

Teacher's Guide to
Mitkadem
Ramah 19 through Ramah 21

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URJ Press
New York, New York
www.urjbooksandmusic.com

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Teacher's Guide

Ramah 19

בְּרָכוֹת הַהַפְטָרָה לְשַׁבָּת

The הַפְטָרָה blessings, בְּרָכוֹת הַהַפְטָרָה לְשַׁבָּת, are a unique pair of blessings in that they are two of the few blessings that we utter before and after a religious act. They are also notable in that the regular reading of הַפְטָרוֹת on Shabbat and festival holidays is a practice with unclear origins and is regarded as the second, less important part of the Torah service.

Nevertheless, within these blessings lies a key to the messages of the prophets, who shared the often uncomfortable message with whomever would listen that being is not enough—we must rise to be better and to make the world better. The call to chosenness that we as a community respond to in the affirmative when echoing the one who blesses the Torah reading is laden with responsibilities and standards of action. Justice is ours to pursue, to uphold, and to defend.

This unit will address technicalities of language and grammar in these blessings, just as your students have come to expect from *Mitkadem*. But do not let these “Big Ideas” go unnoticed and undiscussed.

In this unit, the Reform versions of these blessings are offered. If your synagogue does not use a Reform *siddur*, you will need to find a copy of the second blessing for your students to use as a reference and to learn from throughout the unit, but especially during the קְרִיאָה and הַקְדוּקָה sections. Also, you will probably want to find another recording of the second haftarah blessing for your students to learn from and practice with.

This unit does go into much detail as to why the Reform version is a compiled version. If your synagogue uses a different version, take this as an opportunity to discuss the differences between the two versions (see Objective 9 below). Allow students to compare and contrast different versions and talk about the differences and the implications of those differences.

OBJECTIVES

The students will be able to:

1. Read the blessings before and after the הַפְטָרָה with no more than five errors. (Each school should choose which version of the blessings after the reading their students should learn—the version in the רָמָה or a different version in their congregation's *siddur*.)

2. Chant blessings before and after the **הַפְּטָרָה** fluently, alone or with a partner. (Each school should choose which version of the blessings after the reading their students should learn—the version in the **רִמָּה** or a different version in their congregation's *siddur*.)
3. Find the words in the blessings that contain and translate the roots **ע-ב-ד**, **צ-ד-ק** (new) and **ד-ב-ר**, **א-מ-נ**, **ב-ח-ד**, **ש-ד-ק** (review).
4. Find and translate words with the prefixes **ל**, **י**, **ב**, **ה**.
5. Find and create words with the masculine possessive **וֹ** or **יָ** ending (i.e., **עֲבָדוֹ**, **עֲבָדָיו**, **דְּבָרָיו**).
6. Examine and conjugate words in the present tense *paal* and *pi-eil* forms (i.e., **בוֹחֵד**, **מְדַבֵּר**).
7. Review the characteristics of long and short blessings (which haven't appeared since **רִמָּה** 6), and apply them to the **הַפְּטָרָה** blessings.
8. Survey the ideas on how the prophets came to be read on Shabbat.
9. Comprehend that there have been different versions of the **הַפְּטָרָה** blessings through time, and identify which one their congregation uses.
10. Examine the meaning and importance of the key ideas—**אֱמֶת**, **אֱמוּנָה**, **נְבוּאָה**, **תּוֹרָה**, **שִׁבְתָּ**—in the blessings.
11. In an artistic format (e.g., writing, art, dance), “thank and praise” God for one or two of the concepts in item 10 above.
12. Explore different attributes of God in the blessings and how we, created in God's image, can emulate them.

Note

תְּפִלָּה דְּבָרִי Activity 2 might be difficult for some students to understand. These are five “Big Ideas” that appear (but do not originate) in the **הַפְּטָרָה** blessings. Some of these will be straightforward, especially if you have been using *Mitkadem* for some time. Perhaps the two most challenging ideas will be “truth” and “prophecy.” The latter has appeared a few other times in *Mitkadem*, but the former has not appeared in this way before. The idea is that the “Truth” is absolute and infallible, but “truth” is what we all know and believe. Jews, by and large, do not believe that Judaism has the Truth, but many important truths that reflect and even complement the Truth.

