TEFILLAH TIME: A Prayer Curriculum for Children in Kindergarten and First Grade

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Students in kindergarten and first grade present a wonderful teaching opportunity. As they progress through different emotional, physical, and cognitive developmental stages, their connections to Judaism have great potential to become stronger and more personal. Consequently, young children's first formal interactions with prayer at religious school can become extremely significant and meaningful. Furthermore, the developmental stages associated with children in kindergarten and first grade offer unique learning opportunities to engage in relationships with prayer and, consequently, God.

Prayer, an integral part of Judaism, offers many significant opportunities and suggests five subsequent perspectives. The first perspective is spiritual. Through prayer, one's spirituality can be strengthened as he/she interfaces more deeply with Judaism and God. Next is the historical perspective for engagement in prayer, providing one with a rich heritage of history by connecting him/her to our ancestors of long ago. Third, through prayer, we make requests of God, cry out to God, extend our appreciation to God, and share life's moments with God (both happy and sad). Fourth, when individuals pray together, as a collective, a community is forged. And last, the act of praying instills a degree of cultural literacy as fundamental tenets of Judaism are expressed through prayer and song.

The actual content for this curriculum will focus both on the actual experience of prayer as well as a limited number of specific prayers and songs (e.g. Modeh Ani, Shema). Consequently, this curriculum will operate from the third and fourth perspectives, creating opportunities for communication with God and fostering a community. It will also touch upon the last perspective, encouraging cultural literacy. These three perspectives are the most developmentally appropriate for children in kindergarten and first grade.

Developmentally, children in kindergarten and first grade are in an appropriate place for engaging in prayer. Emotionally, five-, six-, and seven-year olds begin to see themselves in terms of relating to others. Much of their lives now focus on their relationships to their parents, siblings, friends, and teachers. They have begun to view themselves in the context of a world of people and relationships. They are starting to form a sense of what is right and wrong, good and bad. Prayer provides a framework with which to encounter such ideas and thought processes.

Language development also factors into kindergartners' and first graders' abilities to pray. Even though they are not capable of praying using the vernacular most common to Jewish prayers, Hebrew, they can "learn short prayers and blessings by heart, preferably as song or chant, through listening and imitating."

Regarding cognitive development, according to Piaget, children between the ages of five and eight are in the preoperational period (ages two to seven) and the concrete operational period (ages seven to eleven years). The preoperational period is divided into two stages with primary grade children falling into the second category—the Perceptual or Intuitive Stage (ages four to seven). In this stage, "prelogical reasoning appears, based on perceptual appearances untempered by reversibility...Trial and error may lead to an intuitive discovery of correct relationships, but the child is unable to take more than one attribute into account at one time." Simply, children in kindergarten and first grade cannot process the idea that prayer is both making a request of, and also offering appreciation to, God. Only one abstract idea at a time can be understood and integrated. Yet, a child this age does have the developmental capability of seeing prayer as a form of communication with something abstract and intangible, God. "The power of symbolic thought enables the child to go beyond the

¹ Ruffman, Surveys of Jewish Education in greater New York 1951-1952, 1957.

² Pulaski, Understanding Piaget. Harper & Row, 1971.

immediate perception of objects and react to them in a manner that can be wishful rather than real."3

Another important developmental perspective of which to be aware is that children, between the ages of five and seven, are extremely receptive to school and learning. They have not yet begun their quests for independence which cause them to question and challenge. "Early in the child's thinking (ages four to seven), rules are viewed as absolute, sacred, and untouchable". Consequently, children are wonderfully receptive to the ideas of prayer and God. Therefore to not capitalize on their innate receptivity by teaching them about prayer would certainly be a missed opportunity.

Such a prayer curriculum is specifically and purposely created to take place in the children's usual classrooms, taught by their teachers. Since prayer, because of its very nature, in which it is difficult to engage, this curriculum deliberately attempts to alleviate some of the usual obstacles surrounding prayer. Therefore, the integration of prayer experience into regular class time, in a familiar location, led by someone with whom the children are already comfortable, as opposed to having separate time, apart from class, to go to the sanctuary to be led in prayer by the rabbi or educator, creates less obstacles. Both figuratively and literally, prayer comes to the children instead of the children coming to prayer.

The significance of a prayer curriculum, as a formative experience in the lives of Jewish children, is far-reaching. The introduction of prayer to young children, as they begin religious school, recognizes the importance of prayer as a Jewish value. By praying together, as a class, free from many of the obstacles surrounding prayer, the children form a community--a symbolic experience of the Jewish people. The developmental stages, associated with children in kindergarten and first grade, encourage and facilitate the creation of individual Jewish identities.

³ Pratt and Allen, Occupation Therapy for Children, The C.V. Mosby Company, 1989.

The concept of prayer is not above or beyond children in kindergarten and first grade. To paraphrase *Parashat Nitzavim*, "It is not in the heavens or in the sea; it is in our mouths and our hearts, and we can do it." Prayer is extremely important for all Jews--both young and old. Prayer can effectively be taught to young children if the relevant developmental issues are taken into account. Most importantly, such a curriculum can lead children on a life-long path of prayer, an opportunity to encounter the Divine in all times and places.

GOALS OF THE CURRICULUM

For teachers of kindergartners and first graders:

- 1. To create a prayerful environment within the classroom.
- 2. To provide prayer experiences in the classroom.
- 3. To teach short prayers and blessings.
- 4. To use prayer to create a community and encourage social development.
- 5. To teach that engagement in prayer involves a relationship with God.
- 6. To foster relationships between children and God.

NOTES TO TEACHERS AND EDUCATORS

This curriculum was created and developed as a response to the dearth of consistent prayer experiences available to children in primary grades. Many supplemental religious schools feel tefillah is a crucial curricular component for children preparing for b'nai mitzvah. Yet, for children in kindergarten through third grades, little emphasis, if any, is placed on the engagement in, and experience of, prayer. This curriculum serves two purposes: to strive to alleviate such emptiness while providing a strong foundation of prayer, its joys and intricacies so that later, when children begin b'nai mitzvah preparation, engagement in prayer will be both familiar and desired.

This curriculum is intended for children in kindergarten and first grade. It is specifically created to occur in children's regular supplemental school classrooms with their supplemental schoolteachers leading and facilitating the prayer experiences. This curriculum is about both process and product. Dual purposes lie at its core: the processes of engaging in prayer, forming a community, and creating opportunities to connect with the Divine AND the products of learning certain prayers, blessings, and songs.

Due to the complex nature and weightiness of prayer, this curriculum is not meant to be the sole curriculum for children in kindergarten and first grade. Rather, it is a curriculum to be taught in conjunction with another—whether that be holidays, bible stories, and the like. I envision that once a week, for fifteen minutes, each class will have a set "Tefillah Time." Such allotted time will become as regular and fixed as music, dance, snack, or sharing time. Consequently, prayer begins to be viewed as something to be done on a consistent basis; not something only to be done at special times. Simply, prayer becomes as familiar as singing, dancing, eating snack, or sharing. Yet, I urge you to be careful as you do not want prayer to be viewed as something mundane and routine. One of your tasks is to achieve a balance between something done on a constant basis (in Hebrew, keva) while preserving its importance and sacredness (in Hebrew, kavannah) at the same time.

Tefillah Time will be composed of several components: songs, prayers, art activities, written expressions, games, special guests-all to be experienced both as a group and as individuals. Some components from the kindergarten curriculum will be repeated and expanded upon in first grade.

