

Teacher's Guide to
Mitkadem

Ramah 10 through Ramah 12

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Teacher's Guide

Ramah 10

גְּאוּלָּה — מִי-כְּמֹכָה

The evening and morning versions of the גְּאוּלָּה conclude the וּבְרִיכוּתֵיהָ שְׁמַע section of these services. Some of the activities in this רָמָה require students to sequence each of the blessings surrounding the שְׁמַע. Even if they did not complete all of the רָמוֹת covering those blessings, they will be asked to know this material. The information will be familiar to them, however, because the introductory activities in רָמוֹת 7–10 present and reinforce this framework to the student.

Students are not expected to master both the evening (אֲמֶת וְאִמּוּנָה) and morning (אֲמֶת וְיִצִיב) גְּאוּלָּה in their entirety. There are activities that utilize greater parts of the prayers in order to emphasize the theme and to make the student aware of the of the blessing, but in general the מִי-כְּמֹכָה is taught.

In this רָמָה the introductory line to the מִי-כְּמֹכָה says:

מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ בְּלִבָּם:

We add Miriam's name to the traditional version, because it is included in *Mishkan T'filah*, the new Reform prayer book. The addition of her name is addressed in activity 3 of the תְּפִלָּה הַרְבִּי section.

Objectives

The students will be able to:

1. Read the three-line poem of the מִי-כְּמֹכָה with no errors.
2. Read the remainder of the evening and morning גְּאוּלָּה with no more than three errors each.
3. Chant both versions fluently, individually or with a friend.
4. Translate the following roots, and find the words in the prayers that contain them: ג-א-ל, ש-ב-ח, א-מ-ר, פ-ד-ה (new), מ-ל-כ, ע-ש-ה (review).
5. Identify and translate occurrences and forms of the preposition כְּמוֹ (and its prefix forms of . . . כּ. and . . . כּוּ.) in the מִי-כְּמֹכָה.
6. Identify words with the third-person plural past-tense ending וּ.
7. Correctly group the evening and morning blessings that surround the שְׁמַע and וְאֶהְבֶּתָּ. (evening: אֲמֶת וְאִמּוּנָה / אֶהְבֶּתְ עוֹלָם / מְעַרְבֵי עֲרָבִים; morning: אֲמֶת וְיִצִיב / אֶהְבֶּתָּ רַבָּה / יוֹצֵר אוֹר)
8. View the מִי-כְּמֹכָה in the Torah (English and Hebrew) and explain how biblical poems differ from prose. (*They look different, they are often thought to be older, etc.*)
9. Recall the significance of the מִי-כְּמֹכָה in the Exodus story and Miriam's role in its creation.

10. Examine God's role as Redeemer and Doer of wonders.
11. List "miracles and wonders" for which we should praise God today.
12. Express personal beliefs regarding how a "wonder" or "miracle" could happen.
13. Create a prayer of "great joy" praising God for blessings and wonders that we experience in our time.

Additional Supplies

הַקְּרָמָה Activity 3: scissors and glue

קְרִיאָה Activities 3 and 4: listening center

קְרִיאָה Activity 5: scissors and an envelope to store cutouts

מְלִים אוֹצֵר Activity 3: scissors and envelope to store flashcards

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 קְרָמָה to build a *milon*. (See p. 12 of Teacher's Guide Introduction Packet under "Student Materials: *Milon*" for description.) You may notice that you begin to get duplicate words, because קְרָמָה sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which קְרָמָה 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

יָם

אֶמֶת

מִי

כֶּמוֹ

נֹרָא

נֶאֱדָר

רַבָּה

פֶּלֶא

Cut apart the words

truth

sea

like or as

who

glorious

awesome

a wonder,
miracle

great,
much

Cut apart the words

שִׁמְחָה

שִׁירָה

תְּהִלָּת

תְּהִלָּה

Root

ש-ב-ח

Root

א-מ-ר

Root

פ-ד-ה

Root

ג-א-ל

Cut apart the words

song

joy,
happiness

praise

praises

Root

say

Root

praise

Root

redeem, save,
deliver

Root

redeem or
release

Cut apart the words

Root

ע-ש-ה

Root

מ-ל-כ

Prefix

◊ ◊ פ. or
◊ ◊ כ.

Suffix

ן ■

Cut apart the words

Root

rule or
reign

Root

do or
make

Suffix

*Makes a
root past
tense*

Prefix

like or
as

Student _____ Date _____

מְבַחֵן
Ramah 10 גְּאוּלָּה — מִי-כְּמִכָּה

1. The שְׁמַע is surrounded by three blessings. The גְּאוּלָּה is blessing number _____.
2. Where is the מִי-כְּמִכָּה poem originally found? _____
3. How do we know that the מִי-כְּמִכָּה is a poem? _____

4. The גְּאוּלָּה — מִי-כְּמִכָּה tells us about what Jewish historical event? _____

5. What is the “theme” of the גְּאוּלָּה? _____
6. On the Hebrew text of the גְּאוּלָּה — מִי-כְּמִכָּה:
 - Put an X on **one** example of the **prefix** that means “like.”
 - Circle **three** examples of the suffix that makes a word past tense for “they.”
 - Mark which blessing is the morning version and which is the evening version.
 - **Underline** words or phrases in the גְּאוּלָּה — מִי-כְּמִכָּה that communicate its theme (according to your answer to question 5).
7. Below are שְׂרָשִׁים (roots). Next to each root write its general meaning, and give one example of a word in the גְּאוּלָּה — מִי-כְּמִכָּה that contains that root.

| Word from the prayer | Meaning | Root |
|-------------------------|---------|-------|
| | | א-מ-ר |
| | | ג-א-ל |

| Word from the prayer | Meaning | Root |
|-------------------------|---------|-------|
| | | ש-ב-ח |
| | | מ-ל-כ |

8. Write the number of the Hebrew word in the space next to the matching English translation. (There is an extra English word.)

- | | | |
|--------------|-------|--------------------|
| 1 בוקע ים | _____ | with great joy |
| 2 נורא תהלת | _____ | a new song |
| 3 עשה פלא | _____ | Adonai will rule |
| 4 בשמחה רבה | _____ | before saying |
| 5 יהוה ימלה | _____ | splitting sea |
| 6 שירה חדשה | _____ | Redeemer of Israel |
| 7 קדוש ישראל | _____ | awesome in praises |
| 8 גאל ישראל | _____ | doing wonders |
| | _____ | Holy One of Israel |

9. In the Torah, God split the Red Sea. Today we see God's power by (or in): _____

10. I would describe a wonder (or miracle) as: _____

גְּאוּלָּה – מִי-כְּמִכָּה

1. מֹשֶׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל
2. לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
3. וְאָמְרוּ כָלָם:
4. מִי-כְּמִכָּה בְּאַלֶּם, יְהוּהָ?
5. מִי כְּמִכָּה זָאֵדֶר בְּקֹדֶשׁ,
6. זֹרָא תְהַלֵּית, עֲשִׂיהַ פְּלֵא?
7. שִׁירָה חֲדָשָׁה שְׁבַחוּ גְּאוּלָּים
8. לְשִׁמְךָ עַל-שְׁפַת הַיָּם.
9. יַחַד פְּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
10. יְהוּהָ יִמְלֵךְ לְעַלְמֵם וְעַד!
11. צוּר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל
12. וּפְדָה כְּנֶאֱמָרְךָ יְהוּדָה וְיִשְׂרָאֵל.
13. גְּאֻלְנוּ, יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
14. בְּרוּךְ אַתָּה, יְיָ, גְּאֻל יִשְׂרָאֵל.

גְּאוּלָּה – מִי-כְּמִכָּה

1. מֹשֶׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל
2. לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
3. וְאָמְרוּ כָלָם:
4. מִי-כְּמִכָּה בְּאַלֶּם, יְהוּהָ?
5. מִי כְּמִכָּה זָאֵדֶר בְּקֹדֶשׁ,
6. זֹרָא תְהַלֵּית, עֲשִׂיהַ פְּלֵא?
7. מְלֻכּוֹתְךָ רָאוּ בְּנֵיךָ,
8. בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה וּמְרִים
9. זֶה אֱלֹהֵי, עָנּוּ וְאָמְרוּ:
10. יְהוּהָ יִמְלֵךְ לְעַלְמֵם וְעַד!
11. וְנֶאֱמַר: כִּי פָדָה יְהוּהָ אֶת-יַעֲקֹב,
12. וּגְאֻלוֹ מִיַּד חֲזָק מִמֶּנּוּ.
13. בְּרוּךְ אַתָּה, יְיָ, גְּאֻל יִשְׂרָאֵל.

מִבְּחֵן גְּאוּלָּה — מִי-כְּמִכָּה Ramah 10

1. The **שמע** is surrounded by three blessings. The **גְּאוּלָּה** is blessing number 3.

EVENING

MORNING

בְּרָכוּ

מְעַרֵב עַרְבִים

Blessing 1

יוֹצֵר אוֹר

אֶהְבֶּת עוֹלָם

Blessing 2

אֶהְבֶּת רַבָּה

שְׁמַע & וְאֶהְבֶּת

גְּאוּלָּה — אֱמֶת וְאִמּוּנָה

Blessing 3

גְּאוּלָּה — אֱמֶת וְיִצִיב

2. Where is the **מִי-כְּמִכָּה** poem originally found? In the Torah—the Book of Exodus.
3. How do we know that the **מִי-כְּמִכָּה** is a poem? In the Torah it is written in phrases of a broken pattern rather than in straight, even columns. The pattern with spaces between the verses is the way poems and songs are written in ancient texts.
4. The **גְּאוּלָּה — מִי-כְּמִכָּה** tells us about what Jewish historical event? It tells us about the Israelites crossing the Red Sea. The answer can also include the idea of the “miracle” of God opening the sea, thereby saving the Israelites from the Egyptians.
5. What is the “theme” of the **גְּאוּלָּה**? Redemption—God saving the Jewish people.
6. On the Hebrew text of the **גְּאוּלָּה — מִי-כְּמִכָּה**:
- Put an X on **one** example of the **prefix** that means “like.”
 - Circle **three** examples of the suffix that makes a word past tense for “they.”
 - Mark which blessing is the morning version and which is the evening version.
 - **Underline** words or phrases in the **גְּאוּלָּה — מִי-כְּמִכָּה** that communicate its theme (according to your answer to question 5).

7. Below are שָׂרָשִׁים (roots). Next to each root write its general meaning, and give one example of a word in the מִי-כְמֹכָהּ—גְּאוּלָּהּ that contains that root.

| Word from the prayer | Meaning | Root |
|-------------------------------------------------|-----------------------|-------|
| וְנֹאמֵר וְנֹאמְרוּ | say | א-מ-ר |
| וְגֹאֲלוֹ גְּאוּלָּהּ גְּאוּלָּנוּ גְּאוּלָּיִם | redeem, save, deliver | ג-א-ל |
| שִׁבְחוּ | praise | ש-ב-ח |
| מְלֻכּוֹתֶיךָ יְמֻלְךָ וְהִמְלִיכוּ | rule, reign | מ-ל-כ |

8. Write the number of the Hebrew word in the space next to the matching English translation. (There is an extra English word.)

| | | |
|--------------------------|---|--------------------|
| 1 בּוֹקֵעַ יָם | 4 | with great joy |
| 2 נוֹרָא תְהִלָּת | 6 | a new song |
| 3 עֲשֵׂה פֶלְא | 5 | Adonai will rule |
| 4 בְּשִׂמְחָה רַבָּה | | before saying |
| 5 יְהוּה יְמַלְךָ | 1 | splitting sea |
| 6 שִׁירָה חֲדָשָׁה | 8 | Redeemer of Israel |
| 7 קְדוֹשׁ יִשְׂרָאֵל | 2 | awesome in praises |
| 8 גְּאוּלָּהּ יִשְׂרָאֵל | 3 | doing wonders |
| | 7 | Holy One of Israel |

9. In the Torah, God split the Red Sea. Today we see God's power by (or in): This is an individual answer. It should be thoughtful. The point of asking this and the next question is to help the student relate personally to the theme of the prayer. Ultimately, we hope to encourage a personal sense of wonder and faith in each student.
10. I would describe a wonder (or miracle) as: This, too, should be an individual, thoughtful answer. Some answers will recognize the wonder in the everyday, such as birth and the regularity of natural cycles. Others will mention incidents that break the order of nature or great achievements of humanity, such as space travel or the establishment of the State of Israel.

Evening Version

גְּאוּלָּה – מִי-כְּמֹכָה

1. מֹשֶׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל
2. לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
3. וְאָמְרוּ כָלָם:
4. מִי-כְּמֹכָה בְּאֵלֶם, יְהוּהָ?
5. מִי-כְּמֹכָה נְאֻדָר בְּקֹדֶשׁ,
6. נֹרָא תִהְיֶה לָּךְ, עֲשֵׂה פְּלֵאָ?
7. מְלֻכּוֹתֶיךָ רָאוּ בְּנִיךְ,
8. בּוֹקֵעַ יָם לְפָנָי מֹשֶׁה וּמְרִים
9. זֶה אֱלֹהֵי עָנּוּ וְאָמְרוּ:
10. יְהוּהָ יִמְלֹךְ לְעֹלָם וָעֶד!
11. וְנֶאֱמַר: כִּי פָדָה יְהוּהָ אֶת-יַעֲקֹב,
12. וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
13. בְּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.

Morning Version

גְּאוּלָּה – מִי-כְּמֹכָה

1. מֹשֶׁה וּמְרִים וּבְנֵי יִשְׂרָאֵל
2. לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
3. וְאָמְרוּ כָלָם:
4. מִי-כְּמֹכָה בְּאֵלֶם, יְהוּהָ?
5. מִי-כְּמֹכָה נְאֻדָר בְּקֹדֶשׁ,
6. נֹרָא תִהְיֶה לָּךְ, עֲשֵׂה פְּלֵאָ?
7. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּים
8. לְשִׁמְךָ עַל-שְׂפַת הַיָּם.
9. יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
10. יְהוּהָ יִמְלֹךְ לְעֹלָם וָעֶד!
11. צוּר יִשְׂרָאֵל, קוֹמָה בְּעִזְרַת יִשְׂרָאֵל
12. וּפָדָה בְּנֵאֻמְךָ יְהוּדָה וַיִּשְׂרָאֵל.
13. גְּאֻלָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
14. בְּרוּךְ אַתָּה, יְיָ, גְּאֹל יִשְׂרָאֵל.



