

# Emerging Leaders

***A Tefilah Curriculum for Fifth and  
Sixth Grade Religious School Students***

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## A LETTER TO THE TEACHER

Dear Teacher,

I am so pleased that you are consulting this curriculum. While the rationale will provide the thinking that motivated this project, I want to address a few components of the implementation.

This is a curriculum in two parts. The first half of the year is devoted to helping students to experience different types of prayer. There is a lesson that will introduce the ideas of *keva* and *kavana*, and prepare students to experience different styles of prayer. There are also mini-lessons that are meant to contextualize the different styles. Each community has its own customs and prayer traditions. I have outlined different styles that I believe will provide students with new modes of prayer, as well as prepare them to participate in different kinds of prayer experiences as they grow older. There are so many different ways for Jews to pray, and helping the students to experience a wide range of prayer styles will also help inform the service that they ultimately plan.

The second half of the curriculum asks students to plan and lead a session of *tefilah*. This is a challenging process that yields very inspiring results. In using this curriculum myself, I have learned that its implementation can be incredibly challenging. Scheduling the groups, accommodating students' desires for particular prayer spaces and arranging instrumental accompaniment provide logistical challenges. Helping students feel comfortable leading worship in front of their peers requires attention as well. In spite of this, watching the students serve as *Shlichei Tzibur*, is an incredible experience and it makes all of the work worthwhile. We have invited parents to attend and they sit and beam while their children lead the community in prayer. I have included as many resources as possible to simplify the planning process.

Good luck with your teaching! Please feel free to contact me with any questions or feedback at [Goldstein.Hannah@gmail.com](mailto:Goldstein.Hannah@gmail.com).

Best,

Hannah Goldstein

## RATIONALE

### **Age Group:**

This curriculum is being designed for 6<sup>th</sup> and 7<sup>th</sup> grade students.

### **Organization Setting:**

I am designing this curriculum with inspiration from the *tefilah* curriculum that is being used at the religious school of Temple Emanu-El of New York City. The curriculum could be used in any supplementary school that includes regular worship as a part of their religious school curriculum in the primary grades.

### **Rationale for Unit:**

A growing number of religious schools are including regular worship as a part of their school curriculum. While this is enacted in different ways in different communities, worship often remains fairly unchanged from week to week, enabling students to become accustomed to certain Hebrew prayers and their melodies. By keeping worship consistent from week to week, the religious school hopes that students who attend religious school regularly will be comfortable in a prayer setting and capable of being active participants in a congregation engaged in prayer. In the congregations where I have taught, religious schools appear to be achieving this goal. Students become comfortable engaging in one kind of a worship experience, and they achieve fluency in the prayers as long as they are sung to the familiar melodies.

Though comfort and familiarity with worship are certainly valuable goals and perhaps the ultimate goals for worship with younger students, this curriculum seeks to elevate older students to a new type of engagement with worship. In this curriculum, the first half of the year makes a conscious effort to expose students to diverse prayer experiences. As students become mature members of the Jewish community, it is likely that they will be exposed to different worship opportunities. Mini-lessons that accompany the diverse prayer experiences that occur in the first part of the curriculum will attempt to prepare students for each prayer experience. The implementation of this part of the curriculum requires certain resources. There is a lesson about using

the Union Prayer Book, which may not be available or compelling in some communities. Still, the format and the accompanying materials can be adapted to accommodate the school's needs.

In exploring different styles of *tefilah*, students will be exposed to worship styles that don't usually occur in the walls of their synagogue. This requires some openness on the part of the education and clergy team. A 2000 study conducted at Community Day School/Solomon Schechter in Pittsburgh determined that middle school students showed great diversity when asked what they found meaningful in prayer. This indicates that at the middle school stage, offering a variety of prayer experiences is preferable to a "one-size-fits-all" model.<sup>1</sup> This approach, during the first half of the year, seeks to both prepare students for the variety of prayer experiences they will hopefully have as they grow up and also cater to their developmental needs at this stage.

The second half of the curriculum empowers students to draw from their prayer experiences to create worship that is meaningful to both the student leaders and to the community. An opening lesson on the role of the *shaliach tzibur* helps students to think about what it means to be a prayer leader and encourages students to balance their own preferences with the needs of the community. Recognizing that most religious schools have little additional time to develop student prayer leaders, this curriculum provides students with the resources they need to easily plan and lead a worship experience. Though the hope is that students will bring enormous creativity in imagining *tefilah*, these resources provide materials for students to draw from and a streamlined way of conveying their plans to their peers, advisors and teachers.

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<sup>1</sup> Action Research Report on an Approach for Creating Meaningful Tefilla Experiences in Middle School

While there are a myriad of resources that teach *tefilah* in conjunction with Hebrew, and many that focus on the meaning and content of the prayers, this curriculum has a different emphasis. It does assume that most students have some familiarity with the service and the prayers' meanings. This curriculum works to introduce students to concepts of *keva* and *kavanna* and seeks to empower them to be leaders of the type of worship that they find compelling and meaningful. Ultimately, the process of thoughtfully planning a worship experience for their peers can demonstrate to students that leading prayer is not a one-time event restricted to their Bar/Bat Mitzvah. As educated Jews, they have the tools and creativity to lead *tefilah* in any setting.

Comment [JK1]: Good -- this is well stated.

## Enduring Understandings and Essential Questions

Enduring Understandings:	Essential Questions:
<p>-<i>Tefilah</i> is an essential component of the contemporary Jewish experience, both for an individual and a community.</p> <p>-Educated and engaged Jews will encounter a variety of “styles” of <i>tefilah</i> if they seek prayer experiences throughout their lives.</p> <p>-Serving as a <i>Shaliach Tzibur</i> can be a part of an engaged Jew’s life and it is not just a role for a rabbi/cantor or a Bar/Bat Mitzvah student.</p>	<p>-What do I (the learner) find meaningful about prayer?</p> <p>-What makes a successful <i>shaliach tzibur</i>?</p> <p>-How do I (the learner) lead a service that is meaningful to myself and others?</p>

## Learner Outcomes

<p><b>Know</b></p> <p>- Students will <i>know</i> the “core” prayers in the service, and at least understand their themes. (<i>Note: This curriculum expects that students will have been exposed to these prayers and their meanings prior to beginning this curriculum. It does hope to support this knowledge, and help learners to internalize what they have learned.</i>)</p> <p>Students will also <i>know</i> that there are a variety of different styles of prayer and will be able to identify a few examples of different worship styles.</p>
<p><b>Do</b></p> <p>- Students will participate in prayer services weekly. During the first semester, they will participate as members of the congregation and will assess each service as they experience it. Students will also engage in supportive programming that gives context for the different worship styles. Students will design a worship experience for their peers. Ultimately, they will lead or help lead worship.</p>
<p><b>Believe/Value</b></p> <p>- Students will <i>value</i> the quality of their own worship experience and they will <i>value</i> their peers’ worship experiences. They will <i>believe</i> that serving as a <i>Shaliach Tzibur</i> is a role that is accessible to any qualified member of the community and should not be limited to the rabbi, cantor and educator.</p>
<p><b>Belong</b></p> <p>- Students will feel a sense of <i>belonging</i> to their prayer community and will take pride in the work of their peers. They may not connect to all prayer experiences, but they will remain respectful and engaged because of the shared experience of being part of a prayer community and leading <i>tefilah</i>. Students will also build a sense of <i>klal yisrael</i>. As they practice accessing the <i>keva</i> in a service that is conducted in an unfamiliar style, they are preparing to be participants in <i>tefilah</i> in diverse Jewish communities.</p>

