, the sacrifices were kind of like a big barbecue. They were eaten by the priests who made the sacrifices and sometimes by the people offering them. This meal was different from the ones they normally ate in the course of a day. It brought them closer to God and to other people.

If we were still offering sacrifices, what would you sacrifice as an offering to God for a sin that you did? ___________________________________________________________________________

WORSHIP DURING BIBLICAL TIMES
After the Israelites settled in Canaan (now Israel), King Solomon built a permanent place for Jews to worship God. He built a beautiful Temple in Jerusalem. Many of the same symbols that were part of the Mishkan were made a part of the Temple.

Worship in the Temple followed a very specific pattern. There were two daily sacrifices, one in the morning and one in the afternoon. The kohanim (priests) were taught very specifically how to perform the sacrifices so that each time they were done exactly the same way. Israelites (Jews) came to offer their own sacrifices and participate in the ritual. During the rituals, some songs were sung by the Levites, a group of Jews who helped in the Temple. There was also a kind of orchestra with many instruments accompanying the choir and the sacrifices. Some early prayers accompanied the sacrifices like the Shema.

How might it be different today if there were only one central Temple as a place for worship?
WORSHIP IN BABYLONIA
Clearly, we no longer pray in one Temple in Jerusalem by sacrificing animals. What has happened over time to bring about these changes?

In 586 B.C.E., the Temple was destroyed by the Babylonians who took many Jews back with them to Babylon. The Jews who were forced to go to Babylon had a problem because the Temple, where they used to worship, was thousands of miles away. Rather than forget their religion, they found new ways to observe it away from home. Though we are not certain what really happened in Babylon, scholars have made some good guesses. It is believed that the Jews came together on Shabbat and holidays at the homes of their leaders. There they might have read from the Torah and other Biblical books. Someone may have explained the meaning of the readings and given a short talk. The songs that the Levites had sung at the Temple (like Psalms and the Shema) may have been sung in the home, people joining in with those parts with which they were familiar. After a while what was done informally became the normal way of worshiping in Babylon.

It is very likely that the synagogue first began in Babylonia. When the Jews were allowed to return to Jerusalem in 532 B.C.E., they probably shared the idea of the synagogue with the Jews who had stayed there. They would have felt comfortable worshiping at both the Temple and their houses of meeting.

BIRTH OF THE SYNAGOGUE
Six hundred years after the Jews returned to Jerusalem to rebuild their Temple, the Temple was destroyed again, this time by the Romans. As before, changes were made in worship, but great respect was given to the old traditions. For synagogue worship, the rabbis kept as many of the Temple symbols and practices as they could:

✧ The Jews gathered to pray at the same hours that the sacrifices had been offered, morning and afternoon.
✧ They borrowed some of the symbols from the Temple and used them in the synagogue; the menorah, the Eternal Light, the ark to hold the Torah, and a curtain to cover the ark.
✧ There was time set aside for Torah study, as well as for singing songs and prayers that had been used in the Temple.

Though we no longer made animal sacrifices, prayer became a “sacrifice of the heart”.

What do you that expression means? How is prayer like a sacrifice?
THE FIRST PRAYERBOOK
For hundreds of years after the Second Temple was destroyed, Jews prayed without a prayerbook. Over time, the rabbis developed a general order of the service. Especially in the beginning, there were no definite words used consistently in the services. As the years went by, certain prayers became so popular that the people memorized them.

As Jews spread all over the world, those who lived far from the Holy Land were not always certain how to pray. They did not think that the prayers they said were in the correct order or even used the right words. So, they wrote to a very famous rabbi, Rav Amram Gaon, asking him how Jews were supposed to pray. He wrote them back a very long letter which told them everything they needed to know. His letter became the first prayerbook!

The Hebrew word for prayerbook means “order”. It is related to the Hebrew word (which you know from Passover), which also means “order”. Our prayers in both the prayerbook and the Passover are arranged in a special order. Over time the prayerbook has been added to and revised, and yet we still follow the same basic structure. Within that structure, each generation adds their voice to words we use in prayer.

PRAYER TODAY
Our prayers are:
♦ a way of connecting to God
♦ a way of connecting to our community
♦ a way of thinking about ourselves

Class Discussion: Which of these is most important to you & why?

--------------------------------------------------------------------------------

Our Reform is called “Mishkan T'filah”. The word “Mishkan” connects us to our past worship. T'filah is the Hebrew word for prayer. These words are part of the introduction of the siddur:

The desert Mishkan was a portable sanctuary. Its care was guarded by the Levites and the priests yet it invited all to bring their offerings. Mishkan T'filah is a dwelling place for prayer, one that moves with us wherever we might be physically or spiritually. It offers the opportunity for God, the individual and community to meet. Today, we are all caretakers of Mishkan T'filah; may our offerings be acceptable before God.

What does it take to make our prayer offerings acceptable to God?

--------------------------------------------------------------------------------
So we have learned how Jewish worship has changed from the time of Abraham and Sarah to that of Rav Amram Gaon. We have covered almost 3,000 years of history. To review what we have learned, complete this crossword puzzle with a partner.

Across
1. Rav Amram Gaon wrote the first one. (English word)
2. In the synagogue today, we find many _______ of the Temple.
3. Where the Temple was built by King Solomon.
4. In the desert, this is where the Israelites prayed.
5. Holy of _______.
6. Early Israelite worship included animal _______.

Down
4. Destroyed by the Babylonians.
7. Where the Jews lived here, they found ways to pray without sacrificing animals.
8. Where animals were sacrificed.
1. **Why Do I Pray?** (check all that apply to you & discuss as a class)

- To thank or praise God
- To experience God’s presence
- I enjoy tefillah
- It makes me feel Jewish
- It makes me feel good
- It’s what I’m supposed to do
- To be with my friends
- To be with my family
- To connect to my community
- To appreciate the world around me
- To give me perspective on my place in the world
- To ask for things
- To remember good things
- To remember people who died
- It helps me to be a better person
- Other ____________________

2. **Experiencing Prayer**
   a) Have you ever experienced a time when you felt God’s presence? What was it?
   b) Have you ever had a worship experience where you really felt connected to the community around you? What made you feel that way?

