

Chapter 1 : blog.quintoapp.com#Christmas

*Thanksgiving Blessings (Value Books) [Vickie Phelps] on blog.quintoapp.com *FREE* shipping on qualifying offers. The worries and burdens of life weigh heavy on every heart. Sometimes its hard to find something-anything-for which to be grateful.*

For observant Jews, prayer is a continual part of every day. Prayer should be done with the proper mindset, in Hebrew, and with a group. There are traditional blessings to be recited whenever one performs a commandment, enjoys a material pleasure or experiences an unusual event. An important, biblically-commanded prayer is grace after meals, Tefilah: Prayer. The Hebrew word for prayer is tefilah. This surprising word origin provides insight into the purpose of Jewish prayer. The most important part of any Jewish prayer, whether it be a prayer of petition, of thanksgiving, of praise of G-d, or of confession, is the introspection it provides, the moment that we spend looking inside ourselves, seeing our role in the universe and our relationship to G-d. The Yiddish word meaning "pray" is "daven," which ultimately comes from the same Latin root as the English word "divine" and emphasizes the One to whom prayer is directed. For an observant Jew, prayer is not simply something that happens in synagogue once a week or even three times a day. Prayer is an integral part of everyday life. In fact, one of the most important prayers in Judaism, the Birkat Ha-Mazon, is never recited in synagogue! Our first thought in the morning, even before we get out of bed, is a prayer thanking G-d for returning our souls to us. There are prayers to be recited before enjoying any material pleasure, such as eating or wearing new clothes; prayers to recite before performing any mitzvah commandment, such as washing hands or lighting candles; prayers to recite upon seeing anything unusual, such as a king, a rainbow, or the site of a great tragedy; prayers to recite whenever some good or bad thing happens; and prayers to recite before going to bed at night. All of these prayers are in addition to formal prayer services, which are performed three times a day every weekday and additional times on shabbat and festivals.

The Need for Prayer Many people today do not see the need for regular, formal prayer. This attitude overlooks two important things: One purpose of prayer is to increase your awareness of G-d in your life and the role that G-d plays in your life. If you only pray when you feel inspired that is, when you are already aware of G-d, then you will not increase your awareness of G-d. This is as true of prayer as it is of playing a sport, playing a musical instrument, or writing. The sense of humility and awe of G-d that is essential to proper prayer does not come easily to modern man, and will not simply come to you when you feel the need to pray. If you wait until inspiration strikes, you will not have the skills you need to pray effectively. If you pray regularly, you will learn how to express yourself in prayer.

The Mindset for Prayer When you say the same prayers day after day, you might expect that the prayers would become routine and would begin to lose meaning. While this may be true for some people, this is not the intention of Jewish prayer. As I said at the beginning of this discussion, the most important part of prayer is the introspection it provides. Accordingly, the proper frame of mind is vital to prayer. The mindset for prayer is referred to as kavanah, which is generally translated as "concentration" or "intent. If you do not have this minimal level of kavanah, then you are not praying; you are merely reading. In addition, it is preferred that you have a mind free from other thoughts, that you know and understand what you are praying about and that you think about the meaning of the prayer. Liturgical melodies are often used as an aid to forming the proper mindset. Many prayers and prayer services have traditional melodies associated with them. These can increase your focus on what you are doing and block out extraneous thoughts. I also find it useful to move while praying.

The Language for Prayer The Talmud states that it is permissible to pray in any language that you can understand; however, traditional Judaism has always stressed the importance of praying in Hebrew. A traditional Chasidic story speaks glowingly of the prayer of an uneducated Jew who wanted to pray but did not speak Hebrew. The man began to recite the only Hebrew he knew: He recited it over and over again, until a rabbi asked what he was doing. I will give Him the letters, and He can put the words together. My grandmother told me that fifty years ago, you never heard a word of Hebrew in a Reform synagogue. Today, the standard Reform prayer book contains many standard prayers in Hebrew, generally followed by transliteration and an English translation. I have heard several Reform rabbis

