

Teacher's Guide to
Mitkadem
Ramah 13 through Ramah 15

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Teacher's Guide

Ramah 13

שִׁים שְׁלוֹם, עֲשֵׂה שְׁלוֹם, עֲשֵׂה שְׁלוֹם

This Ramah joins three prayers with the theme of שְׁלוֹם, “peace”: עֲשֵׂה שְׁלוֹם, שְׁלוֹם רַב, and שִׁים שְׁלוֹם. All three prayers also appear at the end of the עֲמִידָה. The שְׁלוֹם רַב (evening and afternoon services) and שִׁים שְׁלוֹם (morning service) are the final blessings (called *Birkat Shalom*) of the עֲמִידָה for weekday, Shabbat, and festival services. The עֲשֵׂה שְׁלוֹם is the closing line for all versions of the עֲמִידָה.

While the themes and written work in this Ramah are relevant to all three prayers, the teacher/school can determine whether the student should concentrate on reading only שְׁלוֹם רַב or שִׁים שְׁלוֹם. It is highly recommended that עֲשֵׂה שְׁלוֹם be drilled by all students, because of its omnipresence in our ritual.

The idea of peace will not be a new one to students. This Ramah will try to stretch their concept of peace by stressing the notion of שְׁלוֹם as “completeness” or “wholeness.” This שְׁלוֹם is the idea that each individual person who feels cared for and “complete” can then contribute to creating an intact world that is “whole” and “at one.” You might consider creating an ongoing display of the results of their work for תַּכְלֵה דְּבָרֵי תַּפְלָה activities 1, 2, and 3.

Objectives

The students will be able to:

1. Chant the עֲשֵׂה שְׁלוֹם individually with no more than one error.
2. Read **either** the entire שִׁים שְׁלוֹם individually with no more than five errors **or** the entire שְׁלוֹם רַב individually with no more than three errors.
3. Fluently chant **either** the שְׁלוֹם רַב or the שִׁים שְׁלוֹם alone or with a friend.
4. Find words that contain and translate the roots מ-ל-ש, מ-י-ש (new), נ-ת-נ, ב-ר-כ, מ-ל-מ, ע-ש-ה, א-מ-ר (review).
5. Find and translate words with the suffixes נִי, יוּ, וּ, and הָ.
6. Find and translate all occurrences of the word שְׁלוֹם by extracting prefixes and suffixes.
7. Indicate whether the prayers are used in the morning and/or evening service.
8. Identify the Priestly Benediction as the original blessing for peace, and compare themes within it and שִׁים שְׁלוֹם.

9. Explore the idea of peace in the Jewish tradition by examining the meaning of the root מ-ל-ש in poems and prayers.
10. Examine different images of peace within the prayers.
11. Question the difference between “God who grants peace” and people’s responsibility to act for peace.
12. Through art or writing, illustrate what they think peace would be like.
13. Write a pledge of two to five ways that they can work for peace in their lives.

Additional Supplies

הַקְדָּמָה Activity 1: green and orange markers or pencils

הַקְדָּוָה Activity 3: red, green, orange, and blue markers or pencils

הַקְדָּוָה Activity 4: scissors; box or hat to put word strips into; scrap paper for keeping score; envelope to store word strips

הַבְּרִי תַפְלָה Activity 1: blue and orange markers or pencils; markers and crayons for those who want to create a drawing; scissors and envelope for those who want to create a puzzle

Flashcards

Teachers can copy pages 3–10 on card stock for each student.

- **If your students are keeping a flashcard מִלּוֹן**, they will use the cards in each רֶמָה to build a מִלּוֹן. (See page 12 of Teacher’s Guide Introduction to *Mitkadem* under “Student Materials: *Milon*” for description.) You may notice that you begin to get duplicate words, because רֶמּוֹת sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which רֶמּוֹת 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

אֹר

אֶהֱבֶתְךָ

חֶסֶדְךָ

חֵן

חַיִּים

טוֹב,
טוֹבָה

חֶסֶדְךָ

מְרוֹם

כָּל,
הַכֹּל

Cut apart the words

love of
kindness

light

life

favor,
grace

kindness

good,
goodness

all,
everything

high place

Cut apart the words

עַם

עַל

פָּנִים

עֵת

רַב

צַדִּיקָה

רַחֲמִים

שַׁעַה

Cut apart the words

on, over

nation,
people

time period

face

justice,
righteousness

much,
great

hour

mercy

Cut apart the words

Root

ש-ל-מ

תּוֹרַת
חַיִּים

Root

ב-ר-כ

Root

ש-י-מ

Root

ע-ש-ה

Root

נ-ת-נ

Root

א-מ-ר

Suffix

נַף ■

Cut apart the words

Torah of
life

Root

peace,
complete

Root

put, grant

Root

bless

Root

give

Root

do, make,
cause

Suffix

our, us

Root

say

Cut apart the words

Suffix

ך

Suffix

ין or י

Cut apart the words

Suffix

his

Suffix

your, you
(singular)

Student _____ Date _____

מבחר

Ramah 13 שִׁים שְׁלוֹם, שְׁלוֹם רַב, עֲשֵׂה שְׁלוֹם

1. During which service(s) is each of these prayers said? (Extra credit for knowing the names of the services in Hebrew!)

שִׁים שְׁלוֹם _____ Service in Hebrew? _____

שְׁלוֹם רַב _____ Service in Hebrew? _____

עֲשֵׂה שְׁלוֹם _____ Service in Hebrew? _____

2. When was the original “prayer for peace” recited, and who said it? _____

USE THE COPY OF THE PRAYERS ON PAGE 14 TO ANSWER QUESTIONS 3–5:

3. Choose **three** of the five שְׁרָשִׁים in the chart below. Find words in the prayers with these roots, and fill in the chart.

Word in the Prayer	Meaning of the Root	Root
		ש-י-מ
		ע-ש-ה
		א-מ-ר
		נ-ת-נ
		ב-ר-כ

4. Find two words with the suffix that means “our” or “us.” Write them below, and **translate the entire word**.

Word _____ Translation _____

Word _____ Translation _____

5. Find two words with the suffix that means “your” or “you.” Write them below, and **translate the entire word**.

Word _____ Translation _____

Word _____ Translation _____

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

1	אֶהְבֵּת חֶסֶד	_____	goodness
2	אוֹר פְּנִיךָ	_____	love of kindness
3	חַיִּים	_____	blessing
4	חֵן	_____	righteousness
5	צִדְקָה	_____	kindness
6	חַיִּים	_____	life
7	בְּרָכָה	_____	Torah of life
8	טוֹבָה	_____	grace
9	תּוֹרַת חַיִּים	_____	light of your face
		_____	mercy

How do these ideals contribute to שְׁלוֹם in the world? _____

7. How would you explain the meaning of שְׁלוֹם? _____

8. Write three ways that you can be part of bringing peace to the world:

- I can bring peace to the world by _____

- and by _____

- and by _____

שִׁים שְׁלוֹם

1. שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה,
2. חֵן וְחֶסֶד וִרְחָמִים,
3. עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.
4. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ
5. כִּי בָאוּר פָּנֶיךָ נָתַתָּ לָנוּ,
6. תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
7. וְצִדְקָה וּבִרְכָּה וִרְחָמִים וְחַיִּים
8. וְטוֹב בְּעֵינֶיךָ
9. לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
10. בְּכָל עֵת וּבְכָל שָׁעָה בְּשִׁלּוּמָךְ.
11. בְּרוּךְ אַתָּה יְיָ,
12. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.
1. שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָךְ
2. תְּשִׁים לְעוֹלָם,
3. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן
4. לְכָל הַשְׁלוֹם.
5. וְטוֹב בְּעֵינֶיךָ
6. לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
7. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשִׁלּוֹם.

עֲשֵׂה שְׁלוֹם

1. עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו
2. הוּא יַעֲשֶׂה שְׁלוֹם
3. עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
4. וְאָמְרוּ אָמֵן.

מבָּחַן

שִׁים שְׁלוֹם, שְׁלוֹם רַב, עֲשֵׂה שְׁלוֹם Ramah 13

1. During which service(s) is each of these prayers said? (Extra credit for knowing the names of the services in Hebrew!)

שִׁים שְׁלוֹם morning Service in Hebrew? שַׁחֲרִית

שְׁלוֹם רַב afternoon and evening Service in Hebrew? מַעֲרִיב, מִנְחָה

עֲשֵׂה שְׁלוֹם afternoon, evening, and morning Service in Hebrew? שַׁחֲרִית, מַעֲרִיב, מִנְחָה

2. When was the original “prayer for peace” recited, and who said it? At the Holy Temple in Jerusalem by the priests when the sacrifices were completed.

USE THE COPY OF THE PRAYERS ON PAGE 14 TO ANSWER QUESTIONS 3–5:

3. Choose **three** of the five שְׁרָשִׁים in the chart below. Find words in the prayers with these roots, and fill in the chart.

Word in the Prayer	Meaning of the Root	Root
put, grant	תָּשִׂים שִׁים	ש-י-מ
do, make, cause	יַעֲשֶׂה עֲשֵׂה	ע-ש-ה
say	וַאֲמָרוּ	א-מ-ר
give	נָתַתָּ	נ-ת-נ
bless	בְּרַכְנוּ וּבְרַכָּה הַמְּבָרֵךְ בְּרוּךְ לְבָרֵךְ	ב-ר-כ

4. Find **two** words with the suffix that means “our” or “us.” Write them below, and **translate the entire word**.

Word and translation: עָלֵינוּ = on (or over) us בְּרַכְנוּ = bless us אָבֵינוּ = our father
כָּלָנוּ = all of us לָנוּ = to (or for) us אֱלֹהֵינוּ = our God

5. Find **two** words with the suffix that means “your” or “you.” Write them below, and **translate the entire word**.

Word and translation: עַמָּךְ = your people (or nation) פָּנֶיךָ = your face
בְּעֵינֶיךָ = in (or with) your eyes בְּשָׁלוֹמְךָ = with (or in) your peace

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

1 אֶהְבֵּת חֶסֶד	8	goodness
2 אֹר פָּנֶיךָ	1	love of kindness
3 חַיִּים	7	blessing
4 חֵן	5	righteousness
5 צְדָקָה		kindness
6 רַחֲמִים	3	life
7 בְּרָכָה	9	Torah of life
8 טוֹבָה	4	grace
9 תּוֹרַת חַיִּים	2	light of your face
	6	mercy

How do these ideals contribute to שְׁלוֹם in the world? When people behave with righteousness and goodness and treat each other with mercy and care, the world is bound to be a better, more peaceful place. If everyone displayed a love of kindness, then we would probably all feel blessed by the kindnesses that we received. The Torah of life teaches us to behave this way. Some say that we might feel the blessing of God's light upon our faces if we treated others and in turn were treated by others in this manner.

(This is just one example of the type of answer that can come from this question. There is no definite answer, although אוֹצֵר מַלְיִים Activity 2, in particular, prepares the student to answer this question, and ideas from that activity should be referred to.)

7. How would you explain the meaning of שלום? There is no definitive answer to this
question, but it should include the idea that שלום means not only “peace” but also
“completeness” or “wholeness.”

8. Write three ways that you can be part of bringing peace to the world:

- I can bring peace to the world by These answers will be individual, but they
should be thoughtful and perhaps bring in some of the ideals from the answer
to question 6.



ANSWERS TO: BLESSING FOR PEACE

May *Adonai* bless you and keep you.

יְבָרֶכְךָ יי וישמרך.

May *Adonai* shine His face toward you and treat you with favor.

יֵאָר יי פָּנָיו אֵלֶיךָ ויחנך.

May *Adonai* lift His face toward you

יִשָּׂא יי פָּנָיו אֵלֶיךָ

And grant you peace.

וְיָשֶׁם לְךָ שָׁלוֹם.

The new blessing begins the way the original blessing ends—asking God to grant us peace.

The image of God's face shining on us comes from the original blessing.

1. Grant peace, goodness, and blessing,
2. favor, kindness, and mercy,
3. on us and on all of Israel, Your people.
4. Bless us, our Father, all of us as one, in the light of Your face,
5. because in the light of Your face You gave us, *Adonai* our God,
6. the Torah of life, and love of kindness,
7. and righteousness, and blessing, and mercy, and life, and peace.
8. And may it be good in Your eyes
9. to bless Your people Israel
10. in all times and in every hour with Your peace.
11. Blessed are You, *Adonai*,
12. who blesses God's (His) people Israel with peace.

1. שֵׁם שָׁלוֹם טוֹבָה וּבְרָכָה,
2. חֵן וְחֶסֶד וְרַחֲמִים,
3. עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמָּךְ.
4. בְּרַכְנוּ אֲבוֹנֵנוּ כְּלָנוּ כְּאַחַד בְּאוֹר פָּנֶיךָ,
5. כִּי בְאוֹר פָּנֶיךָ נָתַתָּ לָנוּ, יי אֱלֹהֵינוּ,
6. תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
7. וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
8. וטוב בעיניך
9. לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל
10. בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
11. בְּרוּךְ אַתָּה יי.
12. הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

God is asked to bless Israel here, just like in the first blessing!

Look for words and phrases that are the same in the Priestly Benediction and in the **שֵׁם שָׁלוֹם**. Circle common words and phrases in green in both blessings.