## CURRICULUM OUTLINE

### ***Part One***

Six styles of *tefilah* with accompanying mini-lessons to be done in class in anticipation of the service:

- Meditation Service
- Visual *Tefilah*
- Union Prayer Book
- Camp/NFTY Style
- Movement
- All Music Service

Includes:

*Keva/Kavanna* Lesson

This is a lesson that provides context for the full year. It explores the meaning of *keva* and *kavanna* and engages with the tension between observation and participation. This lesson also prepares students to experience diverse styles of prayer.

Six 20 minute lessons for classroom use

### ***Part Two***

50 Minute lesson on being a *Shaliach Tzibur*

50 Minute lesson on engaging with *tefilah* planning resources

Includes:

*Tefilah* Planning Guide

Service Outline

*Shaliach Tzibur* Resource Packet

### ***Part Three***

Student led *tefilah*

Includes:

Letter for inviting parents



## Prayer: Opening Lesson

### Enduring Understandings and Essential Questions

Enduring Understandings:	Essential Questions:
<p>-<i>Tefilah</i> is an essential component of the contemporary Jewish experience, both for an individual and a community.</p> <p>-Educated and engaged Jews will encounter a variety of “styles” of <i>tefilah</i> if they seek prayer experiences throughout their lives.</p> <p>-Serving as a <i>Shaliach Tzibur</i> can be a part of an engaged Jew’s life and it is not just a role for a rabbi/cantor or a Bar/Bat Mitzvah student.</p>	<p>-What do I (the learner) find meaningful about prayer?</p> <p>-What makes a successful <i>shaliach tzibur</i>?</p> <p>-How do I (the learner) lead a service that is meaningful to myself and others?</p>

### Learner Outcomes

<p><b>Know</b></p> <p>-Students will <i>know</i> the “core” prayers in the service, and at least understand their themes. Students will also <i>know</i> that there are a variety of different styles of prayer and will be able to identify a few examples of different worship styles.</p>
<p><b>Do</b></p> <p>-Students will participate in prayer services weekly. During the first semester, they will participate as members of the congregation and will assess each service as they experience it. Students will also engage in supportive programming that gives context for the different worship styles. Students will design a worship experience for their peers. Ultimately, they will lead or help lead worship.</p>
<p><b>Believe/Value</b></p> <p>-Students will <i>value</i> the quality of their own worship experience and they will <i>value</i> their peers’ worship experiences. They will <i>believe</i> that serving as a <i>Shaliach Tzibur</i> is a role that is accessible to any qualified member of the community and should not be limited to the rabbi, cantor and educator.</p>
<p><b>Belong</b></p> <p>-Students will feel a sense of <i>belonging to their prayer community</i> and will take pride in the work of their peers. They may not connect to all prayer experiences, but they will remain respectful and engaged because of the shared experience of being part of a prayer community and leading <i>tefilah</i>. Students will also build a sense of <i>klal yisrael</i>. As they practice accessing the <i>keva</i> in a service that is conducted in an unfamiliar style, they are preparing to be participants in <i>tefilah</i> in diverse Jewish communities.</p>

**Comment [JK2]:** Think about how to strike the right balance between observation and participation. You don't want the kids to approach this purely as little anthropologists. But at the same time, you do want them to be critical and insightful participants. Can you model this approach somehow? Maybe they can begin -- and end -- by seeking to evaluate their own default prayer experience in religious school -- the guitar service you described to me in our meeting, which sounds like a modified camp-style service.

**Comment [JK3]:** This is a good value. But it isn't sufficiently clear how you plan to transition from an emphasis on observing and participating to a focus on preparing students to be *shlichei tzibur*. It also seems to me that there is another value that is being emphasized here: *Klal Yisrael*.

**Comment [JK4]:** Articulate above why in your view experiencing other services will reinforce a sense of belonging to their home community?

**Materials**

- Projector
- Screen
- Computer
- Reflection Sheet
- Pencils
- Copies of the *Shema* in Hebrew and in English

**Timeline**

0:00-0:05 Introduction  
0:05-0:15 Sharing Stories  
0:15-0:25 Introducing *Keva*  
0:25-0:45 *Shema* Stations  
0:45-0:55 Debrief *Shema* Stations  
0:55-1:00 Wrap Up/Move to *Tefilah*  
1:00-1:20 *Tefilah*  
1:20-1:30 *Keva/Kavanna* Field Guide

**Lesson Plan**

0:00-0:05 Introduction

Depending upon the size of the group, have everyone introduce themselves to the group.

0:05-0:15 Sharing Stories

*Invite people to make groups of 4-5.*

Leader: In your groups, share the story of positive experience you have had while praying either during *tefilah*, or a prayerful moment that occurred at another time in your life. Look at the screen for some questions to help you describe that experience.

*The prompt should be projected on a screen as well as the following discussion questions:*

- What made it significant?
- Where were you?
- Who were you with?
- What was going on around you?
- How did it feel?

0:15-0:25 Introducing *Keva*

### *Regroup*

Q: What do you need to pray?

(Write responses on a screen or a big piece of paper)

A: *Siddur*, people, rabbi, cantor, guitar, quiet, a room, a temple, prayers, God.

### *Subtraction exercise*

Q: What if you took away...(choose from the list)? Could you pray without that?

A: Yes, because...No, because...

(if something is very controversial and there's time, allow for some "turn and talk" time in *chevruta*)

(*Make sure that the thing that remains on the list is the prayers!*)

Leader: It looks like there are a lot of things that help us pray, but the only thing that we need every time is prayers!

Leader: There is a word for the parts of our service that are always the same. We call that the "*keva*," the fixed prayers, the words in Hebrew that are the same every time that we pray.

We are now going to move into (*wherever the stations are set up*) to get a better sense of how this works.

### 0:25-0:45 *Shema* Stations

*In two rooms, five different stations are set up.*

Students will travel through the stations in small groups. At the conclusion of each station they will do a written reflection.

#### Station 1:

**Movement *Shema***- Students will make the letters of the word *Shema* with their bodies while speaking the sounds the letters make. (For example, they make a shin and say shhhhhhhh) First practice making the shapes, then do it as way of leading into reciting the full *Shema*.

#### Station 2:

**Meditation *Shema***- Students will take a few deep breaths together and focus on "listening." After there has been a period of silence, the facilitator will ask the students to recite the *Shema* silently in their heads and then take a deep breath when they are done.