read from the Torah in Hebrew, also generally followed by an English translation or explanation. There are many good reasons for praying in Hebrew: To me, however, the most important reason to pray in Hebrew is that Hebrew is the language of Jewish thought. When you translate a Hebrew word, you lose subtle shadings of Jewish ideas and add ideas that are foreign to Judaism. Only in Hebrew can the pure essence of Jewish thought be preserved and properly understood. For example, the English word "commandment" connotes an order imposed upon us by a stern and punishing G-d, while the Hebrew word " mitzvah " implies an honor and privilege given to us, a responsibility that we undertook as part of the covenant we made with G-d, a good deed that we are eager to perform. This is not to suggest that praying in Hebrew is more important than understanding what you are praying about. If you are reciting a prayer or blessing alone, you should get a general idea of its meaning from the translation before attempting to recite it in Hebrew. But even if you do not fully understand Hebrew at this time, you should try to hear the prayer, experience the prayer, in Hebrew.

Group Prayer Most of our prayers are expressed in the first person plural, "us" instead of "me," and are recited on behalf of all of the Jewish people. This form of prayer emphasizes our responsibility for one another and our interlinked fates. In Judaism, prayer is largely a group activity rather than an individual activity. Although it is permissible to pray alone and it fulfills the obligation to pray, you should generally make every effort to pray with a group, short of violating a commandment to do so. A complete formal prayer service cannot be conducted without a quorum of at least 10 adult Jewish men; that is, at least 10 people who are obligated to fulfill the commandment to recite the prayers. This prayer quorum is referred to as a minyan from a Hebrew root meaning to count or to number. Certain prayers and religious activities cannot be performed without a minyan. This need for a minyan has often helped to keep the Jewish community together in isolated areas.

Blessings A berakhah blessing is a special kind of prayer that is very common in Judaism. Berakhot are recited both as part of the synagogue services and as a response or prerequisite to a wide variety of daily occurrences. Berakhot are easy to recognize: The words barukh and berakhah are both derived from the Hebrew root Beit-Reish-Kaf, meaning "knee," and refer to the practice of showing respect by bending the knee and bowing. See animation at right. There are several places in Jewish liturgy where this gesture is performed, most of them at a time when a berakhah is being recited. According to Jewish tradition, a person should recite berakhot each day! This is not as difficult as it sounds. Repeating the Shemoneh Esrei three times a day as all observant Jews do covers 57 berakhot all by itself, and there are dozens of everyday occurrences that require berakhot. Many English-speaking people find the idea of berakhot very confusing. To them, the word "blessing" seems to imply that the person saying the blessing is conferring some benefit on the person he is speaking to. For example, in Catholic tradition, a person making a confession begins by asking the priest to bless him. Yet in a berakhah, the person saying the blessing is speaking to G-d. How can the creation confer a benefit upon the Creator? This confusion stems largely from difficulties in the translation. The Hebrew word "barukh" is not a verb describing what we do to G-d; it is an adjective describing G-d as the source of all blessings. When we recite a berakhah, we are not blessing G-d; we are expressing wonder at how blessed G-d is.

Content of a Berakhah There are basically three types of berakhot: Berakhot recited before enjoying a material pleasure, such as eating, drinking or wearing new clothes, acknowledge G-d as the creator of the thing that we are about to use. The berakhah for bread praises G-d as the one "who brings forth bread from the earth. The berakhah essentially asks permission to use the thing. Berakhot recited before performing a mitzvah commandment , such as washing hands or lighting candles, praise G-d as the one "who sanctified us with his commandments and commanded us Reciting such a blessing is an essential element of the performance of a mitzvah. In Jewish tradition, a person who performs a mitzvah with a sense of obligation is considered more meritorious than a person who performs the same mitzvah because he feels like it. Recitation of the berakhah focuses our attention on the fact that we are performing a religious duty with a sense of obligation. It is worth noting that we recite such berakhot over both biblical commandments and rabbinical commandments. In the latter case, the berakhah can be understood as "who sanctified us with his commandments and commanded us to obey the rabbis, who commanded us to Jewish Law for an explanation of the distinction between biblical and rabbinical commandments. Berakhot recited at special times and events, such as when seeing a rainbow or a king or hearing good or bad news, acknowledge G-d as the

ultimate source of all good and evil in the universe. It is important to note that such berakhot are recited for both good things and things that appear to us to be bad. When we see or hear something bad, we praise G-d as "the true Judge," underscoring the fact that things that appear to be bad happen for a reason that is ultimately just, even if we in our limited understanding cannot always see the reason.

