**Hebrew in Harmony Goals**

**Overarching Hebrew in Harmony Goals**

Students will:

1. Engage with prayer intellectually, emotionally, and spiritually
2. Experience prayer through multiple modalities (music, movement, art, digital learning, and mindfulness)
3. Find meaning in praying as a community
4. Learn prayer Hebrew skills

**Specific Pedagogic Goals**

Upon completion of each module, students will:

1. Be familiar with 3–5 musical versions of the prayer.
2. Be able to fluently recite and/or chant the prayer.
3. Know the theme and key concepts in the prayer including background/where the prayer comes from.
4. Understand a few key Hebrew words in the prayer to help them draw meaning.
5. Know where the prayer appears in the service or home observance.
6. Identify Jewish values associated with the prayer.
7. Be able to engage in the movements/choreography associated with the prayer.
8. Feel a personal connection to the prayer.

**Goals for Each Prayer Module)**

***Specific Concepts, Skills, and Content***

| **Prayer Module** | **Enduring Understandings** | **Hebrew** | **Jewish Values** | **Music Selections** | **Music Skills, Analysis** | **Unique Digital Features** | **Other** |
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| Aleinu | * עָלֵינוּ expresses the idea that the Jewish people is unique in some ways, yet we also know that we are the same as other peoples in other ways. * We celebrate what makes us different as Jews. * עָלֵינוּ envisions a world where we are all united. From Jewish tradition, we learn that it is our responsibility to work toward that future. | * Key words:   עָלֵינוּ, הַכֹּל, בְּרֵאשִׁית, וַ-, אֲנַחְנוּ, כּוֹרְעִים, מֶלֶךְ, מֶלֶךְ מַלְכֵי הַמְּלָכִים, אֵין, אֱלֹהִים, אֶחָד   * Root letters: מלכ * Modern Hebrew:   עַל, קֶשֶׁת, כְּמוֹ, כְּ- | בְּצֶלֶם אֱלֹהִים*—*  All people are created in the image of God;  תִּקּוּן עוֹלָם – Repairing the world | * עָלֵינוּ recorded by Chava Mirel and Josh Niehaus * עָלֵינוּ recorded by Cantor Katie Oringel * “The Only One” by Moshav | How we connect personally to different melodies, instruments, harmonies, tempos, and lyrics | * Video about the choreography of עָלֵינוּ * Video about how we are created בְּצֶלֶם אֱלֹהִים * Video of Noah Aronson teaching עָלֵינוּ melody * Video of Beth Hamon’s “Aleinu” | * עָלֵינוּ first appeared in the Rosh Hashanah service * עָלֵינוּ is a particularistic prayer, some prayers are universal * Choreography of the prayer, bowing * עָלֵינוּ uses the poetic technique called parallelism |
| Ashrei, Modeh/Modah Ani | * The Hebrew word “happy” appears three times in the two introductory lines of the אַשְׁרֵי, expressing the idea that we are happy living in God’s sovereignty. * The אַשְׁרֵי is an alphabetical acrostic, with the opening letter of each line almost entirely following the order of the Hebrew alphabet. * Each day, when we say מוֹדֶה/מוֹדָה אֲנִי, we recognize our great fortune of waking up to a new day filled with possibility. | * Key words:   אַשְׁרֵי, יְהַלְלוּךָ, הָעָם, שֶׁכָּכָה, לוֹ, תְּהִלָּה, מוֹדֶה, מוֹדָה, אֲנִי, מֶלֶךְ, נִשְׁמָתִי   * Root letters: הלל * Modern Hebrew:   בַּיִת, טוֹב, בֹּקֶר,  בֹּקֶר טוֹב, בֹּקֶר אוֹר,  לַיְלָה טוֹב | שָׂמֵחַ בְּחֶלְקוֹ – Being happy with one’s portion | * Versions of אַשְׁרֵי recorded by Rabbi Shefa Gold and Peri Smilow * אַשְׁרֵי recorded by Cantor Katie Oringel * “Modeh Ani” by Nefesh Mountain | How elements of a song can reflect happiness  Ways music (tempo, rhythm, instruments, etc.) can change our feelings | * Video about אַשְׁרֵי as an alphabetical acrostic * Video about being thankful for what we have * Video of Noah Aronson teaching אַשְׁרֵי melody * Video of Nefesh Mountain’s “Modeh Ani” | * Psalm 145 forms the main part of אַשְׁרֵי   Lines from three other psalms are included at the beginning and end   * The literary device in which the first lines and last lines of a work are similar is called *inclusio* (“envelope”) |
| Avot V’imahot | * The Amidah is a series of blessings—praising, making requests of, and thanking God—at the heart of every worship service. It is so important that the ancient rabbis sometimes called it The Prayer. * אָבוֹת וְאִמָּהוֹת expresses the belief that because of our ancestors’ goodness—their “merit”—God will love and protect us too. We stand on the shoulders of those who came before us. * Like our ancestors, we each can have our own relationship with God. * Like our ancestors, we can do *chasadim tovim*, acts of loving-kindness. | * Key words:   אָבוֹת, אֲבוֹתֵינוּ, אֱלֹהֵי, אַבְרָהָם, יִצְחָק, יַעֲקֹב, אִמָּהוֹת, אִמּוֹתֵינוּ, שָׂרָה, רִבְקָה, לֵאָה, רָחֵל, הַגָּדוֹל, הַגִּבּוֹר, וְהַנּוֹרָא, עֶלְיוֹן,  חֲסָדִים טוֹבִים, עוֹזֵר, וּמוֹשִׁיעַ, וּמָגֵן | חֲסָדִים טוֹבִים  *—*Doing acts of loving kindness | * “Adonai S’fatai Tiftach” by Cantor Natalie Young * אָבוֹת וְאִמָּהוֹת chanted by Cantor Joshua Breitzer * “Elohecha” by Eliana Light | Ways music (tempo, number of voices, lyrics, etc.) can change our feelings about prayer | * Video about our biblical ancestors * Video about why the blessing says “God of” before each ancestor’s name * Video of Noah Aronson teaching אָבוֹת וְאִמָּהוֹת melody | * Choreography of the prayer, bowing * Praying with כַּוָּנָה – intention * Placement of blessing in the עֲמִידָה |
| Bar’chu | * The בָּרְכוּ calls us to be present and helps us get ready to pray. * We try to pray with כַּוָּנָה**—“**intention,” being present in the moment—in order to have a meaningful prayer experience. * Praying in a community—a מִנְיָן—is central to Jewish prayer. * Some prayers are traditionally said in a מִנְיָן—a group of ten or more people who are at least of bar or bat mitzvah age. * Art, including visual art and music, can help us find a new understanding of prayer. | * Key words:   בָּרְכוּ, יְיָ, הַמְבֹרָךְ, בָּרוּךְ, לְעוֹלָם וָעֶד   * Root letters: ברכ * Modern Hebrew:   בָּרוּךְ הַבָּא,  בְּרוּכָה הַבָּאָה, בְּרוּכִים הַבָּאִים, בְּרוּכוֹת הַבָּאוֹת | הַכְנָסַת אוֹרְחִים  *—*Welcoming guests | * “Am I Awake? Barechu” by Noah Aronson * “Bar’chu”by Ben Siegel | Ways music (tempo, harmony, lyrics, etc.) can change our feelings about prayer | * Video about how to get ready to pray * Video about how to bow during the בָּרְכוּ * Video of Noah Aronson singing “Am I Awake? Barechu” then teaching the בָּרְכוּ melody | * Choreography of the prayer, bowing * The blessing before a Torah reading begins with בָּרְכוּ |