ANSWERS TO: EVENING OR MORNING?

This completes the study of the service section called the **שְׁמַע וּבְרָכוֹתֶיךָ**.

- Use your Prayer Map to help you review the order of the blessings before and after the **שְׁמַע**.
- Cut out the names of the blessings at the bottom of the page.
- Glue the blessings into the correct box in the grid of the evening and morning services.



Evening Service מְעַרֵב

Morning Service שַׁחֲרִית

OPENING

We are "called" to worship together.

בְּרָכוּ

בְּרָכוּ

BLESSING 1

Theme: God is the Creator.

מְעַרֵב עֶרְבִים

יוֹצֵר אֹר

BLESSING 2

Theme: God shows us the way by giving us Torah.

אֲהַבֵּת עוֹלָם

אֲהַבֵּת רַבָּה

Theme: We show God love by doing mitzvot.

שְׁמַע & וְאֲהַבֵּת

שְׁמַע & וְאֲהַבֵּת

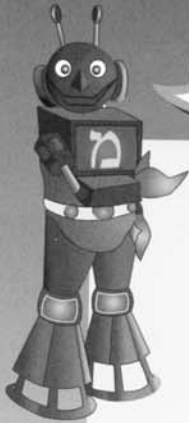
BLESSING 3

Theme: God redeems (saves) us.

גְּאוּלָּה-אֶמֶת וְאִמּוּנָה

גְּאוּלָּה-אֶמֶת וְיִצִיב





ANSWERS TO: ANCIENT POETRY

- 1** The column on the left, #1, is the way most of the Torah is written. The column on the right, #2, is what a poem or a song looks like in the Torah. Scholars believe that the poems and songs in our Bible are the most ancient of the writings. **What's the difference between columns #1 and #2?**

The common column, on the left, has solid writing so that it makes a neat, straight column. On the right column there is space within the verses. It creates a different kind of pattern.

- 2** Column #2 contains the **מִי־קַמְכָּה**. Find it and circle it.

נְשִׁפֹּת

בְּרוּחַ כִּסְמוּ יָם צִלְלוּ כְּעוֹפֹרֶת בַּמַּיִם

אֲדִירִים מִי־כִמְכָה בְּאֵלֶם יְהוָה מִי

כִּמְכָה נֶאֱדָר בְּקִדְשׁ נֹרָא תִהְלֹת עֲשֵׂה

פְּלֵא נְטִית יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ נְחִית

בְּחֶסֶדְךָ עָשִׂינוּ גְּאֻלָּת נִהְלֹת בְּעֶזְךָ אֱלֹהֵינוּ

קִדְשְׁךָ שָׁמַעוּ עַמִּים יִרְגְּזוּן חֵיל

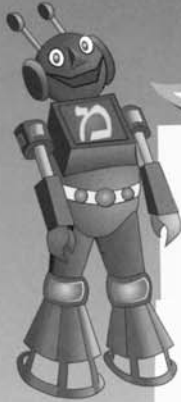
אֲחֻז יִשְׁבִי פְלִשְׁתִּים אִז נִבְהֹלוּ אֲלוֹפֵי

אָדָם אִילֵי מוֹאָב יֶאֱחָזְמוּ רַעַד נִמְגֹו

כָּל יִשְׁבִי כְנַעַן



- 3** The Israelites sang the Song of the Sea after they crossed the Red Sea. With Moses and Miriam leading them, they sang a song of thanksgiving to God.
1. What were they praising God for? For saving them from the Egyptian army and for bringing them safely across the Red Sea. God delivered them to safety.
 2. Use your **מִלּוֹן** to find out what **גְּאֻלָּה** means. (Hint: Look at the "Roots" section.) Why is this prayer called **גְּאֻלָּה**? גְּאֻלָּה means "redemption" or "being saved." The מִי־קַמְכָּה is part of a prayer called גְּאֻלָּה because it tells about God redeeming the Jewish people from slavery and saving them from the hands of the Egyptian army.



ANSWERS TO: ORDER TO THE SERVICE

10: הקדמה
Introduction
הקדמה
Activity 1, Answers

1 Compare the evening and morning versions (in Hebrew and English) on the previous page. Highlight the parts of the blessings that are the same. (See next page for answers.)

2 The **מִי־כְמֹכָהּ** is the end of a long blessing. 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 **תְּחִימָה**, the signature or closing. The words of the closing let you know what the theme, or the main idea, of the prayer is.

The evening and morning **מִי־כְמֹכָהּ** have the same **תְּחִימָה**. Circle them. Use your **מֵלֶזֶן** and translate the **תְּחִימָה** here:

Blessed are You, *Adonai*, Redeemer of Israel. (or: who redeemed Israel.)

3 The theme of these blessings is **redemption** or **how God saves the Jewish people**. In each service these blessings are called the **גְּאוּלָּה**. What is the **שֹׁרֶשׁ** (root) of the word **גְּאוּלָּה**?

ג-א-ל

What does it mean?

Save or redeem



ACTIVITY 1 CONTINUES ON NEXT PAGE

גְּאוּלָּה-מִי-כְמוֹכָה

Recited during the מְעֲרִיב (evening) service

1. מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
2. לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
3. וְאָמְרוּ כָּלֶם:
4. מִי-כְמוֹכָה בְּאֵלֹהִים, יְהוָה?
5. מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,
6. נוֹרָא וְהַהֲלֹת, עֲשֵׂה פְלִאָ?
7. מִלְכוּתְךָ רָאוּ בְּנֵיךָ,
8. בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה;
9. זֶה אֱלֹהִים! עָנּוּ וְאָמְרוּ:
10. יְהוָה יְמוֹכָךְ לְעַלְמֵי וָעַד!
11. וְנִאָּמַר: כִּי פָדָה יְהוָה אֶת-יַעֲקֹב,
12. וַיִּגְאֹל מִיַּד תּוֹק מִמֶּנּוּ.
13. בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.

1. Moses and Miriam and the Children of Israel
2. answered You (God) with great joy,
3. and they all said:
4. Who is like You, *Adonai*, among all the gods that are worshiped?
5. Who is like You, glorious in holiness,
6. awesome in praises, doing wonders?
7. Your children saw Your sovereignty
8. when You split the sea before Moses;
9. "This is my God!" they answered and said:
10. "Adonai will rule forever and ever!"
11. And it is written: For *Adonai* has released Jacob,
12. and (God) redeemed him from those who were more powerful.
13. Blessed are You, *Adonai*, Redeemer of Israel.

גְּאוּלָּה-מִי-כְמוֹכָה

Recited during the שְׁחֲרִית (morning) service

1. מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
2. לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
3. וְאָמְרוּ כָּלֶם:
4. מִי-כְמוֹכָה בְּאֵלֹהִים, יְהוָה?
5. מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,
6. נוֹרָא וְהַהֲלֹת, עֲשֵׂה פְלִאָ?
7. שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם
8. לְשִׁמְךָ עַל-שִׁפְתַי הַיּוֹם;
9. יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
10. יְהוָה יְמוֹכָךְ לְעַלְמֵי וָעַד!
11. צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל,
12. וּפְדֵה כְּנַאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל.
13. גְּאֹלֵנוּ, יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
14. בְּרוּךְ אַתָּה יְיָ, גְּאֹל יִשְׂרָאֵל.

1. Moses and Miriam and the Children of Israel
2. answered You (God) with great joy,
3. and they all said:
4. Who is like You, *Adonai*, among all the gods that are worshiped?
5. Who is like You, glorious in holiness,
6. awesome in praises, doing wonders?
7. With a new song the redeemed praised
8. Your name at the shore of the sea;
9. together they all gave thanks and recognized Your sovereignty, and they said:
10. "Adonai will rule forever and ever!"
11. Rock of Israel, rise up in aid to Israel,
12. and release Judah and Israel as You promised.
13. Our Redeemer, *Adonai Tz'vaot* is God's name, Israel's Holy One.
14. Blessed are You, *Adonai*, Redeemer of Israel.



ANSWERS TO: GETTING AT THE ROOT

In both the evening and the morning גְּאוּלָּה (roots) appear several times. Use your מִלּוֹן to find their meanings.

redeem, save, deliver ג־א־ל redeem, release פ־ד־ה

1 Circle any words that you find in both blessings that have the roots ג־א־ל and פ־ד־ה (reminder: when a ה is the last letter of a root, sometimes it disappears).

2 Another root that occurs several times is מ־ל־כ. What does it mean?

rule

Put a box around words in both blessings for which the מ־ל־כ is שָׁשׁ.

Morning Blessing: גְּאוּלָּה-אָמֶת וַיִּצִיב

אָמֶת וַיִּצִיב וּנְכוּן וְקִיָּם וַיִּשָּׂר...
אָמֶת אָתָּה הוּא רִאשׁוֹן וְאָתָּה הוּא אַחֲרוֹן,
וּמְבַלְעֵדִיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.
מִמְצָרִים גְּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים (פְּדִיתָנוּ).
מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
לֵךְ עֲנֵנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כְּלָם:
מִי־כִמְכָה בְּאֵלִים, יְהוּה?
מִי כִמְכָה, נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פְּלֵא?
שִׁירָה תְּדַשָּׁה שְׁבָחוּ גְּאוּלָּיִם
לְשִׁמְךָ עַל־שִׁפְתֵי הַיָּם:
יְחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:
יְהוּה יִמְלֵךְ לְעֵלְמָם וְעַד!
צוּר יִשְׂרָאֵל, קוּמָה בְּעִזְרוֹת יִשְׂרָאֵל,
וּפְדֵה כְּנָאמְךָ יְהוּדָה וַיִּשְׂרָאֵל.
גְּאֻלְתָּנוּ, יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.
בְּרוּךְ אָתָּה יְיָ, גְּאוֹל יִשְׂרָאֵל.

Vowels can come between the root letters

The ONLY letter that can come between root letters is ם

Evening Blessing: גְּאוּלָּה-אָמֶת וְאָמוּנָה

אָמֶת וְאָמוּנָה כָּל־זֹאת, וְקִיָּם עָלֵינוּ,
כִּי הוּא יְיָ אֱלֹהֵינוּ, וְאֵין זוּלָּתוֹ, וְאֶנְחֵנוּ
יִשְׂרָאֵל עֲמוֹ.
הַפְּדָנוּ מִיַּד מְלָכִים
הַגְּאוּלְתָּנוּ מִכַּף כָּל־הָעַרִיצִים...
מִשָּׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל
לֵךְ עֲנֵנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כְּלָם:
מִי־כִמְכָה בְּאֵלִים, יְהוּה?
מִי כִמְכָה, נֶאֱדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פְּלֵא?
מְלָכוּתְךָ רָאוּ בְּנֵיךָ,
בוֹקֵעַ יָם לִפְנֵי מִשָּׁה;
זֶה אֱלֹהֵינוּ עֲנֵנוּ וְאָמְרוּ:
יְהוּה יִמְלֵךְ לְעֵלְמָם וְעַד!
וְנֶאֱמַר: כִּי פְדֵה יְהוּה אֶת־יַעֲקֹב,
וְגְאוּלְתָּנוּ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אָתָּה יְיָ, גְּאוֹל יִשְׂרָאֵל.

Vowels can come between the root letters

מְלָכִים



ANSWERS TO: ...כּ MEANS "LIKE"



The word **כּמוֹ** means "like" or "as." You could say:
 תּוֹרָה כּמוֹ עֵץ חַיִּים. — Torah is like a tree of life.
 מִי כּמוֹ אֱלֹהֵינוּ? — Who is like our God?



Instead of using the entire word **כּמוֹ**, the prefix **כּ...** or **...כּ** can also mean "like" or "as."
 תּוֹרָה כּעֵץ חַיִּים. — Torah is like a tree of life.
 מִי כּאלֹהֵינוּ? — Who is like our God?

You might recognize the **אֵין כּאלֹהֵינוּ** prayer. Use this word list to translate part of the **אֵין כּאלֹהֵינוּ** in the blanks below.

- | | | |
|-------------------|-----------------------|------------------------------|
| nothing is – אֵין | our God – אֱלֹהֵינוּ | our Lord – אֲדוֹנָינוּ |
| who is – מִי | our ruler – מְלַכְנוּ | our deliverer – מוֹשִׁיעֵנוּ |

Nothing is like our Lord. אֵין כּאֲדוֹנָינוּ. Nothing is like our God. אֵין כּאלֹהֵינוּ.
 Nothing is like our Deliverer. אֵין כּמוֹשִׁיעֵנוּ. Nothing is like our Ruler. אֵין כּמְלַכְנוּ.
 Who is like our Lord? מִי כּאֲדוֹנָינוּ? Who is like our God? מִי כּאלֹהֵינוּ?
 Who is like our Deliverer? מִי כּמוֹשִׁיעֵנוּ? Who is like our Ruler? מִי כּמְלַכְנוּ?

The word **כּמוֹ** can also have suffixes added to it.

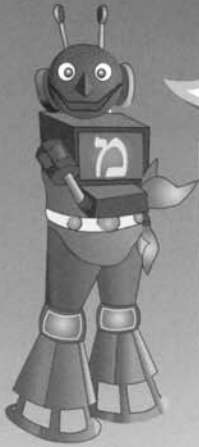
כּמוֹךָ or **כּמוֹךָ** = like you **כּמוֹנִי** = like me
כּמוֹנוּ = like us

Translate this line from the **מִי־כּמְכָה**. (You can use your **מְלוֹן**.)

