

Teacher's Guide

Introduction to *Mitkadem*

Ramah 3 through Ramah 6

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Dedicated to the brave teachers who were the originators and
developers of the original *Mitkadem* program at
Temple Emanuel of Beverly Hills, California:
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Welcome to Mitkadem

Imagine a classroom filled with motivated students eager to delve into their work. The buzz of students working together hovers throughout the session, as the teacher makes her way among the children, free to assist each one individually. Students sit at tables or on the floor, work alone or with friends. They may be writing, reading, listening to a tape recording, playing a game, or studying with a busy teen aide. Each is engaged with material appropriate to him or her. A sense of accomplishment and purpose directs their effort.

Mitkadem is a Hebrew prayer and ritual program that allows students to feel they are able to learn and be successful, no matter what their level of ability. Highly motivated and adept students speed ahead as they discover just how engaging and meaningful the study of Hebrew and prayer can be. Teachers quickly identify those students who, due to absences or learning issues, need special help. One-on-one attention and individually designed programs can accommodate these students as they continue to work productively alongside their classmates.

These are the possibilities of the self-paced *Mitkadem* program. The work of the teacher is not a traditional one. While frontal, whole-group lessons can close a class session or occasionally replace a *Mitkadem* session, the self-paced classroom requires the teacher to be a facilitator of individual learning. She is the nucleus of the classroom, setting up a functional system for working, keeping students on track, addressing individual needs.

Welcome to the world of *Mitkadem*. May your classroom be a busy one!

How the Program Works

For a full introduction to the *Mitkadem* program, see *Teacher's Guide to Mitkadem Ramah 1 and Ramah 2*, pages 3–6.

The Program Structure

The *Mitkadem* program consists of twenty-three Ramot, or levels. Beginning with Ramah 3, every Ramah includes pamphlets of activities, rather than textbooks. Each Ramah covers a particular prayer or prayers that share a theme. To begin, students receive a בְּרִית pamphlet that includes: a list of all activities for that Ramah, a מִלּוֹךְ of words and grammatical structures used in that Ramah, and a copy of the prayer(s) taught in that Ramah. Children work independently or with other students to complete the variety of activities contained in each pamphlet. Once a student completes the required activities, the student may complete the review activities and/or study previous work in order to prepare for the Ramah quiz. When a student is ready, written and reading assessments are administered (refer to the “מִבְחָן Testing” section on page 11.) When students pass the quiz, they take home the material from the completed Ramah and begin the next Ramah, and so on. This process is further explained with the help of the chart entitled “Steps in the *Mitkadem* Program” (page 8).

All Ramot are comprised of five categories of activities:

- הִקְדָּמָה—Introductory activities set the stage for each prayer’s theme and activities. They serve as an “advanced organizer” for the unit. **These activities must be completed before the remaining activities can be done.**
- קְרִיאָה—Reading activities drill decoding skills, fluent reading of the prayer, and if appropriate, chanting of the prayer. A CD of reading and chanting drills accompanies the teacher materials. A listening center must be set up in the classroom for some of the activities to be accomplished. (See “Listening centers,” page 14.)
- אֹצֵר מִלִּים—Vocabulary activities drill key words and important phrases found within the prayer. Students are directed to create and develop their own dictionary throughout the program. See “*Milon (Dictionary)*” (page 12) for suggestions on creating a dictionary.
- דִּקְדּוּק—Grammar activities teach and have students use roots, prefixes, and suffixes found within the prayer. Both the vocabulary and grammar activities assist students in developing familiarity with grammatical structure and key ideas found in our liturgy. The goal is not to be able to translate line by line.
- דְּבָרֵי תַפְלָה—In “Words about Prayer” activities, students delve into the theological and philosophical ideology expressed through our liturgy. Many open-ended activities allow students to learn about fundamental Jewish beliefs while expressing their own opinions and feelings.

The program is color coded, with each of the five types of activities having a different background color, which is consistent throughout the program. The בְּרִית page uses the same colors when listing activities. Students will come to easily recognize types of activities based on the color.

STEPS IN THE MITKADEM PROGRAM

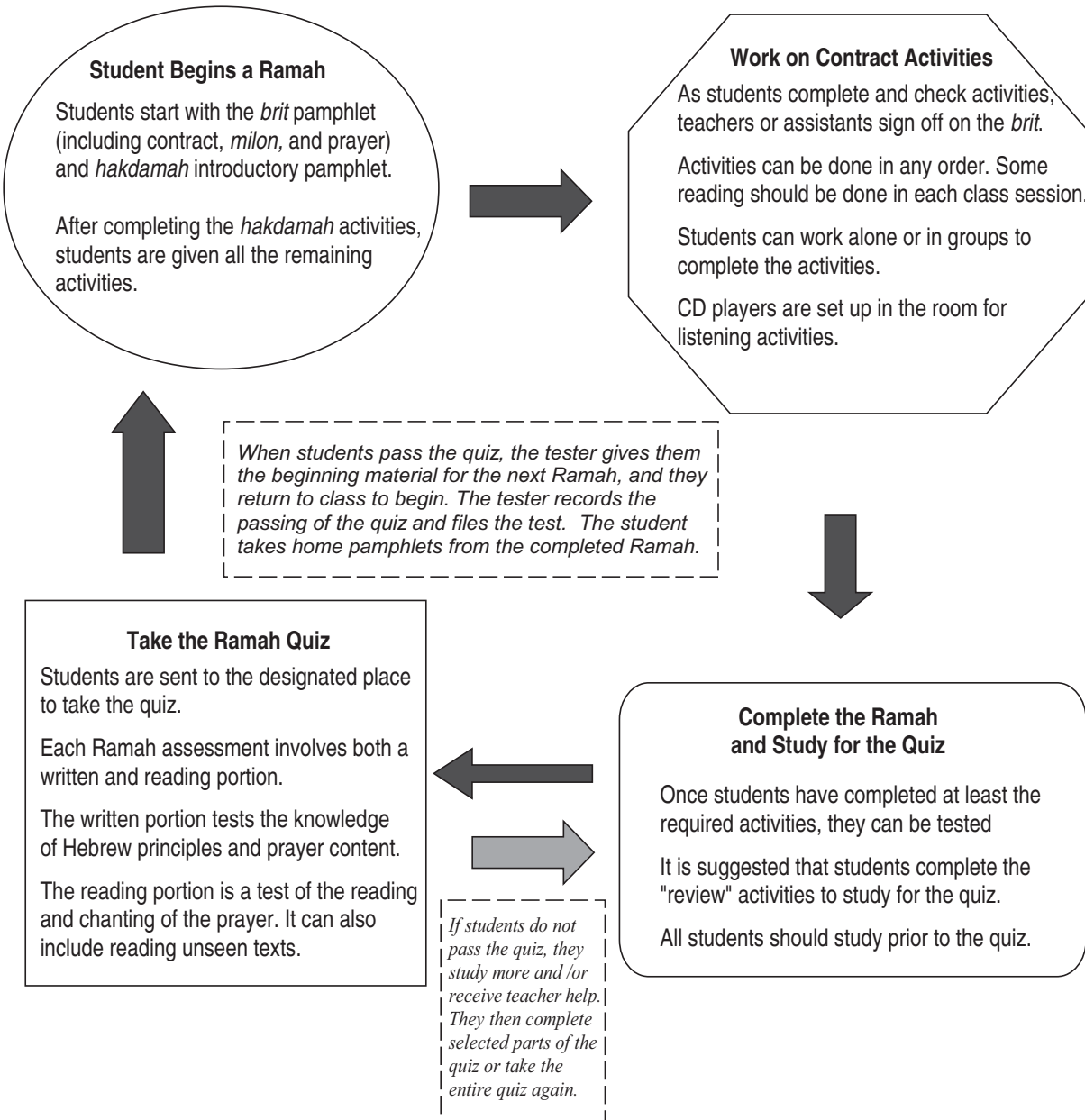


Chart created by Nina Price

Personalizing the Program

In a setting that allows two hours per week for the program, the average student should complete four to six Ramot per school year. Highly motivated students may complete seven or eight. Recognizing that our schools vary in the amount of time appropriated for Hebrew study, *Mitkadem* is structured so that a school can choose to use the program in a number of ways:

- Follow the program in its entirety, progressing from one Ramah to the next.
- Pick and choose which Ramot are essential to your particular institution. For instance, you may decide to use the Ramot for the *Avot V'Imahot* and the *G'vurot* (Ramot 11 and 12) but to skip the Ramah on the *Amidah* Overview (Ramah 15). Because Ramot progress in difficulty and depth, even when skipping, students should proceed in numeric order. Proficient students can always go back and complete Ramot previously skipped.
- Limit the number of Ramot for certain students only. There will always be those students who move more slowly, because of frequent absences or low motivation. They may complete only two or three Ramot per school year. Choose the prayers that are essential for them to cover.
- Carefully select Ramot and activities for special-needs students. Both the particular Ramot and the activities within each can be chosen with a certain student in mind. See more on special-needs students under “Tutors” (page 13).

Issues to Consider

Competition

The intent of the *Mitkadem* program is to allow each student to learn and feel accomplished to the best of their ability. It is imperative that teachers, aides, and administrative staff communicate this attitude in every manner.

The truth of the matter, however, is that in a program where students move at different paces, there is inherent competition. Students measure themselves against others in many things they do. This is a natural phenomenon. With the structure of *Mitkadem*, students keep track of where they are in comparison to others, and some students will work hard just to keep ahead. Therefore, it is important that staff be especially sensitive to issues of competition in order to downplay it as much as possible.

Copying

Another recurrent issue is that of one student copying another's work when they are working together on pamphlets. While each school must develop its own policy on this topic, it is the opinion of the author that copying can be a legitimate method of learning. We know that students learn in different ways, so talking together and copying each other's work may serve one child's style of learning very well. Ultimately each student will be assessed individually through the written and reading quizzes, where working with another student is not an option. At that point students and teachers will know whether or not copying was helpful.

Memorization

It becomes clear during reading assessments that students partially memorize prayers that they are studying. They have heard them many times in services, and learning the chanting often results in memorizing. This is not necessarily a bad thing. Most knowledgeable adults chant the service without looking in the *siddur* and reading. This is, in fact, an appropriate skill to be developed for the enjoyment of prayer. The problem, of course, is that in class we need to make sure that the students are decoding correctly and have the skills to read new texts. Three suggestions for addressing this are as follows:

1. The **הַרְאָה** activities in each Ramah include reading activities to practice decoding unseen material. Make sure that a teacher or aide listens to students reading at least part of these activities before just signing off on them.
2. Teachers can work with small groups of students to give them reading practice.
3. During the oral assessment (see page 15), the tester can have students read unseen material. This will assure that the student can, in fact, decode.

מִבְּחֵן Testing

The *Mitkadem* program includes quizzes at the end of each Ramah. Testing is not something that most children are accustomed to in religious school settings. Many students are reluctant to take the quiz, especially for their first time. They may even delay completing their work in order to avoid taking the test. Assure the students that everyone passes the quizzes eventually and they are not expected to be perfect. The quiz (מִבְּחֵן) is one way that the teachers can determine where students need assistance in order to help them learn. Usually, once they complete the first quiz, students are more comfortable and move through the Ramot with ease. Let them know that all of the quizzes follow the same structure, with questions about the vocabulary words and grammatical structures on their *milon*, and questions about the ideas and Jewish beliefs within the prayer. If they do the review activities and learn the information on their *milon*, they will likely have little trouble with the quiz. Your school might decide to relieve anxiety over the first test by allowing students to take the first quiz at a scheduled time together, use some of their worksheets or *milon* during the test, or just ease them through with a little more help from a teacher or aide.

Student Materials

Each student should have their own pocket folder to hold their pamphlets and work material. Even continuing students will need new folders every year, because they wear out. It is helpful for each class to have a uniform color folder, which remains their “color” throughout their years in *Mitkadem*. For instance, when the fourth grade begins Ramah 3, they all receive yellow folders. When they move into fifth grade, they retain the color yellow, and the new fourth grade gets green. The color of their class folders can correspond to the color of their cumulative folders (discussed on page 13). This allows for easy tracking of each student.

The student’s folder contains three items:

1. The Ramah being worked on.

2. *Prayer Map*: Located in the appendix, this document should be copied on card stock for each student and kept in the students folder throughout the *Mitkadem* program. This guide presents all of the Ramot in the order of the service. It designates evening and morning as well as Shabbat and weekday prayers. The *Prayer Map* is also a tool for students to keep track of what they have accomplished. When the student finishes a Ramah, the teacher can indicate its completion on the *Prayer Map* with a check mark or sticker.

3. *Milon* (Dictionary): In each פָּרָיִת pamphlet, students receive a vocabulary list particular to that Ramah, called מִלּוֹן שְׁלִי. One of the מְלִיִּם אוֹצֵר activities in each Ramah has students add those vocabulary words to their personal dictionaries, so their *milon* grows as they progress through the program. Each student’s *milon* should be set up with three sections prior to beginning Ramah 3. The sections are (a) words in *alef-bet* order, (b) roots in *alef-bet* order, and (c) prefixes and suffixes. There are two possible methods for creating a *milon*:

Machberet milon: A small notebook or *machberet* can be used to make a dictionary that will be small enough to keep in the folder. Make sure it has sufficient pages to allow for a couple of pages per letter, about six pages for roots, and one page for prefixes and suffixes. Before beginning Ramah 3, teachers should guide students through setting up the pages. Simply writing the headings works, but *alef-bet* stickers add to the excitement of making the *milon*.

Flashcard milon: The Teacher’s Guide for each Ramah contains a prototype set of flashcards of the vocabulary words, roots, and prefixes and suffixes listed in the *milon*. The set can be copied on card stock for each student to create a set of their own flashcards. They can be used simply for drilling of vocabulary or to establish a permanent dictionary. Students can either:

- a. Punch holes in the upper left corner of each card and hold them together with a ring (available in stationery stores). Students will have the task of keeping them in *alef-bet* order. The three sections still pertain.
- b. Store them in a small index card box (the size of a recipe box). Markers can be made for each letter of the *alef-bet* and each section. Again, they should be stored in *alef-bet* order. Using this system will not allow storage in the folder but may be more practical.

Managing *Mitkadem*

Administrative Management

Mitkadem works best when the school administration takes a central role in the program's management. A setup that allows for efficiency and tracking of students includes the following:

- 1. Staffing:** The program requires a certain amount of planned support. Depending upon the size of your school and available resources, administrators should consider how to cover these prospective positions:
 - **Trained teachers:** Most teachers will require training to comfortably run a *Mitkadem* classroom. You may decide to have a trained principal or teacher train your remaining staff members. A UAHC regional educator can direct you to the possibilities available for training.
 - **Assistants in the classroom:** Teachers will need assistance during class sessions to help keep students on track, answer questions, and mark contracts as students complete activities. Teen aides, parents, older students, and/or capable congregants can fill these positions.
 - **Tutors:** There will always be some students who need one-on-one help for extended periods of time. Whether they are students who are repeatedly absent, have low “reading self-esteem,” or have diagnosed learning problems, these students require a consistent system of assistance. They also frequently require a quieter, less busy space in which to work. Tutors can give these students more reading practice and also determine how to limit their work in each Ramah. Choosing selected activities for special-needs children and going over directions will increase the likelihood of success in the classroom, as well. Students also develop more of a sense of accomplishment when they know that they are using the same materials that the other students in the class are using. They have the same folders and similar work within them.
 - **Tester:** The testing procedure is described below. Depending on the size of the classes and the available space, the tester could be the teacher, the principal, a Hebrew supervisor, or a staff person appropriate to your school.
- 2. Record keeping:** Keeping up with each student's progress and recording it can include the following:
 - **Cumulative folders on each student:** In the appendix you can find the “*Mitkadem* Program Cumulative Record.” Copy this on card stock to create a record for each child as they begin Ramah 3. Records can be kept in alphabetical order by class. When students pass a quiz, record their accomplishment on the card and file the completed test. You will have an ongoing record of each student's accomplishments and evidence of the quality of their work. The cumulative folders for each class cohort can correspond to the color of their student folders, helping identify students by grade (see “Student Materials,” page 12). The files can be stored in the classroom, in the principal's office, in the tester's office, or in a space appropriate to the system you set up.
 - **Hebrew Progress Report:** This form, found in the appendix, can be used once a month to help teachers reflect on the progress of each student. Since lesson plans are not necessary

with the *Mitkadem* program, this form will help principals stay informed of class advancement. Teachers may have used additional materials or added supplemental lessons to the program, which can be reported on the form.

- **Class charts:** To have an instant view of how a class as a whole is progressing, you can create charts for each grade. List the students on the left and the Ramot numbers along the top. When a student completes a Ramah, mark the square of the corresponding Ramah with the date. **This chart is for teacher and administrative purposes only. It should not be displayed for students.** Everything possible should be done to avoid a sense of competition among students (see “Competition,” page 10).