#### Station 3:

**Chanting *Shema***- Students will sing the *shema* with one breath for each word.

Station 4:

“Regular *Shema*”- Students will chant the *Shema* the way that they are used to chanting it during religious school *tefilah*.

Station 5:

English *Shema*- Students will read the *Shema* in English with a partner and discuss its meaning.

0:45-0:55 Debrief

What was your favorite way to say the *Shema*? What was one thing you liked about that style?

Did anyone have trouble with that style? What made it hard for you?

Why do you think people had so many different types of experiences doing the same thing?

Prayer is a combination of *keva*, the fixed prayers that we repeat each time we enter into prayer and *kavanna*, which is the intention- *kavanna* is the focus that you bring to prayer, it’s the part of you that remains present, and in the moment, that directs your thoughts to the words that are coming out of your mouth. There are lots of things that can impact your *kavanna*, like where you are, who you are with, the music, how your day has been.

0:55-1:00 Wrap Up/ Move to *Tefilah*

Leader: As we begin this new year of *tefilah*, we are going to spend much of the fall exploring what happens when we make changes during *tefilah*. Perhaps some will make it easier to find the *kavanna*, the intention, in your prayer. Perhaps sometimes you will struggle to connect to the *keva*, the fixed prayers, in the midst of many changes. But this is just the beginning, as members of the Jewish community, you will hopefully pray in different settings, you will go to friends’ Bar/Bat Mitzvahs at other synagogues where many things will be different, but you always connect to the *keva*.

In the second half of the year, you will be responsible for creating and leading *tefilah* for your classmates. Using what you have found meaningful, and what you think will create a positive prayer experience for your peers, you will guide us in prayer.

And now, we won’t just talk about prayer... we’re going to do it!

*Students go to the prayer location for a service in the style to which they are accustomed.*

1:00-1:20 *Tefilah*

1:20-1:30 Students fill out the *Keva/Kavanna* field guide

## ***Kavanna* Reflection Sheet**

**Name** \_\_\_\_\_

Please record some reflections on each station. What did you like about the experience? What was difficult? Feel free to record other observations.

### **Station 1:**

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### **Station 2:**

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### **Station 3:**

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### **Station 4:**

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### **Station 5:**

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Name \_\_\_\_\_

Date \_\_\_\_\_

## ***Keva***

## ***Kavanna***

<b>What language was <i>tefilah</i> in?</b>	<b>What did you like most about <i>tefilah</i>?</b>
<b>Who led <i>tefilah</i>?</b>	<b>What did you find hard to connect to?</b>
<b>What <i>siddur</i> was used?</b>	<b>How did <i>tefilah</i> make you feel?</b>
<b>How was the congregation sitting?</b>	<b>What in <i>tefilah</i> helped you to pray and/or feel connected to God?</b>
<b>Where was <i>tefilah</i> held?</b>	<b>Was there a time in <i>tefilah</i> that you found your mind wandering? When? Why?</b>
<b>What was the style of the music? What instruments were used?</b>	<b>Was there anything in <i>tefilah</i> that you would like to use when you are leading services?</b>

## Six In-Class Mini Lessons

### Sample In-Class Mini Lesson: The Union Prayer Book

#### Materials:

-Photocopies for students of pages 290-291 of Union Prayer Book

#### Timeline:

**0:00-0:05** *Chevruta*

**0:05-0:10** Class Share Observations

**0:10-0:15** Some Historical Context

#### Lesson Plan:

**0:00-0:05**

In *chevruta*, students will examine the pages of the Union Prayer Book that they are given and make observations about the pages. What looks familiar? What look different? What surprises them? Anything else noteworthy?

**0:05-0:10**

Students share observations together of that they found in their close examination of the Union Prayer Book.

**0:10-0:15**

Teacher helps provides additional context.

The Union Prayer Book was the first Reform prayer book printed in America, why do you think they decided to print their own book?

(Reform Judaism had different beliefs. For example, Reform Jews rejected the belief that the Jews would return to Zion at the End of Days and rebuild the Temple. They also needed a prayer book with more English in it so that people would know what was going on. They printed the first edition of this prayer book in 1895, with two later editions coming out in 1922 and 1941.)<sup>2</sup>

Another difference that you can observe from the siddur that we usually use at *tefilah* is the instructions- “congregation rises” or “congregation is seated.” Why do you think these instructions are included?

(So that people will know what to do. When the UPB was initially written, one of the goals was to create a sense of ‘decorum’ as opposed to the chaos of a more traditional prayer service when people were rising and sitting at all different times in the service.)

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<sup>2</sup> [http://urj.org//worship/mishkan/current/?syspage=article&item\\_id=3588](http://urj.org//worship/mishkan/current/?syspage=article&item_id=3588)

## Transitional Lesson #1

### *Shaliach Tzibur* Lesson

#### Enduring Understandings and Essential Questions

Enduring Understandings:	Essential Questions:
<ul style="list-style-type: none"><li>-<i>Tefilah</i> is an essential component of the contemporary Jewish experience, both for an individual and a community.</li><li>-Educated and engaged Jews will encounter a variety of “styles” of <i>tefilah</i> if they seek prayer experiences throughout their lives.</li><li>-Serving as a <i>Shaliach Tzibur</i> can be a part of an engaged Jew’s life and it is not just a role for a rabbi/cantor or a Bar/Bat Mitzvah student.</li></ul>	<ul style="list-style-type: none"><li>-What do I (the learner) find meaningful about prayer?</li><li>-What makes a successful <i>shaliach tzibur</i>?</li><li>-How do I (the learner) lead a service that is meaningful to myself and others?</li></ul>

#### Learner Outcomes

<b>Know</b> <ul style="list-style-type: none"><li>-Students will <i>know</i> the “core” prayers in the service, and at least understand their themes. Students will also <i>know</i> that there are a variety of different styles of prayer and will be able to identify a few examples of different worship styles.</li></ul>
<b>Do</b> <ul style="list-style-type: none"><li>-Students will participate in prayer services weekly. During the first semester, they will participate as members of the congregation and will assess each service as they experience it. Students will also engage in supportive programming that gives context for the different worship styles. Students will design a worship experience for their peers. Ultimately, they will lead or help lead worship.</li></ul>
<b>Believe/Value</b> <ul style="list-style-type: none"><li>-Students will <i>value</i> the quality of their own worship experience and they will <i>value</i> their peers’ worship experiences. They will <i>believe</i> that serving as a <i>Shaliach Tzibur</i> is a role that is accessible to any qualified member of the community and should not be limited to the rabbi, cantor and educator.</li></ul>
<b>Belong</b> <ul style="list-style-type: none"><li>-Students will feel a sense of <i>belonging</i> to their prayer community and will take pride in the work of their peers. They may not connect to all prayer experiences, but they will remain respectful and engaged because of the shared experience of being part of a prayer community and leading <i>tefilah</i>. Students will also build a sense of <i>klal yisrael</i>. As they practice accessing the <i>keva</i> in a service that is conducted in an unfamiliar style, they are preparing to be participants in <i>tefilah</i> in diverse Jewish communities.</li></ul>



## Materials

- Large pieces of Adhesive Paper
- Markers
- Handouts with *Shaliach Tzibur* Text Study
- Handouts with questions for the Living Talmuds activity
- AV Equipment for Video

## Timeline

**0:00-0:05** *Shaliach Tzibur* Overview and Transition

**0:05-0:08** Groups move to their locations

**0:08-0:18** 1<sup>st</sup> Rotation

**0:18-0:20** Travel to next station

**0:20-0:30** 2<sup>nd</sup> Rotation

**0:30-0:32** Travel to next station

**0:32-0:42** 3<sup>rd</sup> Rotation

**0:42-0:45** Re-group

**0:45-0:50** Wrap Up and Blessing

## Lesson Plan

**0:00-0:05**

Students will gather in one central location.

