

**A Path to**  
***MEANINGFUL***  
**Prayer**

**A Curriculum Guide**  
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## Curriculum Rationale

I used to attend services on a frequent basis with a friend. We would sit in the pews together, and I would watch as she rushed through the prayers, making sure that she said every word in the book, while I sat and questioned the words that I was saying, taking my time to find understanding and meaning. When services ended, she and I would sit in long debate about the importance of *keva* vs. *kavannah*. We were passionate about what we felt, and neither of us was quick to back down. But every time we had this discussion, our conversation circled around the same question that I would ask her: how can you say the words without knowing what you're saying?

My friend and I were not the first to debate the ideas of keva and kavannah. In fact, Talmud Bavli Berakhot discusses intention in prayer in a variety of settings, including private vs. public prayer, individual vs. communal prayer, and spontaneous vs. statutory prayer. And while the rabbis maintain the idea that kavannah in prayer should be of high priority for a pray-er, they still agree and constantly struggle with the difficulty of finding a balance between the two.

This debate has merged itself into the life of the pray-er today as well, and there are many questions that we constantly ask about prayer: How does one pray? What does it mean to pray? How can I connect to something if I don't know what I am saying? What if I don't actually believe the words that are written in the prayer book? Many people have asked these questions and have received no answer. They are responsible for taking the journey of prayer on their own with little to no guidance, aside from that which the *siddur* might offer. Worse yet, they find little to no specific way to connect to the text without or even with the English translation. Still others connect neither through Hebrew nor English text, but simply through the music to which the prayer was set.

For better and, with the help of this curriculum guide, hopefully not for worse, for Reform Jews, what the prayers come to mean is at the discretion of each individual to decide. But as such, Reform Jews can end up in a double bind: they are free to develop their own connection to the liturgy, the prayer experience, the Jewish religion, and ultimately to God, but they frequently lack the tools and context to do so in any serious ways.

This curriculum is designed for adult learners in a synagogue. Specifically, it targets adult learners who voluntarily come to join a series of classes, who are open to learning, who are self-motivated, and who are therefore committed to their own learning, having taken the initiative to join an ongoing learning community. This curriculum aims to guide them in their development of their personal connection to the words of the text, both literally and spiritually; to encourage and help them to find meaning in our liturgy; and to provide an entry point for them to begin to find a way to participate in the ongoing struggle with the discontinuities of prayer through study and practice in a variety of different experiences. Finally, this curriculum will allow learners to begin to discover what Rabbi Lawrence Hoffman calls the art form that is prayer, and will provide the skills and the space to allow the learners to begin to recognize the pattern at work within it.

The content of this curriculum guide will enable students to begin their journey to connect with prayer. The guide will address themes, texts and ideas from the individual prayers in the *siddur*, and will give students a text, word, or phrase that will grant students access and connection to the prayer. The guide will examine the order of the *mat-be'ah t'fillah*. And finally, this curriculum guide will help the individual learner to begin to define their relationship with God as understood from God's role as described in prayer.

Ultimately, this curriculum aims to create space for Reform Jewish adults to question God, to experience God through the prayers in the liturgy, and, if they choose, to build a connection to God through understanding God’s job description according to how it is depicted in the liturgy. For example, we learn from *Elohai N’shama* that God is “*rofei chol basar u-maf’li la’asot*” (heals all flesh, working wondrously); from the *Yotzer Or* we understand that God is “*yotzer hame-orot*” (the creator of lights); and from the *Gevurot*, we discover that God “*mechayei metim*” (revives/gives life to the dead). Through these investigations of God’s roles, students will work to refine their *kavannah* through the *keva* they have learned. In the end, students will be able to answer the question, “Why pray?” in a way that is meaningful for them, and will allow them to contextualize the prayers we say every day and find a way to make these ancient words relevant to their lives today.

The following enduring understandings serve to underscore the lessons in this curriculum guide:

- Keva without kavannah is a corpse; kavannah without keva is a ghost.” – adapted from Heschel
- The *siddur* asserts that God plays an active role in the world, as encapsulated in the words of the prayers and the *chatimot* themselves.
- Life experiences can lead to varying types of discontinuity between the worshiper and the liturgy.
- Understanding the prayers can help us to better understand ourselves and our role in the world as partners of God.
- Theism and atheism lead to varying types of connection to Jewish prayer.

Dear Educator,

Thank you for your interest in this curriculum guide. It is my sincere hope that you find its content, its lessons, and its activities useful for the educational experience you wish to provide, and enlightening for the students with whom you teach, engage, and push.

Prayer is a difficult topic to broach and a difficult experience to partake in. For some, it's might be because they have had experiences in life where they have found prayer problematic or have even had their prayers unanswered. For others, the topic of God is mystifying and they might feel challenged to define God and God's role in their life. And there are still others who are settled with experiencing prayer as simply singing pretty songs without ever knowing the translation of the Hebrew words they are saying. Perhaps some of these individuals are comfortable with this type of prayer experience. I often wonder, though, if there are those searching for a heightened prayer experience, those who are looking to find that connection with God, or those who are at a loss for what prayer might mean or could mean to them, and how they could incorporate prayer and spirituality into their lives.

Langston Hughes once wrote, "In an envelope marked: *Personal*, God addressed me a letter. In an envelope marked: *Personal*, I have given my answer." This curriculum guide aims to guide students to discover what is in their own envelope marked: *Personal*. The guide will allow students to develop their own connection to the liturgy, the prayer experience, the Jewish religion, and ultimately to God, giving them the tools and context to do so in any serious ways. Ultimately, the guide will enable the understandings and experiences of the learner to frame their understanding of prayer and to make it personal.

The units of this curriculum guide are built one upon another, and most lessons require knowledge gained in a previous lesson in order to partake in them. If you choose to do the lessons in a different order, or to utilize them as needed, ensure that your students are grounded in the information they should have gained from other lessons before you move forward.

Each lesson is timed to take approximately 1 hour and 15 minutes. The timeline is listed at the beginning of each lesson, followed by the materials needed for each lesson. Note that all Tanakh translation is taken from the JPS Tanakh. Each lesson contains two educational experiences, and some include a set induction and a conclusion. Each lesson also contains a homework journal assignment that reflects the lesson from the day for the students to complete at home sometime before the next session.

Many of the lessons include a component of *chevruta* work (work in pairs), and therefore require the building of a cohesive, trusting community. This journey will start on the first day with the creation of a class *brit* (covenant), but will require you, the educator, to continually find ways to build cohesion amongst your students. There will also be many experiences throughout the series where students might find themselves in a vulnerable place, having to share their own prayers and experiences with the rest of the class. The value of trust and respect will be of high importance during these times as well.

Please remember that prayer is a difficult subject to broach. It is deeply personal, varying in meaning, and dependent on each individual's definition of and struggle with God. It is my hope that you enable yourself to take this journey of struggle along with your students, and you yourself begin to uncover your answer marked: *Personal* along the way.

*B'hatzlacha,*

Lara Pullan Regev

# Unit I

## Introduction

### **Enduring Understandings**

- Keva without kavannah is a corpse; kavannah without keva is a ghost.” – adapted from Heschel
- Life experiences can lead to varying types of discontinuity between the worshiper and the liturgy.

### **Goals**

- To create a safe space within the class community for self-reflection and self-expression
- To introduce the formation of the *siddur*
- To connect life experiences to the goals of prayer
- To struggle with the idea of commandedness

### **Knowledge**

- The phrase “*Baruch Atah Adonai Eloheinu Melech ha-Olam*” appears in different forms in different prayers, and each word can serve as a name for and the way we understand God
- The *Mat’be-ah T’fillah* is the traditional organization of our liturgy

### **Skills**

Students will be able to:

- Identify the three different types of *brachot*: the short form, the long form, and the *mitzvah*/action form
- Develop the ability to draw on their previous life experiences as a means of making connections with prayer
- Create their own definition of prayer, and compare that to those of other thinkers
- Explain the connection of modern prayer to the time of sacrifices and offerings experienced by our ancestors

### **Unit Overview**

Lesson 1	Looking at Your Current Prayer Life
Lesson 2	What is Prayer?
Lesson 3	History and the <i>Mat’be-ah T’fillah</i>
Lesson 4	Introduction to Prayer Formulas
Lesson 5	<i>Baruch Atah Adonai Eloheinu Melech ha-Olam</i>

### **Evidence of Learning**

Students will engage in weekly journal writing, which gives them the opportunity to reflect on what they’ve learned in class, and allows them to process their own beliefs and integrate their personal experiences into their weekly lessons.

# Lesson I

## Looking At Your Current Prayer Life

### **Objectives**

Students should be able to:

- Evaluate their current prayer life
- Identify their sources of resistance to and appreciations of prayer throughout their lives
- Compose their own set of goals for themselves as learners for this course

### **Timeline**

0:00-0:10	Set Induction: Definition of Prayer
0:10-0:45	Activity #1: Prayer Intake
0:45-1:00	Activity #2: Setting Goals
1:00-1:15	Concluding Activity: Class <i>Brit</i> and Looking Ahead

### **Materials**

- Dry erase board or chalkboard
- Paper
- Pens/pencils
- Copies of Resource 1-1 (enough for each student)
- Journals (enough for each student)

### **Activities**

#### ***Set Induction – Definition of Prayer (10 minutes)***

Ask the class to spend 2-3 minutes individually writing down their own definitions of prayer.

Once they have finished this, have the students go around the room and read their definitions aloud. Write down key words and phrases from their definitions on the board, and/or themes that they express in their definitions.

Ask the class what commonalities they find in the different definitions. Is there anything that appears in every single one?

Ask the class: Do you think there is a correct definition of prayer?

Collect the individual definitions and collect them for use in the next lesson.

#### ***Activity #1 – Prayer Intake (35 minutes)***

Distribute a copy of Resource 1-1 (Prayer Questionnaire) to each student. Allow the students to move to a different space where they can complete the form individually. Make sure to tell them that they have plenty of time to complete this form, and should take the time to do so.

Ask them to return to the classroom when they've completed the form and turn it in to you. This will give you, the teacher, some helpful information when planning for the next lessons, and some guidance on the backgrounds of students, as well as their expectations for the course.



### **Activity #2 – Setting Goals (15 minutes)**

Once all the students have returned with their completed prayer intake form, give each student his or her own journal for the class. This journal will be where they write their homework journal entries, and they should plan to bring their journal to class for every session.

Ask the students to open their journals to the first page and write their goals for the class on the front page of their journal. Each student should create 3-5 goals that they have for themselves, and these goals should be things that are actually accomplishable tasks.

Once everyone has completed writing their goals, go around the room and ask students to share 2 of their goals for this course with the class. This will allow students to find commonalities with one another, to not feel so alone in their searching for deeper meaning, and to start building a class community. Note also that the students are always allowed to change their goals and add to them, either now after listening to their classmates' goals or later on in the series.

### **Concluding Activity – Class Brit and Looking Ahead (15 minutes)**

Take this concluding time to give a preview into what the rest of the class will entail, future units and topics to be discussed, and what they might come away with after completing this class.

The conversation about prayer is a careful, touchy one, and should therefore be taken seriously. This class session will conclude with the opportunity for the class to create their *brit*, their set of class rules upon which they can agree are important grounds to create a safe, caring environment for the duration of this journey. Ask one student to take notes on the board as they create their rules.

Finally, on the first page of their journal below the goals they created, have the students copy down the class *brit* that they created. Ask them to sign their name to the *brit* in their journal. By including this in their journal along with their goals, they have a constant reminder of what brought them to the class, what they're hoping to get out of it, and what is expected of them, both from themselves as well as from their classmates.

### **Homework Journal Entry #1**

Write down a time or a story about when you prayed for something or had a prayerful moment. What was it like? Were you somewhere that made you feel more prayerful? Did you pray for something specific, or to someone specific? Were your prayers answered?

## Lesson 2 (Scripted) What is Prayer?

### **Objectives**

Students should be able to:

- Generate and clarify their own definition of prayer
- Compare their definition of prayer to those of others, including classmates' and Jewish philosophers'
- Define and defend their beliefs about prayer as based on their life experiences

### **Timeline**

0:00-0:10	Set Induction: What is Prayer?
0:10-0:30	Activity #1: Reflection on Questions
0:30-1:05	Activity #2: Four Views of Prayer
1:05-1:15	Concluding Activity: Values Clarification

### **Materials**

- Dry erase board or chalkboard
- Copies of a sheet with all of the individual definitions of prayer from previous lesson
- Copies of Resource 1-2 (enough for each student)
- Papers
- Pens

### **Activities**

#### ***Set Induction – What is Prayer? (10 minutes)***

Distribute a sheet with the individual definitions of prayer from the previous lesson.

Ask students to take a couple of minutes to think about the following question (they can jot down notes if so inclined):

- After looking through these definitions, and based on your experiences, what is the purpose of prayer?

#### ***Activity #1: Reflection on Questions (20 minutes)***

After they've had a chance to think, ask the question, "What is the purpose of prayer?" Tell the students that everyone is going to share their answer.

As they share, record key ideas on the board at the front of the room. (*Gratitude; Engagement outside oneself; Humility; Connecting to God; With intention; Giving up control; Frightening; Spiritual fulfillment; Emotional honesty; Internal; Supplication; Communal*)

Ask the class if they can divide the list into different categories. (*Possible categories could include "Thanksgiving," "Connection to God," "Self-Reflection," or anything else they can think of.*)

After 5 minutes have passed, lead a discussion with the following questions:

- What is the purpose/goal of prayer? (*Any items from the list above*)
- Why is prayer important? (*It is important to remember that there is something bigger than us; It connects us to something other than ourselves; We have the ability to effect change or impact others*)

### **Activity #2 – Four Views of Prayer (35 minutes)**

Divide the class into four groups. Give each group one of the four views of prayer found on Resource 1-2 (Four Views of Prayer). Ask each group to answer the following questions and do the following activities based on their text:

- How does the writer of this text define prayer? Write a 1-2 sentence definition from the perspective of this thinker.
- How does the writer of this text define our relationship with God?
- How does the writer of this text define God's role in the world?
- How does this text align with your definition of prayer? Which parts of this text speak to you? Do you fully disagree with any part of this text?

After 15 minutes have passed, bring the four groups back together. Ask each group to share their 1-2 sentence definition of their thinker's view of prayer, and write them each up on the board.

Then ask each group to share the answer to all of the questions based on their thinker's ideas. Allow time for questions and clarification, and also for some conversation and reflection about each of the thinkers after the group has presented.

Lead an all-class discussion with the following questions:

- Based on these the definitions on the board, what can we conclude are normative aspects of prayer? (*Use of blessing or praise of something bigger than us; Inclusion of traditional language and history; Individual connection*)
- What, if anything, defines our prayer experiences as Jewish? (*Praying to one God, the God of the Israelites; Praying in a community of other Jews; Using Hebrew to speak, chant, or sing our prayers*)
- In your opinion, what makes for a heightened prayer experience? (*A spiritual connection to God; The ability to connect to the words we're saying, either through understanding or through interpretation; Making the prayer relevant*)

### **Concluding Activity – Values Clarification (10 minutes)**

Remind the class that each person is permitted to think about prayer differently, and each person is permitted to struggle and wrestle with the concept of prayer at his/her own pace.

Conclude today's session with a values clarification exercise. Create an invisible line with 1 being the lowest and 10 being the highest. Have the students place themselves on the line according to how they would answer the following questions (to be asked one at a time). After they have placed themselves, ask 3-4 students to share (more can if they want to) why they placed themselves at that point of the line.

- I believe that I am obligated to pray
- I would rather pray communally than individually

- I believe that I must have a strong relationship with God in order to engage in prayer
- I believe that prayer is an invitation to God to intervene in our lives
- I believe that prayer, as Heschel says, is not the words we say but the intention behind the words we say

### **Homework Journal Entry #2**

Write down your definition of prayer in your journal. What experiences and events in your life have helped to shape your understanding of prayer? Were there topics or concepts that you heard in class about the way others define prayer that do not resonate with you? Why do you think that is? Is your current practice of prayer what you would like it to be? Why or why not? If not, what do you aspire to change about your prayer life?

## Lesson 3

### History and the *Mat'be-ah T'fillah*

#### **Objectives**

Students should be able to:

- Describe the broad history and formation of the *mat'be-ah t'fillah*
- Recognize the *mat'be-ah t'fillah*
- Evaluate the decision to include the different prayers in the liturgy

#### **Timeline**

0:00-0:10	Set Induction: The Owner's Manual to Sacrifices and Offerings
0:10-0:40	Activity #1: Modern Sacrifices and Offerings
0:40-1:10	Activity #2: Introduction to the <i>Mat'be-ah T'fillah</i>
1:10-1:15	Concluding Activity: Wrap-Up

#### **Materials**

- Dry-Erase Board or Chalk Board
- Copies of Resource 1-3 (enough for each student)
- Copies of Resource 1-4 (two copies for each student)
- Copies of Resource 1-5 (enough for each student)
- Scissors

#### **Activities**

##### ***Set Induction – The Owner's Manual to Sacrifices and Offerings (10 minutes)***

Give each student a copy of Resource 1-3. Charge the students to work in pairs to read through the packet and find as many commandments as they can that we might still partake in today. (The answer should be none)

##### ***Activity #1 – Modern Sacrifices and Offerings (30 minutes)***

Explain the following to the students: "Each of the rules in this manual comes from the Torah, and our ancestors used this rulebook each and everyday. They offered sacrifices to God, and these actions were their way to connect to God, to praise God, and to offer blessings to God for different events and occurrences in life. The sacrifices and offerings were given to God in the Temple in Jerusalem."

Continue the explanation about the Destruction of the Temples, both in 586 BCE and 70 CE. Without the Temple in Jerusalem, our ancestors turned from sacrifices and offerings to prayer. Prayer started as a individual spontaneous experience. There was no fixed liturgy. Eventually the rabbis began to create fixed prayers, and *siddurim* were created for the leaders of prayer experiences.

Distribute a piece of paper and a pen to each student. Tell students to imagine that they are the rabbis, and they are creating a fixed liturgy out of nothing except their personal experiences. The rabbis believed strongly that God played an active role in their lives and in the world. What prayer do you believe our ancestors needed to say?

Allow 10 minutes for the students to write their prayer. They can use whatever language they want, and there is no formula at this point for their prayer.

Put up 5-6 poster-sized post-its around the room, and ask students to write their prayers on the posters, large enough for people to read from their seats.

Once everyone has added their prayer to the posters, ask each student to read their prayer aloud from their seat, continuously going through the posters, so that each student has the opportunity to share their prayer.

Explain to the students that this was how our prayer service was created, that the rabbis created a liturgy based on their experiences, and based on what they needed to say to God.

***Activity #2 – Introduction to the Mat’be-ah T’fillah (30 minutes)***

Divide the groups into pairs, and distribute Resource 1-4, one to each pair. Have the students cut up the slips on the paper (one prayer name per slip, 20 total slips) and lay them out on the table. Ask students then to organize the prayers in the order that they think our liturgy traditionally exists in our siddur. They should work only with their partner on this project, and should take 10 minutes to complete.

Note: Do not offer help to the students. Some students might know more than others, some might attend services regularly and be able to pull from those experiences, and others might not have any knowledge of the *mat’be-ah t’fillah* at all. While there is a correct answer, assure students that this exercise is not a test. This exercise will also help to show you what the students already know about the order of the service.

Once the students have finished, ask each pair to share with the class their opening prayer and their closing prayer, and to share why they chose those prayers to frame the service.

Distribute copies of Resource 1-5 to the class. Ask them to compare the order of the service they created with their cut-up slips of paper to the actual order of the service. Where were they correct? Where did their answers differ?

Have the students return to their partner. Give each pair another copy of Resource 1-4 and ask the students to cut it up, just as they did before. This time, though, ask the students to work with their partner to organize the prayers in a way that speaks to them, and in the flow of the way they would want to speak to God, not based on any prior knowledge of the order of the service.

Once they have completed this task, lead a discussion with the following questions:

- What did you change about your service compared to the *mat’be-ah t’fillah*?
- In looking at the *mat’be-ah t’fillah*, do you think there is a theme or a prayer missing from our liturgy? What would you add?
- The liturgy undergoes changes every time a new *siddur* is created. Is there something you would take out if you were to edit the next *siddur*?
- Do you think it’s a good thing that we have a fixed liturgy?

**Concluding Activity – Wrap-up (5 minutes)**

Ask students to take out their journal, and to glue their copy of Resource 1-5 into the next blank part of their journal. They will be constantly referring to this throughout the rest of the class.

**Homework Journal Entry #3**

What prayer do you feel the need to say right now? Is the theme of this prayer reflected anywhere in our *mat'be-ah t'fillah*? Is the idea of a fixed liturgy comforting or claustrophobic for your prayer life? Where do you find the space to speak your own words of prayer?

## Lesson 4

### Introduction to Prayer Formulas

#### **Objectives**

Students should be able to:

- Identify the three types of prayer formulas found in the *siddur*
- Identify key words and phrases in the *siddur*

#### **Timeline**

0:00-0:30	Activity #1: Concept Attainment
0:30-1:00	Activity #2: <i>Siddur</i> Scavenger Hunt
1:10-1:15	Concluding Activity: Weight of Different Prayers

#### **Materials**

- Copies of Resource 1-6 (enough for each student)
- Copies of Resource 1-7 (enough for each student)
- *Siddurim* (enough for each student)
- Dry-Erase Board or Chalk Board
- Pencils

#### **Activities**

##### ***Activity #1 – Concept Attainment (30 minutes)***

Distribute the Resource 1-6 “Concept Attainment” page to each of the students. Have them work in pairs with the *siddur* as their resource to determine what the blessings in each grouping have in common with those other items in their same grouping. They can also use their outline of the *mat’be-ah t’fillah* from the introductory unit to help them find the prayers in the *siddur*.

(Answer: Group A = Short form, Group B = Long form, Group C = *Mitzvah*/Action form)

Once all of the pairs have finished, bring the students back together. Allow each group to share their solution to “What does each grouping have in common,” and write each of the different solutions on the board.

Once all solutions have been shared, reveal the correct answer. Give them a short explanation of the three different types of prayer forms. Choose one example from each grouping on Resource 1-6 to show them the differences. Then ask each student on their own to find one in the *siddur* from each group, as you go through them.

##### ***Activity #2 – Siddur Scavenger Hunt (30 minutes)***

Guide students on a showcase through the weekday evening service in the *siddur*. Show them the following examples of each form:

Short form: Blessings in *Nisim b’Chol Yom*

Long form: *Ma’ariv Aravim, Avot v’Imahot*

Action form: Shabbat Candle blessing, Blessing for the Study of Torah

Allow time for questions about each of these types of blessings.

Divide students into groups of three. Give each group a copy of Resource 1-7 “*Siddur Scavenger Hunt*.” Allow each group 20 minutes to find the answers to the clues in the *siddur*



(the name of the prayer, the page number where they found the prayer, and the form of the prayer). Once they have finished the entire sheet, they should use their outline of the *mat'be-ah t'fillah* from the previous lesson to arrange the prayers in the answers spaces in the correct order found in the *siddur*.

**Concluding Activity – Weight of Different Prayers (15 minutes)**

Lead a wrap-up discussion with the following questions:

- Today we learned about three different types of prayers. The short form and the long form are prayers that praise God for giving us something, for doing something, or for something that we experience that warrants our desire or need to praise God. The *mitzvah*/action form of prayers are prayers that we say for something we did that we were commanded by God to do. Do you think one type of prayers carries more weight than the others?
- Do you think one of these types of prayers is easier to say than others?
- Do you feel more or less thankful for things that you are commanded to do than those you do that you are not commanded to do?

**Homework Journal Entry #4**

There are two other differentiations in types of prayer that we often talk about: that of spontaneous prayer vs. fixed prayer, and that of communal prayer vs. individual prayer. Is it easier for you to pray when the words are given to you in our liturgy, or when you can pray your own words that reflect your own thoughts, feelings, and needs? Do you prefer to pray in a community or on your own? Do these two things ever conflict with each other in your life?

## Lesson 5

### ***Baruch Atah Adonai Eloheinu Melech ha-Olam***

#### **Objectives**

Students should be able to:

- Identify and define the Hebrew words of the opening formula for prayers
- Create their own definition of the words above in relation to their current definition of God and how that fits into their lives

#### **Timeline**

0:00-0:15	Set Induction: Familiar Blessings
0:15-0:50	Activity #1: Word Recognition
0:50-1:15	Activity #2: Torn-Paper <i>Midrash</i>

#### **Materials**

- Dry-Erase Board or Chalk Board
- 3x5 notecards (6 x however many students are in the class)
- *Siddurim* (enough for each student)
- Pens
- Construction Paper
- Glue or gluesticks
- Notecards

#### **Activities**

##### ***Set Induction – Familiar Blessings (15 minutes)***

Ask the students to call out blessings that they know and write them down on the board as they are named. Take 10-15 answers.

