

Shabbat

inter active

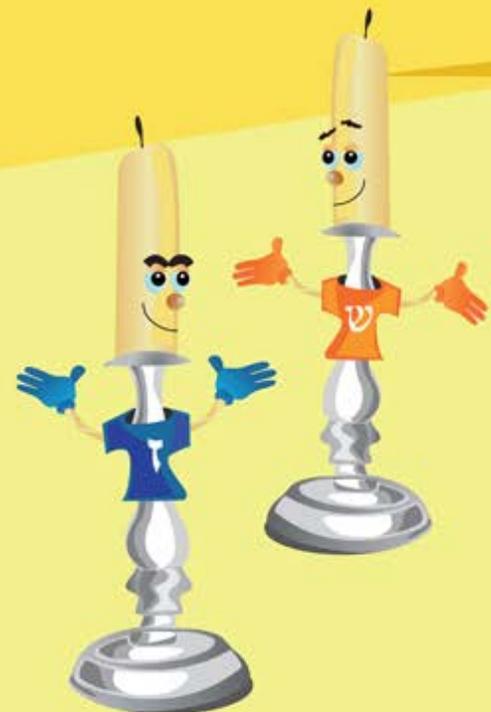
A touch closer



Educator Guide

Jewish Interactive is honoured to present this Educator Guide along with our interactive multimedia learning program designed to create a fun and holistic learning experience.

We invite you to partner with us and use this nine lesson curriculum plan to enhance the **Shabbat Interactive** digital program to create a powerful journey through Shabbat.



Another proud product of





SHABBAT INTERACTIVE

'Interact with Judaism' is a collaboration between **Jewish Interactive** and **RE:ONLINE**, aimed at teachers and children in non-Jewish settings who want to find out more about Judaism. <http://jewishinteractive.org>

This educator guide has been developed with the support of **Pears Foundation**: <http://www.pearsfoundation.org.uk> and **Culham St Gabriel's Trust**: <http://cstg.org.uk>

RE:ONLINE is the main provider of free, quality-assured online support for religious education in the UK, containing guidance for RE leaders and thousands of practical resources for teachers: <http://www.reonline.org.uk>





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Welcome to the World of Shabbat Interactive!

Shabbat Interactive is an interactive resource to educate learners about Shabbat whilst being fully engaged and having fun.

In this generation our children are exposed to technology at an early age. Interactive whiteboards (IWB) have replaced the traditional chalk boards and projectors, giving the teacher greater scope to present material in creative ways. Material for secular subjects is being produced utilizing this technology and this is becoming the standard in education across the world.

Our aim is for educators and parents to enter our children's world and interact with them in their own language. The initial interface of the teaching process is digital to excite our children. The educator or parents can then interact with the students about the subject matter making it real and relevant.

Torah is about connection. We never want to lose the role of the educator in the learning process and so we encourage you to sit and read stories and have discussions in a circle, do plays, activities and digital tasks. This guide will help make the blended learning approach simple, organized and easy to use. The following buttons appear on the **lower, left corner** of the screen at the beginning of each module:



Educator guide button: to guide the educator to support their students. Clicking this button opens up a printable file, for your convenience.



Educator presentation button: a PowerPoint lesson plan that each educator can use in class on the IWB along with the program. Educators can add their own material into the PowerPoint presentations.



Worksheet printouts button: to easily print out the worksheets for the students. Educators can add their own material into these Word documents.

Feel free to be creative and find your own games and topics around the modules to debate. We would be happy to hear about your ideas and innovations and include them in future versions.

Please submit your suggestions to info@jewishinteractive.com

To all parents, we hope you enjoy this programme. We encourage you to spend some quality time with your children. The discussion points are there for you so that you can further the fun and learning at home.

To all educators, technology cannot replace personal interaction. There are many ways to utilise this e-learning material to create a series of lesson plans. We encourage you to use this dynamic teaching resource to support a positive learning environment.

Implementation

Shabbat Interactive contains nine digital modules. We have included nine teacher lesson plans to be taught as a complete syllabus on Shabbat or be kept as a resource when teaching different topics.

The suggested age for the program is 7-9 years. Each lesson plan is aimed at this age group. The modules can also be adapted to be used from ages 6 - 11 and the lesson plans indicate how to adapt the lesson for a lower or higher age group.



The three modules along the top of the menu screen cover the history of Shabbat:

- The first Shabbat (Creation)
- Shabbat in the Ten Commandments
- Shabbat in the Desert (*Mishkan*¹ and 39 *Melachot*²).

These three modules are to be kept as teacher resources so that students do not have access to them.

¹ The Mishkan was the Tent of Meeting, a portable Temple, that the Israelites used for worship after leaving Egypt and before the building of the Temple in Jerusalem by King David.

² Melachot are those activities prohibited on the Shabbat.

The six modules along the bottom of the screen can be taught in class and given to students once done in class to complete at home.

These include:

- Preparing for Shabbat
- Candle lighting
- Welcoming Shabbat (*Kabbalat Shabbat*)
- Celebrating Friday night
- Enjoying Shabbat (Board game)
- Saying goodbye to Shabbat (*Havdalah*)

A Model Lesson

Baseline Assessment

- A vital part of assessing learning is pre assessment and post assessment.
- Assessment can be verbal or in the form of worksheets. We are trying to move away from paper but a brainstorm or spot test might be effective to assess the method of teaching.
- We have included some suggested questions that can be used as a pre assessment tool.

Planning the Lesson

- We have defined the **lesson objectives** for each module and defined success criteria for each module to see if the lesson was successful.
- We have defined the **knowledge, skills and understanding** that each module aims to give the student. The culmination of these criteria is an invaluable assessment tool at the end of the program.

Blended Learning

- In each lesson we suggest some blended learning techniques that you can incorporate into your lesson with the IWB to emphasize important points.
- Load **Shabbat Interactive** on your IWB to start the lesson as the initial interface. Let different students take turns coming up to the board. Engage and involve all students whilst guiding them through the material. Discuss relevant points as you go along. Stop at indicated points to do relevant activities, etc.

Creating a Dynamic Lesson

We have given you many suggestions of ways to make your lesson even more dynamic. These include:

- **Let's do** - activities
- **Let's make** - crafts
- **Let's act** - plays and dramas based on certain modules
- **Let's investigate** - students can do experiments, explore deeper texts, find out answers for themselves

Supplementary Resources

- **Worksheets** based on each module can be printed out. (There is an icon to find only the printouts to save educators time.)
- Students can be asked to make a special Shabbat workbook.
- Each module has **Flash cards** that can be incorporated into the lesson. The lesson plans indicate how to use them. The flash cards are included at the back of the Educator Guide to print and use in the classroom.

Multimedia Homework

- **Let's get digital** - these are suggested multimedia activities for students to do. Post to us at info@jewishinteractive.com
- Students can also do all the module's suggested activities and keep their work on a USB to show the class.
- Skype conferences can be organized linking schools across the world doing the same modules as your school. Please contact us at info@jewishinteractive.com to organise these conferences.

Connection

Jewish Interactive provides **discussion points** to enable meaningful conversation on each topic. These points are divided into:

- **Let's ask** - as questions are even more important than answers
- **Let's talk** - emphasis on personal, social, health and emotional aspects that instil positive value systems and attributes.
- **Let's sum it up** - a way to conclude your lesson and assess what the students have learnt.

Extension Activities

- Engaging stories for educators to read to children
- Additional source materials relevant to the module such as enlarged text screens with *Chumash*³, *Gemarat*⁴ and *Midrashim*⁵
- Glossary, together with suggested websites and reading

PowerPoint Presentations

We have organized the lesson plan into PowerPoint presentations to guide you. This enables the educator to insert resources.

We hope that you enjoy **Shabbat Interactive**, and look forward to hearing from you about your experiences and ideas.

³ The Chumash (the Five) is a bound edition of the first five books of the Hebrew Bible, what would be found on a Torah scroll. A Chumash often has a commentary alongside the Torah text.

⁴ Gemarot (singular: Gemara) are a sections from commentaries on the Mishnah, the earliest code of Rabbinic law. The Gemarot are all taken from the Talmud, which is made up of Mishnah and Gemara.

⁵ Midrashim (singular: Midrash) are commentaries on the Torah, and other Biblical books, they are often stories of the Rabbis that illustrate the meaning of the Torah text or stories that expand on the text.

Assessment and Curriculum Guide

The **Shabbat Interactive Curriculum** is based on 3 areas of learning - **Knowledge, Skills and Understanding.**

- Each area has specific outcomes and they are clearly listed in the Curriculum document.
- This document should be photocopied and placed inside each student's workbook.
- As each outcome is achieved it should be highlighted and dated.
- This will be the running assessment record with evidence of learning clearly provided.

Each outcome is clearly included in the **Educator Guide** and by the end of the module the students should achieve the standards set.

The Curriculum

Knowledge

1. I know that in Genesis in one story of creation God⁶ created the world in six days and God rested on the seventh day - Shabbat. Part of that story is recited on Friday evening before the blessings over the wine and challah (special bread for Shabbat).
2. I know that Shabbat has two aspects - *Shamor* (to guard) and *Zachor* (to remember). I know that these come from the two versions of the Ten Commandments in the Torah.
3. I know that Jews prepare for Shabbat before sunset on a Friday and say goodbye to Shabbat when it finishes on Saturday after sunset.
4. I know that God commanded the Israelites to build a *mishkan* for six days and to rest on the seventh.
5. I know there were 39 *melachot* involved in building the *mishkan*.
6. I know what the 39 *melachot* are and what each one involves.
7. I know that there are 3 festive meals on Shabbat and why.
8. I know some of the key Shabbat *halachot* (laws).
9. I know how to light candles for Shabbat.

⁶ The term God refers to God. When Hebrew was first written vowels weren't included in the text and Jews often miss the 'o' out of God to distinguish the Jewish from other concepts of the Supreme Being. The term God refers to: The Name. The Name here is YHVH (or Tetragrammaton), which is revealed to Moses at the Burning Bush (see Exodus 3), although it appears in Genesis as well. When reading from a Torah scroll or from a prayer book (Siddur) the reader would say 'Adonai' when seeing the name YHVH but it has become increasingly common to use the term God when talking about God, especially in Orthodox and Strictly Orthodox communities.

10. I know that there are special *tefillot* (prayers) that are said called *Kabbalat Shabbat* (Welcoming Shabbat) in the synagogue on Friday evening.
11. I know that on Shabbat Jews rest from modern day activities linked to 39 *melachot*.
12. I know key phrases and words linked to Shabbat - *muktze*⁷, *seudah shlishit*⁸.
13. I know many activities and customs to do on Shabbat.
14. I know what *Havdalah*⁹ is and how it is performed.

Skills

1. I can use the text to identify key aspects of creation/Shabbat.
2. I am able to compare two texts and identify differences.
3. I am able to differentiate between items permitted on Shabbat and items that are *muktze* (forbidden).
4. I can say how Orthodox Jews apply the laws of Shabbat today.
5. I can recall key Shabbat prayers.
6. I am able to recognise and name some/all of the *melachot* (activities forbidden on Shabbat).
7. I am able to explain the importance of the three *brachot* (blessings) included in *Havdalah*.