3. **What is a Blessing?** (do this section with a partner, “in chevruta”)
   A blessing is a prayer that begins with the “blessing formula”:

   **ברוך אתה**, **אלוהי,** **מלך** **עולם**

   a) Translate the blessing formula: (use a siddur if you need to)

   b) The Hebrew term **ברוך** means “blessed” or “praised”.
   Most Hebrew words have a 3 letter root that connect to other words with the same letters but have different vowels. How might the following words from the root “Bet-Reysh-Chaf” relate to the “blessing” or “praising”?
   - BE-rech (knee) ______________________
   - b’ri-CHA – pool or wellspring ________________
   - B’racha (present) ______________________
c) 4 Important Prayer Terms (with a partner, memorize and test each other)

1) **L'hit-pa-LEL** means “to pray”. This term is important because it is a reflexive verb, meaning that whatever you are doing comes back to you. Our prayers don't just go out to God, they come back to us to think about our place in the world and our role as God's partners. The Hebrew word for “prayer”, “t'filah” has the same root.

2) **KE-va** and **ka-va-NAH**: Keva refers to the written words of a prayer. In essence, it's just words on paper. Just reading them doesn't mean that prayer is really happening. Kavanah – is the meaning, direction and intention you put into those words. When you pray with kavanah, you are thinking about what you are praying about.

3) **Cha-ti-MAH** is the final “signature” line of prayer, which often sums up its meaning. If you encounter a long prayer and want to know what it is really about, look at the end!
REVIEW: THE STRUCTURE OF A WORSHIP SERVICE

THE FIVE SECTIONS OF A SERVICE – Chevruta Challenge 1
Every worship service has four basic sections. On Shabbat mornings and holidays, a Torah reading service is added, making five sections. Memorize the section names and quiz your partner:

1) Warm Up (Welcome, Psalms, opening songs, candles, etc.)
2) Shema And Her Blessings
3) Amidah
4) Torah Service (sometimes)
5) Concluding Prayers

Chevruta Challenge 2:
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

Class Challenge:
As a class, go through the service flow chart at the beginning of this workbook to identify the five sections. Then, using the chart as a guide, find the service sections in Mishkan T’filah. Try an evening and a morning service, Shabbat, Festival, or weekday.
SHEMA AND HER BLESSINGS: THEME REVIEW

In 4th grade 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.) Discuss as a class:

✿ **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.  
*How is 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?*
SHEMA AND HER BLESSINGS: PRAYER REVIEW
(You are encouraged to use the siddur for review...)

Yotzer (morning Creation prayer)

Ahavah Rabah (morning Revelation prayer)

Vahavta

read: English, then concludes with:

(pause)  יָדוֹ אֲלִילַי יִתְנָה, יָדוֹ אֲלִילַי יִתְנָה.

בֹּקֶר אֲלִילַי יִתְנָה, יָדוֹ אֲלִילַי יִתְנָה.

בֹּקֶר אֲלִילַי יִתְנָה, יָדוֹ אֲלִילַי יִתְנָה.
AMIDAH: THEME REVIEW

Last year you explored the prayers of the Amidah section. Praying the Amidah is like personally coming into God’s presence, praising God, petitioning God (asking for things), and thanking God. Here’s a review of the themes and some questions to explore in how these prayers connect to you.

✶ Introduction: Adonai S’fatai
We come into God’s presence by asking God to help us to pray. Even if we know all the words, making prayer meaningful can sometimes be a challenge. We ask God to open our lips.

✶ Three Prayers of Praise
We begin with three prayers of praise. It’s a good way to start a conversation...

1) AVOT: We praise God for God’s covenant (b’rit) with our ancestors and us. We remind God that we are each part of this chain of tradition. With each ancestor we chant “Elohei” & the name to show that God has a unique relationship with each person. Imagine having your own special connection to God! According to Jewish tradition, you do.

2) G’VUROT: We praise God for God’s power; particularly, power over life and death. We list qualities of God, and in a way, remind ourselves that we have the power to support the fallen, help heal the sick, free the captive, and keep faith with those who have died.
Which of these do you envision yourself doing as an adult?

3) K’DUSHAH: We praise God for God’s holiness. What makes us holy?

✶ 13 Prayers of Petition OR The Holiness of Shabbat

A) PRAYERS OF PETITION: In a weekday service, we add 13 prayers where we ask God for things; including, knowledge, forgiveness, healing, goodness and justice.
What might be an appropriate thing for you to ask of God?

B) HOLINESS OF SHABBAT: On Shabbat, we don’t ask things of God because we should enjoy the natural world and the blessings we have. Shabbat should be a day of rest and joy, and not one of need. We praise God for the holiness of Shabbat. What would be your ideal Shabbat activity?

✶ Three Prayers of Thanksgiving

1) AVODAH: We thank God for hearing our prayers and accepting our worship.
What makes our personal worship meaningful?

2) HODA’AH: In our prayer of thanksgiving, we thank God for our many blessings; for our lives, for our souls, and for the miracles that we experience at all times.
What could some of these miracles be?

3) BIRKAT SHALOM: We thank God for the blessing of peace.
How can we bring added peace into our lives?
AMIDAH: PRAYER REVIEW

Avot

ברוך אתה, אלוהינו,-ng ואבותינו, ברוך אתה, אלוהינו, ng ואבותינו, ng ואבותינו. ברוך אתה, וברך אתה, ng ואבותינו. ברוך אתה, ng ואבותינו, ברוך אתה, ng ואבותינו, ברוך אתה, ng ואבותינו.

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G’vurot

לא תשתחו על הגונים, אך נין,
מתנה ההנה אתיה,
בר להחייתם.

— WINTER®
— SUMMER®

מקהל היים אחד,
מתנה מקהל,
ברחמים רבים, סトン מקהל,
ורומא מקהל, מקהל אחד,
מקהל אחד להלן עפר,
מי חומץ על ברברון
ומי דומה הכל מקהל
מקהלによימו גרשו.

נאמם אינא להחיית הכל
ברוך אתה, ng
מקהל מקהל.

