THE WEEKDAY MORNING SERVICE: A PRAYER CURRICULUM FOR CAMPS

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RATIONALE

Prayer can be defined as the act of a person addressing himself/herself to God. The Sages gave us the ability to pray or express our innermost thoughts and feelings by providing us with a formal structure of established prayers. This structure is called keva. For the Rabbis, attaining kavannah, or devotion, was the prerequisite for true prayer. In other words, kavannah is the spontaneous outpouring of our heart's devotions before God. You can't read about kavannah in the siddur or in the Bible. Kavannah can be attained without even realizing it. But attaining kavannah comes only after familiarity with the keva.

Jewish prayer is different. Jewish prayer is special. It uses the language of the Bible and expresses the basic values of the Jewish people. Jewish prayer reflects our past experiences and expresses our hopes for the future. Although the words were written centuries ago, Jews of every generation still derive meaning and feeling from the prayers of the siddur; they still can attain kavannah through engagement with structured prayer.

When one stands before God in prayer, they are not standing alone but rather as part of a community and part of the generations that have stood before God. Jewish prayer is community prayer. There is a fixed constant which always remains the same, binding the Jewish communities of the world together. The keva, or fixed prayer routine or tradition, has evolved over time, but the core has remained constant in different ages and a variety of contexts. Keva is what links one worship experience to another and links one community of Jews to

another. It is what enables a Jew from Los Angeles to walk into a synagogue in China and still understand the Shema.

Camp is the ideal place to teach the keva of our Jewish prayer service. You have a community of people gathered together for a four week period with tefillah integrated into the routine at least three times a week. Camp is a place where children explore their Judaism. It provides a safe environment for learning, trying new ides, and finding comfortable styles of worship. Camp tefillah is a chance for campers to creatively express their Judaism; to try to attain kavannah in their worship. For all of these reasons, camp seems to be an ideal environment for teaching the keva, or structure, of our prayer service in hopes that campers eventually work towards attaining kavannah. Also, because the campers have at least one opportunity to lead their own tefillah, they will have the opportunity to take what they have learned and apply it in their service.

The course, intended as a session long study unit for 5th through 7th graders, will not only outline the prayers in the Reform siddur that is used at camp and in their home synagogues, but will include sessions on the meaning of prayer. It seems that becoming fluent in the language of the prayers has become the goal of preparation for one's Bar/Bat Mitzvah. This course is designed to help them feel comfortable with how they read while also developing an understanding of what they are reading. The lessons will take the campers through the weekday prayer service, focusing more on the meaning of each prayer than fluent reading, which will come over time. The course will enhance the community's services by helping the campers to develop a personal

connection to the traditional prayers. It is hoped that the course will give the campers an understanding of what the prayers mean and how they speak to them in their lives, as well as making them more comfortable praying as part of the Jewish community.

Jewish liturgy is a reflection of our struggle with God throughout the generations. To understand Judaism, one must understand Jewish prayer and its role in the life of Jews. Keva and kavannah allows one to pray as a Jew. It binds each person to the Jewish community and allows them to experience prayer as part of that community, standing before God. It also makes us keenly aware of our role in continuing the tradition of Jewish prayer through tradition and spontaneity; keva and kavannah.

GOALS OF THE CURRICULUM:

1. To enable campers to become more familiar with the prayers of the weekday morning service.
2. To develop a comfort with the prayers and the prayer service.
3. To provide campers with experiences that will give campers a more meaningful and personal connection to the weekday morning prayer service and prayer in general.
4. To enable campers to understand the meaning of the prayers studied.
5. For campers to form a connection between the prayers and their lives.
6. For campers to find Jewish values inherent in the liturgy.
7. For campers to understand the role Jewish history and the hopes for the future play out in the weekday morning service.

Dear Educators and Teachers:

My ideal vision of this curriculum would be to have the liturgy taught during the Hebrew hour. During this time, they could learn prayer Hebrew: how to read each prayer, key words, and roots. This might eliminate any problems with those who don't know Hebrew because it is possible to have two tracks: readers and non-readers. It is possible that the non-readers can be taught to read during the summer, even if it means an extra period of Hebrew tutoring. If the Hebrew was to be taught during the Hebrew hour, one can concentrate on meaning and content in the Shiur or study period. It is important to carry out the theme of tefillah in as many of the daily activities as possible and using the Hebrew period to teach the prayers allows for continuity. Also, I am not sure of the message teaching in transliteration sends out. We want our students to learn Hebrew and to read the prayers from the siddur in Hebrew. The structure will have to vary depending on the camp schedule.

Another important thing to keep in mind is that we don't want to make camp like religious school. Placing too much emphasis on teaching prayer reading and vocabulary could be detrimental. Campers *will* learn the prayers just from being at tefillah all summer. It is not crucial that each camper walks away from each lesson fluent in a new prayer. Let them learn it slowly and by experiencing it. The Hebrew time, or the time when the prayers are taught should be geared to familiarize them with the prayer.

Song sessions are another time to incorporate the study theme. The song leader can teach various melodies for each prayer. This will not only help the campers learn the words of the prayers in a fun way, but since different congregations use different melodies, it will enable them to participate in services in a variety of congregations. It is my hope that the theme will be incorporated in any way possible throughout the day, but that will vary from camp to camp.

MEMORABLE MOMENTS:

1. To end the curriculum for the summer, campers can take a walk through the siddur as a culmination to the summer . This could be done in the form of a Burma Shave Hike, in which individual stations are set up along a path. Campers travel along this path alone or in pairs. Each station would be a different prayer in the Shabbat morning service with a different activity pertaining to that particular prayer. The purpose of the activities would be a review of the meaning of each prayer, the order of the Shabbat Morning service, and to allow the campers to express the meanings they have each discovered for each prayer. For example, a station on Yotzer Or could have the words of the prayer on posterboard for campers to read individually. The activity for this station could be having each camper illustrate on butcher paper one thing that God created or their interpretation of the prayer. After all campers have completed this station, you would have a mural of the different things God is the creator of and the variety of meanings of the Yotzer Or. At the end of the path, all campers and staff with join together for a ceremony or wrap up. One possibility would be a Kabbalat Siddur, in which each camper in the unit gets their own special siddur to take home; possibly one that has been created throughout the summer, or one that was used to study with during the summer session.

2. The second memorable moment could be used as an exercise while teaching the Yotzer Or prayer. It is on the theme of creation and in the form of a guided fantasy. Campers would be led in to a reasonably dark room by staff and instructed to lay on the floor. Once all campers are situated and the laughing has ceased, one staff member will lead the group through a guided fantasy, taking each one of them through the days of creation. The story would need to be written in such a way that the campers actually feel as if they are present during the time when the world was created. Music of birds chirping can be used, or water, etc. After the guided fantasy, turn the lights back on. At this point, campers will be instructed to write a journal entry or story as if they were present on a certain day of creation (which ever day they choose). They can use any means to write it and can illustrate it if they wish. The key is to get them to feel as if they were really there.

3. A third memorable moment, focusing on the theme of redemption and the history of the Jewish people, a reenactment of the Exodus story, could be the closing event of the unit on the Shema and her blessings The unit of campers could "live" for a brief time (the first part of an evening program or during dinner) as slaves in Egypt, then be freed in the middle of the program, then be chased and miraculously freed. The program should put more emphasis on the freedom than the slavery experience. The program would take a great deal of preparation and staff involvement, but I think it would

give campers a visual or experiential view of what we say when we sing the Mi Chamocha.

4. A fourth memorable moment on the theme of revelation and the Jewish value of Talmud Torah (the study of Torah) could be used at some point in the unit on Torah, either as an introduction or a concluding event. A tour of the Torah would provide campers with an experience many may not have had. The campers would have the opportunity to study the Torah up close. With all campers sitting on the floor in two rows with tallitot spread over their knees, the education director, rabbi, or staff member would take the Torah out of the Ark and unroll it so that it rests on the legs of the campers, as the Torah should not touch the ground. The leader would then point out some the physical characteristics of the Torah as well as its lack of vowels, the writing, spacing, how chapters are divided, etc. Possibly, depending on Hebrew level, the leader could demonstrate how one finds their place in the Torah before reading from it. This experience would allow the campers a hands-on learning experience with Judaism's most precious book. All that is needed is the leader's knowledge about the Torah.