Give each student a copy of a *siddur*. Take 3-5 examples from the answers they gave, and have the students open the *siddur* to the page where that prayer can be found. If they gave answers of different types of prayers that they learned in the previous lesson (short form, long form, action form), try to pull examples from each of those different types to show them in the *siddur*.

For each prayer, have them recognize the form of the prayer. Once they have recognized all of the different prayers and their prayer types, ask them the following question: “What do all of these prayers have in common?”

The answer that they should eventually reach is that they all contain in them the phrase, “*Baruch Atah Adonai*,” either at the beginning, the end, or in both places.

##### ***Activity #1 – Word Recognition (35 minutes)***

Distribute 6 notecards to each student. Have each student write the following corresponding words on the card:

Card #1: בָּרוּךְ	<i>Baruch</i>	Blessed
Card #2: אַתָּה	<i>Atah</i>	You

Card #3: יי	<i>Adonai</i>	God/Adonai
Card #4: אֱלֹהֵינוּ	<i>Eloheinu</i>	Our God
Card #5: מֶלֶךְ	<i>Melech</i>	Ruler, King
Card #6: הָעוֹלָם	<i>ha-Olam</i>	the World

On the backside of the notecards, ask the student to write what they associate that word with. They can write people, places, things, ideas, or concepts. Each card should have 3-5 items words written on the back-side.

Divide the class into *chevrutot* and have the students share with their partner the words they wrote on each of their notecards. As they go through their cards, have them discuss the following questions:

- Some say that the phrase “*Baruch Atah Adonai Eloheinu Melech ha-Olam*” is built up of six different names for God. Is there one that you could pick out that speaks to you more than others?
- Are there any life experiences that come to mind that might push one name for God more forward than others in your mind?
- Is there one of these names for God in this formula that you would omit, or that doesn’t mesh with the rest of the pieces?

### **Activity #2 – Torn Paper Midrash (25 minutes)**

Distribute glue/gluesticks and packs of construction paper around the room. Ask each student to use only the paper and glue sticks to make a “Torn Paper Midrash” that expresses their vision of whatever it is they feel and/or say when they say “*Baruch Atah Adonai Eloheinu Melech ha-Olam.*”

Ask students to write a 3-sentence description on a notecard to accompany their creation.

When the students have finished, ask the students to place their creations on the table and allow the students to go around and view each other’s creations in a museum-style presentation.

### **Homework Journal Entry #5**

At this point in time, what do you believe about God? Do you believe that God is one, as expressed in the Sh’ma? What do you think God’s role is in the world? When you pray to God, what do you believe you are praying to?

## Resource I-I Prayer Questionnaire

### **General Information**

Name: \_\_\_\_\_ Gender: \_\_\_\_ F \_\_\_\_ M

Phone (home): \_\_\_\_\_ (cell): \_\_\_\_\_

Years of membership at this synagogue: \_\_\_\_\_

I had a bar/bat mitzvah: \_\_\_\_ Y \_\_\_\_ N If so, date: \_\_/\_\_/\_\_

I have taken a previous course on prayer: \_\_\_\_ Y \_\_\_\_ N

If so, where? \_\_\_\_\_ Who was the teacher: \_\_\_\_\_

In what activities/services do you partake in the synagogue?

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### **Big-Picture Questions**

What do you believe about God?

Why do you pray?

Do you have any memories with prayer? What was your first memory with prayer? How have these memories helped you to shape your definition of prayer?

How often do you pray?

Does the way your prayer life looks reflect a conscious decision you've made for yourself regarding prayer? If yes, what was that decision? If not, how do you think your prayer life took shape?

How much knowledge do you have about the Jewish prayers?

On a scale of 1-10 (1 being not at all comfortable, and 10 being extremely comfortable), what is your comfort level with services at this synagogue? Explain your answer.

## **Resource I-2 Four Views of Prayer<sup>1</sup>**

### **1. Jonah ben Landsofer (1678-1712) Bohemia**

The first thing that should be said [in a father's testament to his children] is the great principle that the purpose of the creation of man is the service of God. The essential part of this service is in man's innermost being and the heart watches over it. This is prayer without any outside thought or preoccupation. Not one in a thousand of those who are burdened with human cares reached this level. Though they understand the meaning of the words of prayer, they do not attain the degree of love which should accompany them. Therefore, whenever something happens to you, write for yourselves some new prayer, being careful not to violate the established laws concerning prayer. Let it be composed of verses of the book of Psalms.... Whoever is unable to do this should pray in Yiddish from the depth of his heart.

### **2. Rav Nahman of Bratslav**

Prayer is an act of daring. Otherwise it is impossible to stand in prayer before God. When imagining the greatness of the Creator, how else could one stand in prayer before Him?

Prayer is a mystery, directed in its essence towards changing the order of the world. Every star and sphere is fixed in its order, yet man wants to change the order of nature, he asks for miracles. Hence, at the moment of prayer man must lay aside his capacity for shame. If men had shame, they would, God forbid, lose the faith that prayer is answered.

### **3. Abraham Joshua Heschel, *Man's Quest for God*, 15-16**

The focus of prayer is not the self. A man may spend hours meditating about himself, or be stirred by the deepest sympathy for his fellow man, and no prayer will come to pass. Prayer comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. When we analyze the consciousness of a supplicant, we discover that it is not concentrated upon his own interests, but on something beyond the self. The thought of personal need is absent, and the thought of divine grace alone is present in his mind. Thus, in beseeching Him for bread, there is *one* instant, at least, in which our mind is directed neither to our hunger nor to food, but to His mercy. This instant is prayer....

Prayer is an invitation to God to intervene in our lives, to let His will prevail in our affairs; it is the opening of a window to Him in our will, an effort to make Him the Lord of our soul. We submit our interests to His concern, and seek to be allied with what is ultimately right....

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<sup>1</sup> Handout created by Rabbi Dvora E. Weisberg, Ph.D. All sources taken from Arthur Hertzberg, *Judaism*, Simon

The purpose of prayer is not the same as the purpose of speech. The purpose of speech is to inform; the purpose of prayer is to partake....

... the true content of prayer, the true sacrifice we offer, is not the prescribed word which we repeat, but the response to it, the self-examination of the heart, the realization of what is at stake in living as a child of God, as a part of Israel. These elements which constitute the substance of prayer come into being within prayer.

#### **4. Yeshua Leibovitz, Conversations about the Ethics of the Fathers and about Maimonides, 1979**

... The greatness and the power of the prayer which we have in the Siddur, the obligatory, fixed prayer as determined by Jewish Law... is an obligation borne by everyone alike, under all conditions and in all circumstances, independent of his personal history and whatever happens to him and of his own response to events....

The great religious obligation of prayer with total devotion can be understood and has real substance only if we understand it as devoted by man to the worship of God, when he prays with the fixed texts of prayer.... It is precisely the prayer that one prays because he is *obligated* to do so, and not because he is driven to it by his feelings and his needs, which is a religious act of accepting the yoke of the kingdom of heaven and the yoke of the Torah and the commandments.

For all of these reasons there is no place for the claims or the demands, which are heard from time to time, to amend the *text* of prayer in order to match contemporary human needs, whims or perceptions.... Of course, we have always known that the *text* of the prayer... is not from Heaven, that it has no sanctity in and of itself. It has been arranged and determined by human beings... as to what they saw as the most appropriate and suitable expression for fulfilling the commandment of prayer. The entire sanctity of the text of the prayer comes only from this legal decision....



## **Resource I-3**

### **The Owners Manual to Sacrifices and Offerings<sup>2</sup>**

*Sanctify the firstling of clean cattle and offer it up.*

“Then God spoke to Moses, saying, ‘Consecrate to Me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine.’” (Exodus 13:1-2)

*Slay the Paschal lamb.*

“On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.” (Exodus 12:3-6)

*Eat the flesh of the Paschal sacrifice on the night of the fifteenth of Nissan.*

“Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it.” (Exodus 12:8)

*Do not eat the flesh of the Paschal lamb raw or sodden.*

“Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails.” (Exodus 12:9)

*Do not leave any portion of the flesh of the Paschal sacrifice until the morning unconsumed.*

“You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire.” (Exodus 12:10)

*Do not give the flesh of the Paschal lamb to an Israelite who had become an apostate.*

“This is the ordinance of the Passover: No foreigner shall eat it. But every man’s servant who is bought for money, when you have circumcised him, then he may eat it. A sojourner and a hired servant shall not eat it....All the congregation of Israel shall keep it. And when a stranger dwells with you and wants to keep the Passover to God, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. One law shall be for the native-born and for the stranger who dwells among you.” (Exodus 12:43-45, 47-49)

*Do not give flesh of the Paschal lamb to a stranger who lives among you to eat.*

“This is the ordinance of the Passover: No foreigner shall eat it.... A sojourner and a hired servant shall not eat it.” (Exodus 12:43, 45)

*Do not take any of the flesh of the Paschal lamb from the company’s place of assembly.*

“In one house it shall be eaten; you shall not carry any of the flesh outside the house.” (Exodus 12:46)

*Do not break a bone of the Paschal lamb.*

“nor shall you break one of its bones. (Exodus 12:46)

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<sup>2</sup> “Chapter 12: Sacrifices and Offerings,” The Owner’s Manual, accessed March 26, 2013, [http://theownersmanual.net/The\\_Owners\\_Manual\\_12\\_Sacrifices\\_and\\_Offerings.Torah](http://theownersmanual.net/The_Owners_Manual_12_Sacrifices_and_Offerings.Torah)

*The uncircumcised shall not eat of the flesh of the Paschal lamb.*

“When a stranger dwells with you and wants to keep the Passover to God, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it.” (Exodus 12:48)

*Do not slaughter the Paschal lamb while there is chametz in the home.*

“You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning. (Exodus 23:18)

*Do not leave the part of the Paschal lamb that should be burnt on the altar until the morning, when it will no longer be fit to be burnt.*

“You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning. (Exodus 23:18)

*Do not go up to the Sanctuary for the festival without bringing an offering.*

“Three times you shall keep a feast to Me in the year: You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.” (Exodus 23:14-16)

*Bring the first fruits to the Sanctuary.*

“The first of the firstfruits of your land you shall bring into the house of God your God.” (Exodus 23:19)

*The flesh of a sin-offering and guilt-offering shall be eaten.*

“Then Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of meeting. They shall eat those things with which the atonement was made, to consecrate and to sanctify them....” (Exodus 29:32-33)

*One not of the seed of Aaron shall not eat the flesh of the holy sacrifices.*

“...But an outsider shall not eat them, because they are holy.” (Exodus 29:33)

*Observe the procedure of the burnt-offering.*

“When any one of you brings an offering to God, you shall bring your offering of the livestock—of the herd and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before God.” (Leviticus 1:2-3)

*Observe the procedure of the meal-offering.*

“When anyone offers a grain offering to God, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron’s sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to God.” (Leviticus 2:1-2)

*Do not offer up leaven or honey.*

“No grain offering which you bring to God shall be made with leaven, for you shall burn no leaven nor any honey in any offering to God made by fire.” (Leviticus 2:11)

*Every sacrifice is to be salted.*

“Every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.” (Leviticus 2:13)

*Do not offer up any offering unsalted.*

“Every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt.” (Leviticus 2:13)

*The Court of Judgment shall offer up a sacrifice if they have erred in a judicial pronouncement.*

“Now if the whole congregation of Israel sins unintentionally, and the thing is hidden from the eyes of the assembly, and they have done something against any of the commandments of God in anything which should not be done, and are guilty; when the sin which they have committed becomes known, then the assembly shall offer a young bull for the sin, and bring it before the tabernacle of meeting.” (Leviticus 4:13-14)

*An individual shall bring a sin-offering if he has sinned in error by committing a transgression, the conscious violation of which is punished with excision.*

“If anyone of the common people sins unintentionally by doing something against any of the commandments of God in anything which ought not to be done, and is guilty, or if his sin which he has committed comes to his knowledge, then he shall bring as his offering a kid of the goats, a female without blemish, for his sin which he has committed. (Leviticus 4:27-28)

*Offer a sacrifice of varying value in accordance with one's means.*

“If he is not able to bring a lamb, then he shall bring to God, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.... But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering.” (Leviticus 5:7)

*Do not sever completely the head of a fowl brought as a sin-offering.*

“And he shall bring them to the priest, who shall offer that which is for the sin offering first, and wring off its head from its neck, but shall not divide it completely.” (Leviticus 5:8)

*Do not put olive oil in a sin-offering made of flour.*

“But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering.” (Leviticus 5:11)

*Do not put frankincense on a sin-offering made of flour.*

“But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering. He shall put no oil on it, nor shall he put frankincense on it, for it is a sin offering.” (Leviticus 5:11)

*An individual shall bring an offering if he is in doubt as to whether he has committed a sin for which one has to bring a sin-offering. This is called a guilt-offering for doubtful sins.*

“If a person sins, and commits any of these things which are forbidden to be done by the commandments of God, though he does not know it, yet he is guilty and shall bear his iniquity. And he shall bring to the priest a ram without blemish from the flock, with your valuation, as a trespass offering. So the priest shall make atonement for him regarding his ignorance in which he erred and did not know it, and it shall be forgiven him. It is a trespass offering; he has certainly trespassed against God.” (Leviticus 5:17-19)

*The remainder of the meal offerings shall be eaten.*

“This is the law of the grain offering: The sons of Aaron shall offer it on the altar before God. He shall take from it his handful of the fine flour of the grain offering, with its oil, and all the frankincense which is on the grain offering, and shall burn it on the altar for a sweet aroma, as a memorial to God. And the remainder of it Aaron and his sons shall eat; with unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it.” (Leviticus 6:14-16)

*Do not allow the remainder of the meal offerings to become leavened.*

“...With unleavened bread it shall be eaten in a holy place; in the court of the tabernacle of meeting they shall eat it. It shall not be baked with leaven. I have given it as their portion of My offerings made by fire; it is most holy, like the sin offering and the trespass offering. (Leviticus 6:16-17)

*The High Kohein shall offer a meal offering daily.*

“And God spoke to Moses, saying, ‘This is the offering of Aaron and his sons, which they shall offer to God, beginning on the day when he is anointed: one-tenth of an ephah of fine flour as a daily grain offering, half of it in the morning and half of it at night. It shall be made in a pan with oil. When it is mixed, you shall bring it in. The baked pieces of the grain offering you shall offer for a sweet aroma to God. The priest from among his sons, who is anointed in his place, shall offer it. It is a statute forever to God. It shall be wholly burned. For every grain offering for the priest shall be wholly burned. It shall not be eaten.’” (Leviticus 6:19-23)

*Do not eat of the meal offering brought by the kohanim.*

“For every grain offering for the priest shall be wholly burned. It shall not be eaten.” (Leviticus 6:23)

*Observe the procedure of the sin-offering.*

“This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before God. It is most holy. The priest who offers it for sin shall eat it. In a holy place it shall be eaten, in the court of the tabernacle of meeting.” (Leviticus 6:25-26)

*Do not eat of the flesh of sin offerings, the blood of which is brought within the Sanctuary and sprinkled towards the Veil.*

“...Everyone who touches its flesh must be holy. And when its blood is sprinkled on any garment, you shall wash that on which it was sprinkled, in a holy place. But the earthen vessel in which it is boiled shall be broken. And if it is boiled in a bronze pot, it shall be both scoured and rinsed in water. All the males among the priests may eat it. It is most holy. But no sin offering from which any of the blood is brought into the tabernacle of meeting, to make atonement in the holy place, shall be eaten. It shall be burned in the fire.” (Leviticus 6:27-30)

*Observe the procedure of the guilt-offering.*

“Likewise this is the law of the trespass offering (it is most holy): In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; and the priest shall burn them on the altar as an offering made by fire to God. It is a trespass offering. Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy. (Leviticus 7:1-6)

*Observe the procedure of the peace-offering.*

“This is the law of the sacrifice of peace offerings which he shall offer to God....” (Leviticus 7:11)

*Burn meat of the holy sacrifice that has remained over.*

“The flesh of the sacrifice of his peace offering for thanksgiving shall be eaten the same day it is offered. He shall not leave any of it until morning. But if the sacrifice of his offering is a vow [Hebrew *neder*: see Mitzvah #496] or a voluntary offering, it shall be eaten the same day that he offers his sacrifice; but on the next day the remainder of it also may be eaten; the remainder of the flesh of the sacrifice on the third day must be burned with fire.” (Leviticus 7:15-17)

*Do not eat of sacrifices that are eaten beyond the appointed time for eating them.*

“And if any of the flesh of the sacrifice of his peace offering is eaten at all on the third day, it shall not be accepted, nor shall it be imputed to him; it shall be an abomination to him who offers it, and the person who eats of it shall bear guilt.” (Leviticus 7:18)

*Do not eat of holy things that have become unclean.*

“The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the clean flesh, all who are clean may eat of it.” (Leviticus 7:19)

*Burn meat of the holy sacrifice that has become unclean.*

“The flesh that touches any unclean thing shall not be eaten. It shall be burned with fire. And as for the clean flesh, all who are clean may eat of it.” (Leviticus 7:19)

*A person who is unclean shall not eat of things that are holy.*

“But the person who eats the flesh of the sacrifice of the peace offering that belongs to God while he is unclean, that person shall be cut off from his people. Moreover the person who touches any unclean thing, such as human uncleanness, an unclean animal, or any abominable unclean thing, and who eats the flesh of the sacrifice of the peace offering that belongs to God, that person shall be cut off from his people.” (Leviticus 7:20-21)

**Resource I-4  
Prayers of our T'filah**

גבורות  
**G'vurot**  
Praise of God's might

אהבת עולם/אהבה רבה  
**Ahavat Olam/Ahavah Rabbah**  
God's Love

עבודה  
**Avodah**  
Worship

בקשות  
**Bakashot**  
Requests to God

שמע  
**Sh'ma**  
Declaration of God's Oneness

עלינו  
**Aleinu**  
Adoration of God

שלום  
**Shalom**  
Peace

השכיבנו  
**Hashkiveinu**  
Lay Down in Peace

ברכו  
**Bar'chu**  
Call to Worship

אבות ואמהות  
**Avot v'Imahot**  
Praise of God of our  
Ancestors

קדושה  
**K'dusha**  
God's holiness

קדיש יתום  
**Kaddish Yatom**  
Mourner's Kaddish

ואהבת  
**V'ahavta**  
Love God

הודעה  
**Hoda-ah**  
Thanksgiving

מי כמכה  
**Mi Chamocha**  
Redemption

מעריב ערבים/יוצר אור  
**Ma'ariv Aravim/Yotzer Or**  
Creation

## Resource I-5 Prayers of our *T'filah* (Correct Order)

ברכו  
*Bar'chu*  
Call to Worship

מעריב ערבים/יוצר אור  
*Ma'ariv Aravim/Yotzer Or*  
Creation

אהבת עולם/אהבה רבה  
*Ahavat Olam/Ahavah Rabbah*  
God's Love

שמע  
*Sh'ma*  
Declaration of God's Oneness

ואהבת  
*V'ahavta*  
Love God

מי כמכה  
*Mi Chamocha*  
Redemption

השכיבנו  
*Hashkiveinu*  
Lay Down in Peace

אבות ואמהות  
*Avot v'Imahot*  
Praise of God of our Ancestors

גבורות  
*G'vurot*  
Praise of God's might

קדושה  
*K'dusha*  
God's holiness

בקשות  
*Bakashot*  
Requests to God

עבודה  
*Avodah*  
Worship

הודעה  
*Hoda-ah*  
Thanksgiving

שלום  
*Shalom*  
Peace

עלינו  
*Aleinu*  
Adoration of God

קדיש יתום  
*Kaddish Yatom*  
Mourner's Kaddish

## **Resource I-6**

### **Concept Attainment Worksheet**

#### **Group A**

For Redeeming Israel (pg. 158)

Who loves people Israel (pg. 150)

Who has given the mind the ability to distinguish day from night (pg. 198)

Who makes peace (pg. 178)

Creator of the fruit of the vine (pg. 123)

Who chooses Your people Israel in love (pg. 230)

*Answer:*

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#### **Group B**

Creator of all heavenly lights (pg. 228)

Abraham's shield, Sarah's helper (pg. 166)

Who brings on the evening (pg. 148)

Who sanctifies Shabbat (pg. 123)

Who gives the Torah (pg. 368)

For Your people Israel and for prophets of truth and righteousness (pg. 372)

*Answer:*

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#### **Group C**

\_\_\_\_\_ us to engage with words of Torah (pg. 204)

\_\_\_\_\_ us to kindle the light of Shabbat (pg. 120)

\_\_\_\_\_ us to wrap ourselves in the fringes (pg. 190)

\_\_\_\_\_ us to kindle the Chanukah lights (pg. 572)

\_\_\_\_\_ us to read the *Megillah* (pg. 573)

*Answer:*

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## Resource I-7 Siddur Scavenger Hunt

**Instructions:** Fill in the name of the prayer (if you know it) and the page number where you found the prayer in the *siddur*. In the line “Form of prayer,” fill in one of the following: “short,” “long,” or “*mitzvah*.”

### **Clues**

1. This prayer acknowledges that God gives life to all, but originally was written to say that God revives the dead.

\_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayer: \_\_\_\_\_

2. These two prayers praise God as Creator, and the themes of nature and time are found throughout both the evening and morning versions.

Evening \_\_\_\_\_ Morning \_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayers: \_\_\_\_\_

3. This group of blessings declares just some of the many miracles that God has given to us.

\_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayers: \_\_\_\_\_

4. We say this prayer when we light the Shabbat candles on Friday evenings.

\_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayer: \_\_\_\_\_

5. Find the two prayers that we say for peace, one in the evening and one in the morning.

Evening \_\_\_\_\_ Morning \_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayers: \_\_\_\_\_

6. We say this prayer when we wrap ourselves in the fringes of the Tallit.

\_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayer: \_\_\_\_\_

7. We sing this song of freedom, praising God as redeemer of the people Israel. Find the evening and the morning version, and write the main difference between the two.

Evening \_\_\_\_\_ Morning \_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayers: \_\_\_\_\_

8. This prayer reminds us of our history and harkens us back to the stories found in our text and to God's relationship with our ancestors.

\_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayer: \_\_\_\_\_

9. This prayer asks God to watch over us while we sleep, and to raise us up to a life renewed.

\_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayer: \_\_\_\_\_

10. These two prayers praise God for loving God's people Israel.

Evening \_\_\_\_\_ Morning \_\_\_\_\_

Page #: \_\_\_\_\_ Form of prayers: \_\_\_\_\_

## Unit 2 Sh'ma and Her Blessings

### **Enduring Understandings**

- The *siddur* asserts that God plays an active role in the world, as encapsulated in the words of the prayers and the *chatimot* themselves.
- Understanding the prayers can help us to better understand ourselves and our role in the world as partners of God.

### **Goals**

- To understand the content and context of the various prayers contained in the “*Sh'ma* and her Blessings” section of the *mat'be-ah t'fillah*, including *Yotzer Or*, *Ma'ariv Aravim*, *Ahavat Olam*, *Sh'ma*, *V'ahavta*, *Mi Chamocha*, and *Hashkiveinu*
- To deepen personal meaning and connection with the prayers through understanding of the text

### **Knowledge**

- Each prayer in our liturgy is centered around a theme that helps us express our love and praise for God
- The content of the prayers gives us a framework for prayer and adds meaning to prayer

### **Skills**

- Identify the following prayers contained in the “*Sh'ma* and her Blessings” section of the *mat'be-ah t'fillah*: *Yotzer Or*, *Ma'ariv Aravim*, *Ahavat Olam*, *Sh'ma*, *V'ahavta*, *Mi Chamocha*, and *Hashkiveinu*
- Locate the various prayers of the *mat'be-ah t'fillah* in the *siddur*
- Recall biblical texts found in *Yotzer Or*
- Define concepts of love, oneness, commandedness, and redemption
- Evaluate and defend the different *chatimot* of the prayers contained in the “*Sh'ma* and her Blessings” section of the *mat'be-ah t'fillah*

### **Unit Overview**

Lesson 1	<i>Ma'ariv Aravim</i> and <i>Yotzer Or</i>
Lesson 2	<i>Ahavat Olam</i> and <i>Ahavah Rabbah</i>
Lesson 3	<i>Sh'ma</i> and <i>V'ahavta</i>
Lesson 4	<i>Mi Chamocha</i>
Lesson 5	<i>Hashkiveinu</i>

### **Evidence of Learning**

Students will engage in weekly journal writing, which gives them the opportunity to reflect on what they've learned in class, and allows them to process their own beliefs and integrate their personal experiences into their weekly lessons. In some lessons, students will also create their own versions of prayers or representations of prayers to reflect their learning process and experience with struggling with the content of our liturgy.

