

אֵין כְּמוֹהוּ אֲב הַרְחֵמִים

LEARNING OBJECTIVES

Prayer Reading Skills

- The prefixes כְּ (“among the” or “in the”); וְ (“and”)
- The suffix יָ (“you” or “your”)
- The roots מִלַּכ (“rule”); עָשָׂה (“do” or “make”); רַחֵם (“mercy” or “compassion”)
- The words כְּמוֹ (“like”); כְּמוֹ + יָ = כְּמוֹיָ (“like you”)
- God’s name is written אֲדֹנָי (Adonai)

Prayer Concepts

God:

- God is, was, and always will be.
- God is merciful and compassionate.
- We call God אֲב הַרְחֵמִים (“merciful parent”).
- We place our trust in God.

Torah:

- We thank God for the Torah.
- The Torah symbolizes our connection to our ancestors and descendants, and to God.

The Torah Service:

- The Torah service begins with a reference to God, not to the Torah.
- The Torah service has three main parts: taking the Torah from the Ark, reading the Torah, returning the Torah to the Ark.

BEYOND THE TEXTBOOK

- The double *sh’va*
- The *dagesh* that does not change the sound of a letter
- The final ך

ABOUT THE PRAYER

The Torah service begins with prayers praising God, not the Torah itself. Reading the Torah is central to the synagogue service.

INSTRUCTIONAL MATERIALS

Text pages 4–13

Word Cards 1–11

Worksheet 1

Family Education: “As a Family: The Beginning” (at the back of this guide)

SET INDUCTION

Introduce the Torah service with a class visit to the sanctuary. (Be sure to get permission first.) Have students gather around the *Aron Hakodesh*, the Holy Ark. Talk about the design of the Ark as well as the design and placement of the *ner tamid*, the Eternal Light above the Ark that symbolizes God’s eternal presence.

Open the Ark and examine the garments and ornaments that adorn the *sefer Torah*, the Torah scroll. These ritual items set the tone for the Torah service and the rituals that follow. Many of the items represent the clothing worn by the High Priest (Exodus 39:1–31).

Point out the following to the students:

- the *keter Torah*, silver crown of the Torah, or the *rimonim*, silver ornaments found atop the wooden rollers of the Torah scroll
- the *m’il*, mantle, which covers and protects the Torah scroll
- the *hoshen*, breastplate, placed over the mantle
- the *hagorah*, belt, which wraps around the Torah and holds the scroll in place
- the *yad*, “hand” or pointer, used to point to the words in the Torah during the reading

A Blessing

Teach the students the blessing we say when we study Torah.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעִסוֹק בְּדַבְרֵי תוֹרָה.

Praised are You, Adonai our God, Ruler of the universe, who has made us holy through mitzvot and commands us to engage in the study of Torah.

1

אין קמוף אב הרהמים

אין קמוף

How do you feel when your friend gives you the latest CD you've been wanting for your birthday? You're probably excited and say a big "thanks!" The Jewish people regard the Torah as a precious gift, one for which we say thank you to God each time we read it. We express this gratitude in two prayers said just before the Ark is opened and the Torah is removed for the Torah service.

The first of these two prayers, **אין קמוף**, proclaims God's uniqueness. In it, we praise God for the power and the kindness that are God's alone—as well as for the strength and peace with which God blesses us. This prayer also communicates our belief that only God could have given us the precious gift of the Torah. Later in this chapter, we will learn about the second prayer said before the Ark is opened—**אב הרהמים**.

Practice reading **אין קמוף** aloud.

1. אין קמוף באלהים, ה' ואין כמושקו. מלכותה מלכות
 2. כל עולמים וממשלתה בכל דור ודור.
 3. ה' מלך, ה' מלך, ה' ימלך לעולם ועד. ה' עז לעמו יתן.
 4. ה' יברך את עמו בשלום.

There is none like You, Adonai, among the gods (other people worship), and there are no deeds like Yours. Your sovereignty is an eternal sovereignty, and Your reign is from generation to generation.

Adonai is Ruler, Adonai ruled, Adonai will rule forever and ever. May Adonai give strength to our people, may Adonai bless our people with peace.