Program leader will introduce the second half of the curriculum.

Key points:

- Today we are going to start talking about what it means to be a *shaliach tzibur*.
- For the rest of the year, you will be leading us in prayer.
- As you move through the stations today, start thinking about what kind of service you want to lead and how you can make it meaningful for our community.

Divide the students into three groups. It may be helpful for them to be in groups with the students that they are most likely to work with in planning a service.

**0:05-0:08** Travel

**0:08-0:18** 1<sup>st</sup> Rotation

Each group will visit each of the three stations that will be happening simultaneously. It is best for the stations to be far enough apart from the others that they are not distracting, but close enough so that travel between stations does not take too long.

*Station 1*

**Living Talmuds**

Program Leader: In preparing you to serve as *shlichei tzibur*, you participated in many different types of *tefilah* during the first part of this year. What are some of the different types of *tefilah* that you experienced?

(students share)

Group Leader: On the wall behind you there are large sheets of paper with a description of one of the styles of *tefilah* at the center. Take a marker and respond to the questions that are written on the handout on the big sheets of paper. Be sure to notice what your classmates are writing on each sheet.

Students walk from sheet to sheet and respond to the questions. When they finish remind them to read what others have written.

*Wrap Up Questions:*

What were some of the comments that you agreed with on the papers?

What were some of the comments that you disagreed with?

What were some of the sheets that had the biggest variety of comments?

How did doing this exercise help you to think about the services that you will lead?

*Station 2*

**Text Study: What makes a good *Shaliach Tzibur*?**

Group Leader: *Distributes text study sheets.* Turn to the person sitting next to you, and take turns reading the text aloud. Then take a few minutes to work on answering the questions on the sheet. (5 minutes)

Group Leader: *Re-group.* Ask students to share their answers to each question.

*Station 3*

**Video: What makes a good *Shaliach Tzibur*?**

Group Leader: How do you know that a community is engaged in prayer?  
(*They are participating, they aren't talking, they are moving their bodies with the music, they are showing positive body language*)

Show the "Keeping the Faith" clip.

<http://www.youtube.com/watch?v=vyXWR5qdunQ>

What happened in this clip?

(*The rabbi introduced a gospel choir to liven up Ein Keloheinu*)

How did people initially respond to the gospel choir?

(*People look surprised, some people looked angry*)

How did you know that the congregation decided to embrace this experiment?

(*They were clapping, they were singing along, they were smiling*)

How was this a good model of engaging a community in prayer?  
*(It was an exciting change, people were into it, it brought a new perspective to prayer)*

Was there anything problematic about this model?  
*(It was a performance, it was exciting because it was the first time, but maybe the enthusiasm will wane over time)*

What can you take away from this clip as you think about planning *tefilah*?  
*(Don't be afraid to take risks, some changes are uncomfortable at first but then people warm up to them, music is a great way to get people excited)*

**0:18-0:20** Travel to next station

**0:20-0:30** 2<sup>nd</sup> Rotation

**0:30-0:32** Travel to next station

**0:32-0:42** 3<sup>rd</sup> Rotation

**0:42-0:45** Regroup

**0:45-0:50**

**Wrap Up**

Clergy present and they offer students some words of inspiration and advice about leading *tefilah*.

Close with a Benediction:

May God bless you and keep you.

May God give you the wisdom to lead our community in meaningful prayer, and the strength to carry the Jewish people forward into the future.

May God hear your prayers, as you chant, play, dance, draw, sing and speak them.

May God's light shine upon you, and may God be gracious to You.

May you feel God's Presence within you always, and may you find *shalom*, peace.

## Text Study

### **What does it take to be a *shaliach tzibur*?**

**“He should be a man free of transgressions and with a good reputation that has not been soiled even in his youth. He should be of a humble and pleasing personality. He should possess a sweet voice, and should be fluent in the readings of the Torah, the Prophets, and the Writings. If such a person is not available, the best man in terms of scholarship and piety is to be chosen.”**

- *Shulchan Aruch Orach Chayim 53:4-5*

#### **Questions for Discussion:**

1. What does this text name as the characteristics of a *shaliach tzibur*?
2. Why do you think the text says that a *shaliach tzibur* must be “free of transgressions and with a good reputation?”
3. Do you agree with these characteristics? Would you add anything to those mentioned here?
4. What qualities do you have that will make you a successful *shaliach tzibur*?

### **Living Talmuds**

**Respond to these questions on the large sheets of paper:**

What did you like most about this service? Why?

How might you include your favorite element in the service that you are planning?

## **Transitional Lesson #2**

### ***Tefilah* Planning Lesson**

#### **Materials:**

- Discussion Questions
- Tefilah* Planning Guide (1 for each group)
- “Our *Tefilah* Plan” (1 for each group)
- Shaliach Tzibur* Resource Guide (at least 2 for each group)
- Pens

#### **Timeline:**

**0:00-0:05** Students create their groups and faculty advisors match with groups

**0:05-0:20** Faculty helps facilitate group discussion about *tefilah*

**0:20-0:50** Students use the *tefilah* planning materials to start planning their services

#### **Lesson Plan:**

##### **0:00-0:05**

Form Groups: Students will create groups in which they will plan and lead *tefilah*. Leader should suggest an average number of students for each group and make sure that teachers who are present play a role in helping all students find a group that works for them. As the groups form, teachers will join the groups and serve as an advisor for the day.

##### **0:05-0:20**

Teachers or an interested student will help lead the group in the discussion questions. If the students are capable, the teacher should play a passive role, allowing students drive the conversation.

##### **0:20-0:50**

Students will work together on the different planning sheets. It works best for them to start with the “*Tefilah* Planning Guide” and then move onto the “Our *Tefilah* Plan” sheet. Again, faculty advisors should allow students to drive the conversation and decision making process as much as possible. They can play a role in helping students not to dwell on small decisions, and helping students remember to record all of their plans.

### ***Tefilah* Planning Discussion Guide**

1. Why do you think we participate in *tefilah* at Religious school?
2. Why do you believe that *tefilah* plays such an important role in Jewish life?
3. Think about how you feel during *tefilah*- when do you feel most connected to the service?
4. When do you feel disconnected or left out of the service?
5. Do you ever feel connected to God during *tefilah*? At what moments?
6. Describe the kind of service that you would most like to attend. What would be special about it?

