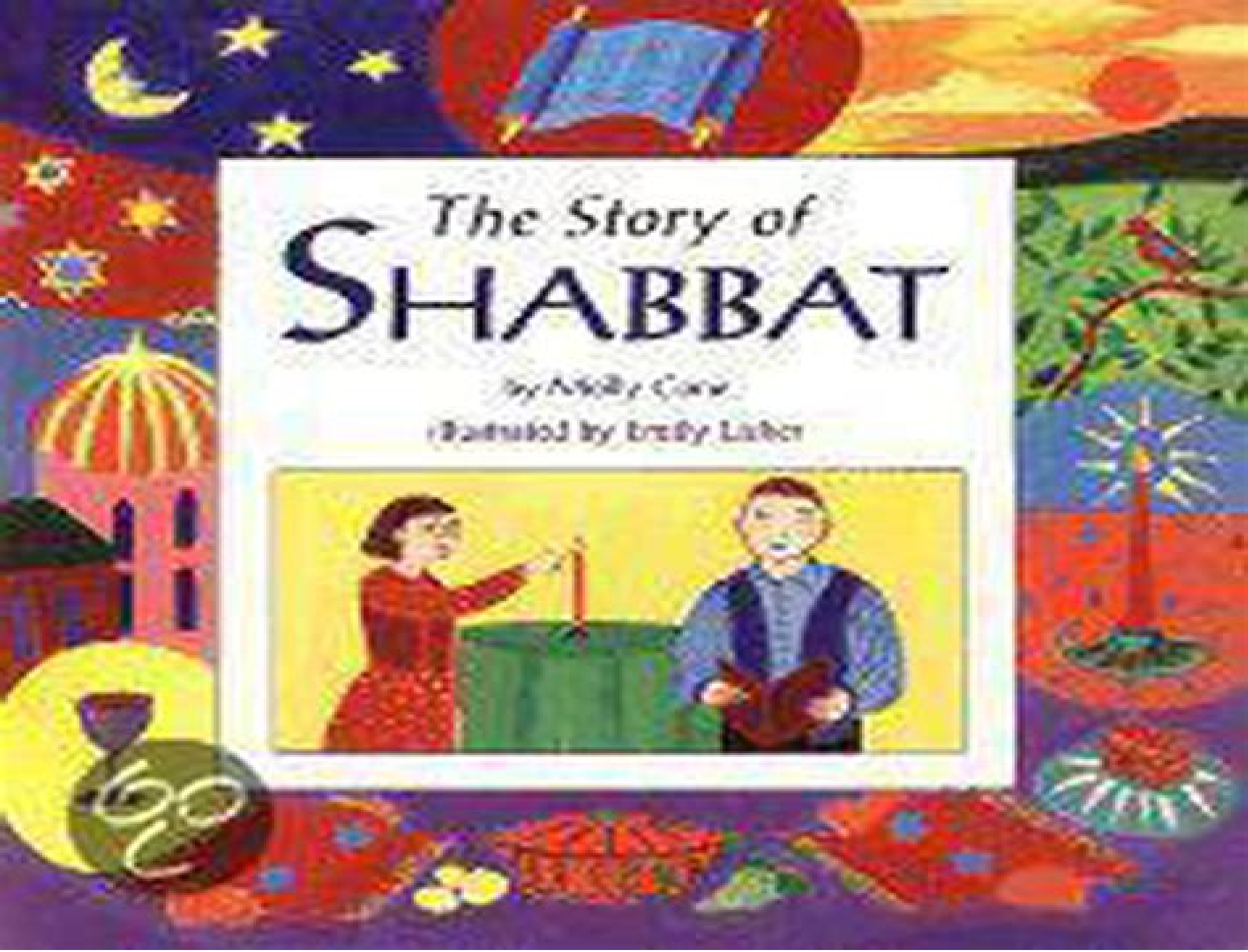


The Story of **SHABBAT**

by Molly Cove
Illustrated by Emily Lister



Story Of Shabbat

Torah Aura Productions



Story Of Shabbat:

The Story of Shabbat Molly Cone, 2000-04-05 It is Friday evening and the sun is about to set If you are Jewish you are probably getting ready to light candles say blessings and eat delicious food What is the special occasion It is the Sabbath or the Day of Rest The bible tells how God created the world in six days and on the seventh day God rested This day was called the Sabbath Molly Cone's clear informative text and Emily Lisker's warm paintings present the cultural and historical origins of the Sabbath and the many meaningful traditions that are still practiced today Instructions for making your own challah bread and challah cover round out this celebration of a very special day of thanks rest and renewal A day to rest Lynne Broadbent, John Logan, 1999 The Story of Shabbat Stories We Pray Torah Aura Productions, 2022-11-15 Bring Modern Hebrew into your classrooms Daber Ivrit lessons offer you an opportunity to add ten to fifteen minutes of modern Hebrew to your class Each Daber Ivrit lesson teaches up to eight vocabulary words based on a theme The lessons empower teachers to work creatively with Hebrew vocabulary Each lesson is supported by a two page teacher's introduction and a set of vocabulary posters Each Daber Ivrit unit includes the student material the teacher guide and a set of full color vocabulary posters to print as you need **Jewish Every Day** Behrman House, Maxine Segal Handelman, 2005-06 Written in a warm and understanding tone this guide takes the best in secular early childhood education and applies it to Jewish early childhood education With extensive bibliographies as well as background information for teachers individual chapters review developmentally appropriate practice anti bias education storytelling music Jewish thematic units reaching out to interfaith families keeping kosher at school and much more **The Light and Fire of the Baal Shem Tov** Yitzhak Buxbaum, 2006-09-05 This is a life in stories of Rabbi Israel Baal Shem Tov 1700 1760 the founder of Hasidism The Baal Shem Tov or the Besht as he is commonly called led a revival in Judaism that put love and joy at the center of religious life and championed the piety of the common folk against the rabbinic establishment He has been recognized as one of the greatest teachers in Jewish history and much of what is alive and vibrant in Judaism today in all denominations derives from his inspiration Abraham Joshua Heschel who was descended from several illustrious Hasidic dynasties wrote The Baal Shem Tov brought heaven to earth He and his disciples the Hasidim banished melancholy from the soul and uncovered the ineffable delight of being a Jew Vshamru David Birnbaum, Martin S. Cohen, The Torah has two basic components a long complex narrative that serves as the backstory to the covenant and its literary frame and the specific commandments that serve as the terms of that covenant The narrative itself the long complex narratives relating to the creation of the world the great flood the adventures of the patriarchs and matriarchs of Israel the descent into slavery in Egypt the exodus from Egypt the events at Mount Sinai and the subsequent journey the edge of the Land of Israel where the people are camped when the Torah narrative concludes with Moses' death is relatively well known even in the secular Western world And some of the commandments too are well known to the general public in Western lands some because they were eventually adopted by Christian theologians