INTO THE TEXT

Call on students to read aloud the first paragraph introducing the lesson.

Ask students how we can show our appreciation for a gift. (*by saying thank you, writing a note, calling, using the gift*)

Have students read the second paragraph of the introduction aloud.

As a Family

You may wish to send home a copy of “As a Family: The Beginning” with each student, at this time.

Into the Prayer

- Call on students to read the Hebrew prayer aloud.
- Write the word **ומממשלתה** (line 2) on the chalkboard as follows: **וּמְמַשְׁלֵתָּהּ**.
- Call on students to read each word-part and then the whole word. Point out that when there is a double *sh'va* (**לְתָּהּ**), the first *sh'va* is silent and the letter over it is blended with the letter-vowel combination that precedes it (**שְׁלָ**). The second *sh'va* is sounded (**תָּהּ**).
- Call on students to read each word that has a final **ך**.
- Ask students to read the word(s):
 - built on the root **מלכ**, “rule.” (**מְמַשְׁלֵתָּהּ, מְמַלְכָּהּ, מְמַלְכָּהּ, מְמַלְכָּהּ, יְמַלְכֶּהָ**)
 - built on the root **ברכ**, “bless.” (**יְבָרְכֶהָ**) meaning “with peace.” (**בְּשָׁלוֹם**)

PRAYER DICTIONARY

Note: The English meaning is on the back of each Word Card.

Display Word Cards 2–5.

Call on students to read each word and its English meaning. Ask:

- What suffix appears on Word Cards 2–5 (ך) and what does it mean? (“you” or “yours,” singular)
- Distribute Word Cards 2–5 to four students. Call on the four students in turn to read their assigned Word Card, but have them stop before the final ך. The class should read the suffix in unison. (For example, Word Card 2: Student—כָּמוֹךְ; Class—ך.)
- Repeat the activity with four different students until everyone has a turn.

ALL YOURS

Have students complete the activity using the Prayer Dictionary to assist them.

Check their answers or have them check each other’s answers.

Photo Op

Note: “Photo Op” offers the teacher and students the opportunity to broaden class discussions using photographs that appear throughout the text.

Direct the students to the photograph in the middle of page 5. Read the caption aloud.

Ask: What makes a gift precious? (*the giver and the receiver have a special relationship; it’s something the receiver has always wanted; the gift is made or chosen with love and care; it’s rare*)

PAST, PRESENT, FUTURE

Display Word Cards 6–8.

Call on students to read each word in unison. Repeat, each time displaying the words at a faster pace for fun and fluency. Review the English meaning of each word.

Have students complete the activity independently and then review as a class.

PRAYER DICTIONARY

אין
(there is) none

כמוך
like you

(כ)אמצעיך
(like) your deeds

מלכותך
your sovereignty

(ו)ממשלתך
and your reign


קלך
(is) ruler

קלך
ruled

יבילך
will rule

ALL YOURS
Many words in the אין כמוך prayer end in the suffix ך. Connect each word below to its English meaning.

(like) your deeds	כמוך
and your reign	(כ)אמצעיך
like you	מלכותך
your sovereignty	(ו)ממשלתך



Can you describe the most precious gift you’ve ever received?

PAST, PRESENT, FUTURE
Each word next to מלך below is built on the root מלכ (“rule”). Next to each line, write whether it is the past, present, or future tense.

future	יבילך	״
past	קלך	״
present	קלך	״

5

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: מ, ל, כ. Write the word “rule” on the trunk.

Let students choose the kind of fruit they would like to grow on their מלכ 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 מלכ.

Begin with the Prayer Dictionary words on page 5. (מלכותך, מְלִיךָ, מְלִיךָ, יבילך)

Challenge students to find, read, and add another word built on the root מלכ from page 4, line 1. (מלכותך) Each time students learn new words built on this root, add them to the tree. Each time a new root is introduced in the text, add a new fruit tree to the orchard. **Note:** Make the fruits removable to play reading games.