ACTIVITY 1 CONTINUES ON NEXT PAGE

1. Grant peace, goodness, and blessing,
2. favor, kindness, and mercy,
3. on us and on all of Israel, Your people.
4. Bless us, our Father, all of us as one, in the light of Your face,
5. because in the light of Your face You gave us, *Adonai* our God,
6. the Torah of life, and love of kindness,
7. and righteousness, and blessing, and mercy, and life, and peace
8. And may it be good in Your eyes
9. to bless Your people Israel
10. in all times and in every hour with Your peace.
11. Blessed are You, *Adonai*,
12. who blesses God's (His) people Israel with peace.

1. שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה.
2. חֵן וְחֶסֶד וְרַחֲמִים.
3. עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עֲמָךְ.
4. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֶיךָ.
5. כִּי בְּאוֹר פְּנֶיךָ נִתְּתָה לָנוּ, יְיָ אֱלֹהֵינוּ.
6. תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד.
7. וּצְדָקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
8. וְטוֹב בְּעֵינֶיךָ
9. לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
10. בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.
11. בְּרוּךְ אַתָּה יְיָ.
12. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

Here is the same word, from the root ש-י-מ, asking God to "grant" peace to Israel (or "put" peace on Israel).

The last 5 lines of both blessings are exactly the same.

1. Grant great peace over Israel, Your people, forever,
2. because You are the noble Ruler of all the peace.
3. And may it be good in Your eyes
4. to bless Your people Israel
5. in all times and in every hour with Your peace.
6. Blessed are You, *Adonai*,
7. Who blesses God's (His) people Israel with peace.



1. שְׁלוֹם רַב עַל יִשְׂרָאֵל עֲמָךְ תָּשִׁים לְעוֹלָם.
2. כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
3. וְטוֹב בְּעֵינֶיךָ
4. לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
5. בְּכָל עֵת וּבְכָל שְׁעָה בְּשְׁלוֹמְךָ.
6. בְּרוּךְ אַתָּה יְיָ.
7. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

The שְׁלוֹם רַב and the שִׁים שְׁלוֹם are similar in many ways. Look for words and phrases that are the same in the two blessings in 2 and 3 above. Circle common words and phrases in orange in both blessings.



ACTIVITY 1 CONTINUES ON NEXT PAGE



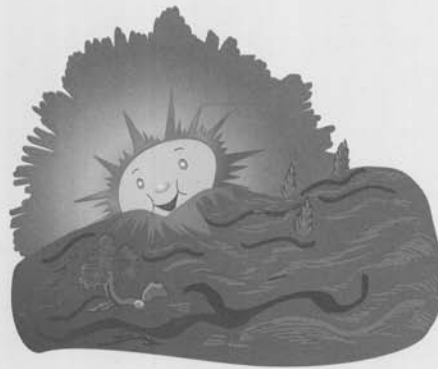
The **הַתִּימָה**, the closing line, of both the **שְׁלום רַב** and the **שִׁים שְׁלום** blessings is the same. The **הַתִּימָה** tells the theme of the blessing.

Write the meaning of the **הַתִּימָה** here in your own words: _____

בָּרוּךְ אַתָּה יְיָ, הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם, Blessed are You, *Adonai*,

the One who blesses the people of Israel with peace (or something like that

in your own words).





ANSWERS TO: CONCLUDING THE עֲמִידָה

You might remember this information from רמ"ה 11:

What are other names for the עֲמִידָה section of the service? (Check all that are correct.)

- ☒ שְׁמוֹנֶה עָשָׂרָה (means "eighteen"): Originally the עֲמִידָה had eighteen blessings on weekdays; now it has nineteen.
- ☐ קָדוֹשׁ קָדוֹשׁ (means "holy holy")
- ☒ הַתְּפִלָּה (means "THE prayer"): It's called "THE prayer" because it is so important and basic!
- ☐ הָאָרוֹךְ (means "the long one")

The עֲמִידָה is the central part of the three daily services. In רמ"ה 11 and 12 you learned about the first two blessings that begin all versions of the עֲמִידָה. In this רמ"ה you will learn about the final blessing: שְׁלֹמֶה שְׁלֹמֶה for morning and שְׁלֹמֶה שְׁלֹמֶה for afternoon and evening. You will also learn the final line of the עֲמִידָה, the עֲשֵׂה שְׁלֹמֶה. It concludes the collection of blessings with the theme of PEACE. Circle all the words of **making peace** in the עֲשֵׂה שְׁלֹמֶה:

May the One who makes peace in God's high place

make peace

over us and over all Israel,

and say, Amen.

1. עֲשֵׂה שְׁלֹמֶה בְּמִדְּרוֹמֵינוּ

2. הוּא יַעֲשֶׂה שְׁלֹמֶה

3. עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

4. וְאָמְרוּ אָמֵן.

As you learned in רמ"ה 11, it is traditional to bow at different times in the עֲמִידָה.

The first time is at the beginning. We begin by bowing when we approach God in symbolic offering.

The last time is at the ending. As we finish, we leave God's presence symbolically.

Practice this custom for saying עֲשֵׂה שְׁלֹמֶה:

- ☆ Just before you say the words, bow (without bending your knees), and take three steps back.
- ☆ As you say עֲשֵׂה שְׁלֹמֶה בְּמִדְּרוֹמֵינוּ, bow toward the left.
- ☆ Bow to the right while you say הוּא יַעֲשֶׂה שְׁלֹמֶה.
- ☆ Bow forward as you say עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.
- ☆ Still in a bowed position, take three steps forward while you say וְאָמְרוּ אָמֵן.



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



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**.

love of kindness	אהבת חסד
light	אור
life	חיים
favor, grace	חן
kindness	חסד
good, goodness	טוב, טובה
all, everything	כל, הכל
high place	מרום
on, over	על
nation, people	עם
time period	עת
face	פנים
justice, righteousness	צדקה
much, great	רב
hour	שעה
mercy	רחמים
Torah of life	תורת חיים



Roots

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



peace, complete **ש-ל-מ**
השלום בשלום בשלומך ושלום שלום

put, grant **ש-י-מ**
תשים שים

bless **ב-ר-כ**
ברכנו וברכה המברך ברוך לברך

give **נ-ת-נ**
נתת (sometimes the נ at the end disappears)

do, make, cause **ע-ש-ה**
עשה עשה (the ה at the end can disappear, but it didn't here!)

say **א-מ-ר**
ואמרו

Suffixes

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

our, us **נו**
אלהינו לנו כלנו אבינו ברכנו עלינו

his **יו** or **יו**
במרומו עמו

your, you **ך**
בשלומך בעיניך פניך עמך



ANSWERS TO: FORMULA FOR PEACE?

The **שִׁים שְׁלוֹם** blessing doesn't ask only for **שְׁלוֹם**. It uses many words that together create the image of a world at peace.

1. Translate the words from the prayer below.
2. Explain what you think each of these ideas has to do with creating a world at "peace."

The answers below are one way of understanding the meaning of "creating peace." You may have other answers.



Word from שִׁים שְׁלוֹם	Translation	How can this help create a world at "peace"?
צְדָקָה	justice, righteousness	When people behave with honesty, morality, and fairness, the way God wants us to, then there is trust between people. Trust is necessary for peace between people.
בְּרָכָה	blessing	Being blessed with the things in life that we need and want—like health, happiness, family, and comfort—helps us feel cared for. Then we feel more giving toward others.
טוֹבָה	goodness, good	Goodness is a lot like "blessing." When good things (health, achieving our goals, living in good times, loving family, etc.) happen to us in our lives, we feel thankful. It is appropriate to share our good fortune with others, to have a giving spirit, to be thankful to God. All of this makes for a more peaceful world.
אַהֲבַת חֶסֶד	love of kindness	If we love kindness, then we behave in ways that are kind to others. We also appreciate kindness in others. Imagine a world where everyone behaves kindly all the time! That is an image of peace.
חֵן	grace, favor	"Grace" and "favor" are other ways of saying that we are being cared for and being dealt with nicely and kindly. All of this leads to peaceful encounters between people.
רַחֲמִים	mercy	Even in a peaceful world people will never be perfect. We need to be shown consideration and thoughtfulness when we make a mistake.
חַיִּים	life	The writer of the prayer reminds us that we all have the amazing gift of life. If we can all remember that each of us is made בְּצֶלֶם אֱלֹהִים , "in God's image," and that each of us really wants the same things out of life, then we should be able to find peace together.



ANSWERS TO: PICTURE MATCHUP

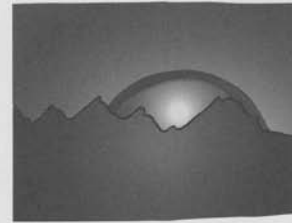
Match the correct word or phrase to each picture.



3



5



4



7



1



8



2



6

5. שָׁעָה

6. עַם

7. שִׁים

8. תַּיִם

1. אֹר

2. פְּנִים

3. תּוֹרַת תַּיִם

4. מָרוֹם



ANSWERS TO: FILL IN THE BLANKS

The translations of the **עֲשֵׂה שְׁלוֹם**, **שִׁים שְׁלוֹם**, and **רַב שְׁלוֹם** prayers are below. Wherever there is a blank, fill in the missing **Hebrew** word or phrase.
(You can find the blessings and translations in the **הַקְדָּמָה** section to help you.)

שִׁים שְׁלוֹם
שִׁים שְׁלוֹם, **טוֹבָה**, and blessing,
Grant peace goodness
חַן, kindness, and **יְרֻחִים**,
favor mercy
עֲלֵינוּ and on all of Israel,
on us
עַמְּךָ.
Your people

Bless us, our Father, all of us as one,
בְּאוֹר פְּנֶיךָ,
in the light of Your face

because in the light of Your face
נָתַתָּ us, **אֲדֹנָי** our God,
You gave

the Torah of life, **וְאַהֲבַת חֶסֶד**,
and love of kindness
 and righteousness, **וּבְרָכָה**, and
and blessing
 mercy, **וְחַיִּים**, and peace.
and life

And may it be good in Your eyes
 to bless **אֶת עַמְּךָ** Israel
Your people
בְּכָל עֵת וּבְכָל שָׁעָה with Your peace.
in all times and in every hour

Blessed are You, **אֲדֹנָי**,
 who blesses **אֶת עַמְּךָ** with peace.
God's (His) people Israel

רַב שְׁלוֹם
 Grant great **שְׁלוֹם רַב** over
peace
 Israel, **עַמְּךָ**, forever,
Your people

because You are the noble Ruler of all
הַשְׁלוֹם.

וְטוֹב in Your eyes
the peace
 And may it be good

לְבָרֶךְ Your people **יִשְׂרָאֵל**
to bless Israel

in all times and in every hour with
בְּשָׁלוֹמְךָ.
Your peace

Blessed are You, **אֲדֹנָי**,
הַמְבָרֵךְ God's (His) people Israel
who blesses
בְּשָׁלוֹם.
with peace

עֲשֵׂה שְׁלוֹם
עֲשֵׂה peace **בְּמְרוֹמָיו**
May the One in God's (His)
who makes high place
 make **שְׁלוֹם** over us **וְעַל**
peace and over
 all Israel,
וְאָמְרוּ, Amen.
and say





ANSWERS TO: THE MAIN IDEA

When a שָׁרֵשׁ, "root," shows up over and over again in a prayer, it usually highlights that the meaning of that שָׁרֵשׁ is really important to the theme of the prayer.

In the שְׁלֹמֶךָ and שִׁמְשֵׁלֶךָ, the two שָׁרֵשִׁים that repeat are בִּרְכַּךְ and שִׁלְמָה.

1. Use your בְּרִית pamphlet to look at those blessings.
2. Find every word that has those roots, and write them in the chart below.
3. Take apart the words. Remove the prefixes and suffixes, and translate them. (You may need your personal מִלּוֹן to do this.)
4. Take a guess at what the word means.



The Root בִּרְכַּךְ

The Word	Take apart prefixes and suffixes	What does it mean?
לְבָרֶךְ	לְ = to	to bless
בָּרוּךְ	בָּרַךְ	blessed
הַמְבָרָךְ	הַ = the	the blessed one
וּבְרָכָה	blessing = בְּרָכָה	and blessing
בְּרַכְנוּ	us = נוּ	bless us

In the שְׁלֹמֶךָ and שִׁמְשֵׁלֶךָ together, how many times does the root בִּרְכַּךְ appear? 9

The Root שִׁלְמָה

The Word	Take apart prefixes and suffixes	What does it mean?
שָׁלוֹם	שָׁלֵם	peace
הַשָּׁלוֹם	הַ = the	the peace
בְּשָׁלוֹמְךָ	your = כָּךְ = with	with your peace
בְּשָׁלוֹם	בְּ = with	with peace
וּשְׁלוֹם	וְ = and	and peace

In the שְׁלֹמֶךָ, שִׁמְשֵׁלֶךָ, AND עֲשֵׂה שָׁלוֹם, how many times does the root שִׁלְמָה appear? 10

What would you say these blessings are thankful for? God's blessings (your answer might be specific about what those blessings are) and peace.



