

Leaders guide for the Ruach service

This service is not to be made out to be an additional ruach session. The service is based so that USYers learn where some of the zimirot are founded along with still doing parts of the normal service. Both Sim Shalom's and B'kol Echad's are needed for this service. Thank you and good luck!

Start with prayers in the Sim Shalom:

Modei Ani—pg. 2

Ma Tovu—pg. 2

Birkot Hashahar—pg. 10

Baruch Sheamar—pg. 54

Ashrei—pg. 80

Halleluyah—pg. 88

Az Yashir—Pg. 92

Instead of continuing in the Sim Shalom like normal, do zimirot from the B'kol Echad explaining where they come from.

Pg. 77—Al Sh'losa D'varim—Perkei Avot

Pg. 81—Baruch Eloheinu—Shabbat and Festival mincha

Pg. 83—Eretz Zavot Chalav—Torah

Pg. 84—Esa Einai—From Shacharit in some siddurs

Pg. 85—Hava Nashira—From Psalms

Pg. 86—Ki Heim Chayeinu—From Ahavat Olam, Friday night service.

Pg. 87—Ko Amar—Jeremiah

Pg. 88—Kol Haolam Kulo—Psalms

Pg. 89—Lo Alecha—Psalms, Lo Yisa Goy—Isaiah

Pg. 92—Or Zarua—Friday night, Psalms

Pg. 93—Rom'mu—Torah service

Pg. 96—Ufaratzta—Torah service

Pg. 100—Yism'chu B'mal'chut'cha—Shabbat Amidah, Yism'chu Ashamayim—Torah service

After doing all of the zimirot from B'kol Echad, go back to Sim Shalom on pg. 350 and sing Emet. Then go to pg. 354 and do the Amidah. At the end sing Oseh Shalom.

Leaders guide for the discussion service

Introduction to the Leader

The idea of this "sicha" within a service" is to help the USYers feel more connected with the service. We are aiming to relate these prayers to their lives in a way that they will remember and have more respect the next time they attend a regular service. Dissent and different opinions are encouraged because they will show everyone a new side to things. Above all, this should be an open discussion where no one is afraid to express his or her views. There is no right or wrong and no one should be put down.

These questions are only to guide the discussion. You do not need to follow them exactly or get to all of them. If the USYers are deep in discussion, then this is GREAT. Do not interrupt them to move on to something new. Thank you and good luck!

Birkot HaShachar (p.10)

A. Have a USYer read the 14 blessings of Birkot HaShachar out loud to the group in English.

B. In his image...(line 3)

1. What does it mean to be created in god's image?(What is his image?) Ex: Physical, mental, emotional, etc?

—Answers: we are all the same on the inside

2. Does this idea also extend to non-Jews? Atheists?

3. Why is everyone so different if we were all created in the same image?

4. Why should we be thankful that we were created equally?

C Who made me free...(line 5)

1. What does it mean to be free?

2. Do you have the freedom at school to wear and say what you want?

3. What was it that God made free: Did he make us physically free to do what we want or spiritually free to feel what we want?

D. Sight to the blind...(line 6)

1. Why are there still blind people if God has the ability to give them sight?

2. Are there other ways to gain sight besides the literal physical sense?

3. Do you think that your insight (conscience) is another form of the "sight" that God gives to us?

E. Guides us on our paths...(line 12)

1. Does anyone believe in fate? To what extent?

2. Is God's path for you to set when you are born or does it change as your grow and make decisions for yourself?

F. Provides for all my needs...(line 11)

1. Why are there still people living in poverty?
2. Should someone blame God if he/she is living in poverty
3. What does God define as our needs?

G. Daven Birkot Hashachar together as a group

Ashrei (p.80)

A. Read the Ashrei out loud responsively in English.

B. The Lord is good to all; His compassion embraces all (p.83 top)

1. Do you think this is true? Who is all? How does God decide who is rich and who is poor if he is compassionate to everyone?
2. Do good things happen to us only because of Gods compassion?