מִי־כּמְכָה בְּאֱלִים, יְהוָה?

Who is like You, *Adonai*, among the gods that are worshiped?





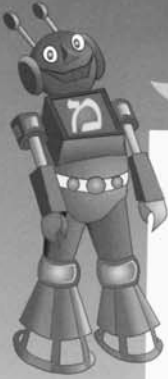
ANSWERS TO: WORD MATCHUP

1. Use your copy of the **גְּאוּלָּה-מִי-כְמֹכָה** to figure out which words go together in the blessings.
2. Write the words in the blanks together.
3. Use your **מְלוּזָן** to translate each phrase.



- Example: 1. פְּלָא עֲשֵׂה
It means doing (or making) wonders
2. כְּמֹכָה מִי
It means who is like you
3. בְּקִדּוּשׁ נְאֻדָּר
It means glorious in holiness
4. יִשְׂרָאֵל גְּאֹל
It means redeemer of Israel
5. תְּהִלַּת נֹרָא
It means awesome in praises
6. רַבָּה בְּשִׂמְחָה
It means with great joy

ANSWERS TO: VOCABULARY אִיצוּר מִלִּים



Vocabulary

Use your מִלוֹן and prayer sheet to:

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

| | |
|-------------------|-----------|
| truth | אַמֶּת |
| sea | יָם |
| like, as | כְּמוֹ |
| who, who is | מִי |
| glorious | נִאֲדָר |
| awesome | נוֹרָא |
| a wonder, miracle | פֶּלֶא |
| great, much | רַבָּה |
| song | שִׁירָה |
| joy, happiness | שִׂמְחָה |
| praise | תְּהִלָּה |
| praises | תְּהִלֹּת |



Prefix

Use your מִלוֹן and prayer sheet to help you write one word with this prefix.

| | |
|----------|--------------------------------|
| like, as | כְּ... or כַּ... |
| | כְּנִאֲמָד כְּמִכָּה כְּמִכָּה |



Roots

Using your prayer sheets, find the required number of words with each root. Write them in the spaces.

say א־מֵר
וְנִאֲמַר וְאָמְרוּ

praise ש־בִּיחַ
שִׁבְחוּ

redeem, save, deliver ג־אֵל
וְגָאֵלוּ גָאֵל גָּאֵלוּ גְאֹלִים

redeem, release פ־דֵּה
וּפְדָה פָּדָה

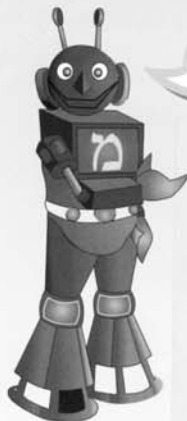
rule, reign מ־לִּכַּ
מְלִכּוּתָד יְמִלְךָ וְהִמְלִיכוּ

do, make ע־שֵׂה
עָשָׂה

Suffix

Use your מִלוֹן and prayer sheet to help you write three words with this suffix.

Makes a root past tense ו־
רָאוּ וְהִמְלִיכוּ הוֹדוּ שִׁבְחוּ
וְאָמְרוּ עָנוּ



ANSWERS TO: ...וּ AT THE END

The suffix וּ usually makes a word the past-tense verb for “they.” Here are examples with roots you may know.

| Root + Suffix | Past tense for “they” | The word means: |
|---------------|-----------------------|-----------------|
| א־ה־בּ וּ | אָהֶבּוּ | They loved. |
| ל־מ־ד וּ | לָמְדּוּ | They learned. |
| ד־ב־ר וּ | דָּבְרוּ | They spoke. |

Since the מִי־קִמְצָה tells us the story of the Jewish people’s experience at the Red Sea, there are many sentences that have past-tense verbs for “they.”

Use the copy of the prayers on your בְּרִית pamphlet to do this activity.

- Find the words that have the roots listed below with the וּ suffix.
- Write the words and their meanings in the spaces below. (Use your מְלוֹן to help you with the meanings!)



| שָׁשׁ | Word from the prayer | The word means: |
|-------|----------------------------------------|---------------------------------------------------|
| ר־א־ה | רָאוּ (the ה at the end disappears) | they saw |
| ש־ב־ח | שִׁבְּחוּ | they praised |
| ע־נ־ה | עָנוּ (the ה at the end disappears) | they answered |
| א־מ־ר | וְאָמְרוּ | and they said |
| מ־ל־כ | וְהִמְלִיכוּ | and they proclaimed God’s sovereignty (rulership) |



ANSWERS TO: A GREAT JOY

The beginning of the מִי־קָמְכָה prayer says:

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׂירָה בְּשִׂמְחָה רַבָּה.

Moses and Miriam and the Children of Israel answered
 You (God) with great joy.

Think about what it means to answer “with great joy.”



- 1** Selected parts of the Song of the Sea from Exodus 15 are written below. Highlight parts that you think express “great joy.”

I will sing to *Adonai*, for God has triumphed gloriously;
 God has hurled horse and driver into the sea.
Adonai is my strength and might;
 God is my deliverance....

(Exodus 15:1–2)

Who is like You, *Adonai*, among the gods that are worshiped?

Who is like You, glorious in holiness,
 Awesome in praises, doing wonders?

You put out Your right hand,
 The earth swallowed them.

In Your love You led the people You redeemed....

(Exodus 15:11–13)

***Adonai* will rule forever and ever.**

(Exodus 15:18)

Then Miriam the prophetess, Aaron’s sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels. And Miriam chanted for them:

Sing to *Adonai*, for God has triumphed gloriously;

Horse and driver God has hurled into the sea.

(Exodus 15:20–21)

Any part of this prayer could be expressing great joy. The parts highlighted here describe people dancing and singing and praising God.

What “wonder” were they praising God for? For redeeming the Jewish people from slavery in Egypt and for bringing them safely across the Red Sea.

What wonders or miracles can we recognize today? There are many answers you could list here. Some might be: the establishment of the State of Israel in 1948 (that was like being redeemed!); the freedom we have to live our lives and express our Judaism; being saved from a terrible storm; the love and support we get from our families; and any other ideas you might have.

- 2** Create your own prayer of “great joy” praising God for the blessings and wonders that we continue to receive in our time. You can either:
- Write your own prayer or poem in praise and thanks to God for **wonders** that God does. (Use the lines below.)
 - Make up a dance to do while singing the מִי־קָמְכָה. Do the dance for your teacher (and maybe your class). Prayers and dances should express praise for God, and they should be presented with “great joy”!



ANSWERS TO: REDEMPTION

10 דברים
Words about Prayer
דברי תפילה
Activity 2, Answers

From your knowledge of Jewish history, when would you say the Jews have been redeemed?

1. The Jewish people were exiled from Israel to Babylonia in 586 B.C.E. Fifty years later they were allowed to return to Israel.
2. The Greeks took over Judea and the Holy Temple of Jerusalem. After three years of fighting, the Maccabees regained control of Jerusalem and the Temple.
3. During the Middle Ages, Jews were frequently expelled from different countries (like Spain in 1492). Many moved to other countries that would take them in, and new Jewish communities were formed.
4. World War II saw the devastation of Europe's Jewish community with the Holocaust. Millions died, yet others were eventually saved by the Allied armies and by others who risked their lives.
5. In 70 C.E. when the Romans destroyed the Temple and took over Jerusalem, the Jewish people lost their homeland. Two thousand years later, their descendants declared the establishment of the State of Israel in 1948.
6. The Jews of Russia were not allowed to practice Judaism for about seventy years under the Communist government. When Communism ended in the 1980s, thousands of Jews left Russia for Israel. Others who remain in Russia have created new, thriving Jewish communities.

Today we do not need to be saved from the kind of slavery we had in Egypt or from the horrors of the Holocaust. The poem below tells us that there are different kinds of slavery, however, that can limit us today. Read the poem, and list the things that "enslave" us according to the poem.



According to the poem we can be enslaved by:

- | | |
|-----------------------|----------------------------|
| 1. <u>selfishness</u> | 4. <u>lies, falsehoods</u> |
| 2. <u>prejudice</u> | 5. <u>false pride</u> |
| 3. <u>greed</u> | 6. <u>fear</u> |

What role does God play in freeing us from these problems? There is not one answer to this question. You might say that God's laws remind us how we ought to behave to help the world be a good place. We could say that prayer helps us look inward and think about how we are behaving and what we really want. Prayer can also give us moral strength.

How can we be redeemed from these problems? The work to redeem us from these problems is for us to do. It matters what we think in our hearts and how we behave in the world every day. We can be redeemed by having the opposite traits of those in the poem. We can:

1. Think of others.
2. Treat everyone the same way and make sure that no one is allowed to treat anyone badly.
3. Be generous with our time and care and resources when people need help.
4. Tell the truth and look for the truth in difficult situations.
5. Be humble. Give others the opportunity to be heard also.
6. Be brave. Stand up for what you believe in.



ANSWERS TO: MOSES AND MIRIAM

Moses and his sister, Miriam, both had important roles to play after the Israelites crossed the Red Sea. Parts of Exodus 15 are below. Pay attention to what Moses and Miriam did.

Then Moses and the Children of Israel sang this song to *Adonai*, and they said:

I will sing to *Adonai*, for God has triumphed gloriously;
 God has hurled horse and driver into the sea.
Adonai is my strength and might;
 God is my deliverance....

(Exodus 15:1–2)

Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels. And Miriam chanted for them:

Sing to *Adonai*, for God has triumphed gloriously;
 Horse and driver God has hurled into the sea.

(Exodus 15:20–21)

What did Moses do in the text above? He led the people in a song praising God for delivering (saving) them.

What did Miriam do in the text above? She led the women in a song and dance praising God for saving them.

The original version of the *מִי־כַמֹּכָה* says:

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם.

Moses and the Children of Israel answered You (God) with great joy.

A new version of the Reform prayer book says:

מֹשֶׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם.

Moses and Miriam and the Children of Israel answered You (God) with great joy.

What change was made? Miriam's name is added as a leader.

Why do you think the change was made? To give her credit for the important role she played, and to include women in the story. In the Middle Ages, when most of our prayers were written, women were not included in Jewish practice or study along with the men. Today, women and men are included as equals. Some people feel that we should, and are even obligated to, change some of our texts to include women.

Do you agree with the change? Why? This is a personal answer. It should be explained, though. No "yes" or "no" answers!



Teacher's Guide

Ramah 11

אָבוֹת וְאִמּוֹת

The **אָבוֹת וְאִמּוֹת** is the first blessing in the series of blessings known by three different names:

1. **עֲמִידָה**—“standing” prayer
2. **הַתְּפִלָּה**—“THE prayer”
3. **שְׁמוֹנֵה עָשָׂר**—literally, “eighteen” blessings (there are actually nineteen blessings)

Students are introduced to all three names in the **הַקְדָּמָה**, and then **עֲמִידָה** is the name most commonly used.

There are five **רְמוֹת** (11–15) devoted to the **עֲמִידָה**. As with the series of **רְמוֹת** on the *Sh'ma* and Its Blessings, each of these **רְמוֹת** will continually refer to the structure of the **עֲמִידָה** and how each particular blessing fits within the structure.

The theme of the significance of our first ancestors and their relationship with God through the covenant and their righteousness is explored in this **רְמָה**. Students are given the opportunity to imagine our Matriarchs and Patriarchs as real people with whom they can identify.

Objectives

The students will be able to:

1. Chant the **אָבוֹת וְאִמּוֹת** individually with no more than two errors.
2. Find the words that contain and translate the roots : **ע-ז-ר** (new), **ג-א-ל**, **ז-כ-ר**, **א-ה-ב** (review).
3. Find all occurrences of the prefixes **ו**, **ה**, **ל** and suffix **נו**.
4. Use the suffixes **וֹת** and **ִים** to change singular words to plural.
5. Locate examples of the **סְמִיכוּת** form (**ִים**) of the plural ending **ִים**.
6. Identify the **אָבוֹת וְאִמּוֹת** as the first blessing in the series of blessings in the **עֲמִידָה**.
7. Compare a traditional version of **אָבוֹת וְאִמּוֹת** to the **אָבוֹת וְאִמּוֹת**.
8. Discuss the rationale and implications of modernizing a prayer for egalitarian reasons.
9. Using words and phrases from the prayer, explain how our tradition sees God as a Redeemer and/or Deliverer.

10. Examine the significance of beginning the עמידה by recalling our ancestors and what this means about the importance of our connections with them and the examples their lives play in ours.
11. Consider the concept of זכות אבות and what significance mentioning our ancestors (ancient and personal) in our prayers has for us today.

Additional Supplies

- הקדמה Activity 3: a compass or some item (such as a *mizrach*) marking the eastern wall
- קריאה Activities 2 and 3: listening center
- קריאה Activity 4: scissors; envelope for storage, or blank paper and glue
- אוצר מלים Activity 2: red, blue, green, and orange markers or pencils
- דקדוק Activity 1: purple, blue, green, yellow, black, and orange markers or pencils
- תפילה דברי תפילה Activity 2: books that have stories of the Matriarchs and Patriarchs (could be textbooks from elementary grades)

Supplementary Activity

An optional art project at the completion of this רמה is the creation of a *mizrach*. A *mizrach* is a hanging to be placed on the eastern wall of a room in a home or the synagogue, so that we always know which direction to face toward Jerusalem. The only required element on the picture is the word מזרח, which means “east.” The letters also stand for:

מִצַּד זֶה רוּחַ חַיִּים

From this direction (emanates) the spirit of life.

The simplest way to make the picture is to have the word printed on card stock. Students can color or paint it in and decorate it with Jewish symbols and designs. If you want to get more elaborate, traditional techniques include paper cut and micrography. (This is a great project for the art specialist, if your school has one!)