| Birchot Hahaftarah, Eitz Chayim Hi | * The Haftarah blessings highlight the vision of the prophets: pointing out the truth, calling for righteous behavior, and expressing the hope for a better future. * In Judaism, some days, like Shabbat and holidays, are separate from other days; they are holy and have special meaning and rituals associated with them. * The blessings after the Haftarah reading reflect the holiness of the occasion on which we read Haftarah—Shabbat and other holidays. * The Torah is called a “tree of life”—it connects us to our roots, gives us strength, and sustains us. | * Key words:   נְבִיאִים, בְדִבְרֵיהֶם, אֱמֶת, תּוֹרָה, משֶׁה, יִשְׂרָאֵל, נְבִיאֵי, צֶדֶק, אוֹמֵר, עֹשֶׂה, מְדַבֵּר, מְקַיֵּם   * Root letters: דבר * Modern Hebrew:   עַל, קֶשֶׁת, כְּמוֹ, כְּ- | הִדּוּר מִצְוָה – Glorifying the mitzvah | * The blessing before the הַפְטָרָה recorded by Cantor Katie Oringel * “Etz Chaim Hi” by Blue Fringe * “Home” by Joe Buchanan | Reading and chanting the blessing before the Haftarah with trope  Ways music helps us understand a prayer | * Video about the prophets * Video about the Torah as a tree of life * Video of Noah Aronson teaching בִּרְכוֹת הַהַפְטָרָה melody * Video of Noah Aronson teaching עֵץ חַיִּים הִיא melody | * Haftarah portions come from the Prophets, many are from Isaiah, Jeremiah, and Ezekiel * Our prayers may change according to the time of day, week, and year |
| Birchot HaTorah, Mi Shebeirach Lacholim, V’zot HaTorah | * It is such a high honor to say the blessing before and after the reading from the Torah that it is called having an “aliyah,” going up to the Torah. * During the Torah service, we say blessings for members of the community. One of these blessings, לַחוֹלִים מִי שֶׁבֵּרַךְ, is for those who are the ill. It is a moment to direct our prayers to those who need healing of body and soul. * The Torah belongs to each of us personally—as when we are called up to read from it—and to the entire community—as when we hold up the Torah for the congregation to see. | * Key words:   מֶלֶךְ, (הָ)עוֹלָם, נָתַן, נוֹתֵן, (הַ)תּוֹרָה, אֱמֶת, וְזֹאת הַתּוֹרָה, משֶׁה, לִפְנֵי, בְּנֵי יִשְׂרָאֵל,  עַל־פִּי, בְּיַד   * Root letters: ברכ * Other words:   עֲלִיָּה, מִי ,הוּא, הִיא, פֹּה, הַגְבָּהָה, מַגְבִּיהַּ, מַגְבִּיהָה, גְּלִילָה, גּוֹלֵל, גּוֹלֶלֶת, עֲצֵי חַיִּים | בִּקּוּר חוֹלִים  –Visiting the sick | * Torah blessings chanted by Cantor Katie Oringel * Susan Colin’s version of   מִי שֶׁבֵּרַךְ   * “Prayer for Healing” by Todd Herzog * “Here I Am” by Rabbi David Paskin | Ways music (tempo, instruments, volume, etc.) affect our feelings about a prayer | * Video about beng called up to the Torah * Video about why we say מִי שֶׁבֵּרַךְ לַחוֹלִים * Videos of Noah Aronson teaching the blessings before and after the Torah reading, andוְזֹאת הַתּוֹרָה * Video of Todd Herzog’s “Prayer for Healing” | * Choreography of Torah service * The words   מִי שֶׁבֵּרַךְ introduce several prayers that we recite publicly for a variety of different people; for example, for the well-being of someone who gets an aliyah |
| Birchot Shalom (Shalom Rav, Sim Shalom, Oseh Shalom) | * The wish for peace is so central to our tradition that it appears throughout our prayer service. * The Hebrew word for peace is built on the root שׁלמ. Words built on this root have to do with wholeness or completeness. * When we fulfill the mitzvah of רְדִיפַת שָׁלוֹם, the “pursuit of peace,” we can be partners with God in bringing peace to the world. | * Key words:   עֹשֶׂה, שָׁלוֹם, יַעֲשֶׂה, עָלֵינוּ, וְעַל, כָּל,, שִׂים, טוֹבָה, וּבְרָכָה, חֶסֶד, וְרַחֲמִים, כֻּלָּנוּ כְּאֶחָד, תּוֹרַת חַיִּים, וְאַהֲבַת חֶסֶד, רָב, יִשְׂרָאֵל, עַמְּךָ, ְטוֹב, בְּעֵינֶיךָ, לְבָרֵךְ, בִּשְׁלוֹמֶךָ, הַמְבָרֵךְ   * Root letters: שׁלמ * Modern