C. All who love the Lord he preserves, but all the wicked he destroys. (p.83 last line)

1. How does this contradict the line we just discussed?
■ Answer: The first line says God is compassionate to all; this one says He is only kind to those who love Him
2. Is God compassionate toward the wicked also, or instead merciless toward them?
3. Should we only be kind to those we like? Is it important to be kind to those we dislike?

D. Daven Ashrei together as a group.

Az Yashir (p.92)

A. Have a USYer read the prayer out loud in English to the group.

B. Questions

1. Why do we say a prayer that is all about God's destruction of other people? (Le. the Egyptians)
2. Should we be praising God for murder and therefore breaking one of the commandments? Does he deserve our praise for this behavior?
3. Should this be a prayer? Do you feel comfortable using such violent words in prayers, which should bring peace and happiness?

B. Daven Az Yashir together as a group.

Sh'ma (p.100)

A. Have a USYer read the first paragraph of the Sh'ma out loud in English to the group.

B. Questions

1. What is the first paragraph of the Sh'ma asking us to do as Jews?
Answers: To love God, to teach Torah to our children, to talk about Torah whenever possible, to wear tefillin, to put mezuzot

2. Do you think Judaism asks too much of you or imposes on your life too much be demanding so many things?

3. Is a person who obeys more of this mitzvot a better Jew than someone who does not?

4. As teenagers, is it one of our major priorities to study Torah attend Hebrew school, etc? If not should it be?

--Answers: for most teens it is not a major priority, maybe for some it is; it probably should be a major priority but at least our parents are there to make sure we follow through

5. What would happen if we did not follow one or all of these commandments? For example, what would happen if we stopped teaching about Kashrut (keeping kosher)?

--Answers: Eventually our children would not learn about Kashrut and it would cease to be a Jewish Practice

6. Do we care if kashrut ceases to be a Jewish custom? Should we care about continuing the Jewish traditions that we ourselves do not follow?

7. Why are you here today (at convention)? How did you get started in USY? Did it have anything to do with your parents?

8. Why does USY place such a big emphasis on prayer and teaching? Does USY serve as a parent in this sense?

C. Daven the Sh'ma and V'ahavta as a group.

Amidah (p.354-364)

The Shacharit Amidah on Shabbat is based around resting on Shabbat and observing all of the laws and mitzvot on Shabbat. Based on this ask the USYers the following question:

How important do you think it is to be observing the laws on Shabbat? Do you go to services every week? How important is it to keep the Jewish traditions going? Do pages 354-356 out loud and then the rest silently. After they are done with it, go to breakfast!

Leaders guide for the Israel service

Introduction for the Leader:

Israel—the land, the people, the history—is one of the most integral parts of our tefilot and our faith. Whether it is centuries old yearning to return to Jerusalem or supplication that G-d watch over soldiers from the Zahal, it is clear that Israel is central; perhaps even the anchor, of the Jewish people. The Israel Minyon will explore and explain our unique ties with Israel, as well as create a user-friendly forum for discussion on many Israel-related subjects. Israel is touched upon constantly in the siddur, including as the 2nd word in the Shema and repeatedly in the Amidah. This fact helps create good discussions, and the more passionately one feels. If time permits, I highly encourage you to include the “Are you a Zionist” activity; it is very effective and a great learning experience. Below is an outline of the service for a regular Shabbat morning service up until the torah service with a little insert from the weekday Amidah. Thank you, and good luck!

Outline:

Modei Ani—pg. 2

Ma Tovu—pg. 2

Birkot Hashahar—pg. 10

Baruch Sheamar—pg. 54

Prayer for Peace—pg. 813

Read this prayer in English and have each person read a line. Discuss the concept of how we can help create peace and why it is so important. Ask the following question:

Why would anyone ever “long for war” as it says in the second sentence of this reading?

Ashrei—pg. 80

Halleluyah—pg. 88

Az Yashir—Pg. 92

Ask the following question, which discusses the concept of the importance of visiting Israel:

To get to Israel after leaving Egypt, the Red Sea had to be parted, the Egyptian army had to be outrun, etc. Today, all it takes to get to Israel is a plane ticket on El Al. Is it important to visit Israel? Why or why not?