5. The session could culminate with a Shabbat morning service on the final Shabbat of the session led by those campers who have completed this curriculum on prayer. The readings should come from the campers and could be an accumulation of writings done during each unit. The group should come up with their theme and then split up to find parts or write parts on the theme. The service should integrate the themes that have been studied of Jewish values, Jewish history and hopes for the future, as well as the personal meaning the campers have found within the prayers. It is important to remember that we don't write or create services, we just organize or orchestrate services!

6. An ongoing memorable moment could be to have campers keep a prayer journal throughout the summer. It will probably be difficult for kids to write in them on their own accord. For this reason, time should be incorporated into the daily schedule for this activity. It could be just 15 minutes before lights out or the last few minutes of the study period. The journals should be free form, with campers choosing what they want to express and how. It should reflect prayer and how they feel about what they are learning, about prayer, about the prayers, and the personal connections they are making.

7. Another ongoing memorable moment could be to have campers create their siddur throughout the camp session. This activity could be combined with the journal or done separately. Pre-made "siddurim" could be made by staff including a different prayer that will be studied on each page or the campers could be responsible for creating their siddur from scratch. Regardless, campers should include readings or artwork to go with each prayer of the

Shabbat Morning Service. The last portion of each study session could be devoted to individual time to work on the siddurim. The individual time will give campers a time to reflect on what they have learned and try to express these feelings in such a way that they are recorded not only for themselves but for their families to see once the summer has concluded. Each camper could receive their completed siddurim at the end of the session, possibly after the Burma Shave Hike.

CURRICULUM UNITS
Based on 20 lessons

I. Introduction (3 lessons)
   A. What is prayer? The idea of community prayer
   B. Keva vs. Kavannah
   C. Our relationship with God

II. Shema and Her Blessings (6 lessons)
   A. Barechu
   B. Yotzer Or
   C. Ahavah Rabah
   D. Shema
   E. V'ahavtah
   F. Geulah

III. Amidah (4 lessons)

IV. Torah Service (3 lessons)

V. Concluding Prayers (2 lessons)
   A. Aleinu
   B. Kaddish

VI. Conclusion (2 lessons)
   Review of the prayers and concepts learned

UNIT I
AN INTRODUCTION TO PRAYER

Unit one serves as an introduction to the summer study unit on prayer. It is based on 3 lessons, each one introducing a theme that will carry itself through each of the six units. This unit will provide the campers with some of the tools and language they will need to help them on their journey through the siddur. The structure of the curriculum is set up so that the campers will be exposed to the prayers in the order in which they occur in the siddur. This should help in learning the structure of the Shabbat morning service, as well as the content and meaning.

Three types of concepts will be introduced in this unit and will be reinforced throughout the summer. The first concept is that of prayer and the Jewish values that are expressed in the prayers. What is prayer? Prayer is addressing oneself to God. Jewish prayer uses the language of the Bible and expresses the **values** of the Jewish people. It is important that campers understand that when one stands before God in prayer, they are not standing alone, but rather as part of a community. Prayer can serve many different purposes: praising or blessing God for good things, petitioning or asking God for something, thanking God, or thinking to oneself about a particular part of one's life. While God should be discussed throughout the curriculum, it is introduced here in order begin the campers' journey to discover what God means to them. It is not an easy subject to discuss and therefore, by introducing the roles God plays in the worship service, they can begin processing their own thoughts. Prayer can also come in many different forms and can occur in many different situations.

The second concept is that of keva and kavanah. Keva is the formal structure of the prayer service, while kavanah is the intention, devotion, concentration, or focus with which one prays. In the beginning, the Rabbis were opposed to writing down the prayer, but eventually lost the battle. However, the rabbis emphasized the importance of attaining kavannah while praying. One must not race through the prayers, but concentrate and pray with feeling. Attaining kavannah is not easy. Some feel that one must know the keva in order to attain kavannah, but one can pray with kavannah without the keva. While teaching the prayers, it is also important that campers begin to attach their own **personal meaning** to each prayer. This will be emphasized throughout each unit. It is hoped that by the end of the summer, the campers will learn the keva of the worship service and begin the journey to attaining the kavannah.

The third concept the campers will be introduced to is the history of the Jewish people and the hopes for the future, a message that many of the prayers try to convey. These themes can be found in every unit and will be emphasized throughout the summer. One important historical event retold through the words of our prayers is that of the Exodus from Egypt. Campers will have the opportunity to learn not only about the Mi Chamocha as a song we sing during

Tefillah but also as a description of a very important event in Jewish history. This lesson should discuss the idea of what history is and what it means to us as Jews, as well as why it is important for prayers to discuss the future.

Throughout the units, it will be possible to take these concepts and plug them into each prayer or set of prayers. For example, when learning about the V'ahavtah, campers can learn the structure of the prayer and its meaning, as well as the Jewish values that are described. While each lesson will vary, these concepts will always be applicable.

Objectives: Campers should be able to:

1. Explain what prayer is in their own words.
2. Express their feeling towards God at this point.
3. Explain keva and kavannah and the difference between the two.
4. Explain the purposes of prayer and when one can pray.
5. Describe what a value is and list three Jewish values.
6. Define history and future and explain why prayers talk about both.

Suggested Learning Activities:

1. Have students write their feelings of what prayer is and what it accomplishes. Have them take a few minutes to think to themselves and write down these feelings. When you come back together, ask for volunteers to share their thoughts. The leader can read the quotes on page 16 of Shema is For Real and lead into a discussion on the meaning of prayer and why we pray.

2. Staff centered discussion including a swapping of stories about prayer experiences or beliefs about God or what are Jewish values.

3. Every camper is asked to write a story/reaction to prayer on a sheet of paper, without signing his/her name. These are collected, read to the group, and a discussion commences about the meaning of prayer. This can be done in small groups or one large group.

4. The group is broken into groups of three. Within each group, members are asked to share either (1) their earlies memory of tefillah; (2) best memory/reaction of a service; (3) worst memory/reaction. The groups are told that when the whole group is brought together, each member of the group will have to present one of the stories/reactions of someone else in their triad as their own. Go around sharing these experiences and then focus on (1) the trends, and (2) the notion of communal rather than individal experiences (such as will be had at camp) (From Shema is For Real Teacher's Guide)

5. "Ask the rabbi or educator" session on God and prayer

UNIT II
SHEMA AND HER BLESSINGS

This unit opens up the study of the prayers that make up the Shabbat Morning service. It is based on 6 lessons, each covering one of the prayers in this unit; Barechu, Yotzer Or, Ahavah Rabah, Shema, V'ahavtah, and the Geulah.

The Barechu is not part of the Shema and her blessings, although it has been included in this unit. The Barechu is the call to worship. At this point, the rabbi, or service leader invites everyone to join together in prayer. The Barechu is a public, not a private prayer. A key word to be taught is the root; meaning 'to bless' or 'to praise.' This root will be seen in many of the prayers studied and opens blessings we say, such as the kiddush or motzi.

After the Barechu, the first part of the service is a series of b'rachot, or blessings, that surround the Shema. Within the blessings, we learn about the previously mentioned themes of Jewish values, history and the future.

The first blessing following the Barechu focuses on the theme of creation. Yotzer Or praises God for the creation and affirms that the act of creation is an ongoing process. It focuses on God as the creator of light and the creator of all things. Although only the Yotzer Or will be taught, it should be mentioned that a different text, the Ma'ariv Aravim, is used in the evening service. The Ma'ariv Aravim praises God for bringing on the evening, for controlling light and darkness, for the seasons, and for ordering the stars in heaven.

The next prayer before the Shema is Ahavah Rabah, focusing on revelation. This prayer, as well as its evening counterpart, Ahavat Olam, are both found in the Talmud. Both prayers focus on the values of God's love for the Jewish people, which is represented by God revealing or giving the Torah and the mitzvot to Israel. Ahavah Rabah literally means 'great love.' God has chosen the Jewish people to reveal the Torah to, so that we will know how to live within God's creation. Revelation goes both ways: we ask God to teach us, therefore, Ahavah Rabah is actually a prayer for ourselves.