This guide is just that -- a guide filled with suggestions. Yet, my ultimate hope is that you, as teachers and educators, will make this your own by selecting, enhancing, and improving upon those components which best speak to you and the children you educate. Enjoy!

UNIT LAYOUT AND MEMORABLE MOMENTS

For each grade, kindergarten and first, there will be four units. Each unit will have its own concepts; explanations, behavioral objectives, memorable moments, suggested activities, and suggested resources. Due to their nature, some activities will take more than one week. The first unit in the first grade curriculum will be a review of the kindergarten units.

KINDERGARTEN:

Unit One-Introduction to Jewish Prayer

Memorable Moments:

- 1. A field trip to the sanctuary to see where Jews engage in formal prayer led by the cantor, educator, or rabbi.
- 2. The eating of honey drops off *siddurim*, prayerbooks, (protected by plastic wrap) so that the words of prayer are sweet.
- 3. (To be created every week in kindergarten) Tefillah Teddy, a stuffed teddy bear to be held each week, by a different child, during Tefillah Time. Any teddy bear will do, but if you want to go the "extra mile," you can purchase a b'nai mitzvah bear (complete with tallit and kippah).

Unit Two-Modeh Ani

Memorable Moments:

- 1. A field trip to a grassy area on the synagogue grounds where a short (no more than three minutes) guided imagery is led by the teacher. After being in, and listening to, nature, the children open their eyes and reflect upon what they saw/discovered first and for what they are thankful.
- 2. Tefillah Teddy.

Unit Three--Shema

Memorable Moments:

- 1. The signing of the Shema by a guest who knows American Sign Language.
- 2. A special day when parents come a few minutes early to pick up their children to learn and recite the *Shema* with their children. Now that the parents know the *Shema* as well, an assignment for both children and parents to recite it together before bedtime.
- 3. Tefillah Teddy.

Unit Four-Shehekhiyanu

- 1. An end of the year closing ceremony, with the parents and other special guests invited (rabbis, cantor, educator, song leader), where a mini-service is led by the children in which they recite the *Modeh Ani, Shema*, and especially the *Shehekhiyanu*. This ceremony culminates their "first" year of religious school and looks forward to another "first" -- first grade.
- 2. Tefillah Teddy.

FIRST GRADE:

Unit One-Review

Memorable Moments

- 1. A return field trip to the sanctuary again led by the rabbi, cantor, or educator. This trip will include the trying on of kippah and tallit as they are garments Jews may wear when praying. Optional—the donning and explanation of tefillin.
- 2. A personal look at a Sefer Torah, both as a source of, and an and inspiration to, the act of prayer. The Sefer Torah will be brought to the classroom by one of the three previously mentioned people.

Unit Two-Hashkiveynu

Memorable Moments:

- 1. The making of cards to accompany nightlights given to children at local shelters so that such children can feel warmth, protection, and safety at night just as the first graders do at their homes.
- 2. A "Show and Tell" of items used at home which help make bedtime a more pleasant experience (e.g. nightlight, special stuffed animal, and blanket).

Unit Three-Brachot

Memorable Moment:

1. A photography session where children take pictures of each other reciting brachah to accompany the appropriate mitzvah (e.g. Borei Minei V'samim upon smelling something fragrant).

Unit Four-Personal Prayers

Memorable Moment:

1.	The making of a class quilt composed of	of individual squares (one illustrated
by	each child) with the theme: "To	(name of child), prayer is

OR

The making of a small blanket/quilt, or decoration of a plain white pillowcase (with the same art activity as in #1) which the children to take their individual homes. (This is done to prevent a first grade teacher from having ten quilts after ten years.)

KINDERGARTEN UNIT ONE—INTRODUCTION TO JEWISH PRAYER

This unit is designed to introduce kindergartners to the concept of Jewish prayer as a way to communicate with God and as a way to form a community with those also engaging in prayer. This unit does not assume that the idea of prayer will be new for all of the learners. Yet, this unit is intended to be a formal introduction to prayer as it is an act that connects, and distinguishes, many Jews.

The first notion to address is a workable definition of prayer. What does it mean to pray? How does one pray? Is prayer something we do by ourselves or can we pray with others as well? How do we know when to pray? How do we know for what to pray? An age-appropriate definition: prayer is how we communicate our feelings to God--our feelings of sadness, worry, appreciation, and joy. Prayer is both something we do as individuals and with groups of other Jews as well. Part of the prayer experience is to be with others who are also praying. When people pray together, prayers become stronger and more meaningful. This is not to say that prayers offered by individuals are not strong or meaningful, because God has connections to people as both a group and as individuals.

Since prayer is a huge and complicated process, this unit will focus on a few key concepts: physical setting, prayer preparation, a relationship with God, and the role of the shaliach tzibur/shlichat tzibur, the one who leads others in prayer.

The concept of physical setting addresses the idea that prayer can be done anywhere and at anytime, but there are special places where Jews can pray together -- at the synagogue, in the chapel or sanctuary, and even in the classroom. This last point validates the location for this particular prayer setting.

To prepare for prayer means to put everything else in our thoughts away, for a while, so that we can focus exclusively on the act of prayer. At this point, the terms keva and kavannah can be introduced with their most basic definitions. Keva, meaning fixed, is the actual form of the prayers, blessings, and songs we say, recite, and sing. Praying with keva is a good way to pray, but praying with both keva and kavannah is better. Kavannah, meaning intention, is to recite and sing the prayers, blessings, and songs when we are really paying attention and thinking about what we are saying and doing. To pray with kavannah is to pray with a full heart. In order to pray with kavannah, we must prepare to pray by clearing our minds; focusing on the words in our prayers, blessings, and songs; and feeling a connection to God. Yet, we cannot pray with kavannah alone, because we need keva to give our prayers Jewish form and content. The goal, then, is to pray the fixed prayers (keva) with a full and intended heart (kavannah).

In teaching about God in an age-appropriate way to children in kindergarten, it is more important that a relationship to God be encouraged and less important to arrive at a definition of God. I emphasize this by reiterating that fostering a connection to God lies at the heart of this curriculum. This curriculum wishes to give kindergartners Jewish tools with which to talk to God. To focus on a God definition takes focus away from such a relationship and places too much emphasis on what is abstract and intangible.

Since the creation of this curriculum evolved out of a desire to provide children with a strong prayer foundation, it is necessary to convey that anyone who knows how to pray can be the service leader (shaliach tzibur/shlichat tzibur). Yes, a rabbi and a cantor can lead services, but so can an educator, a teacher, a song leader, a parent, or a child. In order to be the shaliach tzibur/shlichat tzibur, (use this terminology), you do not have to have a special degree or wear a special robe.

Behavioral Objectives

At the end of this unit, students should be able to:

- 1. Identify two reasons to pray (forming a relationship to God and creating a community).
- 2. Identify and briefly explain a key ritual object located the sanctuary.
- 3. Explain, in their own words, the differences between keva and kavannah.
- 4. Describe how one prepares for prayer.
- 5. Clarify who can be a shaliach tzibur/shlichat tzibur. Why?