Hebrew:   מַה שְׁלוֹמְךָ?,  מַה שְׁלוֹמֵךְ?,  שְׁלוֹמִי טוֹב, תּוֹדָה, טוֹב מְאֹד! | רְדִיפַת שָׁלוֹם – Pursuing Peace | * “Oseh Shalom” by Nava Tehila * “Sim Shalom” by Julie Silver * “Shalom Rav” by Kol B’Seder | Relationship of tempo, rhythm, and instruments to our feelings about a prayer | * Video about שְׁלוֹם בַּיִת, peace in the home * Video about רְדִיפַת שָׁלוֹם, pursuing peace * Video of Noah Aronson teaching בִּרְכוֹת שָׁלוֹם melodies | * Choreography of the prayer, taking steps and bowing * Placement of blessing in the עֲמִידָה |
| B’rachot | * Blessings are a part of daily Jewish life. * Blessings help us recognize and appreciate what we have. * Blessings and ritual objects help us connect to Jewish history and the Jewish people. * Blessings help us find the sacred in our day, week, and year. | * Key words:   בָּרוּךְ, אַתָּה, יְיָ, אֱלֹהֵינוּ, מֶלֶךְ, הָעוֹלָם   * Root letters: ברכ * Modern Hebrew:   תּוֹדָה, לֶחֶם, אֲדָמָה, עֵץ | בְּרָכוֹת  Blessings:  בִּרְכוֹת הַנֶּהֱנִין  Blessings of enjoyment;  בְּרָכוֹת שֶׁל תּוֹדָה  Blessings of thanks;  בְּרָכוֹת שֶׁל מִצְוָה  Blessings of Mitzvah | * “100 Blessings” by Emily Aronoff Teck (“Miss Emily”) * “Shehecheyanu” by Svika Pick * “Shekacha Lo B’olamo” by Alan Goodis * “Around the Shabbos Table” by Eliana Light | How repetition of words or a nigun ̶ a wordless melody ̶ can change our feelings about prayer | Video about שֶׁהֶחֱיָנוּ | * The שֶׁהֶחֱיָנוּ and holiday blessings * Tradition to recite 100 בְּרָכוֹת daily * There are 2 blessing formulas: a 6-word formula for everyday blessings and a 10-word formula for blessings of Mitzvah |
| Ein Keloheinu, Adon Olam | * As an acrostic, אֵין כֵּאלֹהֵינוּ contains a hidden word—אָמֵן—formed by the first letter of each of the first three phrases of the prayer. This poetic technique adds to the beauty and meaning of the prayer. * אֲדוֹן עוֹלָם portrays God first as abstract, transcendent and impersonal, then as personal, immanent, and concrete. * Our beliefs, ideas about and relationship to God will likely change over the course of our lives. | * Key words:   אֵין, כּ-, כ-, אֱלֹהֵינוּ, אֲדוֹנֵינוּ, מַלְכֵּנוּ, מוֹשִׁיעֵנוּ, מִי, נוֹדֶה, ל-, בָּרוּךְ, אַתָּה, אֲדוֹן, עוֹלָם, וְ-, לִי, יְיָ, לֹא, אִירָא   * Root letters: מלכ, ברכ * Modern Hebrew:   הוּא, אַתְּ, יֵשׁ, לִי, לְךָ, לָךְ, פִּיצָה, הַמְבּוּרְגֶּר, טֶלֶפוֹן, -ִי, אֵל, כּוֹס, מֶלֶךְ | הִדּוּר מִצְוָה  –Beautifying the mitzvah | * אֵין כֵּאלֹהֵינוּ sung by Cantor Azi Schwartz * “Adon Olam” by Samantha Trattner * “Adon Olam” by Saul Kaye | Ways music (rhythm, instruments, volume, etc.) makes us feel  How אֲדוֹן עוֹלָם combines rhythm and rhyme | * Video aboutהִדּוּר מִצְוָה, beautifying a mitzvah * Video about different interpretations of God—transcendent and personal * Videos of Noah Aronson teaching אֵין כֵּאלֹהֵינוּ and אֲדוֹן עוֹלָם melodies | * We recognize God as: God, Sovereign, Ruler, and Savior * Some congregations add a line in   אֵין כֵּאלֹהֵינוּ that refers to ancient sacrifices   * Art: microcraphy |