## Lesson I

### ***Ma'ariv Aravim and Yotzer Or***

#### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of *Ma'ariv Aravim* and *Yotzer Or*
- Identify key vocabulary and phrases and how they relate to the prayer
- Recall two Biblical texts found in *Yotzer Or*

#### **Timeline**

0:00-0:10	Set Induction: “Roll Into Dark” and Translation
0:10-0:30	Activity #1: Text Study
0:30-1:00	Activity #2: Artistic Interpretation of Creation Prayers
1:00-1:10	Activity #3: Key Vocabulary
1:10-1:15	Concluding Activity: Song Review

#### **Materials**

- Copies of Resource 2-1 (enough for each student)
- Copies of Resource 2-2 (enough for each student)
- Copies of Resource 2-3, cut up into slips each containing one quote (enough copies for each *chevruta*)
- Dry erase board or chalkboard
- Copies of *Siddurim* (enough for each student)
- Students’ journals
- Glue
- Magazines
- Scissors
- Construction paper
- Pens/pencils

#### **Activities**

##### ***Set Induction – “Roll into Dark” and Translation (10 minutes)***

Teach the students the song “Roll into Dark” by Rabbi Noam Katz either using a guitar, just your voice, or a recording. The songsheets with the lyrics can be found on Resource 2-1, and the song can be downloaded at [www.oysongs.com](http://www.oysongs.com).

Once the students have learned the song, sing it a few times through so that they really learn it and know it.

Ask the students to turn to page 148 in the *siddur*. Read the translation of *Ma'ariv Aravim* and the *chatimah* together as a whole class.

Ask students what themes they see present in this prayer. Create a list on the board as they name off things they find. Ask the students, “What themes resonate with you as a pray-er?”

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Explain that this prayer is the evening prayer about creation. It comes right after *Bar'chu*, the call to worship. Have them find it on their *mat'be-ah t'fillah*. Ask the students, “Why do you think this prayer is the first thing we say after our call to worship?”

**Activity #1 – Text Study (25 minutes)**

Explain that the *Yotzer Or* is the morning prayer about creation. It comes right after *Bar'chu*, the call to worship, just like *Ma'ariv Aravim* does in the evening.

Explain to the students that there are occurrences when Biblical text appears in our liturgy. There are two examples of this in *Yotzer Or*. The first comes from chapter 45 of Isaiah, and appears right at the beginning of the prayer. The second example is the text from the book of Psalms and appears in the middle of the prayer.

Divide the students into *chevrutot* and distribute copies of Resource 2-2. Allow them 15 minutes to read through the text together and to engage in discussion with the questions on the page.

Bring the class back together as a whole group. Write the following quote from Psalm 104:24 on the board: “How numerous are Your works, Adonai! In wisdom, You formed them all, filling the earth with Your creations.” Explain to the class that this is the second Biblical text found in *Yotzer Or*.

Lead a discussion with the following questions:

- How does this quote from Psalms define God’s role in creation? (Note: This text says that in wisdom God created things that fill the earth, but does not define the actions God took to actually create.)
- How do you define “God’s creations?” Are there things on earth that are not a part of God’s creations?

**Activity #2 – Artistic Interpretation of Creation Prayers (25 minutes)**

Divide the students into *chevrutot* again. Lay out across the tables slips of paper cut from Resource 2-3 with variety of quotes in Hebrew and English from the two prayers, each of which expresses different concepts and ideas about the theme of creation as described in the prayers.

Each *chevruta* is to pick one, two, or three of the slips of paper. Explain to the students that they will be using magazines to make collages depicting their interpretation of creation, as explained by the quote(s) they have chosen. Their collages should include their ideas of creation as learned from the prayers, as well as how they interpret the inclusion of these prayers in the world today, as well as their role in creation. The final collage should include their chosen quotes glued on as well.

Once each *chevruta* has completed their collage, bring the group back together and allow each *chevruta* to share how they interpreted and connected to the prayers, and how their collage represents those interpretations.

### Activity #3 – Key Vocabulary (10 minutes)

Have students begin their *milon* (dictionary) at the end of their journal. Here they will add all of the vocabulary, roots, and phrases they learn throughout the next two units. They should write the title of the prayer that they are learning at the beginning of every section of their *milon* so that they can associate the learned words with the prayers in which they are found.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milon* today:

- The root ayin-resh-vet = Evening
- The root bet-resh-alef = Create
- The root yud-tzadee-resh = Create
- The root ayin-sin-hey = Do/Make
- Z'man = Time
- Yom = Day
- Lailah = Night
- Or = Light
- Choshech = Darkness
- Shalom = Peace (also hello, goodbye)
- Ha-Kol = Everything

### Concluding Activity – Song Review (5 minutes)

Gather the whole class into a circle and review the song “Roll into Dark.”

### **Homework Journal Entry #6**

The *Ma'ariv Aravim* and parts of the *Yotzer Or* are written in present tense. According to these prayers, God daily renews creation, and continually makes peace, fashions all things, speaks the evening into being, opens the gates, alters time, changes the seasons, arranges the stars, and transforms day into night. If creation already happened, why does it make sense that these prayers are in the present tense? How do you justify your role as God's partners in creation if we know, according to these prayers, that God is also constantly creating? What is it our responsibility to create and what do we assume that God is taking care of? How might we continually work to create a better world as God's partners?

## Lesson 2

### Ahavat Olam and Ahavah Rabbah

#### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of *Ahavat Olam* and *Ahavah Rabbah*
- Identify key vocabulary and phrases and how they relate to the prayer
- Compare Hebrew poetry about love to prayers about love and loving God

#### **Timeline**

0:00-0:10	Set Induction: Sing <i>Ahavat Olam</i> and Translation
0:10-0:35	Activity #1: Poetry Text Study
0:35-1:00	Activity #2: Create Your Own Interpretation
1:00-1:10	Activity #3: Key Vocabulary
1:10-1:15	Concluding Activity: Song Review

#### **Materials**

- Copies of Resource 2-4 (enough for each student)
- Copies of Resource 2-5 (enough for each student)
- *Siddurim* (enough for each student)
- Students' journals
- Pens/pencils

#### **Activities**

##### **Set Induction – Sing Ahavat Olam and Translation (10 minutes)**

Either sing Debbie Friedman's *Ahavat Olam* using the *siddur* for the words, or teach the students the song "All the World Sings to You" by Anselm Rothschild, using a guitar, just your voice, or a recording. The songsheets with the lyrics to "All the World Sings to You" can be found on Resource 2-4, and the song can be downloaded at [www.oysongs.com](http://www.oysongs.com).

Once the students have learned the song, sing it a few times through so that they really learn it and know it.

Ask the students to turn to *Ahavat Olam* in the *siddur*. Read the translation of *Ahavat Olam* and the *chatimah* together as a whole class.

Ask students what themes they see present in this prayer. Create a list on the board as they name off things they find. Ask the students, "What themes resonate with you as a pray-er?"

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Explain that this prayer is the evening prayer about God's love for the People Israel. It comes right after *Ma'ariv Aravim*, the prayer about Creation that we learned about last week. Have them find it on their *mat'be-ah t'fillah*.

Also point out *Ahavah Rabbah* in the *siddur*, the morning counterpart to *Ahavat Olam*. It comes right after *Yotzer Or*, the morning prayer for Creation, just like *Ahavat Olam* does in the evening.

### **Activity #1 – Poetry Text Study (25 minutes)**

Divide the students into *chevrutot* and distribute copies of Resource 2-5. Have students read the four poems individually and then discuss the following questions with their *chevruta*:

- Which poem resonated with you the most? Why? Was there one poem in particular that struck you in a negative way?
- Going through each poem individually, how does Amichai interpret the idea of love? What role should love play in someone's life? Is love a positive or negative thing?
- Pick one poem to reread. While rereading this poem, imagine the love existing between a person and God. What does this love look like? How does the poem make you feel about a love between a person and God?

### **Activity #2 – Create Your Own Interpretation (25 minutes)**

Keeping the class in their *chevrutot*, explain to the students that they are now tasked to create their own interpretation of *Ahavat Olam* and *Ahavah Rabbah*. Their new poem should include words, phrases, or lines from Amichai's poems, and also lines from the translations of the prayers in the *siddur*.

After 20 minutes have passed, ask each *chevruta* to share their new creation with the class.

### **Activity #3 – Key Vocabulary (10 minutes)**

Have students open their *milin* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milin* today:

- The root aleph-hey-vet = Love
- Mitzvot = Commandments
- Chukim = Laws
- Mishpatim = Judgments
- L'olam va'ed = Forever
- Choshech = Darkness
- Am = People

### **Concluding Activity – Song Review (5 minutes)**

Gather the whole class into a circle and review whichever song you chose to sing at the opening of the class session, either “*Ahavat Olam*” by Debbie Friedman or “All the World Sings to You.”

### **Homework Journal Entry #7**

How do you define “love”? What does it mean to love somebody or something unconditionally? When do you feel God's love? What does that love look like?



## **Lesson 3 (Scripted)** **Sh'ma and V'ahavta**

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of *Sh'ma* and *V'ahavta*
- Identify key vocabulary and phrases and how they relate to the prayers
- Reflect on and defend their feelings about the *Sh'ma*

### **Timeline**

0:00-0:10	Set Induction: Sing <i>Sh'ma</i> and <i>V'ahavta</i> and Read Translation
0:10-0:35	Activity #1: Teach Your Children
0:35-1:00	Activity #2: 6-Word Memoirs
1:00-1:10	Activity #3: Key Vocabulary
1:10-1:15	Concluding Activity: Song Review

### **Materials**

- Copies of Resource 2-6 (enough for each student)
- *Siddurim* (enough for each student)
- Dry erase board or chalkboard
- Large Post-it posters
- Markers
- Students' journals
- Pens/pencils

### **Activities**

#### **Set Induction – Sing Sh'ma and V'ahavta and Read Translation (10 minutes)**

Sing whichever version of the *Sh'ma* your synagogue uses in services, and then chant the *V'ahavta* in Hebrew or sing either Debbie Friedman or Julie Silver's English version using a guitar, just your voice, or a recording. The songsheets with the English lyrics can be found on Resource 2-6, and the songs can be downloaded at [www.oysongs.com](http://www.oysongs.com).

Ask the students to turn to the *Sh'ma* in the *siddur*. Read the *Sh'ma* in Hebrew and then in English. Then turn to the *V'ahavta* and read the English translation.

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Explain to the students that the *Sh'ma* and *V'ahavta* come right after *Ahavat Olam*. Have them find it on their *mat'be-ah t'fillah*.

#### **Activity #1 – Teach Your Children (25 minutes)**

As we just read together as a class, the *V'ahavta* instructs us to teach these *mitzvot*, these commandments, to our children.

Lead a class discussion with the following questions:

- What of our Jewish religion do you think is of utmost importance to pass along to future generations? (*The 10 Commandments; Our prayers; The importance of tikkun olam and social justice; Holiday experiences; Our responsibility to work towards making the world a better place*)
- What outside of our religion do you hope to pass along to future generations? (*Family traditions, heirlooms, lessons, and keepsakes*)
- Is there anything you feel personally responsible for ensuring that future generations know and take to heart? How might you go about doing this? (*Maybe something that was passed down to them – a lesson or story passed through the family*)
- What does it mean to teach something “diligently,” as written in the V’ahavta? (*To do something with meaning; To do something regularly; To do something with intention and thinking*)

Divide students into *chevrutot*. Instruct each *chevruta* to create their “10 Commandments to Pass on to Future Generations.” These can incorporate our own 10 Commandments if they want, but should really include the 10 things they find most important to teach our children. They should list them in order of importance.

When they have completed their lists, go around the room and ask each *chevruta* to share their #1 Commandment. Compile the list on the board, and then give the class 5 minutes to work together to order them in order of importance.

Keep the final list to include in their final project.

### **Activity #2 – 6-Word Memoirs (25 minutes)**

“Legend has it that Hemingway was once challenged to write a story in only six words. His response? “For sale: baby shoes, never worn.” In November 2006, SMITH Magazine re-ignited the *recountre* by asking their readers for their own Six-Word Memoirs. They sent in short life stories in droves, from the bittersweet (“Cursed with cancer, blessed with friends”) and poignant (“I still make coffee for two”) to the inspirational (“Business school? Bah! Pop music? Hurrah”) and hilarious (“I like big butts, can’t lie”).” ([www.smithmag.net](http://www.smithmag.net))<sup>3</sup>

Explain to the students that the *Sh’ma* is the 6-Word Memoir of the Jewish People. This proclamation exclaims our belief in our God, and that our God is one. Using this concept of a 6-Word Memoir, have students create their 6-word memoirs about God. Prompt them about different themes to write memoirs. Some memoirs could be based on wondering about the existence of God, or God’s power. Maybe a student would like to write a memoir from the viewpoint of God, just like our own *Sh’ma*. They can be serious, funny, heart felt or convey confusion. Ultimately these should be their representations of the *Sh’ma* as they connect to the words.

Once students have finished their memoirs, hang big Post-Its and ask students to write their memoirs, one in the middle of each poster. Take a few minutes to allow students time to walk

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<sup>3</sup> Allie Fischman, “Connections to Judaism” (Curriculum Guide, Hebrew Union College-Jewish Institute of Religion, 2012).

around the room, like in an art gallery. Each student should carry a marker, and should add their comments, thoughts, feelings, etc. to the surrounding space around the memoirs, creating a type of Talmud page for each memoir.

**Activity #3 – Key Vocabulary (10 minutes)**

Have students open their *milin* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milin* today:

- The root shin-mem-ayin = Listen/Hear
- The root shin-nun-hey = Teach
- Echad = One
- Shem = Name
- Kevod = Honor
- Lev = Heart
- Nefesh = Soul
- Am = People

**Concluding Activity – Song Review (5 minutes)**

Gather the whole class into a circle and sing whichever version of the *Sh'ma* and *V'ahavta* you sang at the beginning of the session.

**Homework Journal Entry #8**

The *V'ahavta* commands us to love God with all our heart, with all our soul, and with all our might. How does it make you feel to be commanded to love God? Is it easier or harder to do because we are commanded? When is it easier or harder for you to love God?

## Lesson 4 *Mi Chamocha*

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of *Mi Chamocha*
- Identify key vocabulary and phrases and how they relate to the prayers
- Define redemption
- Recall the story of Nachshon and determine how this story applies to leadership and life

### **Timeline**

0:00-0:10	Set Induction: Sing <i>Mi Chamocha</i> and Read Translation
0:10-0:30	Activity #1: What is Your Prayer of Redemption?
0:30-1:05	Activity #2: What Would You Stand Up For?
1:05-1:10	Activity #3: Key Vocabulary
1:10-1:15	Concluding Activity: Song Review

### **Materials**

- *Siddurim* (enough for each student)
- Dry erase board or chalkboard
- Students' journals
- Paper
- Pens/pencils
- Poster Board
- Markers

### **Activities**

#### ***Set Induction – Sing Mi Chamocha and Read Translation (10 minutes)***

Sing whichever version of the *Mi Chamocha* your synagogue uses in services. The words can be found on the *Mi Chamocha* in the *siddur*. The music can be downloaded at [www.oysongs.com](http://www.oysongs.com).

Ask the students to turn to the *Mi Chamocha* in the *siddur*. Read the translation together as a class.

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Ask the students to locate the *Mi Chamocha* on their *mat'be-ah t'filah*.

#### ***Activity #1 – What is Your Prayer of Redemption? (20 minutes)***

Examine the middle paragraph in both the morning version and the evening version of *Mi Chamocha* in the *siddur*. What similarities and differences exist between the two?

Both paragraphs include the line from Exodus 15:18, “God will reign forever and ever.” This line was a part of the Israelites praise of God when they reached the other side of the sea.

State the following situation: “Imagine that you’re standing at the edge of the sea with the Egyptians behind you and the Sea in front of you. The sea parts, you cross to safety, and you turn around and watch the sea close over the Egyptians. You have reached the freedom for which you had hoped for so long. What do you say? What is your prayer of redemption, your prayer thanking God for redeeming you from slavery?”

Distribute pen and paper to the students, and have them write their prayer of redemption. There is no length requirement.

Keep this prayer in their portfolio for their final project.

### **Activity #2 – What Would You Stand Up For? (35 minutes)**

Explain the following: “Nachshon was, according to the Book of Exodus, the son of Amminadab; descendant in the fifth generation of Judah, and brother-in-law of Aaron. The Midrash relates that during the Exodus, when the Israelites reached the Red Sea, it did not automatically part. The Israelites stood at the banks of the sea, unsure of what to do, and Nachshon came forth. He entered the waters one step at a time. Once he was up to his nose in the water, the sea parted, and the Israelites crossed to freedom.”

Lead a short discussion with the following questions:

- Why do you think Nachshon’s first step was what was needed in order for God to part the sea? Why didn’t God just part the sea when Moses struck his staff?
- Nachshon took action. He stood up for what he believed, and he made something happen. What is something that you stand up for? (Examples: The right for every American to be guaranteed health care coverage, the use of reusable water bottles)

Divide the class into groups of 4. Task each group with the following:

1. Pick one thing as a group that you stand up for.
2. Write that thing in the middle of the poster board in big letters.
3. Create a campaign slogan for your issue and write that on your poster under the issue.
4. Using your markers, each member of the group should write or draw their reasoning for why they stand up for this, how they stand up for this, what others can do to stand up for this.
5. Pass the poster to the next group, so that each group has a new poster.
6. Repeat step #3 until each group has commented on each issue.

Once step 5 has been completed, collect all of the poster boards and display them around the room. Allow time for students to go around and read the comments from their classmates.

### **Activity #3 – Key Vocabulary (5 minutes)**

Have students open their *milon* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milon* today:

- The root kuf-dalet-shin = Holy
- The root gimel-aleph-lamed = Redeem

- Nora = Awesome
- Shir = Sing

**Concluding Activity – Song Review (5 minutes)**

Gather the whole class into a circle and sing whichever version of the *Mi Chamocha* you sang at the beginning of the session.

**Homework Journal Entry #9**

Based on the story, God parted the sea because Nachshon took that first step and had complete faith that God would part the sea before he drowned. Ferdinand Isserman wrote the following quotation found in *Mishkan T'filah*, the current Reform *siddur*: “Pray as if everything depends on God; act as if everything depends on you.” Are there times or places in your life when you act like Nachshon? Are there times or places in your life when you wish you acted more like Nachshon?

## Lesson 5 *Hashkiveinu*

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of *Hashkiveinu*
- Identify key vocabulary and phrases and how they relate to the prayers
- Examine what it means to ask God to “lie down in peace and raise us up to life renewed”
- Evaluate and defend the *chatimah* in *Hashkiveinu*

### **Timeline**

0:00-0:10	Set Induction: Sing <i>Hashkeevyenu</i> and Read Translation
0:10-0:45	Activity #1: <i>L'chayim</i> and <i>L'shalom</i>
0:45-1:05	Activity #2: <i>Chatimah</i>
1:05-1:10	Activity #3: Key Vocabulary
1:10-1:15	Concluding Activity: Song Review

### **Materials**

- Copies of Resource 2-7 (enough for each student)
- Copies of Resource 2-8 (enough for each student)
- *Siddurim* (enough for each student)
- Dry erase board or chalkboard
- Students' journals
- Small brown clipboards (enough for each student)
- Magazines
- Glue
- Scissors
- Mod Podge
- Foam brushes
- White paper
- Pens/pencils

### **Activities**

#### **Set Induction – Sing Hashkeevyenu and Read Translation (10 minutes)**

Teach the words and melody to Mah Tov's *Hashkeevyenu* and Larry Jonas' Shelter Us using a guitar, just your voice, or a recording. The songsheets with the English lyrics can be found on Resource 2-7, and the song can be downloaded at [www.oysongs.com](http://www.oysongs.com).

Ask the students to turn to *Hashkiveinu* in the *siddur*. Read the translation together as a class.

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Ask the students to locate the *Hashkiveinu* on their *mat'be-ah t'filah*.

#### **Activity #1 – L'chayim and L'shalom (35 minutes)**

The opening to *Hashkiveinu* says the following: “Grant, O God, that we lie down in peace (*l’shalom*), and raise us up, our Guardian, to life renewed (*l’chayim*).”

Lead a discussion with the following questions:

- What does it mean to lie down in peace?
- How might our view change if we look at each morning as being raised up to life renewed? What does that mean?
- In the morning, we are supposed to start our day by saying, “I offer thanks to You, ever-living Sovereign, that You have restored my soul to me in mercy: How great is Your trust.” How does this statement frame the line from *Hashkiveinu*, asking that we should be woken up to a life renewed?

Distribute copies of Resource 2-8. Have students cut out the three different things on the paper (Opening line of *Hashkiveinu*, Shelter Us, and *Modeh Ani*). Distribute a small clipboard to each student, and magazines. Have students collage the back of their clipboards with the three cut-outs, as well as pictures and words from magazines that represent their idea of peace and life.

Once they have finished their collage, cover the whole back with a layer of Mod Podge using foam brushes – this will make the entire clipboard last longer.

Distribute 10 sheets of white paper to each student and have them cut the paper in half and put them on their clipboard. Have them draw a line across the middle of the page. Have them label the top half of the paper “Things I did today that will help me to lie down in peace,” and the bottom half “Things I’m looking forward to tomorrow that will help me raise up to life renewed and give thanks.”

Tell them that they are to date and complete this sheet tonight, and again each night for the next week. They should look at it every morning when they wake up to be reminded and to be able to give thanks, as we are supposed to do when we wake up each morning.

### **Activity #2 – Chatimah (20 minutes)**

Ask the students to turn back to the *Hashkiveinu* in the *siddur*. Explain to the students that the *chatimah*, the final line of the prayer, lists the following three groups of people for whom we ask God to spread a shelter of peace: over us, over all Your people Israel, and over Jerusalem.

Divide the students into *chevrutot*, and assign each pair one of the following categories:

- The children of Sarah and Abraham
- Your neighbors
- Givers of *tzedakah*
- Those who study Torah
- People who follow the *mitzvot* (commandments)
- Teachers
- The country in which we live
- The city in which we live
- All the people of the world
- The government



Give them 10 minutes to discuss the reasons for adding this category into the *chatimah*.

Bring the group back together, and give each *chevruta* one minute to share their category and to promote their category for inclusion into the *chatimah*.

After each group has shared, go through the list one by one and ask students to vote individually for the one they think is the most important to include. Rewrite the *chatimah* to include the added category.

Keep this *chatimah* and the list in their portfolio for their final project.

### **Activity #3 – Key Vocabulary (5 minutes)**

Have students open their *milon* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milon* today:

- The root shin-kaf-vet = Lay down
- The root ayin-mem-dalet = Stand up
- Chayim = Life
- Sukkah = Shelter

### **Concluding Activity – Song Review (5 minutes)**

Gather the whole class into a circle and sing *Hashkiveinu* and Shelter Us together.

### **Homework Journal Entry #10**

As we discussed in class this week, the *chatimah*, the final line of *Hashkiveinu*, lists the following three groups of people for whom we ask God to spread a shelter of peace: over us, over all Your people Israel, and over Jerusalem. Is there something in this list that you connect to more than others? Which one do you connect to the least? If you were to add something that you connect to personally, what category would you add?

## Resource 2-1 “Roll into Dark”<sup>4</sup> Songsheet

Music: Rabbi Noam Katz

Words: Adapted from Liturgy

Roll into dark,  
Roll into light,  
Night becomes day,  
Day turns to night.

Bo-rei yom va-lai-lah  
Go-leil or mip-nei cho-shech  
Go-leil or mip-nei cho-shech  
V'cho-shech mip-nei or.

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<sup>4</sup> Noam Katz, “Roll Into Dark,” Lyrics. A Drum in Hand, 2009.

## Resource 2-2 Isaiah 45:1-7 Text Study

### **Read the following text from Isaiah together:**

<sup>1</sup> Thus said Adonai to Cyrus, His anointed one, whose right hand I have grasped, treading down nations before him, ungirding the loins of kings, opening doors before him, and letting no gate stay shut.

<sup>2</sup> I will march before you and level the hills that loom up; I will shatter doors of bronze and cut down iron bars.

<sup>3</sup> I will give you treasures concealed in the dark and secret hoards so that you may know that it is I, Adonai, the God of Israel, who call you by name.

<sup>4</sup> For the sake of My servant Jacob, Israel My chosen one, I call you by name. I hail you by title, though you have not known Me.

<sup>5</sup> I am Adonai and there is none else; beside Me, there is no god. I engird you, though you have not known Me,

<sup>6</sup> So that they may know, from east to west, that there is none by Me. I am Adonai and there is none else,

<sup>7</sup> **I form light and create darkness, I make peace and create evil,** I Adonai do all these things.