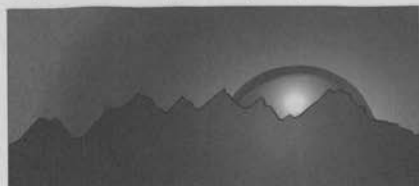
ANSWERS TO: ENDINGS COUNT

A SUFFIX is one or more letters added at the **end** of a word. The suffix can make a word plural or add the meaning of an entire word (or more) in English. *Sometimes adding a suffix changes the ending of the original word. An original letter can drop off—or an extra letter is added between the word and the suffix.*

All of these words with suffixes are from the blessings you are learning in this **רַמָּה**.

1. Put them in the correct column by suffix.
2. Use your **מִלּוֹן** to help you translate them.

בְּשָׁלוֹמָהּ עִמָּה כָּלְנוּ עָלֵינוּ עֲמוֹ
בְּרִכָּנוּ בְּמִרְמִי אֱלֹהֵינוּ פָּנֶיהָ



The suffix is **נוּ** ■

It means: us or our

The word: עָלֵינוּ = עַל + נוּ

It means: on us (or over us)

The word: כָּלְנוּ = כָּל + נוּ

It means: all of us

The word: אֱלֹהֵינוּ = אֱלֹהִים + נוּ

It means: our God

The word: בְּרִכָּנוּ = בְּרִיכָּ + נוּ

It means: bless us

The suffix is **הּ** ■

It means: your or you

The word: עִמָּה = עִם + הּ

your people
It means: (or your nation)

בְּשָׁלוֹמָהּ =
The word: שָׁלוֹם + הּ

It means: with your peace

The word: פָּנֶיהָ = פָּנִים + הּ

It means: your face

The suffix is **וֹ** ■ or **יֵי** ■

It means: his

The word: עֲמוֹ = עַם + וֹ

It means: his people (or his nation)

בְּמִרְמִי =
The word: מִרְמָה + יֵי

It means: in his high place



ANSWERS TO: SEARCH AND FIND

What are the meanings of these שְׂרָשִׁים?

put, grant	שִׁי־מ	give	נִת־נ
do, make, cause	עִש־ה	say	א־מִר

Find them in the prayers below:

שִׁי־מ—Circle the two words in **orange**. (Sometimes the י drops off!)

נִת־נ—Circle the one word in **blue**. (Sometimes the last נ drops off!)

עִש־ה—Circle the two words in **green**. (Sometimes the ה drops off!)

א־מִר—Circle the one word in **red**. (Nothing drops off of this one!)

עֲשֵׂה שְׁלוֹם

1. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
2. הוּא יַעֲשֶׂה שְׁלוֹם
3. עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
4. וְאִמְרוּ אָמֵן.



שְׁלוֹם רֵב

Prayer for Evening Service

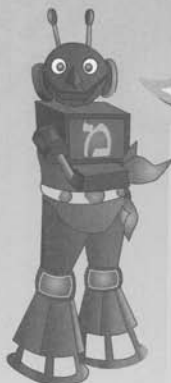
1. שְׁלוֹם רֵב עַל יִשְׂרָאֵל עִמָּךְ תִּשְׁלָמֵם לְעוֹלָם.
2. כִּי אַתָּה הוּא מִלֵּךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
3. וְטוֹב בְּעֵינֶיךָ
4. לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל
5. בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
6. בְּרוּךְ אַתָּה יְיָ.
7. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

שִׁים שְׁלוֹם

Prayer for Morning Service

1. שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה.
2. חַן וְחֶסֶד וְרַחֲמִים.
3. עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ.
4. בְּרַכּוּנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ.
5. כִּי בְּאוֹר פְּנִיךָ נִתְּנָה לָנוּ, יְיָ אֱלֹהֵינוּ.
6. תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד.
7. וְצִדְקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם.
8. וְטוֹב בְּעֵינֶיךָ
9. לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל
10. בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
11. בְּרוּךְ אַתָּה יְיָ.
12. הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.





ANSWERS TO: DOING דקדוק

Score points for doing the following:

- 2 points for identifying the שורש, "root," of the blue words
- 2 points for knowing the translation of the שורש of the blue words
- 2 points for knowing the meaning of the black words
- 1 point for identifying each prefix (remember: a word can have more than one)
- 1 point for translating the prefix
- 1 point for identifying the suffix
- 2 points for translating the suffix

Blue = roots; black = words

Word	Meaning	Prefix/Meaning	Suffix/Meaning
1. השלום	1. peace של-ם	1. the = ה	1. none
2. עמך	2. people עם	2. none	2. you, your = ך
3. תשים	3. put, grant ש-י-ם	3. none = ת	3. none
4. טוב	4. good ט-ו-ב	4. and = ו	4. none
5. לברך	5. bless ב-ר-ך	5. to, for = ל	5. none
6. בשלוםך	6. peace של-ם	6. with, in = ב	6. you, your = ך
7. המברך	7. bless ב-ר-ך	7. the = ה	7. none
8. עמו	8. people עם	8. none	8. his = ך
9. בשלום	9. peace של-ם	9. with, in = ב	9. none
10. שים	10. put, grant ש-י-ם	10. none	10. none
11. וברכה	11. bless ב-ר-ך	11. and = ו	11. none
12. עלינו	12. on, over על	12. none	12. our, us = נו
13. ועל	13. on, over על	13. and = ו	13. none
14. ברכנו	14. bless ב-ר-ך	14. none	14. our, us = נו
15. כלנו	15. all, everything כל	15. none	15. our, us = נו
16. באור	16. light אור	16. with, in = ב	16. none
17. פניך	17. face פנים	17. none	17. you, your = ך
18. נתת	18. give נ-ת-ן	18. none	18. none
19. אלהינו	19. God אלהים	19. none	19. our, us = נו
20. עשה	20. do, cause ע-ש-ה	20. none	20. none
21. במרוםיו	21. high place מרום	21. in, with = ב	21. his = יו
22. יעשה	22. do, cause ע-ש-ה	22. he will = י	22. none
23. ואמר	23. say א-מ-ר	23. and = ו	23. none = ך



ANSWERS TO: THE TRUE MEANING OF שלום

The שלום, root, ש-ל-ם doesn't just mean "peace." It also means being "complete" or "whole." That's being the opposite of "broken."

Answers on this page should be shared between students, since they will be different depending upon each student's experience.
It should be interesting to compare answers.

1. Imagine a PERSON who feels "broken" or "incomplete." How does she or he feel and behave? People who feel "broken" or "incomplete" usually feel badly about themselves. They might be shy or sad and find it hard to make friends. Sometimes they are angry and hard to get along with. They try to cover up the weakness they feel by putting up a hard front.

How does that same person behave when he or she feels whole? _____
People feeling whole will have confidence and pride in themselves. They are often happy to make connections with others, to share of themselves, and to get to know more about others. They feel loving. They have energy and are interested in the world.

2. Now imagine a FAMILY that behaves in a "broken" manner. How does it behave? In a family that is "broken" each person might not have time for or care for the others, so everyone isn't getting the care that they need and deserve. Maybe some family members are working harder than others, and there isn't sharing of responsibilities. Maybe unreasonable expectations are put on some members, and so family members feel that they aren't loved for who they are, but just for the work they do. A "broken" family can behave very nicely to each other, but they are not expressing their real feelings. Or a "broken" family can fight and be a very unpleasant place.

How does a family function as a "whole" unit? _____
Family members care for each other and take each other's needs into account. Everyone can work together to make sure that compromises happen so that each family member can get where they need to go and achieve the goals that they have each set for themselves. They really know how to listen to each other.



ACTIVITY 1 CONTINUES ON NEXT PAGE

דבר 13
Words about Prayer
דברי תפילה
Activity 1, Answers



3. Finally, imagine a COMMUNITY that behaves in a “broken” manner. What does it look like? A community that is “broken” has groups that care only about their own interests and not about the needs of others in their neighborhood. They may be so disorganized or in so much disagreement that they can’t get the resources that they need to actually care for their residents (good education, water supply, enough police officers, and other things). People living in that community get frustrated because they lack basic care. They can get angry and protest. If they don’t get results, they may turn to illegal methods to get heard or to get what they think they deserve.

How does the community conduct itself when it behaves as a “whole” unit? When a community behaves as a “whole,” it works toward the good of all of the people. There is talking and communication so that everyone can compromise to find the best way. Unity is achieved by working together to find agreement that has something good in it for everybody. That’s what makes wholeness. Most of the time everyone has to give up something to achieve something bigger for everybody. Then the community feels complete.

4. What do you think that “wholeness” has to do with “peace”? Peace is a state of no conflict. But it is also a state of harmony and unity. When we feel broken or incomplete, we can’t make positive relations with other people or the world. Our goal is to create a feeling of “wholeness” in the world, so that people will trust each other. Then talking and communication about difficult problems can happen between people trusting that everyone is working toward making the world a better place for everyone. That is people working for a world of “completeness,” not just a world of “peace.”



ACTIVITY 1 CONTINUES ON NEXT PAGE



From the Jewish point of view, שלום doesn't only mean lack of war. It is about harmony and "oneness" between all people. Our prayers ask that God "grant" (שִׁים) or "make" (עֲשֶׂה) peace. **BUT they also recognize that we, human beings, play an important part in making these things happen.**

Read these poems and prayers, and circle:

1. The words that express harmony and oneness between people (in blue)
2. The words that explain how people play an important part in creating peace (in orange)

Let All These Be Possible

From *On Wings of Awe*, edited by Richard N. Levy

Let all these be possible:

Peace

Goodness

Lives that are a blessing

Gracious acts

The love of sharing

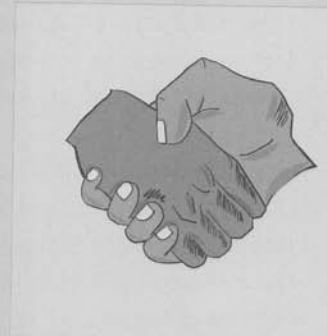
The love of creating

Light unbound

Torah alive

Sustenance for all

Abounding life



They're there.

Help us find them here.



ACTIVITY 1 CONTINUES ON NEXT PAGE



A Prayer on the Theme of בְּרִכַּת הַשְּׁלוֹם

By Rabbi Harvey Fields

Grant peace to our world, goodness and blessing, mercy
and compassion, life and love. Inspire us to banish
forever hatred, war, and bloodshed. Help us to establish
forever one human family doing Your will in love and
peace. O God of peace, bless us with peace.



Adonai!

From *siddur* of I. Weiner Jewish Secondary School, Houston,
Texas, author unknown.

Adonai!

Help me to understand that I am not alone.

When I feel that I am so very small

And the world is so very huge,

When I feel that the problems around me are very great

And I am very little,

When I hear of wars that I cannot stop,

Of hungry people I cannot feed,

When I see people doing wrong and I cannot help them,

When I hear of people hurting other people,

Help me to remember that You are with me—

Help me to choose You, Adonai, again and again,

To choose that way of life You have taught us to live,

That my world may be just a little better,

Just a little brighter,

Because I was in it.





ANSWERS TO: GOD'S FACE SHINING

דבר 13
Words about Prayer
דברי תפילה
Activity 2, Answers

Close your eyes and imagine the warmth of the sun shining on your face. How does that feel?

In the days of the Holy Temple the priests blessed the people of Israel at the completion of the sacrifices with this phrase:

יְאֵר יי פָּנָיו אֵלֶיךָ וִיחַנֶּנֶךָ

May *Adonai* shine His face toward you and treat you with favor

The שִׁים שְׁלוֹם prayer borrowed the image from the Priestly Benediction in this line of the blessing:

בְּרַכְנוּ אֲבִינוּ כָּלְנוּ בְּאֶחָד בְּאוֹר פָּנֶיךָ

Bless us, our Father, all of us as one, in the light of Your face

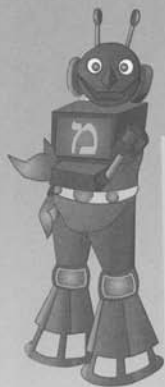
(Look at the blue print)

1. What image does the שִׁים שְׁלוֹם borrow from the Priestly Benediction? _____
God's face shining or the light of God's face.
2. What do you think it means to have God's face shining on you? We can't be sure, but God's energy is life and goodness. We imagine it would give us a feeling of love and aliveness and understanding and peace. You may have other great ideas.

(Look at the red print)

3. There is a change between the Priestly Benediction and the שִׁים שְׁלוֹם blessing. Who does each ask blessing for? The Priestly Benediction addresses "you" the individual, while the שִׁים שְׁלוֹם asks blessing for "us" the group, the community in plural.
4. What's the difference between getting individual blessings and being blessed "all of us as one"? Usually we think that each individual requires something unique, different to him or her, so you would want a special blessing, an individual blessing. The second prayer offers a community blessing, as if everyone should get the same things. Of course, as we've seen in other activities in the רְמֶה, there are basic things that all humans hope for.

In his writings, *Or HaMeir*, Zev Wolf of Zhitomir (d. 1800) says that everyone longs for the light of God's presence (like the warmth of the sun on your face). At the moment of that experience there is no difference between people; we are all one, united, absorbed together in completeness. So, in this way, we can all be blessed as one. What does this have to do with peace? Experiencing God's presence reminds us that we are all one. It recalls the idea that the meaning of שְׁלוֹם is not only "peace," but also "completeness." When we see ourselves as "us" rather than as a bunch of individuals, then we can work toward peace together. This should give special meaning to "Bless us, our Father, all of us as one, in the light of Your face." You may have more to say about this!