KADSHEINU

אללה נג זאלה
אנא במנתי, 연
ברכה אחרי
קדרים בברך
ויהו בברך וברך
שבון כבוד
ישכון בחסד
ונחלה בברך
שמעה לברך
הברכת הוא ברך
ובברכת הוא ברך
ברך אתה, ng
מקהל מקהל.
SHABBAT EVE KIDDUSH REVIEW

1. בָּרוּךְ צַדָּקָה יִנְאַהָּ צֵדָקָה מִלֵּךְ הָעָלָהָּ.

2. בִּיוֹרָא פָּרִי הָגֵנָה.

3. בָּרוּךְ צַדָּקָה יִנְאַהָּ צֵדָקָה מִלֵּךְ הָעָלָהָּ.

4. אַשֶּׁר קְרִישָׁנָה בְּמַעֲשֵׂהוֹ בִּרְצָה בּוֹ.

5. הַשָּׁנָה קְרִישָׁנָה בְּמַעֲשֵׂהוֹ בִּרְצָה בּוֹ.

6. בִּיוֹרָא לַמּוֹעֵד בָּרָאָשָׁה.

7. בִּיוֹרָא יוֹם הָעָלָהָּ לְמַלְכָּא קָרָה.

8. נְכֶר לִי מִאֵצי מַעֲרֵי.

9. בִּי בְּנֵי בָּנָהָּ הָאַנָּהָּ קָרָהָּ מַלְכָּא הָעָלָהָּ.

10. הַשָּׁנָה קְרִישָׁנָה בְּמַעֲשֵׂהוֹ בִּרְצָה בּוֹ.

11. בָּרוּךְ צַדָּקָה יִנְאַהָּ צֵדָקָה מִלֵּךְ הָעָלָהָּ.
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### PRAYER PRACTICE

1. בְּרוּחַ אָמְרוּ, יִי, אָלָהִינוּ, מֶלֶךְ עָזוּלָה, בּוֹרֵזָא פָּרָי נֶפֶלָא.
2. בְּרוּחַ אָמְרֵנוּ, יי, אֲלָדוֹנוּ, מֶלֶךְ עָזוּלָה, אַשְּרֵי קָרָשְׁנֵה בְּמַצָּתִי הִרְצָה בְּנוּ.
3. גֵּשְּט קַרְשֶׁה בְּאָבִית וְבָרַטְבוּ הַנְּחָלִים, וּפָרֵז קָרָשְׁה בֱּרָשָׁה.
4. כְּשָׁא יִוְי מַחְלָל לַמֵּכָּהִים, כְּשָׁא לַזֵּכָּהִים.
5. כָּרֵבְּנִי בְּרַעְתֶּה יָאָלְדוֹנִי, קָרָשְׁנֵה מְכָלְעָטִים.
6. גֵּשְּט קַרְשֶׁה בְּאָבִית וְבָרַטְבוּ הַנְּחָלִים.
7. בְּרוֹחַ אָמְדוּ, יי, אֲלוֹדוֹנוּ, מֶלֶךְ עָזוּלָה, בּוֹרֵזָא פָּרָי נֶפֶלָא.
Syllable Match

Read all the words in both columns. As you are reading them, determine how many syllables are in each word. Cut out each individual word and glue/paste each word in the appropriate numbered column on your student answer sheet.

For example, the word גְּדוֹלָה (גְּדוֹלָה אֲלֵיה) has three syllables. You would place it in one of the boxes under the column marked 3.

The word בְּרֵאשִׁית (בְּרֵאשִׁית אֶלָּחָן) has four syllables. That word would be placed in one of the boxes in the column marked 4.

Kiddush קידוש
Intro: The Purpose of the Torah Service

During most of the worship service we reflect on our lives and we talk to God. In the Torah service, God talks to us. The Torah service is like a learning experience for the congregation.

Instant Chevruta Challenge
Read this quote by Rabbi Kook, the first Chief Rabbi of Palestine (before it became Israel):
“When we pray we take that which is in us and reach up... When we study Torah we take the light from above and plant it in our deepest nature.”

1. Where does prayer begin and end according to Rabbi Kook?
2. Where does Torah learning begin and end?

The First Torah Service (ever!)

A Little History
In 586 BCE the First Temple in Jerusalem was destroyed by the Babylonians and our people were exiled and forced to live in Babylonia. It was a terrible time for our people, and if it weren’t for the prophets offering hope, all might have been lost. The Jews in Babylonia would gather in their leaders’ homes on Shabbat and holidays and read parts of the Torah.

Around 70 years later, the Persians defeated the Babylonians and King Cyrus allowed our people to return home. Some Jews chose to remain in Babylonia, which eventually became an important center for Jewish learning. Many others returned to Jerusalem, found the city in shambles, and began to clean and rebuild, not only their homes, but the Temple as well.

The Temple was still the only place where Jewish worship took place. That worship still centered on animal sacrifice, although some prayers, psalms and music accompanied the sacrifices. Before there ever was a synagogue or even a fully developed worship service, there was a public reading of the Torah. Here’s the description of the first public Torah reading:
A Little Bible (Nehemiah 8:1-8)
When the seventh month arrived, the Israelites were being settled in their towns. The entire people assembled as one in the square before the Water Gate. They asked Ezra the scribe to bring the scroll of the Teaching of Moses [the Torah] which God had given to the people of Israel. On the first day of the seventh month [Rosh Hashanah], Ezra the priest brought the Torah before the people, men and women, and all who could listen with understanding. He read from it, facing the square before the Water Gate, from the first light until midday, to the men and women and those who could understand; the ears of the all the people were given to the Torah scroll.

Ezra the scribe stood upon a wooden tower made for the purpose... Ezra opened the scroll in the sight of all the people, for he was above all the people; as he opened it, all the people stood up. Ezra blessed God... and all the people answered, “Amen, Amen,” with hands upraised... They read from the scroll of the Torah, translating it and giving the sense; so they understood the reading.