Form of a Berakhah Many of the berakhot that we recite today were composed by Ezra and the Men of the Great Assembly nearly years ago, and they continue to be recited in the same form. The use of the word "thou" is worth discussing: Thou and the corresponding Hebrew *atah* is the informal, familiar second person pronoun, used for friends and relatives. This word expresses our close and intimate relationship with G-d. Immediately after this phrase, the berakhah abruptly shifts into the third person; for example, in the *birkhot ha-mitzvot*, the first two phrases are blessed art thou, L-rd our G-d, King of the Universe, who sanctifies us with his commandments and commands us. This grammatical faux pas is intentional. The use of the third person pronoun "who" while speaking to a person in Hebrew is a way of expressing extreme respect and deference. This shift in perspective is a deliberately jarring way of expressing the fact that G-d is simultaneously close to us and yet far above us, intimately related to us and yet transcendent. This paradox is at the heart of the Jewish relationship with G-d.

Grace After Meals One of the most important prayers in Judaism, one of the very few that the Bible commands us to recite, is never recited during synagogue services. That prayer is *birkat ha-mazon*, grace after meals. This commandment is fulfilled by reciting the *birkat ha-mazon* blessing of the food after each meal. Reciting *birkat ha-mazon* is commonly referred to as *bentsching*, from the Yiddish word meaning "to bless." Grace after meals is recited in addition to the various berakhot over food recited before meals.

Chapter 2 : Judaism Prayers and Blessings

Thanksgiving Blessings by Vickie Phelps. Uhrichsville, Ohio: Barbour, 95 pages. lengthy gift inscription on the first page. There are a few bent top corners, else few signs of use.

Out of the belly of Sheol I cried, And You heard my voice. For You cast me into the deep, Into the heart of the seas, And the floods surrounded me; All Your billows and Your waves passed over me. I went down to the moorings of the mountains; The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O Lord, my God. Those who regard worthless idols Forsake their own Mercy. Salvation is of the Lord. That prayer does not occur in a vacuum, but at one moment in the ongoing vexed transaction between Jonah and his God. In that introductory narrative that sets the stage for the prayer, three matters are of note for our reflection: Jonah is an Israelite Hebrew and an avowed worshiper of Yahweh whom he identifies as the creator: They are about to kill Jonah and ask that they not be judged guilty for the necessary murder. The prayer of the crew evidences great respect for the God of Israel, even if the prayer is formulaic and a conventional prayer in the midst of violence that might have called for more than conventionalism. The expulsion of Jonah and the cessation of the storm happen in the very same verse as a single sentence. It is as though the God of the storm wanted only to engulf Jonah, who is now profoundly at risk. The prayer of Jonah is framed in chapter 2 by two narrative notices. For Jonah is still profoundly at risk! More than that, he had disobeyed and had no reason to be rescued. The prayer on the lips of Jonah is a Song of Thanksgiving, a highly stylized utterance in Israel. The threat of the sea is overcome and the offer of the dry land is anticipated, and therefore thanks is an appropriate posture for an Israelite. Jonah cried in distress. But verse 3 does not follow easily after verse 2. Or perhaps verse 3 looks behind verse 2 to describe how Jonah was in distress in the first place. That does not agree with the narrative account, in which the trouble came because the sailors, at the suggestion of Jonah, threw him into the sea. Thus Jonah misrepresents the cause of his trouble, which in fact was brought about by his own recalcitrance. Verse 3 attests to the way in which prayer can distort in self-serving ways. In verse 4 Jonah quotes himself. The language of prayer is free to employ such hyperbole; it is the sort of regressive speech that we may use in contexts of acute danger and pain. The emotive dimension of the danger is so real that it requires overstatement so that the listener can appreciate the direness of his circumstance.

