

LEARNING OBJECTIVES

Prayer Reading Skills

- The prefix כִּ (“with”)
- The suffix יָ (“your”)
- The roots חִיָּה (“live”); רַחֲמִים (“compassion” or “mercy”)

Prayer Concepts

- Structure of the Amidah: the first three blessings and last three blessings are always the same
- Different versions of גְּבוּרָה: Reform, Reconstructionist, Conservative, and Orthodox
- God’s powers: create life, save life, sustain life, help those who have fallen, heal the sick, free the captive, take care of the souls of those who have died
- Our souls live on forever
- Ethical Echoes:
 - חֹלִים רוֹפֵא (“healing the sick”)
 - חֹלִים בְּקוֹר (“visiting the sick”)

BEYOND THE TEXTBOOK

The root חַסָּד (“kindness”)

ABOUT THE PRAYER

The blessing speaks of God’s powers to help us when we are in need. While God’s powers are many, this blessing speaks of God’s power to create, to save, and to sustain life. God also helps the falling, heals the sick, frees the captive, and takes care of the souls of those who have died.

INSTRUCTIONAL MATERIALS

Text pages 16–27

Word Cards 22–29

Worksheet 2

Family Education: “As a Family: My Hero” (at the back of this guide)

SET INDUCTION

Your Reflection

Bring a mirror to class. Ask what its purpose is. (*reflects our image; shows how we look*)

Discuss the meaning of the terms “reflection” and “image.” (*reflection is your exact physical likeness; image often indicates more than your reflection—image can indicate who you are: your values, the way you conduct yourself, the decisions you make*)

Call on students to describe people who have a positive image and those who have a negative image. What have these people done to create that image?

In God’s Image בְּצֶלֶם אֱלֹהִים

Jewish tradition teaches that each of us is made in God’s image—בְּצֶלֶם אֱלֹהִים. Our actions can reflect God’s characteristics of power, love, and loving-kindness.

The Prayer: גְּבוּרָה

In the גְּבוּרָה we read of God’s powers.

List the following four powers on the chalkboard:

- helps the falling
- heals the sick
- frees the captive
- keeps faith with (takes care of) the souls of those who have died

Divide the class into four groups. Assign one of God’s powers to each group. Ask students in each group to discuss the actions they can take that would reflect the image of God. Designate one student per group to record the group’s ideas; then, have each group share its ideas with the class. (*helps the falling: assist students struggling to achieve in school, in sports, with making friends; help those with disabilities; help those in need of food or clothing; heals the sick: call or visit sick friends and relatives; send get-well cards; contribute to funds seeking to find cures; frees the captive: write letters to seek political solutions; have a drive for supplies—such as school supplies, toys, food, and clothing—needed by those who are captive to poverty, war, oppression; keeps faith with the souls of those who have died: perform acts of loving-kindness in their memory; mourners recite the Kaddish; light a yahrzeit candle; plant a tree in Israel in their memory*)

גְבוּרוֹת

2

If you've ever seen a lightning storm, you've witnessed God's power in nature. And if you've watched the first leaves bloom on your favorite backyard tree after a long, cold winter, you've observed God's power to give and sustain life.

The second blessing of the Amidah is called גְבוּרוֹת ("powers"). In it, we praise God's awesome powers. These powers are evidence of God's greatness—the same greatness that gives us life and the strength to make the world a better place.

Practice reading the גְבוּרוֹת aloud.

- 1 אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי, (מַחְיָה) הַכֹּל־מֵתִים אַתָּה, רַב לְחַוְשֵׁי.
- 2 מִכִּלְכֵּל (רַחֲמִים) בְּחַסְדּוֹ, (מַחְיָה) הַכֹּל־מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ
- 3 נוֹסְלִים, וְרוֹפֵא חַיִּלִּים, וּמַתִּיר אֲסוּרִים, וּמְקִים אַמּוֹנָתוֹ לִישְׁנֵי עָקָר.
- 4 מִי קְמוּץ, בְּעַל גְבוּרוֹת, וּמִי דוֹמָה לָךְ, קַלֵּךְ מִמִּית (וּמַחְיָה)
- 5 וּמַצְמִיחַ יְשׁוּעָה?
- 6 וְנֶאֱמַן אַתָּה (לְחַיּוֹת) הַכֹּל־מֵתִים, בְּרוּךְ אַתָּה, יי.
- 7 (מַחְיָה) הַכֹּל־מֵתִים.