3. Listening centers: Each classroom requires a listening center. This is a table or corner in the classroom equipped with cassette or CD players and headphones for individual listening. Headphones are mandatory so that students can listen without disturbing others in the classroom. The *Mitkadem* program includes accompanying CDs with recorded reading and/or chanting of the prayers used in each Ramah. You can use the CDs as is or record each prayer onto a tape cassette. Activities in the *הַרְרִי* pamphlets direct students to listen to the recording and practice reading or chanting. This is accomplished at the listening center. Suggestions for ways to handle this are as follows:

- **Multiple-user listening centers:** Use CD or cassette players attached to a “listening center box.” The box allows for multiple headsets to be plugged into one recording at the same time. These boxes can be attached to any playing device with a socket for a headset. Look for them in school supply catalogs. It is suggested that you have enough equipment for children working on different Ramot to be engaged at the same time. Usually two playing devices and two listening boxes with four to six headphones are sufficient.
- **Individual listening devices:** Supply (or have each student bring) a portable CD or cassette player for each student. This will allow for more independence, but it will require more copies of the CD or cassette.

Please note: Because this is a Hebrew program and not bar/bat mitzvah prep, not all the prayers are chanted. Your congregational rabbi or cantor could record these additional prayers for you if necessary.

4. Testing procedure: When finished with the pamphlet activities, each student completes written and reading assessments before moving on to the next Ramah. Ideally, the written quiz should be administered in a quiet place with other students taking quizzes. There should be a staff member available to help with questions and to give immediate feedback on the student’s work and reading/chanting.

- **The process of testing:** Guiding each student through the assessment procedure is more than just handing out tests and correcting them. The person administering the evaluations should:
 - a. Prepare the quizzes:** This involves making copies of the quiz supplied in the Teacher’s Guide and creating an efficient method of storage.
 - b. Administer the testing:** This includes giving each student the appropriate quiz, monitoring the students completing the written assessment, listening to the reading/chanting of each student, and determining when the test is “passed.”
 - c. Determine that the student has “passed” the written assessment:** It is up to each school to determine standards for passing and whether or not you even want to assign

grades for the written assessment. Of course, every student passes eventually, or they cannot progress in the program. Some criteria of passing might be as follows:

- A grade of 60 percent or above is calculated.
- Most of the answers are correct.
- Students are allowed to return to class to study after completing only part of the quiz. They return to the same quiz to finish it and are then passed.
- Students who are determined by the tester to be deficient in one area are sent back to study (or to be helped by the teacher with) that one topic. For instance, if most of the quiz is completed correctly, but the question “Explain the idea of the Chosen People” was left completely blank, the tester could send the student back with instructions to find the worksheet on that topic and read it again. The student returns and finishes the quiz.
- The tester tutors students through an area in which they are deficient. For instance, the student answered most of the questions correctly, but none of the questions about roots are right. The tester can take the time to individually guide this student through understanding the roots taught within that Ramah. The student then completes that section of the quiz.
- In the case of special needs or those who are extremely reluctant to take tests, allow for an aide to guide the student through the quiz. In some cases you might allow children to take the written quiz using their folder of worksheets.

Whatever method (or combination of methods) you decide to employ, the written assessment should be administered. It lets the students and parents know that you are serious about students’ learning and school accountability. It gives the students something to work toward.

- d. Determine that the student has “passed” the oral assessment:** The objectives in each Teacher’s Guide suggest a minimum level of fluency in reading. These are guidelines that may be accepted or amended by each school. As they are working on each Ramah, it should be made clear to the students what minimum level of competence is required. Each student should be heard reading individually. Regarding the chanting of certain prayers, it is fun for the students to chant with a friend. This might be left up to them. As with the written assessment, if the tester determines that the reading is not fluent or too many mistakes are made, students should be sent back to class to practice with the recording, with an aide, or on their own. Any intervention necessary for special students is up to each administration.

In a busy school one person may not be able to manage giving both the written and oral assessments. Listening to students read and chant prayers is a good job for a competent assistant or teen. It is best to have the same couple of people doing this job, so that you will know that the standard for passing is consistent.

- e. Mark the *Prayer Map* and hand the pamphlets for the new Ramah to the student and/or teacher:** When students pass both the written and oral assessments, their *Prayer Map* (see “*Prayer Map*,” on page 12) can be marked with a check or a sticker. (You might consider having the classroom teacher or aide complete this step.) They are now ready for the next Ramah. The tester gives them the material, and they return to class. Since the **הַקְרִיָּה** section must be completed first, there are two ways you might handle this:

- Give the entire Ramah packet to students, reminding them that they must complete the introduction first.
 - Give only the ברית and introductory materials to students. Give the remaining pamphlets of that Ramah marked with the student's name to the teacher. The teacher will give them to the student when the student has completed the introduction.
- f. Record the results and file the quiz:** The tester records the completion of the assessments on the cumulative card of the student (see “Cumulative folders on each student,” page 13). The quiz is filed in the folder with the card. If you develop any other method of keeping track of students' progress, this would be recorded as well.
- **Determining the tester:** Decide who will manage the testing. In smaller classes the teacher may be able to administer quizzes while being available to the remaining students for help. In larger classrooms and schools, suggestions for possible testers are as follows:
 - a. A teacher:** If every class is conducting the *Mitkadem* program at the same time, one teacher's job for that hour could be to administer testing and keep the records up to date. Since there may not be students taking quizzes every class day, this teacher could be extra help for tutoring as well.
 - b. A Hebrew supervisor:** If your school is large enough to allow for this position, the person will be able to manage the running of the program, supervise and guide the tutors, help teachers efficiently run their classrooms, and oversee the testing.
 - c. The principal:** Being the tester allows the principal to be central in the administration of the program, keep track of the flow of the program, and get to know each student and how they are doing. There should be backup help for days when the principal has other obligations.
 - d. An aide:** An older teen who is responsible and knowledgeable can work under the direct supervision of the principal or Hebrew supervisor to administer the tests and direct students.
 - **Choose a testing area:** A space can be designated for testing, such as library, empty classroom, or office space. If the space is adjacent to the office of the person who monitors the test, the tester won't have to be in the room the entire time. Students need to know where to go for help.
 - **Lead regular staff meetings:** It is very helpful to have regular debriefing sessions, especially when a school is new to the *Mitkadem* program. Teachers can support each other with ideas and advice on ways to handle management or content issues. Systems that need improvement can be discussed, with creative outcomes. As the year progresses, you will find that meetings can be less frequent.

Classroom Management

With the *Mitkadem* program the teacher serves as a facilitator and coach to learning. The goal is to have each student involved and engaged with the material (rather than observing or listening to others work) throughout the class period. Elements to consider are as follows:

- 1. Classroom setup:** In a busy classroom with children working on their own, consistent structure and routine are essential. The following approaches will help:

- **Designate spaces:** Children will be working alone, together, with teachers, and with aides. Think about where they can best get written work accomplished. Flashcard work and games could be on a carpet or special table. Determine where to place your listening center so that it can either remain out or easily be put away and returned to its place if you have to put away your materials between class sessions. If students will be administered assessments in the classroom, where can they work undisturbed? Having different spaces for different activities makes the work more interesting and helps learners who need to move around.
 - **Beginning and ending:** One of the advantages of the *Mitkadem* program is that teachers don't have to wait for late students to appear before beginning a lesson. Have students' folders out as they arrive, and they will start working as soon as they enter the room. You can create a ritual ending to your sessions by taking five minutes for a formal closing. Each day a different student can either present something that they found interesting in their Ramah or raise a question that they would like to ponder. The teacher can bring up for discussion one of the theological issues presented in a Ramah that several students are working on. A quick flashcard game in teams can review important words. Whatever the closure, have the students neatly close up their folders and put them where they belong, clean up their spaces, and come together as the session ends.
 - **Storage of materials:** Think about where you will store the folders and their personal dictionaries if they will be the flashcard type (the notebook type can be held in the folders). If you do not have sufficient storage space in your classroom, purchase folder boxes at an office supply store. You can get them with handles for easy moving. Plastic crates that hold file folders will also work. These are easily transported to a designated storage space within the building. Listening center materials will likewise require storage if you can't leave them out. Many listening centers purchased through school supply catalogs come in cases with handles for uncomplicated movement and storage.
2. **Assisting students during class:** The biggest challenge in the *Mitkadem* classroom is how to address the needs and questions of students all busy at different work. In time students will become accustomed to getting help from each other, from the material in their folders, and by thinking on their own. Consistency and reliability on the teacher's part will help keep the classroom running smoothly.
- a. **Answering questions/giving help:** Teachers have options as to how to give help to students during class time.
 - **Rotate among students:** Set up a pattern of moving around the room in a predictable order. Students can work on other material or skip the problematic question until you get to them.
 - **Use a list:** Students add their name to a list (on the chalkboard or on a clipboard). Teachers and aides take the next name on the list as they are able.
 - **Schedule small groups:** Teachers can divide the class into small groups (based on the Ramah they are on, reading groups, alphabetical order, etc.). Meet with each group for a short amount of time each day. Students can have their questions answered and you can read with each of them briefly.
 - b. **Checking worksheets:** Students are completing work that needs to be checked and then marked off on their contracts (see below, for "Using Answer Sheets").
 - Check them on the spot or as you rotate through the classroom.

- Have students turn completed work into a designated place. Check it before the next class session and return it to them.
 - Have students mark one side of their pocket folders “work completed.” When they finish work, they leave it on that side. You inspect the folders between class sessions, check the work, and mark off on their contracts.
- 3. Using answer sheets:** Answer Sheets are provided for all activities. The Teacher’s Guide contains answer sheets for every activity. Each Student Packet contains some or all of the Answer Sheets in color, as well. Having access to the Answer Sheets allows the students to get immediate feedback to their work, and will eliminate a lot of the time it would take the teacher to check each worksheet for correct answers. Sometimes, the use of color on the student’s answer sheets enhances the teaching of a concept. The teacher should examine the Answer Sheets provided in each Student Packet to determine whether or not to allow the students immediate access to them. All or a selection of the answer sheets can be put aside and made available to students only after the teacher **checks that the worksheet was actually completed**. Keep them in a folder at the teacher’s desk, and consider laminating them.
- 4. Moving children along:** There are those students who will fly through the Ramot and need little guidance. There are those who will need tutoring and special attention throughout the program. And then there are those who will comfortably make their way through a Ramah and even linger. (See “Testing” on page 11) Part of the teacher’s task is to monitor the progress of each student from one Ramah to the next. In a school that allots two hours per week to *Mitkadem*, children should be completing four to six Ramot each year. If a child is incapable of achieving that, then it may be appropriate to selectively limit the Ramot assigned to that student (see “Personalizing the Program,” page 9). Encourage children to progress and even set dates for them to take quizzes, if necessary.
- 5. Supplementary lessons:** The self-paced, self-checking system of *Mitkadem* requires no lesson plans from teachers. However, supplementary games, activities, and discussions could complement the program. Teachers and administrators can consider allotting the last fifteen minutes of each class or one entire session every so often for a lesson led by the teacher. Reinforcing grammar, vocabulary, and reading with games and inventive work and allowing for in-depth discussion of ideological issues can add variety to the learning and allow teachers to contribute their personal creativity and knowledge to the classroom experience.

Involving the Parents

Parents desire to be part of their children's education on a variety of levels. Some simply want to be informed, some would like to help and guide their children's learning, and some would even like to learn themselves. The *Mitkadem* structure offers opportunities for parents in all these ways:

- 1. Keep parents informed:** Each time students complete a Ramah, make sure to send home the completed pamphlets with them. This will inform the parents that their child has moved on to a new level and show them what has been accomplished.
- 2. Offer option for home work:** A sample flier to send home to parents can be found in the appendix. It informs parents about the program and suggests that they can purchase duplicate Ramot for home. Each time students begin a new Ramah, they automatically receive a duplicate packet of pamphlets, copies of the answer sheets, and a recording to take home. Parents who opt to receive these materials will be able to see what their child is learning. Some students may choose to do work at home and bring it in for credit. In addition, parents will have the opportunity to learn from the material.

The sample letter provided can of course be customized for your individual school. The purchase price is left blank on purpose, so that you can determine how much it will cost your school to supply the parents with additional copies of the Ramot and the recordings. In determining the price, you will need to consider how many Ramot it is likely for a student to get through in one year, and decide on an average price per family.

- 3. Parents as aides:** Use parent volunteers in the classroom. Those who are knowledgeable can help students, tutor reading, and even serve as testers. Others can help students understand directions and perhaps check work against the answer sheets. The more help for the teacher, the better.
- 4. Parents as learners:** The *Mitkadem* material allows for intergenerational learning. There is no reason why parents and children couldn't learn alongside each other in the classroom, as well as at home.

Instructions for Beginning the School Year

To successfully run a *Mitkadem* classroom, consider these steps:

- 1. Train teachers:** Whether at a regional workshop, a national conference, or a local training session, teachers new to the *Mitkadem* approach should be educated. Having time to become familiar with the materials and sharing ideas about how to run a functional classroom are essential to the ease of running the program.
- 2. Choose a target date for beginning:** Teachers may need a few weeks for review and beginning of the year activities. Administrators may need time to train teachers and aides and to set up the student folders. By the middle to end of October, *Mitkadem* should be in full swing.
- 3. Set up the student folders:** All students, whether it is their first year in the program or not, will need new folders. Mark each folder with the student's name and fill them with the appropriate items. See "Student Materials" (page 12) for contents. Students can decorate the folders.
- 4. Train aides:** Teen aides, teacher assistants, and parents alike need to be trained if they are to be helpful in the classroom. Learning about the approach, the materials, and their roles will ensure their ability to be effective.
- 5. Identify students needing tutoring:** During the beginning of the year review, teachers should begin to have an idea of which students will require tutoring. A schedule and system for giving assistance should be organized.
- 6. Orient new students:** The new class of students beginning Ramah 3 will have to be oriented to the program. New students in subsequent grades must also be oriented. Take them through their folders introducing them to the *Prayer Map* and setting up the way they will create their own מלון. Outline the way the מורה will guide them through the required and review activities, and explain the five content areas and the color-coding system. Each teacher will describe the way their class will be managed.
- 7. Send home the flier to parents:** See the flier "Hebrew Materials for Home" in the appendix. The flier should be sent home and a system set up for insuring that those who purchased duplicate materials receive them each time their child begins a new Ramah.

Appendix

Student _____

**MITKADEM מִתְקַדֵּם
PRAYER MAP**

BLESSINGS and SONGS

Ramah 4	Blessings	בְּרָכוֹת
Ramah 5	Kiddush	קִדּוּשׁ
Ramah 21	“Hatikvah”	הַתִּקְוָה
Ramah 22	Havdalah Blessings	הַבְּדִלָּה
Ramah 23	Birkat HaMazon	בְּרַכַּת הַמְּזוּן

THE DAILY SERVICE

Ramah 17 Chatzi Kaddish חֲצִי קִדּוּשׁ	Same as daily morning service
Ramah 7 Bar'chu בְּרַכּוּ	
Part 1: Sh'ma and Its Blessings שְׁמַע וּבְרָכוֹתָהּ	
Ramah 7 Yotzer Or Maariv Aravim יוֹצֵר אוֹר מַעֲרִיב עֶרְבִים	
Ramah 8 Ahavah Rabbah Ahavat Olam אַהֲבַת רַבָּה אַהֲבַת עוֹלָם	
Ramah 9 Sh'ma/V'ahavta שְׁמַע וְאַהֲבַת	
Ramah 10 Mi Chamochah	
Morning Version מִי-כַמּוֹחָה Evening Version	

Morning	Evening	Shabbat Morning Additions
Part 2: <i>Amidah</i> עֲמִידָה		Part 2: <i>Amidah</i> עֲמִידָה
<i>Ramah 11</i> <i>Avot V'Imahot</i> אָבוֹת וְאִמּוֹת		(Same as daily morning service)
<i>Ramah 12</i> <i>G'vurot</i> גְּבוּרוֹת		<i>Ramah 14</i> <i>K'dushah</i> קְדוּשָׁה <i>V'shamru</i> וְשַׁמְרוּ
<i>Ramah 13</i> <i>Sim Shalom</i> <i>Shalom Rav</i> שִׁים שְׁלוֹם שְׁלוֹם רַב <i>Oseh Shalom</i> עוֹשֵׂה שְׁלוֹם		<i>Ramah 15</i> <i>Amidah</i> Overview
Part 4: Concluding Prayers		Part 3: Torah Service קְרִיאַת הַתּוֹרָה
<i>Ramah 16</i> <i>Aleinu</i> עֲלֵינוּ		<i>Ramah 18</i> Torah Service קְרִיאַת הַתּוֹרָה
<i>Ramah 17</i> <i>Kaddish</i> קַדִּישׁ		<i>Ramah 6</i> Torah Blessings בְּרָכוֹת הַתּוֹרָה
		<i>Ramah 20</i> Reading: Genesis בְּרֵאשִׁית
		<i>Ramah 19</i> Haftarah Blessings בְּרָכוֹת הַהַפְּטָרָה

MITKADEM PROGRAM CUMULATIVE RECORD

STUDENT _____ year _____ year _____ year _____ year _____ year

TEACHERS: 3rd grade _____ year _____ year _____ year _____ year

5th grade _____ year _____ year _____ year _____ year

PRAYER	DATE	READING TEST	WRITTEN TEST	COMMENTS
3 <i>Mechinah</i> Introduction to the Program				
4 Short Blessings				
5 <i>Kiddush</i>				
6 Torah Blessings				
7 <i>Bar'chu</i> <i>Yotser Or</i> <i>Ma'ariv Aravim</i>				
8 <i>Ahavat Olam/</i> <i>Ahavah Rabbah</i>				
9 <i>Sh'ma</i> <i>V'Ahavta</i>				
10 <i>Mi Chamocha</i>				
11 <i>Avot V'Imahot</i>				
12 <i>G'vurot</i>				

PRAYER	DATE	READING TEST	WRITTEN TEST	COMMENTS
13 Shalom Rav Sim Shalom Oseh Shalom				
14 Shabbat Additions Kedusha and V'shamru				
15 Amida Overview				
16 Aleinu				
17 Kaddish Chatzi Kaddish				
18 Torah Service				
19 Haftarah Blessings				
20 Reading Torah Text				
21 "Hatikvah"				
22 Havdalah Blessings				
23 Birkat HaMazon				

Hebrew Progress Report

Date submitted _____

Teacher _____ Class _____

CURRENT STATUS OF CLASS

List *Mitkadem* levels in class _____

Supplemental materials/activities/techniques used _____

Students who are ahead of class (explain) _____

Students who are behind the class (explain) _____

FUTURE PLANS

Over the next month, I plan to cover _____

I need help with _____

Mitkadem Hebrew Materials For Home Use

We are using a new Hebrew prayer program called Mitkadem.