Additional Supplies

קְרִיאָה: If your synagogue does not use a Reform *siddur* or uses a different version of the second blessing—after the **הַפְּטָרָה** reading—you will need to make copies of the version your synagogue uses for your students. You will also need to find a recording of this blessing read and chanted for your students to learn from and practice with.

קריצה Activity 4: Red, green, and yellow pens, crayons, or colored pencils.

דקדוק Activities 1 & 4: At least six different colors of pens, markers, crayons, or colored pencils.

תפילה Activity 3: Art supplies, a larger space to move around, paper and pencils, or even something to record themselves, depending on what students choose to do. It would be helpful if you pointed this activity out to your students when you give them the רמה, so that they will have time to think about it and you will have time to help provide them with the necessary resources.

Flashcards

Teachers can copy the following pages on card stock for each student if desired, although these are included in the אוצר מלים (Activity 3) section of this רמה.

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

Cut apart the words

אִמָּת

נְבִיאִים

עֶבֶד

בֹּחֵר

צֶדֶק

עַם

דִּוְרוֹת

צֶדִיק

Cut apart the words

prophets

truth

chooses

servant

nation,
people

justice

righteous

generations

Cut apart the words

מִדְּבַר

נֶאֱמַן

שֹׁבֵת

קִנְיָנָה

Root

א-מ-נ

עֲבֹדָה

Root

ד-ב-ר

Root

ב-ח-ר

Cut apart the words

faithful

speaks

holiness

Shabbat

service,
prayer

Root

believe,
have faith

Root

choose

Root

speak

Cut apart the words

Root

צ-ד-ק

Root

ע-ב-ד

Root

ב...

Root

ק-ד-ש

Prefix

...ו or
...ו

Prefix

...ל

Suffix

ו or יו

Prefix

...ה

Cut apart the words

Root

serve,
worship

Root

do right,
be just

Root

be holy,
make holy

Prefix

in, with,
by

prefix

to, for

Prefix

and

Prefix

the

Prefix

his
(belongs to him)



ANSWERS TO: WHAT IS A הַפְּטָרָה?

רמ"ה 19
Introduction
הקדמה
Activity 1, Answers

Read the following paragraph, and then answer the questions below.

In many congregations on Shabbat and festivals, a special biblical passage is chanted after the Torah reading during the morning service. On fast days it is chanted during the afternoon. This special passage is a selection of verses taken from **נְבִיאִים**, the Prophets section of the Bible. Each **הַפְּטָרָה**, haftarah, is matched up with a Torah portion according to similar themes found in the prophetic writings.

The blessings for the **הַפְּטָרָה** are a little different depending on which day it is chanted. You will be learning the Shabbat version only in this **רֶמָה**.

הַפְּטָרָה comes from the root **פ־ט־ר**, which means "to conclude." Therefore the **הַפְּטָרָה** is the conclusion to the Torah service. The person who chants the **הַפְּטָרָה** is called the **מַפְטִיר**, *maftir*.

1. On what days of the year is a **הַפְּטָרָה** added to the service?

Shabbat, festivals, and fast days

2. When is the **הַפְּטָרָה** chanted in the service?

After the Torah reading

3. From which section of the Bible does the **הַפְּטָרָה** reading come?

Prophets / **נְבִיאִים**

4. What is the root of the word **הַפְּטָרָה**? What does it mean?

פ־ט־ר, to conclude/conclusion

5. What is the person who chants the **הַפְּטָרָה** called?

מַפְטִיר, *maftir*

6. BONUS: The **הַפְּטָרָה** comes from the Prophets/**נְבִיאִים** section of the Bible. What are the other two sections called in both English and Hebrew? (Hint: The Hebrew name for the Bible, *Tanach*/תנ"ך, is an acronym for the three sections. Prophets/**נְבִיאִים** is the נ in *Tanach*/תנ"ך.)

Torah / תּוֹרָה, Writings / כְּתוּבִים



ANSWERS TO: LONG OR SHORT?

Remember that:

Short Blessings

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

Long Blessings

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

Blessing after the Haftarah Reading

ברוך אתה יי אלהינו מלך העולם,
צור כל העולמים, צדיק בכל הדורות,
האל הנאמן, האומר ועשה,
המדבר ומקיים,
שכל דבריו אמת וצדק.
על התורה, ועל העבודה,
ועל הנביאים, ועל יום השבת הנה,
שנתת לנו יי אלהינו,
לקדשה ולמנוחה,
לכבוד ולתפארת.
על הכל יי אלהינו,
אנחנו מודים לך,
ומברכים אותך,
יתברך שמה בפי כל חי
תמיד לעולם ועד.
ברוך אתה יי, מקדש השבת.