You are eternally mighty [powerful]. Adonai, You give life to ~~all~~ the dead, great is Your power to save.

With kindness You sustain the living, with great compassion [mercy] give life to ~~all~~ the dead. You help the falling, and heal the sick, and You free the captive, and keep faith with those who sleep in the dust.

Who is like You, God of Power, and who is comparable to You, Ruler who brings death and gives life and who is a source of salvation?

You are faithful to give life to ~~all~~ the dead. Blessed are You, Adonai, who gives life to ~~all~~ the dead.

16

INTO THE TEXT

Call on students to read the first paragraph of the introduction on page 16.

Ask them to describe the powers in nature that most impress or inspire them.

Call on students to read the second paragraph.

Ask them to describe times when they acted to make the world a better place for their parents, grandparents, siblings, friends, or even strangers.

Word Study

Direct students to the English translation of the prayer.

Note the parentheses around the words “powerful” and “mercy.” These indicate an alternate English translation for the Hebrew words גְבוּרָה (“mighty”—line 1) and רַחֲמִים (“compassion”—line 2).

Write the Hebrew and English phrases מְחִיָּה הַכֹּל (“You give life to all”) and מְחִיָּה מֵתִים (“You give life to the dead”) on the chalkboard. Explain that some synagogues use the first phrase while others use the second. Direct students to the four times the alternate choices הַכֹּל/מֵתִים appear in the Hebrew and in the English. Bring in your synagogue prayer book and show them which phrase appears there.

Note: Students will read more about these terms on page 17 in their text.

A First Reading

The English translation is divided into four sections.

Call on students to count off 1-2, 1-2, and so on, around the room to form reading partners. Direct Partner 1 to read each English section aloud and Partner 2 to read the corresponding Hebrew. When they have completed all four sections, the partners should switch so that Partner 2 reads the English and Partner 1 reads the corresponding Hebrew.

Corresponding sections: English section 1 (“You are eternally mighty [powerful] . . .”) corresponds to Hebrew line 1; English section 2 (“With kindness . . .”) corresponds to Hebrew lines 2–3; English section 3 (“Who is like You . . .”) corresponds to Hebrew lines 4–5; English section 4 (“You are faithful . . .”) corresponds to Hebrew lines 6–7.

You and Your

Direct students to find and circle the words “You” and “Your” each time they appear in the English translation.

Ask them why these words are written with a capital Y. (“You” and “Your” refer to God and we always capitalize God’s name; a capital letter indicates respect for God)

Ask them in what other ways we show respect for God’s name. (we do not use God’s name in vain; we do not throw away books with God’s name; we kiss the siddur when prayers are completed or if we drop it)

PRAYER DICTIONARY

Word Pass

Distribute Word Cards 22–29 among eight students.

Call out the following categories, one at a time, and have students holding a Word Card in that category stand and read it aloud in Hebrew and English:

- a “final letter”
- the letter ה
- one of the sound-alike letters, ך ם ן
- a “silent letter” (א, ע, or ה at the end of a word without a vowel)
- the letter *yud*
- a letter with a *dagesh*

Some of the words fit into more than one category, so play the game again with different students (e.g., the word מְחַיֶּה is in the category with the letter ה, sound-alike letters, and silent letters).

WHAT'S MISSING?

Display Word Cards 23, 26, 27, 29 in random order on the edge of the chalkboard or in a pocket chart. Have students complete the exercise by selecting their answers from the Word Cards on display.

PRAYER VARIATIONS

Read the complete explanation aloud with your students.

Practice reading the prayer in your synagogue prayer book.