Nishmat—pg. 334

Shochan Ad—pg. 336

Yishtabach—pg. 338

Hatzi Kaddish—pg. 338

Barchu—pg. 340

El Adon—pg. 342

Blessings before the Shema—pg. 344-346

Shema and the blessings after it—pg. 346-348

There are several key concepts in the Shema relating to Israel. Here is a summary:

*The second word in the Shema is "Israel." Ask the following question:

Do you think that Jewish unity in Israel (such as working together in government, education, or employment) is vital for Israel's survival? Why or why not?

*In the V'haya paragraph, "the land sworn to your ancestors" is Israel. Ask the following question:

Does our covenant with G-d still exist OUTSIDE of Israel?

Is it different than the covenant that exists INSIDE Israel?

Why?

Amidah—pg. 354-364

Do the Amidah out loud for the first two pages and then the rest silently. Then turn back to pg. 114 or 115 to look at the verse about Jerusalem.

*In the "Velirushalyim Ircha" (Have mercy, Lord, and return to Jerusalem), it says "Build it now," referring to Jerusalem. It also says "Birachamim Tashuv" (In compassion please return). Ask the following questions:

Jerusalem is a modern-day city of almost half almost half a million people. It has thousands of buildings, including synagogues, schools, and hospitals. What exactly is to be "built" in Jerusalem, as this prayer says?

If G-d's presence is to "return" to Jerusalem as it says in this prayer, where is G-d's presence NOW?

*Note the custom of facing towards Israel during prayer. Ask the following question:
What does our facing towards Israel say about where our hearts are or should be during prayer? What does this mean in a broader sense about where our hearts should be generally?

Prayer for the State of Israel—pg. 416

Read the prayer in both Hebrew and English. Ask the following question:

Which country do you consider “your land?” Why?

Hatikvah—pg. 827

What is it about Israel that makes it ours, forever, in our hearts and minds? Why didn't the Jewish people accept the country of Uganda in Africa as a homeland when it was offered to us?

Kaddish Shalem—pg. 392

GO TO BREAKFAST!!

Leaders guide for Doubters service

Start with actual praying, do Modeh Ani, Ma Tovu, borkot Hasaahar, Baruch Sheamar, Ahsrei, Halleluyah, and Az Yashir. Then after doing those prayers has each person share their main issues with god, Judaism, and religion as a whole. Then go through different prayers and whether they held any specific meaning for people, for example there is a paragraph in the amidah (shmah koleinu), discuss whether people felt good could really hear our prayers or if we were kidding ourselves.

Barchot ha shachar-each prayer gives god thanks for things in life (ex: clothing the naked, feeding the hungry, giving sight to the blind). We thank god for things in our lives that god may have nothing to do with, are we giving false thanks or is it more of a metaphor for being thankful that we have all these wonderful things in our lives? Should we be obligated to thank god for these things in our lives or just live everyday without showing anyone or anything gratitude?

Shema-after the v'ahavata, there are two paragraphs that give Jews requirements. In says that if you love god with all your heart and soul he will give you a good harvest and plenty of grain wine and oil. While we may not need a good harvest nowadays, try and relate it to your life. God is saying that if we obey and praise god we will get good grades, have a good social life, be healthy, be safe and have food on our tables. Is gods love for the Jewish people conditional? Does god expect certain things from Jews and give rewards in return? Should god be helping us throughout our lives or should we have to be faithful to have gods help?

Mourners kadish-when a Jew loses a loved one they are obligated to recite the mourners kadish everyday for eleven months. The mourners Kadish is about praising God. Many people justify praising God at a time when a loved one has dies because many believe that god does not control death, but if god does not control death why is it fair to say that go control other things in our lives such s having food and clothes? Is it a double standard to believe that God controls the good and not the bad in the lives of Jews? Should Jews be obligated to praise god after they have just lost someone they were close to? Or rather should they be allowed to be upset and have time to be sorrowful for their loss?

Do that with other prayers and then find prayers that people did find meaning in either through a midrash, an explanation, or that they simply found a connection to it. Then after going through the different prayers, go back and do the Barchu, Shema, and the Amidah. Then ask them afterwards if they felt any more of a connection after going through some of the prayers.