## ***Tefilah* Planning Guide**

### **Group Participants**\_\_\_\_\_

#### ***Tefilah* will be in...**

- ☐ English
- ☐ Hebrew
- ☐ Both

#### **The type of *siddur* we are planning on using is...**

- ☐ Visual (projector, with slides)
- ☐ *Siddur* Binders
- ☐ *Mishkan T'filah*
- ☐ We are creating a new prayer book or a page with supplementary readings
- ☐ Other\_\_\_\_\_

#### ***Tefilah* will be held in...**

- ☐ (insert appropriate location for your institution)
- ☐ (insert appropriate location for your institution)
- ☐ Other\_\_\_\_\_

#### **The congregation will be sitting in...**

- ☐ Rows
- ☐ Circle
- ☐ On the stage
- ☐ Other\_\_\_\_\_

#### **Instrumental accompaniment will be provided by...**

- ☐ Guitar
- ☐ Piano
- ☐ Drum
- ☐ We are playing the \_\_\_\_\_
- ☐ No music

#### **We will lead...**

- ☐ The entire service
- ☐ Some parts of the service

#### **We want the service to feel...**

- ☐ Joyous
- ☐ Reflective
- ☐ Soothing



☐ Meditative

☐ Other \_\_\_\_\_

**What kind of help will you need for the *tefilah* that you lead to be successful?**

---

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**Are there any dates that of your group members will definitely not be at religious school?**

---

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## Our Tefilah Plan

Participants Names \_\_\_\_\_

*Mah Tov* \_\_\_\_\_

\_\_\_\_\_

*Barchu* \_\_\_\_\_

\_\_\_\_\_

*Shema* \_\_\_\_\_

\_\_\_\_\_

*V'ahavta* \_\_\_\_\_

\_\_\_\_\_

*Mi Chamocha* \_\_\_\_\_

\_\_\_\_\_

*Adonai S'fatai/Avot v'Imahot* \_\_\_\_\_

\_\_\_\_\_

*Silent Prayer* \_\_\_\_\_

\_\_\_\_\_

*Oseh Shalom* \_\_\_\_\_

\_\_\_\_\_

*Aleynu* \_\_\_\_\_

\_\_\_\_\_

*Mourner's Kaddish* \_\_\_\_\_

\_\_\_\_\_

*Hinei Ma Tov* \_\_\_\_\_

\_\_\_\_\_

### PARENT INVITATION LETTER<sup>3</sup>

Dear \*\*,

On \*\* your child will help to lead religious school *tefilah*. After experimenting with different worship styles and prayer experiences, the students have been working collaboratively to plan services for last several weeks of the school year. They will lead all or part of the religious school worship service and we would love to have you join us at \*\* in the sanctuary where religious school *tefilah* is normally held.

Parents are always welcome to join us for services, but we thought you would be especially interested in seeing your child leading the community in prayer.

If you have any questions, feel free to be in touch.

Sincerely,

\*\*

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<sup>3</sup> In collaboration with Rabbi Ben Zeidman

## CURRICULUM CONCLUSION

The rest of the year is comprised of student led *tefilah*. The coordinator of the program will check in with the students leading *tefilah* the week before they are scheduled to lead. In the course of this meeting it is important to make sure that the students are comfortable with the service outline. This meeting will also be an opportunity to remind students to bring instruments if necessary and to make sure that student leaders make a commitment to attendance for the following week.

# *Shaliach Tzibur* **Resource Guide**

## **Full Service Outline**

### ***Opening***

**Mah Tov**

### ***Shema and Its Blessings***

**Barchu**

**Shema**

**V'Ahavta**

**Mi Chamochah**

### ***Amidah***

**Adonai S'fatai**

**Avot V'Imahot**

**Silent Prayer**

**Oseh Shalom**

### ***Aleynu and Kaddish***

**Aleynu**

**Kaddish**

### ***Closing***

**Hinei Mah Tov**

## Mah Tov

### Mah Tov

1768

Music: folk  
Text: Numbers 24:5

Simply (♩ = 48)

Can be sung as a 4-part round, beginning every 2 measures

Mah to - vu o - ha - le - cha Ya - a - kov  
mish - k' - no - te - cha Yis - ra - eil.

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מִה־טוֹב אֹהֶלֶיךָ, יַעֲקֹב מִשְׁכְּנֶיךָ, יִשְׂרָאֵל!

How lovely are your tents, O Jacob, your dwelling-places, O Israel!

### Translations:

How goodly are thy tents, O Jacob, thy dwellings, O Israel!  
-Union Prayer Book

How fair are your tents, O Jacob, your dwellings, O Israel.  
-Mishkan T'filah

## Barchu

**Bar'chu** 1860

Music: Ben Siegel  
Text: Liturgy

Moderately (♩ = 98)

capo 2: A

Am Bm Dm Em Am Bm G A C D E7 F#7

1. La la la la la la la la, La la la la la la la la,  
2. Ba - - - - - ruch A - - - - - do - nai

Am Bm D E Dm Em Am Bm G A C D E7 F#7

La la la la la la la la la la, la la la la la la la la,  
ha - m'-vo - rach, ha - m'-vo - rach l' - o - lam - va - ed,

Am Bm D E Dm Em Am Bm Dm Em E7 F#7 Am Bm Fine

La la la la la la la la la la, la la la la la la la la,  
ha - m'-vo - rach, ha - m'-vo - rach l' - o - lam - va - ed.

B Freely Am Bm D E Dm G Am D.C. (2nd line) al Fine

Ba - r' - chu et A - do - nai ha - m' - vo rach. a tempo

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### Translations:

Praise ye the Lord, to whom all praise is due.  
Praised be the Lord to whom all praise is due forever and ever.  
-Union Prayer Book

Praise Adonai to whom praise is due forever!  
Praised be Adonai to whom praise is due, now and forever!  
-Mishkan T'filah

Bless The Infinite, the blessed One!  
Blessed is The Infinite, the blessed one now and forever!  
-Kol HaNeshama



***Related Readings:***

Words mean more than what is set down on paper. It takes the human voice to infuse them with deeper shades of meaning.

*-Maya Angelou*

On this day  
Let us see the world  
in a new light.

On this day  
Let us add new spirit to our lives.

On this day  
Let us taste  
A new time of peace.  
*-Unknown*

Pray as if everything depended on God,  
Act as if everything depended on you.

Prayer cannot bring water to parched fields, mend a broken bridge,  
Or rebuild a ruined city;

But prayer can water an arid soul, mend a broken heart,  
And rebuild a weakened will.

*-Mishkan T'filah*

I enter this sacred space to voice  
The longings of my heart in prayer.  
In sacred company,  
I offer my love to the Holy One.

I devote myself  
To psalm and song, study and prayer.  
May my heart be lifted,  
May my thoughts be deepened,  
And may my soul like the eagle soar.