Blessing before the Haftarah Reading

ברוך אתה יי אלהינו מלך העולם,
אשר בחר בנביאים טובים,
ורצה בדבריהם
הנאמרים באמת.
ברוך אתה יי,
הבוחר בתורה
ובמשה עבדו,
ובישראל עמו,
ובנביאי האמת וצדק.



ACTIVITY 2 CONTINUES ON NEXT PAGE



1. Based on the review on the previous page, what kind of blessing is the blessing **before** the **הַפְטָרָה** reading?

The first blessing is a long blessing.

2. Circle the words in the blessing that help you identify what kind of blessing, long or short, it is.

3. What kind of blessing is the blessing **after** the **הַפְטָרָה** reading?

The second blessing (after) is a long blessing. But, because this version of the blessing is a compound of the traditional three (weekday version) or four (Shabbat version) blessings that follow the **הַפְטָרָה** reading, the **הַתְיַמָּה** does not summarize the entire blessing.

4. Circle the words in the blessing that help you identify what kind of blessing, long or short, it is.

5. What other times do we read a blessing before and after we do something?

We also read a blessing both before and after a Torah reading, and before and after a meal.





ANSWERS TO: RED LIGHT! GREEN LIGHT! YELLOW LIGHT?

Remember the **שְׁוֹא** vowel, the one that looks like ■? It's time for a **שְׁוֹא** review. The **שְׁוֹא** behaves in different ways, depending on where it is located in the word or if it is paired with another vowel.

Red Light

- When a **שְׁוֹא** is found in the middle of a word by itself, it is usually a **שְׁוֹא נָח**, a "resting **שְׁוֹא**." This vowel is silent and is telling you to stop—a red light—at the end of a syllable and then continue reading. If it is at the end of the word, you know it is a **שְׁוֹא נָח**. Hint: If the letter after the **שְׁוֹא** has a dot in it (called a **דָּגֶשׁ**, *dageish*), then you also know it is a **שְׁוֹא נָח**—a red light.

יְתִבְרַךְ = *yit-barach*

Green Light

- A **שְׁוֹא נֶע** or a "moving **שְׁוֹא**" allows you to pronounce the letter above it, pause, then *keep moving*—it's a green light. Whenever you have a **שְׁוֹא** at the beginning of a word, it is always a **שְׁוֹא נֶע**.

לֹא = *lo*

Red Light, Green Light

- When two *sh'vas* are next to each other in the middle of a word, the first one is a **שְׁוֹא נָח**, a resting **שְׁוֹא**. This one tells you to stop—so it's a red light. The second one is a **שְׁוֹא נֶע**, another green light.

נַפְשִׁי = *naf-sh'cha*

Yellow Light

- When a **שְׁוֹא** is found directly next to another vowel under one letter, it is combined with that vowel and called a *chataf*. *Chataf* vowels have the same sound as the other vowel would have without the **שְׁוֹא** there.

בְּאֵמֶת = *be'emet*

Using the rules discussed above, circle the vowels that indicate a full stop with a **שְׁוֹא נָח** in red, continued reading with a **שְׁוֹא נֶע** in green, and no change at all with a *chataf* vowel in yellow.

בְּרִידָה
הַעֲבֹדָה
לְעוֹלָם

הַנְּאֻמִּים
הַאֲמֵת
אֲנַחְנוּ

וּדְצָה
אֵלֵינוּ
לְכָבוֹד

אֲשֶׁר
לְקִדְשָׁהּ
עָבְדוּ



ANSWERS TO: VOCABULARY אוצר מילים

רביקה 19
Vocabulary
אוצר מילים
Activity 1, Answers

Vocabulary

Use your מלון and prayer sheet to:

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

| | |
|-----------------|--------|
| prophets | נביאים |
| truth | אמת |
| chooses | בוחר |
| servant | עבד |
| nation, people | עם |
| justice | צדק |
| righteous | צדיק |
| generations | דורות |
| faithful | נאמן |
| speaks | מדבר |
| Shabbat | שבת |
| holiness | קדשה |
| service, prayer | עבודה |