PRAYER DICTIONARY	
אַתָּה you (are)	<p>WHAT'S MISSING! Fill in the missing word(s) in each Hebrew phrase.</p> <p>1. אַתָּה גָּבוֹר לְעוֹלָם. אֲדַנִּי You are eternally mighty (powerful). Adonai</p> <p>2. רַב לְחַוְשֵׁי־עַ great is your power to save</p> <p>3. מְכַלְכֵּל חַיִּים בְּחַסְדָּךְ with kindness you sustain life (the living)</p> <p>4. אֲנִי כְמוֹךְ, בַּעַל גְּבוּרֹת who is like you, God of Power</p> <p>PRAYER VARIATIONS</p> <p>Reform and Reconstructionist prayer books use the phrase <i>תְּחַיֶּה כָּל חַי וְכָל מֵת</i> and <i>תְּחַיֶּה בְּלִי חַי</i> ("gives life to everything") in the <i>שְׁמַיִם</i>. Conservative and Orthodox prayer books contain the words <i>תְּחַיֶּה הַמֵּתִים</i> ("revives the dead").</p> <p>The concept of "reviving the dead" is called <i>resurrection</i>. Belief in resurrection is the belief that, at some time in the future, all those who have died will be brought back to life by God.</p> <p>Some people interpret the phrase "reviving the dead" symbolically, and use it to refer to the cycle of nature. For example, plants that are dormant and animals that hibernate in the winter become active again in the spring.</p> <p>Whether or not they believe in resurrection, most Jews believe that the soul (<i>neshama</i>) lives on forever. The soul is a part of God in each of us.</p> <p>Which version of the <i>שְׁמַיִם</i> is found in your synagogue's prayer book?</p> <p>17</p>
גָּבוֹר mighty; powerful	
לְעוֹלָם eternally	
מְחַיֶּה give life	
לְחַוְשֵׁי־עַ to save	
חַיִּים life, the living	
בְּחַסְדָּךְ with compassion, mercy	
אֲנִי כְמוֹךְ who is like you?	

POWERFUL WORDS

Have students complete the exercise using the Prayer Dictionary for reference.

Call on students to read aloud all the choices in each row and then to read the correct answer.

Vocabulary Review

Have the students close their textbooks. Display Word Cards 22–29 on the edge of the chalkboard. Call out English meanings in random order and have individual students select and read the matching Hebrew Word Card.

Note: Refer to “General Word Card Techniques and Games” on page 6 of this guide for other ideas.

IT'S A MATCH!

Instruct students to complete the activity individually, then review it together.

POWERFUL WORDS
Circle the Hebrew word or phrase that means the same as the English.

who is like you?	מי כמוך	חסדים טובים	לעולם ועד
life, the living	אמת	זכרון	חיים
eternally	עליון	לעולם	ועל
mighty, powerful	גבור	גומל	מלך
you (are)	אחד	אתה	אבות
give life	מחיה	מגן	מושיע
with compassion, mercy	וכרצון	ברחמים	באהבה
to save	להושיע	ליציאת	להדליק

IT'S A MATCH!
Match the Hebrew word to its English meaning.

give life	גבור
life, the living	מחיה
eternally	חיים
mighty, powerful	לעולם

18

THEME OF גְבוּרוֹת

Read the introductory sentence to the class.

Call on six students to each read one of God's powers listed at the top of the page.

Read aloud the sentences that follow the list of God's powers.

Divide the students into discussion groups of two to four students each. Direct each group to choose three of God's powers and to discuss what we can do to emulate God. Encourage students to draw upon previous class discussions for their ideas. Have the group members write down one or more of their shared ideas in their textbooks. Then ask students to share their responses with the class.

Reading Skills

Refer students back to the prayer on page 16.

Unison Reading: Call on students to read the English lines that reflect God's powers, as listed on page 19. (first three English sentences: "You are eternally . . . sleep in the dust")

Call on the class to read the corresponding Hebrew lines in unison. (page 16, lines 1–3)

Phrase by Phrase: Have half the class read the same English lines, pausing at each comma or period. Have the other half of the class read the corresponding Hebrew phrases. When students read the phrases with the choice of הַכֹּל or מְתִים, have them use the word found in your synagogue's prayer book.