Discuss the following questions:

- In this text, God repeatedly suggests that we must know that God is our God and that God is one. Do God's acts of creation help us to know God? Do they help us to understand that God is one?
- The bolded text is the line that appears in *Yotzer Or*, but the final word in the line was replaced with "everything," instead of "evil." How would the prayer about creation be different for you if this change hadn't happened?
- Does the fact that the text come from the Tanakh make it more meaningful in prayer? Why or why not?
- Why do you think the Rabbis chose to include this text rather than a line from the Creation narrative in Genesis?

**Resource 2-3**  
**Quotes for Collage**

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עֲרֵבִים  
**Blessed are You, Adonai, our God, Ruler of the Universe,**  
**who speaks the evening into being**

וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ  
**Arranges the stars in their heavenly courses according to plan**

בוֹרֵא יוֹם וְלַיְלָה  
**You are Creator of day and night**

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר  
**Rolling light away from darkness and darkness from light**

הַמַּעֲבִיר יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה  
**Transforming day into night and distinguishing one from the other**

בְּרוּךְ אַתָּה יְהוָה הַמַּעֲרִיב עֲרֵבִים  
**Blessed are you, Adonai, who brings on the evening**

עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל  
**Who makes peace and fashions all things**

הַמַּאִיר לָאָרֶץ וְלַדְּרוֹת עָלֶיהָ בְּרַחֲמִים  
**In mercy, You illumine the world and those who live upon it**

וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית  
**In Your goodness, you daily renew creation**

מַה רַבּוֹ מַעֲשָׂיֶךָ יְהוָה  
**How numerous are Your works, Adonai!**

כָּלֶם בְּחָכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קַנְיָנֶךָ  
**In wisdom, you formed them all, filling the earth with Your creatures**

**Resource 2-4**  
**“All the World Sings to You”<sup>5</sup> Songsheet**

Music: Anselm Rothschild  
Words: Adapted from Liturgy

Ahavat olam, ahavat olam,  
Beit Yisrael, amcha ahavta (2x)

All the world sings to You,  
The world sings to You (2x)

The song of the trees when the wind stirs their leaves,  
The song of the earth when rain soothes its thirst,  
The song of the seas when waves are set free ,  
The song of the sky when hummingbirds fly.

Tout le monde chante de Toi,  
Le monde chante de Toi (2x)

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<sup>5</sup> Anselm Rothschild, “All the World Sings to You,” Lyrics. Nefesh: Songs of the Soul, 2001.

**Resource 2-5**  
**Poetry Text Study<sup>6 7</sup>**

<b>Poem #1</b>	<b>Poem #2</b>
<p>God's love for His people Israel is an upside-down love. First crude and physical, with a strong hand and outstretched arm: miracles, ten plagues and ten commandments, almost violent, on a no-name basis. Then more: more emotion, more soul but no body, an unrequited ever-longing love for an invisible god in the high heavens. A hopeless love.</p>	<p>Lovers leave fingerprints on each other, plenty of physical evidence, words without end, testimonies, a wrinkled pair of pants, a newspaper with the exact date, and two watches, his and hers. Every morning they trace each other's contours, the way the police mark the location of the body on the road with chalk. Lovers surrender each other, lovers reserve the right to remain silent. If and when they are separated, they compose a police sketch of their faces and a lineup so they can say: He's the one! She's the one!</p>
<b>Poem #3</b>	<b>Poem #4: Advice for Good Love</b>
<p>Near the cemetery you always find stonecutters and gardeners. Near the courthouse, lawyers' offices and phone booths. Near hope, plenty of despair, and around the train station, hotels. And in the neighborhood of love, words like "I love you," "I love you too," more binding than any marriage vow. It's not enough to say "Behold, thou art fair, my love," you have to say "I love" seven times, just as you say "The Lord is God" seven times in the prayer of Closing the Gates on Yom Kippur and when the gates of life are closing. And there's all that talk about Till death do us part. Even death will not part us, it will bind us somewhere in the universe in a new encounter that has no end.</p>	<p>Advice for good love: Don't love those from far away. Take yourself one from nearby. The way a sensible house will take local stones for its building, stones which have suffered in the same cold and were scorched by the same sun. Take the one with the golden wreath around her dark eye's pupil, she who has a certain knowledge about your death. Love also inside a ruin, like taking honey out of the lion's carcass that Samson killed. And advice for bad love: With the love left over from the previous one make a new woman for yourself, then with what is left of that woman make again a new love, and go on like that until nothing remains.</p>

<sup>6</sup> Yehudah Amichai, *Open Closed Open*, (Orlando: Harcourt, Inc., 2000), 45, 93-94.

<sup>7</sup> Yehudah Amichai, *Love Poems*, (Tel Aviv, Israel: Schocken Publishing House Ltd., 1986), 48.

## Resource 2-6 V'ahavta Songsheet

### **And Thou Shalt Love<sup>8</sup>**

Music: Debbie Friedman

Words: Adapted from Liturgy

And you shall love the Lord your God with all your heart  
With all your soul and with all your might  
And these words which I command you on this day  
Shall be upon your heart, shall be upon your heart

And you shall teach them diligently unto your children  
And you shall speak of them when you sit in your house  
When you walk by the way and when you lie down  
And when you rise up, and when you rise up

And you shall bind them for a sign upon your hand  
And they shall be for frontlets between your eyes  
And you shall write them on the doorposts of your house  
And upon your gates, and upon your gates

That you may remember and do all of my commandments  
And be holy unto your God, unto your God, unto your God

### **V'ahavta<sup>9</sup>**

Music: Julie Silver

Words: Adapted from Liturgy

Love Adonai your God with all your heart  
With all your soul and with all your might  
And these words which I command you on this day  
Shall be in your heart, shall be in your heart

#### **Chorus:**

Teach them faithfully unto your children  
Speak of them when you sit in your house  
When you walk by the way, when you lie down  
And when you rise

Bind them for a sign upon your hand  
That they may be a symbol between your eyes  
Write them on the doorposts of your house  
And upon your gates, and upon your gates (**chorus**)

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<sup>8</sup> Debbie Friedman, "And Thou Shalt Love," Lyrics. Live at the Del, 1990.

<sup>9</sup> Julie Silver, "V'ahavta," Lyrics. Walk With Me, 1995.

## **Resource 2-7** **Hashkeevynu and Shelter Us<sup>10</sup> Songsheet**

Music: Mah Tovv (Hashkeevynu) and Larry Jonas (Shelter Us)  
Lyrics: Adapted from Liturgy

Hash-ki-vei-nu A-do-nai E-lo-hei-nu l'sha-lom, l'sha-lom  
V'ha-a-mi-dei-nu mal-kei-nu l'cha-yim  
U-fros a-lei-nu su-kat sh'lo-me-cha,  
U-fros a-lei-nu su-kat sh'lo-me-cha  
A-men.

Shelter us beneath thy wings, O Adonai,  
Guard us from all harmful things, O Adonai,  
Keep us safe throughout the night  
'Til we wake with morning's light  
Teach us God wrong from right, A-men  
A-men, a-men...

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<sup>10</sup> Mah Tovv, "Hashkeevynu/Sh'ma," Lyrics. Only This, 1996.



**Resource 2-8**  
**Hashkiveinu, Shelter Us and Modeh Ani**

הַשְׁפִּיבֵנוּ ה' אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים  
Grant, O God, that we lie down in peace,  
and raise us up, our Guardian, to life renewed.

Shelter us beneath thy wings, O Adonai,  
Guard us from all harmful things, O Adonai,  
Keep us safe throughout the night  
'Til we wake with morning's light  
Teach us God wrong from right, A-men  
A-men, a-men...

מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם שֶׁהַחַיּוֹת בֵּי נַשְׁמָתִי בְּחַמְלָה רַבָּה אֶמְוֶנְתָּךְ  
I offer thanks to You,  
ever-living Sovereign,  
that You have restored my soul to me in mercy:  
How great is Your trust.

## Unit 3 Amidah

### **Enduring Understandings**

- The *siddur* asserts that God plays an active role in the world, as encapsulated in the words of the prayers and the *chatimot* themselves.
- Life experiences can lead to varying types of discontinuity between the worshiper and the liturgy.
- Understanding the prayers can help us to better understand ourselves and our role in the world as partners of God.

### **Goals**

- To understand the content and context of the various prayers contained in the “*Amidah*” section of the *mat’be-ah t’fillah*, including *Avot v’Imahot*, *G’vurot*, *K’dusha*, *K’dushat HaYom*, the weekday petitionary prayers, *Avodah*, *Hodaah*, and *Shalom*
- To deepen personal meaning and connection with the prayers through understanding of the text

### **Knowledge**

- Each prayer in our liturgy is centered around a theme that helps us express our love and praise for God
- The content of the prayers gives us framework for prayer and adds meaning to prayer

### **Skills**

- Identify the following prayers contained in the “*Amidah*” section of the *mat’be-ah t’fillah*: *Avot v’Imahot*, *G’vurot*, *K’dusha*, *K’dushat HaYom*, the weekday petitionary prayers, *Avodah*, *Hodaah*, and *Shalom*
- Locate the various prayers on the *mat’be-ah t’fillah*
- Reflect on biblical texts in relation to the forefathers and foremothers in the *Avot v’Imahot*
- Compare Hannah’s prayer in the Book of Samuel to the *G’vurot*
- Reflect on and defend their feelings about the *Avodah* and *Hodaah* prayers
- Create their own interpretation of the *G’vurot*
- Recognize the order of the prayers in the *Amidah*
- Create their own *Amidah* to fulfill their needs in today’s world
- Explain their ideal Shabbat
- Define God’s holiness in their own words

### **Unit Overview**

Lesson 1	<i>Avot v’Imahot</i>
Lesson 2	<i>G’vurot</i>
Lesson 3	<i>K’dusha</i>
Lesson 4	Weekday <i>Amidah</i>
Lesson 5	<i>Shabbat Amidah</i>
Lesson 6	Worship, Thanksgiving, Peace

**Evidence of Learning**

Students will engage in weekly journal writing, which gives them the opportunity to reflect on what they've learned in class, and allows them to process their own beliefs and integrate their personal experiences into their weekly lessons.

In some lessons, students will also create their own versions of prayers or representations of prayers to reflect their learning process and experience with struggling with the content of our liturgy.

## Lesson I *Avot v'Imahot*

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of the *Avot v'Imahot*
- Compare the different concepts of God from the perspectives of each of the seven ancestors named in the *Avot v'Imahot*
- Develop their own connection to the themes of *Avot v'Imahot*
- Identify key vocabulary and phrases and how they relate to the prayer

### **Timeline**

0:00-0:10	Set Induction: Chant and Translation
0:10-0:35	Activity #1: Text Study
0:35-1:05	Activity #2: Panel of Biblical Characters
1:05-1:15	Activity #3: Key Vocabulary

### **Materials**

- Copies of a *siddur* (enough for each student)
- Students' journals
- Copies of Resource 3-1 (4 copies)
- Dry erase board or chalkboard
- Pen/pencils

### **Activities**

#### ***Set Induction – Chant and Translation (10 minutes)***

Chant the *Avot v'Imahot* from the *siddur* together as a whole class.

Read the translation of *Avot v'Imahot* and the *chatimah* together as a whole class.

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Explain that this prayer is the first prayer of the *Amidah*. Have them locate it on their *mat'be-ah t'fillah*. Ask the students, "Why do you think this prayer is the first prayer we say in the central park of our service?"

#### ***Activity #1 – Text Study (25 minutes)***

Divide students into seven groups. Distribute one page from Resource 3-1 to each of the groups, so that each group is looking at one ancestor (each group should receive four copies of their character's story). Charge them to study the text together as a group, and while they are doing so, write the following questions on the board for them to answer about their text when they have finished reading:

- How would you define your Biblical character's relationship with God?
- Do you think this relationship is worth emulating?
- How might you emulate this type of relationship in your life?
- What aspects of this relationship do you disagree with?

Task the students to create a list of attributes about their character in terms of their relationship with God that they have learned from this text.

**Activity #2 – Panel of Biblical Characters (30 minutes)**

Bring the class back together, and ask a volunteer from each group to be the first representative from their group and to come to the front of the room. This volunteer will embody the character about whom they studied before, and will represent their group on a panel on biblical characters and answer questions about their character and their relationship with God.

Once the panel is seated and ready, ask the following questions, allowing each character to answer each question. After each question, ask the students to rotate with other students from their group, so that multiple students have the chance to share what they have learned:

- How would you define your relationship with God?
- Do you believe that God is your partner? If so, in what ways? If not, why not?
- Do you believe that God is a just God?
- According to your stories, in what ways has God helped you?
- Do you think your relationship with God is two-sided, or is it just one way? If it's just one-way, do you think the relationship comes from you or from God?

Lead an all-class discussion with the following questions:

- Based on the answers you just heard, do you agree with or relate to one character more than the others?
- Was it easier to relate to one ancestor's God over another?
- How do you feel about praising these different aspects of God every time we pray?

**Concluding Activity – Key Vocabulary (10 minutes)**

Have students open their *milon* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milon* today:

- Avot = Forefathers
- Imahot = Foremothers
- Elohei = God of
- Gadol = Big/Great
- Gibor = Mighty
- Norah = Awesome

**Homework Journal Entry #11**

The *Avot v'Imahot* praises the God of Abraham, the God of Isaac, the God of Jacob, the God of Sarah, the God of Rebekah, the God of Rachel, and the God of Leah. Why do you think it is so important to differentiate between the God of the different biblical characters? From the panel we heard in class, which character did you relate to most in terms of their beliefs in God? Why do you think this was? Is there one character's God about whom you would rather not pass on to future generations?

## Lesson 2 G'vurot

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of the *G'vurot*
- Develop their own connection to the themes of the *G'vurot*
- Identify key vocabulary and phrases and how they relate to the prayer

### **Timeline**

0:00-0:10	Set Induction: Chant and Translation
0:10-0:35	Activity #1: Hannah's Prayer
0:35-1:05	Activity #2: Create Your Own Interpretation
1:05-1:15	Activity #3: Key Vocabulary

### **Materials**

- *Siddurim* (enough for each student)
- Students' journals
- Pens/pencils
- Copies of Resource 3-2 (enough for each student)
- Copies of Resource 3-3 (enough for each student)
- White paper
- Construction paper
- Magazines
- Scissors
- Glue
- Paint
- Paint brushes

### **Activities**

#### **Set Induction – Chant and Translation (10 minutes)**

Chant the *G'vurot* from the *siddur* together as a whole class.

Read the translation of *G'vurot* and the *chatimah* together as a whole class.

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Explain that this prayer is the second prayer of the *Amidah*. Have them locate it on their *mat'be-ah t'fillah*. Ask the students, "Why do you think that a prayer about God's might immediately follows the prayer remembering the God of our ancestors?"

#### **Activity #1 – Hannah's Prayer (25 minutes)**

Distribute copies of Resource 3-2 (Hannah's Story). Have the students read through the English as a bibliodrama. Assign four students to be each of the following characters: 1) Narrator, 2) Eli, 3) Hannah, and 4) Elkanah.

Distribute copies of Resource 3-3 (Hannah's Prayer). Ask a volunteer to read the prayer aloud.

Divide students into *chevrotot*, and task them to compare and contrast Hannah's prayer to the *G'vurot*. Give a piece of paper to each pair, and have them divide the paper into two columns with the following headings: 1) *G'vurot* and 2) Hannah's Prayer. In each column, they should write what they find in each of the prayers.

Once they have written all of those down, they should circle any similarities they find between the two.

Bring the group back together, and lead a discussion with the questions:

- What similarities did you find between Hannah's prayer and the *G'vurot*?
- What differences were there?
- Are the expectations of God's role in the world the same in both of the prayers?
- Is there something in Hannah's prayer that you connected to that is not in the *G'vurot*?

### **Activity #2 – Create Your Own Interpretation (30 minutes)**

Set up: Create 3 stations around the room with tables and chairs.

- Station 1: Paper, pens, and pencils
- Station 2: Construction paper, glue, scissors, and magazines
- Station 3: Construction paper, paint, and paint brushes

Directions: Each student is going to have the opportunity to create their own interpretation of the *G'vurot*. This interpretation can take the shape of a painting, a poem, a collage, a torn-paper Midrash, a sketch, or anything else that they can do with the materials provided at the stations. This interpretation should represent the student's beliefs about God and God's role in the world, and should incorporate some of the ideas found in the *G'vurot*. Their piece could also include some ideas from Hannah's prayer.

Each interpretation should also include a 3-4 sentence description on a notecard to accompany their piece.

After 25 minutes have passed, ask the students to display their pieces in one area of the room so that everyone can go around and see the different creations and interpretations.

### **Activity #3 – Key Vocabulary (10 minutes)**

Have students open their *milon* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milon* today:

- The root resh-fey-alef = Heal
- Chayim = Life
- Chesed = Kindness
- Rachamin = Mercy
- Emunah = Faith

### **Homework Journal Entry #12**

The *G'vurot* states that God “sustains life through love, giving life to all through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust.” Do you believe these words? If so, do you have proof in your life or in your beliefs that God is a mighty God who does these things? What would you change about the prayer or leave out? Why?



## **Lesson 3** **K'dusha**

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of the *K'dusha*
- Create their own definition of holiness
- Identify key vocabulary and phrases and how they relate to the prayer

### **Timeline**

0:00-0:10	Set Induction: Common vs. Special
0:10-0:40	Activity #1: <i>K'dusha</i> /Holiness
0:40-1:00	Activity #2: Psalm 146
1:00-1:10	Activity #3: Evening Version
1:10-1:15	Concluding Activity: Key Vocabulary

### **Materials**

- Post-its pre-written with words that are common and special (enough for 5 for each student)
- *Siddurim* (enough for each student)
- Students' journals
- Pens/pencils
- Paper
- Copies of Resource 3-4 (enough for each student)

### **Activities**

#### ***Set Induction – Common vs. Special*<sup>11</sup> (10 minutes)**

Write the following words on the board and separate them with a line so that they are in two columns:

- Ordinary
- Special

Hand out five pre-written post-its to students, ensuring that each student has a mix of words that are “ordinary” and “special.” Have the students put their post-its under the correct word on either side of the board.

Lead a discussion with the following questions:

- Read out loud some examples from both sides, and ask students to explain what makes the item ordinary or special?
- What makes something special?

Give each student two additional post-its and have them write one ordinary and one special thing from their lives to add to the lists.

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<sup>11</sup> Union of American Hebrew Congregations, “Torah: Lesson 1,” in *Chai: Learning for Jewish Life: Level 3*, (New York: UAHC Press, 2003), 7-16.

### **Activity #1 – K’dusha/Holiness (30 minutes)**

Ask the students to turn to the morning version of the *K’dusha* in the *siddur*. Read the translation of the *K’dusha* together as a class.

Ask the students to open their journals to the page with the *mat’be-ah t’fillah* pasted in. Ask the students to locate the *K’dusha* on their *mat’be-ah t’fillah*. Explain that this prayer appears in every morning version of the *Amidah*. Ask the students, “Why do you think we need a prayer praising God and God’s holiness?”

Ask the students: “What things on the ‘special’ list are *kadosh*/holy?” Create a new column on the board titled “*Kedusha*/Holiness.” Move the post-its that they say into this new category.

Lead a discussion with the following questions:

- Why did you put those things under the *kadosh* category?
- What makes those words different from the other “special” words?
- What makes something holy?

The dictionary defines the word “holy” to mean five different things:

1. specially recognized as or declared sacred by religious use or authority; consecrated: *holy ground*.
2. dedicated or devoted to the service of God, the church, or religion: *a holy man*.
3. saintly; godly; pious; devout: *a holy life*.
4. having a spiritually pure quality: *a holy love*.
5. entitled to worship or veneration as or as if sacred: *a holy relic*.<sup>12</sup>

Divide students into *chevrutot*, and ask each pair to read the definitions of holiness together, and then to work together to create their own definition of holiness. They should also include an example to accompany their definition, like in the definitions above.

When each pair is finished, ask the students to share their definitions with the rest of the class. Keep this definition in their portfolio to be included in their final project.

### **Activity #2 – Psalm 146 (20 minutes)**

Keep the students in *chevrutot*, and distribute copies of Resource 3-4 (Psalm 146). Have each *chevruta* read the text together and discuss the questions on the handout.

### **Activity #3 – Evening Version (10 minutes)**

Explain to the students that the evening version of the *K’dusha* is one short paragraph. Ask the students to turn to the evening version of the *K’dusha*. Read the translation of this version of the *K’dusha* together as a class.

Lead a short discussion with the following questions:

- After reading and looking at the morning version of the *K’dusha*, do you think this version is enough to express our praise of the holiness of God?

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<sup>12</sup> “Holy,” Dictionary.com, accessed February 12, 2013, <http://dictionary.reference.com/browse/holy?s=t>.

- What do you think is missing from this version?
- The morning version contains three Biblical texts, and the evening version contains none. Do you think the morning version carries more weight because it contains the texts?
- Where does the support come from for the evening prayer?

**Concluding Activity – Key Vocabulary (5 minutes)**

Have students open their *milon* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milon* today:

- The root kuf-dalet-shin = Holy
- Shem = Name
- Kadosh = Holy
- K'vod = Glory

**Homework Journal Entry #13**

The *K'dusha* praises God and God's holiness. How do you personally connect to this prayer? What occurs or has occurred in your life that enables you praise God and God's holiness?

## **Lesson 4 (Scripted)** **Weekday Amidah**

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of the petitionary prayers of the weekday *Amidah*
- Compose their own set of values and themes for which they would pray today
- Compare the petitionary prayers in the *Amidah* to the needs of modern times
- Identify the order of the petitionary prayers of the weekday *Amidah*

### **Timeline**

0:00-0:05	Set Induction: Values Clarification
0:05-0:30	Activity #1: Order
0:30-1:10	Activity #2: Our Own Communal <i>Amidah</i>
1:10-1:15	Concluding Activity: Explain Homework

### **Materials**

- Copies of Resource 3-5 (enough for half the class)
- Copies of Resource 3-6 (enough for half the class)
- Students' journals
- *Siddurim* (enough for each student)
- Dry erase board or chalkboard
- Pens/pencils

### **Activities**

#### ***Set Induction – Values Clarification (5 minutes)***

Remind the class that each person is permitted to think about prayer differently, and each person is permitted to struggle and wrestle with the concept of prayer at his/her own pace.

Begin today's session with a values clarification exercise. Create an invisible line with 1 being the lowest and 10 being the highest. Have the students place themselves on the line according to how they would answer the following questions (to be asked one at a time). After they have placed themselves, ask 3-4 students to share (more can if they want to) why they placed themselves at that point of the line.

- I would rather pray communally than individually
- I am ok praying words that have been said by generations before me, even if I don't understand or completely agree with the words I'm saying
- I believe that I have a responsibility to learn the words in the *siddur* so that I can pray responsibly
- I believe it is just as important to pray for something as it is to say thank you for something

#### ***Activity #1 – Order (25 minutes)***

Divide students into *chevrotot*. Give each pair a copy of Resource 3-5 with the 19 prayer names and themes of the Amidah. Task each pair cut up the paper into slips with one prayer per strip,

and then ask the pairs to organize the prayers of the Amidah in the order that seems most sensible to them. Give each pair a sheet of white paper, and have the students glue their strips in order onto the paper, and write their names on the back of the paper. Allow them 15 minutes to complete this task.

Bring the class back together. Display the different orders at the front of the room.

Lead a short discussion with the following questions:

- How did you order the prayers? (*The order told a story; They flowed from one theme to the next; One theme led to another in my mind; I grouped them into categories; I ordered them in order of importance*)
- What similarities and differences do you see in the different orders here? (*They are grouped in different ways; Different people's priorities and life experiences played into their ordering of the prayers*)
- Do you think one prayer is more important than the rest? Which one? Why or why not? (*The prayer for peace because it applies to everyone in the world; The prayer for Jerusalem because that is the capital city of the homeland of the Jewish people; The prayer for the God of our ancestors because it is important to remember our history and give praise before we pray for what we have or need now*)

Explain to the class that the *Amidah* contains three sections: a three-blessing introduction made up of praises of God; thirteen petitions to God for various needs; and a closing of three blessings of thanksgiving. Distribute Resource 3-6, which contains the complete list of blessings of the *Amidah* in their proper order.

Ask students to take out their journal, and to glue their copy of Resource 3-6 into the next blank part of their journal.

### ***Activity #2 – Our Own Communal Amidah (40 minutes)***

Explain to the students that these 13 petitionary prayers found of the *Amidah* were written as a set of prayers by and for the community, as they needed to say. These prayers were created communally and were prayed communally. This community believed firmly in God and agreed on a shared philosophy.

Take a few moments individually to read these prayers to get an idea of what they felt they needed in their time, and what we continue to pray for today.