Understanding

1. I understand that God resting on the 7th day was His plan for the world and how Jews believe it applies to them.
2. I understand that the definition of 'rest'¹⁰ is refraining from doing any of the 39 *melachot* that were involved with building the *mishkan*.

⁷ Literally: 'set aside' and refers to things that should not be touched or moved during Shabbat.

⁸ This is the 'third meal' of Shabbat and happens after Minchah (the afternoon prayer). The meal is often held in the synagogue between Minchah and Arvit (the evening prayer - also known as Ma'ariv).

⁹ Literally: the separation (between Shabbat and the week). Havdalah is also performed at the end of major festivals but takes a slightly different form if it does not coincide with the end of a Shabbat.

¹⁰ Rest is defined as: not taking part in an activity that was necessary to build the Mishkan. In Exodus 31 there is section on keeping Shabbat, it comes in a passage that deals with the building of Mishkan. From this the Rabbis deduced that 'rest' was refraining from the tasks needed to build the Mishkan and they identified thirty-nine in all.

3. I understand that Orthodox Jews¹¹ guard Shabbat by not doing any *melachot*.
4. I understand that there is a link between why Jews light two candles and *shamor v' zachor*.
I understand the deeper meaning of *shamor v' zachor*.
5. I understand that when Shabbat is being prepared, Jews emphasise the *kavod* (glory), the honour and holiness of Shabbat as well as *oneg* (joy), enjoyment to Shabbat.
6. I understand that Jews have 3 meals in order to enjoy Shabbat.
7. I understand that there are many ways Jews enjoy Shabbat.
8. I understand that many items connected with Shabbat have symbolic meaning.
9. I understand that the *mishkan* was a place for God to dwell in this world.
10. I understand some of the history behind the hymn sung on Friday evening in the synagogue called *Lecha Dodi*.
11. I understand that there are many different cultures around the world.
12. I understand that *Havdalah* separates Shabbat and the weekday.

¹¹ Conservative (Masorti), Reform and Liberal Jews in the United Kingdom interpret the tradition differently to Orthodox Jews. Where the term 'Jews' is used this generally applies to most Jews, where the term *Orthodox* is used this refers only to those traditions that consider themselves as Orthodox. All of these terms have their origin in the Haskalah (Jewish Enlightenment), which started around the time of Napoleon (end of the 18th and start of the 19th centuries).



Educator Module 1

The First Shabbat - Creation

Estimated teaching time: 1-4 hours

Knowledge:	I know that in Genesis in one story of creation God created the world in six days and God rested on the seventh day - Shabbat.
Skills:	I can use the text to identify key aspects of creation/Shabbat.
Understanding:	I understand that, for Jews, God resting on the 7th day was God's plan for the world and how this applies to Jews today.

Lesson Objectives

- To know that God created the world in six days and rested on the seventh¹².
- To know that the concept of Shabbat starts with Creation.

Success Criteria

- Students will be able to identify what was created on each day.
- Children will understand that in this story of creation God rested on Shabbat.

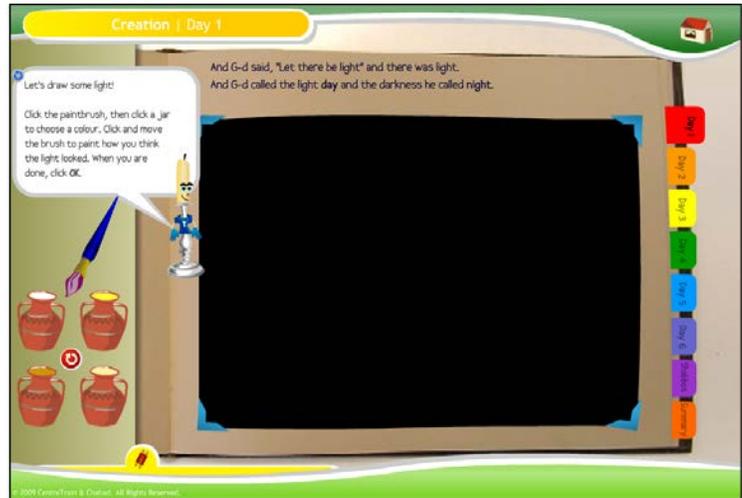
¹² Generally speaking Jews are not literalists about the Torah. One great medieval scholar, Maimonides, states that the first six chapters of Genesis are m' shalim (parables) and he asked: how is it possible for God to rest? What is important is that this story of creation is used as part of the framework for Shabbat, as is the Exodus from Egypt. The view of Maimonides is rooted in the earliest Rabbinic commentaries on the Torah - the Midrash Rabbah. It is commonly understood by Jews that God created 'rest' on the Shabbat, therefore rest is a positive thing - not just a stopping of things.

Blended Learning

Load the module **The first Shabbat** onto the interactive whiteboard (IWB).

Day One

- Ask the student to draw light. If the student draws a sun then refer to the text in the **Torah Corner**.
- What was created on Day One? The answer is light. When was the sun created?
- Refer to the text after drawing and discuss with the students how God made light and dark.
- What was there before?¹³



Day Two

- Bring a plastic box of water for each group in your class.
- Ask them to divide it. Can anyone?
- Look at what God made on Day Two.
- Use the IWB to look at the **Torah Corner**.
- Show how the *shamayim* (heaven) is also water. Point out that *shamayim* is "*sham-mayim*" - "water there".

Day Three

- Use the IWB to complete this day.
- Look at the **Torah Corner**. Can you find the Hebrew word *etz* (tree) in the *pasuk*?
- Look at how many plants there are. Go on a nature walk to appreciate God's creations.

¹³ The Jewish scholar Rashi points out that the opening words of Genesis (In the beginnings of God's creating of the heavens and the earth) indicates that this is not the first creation of a universe - but it is ours. Because we do not know what existed before our universe it doesn't follow that there weren't previous universes.

Day Four

- Use the IWB to complete this day.
- Give students a moon chart.
 - ✧ Be moon detectives and look at the moon tonight.
 - ✧ Record the moon every day until *Rosh Chodesh*¹⁴.
 - ✧ What do you notice about the moon on *Rosh Chodesh*?

Days Five and Six

- Use the IWB to complete these days.
- Note if a student picks the wrong animal – it was not created yet.
Open the **Torah Corner** and let them be detectives to find what was created on each day.

Shabbat

- Refer to the **Torah Corner** on the IWB.
- What does it mean “God rested”?
- The emphasis on the unit is that God did not create anything new on Shabbat.
- Please listen to the song and ask the students if they recognise the song.
- Bring out a *siddur*, if you have one or find on line, and find Friday night *Kiddush* and read the English. This explains that during the *Kiddush* on Friday night Jews acknowledge that God created the world in 6 days and did not create anything on Shabbat.

¹⁴ Literally: Head of the Month. This refers to the celebration of the new moon every month - a minor festival especially associated with women.

Let's ask

- How did God create the world?¹⁵
- What questions do you have about Creation?
- Write up questions on a poster and display it for students to answer when they can throughout the programme.

Let's talk

- What do Jews say when they read *Kiddush* on Friday night?
- What do they thank God for?
- Why is it important to say "Thank you" to someone?
- How do you say "Thank you" to the people you love?
- Emphasise that by acknowledging Shabbat Jews show God that they are grateful for Him creating such a beautiful world for everybody.

Let's play (Worksheet 1.1)

Creation Memory Game

Play a memory game to reinforce what God created on each day.

- Give each student the printout of the days of Creation.
- Cut out each day's caption, e.g. "Day 1" and the picture for each day.
- Place the captions on the table and let the learner match the picture of the day with its caption.

Stick it into their workbooks.

Let's Make (Worksheet 1.2)

Create a special magic Shabbat box

Refer to activity in the worksheet

¹⁵ God creates the world by speaking but it is important to note something here. The word for 'word' in Hebrew (*davar*) also means 'thing' so the act of speaking also involves the idea of 'doing'. Words are thought to be powerful in many ancient cultures and we can often 'create' good or bad situations by the words we use. The Rabbis wrote much on this topic and referred *taharat halashon* (the purity of speech).

Analogy:

The Maharal¹⁶ compares the days of the week to a box. There are 7 days in a week. There are 6 sides to a box. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday are each compared to a side of the box. The space inside is Shabbat. The box would have no shape without the space inside. The same with the days of the week. Shabbat creates the shape and magic of the week.

Activity:

1. Cut along the lines of the drawing.
2. Fold along the lines and make your box.
3. Decorate your box.
4. Make a small slit in the one side.
5. On a separate piece of paper, draw in things that make Shabbat special to you.
6. Cut out your pictures.
7. Fold the pictures and put them inside the box creating a special magic Shabbat box.

Let's sum it up

1. Teacher to sing creation song and let the children finish the sentence:

On *Yom Rishon*¹⁷ there was(light)
God created day and(night)
On *Yom Sheni* from the Torah we know
The(heavens/*shamayim*) showed
On *Yom Shelishi* the earth and the.....(seas)
Flowers, grass and all fruit(trees)
On *Yom Revi'i* God did make
Moon, stars and(sun) for everyone.

Yom Chamishi the(birds) in the sky
And the (fish) in the sea

¹⁶ Maharal is Rabbi Judah Loew who was a famous 16th century rabbi who lived in Prague. The most famous story associated with him is the Golem of Prague, which became part of European folklore.

¹⁷ The first day... In Hebrew all the days from Sunday to Friday are known as 'days to Shabbat'. So Sunday is Yom Rishon b' Shabbat, Monday, Yom Sheni b' Shabbat etc.

On *Yom Shishi* God did create
.....(animals), Adam and his mate (*Chava*/Eve)

Yom Shvi'i, God's day of (rest)
Shabbat HaKodesh we love best
God made the world and to show it's true
The *mitzvot*¹⁸ of Shabbat we do!

2. What did we learn from this lesson?
 - In how many days did God create the world in the story we have been studying?
 - What does it mean that God rested on the seventh day? What do Jews call the seventh day?
 - What does it mean for a person to rest? How is that understood by Orthodox Jews on Shabbat?
 - How do you rest? Where do you get your idea of rest from?
 - Emphasise that the story of God creating the world in six days and resting on the seventh is key to understanding the Jewish concept of Shabbat.
3. Children can show their booklets to each other and self/peer assess.

Assessment

- Print out a class book.
- Allow each child the opportunity to make their own booklet and print their Creation page.
- Self/peer assessment.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:

¹⁸ Commandments (singular: mitzvah), here relating to Shabbat.

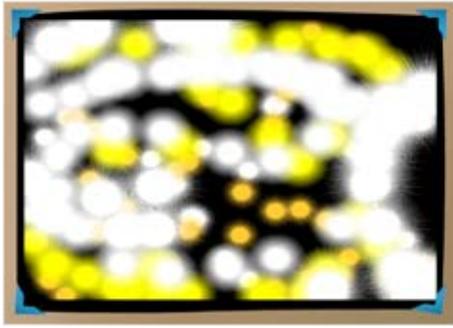


Worksheet 1

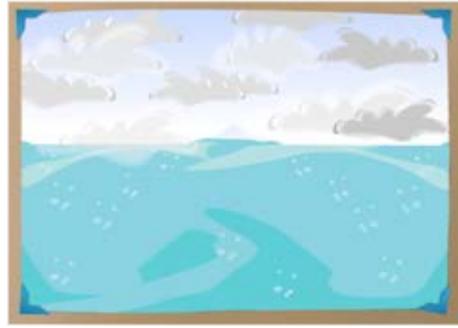
The First Shabbat

Activity 1.1: Creation Memory Game

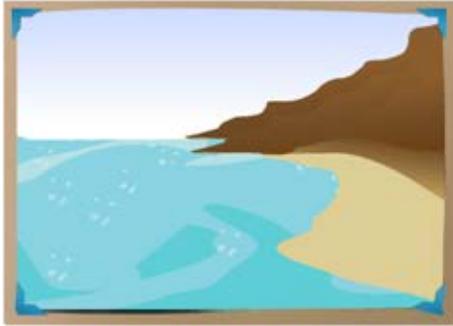
1. Cut out each day's caption, e.g. "Day 1" and the picture for each day of Creation.
2. Mix them all up.
3. Paste the captions on a piece of paper and the matching picture next to it.
4. Decorate your page.