THEME OF גְבוּרוֹת

The גְבוּרוֹת praises God's power, or ability, to:

1. create life	4. help the falling
2. save life	5. heal the sick
3. sustain life	6. free the captive

Since we are created in God's image (בְּצַלְמֵ אֱלֹהִים), we have the ability to act in godly ways.

Choose 3 of God's powers from the list above, and give an example of what people can do to imitate God. Here is one example:

heal the sick—We can become doctors or nurses who work to cure illness and disease.

- _____
- _____
- _____



Holding a baby can fill us with the wonder of God's creations and all the possibilities that the future can bring.

19

Photo Op

Which of God's powers is represented by the birth of a baby? (creates or gives life)

WHERE ARE WE?

Let's put the גְבוּרוֹת in the context of a prayer service.

Every prayer service contains a version of the עֲמִידָה. The first three and the last three blessings of every עֲמִידָה are blessings of praise and are always the same. Only the middle בְּרָכוֹת change.

גְבוּרוֹת is the second blessing in the עֲמִידָה.

What is the name of the first blessing in the עֲמִידָה? Write your answer in Hebrew and in English.

Hebrew: אָבוֹת

English: fathers, ancestors

Do you recall the theme or subject of the first blessing in the עֲמִידָה? Write it here.

recognizes that we are descendants of Abraham, Isaac, and Jacob, Sarah, Rebecca, Leah, and Rachel



We feel God's presence in the world through acts of kindness and compassion. The Jewish communities of France donated this ambulance to the State of Israel to help heal the sick and save lives.

29

WHERE ARE WE?

Read the activity aloud to the students.

Direct their attention to the list of the seven blessings in the Shabbat morning Amidah that appears in the top right corner of the page, and to the arrow pointing to the second blessing, גְבוּרוֹת.

Ask them to read the names of the seven blessings in unison.

Siddur Geography

Enlarge and photocopy the list of seven blessings.

Cut the sheet into the names of the seven blessings and number them 1–7 on the back.

Place the names of the blessings on a bulletin board in random order. Call on individual students to arrange the blessings in the correct order either from top to bottom or right to left.

Students can correct a newly placed random arrangement each class session.

Photo Op

Direct students to the name printed across the top of the ambulance. (*Magen David Adom in France*)

Ask them to read the name next to the Jewish Star, either on the left in English or on the right in Hebrew. (*Magen David Adom in Israel*)

Ask them what the Hebrew phrase is for Jewish Star. (מָגֵן דָּוִד—*Shield of David*)

Explain that the word אָדוֹם means “red.”

Ask them to translate “Magen David Adom in Israel.” (*Red Shield of David in Israel*).

Explain that “Magen David Adom in Israel” is the name for Israel’s “Red Cross.”

PRAYER BUILDING BLOCKS

אתה גבור לעולם

“you are eternally mighty (powerful)”

Read and complete the Building Block together.


Have students read the first line in the blessing on page 16 in unison.

Then have them complete the exercises on page 21.

Computer Whiz

Ask students to describe the function of “spell check” on a computer. (*checks and corrects spelling errors*)

Introduce a variation of spell check—“reading check,” in which students check the reading of six other students who read lines 1–6 in turn. Alternatively, have partners check one another.



Prayer Building Blocks

אתה גבור לעולם “you are eternally mighty (powerful)”

אתה means “you.”

Whom are we addressing? God, Adonai

גבור means “mighty” or “powerful.”

Write the name of the blessing you are studying. גבורות

Can you see the connection between the word גבור and the name of the blessing?

Both words mean **mighty, powerful (powers)**

לעולם means “eternally” or “forever.”

לעולם ועד also means “eternally” or “forever.”

Draw a circle around the words לעולם or לעולם ועד wherever they appear below.

Practice reading the sentences aloud.