15

LESSON 1

TORAH SERVICE

What do you like about going to the movies with your friends? Maybe it's the popcorn. Or maybe it's getting seats together and talking until the lights go out. Or maybe you can't wait to see the coming attractions. But the part we all look forward to the most—the highlight of our experience—is seeing the movie itself! In the same way, the Torah service is the highlight of all the prayers in our synagogue service, many of which come from the Torah (for example, *שְׁמַע*, *וְאֵתְּנָהּ*, and *וְיִצְטַדֵּק*).

The Torah is the first part of the Hebrew Bible. In it we read the stories of our ancestors. But the Torah is far more than a textbook like the one you study in history class. Not only does it tell the story of our ancestors, it also symbolizes our connection to them and to God. In the thousands of years since we received the Torah, the Jewish people have been reading it over and over again, passing down its teachings from generation to generation.

Most congregations read a portion of the Torah on Shabbat morning and on certain Jewish holidays. Others read from the Torah on Friday evenings. In some congregations, a portion of the Torah is read on Mondays and Thursdays, too. The Torah service itself has three main parts: taking the Torah out of the Ark, reading the Torah, and returning the Torah to the Ark. Each part of the Torah service has its own blessings and ceremonies.



Parents and children can work together to better understand the teachings of our tradition.

4

TORAH SERVICE

The Five Books of Moses

Write the English and Hebrew names of the books of the *Humash* on the chalkboard in right-to-left order.

דְּבָרִים	בְּמִדְבָּר	וִיקְרָא	שְׁמוֹת	בְּרֵאשִׁית
Deuteronomy	Numbers	Leviticus	Exodus	Genesis

Call on students to chant the English names of the books in order.

Then ask them to chant the Hebrew names. Challenge individual students to recite all five Hebrew names by heart.

Call out the Hebrew name of a book. Have the students respond by saying the matching English name. Repeat the activity by giving the English name.

Have individual students read page 6 aloud.

Ask: Why is the Torah service the highlight of the synagogue service? (*the Torah is the source of the mitzvot; the Torah tells the story of our ancestors; it symbolizes our connection to previous generations and to God; it is part of our heritage*)

Call on students to write the three main parts of the Torah service on the chalkboard.

Photo Op

Direct the students to the photograph on page 6. Read the caption aloud.

Jewish tradition teaches that adults are responsible for passing the teachings of the Torah on to the next generation, the children. How can adults fulfill this obligation? (*send children to religious school; study at home together; read and discuss the Torah portion of the week; celebrate Jewish holidays and life-cycle events together*)

PRAYER BUILDING BLOCKS

The Prayer Building Blocks feature recurs throughout the text. It highlights specific words and phrases from the lesson's prayer. It often focuses on roots, prefixes, and suffixes to help students understand the meaning of prayer words.

אֵין כְּמוֹךָ בְּאֱלֹהִים

“there is none like you among the gods (other people worship)”

Read the Building Block with the students.

Part 1: כְּמוֹךָ = כְּמוֹ + ךָּ

Ask students for English contractions.
(do + not=don't)

Part 2: אֱלֹהִים (“gods”)

Explain that the word אֱלֹהִים is one of many Hebrew names for God. It can also mean “gods.”

Call on a student to read the paragraph in the middle of page 7 (“The word ‘gods’ has...”).

Part 3: Chant the Sh'ma with the students. Allow a few minutes for students to write the English meaning of the Sh'ma in the text.

DID YOU NOTICE?

Read the statement and question aloud.

Form *hevruta* discussion groups of two or three students each. Allow each *hevruta* time to discuss possible responses to the question. Direct the students to write their responses on the lines provided. Call on the groups to share their responses.

Note: The term *hevruta* is built on the Hebrew word *haver* (“friend” or “colleague”).

Prayer Building Blocks

אֵין כְּמוֹךָ בְּאֱלֹהִים “there is none like you among the gods (other people worship)”

אֵין means “(there is) none.”
כְּמוֹךָ is made up of two parts:
כְּמוֹ means “like.”
ךָ is a suffix meaning “you” or “your.”

Sometimes, when you add a suffix to a word, it changes the word’s letters or vowels (כְּמוֹךָ = כְּמוֹ + ךָּ).