| G’vurot | * We can be God’s partners in bringing God’s powers described in גְּבוּרוֹת—life-giving, healing, and sustaining—to the world. * The mitzvah of בִּקּוּר חוֹלִים (visiting the sick) is one way we can be God’s partners. * Each of us can be a hero (to ourselves, our community, and our world) by emulating God’s actions described in גְּבוּרוֹת. | * Key words:   גִּבּוּר, מְחַיֵּה, חַיִּים, בְּחֶסֶד, בְּרַחֲמִים   * Root letters: חיה רפא, * Modern Hebrew:   רוֹפֵא, רוֹפְאָה, מִרְפָּאָה, רְפוּאָה, שְׁלֵמָה, לְחַיִּים | בִּקּוּר חוֹלִים – Visiting the sick | * “G’vurot” by Cantor Joshua Breitzer * “G’vurot Nigun” by Rabbi Jonah Rank * “Gibor” by Naomi Less | How repetition of words or a nigun ̶ often a wordless melody ̶ can change our feelings about prayer  Relationship of tempo, rhythm, and instruments to our feelings about a prayer | * Video about being God’s partners in caring for the sick and looking after those in need * Video about the mitzvah of בִּקּוּר חוֹלִים * Video of Noah Aronson teaching the גְּבוּרוֹת melody | * Placement of blessing in the עֲמִידָה * Some prayer books include מְחַיֵּה מֵתִים, some include מְחַיֵּה כָּל חַי and some include מְחַיֵּה הַכֹּל |
| Havdalah | * הַבְדָּלָה separates Shabbat from the rest of the week, the sacred from the everyday. * The ritual objects we use in Jewish life have religious and personal meaning. * Our actions can help change the world for the better, bringing a time of peace. * Music can be interpreted like text—as midrash. | * Key words:   הַבְדָּלָה, בְשָׂמִים, קֹדֶשׁ, חוֹל, אוֹר, חשֶׁךְ   * Modern Hebrew:   שָׁבוּעַ טוֹב, עַיִן, אַף, אֹזֶן ,פֶּה ,יָד | תִּקּוּן עוֹלָם – Repairing the world | * “Havdalah” by Rick Recht * “Havdalah” by Sue Horowitz * “אֵלִיָּהוּ הַנָּבִיא” recorded by Cantor Lisa Levine | Movement helps us express the feeling of a prayer  Ways tempo and instrumentation can impact our feelings about a prayer | Video about the הַבְדָּלָה objects. | * The song אֵלִיָּהוּ הַנָּבִיא * Opposites in הַבְדָּלָה, e.g., אוֹר, חשֶׁךְ * All five senses heighten the הַבְדָּלָה experience |
| Hotza’at HaTorah | * The Torah service is like a reenactment of the giving of the Ten Commandments to the Israelites at Sinai. * We can use the wisdom of the Torah to make the world a better place. * Our tradition teaches that the Torah was given to the Jewish people as a group, and belongs to us collectively and individually. | * Key words:   אֵין, כָּמוֹךָ, מֶלֶךְ, לְךָ, צִיּוֹן, יְרוּשָׁלַיִם, יִשְׂרָאֵל, שָׁמַיִם, אֶרֶץ, בַּ-,בָּ, בַ, בָ-, וְ-, וּ   * Root letters: מלכ * Modern Hebrew:   אֵין לְךָ, אֵין לָךְ, פִּיצָה, שׁוֹקוֹלָד, אָבוֹקָדוֹ, הַמְבּוּרְגֶּר, צִיּוֹנוּת | שָׁלוֹם  *—*Peace | * “I Remember You” by Rabbi Joe Black * כִּי מִצִּיּוֹן sung by Cantor Katie Oringel * “Ki Mitziyon” by Sammy Rosenbaum | Ways music (tempo, instruments, volume, etc.) makes us feel | * Video about what the Torah means to the Jewish people * Video about Torah service as a reenactment of the giving of Ten Commandments * Video of Noah Aronson teaching אֵין כָּמוֹךָ, אַב הָרַחֲמִים, כִּי מִצִּיּוֹן, שְׁמַע, לְךָ יְיָ melodies | * Key components and prayers of the Torah service * Choreography of taking the Torah out of the Ark |
| Kaddish | * The קַדִּישׁ is best known as a prayer of mourning, recited by those who have lost a loved one. Reciting it aloud, surrounded by family, friends, and a caring community, can provide comfort to a mourner. * There are other kinds of קַדִּישׁ, with almost the same words. In addition to the Mourner’s קַדִּישׁ, other versions separate parts of the prayer service and honor our teachers. * Chanting the repetitive and rhythmic words of praise in the קַדִּישׁ is like saying a mantra, which can help us rise to a higher spiritual level. | * Key words:   