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 רמה to build a *milon*. (See page 12 of Teacher’s Guide Introduction Packet under “Student Materials: *Milon*” for description.) You may notice that you begin to get duplicate words, because רמות sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which רמות 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

אָבוֹת

אֲמָהוֹת

בָּנִים

אֵל

בְּנֵי־הֵם

בְּנֵי

גְּדוֹל

גְּבוֹר

Cut apart the words

mothers

fathers

God

children

children of

their
children

mighty

great,
large

Cut apart the words

חַסְדֵי

חֶסֶד

מוֹשִׁיעַ

מָגֵן

עֲלִיּוֹן

נֹרָא

קוֹנֵה

פוֹקֵד

Cut apart the words

loving-
kindness

loving-
kindnesses of

protector,
shield

saves,
savior

awesome

supreme,
highest

guard,
remember

master

Cut apart the words

אֲבֹרָהֶם

יִצְחָק

יַעֲקֹב

שָׂרָה

רַב־קָה

רַחֵל

לֵאָה

Cut apart the words

Isaac

Abraham

Sarah

Jacob

Rachel

Rebekah

Leah

Cut apart the words

Root

א-ה-ב

Root

ע-ז-ר

Root

ז-כ-ר

Root

ג-א-ל

Prefix

◊ ◊ א. or
◊ ◊ א.

Suffix

נ. ■

Prefix

◊ ◊ ה.

Suffix

ים. ■ or ות. ■

Cut apart the words

Root

help

Root

love

Root

redeem

Root

remember

Prefix

our

Suffix

and

Prefix

*plural
endings*

Suffix

the

Cut apart the words

Prefix



Cut apart the words

Prefix

to, for

Student _____ Date _____

מִבְּחֵן
Ramah 11 אָבוֹת וְאִמָּהוֹת

1. Use the copy of the prayer to find examples of words with these prefixes and suffixes.
- Write the word in the blank space.
 - Write the meaning of the word.

Prefix ה 1. _____ Word means: _____

2. _____ Word means: _____

Prefix ו 1. _____ Word means: _____

2. _____ Word means: _____

3. _____ Word means: _____

Suffix ות 1. _____ Word means: _____

Suffix ים 1. _____ Word means: _____

Suffix נו 1. _____ Word means: _____

2. Find three words (or phrases) from the prayer that describe God. **Write them in Hebrew and English.**

1. _____

2. _____

3. _____

3. The phrase **אֱלֹהִים שֶׁל אַבְרָהָם** means “God of Abraham.” In Hebrew, it can be shortened to **אֱלֹהֵי אַבְרָהָם**. This grammatical structure of taking out the word “of” is called **סְמִיכוֹת**. There are two more examples of **סְמִיכוֹת** in this prayer (NOT using the word **אֱלֹהֵי**). Write **one example** here:

4. The **אבות ואמהות** is the first blessing in a collection of prayers called in Hebrew the

_____ which means _____.

5. The blessing praises the God of our ancestors. List their names **in English and Hebrew:**

MEN: English Hebrew

WOMEN: English Hebrew

6. The traditional version of the prayer lists only the men. Why do you think that knowledgeable people thought it was important to change a traditional prayer and add the names of female ancestors? Do you agree or disagree?

7. The prayer says:

וְזָכַר חֲסְדֵי אָבוֹת וְאִמּוֹת

And (God) remembers the loving-kindnesses of fathers and mothers

וַיַּבְרֵא גְאֻלָּה לְבָנֵי בְנֵיהֶם

and brings redemption to (saves) the children of their children.

This idea is called **זכות אבות**, that we get special “credit” with God because of the good deeds of our ancestors. Do you think we deserve God’s redemption because of what our ancestors did? Explain:

אָבוֹת וְאַמָּהוֹת

1. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ:
2. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
3. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה.
4. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
5. אֵל עֲלִיּוֹן,
6. גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל,
7. וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאַמָּהוֹת,
8. וְיַמְבִּיא גְאֻלָּה* לְבָנֵי בְנֵיהֶם,
9. לְמַעַן שְׂמוּ בְּאַהֲבָה.
10. מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
11. בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וְעִזְרַת# שָׂרָה.

Alternate versions of this blessing contain these words:

גְּאֻלָּה*

וּפּוֹקֵד#

מבְּחֵן אָבוֹת וְאִמָּהוֹת 11 רָמַח

1. Use the copy of the prayer to find examples of words with these prefixes and suffixes.

- Write the word in the blank space.
- Write the meaning of the word.

| | |
|------------------|---------------------------------------------------------------------------------------------------------|
| Prefix ה | הַגְּבוּר/ the Mighty וְהַנּוֹרָא/ and the Awesome הַגָּדוֹל/ the Great הָאֵל/ the God |
| | הַכֹּל/ the all (or everything) |
| Prefix ו | וְאֱלֹהֵי/ and God of וְאִמּוֹתֵינוּ/ and our mothers וְהַנּוֹרָא/ and the Awesome |
| | וְיֹזְכֵר/ and Master וְיֹזְכֵר/ and remembers וְאִמָּהוֹת/ and mothers וְיֹמְבִיא/ and brings |
| | וְיֹמְשִׁיעַ/ and saves (or Savior) וְיִמְגֵן/ and Protector (or Shield) וְעֹזֵרֶת/ and Helper |
| Suffix ות | וְאִמָּהוֹת/ and mothers אָבוֹת/ fathers וְאִמּוֹתֵינוּ/ and our mothers |
| | אָבוֹתֵינוּ/ our fathers |
| Suffix ים | טוֹבִים/ good חַסְדִּים/ loving-kindnesses |
| Suffix נו | וְאִמּוֹתֵינוּ/ and our mothers אָבוֹתֵינוּ/ our fathers אֱלֹהֵינוּ/ our God |

2. Find three words (or phrases) from the prayer that describe God. **Write them in Hebrew and English.**

| |
|-------------------------------------------------------------------------------|
| אֱלֹהֵי אָבוֹתֵינוּ וְאִמּוֹתֵינוּ/ God of our fathers and our mothers |
| הַנּוֹרָא/ the Awesome הַגְּבוּר/ the Mighty הַגָּדוֹל/ the Great |
| אֵל עֲלִיּוֹן/ supreme God הַכֹּל/ Master of all עֹזֵר/ Ruler who helps |
| מְגִן/ Protector, Shield מוֹשִׁיעַ/ Savior |

3. The phrase **אֱלֹהֵים שֶׁל אַבְרָהָם** means “God of Abraham.” In Hebrew, it can be shortened to **אֱלֹהֵי אַבְרָהָם**. This grammatical structure of taking out the word “of” is called **סְמִיכוּת**. There are two more examples of **סְמִיכוּת** in this prayer (NOT using the word **אֱלֹהֵי**). Write **one example** here:

חַסְדֵי אָבוֹת לְבָנֵי בְנֵיהֶם

4. The **אָבוֹת וְאִמָּהוֹת** is the first blessing in a collection of prayers called in Hebrew the

עֲמִידָה—standing (prayer) שְׁמוֹנֵה עֶשְׂרֵה—eighteen (blessings) הַתְּפִלָּה—THE prayer

5. The blessing praises the God of our ancestors. List their names **in English and Hebrew:**

| MEN: English | Hebrew | WOMEN: English | Hebrew |
|---------------------|---------------|-----------------------|---------------|
| Abraham | אַבְרָהָם | Sarah | שָׂרָה |
| Isaac | יִצְחָק | Rebekah | רִבְקָה |
| Jacob | יַעֲקֹב | Rachel | רָחֵל |
| | | Leah | לֵאָה |

6. The traditional version of the prayer lists only the men. Why do you think that knowledgeable people thought it was important to change a traditional prayer and add the names of female ancestors? Do you agree or disagree?

When the עֲמִידָה was written, women were not included in prayer and ritual practice. Today men and women are included equally in all aspects of our Jewish observance. By adding our ancestral mothers' names, we recognize the important roles they played in the beginning of our religion and the special perspective that females bring. Not everyone agrees that we should change our traditional prayers, however. We could recognize the importance of women in our tradition by adding new readings and prayers without changing things that other people before us wrote. Whether you agree or disagree, your answers should be thoughtful.

7. The prayer says:

וְזוֹכֵר חֶסֶדִי אֲבוֹת וְאִמּוֹת

And (God) remembers the loving-kindness of fathers and mothers

וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם

and brings redemption to (saves) the children of their children.

This idea is called **אֲבוֹת זְכוּת**, that we get special “credit” with God because of the good deeds of our ancestors. Do you think we deserve God’s redemption because of what our ancestors did? Explain:

These answers will be personal, but should reflect thoughts and ideas found in the activities of the רָמָה.



ANSWERS TO: THE PRAYER

The **אבות ואמהות** is the first in a series of blessings called the **עמידה**. Actually, the collection of blessings is known by three different names. Match the three names to their reasons.

Names

- | | | |
|-----------------|--------------------|----------------------|
| 1 | 2 | 3 |
| עמידה | שמונה עשרה | התפלה |
| (ע"מ"ד = stand) | (means "eighteen") | (means "THE prayer") |

Reasons

- 2 Originally there were eighteen blessings that made up this central part of the morning, afternoon, and evening services. (Now there are actually nineteen blessings, but you will learn more about that in Ramah 15!)
- 3 Next to the **שמע** this is the most important part of the morning, **שחרית**, service and evening, **מעריב**, service, and it is the most important part of the afternoon, **מנחה**, service.
- 1 We say these blessings **standing** in silence.





ANSWERS TO: WHY BEGIN WITH ANCESTORS?

The **עמידה** is made up of nineteen blessings! How did we get the version we have today? After the destruction of the Temple in 70 C.E., different communities recited their own versions of an **עמידה**. Rabban Gamliel, the *Nasi* (leader of the Jewish community in Judea), decided that the Jewish people needed unity. He determined the blessings and the order for the **עמידה** and directed everyone to say them that way.

Why do you think that he decided to put the **אבות ואמהות** first? Look at the blessing and its translation below. UNDERLINE parts in the English that you think are important.

- | | |
|-------------------------------------------------------------------------------------|---------------------------------------------------------------------|
| 1. Blessed are You, <i>Adonai</i> , our God | 1. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ |
| 2. <u>and God of our fathers and our mothers:</u> | 2. וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ: |
| 3. <u>God of Abraham, God of Isaac, and God of Jacob.</u> | 3. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב. |
| 4. <u>God of Sarah, God of Rebekah, God of Rachel, and God of Leah.</u> | 4. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה. |
| 5. The God, the Great One, the Mighty, and the Awesome, | 5. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, |
| 6. supreme God, | 6. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, |
| 7. <u>who bestows loving-kindnesses and Master of all,</u> | 7. וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת, |
| 8. <u>and who remembers the loving-kindnesses of fathers and mothers,</u> | 8. וּמְבִיא גְאֻלָּה * לְבָנֵי בְנֵיהֶם, |
| 9. <u>and who brings redemption* to the children of their children,</u> | 9. לְמַעַן שְׂמוֹ בְּאַהֲבָה. |
| 10. <u>for the sake of God's name in love.</u> | 10. מְלֶךְ עוֹזֵר # וּמוֹשִׁיעַ וּמְגַן. |
| 11. Ruler who helps#, saves, and protects. | 11. בָּרוּךְ אַתָּה יְיָ, מְגַן אַבְרָהָם וְעִזְרַת # שָׂרָה. |
| 12. <u>Blessed are You, <i>Adonai</i>, Abraham's Protector and Sarah's Helper#.</u> | |

Alternate versions of this blessing contain these words:

*גּוֹאֵל — Redeemer # וּפּוֹקֵד — Guardian

It is difficult to determine which lines are really "important." Those underlined here have a unique message not found in the other blessings of the **עמידה**.



ACTIVITY 2 CONTINUES ON NEXT PAGE



- 1 The **הַתִּימָה** is the last line of a blessing that begins **בְּרוּךְ אַתָּה יי**. Write the **הַתִּימָה** here in English:

Blessed are You, *Adonai*, Abraham's Protector and Sarah's Helper.

- 2 The **הַתִּימָה** tells the theme of a blessing. What is the main idea of the **אָבוֹת וְאִמְהוֹת** blessing?

That God had a special protecting relationship with our ancestors.

- 3 Why would Rabban Gamliel have us mention our ancestors and their deeds as we begin our prayer?

In a way, we introduce ourselves to God by mentioning our ancestors and recalling God's relationship with them. It also reminds us of our connection to the Jewish people, our traditions, and our responsibilities through time.





ANSWERS TO: עֲמִידָה MOVEMENTS

Special movements are associated with the אָבוֹת וְאִמָּהוֹת.

1 It is Jewish tradition to face the east—toward Jerusalem—when we pray the עֲמִידָה. Find the eastern direction in your classroom, and mark it. Find the eastern direction in the sanctuary of your synagogue. If it is not the custom to face the east in your synagogue, find out why. Check off your congregation's custom:

- We face east in our sanctuary when we recite the עֲמִידָה.
- We don't face east in our sanctuary, because _____

Answers to this depend on the customs of your congregation.

2 At different times in the עֲמִידָה it is traditional to bow. The first place is at the beginning and ending of the אָבוֹת וְאִמָּהוֹת. Practice this custom:



- ☆ Take three steps forward. (This is how we approach God in symbolic offering.)
- ☆ At the beginning of the blessing, bend knees when you say בְּרוּךְ, bow at the waist on אֲתָה, and rise on יי.
- ☆ At the הַתְּיָמָה, the end of the blessing, bow when you say בְּרוּךְ and rise on יי.

When you have practiced enough, show your teacher and have your בְּרִית signed.