Ask students to call out themes of petitionary prayers they would want included if they were writing the *Amidah* today. Push the students to get to at least 13 – if they come up with more, that's ok too. Write this list on the board as they are called out. (*Peace; Friendship; Partnership; The United States; The Government; The State of Israel; Tikkun Olam; The ability to make sound decisions*)

Once you've completed the list, tell the students that we are going to write our modern *Amidah* together as a class today. They must agree on 13 themes from the board, and the order in which they should be prayed.

Divide the students into four groups and assign three of the themes to each group – do not assign the last prayer in the list. They are to write the prayer for each of these themes. Each prayer should be a short paragraph and should end with a *chatimah*, just as they do in the *siddur*.

Collect the final prayers to type up at home. Tell the students that they will see them next week all formatted together.

**Concluding Activity – Explain Homework (5 minutes)**

Explain to the students that for their journal entry this week, they are going to be asked to take the final theme from the list above and to write their own petitionary prayer about this theme. There are no rules, except that their prayer should end with a *chatimah*, just as they do in the *siddur*. If they are comfortable, they will share these in class next session, and their final prayer will be added to the class set of communal petitionary prayers.

**Homework Journal Entry #14**

Take the final theme from the class list of petitionary prayers today and write your own petitionary prayer about this theme. There are no rules, except that your prayer should end with a *chatimah*, just as they do in the *siddur*. If you are comfortable, you will share your prayer in class next session, and your final prayer will be added to our class set of communal petitionary prayers.

## Lesson 5 Shabbat Amidah

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of *K'dushat HaYom* that is said in the Shabbat *Amidah*
- Develop their own connection to the themes of *K'dushat HaYom*
- Identify the components of a restful Shabbat
- Identify key vocabulary and phrases and how they relate to the prayer

### **Timeline**

0:00-0:05	Set Induction: Read Translation
0:05-0:30	Activity #1: Shabbat Rituals
0:30-1:00	Activity #2: Your Ideal Shabbat
1:00-1:05	Activity #3: Key Vocabulary
1:05-1:15	Concluding Activity: Short Discussion and Prayer

### **Materials**

- *Siddurim* (enough for each student)
- Dry erase board or chalkboard
- Students' journals
- Paper
- Pens/pencils
- Copies of Resource 3-7 (enough for each student)

### **Activities**

#### **Set Induction – Read Translation (5 minutes)**

Ask the students to turn to the evening *K'dushat HaYom* for Shabbat in the *siddur*. Read the translation of *K'dushat HaYom* together as a class.

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Ask the students to locate the *K'dushat HaYom* on their *mat'be-ah t'filah*. Explain that this prayer is the one prayer on Shabbat that replaces the 13 petitionary prayers in the Weekday Amidah. Ask the students, "Why do you think a prayer about God sanctifying Shabbat replaces the 13 petitionary prayers from the Weekday Amidah?" Take just a few answers, and push them to think deeper than the obvious.

#### **Activity #1 – Shabbat Rituals (25 minutes)**

Ask students to work together as a class to list off the days of Creation, as listed in Genesis 1:1. The correct order is:

- Day 1: Light and dark, Day and night
- Day 2: Water, Sky
- Day 3: Dry land, Plant life
- Day 4: Sun, moon and stars

- Day 5: Fish of the sea, Birds of the sky
- Day 6: Wild beasts (creatures that live on land), Man

Teach the class that Genesis Rabbah teaches that God created rest on the 7<sup>th</sup> day, because that was what the world was lacking. This idea of rest was God’s way of celebrating all of God’s achievements that God had created.

What are some ways that we celebrate achievements in our lives? (Take answers.)

Guided imagery: Take a moment to close your eyes and visualize your week. Review what has occurred so far, going day by day through everything you have experienced up until now.

Imagine if you did this at the beginning of Shabbat, and that instead of using Shabbat to mark the end of the time that has passed, that you use it to celebrate a day of completion, celebrating all that you had accomplished during the week. Imagine what this celebration would look like, how you would feel, and what emotions you would experience as a result of this mind-shift.”

Say to the students: “We’re going to work together as a class to create a ritual to begin Shabbat. A ritual is something that is personal, and is easy to remember and to replicate. It should be an action that one takes, and is usually accompanied by a blessing.”

Give the students 15 minutes to create their ritual together. Make sure that each step of the ritual is written down by a note taker, and make sure they have created a blessing to accompany this ritual.

Tell the students that they will receive a copy of this ritual before Shabbat so that they can incorporate it into their Shabbat experience if they so choose.

### ***Activity #2 – Your Ideal Shabbat (30 minutes)***

Make two columns on the board: 1) Things You Have to Do, and 2) Things You Want to Do. Have the students shout out things that take place in a regular day in their lives for Column 1. List them on the board as they shout them out, in the order or occurrence, if possible. Repeat the steps for Column 2.

Lead a discussion with the following questions:

- Was it harder to think of things in column 1 or column 2?
- Where does rest fit into your daily, weekly, or monthly schedule?
- What does it mean to rest?

Explain the following: “We read in this prayer that God rested after creating the world in six days, and that God sanctified this day of rest and made it holy for us. God’s rest is defined as God ceasing from all the creative work that God [had chosen] to do. So God’s interpretation of rest is to actually stop from whatever you consider to be work, both things you have to do and things you want to do. Raise your hand if you’ve ever taken a full 25-hour day of rest from any type of work.”

Abraham Joshua Heschel, a Jewish philosopher born in Warsaw in the early 1900s, wrote in his book *The Sabbath*, “The meaning of the Sabbath is to celebrate time rather than space. Six days



a week we live under the tyranny of things of space; on the Sabbath, we try to become attuned to the *holiness in time*. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.”<sup>13</sup>

Divide the class into *chevrotot*. Task each pair with the following:

1. We read before Heschel’s definition of Shabbat, and how to Heschel Shabbat is a celebration of time rather than space. Together, write your definition or interpretation of Shabbat.
2. Discuss what your ideal Shabbat would look like. Think realistically. How might you make it different from the rest of the week? How would you make it special? How might you make it holy?
3. Create 3-4 detailed activities that would take place on your ideal Shabbat. These activities can be for an individual, a family, a group, or for anyone else. They should include aspects of holiness, or things you might do, things that bring holiness into your life to mark the holiness and sacredness of Shabbat. Write them down on your piece of paper.

Bring the class back together, and have each group go around and share the activities they created. Explain to the group that these will be compiled into a list for everyone to take home to try to integrate Shabbat and this idea of rest as they please (this is not mandatory).

(If possible, compile this list that evening after class is over, or the next day, and email it to the students so that they don’t forget about it and can try something new if they are so inspired. Send this along with the ritual from Activity #1.)

### **Activity #3 – Key Vocabulary (5 minutes)**

Have students open their *milon* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milon* today:

- The root shin-vet-tav = Rest
- Shamayim = Sky/Heavens
- Eretz = Land
- M’la-cha = Work

### **Concluding Activity – Short Discussion and Prayer (10 minutes)**

Lead a short concluding discussion with the following questions:

- Shabbat is not only the day when you get to do the things different than during the week. It is also the time to do the things that lead to and/or remind you of holiness--the things of deep importance, the things that really give meaning to our lives. What might you do in your life to mark this difference between Shabbat and the rest of the week?

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<sup>13</sup> Abraham Joshua Heschel, *The Sabbath*, (New York: Farrar, Straus and Giroux, 1951), 10.

Distribute copies of Resource 3-7. Say to the students: “Let us read this prayer closing prayer together, for ourselves as we envision our own Shabbat, and for those for whom Shabbat might be difficult to grasp but needed in reality. Together we say...”

### **Homework Journal Entry #15**

There are two versions of the 10 Commandments, one in Exodus and one in Deuteronomy. Shabbat is the only holiday that is included in the 10 Commandments. In the Exodus version, we are commanded to *remember* Shabbat, and in the Deuteronomy version, we are commanded to *keep* Shabbat. It is easier to be judged by others for doing, as nobody can ever really know what you are thinking. Do you think it is more important to remember or to keep Shabbat? What are the differences? How might you do either or both of these things?

## Lesson 6

### Worship, Thanksgiving, Peace

#### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of the *Avodah*, *Hodaah*, and *Shalom* prayers
- Develop their own connection to the themes of these prayers
- Formulate their own prayer for thanksgiving
- Identify key vocabulary and phrases and how they relate to the prayers

#### **Timeline**

0:00-0:05	Set Induction: Locate Final Three Prayers of <i>Amidah</i>
0:05-0:35	Activity #1: <i>Avodah</i>
0:35-1:00	Activity #2: <i>Modim Chatimah</i>
1:00-1:10	Activity #3: <i>Shalom</i>
1:10-1:15	Concluding Activity: Key Vocabulary

#### **Materials**

- *Siddurim* (enough for each student)
- Dry erase board or chalkboard
- Students' journals
- Pens/pencils
- White paper
- Notecards

#### **Activities**

##### ***Set Induction – Locate Final Three Prayers of Amidah (5 minutes)***

Ask the students to open their journals to the page with the *mat'be-ah t'fillah* pasted in. Ask the students to locate the *Avodah*, *Hodaah*, and *Shalom* prayers on their *mat'be-ah t'filah*.

Explain and ask the following: “The themes of these last three prayers of the *Amidah* are Worship, Thanksgiving, and Peace. Why do you think these are the final three prayers we say in the *Amidah*?”

##### ***Activity #1 – Avodah (30 minutes)***

Ask the students to open their journals to the next open page. They should title the page “*Avodah* Free-Write.” Explain to the students the following rules for doing a free-write:

- Keep your hand moving until the time is up. Do not pause to stare into space or to read what you've written. Write quickly but not in a hurry.
- Pay no attention to grammar, spelling, punctuation, neatness, or style. Nobody else needs to read what you produce here. The correctness and quality of what you write do not matter; the act of writing does.
- If you get off the topic or run out of ideas, keep writing anyway. If necessary, write nonsense or whatever comes into your head, or simply scribble: anything to keep the hand moving.

- If you feel bored or uncomfortable as you're writing, ask yourself what's bothering you and write about that.

The first free-write will last for five minutes. The prompt is: “Desire Your People Israel.” After five minutes, have the students look over what they have written, and mark passages that contain ideas, phrases, or words that might be worth keeping or elaborating on.

Divide students into *chevrutot* and share with their partner one interesting thing that came out in their first free-write.

The second free-write will last for five minutes. The prompt is: “Pour Your spirit over us.” After five minutes, have the students look over what they have written, and mark passages that contain ideas, phrases, or words that might be worth keeping or elaborating on.

Divide students into small groups and share with their groups one interesting thing that came out in their second free-write.

Bring the class back together, and lead a discussion with the following questions:

- What main feelings were expressed in your first free-write?
- What is the difference in asking God to desire us as a People Israel vs. Pouring God’s spirit over us? Would you prefer one action to another?

Divide the group into two groups. Assign one group to debate “Desire Your People Israel” and the other group to debate “Pouring God’s spirit over us.” Give each group 5 minutes to prepare their support, and then debate, giving each group time to make an opening statement, and then opening the floor for debate for 10 minutes.

Close this section by explaining that both of these lines are included in the prayer about worship, and that this prayer is included in every Amidah that was say in every service.

***Activity #2 – Modim Chatimah (25 minutes)***

Guided imagery: “Close your eyes and imagine yourself sitting around the Thanksgiving table. You’ve reached the point in the meal where the host of the evening asks the table to share the things for which they are thankful. What do you share? (Pause) What are the things in our life for which you are truly thankful? (Pause) Open your eyes.”

Have the students shout out things for which people are thankful. List them on the board as they shout them out.

Lead a discussion with the following questions:

- Was it difficult to think of things for which you are thankful?
- To whom do you offer thanks for the things in your life?
- What in life do you think it is important to say thank you for?
- Is there any reason to thank you for a negative experience?

Explain that the *Hodaah* prayer is our prayer of thanksgiving, and is the second to last prayer that we say in the Amidah. Read the translation of *Modim* in the *siddur* together as a class.

Distribute notecards and pens/pencils to students. Task the students to write their own thank you note to God using both words or phrases from the prayer in the *siddur*, as well as their own words from their heart. They should conclude their thank you note by writing their own *chatimah* that expresses thanks.

Keep this thank you note and their *chatimah* in their portfolio for their final project.

### **Activity #3 – Shalom (10 minutes)**

Explain that the *Shalom* prayer is our prayer of peace. It is the final prayer in the Amidah.

Ask the following question: “This prayer is included at the end of the Amidah in every service. So far in the world, there has always been a time or a reason to ask for peace, both for the People Israel, as well as for the rest of the world. For what do you want to pray for peace today?”

Read the translation of *Shalom Rav* in the *siddur* together as a class.

If they know the song *Shalom Rav* by Cantor Jeff Klepper and Rabbi Dan Frelander, sing it together as a class using a guitar, just your voice, or a recording. The song can be downloaded at [www.oysongs.com](http://www.oysongs.com).

### **Concluding Activity – Key Vocabulary (5 minutes)**

Have students open their *milin* and write the prayer learned today at the beginning of the next section.

Teach the students the following key vocabulary, roots, and phrases, to be added to their *milin* today:

- The root bet-resh-chaf = Bless
- Ahavah = Love
- Avodah = Work/Prayer
- Ruach = Spirit
- Tzion = Zion
- Hodaah = Thanks
- L’dor vador = From generation to generation
- Nes = Miracle
- Tov = Good

### **Homework Journal Entry #16**

What role do you think God plays in influencing peace in the world? Do you think that by our praise and worship that we can actually influence God to make certain decisions or do certain things? By God “pouring [God’s] spirit over us,” as stated in the *Avodah* prayer, does this mean that God is watching over us, or that God has God’s hand in whatever we do and whatever occurs in the world?

## Resource 3-1 Ancestor Texts

### **Abraham**

*Genesis 18*

<sup>16</sup> The men set out from there and looked down toward Sodom, Abraham walking with them to see them off. <sup>17</sup> Now God had said, "Shall I hide from Abraham what I am about to do, <sup>18</sup> since Abraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him? <sup>19</sup> For I have singled him out, that he may instruct his children and his posterity to keep the way of God by doing what is just and right, in order that God may bring about for Abraham what He has promised him." <sup>20</sup> Then God said, "The outrage of Sodom and Gomorrah is so great, and their sin so grave! <sup>21</sup> I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note."

<sup>22</sup> The men went on from there to Sodom, while Abraham remained standing before God. <sup>23</sup> Abraham came forward and said, "Will You sweep away the innocent along with the guilty? <sup>24</sup> What if there should be fifty innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it? <sup>25</sup> Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?" <sup>26</sup> And God answered, "If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake." <sup>27</sup> Abraham spoke up, saying, "Here I venture to speak to my God, I who am but dust and ashes: <sup>28</sup> What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?" And He answered, "I will not destroy if I find forty-five there." <sup>29</sup> But he spoke to Him again, and said, "What if forty should be found there?" And He answered, "I will not do it, for the sake of the forty." <sup>30</sup> And he said, "Let not my God be angry if I go on: What if thirty should be found there?" And He answered, "I will not do it if I find thirty there." <sup>31</sup> And he said, "I venture again to speak to my God: What if twenty should be found there?" And He answered, "I will not destroy, for the sake of the twenty." <sup>32</sup> And he said, "Let not my God be angry if I speak but this last time: What if ten should be found there?" And He answered, "I will not destroy, for the sake of the ten."

<sup>33</sup> When God had finished speaking to Abraham, He departed; and Abraham returned to his place.

## **Isaac**

### *Genesis 21*

<sup>1</sup> God took note of Sarah as He had promised, and God did for Sarah as He had spoken. <sup>2</sup> Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. <sup>3</sup> Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. <sup>4</sup> And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him. <sup>5</sup> Now Abraham was a hundred years old when his son Isaac was born to him. <sup>6</sup> Sarah said, "God has brought me laughter; everyone who hears will laugh with me." <sup>7</sup> And she added, "Who would have said to Abraham That Sarah would suckle children! Yet I have borne a son in his old age."

<sup>8</sup> The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

## **Jacob**

### *Genesis 28*

<sup>10</sup> Jacob left Beer-sheba, and set out for Haran. <sup>11</sup> He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place. <sup>12</sup> He had a dream; a stairway was set on the ground and its top reached to the sky, and angels of God were going up and down on it. <sup>13</sup> And God was standing beside him and He said, "I am God, the God of your father Abraham and the God of Isaac: the ground on which you are lying I will assign to you and to your offspring. <sup>14</sup> Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants. <sup>15</sup> Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you." <sup>16</sup> Jacob awoke from his sleep and said, "Surely God is present in this place, and I did not know it!" <sup>17</sup> Shaken, he said, "How awesome is this place! This is none other than the abode of God, and that is the gateway to heaven." <sup>18</sup> Early in the morning, Jacob took the stone that he had put under his head and set it up as a pillar and poured oil on the top of it. <sup>19</sup> He named that site Bethel; but previously the name of the city had been Luz.

<sup>20</sup> Jacob then made a vow, saying, "If God remains with me, if He protects me on this journey that I am making, and gives me bread to eat and clothing to wear, <sup>21</sup> and if I return safe to my father's house — God shall be my God. <sup>22</sup> And this stone, which I have set up as a pillar, shall be God's abode; and of all that You give me, I will set aside a tithe for You."

## **Sarah**

### *Genesis 18*

<sup>1</sup> God appeared to him by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot. <sup>2</sup> Looking up, he saw three men standing near him. As soon as he saw them, he ran from the entrance of the tent to greet them and, bowing to the ground, <sup>3</sup> he said, "My lord

s, if it please you, do not go on past your servant. <sup>4</sup> Let a little water be brought; bathe your feet and recline under the tree. <sup>5</sup> And let me fetch a morsel of bread that you may refresh yourselves; then go on—seeing that you have come your servant's way." They replied, "Do as you have said."

Abraham hastened into the tent to Sarah, and said, "Quick, three seahs of choice flour! Knead and make cakes!" <sup>7</sup> Then Abraham ran to the herd, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it. <sup>8</sup> He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate.

<sup>9</sup> They said to him, "Where is your wife Sarah?" And he replied, "There, in the tent." <sup>10</sup> Then one said, "I will return to you next year, and your wife Sarah shall have a son!" Sarah was listening at the entrance of the tent, which was behind him. <sup>11</sup> Now Abraham and Sarah were old, advanced in years; Sarah had stopped having the periods of women. <sup>12</sup> And Sarah laughed to herself, saying, "Now that I am withered, am I to have enjoyment—with my husband so old?" <sup>13</sup> Then God said to Abraham, "Why did Sarah laugh, saying, 'Shall I in truth bear a child, old as I am?' <sup>14</sup> Is anything too wondrous for God? I will return to you at the time next year, and Sarah shall have a son." <sup>15</sup> Sarah lied, saying, "I did not laugh," for she was frightened. But He replied, "You did laugh."

## **Rebekah**

### *Genesis 25*

<sup>21</sup> Isaac pleaded with God on behalf of his wife, because she was barren; and God responded to his plea, and his wife Rebekah conceived. <sup>22</sup> But the children struggled in her womb, and she said, "If so, why do I exist?" She went to inquire of God, <sup>23</sup> and God answered her,

"Two nations are in your womb,  
Two separate peoples shall issue from your body;  
One people shall be mightier than the other,  
And the older shall serve the younger."



## **Rachel**

*Pesikta Eichah Rabbasi 24*

The Matriarch Rachel jumped before the Holy One, Blessed is He, and said, “Master of the Universe, it is revealed and known before You that Your servant Jacob loved me exceedingly and worked for Father seven years for my sake; and when the seven years had been completed and the time of my marriage came, my father schemed to switch me with my sister. I learned of the scheme, and was sorely distressed. I informed my husband and gave him a signal by which he could distinguish between my sister and me [in the dark] so that my father would not be able to switch us. Therefore I regretted it and contained my desire. I took pity on my sister, [who] would be put to shame [if the scheme were uncovered]. In the evening, my sister was substituted for me [and married] to my husband. I gave my sister all the signals that I had given my husband so that he would think she was [I]. Moreover, I [hid] beneath the bed where he lay with my sister. [When] he spoke with her, she kept silent, and I replied so that he would not recognize my sister’s voice. [Thus] I performed an act of kindness for her, was not jealous of her, and did not expose her to shame. I, who am flesh and blood, dust and ashes, was not jealous of my rival and did not expose her to shame. You, O Eternal, Merciful King – why were You jealous of idolatry, which has no substance? [Why did] You exile my children and [let] the enemies slaughter them and do with them as they pleased?” At once the compassion of the Holy One, Blessed is He, was aroused and He said, “For Rachel I will return the people of Israel to their place.”

## **Leah**

*Genesis 29*

<sup>31</sup> God saw that Leah was unloved and he opened her womb; but Rachel was barren. <sup>32</sup> Leah conceived and bore a son, and named him Reuben; for she declared, "It means: 'God has seen my affliction'; it also means: 'Now my husband will love me.'" <sup>33</sup> She conceived again and bore a son, and declared, "This is because God heard that I was unloved and has given me this one also"; so she named him Simeon. <sup>34</sup> Again she conceived and bore a son and declared, "This time my husband will become attached to me, for I have borne him three sons." Therefore he was named Levi. <sup>35</sup> She conceived again and bore a son, and declared, "This time I will praise God." Therefore she named him Judah. Then she stopped bearing.

## Resource 3-2 Hannah's Story (I Samuel 1:1-1:28)

### Chapter I

<sup>1</sup> There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. <sup>2</sup> He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. <sup>3</sup> This man used to go up from his town every year to worship and to offer sacrifice to God of Hosts at Shiloh. — Hophni and Phinehas, the two sons of Eli, were priests of God there.

<sup>4</sup> One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; <sup>5</sup> but to Hannah he would give one portion only — though Hannah was his favorite — for God had closed her womb. <sup>6</sup> Moreover, her rival, to make her miserable, would taunt her that God had closed her womb. <sup>7</sup> This happened year after year: Every time she went up to the House of God, the other would taunt her, so that she wept and would not eat. <sup>8</sup> Her husband Elkanah said to her, "Hannah, why are you crying and why aren't you eating? Why are you so sad? Am I not more devoted to you than ten sons?"

<sup>9</sup> After they had eaten and drunk at Shiloh, Hannah rose. — The priest Eli was sitting on the seat near the doorpost of the temple of God. — <sup>10</sup> In her wretchedness, she prayed to God, weeping all the while. <sup>11</sup> And she made this vow: "O Lord of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to God for all the days of his life; and no razor shall ever touch his head."

<sup>12</sup> As she kept on praying before God, Eli watched her mouth. <sup>13</sup> Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. <sup>14</sup> Eli said to her, "How long will you make a drunken spectacle of yourself? Sober up!" <sup>15</sup> And Hannah replied, "Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to God. <sup>16</sup> Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress." <sup>17</sup> "Then go in peace," said Eli, "and may the God of Israel grant you what you have asked of Him." <sup>18</sup> She answered, "You are most kind to your handmaid." So the woman left, and she ate, and was no longer downcast. <sup>19</sup> Early next morning they bowed low before God, and they went back home to Ramah.

Elkanah knew his wife Hannah and God remembered her. <sup>20</sup> Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, "I asked God for him." <sup>21</sup> And when the man Elkanah and all his household were going up to offer to God the annual sacrifice and his votive sacrifice, <sup>22</sup> Hannah did not go up. She said to her husband, "When the child is weaned, I will bring him. For when he has appeared before God, he must remain there for good." <sup>23</sup> Her husband Elkanah said to her, "Do as you think best. Stay home until you have weaned him. May God fulfill His word." So the woman stayed home and nursed her son until she weaned him.

<sup>24</sup> When she had weaned him, she took him up with her, along with three bulls, one ephah of flour, and a jar of wine. And though the boy was still very young, she brought him to the House of God at Shiloh. <sup>25</sup> After slaughtering the bull, they brought the boy to Eli. <sup>26</sup> She said, "Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to God. <sup>27</sup> It was this boy I prayed for; and God has granted me what I asked of Him. <sup>28</sup> I, in turn, hereby lend him to God. For as long as he lives he is lent to God." And they bowed low there before God.

**Resource 3-3**  
**Hannah's Prayer (I Samuel 2:1-2:10)**

**Chapter 2**

<sup>1</sup> And Hannah prayed:

My heart exults in God;  
I have triumphed through God.  
I gloat over my enemies;  
I rejoice in Your deliverance.

<sup>2</sup> There is no holy one like God,  
Truly, there is none beside You;  
There is no rock like our God.

<sup>3</sup> Talk no more with lofty pride,  
Let no arrogance cross your lips!  
For God is an all-knowing God;  
By Him actions are measured.

<sup>4</sup> The bows of the mighty are broken,  
And the faltering are girded with strength.

<sup>5</sup> Men once sated must hire out for bread;  
Men once hungry hunger no more.  
While the barren woman bears seven,  
The mother of many is forlorn.

<sup>6</sup> God deals death and gives life,  
Casts down into Sheol and raises up.

<sup>7</sup> God makes poor and makes rich;  
He casts down, He also lifts high.