Suggested Activities:

- 1. Ask students to identify the places where they would go to see the following: a baseball game (stadium, park) and a movie or play (theater). Explain that people gather in certain places to do things together. Ask the students where they gather to pray (synagogue). Point out that although they can pray anywhere, there are special places where Jews come together for worship.⁴
- 2. Ask your students: "How do you make cookies?" Write the responses on the board and then number the steps in the order you would do them. Introduce the words "prepare" and "preparation" as they relate to making cookies. Ask students how they prepare to do certain other things, such as going on a trip, getting ready for school in the morning, celebrating a holiday, or taking a test. Ask the students how they might prepare for prayer. Introduce "keva" and "kavannah".
- 3. Read to your students <u>God's Paintbrush</u> by Sandy Sasso or <u>Prayer is Reaching</u> by Howard Bogot and Daniel Syme. Use these books to begin discussing God with your students and God's relationship to prayer.
- 4. Have students write a thank-you note to God, or make a thank-you picture, for something for which they are grateful. Make copies of these to read at the end of the year closing ceremony.
- 5. Have children take turns assisting you in leading *Tefillah Time*. Introduce, and explain, the terms *shaliach tzibur/shlichat tzibur.*⁵ See *Memorable Moments*

Suggested Resources:

(See Annotated Bibliography for more information on books mentioned.)

- God's Paintbrush by Sandy Sasso
- * Prayer is Reaching by Howard Bogot and Daniel Syme
- * Tefillah Teddy

⁴ This activity does not come from Kadden and Kadden but from L. Cohn, the author of this guide.

⁵ Same as footnote 4.

KINDERGARTEN UNIT TWO--MODEH ANI

Modeh Ani, literally meaning, "I thank you" is part of a series of prayers traditionally said at home, upon rising, before arriving at the synagogue. At its most basic level, Modeh Ani is a prayer said to God in appreciation for waking up from another night of sleep.

The Hebrew words of Modeh Ani are: Modeh Ani Lifanecha Melech Chai V'Kayam, she'hechizarta bi nishmati b'chemlah, rabbah amoonatecha. An accurate English translation reads: "I6 give thanks to You, living and everlasting God⁷ for You have restored my soul with mercy. Great is your faithfulness." An age-appropriate, though not exact, translation reads: "God, thank you for helping my mind and body wake after my sleep. You are trusting and faithful."

Traditionally, after one says *Modeh Ani*, he/she must wash his/her face and hands and then continue with other matters of morning hygiene. Yet, in modern times, Reform Judaism has adapted *Modeh Ani* so that it may be said both at home and/or synagogue. This curricular unit is most concerned with the teaching of *Modeh Ani* to kindergartners (and hopefully, their parents as well). Consequently, this unit is not as concerned with where *Modeh Ani* is said.

Modeh Ani was selected for inclusion in this curriculum because it conveys a message that is both beautiful and comforting to young children. Sleep can be a scary time; it is almost a temporary dying. We say Modeh Ani, because we are so thankful for waking from our deep sleep. We are ready to start a new day, and we want to make sure we let God know how thankful we really are.

Behavioral Objectives:

At the end of this unit, students should be able to:

- 1. Explain, in their own words, the purpose of *Modeh Ani*.
- 2. State why *Modeh* Ani is said in the morning.
- 3. Sing Modeh Ani (with help from the teacher, songleader, or parents).

Suggested Activities

- 1. Read <u>Modeh Ani Means Thank You</u> by Ruth Lipson or <u>Thank You</u>, <u>God</u> by Lucille Hein.
- 2. Have students make a list of five things for which they are thankful. Keep the lists until the end of the year. At the end of the year, have students make another list. Help each student to compare the two lists. If things changed, point out how much each child has grown. If there is no difference in the lists, explain that what each child is appreciative of is obviously very important to him/her.

⁶ The verb form of *Modeh* literally translates to "I" as spoken by a male. The correct form to be said by females is *Modah*. Please be aware of the gender differences. I encourage you to use both the masculine and feminine forms at all times as it is a good grammatical Hebrew pattern for children to be aware. Simply, from a very young age, children will know and begin to access a grammatical complexity inherent in Hebrew and other foreign languages for that matter.

⁷ Melech literally means king, but "God" is used here.

⁸ Adapted from The Complete Metsudah Siddur, Metsudah Publications, 1990.

- 3. Direct students to create their own mini-books with two pictures, words, and a decorated cover, which express at least two things for what they are thankful. (Or instead, make a class book with each child [and you, the teacher, as well] being the author and artist of a page. Decorate the book cover as a class.)
- 4. Teach the song, Modeh Ani. Make sure that the children really learn it so that they feel comfortable singing it (even when you are not present to lead them).

See Memorable Moments

Suggested Resources

- ❖ Modeh Ani Means Thank You by Ruth Lipson
- * Thank You, God by Lucille Hein
- ❖ 1981 NFTY Sings Chordster, p. 54 or
- Shalom Rav, Kol B'Seder in Concert or
- ❖ Aleph Bet Boogie by Rabbi Joe Black
- * Tefillah Teddy

KINDERGARTEN UNIT THREE--SHEMA

The Shema "is the proclamation of the unity of God, the central affirmation of Judaism." The Shema is the declaration of our faith. These statements, while quite clear in establishing the importance of the Shema, may be too abstract for children in kindergarten. Consequently, many books suggest that much like Americans saying the "Pledge of Allegiance" to the American flag, we, as Jews, make our own "Pledge of Allegiance" to God by saying the Shema. Jews say the Shema upon "arising in the morning and on going to sleep at night." Additionally, we say the Shema when we praise, call out to, or question, God; when we are happy or sad, when we are hopeful or without hope (before dying); in appreciation or resignation. By saying the Shema, we achieve one of the purposes of prayer—communicating with God.

There are actually three sections of the *Shema*. Each section is a passage from the Bible:

- 1. Deuteronomy 6:4-9 contains a list of mitzvot:
- ❖ To love God with all one's heart, soul, and might;
- To teach the words and intent of the Shema to one's children;
- To bind these words on one's arm and to place them between one's eyes; traditionally interpreted as wearing tefillin;
- ❖ To write the words on one's doorpost and gate, which is the basis of for affixing *mezuzot*.
- * The obligation to recite the *Shema* twice daily is based upon the phrase "when you lie down and when you rise up." Therefore, the *Shema* is included in both the *Shacharit* (morning) and *Ma'ariv* (evening) services.
- 2. Deuteronomy 11:13-22 proclaims the reward Israel will receive for observing the *mitzvot* and the punishment which will result from turning aside to serve other gods. Many of the *mitzvot* contained in the first paragraph are repeated here.
- 3. Numbers 15:37-41 begins with the *mitzvah* to wear *tzitzit* (fringes) on the corners of one's garments as a reminder to observe the *mitzvot*. It concludes with an admonition to the holy, and an affirmation of God who brought the Jews out of Egypt.¹¹

In Reform Judaism, the second paragraph and the first part of the third paragraph are omitted for reasons of repetition and theology. Consequently, both for brevity and purposes of this curriculum, the focus of this unit is on mastering both the words themselves, and the concepts behind them, of the first two lines and understanding the first paragraph of the *Shema*.

⁹ Klein, A Guide to Jewish Religious Practice, JTS, 1992.

¹⁰ Donin, To Pray as a Jew, Basic Books, 1980.

¹¹ This entire section, explaining the three sections of the Shema, comes from Kadden and Kadden.

¹² For more information, refer to My People's Prayer Book, Volume 1: The Sh'ma and its Blessings, edited by Hoffman, 1997.

