

Partnerships for Jewish Schools (PaJeS), formerly the Jewish Curriculum Partnership (JCP) supports Jewish Studies and Ivrit teachers in its partner schools across the UK.

PaJeS:

- writes and produces curricula and resources for Jewish Studies and Ivrit
- offers high-quality professional development for teachers
- provides opportunities for teachers to network and share best practice
- delivers in-school support to teachers

To find out more about PaJeS, visit our website at <http://pajes.org.uk>

Contact PaJeS at: office@pajes.org.uk

Mesillot Lashem Acknowledgements

Writing and consultancy team

Yolande Pieters
Rabbi Dr Eli Kohn
Sharon Levy

Production team

Slideshows:	Sharon Levy
Keyword Activities:	Ruhama Stern-Welcher
Videos:	Sharon Levy
Website:	Josh Moont
Animations:	Martyn Niman (Kingbee Animations)
Teachers' Guide design:	Ruhama Stern-Welcher
Music:	Jonathan Weissbart Rachel Coleman Jackie Ferber Jason Silver Stephen Glass

Tefillah Advisory Group

Rachel Coleman, Gabi Goldstein, Simon Goulden, Fayge Levenberg, Roz Levin, Rabbi Malcolm Herman, Myrella Saunders, Alan Shaw, Ruth Wilkinson

We would like to thank the teachers from our partner primary schools who contributed towards the writing of the initial schemes of work.

PaJeS
Supporting Jewish Schools



THE PINCUS FUND
FOR JEWISH EDUCATION
קרן פינקוס לחינוך יהודי בתפוצות

Contents

1. The purpose of the 'מסילות לה' Teachers' Guide	4
2. Aims of the JCP Tefillah Project	5
3. JCP Levels of Attainment	6
4. Tefillah Self-Assessment Chart	9
5. Activities suitable for use across Key Stage 2	10
6. Hallel: Hallel (Tehillah 113) – תהלה קי"ג	11
7. Hallel: Betzeit – בצהא	14
8. Hallel: Yevarech – יברך	17
9. Hallel: Mah Ashiv – מה אשיב	20
10. Hallel: Hallelu – הללו	23
11. Shabbat: General Overview – שבת	28
12. Shabbat: Lechu Neranena – לכו נרננה	38
13. Shabbat: Lecha Dodi – לכה דודי	42
14. Shabbat: Blessing the Children and Shalom Aleichem – שלום עליכם	47
15. Shabbat: Friday Night Kiddush – קידוש	52
16. Shabbat: Kiddusha Raba – קידושא רבא	57
17. Shabbat: Amidah – עמידה	60
18. Shabbat: Musaf – מוסף	63
19. Shabbat: Havdalah – הבדלה	68

Worksheets

1. היום/Today! לכו נרננה	W2
2. 'Puzzle' 1 לכה דודי	W3
3. 'Puzzle' 2 לכה דודי	W4/W5
4. Investigate! קידושא רבא	W6/W7/W8
5. Investigate! אין כאלהינו	W9

Class Resources

- | | |
|--|-------|
| 1. Limiting Beliefs | R1 |
| 2. Jacob Barnett | R2 |
| 3. What Do We Do? | R3 |
| 4. שִׁבּוּת: The Joy of Singing | R4 |
| 5. Puzzle Pieces | R5 |
| 6. עַל אֶהְבֶּתְךָ: For Your Love | R6 |
| 7. שִׁבּוּת עֲמִידָה | R7-23 |
| 8. What do you know about קידוש? | R24 |
| 9. Which senses do we use when we make הַבְדָּלָה? | R25 |

The Purpose of the 'מסילות לה' Teachers' Guide

The Teachers' Guide supports and guides teachers using the JCP 'מסילות לה' digital resource. It also outlines additional class activities and resources that are not available on the website.

Our תַּפְּלָה audit indicated that the time devoted to תַּפְּלָה and the teaching of תַּפְּלָה varies greatly between schools. In response to this, the 'מסילות לה' resource has been designed to be used flexibly, in the classroom and/or in תַּפְּלָה assemblies. Activity ideas are outlined rather than given as detailed lesson plans and resources can be used in a variety of ways.

This guide outlines the overall aims of the JCP תַּפְּלָה project, and also includes levels of attainment descriptors. Types of resources included are:

Activities for use across Key Stage 2



Keywords



On1foot Activities – Click on the activity link in the Teacher Guide



Music – Click on the activity link in the Teacher Guide

Activities specific to a תַּפְּלָה and a year group



Videos – Click on the activity link in the Teacher Guide



Animations – Click on the activity link in the Teacher Guide



Slideshows – Click on the activity link in the Teacher Guide



Class Activities – At the back of the Teacher Guide

Teachers will notice that nearly all of the overall aims are met through the resources. We have not included aim B3 (locating תַּפְּלָה) in the activities provided as it is assumed that the teacher herself will be guiding pupils in locating תַּפְּלָה on an ongoing basis. Please see page 9 for a Self-Assessment Chart where pupil progress can be recorded.

Our vision is that the JCP 'מסילות לה' resource will make a significant impact in improving the teaching and learning of תַּפְּלָה in our schools. Your comments, suggestions and general input are welcome and will help us turn this vision into a reality.

Aims of the JCP Tefillah Project

The overall aim of the project is: To help teachers ensure that pupils leave primary schools with

A. a positive and meaningful experience of and attitude towards תפילה

B. good levels of knowledge, competence and confidence in their תפילות

Positive and Meaningful Experience	Knowledge, Competence and Confidence
A1 Connection with 'ה <ul style="list-style-type: none"> Appreciate that 'ה exists, listens to our תפילות and that תפילות impact on our lives Understand the purpose of the act of תפילה as the Jewish way of connecting with 'ה Appreciate that they are standing before 'ה during the act of תפילה Engage in תפילה with כוונה (concentration) Attain a certain level of spirituality by connecting with 'ה 	B1 Content and Structure of תפילה <ul style="list-style-type: none"> Know that the siddur is the book that contains תפילות Know keywords and phrases of the major תפילות and use them to comprehend the overall meaning of תפילות Know the themes and motifs of the major תפילות, e.g. מוֹדָה אֲנִי, שְׂמֵחַ Know that there are many תפילות recorded in the תנ"ך, e.g. תהילים Know that there are fresh תפילות that have been introduced over the centuries, e.g. תפילה for the State of Israel Know the structure of the daily services, e.g. מעריב, מנחה, שחרית Know the structure of major תפילות, e.g. עמידה (praise, request, praise and so on) and how they reflect human needs
A2 Identification and Commitment <ul style="list-style-type: none"> Enjoy participating in תפילות both individually and with other Jews Understand how the meaning of the תפילות learned relates to them Articulate which of the תפילות inspire them and influence their lives Ask and respond sensitively to questions about their own Jewish identity and beliefs Appreciate the value of communal תפילה and wish to commit to participating regularly in services and ברכת המזון 	B2 Recitation and Reading of תפילות <ul style="list-style-type: none"> Recite basic תפילות, e.g. מוֹדָה אֲנִי Read basic תפילות accurately Read major תפילות accurately and fluently Show confidence to lead a תפילה service

	<p>B3 Locating תפילות</p> <ul style="list-style-type: none"> • Locate basic תפילות in the סידור • Locate additional תפילות in the סידור, e.g. for שבת, holidays and so on
	<p>B4 הלכות תפילה</p> <ul style="list-style-type: none"> • Know that the הלכה requires us to pray a number of times a day and at different times during the day • Know how to act appropriately in various parts of the תפילות, e.g. facing Jerusalem, bowing, stepping backwards, not talking or disturbing another person's תפילה and so on • Know the practices associated with taking out the תורה on Mondays, Thursdays, fast days, שבת and festivals • Explain the significance of the הלכות they have learned • Know the concept of מניין, and the major הלכות connected to תפילה in a מניין, e.g. answering קדושה, אמן and so on and the centrality of congregational prayer in Jewish Law

JCP Tefillah Levels of Attainment

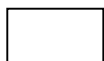
Based on the תפילה Aims

Level	Positive, Meaningful Experience and Attitude	Knowledge, Competence and Confidence
1	Pupils appreciate that 'ה' listens to our תפילות.	Pupils know that the סידור is the book that contains תפילות. Pupils recite basic תפילות, e.g. מודה אני.
2	Pupils understand the purpose of the act of תפילה as the Jewish way of connecting with 'ה' and that תפילה impacts on our lives. They enjoy participating in תפילות.	Pupils explain the overall meaning of a few daily תפילות. Pupils locate, with support, a few תפילות in the סידור. They know that the הלכה requires us to pray a number of times a day and at different times during the day. They act appropriately in some major תפילות, e.g. standing for שמונה עשרה.
3	Pupils begin to appreciate that they are standing before 'ה' during the act of תפילה. Pupils engage in תפילה with some כוונה (concentration). They understand how the general meaning of the תפילות they recite may relate to them.	Pupils explain the overall meaning and themes of the daily תפילות studied, using some keywords and phrases to comprehend the תפילות. They read familiar תפילות with accuracy. They locate most major תפילות in the סידור. They know that the תורה is read on Mondays and Thursday and can explain some of the major practices of reading of the תורה (e.g. הגדה and גלילה).
4	Pupils attempt to connect with 'ה' when engaged in the act of either communal or personal תפילה. They make their own connections between the meaning of the תפילות they have learned and their lives.	Pupils associate some Hebrew words learned for one תפילה with words in another. They identify the source of the main תפילות learned in classic Jewish sources (e.g. אשרי from תהילים, שמע from ספר דברים).

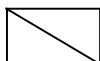
		<p>They read familiar תפילות with accuracy and fluency.</p> <p>They apply details of the הלכה in their תפילות, e.g. bowing in the correct place, stepping forwards and backwards in תפילה.</p> <p>They know that the תורה is also read on fast days, שבת and festivals.</p> <p>They can also explain the significance of the הלכות they have learned.</p>
5	<p>Pupils articulate which of the תפילות inspire them and influence their own and other people's lives.</p> <p>They ask and respond sensitively to questions about their own Jewish identity and beliefs.</p> <p>They appreciate the value of communal תפילה in Hebrew as a means of connecting with other Jews and wish to commit to participating regularly in תפילה services.</p>	<p>Pupils explain confidently the overall structure, themes and meaning of all the תפילות studied for weekdays, שבת and festivals, using all the keywords and phrases learned.</p> <p>They identify the source and meaning of those תפילות that have been introduced in modern times (e.g. Prayer for the State of Israel).</p> <p>They are confident to lead a תפילה service.</p> <p>They describe the practices connected to תפילה in a מנין, e.g. saying קדושה.</p> <p>They explain the הלכות connected to שבת and festivals, e.g. details of קידוש, and הבדלה.</p>

Tefillah Self-Assessment Chart

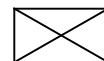
Key:



= not yet achieved






= working towards



= achieved






Tefillah	I can find in my סידור	Date	I can read	Date	I know some keywords of the תפילה	Date	I know what the תפילה is about	Date
מודה אני								
תורה צוה								
מה טובו								
אדון עולם								
יגדל								
ברכות התורה								
אלהי נשמה								
ברכות הבקר								
ברוך שואמר								
אשרי								
ישתבח								
ברכות שמע: יוצר אור								
ברכות שמע: אהבה רבה								
שמע 1st Paragraph								
שמע 2nd Paragraph								
שמע 3rd Paragraph								
ברכות שמע: גאולה								
עמידה: 3 Opening and 3 Closing ברכות								
עמידה: Middle ברכות								
Aleinu עלינו								
הלל								
Shabbat שבת								
ברכת המזון Birkat Hamazon								

Activities suitable for use across Key Stage 2

<p>1. Keywords:</p>  <p>Learning Outcome:</p> <p>B1: Pupils know keywords and phrases of the תּפִלָּה and use them to comprehend the overall meaning of the תּפִלָּה.</p> <p>Recommended Use:</p> <p>Using the Keywords, pupils should be able to work out the meaning of a תּפִלָּה simply by using the chosen keywords.</p>	<p>2. On1Foot Activities:</p>  <p>Learning Outcome:</p> <p>B1: Pupils know the background and main theme(s) of the תּפִלָּה.</p> <p>B4: Pupils know and can apply the הֶלְכוֹת of the תּפִלָּה.</p> <p>Quick Content Overview:</p> <p>A summary of the context, background and overall theme(s) of the תּפִלָּה – see individual תּפִלָּה for examples.</p> <p>Recommended Use:</p> <p>The clip could be played to pupils before they say the תּפִלָּה. They could then be asked to summarise the overview once they have finished saying the תּפִלָּה.</p> <p>The clip could lead to a discussion around the origins or the content of the תּפִלָּה. This could be linked to a discussion of the structure of the סידור and where this תּפִלָּה fits into the סידור structure.</p>	<p>3. Music:</p>  <p>Learning Outcome:</p> <p>A2: Pupils learn tunes and through singing תּפִלָּה enhance their participation and enjoyment of תּפִלָּה.</p> <p>B2: Pupils learn appropriate tunes or chants with the stress of the word in the correct place to help them recite the תּפִלָּה correctly.</p> <p>Quick Content Overview:</p> <p>A selection of chants and tunes recorded by pupils as well as a recording by one adult voice. Piano backing track also provided separately.</p> <p>Recommended Use:</p> <p>The recordings can be used to teach pupils a new tune and the piano backing track can be used as an accompaniment for תּפִלָּה.</p>
---	--	---



הלל (תהלה קי"ג) – Hallel: Hallel (Tehillah 113)

Years 3 - 6	 <p>Keywords</p> <p>הלל שם</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of הלל including when it is said and its main themes. https://vimeo.com/644374436/a828c85ccf</p>	 <p>Music</p> <p>A recording of מקימי by pupils from Wolfson Hillel: מקימי: https://vimeo.com/652033469/8110e58944 מקימי Piano: https://vimeo.com/652034065/6f8b25deaa</p>
Yrs 3+4	 <p>Class Activity</p> <p>הלל The Content of</p> <p>Quick Content Overview</p> <p>Using the keywords, pupils identify key concepts of the individual parts of הלל and represent these in a variety of ways.</p>		
Years 3 - 6	 <p>Slideshow (Prezi)</p> <p>הלל The Story of</p> <p>Quick Content Overview</p> <p>Slideshow exploring the meaning, origin, context and usage of הלל. Hallel https://paies.org.uk/prezi</p>		



Class Activity: The Content of הַלֵּל

Learning Outcomes

A2: Pupils understand how the meaning of הַלֵּל relates to them.

B1: Pupils know the themes and motifs of הַלֵּל.

Starter:

Use the Keyword Activities and סידורים to determine the keywords in each part of הַלֵּל. Get pupils to discuss the main topic or theme of each part of הַלֵּל and to share these with the class. Themes can be a single word or phrase. See below for suggested themes.

Activity:

Challenge pupils to make their identified theme into a creative image or artwork to display as a learning tool.

Suggested themes could be:

תְּהִלָּתָהּ קִי"ג: ה's glory is everywhere (heaven and earth) – הַלְלוּיָהּ!

תְּהִלָּתָהּ קי"ד: Going out of Egypt – all of nature splits and trembles before ה'.

תְּהִלָּתָהּ קט"ו: ה' blesses us all: יִשְׂרָאֵל, בֵּית אֶהְרֹן, יִרְאֵי ה' – the heavens belong to ה', the earth is given to people.

תְּהִלָּתָהּ קט"ז: How can we repay ה'? We can only thank Him.

תְּהִלָּתָהּ קי"ז: All nations praise ה' – ה' has been loving and kind to Israel.

תְּהִלָּתָהּ קי"ח: ה' יִרְאֵי ה' and יִשְׂרָאֵל, הַלְלוּ: הודו.

מִן הַמִּצָּר: Life is full of challenges. However, with the help of ה' we are given the strength to deal with them.

אוֹדֶה: Appreciating and thanking ה' for the goodness we receive from Him. Israel was like a stone the builders discarded; now it is a cornerstone.

אֲנֵנוּ: We need ה' to save us (give us what we really need) and to give us success (give us what we feel we need).

בְּרוּךְ הַבָּא: ה' is our personal God – his kindness lasts forever.

The concluding בְּרָכָה – Reiterating the need to thank and praise ה'.



Slideshow (Prezi): The Story of הלל

Learning Outcomes

A2: Pupils understand how the themes of הלל relate to them.

B1: Pupils know the context and background as well as the themes and motifs of הלל.

Starter:

Use the first few slides to explore what the word הלל means and how it is related to the recurring word הללויה.

Prezi:

Hallel <https://pajes.org.uk/prezi>






The Prezi explores:

1. The author of הלל
2. When we say הלל
3. How הלל traces the history and future of the Jewish people
4. Why we do not say הלל on the ימים נוראים and when and why half הלל is said





הלל - בצאת - Hallel: Betzeit

<p>Years 3 - 6</p>	 <p>Keywords</p> <p>היום ההרים גבעות הצור אגם מים</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of הלל including when it is said and its main themes. https://vimeo.com/644374436/a828c85ccf</p>	 <p>Music</p> <p>A recording of pupils from Wolfson Hillel Primary School singing: ישראל Wolfson Hillel: https://vimeo.com/644383771/24dc1fafcd ישראל Piano: https://vimeo.com/644395485/54688b7a27 מלך הים Wolfson Hillel: https://vimeo.com/652037133/fcd8522536 מלך הים Piano: https://vimeo.com/652036465/0f16811c0d </p>
<p>Yrs 3 + 4</p>	 <p>Slideshow (Prezi)</p> <p>Leaving מצרים Quick Content Overview</p> <p>Slideshow exploring the content of ישראל including what inspired מצרים about the way the בני ישראל behaved when they left מצרים. https://bit.ly/3LBTaMB </p> <p>41. Leaving Mitzrayim</p>		
<p>Yrs 5 + 6</p>	 <p>Class Activity</p> <p>Our Personal מצרים Quick Content Overview</p> <p>Activity where pupils consider what it truly means to leave our personal מצרים, including the 'limiting beliefs' we have about ourselves.</p>		



Slideshow (Prezi): Leaving מצרים

Learning Outcomes

A2: Pupils understand how the themes of **בְּצֵאת יִשְׂרָאֵל** relate to them.

B1: Pupils know the context and background as well as the themes and motifs of **בְּצֵאת יִשְׂרָאֵל**.

Starter:

Use the Keyword Activity to explore the main ideas in **בְּצֵאת יִשְׂרָאֵל**.

Prezi:

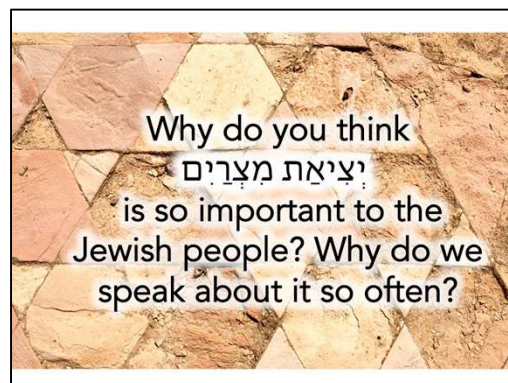
Leaving Mitzrayim <https://pajes.org.uk/prezi>

The Prezi explores four ways in which **דָּוִד הַמֶּלֶךְ** was inspired when he wrote this **תַּפְּלָה**:

1. How the **בְּנֵי יִשְׂרָאֵל** kept their Hebrew names and their language despite being slaves in **מִצְרַיִם** (**מַעַם לַעֲזוֹ**)
2. How they behaved with **קְדוּשָׁה** towards each other (**הִתְנַה יְהוּדָה לְקַדְשׁוֹ**)
3. How they walked into the sea fearlessly so that it fled before them (**הָיָם רָאָה וַיָּנָס**)
4. How they accepted the **תְּנוּכָה** at **הַר סִינַי** without question, so that the mountain danced (**הָהָרִים רָקְדוּ**)

We also speak about **מִצְרַיִם** every day when we say **שְׁמַע**, on **פֶּסַח**, when we make **קִידוּשׁ** and many more places.