בְּאֱלֹהִים means “among the gods.”
בְּ is a prefix meaning “among the” or “in the.”
אֱלֹהִים means “gods.”

The word “gods” has a small “g” because it refers to pagan gods that people worshipped in ancient times. We write the name of our God with a capital “G” because there is only One God.
The Sh'ma expresses this belief:
שְׁמַע יִשְׂרָאֵל יְהוָה יְהוָה.
Write the English meaning of the Sh'ma below.
Hear O Israel: Adonai is our God, Adonai is One.

DID YOU NOTICE?
The Torah service begins with a reference to God, not to the Torah itself. Why do you think the Torah service praises God first?
The Torah was given to us by God.
We acknowledge God before all else.

7

ואין כַּמְעֻשֵׂיךָ "and there are no deeds like yours"

אין, we know, means "there is" none."

The prefix וְ means and.

כַּמְעֻשֵׂיךָ means "like your deeds."

We have just learned that the word כָּמוֹ means "like."

כְּ, the shorter form of the word כָּמוֹ, also means "like."

מְעֻשֵׂיךָ means "your deeds."

עֲשָׂה is built on the root עִשָּׂה.

[Note: Sometimes a root letter doesn't appear in a Hebrew word.]

עֲשָׂה tells us that "do" or "make" is part of a word's meaning.

The suffix יָ means "you" or "your."

Circle the root letters in each word below.

עֲשָׂה עֲשֵׂה עֲשִׂה עֲשִׂי

Now circle the words built on the root עִשָּׂה in the prayer below.

עֲשָׂה שְׁלוֹם בְּמִדְוָרֵינוּ, וְדַא עֲשָׂה שְׁלוֹם עָלֵינוּ.
וְעַל כְּלִי-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

How many words did you circle? 2

Do you recognize the prayer? Write its name here: עֲשָׂה שְׁלוֹם

What does עֲשָׂה שְׁלוֹם mean? (God who) makes peace

ואין כַּמְעֻשֵׂיךָ

“and there are no deeds like yours”

Read the Building Block with the students.

כַּמְעֻשֵׂיךָ means “like your deeds.”

Direct students to page 4, lines 1–2, in their texts.

Read the first sentence in unison with students.

(ואין...כַּמְעֻשֵׂיךָ)

Then read the second sentence in unison with students. (מִלְכוּתְךָ...דֹר וְדֹר)

A Partnership

Have students count off 1–2, 1–2, around the room to form reading partnerships.

Have Partner 1 read page 4, sentence 1. Partner 2 reads sentence 2. Then have partners reverse roles.

Teach students to sing the two sentences using your synagogue’s melody.

Review the English meaning of these sentences. (There is...generation to generation)

A New Root

Direct students back to page 8.

Continue in the middle of the page: כַּמְעֻשֵׂיךָ means “your deeds.”

Read the four words built on the root עֲשָׂה.

Read the prayer that concludes the Building Block, Oseh Shalom.

Teach the students to sing the prayer using your synagogue’s melody.

The Fruit of the Tree

Create a fruit tree with the root עֲשָׂה. Write “do” and “make” on the trunk. Write כַּמְעֻשֵׂיךָ on a fruit for the tree.

Add fruit to the tree using words built on the root עֲשָׂה.

Write the name of the prayer, עֲשָׂה שְׁלוֹם, on a fruit and add it to the tree.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ
לְעוֹלָם וָעֶד

“Adonai is ruler, Adonai ruled, Adonai will rule forever and ever”

Read the Building Block with the students.

Call on students to read aloud each circled word in the activity. (See page 14 of this Teacher’s Edition.)

(מְלֻכּוֹתָהּ, מְלֻכּוֹת, מֶלֶךְ, מֶלֶךְ, יִמְלֹךְ)

A Partnership

Have students pair off in the same reading partnerships they formed previously.

Have the partners read lines 3 and 4 on page 4, the same way they did before.

Teach students to sing the lines using your synagogue’s melody.

Review the English meaning of these sentences.
(Adonai is Ruler...with peace)

Call on the students to read and then sing page 4, lines 1–4.

FROM THE SOURCES

Call on students to read each biblical verse aloud.

Direct their attention to the citations.