יִתְגַּדַּל, וְיִתְקַדַּשׁ, וְיִשְׁתַּבַּח, וְיִתְפָּאַר, וְיִתְנַשֵּׂא, וְיִתְהַדָּר, וְיִתְעַלֶּה, שִׁירָתָא   * Modern and other Hebrew:   שָׁלוֹם, עוֹלָם, מְבֹרָךְ, בָּרוּךְ, קָרוֹב, בְּרָכוֹת, הַשִּׁירִים, דַּף, דַּף בַּיִת, נָשִׂיא, מַגְדֶּלֶת,  פְּרִי הָדָר, מִקְדָּשׁ, מְכוֹנִית פְּאֵר, עֲלִיָּה, שִׁירָה, שֶׁבַח | נִחוּם אֲבֵלִים  –Comforting mourners | * “Stars” by Max Kasler * “Kaddish L’Chayim” by Josh Goldberg and David Leanse * “Kaddish” by Rabbi Andrew Hahn * “Kaddish Poem” by Rabbi Zoë Klein * “Yitbarach Chant” by Eliana Light | Ways music (rhythm, tempo, etc.) makes us feel  Exploration of Kirtan, an Eastern musical style  The beat of a mantra and how it can help quiet our minds so we are better able to connect with the spiritual | * Video about how the קַדִּישׁ is a way for the community to support mourners * Video about how most of the קַדִּישׁ is written in Aramaic * Video of Noah Aronson teaching the קַדִּישׁ * Video interview with Rabbi Andrew Hahn about his “Kirtan Kaddish” | * The קַדִּישׁ is written in Aramaic * There are five different forms of the קַדִּישׁ * Choreography of the קַדִּישׁ |
| K’dushah | * Human beings can be holy, like God. * In the קְדֻשָּׁה we repeat the words and actions of God’s angels described by the prophets. * Certain places are holy; we can show respect by acting in holy ways when we are in those places. * We say the קְדֻשָּׁה in a minyan, a prayer community. * By doing good in the world, we can make the world better for the next generation, לְדוֹר וָדוֹר. | * Key words:   נְקַדֵּשׁ, שִׁמְךָ, כַּכָּתוּב, נְבִיאֶךָ, גָּדְלֶךָ, לְדוֹר וָדוֹר   * Root letters: קדשׁ * Modern Hebrew:   מַה שִׁמְךָ?,  מַה שְׁמֵךְ?, שְׁמִי | לְדוֹר וָדוֹר – From generation to generation  שֵׁם טוֹב – A good name | * “Be Holy, Hear the Whisper” by Ellen Allard * “קְדֻשָּׁה” recorded by Cantor Joshua Breitzer * “L’dor Vador” by Josh Nelson | Ways voice and instrumentation convey the feeling of prayer  How we can feel a connection to chanting | * Video about the meaning of words built on the root קדֹש * Video about making the world better for the next generation, לְדוֹר וָדוֹר * Video of Noah Aronson teaching the קְדֹֻשָּה | * Choreography of the prayer, rising on toes and bowing * Placement of blessing in the עֲמִידָה * Some congregations call themselves a קְהִלָּה, a *community* rather than a *congregation*, *temple*, or *synagogue* |
| Kiddush | * קִדּוּשׁ helps us mark Shabbat as holy time. * We can emulate God on Shabbat by resting. * There are two versions of the Ten Commandments in the Torah. The passage that begins with זָכוֹר —“remember” Shabbat—reminds us of Creation; the passage that begins with שָׁמוֹר —“observe” Shabbat—reminds us of the Exodus. | * Key words:   מֶלֶךְ, הָעוֹלָם, הַגָּפֶן, בְרֵאשִׁית, יוֹם, מִצְרָיִם, שָׁמוֹר, זָכוֹר, קֹדֶשׁ   * Root letters:   קדשׁ, זכר, שׁבת | שַׁבָּת is holy | * “Kiddush” by Louis Lewandowski, recorded by Cantor Lisa Levine * “Vayechulu” by Israel Goldfarb, recorded by Cantor Lisa Levine | Relationship of tempo, rhythm, and key to our feelings about a prayer | * Video of candle lighting and the קִדּוּשׁ * Video about how קִדּוּשׁ is like a time machine | חֲתִימָה , the blessing signature |