*-Mishkan T'filah*

## Shema

### Sh'ma

190B

Music: Tzvika Pik  
Text: Deuteronomy 6:4; Liturgy

Boldly (♩ = 112)

capo 2:

1. Sh'ma Yis - ra - eil: A - do - nai E - lo - hei - nu,  
(2.) ruch sheim k' - vod, sheim k' - vod mal' - chu - to  
(mal' - chu - to)

A - do - nai E - chad. l' - o - lam va - ed. Ba . } Sh'ma Yis - ra - eil: A - do -

nai E - lo - hei - nu, A - do - nai E - chad.

Sh'ma Yis - ra - eil: A - do - nai E - lo - hei - nu, A - do - nai E - chad. 2. Ba -

D.C. al Fine

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### Translations:

Hear, O Israel: The Lord our God, the Lord is One.  
Praised be His name whose glorious kingdom is forever and ever.  
-Union Prayer Book

Hear, O Israel, Adonai is our God, Adonai is One!  
Blessed is God's glorious majesty forever and ever.  
-Mishkan T'filah

Listen, Israel: The Eternal is our God, The Eternal One alone!  
Blessed be the name and glory of God's realm forever!  
-Kol HaNeshama

***Related Readings:***

You are the one, for this I pray,  
That I may have the strength to be alone.  
To see the world, to stand among the trees,  
And all the living things.  
That I may stand alone and offer prayers  
And talk to you  
And give you all that's in my heart.

May all the foliage of the field,  
All grasses, trees, and plants,  
Awaken at my coming this I pray,  
And send their life into my words of prayer.  
So that my speech, my thoughts and my  
prayers will be made whole,  
And through the spirit of all growing things  
And we know that everything is one,  
Because we know that everything is You.

You are the One, for this I pray  
I ask God, to hear my words  
That pour out from my heart  
I stand before you;  
I, like water lift my hands to you in prayer  
And grant me strength, and grant me strength  
To stand alone.

You are the one to whom I do belong.  
And I'll sing my soul, I'll sing my soul to  
You  
And give you all that's in my heart.

You are the one for this I pray  
And I sing my soul to you.

-Reb Nachman of Bratzlav

## **V'ahavta**

### ***Translations:***

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all of My commandments and be holy unto your God.

*-Union Prayer Book*

You shall love Adonai your God with all your heart,  
With all your soul, and with all your might.  
Take to heart these instructions with which I charge you this day.  
Impress them upon your children.  
Recite them when you stay at home and when you are away,  
When you lie down and when you get up.  
Bind them as a sign on your hand and let them serve as a symbol on your forehead;  
Inscribe them on the doorposts of your house and on your gates.

Thus you shall remember to observe all My commandments  
And to be holy to your God.  
I am Adonai, your God, who brought you out of the land of Egypt to be your God:  
I am Adonai your God.  
*-Mishkan T'filah*

### ***Related Readings:***

Judaism is a doing which can be grasped only by the heart.  
*-Julius Lester (From Mishkan T'filah)*

All you need is love, love. Love is all you need.  
*-The Beatles*

## Mi Chamochah

### Mi Chamochah 192D

Music: Debbie Friedman  
Text: Exodus 15:11, 18

Lively (♩ = 136)

capo 2: A Am C D Am C D E F#

Ya la la la la la la la la la, ya la la la ya la la la la,

Am C D Am F G Em

ya la la la la la la la la, ya la la la ya la la la

Am Fine B Am C D Am

la... Mi cha - mo - chah ba - ei - lim A - do - nai?

C D E F# Am C D Am

Mi ka - mo - chah ne - dar ba - ko - desh, no - ra t' - hi - lot, o - seh fe - le,

F G Em Am

no - ra t' - hi - lot, o - seh fe - le?

C F G A C (Am)

Evening: Ma - l' - chu - t' - cha ra - u va - ne - cha bo -  
\*Morning: Shi - rah cha - da - shah shib - chu g' - u - lim l' - shim

D(m) E(m) E F# F G A

kei - a yam lif - nei Mo - sheh. "Zeh Ei - li!" a - nu -  
cha al s'fat ha - yam. Ya - chad ku - lam ho -

\*Not part of original lyrics but popularly added

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The musical score is written in G major (one sharp) and 4/4 time. It consists of six staves of music. The lyrics are in Hebrew with English transliterations below them. Chords are indicated above the notes.

Staff 1: Chords C, (Am/Bm), D(m)/E(m), E/F#. Lyrics: v' - am - ru, "Zeh Ei - li!" a - nu v' - am - ru. du v' - him - li - chu v' - am - ru. }

Staff 2: Chords D/Am/Bm, C/D, D/E, Am/Bm, C/D, D/E, E/F#. Lyrics: "A - do - nai yim - loch l' - o - lam va - ed!",

Staff 3: Chords Am/Bm, C/D, D/E, Am/Bm, F/G, G/A, Em/F#m, Am/Bm. Lyrics: "A - do - nai yim - loch l' - o - lam va - ed!"

Staff 4: Chords E/Am/Bm, C/D, D/E, Am/Bm, C/D. Lyrics: Mi cha - mo - chah ba - ei - lim A - do - nai? Mi ka - mo - chah

Staff 5: Chords D/E, E/F#, Am/Bm, C/D, D/E, Am/Bm. Lyrics: ne - dar ba - ko - desh, no - ra t' - hi - lot, o - seh fe - le,

Staff 6: Chords F/G, G/A, Em/F#m, Am/Bm. Lyrics: no - ra t' - hi - lot, o - seh fe - le? D.C. al Fine

**Translations:**

Who is like unto Thee, O Lord, among the mighty? Who is like unto Thee, glorious in holiness, awe-inspiring, working wonders?

*-Union Prayer Book*

Who is like You, O God,  
Among the Gods that are worshipped?  
Who is like You, majestic in holiness,  
Awesome in splendor, working wonders?

*-Mishkan T'filah*

***Related Readings:***

Standing on the parted shores of history,  
we still believe what we were taught  
before ever we stood at Sinai:  
That wherever we are, it is eternally Egypt  
That there is a better place, a Promised Land;

That the winding way to that promise  
passes through the wilderness.  
That there is no way to get from here to there  
except by joining hands and marching together.  
*-Mishkan T'filah*

When you come to the edge of all the light you know, and are about to step off the darkness into the unknown, faith is knowing one of two things will happen: There will be something solid to stand on, or you will be taught how to fly.  
*-Barbara J. Winter*

Afternoon in March

I run  
Not to anywhere,  
Not away from anybody.  
I run just to run,

To make my heart wham,  
My eyes blur,  
My side pain sharply,

I slow down at last,  
Gulping the sweet air,  
Almost crying...

I'm crazy.

But there is nobody ahead of me  
Down that whole, long, waiting stretch of sun-bare sidewalk!

Oh, it was like a bird flying,  
Like a song,  
Like a shout!

I was freedom.

*-Jean Little*

You gain strength, courage and confidence by every experience by which you really stop to look fear in the face. You are able to say to yourself, "I lived through this painful time. I can take the next thing that comes along."