ANSWERS TO: ALL INHABITANTS OF THE WORLD

Below is the original version of the **עֲשֵׂה שְׁלוֹם** prayer with which we are so familiar. It concludes the **עֲמִידָה**, it is part of the Mourner's *Kaddish* (which you will learn about in a later **רִמָּה**), and it is a popular song.

1. **עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו**
May the One who makes peace in
God's high place
2. **הוּא יַעֲשֶׂה שְׁלוֹם**
make peace
3. **עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל**
over us and over all Israel,
4. **וְאָמְרוּ אָמֵן.**
and say, Amen.

Some new prayer books now include this version:

1. **עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו**
May the One who makes peace in
God's high place
2. **הוּא יַעֲשֶׂה שְׁלוֹם**
make peace
3. **עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל**
over us and over all Israel,
4. **וְעַל כָּל יוֹשְׁבֵי תֵבֵל**
and over all the inhabitants of the world,
5. **וְאָמְרוּ אָמֵן.**
and say, Amen.

Circle the part of the prayer that has been added.



ACTIVITY 3 CONTINUES ON NEXT PAGE



1. How does the added line change the meaning of the prayer? The original prayer asks for peace for the people of Israel (the Jewish people) only. The new line asks for peace for all the people of the world.
2. Since the prayer is about "peace," why do you think that the writers added it? There can't really be peace in the world unless everyone participates in it. In addition, we should care about more than just ourselves—it should matter to us what's happening to our neighbors and people of different traditions. Concern for everyone is what makes true world peace.
3. Do you agree or disagree with the change, and why? This answer is up to you, but it should be a thoughtful one.
4. Write your own version of the prayer. You may add or delete words from the original. This will be a new version of the prayer using some of the words from the original version.





ANSWERS TO: BIG IDEAS

You will find the answers to these questions in the activities from the **הקדמה** and **דברי תפילה** sections of this **רמה**.

In these multiple-choice questions, **there might be more than one correct answer**. So, check off every answer that is correct.

1. The root **ש-ל-מ** means:

- ☐ Hello
- ☒ Peace
- ☒ Complete
- ☐ Greatness



2. The Priestly Benediction was first said at the:

- ☐ Home of the priests
- ☐ Bar mitzvah
- ☒ Completion of the sacrifices at the Temple

3. The **שִׁים שְׁלוֹם** blessing is said:

- ☒ At the morning, **שַׁחֲרִית**, service
- ☐ At the evening, **מַעֲרִיב**, service
- ☐ Before the marriage ceremony
- ☐ At the afternoon, **מִנְחָה**, service

4. The **עֲשֵׂה שְׁלוֹם** prayer ends:

- ☐ The evening, **מַעֲרִיב**, service
- ☒ The **עֲמִידָה**
- ☐ Havdalah

5. During which prayer do we bow?

- ☒ **עֲשֵׂה שְׁלוֹם**
- ☐ **שִׁים שְׁלוֹם**
- ☐ **שְׁלוֹם רַב**

6. The **שִׁים שְׁלוֹם** blessing takes many of its themes from:

- ☐ **עֲשֵׂה שְׁלוֹם**
- ☐ Prayers in the **עֲמִידָה**
- ☒ The Priestly Benediction

7. The **שְׁלוֹם רַב** blessing is said:

- ☐ At the morning, **שַׁחֲרִית**, service
- ☒ At the evening, **מַעֲרִיב**, service
- ☐ When we say good-bye to a rabbi
- ☒ At the afternoon, **מִנְחָה**, service

8. What does **בְּאוֹר פָּנֶיךָ** mean?

- ☐ Shining your face
- ☒ In the light of Your face
- ☐ With God's light
- ☐ God's face makes light

Teacher's Guide

Ramah 14

קִדְשָׁהּ, וְשִׁמְרוֹ

The prayers in this רָמָה appear in the עֲמִידָה. One of the things that this רָמָה looks at is whether or not these prayers are read on Shabbat, and how, in the case of the קִדְשָׁהּ, it changes for a morning or evening service.

The themes that this רָמָה addresses involve holiness, what we do in our lives to achieve holiness, and Shabbat. The רָמָה also deals with the images of God that are expressed in these prayers.

It is necessary for students to have access to your congregational *siddur* when they work on this רָמָה. A *Tanach* may also be helpful.

Objectives

The students will be able to:

1. Identify and read or chant the congregation's parts of the קִדְשָׁהּ with no more than five errors.
2. Read the וְשִׁמְרוֹ individually with no more than three errors.
3. Chant the וְשִׁמְרוֹ individually with no more than three errors.
4. Find the words in the קִדְשָׁהּ that contain and translate the roots א-מ-ר, כ-ת-ב, ק-ד-ש (review).
5. Find the words in the וְשִׁמְרוֹ that contain and translate the roots ע-ש-ה, ש-ב-ת (new), ש-מ-ר (review).
6. Identify and translate prefixes and suffixes previously learned.
7. Differentiate between the preposition בֵּין and the word בֵּן in the וְשִׁמְרוֹ.
8. Discover that the וְשִׁמְרוֹ, while included in both evening and morning services of Shabbat, is not in the same place in both services. (It is included within the עֲמִידָה of the Saturday morning service, but before it on Friday night.)
9. Find and examine the biblical sources in both the קִדְשָׁהּ and וְשִׁמְרוֹ.
10. Explore our role in bringing God's holiness to the world by examining the theme of holiness in the קִדְשָׁהּ.

11. Link themes in the קדושה and ושמרו by listing ways that they can bring holiness into the world.
12. Question and connect the themes of God's eternity (לְעוֹלָם, נִצְחִים, לְנִצְחָה) with the Jewish people's continuity of the generations (לְדוֹר וָדוֹר, לְדוֹרֵתָם, לְדוֹרֵינוּ) in both prayers.
13. Determine the meaning of Shabbat being a "sign" (אוֹת) between God and the Jewish people.

Additional Supplies

- הַקְדָּמָה Activity 1: the *siddur* that your congregation uses for Shabbat and weekdays
- קְרִיאָה Activity 1: orange and green markers or pencils
- דְּבָרֵי תַפְלָה Activity 2: blue, green, and red markers or pencils
- דְּבָרֵי תַפְלָה Activity 3: pipe cleaners, clay, or drawing materials to create a "Shabbat sign"

Flashcards

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

- **If your students are keeping a flashcard מִלּוֹן**, they will use the cards in each רִמָּה to build a מִלּוֹן. (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 רִמּוֹת sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which רִמּוֹת 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

אֶדִּיר

אֶל

אוֹת

אֲנִי

בֵּין

אֶתָּה

בְּרִית

בֵּן

Cut apart the words

God

powerful,
majestic

I

sign

you
(masculine)

between

son, child

covenant

Cut apart the words

הוּא

דֹּר, דֹּרוֹת

יוֹם, יָמִים

הִיא

נֶצַח,
נֶצְחִים

מָרוֹם

שֵׁם

עוֹלָם

Cut apart the words

generation,
generations

he

she

day, days

eternity

high place

eternal,
world

name

Cut apart the words

שְׁבִיעִי

שָׁמַיִם

כָּבוֹד

שֵׁשׁ, שֵׁשֶׁת

Root

ק-ד-ש

Root

ש-ב-ת

Root

א-מ-ר

Root

ע-ש-ה

Cut apart the words

sky,
heavens

seventh

six

glory

Root

rest, stop

Root

sanctify,
make holy

Root

do, make,
cause

Root

say

Cut apart the words

<p>Root</p> <p>ש-מ-ר</p>	<p>Root</p> <p>כ-ת-ב</p>
<p>Prefix</p> <p>ה...</p>	<p>Root</p> <p>מ-ל-כ</p>
<p>Prefix</p> <p>ל...</p>	<p>Prefix</p> <p>...ו or</p> <p>...ו</p>
<p>Suffix</p> <p>יך or וך</p>	<p>Suffix</p> <p>נך</p>

Cut apart the words

Root

write

Root

keep,
guard

Prefix

rule, reign

Root

the

Prefix

and

Prefix

to, for

Suffix

our, us

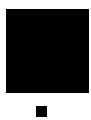
Suffix

his

Cut apart the words

Suffix

ים



Suffix

ך



Cut apart the words

Suffix

you, your
(singular)

Suffix

plural ending

Student _____ Date _____

מִבְּחֵן Ramah 14 וְשִׁמְרוּ קִדְשָׁהּ

Circle the correct choice below:

1. In the **morning**
evening service the וְשִׁמְרוּ is *in* the עֲמִידָה.
2. In the **morning**
evening service the וְשִׁמְרוּ is *before* the עֲמִידָה.
3. List some other English words that mean the same as “holy”: _____
4. Does the וְשִׁמְרוּ mention holiness?
5. Is the וְשִׁמְרוּ about holiness? How?
6. Find words in the prayers with these roots, and fill in the chart.

Word in the Prayer	Meaning of the Root	Root
		ש-מ-ר
		ק-ד-ש
		ש-ב-ת

7. Find two words with the prefix that means “to” or “for.” Write them below, and **translate the entire word**.

Word _____ Translation _____

Word _____ Translation _____

8. Find two words with the suffix that means “your.” Write them below, and **translate the entire word**.

Word _____ Translation _____

Word _____ Translation _____

9. Match the words below with their correct meanings:

between בֵּין

son, child בֵּן

10. Below are different attributes, or qualities, of God. Circle the two that are **not** found in the קְדֻשָּׁה or וְשִׁמְרֵי.

God is our Ruler.

God is glorious.

God heals the sick.

God is holy.

God strengthens the weak.

God created the world.

11. Translate the phrase בְּיָמֵינוּ וּבְיָמֵי בְנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעֵלָם into English.

12. Explain how the above phrase tells us something about the importance of Shabbat.

קִדְשָׁה

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
כְּשֶׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
כַּפְתּוֹב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ
יְיָ צְבָאוֹת, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.

אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵנוּ,
מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ,
הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו לְעֵינֵי כָל חַי. אֲנִי יְיָ אֱלֹהֵיכֶם.

יְמִלֶךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּהָ.

לְדֹר וָדֹר נִגִּיד גְּדִלְךָ
וּלְנִצָּח נִצָּחִים קִדְשְׁתָּךְ נִקְדִּישׁ, וְשִׁבְחְךָ,
אֱלֹהֵינוּ, מִפְּנֵינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְדוֹשׁ.

וְשָׁמְרוּ

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת,
לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעָלָם,
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

ANSWER SHEET

מבחן

Ramah 14 קדשה, ושמרו

Circle the correct choice below:

1. In the morning service the ושמרו is *in* the עמידה.
evening
2. In the morning service the ושמרו is *before* the עמידה.
evening
3. List some other English words that mean the same as “holy”: special, important,
unique, set apart
4. Does the ושמרו mention holiness?
No, not specifically.
5. Is the ושמרו about holiness? How?
Yes, it is about making Shabbat holy.
6. Find words in the prayers with these roots, and fill in the chart.

Word in the Prayer	Meaning of the Root	Root
וּשְׁמְרוּ	keep, guard	ש-מ-ר
שְׁמַקְדִּישִׁים, נִקְדָּשׁ	sanctify, make holy	ק-ד-ש
שַׁבָּת, הַשַּׁבָּת	rest	ש-ב-ת

7. Find two words with the prefix that means “to” or “for.” Write them below, and **translate the entire word**.

Word	לְדוֹר	Translation	to generation
Word	וּלְנֶצַח	Translation	and for eternity
Word	לְדוֹרֹתָם	Translation	for generations
Word	לְעוֹלָם	Translation	forever

8. Find two words with the suffix that means “your.” Write them below, and **translate the entire word**.

Word	וְשִׁבְחֶךָ	Translation	and your praise
Word	גְּדֻלָּתְךָ	Translation	your strength
Word	שִׁמְךָ	Translation	your name
Word	קִדְשׁוֹתְךָ	Translation	your holiness
Word	נְבִיאָךְ	Translation	your prophecy

9. Match the words below with their correct meanings:

between בֵּין
son, child בֶּן

10. Below are different attributes, or qualities, of God. Circle the two that are **not** found in the וְשִׁמְרוּ or קִדְשָׁהּ.

God is our Ruler.	God is glorious.
God heals the sick.	God is holy.
God strengthens the weak.	God created the world.

11. Translate the phrase בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הָיָא לְעוֹלָם into English.

Between Me and the Children of Israel it is a sign forever.

12. Explain how the above phrase tells us something about the importance of Shabbat.

Shabbat is a sign, or a reminder, to the Jewish people—it reminds us of our connection to Jewish tradition and that each of us is a link in the chain.



ANSWERS TO: THE SHABBAT עֲמִידָה

Find the weekday morning עֲמִידָה and Shabbat morning עֲמִידָה in your *siddur*. (Your teacher should have the pages marked for you.)

1. Compare the weekday and Shabbat versions of the קִדְשָׁה (the longer version of the קִדְשַׁת הַשֵּׁם that is sung out loud responsively).