The Hebrew words of the Shema are: Shema Yisrael, Adonai Eloheinu, Adonai Echad—Hear O Israel, Adonai is our God, Adonai is One. The second line is a phrase not found in the Torah: Baruch Shem Kavod Malchuto L'Olam Va'Ed—Blessed is God, whose glorious sovereignty is forever and ever. An age appropriate translation reads: All Jewish people, remember that we have only one God. We bless God who will be our God forever.

The Shema was chosen as a focus of this curriculum because it is at the heart of Jewish prayer.

Behavioral Objectives:

At the end of this unit, students should be able to:

- 1. Suggest three times when the Shema is said.
- 2. Explain, in their own words, why Jews recite the Shema.
- 3. Sing the Shema (with help from the teacher, songleader, or parents).
- 4. Recite the Shema in Hebrew and English.

Suggested Activities

- 1. Teach the students to sing the *Shema*. You may wish to use the traditional melodies, or one of the many contemporary versions.
- 2. Read <u>First I Say the Shema</u> and excerpts from <u>About Learning</u>, <u>About Belonging</u>, and <u>About God</u> from Molly Cone's series, "Hear, O Israel."
- 3. As a reflection of when they say the Shema everyday (morning and evening), have the children draw two pictures. They will use light and subtle colors (like crayons, chalk and pastels) to illustrate the "light" of morning and will use dark and bolder colors (markers and paints) to depict the "darkness" of night. Tell the children the use of media (crayons, chalk, and pastels for morning; markers and paints for evening) was deliberate and explain why.
- 4. Make a workbook using pages 3-9 of <u>Building Jewish Life</u>: <u>Prayers & Blessings Activity Book</u> by Melanie Berman. The reading should be done as a class while the drawing of the pictures can be done individually.¹³ See <u>Memorable Moments</u>

Suggested Resources:

- Sing Unto God by Debbie Friedman or
- . In the Beginning by Debbie Friedman or
- And the Youth Shall See Visions by Debbie Friedman or
- Gates of Song: Music For Shabbat Congregational Edition
- Hear, O Israel: First I Say the Shema, About Learning, About Belonging, and About God by Molly Cone
- Building Jewish Life: Prayers & Blessings Activity Book by Melanie Berman
- ❖ Tefillah Teddy

¹³ Suggested activities 2,3, and 4 are from L. Cohn.

KINDERGARTEN UNIT FOUR —SHEHEKHIYANU

The Shehekhiyanu, meaning "who has kept us alive," is one of the benedictions of thanksgiving we recite to God for something for which we are grateful. The Shehekhiyanu, itself, is said over something new. During contemporary times, the Shehekhiyanu is recited when experiencing a "first" (e.g. a first day of school) and at moments when "we want to remind ourselves how good it is to be alive." It is also said many times throughout the Jewish year: Rosh Hashana, Yom Kippur, Sukkot, Hanukkah, Purim, and Pesach.

The Hebrew of the Shehekhiyanu is: Baruch Ata Adonai Eloheinu Melech Ha'Olam, shehekhiyanu v'Kiyamanu v'Higiyanu lazman hazeh—Praised are You, Adonai, Our God, Ruler of the world, the One who has given us life, kept us alive, and brought us to this moment. I believe this translation, as it is, is an appropriate one for kindergartners.

The Shehekhiyanu was chosen as part of this curriculum for three reasons:

- ❖ It is congruent with kindergartners' lives ("first" moments and expressing our appreciation).
- ❖ It is practical (it is an important part of the Jewish year and gives children many opportunities to recite it).
- ❖ It serves as an appropriate conclusion to the year and the curriculum.

Behavioral Objectives:

At the end of this unit, students should be able to:

- 1. Offer two times, not connected to a Jewish holiday, when the *Shehekhiyanu* is said.
- 2. Suggest two holidays in which we recite the Shehekhiyanu.
- 3. Explain what the word, Shehekhiyanu, means in English.
- 4. Describe a "Shehekhiyanu Moment,' a wonderful time in their lives and a great opportunity to recite the Shehekhiyanu." 15
- 5. Sing the Shehekhiyanu (with the help of the teacher, songleader, or parents).

Suggested Activities:

- 1. Listen to the song "We Say Shehekhiyanu" by Kol B'seder. Create a bulletin board with the word, Shehekhiyanu, in large letters. Students draw pictures and write or dictate words or phrases, which show for what "firsts" and/or special moments for which they are thankful.
- 2. Have the children write and draw two pictures. The first reflects a special memory from kindergarten and the second reflects something to look forward to in first grade. The two pieces of paper are glued back to back, laminated, and used as placemats during the summer. The placemats serve as reminders of their growth concerning prayer.
- 3. As a class, read page 28 in Berman's activity book. Have students draw a picture and fill in page 29 on their own.

15 Ibid.

¹⁴ Berman, <u>Building Jewish Life: Prayers & Blessings Activity Book</u>, 1991.

- 4. Read, and discuss, <u>Gates of Wonder: A Prayerbook for Very Young Children</u> by Robert Orkand, Joyce Orkand, and Howard Bogot
- 5. Sing the *Shehekhiyanu*. See *Memorable Moments*

Suggested Resources:

- --Sparks of Torah by Kol B'seder
- ~~Building Jewish Life: Prayers & Blessings Activity Book by Melanie Berman ~-Gates of Wonder: A Prayerbook for Very Young Children by Robert Orkand, Joyce Orkand, and Howard Bogot
- ~-In the Beginning by Debbie Friedman or
- ~~And the Youth Shall See Visions by Debbie Friedman
- ~~ Tefillah Teddy

FIRST GRADE UNIT ONE--REVIEW OF SHEHEKHIYANU, INTRODUCTION TO JEWISH PRAYER, SHEMA, AND MODEH ANI

The first unit of the first grade curriculum is a review of what was taught in the four previous units of the kindergarten curriculum. This review was selected for inclusion in the curriculum for two reasons:

- 1. As a reminder for children who may have forgotten some of *Tefillah Time* and its content, over the summer.
- 2. As an introduction to children who are new to religious school.

The Shehekhiyanu was chosen as the first part of this review because it is recited when experiencing a "first." The beginning of first grade, then, is a most appropriate time to learn the Shehekhiyanu. There is flexibility in what order the rest of kindergarten units is reviewed.

The Shehekhiynanu, meaning "who has kept us alive" is one of the benedictions of thanksgiving we recite to God for something for which we are grateful. The Shehekhiyanu, itself, is said over something new. During contemporary times, in addition to being recited when something is a "first" (e.g. the first day of school), it is also said at moments "when we want to remind ourselves how good it is to be alive." 16

It is also said many times throughout the Jewish year: Rosh Hashana, Yom Kippur, Sukkot, Hanukkah, Purim, and Pesach.

The Hebrew of the Shehekhiyanu is: Baruch Ata Adonai Eloheinu Melech Ha'Olam, shehekhiyanu v'Kiyamanu v'Higiyanu lazman hazeh—Praised are You, Adonai, Our God, Ruler of the world, the One who has given us life, kept us alive, and brought us to this moment.

Jewish prayer is a way to communicate with God and form a community with those also engaging in prayer.