The Shema is probably the best known prayer and very often the first prayer a child learns. Often times, it is also the last prayer recited before death. Rabbi Hayim Halevy Donin wrote, "The Shema is said when our lives are full of hope; it is said when all hope is gone and the end is near. Whether in moments of joy or despair, in thankfulness or in resignation, it is the expression of Jewish conviction, the historic proclamation of Judaism's central creed." (*To Pray as A Jew*, 44) The Shema speaks of one God; that we worship God alone. The second phrase was inserted by the Rabbis as a commentary. The Shema consists of three paragraphs from the Torah; Deuteronomy 6:4-9; Deut. 11:13-22, and Numbers 15:37-41. Theses three passages make up the main part of the first section of the Shabbat morning service. Because of the specialness of the Shema, many people cover their eyes or hold the tzitzit on their tallit. The Shema is included in both the Shacharit and Ma'ariv services.

Reform liturgy omits the second paragraph and the first part of the third paragraph of the Shema. It was omitted because of a difference in theological beliefs of reward and punishment, as well as an effort to de-emphasize the commandment to wear tzitzit. The V'ahavtah, the paragraphs following the verses of the Shema, is an example of study as a mode of worship. The prayer teaches the values of God's love, the duty to teach, to learn, and to remember. It says that only when we truly love are we able to live by the Torah that God has given to the Jewish people. The prayers deals with several mitzvot, or commandments: the mezuzah, tefillin, and reciting the Shema in the morning and the evening. The V'ahavtah is recited sitting down.

The final blessing of this section is the Geulah, acclaiming God's redemption of the Jewish people. This prayer includes both a lesson about Jewish history and hopes for out future. In his blessing, we give thanks for freedom; it takes us back to look at the archetypal redemption from Egypt. After we take a look back at our history, we look towards the future to a time when everyone is free, hopefully forever. The Mi Chamocha is included in this section; a poem from the Torah praising God after the Exodus from Egypt.

The Shema and her Blessings follows a pattern; going from creation to revelation to redemption, which are considered to be the three cornerstones of Jewish thought.

OBJECTIVES: Campers should be able to:

1. Recite the order of prayers in this unit
2. Recite the Shema and explain it's meaning
3. List two Jewish values found in the prayers of this unit
4. Explain what part of Jewish history the Mi Chamocha discusses
5. Convey the personal meanings that the prayers hold for individual campers

SUGGESTED LEARNING ACTIVITIES:

1. Yotzer Or- "Blind Walk": working in groups of two, have one partner blindfolded and one partner serve as a guide to the "wonders of nature." Have the partner lead the blindfolded partner through touching, hearing, and even tasting the world around them and then have the partners switch roles. Be sure to have staff on guard throughout the activity. As a wrap-up, discuss what was observed and what it has to do with the Yotzer Or prayer.

2. *Yotzer Or*: Take the group out into a field and have them sit down and close their eyes. Have them feel around themselves and imagine what the terrain is like. Ask each member to describe the setting at a different time of the day, of the year, etc. What is it like in the winter, at midnight, in April, when the sun rises, etc.

3. *Ahavah Rabah*: In groups of no more than 10, give them the following scenario: We have one hour before a nuclear attack hits us. We have two tasks: 1) Draw up a list of things we will bring with us into the shelter (beyond the basic survival things). 2) Come up with a set of rules for the shelter. How does this list compare with Jewish laws and values?

4. *Ahavah Rabah*: discuss in small groups of 5-8 campers with one staff member, the two name of God in this prayer, av and melech. It is a prayer about love and law. What is the difference between parent's love and a ruler's love? What is the difference between parent's law and a ruler's law? How do they describe our relationship with God? How is the idea of "trust" connected to the idea of "love"? Think about parents, police and rulers. Each group should come up with a list of similarities and differences between the laws of parents versus those of a ruler. What are some of God's laws?

5. *Ahavah Rabah*: Have each camper compose a letter to someone who loves them, reflecting an understanding of that love. These letters can be shared amongst the group or kept to themselves. How does this love compare to the love discussed in this prayer? This activity can be done in conjunction with the discussion.

6. *Ahavah Rabah*: Make a list of instructions for how to love God. This list can be illustrated and displayed in the Beit Knesset for the entire camp community.

7. *Ahavah Rabah*: Make a list of all the things parents do for us and the ways they show they love and care for us. Make another list of all the things God does for us and the way God shows love and care for us. Compare the two lists. Have campers compose a story, skit, poem, or a song about what it would be like if our parents or God didn't love us so much. This exercise can be done individually or in small groups and read aloud. This exercise is to emphasize our need for rules, as given by parents and God.

III. Shema

1. Listening exercises: How much can you hear around you? Your own heart beat? Nature? Other people, etc? This leads to a discussion on Shema meaning to listen.

2. Have small group discussions on commandments, teaching the word 'mitzvot', and what it means to follow God's commandments (in a Reform context). Have each group make banners about God and following God's commandments.

3. Teach Shema in sign language. The campers can then teach it to the entire camp at some point in the summer session. This is merely an activity reinforcing the learning of the words of the Shema and the value of helping others, in this case those who are deaf. It will also give the campers something they can take home with them and share with their friends and family.

4. Look at the Shema in the Torah. Unroll the Torah to Deuteronomy 6:4. Have a camper read the text and see if they can identify anything special about how the text is written. Two letters are enlarged: the ayin so that it is not mistaken for an aleph and the dalet so it is not mistaken for a resh. If this were to happen, the text would read differently, saying, "Perhaps, Israel,...our God is another god." The letters, ayin and dalet, together make up the word 'ayd', meaning 'witness.' When we say the Shema, how are we like witnesses? (*Teaching Tefillah*, 51).

IV. V'ahavtah

1. This prayer commands us to teach mitzvot, or commandments, to children. In small groups, have campers role play. The V'ahavtah teaches us to do many things: loving God, remembering God's commandments, teaching them to children, etc. Someone who knows nothing about the V'ahavtah approaches them. What would they teach them about what the prayer is saying? How? Then, on butcher paper, write "What I would teach about the V'ahavtah" in the middle of the paper. Have each camper draw a line and write the things they would want to teach. As a group, discuss what they wrote and why.

2. The V'ahavtah-thon: This activity requires a great deal of staff support. An activity is set up for each major phrase of the V'ahavtah. At each station, there is a sign with the quote, an activity to do, and a staff person. Each camper is given a check off sheet of activities to complete. These activities can be done in any order.

A. Teach them diligently- a short form of the Whole Torah
B. Sit-Walk-Lie-Rise- a timed event where first you sit at a table, say motze and eat a cracker, walk to a bed, lie down and say the Shema (before going to sleep), and then get up and say Modeh Ani
C. Bind-Hand, Sign-Eyes- learn to put on tefillin
D. Write- Doorposts and Gates- copy perfect copy of Shema
E. Remember-Do-Commandments and be Holy- From a list of 100 of the 613 mitzvot (Encyclopedia Judaica has a list) check how many you have ever done. Check how many you have heard of .

(from Shema is For Real Teacher's Guide, pg. 20)

V. Geulah

1. Cut out newspaper articles about people who are not free today. Have campers write prayers about these people, asking God for their redemption. Make a collage to display with all of the articles and the prayers they wrote.

2. As a set induction, read the story in Shema and Company, pg. 138, "The Big Hand at Freedom Rock." The story introduces the Geulah in such a way that the kids can relate.

3. Read Exodus 15:19-21. Teach and sing Mi Chamocha. This is a prayer that discusses an important event in Jewish history. Imagine they were the Israelites and write a diary entry expressing what they saw and felt as they were redeemed.

4. Teach *"Emet"* song. *Emet* means truth. Is What is truth and why is it important to tell the truth? Is it a Jewish value? How does truth relate to God? This activity can be included as part of another activity or as a question in a discussion group.