- a) Write the beginnings of the lines that are the same in both versions:

(Using *Mishkan T'filah*.) יְמִלֵּךְ יי לְעוֹלָם יִקְדֹּשׁ אֶת שְׁמֶךָ בְּעוֹלָם

לְדוֹר וָדוֹר נִגִּיד גְּדִלָּה קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ

בְּרוּךְ כְּבוֹד יי בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ

- b) Below, write one line that appears in one version and not the other:

The lines יְמִלֵּךְ יי לְעוֹלָם בְּרוּךְ יְאֻמְרוּ and וּבְדִבְרֵי קִדְשֶׁךָ כְּתוּב לְאֻמֵּר appear only in the weekday עֲמִידָה. The line starting with אֲדִיר only appears in the Shabbat version.

- c) Does this line occur in the weekday עֲמִידָה or the Shabbat עֲמִידָה?
Depends on which lines above are chosen.

2. Look at the version of the קִדְשָׁה that is in the בְּרִית of this רָמָה. Is it the same as the Shabbat version in your *siddur*?

☐ Yes ☐ No The answer will depend on the student and the congregation.

If it is **not**, find out from your teacher which version you will be using to practice your reading.

וְשָׁמְרוּ V'Shamru

The וְשָׁמְרוּ is a prayer that we say ONLY on Shabbat in the מַעֲרִיב (evening) and שַׁחֲרִית (morning) services. This prayer always comes in the same version—whew! BUT, it shows up in different places in the evening and morning. Look in your *siddur* to find it. Here's a hint:

In one service the וְשָׁמְרוּ is inside the עֲמִידָה, and in the other it comes just before the עֲמִידָה.

Fill in the spaces:

- In the morning שַׁחֲרִית service, the וְשָׁמְרוּ is in the עֲמִידָה.
- In the evening מַעֲרִיב service, the וְשָׁמְרוּ is before the עֲמִידָה.





ANSWERS TO: HOLINESS IS EVERYWHERE!

Put the first three blessings of the weekday עמידה in order by putting the numbers 1–3 next to the blessings.



קדשת השם	3
גבורות	2
אבות ואמהות	1



The third blessing is called the קדשת השם.

Translate this into English: Holiness or Sanctification of God's Name

(Hint: There is a prefix in front of one of the words.)



After these first three blessings, the weekday עמידה has thirteen petitionary blessings, in which we ask God for something. You will learn more about this in 15 רמה.



After these first three blessings, the Shabbat עמידה does not have the petitionary blessings. Instead, there is a different section called the קדשת היום.

Translate this into English: Holiness or Sanctification of the Day



ACTIVITY 1 CONTINUES ON NEXT PAGE



Look at the English texts from the קדשה and קדשת היום below:

קדשה

Let us sanctify Your name on earth; even as all things to the ends of time and space proclaim Your holiness and in the words of the prophet declare:

Holy, Holy, Holy is the Eternal God of Hosts! The earth is full of God's glory.

קדשת היום

Our God and God of all generations, be pleased with our rest. Sanctify us with Your mitzvot, and grant us a share in Your Torah. Satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. In Your gracious love, Eternal our God, grant that we might keep Your holy Shabbat as a heritage. May Israel who sanctifies Your name rest on it. Blessed are You, Eternal, who sanctifies Shabbat.



Underline the words "holy" or "holiness" in the translations above.

What are some other words that mean the same as "holy"? special, important,
unique, set apart

What actions can we do to keep Shabbat holy? (The answer will depend on the
student.) pray, rest, spend time with family, light candles, not work

What actions can we do to proclaim God's holiness? pray, treat the world with
respect, be good people, do mitzvot.

Now look at the text for the ושמרו:

And the Children of Israel will keep the Shabbat, making Shabbat for all time an eternal bond. Between Me and the Children of Israel it is a sign forever. For in six days the Eternal made heaven and earth, and on the seventh day God rested and was refreshed.

Does the ושמרו mention holiness? No, not specifically.

How is the ושמרו similar to the prayers above? It is also about making Shabbat
holy. It's about keeping Shabbat and making it special. And it's about imitating God,
which means being holy.



ANSWERS TO: HOW DOES *THAT* SOUND?

The וְשִׁמְרוּ and קִדְשָׁהּ contain certain sounds that demand a little extra attention.

OH or AH?

A קָמֶץ קָטָן, *kamatz katan*, vowel looks like a regular קָמֶץ, *kamatz* (ֿ). You have to memorize where a קָמֶץ קָטָן (which sounds like *oh* instead of *ah*) shows up. To help you, we print the קָמֶץ קָטָן like this ֿ throughout *Mitkadem*. Three words in the קִדְשָׁהּ have a קָמֶץ קָטָן. They are:

כָּל קִדְשָׁהּ גִּדְלָהּ



Read these words with a partner. Circle each קָמֶץ קָטָן in orange. Circle each קָמֶץ in green.

1. וְקָרָא וְדָר גִּדְלָהּ קִדְשָׁהּ כְּתוּב
2. וְאָמַר כָּל הָאָרֶץ גִּצְחִים קִדְשָׁהּ

OH!

Read the words below:

מִלֵּא יֵאמְרוּ יִמְלִיךְ אֱלֹהֶיךָ לְדֹד אֱלֹהֵינוּ
לְדֹתָם לְעֵלָם

All of them have something in common. Can you see what it is?

All of them have an *oh* sound, but the ׀ is missing! This dot without the ׀ is called הוֹלָם חָסֵר, which literally means “a missing *vav*”!

Circle the *oh* sound in each word—notice that one word has more than one *oh* sound. Then practice reading the words.



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**.

God	אל
powerful, majestic	אדיר
sign, symbol	אות
I	אני
you (masculine)	אתה
between	בין
son, child	בן
covenant	ברית
generation, generations	דור, דורות
he	הוא
she	היא
day	יום, ימים
high place	מרום
eternity	נצח, נצחיים
eternal, world	עולם
name	שם
sky, heavens	שמים
seventh	שביעי
six	שש, ששית
glory	כבוד

Roots

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

rest, stop שִׁבַּת
1. שָׁבַת or הִשָּׁבַת

sanctify, make holy קִדְּשׁ
קָדַשׁ or שִׁמְּקֵדִישִׁים or נִקְדֵּשׁ or נִקְדֵּשׁ

do, make, cause עָשָׂה
1. עָשָׂה 2. לַעֲשׂוֹת

say אָמַר
1. וְאָמַר

write כָּתַב
1. כָּתוּב

keep, guard שָׁמַר
1. וּשְׁמָרוּ

rule מָלַךְ
1. מֶלֶךְ



ACTIVITY 1 CONTINUES ON NEXT PAGE

דף 14
Vocabulary
אוצר מילים
Activity 1, Answers



Prefixes

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

the ...ה

השמים השבת האל
הקדוש הארץ השביעי

and ...ו or ...ל

ועד ולנצח ובדברי וקרא ואמר וביום
ואת ובין ושמרו וקדוש והוא וינפש

to, for ...ל

ולנצח לעולם לדד לדתם
לעשות לעלם לעיני לעמם

Suffixes

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

our, us נו

אבינו מלכנו מפינו אלהינו מושיענו
אדירנו ישמיענו אדונינו

his יו or י

אותו כבודו ממקומו

your, you (singular) ד

בניאך קדשתך ושבתך גדלך שמך

Plural ending ים

שמך ישיים נצחים

Phrases

Use your **מלון** to fill in the missing English words.

ושמרו בני ישראל את השבת.

And the Children of Israel will keep the Shabbat.

וביום השביעי שבת וינפש.

And on the seventh day God rested and was refreshed.

ביני ובין בני ישראל אות היא לעלם.

Between Me and the Children of Israel it is a sign forever.

קדוש, קדוש, קדוש יי צבאות, מלא כל הארץ כבודו.

Holy, Holy, Holy is the Eternal God of Hosts! The earth is full of God's glory.

ברוך כבוד יי ממקומו.

Blessed be Adonai's glory from God's (His) place

(throughout the universe).

ימלך יי לעולם, אלהיך ציון לדד ודר, הללויה!

Adonai will reign forever, your God, Zion, from generation to generation.

Halleluyah!



ANSWERS TO: READING FOR ROOTS

The following prayer contains many words based on the root קדש. Read the prayer and circle every word from that root.

K'dushah

1. Let us sanctify Your name on earth;
2. even as all things to the ends of time and space proclaim Your Holiness
3. As it is written by your prophet:
4. Call to one another and declare:
5. Holy, Holy, Holy
6. is Adonai Tz'vaot! The earth is full of God's glory.
7. Source of all strength, sovereign God,
8. How majestic is Your name in all the earth!
9. Blessed be Adonai's glory from God's place (throughout the universe).
10. You alone are our God, You are our Parent and our King,
11. You are our Redeemer, and You are redeemed by us,
12. In compassion, God is revealed in the sight of all the living. I am Adonai your God.
13. Adonai will rule forever, your God, O Zion, from generation to generation, Halleluyah!
14. To all generations we will declare Your greatness
15. and for all eternity proclaim Your holiness
16. Your praise, O God, will never depart from our lips.
17. Blessed are you, the Holy God.

קדש

1. נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם.
2. כְּשֶׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם.
3. כַּכְּתוּב עַל יַד נְבִיאֶךָ.
4. וְקִרְא זֶה אֶל זֶה וְאָמַר:
5. קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.
6. יְיָ צְבָאוֹת, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.
7. אֲדִיר אֲדִירָנוּ, יְיָ אֲדוֹנֵנוּ.
8. מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.
9. בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.
10. אַתָּה הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מֶלֶכְנוּ.
11. הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ.
12. בְּרַחֲמָיו לְעֵינֵי כָל חַי. אֲנִי יְיָ אֱלֹהֵיכֶם.
13. יִמְלֹךְ יְיָ לְעוֹלָם. אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.
14. לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ.
15. וְלִנְצַח נִצְחִים קִדְשְׁתָּךְ נְקַדִּישׁ וְשַׁבְּתָךְ.
16. אֱלֹהֵינוּ, מִפְּנֵינוּ לֹא יִמּוֹשׁ לְעוֹלָם וָעֶד.*.
17. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

This prayer contains many words based on the root שבת. Read the prayer and circle every word from that root.

V'shamru

1. And the Children of Israel will keep the Shabbat,
2. To make Shabbat for the generations a covenant forever,
3. Between Me and the Children of Israel, it is a sign forever,
4. that in six days God made heaven and earth
5. and on the seventh day, God rested and was refreshed.

ושמרו

1. וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת.
2. לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרֹתָם בְּרִית עוֹלָם.
3. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם.
4. כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
5. וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ.

* כִּי אֵל מְלֹךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.



ANSWERS TO: PRONOUN PROBLEMS

14. נקודת
Vocabulary
איצ'ר מילים
Activity 3: Answers

In column 2, circle the correct form of the verb for the pronoun in column 1. The masculine (male) form is listed first. (Note: The first answer will depend on whether you are a girl or a boy!)

In column 3, translate the phrase that you make by combining columns 1 and 2. (Hint: All the verbs used here are in the present tense)

Column 3: Translation	Column 2: Circle the correct form	Column 1: Pronoun
Example: I write	(The answer will depend on whether the student is a boy or a girl.) כּוֹתֵב כּוֹתֶבֶת	אֲנִי
you (m) make/do	עוֹשֶׂה עוֹשֶׂה	אַתָּה
you (f) say	אֹמֵר אֹמֶרֶת	אַתְּ
he guards/keeps	שׁוֹמֵר שׁוֹמֶרֶת	הוּא
she writes	כּוֹתֵב כּוֹתֶבֶת	הִיא





ANSWERS TO: FOREVER!

14 דבורה
Vocabulary
איציק מילר
Activity 4: Answers

Translate the phrases below:

יְמִלְךָ יי (לְעוֹלָם)

Adonai will rule forever

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ

From generation to generation, we will tell of Your power

וּלְנֶצַח נִצְחִים קִדְשָׁתְךָ נְקַדִּישׁ

From eternity to eternity, we will sanctify Your holiness

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹתָהּ הִיא לְעוֹלָם

Between Me and the Children of Israel it is a sign forever

לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרֹתָם

To make the Shabbat for the generations

What is similar about all of these phrases?

They discuss our relationship with God as lasting forever, or through the
generations.



ACTIVITY 3 CONTINUES ON NEXT PAGE



Circle the Hebrew words in each phrase that mean "forever" or "for generations."

What is the connection between the idea of Judaism enduring forever and through the generations?

Judaism is transmitted from one generation to the next. So each generation, and each of us, is a link to ensure that Jewish traditions continue.

What can you do to ensure that Jewish traditions continue from generation to generation?

(The answer will depend on the student.) Keep Shabbat, pray, study Torah, do acts of loving-kindness, share Judaism with my children.



ANSWERS TO: LOOK-ALIKES

Now use your מלון to translate the phrases below.

between day and night

בין יום ולילה

Children of Israel

בני ישראל

daughter of a commandment

בת מצוה

son of a commandment

בר מצוה

between heaven and earth

בין שמים וארץ



ANSWERS TO: BEFORE AND AFTER

The prefix ל means to _____

The prefix ו or ו means and _____

The prefix ה means the _____

Translate the English phrases below into Hebrew.

the generation דור

to generation לדור

and generation ודור

to land לארץ

the land הארץ

and land וארץ

This suffix means “you” or “your”: ך

Use your copy of the prayer to find and fill in the possessive form of the words below, and translate.