A Little Questioning (whole class)
1. What are some similarities between this description and a Torah service today?
2. Whose idea was it to bring out the Torah? Why is this important?
3. Where did the Torah reading take place? Why is this important? What would be the busiest public location for reading Torah today?
4. Why did the Torah need translating? What language did the people speak? (hint: Aramaic)
5. What do you think the Bible means when it says “…translating it and giving the sense”? How do we do that today?

A Little Follow Up
Ezra chose the busiest public square in Jerusalem that he could find. He also chose to read Torah, not only on Shabbat, but on Mondays and Thursdays. You might ask, “But why Mondays and Thursdays??” (Go ahead and ask...) He chose those days because they were market days. These were the days that the square was busiest, because everyone would come out to buy or sell, like a huge farmer’s market. The tradition of reading Torah on those days continues today. If you attend a traditional congregation on Mondays or Thursdays, you’ll be able to hear the Torah chanted. Of course, we chant Torah every Shabbat morning at TRS. It would be another 500-600 years after Ezra before reading the Torah would become part of the worship service.
The Sections of the Torah Service

Just as other parts of the worship service have different themes and prayers, the Torah service also has its own special drama and choreography. Here are the basic sections and their contents:

1) **Kabbalat HaTorah - Receiving the Torah**
   - Opening reading, Psalm or song
   - Taking the Torah from the Ark
   - Shema
   - *Hakafah* (processional through the congregation)
   - Preparing the Torah for reading

2) **Reading of the Torah**
   - *Aliyah* (being honored by being called up to the Torah)
   - Torah blessings
   - Torah chanting
   - *Mi Shebeirach* (blessing for those who are sick)
   - Lifting and Dressing the Torah - *Hagbahah & G’ilah*
   - Haftarah blessings
   - Haftarah reading

3) **HaChazarat HaTorah – Returning the Torah**

**Siddur Challenge**
Divide into small groups and label all of these parts of the Torah Service with their page numbers from the siddur, beginning on page 362 and ending on page 375. Hint: watch the instructions in italics. Good luck!
Kabbalat HaTorah - Receiving the Torah

- Opening reading, Psalm or song
- Taking the Torah from the Ark
- Shema/Standing with the Torah
- The Hakafah (processional through the congregation)
- Preparing the Torah for reading

How the Torah Service is Like Re-Living Sinai
Every time the Torah is taken from the ark it is as if we are all back at Mt. Sinai, receiving Torah for the first time:

- We stand together praising God as the Torah is revealed. It is taken out from the ark.
- We sing the Shema, acknowledging that God is our God and showing that we accept the Torah. It is like that moment at Sinai when we all said in one voice “Na’aseh v’nishma” “We will do and we will listen”.
- The Torah is brought down from the bima (Mt. Sinai) and processed through the congregation, as if it’s being given to us once again. This also gives the message that the Torah belongs to the whole community.

Beginning the Torah Service
This section begins with words of praise from the Psalms or with a song like “Al Shloscha D’verim” that emphasizes the importance of Torah. With a partner, choose your favorite English introduction on pages 362-363. Why do like that one?
Standing with the Torah
With these verses, we take the Torah out of the ark and stand before the congregation, praising God and acknowledging the gift of Torah:

בָּרוּךְ שֶׁנִּתְנָה תּוֹרָה
לָעוֹם יִשְׂרָאֵל בְּכָל קְרָאתָה.

BLESSED IS GOD who in holiness gave the Torah to the people Israel.

שָׁמַע يִשְׂרָאֵל, יִמְנָה אלהינו, יִמְנָה אֲדֻחָּנָה.

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

אֶזְכָּר אֲלָהָנוּ, זַדְוָל אֲדוֹנָנוּ,
כָּדְשָׁנָה שָׁמָה.

OUR GOD IS ONE, Adonai is great, holy is God’s Name.

גַּלְוָל לָמָּה אֲחַרִים,
נַעֲרַמֶּה שָׁם יִתְקְדוּ.

EXALT ADONAI with me, let us extol God’s name together.

(With this last verse, we turn towards the ark and bow.)

A Little Story
Rabbi David was a Chassidic rabbi. He once had to hold a large, heavy Torah for a long time. Once of his students offered to share the weight, but Rabbi David said to him, “Once you’ve picked up the Torah, it is no longer heavy. It carries you.”

- Martin Buber, Tales of the Chassidim

What do you think Rabbi David meant?
Got extra time? Illustrate this idea!
The Hakafah – Torah Procession
With the following verses, the Torah makes a procession or hakafah around the Sanctuary. The congregation sings along and moves towards the isle to kiss the Torah by touching the Torah mantle with a talit, siddur or their hand. This object is then touched to the lips. It is as if we are bringing the words of Torah to our lips.

 Yours, Adonai, is the greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and on earth.
To You, Adonai, belong sovereignty and preeminence above all.

Classroom Practice
Review all the prayers from the moment the Torah is taken from the ark (last page) and through L’cha Adonai with your teacher or with Cantor Shochet on the CD. Be sure to stand, bow and process at the right moments! Use the mini-Torah that is in the RS office.
The Torah Reading

Why do we read Torah on Shabbat? Let’s see if the following questions bring you to an answer...

Communication Challenge:
Take two minutes as a class to list on the board ways information is shared today. Think of as many ways as you can. Go...

Communication in Ezra’s Time
Now, discuss as a class how people in Biblical times communicated. Where do you think people would go to get the news of the day?

Why Read Torah Publically?
We know that Ezra chose the public marketplace to read Torah. It was the only place people could go to hear its teachings. But now, everyone can have his/her own copy of the Bible or even read it online. What is the advantage of a public reading of Torah today?

Reading Torah as a Community
The Torah service is a way to share Torah with our community. The Torah is divided into 54 parashot (portions), to allow for a different reading on each Shabbat, beginning and ending on Simchat Torah. It’s an opportunity to hear its words come to life through chanting and to explore its teachings applied to our lives today. Later this year, you’ll learn more about the basics of Torah chant (trope).