1. ולא גבוש לעולם ועד
2. קרויך ?? המברך לעולם ועד
3. דקר טוב וקיים לעולם ועד
4. שלום רב עלי ישראל אל עמך תשים לעולם
5. ביני ובין בני ישראל אל אות היא לעולם
6. אל די וקיים, תמיד ימלך עלינו לעולם ועד

21

מַחֲיָה “give life”

מַחֲיָה means “give life.”

The root of מַחֲיָה is חַיָּה.

The root חַיָּה tells us that “life” is part of a word’s meaning.

In each sentence below circle the word(s) with the root חַיָּה.
(Remember: Sometimes a root letter is missing from a word.)

Practice reading the sentences aloud.

1. עַם יִשְׂרָאֵל (חַי) עוֹד אֵבְיָנוּ (חַי)
2. כִּי הֵם (חַיִּינֵנו) וְאֶרֶץ יְמִינוּ.
3. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ. מֶלֶךְ הָעוֹלָם. אֲשֶׁר נִתְדַלָּט
תּוֹרַת אֱמֶת (חַי) עוֹלָם נָטַע בְּחוּבְנוּ.
4. דָּוִד מֶלֶךְ יִשְׂרָאֵל (חַי) וְקָם.
5. וְתַתֵּן לָנוּ (חַיִּים) אֲרָכִים. (חַיִּים) שֶׁל שְׁלוֹם. (חַיִּים) שֶׁל
טוֹבָה. (חַיִּים) שֶׁל בְּרָכָה.
6. וְתַמְלִיךְ מַלְכוּתָהּ (בְּחַיִּיכוֹן) וּבְחַיִּיכוֹן (בְּחַיִּי) וְכָל-בֵּית יִשְׂרָאֵל.

Look back at the גְּבוּרֹת blessing on page 16. Circle all the words with the root חַיָּה. How many words did you circle? 6

מִכְלָל חַיִּים בְּחֶסֶד

“with kindness you sustain the living”

חַיִּים means “living” or “life.”

Write the root of חַיִּים. חַיָּה חַיָּה חַיָּה

בְּחֶסֶד means “with kindness.”

כִּי means with.

חֶסֶד means kindness.

22

מִכְלָל חַיִּים בְּחֶסֶד “with kindness you sustain the living”

Call on students to read the Building Block phrase aloud.

Have them complete the activity independently and then review the answers together.

The Fruit of the Tree

Create a fruit tree with the root חֶסֶד (“kindness”).

Place a fruit on the tree with the word from the Building Block.
(בְּחֶסֶד)

Add words from אֲבוֹת, the first blessing of the Amidah, on page 4.
(חֶסֶדִים, חֶסֶדִי)

Extending the Concept

Challenge students to write words or phrases indicating acts of kindness. Add those fruit to the tree. (*give tzedakah; create peace; show friendship; feed the hungry; hold a clothing drive; volunteer in a service organization*)

מַחֲיָה “give life”

Read the first part of the Building Block together. Ask students if they or any family members have the Hebrew name חַיִּים (“life”). Remind them that sometimes a root letter does not appear in a word built on that root.

Reading Skill

Have students circle and read aloud the words built on the root חַיָּה in sentences 1–6.

Call on individual students to read each line. Direct the reader to pause before each circled word in the line. The class should then read the circled word aloud in unison. The reader can then continue reading.

The Fruit of the Tree

Start “planting an orchard” in your classroom. Create a “tree” with three roots from oaktag, poster board, or construction paper. On each of the roots of the tree, write one letter: חַיָּה. Write the word “life” on the trunk.

Let students choose the kind of fruit they would like to grow on their חַיָּה tree and cut out the shapes of the fruit. (*orange tree—orange paper; banana tree—yellow paper; apple tree—red or green paper*).

On each “fruit,” write a different Hebrew word that grows from the root חַיָּה. You might wish to have individual students write the words.

Begin with the Building Block word מַחֲיָה. Add the words students circled in sentences 1–6 and the words they circled in גְּבוּרֹת on page 16.

Each time new words built on this root are introduced, add them to the tree.

Each time a new root is introduced in the textbook, add a new fruit tree to the orchard. There will be eighteen fruit trees in all.