Translation	Possessive Form	Hebrew Word
your strength	גְּדֻלָּתְךָ	גִּדְּל
your prophecy	נְבִיאָתְךָ	נְבִיא
your name	שְׁמֶךָ	שֵׁם





ANSWERS TO: CONNECTING WORDS

You already learned about connecting words, or סְמִיכוֹת, in רַמָּה 11. Here is a review:

In English and Hebrew there are longer and shorter ways of making words possessive:

house of Jacob ➔ Jacob's house = בֵּית יַעֲקֹב ➔ בֵּית יַעֲקֹב
mitzvot of the Torah ➔ the Torah's mitzvot = מִצְוֹת תּוֹרָה ➔ מִצְוֹת תּוֹרָה

This blending of two nouns into one is called סְמִיכוֹת. 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 יַעֲקֹב
olive trees: עֲצֵי זֵיתִים ➔ עֲצֵי זֵיתִים

Use the rules on the preceding page to help you fill in the table below. You can use your copy of the prayer for help!

English	Long Hebrew Form	סְמִיכוֹת
1. Children of Israel	בָּנִים שֶׁל יִשְׂרָאֵל	בְּנֵי יִשְׂרָאֵל
2. in the heavens above	בְּשָׁמַיִם שֶׁל מָרוֹם	בְּשָׁמַי מָרוֹם



ANSWERS TO: ISAIAH'S VISION

The central line in the קדושה comes from the Book of Isaiah. We are going to explore the text from Isaiah in order to understand the prayer better.

Use a *Tanach* to find chapter 6 from the Book of Isaiah.

Read verses 1–10 in English.

1. What does Isaiah see in verses 1–2?
Seraphim (Angels).
2. Who calls, "Holy, Holy, Holy," in verse 3?
The angels.
3. How does Isaiah respond when the earth moves (verse 5)?
He is afraid and feels bad for his own sins and the sins of those around him.
4. How does an angel respond (verses 6–7)?
The angel comforts him.
5. What does God command Isaiah to do (verses 9–10)?
Go out to the people and push them to return to God so they will be healed.

Now that you have the background that explains the origins of a part of the קדושה, let's connect it to the words of the prayer.

6. When we say, "Holy, Holy, Holy," who are we like?
The angels.
7. What does it mean to be like the angels?
We are holy also, and we are close to God.
God commands Isaiah to go out and get the people to listen and understand, so that they will "return and be healed."
8. What can we do in our world to bring ourselves and others closer to God?
(The answer will depend on the student.) Be a role model as a Jewish person.
Pray, study Torah.
9. What can we do to create healing in our world?
Visit the sick, do mitzvot, honor parents and friends.





ANSWERS TO: FROM THE BIBLE

The Bible is an important source for our *siddur*. The קדושה has different forms on different days of the week and in different prayer books, but there are three biblical quotations that always show up in every version. The ושמרו comes straight from the Bible.



The quotations for the קדושה are Isaiah 6:3, Ezekiel 3:12, and Psalm 146:10. Use a *Tanach* to look up the verses. Then circle the text from Isaiah in **green**, circle the text from Ezekiel in **blue**, and circle the text from Psalm 146 in **red**.

קדושה

לְדֹר וָדֹר נִגִּיד גְּדִלָּה
וּלְנִצָּחַ נִצְחִים קִדְשְׁתָּהּ נִקְדִּישׁ,
וְשִׁבְחָהּ,
אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ
לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ.

נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם,
כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,
בְּכַתּוּב עַל יַד נְבִיאָהּ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ.
יי צְבָאוֹת, מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ.

God is holy.

אֲדִיר אֲדִירָנוּ, יי אֲדוֹנֵנוּ,
מָה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

God is glorious.

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ.

אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלֹכֵנוּ,
הוּא מוֹשִׁיעֵנוּ, וְהוּא יִשְׁמִיעֵנוּ
בְּרַחֲמָיו לְעֵינֵי כָל חַי. אֲנִי יי אֱלֹהֵיכֶם.

God is our Ruler.

יְמִלֶּךָ יי לְעוֹלָם, אֱלֹהֶיךָ צִוֶּן לְדֹר וָדֹר, הִלְלוּהָ.



ACTIVITY 2 CONTINUES ON NEXT PAGE



The **יְשֻׁמְרוּ** comes from the Book of Exodus, chapter 31. Look at Exodus 31 and find the verses that contain the text of the **יְשֻׁמְרוּ**. Write the verse numbers here : 16-17

Here are three images that the biblical verses use to talk about God:

- ☆ God is our Ruler.
- ☆ God is holy.
- ☆ God is glorious.



In the text of the prayer above, write the phrase next to the biblical verse that has the same meaning.

What other attributes do you think God has? (The answer will depend on the student.) Merciful, compassionate, loving, all-powerful.

Are there other names or images that we do or could give to God? (The answer will depend on the student.) Creator, the Just One, the Merciful One.





ANSWERS TO: SHOW ME A SIGN!

14. דבר
Words about Prayer
דברי תפילה
Activity 5. Answers

The וְשָׁמְרוּ says that we have a בְּרִית עוֹלָם with God regarding Shabbat. It continues that Shabbat is בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֶת הָיָא לְעֹלָם.

Translate the long phrase above into English:

Between Me and the Children of Israel it is a sign forever.

Name some signs or symbols that we see in the world around us:

(The answer will depend on the student.) Stop signs, street signs, stoplights, signs on stores or restaurants.

Why do we need these signs?

To tell us where to go. To remind us to do something. To give us information.

How can Shabbat be a sign?

Celebrating Shabbat reminds us of our connection to Jewish tradition and that we are a link in the chain of tradition. Shabbat reminds us that God created the world and rested. Shabbat is a sign of God's relationship with the Jewish people forever.

Create a symbol or a sign to remind people to keep Shabbat. Ask your teacher for pipe cleaners, clay, or drawing materials to use for this.



After you have created your "Shabbat sign," write an explanation of it here:

(The answer will depend on the student.)

Teacher's Guide

Ramah 15

עֲמִידָה

This רָמָה does not emphasize grammar and reading to the same extent as other רָמוֹת. Instead, its main thrust is an overview of the structure of the עֲמִידָה—looking at the themes of each of the blessings and how they end with חֲתִימוֹת that reveal their themes. What binds the רָמָה is the opening and closing of the עֲמִידָה, just as those lines bind the עֲמִידָה into a unit. We begin by asking God to “open our mouths” for the purpose of holy prayer, and then we end by asking God to “close our mouths” to inappropriate speech. Also, after looking at all the themes within the עֲמִידָה, students will write their own personal prayer as part of the דְּבָרֵי תַּפְלָה activities.

Objectives

Students will be able to:

1. Read either of the following parts of the עֲמִידָה with no more than two errors:

1 אֲדֹנֵי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

2 אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרַע וּשְׁפָתַי מִדִּבָּר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי תִדֹּם, וְנַפְשִׁי כְּעֶפֶר לִפְלִ תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

2. Find the words that contain and translate the roots פ-ת-ח (new), ד-ב-ר, ש-מ-ע, א-ה-ב (review).
3. Find and translate words with the prefixes וְ and וְ and first person possessive suffixes יִ and יִ (new).
4. Survey different versions of the עֲמִידָה to determine the commonalities and differences among them. (*Different versions: morning/evening and weekday/Shabbat; commonalities and differences: number of blessings/themes of blessings.*)
5. Analyze and classify the three opening blessings of the עֲמִידָה as “Praise,” the three concluding blessings as “Thanksgiving,” and the thirteen central weekday blessings as “Petition.”
6. Concentrating on the thirteen central weekday blessings, locate the חֲתִימָה of each (its ending, as indicated by the phrase beginning בְּרִיךְ אַתָּה “”).

7. Determine the theme of each blessing examined by looking at the הַתִּימָה in Hebrew and/or English.
8. Identify at least three names used for the Land of Israel in the עֲמִידָה (יְרוּשָׁלַיִם, צִיּוֹן, יִשְׂרָאֵל).
9. Examine the different meanings and images in the words יְרוּשָׁלַיִם and צִיּוֹן used throughout the עֲמִידָה as they apply to the Land of Israel, the people of Israel, and the messianic era.
10. Using a theme from the עֲמִידָה, write a personal blessing that they can use to conclude their own recitation of the prayer.

Reading practice will include review of the “ay” sound that is made when a *patach* or *kamatz* is followed by a *yod*.

Note

It is important to be aware that sections of the עֲמִידָה can be different from prayer book to prayer book. The selections chosen for inclusion in this רֶמָה come from *Mishkan T'filah* (CCAR Press). If your school uses a different prayer book, or even earlier editions of *Mishkan T'filah*, there will be some discrepancies between what is offered in this רֶמָה and what the students are used to. This is a wonderful opportunity to create an additional activity, to be done individually, in small groups, or even as a whole class. Have students compare prayer books, looking at both the Hebrew and the translations and the order of the different pieces of the עֲמִידָה, and note similarities and differences. How do the differences affect the overall experience of praying the עֲמִידָה? Despite the differences in wording, is the overall meaning of the prayers still the same, or not? The rabbi, cantor, or educator could be invited in to talk about differences between prayer books and why differences might arise.

Additional Supplies

הַקִּדְמָה Activity 1: green markers or pencils

אוֹצֵר מִלִּים Activity 3: markers and crayons for those who want to create a drawing

דְּבָרֵי תַפְלָה Activity 1: green and red markers or pencils

Flashcards

Teachers can copy pages 77–82 on card stock for each student.

- **If your students are keeping a flashcard מַלּוֹן**, they will use the cards in each רֶמָה to build a מַלּוֹן. (See page 12 of Teacher's Guide Introduction to *Mitkadem* under “Student Materials: *Milon*” for description.) You may notice that you begin to get duplicate words, because רִמּוֹת sometimes repeat vocabulary. This is intentional, since each school has the option of choosing which רִמּוֹת 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 flash-cards that are duplicates.

- **If your students are keeping a *machberet milon***, they can use the pages as flash-cards to review and drill vocabulary.

Cut apart the words

דָּבָר

פֶּתַח

נִפְשִׁי

שְׂפָתַי

לִבִּי

חוֹנֵן

גּוֹאֵל,
פּוֹדֶה

רוֹצֶה

Cut apart the words

open

word,
thing

my lips

my soul

favor

my heart

want

redeem

Cut apart the words

רופא

נותן

אוהב

שומע

Root

פ-ת-ח

Root

ד-ב-ר

Root

ש-מ-ע

Root

א-ה-ב

Cut apart the words

give

heal

hear

love

Root

spea

Root

open

Root

love

Root

hear

Cut apart the words

Prefix

... ך or ... ך

Suffix

׳■ or ׳■

Suffix

ך■

Cut apart the words

Prefix

my

Suffix

and

Suffix

your

Student _____ Date _____

מִבְחָן עֲמִידָה 15 Ramah

1. What are the three sections of the weekday עֲמִידָה?

- a.
- b.
- c.

USE THE COPY OF THE PRAYERS ON PAGE 86 TO ANSWER QUESTIONS 2–4:

2. Choose **three** of the four שְׁרָשִׁים in the chart below. Find words in the prayers with these roots, and fill in the chart.

Word in the Prayer	Meaning of the Root	Root
		פ-ת-ח
		ד-ב-ר
		ל-ב-ב
		נ-פ-שׁ

3. Find two words with the prefix that means “and.” Write them below, and **translate the entire word**.

Word _____ Translation _____

Word _____ Translation _____

4. Find two words with the suffix that means “my.” Write them below and **translate the entire word**.

Word _____ Translation _____

Word _____ Translation _____

5. Below are שְׂרָשִׁים. Next to each root write its general meaning, and write out a חֲתִימָה, or “signature,” that includes a word that contains that root.

Example:

חֲתִימָה	Meaning	Root
בָּרוּךְ אַתָּה יי מְבָרֵךְ הַשָּׁנִים _____	bless	ב-ר-כ
בָּרוּךְ אַתָּה יי _____		ר-פ-א
בָּרוּךְ אַתָּה יי _____		ש-מ-ע
בָּרוּךְ אַתָּה יי _____		נ-ת-נ
בָּרוּךְ אַתָּה יי _____		א-ה-ב

6. Write the number of the matching translation or description in the space next to the Hebrew word. Some English descriptions can be used more than once.

1. Means “your Torah”	לְבִי _____
2. Is in the first person plural possessive form	אֶלָּנִי _____
3. Starts with the prefix that means “and”	שְׁפָתִי _____
4. Is in the first person singular possessive form	לְשׁוֹנִי _____
	תּוֹרַתְךָ _____
	וּפִי _____
	וְנַפְשִׁי _____

7. For each of the four blessings below, **circle** the חתימה.

אתה חונן לאדם נעת, ומלמד לאנוש בינה. חננו מאתך חכמה, בינה והשכל. ברוך אתה יי, חונן העצת.

השיבנו לתורתך, וקרבנו לעבודתך, והחזירנו בתשובה שלמה לפניה. ברוך אתה יי, הרוצה בתשובה.

ראה בענינו וריבה ריבנו, וגאלנו מהרה למען שמך, כי גואל חזק אתה. ברוך אתה יי, גואל ישראל.