*-Eleanor Roosevelt*

So be sure when you step.  
Step with great care and tact  
And remember that life's  
A great balancing act.  
And will you succeed?  
Yes!! You will, indeed!  
(98 and  $\frac{3}{4}$  percent guaranteed.)  
Kid, You'll move mountains!  
*-Oh, The Places You'll Go*

Listen to the musn'ts, child,  
Listen to the don'ts  
Listen to the shouldn'ts.  
The impossibles, the won'ts  
Listen to the never haves.  
Then listen close to me-  
Anything can happen, child,  
Anything can be.  
*-Shel Silverstein*



## **Amidah**

### **Adonai s'fatai**

#### ***Translations:***

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

*-Mishkan T'filah*

Open my lips, Beloved One,  
And let my mouth declare Your praise.

*-Kol HaNeshama*

### **Avot v'Imahot**

#### ***Translations:***

Praised be Thou, O Lord, God of our fathers, God of Abraham, Isaac and Jacob, great, mighty, and exalted. Though bestowest lovingkindness upon all Thy children. Thou rememberest the devotion of the fathers. In Thy love, Thou bringest redemption to their descendents for the sake of Thy name. Though art our King and Helper, our Savior and Protector. Praised be Thou, O Lord, Shield of Abraham.

*-Union Prayer Book*

Blessed are You, Adonai our God,  
God of our fathers and mothers,  
God of Abraham, God of Isaac, and God of Jacob,  
God of Sarah, God of Rebecca, God of Rachel, God of Leah,  
The great, mighty and awesome God, transcendent God  
Who bestows lovingkindness, creates everything out of love,  
Remembers the love of our fathers and mothers,  
And brings redemption to their children's children for the sake of the Divine Name.  
Sovereign, Deliverer, Helper and Shield,  
Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

*-Mishkan T'filah*

Blessed are you, Ancient One, our God and God of our ancestors,

God of Abraham	God of Sarah
God of Isaac	God of Rebekah
God of Jacob	God of Rachel
	And God of Leah

Great, heroic, awesome God, supreme divinity,  
Imparting deeds of kindness, begetter of all;  
Mindful of the loyalty of Israel's ancestors,  
Bringing, with love, redemption to their children's children  
For the sake of the divine name.

Regal One, our help, salvation, and protector:  
Blessed are You, Kind One,  
The shield of Abraham and help of Sarah.  
*-Kol HaNeshama*

#### ***Related Readings:***

Someday you're wondering if you're really gonna make it  
And sometimes you wanna know is there anyone to save you  
I know you've been down before like underneath the ground  
Still got a little chance to turn it all around  
Soon your time will come  
So, give it all you got  
Don't stop believing  
So, give it all you got  
*-Black Eyed Peas*

Maybe in order to understand mankind, we have to look at the word itself:  
"mankind." Basically, its made up of two separate words- "mank" and "ind." What do  
these words mean? It's a mystery. That's why so is mankind.  
*-Jack Handy*

There once was a little kangaroo and his mother. They went out for a walk and the  
little kangaroo asked all sort of questions having to do with how he will be cared for  
when he gets older. The mother kangaroo gave him the same answer every time,  
saying that she would take care of him no matter what. And in that afternoon walk the  
little kangaroo learns that a parent's devotion lasts forever and that with a good  
imagination there are countless ways to say "I love you." That is why we thank our  
ancestors from long ago for all of the things they have given us.  
*-Maurice Sendak*

There is among us a far closer relationship than the purely social one of a fraternal  
organization because we are bound together not only by a single interest but by a  
common goal.  
*-Sandy Koufax*

## Oseh Shalom

### Oseh Shalom 209A

Music: Nurit Hirsch  
Text: Liturgy

Gracefully (♩ = 88)

capo 2: Am Bm E7 (Em) F#7 (F#m) Am Bm A7 B7 Dm Em G A

O - seh sha-lom bim-ro - mav hu ya - a - seh sha-lom a -

C D Am Bm Dm Em G A Am(C Bm\D) Am(Bm) Dm Em

lei - nu v' - al kol Yis - ra - eil, v' - im - ru, im -

Am Bm E7 F#7 Am Bm B A7 slightly faster Dm Em G(7) A(7) C D

ru: a - mein. Ya - a - seh sha-lom, ya - a - seh sha-lom,

Am Bm E7 (B7) F#7 (C#7) 1. E7 (F#7) Am Bm 2. (E7) (F#7) Am Bm Fine

sha - lom a - lei - nu v' - al kol Yis - ra - eil. al kol Yis - ra - eil.

C Am Bm Em F#m Am Bm

Ya - a - seh sha - lom, ya - a - seh sha-lom, sha - lom a - lei - nu v' -

B7 C#7 E7 F#7 D.S. al Fine

al kol Yis - ra - eil.

### Translations:

May the one who makes peace in the high heavens  
make peace for us, all Israel and all who inhabit the earth, Amen.

-Mishkan T'filah

***Related Readings:***

Still I think I saw a brand new light  
Coming over the horizon  
Brighter than all the others  
And it says all men are brothers under the skin  
Brothers under the skin  
*-Carole King, Peace in the Valley*

Prayer is meaningless unless it is subversive,  
Unless it seeks to overthrow and ruin the pyramids of callousness,  
Hatred, opportunism, and falsehood.  
Prayer must be revolutionary, seeking to overthrow those forces  
That continues to destroy the promise, the hope, the vision.  
*-Abraham Joshua Heschel*

Don't stop after beating the swords into  
Plowshares, don't stop! Go on beating  
And make musical instruments out of them.

Whoever wants to make war again  
Will have to turn them into plowshares first.  
*-Yehuda Amichai*

The mind is like a parachute, it works best when open.  
*-Frank Zappa*

## **Aleynu**

### ***Translations:***

Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God, there is none else. We bow the head in reverence, and worship the King of kings, the Holy One, praised be He.

May the time not be distant, O God, when Thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign for ever and ever.

On that day the Lord shall be One and His name shall be One.  
-*Union Prayer Book* (Based on the Hebrew, not a translation)

Let us now praise the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Thus it has been said, Adonai will be Sovereign over all the earth.  
On that day, Adonai will be one and God's Name will be one.  
-*Mishkan T'filah*

### *Related Readings*

When a man starts out with nothing  
When a man starts out with his hands  
Empty but clean,  
He starts first with himself  
And the faith that is in his heart  
The strength that is there  
The will there to build.  
First is his heart is a dream,  
Then the mind starts seeking a way  
His eyes look out on the world,  
On the great wooden world, on the rivers of the world.  
The eyes see the materials for building,  
See the difficulties too, and the obstacles.  
His hands seek tools to cut the wood,  
To till the soil, and harness the powers of the waters.  
Then his hands seek other hands to help,  
A community of hands to help-  
Thus the dream becomes not one man's dream alone,  
But a community dream.  
Not my dream alone, but our dream,  
Not my world alone,  
But your world and my world,  
Belonging to all the hands that build.  
*-Langston Hughes*

And then all that has divided us will merge  
And then compassion will be wedded to power  
And then softness will come to a world that is harsh and unkind  
And then both men and women will be gentle  
And then both women and men will be strong  
And then no person will be subject to another's will  
And then all will be rich and free and varied  
And then the greed of some will give way to the needs of many  
And then all will share equally in the Earth's abundance  
And then all will care for the sick and the weak and the old  
And then all will nourish the young  
And then will cherish life's creatures  
And then all will live in harmony with one another and the Earth  
And then everywhere will be called Eden once again.  
*-Judy Chicago*

## **Mourner's Kaddish**

### *Translations:*

Extolled and hallowed be the name of God throughout the world which he has created according to His will. And may He speedily establish His kingdom of righteousness on earth. Amen.