The Prezi continues to explore reasons why **יְצִיאַת מִצְרַיִם** is so important to the Jewish people.



Develop Further:

Pupils could find as many places as they can where we speak about **מִצְרַיִם** and display these in the classroom.



Class Activity: Our Personal מצרים

Learning Outcomes

A2: Pupils understand how the themes of **בְּצֵאת יִשְׂרָאֵל** relate to them: just as the **בְּנֵי יִשְׂרָאֵל** had to leave **מִצְרַיִם**, we need to 'leave' the negative thoughts that limit us.

B1: Pupils know the themes and motifs of **בְּצֵאת יִשְׂרָאֵל**.

Starter:

Give pupils the **Limiting Beliefs** statements to discuss in pairs. Have they ever thought like this about themselves? How would they advise a friend who thought like this? Can they give themselves that advice?

Activity:

The **שֶׁרֶשׁ** of **מִצְרַיִם** is **מִצָּר**, which means a pit, something that traps you, a narrow space.

The **שִׁפְתַּת אֲמֶת** taught: 'We each have our own **מִצְרַיִם**, our own narrowness that we have to escape.'



Bio Box

רַבֵּי יְהוּדָה לֵיב אֶלְטֵר, born in 1847, is also known by the title of his main work, the **שִׁפְתַּת אֲמֶת**. He was a Chassidic Rabbi who lived in **גּוֹר** in Poland.

What do you think he meant by that? What might be examples of 'narrowness' for us?

Pupils can read the article about Jacob Barnett, who was diagnosed with autism at the age of two. His parents were told that he was unlikely to ever speak or manage simple tasks like tying his shoelaces. Today Jacob is completing a PhD in Quantum Physics at the age of 18 and teaching a wide range of students at university and through his own YouTube channel. His TEDx Talk: **Forget what you know** is inspiring but perhaps a bit long for the class to watch.

Teachers might have other examples – the purpose is not to marvel at the genius of one individual, but to reflect on how one can overcome the limitations placed on us by low expectations and negative thoughts.

Develop Further:

Pupils who like to think further could be given the following:

ר' יצחק taught the same lesson in a different way.

"In every generation there is a new understanding of leaving **מִצְרַיִם**. **מִצְרַיִם** is inside of us. We all have our own Pharaohs. Not only in every generation but in every person there is a point of freedom. To touch that point is to exit the inner Egypt. That point can only be found individually by each person."





Bio Box

רַבֵּי מֵאִיר יִצְחָק אֶלְטֵר (1798-1866) is considered to be the first Rebbe of the **גּוֹר** Chassidic dynasty, which he founded in the town of **גּוֹר** in Poland. He was also known as the **חִידוּשֵׁי הָרִ"ם** after the name of his **תּוֹרָה** books.




הלל - יְבָרֵךְ - Hallel: Yevarech


Years 3 - 6

 <p>Keywords</p> <p>ברכ הַשָּׁמַיִם לֵה' הָאָרֶץ לְבָנֵי אָדָם</p>	 <p>On1Foot Activity</p> <p>Origin and brief overview of הלל, including when it is said and its main themes.</p> <p>https://vimeo.com/644374436/a828c85ccf</p>	 <p>Music</p> <p>A recording of pupils from Wolfson Hillel Primary School singing:</p> <p>יְבָרֵךְ Wolfson Hillel https://vimeo.com/644383948/fa68765bd5</p> <p>יְבָרֵךְ Piano: https://vimeo.com/652039412/68e1b60918</p>
--	---	--

Years 3 + 4

 <p>Slideshow (Prezi)</p> <p>Different People, Different Needs</p> <p>Quick Content Overview</p> <p>Slideshow exploring how and why all kinds of people, young and old, praise 'ה'.</p> <p>Different people https://pajes.org.uk/prezi</p>

Years 5+6

 <p>Class Activity</p> <p>Being Guardians and Stewards</p> <p>Quick Content Overview</p> <p>Activity where pupils explore what it means that the heavens are for 'ה' and the earth is for us.</p>
--



Slideshow (Prezi): Different People, Different Needs

Learning Outcomes

A2: Pupils understand how the meaning of **לְבָרֵךְ** relates to them.

B1: Pupils know the context and background as well as the themes and motifs of **לְבָרֵךְ**.

Starter:

Use the first few slides of the Prezi, or a **סיידור**, to get pupils to find three different groups that are mentioned in this **תּפִּילָה** (בֵּית יִשְׂרָאֵל, בֵּית אֶהְרֹן, יִרְאֵי ה').

Prezi:

Different people <https://pajes.org.uk/prezi>

The Prezi explores:

1. Why might these groups be mentioned separately? Might they have different needs? Might some people think that they are not personally included in one of the groups?
2. What can we learn from the phrase **הַקְטַנִּים עִם הַגְּדֹלִים**?
3. How many times is **לְבָרֵךְ** repeated in this **תּהִלָּה** and why might this be?





Class Activity: Being Guardians and Stewards

Learning Outcomes

A2: Pupils understand how the themes of **לְכָרֶךְ** relate to them.

B1: Pupils know the themes and motifs of **לְכָרֶךְ**.

Starter:

Imagine a world where every time you did something good, you got an immediate reward. What would be great about that? What might be problematic about that?

Activity:

Display the following phrase from **לְכָרֶךְ**, or get pupils to find it in their **סידורים**:

וְהָאָרֶץ נְתֹנָה לְבְנֵי אָדָם (The heavens belong to 'ה' but the earth is given to people.)

What might this phrase mean? Can we understand it in different ways?

Some **מַפְרָשִׁים** learn from this phrase the idea of free choice: **שָׁמַיִם** is already perfect, but on earth there are many opportunities for us to make things better. However, it is our free choice what we do on earth. 'ה' does not force us to always do the right thing, nor does he reward us instantly and all the time for doing so.

Would it be a proper choice to do good if we literally got a reward every time we did something good? What are the benefits of having free choice? *(It might challenge us to better ourselves – doing good because we have to or because of a reward is not of much value.)*

This **הַפָּלָה** teaches us that we are the guardians of the earth and all that is in it: we can make it better and perfect it like **שָׁמַיִם** through our choices.

Develop Further:

Pupils could be challenged to think of examples of how we can make the earth a better place, both in our behaviour to others and how we treat our environment.



הלל - מה אָשיב - Hallel: Mah Ashiv

Years 3-6



Keywords

שוב
קרא
עבד



On1Foot Activity

Origin and brief overview of הלל including when it is said and its main themes.
<https://vimeo.com/644374436/a828c85ccf>



Music

A recording of מה אָשיב by Jonathan Weissbart.
<https://vimeo.com/652044090/b80965ca7b>

Yrs 3 + 4



Class Activity

Son of Your Maidservant

Quick Content Overview

Activity exploring the background of this תַּנְהִילָה and how, like הַמֶּלֶךְ הַדָּוִד, we learn from our parents.

Yrs 5 + 6



Slideshow (Prezi)

The meaning of הַלְלוּיָהּ

Quick Content Overview

Slideshow exploring the meaning of הַלְלוּיָהּ and the values we can learn from this.

[Hallelujah https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Class Activity: Son of Your Maidservant

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we sing מָה אֲשִׁיב לָהּ.

B1: Pupils know the context and background as well as the themes and motifs of הָלֵל.

Starter:

Get pupils to discuss: What do you do when you have a problem or are facing a difficult situation? How do you feel? How can you try to take yourself out of a negative situation? שְׂאוּל writes this תְּהִלָּה at a point when he is fleeing for his life and hiding from הַמֶּלֶךְ and then he receives the news that שְׂאוּל has died. How do you think he feels? (*Relieved that שְׂאוּל will no longer try to kill him; grateful for 'ה's help; sadness that שְׂאוּל died as they used to be close; knowing that there will still be difficult times ahead.*)

Activity:

How does הַמֶּלֶךְ שְׂאוּל gather his strength at this point?

Display the phrases or point them out in the סִידוּר:

'ה' אֲשִׁיב לָהּ: How can I repay 'ה'?

אֲנִי עַבְדְּךָ בֶּן אִמָּתְךָ: I am your servant, son of your maidservant

What can we learn from these two phrases? What is the first thing that שְׂאוּל does? Why does he not only call himself 'ה's servant but also the son of 'ה's maidservant?

He focuses on his gratitude to 'ה' who continues to help and save him in difficult times. Even in hard times, there are always things to be grateful for and 'ה' always has a plan for our lives.

At a hard time, when he is alone and away from his family, he reminds himself and 'ה' of his mother and female ancestors and how they all taught him to serve and trust in 'ה'.

What do we learn from our parents?

What characteristics do we inherit from our parents?

What values do we learn from our parents?

How does this help us when we find ourselves in a difficult situation in life? How can we use what we learn from our parents to strengthen ourselves when we need strength?

Develop Further:

Pupils could explore the positive influences from their families by looking at their names. Why was a particular name chosen for them? Were they named after someone special?



Slideshow (Prezi): The Meaning of הַלְלוּיָהּ

Learning Outcomes

A2: Pupils understand how the meaning of הַלְלוּיָהּ relates to them.

B1: Pupils know the context and background as well as the themes and motifs of מִזְמֹר אֲשֵׁיב.

Starter:

How does this תְּפִלָּה start? By asking a rhetorical question: How can we repay 'ה' for His goodness? What does rhetorical mean? We do not expect an answer; the question is there to make us think about the question rather than seek an answer.

Ask pupils to think about a kindness that 'ה' has done for them. Just being alive is due to 'ה's love – all we can do is to thank Him for this.

Prezi:

[Hallelujah https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The Prezi explores the last word in this תְּפִלָּה, הַלְלוּיָהּ, and different ways in which we can understand its meaning.

Is הַלְלוּיָהּ one long word or two separate words?

What can we learn from either of these approaches to הַלְלוּיָהּ?





הלל - הללו - Hallel: Hallelu

Years 3 - 6



Keywords

מן המצר
קראתי
ענני
לחסות
עזי וזמרת יה,
ויהי לי לישועה
פתחו לי שערי צדק
אודך
אודך
עניתני
אבו
ראש פנה
נגילה
נשמחה



On1Foot Activity

Origin and brief overview of הלל including when it is said and its main themes.

<https://vimeo.com/644374436/a828c85ccf>



Music

A recording of הללו and אודך by pupils from Mathilda Marks-Kennedy Primary School

<https://vimeo.com/652046789/51b749a173>

אנא ה' and פתחו לי, הודו by pupils from Wolfson Hillel Primary School.

MMK:

<https://vimeo.com/652046789/51b749a173>

הללו MMK Piano:

<https://vimeo.com/644389696/da9c78e18b>

הודו Wolfson Hillel

<https://vimeo.com/644384713/a16e10ede8>

Wolfson Hillel Piano

<https://vimeo.com/644389512/8b2670e6cf>

פתחו לי Wolfson Hillel

<https://vimeo.com/644384201/c0443a422a>

פתחו לי Piano

<https://vimeo.com/652047964/ce30bc6c83>

אודך MMK

<https://vimeo.com/644384486/139dec8954>

אודך Piano

<https://vimeo.com/652049853/4eac0e041e>

אנא ה' Wolfson Hillel

<https://vimeo.com/644383636/b937008a25>

אנא ה' Piano

<https://vimeo.com/644383504/36a8e21717>

Yrs 3+4



Class Activity

אודך: Don't Judge by Appearances

Quick Content Overview

Exploring how the words of אודך were said when דוד המלך was first anointed – how does this teach us not to judge by appearances?

Yrs 5 + 6



Slideshow (Prezi)

עֲזִי וְזִמְרָת יְהוָה

Quick Content Overview

Prezi exploring the meaning of this phrase, the other places where it occurs in תְּנַפְּלָה and what we can learn from this.

[Ozi Vezimra https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Slideshow

פְּתִיחוֹ לִי

Quick Content Overview

Slideshow with three different tunes for פְּתִיחוֹ לִי, exploring how we can open the gates through תְּנַפְּלָה and מִצֻּוֹת.

<https://vimeo.com/644374789/6c965adb3c>



Class Activity: Don't Judge by Appearances

Learning Outcomes

A2: Pupils understand how the themes of אִוֶּדֶךָ relate to them: we should not judge people by appearances.

B1: Pupils know the context, background and themes of אִוֶּדֶךָ.

Starter:

Ask pupils to look in pairs at the two **What Do We Do?** pictures and discuss the questions. Once pupils have fed back, explain that the top picture is of Nicola Horlick, a mother of six who was managing director of a City firm while her children were young. Why and how do we judge people by appearances?

Activity:

Tell pupils the story of how the prophet שְׁמוּאֵל was told by ה' to anoint a new king for Israel (שְׁמוּאֵל א ט"ו). He is sent to the house of יִשְׂרָאֵל where he meets the seven sons of יִשְׂרָאֵל. They all look very impressive and suitable to be anointed but ה' keeps telling שְׁמוּאֵל: "No, none of these are the right person. Do not look at their appearance or tall stature – man sees only what his eyes can see, but ה' sees into people's hearts."

What do you think ה' meant?

Finally דָּוִד, who is still very young and looking after the sheep, is called in – *he* is the one that ה' chooses to be king.

Look at the words on אִוֶּדֶךָ. What do you notice? (*The sentences are repeated.*)

The תַּלְמוּד (פְּסָחִים קי"ט א) says that the repetition is because they were part of the dialogue between שְׁמוּאֵל, יִשְׂרָאֵל, דָּוִד and his brothers when this anointing took place. Some of the repetition shows the shock of the participants – they cannot believe that דָּוִד is chosen.

Discuss the meaning of the lines with pupils. Who is the stone the builders rejected? (דָּוִד)

Pupils could add some lines to אִוֶּדֶךָ to act out the scenario from שְׁמוּאֵל א ט"ו in order to turn it into a short play.

Develop Further:

In this תַּפְּלָה we also ask ה' to send מְשִׁיחַ soon: we need to remember that מְשִׁיחַ might not be who we imagine, therefore we need to treat everyone with respect and regard as if they might be the מְשִׁיחַ. See דָּוִד בֶּן דָּוִד: עֲמִידָה for resources on מְשִׁיחַ.



עזי וזמרת יה, ויהי לי לישועה Slideshow (Prezi):

Learning Outcomes

A2: Pupils understand the themes of this line from הלל and how it relates to them.

B1: Pupils know the context and theme of this line from הלל.

Starter:

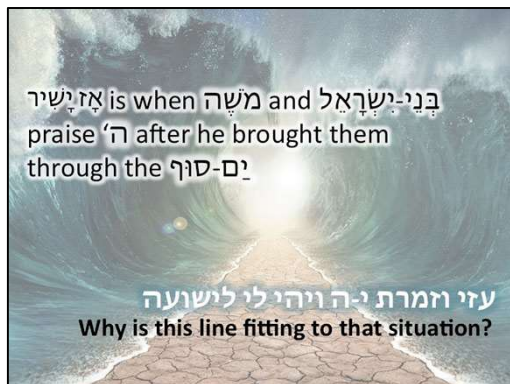
Ask pupils to find this line in הלל. Where else have they heard this line being used in תפלה?

Prezi:

[Ozi Vezimra https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The Prezi explores:

1. Three תפילות containing this line: הלל, אָז יִשְׁרָאֵל and תפלת הַבְּדִלָּה.
2. The meaning of the phrase
3. Why this phrase fits well with all these תפילות and what we can learn from it



Footnote (from the Chief Rabbi's Siddur): Two of the first references to the Jewish people in non-Jewish sources both declare that Israel has been destroyed (Merneptah stele (Egypt 13th century BCE and Mesha stele (Moav 9th Century BCE). Israel is the people who outlive its obituaries. Another activity that deals with this question is: *Seeing Hashem in History - The Miracle of Our existence* in the *How do we know that Hashem exists* section of 'מסלות לה'.



Slideshow: פתחו לי שערי צדק

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we sing פתחו לי.

B1: Pupils know the themes and motifs of פתחו לי.

Starter:

<https://vimeo.com/644374789/6c965adb3c>

Play the slideshow – either the whole clip with three tunes or just one of the tunes. Ask pupils which tune they preferred or why a particular tune or image really spoke to them.

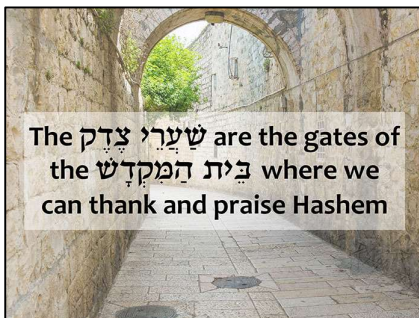
Slideshow:

Play the slideshow again and ask:

What does the phrase mean? What are the שערי צדק? (*Open the gates of Righteousness to me – these were the gates of the המקדש and can also be understood to be the gateway to 'ה'.*)

How can we open these gates?

Challenge pupils to name as many ways as they can think of. (תפלה and various מצוות)



Develop Further:

Pupils could design a poster, board game or computer game where doing certain מצוות opens particular 'gates' or barriers.



Shabbat: General Overview – שַׁבָּת

Years 3 + 4



Slideshow (Prezi)

Two Candles

Quick Content Overview

Slideshow exploring how the שַׁבָּת candles represent the concepts of זְכוֹר and שְׂמור and what we learn from this.

[Two candles https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Video

שַׁבָּת Light

Quick Content Overview

Story of the power of light and its ability to fill empty space. The light of the שַׁבָּת candles teach us that material things can never fill or satisfy us in the same way as the light of שַׁבָּת.

<https://vimeo.com/644402760/9a5aaff934>



Animation

שַׁבָּת Story

Quick Content Overview

During the week we are always running after something. שַׁבָּת is a time to stop so that ה's blessings can catch up with us.

<https://vimeo.com/659691995/91d166a70b>



Video

בֵּית הַכְּנֶסֶת

Quick Content Overview

Children talk about their בֵּית הַכְּנֶסֶת, including a closer look at a סֵפֶר תּוֹרָה with Rabbi Proops. Bet Knesset (including Sefer Torah)

<https://vimeo.com/659697930/97ef83b016>

(סֵפֶר תּוֹרָה without):

<https://vimeo.com/659696466/52720bb2a5>

סֵפֶר תּוֹרָה Talk:

<https://vimeo.com/659700796/ad4cbce55d>

Years 5 + 6



Slideshow (Prezi)

The Themes of שַׁבָּת

Quick Content Overview

Exploring the themes of שַׁבָּת:

1. Creation
2. Going out of מִצְרַיִם
3. Final Redemption

How can we fully understand and live these themes?

[Shabbat times https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Slideshow

שַׁבָּת שְׁלוֹם

Quick Content Overview

How does שַׁבָּת bring us 'שְׁלוֹם' (wholeness or togetherness)? How is שַׁבָּת an 'oasis in time'? (אַבְרָהָם יְהוֹשֻׁעַ הַשָּׁל)

<https://vimeo.com/644402081/d11000fb8d>



Slideshow

Seven Days of Creation and שַׁבָּת

Quick Content Overview

What did 'ה' create on each day?

What did He do on שַׁבָּת? How is שַׁבָּת different and special?

<https://vimeo.com/644400150/7f8e8c2cd8>



Slideshow

The Joy of Song

Quick Content Overview

What happens when we sing together as we do on שַׁבָּת? What is so special about bringing our voices together in song to 'ה'?

<https://vimeo.com/644402527/7779d36d5a>



Prezi: Two Candles

Learning Outcomes

A2: Pupils understand how lighting שַׁבָּת candles relates to their lives.

B1: Pupils understand the theme and motif of שַׁבָּת candle lighting and how it connects to other Jewish writings and principles.