Chapter 3 : 15 Bible Verses About Thanksgiving And Appreciation

The worries and burdens of life weigh heavy on every heart. Sometimes it's hard to find something-anything-for which to be grateful. This book has just the cure, with specific reasons to be thankful.

In that post I told the story of a virtuoso violinist who stood in the subway playing one of the most intricately written concertos, flawlessly, only to have it go mostly unnoticed. Today I thought I would look at some verses in the bible where people chose to give praise, thanksgiving and appreciation to God the creator, both for the big and small things in life – even in the midst of strife. By giving thanks it helps to give us a new appreciation for just how blessed we truly are, even in the worst of circumstances. Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe. Once we accept Him we are a part of the unshakeable kingdom. By giving thanks God gives us hope and a new light of hope. Praise to my Rock! May God, the Rock of my salvation, be exalted! He is the rock and foundation of our faith, and should be praised! Give thanks to the LORD, for he is good; his love endures forever. Give thanks to the LORD, call on his name; make known among the nations what he has done. We should give thanks and praise to Him, and tell others about all the great things he has done, and can do for them as well. I will praise the name of God with song, And shall magnify Him with thanksgiving. We would all be so much better off if we were to spend more time praising God, thanking him for his goodness and love. Enter His gates with thanksgiving, And His courts with praise. Give thanks to Him; bless His name. We should do the same! But immorality or any impurity or greed must not even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. There should be no filthy or silly talk, or coarse jesting, but instead we should give thanks to God and to others. But thanks be to God! He gives us the victory through our Lord Jesus Christ. So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service. He wants to use us, as broken human beings, to reach others for Him. Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God. I always thank God for you because of his grace given you in Christ Jesus. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. Giving thanks is the least we can do! Check out our other posts in the series:

Chapter 4 : When is Thanksgiving Day and why is it celebrated? | Native Americans | Al Jazeera

Three Thanksgiving-themed titles under one cover—“The Power of Thanksgiving, Give Thanks, and Thanksgiving Blessings”—will provide inspiration, encouragement, and perspective for living a life of gratitude all year long.

Five Silly Turkeys by Salina Yoon The super silly turkeys in this counting book are doing lots of un-turkey-like things, dancing and being chased by bees! The colorful fabric tabs will be fun for baby to experience. This colorful book is the perfect size for baby to hold and flip through on his or her own. Celebrating food, family, and the holiday season, this book introduces new vocabulary and colorful pictures. Thankful by Eileen Spinelli, ill. The rhyming is perfect when read aloud to your little turkey. With interactive finger puppets, you and your baby can join Turkey and his friends in giving thanks. In this book about 10 fat and silly turkeys, children learn to count backwards from ten as these turkeys get into some very silly antics. Thanksgiving is for Giving Thanks by Margaret Sutherland, ill. Well, head to dinner, of course! A great addition to your year-round library. To the swing set in the yard. If they can make it past myriad obstacles, they just might find freedom from Thanksgiving. The message is still given at ceremonial gatherings of the Iroquois, or Six Nations. When the Mayflower landed in America, they did so in the home of the Pokanoket, and Squanto was the one to greet them. This is his story. Duck for Turkey Day by Jacqueline Jules, ill. She is horrified—“what will her teacher or her classmates think? But she enjoys her holiday, and the duck, and when she gets to school on Monday and leftovers are brought out on the lunch table, Tuyet gets a surprise: In this hilarious story, Turkey works on finding the perfect disguise to save him from becoming Thanksgiving dinner. Thanks a Million by Nikki Grimes, ill. But his aunt and his parrot take him on a journey to foreign places where people eat rice and beans, and Giovanni is able to learn the value of his heritage. Cora Cooks Pancit by Dorina K. Cora gets to help in the kitchen, but she usually has to do the little kid jobs. But when her older brother and sisters head out, Cora takes their place in the kitchen. She and her mother cook pancit, and Cora does the grown-up jobs: Turk and Runt by Lisa Wheeler, ill. Or, according to his brother, Runt, a goner. They are turkeys, after all, and when people with roasting pans show up to pick the juiciest turkeys, one by one, no one will listen what Runt has to say. What lengths will he have to go to for his family to pay attention? Again, not a Thanksgiving book, but certainly one appropriate for the holiday and the whole year. Sweet Potato Pie by Kathleen D. With festive food and the family spirit, this is a thematically appropriate choice at Thanksgiving time. Why does she wear her long hair braided? Why does she speak another language? And why does she spend so much time with her family? So her grandmother tells her the story of when she lived in a residential school and those things were taken away. When We Were Alone is the story of a troubling part of our history, and ultimately focuses on empowerment and strength. Rivka enlists the help of a group of Rabbis to give their blessing on the holiday and convince her father that Thanksgiving is for everyone. Macy to start a celebration that combines old traditions with new American ways, and the resultant parade is still enjoyed to this day.