To prepare for prayer means to put everything else in our thoughts away, for a while, so that we can focus exclusively on the act of prayer. At this point, the terms keva and kavannah can be introduced with their most basic definitions. Keva, meaning fixed, is the actual form of the prayers, blessings, and songs we say, recite, and sing. Praying with keva is a good way to pray, but praying with both keva and kavannah is better. Kavannah, meaning intention, is to recite and sing the prayers, blessings, and songs when we are really paying attention and thinking about what we are saying and doing. To pray with kavannah is to pray with a full heart. In order to pray with kavannah, we must prepare to pray by clearing our minds; focusing on the words in our prayers, blessings, and songs; and feeling a connection to God. Yet, we cannot pray with kavannah alone, because we need keva to give our prayers Jewish form and content. The goal, then, is to pray the fixed prayers (keva) with a full and intended heart (kavannah).

¹⁶ Ibid.

Since the creation of this curriculum evolved out of a desire to provide children with a strong prayer foundation, it is necessary to convey that anyone who knows how to pray can be the service leader (shaliach tzibur/shlichat tzibur). Yes, a rabbi and a cantor can lead services, but so can an educator, a teacher, a song leader, a parent, or a child. In order to be the shaliach tzibur/shlichat tzibur, (use this terminology), you do not have to have a special degree or wear a special robe.

* Modeh Ani, literally meaning, "I thank you" is part of a series of prayers traditionally said at home, upon rising, before arriving at the synagogue. At its most basic level, Modeh Ani is a prayer said to God in appreciation for waking up from another night of sleep.

The Hebrew words of Modeh Ani are: Modeh Ani Lifanecha Melech Chai V'Kayam, she'hechizarta bi nishmati b'chemlah, rabbah amoonatecha. An accurate English translation reads: "I¹⁷ give thanks to You, living and everlasting God¹⁸ for You have restored my soul with mercy. Great is your faithfulness." An age-appropriate, though not exact, translation reads: "God, thank you for helping my mind and body wake after my sleep. You are trusting and faithful."

Traditionally, after one says Modeh Ani, he/she must wash his/her face and hands and then continue with other matters of morning hygiene. Yet, in Modern times, Reform Judaism has adapted Modeh Ani so that it may be said both at home and/or synagogue.

Modeh Ani was selected for inclusion in this curriculum because it conveys a message that is both beautiful and comforting to young children. Sleep can be a scary time; it is almost a temporary dying. We say Modeh Ani, because we are so thankful for waking from our deep sleep. We are ready to start a new day, and we want to make sure we let God know how thankful we really are.

The Shema is the declaration of our faith to God. We, as Jews, say the Shema when we rise in the morning and when we go to sleep at night. Additionally, we say the Shema when we praise, call out to, or question, God; when we are happy or sad, when we are hopeful or without hope (before dying); in appreciation or resignation. By saying the Shema, we achieve one of the purposes of prayer communicating with God.

There are actually three sections of the *Shema*. Each section is a passage from the Bible:

- 1. Deuteronomy 6:4-9 contains a list of *mitzvot*:
- To love God with all one's heart, soul, and might;
- To teach the words and intent of the *Shema* to one's children;
- To bind these words on one's arm and to place them between one's eyes; traditionally interpreted as wearing tefillin,
- To write the words on one's doorpost and gate, which is the basis of

¹⁷ The verb form of *Modeh* literally translates to "I" as spoken by a male. The correct form to be said by females is *Modah*. Please be aware of the gender differences. I encourage you to use both the masculine and feminine forms at all times as it is a good grammatical Hebrew pattern for children for children to be aware. Simply, from a very young age, children will know and begin to access a grammatical complexity inherent in Hebrew and other foreign languages for that matter.

¹⁸ Melech literally means king, but "God" is used here.

¹⁹ Adapted from The Complete Metsudah Siddur, Metsudah Publications, 1990.

for affixing mezuzot.

- ❖ The obligation to recite the *Shema* twice daily is based upon the phrase "when you lie down and when you rise up." Therefore, the *Shema* is included in both the *Shacharit* (morning) and *Ma'ariv* (evening) services.
- 2. Deuteronomy 11:13-22 proclaims the reward Israel will receive for observing the *mitzvot* and the punishment which will result from turning aside to serve other gods. Many of the *mitzvot* contained in the first paragraph are repeated here.
- 3. Numbers 15:37-41 begins with the *mitzvah* to wear *tzitzit* (fringes) on the corners of one's garments as a reminder to observe the *mitzvot*. It concludes with an admonition to the holy, and an affirmation of God who brought the Jews out of Egypt.²⁰

In Reform Judaism, the second paragraph and the first part of the third paragraph are omitted for reasons of repetition and theology.²¹ Consequently, both for brevity and purposes of this curriculum, the focus of the *Shema* is on mastering both the words themselves, and the concepts behind them, of the first two lines and understanding the first paragraph of the *Shema*.

The Hebrew words of the Shema are: Shema Yisrael, Adonai Eloheinu, Adonai Echad—Hear O Israel, Adonai is our God, Adonai is One. The second line is a phrase not found in the Torah: Baruch Shem Kavod Malchuto L'Olam Va'Ed—Blessed is God, whose glorious sovereignty is forever and ever. An age appropriate translation reads: All Jewish people, remember that we have only one God. We bless God who will be our God forever.

Behavioral Objectives:

At the end of this unit, students should be able to:

- 1. Offer two times, not connected to a Jewish holiday, when the *Shehekhiyanu* is said.
- 2. Explain what the word, Shehekhiynanu, means in English.
- 3. Sing the Shehekhiyanu (with help from the teacher, songleader, or parents).
- 4. Identify two reasons to pray (forming a relationship to God and creating a community).
- 5. Describe how one prepares for prayer.
- 6. Clarify who can be a shaliach tzibur/shlichat tzibur. Why?
- 7. Explain, in their own words, the purpose of Modeh Ani.
- 8. State why *Modeh Ani* is said in the morning.
- 9. Sing the Modeh Ani (with help from the teacher, songleader, or parents).
- 10. Suggest three times when the Shema is said.
- 11. Sing the *Shema*) with help from the teacher, songleader, or parents).
- 12. Recite the Shema in Hebrew and English.

²⁰ This entire section, explaining the three sections of the *Shema*, comes from Kadden and Kadden.

²¹ For more information, refer to My People's Prayer Book, Volume I: The Shema and its Blessings, edited by Hoffman.

Suggested Activities:

- 1. Sing Shehekhiyanu.
- 2. Have children take turns assisting you in leading *Tefillah Time*. Explain the terms *shaliach tzibur/shlichat tzibur*.
- 3. Sing Modeh Ani.
- 4. Sign the Shema.
- 5. Sing the Shema.22

See Memorable Moments

Suggested Resources:

- And the Youth Shall See Visions by Debbie Friedman
- ❖ 1981 NFTY Sings Chordster, p. 54
- Shalom Rav, Kol B'Seder in Concert or
- ❖ Aleph Bet Boogie by Rabbi Joe Black or
- Sing Unto God by Debbie Friedman or
- In the Beginning by Debbie Friedman or
- Gates of Song: Music for Shabbat, Congregational Edition
- Appendix A: How to Sign the Shema of Connecting Prayer and Spirituality, Kol Haneshama as a Creative Teaching and Learning Text²³, Dr. Jeffrey L. Schein, ed. or
- Signs in Judaism: A Resource Book for the Jewish Deaf Community by Adele Shuart

²² All suggested activities in this unit, with the exception of #4, were also recommended in the first half of this curriculum, for kindergartners. I suggest you do each activity only once.
²³ Attached.