5. Rosencranz and Guildenstern are Dead- Tom Stoppard's play includes a game called questions. The only rule is that every question must be answered with a question and no question can be repeated. Using a copy of the play, play it for awhile and see how frustrating life is with no truths, no statements, nothing taken for granted. In the play they score it; three statements loses a game, three games loses a match (scores are not statements)
**refer to page 21 of Shema is For Real Teacher's Guide

UNIT III
THE SHABBAT AMIDAH
GIVING THANKS TO GOD

"According to the Talmud, a spine is made up of 18 bones. The Amidah, which was originally made up of 18 Brachot is the spine of the Jewish people. The brachot of the Amidah is the way we stand up straight as Jews- and it is the way we orient ourselves." (*Shema is for Real*, pg. 89) Rabbi Haninah explains the structure of the Amidah in this way: "While saying the first three brachot one resembles a servant who praises his master. During the middle brachot, one resembles a servant requesting gifts from her master. During the last three brachot, one resembles a servant who has received his gifts and takes his leave." (Brachot 34a) Using this metaphor, we can think of the Amidah as having three parts: praise, petition, and thanksgiving.

This unit will consist of four lessons dedicated to studying the Amidah section of the service. On Shabbat and festivals, the petition section of the Amidah is omitted; it is considered improper to make requests of God on days of rest. Instead, a single blessing sanctifying the day replaces the petitionary brachot. While we won't say the petitionary brachot on Shabbat, I do feel it is important to include them in the curriculum. They should be able to recognize them when they go to a weekday service.

The first three brachot are prayers of praise. They include the Avot, G'vurot, and Kedusha. The Amidah section begins by approaching God and praising God for the marvelous things God is and God does. This is based on the Talmudic passage, "A person should always utter the praises of God before offering one's petitions." (Brachot 32a)

The first bracha, the Avot, identifies God as the God of our ancestors: Abraham, Isaac, and Jacob. Today, many congregations also include the matriarchs: Sarah, Rebecca, Rachel, and Leah. We see that the God of our ancestors is <u>our God</u>. God is God of the past, present, and future.

The G'vurot, the second bracha, answers the question of the attributes of the God of our ancestors. G'vurot means 'power' or 'strength.' God is powerful; God has the power to heal the sick, free the captive, and keep faith with the deceased, and gives life to all. It is through these acts that we learn how to imagine God.

The third bracha, the Kedusah, emphasizes God's holiness. This is a difficult bracha to teach and is likely to confuse children. The Kedusha is an elaborately constructed poem recalling how the angels on high praised God in Isaiah 6:3. The centerpart of the Kedusha is derived from this verse; "Holy, Holy, Holy." This bracha is an "expression of awe in the face of the inexpressible and unfathomable Being, the Divine" (*Gateway to Prayer*, 61).

The 12 petitionary prayers follow the prayers of praise, except on Shabbat and festivals. The brachot begin with petitions for individual well-being and end with

petitions dealing with national requests. The 13 brachot request from God: 1) wisdom 2) repentance 3) forgiveness 4) redemption 5) healing for the sick 6) a year of blessings 7) return from exile (freedom) 8) justice 9) righteousness 10) peace for Jerusalem 11) deliverance 12) acceptance of our prayers. These brachot reflect the ideology of the Reform movement. Some have been changed from the traditional siddur and the original bracha directed against slanderers has been altogether omitted.

Kedushat Hayom is the bracha said on Shabbat. It is the first bracha that is unique to the Shabbat liturgy. Within this one prayer, which sanctifies the Sabbath, most of the themes are emphasized: God's holiness and compassion, Torah, creation, God as Israel's redeemer and hope for the future. These themes can be explicitly seen in the Gates of Prayer for Shabbat, but not explicitly in the Hebrew. The bracha is devoted to the true meaning of Shabbat and what it is devoted to: making time holy.

The Amidah section ends with prayers of thanksgiving: Avodah, Hoda'ah, and Birkat Shalom. We thank God in advance for any of the blessings that will come to fruition. The Avodah prayer began as a prayer for the restoration of the Temple and of the sacrifices. Reform liturgy removed this meaning and the Avodah prayer became a prayer for the acceptance of our prayers. Our prayers should answer themselves, bringing us closer to God.

Hoda'ah is a blessing of thanksgiving. We thank God for compassion bestowed upon us. It also reminds us of God's centrality in our lives. By saying a blessing of thanksgiving, we keep God's miracles alive in our minds.

The last bracha in the Amidah section is a blessing for peace, Birkat Shalom. While the focus is on peace, the word shalom means so much more. It also means 'wholeness' or 'completeness.' When we say Birkat Shalom, we are asking God to make the word whole or complete by fixing what is broken.

OBJECTIVES FOR THE UNIT: Campers should be able to:

1. Name (in Hebrew and English) and describe the blessings of praise and the blessings of thanksgiving.

2, Explain that Kedushat Hayom is the special blessing said in place of the petitionary blessings on Shabbat.

3. List the themes present in Kedushat Hayom and explain why it replaces the petitionary brachot.

4. Explain that there are 12 bakashot, or petitionary prayers, and name 4 in Hebrew and English.

5. List the first three and last three brachot in order.

SUGGESTED LEARNING ACTIVITIES

1. Campers can create a collage for each bracha. The collage should express the ideas of the bracha, Jewish values portrayed, any historic event or hope for the future, while incorporating their own personal meaning. Use fabric, buttons, decorative trims, paints, markers, or old magazines. They can leave the poster board whole or cut it into a shape. The collages can be done individually or in small groups and they can be shared with the whole group. Each camper or group can indicate which bracha they illustrated or campers can guess.

2. Experiment with prayer choreography in order for each individual camper to find his/her own prayer style. For example, some stand for the whole Amidah, while others sit after the Kedushah, some say all of the brachot together as a congregation, others do it all silently or some together and some silently. See Joel Grishaver's 19 Out of 18 for more choreography ideas.

3. *Avot*- Have campers create a family tree to give them concrete examples of people in their own lives to use when calling on God in prayer. Write a prayer about someone in their family and something great that they accomplished. Discuss the importance of living up to God's expectations and how we can do this. How does this relate to the Avot prayer?

4. *G'vurot*- Have each camper pick a hero from Jewish history and identify why they have chosen him/her as their hero. What have they learned from their hero. What did their hero do to help the world grow? This can be done in the form of discussion or research in the camp library. They can make banners outlining the attributes of their hero.

5. *Kedusha*- Holiness hunt. Have campers walk around the camp grounds (preferably in small groups with a staff member as facilitator) looking for things God made that can be considered to be holy. Have them make a list of these things. For a more creative (expensive) program, it could be a Polaroid scavenger hunt in which they must take a picture and be able to explain to the entire group why it represents holiness. Be sure to stress that holiness is a Jewish value and why. They can also come up with their own reasoning why holiness would be considered a value. Before starting the exercise, their is a great story about how God defined holiness to Adam and Eve that could be used as a set induction to the program and a discussion. The story is called, "What's Holy?" and can be found in Marc Gellman's book, God's Mailbox.

6. *3 Blessings of Praise*- in Joel Lurie Grishaver's book, 19 Out of 18, there is a story about hero worship that can be used as a set induction for a lesson on these brachot (pg. 16)

7. *Kedushat Hayom*

a. Look at the two texts of the 10 Commandments (Exodus 20:2-14 and Deuteronomy 5:6-18) to find different meanings and implications behind Shabbat and what we are supposed to do and not do.

b. Have small group discussions about the meaning of Shabbat to them and what could be done or not done to sanctify Shabbat. What does it mean to sanctify something? What do we do here at camp to sanctify Shabbat? What more could we do?

c. Create a picture of Shabbat with paint, collage, handmade Midrash, etc. Include all of the things this bracha discusses--God, Torah, the future, the chosenness of the Jewish people. These pictures could be Shabbat decorations for the camp.

d. Have each camper write a personal covenant between them and God. Discuss what a covenant is. Also, design a sign or symbol that will represent this covenant. Why did they choose this?

8. *Avodah*- Have small groups come up with skits about prayer. Does God answer our prayers? How do we know? Is prayer different at camp than at home? How? Is prayer different today than back in Jewish history? How?