ANSWERS TO: VOCABULARY אִיצוּר מִלִּים

Vocabulary

Use your מלון and prayer sheet to:

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

| | |
|----------------------|-------------|
| fathers | אָבוֹת |
| mothers | אִמּוֹת |
| God | אֵל |
| children | בָּנִים |
| children of | בְּנֵי |
| their children | בְּנֵיהֶם |
| mighty | גִּבּוֹר |
| great, large | גָּדוֹל |
| loving-kindness | חֶסֶד |
| (loving-kindnesses) | (חֶסְדִּים) |
| loving-kindnesses of | חֶסְדֵי |
| protector, shield | מָגֵן |
| saves, savior | מוֹשִׁיעַ |
| awesome | נֹרָא |
| supreme, highest | עֲלִיּוֹן |
| guard, remember | פוֹקֵד |
| master | קוֹנֵה |

Roots

Use your prayer sheet to write one word with each root.

| | |
|----------|-------------------------|
| help | עִזָּר |
| 1. _____ | עִזָּר וְעִזְרָת עִזָּר |

(Roots continued)

| | |
|----------|------------------|
| redeem | גִּאֲלֵל |
| 1. _____ | גִּאֲלָה גּוֹאֵל |
| remember | זִכֵּר |
| 1. _____ | זוֹכֵר |
| love | אִהֵב |
| 1. _____ | בְּאִהְבָה |

Prefixes

Use your מלון and prayer sheet to write the required number of words with each prefix.



| | |
|-------|---------------------------------------------|
| the | הַ... הַ |
| _____ | הַכֹּל הָאֵל הַגָּדוֹל הַנּוֹרָא הַגִּבּוֹר |

| | |
|-------|---------------------------------------------------------------------------------------------------------|
| and | וְ... וְ |
| _____ | וְזוֹכֵר וְקוֹנֵה וְהַנּוֹרָא וְאִמּוֹתֵינוּ וְאֵלֵהֵי וְעִזְרָת וּמָגֵן וּמוֹשִׁיעַ וּמְבִיא וְאִמּוֹת |

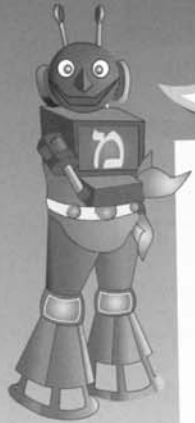
Suffixes

Use your מלון and prayer sheet to write the required number of words with each suffix.

| | |
|-------|---------------------------------------|
| our | נוֹ... נוֹ |
| _____ | אֱלֹהֵינוּ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ |

plural endings

| | |
|----|-------------------|
| ים | חֶסְדִּים טוֹבִים |
| ות | אֲבוֹת וְאִמּוֹת |



ANSWERS TO: FROM THE TORAH

Some of the words and phrases of the **אָבוֹת וְאִמְהוֹת** are taken from the Torah.

Look at the Torah quotations below.

1. Translate the words that are in colors in the matching spaces of the translations below them.
2. Find the words in the prayer itself, and underline them in the same color.



From Deuteronomy 10:17

כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנָי הָאֲדֹנָיִם
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא...

Because *Adonai* your God is God the God and Lord the Lord, the
_____ God _____, the _____ Great _____, the _____ Mighty _____,
and the _____ Awesome _____ ...

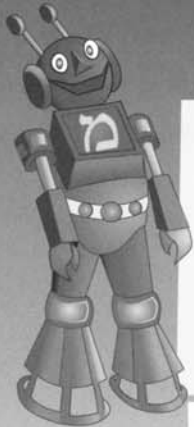
From Genesis 15:1

אֲלֹהֵי אַבְרָם אָנֹכִי מִגֵּן לְךָ...

Don't fear, Avram, I am a Shield [or Protector] to you...



ACTIVITY 2 CONTINUES ON NEXT PAGE



From Genesis 14:19

ברוך אַבְרָם לְאֵל עֲלִיּוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ.

Blessed is Avram to _____ God _____ supreme [or highest]
_____ Master _____ of heaven and earth.

1. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
2. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
3. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבֵּקָה, אֱלֹהֵי רְחֵל, וְאֱלֹהֵי לָאָה.
4. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
5. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכּוֹל,
6. וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת,
7. וּמְבִיא גְּאֻלָּה * לְבָנֵי בְנֵיהֶם,
8. לְמַעַן שְׂמוֹ בְּאַהֲבָה.
9. מֶלֶךְ עוֹזֵר * וּמוֹשִׁיעַ וּמַגֵּן.
10. בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וְעִזְרַת * שָׂרָה.
- 11.

Alternate versions of this blessing contain these words:

וּפּוֹקֵד # גּוֹאֵל *





ANSWERS TO: MATCH THEM UP

Match the English to the Hebrew words from the **אבות ואמהות**.
(There is one extra English word!)

Words

1. and saves
2. Ruler who helps
3. to the children of their children
4. our mothers
5. in love
6. Sarah's Helper
7. Master of all
8. Abraham's Protector
9. our fathers
10. Redeemer
11. and God of Jacob
12. and mothers
13. and remembers
14. the Mighty
15. loving-kindnesses
16. supreme God



| | מילים |
|----|------------|
| 7 | קונה הכל |
| 14 | הגבור |
| 5 | באהבה |
| 15 | חסדים |
| 16 | אל עליון |
| 11 | ואלהי יעקב |
| 13 | וזוכר |
| 1 | ומושיע |
| 8 | מגן אברהם |
| 4 | אמותינו |
| 9 | אבותינו |
| 2 | מלך עוזר |
| 3 | לבני בניהם |
| 6 | עזרת שרה |
| 12 | ואמהות |





ANSWERS TO: PREFIX PATTERNS

Prefixes can appear with different vowels. Look for these:

1. The prefix ל means _____ to or for _____.

- This prefix usually appears with a *sh'va* vowel, like this: לְ.
- In this blessing, one word has this prefix with a *chirik* vowel, like this: לְ.

Find it and circle it in blue.

- Use your מלון to translate the word here: _____ to children of _____

2. The prefix ה means _____ the _____.

- This prefix can appear with a *patach* vowel, like this: הַ. The next letter following the ה prefix will have a *dageish* (a dot in it); example: הַסְדוּר—the prayer book. There are four words like this in our blessing. Find them and put a purple box around each one.
- The prefix can appear with a *kamatz* vowel, like this: הָ. The next letter following the ה prefix will not have a *dageish*. Put a green box around the one word with that prefix.

3. The prefix ו means _____ and _____.

- It can appear with a *sh'va* vowel, like this: וְ. Find the five words with that prefix. Circle them in green.
- Sometimes this prefix has a *tzeirei* vowel, like this: וֵ. Find the three words with that prefix, and circle them in orange.
- This prefix frequently shows up as וּ. Circle the three words with that prefix in purple.

1. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ:
2. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
3. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה.
4. הָאֵל הַגָּדוֹל הַגִּבּוֹר הַתְּנוֹרָא, אֵל עֶלְיוֹן,
5. גּוֹמֵל חֲסִדִים טוֹבִים וְקוֹנֵה הַכֹּל,
6. וְזוֹכֵר חֲסִדֵי אָבוֹת וְאֲמֹהוֹת,
7. וּמְבִיא גְּאֻלָּה לְבָנֵי בְנֵיהֶם,
8. לְמַעַן שְׁמוֹ בְּאַהֲבָה,
9. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן,
10. בְּרוּךְ אַתָּה יי, מִגֵּן אַבְרָהָם וְצִוְרַת שָׂרָה.
- 11.





ANSWERS TO: WORD CONNECTIONS

In both English and Hebrew there are longer and shorter ways of stating possession:

house of Jacob → Jacob's house **בֵּית יַעֲקֹב** → **בֵּית שֶׁל יַעֲקֹב**
 mitzvot of the Torah → the Torah's mitzvot **מִצְוֹת הַתּוֹרָה** → **מִצְוֹת שֶׁל הַתּוֹרָה**

This blending of two nouns into one is called **סְמִיכוּת**. In the Hebrew examples above, all you do is take out the word **שֶׁל**, which means "of." The original words don't change at all. Sometimes, though, letters and vowels in the first word of the pair have to change in order for the blend to take place.

Now we'll use examples where the first word has the plural ending **ים**. Notice how the first word changes when the two nouns are blended:

houses of Jacob: **בָּתֵּי יַעֲקֹב** → **בָּתֵּי שֶׁל יַעֲקֹב**
 olive trees: **עֲצֵי זֵיתִים** → **עֲצֵי שֶׁל זֵיתִים**

The **אָבוֹת וְאִמָּהוֹת** has several examples of **סְמִיכוּת** with the kind of change shown above. Below are the long versions of the phrases and translations. Shorten them into the **סְמִיכוּת** form, and **fill in all the blank spaces**. You can use the copy of the prayer on your **בְּרִית** pamphlet for help!

| English | Long Hebrew Form | סְמִיכוּת |
|--------------------------------------|-------------------------|-------------------|
| 1. God of Abraham | אֱלֹהִים שֶׁל אַבְרָהָם | אֱלֹהֵי אַבְרָהָם |
| 2. God of Sarah | אֱלֹהִים שֶׁל שָׂרָה | אֱלֹהֵי שָׂרָה |
| 3. and God of Jacob | וְאֱלֹהִים שֶׁל יַעֲקֹב | וְאֱלֹהֵי יַעֲקֹב |
| 4. loving-kindnesses of fathers | חַסְדִּים שֶׁל אָבוֹת | חַסְדֵי אָבוֹת |
| 5. and God of Leah | וְאֱלֹהִים שֶׁל לֵאָה | וְאֱלֹהֵי לֵאָה |
| 6. to the children of their children | לְבָנִים שֶׁל בְּנֵיהֶם | לְבָנֵי בְּנֵיהֶם |



ANSWERS TO: DOING דקדוק

These are things that you already know that you can easily apply to the אבות ואמהות.

Suffixes

In Hebrew, a suffix is one or more letters added to the end of a word.

- 1 The suffixes וֹת and יִם make words plural in Hebrew. The words below are singular, but they appear in the plural in the אבות ואמהות. Change them to the form in which they appear in the prayer, and write them in the spaces provided. (Your מלון and copy of the prayer will help you.)

father—אב _____ אבות _____ mother—אם _____ אמהות _____
loving-kindness—חסד _____ חסדים _____ good—טוב _____ טובים _____

- 2 The suffix נו adds the meaning “our” to a word. Take apart these words to translate them.

ואמותינו _____ and our mothers _____ אבותינו _____ our fathers _____
אלהינו _____ our God _____

Roots—שָׂרָשִׁים

In Hebrew, words (especially verbs) are built on three-letter roots.

Find words in the אבות ואמהות that are built from these roots, and write them in the blanks. Use your מלון to determine the general meaning of the word.

| | | | |
|---------|------------|-------|---------------------------|
| אֵהֵב | בְּאַהֲבָה | means | _____ with love _____ |
| זִכֵּר | וְזָכַר | means | _____ and remembers _____ |
| גִּיאַל | גְּאָלָה | means | _____ redemption _____ |
| עִזָּר | עִזָּר | means | _____ help _____ |
| עִזָּר | וְעִזָּרָה | means | _____ and helper of _____ |



ANSWERS TO: CHANGE ARTIST

Add the correct prefixes or suffixes to these words to make the changes.

(Use your מלון and copy of the prayer to get the vowels right.)

| | | | | |
|-----------------------|-----------|---|----------------------|-------------|
| 1. child | בֵּן | → | children | בָּנִים |
| 2. father | אָב | → | fathers | אָבוֹת |
| 3. remembers | זוֹכֵר | → | and remembers | וְזוֹכֵר |
| 4. God | אֱלֹהִים | → | God of | אֱלֹהֵי |
| 5. mother | אִם | → | mothers | אִמּוֹת |
| 6. mighty | גִּבּוֹר | → | the mighty | הַגִּבּוֹר |
| 7. God of | אֱלֹהֵי | → | and God of | וְאֱלֹהֵי |
| 8. God | אֱלֹהִים | → | our God | אֱלֹהֵינוּ |
| 9. children of | בְּנֵי | → | to the children of | לְבְּנֵי |
| 10. loving-kindnesses | חַסְדִּים | → | loving-kindnesses of | חַסְדֵי |
| 11. who protects | מְגַן | → | and who protects | וּמְגַן |
| 12. awesome | נֹרָא | → | and the awesome | וְהַנּוֹרָא |





ANSWERS TO: Z'CHUT AVOT

דברך 11
Words about Prayer
דברך תפילה
Activity 1, Answers

Answer these questions about the story from the Book of Exodus.

1. Why was God angry at the Jewish people?

They showed no faith in God and built an idol, a golden calf, while Moses was on Mount Sinai receiving the Torah. They had no patience and were afraid that Moses was not coming back. They immediately lost faith in God after all the miracles they had just witnessed in Egypt and in the desert.

2. What words did Moses use that made a difference with God?

Moses reminded God about the covenant made with Abraham, Isaac, and Jacob (Israel) and how God had promised them that their offspring (children) would be as many as the stars in the sky. God was reminded of the righteousness of the first generations of Jews and their deep trust in God.

3. Why do you think that mentioning our ancestors' names would keep God from punishing us?

We can't really know why God does what God does, of course. Remembering the beginning of the covenant does give the "big picture," though, and helps reduce problems of the moment. Also, God recognizes that our ancestors made great sacrifices so that we could have the future for which they set the foundation. Future generations deserve a chance to try to establish what their ancestors hoped for.



ACTIVITY 1 CONTINUES ON NEXT PAGE



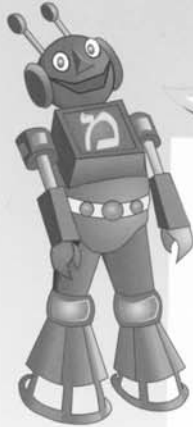


4. Our tradition teaches an idea called זכות אבות (merit, or privilege, of our ancestors). It means that our ancestors had a special relationship with God, because they were righteous and made a ברית (covenant) with God. In honor of that relationship (because of the special merit of our ancestors), later generations of Jews will get “extra credit” with God. How does the concept of זכות אבות work for the Jewish people after the incident of the Golden Calf?

The people definitely made a BIG mistake! But, the concept זכות אבות says they deserved a second chance because of their ancestors. These ancestors went against all the people and civilizations around them by believing in **one God**, and they made a new religion and covenant with *Adonai*. The Israelites who had just left Egypt were confused and accustomed to being slaves. They did not know how to behave with God. Because of the merit of their faithful ancestors, the זכות אבות, God gave them a second chance at the covenant.