Part of the program's success comes from the fact that students are able to work through each level, called a Ramah, at their own pace. Given that all *Mitkadem* activities are designed to be self-instructing, they can be easily worked on at home.

In response to parent requests for ways in which their children can reinforce their Hebrew studies at home, we are offering an **optional home-based component** to the *Mitkadem* Hebrew Program. If you are interested, you and your child can sign up to receive copies of *Mitkadem* materials for use at home. You will receive:

- Duplicate packets of activities that your child can work on at home.
- Answer keys to the activities to help parents assist their child.
- Audiotapes/CDs with recordings of prayers so students can practice them at home.

The work that your child completes at home can then be brought to class where teachers will correct it and record its completion. As your child passes quizzes for each Ramah, *you will automatically receive a copy of the materials for the next level in the program that can be used at home.*

The charge to receive *Mitkadem* copies for the school year to take home is \$_____ per student. If you are interested in receiving Hebrew materials for your child to work on at home, please fill out the order form below and return it to the religious school office.

If you have any further questions about the program or home packets, contact _____

Mitkadem Hebrew Program Copies for the Home

Return to school office.

Please send home copies of each *Mitkadem* level (Ramah).

Student's Name: _____ Grade _____

Parent's Name _____ Phone # _____

Please attach a check or cash for \$_____ to this order slip.

Thank you.

Teacher's Guide

מְכִינָה 3 Ramah

The purpose of Ramah 3 is to initiate the students into the system of *Mitkadem*. They will become familiar with the vocabulary and structure that will be consistent throughout all of the Ramot. Teachers should do their best to utilize the Hebrew vocabulary of the program (בְּרִית, הַקְדָּמָה, מְלוֹן, etc.) so that everyone will get accustomed to using it.

In order to be able to work independently in subsequent Ramot, students must be able to recognize the grammatical structures of roots, prefixes, and suffixes. Ramah 3 introduces these elements and gives students practice working with them. Some students will pick this up easily; many will require time and reinforcement, which they will get throughout the program.

Objectives

Students will be able to:

1. Maneuver through the Ramah using the *Mitkadem* materials, including:
 - *B'rit* בְּרִית (student contract of activities)
 - *Milon* מְלוֹן (student dictionary for the Ramah)
 - Worksheets
2. Read whole words from prayers.
3. Identify the שְׁרָשִׁים (roots) ב-ר-כ, ק-ד-ש, מ-ל-כ, א-מ-ר, כ-ב-ד, ר-ה-מ.
4. Find words with the irregular roots ע-ש-ה and צ-ו-ה (when the ה falls off).
5. Group several Hebrew words according to their שְׁרָשִׁים (roots).
6. Find roots in words with the prefixes ו, י, ש, מ, ל, ה, נ.
7. Find roots in words with the suffixes ים, נו, ך, תיו, ת.
8. Consider the attitudinal significance in using different suffixes with the word אֱלֹהִים.

Additional Supplies

קְרִיאָה Activity 3: colored pencils, markers, or crayons

מְלִים אוֹצָר Activity 2: scissors, rings, or envelopes for vocabulary and grammar flashcards

דִּקְדּוּק Activity 4: Scissors, envelopes for storing cutouts

מְבָחָן (Quiz): colored pencils, markers, or crayons

Flashcards

Teachers can copy the following pages on card stock for each student. If your students are keeping a flashcard *milon*, they will use these in each Ramah to build their *milonim*. (See pg. 12 of Teacher's Guide Introduction Packet under "Student Materials: *Milon*" for description). If your students are keeping a *machberet milon*, they can use them as flashcards to review and drill vocabulary.

Cut apart the words

מִבְּחֹן

עֲבָרִית

Root

ב-ר-כ

Root

ק-ד-ש

Root

מ-ל-כ

Root

א-מ-ר

Root

כ-ב-ד

Root

ר-ח-מ

Root

ע-ש-ה

Root

צ-ו-ה

Cut apart the words

Hebrew

quiz

holy

bless

say

rule

compassion

honor

command

do or make

Cut apart the words

Prefix

...י

Prefix

...ו or ...ו

Prefix

...ה

Suffix

סך

Suffix

סנו

Suffix

סים

אוצר מילים

Cut apart the words

and

he will

your

the

Makes
words plural

our

vocabulary

Cut apart the words

שָׂרֵשׁ

שָׂרֵשִׁים

רָמָה

הַקְּדָמָה

קָרִיאָה

מְלוֹן

בְּרִית

דְּקָדוּק

תְּפִילָּה

דְּבַרֵי תְּפִילָּה

Cut apart the words

roots

root

introduction

level

dictionary

reading

grammar

contract

words about
prayer

prayer

מבָּחַן מְכִינָה 3 Ramah 3

1. In the *Mitkadem* program there are five types of activities. Their names are in Hebrew and English below. Match them.

- | | | |
|-----------------------|-------|--------------------|
| 1. Introduction | _____ | הַקְדוּמָה |
| 2. Reading | _____ | קְרִיאָה |
| 3. Vocabulary | _____ | דְּבָרֵי תַפִּילָה |
| 4. Grammar | _____ | הַקְדָּמָן |
| 5. Words about prayer | _____ | אוֹצָר מִיָּמִים |

2. What is the **three-letter root** of the words below? _____

יֹאמְרוּ וְנֹאמְרָה אֹמְרִים וְאֹמְרוּ לְאֹמֵר

3. In all the words below the root is מ-ח-מ . Put a circle around **all** of the **prefixes**.

בְּרַחֲמֵים וְרַחֵם הִרְחַמְנוּ הִמְרַחֵם

4. The only **consonant** that can come **between** the letters of a root is: (circle one)

ה י ע ר ב

5. What does the Hebrew word שָׂרֵשׁ mean? _____

6. Underline the words with the root כ-ב-ד.

Put a circle around the words with the root ל-כ-כ.

Put a triangle around the words with the root כ-ב-כ.

Put a double underline beneath the words with the root ו-ה-ה.

וְצִוְנוּ הַקְדוּשׁ הַמְלָכִים בְּרִכְנוּ יְמִלּוּךְ
מְצִוָּה בְּרוּךְ בְּרַחֲמֵים כָּבוֹד בְּכָבוֹד

7. What do you think is the difference between saying אֱלֹהִים (God), or אֱלֹהֵי (my God), or אֱלֹהֵינוּ

(our God), when you pray? _____

מבֿחַן מְכִינָה 3 Ramah

1. In the *Mitkadem* program there are five types of activities. Their names are in Hebrew and English below. Match them.

- | | |
|-----------------------|----------------------|
| 1. Introduction | 4 דְּקִדּוּק |
| 2. Reading | 2 קְרִיאָה |
| 3. Vocabulary | 5 דְּבָרֵי תַפִּילָה |
| 4. Grammar | 1 הַקְדָּמָן |
| 5. Words about prayer | 3 אוֹצָר מִיָּלִים |

2. What is the **three-letter root** of the words below? א-מ-ר

יֹאמְרוּ וְנֹאמְרוּ אֹמְרִים וְאָמְרוּ לֵאמֹר

3. In all the words below the root is מ-ח-מ . Put a circle around **all** of the **prefixes**.

מְחַמֵּם מְחַמֵּן מְחַמֵּם מְחַמֵּם

4. The only **consonant** that can come **between** the letters of a root is: (circle one)

ה ע ר ב

5. What does the Hebrew word שֶׁשׁ mean? root

6. Underline the words with the root כ-ב-ד.

Put a circle around the words with the root מ-ל-כ.

Put a triangle around the words with the root כ-כ-ב.

Put a double underline beneath the words with the root ו-ה-ה.

יְמִלּוּךְ
 בְּרִכְתּוֹ
 הַמְלָכִים
 הַקְדוּשׁ
 וְצִוּוּ
 בְּכָבוֹד כְּבוֹד בְּרַחֲמִים בְּרוּךְ מְצִוָּה

7. What do you think is the difference between saying אֱלֹהִים (God), or אֱלֹהֵי (my God), or אֱלֹהֵינוּ

(our God), when you pray? Answers are subjective, but they should display thoughtful

consideration. Mentioning the difference between private and communal prayer

experience would be a very good answer.



ANSWERS TO: CHANGING PLACES

2. All of these words have the same three ROOT letters. They can show up as **בּוּר**, **בּוֹר**, **בּוֹרַח**, or **בּוֹרַח**.

בּוֹרַח

בּוֹרַח

בּוֹרַח

בּוֹרַח

Underline the three-letter root.
Circle each **בּ** and **וּ** in the root with orange.

בּוֹרַח

Circle each **וּ** and **ח** in the root with green.

בּוֹרַח

בּוֹרַח

בּוֹרַח



1. All of these words have the same three ROOT letters. They can show up as **בּוֹר**, **בּוֹרַח**, **בּוֹרַח**, or **בּוֹרַח**.

בּוֹרַח

בּוֹרַח

בּוֹרַח

בּוֹרַח

Underline the three-letter root.
Circle each **בּ** and **וּ** in the root with red.
Circle each **וּ** and **ח** in the root with blue.

בּוֹרַח

בּוֹרַח

בּוֹרַח

בּוֹרַח





4. After you finish the **הקדמה**, you can do the other activities in any order. It is up to you! You can complete the activities with a friend or by yourself. You figure out the way you like to do it the best. After you finish the activities and review what you learned, you will take a quiz, called a **בחינה**. The quiz lets you know that you are ready for the next **תורה**.

5. The **תורה** will have questions about all five types of activities. These are the other four types of activities:

Reading is called **קריאה**. You practice reading and chanting the prayer.

Vocabulary activities, called **מילים**, help you learn the meaning of words. You will keep your own dictionary, called a **מילון**.

Grammar activities are **קריאה**. They teach how to build Hebrew words and sentences.

Prayers teach us many important ideas of Judaism. These ideas will be explained in the Words about Prayer activities called **דברי תורה**.

6. In this program you will learn a lot about the language **עברית**.

ANSWER TO: WORDS FOR MITKADEM



1. You will not use books in the **תוכנית** program. Instead, you will have worksheets and move through levels. Each time you complete a level, you move to the next one. A level is called a **תורה**.

2. You will keep track of the work you do on your own contract, called a **ברית**. This contract lists the activities you **must** do and which ones you **may** do for review. Your teacher signs it when you complete activities. You get a new contract every time you start a new **תורה**.

3. Every **תורה** has the same **five types of activities**. You will always do the introduction activity called **הקדמה** first. That way you will have an idea of the meaning and importance of the prayer you will learn.



ANSWERS TO: WHAT IS A שְׂרָשׁוּת?



The root is **שְׂרָשׁוּת**. It means "holy."
Any word made from that root will have to do with holiness. Here are some examples of words made from the root **שְׂרָשׁוּת**:

- the Holy One **הַקְּדוֹשׁ** הֵאֱמִיר הוּא
- and holy **קַדוֹשׁ** הוּא יַעֲשֶׂה הוּא
- your holiness **קְדוּשָׁתְךָ** הוּא עָשָׂה הוּא

1. What is added to the **שְׂרָשׁוּת** to make it become a word?
Vowels are added beneath and between the letters. Sometimes letters are added before the root (prefixes) and after the root (suffixes).

2. Does the order of the letters **שְׂרָשׁוּת** ever change?
The order of the root letters NEVER changes. All the words have the letters **שְׂרָשׁוּת** in that order.

3. Do other letters or vowels ever come between the three letters of the **שְׂרָשׁוּת**?
The ONLY letter that ever comes BETWEEN the root letters is **ו**. The vowels **וּ** and **ו** also come between root letters.

Now you find the שְׂרָשׁוּת (root)!

The root **שְׂרָשׁוּת** means to "rule." Circle the three letters of the root in each word below.
Watch out! Remember that the letters **וּ** and **ו** can take each other's places. All three letters are found in the words below.

the king **הַמֶּלֶךְ** הַמַּלְכּוּת הַמְּלָכִים הַמְּלִיכָוִת

your kingdom the kings like our ruler

ANSWERS TO: BEGINNINGS AND ENDINGS



Letters are added to the beginning and ending of a **שְׂרָשׁוּת** to turn it into a word.
Use the words in the box above to fill in the blanks below:

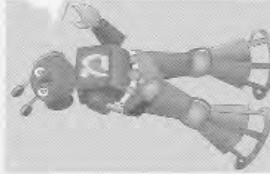
Letters added to the front of a word are called **prefixes**. Find words with these prefixes and write them in the blanks. By the way: a word can have **MORE THAN ONE PREFIX!**

- The prefix is **הַ**: הַמְּלָכִים הַמְּלָכָה הַמְּלָכִים
- The prefix is **הוּא**: הוּא יַעֲשֶׂה הוּא עָשָׂה הוּא
- The prefix is **הוּא**: הוּא יַעֲשֶׂה הוּא עָשָׂה הוּא

Letters added to the end of a word are called **suffixes**. Find words with these suffixes and write them in the blanks.

- The suffix is **וּ**: הַמְּלָכִים הַמְּלָכָה הַמְּלָכִים
- The suffix is **וּ**: הַמְּלָכִים הַמְּלָכָה הַמְּלָכִים
- The suffix is **וּ**: הַמְּלָכִים הַמְּלָכָה הַמְּלָכִים

ANSWERS TO: MISSING LETTERS!



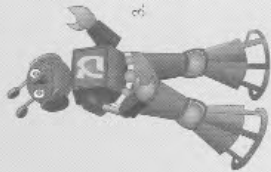
IN THE WORDS BELOW: Find the root **שְׂרָשׁוּת** and circle it.

וְעָשָׂה **וְעָשָׂה** **וְעָשָׂה** **וְעָשָׂה** **וְעָשָׂה**

וְעָשָׂה **וְעָשָׂה** **וְעָשָׂה** **וְעָשָׂה** **וְעָשָׂה**

IN THE WORDS BELOW: Find the root **שְׂרָשׁוּת** and circle it.
Remember that every consonant can have only one vowel. The letter **וּ** can look like **וּ** or **וּ**.