Praised be his glorious name unto all eternity.

Praised and glorified be the name of the Holy One, though He be above all the praises which we can utter. Our guide is He in life and our redeemer through all eternity.

Our help cometh from Him, the creator of heaven and earth.

The departed whom we now remember have entered into the peace of life eternal. They still live on earth in the acts of goodness they performed and in the hearts of those who cherished their memory. May the beauty of their life abide among us as a loving benediction. Amen.

*-Union Prayer Book*

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

Blessed be God's great name to all eternity.

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

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

May the One who creates harmony on high, bring peace to us and to all Israel.  
To which we say Amen.

*-Mishkan T'filah*

***Related Readings:***

God knows there's a river,  
God knows how to make it flow,  
God knows you ain't gonna be taking  
Nothing with you when you go.  
God knows there's a purpose,  
God knows there's a chance,  
God knows you can rise above the darkest hour  
Of any circumstance.

*-Bob Dylan*

Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to a divine purpose. From the standpoint of daily life, however, there is one thing we do know: That we are here for the sake of others...for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day, I realize how much my outer and inner life is built upon the labors of people, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.

*-Albert Einstein*

Humankind has not woven the web of life. We are but one thread within it. Whatever we do to the web, we do to ourselves. All things are bound together. All things connect.

*-Chief Seattle*

This story is about a little wave, bobbing along the ocean, having a grand old time. He's enjoying the wind and fresh air- until he notices the other waves in front of him, crashing against the shore. "My God, this is terrible," the wave says. "Look what's going to happen to me!" Then along comes another wave. It sees the first wave looking grim, and it says to him, "Why do you look so sad?" The first wave says, "You don't understand! We are all going to crash! All of us are going to be nothing! Isn't it terrible?" The second wave says, "No, you don't understand! You're not a wave, you're part of an ocean."

*-Tuesdays With Morrie*



Each of us has a name  
given by God  
and given by our parents  
Each of us has a name  
given by our stature and our smile  
and given by what we wear  
Each of us has a name  
given by the mountains  
and given by our walls  
Each of us has a name  
given by the stars  
and given by our neighbors  
Each of us has a name  
given by our sins  
and given by our longing  
Each of us has a name  
given by our enemies  
and given by our love  
Each of us has a name  
given by our celebrations  
and given by our work  
Each of us has a name  
given by the seasons  
and given by our blindness  
Each of us has a name  
given by the sea  
and given by  
our death.  
*-Zelda*

## Hinei Mah Tov

**Hinei Mah Tov** 66A

Music: folk song  
Text: Psalm 133:1

Gently (♩ = 60) Can be sung as a 2-part round

capo 3: I Am Cm Dm Fm Am Cm E7 (Dm G7) (Fm)

Hi - nei mah tov u - mah na - - - im she - vet a -

E7 (G7) Am Cm II Am Cm Dm Fm

chim gam ya - chad. Hi - nei mah

Am Cm E7 (Dm G7) (Fm) E7 (G7) Am Cm

tov she - vet a - chim gam ya - - - chad.

### Translations:

How good and how pleasant it is that brothers/ sisters dwell together.

-Mishkan T'filah

### Related Readings:

None of us has solid ground under his feet; each of us is only held up by the neighborly hands grasping him by the scruff, with the result that we are each held up by the next man, and often, indeed most of the time, hold each other up mutually.

-Franz Rosenzweig

### Sources:

Temple Israel Youth Service, High Holiday Machzor  
Seminole Hebrew Center Congregation, Meditations for the New Year  
Kutz Camp Academy, 2004  
NFTY Summer in Israel Siddur  
Mishkan Tefilah  
Union Prayer Book  
Siddur Kol HaNishema

## ANNOTATED BIBLIOGRAPHY

*Mishkan T'filah*. Ed. Elyse D. Frishman. New York: CCAR Press, 2009. Print.

This is the current prayer book used by the Reform movement in America. It was a valuable resource in compiling the translations for the *Shaliach Tzibur* Resource Guide. It also includes a wide variety of English readings, some of which can be easily understood by students. Depending upon the typical prayer experience of the congregation, it could also be used for one of the services in the first part of the year.

*Union Prayer Book*. New York: The Central Conference of American Rabbis, 1972. Print.

The Union Prayer Book was the first prayer book published by the Reform movement in America. I used a later edition, one that is currently being used at Temple Emanu-El in New York City. It is almost never used in American congregations. Because this curriculum was developed while working at Temple Emanu-El, I have made an attempt to familiarize students with the Union Prayer Book as it used in the main sanctuary. This prayer book plays a role in one of the lessons and services in the first part of the year, and also provides alternative translations in the *Shaliach Tzibur* Resource Guide.

*Kol Haneshamah*. Jenkintown: The Reconstructionist Press, 1996. Print.

*Kol Haneshamah* is the prayer book used in the Reconstructionist movement. I consulted this *siddur* because of their creative and poetic English translations. In the *Shaliach Tzibur* Resource Guide, these translations occasionally provide a more lyrical way of accessing the meaning of a Hebrew prayer.

Brown, Steven M. "Higher and Higher: Making Jewish Prayer Part of Us." New York: National Youth Commission, United Synagogue of Conservative Judaism, 1996. Print.

This is a fantastic resource that looks at many different components of prayer. Unlike many other resources, this book goes beyond the questions dealing with the order and the meaning of the prayers, and also addresses topics like why Jews pray, how prayer relates to God and why Jews should cultivate an active prayer life.

Kadden, Bruce and Barbara Binder Kadden. *Teaching Tefilah*. Denver: A.R.E. Publishing, Inc, 1994. Print.

This book focuses on the different parts of a service. For the most part, each chapter begins with an overview of the meaning and performance of the prayer. It then offers "Insights From the Tradition" and suggests some activities for students of a range of different ages that will help support their learning about the prayer. The book provides some excellent background on how to teach students about the content of prayers and it also contains some

helpful insights about meaningful prayer. I found chapter about the role of the *Shaliach Tzibur* particularly helpful in my research.

Golombek, Eric. "Action Research Report on an Approach for Creating Meaningful Tefilla Experiences in Middle School." *Jewish Educational Leadership*. Winter 2004 (2): n. pag. Web.

This article describes a study of middle school students and their experiences participating in a new *tefilah* program at their Jewish day school. The article discusses the positive student feedback that the researchers received when students were allowed to choose what type of service they wanted to attend during required *tefilah*. The article also documents improvements in student behavior during *tefilah* when students were given choices about worship.