Day 1



Day 2



Day 3



Day 4



Day 5



Day 6



Shabbat

Activity 1.2: Create a special magic Shabbat box

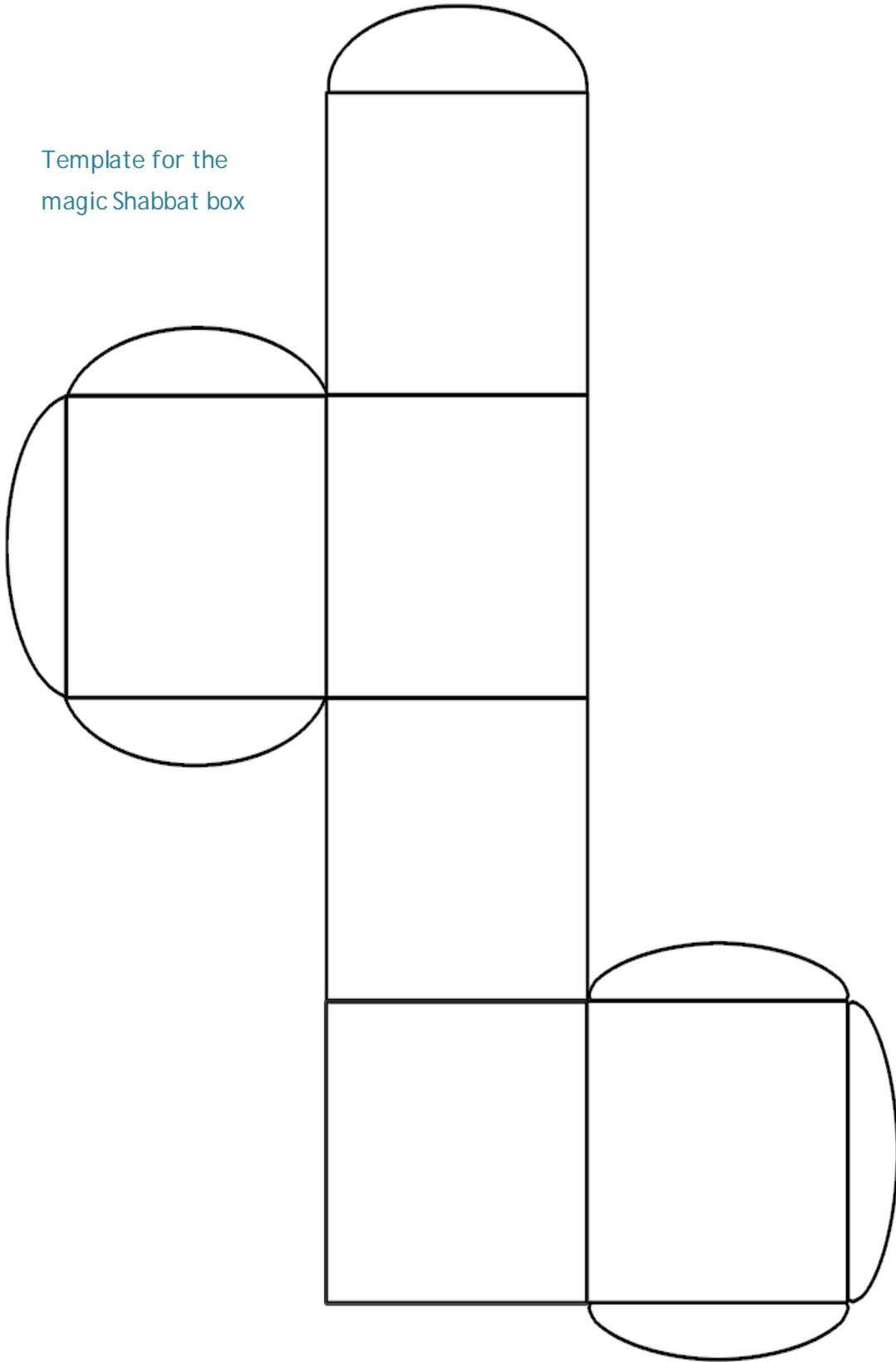
Analogy:

The Maharal compares the days of the week to a box. There are 7 days in a week. There are 6 sides to a box. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday are each compared to a side of the box. The space inside is Shabbat. The box would have no shape without the space inside. The same with the days of the week. Shabbat creates the shape and magic of the week.

Activity:

1. Cut along the outside lines of the box template.
2. Fold along the straight lines and make your box.
3. Decorate your box.
4. Make a small slit in the one side.
5. On a separate piece of paper, draw in things that make Shabbat special to you.
6. Cut out your pictures.
7. Fold the pictures and put them inside the box creating a special magic Shabbat box.

Template for the
magic Shabbat box





Educator Module 2

Shabbat in the Ten Commandments

Estimated teaching time: 1-2 hours

Knowledge:	I know that Shabbat has two aspects - <i>Shamor</i> (guarding) and <i>Zachor</i> (remembering). I know that these come from the Ten Commandments.
Skills:	I am able to compare two texts and identify differences.
Understanding:	I understand why Jews light two candles. I understand the deeper meaning of <i>shamor v' zachor</i> .

Lesson Objectives

- To know the origin of why Jews light two candles.
- To know the origin of two aspects of Shabbat - *Shamor* and *Zachor*.

Success Criteria

Students are able to identify the two aspects of Shabbat - *Shamor* (*guard*) and *Zachor* (remember) and know that the source for this is the Ten Commandments.

Blended Learning

- Work through the module **Shabbat in the Ten Commandments** on the interactive whiteboard (IWB).
- Hand out sheets of the Ten Commandments, in order, in Hebrew and English.
- Ask the students to try and put the commandments in order by dragging and pasting on the IWB.
- Compare both texts on the IWB using the **Shabbat Interactive** programme.
- Highlight the two words - *Shamor/Zachor*.

- Ask students to mark the words on their sheets and stick them in their Shabbat book.

Let's ask

- Did you know that there were two sets of Ten Commandments (*luchot*¹⁹)?
- Why?
- What do you know about them?
- Do you know any of the Ten Commandments?

Let's sum it up

Choose a representative from each group to stand at the front of the class with their paper and tell the class what has been written.

Discuss as a group.

Let's talk

- Put the 2 flashcards on the very large paper:
Shamor = Guard *Zachor* = Remember
- What does it mean to "guard" Shabbat?
- What does it mean to "remember" Shabbat?
- Split students into 2 groups surrounding each paper on the floor.
- Let the students write or draw examples on the large pieces of papers with the keywords in the middle to show what "guarding Shabbat" and "remembering Shabbat" might mean to them.
- The end product is a brainstorm chart of examples for each concept.

Extension Activities (optional)

Worksheet 2.2

- Draw or write examples in columns of:
 1. What does it mean to Guard Shabbat?
 2. What does it mean to Remember Shabbat?
- The objective of the exercise is to emphasize how many positive things Jews do to remember Shabbat.

¹⁹ Luchot are the two tablets of stone on which the Ten Commandments (or Ten Words) were inscribed by God. These were smashed by Moses at the Golden Calf incident (Exodus 32) and then re-inscribed by him on Mount Sinai (Exodus 34).

For higher ability students

- Can you find the two different sets of the Ten Commandments inside a *chumash*?
- Give the name of the book and chapter and let the students find them independently.

Assessment

Ten Commandments sheets: Have the students noticed *Shamor* and *Zachor* and are they able to highlight them independently?

Stick the evidence in their workbooks or educator to record results.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:



Worksheet 2

Shabbat in the Ten Commandments

Activity 2.1

1. Compare the two sets of commandments given in *Shmot* (Exodus) and in *Devarim* (Deuteronomy).
2. Find the two different words in the commandment about Shabbat.
3. Highlight or colour in the two different words.

Shabbat in the Ten Commandments

SHMOT (EXODUS)

אֲנִי יְהוָה אֱלֹהֶיךָ
לֹא יְהוָה לֵךְ אֱלֹהִים אֲחֵרִים עַל פְּנֵי
לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוֹא
וְכוּר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ
כִּבְדַר אֶת אֲבֹתְךָ וְאֶת אֱמֶת
לֹא תִרְצֹחַ
לֹא תִנְאַף
לֹא תִגְנוֹב
לֹא תַעֲנֶה בְרֵעֶךָ עַד שָׂוֹא
לֹא תִחַמְדּוּ

DEVARIM (DEUTERONOMY)

אֲנִי יְהוָה אֱלֹהֶיךָ
לֹא יְהוָה לֵךְ אֱלֹהִים אֲחֵרִים עַל פְּנֵי
לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוֹא
שְׂמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ
כִּבְדַר אֶת אֲבֹתְךָ וְאֶת אֱמֶת
לֹא תִרְצֹחַ
לֹא תִנְאַף
לֹא תִגְנוֹב
לֹא תַעֲנֶה בְרֵעֶךָ עַד שָׂוֹא
לֹא תִחַמְדּוּ

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Question

What are the two different words God uses when He commands us to keep Shabbat?

Shabbat in the Ten Commandments

SHMOT (EXODUS)

אנכי יהוה אלקיך
לא יהיה לך אלקים אחרים על פני
לא תשא את שם יהוה אלקיך לשוא
זכור את יום השבת לקדשו
כבוד את אבך ואם אפי'
לא תרצח
לא תנאף
לא תגנב
לא תענה ברעף עד שקר
לא תחמד

DEVARIM (DEUTERONOMY)

אנכי יהוה אלקיך
לא יהיה לך אלקים אחרים על פני
לא תשא את שם יהוה אלקיך לשוא
שמור את יום השבת לקדשו
כבוד את אבך ואם אפי'
לא תרצח
לא תנאף
לא תגנב
לא תענה ברעף עד שוא
לא תחמד

Activity 2.2

1. Write or draw examples of what Jews must remember (*zachor*) to do on Shabbat.
2. Write or draw examples of what Jews must not do in order to guard (*shamor*) Shabbat.