Suffix

Use your prayer sheet to write two words with this suffix.

his (belongs to him) ה' or יו'
 1. עמו עבדו 2. דבריו

Roots

Using your prayer sheet, find one word with each root. Write them in the spaces.

| | | |
|---------------------|-------|---------------------|
| believe, have faith | א-מ-נ | הנאמן |
| choose | ב-ח-ר | בחר |
| speak | ד-ב-ר | דבריו המדבר בדבריהם |
| serve, worship | ע-ב-ד | עבדו |
| do right, be just | צ-ד-ק | צדיק וצדק |
| be holy, make holy | ק-ד-ש | מקדש לקדשה |

Prefixes

Use your prayer sheet to write the required words with each prefix.



| | | |
|--------------|--------------|--|
| to, for | ל... | ולתפארת לכבוד ולמנוחה לקדשה |
| and | ו... or ו... | ובניאי ובישראל ובמשה וצדק ומקום ורצה ולתפארת ולמנוחה ועל |
| in, with, by | ב... | בפני בכל בנביאים בתורה באמת |
| the | ה... | הנביאים התורה המדבר האומר האל הדורות הנאמר העבודה העולמים הנאמרים העולם השבת הזה |

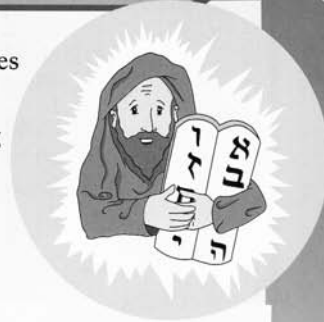


ANSWERS TO: WHAT DOES IT MEAN?

דף 19
Vocabulary
אוצר מילים
Activity 2, Answers

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

Pay special attention to the prefixes and suffixes of these words.



1. **בְּחַר בְּנְבִיאִים טוֹבִים** means [who] chose in good prophets

Who was chosen to *deliver* God's message? How did they deliver the message?

The prophets were chosen to deliver God's message. They delivered God's message through their prophecy, by sharing stories, warning the people of their wrong deeds, and urging them to uphold justice.

2. **וּבְמֹשֶׁה עַבְדּוֹ** means and in Moses God's (His) servant

וּבִישְׂרָאֵל עַמּוֹ means and in Israel God's (His) people/nation

וּבְנְבִיאֵי הָאֱמֶת וְצֶדֶק means and in God's (His) prophets of truth and justice

In whom does God trust to carry out God's word?

God trusted Moses to teach the Israelites God's word and trusted the prophets of Israel to continue teaching them, urging Israel to act justly and follow God's laws.

3. **צַדִּיק בְּכָל הַדּוֹרוֹת** means righteous in all generations

הָאֵל הַנֶּאֱמָן means the faithful God

הַמְדַבֵּר means the One who speaks/the Speaker

These words are used to describe God in the blessing recited after the **הפטרה** reading. What do you think of these descriptive labels for God? What do they make you think about?



ANSWERS TO: MIX AND MATCH

Match the roots below with their meanings. Then circle each word that contains that root in the prayers below and count how many times each root appears. Record the number to the left of each root.

| Score | Root | Meaning |
|-------|-------|---------------------|
| 1 | א-מ-נ | serve, worship |
| 2 | ב-ח-ר | be holy, make holy |
| 3 | ד-ב-ר | do right, be just |
| 2 | ע-ב-ד | choose |
| 3 | צ-ד-ק | believe, have faith |
| 2 | ק-ד-ש | speak |

Blessing after the Haftarah Reading

ברוך אתה יי אלהינו מלך העולם,
צור כל העולמים, (צדק) בכל הדורות,
האל הנאמן, האומר ועשה,
(המדיבר) ומקיים,
שכל דבריו (אמת) וצדק.
על התורה, ועל העבודה,
ועל הנביאים, ועל יום השבת הזה,
שנתת לנו יי אלהינו,
(לקדשה) ולמנוחה, לכבוד ולתפארת.
על הכל יי אלהינו, אנחנו מודים לך,
ומברכים אותך,
יתברך שמה בפי כל חי
תמיד לעולם ועד.
ברוך אתה יי, (מקדש) השבת.