וְעָשָׂה **וְעָשָׂה** **וְעָשָׂה** **וְעָשָׂה** **וְעָשָׂה**



3. Group the words according to these suffixes:

ה: כְּבוֹדִיה, בְּרִמְיֶיה, מִצְוָה, מַעֲשֵׂיה, מַלְכוּתָהּ, אֲדָשָׁךְ
ים: וְרִמְיָם, אִמְרִים, הַמְלָכִים, שְׁפָקֵד־יָשִׁים, וּמַבְרִכִים
נו: וְצַנְנו, עֲשֵׂנוּ, אֲדָשְׁנוּ, כֹּרֵכְנוּ

4. Find words that have MORE THAN ONE prefix.

וְנֹאמְרֵי וּמַצְוֹת בְּמִצְוֹתֵינוּ וְתַמְלוּךְ שְׁפָקֵד־יָשִׁים וּמַבְרִכִים
הַמְצִינָה

תַּקְדִּיקָן ANSWERS TO: REVIEW



1. Group the words according to their שֹׁרֵשׁ (root). There should be groups for each of these שְׁוֹרֵשִׁים roots:

ברכ: בָּרַח, יָבֵר, מִבְּרָה, בְּרִכְנוּ, וּמַבְרִכִים
קדש: אֲדָשָׁךְ, הַקְדֹּשׁ, אֲדָשְׁנוּ, לְקֹדֶשׁ, שְׁפָקֵד־יָשִׁים
מלך: וְתַמְלוּךְ, לְמַלְכָה, הַמְלָכִים, מְלִיךָ
אמר: יָאמַר, לְאֹמֵר, הָאֹמֵר, אִמְרִים, וְנֹאמְרֵי
כבד: כָּבֵד, מִכְבֵּד, הַכְבִּיד, כְּבוֹדִיה, לְכָבוֹד
רחמ: וְרִמְיָם, בְּרִמְיֶיה, רִמְיָנוּ, מִרְחָם, וְרַחֵם
עשה: עֲשֵׂנוּ, מַעֲשֵׂיה, וְעָשִׂיתָ, לַעֲשׂוֹת
צוה: הַמְצִינָה, וּמַצְוֹת, מִצְוָה, וְצַנְנוּ, בְּמִצְוֹתֵינוּ



2. Group the words according to these prefixes:

ה: וְרַחֵם, וְרִמְיָם, וְנֹאמְרֵי, וּמַצְוֹת, וְצַנְנוּ, וְעָשִׂיתָ, וְתַמְלוּךְ, וּמַבְרִכִים
ה: הַכְבִּיד, הַמְרַחֵם, הָאֹמֵר, הַמְצִינָה, הַמְלָכִים, הַקְדֹּשׁ
ל: לְכָבוֹד, לְאֹמֵר, לַעֲשׂוֹת, לְמַלְכָה, לְקֹדֶשׁ
נ: אִמְרֵי, וְעָשִׂיתָ, מִלִּיד, יָבֵר

Teacher's Guide

ברכות 4 Ramah

Ramah 4 examines short blessings. Many of these will be familiar to students. The program intentionally begins with prayers that they know, because it adds to their excitement and success. Several blessings are included throughout the pamphlets, but students are responsible to read and know only those on the reading pages of the בְּרִית.

Since this is their first prayer Ramah, students may be hesitant and take their time. This is normal, and as they progress they will move more quickly. However, teachers should make sure students don't delay more than necessary. They must move along in order to complete their four to six Ramot per year. Keep in mind, however, that Ramah 4 is one of the longer Ramot. Because it covers several blessings and ideas, there are more activities in this Ramah than in most.

Objectives

The students will be able to:

1. Read correctly the following short blessings:
 - Candle blessings for *Yom Tov*, Shabbat, and Chanukah (both)
 - בִּרְאָה פְּרֵי הַגֶּפֶן, הַמִּזְצִיא, and other food blessings
 - שְׁהֵינּוּ
2. Identify words that contain and translate the roots ב-ר-א, צ-ו-ה, ח-י-ה, ק-ד-ש.
3. Find and translate the following prefixes as they appear in blessings studied:
ו, ב, ש, ל, ה.
4. Recite, write, and translate the six-word blessing formula.
5. Match several different situations with appropriate blessing(s).
6. Explain the significance of the phrase אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ.
7. Differentiate between blessings containing the “mitzvah” phrase and those that are termed “praise” blessings.
8. Reflect on the meaning of מִצְוָה (commandment, righteous deed) and how reciting a blessing and engaging in an act connects us with God.
9. Translate and reflect upon the meaning of the word נְסִים in the Chanukah candle blessing.
10. Examine names of God (יְיָ, יְהוָה) and how we read them.
11. Explore masculine words used in blessings to identify God (אֱתָהּ, מְלֶכֶךְ, אֱלֹהֵינוּ, and several verbs), briefly discuss implications, and explore alternate translations.
12. Write an original blessing with significance for their lives today.

Additional Supplies

קריאה Activities 4 and 5: listening center

מלים אוצר Activity 6: scissors and an envelope to store cutouts

תפילה דברי Activity 4: crayons or markers

מבחן (Quiz): colored pencils, markers, or crayons; blank drawing paper

Supplementary Activities

Ramah 4 lends itself to supplementary activities, because of the nature of how we use blessings. For fun and practice you could have a table set up for these special activities:

1. Put out plastic foods that correspond to blessings written on cards. Students match the pretend food with the blessing cards. Small colored dots could color code the correct matches.
2. Have a tasting day when everyone gets to eat different foods and say blessings.
3. Have *chanukiyot* and other candleholders and candles available to practice setting up and reciting blessings.

Flashcards

Teachers can copy the following pages on card stock for each student. If your students are keeping a flashcard *milon*, they will use these in each Ramah to build a *milon*. (See pg. 12 of Teacher's Guide Introduction Packet under "Student Materials: *Milon*" for description.) If your students are keeping a *machberet milon*, they can use them as flashcards to review and drill vocabulary.

Cut apart the words

בְּרוּךְ

אֶתָּה

אֱלֹהֵינוּ

מֶלֶךְ

עוֹלָם

מִצְוָה

מִצְוֹת

לָחֵם

עֵץ

גֶּפֶן

Cut apart the words

you

blessed

ruler, king

our God

commandment

world,
universe

bread

commandments

vine

tree

Cut apart the words

אֶרֶץ

מְזֻזוֹת

זְמַן הַזֶּה

נֵר

שֵׁבֶת

יוֹם טוֹב

נִס

נִסִּים

Root

ח-י-ה

Root

צ-ו-ה

Cut apart the words

grains,
food

earth,
ground

candle

this time
or
this season

holiday

Shabbat

miracles

miracle

Root

command

Root

live

Cut apart the words

Root

ב-ר-א

Root

ק-ד-ש

Prefix

ל...

or

ל...

Prefix

ל...

Prefix

ב...

Prefix

ל...

Prefix

ל...

Cut apart the words

holy

create

and

in or with

the

to or for

that or who

Student _____ Date _____

מְבָחַן
בְּרָכוֹת 4
Ramah 4

USE THE FOLLOWING SHEET OF BLESSINGS TO ANSWER THESE QUESTIONS.

1. Short blessings begin with a “blessing formula.” Choose one of the blessings on the blessing sheet and **circle the words that make up the blessing formula**.
2. Translate the blessing formula.

3. In the space next to each blessing put the letter that tells when we use it. (There could be more than one on some blessings.)

Write **F** if the blessing is used before eating **F**ood.

Write **H** if the blessing is used at a **H**oliday.

Write **S** if the blessing is used for **S**pecial moments.

4. Some blessings include the phrase אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ.

- What is the ROOT of the words וְצִוָּנוּ and בְּמִצְוֹתָיו? _____
- What does that root mean? _____
- How are blessings that have this phrase different from blessings that don't?

5. On the chart below there are four different prefixes.

- a. Fill in their meanings.
- b. Find one word with each prefix on the sheet of blessings. **Underline them.**

Meaning of the Prefix	Prefix
	ל...
	ל... OR ...ל
	על...
	ב...

6. Write one word made from each שָׂרָשׁ (root) below. Give the meaning of the root.

Word That Contains the Root	Meaning of Root	Root
		צ-ו-ה
		ח-י-ה
		ב-ר-א

7. Match the Hebrew and English words. Put the number of the Hebrew word in the space next to the English word. (There is an extra Hebrew word.)

_____ holiday	גֵּר	1
_____ creator	עוֹלָם	2
_____ candle	לָחֶם	3
_____ tree	עֵץ	4
_____ who gives life	בוֹרֵא	5
_____ world or universe	אָרֶץ	6
_____ our God	גִּפּוֹן	7
_____ fruit	יוֹם טוֹב	8
_____ vine	שְׁהַחֲיֵנוּ	9
_____ earth or ground	אֲלֹהֵינוּ	10
_____ miracles	נִסִּים	11
	פְּרִי	12

8. Think about something that inspires you to praise God.

In the space below, **write your own**, new blessing. It must begin with the “blessing formula,” but the ending is up to you. Use Hebrew words if you can, but **you can write it in English**. Draw a picture to go with it. (You can use an extra piece of paper, if you like.)

Blessings

- F
-
- 1 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.
- 2 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.
- 3 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.
- 4 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לָחֶם מִן הָאָרֶץ.
- 5 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְּנֵי מְזוֹנוֹת.
- 6 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ.
- 7 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנָּנוּ
לְהַדְּלִיק נֵר שֶׁל שַׁבָּת.
- 8 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנָּנוּ
לְהַדְּלִיק נֵר שֶׁל יוֹם טוֹב.
- 9 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנָּנוּ
לְהַדְּלִיק נֵר שֶׁל חֲנֻכָּה
- 10 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲחִינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ
לְזֶמֶן תְּהִיָּה.
- 11 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ
בְּיָמִים הָהֵם בְּזֶמֶן תְּהִיָּה.

ANSWER SHEET

מבחן
Ramah 4 ברכות

USE THE FOLLOWING SHEET OF BLESSINGS TO ANSWER THESE QUESTIONS.

1. Short blessings begin with a “blessing formula.” Choose one of the blessings on the blessing sheet and **circle the words that make up the blessing formula**.

2. Translate the blessing formula.

Blessed (or: Praised) are You, *Adonai* (or: God), our God, Ruler (or: King) of

 the universe (or: world)

3. In the space next to each blessing put the letter that tells when we use it. (There could be more than one on some blessings.)

Write **F** if the blessing is used before eating **F**ood.

Write **H** if the blessing is used at a **H**oliday.

Write **S** if the blessing is used for **S**pecial moments.

4. Some blessings include the phrase **אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ**.

• What is the **ROOT** of the words **וְצִוָּנוּ** and **בְּמִצְוֹתָיו**? צ-ו-ה

• What does that root mean? command

• How are blessings that have this phrase different from blessings that don't?

Blessings with this phrase are said before doing a mitzvah, a commandment.

Blessings without the phrase are about being thankful and enjoying the world.

5. On the chart below there are four different prefixes.

a. Fill in their meanings.

b. Find one word with each prefix on the sheet of blessings. **Underline them.**

Meaning of the Prefix	Prefix
the	הַ...
and	וְ... or ...וְ
that or who	שֶׁ...
in or with	בְּ...

ANSWER SHEET

Ramah 4 מִבְּחֵן page 2

6. Write one word made from each שָׂרָשׁ (root) below. Give the meaning of the root.

Word That Contains the Root	Meaning of Root	Root
בְּמִצְוֹתָיו וְצִוָּנוּ	command	צ-ו-ה
שֶׁחֵינּוּ	live	ח-י-ה
בּוֹרֵא	create	ב-ר-א

7. Match the Hebrew and English words. Put the number of the Hebrew word in the space next to the English word. (There is an extra Hebrew word.)

_____ 8	holiday		
_____ 5	creator	יָר	1
_____ 1	candle	עוֹלָם	2
_____ 4	tree	לָחֶם	3
_____ 9	who gives life	עֵץ	4
_____ 2	world or universe	בּוֹרֵא	5
_____ 10	our God	אָרֶץ	6
_____ 12	fruit	גִּפֶּן	7
_____ 7	vine	יוֹם טוֹב	8
_____ 6	earth or ground	שֶׁחֵינּוּ	9
_____ 11	miracles	אֲלֵהֵינוּ	10
		נִסִּים	11
		פְּרִי	12

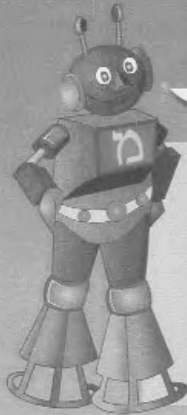
8. Think about something that inspires you to praise God.

In the space below, **write your own**, new blessing. It must begin with the “blessing formula,” but the ending is up to you. Use Hebrew words if you can, but **you can write it in English**. Draw a picture to go with it. (You can use an extra piece of paper, if you like.)

“Blessed are You, *Adonai*, our God, Ruler of the universe” (or similar), followed by their own words and an illustration. You could have students do this on a separate piece of paper so that you can put them on display after they are all done.

Blessings

<u>F</u>	1 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.
<u>F</u>	2 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.
<u>F</u>	3 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.
<u>F</u>	4 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לָחֶם מִן הָאָרֶץ.
<u>F</u>	5 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיְנֵי מְזוֹנוֹת.
<u>F</u>	6 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ.
<u>H</u>	7 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנָּנוּ לְהַדְּלִיק נֵר שֶׁל שַׁבָּת.
<u>H</u>	8 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנָּנוּ לְהַדְּלִיק נֵר שֶׁל יוֹם טוֹב.
<u>H</u>	9 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִנָּנוּ לְהַדְּלִיק נֵר שֶׁל חֲנֻכָּה.
<u>S & H</u>	10 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲחִינוּ וְקִיָּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן תְּהִיָּה.
<u>H</u>	11 בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בְּיָמִים הָהֵם בְּזֶמֶן תְּהִיָּה.

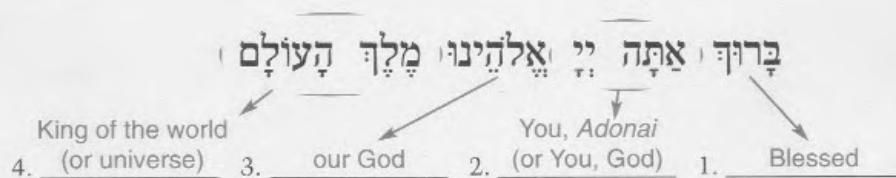


ANSWERS TO: WHAT MAKES A BLESSING?

Short blessings begin with the words:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

These words are the “blessing formula” for short blessings. Use your מלון to translate the words (or groups of words) in the blessing formula:



Words 2, 3, and 4 are **all different names we use for God**. The important word that stands alone is בָּרוּךְ. God is blessed. God is praised. Who blesses and praises God? We do!



ACTIVITY 1 CONTINUES ON NEXT PAGE



When we say בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם we are blessing God or praising something in the world for which we are thankful.

List things that you appreciate in the world:

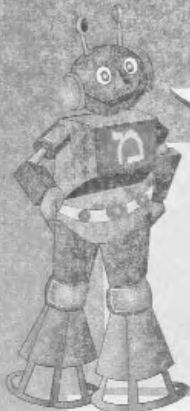
The answers are up to you. They should be thoughtful.

For what should we bless God?

The answers are up to you. They should be thoughtful.

Saying blessings helps us to be thankful for what we have in the world. In this **רַמָּה** you will learn many blessings—some that are for everyday activities and some that we say on special days.





ANSWERS TO: MITZVAH BLESSINGS

Many **short blessings** include the words:

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ

who [God] has made us holy with God's commandments and commanded us...

There are **two important roots** in this phrase. Find them on your **מלון** and fill in the blanks below:

1. The root **קִדְּשׁ** means: _____ holy _____

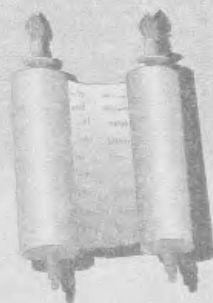
The word that has that root is: _____ **קִדְּשָׁנוּ** _____

2. The root **צִוָּה** means: _____ command _____

The words that have that root are: _____ **בְּמִצְוֹתָיו** _____
_____ **וְצִוָּנוּ** _____



Blessings with this phrase are about following the **commandments**, the **mitzvot**, in the Torah and about **behaving in a holy way**.





Match the blessings with the mitzvot below:

1 We can bring holiness by putting a mezuzah on our door.

2 We can bring holiness by observing Shabbat.

3 We can bring holiness by wearing a tallit (tzitzit).

4 We can bring holiness by studying Torah.

3 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַתְעַטֵּף בְּצִיצִית.

1 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְקַבֹּץ מְנוּחָה.

2 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

4 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְעֻסֹק בְּדַבְרֵי תוֹרָה.



When we say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ...

We understand that God gives us the opportunity to create holiness or behave in a holy way by doing mitzvot. That means following the commandments, the mitzvot in the Torah.