Chapter 5 : List of Jewish prayers and blessings - Wikipedia

The Paperback of the Thanksgiving Blessings by Vickie Phelps at Barnes & Noble. FREE Shipping on \$ or more! Save on thousands of books, toys, and so much.

When is Thanksgiving Day and why is it celebrated? When is Thanksgiving Day? Fourth Thursday of November. This year, it falls on Thursday, November President Abraham Lincoln was the first US president to officially declare the festival as the last Thursday in November. The date was set in stone by President Franklin D Roosevelt in and approved by Congress in Canadians celebrate Thanksgiving on the second Monday of October. Friday after Thanksgiving kickstarts the Christmas shopping season with promotional sales. The day after Thanksgiving was called "Black Friday" in a journal referring to workers calling in sick in order to have a four-day Thanksgiving weekend. Blessing of the harvest. It began as a day where people took the opportunity of giving thanks for the blessing of the harvest and of the preceding year. The feast lasted three days. Five letters to five US presidents. The letter she wrote to Lincoln convinced him to support legislation establishing a national holiday of thanksgiving in National day of Mourning. From the perspective of many Native Americans , the holiday symbolises centuries of land seizure and the erosion of tribal cultures. Why is it celebrated with turkey? More than 50 million turkeys are served in the US every year for Thanksgiving. Dating back to at least , US presidents were gifted with turkeys at Thanksgiving. These turkeys were usually eaten. Ronald Reagan was the first president to "pardon" a turkey, in

Chapter 6 : - Thanksgiving Blessings (Value Books) by Vickie Phelps

Three Thanksgiving-themed titles under one coverâ€”The Power of Thanksgiving, Give Thanks, and Thanksgiving Blessingsâ€”will provide inspiration, encouragement This soul-stirring anthology of devotions, prayers, scriptures, and reasons to be thankful will remind you of God's power and provision.

Chapter 7 : PRAYER: Jonah, by Walter Brueggemann â€” The Value of Sparrows

From the Retro Blessings Collection and made for sharing, these are 51 double sided, playing card sized, inspirational messages in a box. Give all at once to draw from for inspiration, or keep a box to tuck a message into a lunch bag, backpack, travel bag, pocket or purse, or to pass around.

Chapter 8 : Hebrew for Christians Hebrew Blessings Pages

Express your faith with gifts such as this Blessings for Dad, only at Christian Art Gifts. For Dads, these are 51 double sided, playing card sized, inspirational messages in a box. Give all at once to draw from for inspiration, or keep a box to tuck a blessing into a lunch bag, briefcase, travel bag, pocket.

Chapter 9 : Thanksgiving Prayers â€” Franciscan Media

Through scriptures filled with thanksgiving, see how the scriptures teach of the Savior's perfect example of gratitude, provide examples of disciples of Christ giving thanks and praising God in a variety of circumstances, echo the thankful message in the Psalms, and provide counsel for us to live in gratitude daily.