9. *Hoda'ah*- Write a prayer of all the things we are thankful for--material and immaterial. We should think about all of the things we take for granted to be aware of the miracles in our lives. What are some of these miracles? Is there anything we can do to not take things for granted? This prayer can be included in their individual siddurim.

10. *Birkat Shalom*

a. Listen to the different versions of Oseh Shalom (consult NFTY chordster, Debbie Friedman, Craig Taubman, etc.). How does the mood of the song affect the person praying? Are certain melodies better for certain situations? For example? Music is a great way to teach the prayers--they are catchy and fun.

b. Create a giant mural of all the things in the world that need fixing. This mural should be hung in the Beit Knesset or in some place to remind all of camp the importance of praying for peace. What would the world be like if there was nothing that needed to be fixed? What if there was no need to pray for peace?

11. *Teaching the Bakashot*

In order to ensure that campers know at least four of these blessings, they can be divided up into small groups, each with a staff member. Each group would have the task of researching 3 to 4 blessings. They can take the siddur and look at the text and make some sort of presentation to the group about what each bracha asks for from God. As each group presents, a chart of poster can be make that will include all of the petitionary brachot. Another idea is to give each group a file folder. On one side of the folder is the bracha written in Hebrew and in English. The other side has a form which they must complete,

including such things as the main idea, request being made, key words, Jewish values expressed, etc. The files can be kept as a reference for the group and the camp as a whole. This activity could last one day or several depending how in depth the research is to be.

**19 Out of 18 and Shema is For Real, both by Joel Lurie Grishaver, are excellent resources, along with Teaching Tefillah.

UNIT IIII
THE TORAH SERVICE
THE STORY OF THE ARK

Joel Lurie Grishaver refers to this part of our service as a remake of "Raiders of the Lost Ark." The Torah service is the time we take the Torah out of the ark and ask God to lead us. The Torah is more than just a document for the Jewish people; it has profound meaning. It is a book of laws, instructing us how God wants us to live our lives; it is a book of stories, making a moral point; and it is a history of the Jewish people.

The tradition of reading the Torah in public comes from Nehemiah 8:5-8: "And Ezra opened the book in the sight of all the people... And when he opened it, all the people stood up. And Ezra blessed the Lord, the great God. And all the people answered, 'Amen, amen...' And Ezra and his associates read in the book, in the Law of God, distinctly, and they gave the sense and caused them to understand the reading."

We continue to follow many of these same traditions today: the congregation rises, a blessing is said before and after the reading, the text is usually translated and an interpretation is given.

In the blessing before the Torah reading, we thank God for choosing the Jewish people to receive the Torah. This idea of chosenness troubles many Jews today. For this reason, it is also interpreted as the "choosing people"; anyone can choose to follow God's laws and just because the Jews do doesn't make us any more special.

At the close of the Torah service, the Torah is referred to as a tree of life. The Torah is the root or foundation of the Jewish people. By studying it, we eat of its fruits and its seeds can be passed on for many generations. Jews who follow it can find peace and happiness.

Once the Torah is taken from the Ark, it is carried around in a hakafah, a circuit, around the synagogue. Songs are sung until the Torah makes its way back to the bimah. It is traditional to never have your back towards the Torah. As it comes around, many will touch the Torah with the fingertips, prayerbook, or tzitzit, and then kiss the object that has just touched the Torah. Also, it is customary to kiss the Torah before and after saying the blessings for reading the Torah. When the Torah reaches the bimah, its adornments are removed. The reader(s) is called up and recites a bracha before the reading. This bracha affirms that God chose Israel from all the people to give the Torah to. The portion is then read, followed by a closing bracha. The giving of the Torah is again mentioned, as well as that God implants within us 'eternal life'.

The Torah is divided into 54 portions, or parashot. One parasha is read each week, beginning with the Shabbat after Simchat Torah. While the Orthodox read the entire parasha, most Reform, Conservative and Reconstructionist congregations only read a section of it.

After the Torah reading, two people are called up to the bimah. One person, the hagbah, lifts the Torah and the second person, the gelilah, dresses the Torah. As the hagbah lifts the Torah, at least three columns of the Torah are shown. While this is going on, the congregation sings or recites verse 4:14 of Deuteronomy, V'zot Hatorah; "This is the Torah that Moses placed before the people of Israel to fulfill the word of God." (Gates of Prayer, pg. 444)

The Torah is not only read on Shabbat, but also on Mondays, Thursdays, and festivals. Monday and Thursday was chosen because they were market days in ancient times and also because it make it so that three days wouldn't pass without reading the Torah.

This unit is based on three lessons. It should be divided however is most appropriate for the group.

OBJECTIVES: Campers should be able to:
1. Identify the different parts of the physical Torah
2. List the books of the Torah in order
3. Explain why the Torah is a tree of life
4. Explain choreography and order of the Torah service
5. Recite opening and closing Torah blessings
6. Explain the importance of the Torah to the Jewish people and how it was revealed
7. Describe what is included in the Torah (i.e. laws, stories, history)

SUGGESTED LEARNING ACTIVITIES

1. Torah Tour- see Memorable Moments #3

2. Attend a Torah service one Shabbat and act as reporters, closely observing what goes on. Have campers recall everything that took place, making a chart or list of each step. Answer the questions they may have and come up with questions to ask them. They can also each write "articles" on what took place.

3. Role play a Torah service, with the campers playing the different roles; rabbi, cantor, aliyot (persons called to the Torah to recite the blessings), hagbah and gelilah, etc. Go through each part of the service and then discuss the experience. This activity can be done in preparation for leading a real Torah service for the camp as a whole or just the unit.

4. The Torah service reenacts the giving of the Torah to Israel at Mt. Sinai. Have campers read together or in groups Exodus 19-20 and Nehemia 8:5-8. Compare the experience in Exodus with the story of Ezra. What is similar? What is different? What could we change to make our service more like the revelation at Mt. Sinai?

5. Create a tree of life. Fill an empty coffee can with plaster of paris and place a tree branch in the can. Allow it to harden. When campers enter the room, each is given an index card. discuss the concept of the Torah as a tree of life. Have each camper write and decorate a card that explains why one way the Torah is like a tree of life. Attach each card to a branch by punching a hole in the corner of the card and tying yarn to it. To conclude the lesson, teach a version of the song, "Etz Chayim Hee," which concludes the Torah service. (by Debbie Friedman or Shir Hadash)

6. In conjunction with the Torah Tour, watch the video, "For Out of Zion" (by Ergo Media, Inc.) about the making of a Torah. Follow up with a discussion about what they saw in the video: Who makes the Torah? How? With what materials? Is it difficult? How can one who is not a trained scribe fulfill the mitzvah of writing a Torah scroll?

7. To teach the Hebrew words of the Torah service, create a pantomime to help remember each one. Such words could be, but not limited to: aliyah, Yisrael, hagbah, gelilah, maftir, Haftarah, parashah, etc.

8. Using a Jewish calendar, teach campers how to figure out the weekly parasha, or portion. Have them use a Chumash (like the Plautt Commentary) to practice finding the parasha. Have them find their Bar/Bat Mitzvah parasha.
**Reference: The Standard Guide to the Jewish and Civil Calendars by Reiss

UNIT V
CONCLUDING PRAYERS

Just as the service began with a warm-up, it concludes with a warm-down; moving from the high point back to the normal. The warm-down consists of two prayers: the Aleinu and the Mourner's Kaddish, called the Kaddish Yatom.

The Aleinu takes us back and covers all the major themes of the service, while summing it up in one major hope--oneness. As Joel Lurie Grishaver says in Shema is For Real, "I think of the Aleinu as the final friendship circle where we all join together and sing the age old chorus one more time, 'On that day God shall be one and God's name shall be one.' When everything we have dreamed about: peace, freedom, everyone living together (the Amidah) is really going to come true, then Israel's job is finished." (pg. 122)

The Aleinu reminds us of our responsibility to praise God. It speaks of our uniqueness; that we were chosen to receive the Torah, to study it and to teach it. It speaks of God's sovereignty--traditionally, the coming of the Messiah, but as Reform Judaism understands it, praying for the Messianic Age. This will be the time when the world runs according to God's rules. As liberal Jews, we must not wait for the Messiah, but act to bring about the Messianic Age ourselves. We must do our part to bring about unity and harmony in the world.