ANSWERS TO: KEEPING MY OWN DICTIONARY אוצר מילים

הקדמה
4
Vocabulary
אוצר מילים
Activity 1, Answers

Vocabulary

Use your מלון and prayer sheet to:

1. Fill in missing words (English and Hebrew).
2. Add the words to your מלון.



blessed, praised	ברוך
you	אתה
our God	אלהינו
king	מלך
world, universe	עולם
commandment, commandments	מצוה, מצוות
bread	לחם
tree	עץ
vine	גפן
earth, ground	אדמה
grains, food	מזונות
this time, this season	זמן תהיה
candle	נר
Shabbat	שבת
holiday, festival	יום טוב
miracle, miracles	נס, נסים
time, season	זמן



ANSWERS TO: KEEPING MY OWN DICTIONARY אוצר מילים

Roots

Use your prayer sheet to:

1. Find a word with each root.
2. Write it in the space.

Hint: If the last letter of a root is ה, it might disappear in a word!

live	_____	שֶׁחֲחִינּוּ	_____	חִייה
command	_____	בְּמִצְוֹתָיו וְצִוָּנוּ	_____	צִוּה
create	_____	בּוֹרֵא	_____	בִּרְא
holy	_____	קֹדְשָׁנוּ	_____	קִדְשׁ

Prefixes

Write two words with each prefix.

in, with, by ...ב
possible answers: בְּזִמְנֵנוּ בְּיָמֵינוּ בְּדִבְרֵינוּ בְּמִצְוֹתָיו

and ...ו or ...וּ
possible answers: וְהִגִּיעָנוּ וְקִיַּמָּנוּ וְצִוָּנוּ

that, who ...ש
possible answers: שֶׁעָשָׂה שֶׁהִכֵּל שֶׁחֲחִינּוּ

to, for ...ל
possible answers: לְאֲבוֹתֵינוּ לְזִמְנֵנוּ לְהַדְלִיק

the ...ה
possible answers: הָאָרֶץ הַגָּבוֹה הָאֲדָמָה הָעֵץ הַזֶּה
הָעוֹלָם הָהֵם הַמוֹצֵיא

שֶׁהִכֵּל—Remember: words can have more than one prefix!



ANSWERS TO: WHICH CANDLES?

Each of these blessings is said before lighting candles.
Practice reading them.

1. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.
2. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.
3. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

1. All of the blessings tell us that we are **COMMANDED** to do **COMMANDMENTS**. In the blessings above, underline the words that tell us we are commanded.
2. All of the blessings tell us that we are commanded to **LIGHT CANDLES**.
~~Put an X~~ on the words that tell us to light candles.
3. Each of the blessings **ENDS A DIFFERENT WAY**. Circle the words that are different in each blessing.

The words that end each of the candle blessings tell us **when we use that blessing**.



Write the last words of each blessing and tell **WHEN** we say it.
(Use your מִלּוֹן if you need to.)

- Blessing 1 ends: שַׁבָּת so we say it on Shabbat
- Blessing 2 ends: יוֹם טוֹב so we say it on holidays
- Blessing 3 ends: חֲנֻכָּה so we say it on Chanukah



ANSWERS TO: SPECIAL TIMES

This is a special, one-of-a-kind blessing:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקימנו והגיענו
לזמן תהה.

- Circle the part that makes it a blessing.
- The root חיה means "life" or "live." Underline the word that is made from that שרש (root). Hint: the ה disappears.

This blessing is called the שהחיינו. It reminds us that God

has kept us alive	שהחיינו
and has supported us	וקימנו
and has helped us arrive	והגיענו
to this time	לזמן תהה



We say the שהחיינו blessing at special times of the year. For instance:

On the first day of a holiday, like:

- ☆ The first day of Sukkot in the sukkah
- ☆ The first day of Passover at the seder
- ☆ When else should you say the שהחיינו?
The first day of any holiday (not
Shabbat, because it comes every
week).

When something happens for the first time or once in a lifetime, like:

- ☆ A baby is born
- ☆ The first time you see the ocean
- ☆ When else could you say the שהחיינו?
A wedding, a bar/bat mitzvah.
You may have thought of many others!

When something happens for the first time that year, like:

- ☆ You get a new outfit for the first day of school
- ☆ You eat a fruit that just came into season
- ☆ When else could you say the שהחיינו?
There are many times like: the first
snowfall, a birthday, and other ideas you
thought of.



ANSWERS TO: IS GOD A BOY?

In the Hebrew language most words are either masculine or feminine. That means that there are different word forms used for boys and girls. For instance:

If I want to call a boy, I say,
 "Hey אַתָּה YOU!"

I tell a boy that he is בְּרוּךְ—blessed.

If I want to call a girl, I say,
 "Hey אַתְּ YOU!"

I tell a girl that she is בְּרוּכָה—blessed.

Circle the words in the BLESSING FORMULA that are masculine. That means that if you were talking to a BOY you would use them.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם

The blessing formula uses masculine words. Does that mean God is a boy? Of course not! It just means that when we speak or write Hebrew we HAVE to use those words.

Some people have suggested that blessings be written in a way that doesn't use "boy language." Here are two suggestions that have been made:

First way: בְּרוּכָה אַתְּ יי אֱלֹהֵינוּ *Blessed are You our God*

(This way uses feminine language, words we would use if we were talking to a girl.)

Second way: נְבָרַךְ אֶתְּ יי אֱלֹהֵינוּ *We bless our God*

(This way the only words that are about God are יי אֱלֹהֵינוּ. They are not masculine or feminine.)

Some people think the discussion is not important. We know that God is not like human beings. They say that the language we use does not reflect how we think of God.

What do you think? Is it more important to follow the tradition of the BLESSING FORMULA or should we be sensitive to HOW we talk about God?

There are many possible answers to this question. Your answer should be serious and reflect your opinion about Jewish prayer and tradition. Share your answers with a friend to compare!



ANSWERS TO: I'M HUNGRY! WHICH BLESSING?

Each of these blessings is said before we eat different foods:

When we eat food that grows on a tree:

1. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ.

When we eat food that grows out of the ground on any other plant:

2. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

When we drink wine or grape juice (from the vine):

3. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

When we eat bread:

4. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

When we eat other foods made from grains (cookies, cakes, rice, crackers, etc.):

5. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִיַּי מִזֹּנוֹת.

When we eat milk products, fish, meat, and eggs **and** if the food is made of many things and you are not sure:

6. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִתְּיָה בְּדַבְּרוֹ.

If you are eating a whole meal, begin with bread and say:

7. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

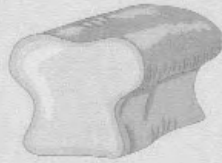
You don't have to say a special blessing over each food!



ACTIVITY 5 CONTINUES ON THE NEXT PAGE



Write the number of the correct matching blessing under each food:



4



2



2



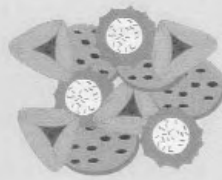
6



6



3



5



1



7



4



3

Practice reading the blessings with a friend.



ANSWERS TO: ADDING ON TO THE BEGINNING

The Prefix is **ו**. It means **and**. (You only need two examples.)

The word is: **וְצִוָּנוּ** _____

Do you know what it means? **and commanded us** _____

The word is: **וְקִיְמָנוּ** _____

Do you know what it means? **and has supported us** _____

The word is: **וְהִגִּיעָנוּ** _____

Do you know what it means? **and has helped us arrive** _____



The Prefix is **ב**. It means **in or with**. (You only need two examples.)

Important Hint!! The words **בִּוְרָא** and **בְּרִוּךְ** begin with the letter **ב**. Those **ב**s ARE NOT prefixes.

The word is: **בְּמִצְוֹתָיו** _____

Do you know what it means? **with his commandments** _____

The word is: **בְּדָבָרוֹ** _____

Do you know what it means? **with his words** _____

The word is: **בְּיָמִים** _____

Do you know what it means? **in days** _____

The word is: **בְּזִמְנָן** _____

Do you know what it means? **in time** _____



The Prefix is ל. It means for or to.

(You only need two examples.)

Important Hint!! לָחֶם is the Hebrew word for bread. That ל is NOT a prefix!

The word is: לְהַדְלִיק _____

Do you know what it means? to light _____

The word is: לְזֶמֶן _____

Do you know what it means? to time _____

The word is: לְאַבֹּתֵינוּ _____

Do you know what it means? for our ancestors _____

The Prefix is ה. It means the or who. (You only need two examples.)

Important Hint!! If the ה is a prefix it will either:

- have the vowel הֶ; examples are: הַעֲמִים הַיָּל
- have the vowel הֶ followed by a letter with a דָּגֵשׁ (dot inside); examples are: הַשְּׁלוֹם הַגָּדוֹל

The word is: הָעֵץ _____

Do you know what it means? the tree _____

The word is: הָאֲדָמָה _____

Do you know what it means? the ground _____

The word is: הַגֶּפֶן _____

Do you know what it means? the vine _____

The word is: הָאָרֶץ _____

Do you know what it means? the earth _____

The word is: הַמוֹצִיא _____

Do you know what it means? who brings _____

The word is: הָעוֹלָם _____

Do you know what it means? the world (universe) _____

These words do have a ה prefix, even though the word “the” is not in the translation.

הָהֵם = those הֵנָּה = these הַשְּׁכָל = that everything



ANSWERS TO: DISAPPEARING ה

A שָׂרֵשׁ (ROOT) is usually three letters.

Hebrew words are made by adding vowels and sometimes other letters to a שָׂרֵשׁ (ROOT).

Match each word from our blessings to its שָׂרֵשׁ below:

Root Word

בִּדְרִיכ	_____	קִדְשָׁנוּ
בִּדְרִיא	_____	בְּרוּךְ
קִדְדִישׁ	_____	לְהַדְלִיק
דִּלְיָק	_____	בּוֹרֵא

ROOT RULES

- Prefixes and suffixes can be added to a root.
- Vowels and the letter ך can come between the letters of a root.
- BUT the root letters are there, in the same order.

Two שָׂרֵשִׁים (ROOTS) from our blessings end in the letter ה:

חִיָּה—means **live**

צוּהָ—means **command**

These שָׂרֵשִׁים (ROOTS) do not follow all the Root Rules listed above.

When a ה is **the last letter** of a root, sometimes the ה **disappears in the word**.

Circle the words with the roots חִיָּה and צוּהָ in these blessings:

- בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתֶיךָ וְצִוֵּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.
- בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּים וְקִיָּמנוּ וְהִגִּיעָנוּ לְזִמְנֵי תְּהֵאֵתָה.



ANSWERS TO: BLESSINGS IN OUR LIVES

Jewish ritual teaches us to be very thankful! There are hundreds of ברכות that we can recite. Blessings help us **pay attention** to the *wonder in the world* and the *mitzvot* of our tradition.

Maimonides (also called Rambam) was a very important rabbi who lived in the twelfth century. He said that there are three different types of ברכות. Here are examples for each category.

1 ברכות הנהנין: Enjoyment Blessings

We say these before we **enjoy** food or another pleasure of the five senses.

Before eating fruit from a tree:

ברוך אתה יי אלהינו מלך העולם בורא פרי העץ.

Blessed are You, *Adonai*, our God, Ruler of the universe, who created fruit of the trees.

When we see the ocean or sea:

ברוך אתה יי אלהינו מלך העולם שעשה את הים הגדול.

Blessed are You, *Adonai*, our God, Ruler of the universe, who made the great sea.

When we smell fragrant plants:

ברוך אתה יי אלהינו מלך העולם בורא עשבי בשמים.

Blessed are You, *Adonai*, our God, Ruler of the universe, who created sweet-smelling plants.

What other "enjoyments" can you praise God for?

The answers are up to you!



2 בְּרָכוֹת הַוִּדְוָאָה: Gratitude Blessings

We say these to express our **thankfulness** and praise to God.

When celebrating a holiday or special event:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחַיֵּנוּ
וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Blessed are You, *Adonai*, our God, Ruler of the universe, who has kept us alive and has supported us and has helped us arrive to this time.



In the Morning Service we say:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשֵׂנוּ יִשְׂרָאֵל.

Blessed are You, *Adonai*, our God, Ruler of the universe, who has made me a Jew.

What else can you thank God for?

The answers are up to you!



3 בְּרָכוֹת הַמִּצְוָה: Mitzvah Blessings

These blessings include the "mitzvah" phrase:
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ

We say these just before we perform a מִצְוָה.

Before studying Torah and other Jewish texts:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְעִסוּק בְּדַבְרֵי תוֹרָה.

Blessed are You, *Adonai*, our God, who has made us holy with your mitzvot and commanded us to study the words of Torah.



Parents say this blessing at the *b'rit milah* (circumcision ceremony) of their new baby boy:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אֲבִינוּ.

Blessed are You, *Adonai*, our God, Ruler of the universe, who has made us holy with your mitzvot and commanded us to bring him into the covenant of our father, Abraham.

What other מִצְוֹת (commandments), can you think of that we perform?

The answers are up to you!



ANSWERS TO: WHOM DO WE BLESS?

When we say בָּרוּךְ, we bless God.
 The rest of the “blessing formula” expresses THREE different ways that we know God.

We call God all these things:

God that we have a personal relationship with	אַתָּה	You
God of our community, the Jewish people	יְיָ אֱלֹהֵינוּ	Adonai, our God
God of all the people in the world	מֶלֶךְ הָעוֹלָם	Ruler of the universe

Think about it!



1. When do you feel like using the word אַתָּה to pray to God?
 When do you need or feel a personal relationship to God?

The answers are up to you. Often, people feel a personal closeness to God in private moments of happiness, sadness, and spontaneous thankfulness.

2. When do you feel like using the words יְיָ אֱלֹהֵינוּ to pray to God? When do you feel connected to your community, the Jewish people?

The answers are up to you. It makes sense that we would feel connected to community when we are in a group. Praying with a minyan, a group of ten or more adult Jews, makes a natural community group. Members are responsible for each other's experience. We share something special when we pray together.

3. When do you feel like using the words מֶלֶךְ הָעוֹלָם to pray to God? When do you feel that you are part of all the people of the world?

The answers are up to you. When we think about our wishes for the world as a whole—peace, good times, beautiful weather, and beauty—it helps us remember that we are part of all the people of the earth. We are all living on the same planet together. Then we think about God as מֶלֶךְ הָעוֹלָם.

4. Why do you think that the blessing formula mentions all of these relationships that we have with God?

The answer is up to you! The blessing formula reminds us that we can have all of these relationships with God. At different times, we might be paying more attention to one or the other. But, all of these levels are part of our experiences.



ANSWERS TO: MAKER OF MIRACLES

The second blessing for Chanukah candles says:

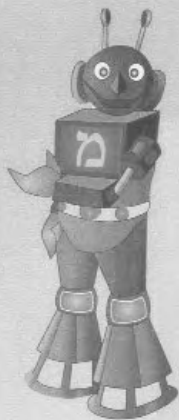
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שָׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה.

Each night of Chanukah we remember that "God made miracles happen for our ancestors in those days at this time of year."



There are different ideas about what a miracle could actually be. Some of them are:

- **A miracle is something that is against nature or the normal way things are. But the all-powerful God can do it anyway.** (like the parting of the Red Sea)
- **Miracles are amazing things that only God can do. Usually we don't pay attention to them, though, because they happen all the time.** (like birth or the perfection of flowers)
- **Miracles are amazing things that people can make happen, if they really use their strength and belief.** (like the Maccabees beating the mighty Greek army)



1. How would you explain a miracle?

The answer is up to you. Your answer should include an idea (or some ideas) from the list on the previous page. You might have your own interpretation, also.

2. When we say **שְׁעֲשֵׂה נִסִּים לְאַבוֹתֵינוּ**, what miracles are we reminded of that God performed for our ancestors?

The answer is up to you. Some of the miracles that the Torah tells us about include: our escape from Egypt and the parting of the Red Sea, receiving the Ten Commandments at Mount Sinai, living through forty years in the desert and surviving on food and water provided by God, entering the land of Canaan and becoming a nation, overcoming enemies that had much larger armies than ours. These are just some of the happenings that you could mention.

3. Can you describe a **נִס**, a miracle, that God has performed for you or your family?

Your answer should be a personal one.





ANSWERS TO: WRITE YOUR OWN BLESSING

Create your own blessing! It can be a blessing of thankfulness, enjoyment, or mitzvah. You must:

- Use the **Hebrew blessing formula**.
- If you write a mitzvah blessing, use the **Hebrew mitzvah phrase**.
- Use as many Hebrew words as you can from your **מילון**. Use English words where you need them.
- Draw a picture that goes with your blessing.



Blessing Formula:

הַעוֹלָם מֶלֶךְ אֱלֹהֵינוּ יי אָמֵן בְּרוּךְ

Your Part:

This part is up to you! if you write a mitzvah blessing, it must include the words:

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ

Translate Your Blessing:

Blessed are You, *Adonai*, our God, Ruler of the world (or universe)

(The rest is the translation of your own blessing.)