Starter:

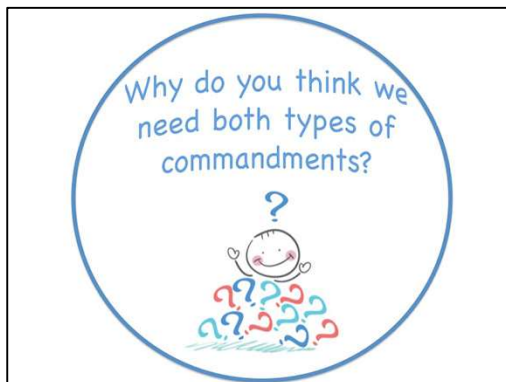
Show children the clip of שַׁבָּת candles being lit (part of the שַׁבָּת שְׁלוֹם slideshow in this section) and ask them to discuss candle lighting – what do they know about it and what do they think is special about it?

Prezi:

Two candles <https://pajes.org.uk/prezi>

The Prezi explores:

1. The two texts mentioning זְכוּר and שְׁמור in relation to שַׁבָּת (ח' שְׁמוֹת כ': ח') שַׁבָּת (דְּבָרִים ה'-י"ב)
2. How both these concepts relate to שַׁבָּת and what we can learn from them



Develop Further:

What is the first day of the Jewish week? Sunday, called יוֹם ראשון (בְּשַׁבָּת), the first day after שַׁבָּת. The numbering and names of the week days all refer to שַׁבָּת – our whole week is focused towards שַׁבָּת. Children could explore how other languages and cultures name their weekdays and what we can learn from that.



Video: שִׁבּוּת Light

Learning Outcomes

A1: Pupils understand that we connect with 'ה' on שִׁבּוּת as we light the candles as a symbol of how spiritual light fills us more completely than material things ever can.

B1: Pupils understand the theme of the light of שִׁבּוּת (filling ourselves with the spiritual beauty of שִׁבּוּת) and how it connects to other Jewish writings and principles.

Video:

<https://vimeo.com/644402760/9a5aaff934>



This is the story of a queen who asked her three children to completely fill a shed – the one who filled it best would rule in her place. One child filled the shed with bricks but there were still gaps. Another filled it with hay but even so there were still gaps. The third child kept the shed empty and when her mother came to check, she lit a light in the shed, filling it with light. The light filled every corner of the shed.

During the week we try to fill our lives with being busy and occupying ourselves with material things. We never quite feel 'full', there are always some gaps. On שִׁבּוּת we light candles and the light of שִׁבּוּת fills us in a way that material things are not able to. It is a direct connection to 'ה' who created and blessed us. Of course, light is also the first thing 'ה' created.

Develop Further:

What was so different about the way the third child filled the shed?

What can we learn from this?

Can having more material possessions make us happy? Can it ever really satisfy us?

What are the things that will give us joy all our lives? (*Good relationships with our family, good friendships, sharing things with those we love etc.*)



Animation: שְׁבֹת Story

Learning Outcomes

A2: Pupils understand how the meaning of שְׁבֹת relates to their lives: It is a time when we stop rushing and allow our blessings to catch up with us.

B1: Pupils understand the theme and motif of שְׁבֹת (a time to stop rushing and allow our blessings to catch up with us).

Starter:

Why are we always in a rush during the week? What can we learn about stopping to rushing on שְׁבֹת?

Animation:

<https://vimeo.com/659691995/91d166a70b>

ר' לוי יצחק מברדיצ'ב was once looking out of his window across the town square where people were rushing about. He leaned out and asked some of the people: "Why are you rushing? Where are you running?" Someone replied: "I am running to make a living, to do the job I need to do." The Rabbi replied: "Are you so sure that your livelihood is running away from you that you have to run to catch it up? Perhaps it is running towards you and all you have to do is stand still and let it catch up with you."



Sometimes we make no time to be still and to think about how we live our lives – we are just constantly on the run. שְׁבֹת gives us time to stand still and let our blessings catch up with us. Without it we might be so busy making a living that we make no time to live. On שְׁבֹת we stop chasing the things that we do not have and thank 'ה' for the things that we do have.

Develop Further:

Why is it important to sometimes stand still and think about our lives and why we are doing what we are doing? What can we learn from this story?



Video: My הַכְּנֶסֶת

Learning Outcomes

A2: Pupils understand the value of communal תְּפִלָּה and how the design of a הַכְּנֶסֶת helps us to connect to 'ה' as a community.

B1: Pupils know where communal services take place and some of the הַלְכוּת about a סֵפֶר תּוֹרָה.

Starter:

Pupils can visit their local הַכְּנֶסֶת or look at pictures of a הַכְּנֶסֶת and talk about what we might find in it.

Video:

(including סֵפֶר תּוֹרָה) <https://vimeo.com/659697930/97ef83b016>

(without סֵפֶר תּוֹרָה): <https://vimeo.com/659696466/52720bb2a5>

Talk: <https://vimeo.com/659700796/ad4cbce55d>

Play the video clip to pupils and pause where needed to discuss further. The clip shows elements of the הַכְּנֶסֶת as well as what we do in it. There is also a part where Rabbi Proops discusses the סֵפֶר תּוֹרָה.

This clip has then been split in two so that the part with the סֵפֶר תּוֹרָה can be used separately.

Develop Further:

Pupils can visit other כְּנֶסֶת and compare them with the one shown in the video clip. It would be interesting, for example, to see the differences between an אֶשְׁכְּנָזִי and a סִפְרָדִי הַכְּנֶסֶת.



Slideshow (Prezi): The Themes of שַׁבָּת

Learning Outcomes

A2: Pupils understand how the meaning of שַׁבָּת relates to their lives: it is a time when we remember that 'ה' created us and freed us and will redeem us in the future.

B1: Pupils understand the theme and motif of שַׁבָּת (a time to celebrate our creation, freedom and redemption) and how it connects to other Jewish writings and principles.

Starter:

What are the important things we remember on שַׁבָּת? Where can we look to find out what the themes of שַׁבָּת might be?

Prezi:

[Shabbat themes https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

שַׁבָּת remembers' three moments in history.

1. The creation of the world. On the seventh day, 'ה' stopped his work and blessed the day. We stop our work and remember that we are part of 'ה's creation and blessing.

What do you think it means that 'ה' blessed שַׁבָּת? How can we be part of this blessing?

2. The going out from מצרים. Only free people can choose to celebrate a holy day. When we celebrate שַׁבָּת, we begin to set ourselves free from our own מצרים-like moments. (מצרים comes from the word מצור – restriction.)

What are our מצרים-like moments? When do we feel we cannot make good choices?

3. שַׁבָּת also remembers something that has not happened yet. It reminds us of the future-to-come when there will be peace and prosperity for everyone. We experience a foretaste of עולם הבא (world-to-come) as we sing in the זמירה of שַׁבָּת: מִהָיְדִידוּת שַׁבָּת is מַעֲיֵן עוֹלָם הַבָּא.

How is שַׁבָּת a taste of עולם הבא?



Develop Further:

אֶחָד הָעַם (a Zionist thinker who helped establish the state of Israel) taught: "More than Israel has kept שַׁבָּת, שַׁבָּת has kept Israel." Let children discuss what this means – they can make a spidergram with their different ideas.



Slideshow: שַׁבַּת שְׁלוֹם

Learning Outcomes

A2: Pupils understand how the meaning of שַׁבַּת relates to their lives: it is a time of שְׁלוֹם, of wholeness and togetherness, an 'oasis in time'.

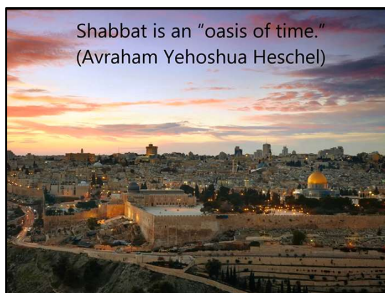
B1: Pupils understand the theme and motif of שַׁבַּת (a time to get together with family and friends, stop rushing and allow our blessings to catch up with us).

Starter:

How do we greet each other on שַׁבַּת שְׁלוֹם? What do we mean by the words שַׁבַּת שְׁלוֹם?

Slideshow:

<https://vimeo.com/644402081/d11000fb8d>



1. What does שְׁלוֹם mean? (*Whole or togetherness – which is what true peace is.*)
2. How can שַׁבַּת be a time of togetherness for families and friends?
3. What does it mean that שַׁבַּת is an 'oasis of time' (אַבְרָהָם יְהוֹשֻׁעַ הֶשְׁל)? Why is שַׁבַּת compared to an oasis? What type of activities should we do on שַׁבַּת to make it feel like an oasis? Why is the rest of the week considered like a wilderness in this metaphor?

Develop Further:

One of the ways we achieve שְׁלוֹם is to have a break from technology. Some non-Jewish people advocate a technology-free 'Sabbath'. Why would they want that? Do a skit on how we are obsessed with technology and do not listen to each other. See 'Jew in the City' – this is a good clip on how noisy and overwhelming technology is.

<http://jewinthecity.com/2011/03/shabbat-the-rest-of-the-story-ep-3-season-2/>

Children can be asked what שַׁבַּת means for them – what do they do to make שַׁבַּת a special time?



Slideshow: Seven Days of Creation and שִׁבְתָּ

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we stop our work and rest on שִׁבְתָּ as He stopped creating on שִׁבְתָּ.

B1: Pupils understand the theme of שִׁבְתָּ ('ה' stops his creating and blesses the seventh day).

Starter:

What did 'ה' create on each day? What did He do on שִׁבְתָּ? Let us try to experience the creation and the gift of שִׁבְתָּ.

Slideshow:

<https://vimeo.com/644400150/7f8e8c2cd8>

An atmospheric slideshow with music about the six days of creation and the blessing of the seventh day.



Develop Further:

What is special about every day of creation? How did 'ה' create a beautiful world for us to enjoy? How is the seventh day different from the other days? How does 'ה' make the seventh day special?



Slideshow: The Joy of Song

Learning Outcomes

A2: Pupils reflect on the enjoyment of participating in תַּפִּלוֹת with other Jews.

B1: Pupils understand the theme of שִׁבְתָּ (coming together to praise and sing to 'ה').

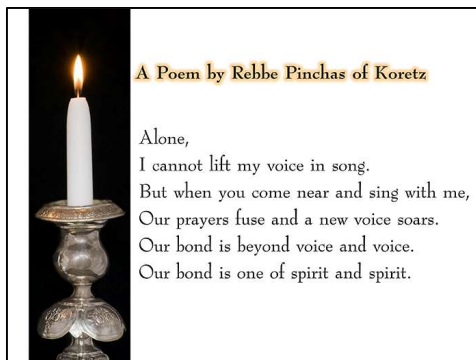
Starter:

What is different about singing and praying with our friends and doing it by ourselves?
Which do you prefer and why?

Slideshow:

<https://vimeo.com/644402527/7779d36d5a>

Play the slideshow as a starter to create atmosphere before תַּפִּלוֹת.



A Poem, by רַבִּי פִּינְחָס of קוֹרֵיץ

Alone,
I cannot lift my voice in song.
But when you come near and sing with me,
Our prayers fuse and a new voice soars.
Our bond is beyond voice and voice.
Our bond is one of spirit and spirit.

Develop Further:

- Use the music resources of all the תַּפִּלוֹת to encourage singing together. Background music is supplied to be used as accompaniment – known tunes can be enjoyed and new tunes can be learned.
- Pupils could write their own poems about what music means to them using the example of the given poem and/or other poetry structures, such as writing it in a shape or writing an acrostic poem.
- Before תַּפִּלוֹת, share the following quote with pupils and ask them what they think it means and how it could help us focus on תַּפִּלוֹת: "When you pray, choose a tune you like, then your heart will feel what your tongue speaks. For it is song that makes your heart respond." – סֵפֶר הַחֲסִידִים, יְהוּדָה הַחֲסִיד 12th-13th century.



שַׁבָּת - לְכוּ נִרְנְנָה - Shabbat: Lechu Neranena

Years 3 - 6



Keywords

לְכוּ נִרְנְנָה
x 2
נְרִיעָה
מִלֶּד



On1Foot Activity

לְכוּ נִרְנְנָה is contextualised as the תְּהִילָה that opens the service of שַׁבָּת. The activity gives an overview of the origin, content and structure of שַׁבָּת.

<https://vimeo.com/652174621/28db763566>



Music

A recording of pupils from Mathilda Marks-Kennedy Primary School singing לְכוּ נִרְנְנָה as well as a version of the accompaniment without voices.

<https://vimeo.com/644396316/77fd3a0974>

Piano:

<https://vimeo.com/644472406/ee7e65119c>



Slideshow

קְבִלַת שַׁבָּת The Story of

Quick Content Overview

An introduction to the way that קְבִלַת שַׁבָּת was developed. Short clips from all the תְּהִילִים making up קְבִלַת שַׁבָּת sung by Rabbi Shlomo Carlebach.

<https://vimeo.com/644403627/3293004fc5>



Class Activity

Today!

Quick Content Overview

Exploring three interpretations of the line from לְכוּ נִרְנְנָה:
הַיּוֹם אִם בָּקִלוּ תִשְׁמְעוּ:
The רַד"ק: If we could follow the מִצְוֹת today, ה' would do the miracles He did in מִצְרָיִם for us.
רַבֵּי נַחֲמָן of Braslav: Focus on one day at a time rather than be overwhelmed by big changes.
The (יְרוּשָׁלַיִם תַּעֲנִית קי"ח) תִּלְמוּד:
'הַיּוֹם' refers to שַׁבָּת – what does this imply?



קבלת שבת Slideshow: The Story of

Learning Outcomes

A2: Pupils understand how the meaning of קבלת שבת relates to them: we welcome שבת as the Rabbis did by singing about how the whole of creation praises 'ה.

B1: Pupils understand the theme of this ברכה (welcoming שבת) and how it connects to other Jewish writings and principles.

Starter:

When did we start to say קבלת שבת? Where was it developed?

Slideshow:

<https://vimeo.com/644403627/3293004fc5>

Play the slideshow to pupils.

How was it possible to introduce a new service at such a relatively late date (16th century)?

תלמוד רבי קורדובירו took the idea from the רב ינאי and רבי חנינה (שבת קי"ט, א') who would put on their best clothes and go out to watch the sunset on שבת. ערב שבת would sing: "Come and let us go out and welcome שבת the Queen." רב ינאי would do exactly the same thing except he would sing: "בואי כלה, בואי כלה!" שבת

The Rabbis in צפת did the same and chose the תהילים as they all showed how creation praised 'ה.

Which of the tunes do pupils know? Which would they like to learn?

Develop Further:

- Explore further: Why and how did the Jews come to צפת from Spain? Why did they have to leave Spain, Portugal and Italy in 1492? Who else lived in צפת? (Explore the contributions of רבי יוסף קארו (שולחן ערוך) and the אריז"ל)
- Get pupils to learn to sing some or all of the תהילים of שבת קבלת.



Bio Box

רבי משה קורדובירו
משה בן יעקב קורדובירו
(1522-1570) was an important
figure in the development of the
Kabbalah in the 16th century and
lived in צפת. He is also known by
the acronym – the רמ"ק.



Class Activity: Today!

A2: Pupils understand how the meaning of this תְּנַלְמָה relates to their lives: make a positive change *today* as well as taking positive change one day at a time.

B1: Pupils understand one of the themes of this בְּרָכָה (making positive changes to our lives by doing מַצְוֹת) and how it connects to other Jewish writings and principles.

Starter:

Display on the board in Hebrew and English: הַיּוֹם אִם בִּקְלוֹ תִשְׁמָעוּ / Today, if you would listen to His Voice. Ask pupils to discuss in pairs what they think this means. Can they come up with more than one interpretation?

Class Activity:

הַיּוֹם / Today! לְכוּ נִרְנְנָה

Read the extracts below and discuss, using the questions.

הַיּוֹם אִם בִּקְלוֹ תִשְׁמָעוּ / Today, if you would listen to His Voice

- Where is this phrase taken from? _____
- What do you think it means?

רַד"ק ... Today! If we would only listen to ה's commands, He would perform the miracles of מִצְוֹת for us today.

- Why do you think the רַד"ק emphasises *today*?

- Why is it important not to put off things we need to change? (I'll do it tomorrow...)

- Is there something you can do today to make a difference?

מסילות לך - ה' JCP Pathways to W1

בְּרָכָה רַבִּי נַחֲמָן: Often one can be inspired to dedicate oneself completely to ה' but later you realise what a big and difficult task this is and you feel like giving up. Rather just focus on serving ה' one day at a time - לַיּוֹם - do not think about tomorrow etc. Serve ה' as if today is the only day.

- How is רַבִּי נַחֲמָן's explanation different to that of the רַד"ק?

- How are they similar?

- What can you apply to your life from this interpretation?

Another explanation is that the תּוֹרָה calls שְׁכָת הַיּוֹם - if all Jews would keep 'the day', מִשִּׁיחַ would come. The שְׁכָת קִיָּה, ב' תַּלְמוּד says that מִשִּׁיחַ will come if all of שְׁכָתוֹת בְּנֵי יִשְׂרָאֵל observe שְׁכָתוֹת properly.

- If 'הַיּוֹם' means שְׁכָת, how does that change your answer to Question 2?

- What might be valuable about doing something well 'הַיּוֹם'? Might it help us to make small changes that last beyond the day?

מסילות לך - ה' JCP Pathways to W2

Using the discussion sheets **Today!**, get pupils to explore:

- The meaning of the line from לְכוּ נִרְנְנָה: הַיּוֹם אִם בִּקְלוֹ תִשְׁמָעוּ – Today – if you would listen to His Voice.
- רַד"ק: If we would only listen to ה's commands, He would perform the miracles of מִצְוֹת for us today. (It is so easy to put things off – I'll start tomorrow...)

3. רַבִּי נַחֲמָן: Often one can be inspired to dedicate oneself completely to 'ה' but later you realise what a big and difficult task this is and you feel like giving up. Rather, just focus on serving 'ה' one day at a time – הַיּוֹם – do not think about tomorrow. Serve 'ה' as if today is the only day.

4. Another explanation is that the Torah calls שְׁבֹת 'הַיּוֹם' – if all Jews would keep 'the day', מָשִׁיחַ would come. The וַתִּלְמֹד (שְׁבֹת קי"ח, ב') says that מָשִׁיחַ will come if all of Israel observes שְׁבֹתוֹת properly.

What is the value of doing something well 'הַיּוֹם'? Does it help us to make small changes that last beyond the day?

Develop Further:

This can be linked to a שְׁבֹתוֹן where for 'a day' all children will keep שְׁבֹת properly just to experience it once really well. Discuss which changes they might like to take on personally in their שְׁבֹת observance (small steps).



Bio Box

רַבִּי דָּוִד קַמְחֵי גַד"ק (1160-1235) is also known by the Hebrew acronym the גַּד"ק. He lived in Provence and was a medieval rabbi, biblical commentator, philosopher and grammarian.



Bio Box

בְּרַסְלָב of רַבִּי נַחֲמָן: בְּרַסְלָב of רַבִּי נַחֲמָן (1772-1810) was the founder of the Chassidic movement. He was a great grandson of the founder of Chassidism – the בַּעַל שֵׁם טוֹב and breathed new life into the Chassidic movement by combining his knowledge of Kabbalah with in-depth Torah scholarship.