Kaddish means 'sanctification.' It is a time to praise God, which helps us to remember all of those who are no longer with us. The Kaddish began as a prayer said at the end of every study session. The Mourner's Kaddish allows us to remember our loved ones and let their memory continue to live on within us. As we recite the Kaddish, we praise God and realize that life must continue; we must continue to pursue a life of peace. As we recite the words of the Kaddish, we have the opportunity to join in the chain of Jewish survival. Even though we are acknowledging death, we are building towards the future.

The Kaddish also varies in relation to choreography. In many traditional synagogues, only the mourners rise and recite the Kaddish. The rest of the congregation joins in at various times. In most Reform synagogues, the entire congregation rises and recites the words of the Kaddish together. There are varying reasons for this, but one is so that Kaddish can be said for those who have no one to say it for them. Also, it is nice to join with fellow congregants in their time of mourning.

This is probably the most difficult unit to teach. Both prayers are tough to grasp, not only for campers of this age group, but all ages. We have come to understand the Aleinu as a prayer saying that Jews have faith that in time the whole world will accept God. Although there is no mention of death in the

Kaddish, although it has been the main prayer said upon the death of a loved one for hundreds of years. As a prayer that glorifies God's name, one explanation for saying it for someone who has died is to show the deep faith of the Jews, even at the time of death. There are two lessons allocated for this unit; one for each prayer.

OBJECTIVES: Campers should be able to:
1. Explain the meaning of the Aleinu
2. Explain why Kaddish is said in memory of one who has died
3. Justify/reject praising God after someone dies
4. Explain how the death of someone has affected them, whether it is a family member or a friend, or someone famous

SUGGESTED LEARNING ACTIVITIES

I. ALEINU

a. After learning the meaning and translation of the Aleinu, have each camper write their own version of the Aleinu using the themes that are found in the original version. Discuss the themes and the individual prayers they wrote.

b. Create "I am unique" posters. Each camper gets a piece of felt or fabric 2' by 3'. Using fabric, glue and trims cut out appliqués that represent Jewish values, important events in their lives, and symbols that represent them. Glue the appliqués onto the large fabric and display. How does this relate to the words of the Aleinu?

c. Go through the English of the prayer and have campers explain the meaning of each line in their own words. How is the Aleinu applicable to our lives today? What wording would need to be changed so that it is more applicable today?

d. Illustrate their image of the Messianic Age. What would the best world be like? What would your prayer for the future include? What does the future look like to you? Would Judaism be different? How? Why?

II. KADDISH

a. Discuss perceptions, concerns, or fears about death. What are other ways we remember those who have died?

b. Give the campers the English translation of the Kaddish and have them read it. Does the English talk about death? What do they think about the prayer after reading it in English? Explain that the Kaddish was written in Aramaic and not Hebrew.

c. Brainstorm ways they can help to bring about the Messianic Age.

d. Have everyone in the unit write a will. Include in it both what things you want to leave people and what advice and wisdom you want to leave behind. Afterwards, talk about the feeling of doing it. Look towards the value of life, not the fear of death. Get into a Jewish affirmation of life.

UNIT VI
CONCLUSION AND WRAP UP

These two lessons are devoted to a review: a review of the service and of the themes that were carried through. It is a time for the campers to reflect on their summer experience. How have they grown? Has their relationship with God changed? Have they begun to learn the keva of the service? Do they feel they are beginning to attain kavannah? How do they think they will use what they have learned this summer?

While the structure of this unit can differ for every group, it is important to focus on three things: Jewish values inherent in the prayers that were studied, how Jewish historical events and hopes for the future impact the prayers of our Tefillah service, and the personal meanings they were able to derive from the service as a whole and each individual prayers. Which prayers did they feel particularly close to? Do they have a favorite prayer? Is there a prayer that has particular meaning to them in their lives today? Does the prayer service mean more to them after the summer than when they began camp four weeks ago? These are all questions for discussions that should and could take place during the final two lessons.

OBJECTIVES: Campers should be able to:

1. List Jewish values they learned this summer.
2. Describe two historical events that are portrayed in the prayers of our service.
3. Describe their feelings about God and prayer.
4. Name and describe a prayer they studied that has particular meaning for them

SUGGESTED LEARNING ACTIVITIES:

1. Compiling a creative worship service for the closing night of the camp session for the entire camp. Readings and songs included should be draw on the themes that have been carried through each unit. The campers should feel like this is their service, they get to "show off" all that they have learned this summer. Preparing for the service doesn't only have to take place during the assigned time and can include some of the above discussion questions.

2. Memorable Moment #1 is a good final activity. It can be made as elaborate or as basic as time, money and energy permit.

3. Prayerbook Board Game by Joel Lurie Grishaver. This is a game designed to "teach the basic content of the Siddur and to facilitate basic insights into the Jewish worship experience. It is not a way to teach people to pray, but rather a device to give them the content and insights needed to understand how Jews have prayed."

SUGGESTED TEACHING ACTIVITIES THAT CAN BE USED FOR ANY PRAYER

1. Once a prayer has been introduced, campers can practice reading the prayer aloud to one another in small groups of two or three, with staff members rotating from group to group to listen and offer support. Have them first concentrate on accuracy; speed and fluency will come with subsequent practice.

2. Hebrew word cards can be used for understanding key Hebrew words in any prayer. Write a Hebrew word or phrase on the chalkboard or on pre-written cards. Have a camper read the word (always have a transliteration available) and try to define it. Word cards can be used to introduce new words and phrases and can be used repeatedly for reinforcement or as review. When word cards are repeatedly 'flashed', students will begin to recognize them as sight words and therefore develop a fluency when reading directly from the text.

   Word cards can be used in a variety of ways:

   1. The teacher flashes a word card and campers must find the word or phrase in the text and read the entire sentence that contains the word or phrase. This technique can also be used in teams, with each team scoring a point for getting a right answer.
   2. One camper is chosen as "reader". Each of the remaining campers are given word cards with words or phrases from the prayer being studied. As the reader reads the prayer, each camper looks and listens for his/her word to be read. When they hear their word, they yell "stop", show their word card, and then read the word or phrase out loud. This process continues until all word cards have been read. This also can be done in small groups.

3. Games are also a wonderful and fun way to reinforce learning. They are mainly used as a review of material that has already been learned, such as the end of a section. Games should be fast paced and able to improve specific skills and reading fluency. Make sure the game ends before campers' attention begins to lag. Games should be easy to follow and the rules should be explained clearly. The nice thing about games, especially at camp, is that they can be very simple to create or very elaborate for such events as an evening activity or a culmination to a unit.

   Word Search: This game is used to help camper locate words or phrases within a prayer passage. Each student has paper, pencil, and the prayer text. The group is divided into two teams. The teacher reads a word aloud. Campers must locate the word in the text and write it down, as well as the

word that comes right after it. More than one answer is possible, as many of the words occur in more than one location within the passage. A specific amount of time is given to locate and write down the phrase. When the teacher calls "stop" all pencils are to be put down. Each team member gets a point for writing down the correct answer. This can also be done by having a member from each team run to a chalkboard and write it on the board. Students who don't read or write Hebrew can write the transliteration.

Tic-Tac-Toe: An old favorite. Campers can be divided into two teams. Show a word card and call on a member from one team. If that team member reads the word correctly, they get to put an "x" in one of the squares. The game is repeated with the second team; if they are correct, they get an "o". This can also be done using Hebrew letters instead of "x" and "o". The first team to get tic-tac-toe wins. Other variations include having campers not only read the word, but give the English meaning or having them answer questions about the prayer passage in order to get an "x" or an "o". Another variation is to have campers read the word and then find it in the passage in order to place a mark in the square.