Draw Your Blessing:

Teacher's Guide

Ramah 5 קדוש 5

Students become proficient in reciting the Shabbat *Kiddush* in Ramah 5. They will explore its important themes as they consider the biblical and historical foundations mentioned within the blessing itself. Learning the structure of a long blessing and the significance of the *חתימה*, the signature or closing line, will help them as they progress through the program and learn new, less-familiar long blessings.

If your class is keeping a flashcard *milon*, you will notice that you are beginning to get duplicate words, because Ramot sometimes repeat vocabulary. This is intentional, since each school has the option of choosing whichever Ramot they want to use. As your students compile their *milonim*, just advise them to discard any flashcards that are duplicates.

This Ramah is one of the shorter ones. Students will be encouraged as they make their way through it relatively quickly.

Objectives

The students will be able to:

1. Read the *Kiddush* with no more than four errors.
2. Chant the *Kiddush* fluently, individually or with a friend.
3. Identify and read correctly the *kamatz katan* in the words קדשו, מקל, קדשו.
4. Find words that contain and translate the roots ז-כ-ר, ב-ר-כ (new), צ-ו-ה, ק-ד-ש (review).
5. Find and translate occurrences of the prefixes ה, ו, ב.
6. Identify the two historical events that are recalled in the *Kiddush*.
7. Explore the ideas of God as Redeemer and Creator historically and presently.
8. Define the concept of holiness as being separate, special, and/or set aside.
9. Formulate ways that people and God create holiness.
10. Examine the long blessing format of the *Kiddush*.
11. Find the *חתימה*, signature, of the blessing.

Additional Supplies

קריאה Activities 3 and 4: listening center

מילים Activity 2: pieces of paper, scissors, markers for game board (paper clips, crumpled paper, pieces of crayons, etc.)

תַּקְדִּיק Activity 3: colored pencils, markers, or crayons

תַּפְלָה 2 דְּבָרֵי: colored pencils, markers, or crayons

מַבְחָן (Quiz): colored pencils, markers, or crayons

Flashcards

Teachers can copy the following pages on card stock for each student. If your students are keeping a flashcard *milon*, they will use these in each Ramah to build a *milon*. (See pg. 12 of Teacher's Guide Introduction Packet under "Student Materials: *Milon*" for description.) If your students are keeping a *machberet milon*, they can use them as flashcards to review and drill vocabulary.

Cut apart the words

בְּרוּךְ

אֶתָּה

מֶלֶךְ

עוֹלָם

גִּפּוֹן

יוֹם

עַם

עַמִּים

בְּרֵאשִׁית

מִצְרַיִם

Cut apart the words

you

blessed

world
or
universe

king
or
ruler

day

vine

nations
or
people

nation
or
people

Egypt

Creation

Cut apart the words

תַּחֲלָה

Root

צ-ו-ה

Root

ב-ר-כ

Root

ק-ד-ש

Root

ז-כ-ר

Prefix

ה...

Prefix

ב...

Prefix

ו... or ו...

Cut apart the words

command

first
or
beginning

holy

bles

the

remember

and

in
or
with

Student _____ Date _____

מִבְּחֵן
קְדוּשׁ 5 Ramah

USE THE FOLLOWING COPY OF THE PRAYER TO ANSWER THESE QUESTIONS.

1. **Circle** the words that have the root ק-ד-ש.

What does the root mean? _____

2. **Underline** *one* word with the prefix that means IN or WITH.

3. **Put a box around** *one* word with the prefix that means THE.

4. **Double underline** *three* words with the prefix that means AND.

5. In the קְדוּשׁ there are *three* words that have a vowel called *kamatz katan*.

Put an X on those three words on the prayer sheet.

What is different about how we read a *kamatz katan* from a regular *kamatz*?

6. Match the words by putting the number of the Hebrew in the blank next to the English. (There is one extra English word.)

_____	Creation	גִּפְּן 1
_____	you	תְּחִלָּה 2
_____	first or beginning	זְכוֹר 3
_____	Egypt	בְּרֵאשִׁית 4
_____	vine	מִצֵּנָה 5
_____	king or ruler	עַמִּים 6
_____	nations	מְצָרִים 7
_____	commandment	מִלְּךָ 8
_____	remembrance	

7. The קְדוּשָׁה reminds us that: (check all the answers that are correct)

- God created the world.
- Moses saw the Burning Bush.
- Abraham and Sarah were the first Jews.
- We were freed from Egypt.
- Shabbat is a holy day.

8. What is the בְּרַכְיָהּ of a long blessing? _____

9. How would you describe what it means to be holy? _____

10. Write a poem or draw a picture of how we bring *holiness* into the world.

קדוש

ברוך אתה, יי אלהינו, מלך העולם,
בורא פרי הגפן.

ברוך אתה, יי אלהינו, מלך העולם,
אשר קדשנו במצותיו ורצה
בנו,

ושבת קדשו באהבה וברצון הנחילנו,
זכרון למעשה
בראשית.

כי הוא יום תחלה למקראי קדש,
זכר ליציאת מצרים.

כי-בנו בחרת ואותנו קדשת מכל-העמים,
ושבת קדשך באהבה וברצון הנחלתנו.
ברוך אתה, יי, מקדש השבת.

ANSWER SHEET

Ramah 5 מְבַרֵן page 2

7. The קְדוּשָׁה reminds us that: (check all the answers that are correct)
- God created the world.
 - Moses saw the Burning Bush.
 - Abraham and Sarah were the first Jews.
 - We were freed from Egypt.
 - Shabbat is a holy day.
8. What is the חֲתִימָה of a long blessing? It is the signature or closing. It is the last line of a blessing that begins with בְּרוּךְ אַתָּה יְיָ. It tells the theme of the blessing.
9. How would you describe what it means to be holy? There can be a variety of answers to this question, but they should include the ideas of being "special," "sacred or godly," "different or separate."
10. Write a poem or draw a picture of how we bring *holiness* into the world.
These will be individual. They should show thought and consideration. Teachers might have students do this on a separate piece of paper so that they can be displayed or sent home.

קדוש

ברוך אתה, יי אלהינו, מלך העולם
בורא פרי הגפן.

ברוך אתה, יי אלהינו, מלך העולם,
אשר קדשנו במצותיו ורצה
בנו,

ושבת ~~קדשו~~ באהבה ובכבוד הנחילנו,
זכרון למעשה
בראשית.

כי הוא יום תחלה למקראי קדש,
זכר ליציאת מצרים.

כי-בנו בחרת ואותנו קדשת ~~מכל-העמים~~
ושבת ~~קדשו~~ באהבה ובכבוד הנחלתנו.
ברוך אתה, יי, מקדש השבת



ANSWERS TO: WHAT DO WE BLESS?

Do you remember the “blessing formula” from Ramah 4?

The formula is made of the **SIX Hebrew words** that begin a blessing.

This is the **קדוש**, the blessing that we say on Friday night over wine. Look at it carefully. Circle the blessing formula in Hebrew and in English.

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.
 ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו ורצה בנו.
 ושבת קדשו באהבה וברצון הנחילנו, זכרון למעשה בראשית. כי הוא יום
 תהלה למקראי קדש, זכר ליציאת מצרים. כי-כנו בחרת ואותנו קדשת מכל-
 העמים, ושבת קדשה באהבה וברצון הנחלתנו. ברוך אתה, יי, מקדש השבת.

Blessed are You, *Adonai*, our God, Ruler of the universe, who creates the fruit of the vine.

Blessed are You, *Adonai*, our God, Ruler of the universe, who makes us holy with mitzvot and takes delight in us. In love and favor (God) has given us the holy Sabbath as an inheritance, as a reminder of the work of Creation. Because it is the first of our sacred days, a remembrance of the Exodus from Egypt. For You have chosen us and set us apart from all the nations. In love and favor (You) have given us the Sabbath as an inheritance. Blessed are You, *Adonai*, who makes holy the Sabbath.

You found out that the **קדוש** is made up of TWO blessings:

1. A **short blessing** over the wine. **Short blessings:**

- always begin with the phrase **ברוך אתה, יי אלהינו, מלך העולם**.
- are usually just one sentence.

2. A **long blessing** honoring the holiness of the day. **Long blessings:**

- sometimes, but not always, begin with the phrase **ברוך אתה, יי אלהינו, מלך העולם**.
- are more than one sentence.
- **always** end with a sentence that begins **ברוך אתה, יי**. This sentence is called the **תתימה**, the signature or closing. The words of the closing let you know what the theme, or the main idea, of the prayer is.



Write the **תתימה** of the **קדוש** in Hebrew and English: ברוך אתה, יי, מקדש השבת.

Blessed are You, *Adonai*, who makes holy the Sabbath.

What is the main idea of the **קדוש**? Shabbat is a holy time. God makes the Sabbath holy.



ANSWERS TO: REMEMBER!

- Both versions tell us to rest on Shabbat, as God commands us. But Exodus and Deuteronomy each **remind** us of different things that God did for us in the past. Each event gives us a different reason for resting on Shabbat.
 - In Exodus, what is the event from the past that explains why we rest on Shabbat? In the story of Creation from the Torah, God rested on the seventh day. Now we rest on Shabbat like God did.
 How does God continue to create today? There are many answers to this question. Many believe that God continues to create all life and nature today. New ideas and learning are always happening, and some say that God inspires that as well.
 - In Deuteronomy, what is the event from the past that explains why we rest on Shabbat? We were slaves in Egypt and God redeemed us, saved us. We are commanded to rest and to have even our servants rest. We remember that as slaves we didn't get a chance to rest.
 Does God still redeem (save) us today? If so, how? There could be many answers to this question. You might feel that you or someone you know has been saved from a life-threatening accident or illness.
The Jewish people have been saved and returned to the Land of Israel in the last century.

- Circle the sentences in the קדוש that remind us to remember the two events mentioned in the Ten Commandments.

Blessed are You, *Adonai*, our God, Ruler of the universe, who makes us holy with mitzvot and takes delight in us. In love and favor (God) has given us the holy Sabbath as an inheritance, (as a reminder of the work of Creation.) Because it is the first of our sacred days, (a remembrance of the Exodus from Egypt.) For You have chosen us and set us apart from all the nations. In love and favor (You) have given us the Sabbath as an inheritance. Blessed are You, *Adonai*, who makes holy the Sabbath.



ANSWERS TO: LONG OR SHORT?

Remember that:

Short blessings:

- always begin with the phrase בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
- are usually just one sentence.

Long blessings:

- sometimes, but not always, begin with the phrase בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
- are more than one sentence.
- **always** end with a sentence that begins בְּרוּךְ אַתָּה יי. This sentence is called the הַתְּימָה, the signature or closing. The words of the closing let you know what the theme, or the main idea, of the prayer is.



Mark each blessing with either an S (Short Blessing) or L (Long Blessing).

Then fill in the theme or idea of the blessing.

1. S בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שַׁבָּת.

Blessed are You, *Adonai*, our God, Ruler of the universe, who made us holy with mitzvot and commanded us to light the candles of Shabbat.

The main idea, or theme, of this blessing is: God commands us to light Shabbat candles.

2. L בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר-בָּנוּ
מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ. בְּרוּךְ אַתָּה יי, נוֹתֵן תּוֹרָה.

Blessed are You, *Adonai*, our God, Ruler of the universe, who chose us from all the peoples and gave us the Torah. Blessed are You, *Adonai*, the Giver of Torah.

The main idea, or theme, of this blessing is: God gives us the Torah.

3. L אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

You are holy and Your name is holy and the holy praise You daily. Selah! Blessed are You, *Adonai*, the holy God.

The main idea, or theme, of this blessing is: God is holy.



ANSWERS TO: KEEPING MY OWN DICTIONARY

Vocabulary

Use your **מלון** and prayer sheet to:

- Fill in missing words (English or Hebrew).
- Add the words to your **מלון**.

begining, first	תְּחִלָּה
blessed	בְּרוּךְ
Creation	בְּרֵאשִׁית
day	יוֹם
Egypt	מִצְרַיִם
king, ruler	מֶלֶךְ
nation, people	עַם
nations, people	עַמִּים
vine	גֶּפֶן
world, universe	עוֹלָם
you (masculine)	אַתָּה

Prefixes

Use your **מלון** and prayer sheet to:

- Write two words with each prefix.
- Translate the words.

the ה...
הַשָּׁבֶת הַעֲמִים הַגֶּפֶן הָעוֹלָם

in, with ב...
וּבְרֵצוֹן בְּאַהֲבָה בְּמִצּוֹתַי

and ו...1 or ...1
וְאוֹתָנוּ וּבְרֵצוֹן וְשָׁבֶת



Roots

- Using your prayer sheets, find a word with each root.
- Write it in the space.

זִכֵּר — remember	זָכַר, זִכְרוֹן	קִדְּשׁ — holy	קָדַשׁ, קִדְּשׁוּ, קִדְּשׁוּנוּ, מִקְדָּשׁ, קִדְּשֵׁת, קִדְּשׁוֹ
בִּרְכַּ	בָּרַךְ	צִוְיָה — command	בְּמִצּוֹתַי (the ה disappears)



ANSWERS TO: MATCH 'EM UP!

Use your מלון to help you match the phrases below.

- | | | |
|---|--------------------|---|
| 1. A remembrance of the Exodus from Egypt | יום תחלה | 6 |
| 2. A reminder of the work of Creation | עם ישראל | 5 |
| 3. King of the universe | פרי הגפן | 8 |
| 4. Blessed are You, Adonai | זכרון למעשה בראשית | 2 |
| 5. People of Israel | ושבת קדשו | 7 |
| 6. First day | מלך העולם | 3 |
| 7. And Shabbat He made holy | זכר ליציאת מצרים | 1 |
| 8. Fruit of the vine | כרובך אתה יי | 4 |





ANSWERS TO: FINDING THE THEME

The קדוש is below. Circle every word that has the root קדש.

ברוך אתה, יי אלהינו, מלך העולם,
בורא פרי הגפן.

ברוך אתה, יי אלהינו, מלך העולם,
אשר קדשנו במצותיו ורצה בנו,
ושבת קדשו באהבה וברצון הנחילנו,
זכרון למעשה בראשית.

כי הוא יום תחלה למקראי קדש,
זכר ליציאת מצרים.

כי בנו בחרת ואתנו קדשת מכל העמים,
ושבת קדשך באהבה וברצון הנחלתנו.
ברוך אתה, יי, מקדש השבת.



1. Use your מלון to find the meaning of the root קדש. Write it here:

holy, sacred, or special

2. The root קדש appears six times in this blessing. What does that tell you this blessing is about? The idea of being holy is a main theme of this blessing,

because the words with the root meaning "holy" appear six times.

3. The last line of the blessing, beginning with ברוך אתה יי, is called the התימה, the closing. The התימה always tells the theme of the blessing. Read it. What does it tell us is the theme of the קדוש?

The theme of the Kiddush is that God makes Shabbat holy.



ANSWERS TO: IS IT A PREFIX?

A Hebrew **prefix** is a letter added onto the front of a word. Hebrew prefixes have the meaning of a whole word in English! For instance:

עַם	= nation	→	הָעַם	= the nation
מִצְרַיִם	= Egypt	→	בְּמִצְרַיִם	= in Egypt
אַתָּה	= you	→	וְאַתָּה	= and you

Circle the three prefixes in the words in the box. Write them here:

1. The prefix ה means the.
2. The prefix ב means in or with.
3. The prefix ו means and.



ACTIVITY 2 CONTINUES ON THE NEXT PAGE



When looking for prefixes, you have to make sure that the first letter isn't actually a part of the word.

- ▶ For instance, the letter and vowel combination בְּ or בִּי is a prefix that means "in" or "with." The four words below all begin with a ב, but they are not all prefixes. Circle the words where the ב *is* a prefix.

בְּאֵהָבָה בְּרוּךְ בְּמִצּוֹתָיו בְּרֵאשִׁית

means "blessed" means "Creation"

- ▶ The letter and vowel combination הֶּ or הֵּ is a prefix that means "the." Circle the words where the ה *is* a prefix.

הַגִּפֶּן הָעוֹלָם הַשָּׁבֶת הִנְחִילָנוּ

means "gave us an inheritance"

- ▶ The letter and vowel וְ and the vowel וּ are prefixes that mean "and." Circle the words where the וְ and וּ *are* prefixes.

וּשְׁבֶת וּרְצָה וְעַד וּבְרָצוֹן

means "forever"





ANSWERS TO: GRAMMAR SEARCH

Use your מלון and the copy of the קדוש below:

- ▶ There are **two** words in the blessing that have the root that means “remember.” Circle them in orange.
- ▶ A word that is made from the root ב־ר־כ shows up **three** times in this blessing. Circle them in blue.
- ▶ **Six** words are made from the root that means “holy.” Circle them in green.
- ▶ The prefix הָ or הַ is used **five** times in this blessing. Find them and underline them in red.
- ▶ The prefix בַּ is used **five** times. Underline them in green.