רפאנו, וגרפא, הושיענו ונושעה, והעלה רפואה שלמה לכל מכותינו, ולכל תחלואינו, ולכל מכאובינו. ברוך אתה יי, רופא החולים.

Which words does the חתימה always begin with?

What is the purpose of the חתימה?

8. Translate the following phrases:

_____ אדני שפתי תפתח

_____ פתח לבי בתורתך

What is the connection between these two phrases? _____

אֲדֹנָי שִׁפְתַּי

God, Open My Lips

אֲדֹנָי שִׁפְתַּי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

אֱלֹהִי, נִצּוֹר

God, Keep My Tongue from Evil

1. אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מֵרָע

2. וּשְׁפָתַי מִדִּבֵּר מְרִמָּה,

3. וְלִמְקַלְלִי נַפְשִׁי תִּדֹם,

4. וְנַפְשִׁי כְּעֶפֶר לְכָל תְּהִיָּה.

5. פֶּתַח לְבִי בְּתוֹרָתְךָ,

6. וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

מבחר

עמידה 15 Ramah

1. What are the three sections of the weekday עמידה?
 - a. Praise
 - b. Petition
 - c. Thanksgiving

USE THE COPY OF THE PRAYERS ON PAGE 86 TO ANSWER QUESTIONS 2–4:

2. Choose **three** of the four שרשים in the chart below. Find words in the prayers with these roots, and fill in the chart. (Note: Although the roots פ-ת-ח and נ-פ-ש do not appear in the Ramah 15 “My Dictionary” section, they have been discussed in previous Ramot and the student should remember them.)

Word in the Prayer	Meaning of the Root	Root
open	תפתח פתח	פ-ת-ח
speak	מדבר	ד-ב-ר
heart	לבי	ל-ב-ב
soul	נפשי	נ-פ-ש

3. Find two words with the prefix that means “and.” Write them below, and **translate the entire word**. Any two of the following are correct.

Word <u>ופי</u>	Translation <u>and my mouth</u>
Word <u>ובמצותיך</u>	Translation <u>and your mitzvot</u>
Word <u>ושפתי</u>	Translation <u>and my lips</u>
Word <u>ונפשי</u>	Translation <u>and my soul</u>

4. Find two words with the suffix that means “my.” Write them below and **translate the entire word**. Any two of the following are correct.

Word <u>וּשְׁפָתִי</u>	Translation <u>and my lips</u>
Word <u>וּנְפָשִׁי</u>	Translation <u>and my soul</u>
Word <u>לְבִי</u>	Translation <u>my heart</u>
Word <u>אֱלֹהֵי</u>	Translation <u>my God</u>
Word <u>אֲדֹנִי</u>	Translation <u>my God</u>

5. Below are **שָׂרָשִׁים**. Next to each root write its general meaning, and write out a **חֲתִימָה**, or “signature,” that includes a word that contains that root.

Example:

חֲתִימָה	Meaning	Root
<u>בָּרוּךְ אַתָּה יְיָ מְבָרֵךְ הַשָּׁנִים.</u>	bless	ב-ר-כ
<u>בָּרוּךְ אַתָּה יְיָ רוֹפֵא הַחֻלִּים.</u>	heal	ר-פ-א
<u>בָּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.</u>	hear	ש-מ-ע
<u>בָּרוּךְ אַתָּה יְיָ נוֹתֵן שָׁלוֹם בִּירוּשָׁלַיִם.</u>	give	נ-ת-נ
<u>בָּרוּךְ אַתָּה יְיָ אוֹהֵב צְדָקָה וּמִשְׁפָּט.</u>	love	א-ה-ב

6. Write the number of the matching translation or description in the space next to the Hebrew word. Some English descriptions can be used more than once. (*Some Hebrew words have more than one match, but students only need to match up to one to get full credit.*)

1. Means “your Torah”	לְבִי 4
2. Is in the first person plural possessive form	אֲדָנִי 4
3. Starts with the prefix that means “and”	שְׁפָתֵי 2
4. Is in the first person singular possessive form	לְשׁוֹנִי 4
	תּוֹרַתְךָ 1
	וּפִי 3, 4
	וּנְפֹשִׁי 3, 4

7. For each of the four blessings below, **circle** the הַתִּימָה.

אַתָּה חוֹנֵן לְאָדָם הָעֵת, וּמְלַמֵּד לְאֵנוּשׁ בִּינָה. חַנּוּנוֹ מֵאַתָּה חֻכְמָה, בִּינָה וְהַשְׁכָּל.

בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנוּ לְתוֹרַתְךָ, וְקַרְבֵּנוּ לְעִבּוֹדְךָ, וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה יְיָ, הַרוֹצֵה בְּתַשׁוּבָה.

רְאֵה בְּעֵינֵינוּ וּרְיִבָה רִיבֵנוּ, וּגְאֻלָּנוּ מִהֶרָה לְמַעַן שְׂמֶךָ, כִּי גּוֹאֵל חֲזַק אַתָּה.

בְּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

רַפָּאנוּ, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ, וּלְכָל תַּחֲלוּאֵינוּ,

וּלְכָל מַכָּאוֹבֵינוּ. בְּרוּךְ אַתָּה יְיָ, רוֹפֵא הַחֹלִים.

Which words does the הַתִּימָה always begin with?

בְּרוּךְ אַתָּה יְיָ

What is the purpose of the הַתִּימָה?

To close or “sign” the blessing by summarizing its meaning.

8. Translate the following phrases:

Eternal God, open my lips

Open my heart to Your Torah

What is the connection between these two phrases? (This is an individual answer.)

We need to open our lips to Torah and also open our hearts to Torah—so that we use our words to uphold the Torah.



ANSWERS TO: OPENING AND CLOSING THE עֲמִידָה

In 11 רָמָה, you learned that the עֲמִידָה is known by three names that tell about the prayer. Match up the Hebrew names with the corresponding English translations.

- | | |
|--|-----------------------|
| Eighteen blessings (which later became nineteen) | 1. הַתְּפִלָּה |
| Standing prayer | 2. שְׁמוֹנֶה עָשָׂרָה |
| "The prayer" | 3. עֲמִידָה |

The עֲמִידָה opens and closes with two important verses. Before we recite the blessings of the עֲמִידָה, we chant the following verse:

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, so my mouth may declare Your praise.

Rewrite the meaning of this phrase in your own words: (The answer will depend on the student.) God, let me find the words to praise You.

How can opening our lips help us to be open to prayer? We put ourselves in a frame of mind to concentrate on the prayers and be present for them. Literally, we open ourselves to prayer—we take the physical action of opening our lips, with the idea that this will help us to be spiritually open as well.



ACTIVITY 1 CONTINUES ON NEXT PAGE



After we finish reciting the **עמידה**, we read the following prayer:

- | | |
|--|--|
| 1. God, keep my tongue from evil | 1. אֱלֹהֵי, נִצּוֹר לְשׁוֹנִי מִרָע |
| 2. and my lips from deceit. | 2. וּשְׁפָתֵי מִדְּבַר מְרָמָה, |
| 3. Help me to be silent in the face of derision, | 3. וְלִמְקַלְלֵי נַפְשִׁי תִדָּם, |
| 4. humble in the presence of all. | 4. וְנַפְשִׁי כְּעֶפֶר לְכָל תְּהִיָּה. |
| 5. Open my heart to Your Torah, | 5. פָּתַח לְבִי בְּתוֹרָתְךָ, |
| 6. that my soul may pursue Your mitzvot. | 6. וּבְמִצְוֹתֶיךָ תִּרְדּוּךְ נַפְשִׁי. |



Rewrite the meaning of lines 1 and 2 in your own words. (The answer will depend on the student.) God, help me to stay away from "evil words" or gossip and to hold back when I want to respond in a mean or dishonest way.

What can we do to make sure we use our lips, our tongues, and our words in a good way? (The answer will depend on the student.) Think before we speak. Be careful not to say mean things about others. Don't judge others. When we hear harmful information about others, not repeat it or spread it. Use our words to bring good feelings to our friends and family.

Look for words that are the same in the two prayers above. **Circle common words in green on both blessings.** Fill in below:

In the prayer before the **עמידה**, we ask God to open our _____ lips _____.

In the prayer after the **עמידה**, we ask God to open our _____ heart _____ to _____ Torah _____.

So as we open and close the **עמידה**, we are asking God to open both our lips and our heart! What do you think this means? In other words, what do we need to do to open our lips and also open our heart to Torah?

(The answer will depend on the student.) The essence of opening both our lips and our hearts is using our words with integrity, whether these are words of prayer, words about other people, or the stories we tell about ourselves and others. We need to be aware of the power of our words and make sure to use them carefully. This is not just about gossip but also about how we use words as we act in the world. Words are important in Judaism—remember that God created the world with words.

Name one thing you do to open your lips and open your heart to Torah: (The answer will depend on the student.) Praying with heart, following Torah and telling other people about it, being honest.



ANSWERS TO: MAKING A REQUEST

The weekday **עמידה** is composed of three sections: praise, petition, and thanksgiving.

We can understand the purpose of these three sections with a quote from the Babylonian Talmud, *B'rachot* 34a, from Rabbi Chanina:

While saying the first three *b'rachot*, one resembles a servant who praises his master.

During the middle *b'rachot*, one resembles a servant requesting gifts from his master.

During the last three *b'rachot*, one resembles a servant who has received his gifts and takes his leave.



In this way, Rabbi Chanina teaches that the **עמידה** has three sections, each of which has a specific purpose. Fill in below:

In Rabbi Chanina's story, who are the servants? The people who say the עמידה—us!

Who is the master? God

The purpose of the first section (the first three *b'rachot*) is to praise God.

The purpose of the second section (the middle *b'rachot*) is to make a request.

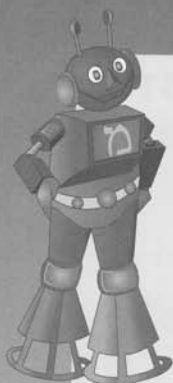
The purpose of the third section (the last three *b'rachot*) is to say thanks, say goodbye.

What does this mean? Let's say you want to ask your teacher to let you get a drink of water. You could ask your teacher this in a few different ways. Here's one:

"Teacher! I have to get a drink of water! Bye!"

What's wrong with the request above? The answer will depend on the student.

Sample answers: The person asking does not say "please" or "thank you" or wait for the teacher to respond. The tone of the request is not respectful, but rather is demanding.



Compare Rabbi Chanina's three-part formula to this request. Which parts are missing in the request?

Part one is completely missing; part three is very brief!

Now rewrite your request for a drink of water according to Rabbi Chanina's formula:

1. You're the greatest teacher ever!
2. I'd like to get some water.
3. Thanks so much. I'll be back in a minute.

As you will see, the **עמידה** has the same structure as you used in your request above. Following Rabbi Chanina's formula, write a request to God about something that is important to you.



Dear God,

1. You have been the God of the Jews for thousands of years, and have listened to our prayers for thousands of years.
2. I hope you will bring peace into the world.
3. Thank you for listening.

Sincerely,

You've just written your own "mini-**עמידה**"! In the sections that follow, you will study the traditional **עמידה** that Jews have recited for several thousand years.



ANSWERS TO: AI-YAI-YAI!

In the prayers before and after the **עמידה**, certain prefixes and suffixes are repeated. In each line below, the words begin or end with the same sound. Put a **red circle** around the sound that repeats on each line. Practice reading each line.

1. אֲדֹנָי יְיָ אֱלֹהֵי שָׁפְתַי וְלִמְקַלְלִי
2. וּפִי לְשׁוֹנִי וְנִפְשִׁי לִבִּי
3. תְּהִלָּתְךָ וּבְמִצּוֹתֶיךָ בְּתוֹרָתְךָ
4. תִּפְתָּח פֶּתַח
5. וּשְׁפָתַי וּבְמִצּוֹתֶיךָ וּפִי
6. וְנִפְשִׁי וְלִמְקַלְלִי





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.

word, thing	דָּבָר
open	פָּתַח
my soul	נַפְשִׁי
my lips	שִׁפְתֵי
my heart	לִבִּי
favor	חֲנוּן
want	רוּצָה
redeem	פִּדּוּם, גּוֹאֵל
heal	רִפָּא
give	נָתַן
love	אָהַב
hear	שָׁמַע



speak דִּבֶּר

1. מְדַבֵּר

hear שָׁמַע

1. שׁוֹמֵעַ

love אָהַב

1. אוֹהֵב



Prefixes

Use your מלון and prayer sheet to write five words with this prefix.

and ...וְ or ...וְ

1. וּפִי 2. וּבְמִצּוֹתַי 3. וּשְׁפָתַי

4. וּלְמַקְלָלִי 5. וְנַפְשִׁי

Suffixes

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

my יְ or יָ

וּפִי שְׁפָתַי וּלְמַקְלָלִי אֲדוֹנִי

לְשׁוֹנִי לִבִּי וְנַפְשִׁי אֱלֹהֵי

your הָ

1. בְּתוֹרַתְךָ 2. וּבְמִצּוֹתֶיךָ 3. תְּהִלַּתְךָ



Roots

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

open פִּתַּח

1. פָּתַח 2. תִּפְתָּח



ACTIVITY 1 CONTINUES ON NEXT PAGE

ANSWERS TO: PHRASES

Use your מילון to fill in the missing English words.



who favors us with _____ knowledge חוֹנֵן הַדַּעַת

who wants _____ repentance הַרוּצָה בַּתְּשׁוּבָה

whose _____ forgiveness is abundant הַמִּרְבָּה לְסִלָּה

who redeems _____ Israel גּוֹאֵל יִשְׂרָאֵל

who _____ heals the sick רוֹפֵא הַחֹלִים

who blesses the _____ years מְבָרֵךְ הַשָּׁנִים

who _____ redeems the oppressed פּוֹדֶה עֲשׂוּקִים

אֹהֵב צְדָקָה וּמִשְׁפָּט
who _____ loves righteousnes and justice

מַשְׁבִּית רָשָׁע מִן הָאָרֶץ
who causes _____ wickedness to vanish from the earth

מַשְׁעֵן וּמִבְטָח לַצְדִּיקִים
who is the staff and support of the _____ righteous

נּוֹתֵן שָׁלוֹם בִּירוּשָׁלַיִם
who gives _____ peace to Jerusalem

מַצְמִית קֶרֶן יְשׁוּעָה
who brings forth _____ salvation

שׁוֹמֵעַ תְּפִלָּה
who _____ hears prayers



ANSWERS TO: SIGNATURE

Each of the middle blessings of the weekday עמידה ends with a ברוך אתה יי, or "signature," a few words that begin with יי and summarize the meaning of the prayer. For each of the blessings below, circle the חתימה and use your מלון to translate the חתימה into English. The first one has been done for you.