Beat the Clock: A face of a clock is drawn on the chalkboard, without the numbers. Add the hands of the clock at 12 o'clock. The teacher thinks of a word and then draws the appropriate number of dashes on the board corresponding to how many letters are in the word. Students can take turns guessing the letters. If a correct letter is given, it is written in on its dash. If a wrong letter is guessed, an hour is added to the face of the clock. The object of the game is to guess the word before the clock strikes 12. This game would be more difficult if you have campers who do not read Hebrew.

Jeopardy: This popular game can be made very elaborate if desired. It can be played at the end of a unit, with each column heading being the name of a prayer studied. The "answers" can be a variety of things; key words learned, content questions, questions about where the prayer falls in the order of the prayer service, etc. The group can be divided into 2 or more teams. The first player chooses a column and number of desired points. If they get the question correct, they receive the points for their team, if not the question is returned to the board. The game continues until all questions are answered and the team with the most points wins.

For further suggestions and information, A Gateway to Prayer, Books 1 and 2 (Behrman House, 1990) and The Shabbat Morning Service: 1 and 2 (Behrman House, 1986) are both good resources, but are more schoolish.

TEACHING RESOURCES

Since textbooks aren't generally used in a camp setting, I am suggesting books that can be used as a teacher resource or to supplement lessons. I would suggest providing each camper with their own siddur, preferably the one used by the movement.

Cohen, Jeffrey M., Horizons of Jewish Prayer (United Synagogue, 1986).

This book can serve as a teacher resource for more information on the prayers. It gives the history of prayer, talks about man's relationship with God in relation to prayer, and also the framework of prayer. It gives descriptions of the synagogue and of all the things one would find in a synagogue (the bimah, Sefer Torah, etc.). This book does not go into detail about each individual prayer, but can be helpful during the unit on the Torah service.

Baum, Roberta Osser, Workbook for Hebrew Through Prayer (Behrman House, 1995).

The workbook contains exercises that can be useful in teaching the Hebrew of each prayer. There are two volumes to this series. The exercises are geared to teach proper pronunciation, prayer reading, and vocabulary of the prayers. It focuses on the Shabbat morning service, as well as the Friday night service, and home rituals. One would have to find the exercises that are appropriate for what is being learned and also appropriate for a camp setting. The series includes a textbook, workbook, teacher's edition, and word cards.

Donin, Hayim Halevy, To Pray as a Jew (Basic Books, 1980).

This book is a wonderful resource for what to do and say in a synagogue. He discusses prayer choreography. He not only explains how to pray, but also what to say, including the Hebrew text. He tackles prayer from more of a traditional background. It is also a "must have" in every library.

Fields, Harvey, Bechol Levavcha (Union of American Hebrew Congregations, 1986).

Rabbi Fields provides a great resource on the different prayers. He gives commentary with Biblical quotations for each prayer. It is an extremely thorough book with a great deal of explanation for each prayer. There are no exercises in the book but it can be used as a teacher resource and passages can be Xeroxed and given to campers as part of a discussion. Rabbi Fields also suggests ways to use the book based on grade level. I recommend this book strongly as background reading for staff.

Grishaver, Joel Lurie, 19 Out of 18 (Torah Aura, 1991).

This is a great, fun resource for the unit on the Amidah. It outlines the order of the Amidah and then proceeds to go into greater detail on each bracha. It introduces a bracha, teaches some Hebrew and gives commentary. It is done

in a fun, "campy" way, as all of his books do. I strongly recommend his books for the camp setting. He was a long time UAHC camp person and knows the system. Also, many of his ideas came from his camp experience rather than the more formal supplementary school.

Grishaver, Joel Lurie, Shema and Company (Torah Aura, 1989).

As in all of his books, Joel is full of stories to tell that relate to the prayers. This book is full of information, but not all of it is relevant to the Shabbat morning service. A teacher must pick and choose what to use. It can help campers better understand the meaning of each prayer. He brings in Biblical and rabbinic sources for each of the themes of the Shabbat morning service and presents them in such a way that is appealing. The book has the more traditional versions of the prayers, which may be helpful in comparing with the Reform siddur. There are also some good discussion topics in this book.

Grishaver, Joel Lurie, Shema is for Real (Torah Aura, 1993).

This is a revised version of Joel's very first book. I relied on it a great deal for this curriculum guide. To me, it has camp written all over it. He takes you through the entire service, morning and evening. He presents the prayer with a translation, a story to accompany the prayer, the choreography, and the "core kavannah." There are no exercises with this book but he does have a teacher's guide. In the guide, he suggests activities, as well as the "Prayerbook Board Game," which could be good for camp. I liked the way he presented the prayers; they were appealing and fun to read. As in his other books, Joel has some great stories that can be used as set inductions to a lesson. There is also a lab book to accompany the textbook.

Kadden, Bruce and Barbara Binder Kadden, Teaching Tefillah: Insights and Activities on Prayer (A.R.E., 1994).

This is one of the newer resources. Everything is laid out nice and neatly. The book takes you through the service, as well as many other aspects of Tefillah. It provides background information that a teacher would need to have before teaching and insights from the tradition. They also provide a number of suggested activities for each unit: text and content activities, art activities, Hebrew activities, activities that go beyond the text, and those that are more family oriented. I feel this book is a must for any camp, regardless of whether or not they are teaching tefillah.

Klein, Earl, Jewish Prayer: Concepts and Customs (Alpha Publishing, 1986).

This book is a teacher resource for background and historical information on the prayers. It also includes keva and kavannah and the philosophy of prayer. Parts of it will be relevant and can be used if another resource is needed.

VIDEOTAPES

"For Out of Zion"

This is a 15 minute videotape on the physical characteristics of the Torah. It is an older film and the campers will get a kick out of the way they dress and some of the language. It is good as an introduction to the unit on the Torah service.

JEWISH WORSHIP

by

ABRAHAM MILGRAM

Imagine yourself, walking through a maze of meaningless words. Unfortunately, this is the feeling many Jews today experience as they sit through tefillah, flipping through the siddur, trying their best to keep up. Abraham Milgram points out that the majority of Jews today can't read the Hebrew prayers, let alone understand their content. He wrote Jewish Worship, not as a guide, meaning that it doesn't take the reader through a step by step procedure on how to worship. Rather, Milgram wrote this book to be step by step historical review of the prayers. The content of Jewish Worship is appropriate for both the learned Jew and the non-Jew.

In addition, while reading this book, I felt as if I was walking through the Jewish worship service from a scholarly and objective viewpoint: It shed more light on the prayers we say, the reason for saying them, what they mean, and where they came from. I agree with Milgram that this book, Jewish Worship, is to be used as a teaching tool in any educational setting. It is for this reason that I have chosen base my curriculum guide on the structure and content of this book.

"Prayer" is a term used rather loosely by the modern Jew. What is prayer? This is a question I was forced to ponder in determining my topic for the curriculum guide. I had never stopped to really think about the meaning of prayer. I simply looked at it as

both a noun and a verb: a prayer is a statement made to God and to pray is the act of speaking to God. I was both shocked and relieved that Milgram included a section on just this question. I got to thinking that a session on the meaning of prayer would be of the utmost importance in a curriculum on Jewish liturgy. Milgram points out that pondering the question only leads to vague, obscure answers.

Fortunately, he does give several definitions of prayer, a couple of which attracted my attention. For one, he points out that prayer was not invented by the religious leaders but evolved from a desire to speak to God. In other words, prayer was originally peoples' way to open their hearts and minds and be able to communicate freely with God, without a set liturgy. Prayer also came about as a way of thanking God for all of the wonders that surround us: for life, for health, and good that happens. Milgram says prayer "is the bridge between earth and heaven, between man's despair and his eternal hope, between his depression of the soul and his spiritual elation." (pg. 10)

Many don't realize that prayers come in more than one form. When one says they are going to pray, what does that mean? Jewish Worship distinguishes between the different types of prayers that come from the different actions of humans. Prayers in which one is asking something of God are defined as prayers of petition, or supplication. Although these are the most common, they are considered to be the lowest on the rung of Jewish worship because they have a tendency to become vain prayers. Milgram also points out prayers that are prayers of praise and thanksgiving. These are

the most common kinds of prayers in the synagogue. For example, the Yotser Or thanks God for the gift of creation. Milgram says that "prayers of thanksgiving are so central in the liturgy that they are destined to outlast all the other prayers." (pg. 10) I had never thought of silence as a prayer, but Milgram not only thinks that silence is a type of prayer, but deems silences as the ideal way to speak to God.