and made tenets of Christianity others because they are so overtly characteristic of Jewish life that they have become easily recognizable to anyone who has even casual contact with the Jewish community and others because they have come to serve as the most basic moral planks in Western ethics even for people who do not self-define as Jews or Christians But however well known the commandments may be as regards their general content the Hebrew text of the Torah that preserves the commandments in their literary guise can prove surprisingly difficult For one thing Biblical Hebrew is an ancient language in which words do not necessarily mean what they eventually came to mean after millennia of linguistic development Moreover classical Hebrew authors regularly presuppose information on the part of their readers and listeners much of which non-specialist moderns simply do not possess For example Scripture references all sorts of public officials and military officers by their ranks and titles without explaining them because the reader is simply assumed to be familiar with the terminology somewhat in the same way a contemporary American journalist might refer to someone as a senator from Oklahoma without feeling any need to pause and explain what a senator is Or what Oklahoma is And then there is the question of grammar to consider For all that modern scholars have analyzed the language of the Bible and attempted to describe its grammatical rules there are still many passages that feel inconsonant with those rules These passages likely do not constitute errors of usage on the part of their ancient authors however but rather indicate that our understanding of biblical grammar simply does not reflect the nuanced dynamic way ancient Hebrew was actually spoken in antiquity as a living vibrant language And finally there is the vexing question of the specific way Hebrew words are related to each other Classical Hebrew like all Semitic languages is built on three letter combinations of consonants called roots and most of the words that constitute the language's vocabulary are built on those roots Yet some words that appear to be built on the same root seem entirely unrelated in meaning And still others mysterious in their own right do not appear to have triliteral roots at all Any study of the commandments that carefully considers such concerns will naturally lead to meaningful insight and this is precisely the kind of examination that underlies this volume the tenth and final volume in the Mesorah Matrix series Like its predecessors in the series this volume is devoted to the reasoned thoughtful and inspiring analysis of specific Jewish ideas practices and beliefs In fact all of the present essays focus on a single word that lies at the intersection of law linguistics spirituality faith and modern Jewish practice v shamru And although the word will be familiar to most from its liturgical use in the version of the Kiddush prayer recited on Shabbat that cites Exodus 31:16-17 the word appears in other contexts as well and several of the essays in this volume consider those uses The key passage that connects that word with Shabbat observance Exodus 31:16-17 reads as follows with the English words that correspond to the Hebrew v shamru printed in bold And so shall the Israelites keep the Sabbath safeguarding its observance throughout all their generations as evidence of the eternal covenant that binds Me and the Israelites for the Sabbath is that covenant's eternal sign in that the Eternal made the heavens and the earth in six days and then paused for rest and repose on the seventh day It is the specific question of what v

shamru means in this context to which our authors who have chosen to write about Shabbat turn their attention. As noted, the word is not used exclusively with respect to Shabbat observance and it appears elsewhere in the Torah text to designate what Israelites are commanded to do with respect to the commandments or some specific commandment. But it is the Shabbat connection that interests most of our authors, possibly because Moses himself is cited at Deuteronomy 5:12 as recalling the fourth of the Ten Commandments as beginning with an imperative built on that very root of shin mem resh, even though the actual text presented in Exodus begins with a different word entirely. Words built on the three-letter root shin mem resh generally have to do with guarding, protecting, or keeping safe, but what it is exactly about these specific contexts and the Shabbat context, foremost among them, that requires so much guarding or protecting is left unsaid. Is there some specific fragility that inheres in the observance of that specific commandment which makes reasonable the use of some version of a word based on shin mem resh to qualify its observance? Or is Shabbat simply of such cardinal importance that Scripture uses that specific verb to describe its observance solely to say that that nation must exert itself maximally to guarantee its careful and punctilious observance? Or does this usage hint instead at some specific danger that might be lurking within the details of Shabbat observance, some plausible ideological, doctrinal, dogmatic, or even physical peril against which the people must be commanded scrupulously to guard themselves? To none of these questions does Scripture nod, even in passing. Yet the essays in this volume that focus on Shabbat are all attempts, one way or another, to address those specific questions and others that derive from them directly. I hope our readers will find all our authors' efforts both intriguing and uplifting. The authors who have contributed to this volume are a varied lot, drawn from across the spectrum of organized Jewish life: Israeli and diasporan, rabbis and academics, men and women, older and younger, scholars, seasoned authors, and relative newcomers to the world of publishing. Some have contributed to other volumes in our series, and one, the indefatigable Reuven Bulka, has contributed essays to all ten; others present their sole contribution to the series in this one volume. All, however, are united by their common belief in the power of the well-written word and the sense that even in the digital age, the well-structured, convincingly argued essay retains its ability not just to inform but also to influence and to inspire. Unless otherwise indicated, all translations here are the authors' own. Biblical citations referenced to the NJPS derive from the complete translation of Scripture published under the title *Tanakh: The Holy Scriptures* by the Jewish Publication Society in Philadelphia in 1985. As we prepare to publish this, the tenth and final volume in the *Mesorah Matrix* series, I would like to take this opportunity to acknowledge the other senior editors of the *Mesorah Matrix* series: David Birnbaum and Benjamin Blech, as well as Saul J. Berman, our associate editor. And I would also like to add a personal note at this juncture regarding the larger operation. This project has brought together a large number of authors in an almost unprecedented effort to unite people across the spectrum of Jewish affiliation for the sake of *k'lal yisrael*. And despite the way that Jewish people from different parts of the Jewish world are regularly supposed not ever to get along, much less to wish to