<p style="text-align: center;">Zachor</p> <p style="text-align: center;">Things to remember to do on Shabbat</p>	<p style="text-align: center;">Shamor</p> <p style="text-align: center;">Things to guard against doing on Shabbat</p>



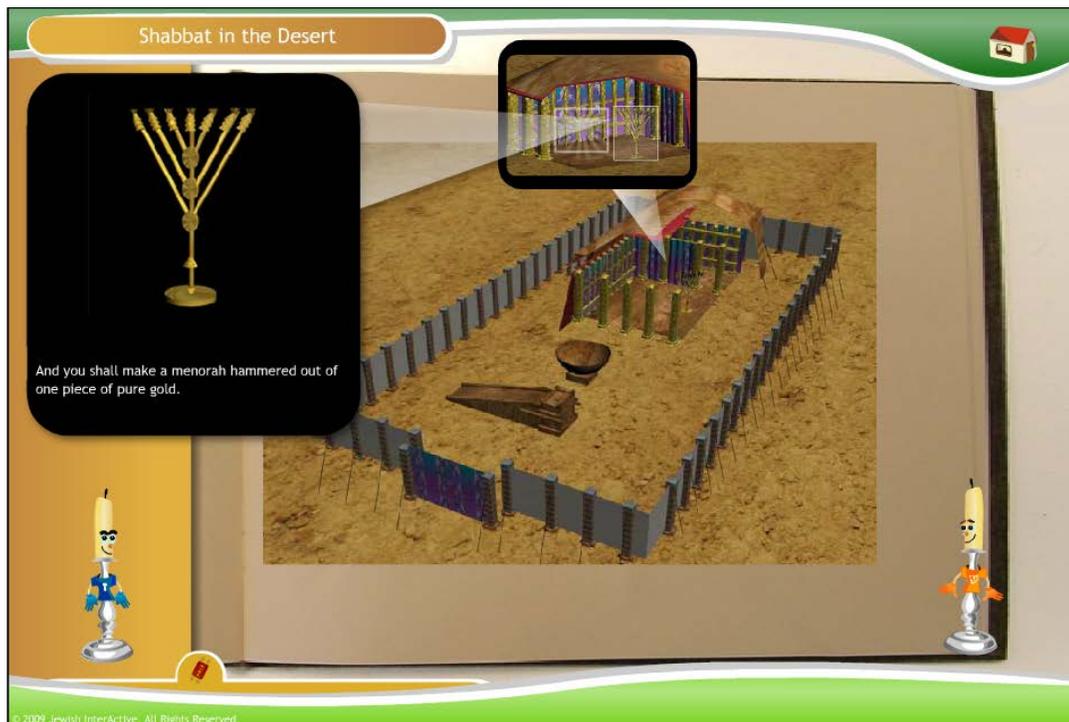
Educator Module 3

Shabbat in the Desert

Estimated teaching time: 3-4 hours

There are 3 parts to teaching the module **Shabbat in the Desert**.

1. How Jews guard Shabbat by not doing any *melachot* (creative work) that were involved in building the *mishkan*.
2. Getting to know the thirty-nine *melachot* used to build the *mishkan*.
3. Linking the ancient *melachot* to Shabbat in the present.



Shabbat in the Desert: Part 1

Knowledge: I know that God commanded the Israelites to build a *mishkan* for six days and to rest on the seventh.

Skills: I can use the text to identify key aspects of Shabbat.

Understanding: I understand that Jews guard Shabbat by not doing any *melachot*.

Lesson Objectives

To know that Jews guard Shabbat by not doing any *melachot* (creative work) involved in building the *mishkan*.

Success Criteria

Students can logically explain why Orthodox Jews observe Shabbat the way they do.

Blended Learning

- Start the module **Shabbat in the Desert** on the interactive whiteboard (IWB).
- Hand out the flow diagram from Worksheet 3.3 to the students.
- Let them fill in the diagram as they go through the first part of **Shabbat in the Desert** until the matching game.
- Listen to the words of the song that is played on the page of the summary of Creation, when you look at the **Torah Corner**.
- Then listen to the words sung on the *mishkan* screen.
- Has anyone heard these words before? Where? When?
Can you find them in a siddur (*Jewish prayerbook*)?
- *Kiddush*²⁰ on Friday night describes Creation whilst *Kiddush* on Shabbat day describes God's commandment that Jews may work for six days and rest on the seventh.

²⁰ Kiddush is the blessing said over wine at the beginning of the first two meals on Shabbat and major Festivals. It comes from the verb: *to make holy*. The passage used on Friday night comes from Genesis Chapter 2 and refers to God 'resting' on the seventh day. The passage used on Shabbat morning (after the synagogues service) comes from the Ten Commandments in Exodus. This passage refers to the slavery in Egypt, Jews now keep Shabbat as a sign that they are no longer slaves - only free people rest! You may ask your pupils about the difference between:

Let's look inside

(Higher Ability)

- Discuss the three *pesukim*²¹ in the Torah Corner and what they mean.
- Pupils find a translation of the verses in a Bible.
- Ask the students to get into pairs and look in the text again.
- Why is God telling Jews to keep Shabbat?

Let's go digital

- Split the students into seven groups.
- We have no photographs of the *mishkan* - all the pictures we have are artists' impressions.
- Give each group a card with one of the items of the *mishkan* on it, for example, the *mizbeach* (*altar*), *aron* (*ark of the covenant*), etc.
- Give each group a chance to research their item using Shabbat Interactive/ the Internet/books/*chumash*.
- Students can make PowerPoint presentations of the different versions they have found of their item and make a brief presentation for the class.
- Email your PowerPoint presentations to info@jewishinteractive.org

Shabbat in the Desert: Part 2

Knowledge: I know there were thirty-nine *melachot* involved in building the *mishkan*.

Skills: I am able to recognise and name some/all of the *melachot*.

'free from' and 'free for'. What were the Israelites free from and what were they free to do as a result of being freed from Egypt? How does this apply to Jews today when they keep Shabbat?

²¹ Pesukim can mean verses, it is sometimes refers to chapters, in the Bible. The 'invention' of Chapters in the Bible is Christian in origin. The Torah is divided in to *parashot* (singular: *parashah*) meaning a portion. Each *parashah* was assigned to be read on a specific Shabbat in order of first to last- so the whole Torah is read in one year in Orthodox synagogues. The *parashot* can be divided into groups of verses: *pesukim*.

Understanding: I understand that the definition of “rest” is refraining from doing any of the thirty-nine *melachot* that were involved with building the *mishkan*.

Lesson Objectives

To recognise that the thirty-nine *melachot* were the creative activities used to build the *mishkan*.

Success Criteria

Students are able to use the word *melacha/melachot* with ease and can give examples of them.

Blended Learning

- Load the *mishkan* puzzle on the IWB. Let the students drag the pieces to make the puzzle.
- What have we made?
 - ✧ Introduce the *mishkan*
 - ✧ Give the students a brief overview of **why** Jews had the *mishkan* (that God wanted a place to be among the Jewish people) and **what** it was.

Let's act

In a group scenario:

- Hand out the worksheet containing the full thirty-nine *melachot*. (Worksheet 3.4)
- Keep the screen with the picture of the *mishkan* on the IWB (result of the puzzle).
- Click the *lechem hapanim* (bread of the Presence). Discuss with students: What work did the Israelites have to do to make the *lechem hapanim*?
- Look at the worksheet for the eleven types of creative activity needed to make *lechem*.
- Give each student a task that was needed in the process to prepare *Lechem Hapanim* e.g. ploughing, building, sewing, etc. Let the student act out that task.
- Each learner has a different *melacha* to act out. Simultaneously all learners act out their own specific task to make *lechem*. The remaining students in the class say “*Yom rishon*”, “*Yom sheyni*” etc. until the educator calls out “Shabbat!”, and the students must act out resting from doing the activity.

- ✧ Repeat the exercise with each group of the thirty-nine *melachot*, for example, making woollen curtains, making the golden menorah, pillars, carrying the *mishkan*, until all thirty-nine *melachot* have been covered.
- Refer to the worksheet list of thirty-nine *melachot* (Worksheet 3.4).

Let's sum it up

- Who can act the most thirty-nine *melachot* involved in building the *mishkan*?
- Choose a representative from each group to present their findings.

Shabbat in the Desert: Part 3

Knowledge:	I know that on Shabbat Jews rest from modern day activities linked to thirty-nine <i>melachot</i> .
Skills:	I can say how Orthodox Jews apply the laws of Shabbat today.
Understanding:	I understand that the definition of 'rest' is refraining from doing any of the thirty-nine <i>melachot</i> that were involved with building the <i>mishkan</i> .

Lesson Objectives

To know how Orthodox Jews link the ancient *melachot* to Shabbat in the present.

Success Criteria

Students are able to link *melachot* to present day examples and understand why Orthodox Jews do or do not do these things on Shabbat.

Blended Learning

Work through the third part of the module **Shabbat in the Desert** on the IWB, matching the ancient *melacha* to the modern day example.

Extension Activities (optional)

- Print out the full puzzle of the *mishkan*, stick on card and cut it out. Students have to put it together again (Worksheet 3.2).
- Make a thirty-nine *melachot* chart for the classroom. This can be illustrated with photos of the Students acting out each *melacha*.

- Watch the process of shearing/making wool on the IWB:

http://www.youtube.com/watch?v=Q-Eq_kq9tqc

Let's investigate

- Think of more modern examples for some of the *melachot*.
- Bring in some string, weaving, bricks, etc. Let students do the *melachot* in groups.
- Give out *melachot* page and let students use it for reference (Worksheet 3.4).
- Students can choose four *melachot* to illustrate and name, and then think of a modern day counterpart. Students can cut out modern day examples from a magazine.

Let's sum it up

- Hold up a *melacha* (singular of *melachot*) from one of the cutouts. Students to act it out.
- Hold up a sign saying Shabbat. Students to stop.

Let's get digital

Get students to google pictures of the ancient tasks used in building the *mishkan* and then do an internet search for a modern day activity that can link to it, giving reasons why it may link.

Assessment

- Use the worksheet as your assessment. File in the students' workbooks. Check work against the learning objectives and success criteria.
- Make a note of the students who do not understand and let them work independently on the Shabbat Interactive CD.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:



Worksheet 3

Shabbat in the Desert

Activity 3.1: Act it out!