<sup>8</sup> He raises the poor from the dust,  
Lifts up the needy from the dunghill,  
Setting them with nobles,  
Granting them seats of honor.

For the pillars of the earth are God's;  
He has set the world upon them.

<sup>9</sup> He guards the steps of His faithful,  
But the wicked perish in darkness —  
For not by strength shall man prevail.

<sup>10</sup> The foes of God shall be shattered;  
He will thunder against them in the heavens.  
God will judge the ends of the earth.  
He will give power to His king,  
And triumph to His anointed one.

## **Resource 3-4**

### **Psalm 146 Text Study**

#### **Psalm 146**

Hallelujah.  
Praise God, O my soul!  
I will praise God all my life,  
sing hymns to my God while I exist.  
Put not your trust in the great,  
in mortal man who cannot save.  
His breath departs;  
he returns to the dust;  
on that day his plans come to nothing.  
Happy is he who has the God of Jacob for his help,  
whose hope is in God his God,  
maker of heaven and earth,  
the sea and all that is in them;  
who keeps faith forever;  
who secures justice for those who are wronged,  
gives food to the hungry.  
God sets prisoners free.  
God restores sight to the blind;  
God makes those who are bent stand straight;  
God loves the righteous;  
God watches over the stranger;  
God gives courage to the orphan and widow,  
but makes the path of the wicket tortuous.  
God shall reign forever,  
your God, O Zion, for all generations.  
Hallelujah.

#### **Study Questions**

- How does this Psalm define the status of human beings on earth?
- What is God's role in the world as defined by this Psalm?
- How does this Psalm make you feel about God?
- Do you agree with the descriptions of God included in this Psalm?
- How do you ensure that all generations will praise God forever and ever?

**Resource 3-5**

**Prayers and Themes of Weekday Amidah (to cut)**

**Da-at:  
Understanding**

**G'u-lah:  
Redemption**

**Bir-kat Da-vid:  
King David**

**T'shu-vah:  
Repentance**

**Bir-kat Ha-Mi-nim:  
Against Heretics**

**R'fu-ah:  
Healing**

**A-vo-dah:  
Worship**

**Sha-lom:  
Peace**

**A-vot v'I-ma-hot:  
Ancestors**

**S'li-cha:  
Forgiveness**

**Ho-da-ah:  
Thanksgiving**

**G'vu-rot:  
God's Might**

**Bir-kat Ha-Sha-nim:  
Abundance**

**Bir-kat Ha-Tza-di-kim:  
Righteousness**

**T'fi-lah:  
Hear Our Prayer**

**K'du-shat Ha-Shem:  
God's Holiness**

**Ki-bbutz Ga-lu-yot:  
Ingathering of the  
Exiles**

**Bir-kat Ha-Mish-pat:  
Justice**

**Bir-kat Ye-ru-sha-la-yim:  
Builder of Jerusalem**

**Resource 3-6**  
**Prayers and Themes of Weekday Amidah (in order)**

<b>Hebrew Name</b>	<b>English Transliteration</b>	<b>Theme</b>
אבות ואימהות	A-vot v'l-ma-hot	Ancestors
גבורות	G'vu-rot	God's Might
קדושת השם	K'du-shat Ha-Shem	God's Holiness
דעת	Da-at	Understanding
תשובה	T'shu-vah	Repentance
סליחה	S'li-cha	Forgiveness
גאולה	G'u-lah	Redemption
רפואה	R'fu-ah	Healing
ברכת השנים	Bir-kat Ha-Sha-nim	Abundance
קיבוץ גלויות	Ki-bbutz Ga-lu-yot	Ingathering of the Exiles
ברכת המשפט	Bir-kat Ha-Mish-pat	Justice
ברכת המינים	Bir-kat Ha-Mi-nim	Against Heretics
ברכת הצדיקים	Bir-kat Ha-Tza-di-kim	Righteousness
ברכת ירושלים	Bir-kat Ye-ru-sha-la-yim	Builder of Jerusalem
ברכת דוד	Bir-kat Da-vid	King David
תפילה	T'fi-lah	Hear Our Prayer
עבודה	A-vo-dah	Worship
הודעה	Ho-da-ah	Thanksgiving
שלום	Sha-lom	Peace

## **Resource 3-7** **Prayer for Shabbat<sup>14</sup>**

May these hours of rest and renewal  
open our hearts to joy and our minds to truth.  
May all who struggle find rest on this day.  
May all who suffer find solace.  
May all who hurt find healing on this day.  
May all who despair find purpose.  
May all who hunger find fulfillment on this day.  
And may this day fulfill its promise.

*Ba-ruch A-tah Adonai m'ka-deish ha-Sha-bbat*

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<sup>14</sup> Rabbi Elyse D. Frishman, ed., *Mishkan T'filah* (New York: Central Conference of American Rabbis, 2007), 173.

## Unit 4 God in Prayer

### **Enduring Understandings**

- *Keva* without *kavannah* is a corpse; *kavannah* without *keva* is a ghost.” – adapted from Heschel
- The *siddur* asserts that God plays an active role in the world, as encapsulated in the words of the prayers and the *chatimot* themselves.
- Life experiences can lead to varying types of discontinuity between the worshiper and the liturgy.
- Understanding the prayers can help us to better understand ourselves and our role in the world as partners of God.
- Theism and Atheism lead to varying types of connection to Jewish prayer.

### **Goals**

- To explore God’s role in the liturgy
- To define the connection between God and the learner

### **Knowledge**

- God’s role is described in the different prayers in the *siddur*
- There are various themes found throughout the liturgy, including creation, love, redemption, healing, protection and sustainability
- Prayer helps us to define our relationship with God

### **Skills**

- Students will identify the prayers where God’s role is that of Creator, Protector and Sustainer of life, Lover of People Israel, Redeemer of People Israel, and Healer
- Reflect on their feelings of God as Creator and the idea that God daily renews creation
- Differentiate between the concepts of sustainer and protector
- Identify the central themes and ideas of the *Hashkiveinu* and the *G’vurot*
- Reflect on their feelings of God as protector and sustainer of life
- Define what love means in their life
- Connect love in their life to the love that God shows People Israel

### **Unit Overview**

Lesson 1	Unit Introduction
Lesson 2	God as Creator
Lesson 3	God as Protector and Sustainer of Life
Lesson 4	God as Lover of People Israel
Lesson 5	God as Redeemer of People Israel
Lesson 6	God as Healer
Lesson 7	Unit Wrap-Up



**Evidence of Learning**

Students will engage in weekly journal writing, which gives them the opportunity to reflect on what they've learned in class, and allows them to process their own beliefs and integrate their personal experiences into their weekly lessons.

In some lessons, students will also create their own versions of prayers to reflect their learning process and experience with struggling with the content of our liturgy.

## Lesson I Unit Introduction

### **Objectives**

Students should be able to:

- Recall the meaning of the word “*Yisrael*”
- Identify and articulate their struggles with the concept of God and develop appreciation for that struggle
- Formulate their own definition of their relationship with God
- Assess their personal beliefs in God

### **Materials**

- Dry erase board or chalkboard
- Post-its (5 for each student)
- Copies of Resource 4-1 (enough for entire class)
- Copy of Resource 4-2 (Butterfly Story)
- Pens
- Paper

### **Timeline**

0:00-0:15	Set Induction: Who, What, Where, When, Why is God?
0:15-0:40	Activity #1: Defining God
0:40-1:05	Activity #2: Text Study of <i>Parashat Vayishlach</i>
1:00-1:05	Activity #3: Key Vocabulary
1:05-1:15	Concluding Activity: Butterfly Story

### **Activities**

#### **Set Induction – Who, What, Where, When, Why is God? (15 minutes)**

Write the words “Who,” “What,” “Where,” “When,” and “Why” on the board, spread out from each other. Have the students write their image and description of God for each of these categories, one per post-it, and put the post-its on the board with the corresponding words.

Choose 3-4 to read from each of the categories. Explain to the students that we all come to this class with a different understanding of God and different life experiences from which we frame that understanding. There is no singular definition of God, and no singular way to answer who, what, where, when, and why is God.

Say to the students: “Judaism asks of us to commit to three acts of faith regarding God: 1) that we believe in God; 2) that we believe God is One; and, 3) that we believe God has something to ask of us about how we live our lives (a “Commanding Voice”).”<sup>15</sup> We will come back to this concept in a few weeks, but this should serve as the foundation for our discussions about God in this unit and we will continue to explore these ideas throughout the coming weeks as we discuss God in prayer.

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<sup>15</sup> Dreskin, Rabbi Billy, and Dreskin, Cantor Ellen, and Shapiro, Rabbi Mark Dov. *GODShopping: An Exploration in Personal Theology*. <http://www.dreskin.us/GODshopping.DreskinDreskinShapiro.DistributionPacket.zip>. 1987.

### ***Activity #1 – Defining God (25 minutes)***

Lead a Synectics activity for the class. Follow the instructions:

1. Ask the class, “How is a person like a fruit or vegetable?” Take some answers. Then Ask, “How is going to school like driving on a freeway?” Take some answers.
2. On the very left side of the board write the heading “Metaphors for God.” Under that heading, list the things that students shout out as metaphors for God. Allow space at first for them to shout out anything, and then encourage them, if they haven’t, to list some concrete nouns as well.

When they have completed their list nouns, have the class agree on one noun, circle it, and move to Step 3 (Column #2).

3. Say to the class, “Imagine you are [noun you chose from column 1]. How do you look? How do you feel?” Title this column “Adjectives,” and write down the adjectives the students use to describe the noun they chose.
4. Title Column #3 “Conflicting Adjectives,” and ask the students to pick out pairs of adjectives in Column #2 that conflict with one another. List these pairs of conflicting adjectives in Column #3.  
When they have completed their list of conflicting adjectives, have the class agree on one pair, circle it, and move to Step 5 (Column #4).
5. Title Column #4 “Things with Qualities,” and ask the students to list things that have both of these conflicting adjectives from Column #3 as qualities.  
When they have completed their list, have the class agree on one thing with those qualities, circle it, and move to Step 6.
6. Ask the students to take a few moments and write a metaphor with the following formula: “God is like [Thing from Column #4] when...” or “God is like [Thing from Column #4] because...”
7. Collect the metaphors they have created and redistribute them randomly to the class.
8. Go around the room and have each student read the paper they received aloud.

Lead a discussion with the following questions:

- How difficult was this activity for you on a scale of 1-10, 1 being really easy and 10 being extremely difficult?
- Were you surprised by the metaphors?
- How did this exercise allow you to think of God in a different way than you ever had before?
- Do you disagree with any of the metaphors that we read? (Remember that this is a safe space and not to be judgmental in your answer, but rather to reflect personally)

### **Activity #2 – Text Study of Parashat Vayishlach (25 minutes)**

Hand out a copy of Resource 4-1 (Genesis 32:4-33) to each student. Read the story of Jacob wrestling with the angel out loud as a class, having each student read a verse one after the other, continuing all the way around the room until the story is completed.

Once the class has finished reading the story aloud, say the following, including a quote from the story, to the students: “While Jacob wrestled with this divine being, his name was changed. The divine being said to Jacob, ‘Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed.’ Israel, or in Hebrew Yisrael, means ‘One who struggles with God.’ It seems that we were set up from our ancestors to be a people who constantly struggle with God.”

Lead a discussion with the following questions:

- Take a moment to reflect. Have you had any experiences in your life that reflect what Jacob experienced in his struggle, literally or metaphorically?
- When do you find yourself most deeply struggling with God?
- How do you overcome those moments of struggle?
- What does it mean to be a people who wrestle with God?

### **Concluding Activity – Butterfly Story (10 minutes)**

Read the class the Butterfly Story, found in Resource 4-2.

Lead a discussion with the following questions:

- Compare the butterfly story and the idea of struggling that it presents to our discussion on struggling with God. What metaphor could this present about the story in our Torah of Jacob wrestling with the divine being?
- What does it mean to struggle or wrestle with something metaphorically?

Conclude with the following: In this unit, we will explore different roles that God might play in our world as depicted in some parts of the liturgy we have studied. We will struggle with these concepts and we will wrestle both with ourselves and with God to deepen our meaning of and connection to the prayers we have studied. I invite you to open yourselves to the multitude of possibilities that our liturgy presents, and to invite in others’ thoughts, feelings, and opinions as you continue to struggle and begin to formulate your understanding of God through our liturgy.

### **Homework Journal Entry #17**

Reflect on a time when you struggled with God. Was this a physical struggle, an internal struggle, or an outward struggle towards something you experienced in your life? How did you overcome this struggle? Was your process of overcoming this struggle different than it would have been with a friend or family member? How do you make amends with God?

## **Lesson 2 (Scripted)** **God as Creator**

### **Objectives**

Students should be able to:

- Identify the prayers where God’s role is that of Creator
- Reflect on their feelings of God as Creator and the idea that God daily renews creation

### **Timeline**

0:00-0:10	Set Induction: Naming Things in Nature
0:10-0:30	Activity #1: The Creation Story in Genesis 1:1-31
0:30-0:55	Activity #2: Creating Something with Our Own Two Hands
0:55-1:15	Activity #3: Prayers that Name God as Creator

### **Materials**

- Dry erase board or chalkboard
- Dry erase markers or chalk
- Copies of Resource 4-3 (enough for each student)
- *Siddurim* (enough for each student)
- Highlighters (enough for each student)
- Blank paper
- Pens

### **Activities**

#### ***Set Induction – Naming Things in Nature (10 minutes)***

Ask the class to shout out things in nature. Record their answers on the board at the front of the room as they shout them out. They can be written in a neat list or a messy cluster on the board, so long as you write down as many as possible. (*Trees, bushes, flowers, insects, animals, stars, the sun, the moon, planets, water*)

Ask the class if they can divide the list into different categories. (*Seasonal; Green and other colors; Things that require being cared for*)

If they don’t come up with it on their own, give them the suggestion of the categories “Things that were created by God,” and “Things that are man-made.” Have them work together to put the items that they listed before into these two categories.

After 5 minutes have passed, ask the following questions, whether or not they have finished the task:

- In what ways is it accurate to describe humans as creators and in what ways not? (*We are not creators in the same way that God is a Creator, because we cannot make something out of nothing, and we cannot speak something into being, but we can make something with what God has given to us*)
- Are we required to be creators? What does that mean? (*God created the world in 6 days, and created humans on the final days to work as a partner with God and to take care of*

*the world that God had created, so we are required to maintain God's world and God's creations)*

- How much do we rely on God as our Creator? *(God created the world for us, and we now rely on God to continually renew creation and to keep the environment, the creatures, and the creations working in harmony day in and day out)*

### **Activity #1 – The Creation Story in Genesis 1:1-31 (20 minutes)**

Hand out a copy of Resource 4-3 (Genesis 1:1-31) to each student. Read the Creation story out loud as a class, having each student read a verse one after the other, continuing all the way around the room until the story is completed.

Once the class has finished reading the story aloud, ask the students to create another list of all the things that God created in the Creation story that we just read. They should pull their answers from all six days of Creation.

Lead a discussion with the following questions:

- What is God's role in this story? *(God's role is that of creator, creating the world out of nothing by speaking things into being)*
- In this story, God creates man and blesses him, saying "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth." How do you feel we have done as humans when it comes to ruling over God's world? *(Good – we take care of God's world by working to create peace among people, by planting trees, by caring for animals; Bad – pollution, littering, terrorism and war)*
- How do you feel about our role as human creators? What about our role as human destroyers? *(It is up to us to take care of God's world, but we also have the ability to destroy the world – it is up to the decisions we make and how we act in this world)*

### **Activity #2 – Creating Something with Our Own Two Hands (25 minutes)**

Divide the class into *chevrutot* and hand out a container of Playdough to each pair. Each *chevruta* should also receive a slip of paper with one of the following words that they are to build with their Playdough, including as many details as possible, using only their hands:

- |                      |            |            |
|----------------------|------------|------------|
| • Car                | • Sandwich | • Pizza    |
| • Plate of Spaghetti | • Ladybug  | • Flower   |
| • Girl               | • Mailbox  | • Tree     |
| • Clock              | • Computer | • Sailboat |

Allow 5 minutes for each pair to create their object.

When they've finished, have each pair place their item on the table in front of them.

Lead a discussion with the following questions:

- What did it feel like to create something with your own hands? How much thought did you put into what you created? Did you feel invested in what you were creating? *(It was challenging, easy, frustrating, etc. to create something with my own hands. I planned before I created; I just dove in and started building; I did a mix of both. I was proud of*

*what I had created; I didn't really care what I was creating because I hadn't come up with the idea myself but was directed; I worked hard to create my item)*

- Think of something that you have created with intention, something that perhaps you walked away from saying, as God did when God created the world, "This is good." (Ask each person to share if they are comfortable.) *(a child, a project for a job, creating a garden, an art project)*
- What did it feel like to create that vs. what you created with the Playdough? *(Was much more invested in the other projects; The other things were items or projects for which I might be rewarded in the future or from which I might continue to reap joy)*
- How much thought goes into making something with intention? *(A lot because it takes work and investment; A little because it is generally something you want to do and can be incorporated into your life)*

### **Activity #3 – Prayers that Name God as Creator (20 minutes)**

Keep the class in *chevrutot* and distribute copies of the *siddur*. Ask the students to turn to *Ma'ariv Aravim* and *Yotzer Or* in the *siddur* and have them to read through each translation together and create a list of all the roles that God plays as Creator, according to these two prayers.

With their *chevruta*, ask students to write their own Creation prayer intertwining the roles that they listed from these prayers and what they believe to be our job in taking care of the world, both as creators and "rulers of God's creations." Your prayer should include 3 things that you took away from today's class, and should reflect at least 3 concepts or big ideas from our prayers about creation in our *siddur*.

### **Homework Journal Entry #18**

Do we really feel obligated to preserve the world for future generations? Isn't it true that we usually go about our lives satisfied to take care of the world for not much more than ourselves and our children will need? How would God, so to speak, feel about this? Doesn't God want us to enjoy the world too?

## Lesson 3

### God as Protector and Sustainer of Life

#### **Objectives**

Students should be able to:

- Differentiate between the concepts of sustainer and protector
- Identify the central themes and ideas of the *Hashkiveinu* and the *G'vurot*
- Reflect on their feelings of God as protector and sustainer of life

#### **Timeline**

0:00-0:15	Set Induction: Protect vs. Sustain
0:15-0:40	Activity #1: <i>Hashkiveinu</i>
0:40-1:05	Activity #2: <i>G'vurot</i>
1:05-1:15	Concluding Activity: Closing Circle

#### **Materials**

- Post-its (6 for each student)
- Copies of *Siddur* (enough for each student)
- Copies of Resource 4-4 (enough for each student)
- Paper
- Pens

#### **Activities**

##### *Set Induction – Protect vs. Sustain (15 minutes)*

Write the following words on the board:

- Protect
- Sustain

Hand out six post-its to students, and ask the students to write down three people/places/things to whom they are a protector, and three people/places/things to whom they are a sustainer. Once they've completed all of their post-its (one noun on each post-it), have them put them on the board under the corresponding word.

Go around the room twice, once for "Protect" and once for "Sustain," and ask the students to share one person/place/thing that they put on their post-it.

Lead a discussion with the following questions:

- What is the difference between protecting something and sustaining something?
- When are different times when you would do these actions?
- Each of you named something for which you are a protector and a sustainer. How did you take on these roles?
- How does it feel to be in these roles?



**Activity #1 – Hashkiveinu (25 minutes)**

Ask the students to think about their favorite childhood lullaby. If they are willing, have 2-3 students sing their favorite lullaby. As a group, generate a list of themes that are found in these lullabies.

Explain that the *Hashkiveinu* is our Jewish lullaby. Read the *Hashkiveinu* out loud as a class using the *siddur*.

Lead a discussion with the following questions:

- How are the themes of our Jewish lullaby, the *Hashkiveinu*, similar or different to those found the lullabies we sang before?
- How does it make you feel to know that someone or something is watching over you at night?
- Is there anything missing from the *Hashkiveinu* that would complete your bedtime prayer?

Allow 5-7 minutes for each student to write their own bedtime prayer in their own words that incorporates the central themes of the *Hashkiveinu* and any other themes or ideas they would like to include.

Take 3-4 volunteers to read their prayers aloud.

This prayer should be added to their portfolio for their final project.

**Activity #2 – G'vurot (25 minutes)**

Divide the class into *chevrutot* and distribute copies of the *siddur*. Ask students to turn to the *G'vurot* and to read through the translation of the prayer and generate a list of the roles listed that God plays in the world. The list should include:

- Cause the wind to shift and rain to fall
- Rain dew upon us
- Sustain life through love
- Give life to all (revive the dead)
- Support the fallen
- Heal the sick
- Free the captive
- Keep faith with those who sleep in the dust
- Takes and gives life
- Causes deliverance to spring up

Ask the students to look at their compiled list. On a separate piece of paper, ask the students to compile a new list of roles they think God *should* play that are not listed in the *G'vurot*.

Once the students have compiled their new list, have the students create their own prayer that praises God as sustainer of life, and incorporates all of the main points they would want in their prayer about God as sustainer of life. The prayer they write should be written in English. This prayer should be added to their portfolio for their final project.

**Concluding Activity – Closing Circle (10 minutes)**

Review with the students the words and melody to Mah Tovu's *Hashkeevynu* and Larry Jonas' Shelter Us that was taught in Unit 2. The words can be found on Resource 4-4. They can take this handout and a copy of the recording home to do their homework.

**Homework and Journal Entry #19**

Say the *Sh'ma* and *Hashkiveinu*, in Hebrew or in English, every night before you go to sleep. You can do this individually or with your family.

On the final night of the week, the day before our class next week, reflect in your journal on how it felt to say these words every night. Did you believe the words you were saying? Did saying the prayer feel different on the 5<sup>th</sup> night than it did on the 1<sup>st</sup> night? How did it feel to incorporate a ritual into your life?

## Lesson 4

### God as Lover of People Israel

#### **Objectives**

Students should be able to:

- Identify the prayers where God’s role is that of Lover of People Israel
- Define what love means in their life
- Connect love in their life to the love that God shows People Israel

#### **Timeline**

0:00-0:15	Set Induction: When Harry Met Sally Video
0:15-0:40	Activity #1: What is Love?
0:40-1:15	Activity #2: <i>Ahavat Olam</i> and <i>Ahavah Rabbah</i>

#### **Materials**

- Projector
- Screen or Smartboard
- Computer
- Dry erase board or chalkboard
- Dry erase markers or chalk
- Copies of *Siddur* (enough for each student)
- Copies of Resource 4-5 (enough for each student)
- Copies of Resource 4-6 (enough for each student)
- 1 big Post-it pad
- Markers

#### **Activities**

##### ***Set Induction – When Harry Met Sally Video (15 minutes)***

Show the class the video of the interviews from the real-life couples in the movie When Harry met Sally. The movie can be found at the following link:

<https://www.youtube.com/watch?v=guinBnWWuKE><sup>16</sup>

Ask the class to define “love” based only on these videos. Once they have come up with a definition as a group, write the definition on the board and leave it there for the duration of the class.

##### ***Activity #1 – What is Love? (25 minutes)***

Dr. Paulette Kouffman Sherman, a licensed psychologist, names 15 different types of love. Give students a copy of Resource 4-5. Have the students read the list out loud, going around the room with one student reading after another.

Lead a discussion with the following questions:

- What are the different aspects involved in love?

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<sup>16</sup> “*Harry Met Sally-Love Stories(full)*.” YouTube video. 4:06. Justin Girdler.  
<https://www.youtube.com/watch?v=guinBnVWuKE>

- Does love always require two people or things?
- Which category or categories on this list do the “When Harry Met Sally” videos fall into?

Lead a values clarification activity. Create an invisible line with 1 being the lowest and 10 being the highest. Have the students place themselves on the line according to how they would answer the following questions (to be asked one at a time). After they have placed themselves, ask 3-4 students to share (more can if they want to) why they placed themselves at that point of the line.

- I believe that love is a concept
- I believe that love is a feeling
- I believe that love is an action

### **Activity #2 – Ahavat Olam and Ahavah Rabbah (35 minutes)**

Divide the class into *chevrutot* and distribute copies of the *siddur*. Ask students to turn to *Ahavat Olam* and *Ahavah Rabbah* and to read the English translations of each of the prayers, and discuss the following questions together:

- How does God show love for the People Israel?
- Which of these 15 types of love does God engage in?
- Do you feel more connected to God when you are following the laws of the Jewish people than when you are not?
- Do you think God loves you more during those times that you are following the laws?

Give each pair a copy of Resource 4-6 (10 Commandments for Happy Relationships).

- How do these rules apply to loving relationships we experience on a daily basis?
- If talking about creating and maintaining a healthy relationship with God, would these rules serve as a fair and just guideline? Why or why not?