Blessing before the Haftarah Reading

ברוך אתה יי אלהינו מלך העולם,
אשר בחר בנביאים טובים,
(בדבריהם)
הנאמרים באמת.
ברוך אתה יי,
הבוחר בתורה
(ובמשה עבדו),
ובישראל עמו,
(ובנביאי האמת וצדק).





ANSWERS TO: ADDING AND SUBTRACTING

1. Break up the following words into their different parts: prefix (if there is one), word, and ending or suffix (if there is one).
2. Translate each part of the word using your מלון.
3. Put the parts together, and translate the entire word.

הַעֲבוּדָה = עֲבוּדָה + הַ

Which means the + service or worship

Altogether it means the service

לְקִדְשָׁהּ = קִדְשָׁהּ + לְ

Which means for + holiness

Altogether it means for holiness

עֲבָדוֹ = אִי + עָבַד

Which means servant + his

Altogether it means His servant

הַבּוֹחֵר = בּוֹחֵר + הַ

Which means the + chooses

Altogether it means the One who chooses

הַשַּׁבָּת = שַׁבָּת + הַ

Which means the + Shabbat

Altogether it means the Shabbat

דְּבָרָיו = דְּבַר + יָם + וְ (plural ending)

Which means = word + (plural ending) + his

Altogether it means His words

וּבִישְׂרָאֵל = יִשְׂרָאֵל + בְּ + וְ

Which means = and + in + Israel

Altogether it means and in Israel

הַדּוֹרוֹת = דּוֹר + וֹת + הַ (plural ending)

Which means = his + generation + (plural ending)

Altogether it means His generations

בְּנְבִיאִים = נְבִיא + יָם + בְּ (plural ending)

Which means = in + prophet + (plural ending)

Altogether it means in prophets

עַמּוֹ = עַם + וֹ

Which means people/nation + his

Altogether it means His people/nation





ANSWERS TO: *PI-EIL* AND *PAAL*

Pi-eil and *paal* are two different types of verbs. When they are conjugated in the present tense, they can have two meanings. The first meaning is simply that someone, the subject, is performing an action—see example 1 below. In Hebrew, a verb in the present tense can also describe the subject, especially when a prefix is added—see example 2 below.

Example 1

אֲנִי בוֹחֵר

"I choose"

Example 2

הַבוֹחֵר

(הַ + בוֹחֵר)

"The one who chooses" or "the chooser"

Examples 1 and 2 above use the same *paal* verb in two different ways. A *paal* verb always has an א or "o" sound between the first letter in the root and the last two.

The *pi-eil* verb form always begins with the letter ב when conjugated in the present tense, followed by a construction of the three root letters.

Using these rules as guidance, complete the following table, identifying the root of the word and which verb form it is—*pi-eil* or *paal*. If you can, fill in the English meaning in the left column. Some of the roots are from previous **רמזות**.

Be careful, some of the words have prefixes that are not part of the verb—just like example 2 above.

| English Meaning | Hebrew Verb | Root | <i>Pi-eil</i> or <i>Paal</i> |
|---|-------------|-------|------------------------------|
| that speaks, the one that speaks, the speaker | הַמְדַבֵּר | ד-ב-ר | <i>pi-eil</i> |
| that says, the one that says, the sayer | הַאֹמֵר | א-מ-ר | <i>paal</i> |
| and does/makes | וַעֲשֶׂה | ע-ש-ה | <i>paal</i> |
| that chooses, the one that chooses, the chooser | הַבוֹחֵר | ב-ח-ר | <i>paal</i> |
| and fulfills/establishes | וַמְקִים | ק-י-מ | <i>pi-eil</i> |



ANSWERS TO: SEARCH AND FIND

רמח 19
דקדוק
Grammar
Activity 4, Answers

Find all of these words in the בְּרָכוֹת הַהַפְטָרָה לַשַּׁבָּת blessings on the following page.

- Underline 6 words with a prefix that means "and."
- Double underline 4 words with a prefix that means "the."
- Put a dotted line under 3 words with a prefix that means "to" or "for."
- Put a line through 3 words with a prefix that means "in," "with," or "by."
- Put a box around 3 words with a suffix that means "his."
- Circle 3 words with the root **צִדִּיק** in purple.
- Circle 2 words with the root **בִּחֵר** in blue.
- Circle 1 word with the root **אִמַּן** in black.
- Circle 3 words with the root **דִּבֵּר** in green.
- Circle 2 words with the root **קִדַּשׁ** in orange.
- Circle 2 words with the root **עִבֵּד** in red.