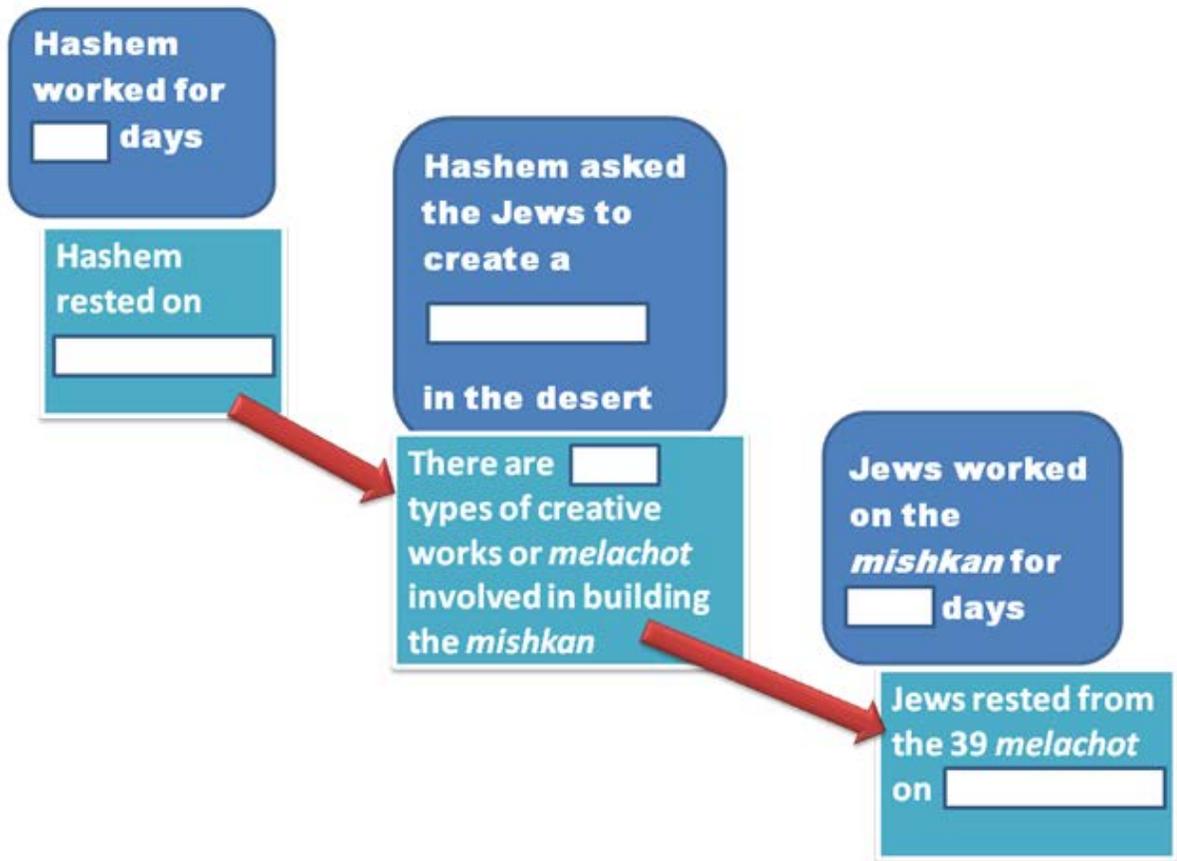
1. Pretend you are an Israelite in the desert. You are helping to create the *mishkan*.
2. Choose a job that was needed to help create the *mishkan*.
3. Act out the job and really pretend you are working hard at your job.
4. When your teacher shouts "Shabbat" .. stop working and rest - act out how you are resting.

Activity 3.2: The Mishkan Puzzle

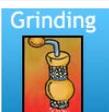
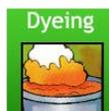
1. Cut out the puzzle of the *mishkan*.
2. Mix up the pieces.
3. Put the pieces together again on a piece of paper or your workbook.



Activity: 3.3: Complete the flow chart



Worksheet 3.4: The 39 Melachot or Creative Activities

ANCIENT TASKS: Grow and process plants needed to make dyes to colour the wool and skins. Prepare loaves of bread for the <i>Lechem Hapanim</i> .			
 <p>1. Ploughing Preparing the earth for planting</p>	 <p>2. Planting Causing plants to grow</p>	 <p>3. Harvesting Breaking off a part of a plant</p>	 <p>4. Gathering Collecting into a bundle</p>
 <p>5. Threshing Separating a natural product from its natural container</p>	 <p>6. Winnowing Using the wind to separate items you want from unwanted ones</p>	 <p>7. Selecting Separating items that you want from unwanted ones</p>	 <p>8. Sifting Separating mixed objects with a strainer</p>
 <p>9. Grinding Breaking something down into small, usable pieces</p>	 <p>10. Kneading Combining particles with liquid to form a dough</p>	 <p>11. Baking Changing the state of a substance by heating it</p>	
ANCIENT TASK: Prepare wool and weave it into curtains.			
 <p>12. Shearing Detaching non-living parts, like hair, from a person or animal</p>	 <p>13. Bleaching Freeing material from unwanted dirt, stains, dust, etc.</p>	 <p>14. Combing Untangling clumps of raw material into separate strands</p>	 <p>15. Dyeing Changing a colour</p>
 <p>16. Spinning Twisting a strand of fibre into thread</p>	 <p>17. Threading loom Tying threads from the front to the back roller of a loom</p>	<p>18. Threading harness Inserting two threads through the rings of a loom</p> <p>19. Weaving Pulling across the thread which adds a new row to the material</p>	 <p>20. Separating thread Cutting or removing the cloth from the loom rollers</p>
 <p>21. Tying a knot Making a permanent knot</p>	 <p>22. Untying a knot Undoing a permanent knot</p>	 <p>23. Sewing Attaching two materials to one another</p>	 <p>24. Tearing Ripping apart material for a useful purpose</p>

ANCIENT TASK: Prepare the skins for the covering.

 <p>Trapping צָד</p> <p>25. Trapping Containing the movement of a living creature</p>	 <p>Slaughtering שׁוֹחֵט</p> <p>26. Slaughtering Shortening the life of a living creature for its use</p>	 <p>Skinning מְפָטֵיט</p> <p>27. Skinning Separating the skin from the flesh of a dead animal</p>	 <p>Tanning מְעַבֵּד</p> <p>28. Tanning Processing raw materials physically or chemically</p>
 <p>Smoothing מְמַחֵק</p> <p>29. Smoothing Rubbing an object to make it less rough or to form a shape</p>	 <p>Marking מְשַׁרְטֵט</p> <p>30. Marking Outlining a surface for a useful purpose</p>	 <p>Cutting מְחַתֵּךְ</p> <p>31. Cutting Changing the size or shape of an object so that you can use it</p>	

ANCIENT TASK: Write and erase letters on pillars to mark their position making it easier to rebuild.

 <p>Writing פּוֹתֵב</p> <p>32. Writing Creating meaningful images</p>	 <p>Erasing מּוֹחֵק</p> <p>33. Erasing Cleaning a surface to prepare for writing</p>
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ANCIENT TASK: Build and take apart the Mishkan when travelling around desert for 40 years.

 <p>Building בּוֹנֵה</p> <p>34. Building Constructing or improving a structure</p>	 <p>Demolishing סוֹתֵר</p> <p>35. Demolishing Destroying a structure to enable new construction</p>
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ANCIENT TASKS:

Light a fire to melt metals to shape the silver, copper and gold.
Put out fire to make charcoal.

 <p>Lighting a fire מְבַעֵיר</p> <p>36. Kindling Lighting a fire or making something burn for longer</p>	 <p>Putting out a fire מְכַבֵּה</p> <p>37. Extinguishing Putting out a fire</p>
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ANCIENT TASK: To complete the metal construction.

 <p>Adding final touches מְכַה מְפָטֵיט</p> <p>38. Adding final touches Giving the final hammer blow</p>

ANCIENT TASK: Move pillars from the wagons to a public area.

 <p>Carrying הוֹצֵאת מִרְשׁוֹת לְרִשׁוֹת</p> <p>39. Carrying Transferring an object from one place to another</p>
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Educator Module 4

Preparing for Shabbat

Estimated teaching time: 1-2 hours

This module also lends itself for a Shabbat assembly in the elementary years.

Below are two plans:

- Plan 1: Age 5-7 years
- Plan 2: Age 8-11 years

Plan 1: Age 5-7 years

Knowledge:	I know that Jews prepare for Shabbat before sunset on a Friday.
Skills:	I am able to differentiate between items permitted on Shabbat and items that are considered <i>muktze</i> by Orthodox Jews.
Understanding:	I understand that when Jews prepare for Shabbat they emphasise the <i>kavod</i> (glory), the honour and holiness of Shabbat as well as <i>oneg</i> (joy), enjoyment to Shabbat.

Lesson Objectives

- To know how Jews prepare for Shabbat and when they do so.
- To be able to differentiate between *muktze* and non-*muktze* items.

Success Criteria

- Students are able to clear the *muktze* items away independently.
- Students know what it is needed to enhance *kavod/oneg* Shabbat.

Blended Learning

- Load module **Preparing for Shabbat** onto the interactive whiteboard (IWB).
- Watch with students and ask volunteers to help clean up the dining room. Emphasise the word *muktze* as each item is put away. *Why is the piano muktze? Why is the schoolwork muktze?*
- Ideally this part of the programme is best done in small groups /pairs on their own computers.
- Students to clean up and begin to lay the table.
- Some items have additional guided feedback that the students can discuss with the educator.
- Each child can lay their own table and print it out for their workbooks.

Let's do

- Print out **Worksheet 4.1** and draw in the items needed for Friday night.

Let's ask

- What feelings would be in the house when you are preparing for Shabbat?
- How can you help make Shabbat fun and exciting?
- What could you do to help for Shabbat at home?

Let's act

- Divide students into groups. Pretend that the King and Queen are coming in a few hours for a special dinner. Act out how you would prepare for your special guests to make them feel honoured and enjoy their stay.
- Give each group props to help them - dress up clothes, items for table, tablecloth, duster etc.
- Let each group present their plays to the rest of the groups.

Let's make

- Give each child a box (or they can use the box they made in Module 1).
- Tell them it is their special Shabbat box. Inside it they can keep something very special that they can use on Shabbat. They need to think carefully as it cannot be something *muktze*.
- Let them decorate the boxes and take them home with this note:

Dear Parents/Carer,

This is my Shabbat Box. Inside it I can put something special for Shabbat. Please help me keep it safe and use it on Shabbat.

Shabbat Shalom!

Let's sum it up

- Hold up items - students to shout out *muktze* if *muktze*, and Shabbat if for Shabbat.
- Educator can tell students that anything that is worth waiting for we need to prepare in advance and put in time and energy to make it really nice.

Let's get digital

- Please set your table on Friday either at school or at home ready for Shabbat.
- Take a picture of it and email it to info@jewishinteractive.org together with your name, school and age.

Assessment

Worksheet 4.1

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:

Plan 2: Age 8-11 years

Knowledge:	I know that Jews prepare for Shabbat before sunset on a Friday.
Skill:	I am able to differentiate between items permitted on Shabbat and items that are <i>muktze</i> according to Orthodox Jews.
Understanding:	I understand that when Jews prepare for Shabbat they emphasise the <i>kavod</i> , the honour and holiness of Shabbat as well as <i>oneg</i> , enjoyment to Shabbat. I understand that many items connected with Shabbat have symbolic meaning.

Lesson Objectives

- To know how Jews prepare the house for Shabbat and when they do so.
- To give examples of enhancing *oneg*, *kavod* Shabbat and show understanding of why Jews use the items on the Shabbat table.
- To be able to differentiate between *muktze* and non-*muktze* items.

Success Criteria

- Students are able to explain why it is important to prepare for Shabbat.
- Students can give example of why Jews use various items on the Shabbat table.
- Students are able to clear the *muktze* items away independently.

Blended Learning

- Load the module **Preparing for Shabbat** onto the IWB.
- Watch with students and ask volunteers to help clean up the dining room. Emphasise the word *muktze* as each item is put away. Why is the piano *muktze*? Why is the schoolwork *muktze*?
- Ideally the next part of the programme is best done in small groups /pairs on their own computers.
- Students to clean up and begin to lay the table. We are doing this '*lichvod Shabbat*' (*for the glory of Shabbat*). Let students repeat this phrase.

- Some items have additional guided feedback that the students can discuss with the educator.
- Each student can lay their own table and then print it out to put into their workbooks.

Let's do

- Print out the table in **Worksheet 4.4** and cut it up.
- Split the class into groups and ask students to place the right card in the right boxes.
- They will need to decide as a group where each goes.
- Groups then to make one large circle and discuss each object and its reason.

Let's sum it up

- What can you do *lichvod* Shabbat? To help *oneg* Shabbat?