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך חכמה, בינה והשכל.
ברוך אתה יי, חונן הדעת.

Blessed are You, *Adonai*, who favors us with knowledge.



השיבנו לתורתך, וקרבנו לעבודתך, והחזירנו בתשובה שלמה לפניך.
ברוך אתה יי, הרוצה בתשובה.

Blessed are You, *Adonai*, who wants repentance.

סלח לנו כי חטאנו, מחל לנו כי פשענו, כי מוחל וסולח אתה.
ברוך אתה יי, המרבה לסלח.

Blessed are You, *Adonai*, whose forgiveness is abundant.

ראה בענינו וריבה ריבנו, וגאלנו מהרה למען שמך, כי גואל חזק אתה.
ברוך אתה יי, גואל ישראל.

Blessed are You, *Adonai*, who redeems Israel.

רפאנו ונרפא, הושיענו ונושעה, והעלה רפואה שלמה לכל מכותינו, ולכל תחלואינו, ולכל מכאובינו. ברוך אתה יי, רופא תחולים.

Blessed are You, *Adonai*, who heals the sick.

ברך עלינו, את השנה הזאת ואת כל מיני תבואתה לטובה. ותן ברכה על פני האדמה, ושבענו מטובה. ברוך אתה יי, מברך השנים.

Blessed are You, *Adonai*, who blesses the years.



ACTIVITY 2 CONTINUES ON NEXT PAGE



תקע בשופר גדול לחרותנו, ושא נס גדול לעשוקנו, וקול דרור ישמע
בארבע כנפות הארץ. (ברוך אתה יי, פודה עשוקים).

Blessed are You, Adonai, who redeems the oppressed.

על שופטי ארץ שפוף רוחך, והדריכם במשפטי צדקה, ומלוך עלינו
אתה לבדה, בחסד וברחמים. (ברוך אתה יי, אוהב צדקה ומשפט).

Blessed are You, Adonai, who loves righteousness and justice.



ולרשעה אל תהי תקנה, והתועים אליך ישובו, ומלכות זדון מהרה תשבר.
(ברוך אתה יי, שובר רשע מן הארץ).

Blessed are You, Adonai, who causes the wicked to vanish from the earth.



על הצדיקים ועל החסידים ועל זקני עמך בית ישראל ועל גרי הצדק ועלינו,
יהמו רחמיה, יי אלהינו, ותן שכר טוב לכל הבוטחים בשמך באמת, ושים
חלקנו עמם לעולם. (ברוך אתה יי, משען ומבטח לצדיקים).

Blessed are You, Adonai, who is the staff and support of the righteous.

ולירושלים עירך ברחמים תפנה, ויהי שלום בשעריך ושלום בלב יושביה,
ותורתך מציון תצא, ודברך מירושלים. (ברוך אתה יי, נותן שלום בירושלים).

Blessed are You, Adonai, who gives peace to Jerusalem.

אמת מארץ תצמח וצדק משמים נשקף, וקרן עמך תרום בישועתך, כי לישועתך
קוינו כל היום. (ברוך אתה יי, מצמיח קרן ישועה).

Blessed are You, Adonai, who brings forth salvation.

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל ברחמים ובכבוד את תפלתנו,
כי אל שומע תפלות ותחנונים אתה. (ברוך אתה יי, שומע תפלה).

Blessed are You, Adonai, who hears prayers.





ANSWERS TO: PLEASE, GOD!

As you just learned, each of the thirteen middle blessings of the עמידה ends with a תְּתִימָה, or "signature," a few words that begin with בְּרוּךְ אַתָּה יי and summarize the meaning of the prayer. Match the English to the Hebrew words from each תְּתִימָה of the middle blessings of the עמידה.

Words

1. who favors us with knowledge
2. who wants repentance
3. whose forgiveness is abundant
4. who redeems Israel
5. who heals the sick
6. who blesses the years
7. who redeems the oppressed
8. who loves righteousness and justice
9. who causes wickedness to vanish from the earth
10. who is the staff and support of the righteous
11. who gives peace to Jerusalem
12. who brings forth salvation
13. who hears prayers



מילים

- | | |
|---------------------------------|----|
| פֹּדֶה עֲשׂוּקִים | 7 |
| שׁוֹמֵעַ תְּפִלָּה | 13 |
| רוֹפֵא הַחַוּלִים | 5 |
| מִשְׁעָן וּמִבְטָח לְצַדִּיקִים | 10 |
| נוֹתֵן שְׁלוֹם בִּירוּשָׁלַיִם | 11 |
| חוֹבֵן הַדָּעַת | 1 |
| הַמְרַבֶּה לְסֵלָח | 3 |
| מְבָרֵךְ הַשָּׁנִים | 6 |
| מִשְׁבִּית רָשָׁע מִן הָאָרֶץ | 9 |
| מַצְמִיחַ קֶרֶן יְשׁוּעָה | 12 |
| גּוֹאֵל יִשְׂרָאֵל | 4 |
| הַרוֹצֵה בְּתִשְׁבָּה | 2 |
| אוֹהֵב צְדָקָה וּמִשְׁפָּט | 8 |



ACTIVITY 3 CONTINUES ON NEXT PAGE



These blessings come from the “petitions” section of the **עמידה** in which we ask God to answer our prayers. Look over the blessings above and pick out three blessings that you personally would like to ask God to do for you, your family and friends, and the Jewish community. Write the **התיימה** of each blessing in Hebrew on the lines below.

1. The answer will depend on the student, but they should pick three from _____
the list above. _____
2. _____
3. _____



Choose one of the three blessings above and explain why it is important to you to ask God for this.

The answer will depend on the student. Sample answers: “healing the sick,”

because I have a sick grandparent; “bring peace to Jerusalem,” because I hope for more peace in the world; “hear our prayers,” so that I know God is listening; “who favors us with knowledge,” so I do well on my math test tomorrow.



ANSWERS TO: IN THE PRESENT

Definition	שׁוּשׁ	Verb
I (m.), you (m.), or he favor/s	חֲנִין	חֻנֵּן
I (m.), you (m.), or he want/s	רִצָּה	הִרְצָה
I (m.), you (m.), or he redeem/s	גֹּאֵל	גִּאֵל
I (m.), you (m.), or he heal/s	רִפָּא	רִפֵּא
I (m.), you (m.), or he redeem/s	פִּדְהָ	פִּדֵּה
I (m.), you (m.), or he give/s	נָתַן	נָתַן
I (m.), you (m.), or he love/s	אָהַב	אָהַב
I (m.), you (m.), or he hear/s	שָׁמַע	שָׁמַע



ANSWERS TO: IT'S MINE!

Translation of Possessive Form	Possessive Form	Singular or Plural?	Translation	Hebrew Word
My song	שִׁירִי	Singular	Song	שִׁיר
My hand	יָדִי	Singular	Hand	יָד
My house	בֵּיתִי	Singular	House	בֵּית
My words	דְּבָרִי	Plural	Words	דְּבָרִים
My father	אָבִי	Singular	Father	אָב
My face	פָּנַי	Plural	Face	פָּנִים
My people	עַמִּי	Singular	People	עַם

*Note that the word אֱלֹהִים is a singular word, meaning "God," although the Hebrew word is in plural form.



ANSWERS TO: MATCH THEM UP

Use the other דקדוק activities and your מלון to help you match the right column to the left.

Hint: Each number can be used MORE THAN ONCE.

1. Means, "I, you, or he hears"

2. Is in the first person plural possessive form

3. Starts with the prefix that means "and"

4. Is in the first person singular possessive form

5. Means "I, you, or he heals"

6. Means "your Torah"



רופא 5

לבי 4

אדני 2

שפתי 2

לשוני 4

תורתך 6

שומע 1

ופי 3

ונפשי 3





ANSWERS TO: THE STRUCTURE OF THE עֲמִידָה

Below is a list of blessings that are included in the daily עֲמִידָה and the Shabbat and holiday עֲמִידָה:

The Daily עֲמִידָה

Ancestors
God's Power
Sanctification

Wisdom
Repentance
Forgiveness
Redemption
Healing
Blessing the Years
Freedom
Justice
Evildoers
Righteous
Jerusalem
Salvation
Hearing Prayers

Worship
Thanksgiving
Peace

The Shabbat and Holiday עֲמִידָה

Ancestors
God's Power
Sanctification

Sanctification of
the Day



Worship
Thanksgiving
Peace



Put a **green circle** around the blessings that are the same in the daily עֲמִידָה and the Shabbat and holiday עֲמִידָה. Put a **red circle** around the blessings that are different.



ACTIVITY 1 CONTINUES ON NEXT PAGE



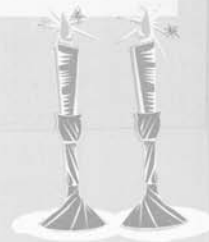
	Praise	Petition	Thanksgiving
Freedom		✓	
Healing		✓	
Sanctification	✓		
Jerusalem		✓	
Peace			✓
God's Power	✓		

Circle the section that is not included on Shabbat:

Praise **Petition** Thanksgiving

Why do you think this section is not included on Shabbat? (Hint: Remember the story of the creation of the world in Genesis. What does God do or not do on the seventh day?)

Traditionally we do not work on Shabbat—it is a day of rest. So we give God the chance to rest also and not have to work to grant our requests. Also, Shabbat helps us think about things besides our everyday concerns.



ANSWERS TO: WHICH ISRAEL?

Circle the word for Israel that appears in each of the phrases below, which are taken from the עמידה. Then translate the phrase, explaining *which Israel* the phrase talks about.

ברוך אתה יי, גואל ישראל.

Blessed are You, *Adonai*, who redeems Israel—the Jewish people.

ותורתך (מציון) תצא.

And Your Torah goes out from Zion—the mythical place that we dream for.

ברוך אתה יי, נותן שלום בירושלים.

Blessed are You, *Adonai*, who gives peace to Jerusalem—the actual physical city.

עשה שלום במרוםנו, הוא יעשה שלום עלינו, ועל כל ישראל ואמרו, אמן.

May God who makes peace in God's high place make peace over us, and over all Israel, and let us say, Amen.



ANSWERS TO: RESPONSE TO EVIL

List three differences between the two prayers: (Any of the following are correct.)

1. The first one specifically mentions slandering.
2. The first one talks about the destruction of "arrogant governments."
3. The first one describes God destroying the wicked.
4. The second one brings in the idea of the errant returning to God.
5. The second one talks about the realm of wickedness being destroyed.
6. The second one mentions that it is God's will that the wicked disappear.

The editors of the Reform prayer book made this change because something about the first version bothered them. What do you think that might have been?

(Many answers are correct—here is one.) The idea of God destroying the wicked; the idea that God should destroy a whole government. Also, there are many other forms of evil besides slandering, so it doesn't make sense to focus only on this.

Are there any parts of the first prayer that you like? Which ones?

The answer is up to the student—any of the answers mentioned under differences.

Are there any parts of the second prayer that you like? Which ones?

The answer is up to the student—any of the answers mentioned under differences.

Write your own prayer about evil that includes the parts of the first and second prayer that you like, as well as your own creative ideas.

The answer is up to the student. Here is a sample: God, I hope You will not let wicked people prosper, but instead I hope that they will see their wickedness and decide to change. I believe You feel sad when people are evil and hurt one another, and I pray that You will do what You can to make less evil in the world.



ANSWERS TO: MY PRAYER



In this **תפילה** you've studied the many themes that appear in the **עמידה**.

Now use your knowledge of the **עמידה** to list at least ten themes that appear in the prayer:

Any of the following are correct: Ancestors, God's Power, Sanctification, Wisdom, Repentance, Forgiveness, Redemption, Healing, Blessing the Years, Freedom, Justice, Evil-doers, Righteous, Jerusalem, Salvation, Hearing Prayers, Worship, Thanksgiving, Peace

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Words about Prayer
תורה תפילה
Activities 3 & 4, Answers

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