HINTS:

1. Remember that a word can have more than one prefix! In two of the correct words the בַּ is the second prefix.
 2. Remember that בַּ and בִּ can take each other's places.
- ▶ Find the words with the prefixes הָ and הַ. They show up **six** times. Underline them in orange.



בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.

בוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם.

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ,

וְשִׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

זְכוֹרֹן לְמַעֲשֵׂה בְּרָאשִׁית.

כִּי הוּא יוֹם תַּחֲלָה לְמִקְרָאֵי קִדְּשׁוֹ.

זְכוֹר לִיצִיאַת מִצְרָיִם.

כִּי־בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים.

וְשִׁבַּת קִדְּשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

בְּרוּךְ אַתָּה, יי, מִקְדֵּשׁ הַשַּׁבָּת.



ANSWERS TO: WHY WINE?

The **קְדוּשָׁה** is a blessing that we say to welcome Shabbat.

- Why do you think we use wine (or grape juice) to say this blessing?
There may be many reasons you can think of. One is that they taste
good! It is our tradition to begin every festival meal with a blessing
over wine.

Our tradition tells us that the idea of using wine and bread for blessing comes from the Bible. Psalm 104 says:

*You (God) water the mountains from Your high place;
The earth is satisfied from the fruit of Your work.
You make the grass spring up for the cattle,
And plants for people to use;
To bring forth bread out of the earth,
And wine that makes glad the hearts of all.*

PSALM 104:13-15

- Circle the part of the psalm that mentions wine.

Why is "gladdening the heart" a good way to begin Shabbat?

Shabbat is our special day of rest, a day for celebration, enjoying
family, and forgetting about time. Being "glad" and happy together
sets the mood for a delightful day!

(Did you know that if you don't have wine or grape juice, you can say the **קְדוּשָׁה** over the challah? Instead of saying **בּוֹרֵא פְּרֵי הַגֶּפֶן** you would say **הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ**.)





ANSWERS TO: HOLINESS

The main theme of the קדוּשָׁה is HOLINESS. Several places in the Torah tell us:
You shall be holy, for I, Adonai Your God, am holy.

Holiness is a complicated idea. Being holy can mean being special, sacred. It can mean being different, separate, or set aside.

Examine these ideas from the Torah. What can you learn about being holy?

The Torah teaches that to be holy we should do these things:

From Leviticus 19:

1. *You shall each respect your mother and father.*
2. *Keep My Sabbaths.*
3. *Do not turn to idols.*
4. *When you reap the harvest of your land, you shall not reap all the way to the edges of your field. You shall leave what is left for the poor and the stranger.*
5. *You shall not deal deceitfully with one another.*
6. *You shall not insult the deaf or place a stumbling block before the blind.*
7. *From Exodus 29: You shall purify the altar to make it holy, and the altar shall become most holy; whatever touches the altar shall become holy.*

What I learn about holiness:

1. Special relationships are holy.
2. Shabbat is a holy day. We can participate in its holiness.
3. We hold the One God sacred, special, holy.
4. Giving to the poor is a holy activity.



5. We must treat all people in a holy manner.
6. We must treat all people in a holy manner.
7. Places and things can be holy for us.



ACTIVITY 2 CONTINUES ON THE NEXT PAGE



What do you think it means for something or someone to **be holy**?

This answer is up to you as long as it is thoughtful and takes into account

what you read on the previous page.

Draw something that is holy:

Drawings can be of objects or activities.



ANSWERS TO: WE REMEMBER

The שָׁחַר (root) זָכַר means “remember.” When we say the קְדוּשָׁה we remember two important events. Circle the words with the root זָכַר in these phrases from the קְדוּשָׁה:

זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית
זְכוֹר לְיִצְיַאת מִצְרָיִם

Use your מִלּוֹן to find out what we are asked to remember:

1. The phrase זְכוֹר לְמַעֲשֵׂה בְרֵאשִׁית means: a reminder of the work of Creation.
What did God do for us that we remember on Shabbat? God created the world in six days. On the seventh day God rested, creating Shabbat for all of us to enjoy forever.
2. The phrase זְכוֹר לְיִצְיַאת מִצְרָיִם means: a remembrance of the Exodus from Egypt.
What did God do for us that we remember on Shabbat? We were slaves in Egypt and God redeemed (saved) us. Now we are free and we do not have to work seven days a week. On Shabbat we remember that all people have the right to rest.
3. What does God do today that is worth remembering on Shabbat? This answer is up to you. You should share your answers with a friend, so that you can see what other people think.



Teacher's Guide

ברכות התורה 6 רמח

In Ramah 6 students learn about and practice the Torah blessings. Students will formulate their own opinions about the ideas of being the “Chosen People” and the recipients of Torah in the present day. Teachers are encouraged to take the class or small groups to the sanctuary to practice having an *aliyah*. Activity 3 in the תפילה דברי section describes the procedure and invites students to try it themselves.

Objectives

The students will be able to:

1. Read the blessings before and after the Torah reading with no more than two errors.
2. Chant both Torah blessings fluently.
3. Find words that contain and translate the roots נ-ת-נ, ב-ח-ר (new), ח-י-ה, כ-ר-כ (review).
4. Review and use the prefixes ה, ב, ו, ל.
5. Explain the concept and function of suffixes in Hebrew grammar.
6. Find and translate all occurrences of the suffix נו.
7. Paraphrase in English the meaning of the Torah blessings.
8. Explain the function and meaning of *aliyah* to the Torah.
9. Examine and practice the procedure for Torah reading and reciting of the blessings.
10. Discuss various opinions and formulate their own ideas regarding the concept of the Jews being God's “Chosen People.”
11. Explore what it means to them that they are the recipients of the ongoing process of the “giving of Torah.”
12. Review the elements of long and short blessings within the Torah blessings.

Additional Supplies

קריאה Activities 2 and 3: listening center

קריאה Activity 4: scissors; envelope for storage, or paper and glue to permanently arrange cutouts

דקדוק Activity 1: colored pencils, markers, or crayons

דברי תפילה Activity 2: colored pencils, markers, or crayons

דברי תפילה Activity 3: a Torah and/or a visit to the sanctuary to practice having an *aliyah*

מבחן (Quiz): colored pencils, markers, or crayons

Flashcards

Teachers can copy the following pages on card stock for each student.

- **If your students are keeping a flashcard *milon***, they will use the cards in each Ramah to build a *milon*. (See pg. 12 of Teacher's Guide Introduction Packet under "Student Materials: *Milon*" for description.) You may notice that you begin to get duplicate words, because Ramot sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which Ramot to cover. What may be a duplicate for one school will be a first-time vocabulary word for another. Just advise your students to discard any flashcards that are duplicates.
- **If your students are keeping a *machberet milon***, they can use the pages as flashcards to review and drill vocabulary.

Cut apart the words

אַמֶּת

אֲשֶׁר

בְּתוֹךְ

בְּתוֹכֵנוּ

חַיֵּי עוֹלָם

לְעוֹלָם וָעֶד

נִטְעַע

עֲלֵיהָ

עֵם

עַמִּים

Cut apart the words

who
or
that

truth

within us

within

forever

everlasting
life

going up

planted

nations
or
people

nation
or
people

Cut apart the words

עוֹלָם

Root

ב-ח-ר

Root

נ-ת-נ

Root

ב-ר-כ

Root

ח-י-ה

Prefix

ב...

Prefix

ה...

Prefix

ו... or ו...

Prefix

ל...

Suffix

סנף

Cut apart the words

choose

world
or
universe

bless

give

in
or
with

live

and

the

us
or
our

to
or
for

Student _____ Date _____

מבְּחֵן בְּרָכוֹת הַתּוֹרָה Ramah 6

1. Suffixes are: (circle one)
 - a. Letters added at the beginning of a word
 - b. Letters that make up a root
 - c. Letters added at the end of a word
2. Hebrew suffixes: (circle one)
 - a. Are always three letters
 - b. Add the meaning of a whole English word
 - c. Have no special meaning

USE THE FOLLOWING COPY OF THE BLESSINGS TO ANSWER THESE QUESTIONS:

3. Circle three words that have the same suffix.
4. Translate the suffix here: _____
5. Below are three שְׂרָשִׁימ (roots). Find a word in the blessings that contains each root.
 - Write the word in the blank space.
 - Give the meaning of the root.

<u>WORD FROM BLESSINGS</u>	<u>MEANING OF ROOT</u>	<u>ROOT</u>
_____	_____	ב-ח-ר
_____	_____	נ-ת-נ
_____	_____	ח-י-ה

6. Match the Hebrew and English phrases. (There is one extra Hebrew phrase.)

- | | |
|-----------------------|-------------------------|
| 1. Chose us | _____ תּוֹרַת אֱמֶת |
| 2. Planted within us | _____ נָטַע בְּתוֹכֵנוּ |
| 3. Giver of the Torah | _____ לְעוֹלָם וָעֶד |
| 4. Forever | _____ חַי עוֹלָם |
| 5. The Torah of truth | _____ בְּחַר בָּנוּ |
| | _____ נוֹתֵן הַתּוֹרָה |

7. The Torah blessings contain these important Jewish ideas.

FOR EACH ONE:

- **Explain what Jewish tradition tells us that it means.**
- **Give your opinion about how we should understand the idea today.**

GOD CHOSE THE JEWISH PEOPLE:

GOD GIVES US THE TORAH:

GOD PLANTED EVERLASTING LIFE WITHIN US:

Torah Blessings

Blessing *Before* the Torah Reading

- 1 בָּרְכוּ אֶת-יְיָ הַמְּבַרְךְ!
- 2 בָּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד!
- 3 בָּרוּךְ אַתָּה יְיָ
- 4 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
- 5 אֲשֶׁר בָּחַר-בְּנוּ מִכָּל-הָעַמִּים
- 6 וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
- 7 בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessing *After* the Torah Reading

- 8 בָּרוּךְ אַתָּה יְיָ
- 9 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
- 10 אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת
- 11 וְחַיִּי עוֹלָם נִטְעַ בְּתוֹכֵנוּ.
- 12 בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

ANSWER SHEET

מבחן
Ramah 6 בְּרָכוֹת הַתּוֹרָה

1. Suffixes are: (circle one)
 - a. Letters added at the beginning of a word
 - b. Letters that make up a root
 - Ⓒ. Letters added at the end of a word
2. Hebrew suffixes: (circle one)
 - a. Are always three letters
 - Ⓑ. Add the meaning of a whole English word
 - c. Have no special meaning

USE THE FOLLOWING COPY OF THE BLESSINGS TO ANSWER THESE QUESTIONS:

3. Circle three words that have the same suffix.
4. Translate the suffix here: _____ us or our _____
5. Below are three שְׂרָשִׁים (roots). Find a word in the blessings that contains each root.
 - Write the word in the blank space.
 - Give the meaning of the root.

<u>WORD FROM BLESSINGS</u>	<u>MEANING OF ROOT</u>	<u>ROOT</u>
_____ בָּחַר _____	_____ choose _____	ב-ח-ר
_____ נָתַן נֹתֵן וְנָתַן _____	_____ give _____	נ-ת-נ
_____ וְחַיִּי _____	_____ live _____	ח-י-ה

6. Match the Hebrew and English phrases. (There is one extra Hebrew phrase.)

- | | | |
|-----------------------|---------------|-------------------|
| 1. Chose us | _____ 5 _____ | תּוֹרַת אֱמֶת |
| 2. Planted within us | _____ 2 _____ | נָטַע בְּתוֹכֵנוּ |
| 3. Giver of the Torah | _____ 4 _____ | לְעוֹלָם וָעֶד |
| 4. Forever | _____ _____ | חַיֵּי עוֹלָם |
| 5. The Torah of truth | _____ 1 _____ | בָּחַר בָּנוּ |
| | _____ 3 _____ | נֹתֵן הַתּוֹרָה |

ANSWER SHEET

Ramah 6 מְבָרֵךְ page 2

7. The Torah blessings contain these important Jewish ideas.

FOR EACH ONE:

- **Explain what Jewish tradition tells us that it means.**
- **Give your opinion about how we should understand the idea today.**

GOD CHOSE THE JEWISH PEOPLE:

The answer should be derived from דְּבָרֵי תְּפִלָּה Activity 1. It should include the traditional idea that God gave the Jewish people the Torah; that is how God chose us. We are the Chosen People who are obligated to follow the mitzvot. It can also include Reform ideology, which tells us that the Jewish people are to be ethical examples to the world, or “a light to the nations.” The answers are up to the students once they have displayed an understanding of the standard beliefs.

GOD GIVES US THE TORAH:

The Torah blessing reiterates the traditional view that God gave the Jewish people the Torah. It says so in both the past (נִתַּן) and present (נֹתֵן) tenses. This is significant, because it means that Torah is being given (or revealed) now as it was in ancient days. This makes each student a recipient of Torah today and throughout their lifetimes. Students’ answers can reflect these ideas and their own.

GOD PLANTED EVERLASTING LIFE WITHIN US:

The blessing says that God gave us the “Torah of truth” and that “everlasting life” was planted within us. We may not know exactly what it means that God deposited within us everlasting life, because we know that we all have a finite time on earth. We can surmise that everlasting life has something to do with the receiving and giving of the Torah. Perhaps by learning and passing the Torah from generation to generation we achieve everlasting life as a people. Another answer might be that by learning Torah and living a life of mitzvot we will be given everlasting life in *olam haba*, “the world-to-come.” Students’ answers can reflect these ideas and their own.

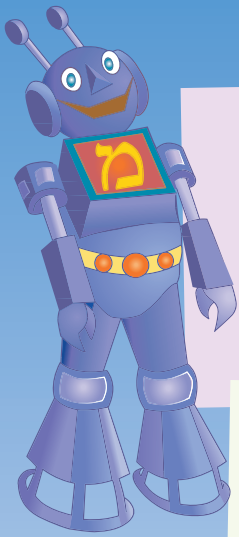
Torah Blessings

Blessing *Before* the Torah Reading

- 1 בָּרְכוּ אֶת-יְיָ הַמְּבַרְךְ!
- 2 בָּרוּךְ יְיָ הַמְּבַרְךְ לְעוֹלָם וָעֶד!
- 3 בָּרוּךְ אַתָּה יְיָ
- 4 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
- 5 אֲשֶׁר בָּחַר-בְּנוֹ מִכָּל-הָעַמִּים
- 6 וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
- 7 בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessing *After* the Torah Reading

- 8 בָּרוּךְ אַתָּה יְיָ
- 9 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
- 10 אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת
- 11 וַחַיִּי עוֹלָם נֹטֵעַ בְּתוֹכֵנוּ.
- 12 בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.



Below is a history of Torah reading and blessings in scrambled order.

Number the sections in the correct order. You will know you are correct when the large green letters in each section fill in the blanks at the bottom of the page. They should make a word that you will know.

5 You will have an **עֲלִיָּה** and read Tor**a**h to your congregation when you become a bat or bar mitzvah.

3 It became the custom to read Torah regularly on Shabbat and Festivals by 300 B.C.E. By then many Jews lost the ability to read Hebrew from the scroll. So, the bless**i**ngs before and after the reading were assigned to different people. This allowed everyone to participate in the Torah reading.

2 Around 421 B.C.E. the Jewish people returned to Jerusa**l**em from their exile in Babylonia. The priest Ezra “brought the Torah before the congregation, both men and women, and all who could hear with understanding ... and they read in the book, in the Torah of God” (Nehemiah 8:2, 8).

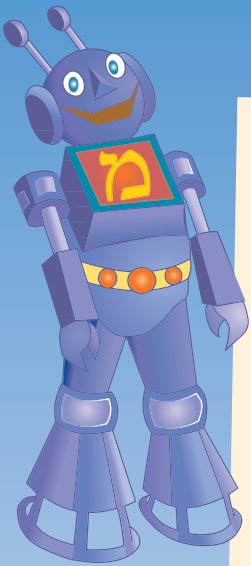


1 Moses gave the Torah “to the priests, the sons of Levi, who carried the **A**rk of the Covenant of *Adonai*, and to all the people of Israel” (Deuteronomy 31:9). He told them to read it to the people every seven years during Sukkot.

4 To make sure that the entire Torah would be read every **Y**ear, the Rabbis divided the Torah into weekly sections. This happened sometime before 200 C.E.

What word do the large green letters make?

<u>A</u>	<u>l</u>	<u>i</u>	<u>y</u>	<u>a</u>
1	2	3	4	5



1. The *Tanchuma* says that Israel is God's people. According to the words of the Torah blessings, what makes us God's people?

The blessing says "who (God) has chosen us from all the nations by giving us God's Torah." The fact that God gave us the Torah gives us a special relationship with God that other nations (or people) don't have.