Feminists service leaders guide

****Keep in mind that most of the service consists of English readings out loud, please make sure everybody has the opportunity to participate.**

First introduce the service as a Feminist service. The service they will be going through today is from *The Book of Blessings* by Marcia Falk.

First read the English on pg. 151, 152, 154, 156, 158, and 160. Explain to them after reading each one that these are all the feminist versions of the prayers Modei Ani, Ma Tovu, Birkot HaShahar, and Halleluyah. After this show them the differences with the Hebrew words in Halleluyah on page 159 compared to what they would normally sing in Sim Shalom.

Have them read pg. 162 and 163 out loud in English next.

Then have them do the Barchu in English and Hebrew on pg. 164 and 165.

Have them read pg. 166, 168, and 170 out loud. Then have them read the Shema in Hebrew on pg. 171 to notice the differences with Hebrew words.

Then read pg. 172 in English followed by 173 in Hebrew, this is supposed to be the Vayomer paragraph of the Shema.

Read pg. 174 in English to finish that section of the service.

Read pg. 177 and 178 out loud to introduce the Amidah.

The rest of the service from 179-247 is how long the Amidah is. There were pages that had Hebrew with no vowels, so those pages were taken out. Otherwise, any pages left in please go ahead and read out loud. At the end, please give the USYers about 5 minutes for personal time and reflection on pg. 244. If time is running short, please feel free to end the service after reading just a couple of the prayers out loud. If there is time permitting after reading all of the prayers out loud from the Amidah, please have a discussion about what people thought of the service and their initial reactions. Discuss whether the people there would feel comfortable praying with a service like this on a daily basis and why or why not.

Also, at the end of their prayer book is commentary from pg. 457-475 as to why the prayers are altered and what the reasoning behind it is. Please tell the USYers to feel free to take the siddurim back with them so they can read over the reasons why and can use them for future use if they wish to do so.

Leaders Guide for the Carlebach service

In this service, just go through the service traditionally adding in the carlebach melodies when you get to the prayer they go along with. You will also have help here from the man who actually played with Carlebach, so that should help. Also, make sure to teach the melodies before doing them. You may also put in the Cracow niggun wherever you'd like. Thanks and good luck!

Modei Ani – Yishtabach is normal melodies. Pg. 2-338.

Pg. 338 Hatzi Kaddish (Essa Einai)

Pg. 340 Barchu – Normal melody.

Pg. 342 El Adon (Havu La'Hashem)

Pg. 344-350 Normal melodies

Pg. 352 Ram V'Nissa / Mi Chamocha (Ram V'nissa)

Pg. 354 First part of the Amidah normal

Pg. 356 Kedushah (N'kadesh)

Pg. 358-364 Rest of Amidah silently

Pg. 364 Oseh Shalom (Oseh Shalom)

Important Information:

On Shabbat morning you will have the opportunity to join one of four different Tefillah groups for Shacharit (morning services). Each of these groups will be providing something different. Please choose the group that you would feel most comfortable in:

Group 1 - Back to Basics - This is your chance to find out about why USY asks you to spend time in Tefillot in the first place. Starting from the question of "why pray," this group will spend its time on finding reasons for Jewish prayer. This is a great group if you don't spend too many weeks in services at home, or if you were just never sure what you were doing in services in the first place.

Group 2 - The Main Ingredients - In every morning service, there are two core prayers that are essential to the service. These are the Shema and the Amidah. In this group, you will get the chance to pray a little, while at the same time discussing and exploring why these two prayers are so central to our Tefillot. This is a good place to go if you are somewhat used to services at home, but are interested in some specific discussion.

Group 3 - USY Basics - This group will do the basic USY services with a few added discussions thrown in. If you have gone to services regularly enough at home that you can follow them, this is a good place for you.

Group 4 - USY Plus - This group is the same as the one above, except that instead of the staff doing the teaching, you will be the one teaching. Here is a chance for you to share your knowledge of services and what they mean with other USYers. You also might get the chance to experiment with some different styles of Tefillah.