Note: Some words may have more than one mark.

Blessing after the Haftarah Reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוֹר כָּל הָעוֹלָמִים, (צִדִּיק) בְּכָל הַדּוֹרוֹת,
הָאֵל הַנּוֹאֲמָן, הַאֲמִיר וְעֹשֶׂה, (הַמְדַּבֵּר) וּמְקַיֵּם,
שְׂכָל דְּבָרָיו אֱמֶת וְצֶדֶק,
עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
שֶׁנֶּתַת לָנוּ יְיָ אֱלֹהֵינוּ,
לְקִדְשָׁהּ וּלְמִנוּחָהּ, לְכָבוֹד וּלְתַפְאֶרֶת.
עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֶךְ שְׁמֶךָ בְּכָל חַי
תָּמִיד לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Blessing before the Haftarah Reading

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
(וְרָצָה בְּדַבְרֵיהֶם)
הַנּוֹאֲמִים בְּאֵמֶת.
בְּרוּךְ אַתָּה יְיָ,
(הַבוֹחֵר בַּתּוֹרָה)
וּבַמִּשָּׁה (עֲבָדוֹ),
וּבִישָׂרָאֵל עַמּוֹ,
(וּבְנְבִיאֵי הָאֱמֶת) וְצֶדֶק.



ANSWERS TO: THE PROPHETS AND SHABBAT

It is not completely known how and when the prophets came to be read during Shabbat and festivals. It is thought that during the time of the Maccabees, Jews were forbidden from reading Torah, and therefore public readings of the prophets came to fill the space that Torah had once occupied.

It was not always the case that the prophetic readings were set as they are today. The prayer leader might decide to read one passage from one prophet one year and the following year choose a different prophet to read from on the very same week. But just as we have become set in our yearly Torah cycle, our haftarah cycle has been set for some time.

The prophets are deeply important to our tradition because they were messengers of God's message to Israel and to the world. The prophets of our Bible did not take their job lightly; in fact many of them tried to reject this responsibility. But the importance of God's message was too great for them to shy away.



The prophets never tried to win a popularity contest. Much of what they were told to say were criticisms of the way kings ruled, the priests served, and ordinary people lived their lives. Their role was to encourage people to be better than they were, not just comfortable with how they were.

Thinking about what you have just read, answer the following questions.

Why do you think the prophets are still read today? This answer is a personal one.

The question has no exact answer, but it should focus on the importance of the voice of concern and criticism being loud enough for people to hear so that justice is not squashed.

If you were a prophet today, what kinds of things might you urge people to be better about? In their lives at home? In public?

This answer is also personal. Again, the important thing is speaking out against injustice and indifference to the world's problems. Specifics are key to showing real thought.

Is there anyone in your life or a famous person you can think of whom you think is prophet-like? Who is it? What about them is prophet-like?

Again, this answer is a personal one. But it is not enough to answer with someone who is famous and cool. Just being a public figure is not enough to qualify as a prophet. A prophet speaks out for those who cannot speak for themselves or whose voices are too quiet to be heard. Prophecy is about the message, not the fame.



ANSWERS TO: BIG IDEAS

The Chicken or the Egg?

It's an old but clever joke: Which came first, the chicken or the egg? The answer: Who knows? In looking at our Big Ideas that appear in these haftarah blessings, we might ask the same kind of question: which came first?

Place our Big Ideas in order, from first to last, from most important to least important. After each Big Idea, explain why you think this thing came first and why each idea is so important.

EXAMPLE: **Faith** came first. Without faith we would not know how to talk to God, would not know how to understand Torah, would not know what do with Shabbat, and would not believe in Truth.

Most Important



Least Important
 (but still important)

1. _____ came first.

There is no right or wrong answer for this section. There are many possible answers. The most important thing is that the student has thought through the connections among these things and given good reasons for the way they are organized.

2. _____ came second.

3. _____ came third.

4. _____ came fourth.

5. _____ came last.