FIRST GRADE UNIT TWO--HASHKIVEYNU

The Haskiveynu is an extension of the Ge'ulah, the prayer for redemption, recited in the evening service (Ma'ariv). "It emphasizes [human beings] helplessness (particularly while asleep) and begs for Divine protection to ward off physical or spiritual danger."²⁴

"The Hashkiveynu asks God to help us lie down in peace and to awaken us to life in the morning. It is recited in part to allay fears of night and darkness." Isaac Klein adds a Midrashic interpretation: Since "the talit, which symbolizes a protecting canopy, is not worn at night, we pray that God spread His protecting tent of peace over us." The prayer, itself, is much too long for children in first grade to recite. Because of this, and because the theme of the Haskiveynu is more important than the actual recitation of the words, only a small portion will be taught: Hashkiveynu, Adonai, Eloheinu, I'shalom, v'ha'amideynu, Malkeynu, I'chaim. Ufros Aleinu sukkat shlomecha. An age appropriate translation reads: Cause us to lie down, Adonai, our God, in peace and to stand, our Ruler to life renewed. Spread over us, a shelter of Your peace.

The Haskiveynu was selected for inclusion in this curriculum for the same reasons the Modeh Ani was selected—it conveys a message of beauty and comfort to young children. Sleep and darkness are scary times. Therefore, by praying to God we ensure our protection.²⁷ Since the abstractness of the Haskiveynu may be difficult for first graders to grasp, make sure to mention the reference to the familiar notion of a sukkah, a temporary shelter of peace.

Behavioral Objectives:

At the end of this unit, student should be able to:

- 1. Explain, in their own words, the purpose of the Hashkiveynu.
- 2. State why the *Haskiveynu* is said at night.
- 3. Sing a version of the Haskiveynu.

Suggested Activities:

- 1. Read one of the following books: <u>Can't You Sleep Little Bear?</u> by Martin Waddell, <u>Clyde Monster</u> by Robert L. Crowe, <u>Bedtime for Frances</u> by Russell Hoban, <u>Henry and the Dragon</u> by Eileen Christelow, <u>Harry and the Terrible Whatzit</u> by Dick Gackenbach, or <u>There's a Nightmare in My Closet</u> by Mercer Mayer. Discuss: How did the main character deal with fear of the dark? How did others help him or her? Have you ever been afraid of the dark? Who or what helped you? Explain to the students that the Rabbis knew that many people were afraid of the dark and the night. One prayer, that is only recited in the evening, asks God to protect us as we sleep and allow us to awaken.
- 2. Listen to, and discuss, the song "Lullaby" by Debbie Friedman.
- 2. Sing the Hashkiveynu.

²⁶ Klein, A Guide to Jewish Religious Practice, JTS, 1992.

²⁴ The Encyclopedia of Judaism, Geoffrey Wigoder, ed., 1989.

²⁵ Kadden and Kadden.

²⁷ Since the *Haskiveynu* is recited at night, the ways in which each child incorporates into their general prayer experience will be discussed during *Tefillah Time*.

See Memorable Moments

Suggested Resources:

- * Can't You Sleep Little Bear? by Martin Waddell or
- Clyde Monster by Robert L. Crowe or
- * Bedtime for Frances by Russell Hoban or
- Henry and the Dragon by Eileen Christelow or
- * Harry and the Terrible Whatzit by Dick Gackenbach or
- * There's a Nightmare in My Closet by Mercer Mayer
- * Renewal of Spirit by Debbie Friedman
- * "To Shelter Us" on Only This by Ma Tovu (Josh Zweiback and Steve Brodsky)

FIRST GRADE UNIT THREE—BRACHOT

"The berakhot, blesings, or benedictions, are attributed to the men of the Great Assembly (c. 400-300 B.C.E.) These blesings can be said in any language as long as they convey the same thoughts as the Hebrew text and include the basic formula of God and King [Ruler] of the Universe. Also it is required that the blessing be followed immediately by the pertinent action such as eating, smelling, or by the performance of the mitzvah.

"According to Maimonides, there are three types of berakhot.

- 1. Blessings recited prior to enjoying food, drink, or scent—Birkot HaNehenin.
- 2. Blessings recited prior to the performance of a mitzvah—Birkot HaMitzvot.
- 3. Blessings that express praise of and gratitude to God, and that petition God—Birkot Hodaah (from Berakhot 1:4)."28

There are many *brachot* from which to choose. In the interest of time, and in order to not to overwhelm the students I suggest you focus on *brachot* representing the five different senses.

❖ For Taste

(For bread)

Baruch Ata Adonai Eloheinu Melech HaOlam²⁹ HaMotzi min Ha-aretz. Blessed Are You, Adonai, Our God, Ruler of the Universe, who brings forth bread from the earth.

(For wine or grape juice)

Baruch Ata Adonai Eloheinu Melech HaOlam Boray Pri haGafen. Blessed Are You, Adonai, Our God, Ruler of the Universe, who creates the fruit of the vine.

❖ For Smell

(On smelling any other fragrance besides fruit or trees)

Baruch Ata Adonai Eloheinu Melech HaOlam, Borei Minei V'samim.

Blessed Are You, Adonai, Our God, Ruler of the Universe, who creates various kinds of spices.

❖ For Sight

(For seeing lightning, shooting stars, great deserts, high mountains or a sunrise)

Baruch Ata Adonai Eloheinu Melech HaOlam, Oseh Ma'asey V'reisheet. Blessed Are You, Adonai, Our God, Ruler of the Universe, who does the workings of creation.

(On seeing the ocean)

²⁸ First Jewish Catolog by Siegel, Strassfeld, and Strassfeld, JPS, 1973.

²⁹ Please note: the bold words repeat in every *brachah*, in both Hebrew and English, as they are "trademarks" of *Birkot haNehenin*.

Baruch Ata Adonai Eloheinu Melech HaOlam, sheh asah et Hayam Hagadol. Blessed Are You, Adonai, Our God, Ruler of the Universe, who has made the great sea.

For Sound

(On hearing good news)

Baruch Ata Adonai Eloheinu Melech HaOlam, Hatov vHaMeytiv. Blessed Are You, Adonai, Our God, Ruler of the Universe, who is good and does good.

For Touch

(On putting on new clothes)

Baruch Ata Adonai Eloheinu Melech HaOlam, malbish arumim. Blessed Are You, Adonai, Our God, Ruler of the Universe, who clothes the naked.

Behavioral Objectives:

At the end of this unit, students should be able to:

- 1. Recite one blessing, of their choice, which relates to something they appreciate (in addition to the blessings over bread and grape juice).
- 2. Recognize the formula that composes a brachah.
- 3. Recite the blessing over bread in Hebrew.
- 4. Recite the blessing over grape juice in Hebrew.