שַׁבָּת - לְכָה דוּדִי - Shabbat: Lecha Dodi

Years 3 - 6



Keywords and Phrases

לְכָה דוּדִי
לְקַרְאֵת כְּלָה
פְּנֵי שַׁבָּת
נִקְבְּלָה
שְׁמֹר
וְזָכוֹר
3 x אֶחָד
מְקוֹר הַבְּרָכָה
מְקַדֵּשׁ מִלֶּךְ
עִיר מְלוּכָה
מַעֲפָר קוֹמִי
2 x הִתְעוֹרְרִי
2 x עוֹרִי
קוֹמִי
אוֹרִי
- לֹא תִבּוֹשִׁי
וְלֹא תִכְלָמִי
- יִשִּׁישׁ עָלֶיךָ אֱלֹקֶיךָ
כְּמִשׁוֹשׁ חֲתָן עַל כְּלָה
וְנִשְׁמָחָה
וְנִגְיֵלָה
בּוֹאִי בְּשָׁלוֹם
בּוֹאִי כְּלָה



On1Foot Activity

Each verse of the acrostic poem, לְכָה דוּדִי, starts with the letters of the poet's name, רַבִּי שְׁלֹמֹה הֵלֵלִי, Alkabetz, a 16th century Kabbalist who lived in צֶפֶת.

Inspired by the way the Rabbis of the גְּמָרָא welcomed and greeted לְכָה דוּדִי, שַׁבָּת calls a bride who is welcomed by the Jewish people.

לְכָה דוּדִי has three themes: יְרוּשָׁלַיִם, שַׁבָּת, and the Final Redemption.

<https://vimeo.com/652171427/d646738330>



Music

Two different versions of לְכָה דוּדִי sung by Jonathan Weissbart.

<https://vimeo.com/644396413/4e24f6438d>

and <https://vimeo.com/644396902/87431a8afe>

Version by Wolfson Hillel:

<https://vimeo.com/644396998/1427c22cc0>

Piano לְכָה דוּדִי

<https://vimeo.com/644472880/d123c93055>

Yrs 3 + 4



Class Activity

Turning Around in Welcome

Quick Content Overview

Activity exploring how it feels to welcome שְׂבֹת by physically turning and bowing during לְכָה דוֹדִי.

Yrs 5 + 6



Class Activity

'Puzzle' לְכָה דוֹדִי

Quick Content Overview

Pupils explore the content of לְכָה דוֹדִי through questions investigating aspects of the תְּפִלָּה. These can then be put together as a puzzle. Includes an extension for Years 5 and 6 with more complex and in-depth questions.



Class Activity: Turning Around in Welcome

Learning Outcomes

A1: Pupils understand that the purpose of תּפִּילָה is to connect with 'ה': we physically turn around to welcome שַׁבָּת so that we can experience it more powerfully.

B1: Pupils understand the purpose of turning around to welcome שַׁבָּת when singing לֵכָה דוּדִי.

Starter:

Tell children the story of how every day of the week has a partner (starting from יוֹם רֵאשִׁוֹן) and that שַׁבָּת is the seventh day, with a special name rather than a number like the other days, but no 'partner' day. Who will be the partner of שַׁבָּת? 'ה' gives the Jewish people the special honour of being the partner of שַׁבָּת and when we sing לֵכָה דוּדִי we show how we are partners.

Class Activity:

Choose a child to act as the שַׁבָּת queen and to leave the classroom. Ask the pupils to turn their backs to the door and get busy until they hear the 'queen' knock. At that point, ask everyone to turn around, then open the door, and demonstrate welcoming and bowing to the queen as she enters.

When do we do the same activity of turning, welcoming and bowing in our תּפִּילָה?
(When we sing לֵכָה דוּדִי as we welcome the שַׁבָּת queen at the start of שַׁבָּת)

Ask all the children to act out this turning, welcoming and bowing and then do it with the words of the last verse of לֵכָה דוּדִי.

How does the turning around and bowing help us to focus on what we are doing? How does it feel to say welcome without turning and bowing?

We are such close partners to the שַׁבָּת queen that she is called our כֵּלֶה or bride. How do you think a bridegroom would feel seeing and welcoming his bride? That is the joy we feel when welcoming שַׁבָּת.

Develop Further:

There is a tradition that we receive a נִשְׁמָה יְתִירָה, an extra soul on שַׁבָּת (תּוֹלְמוּד בַּבְּלִי בִּיצָה ט"ו א). When does this נִשְׁמָה arrive? It is a gift from the שַׁבָּת queen and as we say בּוֹאֵי כֵלֶה we receive this extra soul to make us feel more spiritual and closer to 'ה' for the whole of שַׁבָּת.



Class Activity: 'Puzzle' לִכְה דוּדִי

Learning Outcomes

A2: Pupils understand how the meaning of לִכְה דוּדִי relates to their lives.

B1: Pupils understand the various themes of this בִּרְכָה and how they connect to other Jewish writings and principles.

Note to Teachers:

Choose which questions would be most suitable for pupils – questions 1-4 are suitable for all of KS2; questions 5-8 are more appropriate for Years 5 and 6. One way of doing the activity would be to download a puzzle template and to put each question on one of the pieces. Give questions to pupils in pairs or tables, differentiating appropriately, and once they have answered the questions the puzzle can be put together and displayed in class.

Class Activity:

<p>1. לִכְה דוּדִי is a poem. How many verses does it have? (eight)</p> <p>2. The author left us a clue about his name by hiding it in the first letters of the eight verses. Can you find his name?</p> <p>Extension: Can you find some more information about the author (שְׁלֹמֹה הַלֵּוִי אֶלְקָבֶץ) and his contemporaries?</p> <p>3. The inspiration for this poem is the actions and words of the bride and groom. Can you find the names of two ancestors of the bride and groom?</p>	<p>2. לִכְה דוּדִי לִכְה דוּדִי (Year 5 and 6)</p> <p>1. לִכְה דוּדִי לִכְה דוּדִי</p> <p>2. לִכְה דוּדִי לִכְה דוּדִי</p> <p>3. לִכְה דוּדִי לִכְה דוּדִי</p> <p>4. לִכְה דוּדִי לִכְה דוּדִי</p> <p>5. לִכְה דוּדִי לִכְה דוּדִי</p> <p>6. לִכְה דוּדִי לִכְה דוּדִי</p> <p>7. לִכְה דוּדִי לִכְה דוּדִי</p> <p>8. לִכְה דוּדִי לִכְה דוּדִי</p>	<p>2. לִכְה דוּדִי לִכְה דוּדִי</p> <p>1. לִכְה דוּדִי לִכְה דוּדִי</p> <p>2. לִכְה דוּדִי לִכְה דוּדִי</p> <p>3. לִכְה דוּדִי לִכְה דוּדִי</p> <p>4. לִכְה דוּדִי לִכְה דוּדִי</p> <p>5. לִכְה דוּדִי לִכְה דוּדִי</p> <p>6. לִכְה דוּדִי לִכְה דוּדִי</p> <p>7. לִכְה דוּדִי לִכְה דוּדִי</p> <p>8. לִכְה דוּדִי לִכְה דוּדִי</p>
---	---	--

Suggested answers

1. לִכְה דוּדִי is a poem. How many verses does it have? (eight)

How is the last verse different from all the others? (We bow when we welcome)

2. The author left us a clue about his name by hiding it in the first letters of the eight verses.

Can you find it? (שְׁלֹמֹה הַלֵּוִי אֶלְקָבֶץ)

Extension: Can you find some more information about the author (שְׁלֹמֹה הַלֵּוִי אֶלְקָבֶץ) and his contemporaries?

3. The inspiration for this poem is the actions and words of רַבּ יִנָּאי and רַבִּי חֲנִינָה who would put on their best clothes and go out to watch the sunset on עֶרֶב שַׁבָּת. עֶרֶב שַׁבָּת would sing: "Come and let us go out and welcome שַׁבָּת the Queen."

רַבּ יִנָּאי would do exactly the same thing except he would sing to שַׁבָּת: "בּוֹאִי כָלָה, בּוֹאִי כָלָה!" Where in דּוּדִי can you find these words? (In the chorus and in the last verse)

4. Can you find the names of two ancestors of דּוּדִי in דּוּדִי? (Verse 4: יִשִּׁי his father and Verse 8: פִּרְצִי, the son of יְהוּדָה)

Extension:

Pupils can look at an English translation of דּוּדִי and analyse poetic features of it in order to deepen their understanding of the content.

5. דּוּדִי personifies שַׁבָּת as a bride. How many examples can you find of this personification? (Chorus, verse 1 and 2 and also verse 9)

6. The personification continues throughout the poem, but is the bride still שַׁבָּת? Who is the bride between verses 3 and 4?

How is the description of the bride in verses 3 and 4 different from the description in verses 7 and 8? (Verses 3 and 4 describe the downtrodden, destroyed יְרוּשָׁלַיִם sitting in the ashes and dust, and verses 7 and 8 describe a time when her enemies are gone and she is restored as a bride of ה'.)

7. Why do you think שַׁבָּת is described in verse 2 as: סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תִּחְלָה (last in deed, first in thought)? How was שַׁבָּת the last to be 'done' but the first to be 'thought'? (שַׁבָּת is the last of ה' creations, so last to be created but ה' had always intended for there to be a day of holiness in creation – the rest of creation is a preparation for שַׁבָּת. Everything had to be in place so that שַׁבָּת could come into existence.)

8. Who is the 'דּוּדִי' (beloved)? (An explanation given by רַבֵּי שְׁמוּעֵל רַפְּאֵל הִירֶשׁ is that it is ה' Himself – we are asking ה' to join us in welcoming שַׁבָּת.)

Develop Further:

רַבִּי שְׁלֵמָה הֶלְוִי אֶלְקָבֶץ was a Kabbalist living in צָפַת in the 16th century. The Kabbalists under the leadership of the אַרִיז"ל spent their time learning the secrets of the Torah. It was the אַרִיז"ל who led his students out to the fields to welcome the שַׁבָּת.



Shabbat: Blessing the Children and שַׁבָּת - שְׁלוֹם עֲלֵיכֶם - Shalom Aleichem

Years 3 - 6



Keywords

שְׁלוֹם
מְלַאֲכֵי
בֹּאֲכֶם
בְּרִכּוֹנֵי
צֵאתְכֶם



On1Foot Activity

שְׁלוֹם עֲלֵיכֶם is a poem based on the Talmudic source that two angels accompany us home from the כְּנֶסֶת on Friday night.

Written by an unknown author in the 16th or 17th century, שְׁלוֹם עֲלֵיכֶם welcomes the angels into our homes and asks them to bless us. The סְפָרְדִי version even asks the angels to sit down before taking their leave.

<https://vimeo.com/652179450/860a081739>



Music

1. A recording of children from MMK Primary School singing שְׁלוֹם עֲלֵיכֶם as well as a version of the accompaniment without voices.

WolfsonHillel

<https://vimeo.com/644397534/9e6ccfc1db>

Piano

<https://vimeo.com/644476968/459287963b>

MMK1

<https://vimeo.com/654609818/448cf5d470>

MMK1 Piano

<https://vimeo.com/654614091/1ccc05f684>

MMK2

<https://vimeo.com/654610108/f437094072>

MMK2 Piano

<https://vimeo.com/654614415/f68458c8b7>

2. A different version of שְׁלוֹם עֲלֵיכֶם voiced by Jonathan Weissbart as well as a version of the accompaniment without voices.

<https://vimeo.com/644397137/5891c96f78>

<https://vimeo.com/644397309/ed56e69897>

3. A recording of אִשֶּׁת חַיִל by Jonathan Weissbart.

<https://vimeo.com/644397604/bc5696db61>

Years 3 + 4



Class Activity

Visiting Angels

Quick Content Overview

Where is the first part of קידוש from and what can we learn from this? Which commandment are we following by making קידוש? What does קידוש mean? What are the themes of קידוש?



Slideshow (Prezi)

Blessing the Children

Quick Content Overview

What is the origin of the blessings for children on a Friday night?

[Blessing the children
https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

Years 5 + 6



Slideshow

We Are All Angels/Messengers

Quick Content Overview

Why do we use the same word in Hebrew for 'angel' and 'messenger'? How can we be 'ה' messengers? How does שְׂבָחָת give us time to really find out how people are?

<https://vimeo.com/644400521/25f5b42>



Class Activity: Visiting Angels

Learning Outcomes

A2: Pupils understand how the angels' visit relates to their lives.

B1: Pupils understand the theme of this song: welcoming the שְׂכָנִים angels.

Starter:

Using the Keyword Activity or סידורים, ask children what שְׁלוֹם עֲלֵיכֶם is about. Who are we singing to and what do they do? (This song welcomes the angels who accompany us on שְׂכָנִים, invites them in, asks them for a blessing, and then bids them farewell. Some Sephardi versions invite the angels to sit down first.)

Activity:

What do you think angels are like? Pupils might have an impression from stories and films that angels have a particular look. The Jewish understanding about angels is that they are messengers from 'ה, hence their name, מַלְאָךְ. Their other job is to sing praises to 'ה. When angels are on earth, they can sometimes appear in human form, as we saw when the אַבְרָהָם visited אַנְשֵׁים.

The תְּלִמּוּד (in שְׂכָנִים קי"ט ב) tells how two angels visit Jewish homes every Friday night. Why might that be? (שְׂכָנִים is a special day where we are surrounded by extra holiness.)

A story is told that when the angels arrive at the house they check to see if the candles have been lit, if the table is set, if there is a sense of שְׁלוֹם בֵּית: Is this a home where שְׂכָנִים has been welcomed? If the answer is Yes, one angel says: "May this family have a שְׂכָנִים like this every week!" and the other angel has to say 'אָמֵן'. However, if there is no feeling of שְׂכָנִים in the house, one angel says "May this family have a שְׂכָנִים like this every week!" and the other angel has to say 'אָמֵן' (שְׂכָנִים קי"ט ב).

What do you think this story means? What can we do to create שְׁלוֹם בֵּית on a Friday night?

It can be so easy to start an argument with a sibling and this story shows how negative things can become habits that we repeat. However, if we do our best to create a peaceful שְׂכָנִים atmosphere it can lead to many more positive ones.

Develop Further:

Children could do some further thinking about how good and bad habits are developed and sustained.



Slideshow (Prezi): Blessing the Children

Learning Outcomes

A2: Pupils understand how the meaning of this בְּרָכָה relates to their lives: How are we like אֶפְרַיִם and מְנַשֶּׁה and שָׁרָה, רַבֵּקָה, רָחֵל and לֵאָה?

B1: Pupils understand the theme of this בְּרָכָה (blessing the children) and how it connects to other Jewish writings and principles.

Note to Teachers:

Pupils might never have seen this מְנִדָּה at home – the video shows clearly how it is done, with parents placing their hands on the children's heads.

Starter:

Which person in the Torah did we learn from to bless children? Who did they bless?

Prezi:

[Blessing the children https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

1. The custom of blessing children comes from יַעֲקֹב blessing his grandsons אֶפְרַיִם and מְנַשֶּׁה (בְּרֵאשִׁית מ"ח:כ').

How do you think אֶפְרַיִם and מְנַשֶּׁה managed to be Jewish while growing up in a very different environment? What could we learn from them?

2. Girls are blessed to be as the four mothers שָׁרָה, רַבֵּקָה, רָחֵל and לֵאָה. Why do you think we want girls to grow up like the four mothers? (They were strong women who kept faith in 'ד' during tough times.)

3. This is followed by the blessing that the כֹּהֲנִים give to the Jewish people.



Develop Further:

- Can you put in your own words what a parent wishes for their child in this בְּרָכָה?
- If you could make your own blessing for the younger children in your school or for the children you would like to have one day, what would you say? Get the older children to bless the younger children.

Also, send the blessing home to parents in Hebrew (and transliterated and translated) and explain to them how to do it. (They could also be encouraged to add their own English blessing to their children.)



Slideshow: We Are All Angels/Messengers

Learning Outcomes

A2: Pupils understand that we connect with 'ה as His partners when we warmly greet, connect and take care of people.

B1: Pupils understand the theme of this בְּרָכָה (being messengers like the angels) and how it connects to other Jewish writings and principles.

Starter:

What is the word for angel in Hebrew? What is the word for messenger in Hebrew? Why is it the same word? Link for Angels and Messengers Slideshow:

<https://vimeo.com/644400521/25f5b42529>

Slideshow:

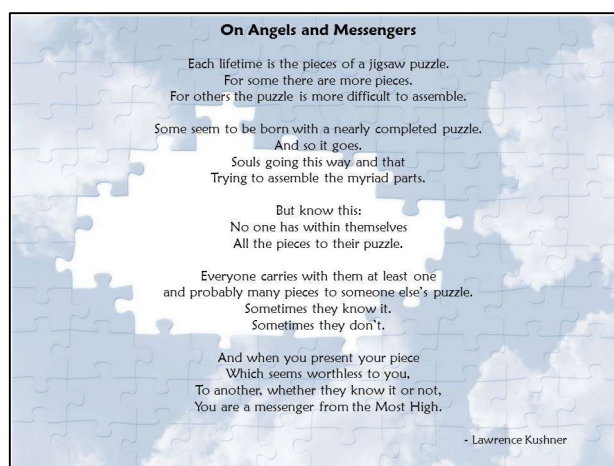
Play the slideshow and let pupils look at a copy of the poem.

How can we be like angels or messengers according to the poem?

Develop Further:

שָׁלוֹם עֲלֵיכֶם is a daily greeting:

'How are you?' – Are you at peace?



That is why we do not ask a mourner at a שְׂבָעָה 'How are you?' for we know that they are not at peace and our task is to comfort them.

How often do we ask people how they are without listening to the answer? On שְׂבָעָה we have time to find out, and when we greet the angels we should think how we can truly connect with other people as well.


Once the רַבִּי מַגּוֹר decided to question one of his disciples: "How is Moshe Yaakov doing?" The disciple didn't know. "What?" said the רַבִּי "You don't know? You pray under the same roof, you study the same texts, you serve the same God, you sing the same songs – and yet you dare tell me that you don't know whether Moshe Yaakov is in good health, whether he needs help, advice or comforting?"

Do we know these things about people in our class whom we spend so much time with every day?



שַׁבָּת - קידוש - Shabbat: Friday Night Kiddush

Years 3 - 6			
	Keywords	On1Foot Activity	Music
	Part 1: בְּרֵאשִׁית ב' א'-ג' וַיְכַל/וַיְכַל x 3 מְלָאכְתּוֹ שַׁבָּת/וַיִּשְׁבֹּת וַיְבָרֶךְ	An activity outlining the purpose of קידוש (to bring in שַׁבָּת and holy days), its themes (creation and the going out of מִצְרָיִם) as well as how it is made. https://vimeo.com/652182594/9886e1bb2a	A recording of Friday Night קידוש by Jonathan Weissbart. https://vimeo.com/644397761/6abbf950b1 A video of Friday Night Kiddush: https://vimeo.com/644401421/717a3cab52
	Part 2: בְּרֵכָה on wine גִּפְנוֹ/הֶגְפֵּן		
Part 3: בְּרֵכָה for שַׁבָּת קֹדֶשׁ/קִדְשׁוֹ/קִדְשָׁנוּ מְקִדֵּשׁ/קִדְשֵׁךְ/קִדְשֵׁת			

Yrs 3 + 4	
	Slideshow (Prezi)
	שַׁבָּת קידוש Quick Content Overview Activity exploring the meaning and content of שַׁבָּת קידוש including the order of the בְּרֵכּוֹת in it. Shabbat kiddush https://pajes.org.uk/prezi

Years 5 + 6



Slideshow (Prezi)

Themes of קידוש

Quick Content Overview

Where is the first part of קידוש from and what can we learn from this?
Which commandment are we following by making קידוש? What does קידוש mean? What are the themes of קידוש?

[Kiddush themes https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)



Slideshow

קידוש Poem

Quick Content Overview

על אהבהך poem יהודה הלוי – For Your Love about raising one's cup for the love of שבת.

<https://vimeo.com/644401221/26202f296c>



Slideshow (Prezi): שַׁבַּת קידוש

Learning Outcomes

A2: Pupils understand how the meaning of קידוש relates to their lives: we make time holy, remembering creation and the going out of מצרים.