Why Do We Read Torah Every Week
Here’s an answer from a well know rabbi around 2000 years ago:

*Ben Bag Bag said: Turn it [the Torah] over and over for everything is in it. (Pirkei Avot 5:22)*

What do you think this saying means? (share answers)
Optional: Listen to this song “Ben Bag Bag” by Jeff Klepper, learn the chorus...
(borrow CD from the office)

RABBI BEN BAG BAG
words & music: Jeff Klepper

Oh, Rabbi Ben Bag Bag, he had a double name name.
'Cause his last name was the same same but I never heard him brag.
So here's a little song song. It's kind of like a tribute.
I hope you don't think that it's too cute, and I hope you sing along.

CHORUS:
You gotta turn it, turn it, turn it again. Turn it around your mind.
You gotta turn it, turn it, turn it again.
You'll never know what secrets you might find.

For Rabbi Ben Bag Bag there was always more to learn learn.
Words of Torah he would turn turn all the night and all the day.
And when the other rabbis went to bed 'cause they were done done,
Bag stayed up late 'cause it was fun fun! He would turn to them and say:

CHORUS

For Rabbi Ben Bag Bag the Torah was the be all.
It also was the end all, and not a word was wrong.
So thank you, Rabbi Ben Bag Bag, or your cool and pithy quote quote
It's the best in Pirkei Avot, and now it's in a song!

You gotta turn it, turn it, turn it again. Turn it around your mind.
You gotta turn it, turn it, turn it again.
You'll never know what secrets you might find.
You gotta turn it, turn it, turn it again
Turn it, turn it, turn it again, turn it, turn it, turn it again.
How Can We Continually Learn More From Torah?
Rabbis and Jewish scholars over thousands of years have written stories and teachings on every verse of Torah. Midrashim are stories that “fill in the blanks” or answer questions that Torah text brings up. Many of these stories are collected in the Mishnah (around the year 200) and Talmud (around 500). Since then there have been many commentaries and collections of books on Torah. There really is more and more to learn from Torah!

Modern Lessons on Torah
An explanation of the Torah reading is given before or after its reading. This is called a drash (explanation or interpretation) or d’var Torah (word of Torah). You may have the opportunity to write a short d’var Torah for mini-t’filah, and you will certainly do this for your bar or bat mitzvah.

Here’s an easy example of how it might be organized:
1. This week’s Torah portion is called ___ and tells about the story of ____.
2. One interesting part is when _______.
3. One lesson this teaches for our lives is ______.

Steps in the Reading of the Torah
- Aliyah (being honored by being called up to the Torah)
- Torah blessings, before and after
- Torah chanting
- Mi Shebeirach (blessing for those who are sick)
- Lifting and Dressing the Torah - Hagbah & G’lilah
- Haftarah blessings, before and after
- Haftarah reading
**The Torah Blessings**

*practice reading and chanting*

**BLESSING BEFORE**

.Reader chants

<table>
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<th>בָּרָכָה יִתְּנֶה לֵעָלִים וּצָדָה.</th>
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Congregation responds

<table>
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<tr>
<th>בָּרָכָה יִתְּנֶה לֵעָלִים וּצָדָה.</th>
</tr>
</thead>
</table>

.Reader repeats and continues

| בָּרָכָה אֲשֶׁר יִתַּן לְאָלֶחְנֵינוּ מֶלֶךְ הָעוֹלָם, |
| לְאָשֶׁר הַסְּבָר בְּנֵי מְדִכָּיו, |
| וְנַעֲמֵה לְאָתָנוּ הַתּוֹרָה, |
| בָּרָכָה אֲשֶׁר יִתַּן לְאָלֶחְנֵינוּ, |
| אֲשֶׁר יִתְּנֶה לְעָלִים וּצָדָה. |

Blessed is Adonai who is to be blessed!

*Blessed is Adonai who is to be blessed for ever! (Reader repeats)*

Blessed are You Adonai, Ruler of the universe,
You chose us from among all the peoples,
And gave us Your Torah.
Blessed are You Adonai, who gives the Torah.
Blessed are You Adonai, Ruler of the universe
You gave us a Torah of truth,
and implanted within us eternal life.
Blessed are You Adonai, who gives the Torah.
The Seek and Find Word Search words are listed below the grid. The words in the grid are written across from right to left or down. Circle each word in the grid as you find it. Many words are interconnected. If a selection in the word list has two words, circle each word separately.

The word search has identified three starting points for you.

Look for an asterisk * in a box. It tells you that a word starts there.
QUESTIONS TO EXPLORE ABOUT THE TORAH BLESSINGS

Blessings Before and After
There are very few Jewish acts where we recite a blessing before and after the act. We do this with eating (*motzi* and *birkat hamazon*), and reading Torah, Haftarah and the Purim Megillah. The Talmud teaches us that food nourishes our body and Torah nourishes our soul; food keeps us alive while Torah plants within us eternal life. (Brachot 21a)

How do you think Torah nourishes our soul?

| a) God chose the Jewish people to receive the Torah and to share its teachings with the rest of the world. We accepted it as part of our covenant (*brit*) |
| b) The Jewish people chose to accept the Torah from God. It was a special responsibility that we took on. Others could have chosen it as well. |
| c) We did not actually receive the Torah from God. The Torah is inspired by God but written by Jews. The Torah is our understanding of our history and relationship with God. |
| d) (A different idea you may have...) |

Did God Choose Us?
The first Torah blessing says that God chose us from among all the peoples to receive the Torah. There are lots of stories and traditions surrounding this idea. Here are four different ideas about the concept of being “chosen”. Choose the statement that you agree with most and go to a designated corner of the room. Work with your group to come up with an argument that supports your position. Have a mini-debate with the whole class.

Really - Eternal Life?
The second Torah blessing says that “God implanted eternal life within us”. How might Torah relate to the idea of eternal life? (Tough question!)
“Gives Us” the Torah?
Both blessings praise God who gave us the Torah, but each ends with a blessing in present tense – “Blessed are You Adonai who gives the Torah”. How does God continue to give us Torah?

What is an Aliyah?
The word “aliyah” means “going up” in a spiritual way. In Jewish practice it usually means one of two things:

1. Moving to live in Israel. It is often called “making aliyah”, as if that person is going up to spiritually higher place by going to live in Israel.

2. Going up to the Torah. It means that someone has been given the honor of going up to the bima to chant the blessings for a portion of the Torah reading.