A Tasty Treat

Students might enjoy a treat of the fruit they have chosen for their orchard; for example, bring in oranges or apples.

Sing-Along

Line 1 on page 22 is a well-known Hebrew song. Sing the song together with the class.

"LIVELY" TIDBITS

Read this section aloud with your students.

Discuss responses to the question at the end of the section.

Encourage the class to make a tzedakah donation of \$18 to an organization of their choice.

"LIVELY" TIDBITS

- Did you ever see grownups clink glasses and toast each other with the word "לַחַיִּים?"—"To Life!?"
- Is there someone in your class wearing a חַיִּים necklace? We know that חַיִּים means "life."
- Did you know that each Hebrew letter also has a numerical value? There's even a system—called *gematria*—of interpreting a Hebrew word by adding up the value of its letters. For example, the letter ח has the value 8 and the letter י has the value 10. Together they add up to 18—and they spell the word חַיִּים! That's why we often give monetary gifts at Jewish celebrations in multiples of \$18.

Why do you think it is appropriate to give gifts in multiples of \$18?

It's as if we're saying, "I wish you a long and good life"; it's symbolic of our wishes for a long life.



People often give gifts in multiples of \$18 in celebration of weddings and other lifecycle events.

23

Photo Op

Review the symbolism of the number 18.

Ask why a gift in multiples of \$18 is especially appropriate as a wedding gift. (*the couple is beginning a new life together; we wish them a happy new life as a married couple; we hope they have a long life together*)

Talk about other life-cycle events that we might acknowledge with gifts in multiples of \$18. (*Baby: new life; long life; good life; Bar/Bat Mitzvah: beginning a new stage in life; new Jewish responsibilities in life; Confirmation: confirming a commitment to a Jewish life; Death and mourning: in memory of the life that was lived; a reminder of the good the person did in life*)

בְּרַחֲמִים רַבִּים "with great compassion"

בְּרַחֲמִים means "with compassion" or "with mercy."
 כִּי means with.
 רַחֲמִים means compassion, mercy

The root of בְּרַחֲמִים is רַחַמ.

The root רַחַמ tells us that "compassion" or "mercy" is part of a word's meaning.
 God is sometimes referred to as אֱלֹהֵי רַחֲמִים.
 Fill in the missing word in the English translation of that phrase.
 God full of compassion, mercy

Here are three other names by which God is known. Circle the root letters רַחַמ in each phrase.

אבֹּתֵינוּ	אֱלֹהֵינוּ	הַמְּשַׁלֵּם
Merciful Parent	Gracious and Compassionate God	The Merciful One

The Talmud tells us that if we expect compassion from God, we should show compassion to others. Describe one way you can show compassion to others.

24

בְּרַחֲמִים רַבִּים "with great compassion"

Have students read the Building Block phrase aloud.

Complete the first five lines of the Building Block with the students. Call on students to read in unison line 2 in the blessing on page 16, followed by its English meaning. ("With kindness . . .")

The Fruit of the Tree

Create a fruit tree with the root רַחַמ. Write "compassion" and "mercy" on the trunk. Write בְּרַחֲמִים on a fruit for the tree.

Read the remaining section of the page together. Add the four names for God to the fruit of the tree.

Ask students to complete the bottom of the page independently and to share their answers.

The Crown of a Good Name

Rabbi Shimon in Pirke Avot ("Sayings of the Fathers") 4:13 says, "There are three crowns: the crown of Torah (teaching and learning), the crown of priesthood (Temple service), and the crown of royalty (power). But the crown of a good name exceeds them all."

For Discussion

Discuss the choice of a crown metaphor. (a crown is a symbol of power and glory) Why is the crown of a good name more important than all the other crowns? (it reflects kind deeds you may have done, how others benefit because of you; being a mensch is more important than being learned or powerful)

How does performing acts of loving-kindness—גְּמִילוּת חֶסֶד—create a perfect "fit" for the crown of your good name? (your good deeds earn you the right to wear the crown)

Creating a Crown

Have the students cut out paper in the shape of a crown and write their names and שֵׁם טוֹב ("a good name") on it. Each time students perform an act of loving-kindness, they should add a Jewish Star to a point on their crowns and write the type of act they performed. Create a bulletin board with the crowns.