Suggested Activities:

- 1. Create for the students a five senses display. To do this, set up five learning centers in the room, one for each sense. At each station have a model or picture of the part of the body which represents the sense (i.e., a nose for smell), a tape recorder, and items involved in the *brachah*. On the tape identify the sense being used, the item involved, and recite or sing the *brachah* in Hebrew followed by the English translation. In addition, at each sense station, have children experience each sense in a variety of ways. For example, at the smell station there will be fresh flowers, perfume, and fruit to smell. At the sight station, there will be a bright light or flashlight, glasses, and magazine pictures to see. At the sound station, there will be a tambourine, bell, crushed leaves, and a plastic grocery bag to with which to experiment and hear their sounds. At the taste station, there will be sugar, salt, and fruit to taste. ³⁰ At the touch station, there will be cotton, ice, and sandpaper to touch.
- 2. Follow up activity #1 by reviewing each of the items and the sense used. Ask the students if they use more than one sense with any of the items (smelling and tasting the wine, touching the *kiddush* cup, etc.). Make a chart with the different senses at the top of each column to record responses.
- 3. Read the book <u>The God Around Us: A Child's Garden of Prayer</u> by Mira Brichto.³¹

See Memorable Moments

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³⁰ Or you may use this station as a way to serve snack. Therefore, have juice and *challah* for the students to taste and eat.

³¹ This is not an activity suggested by Kadden and Kadden.

Suggested Resources

The God Around Us: A Child's Garden of Prayer by Mira Brichto

FIRST GRADE UNIT FOUR —PERSONAL PRAYERS

It is a natural and universal phenomena for children to talk to, and pray to, God. This unit intends to portray personal prayers as a part of Judaism.

Personal, Jewish prayer may involve one closing his/her eyes so that he/she can more easily concentrate on connecting to God. The structured place for personal prayers is during "Silent Meditation" in a worship service. This same expression of prayer can also be experienced outside of a structured classroom or synagogue worship service.

Because personal prayers may be abstract in nature, as the teacher and shaliach tzibur/shlichat tzibur, your job is to create a comfortable, safe, and nurturing environment in which to engage in prayer.

Since this is the last unit in both the first grade, and entire, curriculum, use Personal Prayers as an overall conclusion. The children now have a complete prayer repertoire in that they are able to pray specific fixed prayers of the liturgy as well as pray to God from their hearts, with their own words, in their own ways.

Behavioral Objectives:

At the end of this unit, students should be able to:

- 1. Distinguish fixed and prayers.
- 2. Articulate a personal prayer, or a prayer of the heart.
- 3. State under what conditions they feel most apt to engage in personal prayer (e.g. outside, in a quiet room, next to my parents...).

Suggested Activities:

- 1. Lead a five-minute guided meditation where the students imagine the destinations of their prayers.³²
- 2. Have students draw a picture on a piece of paper where they finish the sentence, Praised be You, God, who.... These words are written on the outside edges of the paper.³³
- 3. Have students share spontaneous, personal prayers on a topic chosen either by you or by them during (during "circle time"). If a child does not want to share or is uncomfortable doing so, give him/her the choice to pass. See Memorable Moments

Suggested Resources:

I have no specific recommendations.

³² Please note you may need to modify this depending on the capabilities and needs of your students.

³³ Attached.

- Berman, Melanie. <u>Building Jewish Life: Prayers & Blessings, Activity Book.</u> Torah Aura Productions, Los Angeles. 1991. A workbook illustrated with drawings and photographs. Teaches and discusses various prayers and blessings which create culturally literate children.
- Bogot, Howard and Daniel B. Syme. <u>Prayer is Reaching</u>. UAHC Press, New York. 1981. A simple book, illustrated in black and white. Discusses prayer as living a life as a good person, interacting with parents, friends, strangers, nature, and so on. Age-appropriate for pre-schoolers and kindergartners.
- Brichto, Mira. The God Around Us: A Child's Garden of Prayer. UAHC, New York. 1966. An illustrated children's book which takes children on a journey through life. Along the way, relevant *brachot* are introduced in Hebrew and English.
- Christelow, Eileen. <u>Henry and the Dragon</u>. Clarion Books, New York. 1984.

 A children's book recommended by Kadden and Kadden to allay fears of darkness and nighttime.
- Cone, Molly. Hear, O Israel: The Shema Storybooks which include First I Say the Shema, About Learning, About Belonging, and About God. UAHC, New York. 1973. A series of children's books with stories, prayers, illustrations, and thoughts about God, prayer, and the Shema, which connects the two.
- Connecting Prayer and Spirituality: Kol Haneshamah as a Creative Teaching and Learning Text, Dr. Jeffrey L. Schein, ed. The Reconstructionist Press, Wyncote, PA, 1996. A creative guide to the texts found in the Reconstructionist Siddur.
- Crowe, Robert L. <u>Clyde Monster</u>. Dutton Children's Books, New York. 1976. A children's book recommended by Kadden and Kadden to allay fears of darkness and nighttime.
- Donin, Hayim Halevy. To Pray as a Jew: A Guide to the Prayer Book and Synagogue Service. Basic Books, Inc., 1980. A practical book, written by a rabbi, who walks readers, step by step, through basic contents and elements of the siddur and worship service.
- Encyclopedia of Judaism, Geoffrey Wigoder, ed. The Jerusalem Publishing House, Jerusalem. 1989. An abridged, yet thorough, Jewish encyclopedia.
- Gackenbach, Dick. <u>Harry and the Terrible Whatzit</u>. Seabury Press, New York. 1977. A children's book recommended by Kadden and Kadden to allay fears of darkness and nighttime.
- Gates of Song: Music for Shabbat. Transcontinental Music Publications, New York, 1987. A collection of Reform Jewish music recommended by Kadden and Kadden.

- Gates of Wonder: A Prayerbook for Very Young Children. Texts by Robert Orkand, Joyce Orkand, and Howard I. Bogot. CCAR, New York. 1989. A siddur for preschool age-kindergarten students with Hebrew, English, and transliterations, which incorporates different aspects of the worship service into its text.
- Gates of Wonder for Young People, created by Rabbi Roy A. Walter and Rabbi Kenneth D. Roseman. CCAR, New York. 1997. A children's *siddur* with illustrations that offers a variety of worship services complete with transliterations, English readings, colorful illustrations, and songs.
- Grishaver, Joel Lurie. And You Shall Be a Blessing: An Unfolding of the Six Words

 That Begin Every Brachah. Jason Aronson, Inc., Northvale, N.J. 1993.

 This book focuses on the basic formula that composes any blessing.

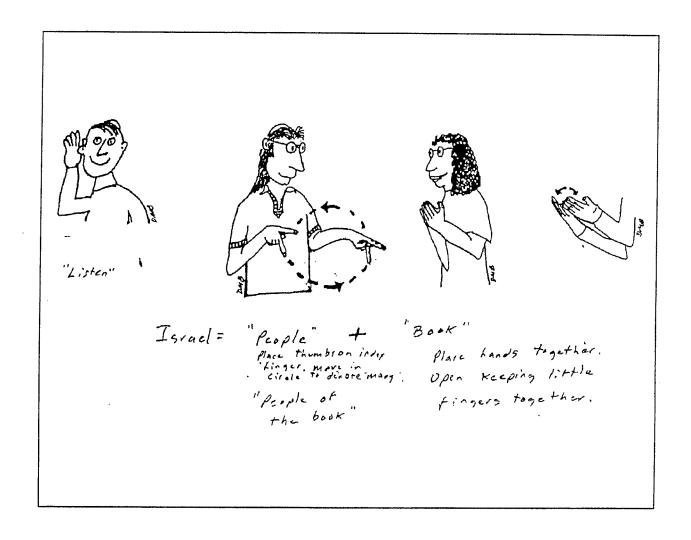
 Recommended by Kadden and Kadden.
- Hein, Lucille. Thank You, God. Judson Press, Valley Forge. 1981.