Ask: Which selection is from the Torah?
(Exodus 15:18)

In which section of the Bible do we find Psalms?
(בְּתוֹרָה—Writings)

Reading Citations

Write the citations on the chalkboard: Psalm 10:16; Psalm 96:10; Exodus 15:18.

Explain that the first number is the chapter number. The second number is the verse number. Call on individual students to name each citation in the following way: Book of Psalms, Chapter 10, Verse 16, and so on for each one.

יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד
"Adonai is ruler, Adonai ruled,
Adonai will rule forever and ever"

The word מֶלֶךְ means "ruler" or "is ruler."
Read these words: מֶלֶךְ מֶלֶךְ יִמְלֹךְ

Each word is built on the root מִלַּכ ("rule").
Reread the prayer on page 4 and circle all the words built on the root מִלַּכ.

How many words did you circle? 5

FROM THE SOURCES

The prayer phrase יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד is a compilation of verses from different parts of the Bible.
Read each biblical verse below and circle the phrase that appears in אֵין קְמוּדָה.
(Remember: God's name can be written as יְיָ or יְהוָה.)

Psalm 10:16 יְהוָה מֶלֶךְ עוֹלָם וָעֶד
אֲבָרוּ עַיִם סֹאֲרָעוּ:

Psalm 96:10 אֲמַרוּ בְּנֵי יְהוָה מֶלֶךְ
אֵי תִקְוֶן הַכֹּל בְּלִיתֻקֹּס
יְיָ עוֹלָם בְּיִשְׁרָאֵל:

Exodus 15:18 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד

There is no single verse in the Bible that says God is, was, and will always be Ruler, yet the prayer expresses all these ideas in one sentence. Why do you think the prayer combines all these thoughts?

God is eternal, without beginning and without end.

Hevruta

Have students form study groups to respond to the question at the bottom of the page. Call on the groups to share their responses.

אב הַרְחָמִים



Where do you trust most? You count on your mom or dad for lots of things—like helping you with your homework, cheering for you at your music recital, taking care of you when you're sick. You rely on your swim coach to teach you how to dive safely. And you depend on your best friend for everything from standing by you when you have a tough problem to telling you that your new outfit looks awesome!

The Jewish people put their trust in God so always be there for them. אב הַרְחָמִים, the second prayer recited as the Ark is opened for the Torah service, praises God for God's complete goodness and mercy, and asks God to protect Jerusalem.

Practice reading אב הַרְחָמִים aloud.

1. אב הַרְחָמִים, הִיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן;
2. תִּבְנֶה חֻמוֹת יְרוּשָׁלַיִם.
3. כִּי בָךְ לִבִּי בִטְחוֹנִי, מֶלֶךְ אֱלֹהֵי רַם וְנֹשָׂא,
4. אֲדוֹן עִירֵי שָׁלֵמַיִם.

Merciful Parent, favor Zion with Your goodness;
rebuild the walls of Jerusalem
For in You alone do we trust, sovereign God, high and exalted,
our God, our King.

10

INTRODUCING אב הַרְחָמִים

Have students read aloud the introduction on page 10.

Ask them for examples of people they trust in their own lives.

Into the Prayer

Reading Rule: The *dagesh* is the dot in the middle of a letter. Sometimes the dot changes the sound of a letter (כּכּ, פּפּ, בּבּ); sometimes it does not (ל, נ, מ).

Call on students to read each word in the prayer with a *dagesh* that does *not* change the sound of the letter. (צִיּוֹן, תִּבְנֶה, וְנֹשָׂא)

Then have them read the phrases in which those words appear.

Reading Practice

Choose two students. The first student should read the English meaning of the prayer aloud, pausing at each comma, semicolon, and period.

The second student should read each corresponding Hebrew phrase. (example: “merciful parent”—אב הַרְחָמִים)

Repeat the activity with different pairs of students.

Call on individual students to read the complete prayer.

PRAYER DICTIONARY

Display Word Cards 9–11. Call on students to read each word aloud. Review the English meaning of each.

WHAT'S MISSING?