Assessment

- The activity above can be used as an individual assessment.
- Bring a box in to the classroom and students can fill it up with *muktze* items.
- Do the same with items permitted on Shabbat. Record if the student is able to do this activity.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:

Extension Activities (optional)

- Why are there two *challot*²²?
- Make *challah* with students.
- Did you know that Sarah's and after her, Rivka's *challot* stayed fresh from week to week?

The Midrash says that, when Sarah took challah and baked for Shabbat, her bread remained fresh throughout the week. Even though Avraham and Sarah never knew how many guests they would serve each day, the same amount of that delicious challah managed to satisfy the many travellers her husband brought home as well as the members of their household.

- Discuss.

²² Challot is the plural of Challah. The Challot are the loaves baked for Shabbat (and major festivals - with the exception of Pesach) but the word *challah* doesn't actually refer to bread per se. When the bread is being prepared a part is 'taken' as a tithe that belongs to the Levites (those who had care for the ancient Temple). Hence, the link between the bread eaten on Shabbat and the bread of the Presence is kept by Jews today.



Worksheet 4

Preparing for Shabbat

Activity 4.1: Preparing the table

Colour in the Shabbat table below. Draw in everything you need for Friday night.



Activity 4.2: Act it out!

1. Do a play either alone or in groups.
2. Pretend that the king²³ and queen are coming to visit you in a few hours for a special dinner.
3. Act out how you would prepare for your special guests to make them feel honoured and enjoy their stay.
4. Some examples are cleaning the house, setting the table, bathing and finding special clothes.

Activity 4.3: Preparing the food

- Draw pictures or write what foods you enjoy on Shabbat on your menu.
- Decorate it and make it look amazing.

²³ God is often referred to as 'King' and Shabbat as 'Queen' in the Jewish traditions, similarly the terms 'Groom' and 'Bride' are often used.

Preparing for Shabbat | Plan the meals

Friday night

Shabbat lunch

Seudah shlishit
(The third meal)



Activity 4.4: Character Traits

- Print out the table below and cut it up.
- Place the right card in the right boxes.

Object	Character Trait	Reason
Candles		
Wine		
<i>Challah</i>		
<i>Challah</i> cover		
Salt		

Please cut out each square below:

Character Trait	Reason
Calmness / peace / Shalom	Light brings peace
Have respect for your elders	Wine tastes better with age
Faith/ <i>Emunah</i>	The Israelites had to have faith to collect the two portions of manna on Friday
Not to embarrass people	We keep the <i>challah</i> covered until we bless the wine so as to not embarrass the <i>challah</i>
Being humble	By itself salt does not taste good, but when we add it to other foods it tastes better



Activity 4.5: Bake Challot for Shabbat

Ingredients

- 1 teaspoon sugar
- ½ cup warm water
- 1 package yeast (10 g)
- ½ cup vegetable oil
- ¼ cup sugar
- 2 teaspoon salt
- 2 eggs, lightly beaten
- 3 ¾ cups flour (more if needed)
- 1 egg yolk beaten with 1 teaspoon water
- Poppy or sesame seeds



Directions

1. Dissolve 1 teaspoon sugar in ½ cup warm water in a large mixing bowl. Sprinkle yeast on top and let stand for 10 minutes. Stir to dissolve.
2. Add oil, sugar, salt, eggs and 1½ cups of flour. Beat well. Stir in an additional 1 - 1½ cups flour or so. The dough should be sticky.
3. Turn the dough out onto a floured board and knead for 10 minutes, adding flour as needed. Just a sprinkle on the board and your hands to keep the dough from sticking.
4. Place the dough in a large, oiled bowl, turning the dough so that it is lightly oiled all over.
5. Cover the dough and leave it to rise in a warm place for about 2 to 3 hours until it is double in size.
6. Divide the dough into 3 equal parts. Shape them into long strands. Place on a lightly greased baking sheet and loosely plait. Fasten ends securely by folding under the challah.
7. Preheat oven to 200°C (400°F)
8. Cover with a damp cloth and let it rise until double, 30-45 minutes.
9. Brush with beaten egg yolk and sprinkle with seeds. Bake at 200°C (400°F) for 30 minutes or so, until golden. Cool on cake rack.



Educator Module 5

Lighting Shabbat Candles

Estimated teaching time: 1-2 hours

Knowledge:	I know the actions involved in lighting candles for Shabbat.
Skills:	I can identify and accurately talk about key Shabbat prayers.
Understanding:	I understand that many items connected with Shabbat have symbolic meaning.

Lesson Objectives

- To be familiar with *halachot* (laws) involved with lighting Shabbat candles and the process involved.

Success Criteria

- Students are able to sequence the process of candle lighting and know when it takes place.
- Students are able to identify reasons for lighting the candles.

Blended Learning

- Work through the module **Lighting Shabbat candles** on the interactive whiteboard (IWB).
- If the students do not remember the reasons why there are two candles please revise the module **Shabbat in the Ten Commandments**.
- Ensure the students fully understand why a minimum of two candles are lit by placing two candles on a table in the classroom for the duration of this module. Ask a student to label them - "*Shamor*" and "*Zachor*" using flashcards.

Let's do

- Look at the sequencing activity in the IWB.
- Let the students take turns in sequencing the order.
- Ask a student to come to the front and model the process using real candles.
- Play the video showing how to light Shabbat candles.
- Read the *bracha* (blessing) together with the class.

Let's ask

Questions for discussion:

- Why do Jews light Shabbat candles?
- What is beautiful about lighting Shabbat candles?
- What does light bring to the world?
- How many candles would you light in your family?²⁴

Let's talk

- Discuss why many people light candles on special occasions, even non-Jews.
- What is the value Jews learn from lighting candles?
- Discuss with the students that this is a time to stop and think about the past week and week ahead. It is a time to reflect.

Let's investigate

Please ensure all health and safety requirements are adhered to and there is adult supervision at all times.

- Make the room completely dark.
- Light a candle - look at the difference a tiny bit of light makes to the room. Turn on the main light and discuss that there is not that much difference. This is the power of light.
- Look again at the flame and let the students discuss the beauty and wonder of fire:

✧ Why does it always burn upwards?

✧ Can the candle burn with no air?

Let's sum it up

- Students can sequence the cards and print them out to stick in project books.
- Let a student act out candlelighting from beginning to end.

Display

Module 5 flashcards

Let's get digital

- Take a photo of your Shabbat candlesticks in your classroom and send them to info@jewishinteractive.org . Label your photo.
- Tell us the story of your candlesticks...
 - ✧ Are they new or do they have a history?
 - ✧ Do they belong to the school or did someone bring them in specially?
 - ✧ Can you trace the history behind the candlesticks?
 - ✧ Please write your story and send it in to us at info@jewishinteractive.org to become part of our worldwide gallery.

Assessment

- Assessment is through sequencing activity and question/answers.
- If another adult is available, let them record whether the student recalls the process correctly.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:

Extension Activities (optional)

Make your own candles:

Candle making tools and supplies

- Double boiler or 2 old pans, one that can fit into the other
- Wooden spoon
- Cotton candle wick
- Lots of old crayons (or candle wax)

Method

1. Remove all of the paper from the crayons.
2. If you have a double boiler, heat water in the bottom and add the crayons to the top pot. If you are using an old pan, do not put the pan directly on the heat. Use another larger pan with a couple centimetres of water in it and put the pan for wax inside of it. It will float slightly. Watch that it doesn't run out of water!
3. Cut the wick a little longer than the length you want your candle. Tie the wick to a wooden spoon.
4. Melt the wax.
5. With the wick tied to the wooden spoon handle, dip the wick once into the pot with the wax.
6. Allow the wax on the wick to cool completely. Rest the spoon on two stacks of books so the wax can cool while hanging. Pull gently on the bottom of the wick to straighten the developing candle. Then dip it into the wax again.
7. Repeat about 25 times, until the candle is thick.
8. When the candle is cooled completely, cut it off of the wooden spoon from which it is hanging.



Bright Idea! Melt all the red shades and dip the string 5 times. Next, melt all the yellows. By then the reds should have set. Dip the wick into the new colour 5 times. You could add a layer of orange on top of that. Dip that 5 times.



Educator Module 6

Welcoming Shabbat

Estimated teaching time: 1-2 hours

Knowledge:	I know that there are special <i>tefillot</i> (prayers) that are said called <i>Kabbalat Shabbat</i> (Welcoming Shabbat).
Skills:	I can recite key Shabbat prayers.
Understanding:	I understand some of the history behind <i>Lecha Dodi</i> . I understand that there are many different cultures around the world.

Lesson Objectives

- To know that on Friday at sunset there is a special set of prayers called *Kabbalat Shabbat* (Welcoming Shabbat) recited and sung in the synagogue.
- To know that there are many different types of Jews around the world welcoming Shabbat.
- To know about *Lecha Dodi* is in *Kabbalat Shabbat*.
- To be able to identify similarities and differences between Jews all over the world.

Success Criteria

- Students understand the term *Kabbalat Shabbat* and what it is.
- Students are able to identify a tune for *Lecha Dodi*²⁵ by listening and explain some of the history/customs associated with it.
- Students are able to present key information about other Jewish communities around the world.

²⁵ Literally: Come (Lecha) my beloved (Dodi).

Blended Learning

- Open the module **Welcoming Shabbat** on the interactive whiteboard (IWB).
- Talk briefly about the *Kotel*²⁶.
- Choose a student to click on the character.
- Listen to him and click on the synagogue and music icons to learn more.
- Students can click on ten different characters.
- Divide the students into pairs. Each pair needs a computer with the module loaded on. (If there are not enough computers this could be done as a whole class.)
- Students can then meet all ten characters.
- Write on the board that students need to do the following:
 1. Hear a version of *Lecha Dodi* from that country
 2. Find out how long Jews have been in that country, a short history, and how many Jews remain in that country.
 3. See a photo of a shul²⁷ from that country, together with some of its history.
 4. Learn an interesting fact about *Lecha Dodi*.
- After students have completed the task, they can paste in a photo of their shul on the postcard page and print it out.

Let's sing

- Gather the students together and record all the interesting facts about *Lecha Dodi* on the board.
- Where did the song *Lecha Dodi* originate?
- Play all the different tunes of *Lecha Dodi* and discuss which one you like best. Try to find more versions and then teach your version.
- Then sing *Lecha Dodi* following the words on the IWB incorporating some of these facts.
- You might want to practice regularly then record the group singing. Upload your recording to info@jewishinteractive.org and it will be posted to the video page. Please label the video clip with the country, school, key stage and age of the students.

²⁶ The Kotel is the Western Wall in Jerusalem. It was a retaining wall put there at the time of Herod the Great when the Temple complex was enlarged. It is not part of the ancient Temple but it is believed to be sacred by many Jews. Students can see what is going on at the Kotel by going to: http://www.livekotel.com/a_freecam_1.cfm?affid=20 you will need to register as a user. The class can even send prayers to be put in the wall - which might be handy for Year 6 national tests.

²⁷ Shul is Yiddish for 'synagogue'. It comes from the German word for 'school' as synagogues are places of learning.

Let's talk

- Do you know anyone who has been to the *Kotel* (Western Wall) on a Friday night? If so could they tell us about it?
- Why are there Jews from all over the world at the *Kotel*?
- Why are the Jews living in all different places around the world?
- Discuss how there are many different cultures and what your family's cultures and traditions are.
- Why do Jewish traditions differ from community to community?