HaGalil Encampment

1. When I was little, services were
2. Now, services are
3. For me, the most difficult thing about/in services is
4. When I am in services, I feel
5. I ___enjoy ___don't enjoy services because
6. I usually feel ___comfortable ___uncomfortable in services because
7. I would like services more if
8. The part(s) of services that I have the most problems with is/are

Encampment 2001
Do-It-Yourself Siddur
Fri/Sun Morning

Goals:

- Give USYers an idea of what types of prayers there are.
- USYers understand why someone would write a prayer
- Let USYers react to the concept of “holy”
- Have USYers write their own personal prayers to insert into services

Throughout the service, do as much in English as possible. The activities are interspersed with the Tefillot.

There are a number of ways to have the English read. These include:

- Responsively
- Quietly (personal)
- As a group
- Dramatically (have one kid, or two kids, perform the prayer)

The Tefillot , and how to do each one, are suggested here:

Activity 1 – CHCHCHCHChangeees

Materials – small slips of paper. A bag.

- 1 – Give out the paper and pencils. Explain how the pencils are going to be used all morning, and not to lose them.
- 2 – The USYers should write one personality trait that they would like to change about themselves.
- 3 – Put the little slips of paper into the bag.
- 4 – Have USYers randomly select a piece of paper, and read the item.
- 5 – Now, ask what Tefillah means.
- 6 – Explain that it means, not “prayer,” but introspection, or “to judge ones self”
- 7 – We have Tefillot to afford us the opportunity to have a few minutes each day to just reflect on how we can improve ourselves.

Mah Tovv – dramatically

Birkot HaShachar – Hebrew

Activity 2 – What is Holy?

Materials: pencils, blank sheet of paper with lines and word “holy” written across the top.

- 1 – Have USYers sit in one or two circles
- 2 – Pass out the sheets of paper with holy on the top
- 3 – Instruct USYers to fold over the word Holy, so that it no longer shows, then write the first word that comes to mind on the back of the fold.
- 4 – They should then pass the sheets to the right, and the person should repeat the process with the new word.

5 – When the papers are full, whoever had them last should read out what everyone came up with, working their way back to “Holy”

Baruch Sheamar – responsively, leader call/response

Activity 3 – I Pray...

Materials : pencils, paper

Ask the USYers to complete the following lines:

I pray for...

I pray because...

I don't pray because...

Ashrei – Hebrew, around the room style

Haleluya – Sung, Hebrew

Activity 4 – Talking to God

This does not necessarily involve writing, but is instead a dramatic exercise.

1 – The USYers should get into pairs.

2 – Tell them that one USYer is God, and the other can ask God any three questions he/she wants.

3 – God has to answer the questions to the best of God's ability.

4 – After the first round of questions, the USYers should switctch roles.

5 – See if any groups would like to share how it feels to actually ask these questions out loud, How tough was it to answer.

Sh'ma – Hebrew, usual style

Amidah – Have the USYers read the amidah quietly in English. Does it match their personal prayer style

Activity 5 – Write a prayer

Before Aleinu, the USYers should write their own prayer, about anything they want. Have them share with the group.

Encampment 2001

Body, Day 1:

1 – Asher Yatzar

Challenge various USYers to name one thing that is Holy. See how many different answers you get. After about 10 kids give you an answer, ask around the room to see if anyone has anything to add.

Why didn't anyone mention going to the bathroom? What isn't holy about that?

Have everyone read Asher Yatzar as a Hevruta. Then, ask them to share why they think, based on the prayer, a simple bodily function such as going to the bathroom is a holy act.

2 – Refuah Shelema – This is going to be based on both Refaeinu in the Amidah, and Mi Sheberach in the Torah service.

The goal is to understand the many reasons that we pray on behalf of those who are ill. Also, the difference between communal and personal prayers.

Have everyone get into groups of five or six. Everyone in the group should go around, and just share one story of personally being sick, or of having a sick member of the family. They should be specifically aiming at expressing what it feels like (helplessness, embarrassment) than what the physical symptoms were,

They should then, in the group, attempt to answer the following:

- 1 – Are visitors important when you are sick?
- 2 - If medicine is what ultimately cures you, why are these visitors so important?
- 3 – What is God's role in health?
- 4 – What is the Jewish community's role?

Then, have them look at the misheberach and the personal prayers that can be added in the Amidah. What are the differences? What exactly are we praying for?