| L’chah Dodi | * By welcoming Shabbat with theלְכָה דוֹדִי song, we express our excitement that Shabbat is beginning. * In לְכָה דוֹדִי, we compare Shabbat to a bride. We sing לְכָה דוֹדִי with joy and love, like a loving spouse greeting a bride. * When we feel content with who we are and what we have, we are embracing the value of שָׂמֵחַ בְּחֶלְקוֹ (“being happy with one’s portion”). | * Key words:   לְכָה, כַּלָּה, שָׁמוֹר, זָכוֹר, בּוֹאִי   * Root letters: קבל, שׂמח * Modern Hebrew: חָתָן | שָׂמֵחַ בְּחֶלְקוֹ – Being happy with one’s portion | * “L’cha Dodi” by Elana Arian * “Lincoln’s Nigun” by Joey Weisenberg * “L’cha Dodi” by Six13 | How repetition of words or a *nigun*— often a wordless melody—can change our feelings about prayer  Relationship of tempo, harmony, and instruments to our feelings about a prayer | * Video about Shabbat, the bride * Video about the meaning of שָׁמוֹר וְזָכוֹר * Video of Noah Aronson teaching a לְכָה דוֹדִי melody | * Experiencing “laughter yoga” * לְכָה דוֹדִי is a *piyut*, poem recited during prayer |
| Ma’ariv Aravim and Yotzer Or | * Praying can be comforting, helping us in difficult times. * מַעֲרִיב עֲרָבִים prayer is an example of a prayer of comfort. * Every day brings us new opportunities; יוֹצֵר אוֹר expresses our gratitude for this gift. * Prayers help us recognize the diversity and beauty of nature and can open our eyes to the wonder of Creation. | * Key words:   מַעֲרִיב עֲרָבִים, הַכּוֹכָבִים, וָלָיְלָה, חַי, יִמְלֹךְ, מֶלֶךְ, אוֹר, וּבוֹרֵא, חֹשֶךְ, יָדֶיךָ   * Root letters: ערב * Modern Hebrew:   עֶרֶב טוֹב, בֹּקֶר טוֹב,  בֹּקֶר אוֹר, לַיְלָה טוֹב, צָהֳרַיִם טוֹבִים, שַׁבַּת שָׁלוֹם, שָׁבוּעַ טוֹב, חַג שָׂמֵחַ | Being God’s partners | * “Roll into Dark” by Noam Katz * “Yotzer Or” by Kol B’Seder * “Mah Rabu” by Josh Warshawsky | Ways voice and instrumentation convey the feeling of a prayer | * Video about *nusach*, the Jewish system of melodies * Video about appreciating the beauty of Creation | The Jewish day begins at sunset |
| Mah Nishtanah | * Stories and knowledge spring from questions. * מַה נִּשְׁתַּנָּה helps us relive the transition from slavery to freedom. * We are part of a collective history in which we see ourselves as having left Egypt. | * Key words:   מַה, נִּשְׁתַּנָּה, הַלַּיְלָה, הַזֶּה   * Related words:   מַגִּיד, הַגָּדָה,  וְהִגַּדְתָּ לְבִנְךָ | Fight injustice; fight slavery | * “Mah Nishtana” by Elana Jagoda * “Now We Are Free (Avadim Hayinu)” by Dan Nichols and Eighteen * “B’chol Dor Vador” by Cindy Paley and Ann Brown | Ways tempo and instrumentation change our feelings about a prayer  Why we sometimes want to move to music | Videos about  מַה נִּשְׁתַּנָּה | The Four Children  The importance of questions |
| Mi Chamocha | * When we sing מִי כָמֹכָה, we celebrate with the Israelites after the Exodus from Egypt. We are singing *their* song and celebrating *our* freedom. * מִי כָמֹכָה praises God as redeemer of Israel. When we act as God’s partners in helping to free others, we fulfill the מִצְוָה of פִּדְיוֹן שְׁבוּיִים. * Using different tunes and interpretations and finding new meaning help make a prayer a “new song,” שִׁירָה חֲדָשָׁה, every time we say it. We can make it *our* own song when we give it our own interpretation. | * Key words:   מִי כָמֹכָה, בָּאֵלִם, בַּקֹּדֶשׁ, תְהִלֹּת, פֶלֶא   * Root letters:   קדשׁ, פלא, גאל   * Modern Hebrew:   נִפְלָא, נִפְלָאוֹת | פִּדְיוֹן שְׁבוּיִים – Freeing others | * “Mi Chamocha” by Joshua Nelson (“The Prince of Kosher Gospel”) * “Mi Chamocha” by Noah Aronson * “Mi Chamocha” by Sheldon Low * “Mi Chamocha” by Sam Glaser | Differences between singing words of praise and saying words of praise  Musical midrash: how artists offer musical interpretations of prayers through their choice of instrumentation, tempo, lyrics, languages, etc. | * Video about miracles in everyday life * Video of Noah Aronson teaching a מִי כָמֹכָה melody | * Place of מִי כָמֹכָה in the service * In the Torah text, the words of מִי כָמֹכָה look like a wall of bricks |