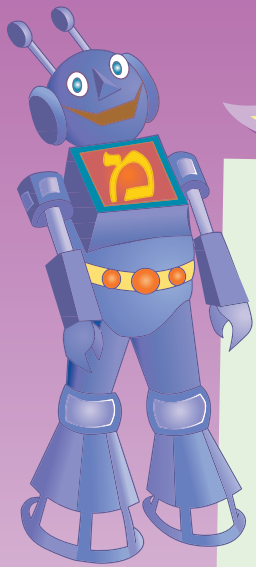
2. The Torah blessings say that God plants within us everlasting life. What do you think the Torah has to do with that?

Each person may not live forever, but our people can be everlasting by passing on the Torah from one generation to the next. Our families can have "everlasting life" by learning and living Torah.

3. What would you say is the relationship between God, Torah, and the people Israel?

This is a complicated question with many possible answers. We can say that God gives Torah to the Jewish people. One of the ways that God "speaks" to us is through the Torah. The Jewish people follow the teachings of the Torah, and that is one way that we have a relationship with God. Sometimes we can also feel God's presence by studying and following Torah.





ANSWERS TO: KEEPING MY OWN DICTIONARY

Vocabulary

Use the **מלון שלי** page and prayer sheet to:

- Fill in missing words (English or Hebrew).
- Add the words to your personal **מלון**.

truth **אמת**

who, that **אשר**

within **בתוך**

within us **בתוכנו**

everlasting life **חיי עולם**

forever **לעולם ועד**

planted **נטע**

going up **עלה**

nation, people **עם**

nations, people **עמים**

world, universe **עולם**

Suffixes

Write three words with the suffix.

our, us **נו**

1. **בנו**

2. **לנו**

3. **בתוכנו**

אלהינו

Prefixes

Write one word with each prefix.

the **ה...**
התורה העמים העולם המברך

in, with **ב...**
בנו בתוכנו

and **ו... or ...**
ותיי ונתן ועד

to, for **ל...**
לנו לעולם

Roots

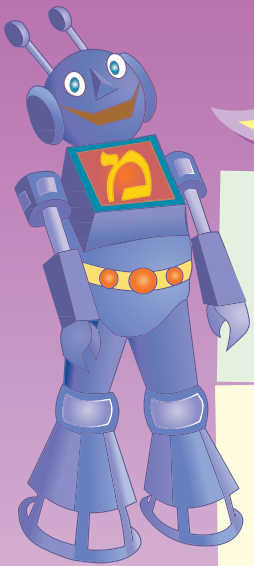
- Using your prayer sheets, find a word with each root.
- Write it in the space.

choose **בחר** **בחר**

give **נתן** **נתן ונתן**

bless **ברך** **ברוך המברך ברכו**

live **חיה** **ותיי**



ANSWERS TO: WHAT DOES IT MEANS?

1. Use your **מלון** to translate these important phrases from the Torah blessings.
2. Answer the questions to think about the meaning of the blessings.

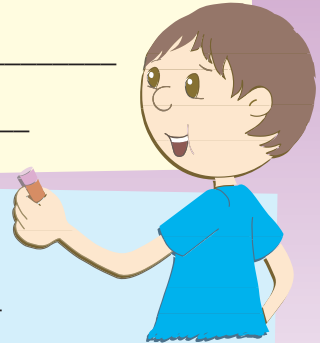
1

אֲשֶׁר בָּחַר בָּנוּ means **who (or that) chose us.**

מִכָּל הָעַמִּים means **from all the nations (or people).**

In the Torah blessings, who is choosing whom? _____

God is choosing the Jewish people.



2

תַּיִי עוֹלָם means **everlasting life.**

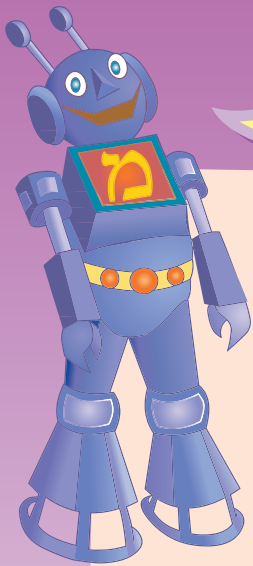
נָטַע בְּתוֹכֵנוּ means **(God) planted within us.**

How can we have everlasting life? **The blessing isn't really clear how we have everlasting life or what that really means. Since the blessing is about God giving us Torah, we can assume that by accepting the Torah and following its ways, we get everlasting life.**

3

נוֹתֵן תּוֹרָה means **Giver of the Torah OR who gives the Torah.**

The word is in the present tense (God is giving the Torah at the present time). How is God giving Torah in the present? **This answer is up to you. Since the Jewish people study and read the Torah every week, we are continually receiving God's teachings in the present time. The Torah is an everlasting document that continues to have new meaning through time. In that way God continues to give Torah every day.**



ANSWERS TO: WHAT'S THE MAIN POINT?

In **רמז 5** you learned about the structure of long blessings.

Long Blessings:

- sometimes, but not always, begin with the phrase **בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם**.
- are more than one sentence.
- **always** end with a sentence that begins **יְיָ בְּרוּךְ אַתָּה**. This sentence is called the **תְּתִימָה**, the signature or closing. The words of the closing let you know what the theme, or the main idea, of the prayer is.

The Torah blessings are made of two long blessings—one before the Torah reading and one after. Find the **תְּתִימָה** in each long blessing and **CIRCLE THEM**. You will see that the **תְּתִימָה** is the same for both blessings!

Blessing Before the Torah Reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בְּחַר-בָּנוּ מִכָּל-הָעַמִּים וְנָתַן-לָנוּ אֶת-תּוֹרָתוֹ.
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

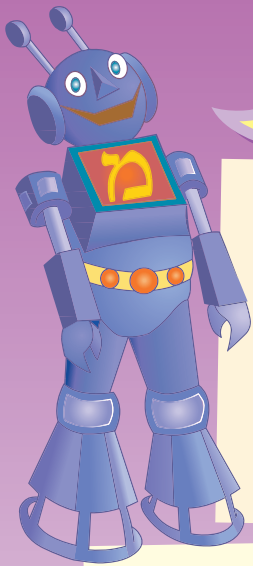
Blessing After the Torah Reading



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן-לָנוּ תּוֹרַת אֱמֶת וְתִי עוֹלָם נִטַּע בְּתוֹכָנוּ.
בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Use your **מלון** to translate the **תְּתִימָה** here: Blessed are You, Adonai, who gives the Torah. OR Blessed are You, Adonai, Giver of the Torah.

What is the **theme** (the main idea) of the Torah blessings? The main theme, which the תְּתִימָה tells us, is that God gave and gives the Jewish people the Torah.



ANSWERS TO: FILL IN THE WORDS

Fill in the blanks in the blessings below using the Hebrew words in this list. (Use your **מלון** to help. Make sure to check the meaning of the roots as well as the vocabulary words!)

לְעוֹלָם וָעֶד	תּוֹרַת אֱמֶת	בְּתוֹכֵנוּ	בְּרוּךְ	בְּחַר בָּנוּ
הַמְּבָרָךְ	נוֹתֵן הַתּוֹרָה	הָעַמִּים	תֵּי עוֹלָם	הָעוֹלָם

Blessing Before the Torah Reading

The leader says:

Bless *Adonai*, **הַמְּבָרָךְ**.
the One who is blessed

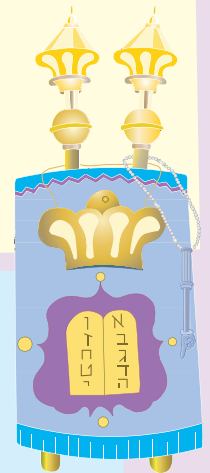
Congregation says:

בְּרוּךְ is *Adonai*, the One who is blessed **לְעוֹלָם וָעֶד**.
Blessed for ever and ever

The leader says:

Blessed are You, *Adonai*, Ruler of **הָעוֹלָם**, who **בְּחַר בָּנוּ**
the universe has chosen us
from all **הָעַמִּים** by giving us God's Torah.
the nations

Blessed are You, *Adonai*, **נוֹתֵן הַתּוֹרָה**.
who gives the Torah



Blessing After the Torah Reading

The leader says:

Blessed are You, *Adonai*, Ruler of the universe, who has given us the
תּוֹרַת אֱמֶת, planting **בְּתוֹכֵנוּ** **תֵּי עוֹלָם**.
Torah of truth within us everlasting life

Blessed are You, *Adonai*, who gives the Torah.



ANSWERS TO: FINDING THE ROOT

Find these roots in the Torah blessings below.

1. Put an **orange** circle around the 8 words with the root ב־רַכ.

This שָׁשׁ means bless.

2. Put a **purple** circle around the 4 words with the root נ־תַּנ.

This שָׁשׁ means give.

3. Put a **blue** circle around the 1 word with the root ב־חַר.

This שָׁשׁ means choose.

4. Put a **green** circle around the 1 word with the root ח־יֵה.

(Remember: the ה at the end may disappear!)

This שָׁשׁ means live.

Blessing Before the Torah Reading

בְּרַכּוּ אֶת־יְיָ הַמְּבַרֵּךְ!
 בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד!
 בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר בָּחַר בְּנוּ מִכָּל־הָעַמִּים וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
 בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.



Blessing After the Torah Reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְתִיַי עוֹלָם נָטַע בְּתוֹכָנוּ.
 בְּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.



In the Torah blessings several words have the suffix **נוּ**. Look on the previous page to find out what the suffix **נוּ** means. Write it here:
our, us _____.

Use your **מלון** to find the Hebrew for these words or phrases. All of them should have the suffix **נוּ**. Write the Hebrew words in the blanks.

1. our God _____ **אֱלֹהֵינוּ**
2. chose us _____ **בָּחַר בָּנוּ**
3. and gave us _____ **וְנָתַן לָנוּ**
4. within us _____ **בְּתוֹכֵנוּ**



ANSWERS TO: WHAT COMES FIRST?

Hebrew prefixes are letters that attach to the beginning of a word. A prefix adds the meaning of an entire English word.

1. The word תּוֹרָה with different prefixes is found in the left column below.
2. Use your מִלּוֹן to find the meaning of each of the prefixes.
3. Fill in the blanks of the phrases on the right with the correct word from the left.

לְתוֹרָה

תּוֹרָה

בְּרָכוֹת

_____ blessings of THE Torah

תּוֹרָה

לְתוֹרָה

עֲלֶיהָ

_____ going up TO Torah

תּוֹרָה

וְתוֹרָה

אֵמֶת

_____ truth AND Torah

בְּתוֹרָה

תּוֹרָה

סֵפֶר

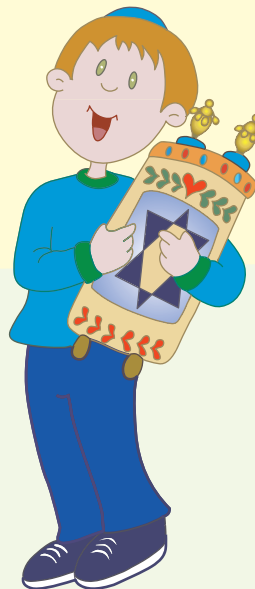
_____ Torah scroll

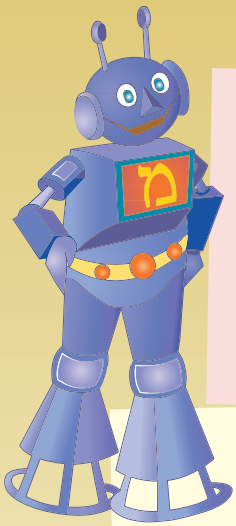
וְתוֹרָה

בְּתוֹרָה

נָתַן

_____ gave IN Torah





ANSWERS TO: WHAT DO YOU THINK?

What do you think it means to be the “Chosen People”?
Do we have special obligations or responsibilities?
Does God have special obligations to us?

Write your answers to these questions in the space below.
You can use the ideas on the previous page to help you.

The answer to these questions is your personal opinion. However, your answer should be based on ideas given in activity 1. You may believe that:

1. The Jewish people are God's “Chosen People,” because God gave us the Torah and we are responsible to follow the mitzvot.

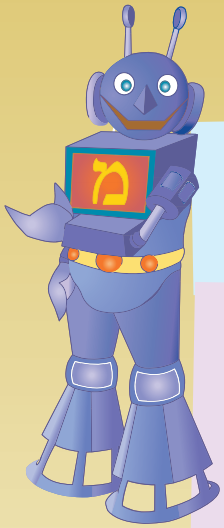
2. The Jewish people are “chosen” to be good examples in the world. We should live a moral life based on Torah.

3. The Jewish people are special and chosen to follow the Torah. Other people are also special in their own ways.

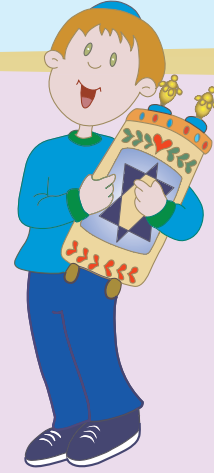
4. No one people is more special or chosen than anyone else in the world.

You may have your own response to the questions. Your answer should be thoughtful and refer to the information given in activity 1.

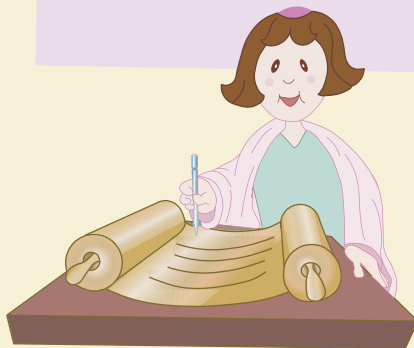




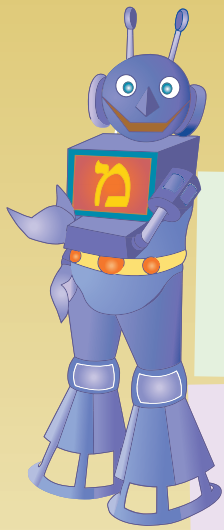
All of the events below are part of the ritual of reading the Torah.
Put them in the correct order.



- 1 We remove the Torah from the ark.
- 3 We undress the Torah carefully.
- 8 We put the special "garments" back on the Torah.
- 5 The Torah reader reads one portion from the scroll.
- 6 The one having the **עֲלִיָּה** uses his or her *tallit* to kiss the place where the Torah reader finished. Then he or she recites the second set of blessings.
- 2 Before we read, we parade the Torah around the sanctuary.
- 9 We return the Torah to the ark.
- 7 The Torah blessings and readings repeat three to seven times depending on the holiday.
- 4 The one having the **עֲלִיָּה** uses his or her *tallit* to kiss the place where the Torah reader will begin. Then he or she recites the first set of blessings.

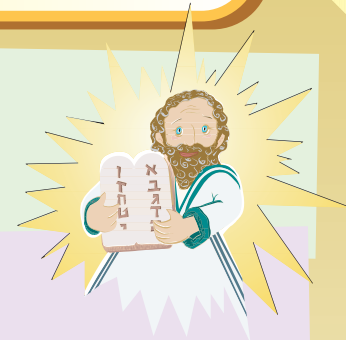


When you are finished with this activity, have your teacher take you to the sanctuary.
Practice the Torah ritual with a real Torah.



ANSWERS TO: ESSENTIAL IDEAS

The ritual of reading the Torah is central to Jewish practice. Review all of the activities in this רמזה to make sure you understand these important ideas.



Explain these ideas:

1. What is an עזייה? An עזייה is the honor of "going up" to recite the blessings before and after the Torah readings.
2. Who can have an עזייה and how do you do it? A Jewish man or woman past bar/bat mitzvah age can have an עזייה. The procedure is:
 - ▶ Using a tallit, kiss the place where the Torah reader will begin.
 - ▶ Recite the blessing before the Torah reading.
 - ▶ When the reader finishes, use tallit to kiss the place where the reader ended.
 - ▶ Recite the second blessing for after the Torah reading.
3. What do you think being the "Chosen People" means? There are different opinions about what this means. Check activity 1 in the תפילה דברי section to review.
4. How can the Jewish people achieve "everlasting life"? The Torah blessing tells us that God planted within us everlasting life. It is not clear exactly what it means. However, the Torah is our connection through time to God and Jewish history. We believe that by studying and passing on Torah, the Jewish people can have "everlasting life" through the generations.
5. How do the Torah blessings explain the relationship between God, Torah, and the Jewish people? The Torah blessings say that God chose the Jewish people and gave us the Torah. By accepting and following the laws of Torah, the Jewish people join themselves to God. God continues to give Torah in the present day and the Jewish people continue to accept it as an honor and responsibility.