Milgram's pointing out of the many varieties of prayer has lead me to the realization that in teaching prayer a teacher should first explore what prayer is with the students. I believe that in order to understand the liturgy, one must ask themselves what prayer is. And if one doesn't come up with an answer, at least they will look at prayer as something more complex than the words of an ancient language written on a page.

As Milgram writes about the prayers themselves, I felt as if I was actually walking through a service and stopping at each prayer. I see this as a way of teaching the framework of our worship service. I can imagine a program in which different rooms house different prayers. What I liked about Milgram's book was that it seemed to flow more like a narrative; like he was telling a story. For example, he made it clear that the worship service was divided into three core units. In discussing the second core unit, the Tefillah, he began with an introduction of what is included in the unit; 19 prayers or benedictions for weekdays and seven for Shabbat and festivals. He defines the Tefillah as the main unit of the service because it encompasses all of the types of prayer: praise and thanksgiving, confession, and petition. We are then taken one step deeper into

understanding the Tefillah or Amidah. Milgram walks us through its structure and goes into detail about what type of prayer each benediction is as well as what it means. He takes the reader back to the origins of each prayer, but does so in such a way that is more haggadic rather than dry and factual. For example, he introduces the origins of the Amidah as a mystery waiting to be resolved. We follow the history of the Tefillah, beginning with the period of the Persian rule in Palestine when it was said 120 elders, prophets among them, "drew up 18 blessings." (pg. 104) Where we end is the reason the Tefillah consists of 18 blessings today. Milgram differentiates between the Tefillah for weekdays and the Tefillah for Shabbat, festivals, and the High Holy Days. His final "lesson" teaches why the Tefillah is considered to be the main prayers of the worship service, saying it occupies "a special place in the heart of the Jew." He explains that the Tefillah is recited in all three services because it fulfills the commandment, "You shall serve the Lord your God." (Exodus 23:25) The Tefillah stands in the place of the sacrifices offered up at the time of the Temple.

Milgram is explicit in his explanations of each prayer, making the book not only readable but enjoyable. Unfortunately, many books written about prayer tend to be dry and boring, an paradigm for lessons teaching prayer. Milgram has shown me that not only is understanding prayer essential, but it can be taught in such a way that is clear and interesting. The structure and content of Milgram's Jewish Worship will serve as the basis for my curriculum guide. My hope is that the guide will help ease some of the insecurity felt by

the many who don't understand the meaning of the Hebrew prayers they say during the worship service.

A NEW OUTLOOK ON PRAYER

An interesting question was raised as I began my research for my Curriculum Guide. I decided I wanted to explore prayer, plain and simply. But what kind of prayer? I was asked. To me, prayer was simply either a statement made to God or the act of speaking to God. Realizing I had never stopped to think about the what prayer is, I realized other people may not think about what prayer is either. I decided that not only should one understand the prayers said during Tefillah, but the question of what prayer is needed to be defined. In a curriculum on Jewish liturgy, I decided it would be critical to begin by focusing on the meaning of prayer before looking at the prayers we say. I have turned to Geoffrey Wigoder and Jakob Petuchowski to learn more.

In Wigoder's The Encyclopedia of Judaism, he begins with entry on "Prayer (Tefillah)" by defining it. Prayer, he writes, is the "expression of a relationship with God, either in praise and thanksgiving or through meditation, requests and petitions, entreaties and the confession of sins." (pg. 559) He goes on to say that Jewish prayer differs from regular prayer in that Jewish prayer has its roots in the belief that people can communicate with God, either individually or as part of a minyan, and that God listens and responds. This definition correlates with one of Milgram's definitions of prayer, mainly that prayer was originally the way for people to open their hearts and minds and communicate freely with God. Wigoder also backs up Milgram by saying that prayer can be either formalized or impromptu. What interested me the most, as most of what Wigoder said was historical and didn't relate as well to what I plan on including in my Curriculum Guide, was a lists of Sayings about Prayer:

When praying, cast down your eyes and lift up
your hearts.
Do not change the sages' formulations of the
prayers.
Let those who are ignorant of Hebrew learn the
prayers in their own daily languages,
since prayer must be understood.
If the heart does not know what the lips utter,
it is no prayer.
Man must lose himself in prayer and forget
his own existence.
A poor man's prayer breaks through every
barrier and storms its way into
the presence of the Almighty.
The gates of prayer are never closed.
Prayer is conversation with God.

I was fascinated with sections of Jakob Petuchowski' book, Understanding Jewish Prayer. Not only did he include sections on the meaning of prayer, which have helped my own search for understanding, but he also touches on issues I hadn't thought about but would be extremely beneficial to include in a Curriculum Guide for the study of prayer. For one, Petuchowski discusses the use of Hebrew vs. the vernacular in prayer. In our Hebrew schools today, we often teach that the students need to learn the Hebrew of the prayers in order to participate in services and feel comfortable in the synagogue. But, it is spelled out very clearly in Jewish legal literature, such as the Mishnah and the Shulchan Aruch, that it is permissible to pray in the language one understands. Why then do we stress learning the prayers in Hebrew and de-emphasize English translations. I had never

given any thought to this. Petuchowski shows how prayer can be just as meaningful for those who don't know Hebrew as those who do. He points out that Hebrew words have many meanings. For example, there are over 30 ways to interpret the first line of the Shema. For example: "Hear, O Israel: The Lord our God is one Lord" or "Hear, O Israel: The Lord is our God, the Lord Alone". For those knowing Hebrew, each reading of the prayer could spurn a different meaning; the passage could mean something new each time it is recited and thought about. For those not understanding Hebrew, reciting the Shema in the vernacular may still evoke a great deal of meaning, but it is one dimensional, relying on the interpretation of one person or committee. On the other hand, while a non-Hebraist may see no meaning by looking at a prayer in Hebrew, one sees a "special language for a very special kind of communication"(pg. 48) Also, there are times when a worshipper can reach the peak of a worship experience without using words at all, such as listening to the organ during silent prayer. The worshipper relies on the sounds heard. For me, most of my most spiritual moments don't even come from reading the words of the prayers, rather, listening to the sounds of a guitar and getting lost in my surroundings. I know I am not alone and this is the reason I feel this point of the Hebrew vs. the vernacular is especially important to consider when doing a curriculum for a camp setting. There is nothing wrong with prayers in the vernacular, as are done at camp, unless they become an ideology. As Geoffrey Wigoder wrote,

> "Let those who are ignorant of Hebrew learn the prayers in their own daily languages, since prayer must be understood."

One of the common practices in the camp settings is having the campers write their own tefillot; their interpretation of what a particular prayer means to them. It usually consists of a few lines in English about friendship or the specialness of Shabbat and being at camp. While I still believe it is extremely important to teach prayer in Hebrew, we must not discredit the spiritual effect that these prayers can have. These personal interpretations can have significance in the way these children look at these prayers once they leave camp. Sitting in synagogue, three months after camp has ended, a child might be reciting the Shema and remembering the service part he/she wrote while away at camp.

As I read Milgram's book, Jewish Worship, I concentrated more on what is prayer and how is the best way to teach the Jewish prayer service in order that it will be meaningful to children in a summer camp setting. While Wigoder expanded my definitions of prayer, Petuchowski forced me to step back and remember my camping experience. My goals haven't changed: I still think it is crucial that children understand the prayers they recite, as it is such an organic part of the camp environment. What I forgot about was how special the prayers were when I was a camper, especially those written by my bunkmates. As Ernst Simon writes in Understanding Jewish Prayer, "Prayer can and should be *avodah seh-balev*, service of the heart. Judaism knows individual, spontaneous prayer, for prayer must be able to express what is in *your* heart, not in somebody else's. According to Jewish tradition, a Jew may speak or listen to God as his/her hear may dictate." (pg. 104) He has reminded me that campers must understand what they are saying, but should be free to express it to God in any way they wish, even if it is through a poem about friendship.