| Shalom Aleichem | * שָׁלוֹם עֲלֵיכֶם, traditionally sung at the Shabbat dinner table and often in the synagogue, reminds us to bring שָׁלוֹם into our homes on Friday night. * God has many different names, each reflecting a different attribute from our tradition. * שָׁלוֹם is a way to greet each other with peace. | * Key words:   שָׁלוֹם, עֲלֵיכֶם, מַלְאֲכֵי, עֶלְיוֹן,  מֶלֶךְ מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא, בּוֹאֲכֶם, בָּרְכוּנִי, צֵאתְכֶם   * Root letters: קדשׁ * Modern Hebrew:   בּוֹאֲכֶם לְשָׁלוֹם, צֵאתְכֶם לְשָׁלוֹם | שְׁלוֹם-בַּיִת  *—*Peace in the home;  הַכְנָסַת אוֹרְחִים  *—*Welcoming guests | * “Shalom Aleichem” by Noah Aronson * “Shalom Aleichem” by Israel Goldfarb, recorded by Cantor Lisa Levine * “Shalom Aleichem (Peace to You)” by Eliana Light | Comparing different versions ofשָׁלוֹם עֲלֵיכֶם (tempo, harmony, rhythm) | Video about welcoming guests  (הַכְנָסַת אוֹרְחִים) | Talmudic legend about angels on Friday night  God has many names, because everyone experiences God differently |
| Sh’ma | * The שְׁמַע defines us as the Jewish people. * Our tradition teaches that God shows us love through the mitzvot in the Torah. * We are all connected. | * Key words:   שְׁמַע, יִשְׂרָאֵל, יְיָ, אֱלֹהֵינוּ, אֶחָד   * Root letters: אהב * Modern Hebrew: Numbers אַחַת...עֶשֶׂר | שֵׁם טוֹב  *—*A good name | * “Sh’ma” by Salomon Sulzer, recorded by Cantor Lisa Levine * “Sh’ma” by Svika Pick, recorded by Cantor Lisa Levine * “Blessed Is the Name” by Eliana Light * “One” by Billy Jonas | Different melodies help us understand a prayer in different ways | * Video about how to sing the שְׁמַע * Video showing the שְׁמַע in the Torah scroll * Video about how to concentrate on the שְׁמַע | How the שְׁמַע appears in the Torah (letters *ayin* and *dalet* are larger)  Blessings before the שְׁמַע |
| V’ahavta | * Judaism teaches that we show love for God by passing on our tradition and its practices to the next generation. * The ritual objects of mezuzah and tefillin are derived from words in the וְאָהַבְתָּ and are reminders of the words of Torah. * תַּלְמוּד תּוֹרָה, “studying Torah,” helps us act out of love and make the world a better place. | * Key words:   וְאָהַבְתָּ, בְּכָל־לְבָבְךָ, נַפְשְׁךָ, מְזֻזוֹת, בֵּיתֶךָ   * Root letters: אהב * Modern Hebrew:   בֵּית סֵפֶר, בֵּית כְּנֶסֶת | תַּלְמוּד תּוֹרָה  – The study of Torah | * “B’chol L’vav’cha” by Jay Rapoport * “וְאָהַבְתָּ” chanted by Cantor Joshua Breitzer * “V’ahavta” by Matt Check | Relationship of singing or chanting to our feelings about a prayer  Ways music (rhythm, lyrics, instruments) can change our feelings about a prayer  Chanting the וְאָהַבְתָּ using trope | * Video about being created בְּצֶלֶם אֱלֹהִים*,* “in the image of God” * Video about trope * Video of Noah Aronson teaching the וְאָהַבְתָּ melody | How do we understand the many appearances of the suffix ךָ (you or your, singular) in the וְאָהַבְתָּ?  Mezuzah and tefillin |