In traditional congregations, there are seven aliyot on Shabbat. At many Reform congregations there are three. At TRS there are three for each bar/bat mitzvah, so there could be up to six in a service.

Who May Receive an Aliyah?
It must be someone who is past bar/bat mitzvah age. Traditionally, this means at least 13 for boys and at least 12 for girls. (In Reform practice, we make it 13 for both.) Being given an aliyah is a special honor. Even though we only do three at TRS, if you had to choose seven aliyot for your bar/bat mitzvah, what individuals, couples, or small groups would you choose? (Note: you would be the final aliyah!)

1)
2)
3)
4)
5)
6)
7)
The Perfect Aliyah

Over the years, more and more traditions have been developed around reading the Torah. Though different congregations have different traditions, here’s what you’ll see in most congregations:

1) The Torah reader comes up from the congregation or from the bima seats and stands ready to chant from the Torah. (This person is not called up.)

2) The person honored with an aliya, called the oleh (m) or olah (f), is called to the Torah, often by the cantor, using the person’s Hebrew name. Sometimes a blessing for that person is added to this chant.

3) The oleh/olah goes up to the bima on the left and stands on that side of the Torah reader.

4) The Torah scroll is opened and the reader points to the first word.

5) The oleh/olah takes a corner of her/his talit (or siddur if not wearing a talit) and touches it to that spot, then kisses the talit corner or siddur.

6) The Torah scroll is closed.

7) The oleh/olah chants the first Torah blessing. In some congregations he/she holds the eitz chayim (wooden rollers) of the Torah while doing the blessing.

8) The reader chants a section of the Torah, and holds the pointer on the last word.

9) The oleh/olah takes a corner of her/his talit (or siddur if not wearing a talit) and touches it to that spot, then kisses the talit corner or siddur.

10) The Torah is closed.

11) The oleh/olah chants the second Torah blessing. In some congregations he/she holds the eitz chayim (wooden rollers) of the Torah while doing the blessing.

12) People on the bima and in the congregation say “yasher koach” (“may your strength increase”).

13) The oleh/olah goes to the other side of the reader and stays up for the next aliya. Then the person walks off on the other side of the bima and sits down. Others in the congregation will say yasher koach as the person takes his/her seat.
Two Aliyah Activities

a) Watch the aliyah video on the TRS Bar/Bat Mitzvah Website
   http://www.templerodefshalom.org/learn/bnai-mitzvah/for-aliyah-participants/
   Put a checkmark next to each step that you see happening.

b) Borrow the school’s mini Torah and practice the steps of a perfect aliyah in class!
   In your version, add the special blessing for the oleh/olah in step 2:

   May the One who blessed our ancestors, Abraham, Isaac and Jacob, Sarah, Rebecca,
   Rachel and Leah, bless (name) son/daughter of (parent’s names), since s/he has come
   up to the Torah in honor of God and Torah. May s/he merit from the Holy One of
   Blessing protection, rescue from any trouble or distress, and from any illness, minor
   or serious; may God send blessing and success in her/his every endeavor, together
   with all Israel, and let us say, Amen.
ADDITIONAL BLESSINGS WHILE THE TORAH IS OUT

Many congregations add additional blessings following the Torah reading, before the Torah is dressed again. It’s a special holy moment while the Torah is still out, so this is where blessings for healing or a blessing that a person might say if they have survived a dangerous situation or serious illness. Practice the blessings below:

Mi Shebeirach for Healing
(This is a creative musical version of this blessing by Debbie Friedman. Sing along with the CD!

Mi Shebeirach לברכה לרשון
Mi Shebeirach לברכה למשנה
May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing and let us say, Amen.

Mi Shebeirach לברכה למשנה
Mi Shebeirach לברכה למשנה

Bless those in need of healing with r'fuah sh'leimah, the renewal of body, the renewal of spirit, and let us say, Amen.

Birkat Hagomel – Special Prayer for an Individual Surviving a Dangerous Situation

Individual recites:

Blessed are you, Adonai our God, Sovereign of the universe, who has bestowed every goodness upon us.

Congregation responds:

Amen. May the One who has bestowed goodness upon us continue to bestow every goodness upon us forever.
Lifting and Dressing the Torah – *Hagbah and G’lilah*

Two special honors that are part of the Torah service are lifting and dressing the Torah after it is chanted. This custom comes from that first public Torah service where Ezra held up the Torah for all to see.

The congregation rises as the Torah is about to be lifted up. The Lifter (doing *Hagbah*) grasps the Torah by the wooden rollers (*eitz chayim*) and lifts it up high, turning around so that the congregation can see at least three columns of text. This is very dramatic moment! It connects everyone with the words of Torah that were chanted.

The congregation then sings *V’zot HaTorah (listen to CD)*:

```
לאנָא תַהֲוֹרֶה שְׁמָרֶה שִׁם מָשָּה
לָפִין בְּנֵי-יִשְׂרָאֵל,
עלָפִין בְּיִדֵי מָשָּה.
```

*T his is the Torah* which Moses placed before the people of Israel, God’s word through the hand of Moses.

The Lifter then sits down with the Torah still open.

It then becomes the job of the second honoree, the Dresser (*doing G’lilah*) to roll the Torah closed, put on the binder, and dress the Torah. Sometimes an additional song is sung while this happens.

**Activity**
Practice in pairs, lifting or dressing the school’s mini Torah.

**Creative Class Brainstorming**
What are ways that you are connected to Torah?
Haftarah Blessings

No, it’s not “half a Torah”, and has nothing to do with the Hebrew word “Torah”. The word “haftarah” really means “conclusion” or “completion”.

As you know, the Jewish Bible (TaNaCh) contains three sections:
   1. Torah (5 books)
   2. N’vi’im – Prophets (8 books)
   3. K’tuvim – Writings (11 books)

Haftarah is an additional reading that is added to the Torah service from the books of Prophets. There is always a thematic connection between the Torah portion and the haftarah portion, some are very clear and others are not.

We don’t really know when and why this custom first started. There are stories that the Syrian-Greeks, before the battle of the Maccabees in 168 BCE, would not allow Jews to study Torah. So instead, Jewish leaders chose verses from the Prophets that connected to the Torah portion and read these passages instead.