Student _____ Date _____

מִבְּחִין
בְּרָכוֹת הַהַפְטָרָה לְשַׁבַּת Ramah 19

USE THE COPY OF THE PRAYERS ON PAGE 25 TO ANSWER THE FOLLOWING QUESTIONS:

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

| Word in the Prayer | Meaning of the Root | Root |
|--------------------|---------------------|-------|
| | | ב-ח-ר |
| | | ד-ב-ר |
| | | ע-ב-ד |
| | | צ-ד-ק |
| | | ק-ד-ש |

2. **Underline** two words with the prefix that means “in,” “with,” or “by.”
3. **Circle** two words with the prefix that means “to” or “for.”
4. Find the three words with the suffix that means “his.” **Write** them below, and **translate the entire word**.

Word _____ Translation _____

Word _____ Translation _____

Word _____ Translation _____

5. In the table below, write the root of each verb, whether it is a *pi-eil* or *paal* verb, and how you know which form it is.

| Hebrew verb | Root | <i>Pi-eil</i> or <i>Paal</i> | How do you know? |
|-------------|------|------------------------------|------------------|
| הַמְדִּיר | | | |
| הָאֵמַר | | | |
| הַבְּחֵר | | | |
| וּמָקַם | | | |

6. Why is haftarah read on Shabbat after the Torah reading?

7. Which Big Idea found in the haftarah blessings is the most important, and why?

בְּרָכוֹת הַהַפְטָרָה לַשַּׁבָּת

Blessing before the Haftarah Reading:

1. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
2. אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים,
3. וְרָצָה בְּדַבְרֵיהֶם
4. הַנְּאֻמִּים בְּאַמֶּת.
5. בָּרוּךְ אַתָּה יְיָ,
6. הַבוֹחֵר בַּתּוֹרָה
7. וּבַמִּשָּׁה עֲבָדוֹ,
8. וּבִישְׂרָאֵל עַמּוֹ,
9. וּבְנְבִיאֵי הָאַמֶּת וְצֶדֶק.

Blessing after the Haftarah Reading:

1. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
2. צוֹר כָּל הָעוֹלָמִים,
3. צָדִיק בְּכָל הַדּוֹרוֹת,
4. הָאֵל הַנְּאֻמָּן, הָאוֹמֵר וַעֲשֵׂה,
5. הַמְדַּבֵּר וּמַקְשֵׁם,
6. שֶׁכֵּל דְּבָרָיו אֱמֶת וְצֶדֶק.
7. עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
8. וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
9. שֶׁנִּתְּתָה לָנוּ יְיָ אֱלֹהֵינוּ,
10. לְקִדְשָׁהּ וּלְמִנוּחָהּ,
11. לְכָבוֹד וּלְתַפְאֲרָתָהּ.
12. עַל הַכֹּל יְיָ אֱלֹהֵינוּ,
13. אֲנִיחָנוּ מוֹדִים לָךְ,
14. וּמְבָרְכִים אוֹתָךְ,
15. יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי
16. תָּמִיד לְעוֹלָם וָעֶד.
17. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Student _____ Date _____

מִבְּחִן
בְּרָכוֹת הַהַפְטָרָה לְשַׁבַּת
Ramah 19

USE THE COPY OF THE PRAYERS ON PAGE 25 TO ANSWER THE FOLLOWING QUESTIONS:

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

| Word in the Prayer | Meaning of the Root | Root |
|---------------------------|-----------------------|--------|
| הַבּוֹחֵר | to choose | ב-ח-ר |
| הַמְדַּבֵּר | to speak | ד-ב-ר |
| עֲבָדוֹ | to serve, worship | ע-ב-ד |
| צַדִּיק or וְצָדִק | to do right, be just | צ-ד-ק |
| לְקַדְּשָׁהּ or מְקַדֵּשׁ | to be holy, make holy | ק-ד-שׁ |

2. **Underline** two words with the prefix that means “in,” “with,” or “by.”
3. **Circle** two words with the prefix that means “to” or “for.”
4. Find the three words with the suffix that means “his.” **Write** them below, and **translate the entire word**.

| | | | |
|------|-----------|-------------|---------------------------|
| Word | דְּבָרָיו | Translation | His (God's) words |
| Word | עַבְדּוֹ | Translation | His (God's) servant |
| Word | עַמּוֹ | Translation | His (God's) people/nation |