B1: Pupils understand the theme of this בְּרָכָה (declaring a special time by remembering creation and the going out of מצרים) and how it connects to other Jewish writings and principles.

B4: Pupils know the basic הַלְכוּת of קידוש: that it is made over a cup of kosher wine or grape juice; normally said by one adult on behalf of everyone; the cup is held in the stronger hand; according to most customs in the UK everyone stands when saying קידוש.

Starter:

Using the **What do you know about קידוש?** sheet (enlarged to A3 for each table group or as an A4 for pairs or individuals), encourage pupils to write as much as they know about קידוש and share some of the answers.

Prezi:

[Shabbat Kiddush https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

The Prezi explores:

1. The word family of the word קידוש and what this teaches us about making קידוש.
2. The two בְּרָכוֹת of קידוש and why they are in a particular order.
3. Why we need wine for Friday קידוש and what to do if we do not have wine or grape juice.



Develop Further:

Pupils can learn how to make קידוש and practise their skills.



Slideshow (Prezi): Themes of קידוש

Learning Outcomes

A2: Pupils understand how the meaning of קידוש relates to their lives: we make time holy, remembering creation and the going out of מצרים.

B1: Pupils understand the theme of this ברכה (declaring a special time by remembering creation and the going out of מצרים) and how it connects to other Jewish writings and principles.

B4: Pupils know the basic הלכות of קידוש: that it is made over a cup of kosher wine or grape juice; normally said by one adult on behalf of everyone; the cup is held in the stronger hand; according to most customs in the UK everyone stands when saying קידוש.

Starter:

What is קידוש? (*Declaring a holy day*) When do we make קידוש? How do we make קידוש? (*Over a cup of kosher wine or grape juice; normally said by one adult on behalf of everyone; the cup is held in the stronger hand; according to most customs in the UK everyone stands when saying קידוש*)

Prezi:

[Kiddush Themes https://pajes.org.uk/prezi](https://pajes.org.uk/prezi)

1. Comparing בראשית א:ל"א and בראשית ב:א with the text of קידוש to spot differences in the way it is set out.

One reason given for adding the last two words from בראשית א:ל"א to the start of קידוש is that it means the first four words of קידוש spell out 'ה's name (Chief Rabbi's סידור).

2. When we make קידוש we are fulfilling one of the עשרת הדברות: 'זכור את יום השבת...'. How do we remember? How do we remember שבת?

3. What does קידוש mean? How is שבת a holy or special day?

4. Can you spot two themes of קידוש? What are we remembering on שבת?

- We celebrate שבת because 'ה created the world and then rested – He is the Creator of the Universe.
- We celebrate שבת because we were slaves in מצרים and 'ה freed us – He is with us at all times, involved in the world.

Develop Further:

Pupils can learn how to make קידוש for their שבת assembly. A recorded example of קידוש is available in the Music section.



Slideshow: קידוש Poem

Learning Outcomes

A2: Pupils understand that we connect with 'ה' when we say קידוש as we declare our love for שְׁבֵעַת, the day He declared holy.

B1: Pupils understand the theme of קידוש (declaring שְׁבֵעַת a special day) and how it connects to other Jewish writings and principles.

Slideshow:

<https://vimeo.com/644401221/26202f296c>

Play the slideshow to pupils and let them look at a copy of the poem.



How does the poet personify שְׁבֵעַת?

Why is he like a slave during the week?

Which biblical story does he allude to?

Develop Further:



Pupils can illustrate the poem, for example by writing it into a drawn space – they can draw a picture of שְׁבֵעַת and write the poem into the picture.

Pupils could also write their own poems using a variety of structures, e.g. acrostic, copying the structure of the given poem and so on.



שַׁבָּת - קידושָא רַבָּא - Shabbat: Kiddusha Raba

Years 3 - 6	 <p>Keywords</p> <p>שְׁמוֹת ל"א: ט"ז-י"ז: וְשִׁמְרוּ שַׁבָּת/הַשַּׁבָּת בְּרִית אוֹת</p> <p>שְׁמוֹת כ': ח'-י"א: זְכוֹר וַיִּקְדָּשׁ/וּלְקַדְּשׁוּ עֲשֵׂה/ (לא) תַעֲשֵׂה/וְעָשִׂיתָ מְלָאכָה/מְלָאכָתְךָ וַיִּנַּח</p> <p>Part 3: הַגָּפֶן</p>	 <p>On1Foot Activity</p> <p>An activity outlining the purpose of קידוש (to bring in שַׁבָּת and holy days), its themes (creation and the going out of מִצְרָיִם) and how it is made.</p> <p>https://vimeo.com/652182594/9886e1bb2a</p>	 <p>Music</p> <p>A recording of וְשִׁמְרוּ by Jonathan Weissbart.</p> <p>https://vimeo.com/644397937/8a9621383e</p> <p>וְשִׁמְרוּ MMK</p> <p>https://vimeo.com/644398166/1c77854a67</p> <p>וְשִׁמְרוּ Piano and Flute</p> <p>https://vimeo.com/654630877/fe00cf008b</p>
-------------	--	---	--

Years 5 + 6	 <p>Class Activity</p> <p>קידושָא רַבָּא: Investigate!</p> <p>Quick Content Overview</p> <p>What are the themes and context of the Torah texts added to קידושָא רַבָּא? What can we learn from them?</p>	 <p>Assembly Activity</p> <p>וַיִּנָּפֶשׁ</p> <p>Quick Content Overview</p> <p>What does the word 'וַיִּנָּפֶשׁ' mean? What can we learn from this word?</p>
-------------	--	--



Class Activity: קידושא רבא: Investigate!

Learning Outcomes

A2: Pupils understand how the meaning of קידוש relates to their lives: as ה' stopped and made שבת holy, so we stop and make it a holy day.

B1: Pupils understand the theme of this ברכה (stopping and making שבת holy as ה' did when creating) and how it connects to other Jewish writings and principles.

B4: Pupils know the הלכות of קידושא רבא: as for Friday night except that, as the two textual readings were added later, one can fulfil the מצוה of קידושא רבא by just saying the phrase: על כן ברוך... and making the ברכה on wine.

Note to Teachers:

קידושא רבא was essentially just a ברכה said over wine before the start of the second meal on שבת day (תלמוד פסחים ק"ו, ב'). Later on, the Rabbis added two readings to it, one from שמואל ל"א: ט"ז-י"ז and the other from שמואל כ': ח'-י"א. Why is it then called קידושא רבא (Great קידוש)? According to one explanation, it is a euphemism – saying the morning קידוש is not fulfilling a Torah commandment – only from the Rabbis. Nevertheless, we are to treat rabbinical laws with the respect of Torah laws.

Starter:

What are the differences between Friday night קידוש and שבת day קידוש? Why are they different?

Class Activity:

Using the קידושא רבא: Investigate! worksheet:

1. Pupils find the themes and context of the two texts added to קידושא רבא.
2. Pupils then investigate the repetition of the שבת commandment in י"ב-ט"ו and examine the differences in language with the original commandment.
3. Finally, pupils find the שרש:שמר in the first text and explore the reasons for including this text.

Develop Further:

Teach pupils to sing ושמרו using the example provided.

קידושא רבא: Investigate!



1. What does this text teach us about שבת? Can you name two or three points?

2. In what other part of the שבת service do we say this text?



Assembly Activity: וַיִּנָּפֶשׁ

Learning Outcomes

A2: Pupils understand that we connect with ה' through the word 'וַיִּנָּפֶשׁ' as it suggests that ה' gives us an extra נֶפֶשׁ or soul on שַׁבָּת.

B1: Pupils understand the theme of this בְּרָכָה (how we are refreshed by being given an extra soul on שַׁבָּת) and how it connects to other Jewish writings and principles.

Starter:

Write the word וַיִּנָּפֶשׁ on the board. Say the last phrase of קידוש (containing וַיִּנָּפֶשׁ) with feeling to suggest the meaning of the word to pupils. Ask pupils if they notice another word 'hiding' in 'וַיִּנָּפֶשׁ' (נֶפֶשׁ).

Assembly Activity:

רש"י explains that 'וַיִּנָּפֶשׁ' means: He rested. (ה' stopped after creating the universe in six days.)

It could also mean He was refreshed.

Which word does it remind us of?

רש"י points out that the word 'וַיִּנָּפֶשׁ' is connected to the word 'נֶפֶשׁ' (soul).

בְּרַחֲמֵי שְׁמֵעוֹן בֶּן לֵקִישׁ teaches in the תַּלְמוּד (בְּרֵאשִׁית ט"ז, א'): "On Friday night ה' gives us a נֶפֶשׁ, an extra portion of soul. On Saturday night after שַׁבָּת He takes it back."

How do we feel rested or refreshed on שַׁבָּת? How can we become more aware of our extra נֶפֶשׁ or נֶפֶשׁ on שַׁבָּת?



שַׁבָּת - עֲמִידָה - Shabbat: Amidah

Years 3 - 6



Class Activity

Understanding the שַׁבָּת עֲמִידָה

Quick Content Overview

What are the differences between the weekday and the שַׁבָּת עֲמִידָה?
Why do we remove the requests?
What do we replace them with?
What can we learn from this?



Music

A recording of מִגֵּן אֲבוֹת by Jonathan Weissbart.

<https://vimeo.com/644398419/8ae91cd8b5>



Class Activity: Understanding the שַׁבָּת עֲמִידָה

Learning Outcomes

A2: Pupils understand how the meaning of the שַׁבָּת עֲמִידָה relates to their lives: on שַׁבָּת we replace our list of requests with a בְּרָכָה about how special שַׁבָּת is.

B1: Pupils understand the theme of this תְּפִלָּה (how שַׁבָּת is a special day for us to connect to 'ה') and how it connects to other Jewish writings and principles.

Class Activity:

Using the flashcards, get pupils in pairs or in groups to 'build' the weekday עֲמִידָה. Revise the main structural components of this תְּפִלָּה.

Ask pupils: Which parts of the עֲמִידָה do we remove on שַׁבָּת? Why?

On שַׁבָּת we do not have a list of things to ask 'ה', rather we spend the day reflecting about how 'ה' has created everything (מַעֲרִיב), revealed Himself to us at הַר סִינַי (שְׁחָרִית) and will ultimately redeem us (מִנְחָה). Through celebrating שַׁבָּת we have therefore gone through a journey in time from the creation, through the giving of the Torah and finally the redemption.

What do we replace them with?

A special section called קְדוּשַׁת הַיּוֹם, made up of two paragraphs and a בְּרָכָה during מַעֲרִיב, and three paragraphs and a בְּרָכָה at שְׁחָרִית. (Also at מוֹסֵף (three paragraphs and the בְּרָכָה) and מִנְחָה (one paragraph and the בְּרָכָה).

Give out the flashcards of the paragraphs that are added on שַׁבָּת.

Let pupils match the English to the Hebrew and then, using their סִידוּרִים, put the paragraphs in the correct order.

What are the themes of each paragraph?

How many בְּרָכוֹת do the עֲמִידוֹת have? $3 + 3 + 1 = 7$

Why is the number seven so important on שַׁבָּת?

Develop Further:

The table on the following page compares the content of the מַעֲרִיב and שְׁחָרִית עֲמִידוֹת for your reference.

See the notes in the table on וַיְכַלּוּ to explore the multiples of seven in the text of creation.

Friday Night	שחרית
<p>אתה קדשת:</p> <p>'ה created the world so that we could enjoy His presence. This will only fully happen when משיח comes but every שבת is a taste of that.</p>	<p>ישמח משה: (במדבר י"ב:ז')</p> <p>This paragraph refers to the revelation at הר סיני – ה' speaking to משה and the בני ישראל.</p> <p>It also refers to משה rejoicing in the תורה – like a bridegroom rejoices in his bride.</p> <p>Compare to Friday night where the theme is creation rather than revelation.</p>
<p>ויכלו: (בראשית ב'א'-ג')</p> <p>The seventh day. The entire account of creation is dominated by the number seven. The three verses talking about שבת contain 35 words (7 x 5). In the whole creation narrative the word 'good' occurs seven times, the word 'אלוקים' 35 times and the word 'earth' 21 times. The second פסוק has 14 words, and the complete text has 469 words (7 x 67). This signals that from the beginning of creation the seventh day was the culmination and purpose of creation – as it says in לכה דודי – “first in thought, last in action”.</p>	<p>ושמרו: (שמות ל"א: ט"ז-י"ז)</p> <p>This paragraph is about the eternity of שבת as a sign of the everlasting covenant or ברית that ה' made with the בני ישראל. There is also a reference to creation.</p> <p>This paragraph is mentioned in the קידוש of שבת day in the same way as ויכלו is mentioned in Friday night קידוש.</p> <p>'ה created the whole world and in the time of משיח, He will redeem the whole world. The revelation at הר סיני though is particular to the Jewish people – something special and personal.</p>
<p>רצה במנוחתנו:</p> <p>We acknowledge שבת as a holy time and that ה' wants us to be a holy nation to him. We ask ה' to help us live up to this.</p>	<p>רצה במנוחתנו:</p> <p>Same text as for Friday night.</p>



שַׁבָּת - מוֹסַף - Shabbat: Musaf

Years 3 - 6



Music

A recording of אָנְעִים זְמִירוֹת and אֵין בְּאַלְהֵינוּ by Jonathan Weissbart.

<https://vimeo.com/644398533/5ca09b055f>

אָנְעִים זְמִירוֹת:

<https://vimeo.com/644399230/daefcb66e9>

Fun Wolfson אֵין בְּאַלְהֵינוּ

Hillel

<https://vimeo.com/644398848/7024845960>

Fun Piano אֵין בְּאַלְהֵינוּ

<https://vimeo.com/644477276/366b07c032>

Talmon Wolfson אֵין בְּאַלְהֵינוּ

Hillel

<https://vimeo.com/644399066/d9d529fe32>

Talmon Piano אֵין בְּאַלְהֵינוּ

<https://vimeo.com/644477140/56df6c2520>

Version1 אֵין בְּאַלְהֵינוּ

<https://vimeo.com/644398945/f4965ade0b>

Version1 Piano אֵין בְּאַלְהֵינוּ

<https://vimeo.com/644477048/e24531a3f2>



Class Activity

Why Do We Need an Additional Service?

Quick Content Overview

Why do we have an additional service on שַׁבָּת (and שְׁחָגִים)? What are the similarities and differences between the עֲמִידוֹת of the three services?



Class Activity

Investigate אֵין בְּאַלְהֵינוּ!

Quick Content Overview

Around which words is the תְּפִלָּה of אֵין בְּאַלְהֵינוּ built? What can we learn from this?



Class Activity: Why Do We Need an Additional Service?

Learning Outcomes

A2: Pupils understand how we connect to 'ה' when we say מוֹסֵף: our תַּפְלָה replaces the קִרְבָּן מוֹסֵף we used to bring to 'ה'.

B1: Pupils understand the theme of this תַּפְלָה (how שַׁבָּת is a special day when we say extra prayers) and how it connects to other Jewish writings and principles.

Starter:

What does 'מוֹסֵף' mean? When do we say מוֹסֵף?

Class Activity:

On שַׁחֲרִית and מוֹעֵד we add another service after מוֹסֵף, which means 'additional' service.

Why do we have an extra service on שַׁבָּת and חַגִּים?

explain that on days with extra קְדוּשָׁה, such as שַׁבָּת and חַגִּים, in order to show an increased joy and closeness to 'ה', the בְּנֵי יִשְׂרָאֵל brought extra קִרְבָּנוֹת called מוֹסֵף or additional קִרְבָּנוֹת. We have kept an extra תַּפְלָה service in the place of the extra קִרְבָּנוֹת.

The central part of מוֹסֵף describes what these additional sacrifices were (let pupils read and find out for themselves).

Develop Further:

- Using the table on the following page as a guide, explore the content of קְדוּשַׁת הַיּוֹם further, looking at the similarities and differences between the various קְדוּשַׁת הַיּוֹם of the different services.
- The similarities and differences between קְדוּשָׁה in the שַׁחֲרִית and the מוֹסֵף service can also be explored. The Chief Rabbi's סִידוּר contains excellent additional information on both. Also see how the שַׁבָּת קְדוּשָׁה is longer than the weekday קְדוּשָׁה. What is added in?

Content Comparison Between the שַׁבָּת עֲמִידוֹת

מַעֲרִיב	שַׁחֲרִית	מוֹסֵף
<p>אַתָּה קִדַּשְׁתָּ: 'ה created the world so that we could enjoy His presence. This will only fully happen when מְשִׁיחַ comes but every שַׁבָּת is a taste of that.</p>	<p>(בְּמִדְבָּר י"ב:ז): יִשְׁמַח מֹשֶׁה This paragraph refers to the revelation at הַר סִינַי – 'ה speaking to מֹשֶׁה and the בְּנֵי יִשְׂרָאֵל. It also refers to מֹשֶׁה rejoicing in the תּוֹרָה – like a bridegroom rejoices in his bride. Compare to Friday night where the theme is creation rather than revelation.</p>	<p>תַּכְנִית: This is an acrostic poem about שַׁבָּת – let pupils look at the first 22 words and see if they can work out what the acrostic is (Hebrew ב,א backwards). What is the significance of this? 'ה created the world מֵאֵין שׁ from nothing, which is the opposite of the normal course of nature. To stress this, תַּכְנִית שַׁבָּת, which deals with 'ה's institution of שַׁבָּת, is arranged in reverse alphabetical order (ר.ב מוֹנֵק). We also ask 'ה to return us to Israel and to restore the בֵּית הַמִּקְדָּשׁ.</p>
<p>(בְּרֵאשִׁית ב'א-ג'): וַיֵּכְלוּ The seventh day. The entire account of creation is dominated by the number seven. The three verses talking about שַׁבָּת contain 35 words (7 x 5). In the whole creation narrative the word 'good' occurs seven times, the word 'אֱלֹהִים' 35 times and the word 'earth' 21 times. The opening פָּסוּק has seven words, the second פָּסוּק has 14 words, and the complete text has 469 words (7 x 67). This signals that from the beginning of creation the seventh day was the culmination and purpose of creation – as it says in לָכֵן דּוֹדִי – “first in thought, last in action”.</p>	<p>(שְׁמוֹת ל"א: ט"ז-י"ז): וַיִּשְׁמְרוּ This paragraph is about the eternity of שַׁבָּת as a sign of the everlasting covenant or בְּרִית that 'ה made with the בְּנֵי יִשְׂרָאֵל. There is also a reference to creation. This paragraph is mentioned in the Saturday קִידוּשׁ in the same way as וַיֵּכְלוּ is mentioned in Friday night קִידוּשׁ. 'ה created the whole world and in the time of מְשִׁיחַ, He will redeem the whole world. The revelation at הַר סִינַי though is particular to the Jewish people – something special and personal.</p>	<p>(בְּמִדְבָּר כ"ח:ט-י'): וּבָיִת הַשַּׁבָּת Description of the additional שַׁבָּת brought on קִרְבָּנוֹת (מוֹסֵף). יִשְׁמְחוּ: This speaks of שַׁבָּת as a day of delight and rest and also refers to creation, e.g. family time, special food. What ways can we think of that may make שַׁבָּת a special delightful day? Stress that now we get to the highest point in שַׁבָּת, שַׁבָּת מִדְּבַר, we can reflect on how much we enjoy שַׁבָּת.</p>
<p>רָצָה בְּמִנוּחָתָנוּ: We acknowledge שַׁבָּת as a holy time and that 'ה wants us to be a holy nation to Him. We ask 'ה to help us live up to this.</p>	<p>רָצָה בְּמִנוּחָתָנוּ: Same text as for Friday night.</p>	<p>רָצָה בְּמִנוּחָתָנוּ: Same text as for Friday night and שַׁבָּת שַׁחֲרִית.</p>



A2: Pupils understand how we connect to 'ה when we say אֵין כְּאֵלֵינוּ: there is nothing like 'ה and we bless Him.