5. Do you think that Jewish people today should get extra “credit” or merit with God because of our history and our ancestors?

This answer is up to you. Your answer must include discussion of the concept of זכות אבות and whether or not it is appropriate in today's world.



ANSWERS TO: OUR ANCESTORS ARE ROLE MODELS

11 דברי תפילה
Words about Prayer
Activity 2, Answers

The אבות ואמהות reminds us that we are descended from great people:

| אבות Patriarchs (Fathers) | | אמהות Matriarchs (Mothers) | |
|---------------------------|--------------------|----------------------------|---------|
| Abraham | אַבְרָהָם | Sarah | שָׂרָה |
| Isaac | יִצְחָק | Rebekah | רִבְקָה |
| Jacob/Israel | יַעֲקֹב/יִשְׂרָאֵל | Leah | לֵאָה |
| | | Rachel | רָחֵל |

All of the answers to this activity will be individual. They should be thoughtful and based on the personality chosen, for instance:

Their lives are examples to us. Think about how you might identify with the struggles and deeds of each of them. (You can look through books to remind yourself about their lives.)

List ways that you think you are like one of these ancestors.

I can identify with Rebekah when/because: she was strong
willed. She figured out a goal and what she thought was best for her family.

She thought that Jacob would make the best leader for the family, and so
she made a plan to make sure that would happen. Even though it was a
sacrifice for her to lose him, because he had to run away and be gone for so
many years, she helped him get the blessing from Isaac anyway.

I am impressed by the deed of Abraham because/when: he
argued with God when God told him that Sodom and Gomorrah
would be destroyed because of the wicked people. Abraham
was very brave to argue with God, and he did it because he
thought it was the right thing to do.



I think Leah showed real character when: she
married Jacob even though she knew that he really loved her sister Rachel.

It must have been hard for girls in those days to just follow the rules of their
fathers and to live their lives with dignity.



ANSWERS TO: VERSION VARIETIES

דברך 11
Words about Prayer
דברי תפילה
Activity 3, Answers

Over time the first blessing of the עמידה has changed. Examine the three versions on the following pages. Then return to this page and answer the following questions.

1. What is the main change made to the two modern versions?

The mothers and their names are added.

2. These changes were made in the 1980s and 1990s. Why do you think the scholars who create prayer books made the changes?

When the prayers were originally written, women were not included in prayer or study. In today's world, men and women are considered equally significant, so authors of the new prayer books believe it is important to recognize the Matriarchs in this prayer.

3. Some people believe that even though times change we do not have the right to alter prayers that have been part of our tradition for generations. What do you think?

This answer is up to you. There are those who believe we should always be writing modern prayers that make sense to us today. Some people believe that we should write new egalitarian prayers (prayers that recognize men and women equally) to include alongside the traditional ones.



ACTIVITY 3 CONTINUES ON NEXT PAGE

אָבוֹת וְאִמְהוֹת

1. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
2. וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ:
3. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
4. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.
5. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן.
7. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל.
8. וְזוֹכֵר חֲסָדֵי אָבוֹת וְאִמְהוֹת.
9. וְיַמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם.
10. לְמַעַן שְׁמוֹ בְּאַהֲבָה.
11. מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
12. בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם וְעוֹזֵר שָׂרָה.



Modern Conservative Version

1. Blessed are You, *Adonai*, our God
2. and God of our ancestors:
3. God of Abraham, God of Isaac, and God of Jacob.
4. God of Sarah, God of Rebekah, God of Rachel, and God of Leah.
5. The God, the Great One, the Mighty, and the Awesome,
6. supreme God.
7. who bestows loving-kindnesses and Master of all,
8. and who remembers the loving-kindnesses of our ancestors
9. and who will bring a Redeemer to the children of their children,
10. for the sake of God's name in love.
11. Ruler who helps, (and guards) and saves, and protects.
12. Blessed are You, *Adonai*, Abraham's Protector (and Sarah's Guardian).

אָבוֹת וְאִמְהוֹת

1. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
2. וְאֱלֹהֵי אֲבוֹתֵינוּ:
3. אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
4. אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.
5. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן.
7. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל.
8. וְזוֹכֵר חֲסָדֵי אָבוֹת,
9. וְיַמְבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם
10. לְמַעַן שְׁמוֹ בְּאַהֲבָה.
11. מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
12. בְּרוּךְ אַתָּה יְיָ מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

Compare the modern versions to the traditional version and circle what is different in the modern versions.



Modern Reform Version

1. Blessed are You, *Adonai*, our God
2. and God of our fathers and our mothers:
3. God of Abraham, God of Isaac, and God of Jacob.
4. God of Sarah, God of Rebekah, God of Rachel, and God of Leah.
5. The God, the Great One, the Mighty, and the Awesome,
6. supreme God,
7. who bestows loving-kindnesses and Master of all,
8. and who remembers the loving-kindnesses of fathers and mothers,
9. and who brings redemption to the children of their children,
10. for the sake of God's name in love.
11. Ruler who helps, saves, and protects.
12. Blessed are You, *Adonai*, Abraham's Protector and Sarah's Helper.

Traditional Version

1. Blessed are You, *Adonai*, our God
2. and God of our fathers:
3. God of Abraham, God of Isaac, and God of Jacob.
4. The God, the Great One, the Mighty, and the Awesome,
5. supreme God,
6. who bestows loving-kindnesses and Master of all,
7. and who remembers the loving-kindnesses of fathers
8. and who will bring a Redeemer to the children of their children,
9. for the sake of God's name in love.
10. Ruler who helps, saves, and protects.
11. Blessed are You, *Adonai*, Abraham's Protector.

אבות

1. בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
2. וְאֱלֹהֵי אֲבוֹתֵינוּ:
3. אֱלֹהֵי אֲבֹרָהֶם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב.
4. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
5. גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל,
6. וְזוֹכֵר חַסְדֵי אֲבוֹת,
7. וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,
8. לְמַעַן שְׁמוֹ בְּאַהֲבָה.
9. מְלֶכֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
10. בָּרוּךְ אַתָּה יי, מַגֵּן אֲבֹרָהֶם.



ANSWERS TO: GOD OUR PROTECTOR

The **אבות ואמהות** uses many words and images to emphasize the idea that **God protects and redeems (saves) us**.

This list of English words show us how our tradition sees God as Redeemer and Deliverer.

1. Find these words in Hebrew in the prayer and circle them. (Use your **מלון** to help you translate the words to Hebrew.)

| | | |
|---------------|-------------------------------|-----------|
| supreme God | who bestows loving-kindnesses | Savior |
| Helper | Guardian | Shield |
| Mighty One | Master of all | Protector |
| One who helps | One who brings redemption | Great One |
| Awesome One | | |



1. ברוך אתה יי אלהינו ואלהי אבותינו ואמותינו:
2. אלהי אברהם, אלהי יצחק, ואלהי יעקב.
3. אלהי שרה, אלהי רבקה, אלהי רחל, ואלהי לאה.
4. האל הגדול הגבור והנורא,
5. אל עליון.
6. גומל חסדים טובים וקונה הכל,
7. וזוכר חסדי אבות ואמהות.
8. ומביא גאולה לבני בניהם,
9. למען שמו באהבה.
10. מלך עוזר ומושיע ומגן.
11. ברוך אתה יי, מגן אברהם ועזרת שרה.

Alternate versions of this blessing contain these words: *גואל *ופוקד

2. Answer these questions:

a. Putting all these words together, what image of God does this prayer create?

God saves and takes care of us. We should feel safe under God's protection.

b. Why do you think God is called a "shield" (מגן)?

A shield protects. That is the image of God in this blessing.

Teacher's Guide

Ramah 12

גְבוּרוֹת

The גְבוּרוֹת is the second blessing in the עֲמִידָה. While it is a relatively short prayer, it is packed full of complicated, deep theological ideas. While having us ponder the difficult concepts of miracles, faith, and resurrection, it also offers us concrete attributes of God that we can imitate—“supporting the falling, and healing the sick, and freeing the prisoners.” There is much about God and about being human to be learned from this prayer, and this רְמָה does not shy away from confronting these issues. See the “Supplementary Activities” section below for suggestions on using the תַּפְלָה דְרַבֵּי activities if you would like to engage your class in discussion on these issues or if you think they will need extra support in understanding the concepts.

Objectives

The students will be able to:

1. Read the גְבוּרוֹת individually with no more than two errors.
2. Chant the גְבוּרוֹת fluently with no more than two errors.
3. Find words that contain and translate the roots א-מ-נ (new), י-ש-ע (review).
4. Find and translate words with prefixes ב, ל, and ו and plural suffixes ים and ות.
5. Place the גְבוּרוֹת as the second blessing in the עֲמִידָה.
6. Extract phrases that indicate that God does miraculous things.
7. List ways that God is manifest in the world today, using words from the prayer.
8. Consider the מְצוֹת that people can do that correspond to the acts of God in the blessing: מְחַיֶּה הַפֶּל, מְכַלְפֵּל חַיִּים בְּחֶסֶד, מוֹתֵיר אֲסוּרִים, סוֹמֵךְ נוֹפְלִים, רוֹפֵא חוֹלִים.
9. Explore the Jewish concept of אֱמוּנָה, “faith.”
10. Examine current and traditional views of resurrection and how they can be used to interpret the prayer.

Additional Supplies

הַקְדָּמָה Activity 2: *siddurim* used by your congregation and/or opportunity to participation in congregational service

קְרִיאָה Activities 2 and 3: listening center

דְּקָדוּק Activity 3: red, green, orange, blue, purple, and brown markers or pencils

דְּבָרֵי תְּפִלָּה Activity 2: markers and crayons for those who want to create a drawing

Supplementary Activities

As mentioned in the introduction to this Teacher's Guide, there are many complicated, deep theological concepts in the גְּבוּרוֹת. Teachers might consider designing small-group or whole-class activities out of one or more of the three required activities in the דְּבָרֵי תְּפִלָּה section. You can conduct small-group discussions with students who are presently in the רְמָה or time the activity to include students presently in the רְמָה and those about to enter it. The prayer should be familiar to all students if they participate in services regularly, and the activities do not require great reliance on the Hebrew. The theological themes of the prayer are the significant elements of the activities. For this reason, and because of the central ideological themes within these activities, they could be appropriate for whole-class activities, even if some students have completed and others are far from entering רְמָה 12.

When using each activity for a group, you might consider the following:

דְּבָרֵי תְּפִלָּה Activity 1—“Resurrection”: Before entering the activity, ask the question, “Have you ever heard of anything dead being brought back to life?” (Besides hearing stories of horror movies, you might get some interesting answers!) Then just follow the activity as it is written. Students' answers will likely be more thoughtful and richer having been guided through the questions by their teacher. Conclude by asking them if this has changed the way they will understand this prayer when they recite it from now on.

דְּבָרֵי תְּפִלָּה Activity 2—“*Emunah*,” אֱמוּנָה: Before turning to the activity itself, have students look at the translation of the גְּבוּרוֹת in a *siddur* or הַקְדָּמָה Activity 1. Ask them, “What ideas expressed in this prayer require us to have faith, אֱמוּנָה?” (Answers can include: *that there is loving-kindness in the world; that God supports the falling, heals the sick, frees the prisoner, gives life to the dead, etc.*) You can then read the beginning of the activity or tell students that the גְּבוּרוֹת is a prayer that expresses great faith, pointing out the two lines using the words with the root א-מ-נ. Tell the students that ultimately our tradition teaches faith in a “world-to-come,” עוֹלָם הַבָּא. Begin reading the paragraph that says, “The prophets describe a vision . . .” and continue together with the students working to understand the words of the prophets. You might give students time to articulate their visions of the world-to-come before putting them on paper, if they are comfortable doing so. One of the advantages of doing this as a group activity is that you should be able to create a group display of writings and artistic expressions of עוֹלָם הַבָּא, a bulletin board that can be a mixture of the prophets of old and those in your classroom today!

דְּבָרֵי תְּפִלָּה Activity 3—“Learning from God”: The main idea of this activity is **action**. From the ideas on the answer sheet and others that the students will generate themselves, actual projects can be designed and implemented. That would be the benefit of using this activity as a class discussion.

Flashcards

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

- If your students are keeping a flashcard מַלּוּן, they will use the cards in each רְמָה to build a

מילון. (See page 12 of Teacher's Guide Introduction Packet under "Student Material: *Milon*" for description.) You may notice that you begin to get duplicate words, because קמזות sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which קמזות 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

אַתָּה

אַמוֹנָה

גְּבוּרֹת

גְּבוֹר

הַכֹּל

לְעוֹלָם

חֶסֶד

חַיִּים

Cut apart the words

faith

you

mighty

power or
strength

forever

everything

life

loving-
kindness

Cut apart the words

מַחֲיָה

יְשׁוּעָה

מֵתִים

מִי

רַחֲמִים

רַבִּים

עֲפָר

Cut apart the words

redemption
or salvation

brings to
life

who

those who
are dead

much or
great

compassion

dust

Cut apart the words

Root

י-ש-ע

Root

א-מ-נ

Prefix

ב. .

Root

ח-י-ה

Prefix

ו. . or
ו. .

Prefix

ל. .

Suffix

ים or ת

Cut apart the words

Root

believe or
have faith

Root

save or
redeem

Prefix

life or **living**

Root

in or **with** or
by

Prefix

to or **for**

Prefix

and

Suffix

plural endings

Student _____ Date _____

מִבְּחֵן
גְבוּרֹת 12 Ramah

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

1. Find words with these roots, and fill in the chart:

| Word in the Prayer | Meaning of the Root | Root |
|--------------------|---------------------|-------|
| | | ה-י-ה |
| | | י-ש-ע |
| | | א-מ-נ |

2. **Underline** one word with the prefix that means “in” or “with.”

3. **Circle** one word with the prefix that means “to.”

4. Find three words with the prefix that means “and.” **Write** them below. (For extra credit, try to translate the words!)