Let's read

- Using a siddur find *Kabbalat Shabbat*. What is it and what prayer is it made up of?
- When do Jews say *Kabbalat Shabbat*?
- Look at the *Kabbalat Shabbat* - do you recognise any other prayers that they might have come across when learning about Judaism?

Display

Module 6 flashcards

Let's act

- Choose students to be characters at the *Kotel*.
- Look at the online resource where people from different countries sing their version of *Lecha Dodi*. Get them to choose one and sing the tune of *Lecha Dodi* from the country they have chosen.

Let's sum it up

- Cut up the postcards that you have printed from the module and hold up one at a time. Choose students to tell you one piece of information they have learnt about that country.
- Ask students to perform *Lecha Dodi* to their favourite tune. Or to hum the tune in harmony.

Let's get digital

- If your country was featured in this module, what information would it include?
- Get the students to find out the following information, and collate it into a PowerPoint/documentary/online presentation.
- This can also be achieved by:
 - ✧ Visiting a local synagogue.
 - ✧ Interviewing your people you meet there, or inviting a member of the local Jewish community to your class.
 - ✧ Speaking to your local Rabbi.

- Here are some suggestions of information to include in your presentation:
 - 1) How long have Jews been in your town/city/country?
 - a) Where did most of the Jews in your community come from?
 - b) Where did your family come from, how international is it?
 - 2) Find out about your nearest synagogue:
 - a) When was it built?
 - b) How many people can it hold?
 - c) Are there any interesting facts about this synagogue?
 - 3) Take a photo of the inside and outside of your nearest synagogue to include in your project.
 - 4) Songs in the synagogue:
 - a) Which tune does your local synagogue use/sing for *Lecha Dodi* on a Friday night? See if students learn the tune and if possible make a recording for the school website/**Jewish Interactive**.
 - b) What other songs are sung in your nearest synagogue on a Friday night? Do they have a favourite tune?
 - 5) Are there any famous Jews in your community? If there are please write about them and their achievements.
- Please email your project to info@jewishinteractive.org

Assessment

- Can the students talk about the importance of *Lecha Dodi* confidently?
- Do they know when Jews sing *Lecha Dodi* and information about the song?

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:



Worksheet 6

Welcoming Shabbat

Activity 6.1

This is a project to do as an independent study which can be brought to class to put together as a class project.

Find out:

1. How long have Jews been in your town/city/county?

2. Where did most of the Jews in your community come from?

3. Where did your family come from? Look at how diverse your extended family is.

4. What songs are sung in your nearest synagogue on a Friday night for *Kabbalat Shabbat*? How would you find out?

5. Do you know someone²⁸ who has been to the *Kotel*, especially on a Friday night? If so, tell us about their experience and they felt being there.

²⁸ Many Christians go to Israel on pilgrimage and students might have access to someone there who might have visited the Kotel, even if they didn't visit on a Friday night they may have some interesting thoughts or feelings to relate. Alternatively, they could watch Kotel Cam on LiveKotel (see footnote 26).



Educator Module 7

Celebrating Friday Night

Below are two plans:

- Plan 1: Age 5-7 years
- Plan 2: Age 8-11 years

Celebrating Shabbat on a Friday night

These are some of the **Zmirot** that Jewish families sing on a Friday night at the dinner table:

- Tzur mishelo
- Menucha vesimcha
- Yah ribon
- Mah yedidut
- Me'ein olam haba

Music courtesy of "Livnot U'Lehibanot Israel Experience".

Here's your clue:
During the meal, between the different courses, we sing **Zmirot**. This makes us enjoy the meal and Shabbat much more and so our **oneg pie** gets filled up!

Click each blue button to play a song.

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Plan 1: Age 5-7 years

Estimated teaching time: 1-2 hours

Knowledge:	I know some of the key Shabbat halachot (laws).
Skills:	I can identify key Shabbat prayers.
Understanding:	I understand that many items connected with Shabbat have symbolic meaning.

Lesson Objective

- To know the order of events on Friday night.
- To know the some of the meanings of each action and prayer.

Success Criteria

- Students will be able to explain clearly and confidently what is done on Friday night.
- Students will give able to give reasons for some of the actions.

Blended Learning

- Lay a Shabbat table at the front of the class (If you do not have one available pretend there is one).
- Tell students that we are pretending it is Shabbat. Nominate a student to be a guest that has never experienced Shabbat. *We will explain to the guest why we are doing everything we do as we are sure s/he has many questions...*
- Load the module **Celebrating Friday Night** on the interactive whiteboard (IWB). Use the *oneg* (joy) pie and click on the *challah* to show how the puzzle works.
- Ask the students what they think is the first slice.
- Each slice has a riddle associated with it, giving a clue as to when this particular event occurs during the dinner. Along with each clue comes extra information in the form of songs, *brachot* (blessings) or videos. There is also a Hebrew corner so students can learn some Hebrew words.

Shalom Aleichem

Click on this slice and listen to the reason why Jews sing *Shalom Aleichem* (Peace to You). Sing *Shalom Aleichem* with the class (using IWB/handout/*siddur*).

Aishet Chayil

Click on *Aishet Chayil* (A woman of worth - from Proverbs 31: 10 - 31). Why are Jews singing to the woman of the home? Emphasise the *middah* (moral value) of showing gratitude.

Blessing the Children

Click on the information explaining why Jews bless their daughters after their foremothers and our sons after Ephraim and Menashe²⁹. Choose 2 students to act out the blessing.

Kiddush

Listen to the *Kiddush*. Remind students that we heard the *Kiddush* in the first module **The First Shabbat**. Ask students why Jews say it.

Washing Hands

Watch the video. Get the class to pretend they are washing for bread.

Blessing the *Challah*

Ask students if they remember learning about *challah* in Module 4, **Preparing for Shabbat**.

Eating

Click on the slices about eating and discuss briefly.

Zemirot (songs)

A member of the local Jewish community is encouraged to come in at this point and teach the students some *zemirot*. Pupils can learn some of the meanings behind the *zemirot*.

If pupils are going to share their learning in collective worship they can revisit this to show others what have learned about Shabbat.

There is an option to see the Hebrew and transliteration while hearing the songs sung interactively.

*Bentching*³⁰ (Grace after Meals)

Click on the pages to hear some of *bentching* sung.

Emphasise the *middah* (moral value) of gratitude, where Jews are thanking God for what God created.

²⁹ Ephraim and Menashe (or Manasseh) were the two sons of Joseph born in Egypt. Their decedents were known as 'half-tribes' together making the tribe of Joseph.

³⁰ This is common Yiddish term for reciting blessings.

Let's act

- Role-play a Friday night dinner using props.

Let's talk

- When do you have special meals in your home? Would you have one every week?
- What do you eat or do that makes it special? Is it special because of who is there?
- Which part of the meal do you enjoy best?
- Each week Jews read a different *parsha* (portion) from the Torah. Find out what this week's is and how it is relevant to Jews³¹.
- How do you think Shabbat / shared special meals can bring you and your family closer?

Let's get digital

- Pair up the students.
- Students are required to order the events according to their family tradition and the clues that are given for each slice.
- They then have to slot the slices into the pie in the correct order, so that their Shabbat pie fills up. There may be differences in the final pie, as we encourage students to complete the pie according to their family's traditions.
- They can also do this at home for a home activity.

Assessment

- Let the students print out the pies that they created and use that as assessment.
- Use the Friday night role play as a form of assessment and record if the students are recalling information through play.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:

³¹ There are a number of websites that can help with this. An Orthodox one: <http://www.aisk.com/tp/> and a Reform one: <http://www.reformjudaism.org/learning/torah-study>

Plan 2: Age 8-11

Knowledge:	I know some of the key Shabbat halachot (laws).
Skills:	I can recite key Shabbat prayers.
Understanding:	I understand that many items connected with Shabbat have symbolic meaning.

Lesson Objective

- To know the order of events on Friday night.
- To know the origins and meanings of each action and prayer.

Success Criteria

- Students will be able to explain clearly and confidently what is done on Friday night.
- Students will give able to give reasons for some of the actions.

Blended Learning

- Lay a Shabbat table at the front of the class. (If you do not have one available pretend there is one).
- Tell students that we are pretending it is Shabbat. Nominate a student to be a guest that has never experienced Shabbat. *We will explain to the guest why we are doing everything we do as we are sure s/he has many questions...*
- Load the module **Celebrating Friday Night** on the IWB. Use the *oneg* (joy) pie and click on the *challah* to show how the puzzle works.
- Ask the students what they think is the first slice.
- Each slice has a riddle associated with it, giving a clue as to when this particular event occurs during the dinner. Along with each clue comes extra information in the form of songs, *brachot* (blessings) or videos. There is also a Hebrew corner so students can learn some Hebrew words.

Shalom Aleichem

Click on this slice and find out why Jews sing *Shalom Aleichem* (Peace to you). Sing *Shalom Aleichem* with the class (using IWB / handout / *siddur*). Use the flashcard and talk about the *Gemara* associated with *Shalom Aleichem* to go into deeper meaning behind the prayer.

Aishet Chayil

Click on *Aishet Chayil* (A Woman of Worth - from Proverbs 31: 10 - 31). Why are Jews singing to the woman of the home? Emphasise the *middah* (moral value) of showing gratitude. Click on the information button and look at the text. Discuss the alphabetical order found in the song.

Blessing the Children

Click on the information explaining why Jews bless their daughters after their foremothers and their sons after Ephraim and Menashe (the sons born to Joseph in Exile). Choose two students to act out the blessing.

Kiddush

Listen to the *Kiddush*. Remind students that they heard the *Kiddush* in module one, **The First Shabbat**. Ask students why Jews say it. Click on the information button and listen to *Kiddush*. Ask students why they think having family rituals might make a family stronger, especially where these rituals are shared with other families.

Washing Hands

Watch the video. Get the class to pretend they are washing for bread. Click on the information button and discuss.

Blessing the Challah

Ask students if they remember learning about *challah* in Module 4, **Preparing for Shabbat**.

Eating

Click on the slices and discuss briefly.

***Zemirot* (songs)**

A member of a local Jewish community could come in at this point and teach the students some *zemirot*. Schools familiar with the *zemirot* can go into the meanings behind each song.

There is an option to see the Hebrew and transliteration while hearing the songs sung interactively.

***Bentching*³² (Grace after Meals)**

Click on the pages to hear some of *bentching* sung.

Emphasise the *middah* (moral value) of gratitude, where Jews are thanking God for the creation.

³² A common Yiddish term referring to the action of reciting blessings.

Let's do

- Divide students in half. Each half needs to prepare a quiz on all the information on the unit for the other half.

Let's investigate

- What is *Aishet Chayil*? Read the translation to find out more about it...

Let's talk

- When do you have special meals that involve the whole family?
- What do you do that makes it special, what are the special foods you might have?
- Do you think it is important that families have at least one meal a week together?
- Each week Jews read a different *parsha* (portion) from the Torah. Find out what this week's is and how it might be relevant to Jews³³.
- How do you think Shabbat can bring a Jewish family closer together?