B1: Pupils understand the theme of this תפילה (how unique and special 'ה' is) and how it connects to other Jewish writings and principles.

Sing אֵין כְּאַלְהֵינוּ with pupils (or let them listen to it).

אֵין כְּאַלֵּהֵינוּ is a declaration of our faith and belief in 'ה'.

Investigate כַּאֲהֵינוּ אֵין כְּמוֹשֵׁינָהּ

There is none like our God,
none like our Lord, none like our
King, none like our
Saviour. Who is like our
God? Like our Lord? Like our
King? Like our Saviour? We
will thank our God, thank our
Lord, thank our King, thank our
Saviour. Blessed is our
God, Blessed our Lord,
blessed our King blessed our
Saviour. You are our God,
You are our Lord, You are
our Saviour. You are He to
whom our ancestors offered
the fragrant incense.

אין כַּאֲהֵינוּ, אֵין כְּמוֹשֵׁינָהּ,
אין כְּמוֹשֵׁינָהּ, אֵין כְּמוֹשֵׁינָהּ,
מִי כַּאֲהֵינוּ, מִי כַּאֲהֵינוּ,
כְּמוֹשֵׁינָהּ, מִי כְּמוֹשֵׁינָהּ.
נֹדֶה לַאֲהֵינוּ, נֹדֶה לַאֲהֵינוּ,
נֹדֶה לַעֲלֵינוּ, נֹדֶה לַעֲלֵינוּ,
לְמוֹשֵׁינָהּ, בְּרוּךְ אֱלֹהֵינוּ,
בְּרוּךְ אֱלֹהֵינוּ, בְּרוּךְ מַלְכֵנוּ,
בְּרוּךְ מוֹשִׁיעֵנוּ. אֲתָהּ הִוא
אֱלֹהֵינוּ, אֲתָהּ הִוא אֲדֹנֵינוּ,
אֲתָהּ הִוא מַלְכֵנוּ, אֲתָהּ הִוא
מוֹשִׁיעֵנוּ. אֲתָהּ הִוא
שְׁהֻקֵּנוּ אֲבוֹתֵינוּ לְנֶפֶךְ אֵת
קִטְרוֹת הַסַּמִּימָה.

Circle all the אֵין, מִי, נֹדֶה, בְּרוּךְ, אֲתָהּ in colour.

1. What do you notice?

2. What other patterns do you notice?

3. Taking the first letters of אֵין, מִי, נֹדֶה, which word do they spell?

4. How is this a good way to end our תְּפִלָּה service to 'ה'?

JCP Pathways תַּחַת - הַר - מְסִילֹת הַדָּר
W9

זמירות – אָנעים – The poem, which is said only on **שַׁבָּת** and festivals because of its great depth and beauty, speaks about the greatness of **ה'** and the limits in language we have in expressing this. Listen to it and teach pupils to sing it themselves.

Page 66

Develop Further:

Set pupils an investigative project on מוֹסֵף or get them to act out a מוֹסֵף service so they become familiar with its structure and content. For example, pupils could do research on each of the elements of the מוֹסֵף service and set up a מוֹסֵף 'trail' where other classes in the school can travel from תַּנְפִּלָּה to תַּנְפִּלָּה. As many families are present in the בֵּית כְּנֻסֹת for the מוֹסֵף service, it is valuable for children to be familiar with its structure and content.

Note to Teachers:

As מוֹסֵף places a great emphasis on קִרְבָּנוֹת, which are very far from the children's world, it is useful to think about how to deal with questions on קִרְבָּנוֹת, for example: Isn't it cruel to kill animals for sacrifices? Why does ה' want קִרְבָּנוֹת? Why does He need them?

Suggested approaches to this are:

1. The קִרְבָּנוֹת come from the שְׂרָשׁ: קֶרֶב, meaning coming close. ה' does not need them but it is one way of coming close to ה'.
2. מִנְחֹת רֶבֿ קוֹק intimates that in future we will only offer מִנְחֹת of flour, not anything else.



שַׁבָּת - הַבְּדִלָּה - Shabbat: Havdalah

<p>Years 3 - 6</p>	<div data-bbox="474 400 558 483" data-label="Image"></div> <p>Keywords</p> <p>Part 1: לַיְשׁוּעָה/יְשׁוּעָתִי יְשׁוּעוֹת/ x 2 הַיְשׁוּעָה Key phrase (said aloud): לַיְחִידִים הָיְתָה אֹרֶחַ וְשִׁמְחָה וְשִׁשׁוֹן וִיקָר כֵּן תִּהְיֶה לָנוּ.</p> <p>Part 2: בְּרָכוֹת הַגָּפֶן בְּשָׂמִים הָאֵשׁ הַמִּבְדִּיל קֶדֶשׁ לְחֹל אֹר לְחֹשֶׁךְ יִשְׂרָאֵל לְעַמִּים יוֹם הַשַּׁבָּת לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה</p>	<div data-bbox="833 400 917 483" data-label="Image"></div> <p>On1Foot Activity</p> <p>הַבְּדִלָּה means separation, between שַׁבָּת or holy days and the days of the week.</p> <p>הַבְּדִלָּה starts with a collection of פְּסוּקִים from five different places in the תנ"ך and continues with בְּרָכוֹת on wine, spices and fire.</p> <p>https://vimeo.com/644399383/2e5369bd91 https://vimeo.com/652165896/ece9982c39</p>	<div data-bbox="1147 400 1232 483" data-label="Image"></div> <p>Music</p> <p>A recording of הַבְּדִלָּה by the pupils of Wolfson Hillel Primary School.</p> <p>https://vimeo.com/644399383/2e5369bd91</p>
--------------------	---	---	---

<p>Yrs 3 + 4</p>	<div data-bbox="782 1478 866 1561" data-label="Image"></div> <p>Class Activity</p> <p>Finishing as We Started</p> <p>Quick Content Overview</p> <p>Activity exploring the links between הַבְּדִלָּה and קִידּוּשׁ as well as how we use our senses making הַבְּדִלָּה.</p>
------------------	---

Years 5 + 6



Slideshow

הַבְּדִלָּה Atmosphere

Quick Content Overview

Create a meaningful start to the הַבְּדִלָּה ceremony and consider the parallels between הַבְּדִלָּה and קידוש.

<https://vimeo.com/659723509/09a1ff4672>



Video

The Power of Ritual

Quick Content Overview

How do we use all our senses during the ceremonies of קידוש and הַבְּדִלָּה? How does that enhance the power of these rituals? What can we learn from this?

<https://vimeo.com/644400664/1a832215c0>



Animation

אֵלִיהוּ Story

Quick Content Overview

How is אֵלִיהוּ connected to שְׁבֹת and הַבְּדִלָּה? What do we know about him and what can we learn from him?

<https://vimeo.com/721926465/670b2052ef>



Class Activity: Finishing as We Started

Learning Outcomes

A2: Pupils understand how the way in which we make **הַבְּדֵלָה** relates to their lives: using all our senses makes it an impactful **מִצְוָה**.

B1: Pupils know what is used to make **הַבְּדֵלָה**, and the similarities and differences between **קידוש** and **הַבְּדֵלָה**.

Starter:

How do we begin **שִׁבְתָּ**? What do we use to bring in **שִׁבְתָּ**? (We light candles and make **קידוש** using a cup of wine and saying **בְּרַכּוֹת**.)

What do we use to bring **שִׁבְתָּ** to a close? What is similar and different about the start and end of **שִׁבְתָּ**? (We use wine both times, although **הַבְּדֵלָה** can be made with another drink. We also use a candle for **הַבְּדֵלָה** but it is one candle with a double wick. We add spices to **הַבְּדֵלָה**.)

Class Activity:

Using **הַבְּדֵלָה** objects or the resource **How do we use our senses when we make שִׁבְתָּ?** ask pupils to identify which senses we use when we make **הַבְּדֵלָה** (more than one sense can be used with every object or action).

How would it be different if we just said words without engaging all our senses?

Why is that more powerful, memorable and meaningful?

Can pupils think of other examples of when we use our senses when we do **מִצְוֹת**? (**פִּסְחָה**: *tasting wine, מִצָּה, מְרוֹר etc. רָאשׁ הַשָּׁנָה*: *dip apple in honey etc.*)

Point out to pupils that we do not use fire and spices to make **הַבְּדֵלָה** after **יום טוב**, only after **שִׁבְתָּ**. Why might that be? (We are allowed to use fire in certain ways on **יום טוב** and the spices are associated with comforting us after the extra **נְשִׁמָּה** leaves at the end of **שִׁבְתָּ**.)

Develop Further:

Pupils can explore spices such as cloves, cinnamon and nutmeg and why we find them to have a comforting smell. Where do these spices come from and where are they most commonly grown? In Israel, **הַדָּס** (myrtle) is often used for **הַבְּדֵלָה** as it has a pleasant smell and grows everywhere.



Slideshow: **הַבְּדִלָּה** Atmosphere

Learning Outcomes

A2: Pupils understand how the meaning of **הַבְּדִלָּה** relates to their lives: **הַבְּדִלָּה** is the opposite of **קִידוּשׁ** and their parallels give meaning to the **שִׁבּוּת** experience.

B1: Pupils understand the theme of this **בְּרָכָה** (declaring the end of **שִׁבּוּת**) and how it connects to other Jewish writings and principles.

B4: Pupils know the **הַלָּכוֹת** of **הַבְּדִלָּה**: **הַבְּדִלָּה** is made over a cup of wine or grape juice. When neither of these is available, it is customary to use a beverage that is common in that country, e.g beer. The cup is filled completely (the verse in the **הַבְּדִלָּה** says "I will lift the full cup"). The special **הַבְּדִלָּה** candle is lifted high throughout the **הַבְּדִלָּה** service. The leader smells the spices and passes them around to everyone. When the blessing on fire is said, those around it put their hands close to it so they can see the light reflected on their fingernails.

Starter:

How do we make **הַבְּדִלָּה**? Get pupils, in pairs, to describe what the **הַלָּכוֹת** of **הַבְּדִלָּה** might be. They can then watch the **הַבְּדִלָּה** clip and add to their lists.

1. **הַבְּדִלָּה** is made over a cup of wine or grape juice. When neither of these is available then it is customary to use a beverage that is common in that country, such as beer in the UK.
2. The cup is filled completely (the verse in the **הַבְּדִלָּה** says "I will lift the full cup").
3. The special **הַבְּדִלָּה** candle is lifted high throughout the **הַבְּדִלָּה** service.
4. The leader smells the spices and passes them around to everyone.
5. When the blessing on fire is said, those around it put their hands close to it so they can see the light reflected on their fingernails.

Slideshow:

<https://vimeo.com/659723509/09a1ff4672>

The clip provides a meaningful and atmospheric introduction to the **הַבְּדִלָּה** ceremony.

Get pupils to consider and explore parallels between **קִידוּשׁ** and **שִׁבּוּת**.

1. What are the parallels between the **שִׁבּוּת** candles and the **הַבְּדִלָּה** candle?

The spiritual progress we have made from the beginning of שְׁבֹת is symbolised by the two distinct candles merging into a single braided one – expressing the idea that what was once separated is now integrated and one.

2. What are the parallels between the חֲלָה and the spices?

שְׁבֹת begins with tasty חֲלָה; to enjoy the spiritual day, we need physical sustenance. But at הַבִּדְּלָה the spices replace the bread. At the end of שְׁבֹת we no longer worry about physical sustenance. We begin the work week with spiritual nourishment (the spice) to sustain us.

3. What else is similar about the two ceremonies?

We use wine in both ceremonies.





Video: The Power of Ritual

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we say הַבְּדִלָּה, engaging all our senses to understand the special gift of שְׂבֵת and the promise of future גְּאוּלָּה.

B1: Pupils understand the theme of this בְּרָכָה (ending שְׂבֵת and looking forward to the ultimate גְּאוּלָּה) and how it connects to other Jewish writings and principles.

Starter:

How do we use all our senses when we make הַבְּדִלָּה? How is this similar to קידוש?

Video:

<https://vimeo.com/644400664/1a832215c0>

Get pupils to watch the film clip of קידוש and הַבְּדִלָּה and look for the similarities in how all the senses are engaged during these rituals.

Let children look up the meaning of 'ritual' and discuss how it is more powerful to engage the senses and be active rather than just saying something. What other rituals do they know of or do?

הַבְּדִלָּה begins with the words אֵל יְשׁוּעָתִי הִנֵּה – we express our confidence that we will receive 'ה's help in everything thing we do. How is this a good way to start the week?

Wine: Wine is used to welcome שְׂבֵת and end שְׂבֵת. It is a sign of celebration. It is traditional to fill the cup to overflowing and spill a little bit as we lift it ('כּוֹסֵי רוּחָה... עֲרוּבִין ס"ה, א').

What are we suggesting with the overflowing cup?

Spice: There is a tradition on שְׂבֵת that we are given a נְשִׁמָּה יְתִירָה. We smell the spices at the end of שְׂבֵת to give us comfort when that extra soul leaves us (אֲבוּדָרָהם).

How do smells give us comfort? Can you think of any other examples?

Fire: The Torah forbids us from creating fire on שְׂבֵת. Now that שְׂבֵת is over, we show that we can light any type of fire by lighting a candle with at least two wicks. What are we thinking about as we curl our fingers and look at the reflection of the fire on our fingernails?

Develop Further:

Think of other times in the Jewish calendar when we carry out actions and engage our senses. Let pupils research the meaning behind the rituals and present it when קידוש and הַבְּדִלָּה are made. Objects usually have several possible layers of meaning. Pupils can also research other possible meanings of wine, spices and candles to create a cross-curricular project on הַבְּדִלָּה. (Point out to pupils that we do not use fire and spices to make הַבְּדִלָּה after טוֹב יוֹם, only after שְׂבֵת.)



Animation: אֱלִיהוֹ Story

Learning Outcomes

A1: Pupils understand that we connect with 'ה' when we say שְׂבֵת: הַבְּדֵלָה is a taste of עוֹלָם הַבָּא and of the time of מְשִׁיחַ announced by אֱלִיהוֹ הַנִּבִּיא.

B1: Pupils understand one of the themes of הַבְּדֵלָה (a taste of עוֹלָם הַבָּא) and how it connects to other Jewish writings and principles.

Starter:

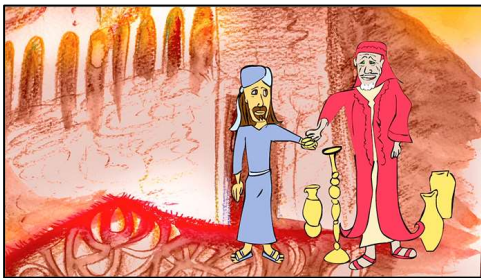
Who was אֱלִיהוֹ הַנִּבִּיא? What was special about him? When does he visit the Jewish people? How is he connected to the מְשִׁיחַ?

Animation:

<https://vimeo.com/721926465/670b2052ef>

שְׂבֵת is a foretaste of עוֹלָם הַבָּא, a moment where we re-experience עֵדֶן. It is a time when מְשִׁיחַ is closer. This is why הַבְּדֵלָה is connected to אֱלִיהוֹ. אֱלִיהוֹ הַנִּבִּיא never died – he went up to שָׁמַיִם in a fiery chariot. He will come back to announce the coming of מְשִׁיחַ. According to tradition, אֱלִיהוֹ will come back on מוֹצָאֵי שְׂבֵת to proclaim the coming of מְשִׁיחַ. We extend הַבְּדֵלָה to a מִלְּוָה מַלְכָּה (a fourth meal on מוֹצָאֵי שְׂבֵת in which we say goodbye to the שְׂבֵת queen) to welcome אֱלִיהוֹ and the מְשִׁיחַ.

In the meantime, אֱלִיהוֹ appears and disappears, rewarding the good and punishing the wicked.



This is the story of 'ה' sending אֱלִיהוֹ to reward a poor but kind man with wealth. Once wealthy, the man stops being kind and אֱלִיהוֹ removes his wealth. Lesson learned, the man becomes kind again and regains his wealth.

How can we take שְׂבֵת and its sense of hope into our week?

Develop Further:

Pupils can explore and gather more information about אֱלִיהוֹ הַנִּבִּיא – both from the תנ"ך and through stories of his appearance through the ages.

Sources

Books

Ben-David, Aryeh *The God File: Ten Approaches to Personalising Prayer* Jerusalem: Devora Publishing Company, 2007

Brown, Steven M. *Higher and Higher: Making Jewish Prayer Part of Us* New York: United Synagogue Publications, 1996

Finkelman, Yoel *Educating Towards Meaningful Tefillah* Jerusalem: Atid, 2001

Gevirtz, Gila *Partners with God* New Jersey: Behrman House, 1995

Gevirtz, Gila *Living as Partners with God* New Jersey: Behrman House, 1997

Goodman, Roberta Louis and Blumberg, Sherry (Eds) *Teaching about God and Spirituality* Denver: A.R.E Publishing, 2002

Grishaver (Ed.) *I Have some Questions about God* Los Angeles: Torah Aura Productions, 2002

Grishaver, J.L. *Stories We Pray* Torah Aura Productions, 2012

Kadden, Bruce and Binder Kadden, Barbara *Teaching Tefillah: Insights and Activities on Prayer* Denver: A.R.E Publishing, 2004

Kaplan, Aryeh *A Call to the Infinite* New York: Maznaim Publishing Corporation, 1986

Kleinman, Heshy *Praying with Fire (Books 1 and 2)* New York: Mesorah Publications, 2008

Leff, Ze'ev *The Shemoneh Esrei – The Depth and Beauty of our Daily Tefillot* Jerusalem: Targum Press, 2010

Sacks, Jonathan *Translation and Commentary to the Authorised Daily Prayer Book* London: 2007

Links

www.lookstein.org/resources/tefilla_listing.htm A collection of articles and resources relating to tefillah

http://schechternetwork.org/wp-content/uploads/2013/01/wachs_towards_a_theory_of_practice1.pdf
Book/article by Saul Wachs

www.davenspot.blogspot.com A regularly updated blog aiming to create a platform for teachers who want to bring 'dynamic energy' to tefillah

www.beureihatetila.com/ Website of the Beurei HaTefila Institute, which aims to create resources and support for teachers teaching tefillah

<http://www.mechon-mamre.org/> Resources and inspiration for teachers, including on tefillah

www.legacyheritage.org/SJED/?file=select_lessons&topic=tefillah-diverse%20topics-18-62 SMART Board resources for tefillah

<http://www.jewishideas.org/rabbi-j-simcha-cohen/impact-tearful-prayers> An article exploring aspects of tefillah – the website of the Institute for Jewish Ideas and Ideals is a useful one

www.withallourhearts.wikispaces.com/.HOME A 'wiki' on tefillah where teachers can download and are encouraged to upload resources

<http://www.youtube.com/playlist?list=PLCF88F02D0170D71D> Tunes for Modeh Ani and Birchot HaBoker by David Paskin

Today! / היום: לכו נִרְנֶנָּה



Read the extracts below and discuss, using the questions.

היום / היום אם בקולו תשמעו
voice today, if you would listen to His

1. Where is this phrase taken from? _____
2. What do you think it means?

רד"ק: Today: If we would only listen to ה' 's commands,
He would perform the miracles of מִצְרִים for us
today.

3. Why do you think the רד"ק emphasises *today*?

4. Why is it important not to put off things we need to change? (I'll do it tomorrow...)

5. Is there something you can do today to make a difference?

בְּרִסְלָב of רַבֵּי נַחֲמָן: Often you can be inspired to dedicate yourself completely to ה' but later you realise what a big and difficult task this is and you feel like giving up. Rather just focus on serving ה' one day at a time - הַיּוֹם - do not think about tomorrow. Serve ה' as if today is the only day.