Direct students to complete the phrases by choosing the correct Word Card. Have students cover the Prayer Dictionary while working on the exercise. They can then uncover it and check their own answers.

Photo Op

Direct students to the photograph in the middle of the page. Read the caption aloud.

Ask students to share occasions when they put their trust in someone and the person proved to be trustworthy. Now ask them to share times when they themselves proved to be trustworthy. Try to limit the discussion to positive examples.

MERCIFUL PARENT

Read this section aloud with the students.

Ask: What does it mean to be “compassionate”? Have a dictionary handy so students can look up the meaning of the word. (*sympathetic; showing concern*)

Explain that there are many Hebrew names for God. Each name symbolizes a different aspect of our relationship with God. Children, too, sometimes refer to their parents with different terms in different contexts.

The Fruit of the Tree

Create a fruit tree with the roots רַחֲמִים.

Write “mercy” and “compassion” on the trunk.

Create three fruits, one for each name for God built on the root רַחֲמִים, and add it to the tree.

PRAYER DICTIONARY

רחמים
merciful, the merciful

ירושלים
Jerusalem

בטחנו
we trust[ed]

WHAT'S MISSING?

Complete each prayer phrase with the missing word.

אב רַחֲמִים
merciful parent

תְּבַנֶּה חוֹמֹת יְרוּשָׁלַיִם
rebuild the walls of Jerusalem

כִּי בְךָ לִבְדֹּכָנוּ
for in you alone do we trust



When you're wrestling playfully with your brother, he trusts you not to hurt him.

MERCIFUL PARENT

In this prayer we call God אב רַחֲמִים ("merciful parent"). The root of רַחֲמִים is רַחַם ("mercy" or "compassion"). God is sometimes referred to by three other names, all expressing the idea that God is compassionate. The names are:

God full of mercy אֵל מְלֵא רַחֲמִים
the merciful one אֵל רַחֲמָנִים
compassionate and gracious God אֵל יְרַחֵם וְיִרְחַם

Circle the root letters רַחַם in each of God's names above.

11

FROM THE SOURCES
 אֱלֹהִים asks God to favor Zion (Jerusalem) with goodness and to rebuild it. These words are taken from Psalm 51, which was written 2,500 years ago, just after the destruction of the First Temple in 586 B.C.E. Below is an excerpt from Psalm 51. Underline the words that appear in:

יִי נִבְחַי אֱלֹהִים רַחֵם נַשְׁכְּנָה
 לִבִּי נִשְׁפָּר וְרוּחַ
 אֱלֹהִים לֹא חֲבָנָה:
 הִיטִיבָה בְּרַחוּמֶיךָ אֶת־יְמִינִי
 חֲבָנָה הַיּוֹמָה יְרוּשָׁלַם:

WHOM DO YOU TRUST?
 The prayer ends with the statement that we put our trust in God:
 כִּי כָךְ לִבִּי בְטָחוּנִי

Think of somebody you trust. On the lines below, describe an incident or the character traits that make that person trustworthy.

12

FROM THE SOURCES

Read the first paragraph aloud.

Note: Zion, צִיּוֹן, is also used to refer to all of Israel—אֶרֶץ צִיּוֹן.

Have students read the selection from Psalm 51 and follow the directions.

Chapter and Verse

Ask: Which two verses from Psalm 51 did you read? (verses 19 and 20)

Which verse is included in אֱבַב הַרְחִימֵי?
 (verse 20)

Call on students to read Psalm 51, Verse 20 aloud.

Vocabulary Review

Ask students which words in Psalm 51, Verse 20 mean:

- Zion. (צִיּוֹן)
- Jerusalem. (יְרוּשָׁלַם)

What is the English meaning of verse 20?

Hint: Students should look on page 10 in their texts. (favor Zion with Your goodness; rebuild the walls of Jerusalem)

WHOM DO YOU TRUST?

Read the activity aloud.

Allow students time to consider their responses. Review their answers together.

FLUENT READING

Display an Israeli flag in class.

Talk about the design of the flag. The two blue stripes represent the blue stripes of a *tallit*. The Jewish Star, *Magen David* (“Shield of David”), is a symbol of the Jewish people. Some say King David had this star on his shield when he went into battle.