מי כמוך “who is like you?”

Read the Building Block together. After students complete the activity, have them read each circled word aloud before reading each line aloud.

CHALLENGE QUESTION

Have students read and then sing lines 2 and 3 in unison.

AN ETHICAL ECHO

Read “An Ethical Echo” together with students. Challenge them to locate and circle the Hebrew phrase meaning “and heals the sick” on page 16, line 3. (וְרוֹפֵא חוֹלִים)

Call on students to read the complete sentence. (line 2, last word through line 3)

THINK ABOUT THIS!

Read “Think About This!” together.

Discuss with students how we can cheer the sick.

An Act of Loving-Kindness

Have the class decide on a project to help those who are sick. (*volunteer to visit a local hospital; send cards to patients in a hospital ward; direct a fund-raising drive for money to be donated to a medical cause; direct a toy drive for a children’s ward*)

מי כמוך “who is like you?”

מי כמוך	means “who is like you.”
מי	means <u>who (is)</u> .
כמוך	means <u>like you</u> .
כמו	means “like.”
ך	at the end of a word means <u>you, your</u> .

Circle כמוך or כמורה in each line below. Then read each line.

- אין כמוך באלהים. אדני, ואין כמעשיך.
- מי כמורה באלהים, ו?
- מי כמורה נאדר בקדש.

CHALLENGE QUESTION:
Do you remember the prayer that begins on line 2 above? When did the children of Israel first sing these words?
when they crossed the Sea of Reeds from slavery in Egypt to freedom

An Ethical Echo
Just as our tradition teaches that God heals the sick (וְרוֹפֵא חוֹלִים), so also we can help a sick person feel better. For example, we can visit, a mitzvah known as בְּקוֹר חוֹלִים. Sharing time with someone who is ill can put that person in a happier mood. While doctors can help cure someone physically, the Bible teaches us—and modern science shows—that lifting the spirits of the ill can ease and speed their recovery.

Think About This!
Maybe the last time you were sick your best friend stopped by to tell you a joke, or your little sister made you a cute drawing. What else can you do to brighten the day of someone who is feeling poorly? What should you avoid doing or saying?

25

WHO'S YOUR HERO?

Display Word Card 23 (גִּבּוֹר). Ask students to read the word and give the English meaning. (“mighty,” “powerful”)

Tell students there is a third meaning for גִּבּוֹר—“hero.”

Read the introduction on page 26 with them.

Ask the students:

- who they consider to be heroes (*firefighters; soldiers; people who find joy in the world despite adversity such as a serious illness; people who work very hard to support their families*)
- if they personally know someone they would call a גִּבּוֹר—a “hero.”

Direct students to the first question.

Brainstorm a list of men and women from Jewish history whom they consider to be heroes. Write the names on the chalkboard with one or two phrases describing what the person did.

Have each student select the name of the person he or she wishes to salute and write about that person in response to question 1.

Direct students to the second question.

Allow students time to write about themselves in response to question 2. Encourage students to share their responses.

WHO'S YOUR HERO?

The word גִּבּוֹר means “mighty,” “powerful,” or “hero.” A hero is somebody who does something brave, like climbing Mt. Everest, or who helps make the world a better place, like a doctor who discovers the cure for a disease. You too can be a hero by doing something brave or by helping others.

1. Name a hero from Jewish history who acted bravely and helped the Jewish people. Describe what he or she did.

2. Describe something brave that you have done. Did it help to make your home, school, or even the world a better place? Explain your answer.



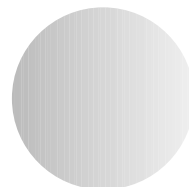
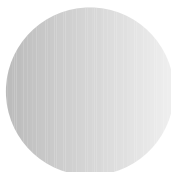
A hero isn't just someone who climbs mountains or saves lives. For example, Israeli Scouts such as these are heroes when they help feed those in need.