6. How is נַחֲמָן's explanation different to that of the רד"ק?

7. How are they similar?

8. What can you apply to your life from this interpretation?

Another explanation is that the תּוֹרָה calls הַיּוֹם: שְׁבֶת - if all Jews would keep 'the day', מָשִׁיחַ would come. The תַּלְמוּד (שְׁבֶת קי"ח, ב') says that מָשִׁיחַ will come if all of שְׂכָנֵי יִשְׂרָאֵל observe two שְׁבֻתוֹת properly.

9. If הַיּוֹם means שְׁבֶת, how does that change your answer to Question 2?

10. What might be valuable about doing something well הַיּוֹם?
Might it help us to make small changes that last beyond the day?

'Puzzle' לכה דודי 1



1. לכה דודי is a poem.

How many verses does it have? _____

How is the last verse different from all the others? (Think of the actions we do when we say it.)



2. The author left

us a clue about his name by hiding it in the first letters of the eight verses. Can you find his name?

Extension: Can you find some more information about the author (שלמה הלוי אלקבץ) and his contemporaries?

לכה דודי לקראת כלה, פני שבת נקבלה

שִׁמּוֹר וְזִכּוֹר בְּדַבּוּר אֶחָד, הַשְׁמִיעֵנוּ אֶל
הַמִּיחָד, יְיָ אֶחָד וְשִׁמוֹ אֶחָד, לְשֵׁם
וּלְתַפְאֶרֶת וּלְתִהְיֶינָהּ.

לְקִרְאָת שַׁבָּת לָכֵן וְנִלְכֶּה, כִּי הִיא מְקוֹר
הַבְּרָכָה, מֵרָאשׁ מִקֶּדֶם נְסוּכָה,
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.

מִקֵּדֶשׁ מֶלֶךְ עִיר מְלוּכָה, קוֹמִי צְאִי מִתּוֹךְ
הַהֶפְכָּה, רַב לָךְ שַׁבָּת בְּעֵמֶק הַבְּכָא,
וְהוּא יַחְמוֹל עָלֶיךָ חֲמָלָה.

הַתְנַעֲרִי מֵעַפָּר קוֹמִי, לְבָשִׂי בְּגָדֵי
תִּפְאֶרֶתְךָ עִמִּי, עַל יָד בֶּן יִשִּׁי בֵּית
הַלְחָמִי, קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

הַתְעוֹרְרִי הַתְעוֹרְרִי, כִּי בָּא אוֹרֶךְ קוֹמִי אוֹרִי,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי, כְּבוֹד יְיָ עָלֶיךָ נִגְלָה.

לֹא תַבּוּשִׁי וְלֹא תִכְלָמִי, מִה תִּשְׁתַּחֲוִּי
וּמִה תִּהְיֶינָהּ, בְּךָ יַחֲסוּ עַנְיֵי עַמִּי, וְנִבְנְתָה
עִיר עַל תִּלָּה.

וְהָיוּ לְמִשְׁסָּה שְׂאִסְיָה, וְרַחֲקוּ כָּל מִבְלָעִיךָ,
יִשִּׁישׁ עָלֶיךָ אֱלֻקִּיךָ, כְּמִשּׁוֹשׁ חֲתָן עַל כָּלָה.

יָמִין וּשְׂמָאל תִּפְרוּצִי, וְאֵת יְיָ תִּעְרִיצִי, עַל
יָד אִישׁ בֶּן פִּרְצִי, וְנִשְׁמַחָה וְנִגְלָה.

בּוֹאִי בְּשָׁלוֹם עֲטֹרֶת בְּעָלָה, גַּם בְּשִׁמְחָה
וּבְצִהְלָה, תּוֹךְ אֲמוּנִי עִם סִגְלָה, בּוֹאִי
כָּלָה, בּוֹאִי כָּלָה.



4. Can you find the names of two ancestors of דָּוִד הַמֶּלֶךְ?



3. The inspiration

for this poem is the actions and words of רַבִּי חֲנִינָה and רַב יִנְאִי who would put on their best clothes and go out to watch the sunset on עֶרֶב שַׁבָּת.

רַבִּי חֲנִינָה would sing: "Come and let us go out and welcome שַׁבָּת the Queen."

בָּא נִצָּא לְקִרְאָת שַׁבָּת הַמְּלֻכְתָּא רַב יִנְאִי would do exactly the same thing except he would sing to שַׁבָּת:

"בּוֹאִי כָּלָה,

בּוֹאִי כָּלָה!"

Where in לכה דודי can you find these words?

2 'Puzzle' לכה דודי

(Years 5 and 6)

Come, my Beloved, to greet the bride; let us welcome שִׁבַּת.

'Observe' and 'Remember' in one act of speech
The One and only God made us hear.
'ה' in One and His name is One
For renown, for splendour, for praise.

To greet שִׁבַּת, come let us go,
For she is the source of blessing
From the outset, as of old, ordained:
Last in deed, first in thought

Holy place of the King, royal city
Arise; go forth from your ruined state.
Too long have you dwelt in the valley of tears.
He will shower compassion on you.

Shake off the dust, arise!
Put on your clothes of glory, My people.
Through the son of יֵשׁוּעַ of לָחֶם
Draw near to my soul and redeem it.

Wake up, wake up
For your light has come: rise, shine!
Awake, awake, break out in song
For 'ה's glory is revealed on you.

Do not be ashamed, do not be confounded
Why be downcast? Why do you mourn?
In you the needy of My people find shelter
And the city shall be rebuilt on its hill.

Those who destroyed you shall be destroyed
And all who devoured you shall be far away.
Your God will rejoice over you
As a bridegroom rejoices over his bride.

Right and left you shall spread out,
And 'ה' you will revere.
Through the descendant of פֶּרֶץ
We shall rejoice and we shall be glad.

Come in peace, oh crown of her husband;
Come with joy and jubilation,
Among the faithful of the treasured people.
Enter, oh bride! Enter, oh bride.

לכה דודי לקראת כלה,
פני שִׁבַּת נקבלה

שִׁמּוֹר וזְכוֹר בְּדְבוּר אֶחָד, הַשְׁמִיעֵנוּ אֵל
הַמִּיחָד, יי אֶחָד וּשְׁמוֹ אֶחָד, לְשֵׁם
וּלְתִפְאֶרֶת וּלְתִהְלָה.

לְקִרְאָת שִׁבַּת לָכוּ וּנְלַכָּה, כִּי הִיא מְקוֹר
הַבְּרָכָה, מֵרֹאשׁ מִקֶּדֶם נְסוּכָה,
סוּף מַעֲשֵׂה בְּמַחְשָׁבָה תַּחֲלָה.

מִקֹּדֶשׁ מְלֶךְ עִיר מְלוּכָה, קוֹמִי צְאִי מִתּוֹךְ
הַהֶפְכָּה, רַב לָךְ שִׁבַּת בְּעֵמֶק הַבְּכָא,
וְהוּא יַחֲמוֹל עָלֶיךָ חֲמִלָה.

הַתְּנַעֲרִי מֵעַפָּר קוֹמִי, לְבָשִׂי בְּגָדִי
תִּפְאֶרֶתְךָ עִמִּי, עַל יָד בֶּן יֵשׁוּעַ בֵּית
הַלֶּחֶמִי, קִרְבָּה אֶל נַפְשִׁי גְּאֻלָּה.

הַתְּעוֹרְרִי הַתְּעוֹרְרִי, כִּי בָּא אוֹרְךָ קוֹמִי אוֹרִי,
עוֹרִי עוֹרִי שִׁיר דְּבָרִי, כְּבוֹד יי עָלֶיךָ נִגְלָה.

לֹא תִבּוֹשִׁי וְלֹא תִכְלָמִי, מֶה תִּשְׁתַּחֲוִי
וּמֶה תִּהְיֶינִי, בָּךְ יַחֲסוּ עַנְיֵי עַמִּי, וְנִבְנְתָה
עִיר עַל תִּהְלָה.

וְהָיוּ לְמִשְׁכָּה שְׂאֵסִיד, וְרַחֲקוּ כָּל מִבְלַעֲיֶיךָ,
יֵשִׁישׁ עָלֶיךָ אֶלְקִיד, כְּמִשׁוֹשׁ חֲתָן עַל כִּלָּה.

יָמִין וּשְׂמָאל תִּפְרוֹצִי, וְאֵת יי תַּעֲרִיצִי, עַל
יָד אִישׁ בֶּן פֶּרֶץ, וְנִשְׁמַחָה וְנִגִּילָה.

בּוֹאִי בְּשָׁלוֹם עֲטֶרֶת בְּעָלָה, גַּם בְּשִׁמְחָה
וּבְצִהָלָה, תּוֹךְ אֲמוּנֵי עַם סִגְלָה, בּוֹאִי
כִלָּה, בּוֹאִי כִלָּה.

2 'Puzzle' לְכָה דוֹדִי

1. לְכָה דוֹדִי is a poem.
How many verses does it have? _____
How is the last verse different from all the others? (Think of the actions we do when we say it.)

4. Can you find the names of two ancestors of דָּוִד הַמֶּלֶךְ in לְכָה דוֹדִי?

2. The author left us a clue about his name by hiding it in the first letters of the eight verses. Can you find his name? _____
Extension: Can you find some more information about the author (שְׁלֵמָה הַלֵּוִי אֶלְקָבֶץ) and his contemporaries?

3. The inspiration for this poem is the actions and words of רַבִּי חֲנִינְיָה and רַב יִנְאִי who would put on their best clothes and go out to watch the sunset on שַׁבָּת. רַבִּי חֲנִינְיָה would sing: "Come and let us go out and welcome שַׁבָּת the Queen."
רַב יִנְאִי would do exactly the same thing except he would sing to שַׁבָּת: "בּוֹאִי כָלָה, בּוֹאִי כָלָה!"
Where in לְכָה דוֹדִי can you find these words?

5. שַׁבָּת personifies לְכָה דוֹדִי as a bride. How many examples can you find of this personification? _____

6. The personification continues throughout the poem, but is the bride still שַׁבָּת? Who is the bride between verses 3 and 8?
How is the description of the bride in verses 3 and 4 different from the description in verses 7 and 8?

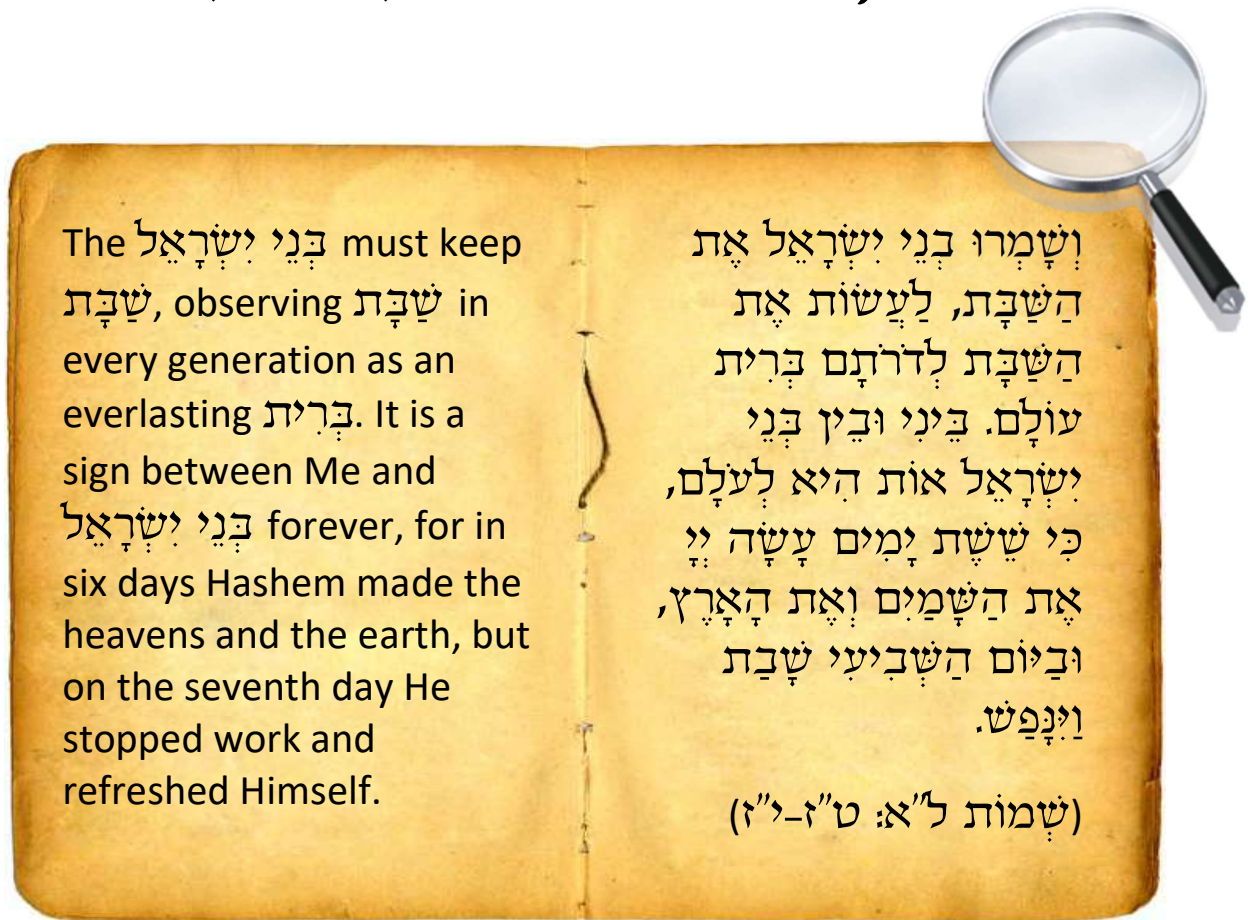
7. Why do you think שַׁבָּת is described in verse 2 as:
(last in deed, first in thought)? How was שַׁבָּת the last to be 'done' but the first to be 'thought'?



English	Hebrew
Come, my Beloved, to greet the bride; let us welcome שַׁבָּת.	לְכָה דוֹדִי לְקָרְאֵת כָּלָה, פְּנֵי שַׁבָּת נִקְבְּעָה
'Observe' and 'Remember' in one act of speech. The One and only God made us hear. 'I' in One and His name is One. For renown, for splendour, for praise.	שְׁמֹר וְזָכוֹר בְּדַבָּר אֶחָד, הַשְׁמִיעֵנוּ אֵל הַמִּיּוֹצֵר, יְיָ אֶחָד וְשֵׁמוֹ אֶחָד, לְשֵׁם וְלִהְיוֹת וְלִתְהַלָּל.
To greet שַׁבָּת, come let us go. For she is the source of blessing. From the outset, as of old, ordained: Last in deed, first in thought.	לְקָרְאֵת שַׁבָּת לְבֹ וְנִלְכָה, כִּי הִיא מְקוֹר הַבְּרָכָה, מֵרֵאשִׁית מִקְדָּם נִסְמָךְ, סוֹף מַעֲשֵׂה בְטוֹחַ שַׁבָּת תַּחֲלָה.
Holy place of the King, royal city. Arise, go forth from your ruined state. Too long have you dwelt in the valley of tears. He will shower compassion on you.	מְקֹדֶשׁ מֶלֶךְ, עִיר מְלִיקָה, קוֹמִי צֵאי טוֹחַךְ הַהִפְכָה, רַב לָךְ שִׁבְתְּ בִּימֵינֵנוּ הַבְּכָא, וְהוּא יַחַמֵּל עָלֶיךָ חֲמֻלָּה.
Shake off the dust, arise! Put on your clothes of glory, My people. Through the son of יְיָ of righteousness and redemption it.	הַתְנַשְּׁרִי מִצָּפָר קוֹמִי, לְבִשִׁי בְגָדֵי תִפְאָרֶת צִנִּי, עֵל דֵּי כֹן יֵשִׁי בֵּית הַלְחֻטִּי, קִרְבָּה אֵל נָשִׁי גְּאֻלָּה.
Wake up, wake up. For your light has come: rise, shine! Awake, awake, break out in song. For 'I's glory is revealed on you.	הַתְנַשְּׁרִי הַתְשׁוּרִי, כִּי בָא אֹרֶךְ קוֹמִי אֲרִי, עֲרִי עֲרִי שִׁיר דְּבָרִי, כְּבוֹד יְיָ עֲלֶיךָ נִגְלָה, לֹא תִבְוִשִׁי וְלֹא תִקְלָמִי, טוֹה תִשְׁתַּחֲוִי.
Do not be ashamed, do not be confounded. Why be downcast? Why do you mourn? In you the needy of My people find shelter. And the city shall be rebuilt on its hill.	עֲרִי עֲרִי תֵלֶךְ, כִּד חֲסֹד צִנִּי עֲרִי וְנִבְנָה עִיר תֵּלֶךְ, וְהָיוּ לְמִשְׁכָּה שְׂאִידִי, וְחֻקּוֹ קֵל מְבַלְעִידִי, יֵשִׁי עֲלֶיךָ אֶלְקִיד, כְּמֹשֶׁשׁ חָקוֹ עֵל כָּלָה.
Those who destroyed you shall be destroyed. And all who devoured you shall be far away. Your God will rejoice over you. As a bridegroom rejoices over his bride.	עֵל וְשִׁטְנָל תִּפְרֹצִי, וְאֵת יְיָ תִּשְׁרָעִי, עֵל יְיָ אֵישׁ כֹּן פִּרְצִי, וְנִשְׁטַחָה וְנִגְלִי, בּוֹאִי בְּשִׂילֵם יִשְׁרָת בִּינָה, גַּם בְּשִׁטְחָה וְנִקְבְּעָה, תוֹךְ אֲמוֹנִי עֵם קִלְקֵל, בּוֹאִי כָלָה, בּוֹאִי כָלָה.
Right and left you shall spread out, And 'I' you will reverse. Through the descendant of דָּוִד. We shall rejoice and we shall be glad.	
Come in peace, oh crown of her husband; Come with joy and jubilation, Among the faithful of the treasured people. Enter, oh bride! Enter, oh bride.	

8. Who do you think is the 'דוֹדִי' (beloved)? _____

קידושא רבא: Investigate!



1. What does this text teach us about שבת? Can you name two or three points?

2. In what other part of the שבת service do we say this text?

Remember the שַׁבָּת day and keep it holy. Six days you shall labour and do all your work and but on the seventh day is a שַׁבָּת of the Lord your God; on it you shall not do any work – you, your son, or daughter, your male or female servant, or your cattle, or the stranger within your gates. For in six days ה' made heaven and earth and sea and all that is in them, and rested on the seventh day.

זָכוֹר אֶת יוֹם הַשַּׁבָּת
לְקַדְּשׁוֹ. שֵׁשֶׁת יָמִים תַּעֲבֹד
וַעֲשִׂיתָ כָּל מְלֶאכֶתְךָ. וַיּוֹם
הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ,
לֹא תַעֲשֶׂה כָּל מְלָאכָה,
אֹתָהּ וּבִנְךָ וּבִתְּךָ עַבְדְּךָ
וְאִמָּתְךָ וּבְהֶמְתְּךָ, וְגֵרְךָ
אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת
יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת
כָּל אֲשֶׁר בָּם, וַיָּנַח בַּיּוֹם
הַשְּׁבִיעִי. (שְׁמוֹת כ': ח'–י"א)

3. What does this text teach us about שַׁבָּת?

4. Where was this text spoken to the בְּנֵי יִשְׂרָאֵל?

5. According to this text, what should שַׁבָּת remind us of?

Guard the שַׁבָּת day to make it holy, as 'ה your God commanded you. Six days you shall labour and do all your work; but the seventh day is שַׁבָּת to 'ה, your God. You shall not do any work, you and your son and your daughter and your servant and your maidservant and your ox and your donkey and your every animal and your convert within your gates, in order that your servant and your maidservant may rest like you. And you shall remember that you were a slave in the land of מִצְרַיִם and 'ה your God has taken you out from there with a strong hand and an outstretched arm, therefore 'ה your God has commanded you to make the שַׁבָּת day.