work together on anything at all of consequence all of our authors have shown themselves willing to participate in the noble effort that underlies the Mesorah Matrix project to revitalize the essay form and to make of it a successful vehicle for inspiring Jewish readers to take their Judaism and their Jewishness to an even higher level to feel ennobled by their membership in the House of Israel and potentially to feel themselves called upon to embrace a more personal role in the pursuit of Jewish destiny. It has been my privilege and pleasure to work with them all. As always I must also express my gratitude to the men and women and particularly to the lay leadership of the synagogue I serve as rabbi the Shelter Rock Jewish Center in Roslyn New York. Possessed of the unwavering conviction that their rabbi's literary projects are part and parcel of his service to them and through them to the larger community of those interested in learning about Judaism they are remarkably supportive of my literary efforts as author and editor I am in their debt and am pleased to acknowledge that debt formally here and whenever I publish my own work or the work of others I couldn't be me if they weren't them. **Judaism's**

Story of Creation Jacob Neusner, 2000 During the formative age of Judaism rabbis endeavored to describe the world as God had intended it to be resulting in the Halakhah law and Aggadah lore which encompassed Scripture. This volume provides five systematic accounts of the Halakhah and the Aggadah. *Lights in the Night* Chris Barash, Maya Shleifer, 2022-02-24 A brief poetic meditation on Shabbat perfect for introducing children to the weekly serenity that is central to Jewish life Jewish Book Council As the sun goes down on a Friday evening and darkness descends different sources of light welcome in the Sabbath candles lanterns the moon and stars fireflies nightlights and then the next morning the sunrise. Told in gently rhythmic rhyming couplets and beautifully illustrated throughout this is an enchanting exploration of light and dark and a journey through the various rituals and delights of Shabbat. This charming book portrays a family celebrating a quiet yet beautiful seaside Shabbat a gentle rhyming story of getting ready for Shabbat Jewish Books for Kids and More Shabbat is both a time apart from the normal world and a chance to enjoy its wonders uninterrupted by ordinary demands. Barash and Shleifer have captured this paradox perfectly for children and their families Jewish Book Council

Feeding Women of the Talmud, Feeding Ourselves Kenden Alfond, 2022-09-06 WINNER OF THE JEWISH BOOK COUNCIL'S NATAN NOTABLE BOOK AWARD Experience the Talmud in a fresh way with recipes and stories that nourish the body and spirit. Feeding the Women of the Talmud Feeding Ourselves produces true food for thought by retelling the stories of sixty-nine women in the Talmud and honoring them with vegan or plant-based recipes. Enjoy sixty-nine delicious balanced recipes ideal for family meals entertaining and healthy snacks. Each recipe is accompanied by stunning photography and meditations on stories of women in the Talmud that draw new meaning from the text. This community cookbook is the co-creation of 129 Jewish women from around the world. Sixty rabbis rabbinical students Jewish teachers and emerging thought leaders contributed to the Talmudic narratives and sixty female professional chefs and passionate home cooks contributed to the recipes. The addition of this female-focused point of view to these women's Talmudic stories which were recorded and

edited by men is a bright and encouraging testament to a modern generation of women engaging in Jewish learning **The**
Power of a Tale Haya Bar-Itzhak, Idit Pintel-Ginsberg, 2019-11-11 Scholars and students interested in Jewish folklore and
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