1. _____

2. _____

3. _____

5. Write the number of the Hebrew word in the space next to the matching English translation. (There is one extra English word!)

- | | | |
|-------------|-------|-----------------|
| הכל 1 | _____ | dust, earth |
| גבור 2 | _____ | faith |
| חיים 3 | _____ | the dead |
| לְעוֹלָם 4 | _____ | forever |
| אַמּוּנָה 5 | _____ | loving-kindness |
| רַחֲמִים 6 | _____ | life |
| מַחְיָה 7 | _____ | brings to life |
| עֶפֶר 8 | _____ | everything |
| הַמְּתִים 9 | _____ | compassion |
| | _____ | mighty, hero |

6. The גְּבוּרוֹת reminds us that: (*Check all the answers that are correct*)

- Shabbat is a day of rest.
- God takes care of people in need.
- Abraham and Sarah were the first Jews.
- God is mighty.
- God gives life.

7. What is the traditional meaning of the word “resurrection”? _____

8. List three מְצוֹת in this prayer that we can do to show we can behave like God. (Try Hebrew and English!)

HEBREW

ENGLISH

1. _____

1. _____

2. _____

2. _____

3. _____

3. _____

9. What do you think it means to have faith, אַמּוּנָה, in the world today?

גבורות

1. אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
2. מַחִיָּה מֵתִים/הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.
* מַיִם הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
מוֹרִיד הַטָּל.
3. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
4. מַחִיָּה מֵתִים/הַכֹּל בְּרַחֲמִים רַבִּים.
5. סוֹמֵךְ נוֹפְלִים,
6. וְרוֹפֵא חוֹלִים,
7. וּמַתִּיר אֲסוּרִים,
8. וּמְקַיֵּם אֲמוּנָתוֹ לִישָׁנֵי עֶפְרַיִם.
9. מִי כָמוֹךָ בְּעַל גְּבוּרֹת,
10. וּמִי דוֹמָה לָךְ,
11. מְלֹךְ מַמְיָת וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה?
12. וְנִאֶמֶן אֶתָּה לְהַחֲיֹת מֵתִים/הַכֹּל.
13. בְּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים/הַכֹּל.

מִבְּחֵן גְבוּרֹת 12 Ramah

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

1. Find words with these roots, and fill in the chart:

| Word in the Prayer | Meaning of the Root | Root |
|---------------------------------------|---------------------|-------|
| וּמְחִיָּה חַיִּים מְחִיָּה לְהַחְיֹת | life, living | ח-י-ה |
| יְשׁוּעָה לְהוֹשִׁיעַ | save, redeem | י-ש-ע |
| וְנֶאֱמָן אֱמוּנָתוֹ | believe, have faith | א-מ-נ |

2. **Underline** one word with the prefix that means “in” or “with.”
3. **Circle** one word with the prefix that means “to.”
4. Find three words with the prefix that means “and.” **Write** them below. (For extra credit, try to translate the words!)

וּמוֹרִיד

and brings down

וְרוֹפֵא

and healing

וּמַתִּיר

and freeing

וּמְקִיָּם

and keeping

וּמִי

and who

וּמְחַיֶּה

and gives life

וּמִצְמִיחַ

and grows

וְנֶאֱמָן

and faithfully

5. Write the number of the Hebrew word in the space by the matching English word. (There is one extra English word!)

| | | |
|-------------|---|-----------------|
| הכל 1 | 8 | dust, earth |
| גבור 2 | 5 | faith |
| חיים 3 | 9 | the dead |
| לְעוֹלָם 4 | 4 | forever |
| אַמּוּנָה 5 | | loving-kindness |
| רַחֲמִים 6 | 3 | life |
| מַחְיָה 7 | 7 | brings to life |
| עֶפֶר 8 | 1 | everything |
| הַמְּתִים 9 | 6 | compassion |
| | 2 | mighty, hero |

6. The גְּבוּרוֹת reminds us that: (Check all the answers that are correct)

- Shabbat is a day of rest.
- God takes care of people in need.
- Abraham and Sarah were the first Jews.
- God is mighty.
- God gives life.

7. What is the traditional meaning of the word “resurrection”? The traditional idea of resurrection is that at the “end of days” God will bring back to life all the dead who were righteous. Their souls will return to their bodies, and flesh will grow back on them.

8. List three מְצוֹת in this prayer that we can do to show we can behave like God. (Try Hebrew and English!)

HEBREW

ENGLISH

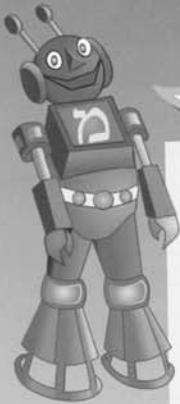
- | | |
|------------------------|------------------------|
| 1. סוּמְךָ נוֹפְלִים | 1. support the falling |
| 2. וְרֹפֵא חוֹלִים | 2. heal the sick |
| 3. וּמַתִּיר אֲסוּרִים | 3. free the prisoner |

9. What do you think it means to have faith, אַמּוּנָה, in the world today?

This answer is up to each student and what they believe. It should be based on the work they did in the רַמָּה, and evidence of that work should be in their thoughtful answer.

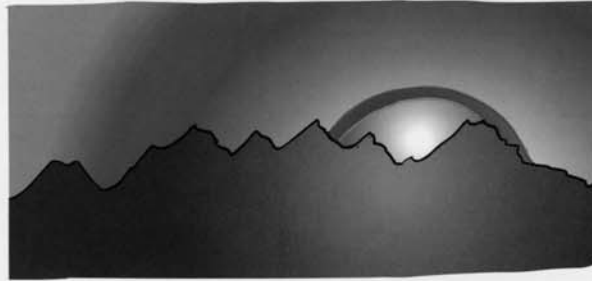
גבורות

1. אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,
2. מַחִיָּה מֵתִים/הַכֹּל אֶתָּה, רַב לְהוֹשִׁיעַ.
* מִיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.
מוֹרִיד הַטָּל.
3. מְכַלְכֵּל חַיִּים בְּחֶסֶד,
4. מַחִיָּה מֵתִים/הַכֹּל בְּרַחֲמִים רַבִּים.
5. סוֹמֵךְ נוֹפְלִים,
6. וְרוֹפֵא חוֹלִים,
7. וּמַתִּיר אֲסוּרִים,
8. וּמְקַיֵּם אֲמוּנָתוֹ לִישָׁנֵי עֶפְרָיִם.
9. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת,
10. וּמִי דוֹמֶה לָךְ,
11. מְלֹךְ מַמְיָת וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה?
12. וְנִאֶמֶן אֶתָּה לְהַחֲיֹת מֵתִים/הַכֹּל.
13. בְּרוּךְ אַתָּה יְיָ, מַחֲיָה הַמֵּתִים/הַכֹּל.



ANSWERS TO: POWER!

What do you think is powerful? The answers are up to you.



What about in nature? Where do you see or feel power in the natural world? Again, the answers are up to you. Are your answers different than the answers expressed in the prayer?

גְבוּרוֹת, the SECOND BLESSING IN THE עֲמִידָה, proclaims
the power of God in the world.



ACTIVITY 1 CONTINUES ON NEXT PAGE

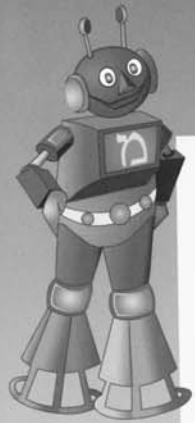


1 Read the translation of the blessing below. Circle the phrases that show how God's power is seen in the world.

1. You are forever mighty, *Adonai*, אתה גבור לעולם, אדני.
2. (You) give life to the dead/every-thing, great is Your power to save. מחיה מתים/הכל אתה, רב להושיע.
- | | |
|---------------------------------------------------------|--------------------------|
| * Who causes the wind to blow and brings down the rain. | * משיב הרוח ומוריד הגשם. |
| # Who brings down the dew. | # מוריד הטל. |
3. You support life with loving-kindness, מכלכל חיים בחסד.
4. giving life to the dead/everything with much compassion. מחיה מתים/הכל ברחמים רבים.
5. Supporting the falling,
6. and healing the sick,
7. and freeing the prisoners,
8. and keeping faith with those who sleep in dust. סומך נופלים.
- | | |
|--|--------------------------|
| | ורופא חולים. |
| | ומתיר אסורים. |
| | ומקיים אמונתו לישגי עפר. |
9. Who is like You, Master of strength, מי כמותך בעל גבורות.
10. and who compares to You, ומי דומה לך.
11. Ruler who causes death and causes life and who grows salvation? מלך ממית ומחיה ומצמיח ישועה?
12. And faithfully You give life to the dead/everything. ונאמן אתה לתחיות מתים/הכל.
13. Blessed are You, *Adonai*, who gives life to the dead/everything. ברוך אתה יי, מחיה המתים/הכל.



ACTIVITY 1 CONTINUES ON NEXT PAGE

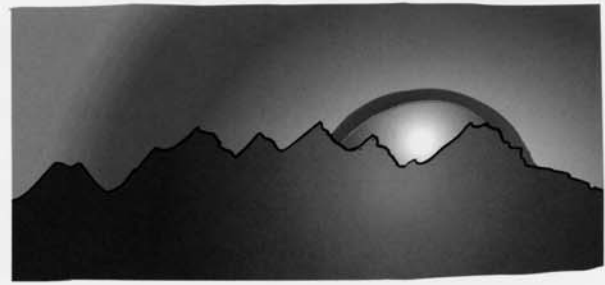


2 Would you say that it takes faith, **אמונה**, to believe that God can do some of the things it says in this blessing? Which ones?

The ones that might take faith are circled. Just about all of it takes
faith. It's something that we have to believe, not something that
can be proven.

3 Would you call any of the phrases that you circled "miraculous"? List them:

The answers are up to you, although most things that take faith
can be considered "miraculous."





ANSWERS TO: COMPLICATED!

Now you'll find out what the custom of your congregation is! You can either:

- Observe when you are at services and then answer the questions.
- Use a סדור, "prayer book," in your classroom to answer these questions.

1. There are nineteen blessings in the weekday עמידה (seven in the Shabbat עמידה). Which number blessing is the גבורות blessing?

The second blessing



2. Does your congregation use the winter addition for rain?

You have to find this answer from your teacher.

What about the summer addition for dew?

You have to find this answer from your teacher.

3. Circle which phrase your prayer book says:

מְתִיבָה הַיָּמִים מְתִיבָה הַכֹּל

(Find this answer from your teacher.)

(Make sure to read that one as you practice throughout the **רְמָה**!)



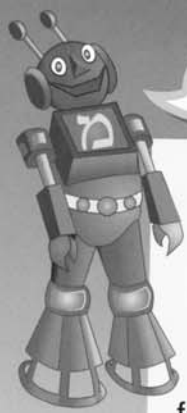
ANSWERS TO: DETAILS MATTER!

PAY ATTENTION TO THE VOWELS OF EACH WORD!

- In each line, circle the word from the גְבוּרוֹת that is written correctly. (use your copy of the prayer for help).
- Read the correct words, making sure that you pronounce each word carefully.

| | | |
|-----------------|--------------|--------------|
| 1. וְנֶאֱמָן | וְנֶאֱמָן | וְנֶאֱמָן |
| 2. לְהוֹשִׁיעַ | לְהוֹשִׁיעַ | לְהוֹשִׁיעַ |
| 3. מִכָּלֵל | מִכָּלֵל | מִכָּלֵל |
| 4. וּמִתִּיר | וּמִתִּיר | וּמִתִּיר |
| 5. גְבוּרוֹת | גְבוּרוֹת | גְבוּרוֹת |
| 6. נוֹפְלִים | נוֹפְלִים | נוֹפְלִים |
| 7. וּמְצַמִּיחַ | וּמְצַמִּיחַ | וּמְצַמִּיחַ |
| 8. לְהַחֲיוֹת | לְהַחֲיוֹת | לְהַחֲיוֹת |
| 9. אֲמוּנָתוֹ | אֲמוּנָתוֹ | אֲמוּנָתוֹ |
| 10. לִישָׁנִי | לִישָׁנִי | לִישָׁנִי |
| 11. בְּרַחֲמִים | בְּרַחֲמִים | בְּרַחֲמִים |
| 12. וּמְקַיֵּם | וּמְקַיֵּם | וּמְקַיֵּם |

ANSWERS TO: VOCABULARY אוצר מילים

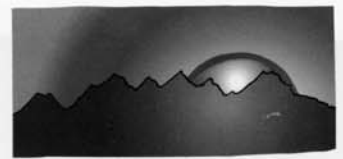


Vocabulary

Use your **מלון** and prayer sheet to:
 1. Fill in missing words (English or Hebrew).
 2. Add the words to your **מלון**.



| | |
|--------------------------------|--------|
| faith | אמונה |
| you | אתה |
| mighty | גבור |
| power, strength | גבורות |
| forever | לעולם |
| everything | הכל |
| life | חיים |
| loving-kindness | חסד |
| redemption, salvation | ישועה |
| brings to life (gives life to) | מתיה |
| who | מי |
| those who are dead | מתים |
| much, great | רבים |
| compassion | רחמים |
| dust | עפר |



Roots

Using your prayer sheets, find the required number of words with each root. Write them in the spaces.

believe, have faith **א-מ-נ**
 1. ונאמן אמונתו

save, redeem **י-ש-ע**
ישועה להושיע
 (the 'י' at the beginning disappears)

life, living **ח-י-ה**
להחיות ומתיה חיים מתיה
 (the 'ה' at the end sometimes disappears)

Prefixes

Use your **מלון** and prayer sheet to write the required number of words with each prefix.

to, for **ל...**
להחיות לישני להושיע לעולם

and **ו...** or **...ו**
ומתיר ורופא ומצמיח ומוריד ונאמן

in, with **ב...**
ברחמים בחסד

Suffixes

Use your prayer sheet to write one word with each suffix.