Reading the weekly haftarah gives us the chance to learn from other parts of the Bible, and to hear the voice of the Prophets, who often spoke out about ethical living and making a difference in the world. Just like the Torah reading, for haftarah, there is a blessing before and after the reading. Traditionally, there are four blessings recited after the haftarah. In Reform congregations, there usually is just one. The chant of the haftarah is different from Torah – it has its own special melody.

Bible Exercise – Connecting Themes of Torah and Haftarah

Bring out the Tanach cart (remember that TaNaCh is an acronym for the Bible, the three sections are Torah, N’vi’im and K’tuvim). Divide into pairs and look up the following sections from Torah and Haftarah that are paired. What’s the connection??

- Genesis 6:9-11:22 and Isaiah 54
- Exodus 6:2-9:35 and Ezekiel 28
- Exodus 13:17-17:16 and Judges 5
- Exodus 21:1-24:18 and Jeremiah 34
- Numbers 22:1-25:9 and Micah 6
- Deuteronomy 3:23-7:11 and Isaiah 40
- Deuteronomy 33:1 and Joshua 1
Blessing Before the Haftarah

*Practice the Hebrew and chanting*

PRAISE TO YOU, Adonai our God, Sovereign of the universe, who has chosen faithful prophets to speak words of truth.
Praise to You, Adonai, for the revelation of Torah, for Your servant Moses, for Your people Israel and for prophets of truth and righteousness.

Word practice/game – Blessing Before the Haftarah

1. בִּרְכָּהּ אַתָּה, יְבֹרֵא הָעָלֶ֛ים, שָׂפָאָ֥הוּ בֹּרֵא מִלַּתּוֹ הָעָלֶ֛ים
2. הָעָלֶ֖ים יָנָ֑ה יַעֲבוֹרֵ֖ה בְּמִשְׁכָּלֶֽהֶם
3. יָנָ֑ה יַעֲבוֹרֵ֖ה בְּמִשְׁכָּלֶֽהֶם
4. בְּמִשְׁכָּלֶֽהֶם יָנָ֑ה יַעֲבוֹרֵ֖ה בְּמִשְׁכָּלֶֽהֶם
5. בְּמִשְׁכָּלֶֽהֶם יָנָ֑ה יַעֲבוֹרֵ֖ה בְּמִשְׁכָּלֶֽהֶם
Prophets of Truth
In this first haftarah blessing we praise God who chose “faithful prophets to speak words of truth”. Our prophets ranted! They warned our people when they were not following God. They criticized our people when they were not helping others and making the world a better place.

Chevruta Activity
For the morning haftarah on Yom Kippur, we read from the prophet Isaiah who criticizes the Jewish people for fasting and seeming to act religiously, but not making it all real by helping others. Read the paraphrase below and put Isaiah’s idea in your own words as if you were speaking to a group of friends. Don’t make it about fasting or Yom Kippur, but about getting your friends to make a difference in the world.

On Yom Kippur, this day of fasting, your mind seems to be on your business. Even worse, you oppress your workers! Such a way of fasting on this day will not help you to be heard by God. Do you really think that God wants a day of false self-affliction and bowing your head like a reed? Is not this the fast God looks for: to unlock the shackles of injustice, to free those in bondage, to aid the oppressed? Is it not to share your bread with the hungry and to bring the homeless poor into your house? Only then will your light blaze forth and God’s presence will surround you. Then, when you call, God will answer; when you cry, God will say: “Hineini”, “Here I am.” (from Isaiah, Chapter 58)
The Seek and Find Word Search words are listed below the grid. The words in the grid are written across from right to left or down. Circle each word in the grid as you find it. Many words are interconnected. If a selection in the word list has two words, circle each word separately.

The word search has identified three starting points for you. Look for an asterisk * in a box. It tells you that a word starts there.
Blessing After the Haftarah

Practice the Hebrew and chanting

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
Rock of all creation, Righteous One of all generations,
the faithful God whose word is deed, whose every command is just and true.
For the Torah, for the privilege of worship, for the prophets,
and for this Shabbat that You, Adonai our God, have given us
for holiness and rest, for honor and glory: we thank and bless You.
May Your name be blessed for ever by every living being.
Praise to You, Adonai, for the Sabbath and its holiness.

Exploring this Blessing – Chevruta Challenge
Read the translation and notice how it provides a perfect transition from Torah and haftarah back to praising God for Shabbat. It brings us back into worship, preparing us for returning the Torah to the ark and the concluding blessings of the service.

1) Circle three metaphors that are used for God at the beginning of the blessing?

2) Underline four things that we are we praising God for in this blessing?

3) Circle four Shabbat benefits that are listed in this blessing?
<table>
<thead>
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<th>עברית</th>
<th>עברי</th>
<th>ערבי</th>
<th>יידי</th>
<th>בכיר</th>
<th>זרק</th>
<th>אמת</th>
<th>וקימ</th>
<th>אותו</th>
<th>בכיר</th>
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</thead>
<tbody>
<tr>
<td>מדריך</td>
<td>לפך</td>
<td>מהנה</td>
<td>בלובה</td>
<td>להזרעה</td>
<td>במברכים</td>
<td>שמח</td>
<td>תמי</td>
<td>הר</td>
<td>בק</td>
</tr>
</tbody>
</table>

The Seek and Find Word Search words are listed below the grid. The words in the grid are written across from right to left or down. Circle each word in the grid as you find it. Many words are interconnected. If a selection in the word list has two words, circle each word separately.

The word search has identified three starting points for you. Look for an asterisk * in a box. It tells you that a word starts there.
Reading practice/game – Blessing After the Haftarah

Returning the Torah to the Ark

Once the Haftarah is completed, the Torah is returned to the ark (pages 374-375). It is here that we recite those famous words proclaiming that the Torah is a Tree of Life to those who hold it fast.