Then ask each *chevruta* to create their 10 Commandments for a Happy Relationship with God, and have them write their final list on a big Post-it paper and hang them on the wall. When everyone has finished, invite the students to go around the room and read each of the 10 Commandments.

### **Homework Journal Entry #20**

What is the difference in loving on one’s own volition as opposed to loving because we are commanded to love, as we are commanded to love God in the Torah? Does the intention change because of the purpose? Do we feel more or less love for someone or something concrete and personal than we do for the unknown, like God? Is it possible to love something unknown?

## Lesson 5

### God as Redeemer of People Israel

#### **Objectives**

Students should be able to:

- Identify the prayers where God’s role is that of Redeemer of People Israel

#### **Timeline**

0:00-0:15	Set Induction: The Exodus from Egypt
0:15-0:35	Activity #1: <i>Parashat Beshalach</i>
0:35-1:00	Activity #2: <i>Mi Chamocha</i> Free-Write
1:00-1:15	Activity #3: Creating Your Own Prayer for God as Redeemer

#### **Materials**

- Projector
- Screen or Smartboard
- Computer
- Dry erase board or chalkboard
- Dry erase markers or chalk
- Copies of Resource 4-7 (enough for each student)

#### **Activities**

##### ***Set Induction – The Exodus from Egypt (15 minutes)***

Show the class the video of the Israelites being redeemed from Egypt in the movie *The Prince of Egypt*. The movie can be found at the following link:

<https://www.youtube.com/watch?v=Gur8ccqrQ9c>

Explain to the students that Biblical text typically does not share with us a lot about emotional reactions to events and occurrences. Ask the students, “What emotions do you think the Israelites were feeling while they were taking this walk, their final walk in the land of Egypt, after Pharaoh freed them from slavery?” List these feelings and emotions on the board.

##### ***Activity #1 – Parashat Beshalach (20 minutes)***

Hand out Resource 4-7 (English of Exodus 13:17-15:21). Have the students read through the English as a bibliodrama. Assign each of the following parts to students (divide remaining students to the last three parts):

- Narrator
- God
- Joseph
- Pharaoh
- Moses
- Miriam
- Pharaoh’s Courtiers
- Israelites
- Egyptians

Ask the class: “Did this text bring to light any new emotions to add to our list from before?”

**Activity #2 – Mi Chamocha Free-Write (25 minutes)**

Explain that the text of the *Mi Chamocha* comes straight from the text we read before, and that the *chatimah* of the *Mi Chamocha* praises God for redeeming Israel.

Ask the students to do a 15-minute free-write on the following prompt:

- When have you felt a sense of redemption in your life?
- What was it that you were redeemed from?
- Who redeemed you from whatever was keeping you captive?
- Do you feel that God played a role in your redemption? Why or why not?

**Activity #3: Creating Your Own Prayer for God as Redeemer (15 minutes)**

The *Mi Chamocha* is text from Torah that praises God for redeeming Israel from a specific experience in our history. Write your own prayer for God as redeemer that is more general and timeless, and can be used to praise God both for experiences of the Jewish people as well as for personal experiences of redemption in our lives.

This prayer should be added to their portfolio for their final project.

**Homework Journal Entry #21**

Imagine the following: You were one of the Israelites. You’ve left your home, however difficult life may have been there. You’re starting out new in the desert. You know you’ve been saved by God. You are a 26-year-old mom with 2 children, or a 72-year-old elder, or a 12-year-old child. What are you thinking? What are your hopes and fears? What lasting impact do you imagine this experience will have on your life?

## Lesson 6 God as Healer

### **Objectives**

Students should be able to:

- Identify the prayers and Biblical text where God's role is that of Healer in general and Healer of People Israel

### **Timeline**

0:00-0:15	Set Induction: Emotions Associated with <i>Mi Shebeirach</i>
0:15-0:40	Activity #1: Healing in the Torah
0:40-1:00	Activity #2: Text Study: Friedman's <i>Mi Shebeirach</i>
1:00-1:15	Concluding Activity: Sharing Individual Prayers for Healing

### **Materials**

- Dry erase board or chalkboard
- Dry erase markers or chalk
- *Siddurim* (enough for each student)
- Copies of Resource 4-8 (enough for each student)
- Copies of Resource 4-9 (enough for each student)
- Paper
- Pens

### **Activities**

#### **Set Induction – Emotions Associated with Mi Shebeirach (15 minutes)**

Explain to the class that you are going to sing Debbie Friedman's *Mi Shebeirach* as a class together. Ask for names of those whom students in the class are thinking of who are in need of healing, whether it is healing of mind, body or spirit.

As a class, sing Friedman's *Mi Shebeirach*.

Lead a discussion with the following questions:

- How do you feel when you sing the *Mi Shebeirach*?
- What do you think about as you sing these words?
- What feelings does the *Mi Shebeirach* evoke? (Write the list on the board)

#### **Activity #1 – Healing in the Torah (25 minutes)**

Explain to the students that there are a number of instances of healing found in the Torah: when Abraham prays for Abimelech to be healed in Genesis 20, and in Exodus 15 when God promises to not bring upon the Israelites any of the diseases that God brought upon the Egyptians, in exchange for keeping God's commandments and laws, for God says that God is the healer of the Israelites. See Resource 4-8 for these stories.

Hand out Resource 4-9, which includes the story of God inflicting Miriam with leprosy and Moses praying to God for her healing. Have the students read through the English as a bibliodrama. Assign each of the following parts to students: Narrator, God, Moses, and Aaron. Ask the students to find their own space to do the following activity:

- Moses' individual spontaneous prayer for Miriam was only five words, but these five words were not only passionate and simple, but they also expressed his complete faith in God to heal Miriam. Take some time to write your own individual prayer for healing. The prayer can be longer than five words, but should not be longer than four sentences, and should reflect your feelings about what we've learned about God and healing. It is your decision as to whether or not you would like to include any of the aspects of the *Mi Shebeirach* as found in the *siddur*.

**Activity #2 – Text Study: Friedman’s Mi Shebeirach (20 minutes)**

Divide the class into *chevrotot* and ask them to turn to Friedman's *Mi Shebeirach*. Even though they just sang the words together, have the students read through Friedman's *Mi Shebeirach* and discuss the following questions together:

- The first stanza does not reference anything about healing. Rather, it focuses solely on the self and asks God to help us find the courage to make our lives a blessing. Does this infer that God does not make our lives a blessing, but rather that it is up to us to do so?
- The second stanza asks God to bless those in need of healing with a *r'fuah sh'leimah*. The word *sh'leimah* comes from the root that means "wholeness" or "complete." In your opinion, what is God's role in ensuring a whole or complete healing?
- Compare the Friedman *Mi Shebeirach* to the traditional *Mi Shebeirach* for healing at the top of page 371. Do you connect to one over the other? Does the Friedman translation stay true to the text at the top of the page?

**Concluding Activity – Sharing Individual Prayers for Healing (15 minutes)**

Move the class to a space where they can stand in a circle together, either in the classroom, outside, or in another room. Ask students who are comfortable to share their own spontaneous prayers for healing. These prayers can then be compiled for their final project, so should be kept in their individual portfolios.

**Homework Journal Entry #22**

Think of a time when you have prayed to God for health and healing, either for yourself or for someone else. Did you say the *Mi Shebeirach* that appears in our *siddur*, or did you speak the words of your heart? Why do we include the *Mi Shebeirach* for healing in our prayer service? Do you believe that God has the power to heal? Or do you rely on God to provide strength and blessing?



## Lesson 7 Unit Wrap-Up

### **Objectives**

Students should be able to:

- Apply what they've learned in this unit to decipher for themselves what their beliefs are regarding God's role in the world
- Examine different aspects of God's role
- Prioritize for themselves the various attributes of God that they've learned in this unit

### **Timeline**

0:00-0:10	Set Induction: Free-Write
0:10-0:55	Activity #1: God Shopping: An Exploration in Personal Theology
0:55-1:10	Activity #2: Wanted Ad for God
1:10-1:15	Concluding Activity: Wrap-Up

### **Materials**

- Paper
- Pens
- Pencils with erasers
- Scissors
- Glue
- Multi-colored construction paper
- GODshopping Materials (all found at <http://www.dreskin.us/GODshopping.DreskinDreskinShapiro.DistributionPacket.zip>)
  - Mp3 recording: Bill Cosby's "Noah."
  - Mp3 player.
  - "GODshopping: An Exploration in Personal Theology" worksheets
  - "GODshopping Text Study" handouts
  - GODshopping posters – Set of 8 posters: one per God-concept, each bearing a picture, its title, each of its statements glued to it. And attached to the bottom, tear-off copies of each individual statement (enough copies so each student could, if they want, take one)

### **Activities**

#### ***Set Induction – Free-Write (10 minutes)***

Give students 7 minutes to respond in their journal to the following prompt:

- "I'd like there to be a God because..."<sup>17</sup>

#### ***Activity #1 – God Shopping: An Exploration in Personal Theology***<sup>18</sup> (45 minutes)

Explain to the students that we've shared some thoughts about *why* we'd like for there to be a God. Now we have to consider what it is that God might actually *do*.

<sup>17</sup> Fischman, "Connections to Judaism."

<sup>18</sup> Dreskin, Rabbi Billy, and Dreskin, Cantor Ellen, and Shapiro, Rabbi Mark Dov. *GODShopping: An Exploration in Personal Theology*. <http://www.dreskin.us/GODshopping.DreskinDreskinShapiro.DistributionPacket.zip>. 1987.

Lead a short discussion: Can you name any people with a clear “picture” of what God does?

Tell the students that they are going to hear an example of someone with a clear picture of what God does. Play recording of Bill Cosby’s “Noah”.

Judaism asks of us to commit to three acts of faith regarding God: 1) that we believe in God; 2) that we believe God is One; and, 3) that we believe God has something to ask of us about how we live our lives (a “Commanding Voice”). This isn’t about “hearing voices” in our heads, but about reaching an intellectual and spiritual decision that someone/something in the universe wants us to behave in a certain way that benefits everyone/ thing else.

### God Shopping #1:

Say the following to the students: “Let’s explore some more pictures of God. Each one of these comes from somewhere out of 4000 years of Jewish life and thinking about God. Each one reflects the three Jewish acts of faith about God: that God exists, that God is One, and God has something to ask us about how we live our lives.”

Play a game of Four Corners. Give the following instructions: “Listen to the following four descriptions of God, and select the one which comes closest to what you believe.”

Use posters (posted around program space) to explain the first four God-ideas:

- 1) Watchmaker (*Ya’atof v’Lo Er’eh ... The Hidden God I Cannot See*)
- 2) Ruler of the Universe (*Melekh haOlam*)
- 3) Jiminy Cricket (*Kol D’mama Dakah ... The Still Small Voice*)
- 4) The Force (Naturalism, *Yotzer Or/Ma’ariv Aravim ... Creator of Light/One Who Makes Evening Fall*).

Say to students: “Select the idea that may not be perfect for you, but comes closest to something you could accept about God, and then go stand in that corner.”

Once in their groups, students should discuss the following:

- Why did you choose this corner?

To wrap-up this section, allow 1 or 2 members of each corner to share a summary of their thoughts with the entire group.

### God Shopping #2:

Say to the students, “There are quite a few more ideas out there about God. Let’s take a look at four more.”

Distribute “God-Shopping Text Sheet.” Participants divide into four groups and rotate to different locations (the hoped for benefit of moving the groups rather than the presenters is to prevent *shpilkes* and to maximize participants’ ability to focus on the presentations – you may certainly opt to leave the groups in place and move your presenters instead).

Use the “God-Shopping Text Sheet” to explain this second set of God ideas:

- 1) Partner in Creation (*Shotef b'Ma'aseh Vereshit*)
- 2) Author of Life and Death (Puppetmaster, *M'khayei HaKol ... The One Who Gives Life to All*)
- 3) Goodness/Love/Dreams/Ideals (*HaTov v'HaM'rakhem ... The One Who is Good and Compassionate*)
- 4) *Ayn Sof* (The Infinite One).

### God Shopping #3

Say the following to the students: “It’s important to know that, while Judaism encourages us each to believe in God, there is much latitude as to what we choose to believe. Even concerning the eight concepts we’ve just presented, we can (if we prefer) pick and choose from within the concepts themselves to begin piecing together an idea about God that seems reasonable and meaningful to us. And that’s exactly what we’re going to do. We’re going GODshopping!

Distribute the following: “GODshopping: An Exploration in Personal Theology” worksheets, pencils with erasers, scissors, glue, construction paper (many colors).

Part one. Explain the following to the students: “Work through the “GODshopping” worksheet (which is an exact repetition of the God-ideas we’ve met in both the Four Corners and Station Rotation exercises) by placing a check next to those ideas which seem “reasonable and meaningful” to you. Not only may you mix-and-match from the different categories, you are also invited to change the wording of any statement you *would* like if such a change were made. You may even add your own statements to this list.”

Part two. Explain the following to the students: “Hanging from the bottom of each poster are strips of paper, each containing one statement from within that God-idea. Tear off those strips which match those you checked on your worksheet, make any needed changes to the text, and glue your individual set of statements to one side of one piece of construction paper.”

### Activity #2 – Wanted Ad for God (15 minutes)

Ask the students to create their own “Wanted” ad for God. This ad should be based on what they have learned throughout this unit, and should elicit their own feelings and emotions towards what they are in God.

The ad should take the following format: “Wanted: A God who...” and should include attributes that they think God must have in order to be a God in whom they can believe.

### Concluding Activity – Wrap-Up (5 minutes)

Say to the students: “Once again ... Judaism asks of us three acts of faith regarding God: 1) that we believe in God; 2) that we believe God is One; and, 3) that we believe God has something to ask of us about how we live our lives. Hopefully, these God-ideas each of you have developed are all *reasonable and* meaningful for you.

As time goes on, your ideas about God will likely change; that’s fine. For now, the challenge is to find a personal idea of God that is relevant and reasonable, and that might actually help you to “find your place in the world.” And... an idea about God that you can use during *t’fillah* as well.

It's important not to "worship" someone else's ideas about God. Be sure you bring your own!"<sup>19</sup>

### **Homework Journal Entry #23**

Genesis 1:27 says, "And God created man in God's image, in the image of God, God created him; male and female God created them. Is it comforting to know, then, that God might share some of the attributes that we as human beings possess as well? What attributes does your personal God have? Why have you chosen those attributes specifically? Would you be disappointed to know that God doesn't have one of those attributes?"

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<sup>19</sup> Wrap-up taken from GODshopping program by Cantor Ellen Dreskin, Rabbi Billy Dreskin, and Rabbi Mark Dov Shapiro

## Resource 4-1 Genesis 32:4-33

<sup>4</sup> Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom, <sup>5</sup> and instructed them as follows, "Thus shall you say, 'To my lord Esau, thus says your servant Jacob: I stayed with Laban and remained until now; <sup>6</sup> I have acquired cattle, asses, sheep, and male and female slaves; and I send this message to my lord in the hope of gaining your favor.'" <sup>7</sup> The messengers returned to Jacob, saying, "We came to your brother Esau; he himself is coming to meet you, and there are four hundred men with him." <sup>8</sup> Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps, <sup>9</sup> thinking, "If Esau comes to the one camp and attacks it, the other camp may escape."

<sup>10</sup> Then Jacob said, "O God of my father Abraham and God of my father Isaac, O God, who said to me, 'Return to your native land and I will deal bountifully with you!' <sup>11</sup> I am unworthy of all the kindness that You have so steadfastly shown Your servant: with my staff alone I crossed this Jordan, and now I have become two camps. <sup>12</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; else, I fear, he may come and strike me down, mothers and children alike. <sup>13</sup> Yet You have said, 'I will deal bountifully with you and make your offspring as the sands of the sea, which are too numerous to count.'"

<sup>14</sup> After spending the night there, he selected from what was at hand these presents for his brother Esau: <sup>15</sup> 200 she-goats and 20 he-goats; 200 ewes and 20 rams; <sup>16</sup> 30 milch camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses. <sup>17</sup> These he put in the charge of his servants, drove by drove, and he told his servants, "Go on ahead, and keep a distance between droves." <sup>18</sup> He instructed the one in front as follows, "When my brother Esau meets you and asks you, 'Whose man are you? Where are you going? And whose [animals] are these ahead of you?' <sup>19</sup> you shall answer, 'Your servant Jacob's; they are a gift sent to my lord Esau; and [Jacob] himself is right behind us.'" <sup>20</sup> He gave similar instructions to the second one, and the third, and all the others who followed the droves, namely, "Thus and so shall you say to Esau when you reach him. <sup>21</sup> And you shall add, 'And your servant Jacob himself is right behind us.'" For he reasoned, "If I propitiate him with presents in advance, and then face him, perhaps he will show me favor." <sup>22</sup> And so the gift went on ahead, while he remained in camp that night.

<sup>23</sup> That same night he arose, and taking his two wives, his two maidservants, and his eleven children, he crossed the ford of the Jabbok. <sup>24</sup> After taking them across the stream, he sent across all his possessions. <sup>25</sup> Jacob was left alone. And a man wrestled with him until the break of dawn. <sup>26</sup> When he saw that he had not prevailed against him, he wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him. <sup>27</sup> Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me." <sup>28</sup> Said the other, "What is your name?" He replied, "Jacob." <sup>29</sup> Said he, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed." <sup>30</sup> Jacob asked, "Pray tell me your name." But he said, "You must not ask my name!" And he took leave of him there. <sup>31</sup> So Jacob named the place Peniel, meaning, "I have seen a divine being face to face, yet my life has been preserved." <sup>32</sup> The sun rose upon him as he passed Penuel, limping on his hip. <sup>33</sup> That is why the children of Israel to this day do not eat the thigh muscle that is on the socket of the hip, since Jacob's hip socket was wrenched at the thigh muscle.

## **Resource 4-2 Butterfly Story<sup>20</sup>**

A man once found a cocoon for a butterfly. One day a small opening appeared in the cocoon, and he sat and watched the butterfly for several hours as it struggled to force its body through the little hole. Then it seemed to stop making any progress. It appeared as if it had gotten as far as it could and could go no farther. Then the man decided to help the butterfly.

He took a pair of scissors and snipped the remaining bit of the cocoon. The butterfly then emerged easily. But something was strange. The butterfly had a swollen body and shriveled wings. The man continued to watch the butterfly, because he expected at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time. Neither happened. In fact, the butterfly spent the rest of its life crawling around with a swollen body and deformed wings. It was never able to fly.

What the man in his kindness and haste did not understand, was that the restricting cocoon and the struggle required for the butterfly to get through the small opening of the cocoon are nature's way of forcing fluid from the body of the butterfly into its wings so that it would be ready for flight once it achieved its freedom from the cocoon.

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<sup>20</sup> "Other Inspirational Moments," Rain Before Rainbows, accessed January 25, 2010, <http://www.rainbeforerrainbows.com/otherinspiration.html>

## Resource 4-3 Genesis 1:1-31

### **Chapter 1**

<sup>1</sup> When God began to create heaven and earth — <sup>2</sup> the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water — <sup>3</sup> God said, "Let there be light"; and there was light. <sup>4</sup> God saw that the light was good, and God separated the light from the darkness. <sup>5</sup> God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.

<sup>6</sup> God said, "Let there be an expanse in the midst of the water, that it may separate water from water." <sup>7</sup> God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so. <sup>8</sup> God called the expanse Sky. And there was evening and there was morning, a second day.

<sup>9</sup> God said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so. <sup>10</sup> God called the dry land Earth, and the gathering of waters He called Seas. And God saw that this was good. <sup>11</sup> And God said, "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. <sup>12</sup> The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good. <sup>13</sup> And there was evening and there was morning, a third day.

<sup>14</sup> God said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times — the days and the years; <sup>15</sup> and they shall serve as lights in the expanse of the sky to shine upon the earth." And it was so. <sup>16</sup> God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars. <sup>17</sup> And God set them in the expanse of the sky to shine upon the earth, <sup>18</sup> to dominate the day and the night, and to separate light from darkness. And God saw that this was good. <sup>19</sup> And there was evening and there was morning, a fourth day.

<sup>20</sup> God said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky." <sup>21</sup> God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good. <sup>22</sup> God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth." <sup>23</sup> And there was evening and there was morning, a fifth day.

<sup>24</sup> God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so. <sup>25</sup> God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good. <sup>26</sup> And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth." <sup>27</sup> And God created man in His image, in the image of God He created him; male and female He created them. <sup>28</sup> God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."

<sup>29</sup> God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. <sup>30</sup> And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so. <sup>31</sup> And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.



## **Resource 4-4**

### **Hashkeevynu and Shelter Us Songsheet**

Music: Mah Tovv (Hashkeevynu) and Larry Jonas (Shelter Us)

Lyrics: Adapted from Liturgy

Hash-kee-vey-nu A-do-nai E-lo-hei-nu l'sha-lom, l'sha-lom

V'ha-a-mi-dei-nu mal-kei-nu l'cha-yim

U-fros a-lei-nu su-kat sh'lo-me-cha,

U-fros a-lei-nu su-kat sh'lo-me-cha

A-men.

Shelter us beneath thy wings, O Adonai,

Guard us from all harmful things, O Adonai,

Keep us safe throughout the night

'Til we wake with morning's light

Teach us God wrong from right, A-men

A-men, a-men...

## **Resource 4-5**

### **15 Different Kinds of Love<sup>21</sup>**

**Infatuation:** loving feelings towards a love object that are largely based upon fantasy and idealization (instead of experience). Often when partners get to know each other, infatuation diminishes

**Romantic Love:** an abiding love for a partner with whom you feel passion, attraction, caring and respect

**Eros:** a passionate love usually involving sexual feelings for a love interest

**Companionate Love:** feelings of warmth towards a friend with whom you love to spend time

**Unconditional Love:** a type of affection and caring that is so strong that you feel it consistently, regardless of what that other person does

**Conditional Love:** a love that requires specific action or conditions in order to be maintained. For example, at its extreme, a parent who gives very conditional love would only love his child when he gets straight A's, becomes a surgeon and has two children. The love is based on outside conditions and when they do not occur, the love is withdrawn.

**Puppy Love:** a childish, innocent temporary crush on someone that you don't know well.

**Maternal Love:** this term usually connotes love that is nurturing, accepting and protective. In actuality, this love can also be given by a father, etc.

**Paternal Love:** this term connotes love that involves guidance and some authority. Paternal love usually prepares a child to be ready for the outside world. Again, in reality this type of love is not gender specific.

**Soulmate Love:** this type of love is described as a love that has survived multiple life times. Not everyone believes in this concept.

**Spiritual/Divine Love:** this type of love recognizes the Divine light in everyone and everything. Love is given to everyone as an act of loving God.

**Love of your country or patriotism:** this is love for the place you live or the place that were born. It is a type of loyalty and a special feeling of belonging that you attribute to that specific geographic location.

**Self-Love:** this is a positive feeling that you have about who you are and what you deserve. It often is expressed by treating yourself well, respecting yourself, wanting yourself to be happy and expecting others to respect you too.

**Brotherly Love:** this term connotes having a feeling of love for your neighbor, because all humanity is considered to be part of a larger family of human beings.

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<sup>21</sup> "15 Different Types of Love," Examiner.com, accessed February 10, 2013, <http://www.examiner.com/article/15-different-types-of-love>.

***Tough Love:*** this term is used to describe a love that is expressed by setting boundaries for the good of the other person. So for example, a parent may send their teenager to rehab if he is drug addicted, even if he does not want to go. They feel that this is an act of love because it stems from a desire for their son's ultimate good and happiness.

## **Resource 4-6**

### **10 Commandments of a Happy Relationship<sup>22</sup>**

- I. We will remember that every person and relationship is different.
- II. We will listen to each other openly, without judgment.
- III. We will say what we mean and mean what we say.
- IV. We will support each other through good times and bad.
- V. We will be loyal.
- VI. We will live by the truth.
- VII. We will spend quality time with each other.
- VIII. We will appreciate each other and help each other grow.
- IX. We will settle disputes peacefully.
- X. We will love and respect ourselves as individuals too.

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<sup>22</sup> “10 Commandments for Happy Relationships,” Marc and Angel Hack Life, accessed February 10, 2013, <http://www.marcondangel.com/2012/04/11/10-commandments-for-happy-relationships/>.

## **Resource 4-7**

### **Exodus 13:17-15:21**

Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was nearer; for God said, "The people may have a change of heart when they see war, and return to Egypt." So God led the people roundabout, by way of the wilderness at the Sea of Reeds.

Now the Israelites went up armed out of the land of Egypt. And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel, saying, "God will be sure to take notice of you: then you shall carry up my bones from here with you." They set out from Succoth, and encamped at Etham, at the edge of the wilderness. God went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light, that they might travel day and night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

God said to Moses: Tell the Israelites to turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon; you shall encamp facing it, by the sea. Pharaoh will say of the Israelites, "They are astray in the land; the wilderness has closed in on them." Then I will stiffen Pharaoh's heart and he will pursue them, that I may gain glory through Pharaoh and all his host; and the Egyptians shall know that I am God. And they did so.