Plural endings
 ים אסורים חולים גופלים רבים
 ות גבורות



ANSWERS TO: PICTURE MATCHUP

Match the correct word or phrase to each picture.



8



4



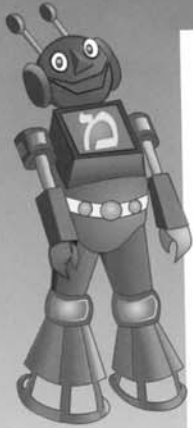
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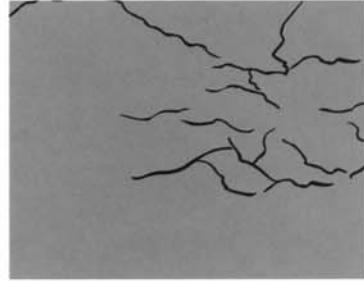
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ACTIVITY 2 CONTINUES ON NEXT PAGE



6



7



5



2

- .5 סוּמָךְ נוֹפְלִים
- .6 מְתִים
- .7 עֶפֶר
- .8 רְבִים

- .1 גְבוּרוֹת
- .2 מְתִיר אַסוּרִים
- .3 רוֹפֵא חוֹלִים
- .4 תַּיִם



ANSWERS TO: WORD SEARCH

- All words will be in the directions of
 - right to left OR
 - top to bottom
- Some letters are used more than once.



Find and circle the Hebrew words that match these English words:

| | | | |
|----------------------|--------------|------------|-----------------|
| you | life | redemption | with compassion |
| much | to give life | faith | everything |
| with loving-kindness | dust | mighty | power |
| dead | | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| ר | ה | ל | ה | נ | ו | מ | א | נ |
| ה | פ | ל | פ | ב | ב | ה | ת | ר |
| י | ר | ע | ל | ו | ת | ז | ה | ה |
| ם | י | ב | ר | ר | ם | י | ת | מ |
| ם | ש | ג | ר | פ | ע | ב | ג | י |
| ז | ו | ב | ג | ב | ו | מ | א | ם |
| א | ע | ו | ת | ו | ר | ו | נ | ג |
| ת | ה | ר | נ | ם | י | י | ה | ט |
| ת | ו | י | ה | ה | ל | ס | ס | י |
| ה | ת | ו | ר | י | ב | ג | ד | א |



ANSWERS TO: PLURAL ENDINGS

Change these words from the singular to the plural.

- Some of them are from the **גְּבוּרוֹת** prayer.
- They all follow the normal rules. (None of them are exceptions.)

| Plural | Singular |
|------------|--------------|
| גּוֹפְלִים | גּוֹפֵל .1 |
| גְּבוּרוֹת | גְּבוּרָה .2 |
| חוֹלִים | חוֹלָה .3 |
| אֲסוּרִים | אֲסוּר .4 |
| יְשׁוּעוֹת | יְשׁוּעָה .5 |
| רְבִים | רֵב .6 |





ANSWERS TO: PRE-MEANINGS

Below is a list of English words or phrases. All of them are from the גְּבוּרוֹת blessing.

1. Use your מְלוֹן to help you find the Hebrew translation of these words in the prayer. All have one of these prefixes: ב, ל, or ו.
2. Write the Hebrew word and its translation under its prefix below.

| | | |
|-------------|-----------------|----------------------|
| forever | with compassion | to save |
| and keeping | and freeing | to give life |
| and healing | and faithfully | with loving-kindness |
| and who | | |



| | ב | ל | ו |
|-------------|----------------------|--------------|----------------|
| Word | בְּרַחֲמִים | לְעוֹלָם | וּמְקִיָּם |
| Translation | with compassion | forever | and keeping |
| Word | בְּחֶסֶד | לְהוֹשִׁיעַ | וּמַתִּיר |
| Translation | with loving-kindness | to save | and freeing |
| Word | | לְהַחְיֶה | וְרוֹפֵא |
| Translation | | to give life | and healing |
| Word | | | וְנֶאֱמָן |
| Translation | | | and faithfully |
| Word | | | וּמִי |
| Translation | | | and who |



ANSWERS TO: SEARCH AND FIND

Find all of these words in the גבורות blessing below.

- Underline 6 words with a prefix that means "and" in red.
- Underline 2 words with a prefix that means "with" in blue.
- Underline 3 words with a prefix that means "to" or "for" in orange.
- Circle 3 different words with the root ח"י"ה in green.
 (Remember that the ה at the end can disappear!)
- Circle 2 words with the root ע"ש"י in purple.
 (Remember that the ש at the beginning can disappear!)
- Circle 2 words with the root א"מ"נ in brown.
- Circle 2 words with the root ג"ב"ר in red.



- אתה גבור לעולם, אדני.
- מתיה מתים/הכל אתה, רב להושיע.
 *משיב הרוח ומוריד הגשם.
 #מוריד הטל.
- מכלל תיים בהסד,
- מתיה מתים/הכל ברחמים רבים.
- סומך גופלים,
- ורפא חולים,
- ומתיר אסורים,
- ומקיים אמונתו לישני עפר.
- מי כמוד בעל גבורות,
- ומי דומה לו,
- מלך ממית ומתיה ומצמית ישועה?
- ונאמן אתה להתיות מתים/הכל.
- ברוך אתה יי, מתיה תמתים/הכל.



ANSWERS TO: RESURRECTION

The traditional version of the **גְבוּרוֹת** uses this phrase three times:

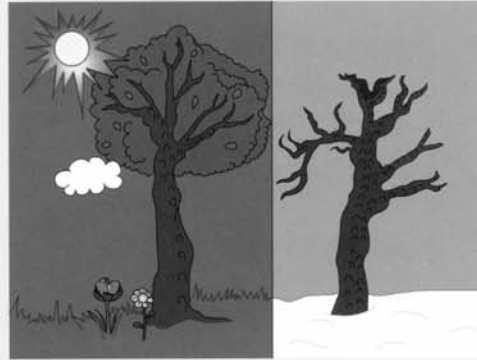
מְחַיֶּה מֵתִים

(God) gives life to the dead

The Reform prayer book, *Gates of Prayer*, replaces those words with:

מְחַיֶּה הַכֹּל

(God) gives life to everything



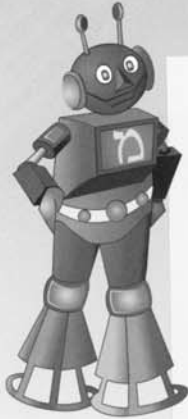
In both versions, the idea is that God's power brings life. Even in ways that seem impossible to human beings, God can restore (bring back) life to things or people. That idea is called **resurrection**.

Can you think of examples of resurrection that you have seen or heard about?

These are up to you.



ACTIVITY 1 CONTINUES ON NEXT PAGE



The standard traditional idea of resurrection is that at the “end of days” God will bring back to life all the dead who were righteous. Their souls will return to their bodies, and flesh will grow back on them! That is the basic meaning of **מְחִייה מְתִים**, restoring life to the dead.

Still, the idea of **God giving life to the dead/everything** can be difficult to understand and accept. Jewish philosophers have described different ways that we can think about something that is dead being brought back, or restored, to life:

1 This phrase could mean that the “soul” is deathless. There are different Jewish views of what happens to our “souls” after death. We have traditions that believe that after we die:

- We live on in our loved ones’ memories and in our deeds.
- Our souls enter a different “realm” and stay with God.
- Our souls continue to reincarnate (be reborn in new bodies) until they reach true righteousness.



These are all Jewish views, and they are all ways to think of God restoring us to life. Do any of the Jewish views you know about make sense or feel right to you?

This answer will be personal. Answers can be based on those given above or on others that students are aware of. Teachers should guide students if they need help with Jewish views.

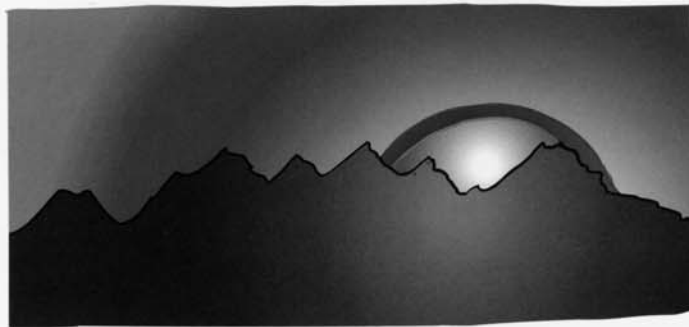


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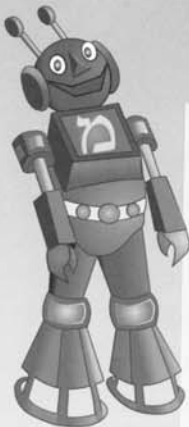


- 2 **God can awaken the dead to new life.** Have you ever heard of a very ill person in a coma who eventually woke up? What about someone who was very depressed or suffered a horrible personal tragedy and then recovered? How is that like someone “dead” being revived? Do you think that **מְחַיֶּה מֵתִים** could refer to that? Make an argument for or against.

In this case, “giving life to the dead” can be seen as a metaphor, a symbol of someone in a “lifeless” state, but not actually dead. Your opinion will be up to you, but you should give serious arguments for or against.

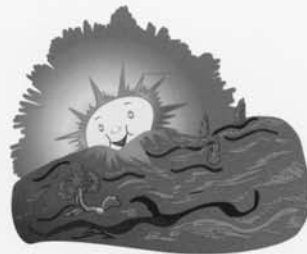


ACTIVITY 1 CONTINUES ON NEXT PAGE



- 3** To the ancient people of Israel (and many of us today!) the changing seasons with the renewal of life each spring are a great miracle. Part of the prayer says, **וּמְקִיִּים אֱמוּנָתוֹ לִישְׁנֵי עָפָר**, “And (God) keeps faith with those who sleep in dust,” referring to people who are dead. A seed can “sleep in the dust” all winter, but when the rain comes, God can awaken the seed and bring it back to life. Are there other “wonders” in the world that could “prove” God brings back life?

Some people believe that the fact that we wake up each morning
after our sleep is a miracle, a sort of coming back to life. You might
think of many more examples like that.



- 4** Now go back to the first page. Can you add anything to your list of examples of resurrection?
- 5** How would YOU explain the phrase **מְתֵימָה מְתִיבָה**, “(God) gives life to the dead/everything”?

Your answer may be a combination of the traditional explanation of
resurrection, one of the three explanations above, and your own
interpretation. Good luck!

ANSWERS TO: LEARNING FROM GOD



The גבורות tells us that God

| | |
|--------------|-------------------------|
| סומך נופלים | supports the falling |
| ורופא חולים | and heals the sick |
| ומתיר אסורים | and frees the prisoners |



We are also told in the Torah that we are made **בצלם אלהים**, "in the image of God." There are many things that we can do to imitate and to partner with God to make the world work better. When we do these activities, we are doing **מצוות**, "mitzvot." Each of the phrases from the גבורות below tells what God does. Next to it, write how you can imitate God and behave in a way that will "restore life" to the world.

To **רופא חולים**, heal the sick, I can: Some ideas: visit people who are ill,
learn to care for people who are ill, give tzedakah to research or hospitals,
say prayers for sick people.

To **סומך נופלים**, support the falling, I can: Some ideas: be supportive
when your friend needs help, give tzedakah to causes that help people in
need, be aware of what is going on in the world and where there are people
and causes that need attention.

To **מתיר אסורים**, free the prisoners, I can: Some ideas: be aware of
countries that do not treat people fairly and keep them in prison; there are
organizations that monitor human rights and ask for your support. (Prisoners
don't have to be people in prisons. Think about children who don't get a
good education; they can be prisoners of ignorance their entire lives. It can
be our obligation to free them from ignorance by making sure that they get a
good education!)





To **מְכַלְכֵּל חַיִּים בְּחֶסֶד**, support life with loving-kindness, I can: Some
ideas: take care of animals, try to find shelter for homeless people, try to
speak kindly to all people.

To **מְחַיֶּה הַכֹּל**, give life to everything, I can: Some ideas: plant gardens,
create beautiful living spaces, help needy children get a good education, try
to stop violence wherever you can.





ANSWERS TO: BIG IDEAS

דְּבַר הַתְּפִלָּה
12 דְּבָרִים
Words about Prayer
Activity 4: Answers

The **גְּבוּרוֹת** is filled with very big and complicated ideas. Review the **הַקְּדָמָה** and **דְּבַר הַתְּפִלָּה** sections to answer these questions.

1. What is the main theme of the **גְּבוּרוֹת** blessing? Use words from the blessing in your answer. The blessing tells the power of God in the world. The most emphasized and amazing of God's powers is that God "gives life to the dead (or to everything)," מְחַיֶּה מֵתִים/הַכֹּל.
2. What does "resurrection" mean traditionally? Give one example of a modern interpretation of resurrection. The traditional idea of resurrection is that at the "end of days" God will bring back to life all the dead who were righteous. Their souls will return to their bodies, and flesh will grow back on them! That is the simple meaning of מְחַיֶּה מֵתִים, restoring life to the dead. Different examples of modern interpretations of resurrection are: (1) Our souls live on after the body dies. This can be in another dimension (what some may call heaven), in the memories of our loved ones, or even through reincarnation. (2) People can live through a tragedy or illness and experience a kind of "rebirth" in their lifetime. (3) Throughout our lifetime we experience and witness rebirth in the life cycle and rhythm of life; in springtime, with nature reviving; in awakening each morning; in the birth of children; etc.



3. What does **אֱמוּנָה** mean? What does it have to do with the **גְּבוּרוֹת** blessing? It means "faith," and it is one of the important themes in the blessing. The most important ideas require faith to believe, because there is no proof that God does these things. אֱמוּנָה is particularly important to the concept of מְחִיָּה מֵתִים/הַכּוֹל, restoring life to the dead/everything, expected to come at the end of days.

4. What actions does God take in the blessing that people can do as **מִצְוֹת**? God heals the sick, supports the falling, frees the prisoners, and supports life with loving-kindness. These are all מִצְוֹת that people can do!