עֲנֵי צֶלֶם דָּבָר שְׁלֵדֶם
יָנוּךְ וָעִם שְׁלֵדֶם.
יָנוּךְ וָעִם שְׁלֵדֶם.
יָנוּךְ וָעִם שְׁלֵדֶם.
יָנוּךְ וָעִם שְׁלֵדֶם.
יָנוּךְ וָעִם שְׁלֵדֶם.

FOR I HAVE GIVEN YOU good instruction; do not abandon My Torah.

IT IS A TREE OF LIFE for those who hold fast to it, and all its supporters are happy.
Its ways are ways of pleasantness and all its paths are peace.
Return us to You, Adonai, and we will return; renew our days as of old.

Why do you think the Torah is called a “Tree of Life”?
CONCLUDING BLESSINGS: ALEINU AND MOURNER’S KADDISH

ALEINU
The Aleinu prayer is part of the conclusion of every service. The prayer is one of our earliest and dates back at least to the 3rd century when a Rabbi known as Rav, made it a regular part of the Rosh Hashanah service. By the 1400’s, Aleinu became a part of the conclusion of every service. Why? I’m glad you asked! The Aleinu presents a beautiful and positive vision for the future of the world – a world united by the idea of one God, a world of peace and harmony among all people.

Aleinu Partner Challenge – English Exploration
1. Underline the parts that talk about Creation
2. Circle the parts that talk about a positive vision for the future
3. Put a star next to your favorite line

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing. So it has been said: Adonai will be Sovereign over all the earth. On that day, Adonai will be one and God’s Name will be one.

* English reading *

לְלַעֲמַנּוּ לָשָׁבֶתָּ לֶאֶדְוָם כִּהלַם
לְמַה בֶּלָּה לְאָלָף בֶּרַאשִיהָ
שָׁהָה נַעֲשָׂה שִׁמְעָה לֹאָד אָלָם
ומַזוֹעַ בֶּקְרָה בֶּשְׁמוֹ מִמּעַל
וְשָׁכְתָּ עַזְּ בֵּבַחֶת מֹרְמוּת
והָאָלָהָה אַיּוּ אֵין צוּד
מַזְהָהָה כּוֹרִיעֵה
ומַשְׁתָּפוֹת מְוְדוּיֵה
לַמְּלָכָה מַלְּכָה הַפָּלֶכָה
מַזְדָּוָה בֵּרְחֶךָ הָאָלָם

*English reading*
Mourner’s Kaddish
The idea of reciting a kaddish – a praise of God’s holiness goes back at least two thousand years. A kaddish used to be recited at the end of every study session when Jews gathered to learn Torah. There are four main kinds of kaddishes: 1) the “Chatzi Kaddish” (half kaddish) divides one part of the service from another, 2) the “Full Kaddish” recited at the end of the Amidah, 3) the “Kaddish Yatom” (Mourner’s Kaddish) recited as part of the service conclusion, and 4) the “Rabbi’s Kaddish” said at the end of a study session.

The kaddish is made up of ten expressions of praise for God. It does not mention death at all. It is also a prayer that requires a minyan (10 adults).

For mourners, it is recited weekly for 11 months following a loved one’s death, and then once yearly at the yahrtzeit, the anniversary of the death. Reciting the Kaddish in memory of someone who died can be a healing experience as an act in remembering them and their importance in your life. As an expression of praise, it thanks God for their life, and connects us to the life of the congregation.

Kaddish Challenges
1) Look over the optional readings/meditations before the reciting of the kaddish between pages 592 and 597. Choose one sentence that is meaningful to you and write it below.

2) With a partner, read through the translation of the Mourner’s Kaddish below. Circle each word or phrase that praises God.

3) What famous Hebrew expression of peace ends the Kaddish?

EXALTED and hallowed be God's great name in the world which God created, according to plan.
May God’s majesty be revealed in the days of our lifetime and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God’s great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded be the name of the Holy Blessed One, beyond all earthly words and songs of blessing, praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel. To which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel. To which we say Amen.
נִרְבָּעֵל יִתְכַּשֵּׁשׁ שָׁמַיָּמָה רֶםָא.
כֻּלָּלָא דֶּרֶךְ אֶרֶנֶם קְרֵבִינָה,
הָקָמָלָא מִלְכָּמָה,
בְּחֵימָה יַבְּתוֹמִין קַצַּי
עֹבָרָא דֵּלַעְתַּיְו לֵשָׁא
בַּעֲבֵרָא גוֹפִים קָרְבִי.
אָמְרִי אָמְרָא: אָמְרָא,
לֶקֶטָס וְלֶקֶטָס יֵלֶקֶטָס
הִבָּרָא יָשֵׁבָה וְהִתְפָּרָא
וּנָחָרָא לְחָבֵשׁ וּנְחָרָא,
וּוּנָחָרָא לְחָבֵשׁ וּנְחָרָא
וְהֲמֹנָרָא וְהֲמֹנָרָא
שָׁמַיָּמָה בְּדֹרֶשׁ אֶבֶרִי
לֶקֶטֶל מַן כָּל בְּרִכְבָּה (שֲׁכַקָּא),
לֶקֶטֶל מַן כָּל בְּרִכְבָּה (שֲׁכַקָּא)
צָעָרָא יָשֵׁבָה וְצָעָרָא.
וְרָמָרָא רָמָרָא: אָמְרָא,
לֶקֶטֶל מַן כָּל בְּרִכְבָּה (שֲׁכַקָּא)
לֶקֶטַּיְו לֵשָׁא
וְצָעָרָא יָשֵׁבָה וְצָעָרָא.
ואָמְרָא: אָמְרָא:
לֶקֶטַּיְו לֵשָׁא שֶׁלֶגֶוֶם
וְרָמָרָא רָמָרָא: אָמְרָא,
וְרָמָרָא רָמָרָא: אָמְרָא.
לֶקֶטַּיְו לֵשָׁא שֶׁלֶגֶוֶם
וְרָמָרָא רָמָרָא: אָמְרָא.
לֶקֶטַּיְו לֵשָׁא שֶׁלֶגֶוֶם
וְרָמָרָא רָמָרָא: אָמְרָא.
Also, play Kaddish Bingo, using the materials from Masoret.

HEY – YOU FINISHED
AWESOME JOB 6TH GRADERS!