 A children's book offering reasons to be thankful to God as recommended by Kadden and Kadden.
- Hoban, Russell. <u>Bedtime for Frances</u>. Harper & Row, New York. 1960.

 A children's book recommended by Kadden and Kadden to allay fears of darkness and nighttime.
- Kadden, Bruce and Barbara Binder Kadden. <u>Teaching Tefilah</u>: Insights and Activities on Prayer. A.R.E. Publishing, Inc. 1994. A wonderfully rich book, with activities and insights galore into different issues of prayer. Includes a wealth of both traditional and contemporary resources and is divided into ageappropriate activities.
- Klein, Isaac. A Guide to Jewish Religious Practice. JTS, New York. 1992. A comprehensive book detailing most every aspect of Jewish practice and includes biblical, talmudic, and midrashic texts.
- Lipson, Ruth. <u>Modeh Ani Means Thank-you</u>. Feldheim Publishers Ltd., Jerusalem. 1986. A children's book relating the <u>Modeh Ani</u> prayer to saying thank you. As recommended by Kadden and Kadden.
- Mayer, Mercer, <u>There's a Nightmare in My Closet</u>. Dial Publishing, New York. 1968. A children's book recommended by Kadden and Kadden to allay fears of darkness and nighttime.
- The Complete Metsudah Siddur: A New Linear Prayerbook. Metsudah Publications, New York. 1990. An English/Hebrew Siddur, which is both a complete daily and Shabbat Siddur.
- My <u>People's Prayerbook, Volume One</u>: <u>The Sh'ma and Its Blessings</u>, Rabbi Lawrence A. Hoffman, ed. Jewish Lights Publishing, Woodstock, VT. 1997. The first in a series of books, focusing on the *Shema*, and all its nuances, intricacies, and beauty.

- 1981 NFTY Sings Chordster. UAHC Press, New York. 1981. Songbook of the Reform Movement for camps and religious schools.
- Pratt, Pat Nuse and Anne Stevens Allen. Occupational Therapy for Children, Second Edition. The C.V. Mosby Co., St. Louis. 1989. A general book detailing different occupational therapy techniques for children.
- Pulaski, Mary Ann Spencer. <u>Understanding Piaget: An Introduction to Children's Cognitive Development</u>. Harper & Row, New York. 1971. A thorough and Easily understood guide to understanding Piaget's stages of cognitive development in children.
- Ruffman, Louis L. <u>Surveys of Jewish Education in greater New York 1951-1952</u>. Jewish Education Committee, New York. 1957.
- Sasso, Sandy Eisenberg. God's Paintbrush. Jewish Lights Publishing, Woodstock, VT. 1992. Beautifully illustrated children's book detailing life's little things as reflections of God and prayer.
- Siegel, Richard; Michael Strassfeld and Sharon Strassfeld. The First Jewish Catalog. JPS, Philadelphia. 1973. "A do-it-yourself kit." A complete guide to Jewish activities, programs, and resources.
- Shuart, Adele. <u>Signs in Judaism: A Resource Book for the Jewish Deaf Community</u>. Bloch Publishing Company, New York. 1986. Translates Jewish prayers into American Sign Language. Recommended by Kadden and Kadden.
- Waddell, Martin. <u>Can't You Sleep Little Bear?</u> Candlewick Press, Cambridge, MA. 1992. A children's book recommended by Kadden and Kadden to allay fears of darkness and nighttime.

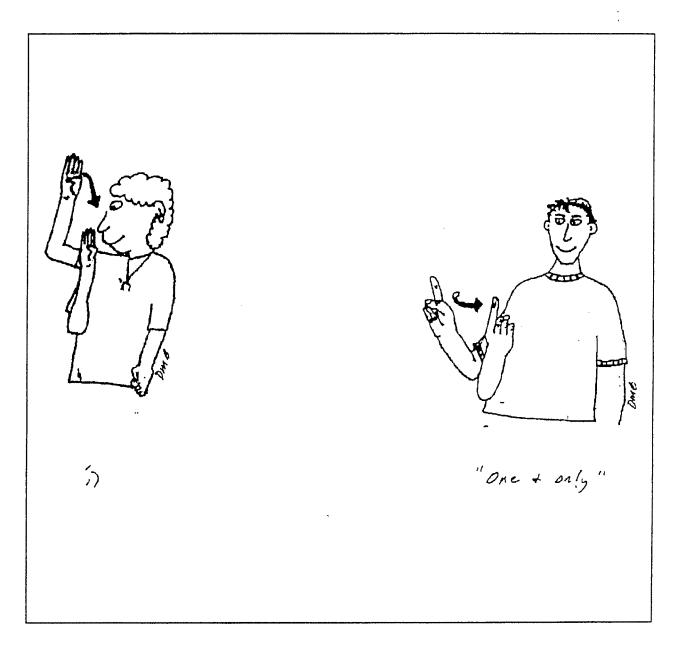
How to Sign The Shema



Shema (Hear): cup one hand behind an ear

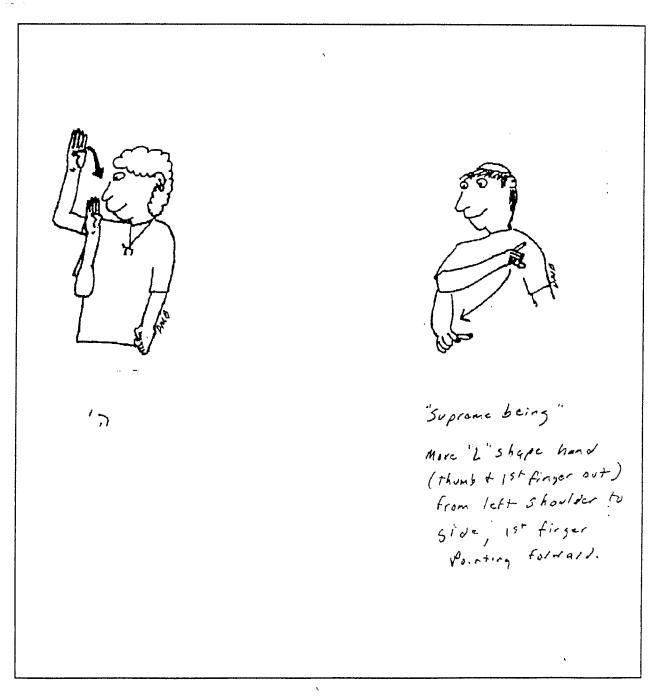
O: index finger to center of forehead

Yisra'el (Israel-People of the Book): open hands like a book, then take fingers of one hand and walk them up the fingers of the still-open other hand



Adonay (God): (slowly) starting at the shoulder, move one hand to the opposite waist/hip, as if drawing a diagonal across body where a sash might go

Ehad (One): hold up one finger (symbol for one), and then make rings out of thumb and forefinger on each hand and link the two rings together (symbol for eternity)



Adonay (God): (slowly) starting at the shoulder, move one hand to the opposite waist/hip, as if drawing a diagonal across body where a sash might go

Eloheynu (Our God): one hand open flat, with fingers together: swivel that hand in scooping motions and end with the pinkie side against your chest (emphasizing that this is our God)

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Blessed are You, Long

tternal ...

rims ruminal sovereign... Fraised are You, Adonal our God, Roller of A =

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Eternal our God, Ruler of ARE YOU, PRAISED