When the king of Egypt was told that the people had fled, Pharaoh and his courtiers had a change of heart about the people and said, "What is this we have done, releasing Israel from our service?" He ordered his chariot and took his men with him; he took six hundred of his picked chariots, and the rest of the chariots of Egypt, with officers in all of them. God stiffened the heart of Pharaoh king of Egypt, and he gave chase to the Israelites. As the Israelites were departing defiantly, boldly, the Egyptians gave chase to them, and all the chariot horses of Pharaoh, his horsemen, and his warriors overtook them encamped by the sea, near Pi-hahiroth, before Baal-zephon.

As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to God. And they said to Moses, "Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? Is this not the very thing we told you in Egypt, saying, 'Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness?'" But Moses said to the people, "Have no fear! Stand by, and witness the deliverance which God will work for you today; for the Egyptians whom you see today you will never see again. God will battle for you; you hold your peace!"

Then God said to Moses, "Why do you cry out to Me? Tell the Israelites to go forward. And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground. And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots and his horsemen. Let the Egyptians know that I am God, when I gain glory through Pharaoh, his chariots, and his horsemen."

The angel of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them, and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night.

Then Moses held out his arm over the sea and God drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split, and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots, and horsemen. At the morning watch, the Lord looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic. He locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, "Let us flee from the Israelites, for God is fighting for them against Egypt."

Then God said to Moses, "Hold out your arm over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their horsemen." Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But God hurled the Egyptians into the sea.

The waters turned back and covered the chariots and the horsemen — Pharaoh's entire army that followed them into the sea; not one of them remained. But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left. Thus God delivered Israel that day from the Egyptians. Israel saw the Egyptians dead on the shore of the sea.

And when Israel saw the wondrous power which the Lord had wielded against the Egyptians, the people feared God; they had faith in God and His servant Moses.

Then Moses and the Israelites sang this song to the Lord. They said:

I will sing to God, for He has triumphed gloriously;  
Horse and driver He has hurled into the sea.  
God is my strength and might;  
He is become my deliverance.  
This is my God and I will enshrine Him;  
The God of my father, and I will exalt Him.  
God, the Warrior —  
God is His name!  
Pharaoh's chariots and his army  
He has cast into the sea;  
And the pick of his officers  
Are drowned in the Sea of Reeds.  
The deeps covered them;  
They went down into the depths like a stone.  
Your right hand, God, glorious in power,  
Your right hand, God, shatters the foe!

In Your great triumph You break Your opponents;  
You send forth Your fury, it consumes them like straw.  
At the blast of Your nostrils the waters piled up,  
The floods stood straight like a wall;  
The deeps froze in the heart of the sea.  
The foe said,  
"I will pursue, I will overtake,  
I will divide the spoil;  
My desire shall have its fill of them.  
I will bare my sword —  
My hand shall subdue them."  
You made Your wind blow, the sea covered them;  
They sank like lead in the majestic waters.

Who is like You, O God, among the celestials;  
Who is like You, majestic in holiness,  
Awesome in splendor, working wonders!  
You put out Your right hand,  
The earth swallowed them.  
In Your love You lead the people You redeemed;  
In Your strength You guide them to Your holy abode.  
The peoples hear, they tremble;  
Agony grips the dwellers in Philistia.  
Now are the clans of Edom dismayed;  
The tribes of Moab — trembling grips them;  
All the dwellers in Canaan are aghast.  
Terror and dread descend upon them;  
Through the might of Your arm they are still as stone —  
Till Your people cross over, O God,  
Till Your people cross whom You have ransomed.

You will bring them and plant them in Your own mountain,  
The place You made to dwell in, O God,  
The sanctuary, O God, which Your hands established.  
The Lord will reign for ever and ever!

For the horses of Pharaoh, with his chariots and horsemen, went into the sea; and God turned back on them the waters of the sea; but the Israelites marched on dry ground in the midst of the sea.

Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels. And Miriam chanted for them:

Sing to God, for He has triumphed gloriously;  
Horse and driver He has hurled into the sea.

## **Resources 4-8**

### **Genesis 20:1-18 and Exodus 15:22-27**

#### **Genesis 20:1-18**

Abraham journeyed from there to the region of the Negev and settled between Kadesh and Shur. While he was sojourning in Gerar, Abraham said of Sarah his wife, "She is my sister." So King Abimelech of Gerar had Sarah brought to him. But God came to Abimelech in a dream by night and said to him, "You are to die because of the woman that you have taken, for she is a married woman." Now Abimelech had not approached her. He said, "O God, will You slay people even though innocent? He himself said to me, 'She is my sister!' And she also said, 'He is my brother.' When I did this, my heart was blameless and my hands were clean." And God said to him in the dream, "I knew that you did this with a blameless heart, and so I kept you from sinning against Me. That was why I did not let you touch her. Therefore, restore the man's wife—since he is a prophet, he will intercede for you—to save your life. If you fail to restore her, know that you shall die, you and all that are yours."

Early next morning, Abimelech called his servants and told them all that had happened; and the men were greatly frightened. Then Abimelech summoned Abraham and said to him, "What have you done to us? What wrong have I done that you should bring so great a guilt upon me and my kingdom? You have done to me things that ought not to be done. What, then," Abimelech demanded of Abraham, "was your purpose in doing this thing?" "I thought," said Abraham, "surely there is no fear of God in this place, and they will kill me because of my wife. And besides, she is in truth my sister, my father's daughter though not my mother's; and she became my wife. So when God made me wander from my father's house, I said to her, 'Let this be the kindness that you shall do me: whatever place we come to, say there of me: He is my brother.'"

Abimelech took sheep and oxen, and male and female slaves, and gave them to Abraham; and he restored his wife Sarah to him. And Abimelech said, "Here, my land is before you; settle wherever you please." And to Sarah he said, "I herewith give your brother a thousand pieces of silver; this will serve you as vindication before all who are with you, and you are cleared before everyone." Abraham then prayed to God, and God healed Abimelech and his wife and his slave girls, so that they bore children; for the God had closed fast every womb of the household of Abimelech because of Sarah, the wife of Abraham.

#### **Exodus 15:22-27**

Then Moses caused Israel to set out from the Sea of Reeds. They went on into the wilderness of Shur; they traveled three days in the wilderness and found no water.<sup>23</sup> They came to Marah, but they could not drink the water of Marah because it was bitter; that is why it was named Marah (bitter).<sup>24</sup> And the people grumbled against Moses, saying, "What shall we drink?"<sup>25</sup> So he cried out to God, and God showed him a piece of wood; he threw it into the water and the water became sweet.

There He made for them a fixed rule, and there He put them to the test.<sup>26</sup> He said, "If you will heed God your God diligently, doing what is upright in His sight, giving ear to His commandments and keeping all His laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I God am your healer."

<sup>27</sup> And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there beside the water.



## **Resource 4-9**

### **Numbers 12:2-16**

#### **Numbers 12:2-16**

They said, "Has God spoken only through Moses? Has He not spoken through us as well?" God heard it. Now Moses was a very humble man, more so than any other man on earth. Suddenly God called to Moses, Aaron, and Miriam, "Come out, you three, to the Tent of Meeting." So the three of them went out. God came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, "Aaron and Miriam!" The two of them came forward; and He said, "Hear these My words: When a prophet of God arises among you, I make Myself known to him in a vision, I speak with him in a dream. Not so with My servant Moses; he is trusted throughout My household. With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of God. How then did you not shrink from speaking against My servant Moses!" Still incensed with them, God departed. As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales! When Aaron turned toward Miriam, he saw that she was stricken with scales. And Aaron said to Moses, "O my God, account not to us the sin which we committed in our folly. Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away." So Moses cried out to God, saying, "O God, pray heal her!"

But God said to Moses, "If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted." So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted. After that the people set out from Hazeroth and encamped in the wilderness of Paran.

## Unit 5 Conclusion

### **Enduring Understandings**

- Keva without kavannah is a corpse; kavannah without keva is a ghost.” – adapted from Heschel
- Life experiences can lead to varying types of discontinuity between the worshiper and the liturgy.
- Understanding the prayers can help us to better understand ourselves and our role in the world as partners of God.

### **Goals**

- To differentiate and struggle with the concepts of *keva* and *kavannah*
- To clarify their goals for integrating prayer into their lives

### **Knowledge**

- *Keva* and *kavannah* are conflicting terms that challenge us to focus our prayers in different ways
- The rabbis created their own prayers, guiding us and giving us the ability to continue the creation today

### **Skills**

- Define *keva* and *kavannah*
- Create their own prayers for the end of their *Amidah*
- Reflect on Talmudic texts about *kavannah*

### **Unit Overview**

Lesson 1	<i>Keva and Kavannah</i>
Lesson 2	Setting Goals

### **Evidence of Learning**

Students will engage in weekly journal writing, which gives them the opportunity to reflect on what they’ve learned in class, and allows them to process their own beliefs and integrate their personal experiences into their weekly lessons.

In the final lesson, students will create their own *siddur* using the prayers from the *siddur* and their own prayers that they have created over the course of this series.

## Lesson I Keva and Kavannah

### Objectives

Students should be able to:

- Define *keva* and *kavannah*
- Compare and contrast the concepts of *keva* and *kavannah*
- Create their own *kavannah*-filled prayer

### Timeline

0:00-0:10	Set Induction: Giving <i>Tzedakah</i>
0:10-0:40	Activity #1: Text Study: Talmud Bavli Berakhot 13a
0:40-1:10	Activity #2: Individual Prayer at End of Amidah
1:10-1:15	Concluding Activity: The Difficulty of Jewish Prayer

### Materials

- Tzedakah Box
- Copies of Resource 5-1 (enough for each student)
- Copies of Resource 5-2 (enough for each student)
- Dry erase board or chalkboard
- Students' journals
- Pen/pencils

### Activities

#### Set Induction – Giving Tzedakah (10 minutes)

Bring a *tzedakah* box to class. Begin class by asking anyone if they would like to give *tzedakah*, and if so, to put it in the box.

After passing the box around and collecting the *tzedakah*, lead a discussion with the following questions:

- What does it mean to you to give *tzedakah*?
- Does it matter to whom or to where the *tzedakah* is going?
- What is your intention behind giving *tzedakah*?
- What does it mean to do something with intention?

#### Activity #1 – Text Study: Talmud Bavli Berakhot 13a (30 minutes)

Teach the class about *keva* and *kavannah*. Explain that *keva*, meaning “fixed,” is the fixed words of our liturgy, that is supposed to be said at fixed times and in fixed ways. We have very specific instructions on what to say and when to say it, and we find these words on the right side of our *siddur*, as we have studied throughout this course.

*Kavannah*, on the other hand, is the intentionality behind our prayers. *Kavannah* requires presence of mind and engagement with the words. It involves a constant struggle with the liturgy, an understanding of God, and resolution or hope that something will change because of the words you are saying.

Divide the students into *chevrutot* and distribute copies of Resource 5-1 to each pair to read together and discuss the questions on the page together.

Bring the class back together and explain the text a bit in plainer English so that everyone understands: You can't just be reading the Sh'ma in Deuteronomy and be considered "yotzei" (which means that you've done the necessary *mitzvah*). You have to say it with the intention for prayer. Gemara starts: "Mitzvot require intention."

Lead a discussion with the following questions:

- What were the rabbis concerned with, according to this text? (share from *chevruta*)
- Did the rabbis favor keva or kavannah? (share from *chevruta*)
- Which are you more concerned with when you pray? Why?
- Do you think that prayer requires intentionality? Why or why not?

### ***Activity #2 – Individual Prayer at End of Amidah (30 minutes)***

Distribute copies of Resource 5-2 to each student. This handout contains text found in Talmud Bavli Berakhot 7b that contains ten different prayers that ten different rabbis would say at the conclusion of their prayer. They formed these prayers on their own, and though these prayers may become their keva, they originated from their kavannah, and were the words were moved to say. Ask for ten volunteers to read these out loud to the class.

Lead a short discussion with the following questions:

- What things are similar about these prayers? (Write answers on the board)
- What are the differences between these prayers? (Write answers on the board)
- Is there anything missing from these prayers that surprises you?

Share with the students that Mar the son of Rabina's prayer, the 10<sup>th</sup> and final prayer that we read, is actually included at the end of the *Amidah* in our *siddur*.

Ask students to take out their journals, to turn to the next blank page, and to title that page "My concluding prayer." Allow them to spend 20 minutes writing their own prayer to say at the conclusion of their *Amidah*. They can use words and ideas from the prayers on Resource 5-2, but the prayers should reflect the words that they are intent on saying.

Keep this prayer in their portfolio for their final project.

### ***Concluding Activity – The Difficulty of Jewish Prayer (5 minutes)***

Read the following: "Rabbi Arnold Wolf, an American Reform Rabbi who died in 2008, wrote the following:

There is a specific difficulty of Jewish prayer. There are laws: how to pray, when to pray, what to pray. There are fixed times, fixed ways, fixed texts. On the other hand, prayer is worship of the heart, the outpouring of the soul, a matter of kavvanah (inner devotion). Thus, Jewish prayer is guided by two opposite principles: order and outburst, regularity and spontaneity, uniformity and individuality, law and freedom, a duty and a prerogative, empathy and self-expression, insight and sensitivity, creed and faith, the word and that which is beyond words. These principles are two poles about which Jewish prayer

revolves. Since each of the two moves in the opposite direction, equilibrium can only be maintained if both are of equal force. However, the pole of regularity usually proves to be stronger than the pole of spontaneity and as a result, there is a perpetual danger of prayer becoming a mere habit, a mechanical performance, an exercise in repetitiousness. The fixed pattern and regularity of our services tends to stifle the spontaneity of devotion. Our great problem, therefore, is how not to let the principle of regularity impair the power of spontaneity (*kavvanah*). It is a problem that concerns not only prayer but the whole sphere of Jewish observance. He who is not aware of this central difficulty is a simpleton; he who offers a simple solution is a quack.

In regard to most aspects of observance, Jewish tradition has for pedagogic reasons given primacy to the principle of *keva*; there are many rituals concerning which the law maintains that if a person has performed them without proper *kavvanah*, he is to be regarded *ex post facto* as having fulfilled his duty. In prayer, however, *halakhah* [Jewish law] insists upon the primacy of inwardness, of *kavvanah* over the external performance, at least theoretically.”

Explain that it is our job to become knowledgeable about the *keva* and to struggle with the *kavannah*, and find a way that they can work together whenever possible. That is what we have tried to do in this series. We have learned about the prayers, and have struggled with God in in those prayers, and have tried to find ways to make our prayers meaningful and able to say with some intention, belief, and ideas for how the liturgy written by our rabbis can connect to our lives and ourselves today.

Distribute students’ portfolios. The following pieces should be included in their portfolio:

- Unit 2, Lesson 3: "10 Commandments to Pass on to Future Generations" (V'ahavta)
- Unit 2, Lesson 4: "Personal Prayer for Redemption" (Mi Chamocha)
- Unit 2, Lesson 5: "New Chatimah for Hashkiveinu" (Hashkiveinu)
- Unit 3, Lesson 3: "Definition of Holiness" (K'dusha)
- Unit 3, Lesson 4: "Communal Petitionary Prayers" (Weekday Amidah)
- Unit 3, Lesson 6: "Thank you note to God" (Hoda'ah)
- Unit 4, Lesson 3: "Personal Bedtime Prayer" (Hashkiveinu)
- Unit 4, Lesson 3: "Prayer praising God as sustainer of life" (G'vurot)
- Unit 4, Lesson 5: "Prayer for God as Redeemer" (Mi Chamocha)
- Unit 4, Lesson 6: "Spontaneous Prayers for Healing" (Mi Shebeirach)
- Unit 5, Lesson 1: "My Own Concluding Prayer for the Amidah" (Amidah)

Task them to spend some time during the next week typing up or hand-writing their pieces that they have created throughout the series. They should come to the final class session next week with these pieces typed and printed or written in their final form.

### **Homework Journal Entry #24**

Maimonides wrote the following:

"Prayer without *kavvanah* is no prayer at all. He who has prayed without *kavvanah* ought to pray once more. He whose thoughts are wandering or occupied with other things need not pray until he has recovered his mental composure. Hence, on returning from a

journey, or if one is weary or distressed, it is forbidden to pray until his mind is composed. The sages said that upon returning from a journey, one should wait three days until he is rested and his mind is calm, then he prays."

Do you agree with Maimonides? Do you think that prayer requires intentionality? Why or why not? What is your intention, your *kavannah* when you pray? Does it vary, or it is always the same? Do you ever find it impossible to pray with intention or to believe or agree with the words that you are saying in the keva? If so, what do you do?

## Lesson 2 Setting Goals

### **Objectives**

Students should be able to:

- Articulate the main ideas and themes of the *G'vurot*
- Develop their own connection to the themes of the *G'vurot*
- Identify key vocabulary and phrases and how they relate to the prayer

### **Timeline**

0:00-0:30	Activity #1: Compilation of Work
0:30-1:05	Activity #2: Final Reflection
1:05-1:15	Concluding Activity: Take-Away

### **Materials**

- *Siddurim* (enough for each student)
- Students' journals
- Sheet protectors (15 for each student)
- Ribbon
- Copies of the following prayers from the *siddur*: *Bar'chu*, *Yotzer Or/Ma'ariv Aravim*, *Ahavat Olam/Ahavah Rabbah*, *Sh'ma*, *V'avavta*, *Mi Chamocha*, *Amidah* (with weekday and *Shabbat* prayers), *Mi Shebeirach*, *Aleinu*, *Kaddish Yatom* (enough for each student)
- Copies of Resource 5-3 (enough for each student)
- Pens/pencils

### **Activities**

#### ***Activity #1 – Compilation of Work (30 minutes)***

Ensure that each student brought their portfolio typed or written to class in its final form, and that you have been able to make copies of their work before they.

Distribute sheet protectors, and copies of prayers to each student. Give students time to compile their own version of the *siddur* using their sheet protectors, with the prayers on the right side and their own works on the left side. Use ribbon to tie the sheet protectors together once they're organized everything.

When they have completed their project, explain that they have just completed their final assignment for the course. Because their work is in sheet protectors, they can continue to add, take away, or change things as they continue to struggle with the prayers over time.

#### ***Activity #2 – Final Reflection (35 minutes)***

Distribute a copy of Resource 5-3 (Prayer Questionnaire #2) to each student. Allow the students to move to a different space where they can complete the form individually. Make sure to tell them that they have plenty of time to complete this form, and should take the time to do so.

Ask them to return to the classroom when they've completed the form and turn it in to you. This will give you, the teacher, some helpful feedback for the session, and will also push them to reflect on what they've learned, in terms of both keva and kavannah, and to redefine prayer for themselves in their life.

***Concluding Activity – Take away (10 minutes)***

Go around the room and have each student share one thing they're taking away from the course.

Gather the class in a circle. Give the class your own final blessing for them, including your hopes for them in terms of prayer as they go on their way.

Sing the *Hashkeevynu* and Shelter Us one last time together as a class.



**Resource 5-1**  
**Text Study: Talmud Bavli Berakhot 13a<sup>23</sup>**

MISHNAH. If one was reading in the Torah [the section containing the Sh'ma] when the time for its recital arrived, if he had the intention, he has performed his obligation. In the breaks [between paragraphs of the Sh'ma] one may give greeting out of respect and return greeting; in the middle [of a section] one may give greeting out of fear and return it. So R. Meir. Rabbi Judah says: In the middle one may give greeting out of fear and return it out of respect, in the breaks one may give greeting out of respect and return greeting to anyone. The breaks are as follows: between the first blessing and the second, between the second and "hear", between "hear" and "and it shall come to pass", between "and it shall come to pass" and "and the Lord said", and between "and the Lord said" and "true and firm". Rabbi Judah says: between "and the Lord said" and "true and firm" one should not interrupt.

GEMARA. This proves that precepts must be performed with intent. [No, perhaps] what if he had the intention means is, if it was his intention to read the Scripture? 'To read'? But surely he is reading! – [The Mishnah may refer] to one who is reading [a scroll] in order to revise it.

Questions for discussion:

- What were the rabbis concerned with, according to this text?
- Did the rabbis favor keva or kavannah?

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<sup>23</sup> "Talmud - Mas. Berachoth," Talmudic Books at Halakhah.com, accessed April 7, 2013, <http://halakhah.com/pdf/zeraim/Berachoth.pdf>.

## **Resource 5-2**

### **10 Concluding Prayers from Talmud<sup>24</sup>**

R. Eleazar on concluding his prayer used to say the following: May it be Thy will, O Lord our God, to cause to dwell in our lot love and brotherhood and peace and friendship, and mayest Thou make our borders rich in disciples and prosper our latter end with good prospect and hope, and set our portion in Paradise, and confirm us with a good companion and a good impulse in Thy world, and may we rise early and obtain the yearning of our heart to fear Thy name, and mayest Thou be pleased to grant the satisfaction of our desires!

R. Johanan on concluding his prayer added the following: May it be Thy will, O Lord our God, to look upon our shame, and behold our evil plight, and clothe Thyself in Thy mercies, and cover Thyself in Thy strength, and wrap Thyself in Thy lovingkindness, and gird Thyself with Thy graciousness, and may the attribute of Thy kindness and gentleness come before Thee!

R. Zera on concluding his prayer added the following: May it be Thy will, O Lord our God, that we sin not nor bring upon ourselves shame or disgrace before our fathers!

R. Hiyya on concluding his prayer added the following: May it be Thy will, O Lord our God, that our Torah may be our occupation, and that our heart may not be sick nor our eyes darkened!

Rab on concluding his prayer added the following: May it be Thy will, O Lord our God, to grant us long life, a life of peace, a life of good, a life of blessing, a life of sustenance, a life of bodily vigour, a life in which there is fear of sin, a life free from shame and confusion, a life of riches and honour, a life in which we may be filled with the love of Torah and the fear of heaven, a life in which Thou shalt fulfil all the desires of our heart for good!

Rabbi on concluding his prayer added the following: May it be Thy will, O Lord our God, and God of our fathers, to deliver us from the impudent and from impudence, from an evil man, from evil hap, from the evil impulse, from an evil companion, from an evil neighbour, and from the destructive Accuser, from a hard lawsuit and from a hard opponent, whether he is a son of the covenant or not a son of the covenant! [Thus did he pray] although guards were appointed to protect Rabbi.

R. Safra on concluding his prayer added the following: May it be Thy will, O Lord our God, to establish peace among the celestial family, and among the earthly family, themselves with Thy Torah whether for its own sake or for other motives; and may it please Thee and among the disciples who occupy that all who do so for other motives may come to study it for its own sake!

R. Alexandri on concluding his prayer added the following: May it be Thy will, O Lord our God, to station us in an illumined corner and do not station us in a darkened corner, and let not our heart be sick nor our eyes darkened! According to some this was the prayer of R. Hamnuna, and R. Alexandri on concluding his prayer used to add the following: Sovereign of the Universe, it is known full well to Thee that our will is to perform Thy will, and what prevents us? The yeast in the dough and the subjection to the foreign Powers. May it be Thy will to deliver us from their hand, so that we may return to perform the statutes of Thy will with a perfect heart!

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<sup>24</sup> "Talmud - Mas. Berachoth."

Raba on concluding his prayer added the following: My God, before I was formed I was not worthy [to be formed], and now that I have been formed I am as if I had not been formed. I am dust in my lifetime, all the more in my death. Behold I am before Thee like a vessel full of shame and confusion. May it be Thy will, O Lord my God, that I sin no more, and the sins I have committed before Thee wipe out in Thy great mercies, but not through evil chastisements and diseases! This was the confession of R. Hamnuna Zuti on the Day of Atonement.

Mar the son of Rabina on concluding his prayer added the following: My God, keep my tongue from evil and my lips from speaking guile. May my soul be silent to them that curse me and may my soul be as the dust to all. Open Thou my heart in Thy law, and may my soul pursue Thy commandments, and deliver me from evil hap, from the evil impulse and from an evil woman and from all evils that threaten to come upon the world. As for all that design evil against me, speedily annul their counsel and frustrate their designs! May the words of my mouth and the meditation of my heart be acceptable before Thee, O Lord, my rock and my redeemer!

**Resource 5-3**  
**Prayer Questionnaire #2**

Why do you pray?

When you go to services or to pray with a community, what are you hoping will happen?

In what ways has your understanding of prayer changed over the course of this series?

Has your understanding of God changed based on things we struggled with in this course? If so, how?

How do you plan to incorporate prayer into your own life? Do you have any new objectives for yourself in terms of prayer, God or your spiritual life?

How does your relationship with, connection to, or definition of God play into these objectives?

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*This book contains many of Yehudah Amichai's love poems in both Hebrew and English.*

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