26

Photo Op

Read the photo caption aloud.

Ask students if anyone in the class belongs to a group, such as the scouts, that helps others. Encourage students to share their experiences.



FLUENT READING

Read the introductory paragraph aloud.

In ancient times, the family of Aaron, Moses' brother, served as the priests in Israel. They offered sacrifices to God in the Tabernacle when the Israelites wandered in the desert and in the Holy Temple after it was built by King Solomon in Jerusalem. Today, their descendants are still called "kohanim" ("priests"), but their role in Jewish life is strictly ceremonial.

Reading Rules

Double Sh'va

When a *sh'va* appears in the middle of a word under two adjacent letters (קִיִּי), the first *sh'va* is silent (קִיִּי) and the second *sh'va* is sounded (קִיִּי).

Ask students which word in the Priestly Blessing has a double *sh'va*. (line 1—יִשְׁמְרֶךָ)

Have the class read line 1 of the Priestly Blessing in unison. Then call on individual students to read line 1.

The Dagesh

When the final letter ך has a *dagesh* (ךְ), it has the sound "k" just like the letter כ.

The letter-vowel combination ךַּ has the sound "kah."

Ask students which word in the Priestly Blessing ends with ךַּ. (line 2—וַיְחַנְּךָ)

Have the class read the last two words in line 2 of the Priestly Blessing. Highlight the difference between ךַּ (אֱלֹהֶיךָ) and ךְ (וַיְחַנְּךָ).

Call on individual students to read the two words.

Have the class read lines 1–3 of the Priestly Blessing in unison. Call on individual students to read lines 1–3.

FLUENT READING

Some congregations include בְּרִכַּת כֹּהֲנִים ("the Priestly Blessing") as part of the Amidah. These words were recited by the כֹּהֲנִים (priests) who served in the ancient Temple about 2,000 years ago. The prayer asks God to bless us, to be gracious to us, and to give us peace.

Practice reading בְּרִכַּת כֹּהֲנִים below.


יְבָרְכֶךָ יְיָ וַיְשַׁמְרֶךָ.

יְאֹר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנְּךָ.

יְשָׂא יְיָ פָּנָיו אֵלֶיךָ וַיְשִׂם לְךָ שְׁלוֹם.

May God bless you and keep you.
May God's face shine upon you and be gracious to you.
May God's face be lifted to you and may God grant you peace.

Some parents bless their children with these words on Friday evenings when they are together at the Shabbat dinner table. Why do you think it is especially appropriate for parents to say these words to their children?


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WORKSHEET

Duplicate and hand out copies of the worksheet for Lesson 2 to review skills and concepts.

FAMILY EDUCATION

Duplicate and send home copies of "As a Family: My Hero" (at the back of this guide).

Name: _____

גְבוּרֹת

1. How many blessings are there in the Shabbat morning עֲמִידָה? _____

Unscramble the letters to spell the name of the first blessing: בּוֹאֵת _____

What is the English meaning of the name? _____

Unscramble the letters to spell the name of the second blessing: רוֹגְבוֹת _____

What is the English meaning of the name? _____

2. Write the English meaning next to each Hebrew word or phrase below.

_____	בְּקוֹר חוֹלִים	_____	רוֹפֵא חוֹלִים
_____	עֲמִידָה	_____	גְבוּר
_____	בְּרַכַּת פְּהֵגִים	_____	פְּהֵגִים

3. Connect the Hebrew root to the matching English.

_____	בְּרַכַּת פְּהֵגִים	_____	רוֹפֵא חוֹלִים
_____	עֲמִידָה	_____	גְבוּר
_____	בְּקוֹר חוֹלִים	_____	רוֹפֵא חוֹלִים
_____	פְּהֵגִים	_____	גְבוּר

4. Using your knowledge of roots, connect each Hebrew word or phrase below to its English meaning.

_____	תּוֹרַת חַיִּים
_____	גְּמִילוּת חֶסֶדִים
_____	הִרְחָמָן
_____	בְּרַכַּת הַמְּזוּן