Let's get digital

- Pair up the students.
- Students are required to order the events according to a family tradition³⁴ and the clues that are given for each slice.
- They then have to slot the slices into the pie in the correct order, so that their Shabbat pie fills up. There may be differences in the final pie, as we encourage students to complete the pie according to their family's traditions.
- They can also do this at home for a home activity.

³³ There are a number of websites that can help with this. An Orthodox one: <http://www.aish.com/tp/> and a Reform one: <http://www.reformjudaism.org/learning/torah-study>

³⁴ See the Jewish Way of Life resource on RE:ONLINE and the section about Friday evening led by Sarah and David: <http://www.reonline.org.uk/specials/jwol/>



Let's look inside

- Why do Jews sing *Shalom Aleichem*? There is a *Gemara* (commentaries that form part of the Talmud) that speaks about the Shabbat angels. Read the following *Gemara* and then answer the question...

The *Gemarah* Shabbat (119B) tells us that two Angels escort us home from synagogue on Friday night. One is a good Angel (created by our *Mitzvot*, or good deeds) the other a bad Angel (created from *Aveirot*, or bad deeds).

If they find the house prepared beautifully for Shabbat, the good Angel gives a blessing that "*Next Shabbat the house should also be ready for Shabbat*" and the bad Angel is forced to answer "Amen".

If the house is not prepared nicely for Shabbat, the bad Angel says, "*So should it be next Shabbat*" and the good Angel is required to answer "Amen".

For Jews this is an explicit *Gemarah* and the Rabbis say they should pay attention to when singing the *Shalom Aleichem* so they greet these Angels in the proper way.

- Use a Siddur (Jewish prayer book) to look up the meanings of the *zemirot*. Can students find out who wrote them?

Assessment

- Let the students print out the pies that they created and use as assessment.
- Use the quiz as a form of assessment with an educator noting who answers correctly.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:



Educator Module 8

Enjoying Shabbat

Estimated teaching time: 1-2 hours

Knowledge:	I know that Jews prepare for Shabbat before sunset on a Friday and say goodbye to Shabbat when it finishes on Saturday at nightfall. I know many activities and customs that Jews do on a Shabbat.
Skills:	I am able to create a game for a Jewish family to play with on Shabbat.
Understanding:	I understand that there are many ways Jews enjoy Shabbat.

Lesson Objectives

- To be able to create a game that a Jewish family could use on Shabbat, and knowing why.
- To know all the activities and customs Jews do from preparing for Shabbat until after they have said Havdalah (Literally: *the separation* between Shabbat and the new week).

Note:

This module is useful as a revision module as it reviews all the previous modules.

Success Criteria

- Students will be able to create a game that Jewish children can use on Shabbat with their families and friends.

Blended Learning

- Load the module **Enjoying Shabbat** on the interactive whiteboard (IWB).
- Introduce it to students and start to create a class game.
- Go through each section revising quickly what the students have learnt.
- Click on **Shabbat morning** and focus on this section, as the program itself has not spent too much time describing the Shabbat day. Use this as a perfect teaching opportunity to describe Shabbat day.
- Link to the PowerPoint presentation, which has a quiz that goes into more detail about Shabbat morning.
- Summary of points to cover:
 - ✧ On Shabbat morning there is a special Shabbat service.
 - ✧ Jews start off with the normal *shacharit* (morning prayer) that is said everyday in a synagogue with a large enough community to have daily services.
 - ✧ *Shacharit* is followed by taking the Torah out of the *Aron Kodesh* (Holy Ark) and reading the *parasha* (portion) from the Torah of that week.
 - ✧ Special *brachot* (blessings) are said before and after reading the Torah.
 - ✧ After reading the *parasha* there is a reading of the *haftara* (Literally: *the leaving*. It relates to a reading from the Prophets in the Jewish Bible read after the Torah portion and usually it shares a theme with the Torah portion but not always.)
 - ✧ Jews say *mussaf*³⁵, an extra prayer especially for Shabbat. An extra offering was given to God on Shabbat in the days of the Temple. Jews do not do sacrifices any more to God. Instead, they have an additional *mussaf* prayer service to as part of the morning service.

³⁵ Mussaf (sometimes: Musaf) means: addition. In the Torah God commands that an additional sacrifice be made in the Temple on Shabbat and the major festivals. As the Temple no longer stands this sacrifice is replaced with a special prayer called the Mussaf Amidah. The Amidah is a standing prayer and replaces the sacrifices in the Temple the Amidah is first said silently and then recited out loud, with the exception of the Evening Service where it is only said silently as there were no sacrifices performed at night.



There are also three additional elements, card types as follows:



The player who lands on a **Humdinger** square picks up a **Humdinger** card from the pile and chooses one of the tunes to hum. The first player to correctly name the song dices again for the 'pick a card' player.

The player who lands on a **Brain teaser** square picks up a **Brain teaser** card from the pile and asks the other players the question on the card. The first player to answer correctly dices again for the 'pick a card' player.

The player who lands on an **Actionary** square picks up an **Actionary** card from the pile and chooses one action on the card to act out. The first player who guesses the correct action dices again for the 'pick a card' player.



Let's make

- The cards that are printed out have questions on them.
- There are a few cards that are empty. These are for the learners to do their own research and make up their own questions and answers.
- Write all the quiz questions and answers on the empty cards.
- Here is an example of a card:

Question:

What is the usual Shabbat routine on a Saturday morning?

Answer:

Jews go to synagogue. There is a morning service. Then they say *Kiddush* and have lunch. Before Jews eat bread they wash their hands and then make *hamotzi* (the blessing always said when bread is eaten) over the two full loaves of *challah*. Often they enjoy eating lunch together with family and friends. Sometimes *cholent* is served. Jews usually sing *zemirot* (songs) and then *bentch* (recite blessings in thanks for the meal). Jews rest in the afternoon and play game with their friends, learn *Torah* and have fun. There is another meal before sunset called *Seudah Shilishit* (the third meal) where *challah* is also eaten and special songs sung.

Question: How many meals do Jews eat on Shabbat?

Answer: Look at the extract below (*Exodus 16:25*) and count how many times the word '*hayom*' (today) is mentioned in the sentence (note the word Shabbos, this is Yiddish for Shabbat).

BESHALACH Chapter 16	בשלה פרק ט"ז
25. And Moshe said, "Eat it today. [It is] Shabbos today for Hashem. Today you will not find it in the field.	25 וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם כִּי שַׁבָּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצְאוּהוּ בַשָּׂדֶה:

Today is mentioned three times in association with Shabbat and Jews therefore have three meals on Shabbat: Friday night, Shabbat lunch and *Seudah Shlishit*, the meal eaten just before the sun sets on Shabbat afternoon.

Question: How many times do Jews say *Kiddush* on Shabbat? When?

Answer: Twice, Friday evening and Saturday morning after synagogogue. The *Kiddush* on Saturday morning is different from Friday night.

Question: How many times do observant Jews pray per day during the week? Why?

Answer: Three - Instead of the sacrifices we made to God in the days of the *Beit hamikdash (Holy Temple)* 2000 years ago, we pray.

Question: What are the names of the services?

Answer: *Shacharit (morning), Mincha (afternoon), Arvit/Maariv (evening)*.

Question: How many prayer services are there on Shabbat?

What is the name of the extra service?

Answer: Four, *mussaf*. An extra offering was given to God on Shabbat in the days of the Temple. Jews do not do sacrifices anymore to God. Instead they have an additional *mussaf* prayer service added to the morning service.

Question: When do Jews go to synagogogue on Shabbat?

Answer: Friday night, Saturday morning, Saturday late afternoon.

Question: What is the order of the prayer service on Saturday morning?

Answer: *Shacharit*, Torah reading of the weekly portion, *mussaf*.

Question: When do Jews take the Torah out of the Ark and read the Torah? When do they read the specific portion of the week?

Answer: After *shacharit* and before *mussaf*.

Let's play

Play the game with the students once it is printed out and enjoy the game together!! Perhaps divide them into groups to play.

Let's talk

What activities would you like to do with family members to bring you closer together? Make a list together of the fun, positive activities you could do on one day of the week to spend special time with the people you love.

Let's ask

- What do/would you enjoy doing on your day of rest?
- What makes that day different from other days?
- There is a saying that "Jews do not keep Shabbat, Shabbat keeps the Jews" ...
 - What is meant by this statement?
 - Do you agree?

Let's get digital

Get students to create their own board game that is suitable for Jews to play on Shabbat without breaking Shabbat.

Learners select pictures for each part of Shabbat, together with the game aspects, like "Miss-a-turn", "Move forward 3 squares" or "Go back 2 squares", design their own tokens and print out the game to be cut out and pasted onto board ready to play on Shabbat afternoon.

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:



Educator Module 9

Saying Goodbye to Shabbat (Havdalah)

Estimated teaching time: 1-2 hours

Knowledge:	I know what <i>Havdalah</i> is and how Jews perform <i>Havdalah</i> .
Skills:	I am able to identify the three <i>brachot</i> (<i>blessings</i>) included in <i>Havdalah</i> .
Understanding:	I understand that <i>Havdalah</i> makes a separation between Shabbat and the weekday.

Lesson Objectives

- To know how Jews perform *Havdalah* and why.

Success Criteria

- Students are able to confidently talk about *Havdalah*.

Blended Learning

- Load the module **Saying Goodbye to Shabbat** onto the interactive whiteboard (IWB).
- Work through the module with the students and ask them to put on the table what a Jewish family would need for *Havdalah*.
- Then work through the section showing the blessings for *Havdalah* and choose students to help make a pretend *Havdalah* in the classroom.
- Match up the symbols with the *brachot* (*blessings*).
- Listen to *Eliyahu Hanavi* with the class.

Let's do

- Print out **Worksheet 9.1** and let students match the pictures and *brachot* together to create their own flashcards.
- Make a wall display about Havdalah.

Let's make

- Bring in a selection of spices. Let the students make their own mixtures and place in a container to use as *Besamim* (spices).

Let's talk

- When Shabbat ends Jews start looking forward to the next Shabbat.
- Many Jews have a special meal with cakes called *Melave Malka* to say farewell to the Shabbat Queen. Explore why eating sweet things when we are a little sad might make us a little happier.
- Discuss with students that Jews start looking forward to the next Shabbat as Shabbat is ending.

Let's sum it up

- Hold up items from *Havdalah* and ask the students to explain each item.
- Listen to *Eliyahu Hanavi* as a class³⁶.

Let's get digital

- Film students performing *Havdalah* in your school.
- Attach it to an email, and remember to write your name, school and age.
- Email it to info@jewishinteractive.org

³⁶ There are a number of versions on the internet, here is one:
<http://hebrewsongs.com/?song=elijahuhanavi>

Assessment

Worksheet 9.1

Evaluation

Positive outcomes were:

Negative outcomes were:

Next time:



Worksheet 9

Saying Goodbye to Shabbat (Havdalah)

Activity 9.1: Match the *Brachot* (Blessings)

- Cut out the items below and stick them onto cardboard.
- Now, match each item with its blessing.



- | Blessed are You, Lord our God, King of the universe,
who creates the **fruit of the vine**.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

- | Blessed are You, Lord our God, King of the universe,
who creates the **lights of fire**.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוּרֵי הָאֵשׁ.

- | Blessed are You, Lord our God, King of the universe,
who creates various kinds of **spices**.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מֵינֵי בְשָׂמִים.