Read the introduction on page 13 aloud.

Explain that *Hatikvah* means “The Hope.”

Have students draw a *Magen David* above the word *הַתְּקוּוּהָ* each time a form of the word appears in the anthem. (“our hope”—*הַתְּקוּוּוּהָ*; “the hope”—*הַתְּקוּוּהָ*)

Read the English translation of the anthem. Ask:

- What hope is expressed in the anthem? (*that we return to our land as a free people*)
- Do you think this hope has been fulfilled? (*yes: we have a Jewish state in Israel; no: the Jewish people are still not at peace in the land, not free to live without fear*)

Read *Hatikvah* in unison with the students.

Call on individual students to take turns reading.

Stand and face the Israeli flag. Teach the students to sing *Hatikvah*.

Art Project

Have students make an Israeli flag using blue and white art materials (crayons, paints, tissue paper, felt). Duplicate *Hatikvah* and have them paste it on the back of their flags.

FLUENT READING

Below is the unofficial anthem of the State of Israel—*הַתְּקוּוּהָ*. Based on a poem written in 1878 by Naffali Herz Imber, it expresses the hope that the Jewish people would someday return from exile to live in their homeland—*אֶרֶץ יִשְׂרָאֵל*.

Practice reading *הַתְּקוּוּהָ*.

Circle *צִיּוֹן* and *יְרוּשָׁלַיִם* each time they appear. How many words did you circle? **3**

כָּל עוֹד בְּלִבְּךָ פְּנוּיָה
נֶפֶשׁ יְהוּדֵי הוֹמְיָה
וּלְפָאֲתֵי מִדְּרָה קְדִימָה
עֵין לְצִיּוֹן צוֹפְיָה.

עוֹד לֹא אָבְרָה תְּקוּוּתִי
הַתְּקוּהָ בַּח שְׁנוֹת אֲלֻפִים
לְהִיזוֹת עִם הַפְּשִׁי בְּאֶרְצֵנוּ
אֶרֶץ צִיּוֹן יְרוּשָׁלַיִם

Written the heart
a Jewish spirit is still alive
and the eyes look outward
toward Zion.

Our hope is not lost,
the hope of two thousand years
to be a free nation in our land,
in the land of Zion and Jerusalem.

13

WORKSHEET

Duplicate and hand out copies of the worksheet for Lesson 1 to review skills and concepts.

FAMILY EDUCATION

Duplicate and send home copies of “As a Family: The Beginning” (at the back of this guide) if you did not already do so.

Name: _____

אֵין כְּמוֹךְ \ אֵב הַרְחָמִים

1. Complete the prayer sentence below by filling in the Hebrew words in the order in which they appear in the prayer. יְמִלְךָ מְלִךְ מְלִךְ

יְיָ, יְיָ, יְיָ לְעוֹלָם וָעֶד.

Adonai is Ruler, Adonai ruled, Adonai will rule forever and ever.

What is the root of the three Hebrew words you wrote? _____

2. Write the root of each Hebrew word on the first line below it. (Note: Sometimes a root letter doesn't appear in a word.) Then write the English equivalent of the root on the second line.

מַלְכוּת	הַרְחָמִים	כְּמַעֲשֵׂיךָ	רַחוּם	מַלְכוּתְךָ	עֲשֵׂה
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

3. Add the suffix ךְּ to complete each word.

כְּמוֹ _____ קִדְשׁ _____ וּמַמְשֵׁלֶתָּ _____ שֵׁמֶ _____

What does the suffix ךְּ mean? _____

4. Read the following line from אֵב הַרְחָמִים, then answer the questions that follow.

אֵב הַרְחָמִים, הֵיטִיבָה בְּרִצּוֹנְךָ אֶת־צִיּוֹן; תִּבְנֶה חוֹמוֹת יְרוּשָׁלָּיִם.

Which Hebrew word means “father” or “parent”? _____

Write the word for “Jerusalem.” _____

Which word is another name for Jerusalem? _____

5. The Torah service has three main parts. Fill in the missing parts on the blank lines below.

1. _____

2. _____

3. Returning the Torah to the Ark