יב שָׁמֹר אֶת-יוֹם הַשַּׁבָּת
לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה יְיָ אֱלֹהֶיךָ:
יג שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל
מְלֶאכֶתֶךָ: יד וַיּוֹם הַשְּׁבִיעִי
שַׁבָּת לַיהוָה לֹא-תַעֲשֶׂה
כָּל-מְלָאכָה אֹתָהּ וּבִנְךָ-וּבִתֶּךָ
וְעַבְדְּךָ-וַאֲמָתֶךָ וְשׁוֹרְךָ וַחֲמֹרְךָ
וְכָל-בְּהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר
בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ
וַאֲמָתֶךָ כָּמוֹךָ: טו וְזָכַרְתָּ כִּי עֶבֶד
הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ יְיָ
אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבְזֵרַע
נְטוּיָה עַל-כֵּן צִוָּה יְיָ אֱלֹהֶיךָ
לַעֲשׂוֹת אֶת-יוֹם הַשַּׁבָּת:
(דְּבָרִים ה':ל"ב-ט"ו)

6. Who is speaking to whom in this text? _____

7. How is this similar to the text in שְׁמוֹת כ': ח'-י"א _____

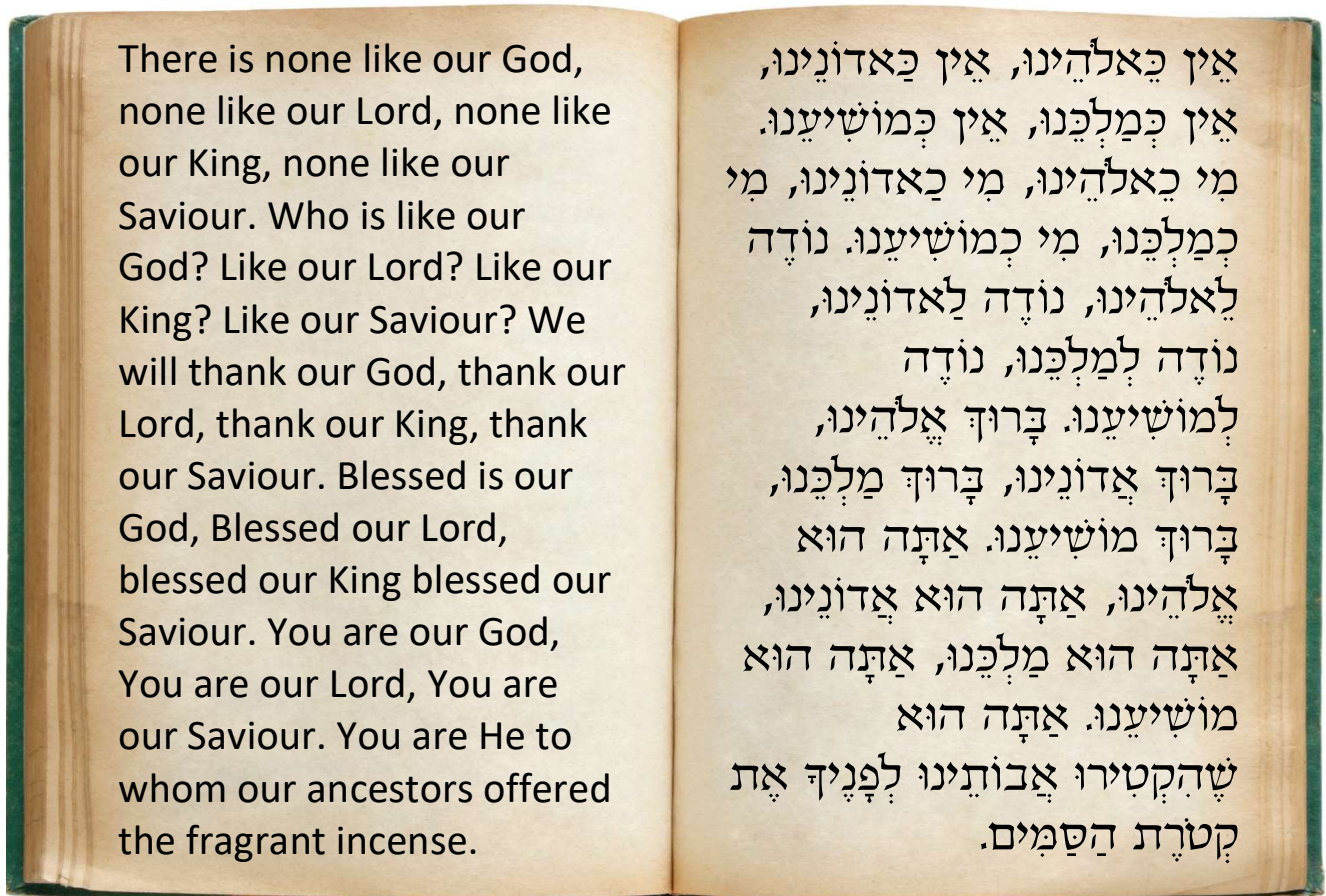
8. Circle the different verb that is used in connection with שַׁבָּת.
What other differences can you spot? _____

9. Find and circle the root שמר in the first text of the שַׁבָּת קידוש _____

10. According to this text, what should שַׁבָּת remind us of? _____

11. How does שַׁבָּת קידוש include both themes of רַבָּא _____

Investigate! אין כאלהינו



Circle all the אין, מִי, and נֹדֶה, and בָּרוּךְ and אַתָּה using a coloured pencil.

1. What do you notice?

2. What other patterns do you notice?

3. Taking the first letters of אין, מִי, and נֹדֶה, which word do they spell?

4. How is this a good way to end our תַּפִּלָּה service to 'ה'?

Limiting Beliefs

Look at the statements below.



- Why might someone say that about themselves?
- What would you say to a friend who said that about themselves?



Jacob Barnett

When Jacob Barnett was two years old, he was diagnosed with moderate to severe autism. Doctors told his parents that he was unlikely to ever talk or read and would probably never be able to independently manage basic daily activities like tying his shoelaces.

But they were sorely, extraordinarily mistaken.

Today, Barnett — now 14 — is a Master's student, on his way to earning a PhD in quantum physics. According to the BBC, the teen, has already been tipped to one day win the Nobel Prize.

Since enrolling at Indiana University-Purdue University Indianapolis (IUPUI) at the age of 10, Barnett has flourished — astounding his professors, peers and family with his spectacular intelligence.

The teen tutors other college students in subjects like calculus, is a published scientific researcher, and has an IQ of 170 – which is believed to be higher than that of Albert Einstein. In fact, according to a 2011 TIME report, Barnett, who frequently tops his college classes, has asserted that he may one day disprove Einstein's Theory of Relativity.

Outside his rigorous university commitments, Barnett, who has Asperger's Syndrome, is also an entrepreneur and aspiring author.

The teen, who, with his family, runs a charity called Jacob's Place for Kids on the Spectrum, has used his story to raise awareness and dispel myths about autism.

"I'm not supposed to be here at all," he said last year during a TEDx Teen speech about 'forgetting what you know' in New York City. "You know, I was told that I wouldn't talk. There's probably a therapist watching who is freaking out right now."

Though he makes it all look so easy, his mother, Kristine Barnett, says that he has to work hard on a daily basis to handle his autism.

"He overcomes it every day. There are things he knows about himself that he regulates every day," his mother told the Indianapolis Star last month.

In April, Kristine Barnett's memoir about her family's experience with autism, 'The Spark: A Mother's Story of Nurturing Genius', was released.

"I hope it really inspires children to actually be doing something," Barnett told the Star of his mum's book and potential film. "[I hope it] encourages them to do what they like doing. I just hope it is inspirational."

(Source: Huffington Post)

What Do We Do?



What do you think this mother does? Do you think she works outside the home or not? What makes you think that?



Which of these men do you think would be most suitable to be a king of Israel? Why might you think that?

שִׁבּוּץ: The Joy of Singing

A Poem by Rebbe Pinchas of Koretz

Alone,
I cannot lift my voice in song.
But when you come near and sing with me,
Our prayers fuse and a new voice soars.
Our bond is beyond voice and voice.
Our bond is one of spirit and spirit.



Puzzle Pieces

By Lawrence Kushner

Each lifetime is the pieces of a jigsaw puzzle.
For some there are more pieces
For others, the puzzle is more difficult to assemble.

Some seem to be born with a nearly completed puzzle.
And so it goes.
Souls going this way and that
Trying to assemble the myriad parts.

But know this. No-one has within themselves
All the pieces to their puzzle.

Everyone carries with them at least one and probably
Many pieces to someone else's puzzle.
Sometimes they know it.
Sometimes they don't.

And when you present your piece
Which seems worthless to you,
To another, whether you know it or not,
Whether they know it or not,
You are a messenger of the Most High.

עַל אֶהְבֶּתְךָ

For Your Love

by Yehudah HaLevi (1071-1141)

**I raise my cup in love of you
Peace to you, Seventh Day!
Six days of work are like your slaves,
I work my way through them...
Because of my love for you,
Day of my Delight.**

שִׁבְת עֲמִידָה

אָבוֹת	גְּבוּרוֹת
עֲבוּדָה	הוֹדָאָה
קְדוּשַׁת ה'	שְׁלוֹם
Personal requests	National requests
קְבוּץ גְּלוּיוֹת הַשָּׁבֵת הַמְּשֻׁפָּט בְּרַכַּת הַמִּינִים עַל הַצְדִּיקִים בְּנֵי יְרוּשָׁלַיִם מְשִׁיחַ בֶּן דָּוִד שׁוֹמֵעַ תְּפִלָּה	דַּעַת תְּשׁוּבָה סְלִיחָה גְּאוּלָּה רְפוּאָה בְּרַכַּת הַשָּׁנִים

קְדוּשַׁת הַיּוֹם (מֵעֲרִיב)

אַתָּה קְדַשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי
לְשִׁמְךָ, תְּכִלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבִרְכָּתוֹ מִכָּל הַיָּמִים, וְקְדַשְׁתּוֹ מִכָּל
הַזְּמַנִּים, וְכֵן כָּתוּב בְּתוֹרָתְךָ:

You sanctified the seventh day for
Your name's sake, as the
culmination of the creation of
heaven and earth. Of all days, You
blessed it; of all seasons, You
sanctified it. And so it is written in
Your תּוֹרָה.

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם.
וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,
מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ
אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ
אֹתוֹ, כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ,
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

Then the heavens and the earth
were completed, and all their array.
With the seventh day, 'ה' completed
the work He had done. He ceased
on the seventh day from all the
work He had done. 'ה' blessed the
seventh day and declared it holy,
because on it He ceased from all His
work He had created to do.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה
בְּמִנוּחָתֵנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן
חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֵנוּ מִטוֹבָךָ,
וְשִׂמְחָנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שִׁבְתִּי קִדְּשֶׁךָ, וְיִנּוּחוּ
בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה
יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Our God and the God of our
ancestors, may You find favour in
our rest. Make us holy through Your
מִצְוֹת and grant us our share in
Your תּוֹרָה. Satisfy us with Your
goodness, grant us joy in Your
salvation and purify our hearts to
serve You in truth. In love and
favour, Lord our God, grant us as
our heritage Your holy שְׁבִיטָה, so
that Israel, who sanctify Your name,
may find rest on it. Blessed are you,
'ה, who sanctifies שְׁבִיטָה.

קְדוּשַׁת הַיּוֹם (שַׁחֲרִית)

יְשׁוּמַח מִשָּׁה בְּמִתְנַת חֶלְקוֹ, כִּי עֶבֶד
נֶאֱמָן קָרָאתָ לוֹ. כָּלִיל תִּפְאָרֶת
בְּרָאשׁוֹ נָתַתָּ (לוֹ), בְּעֶמְדוֹ לִפְנֵיךָ עַל
הַר סִינִי. וּשְׁנֵי לוחות אֲבָנִים הוֹרִיד
בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,
וְכֵן כָּתוּב בְּתוֹרָתְךָ:

יְשׁוּמַח rejoiced at the gift of his portion
when You called him 'faithful servant'.
A crown of glory You placed on his
head when he stood before You on
הַר סִינִי. He brought down in his
hands two tablets of stone on which
was engraved the observance of שַׁבָּת.
So it is written in Your תוֹרָה.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא
לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת
הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפֶשׁ.

The בְּנֵי יִשְׂרָאֵל must keep שַׁבָּת,
observing שַׁבָּת in every generation
as an everlasting covenant. It is a
sign between Me and בְּנֵי יִשְׂרָאֵל
for ever, for in six days ה' made the
heavens and the earth, but on the
seventh day He ceased work and
refreshed Himself.

וְלֹא נָתַתּוּ יְיָ אֱלֹהֵינוּ לְגוֹי הָאֲרָצוֹת,
וְלֹא הִנְחִלְתּוּ מַלְכֵנוּ לְעוֹבְדֵי פְסִילִים,
וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי
לְיִשְׂרָאֵל עֹמֵד נָתַתּוּ בְּאַהֲבָה, לְזֶרַע
יַעֲקֹב אֲשֶׁר בָּם בְּחֶרֶת. עִם מְקַדְּשֵׁי
שְׂבִיעִי, כָּלָם יִשְׁבְּעוּ וְיִתְעַנְּגוּ
מִטּוֹבָה, וּבִשְׂבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתָּו,
חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר
לְמַעֲשֵׂה בְּרָאשִׁית.

You, Lord our God, did not give it to the other nations of the world, nor did You, our King, give it as a heritage to those who worship idols. In its rest the uncircumcised do not dwell, for You gave it in love to **יִשְׂרָאֵל**, Your people, to the descendants of **יַעֲקֹב** whom You chose. May the people who sanctify the seventh day all find satisfaction and delight in Your goodness, for You favoured the seventh day and made it holy, calling it the most cherished of days, a remembrance of the act of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה
בְּמִנוּחָתֵנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן
חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֵנוּ מִטוֹבֶךָ,
וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שִׁבְתִּי קִדְּשֶׁךָ, וְיִנּוּחוּ
בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה
יְיָ, מִקְדֵּשׁ הַשִּׁבְתִּי.

Our God and the God of our ancestors, may You find favour in our rest. Make us holy through your מְצוֹת and grant us our share in Your תּוֹרָה. Satisfy us with Your goodness, grant us joy in Your salvation and purify our hearts to serve You in truth. In love and favour, Lord our God, grant us as our heritage Your holy שְׁבִיטָה, so that Israel, who sanctify Your name, may find rest on it. Blessed are You, 'ה, who sanctifies שְׁבִיטָה.

קְדוּשַׁת הַיּוֹם (מוֹסֵף)

תְּכַנֵּת שַׁבָּת, רְצִית קְרִבְנוּתֶיךָ, צוּיֶת
פְּרוּשִׁיָּה עִם סְדוּרֵי נְסֻכֶּיךָ. מְעַנְגִּיָּה לְעוֹלָם
כְּבוֹד יִנְחָלוּ, טוֹעֲמִיָּה חַיִּים זָכוּ, וְגַם
הָאוֹהֲבִים דְּבָרֶיךָ גְּדֻלָּה בַּחֲרוּ, אֲזִי מְסִינִי
נִצְטוּוּ עֲלֶיךָ. וַתִּצְוֵנוּ, יְיָ אֱלֹהֵינוּ, לְהַקְרִיב בָּךְ
קֶרֶבֶן מוֹסֵף שַׁבָּת כָּרְאוֹ. יְהִי רָצוֹן מִלִּפְנֶיךָ,
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה
לְאַרְצֶנוּ, וְתַטְעֵנוּ בְּגִבּוֹלֵנוּ, וְשָׁם נַעֲשֶׂה
לִפְנֶיךָ אֶת קְרִבְנוֹת חוֹבְוֹתֵינוּ, תְּמִידִים
כְּסֻדְרָם וּמוֹסָפִים כְּהַלְכָתָם. וְאֵת מוֹסֵף יוֹם
הַשַּׁבָּת הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לִפְנֶיךָ בְּאַהֲבָה,
כְּמִצּוֹת רְצוֹנָךְ, כְּמוֹ שֶׁכְּתוּבָה עֲלֵינוּ
בְּתוֹרָתְךָ, עַל יְדֵי מֹשֶׁה עֲבָדְךָ, מִפִּי כְּבוֹדְךָ,
כְּאֱמֹר:

You instituted שֶׁבֶּט, You favoured its offerings. You commanded its specific laws along with the order of its libations. Those who delight in it inherit eternal glory, those who relish it merit life and those who love its teachings have chosen greatness. Even before דִּינִי they were commanded about it. Then You, Lord our God, commanded us to offer on it the additional offering of שֶׁבֶּט in the proper way. May it be Your will, Lord our God and God of our ancestors, to lead us back in joy to our land and to plant us within our borders. There we will prepare for You our obligatory offerings: the regular daily offerings in their order, and the additional offerings according to their laws. And the additional offering of this שֶׁבֶּט day we will prepare and offer before You in love, in accord with Your will's commandment, as You wrote for us in Your תּוֹרָה through Your servant מֹשֶׁה, by Your own word, as it is said.

וּבַיּוֹם הַשַּׁבָּת, שְׁנֵי כְבָשִׁים בְּנֵי שָׁנָה
תְּמִימִם, וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְחָה
בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ. עֲלֵת שַׁבַּת
בְּשַׁבָּתוֹ, עַל עֲלֵת הַתְּמִיד וְנִסְכָּהּ.

On the שַׁבָּת day, make an offering of two lambs a year old, without blemish, together with two-tenths of an אֵיפָה of fine flour mixed with oil as a meal-offering and its appropriate libation. This is the burnt-offering for every שַׁבָּת, in addition to the regular burnt-offering and its libation.

יִשְׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת
וְקוֹרְאֵי עֲנֵג, עִם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ,
וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֲמִידַת
יָמִים אוֹתוֹ קָרָאתָ, זֵכֶר לַמַּעֲשֶׂה
בְּרֵאשִׁית.

Those who keep שַׁבָּת and call it a
delight shall rejoice in Your
kingship. The people who sanctify
the seventh day shall all be satisfied
and take delight in Your goodness,
for You favoured the seventh day
and declared it holy. You called it
'most desirable of days' in
remembrance of creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה
בְּמִנוּחָתֵנוּ, קִדְּשָׁנוּ בְּמִצּוֹתֶיךָ, וְתֵן
חֻלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֵנוּ מִטוֹבֶךָ,
וְשִׂמְחֵנוּ בִּישׁוּעָתֶךָ, וְטַהֵר לִבֵּנוּ
לְעִבְדֶּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שִׁבְתְּ קִדְּשֶׁךָ, וְיִנּוּחוּ
בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה
יְיָ, מְקַדֵּשׁ הַשִּׁבְתָּ.

Our God and the God of our
ancestors, may You find favour in
our rest. Make us holy through Your
מִצְוֹת and grant us our share in
Your תּוֹרָה. Satisfy us with Your
goodness, grant us joy in Your
salvation and purify our hearts to
serve You in truth. In love and
favour, Lord our God, grant us as
our heritage Your holy שְׁבִיטָה, so
that Israel, who sanctify Your name,
may find rest on it. Blessed are You,
'ה, who sanctifies שְׁבִיטָה.

What do you know about



קידוש?

Which senses do we use when we make **הַבְדֵּלָה**?