5. In the table below, write the root of each verb, whether it is a *pi-eil* or *paal* verb, and how you know which form it is.

| Hebrew verb | Root | <i>Pi-eil</i> or <i>Paal</i> | How do you know? |
|-------------|-------|------------------------------|--|
| הִמְדִּיר | ד-ב-ר | <i>pi-eil</i> | The ה is a prefix, and the word begins with a מ. |
| הִאֱמִיר | א-מ-ר | <i>paal</i> | The ה is a prefix, and there is an י between the first and second root letter. |
| הִבְדִּיר | ב-ה-ר | <i>paal</i> | The ה is a prefix, and there is an י between the first and second root letter. |
| וּמְקִים | ק-י-מ | <i>pi-eil</i> | The ו is a prefix, and the word begins with a מ. |

6. Why is הַפְּטָרָה read on Shabbat after the Torah reading?

The haftarah is chanted as a conclusion to the Torah service and highlights themes found in the weekly Torah portion. The haftarah reading comes from the books of the Prophets.

7. Which Big Idea found in the haftarah blessings is the most important, and why?

This is the opinion of the student. But it is important that he or she gives a good reason for believing that *this* Big Idea is the most important.

בְּרָכוֹת הַהַפְטָרָה לַשַּׁבָּת

Blessing before the Haftarah Reading:

1. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
2. אֲשֶׁר בָּחַר יוֹרֵיאיִה טוֹבִים,
3. וְרָצָה בְּדַבְרֵיהֶם
4. הַנֶּאֱמָרִים בְּאַמֶּת.
5. בָּרוּךְ אַתָּה יְיָ,
6. הַבוֹחֵר בַּתּוֹרָה
7. וּבַמִּשָּׁה עֲבָדוֹ,
8. וּבִישְׂרָאֵל עַמּוֹ,
9. וּבַנְּבִיאֵי הָאֱמֶת וְצִדִּיק.

Blessing after the Haftarah Reading:

1. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
2. צוֹר כָּל הָעוֹלָמִים,
3. צִדִּיק בְּכָל הַדּוֹרוֹת,
4. הָאֵל הַנֶּאֱמָן, הָאוֹמֵר וַעֲשֵׂה,
5. הַמְדַּבֵּר וּמְקִים,
6. שֶׁכָּל דְּבָרָיו אֱמֶת וְצִדִּיק.
7. עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
8. וְעַל הַנְּבִיאִים, וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
9. שֶׁנִּתְּנָה לָנוּ יְיָ אֱלֹהֵינוּ,
10. לְקִדְשָׁהּ וּלְמִנוּחָהּ,
11. לְכָבוֹד וּלְתִפְאֶרֶת.
12. עַל הַכֹּל יְיָ אֱלֹהֵינוּ,
13. אֲנַחְנוּ מוֹדִים לָךְ,
14. וּמְבָרְכִים אוֹתְךָ,
15. יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי
16. תְּמִיד לְעוֹלָם וָעֶד.
17. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת.

Teacher's Guide

Ramah 20

קְרִיאַת בְּרֵאשִׁית

The central purpose of this **רָמָה** is to become acquainted with Torah reading and begin to acquire the skills necessary to translate your students' existing Hebrew skills into Torah reading skills.

Second—though not less important than the first task of this **רָמָה**—it attempts to teach your students a little bit about why we read Torah publicly and what Torah study can look like when you are well acquainted with the language and usage of the Hebrew found in the Torah.

Your students will need encouragement to practice both reading and chanting. While the purpose of this **רָמָה** is **not** to teach Torah cantillation, it does attempt to teach how trope symbols are used and even, to some degree, how they sound. Any knowledge that you or someone in your school has regarding Torah trope would be a welcome addition to their individual class work. Feel free to plan for a visit from the cantor or someone else who knows trope. Even though the whole class will not be working on this **רָמָה** at the same time, a special session on trope would be interesting and of benefit to the whole class.

It is our hope that reading Torah publicly is seen not only as something that a young boy or girl does when he or she becomes bar/bat mitzvah, but also as a great communal honor. Reading Torah should be appreciated for participating in a great tradition that is thousands of years old and not solely as a public testament to a child's acquired Hebrew skills. Anything you as a teacher can do to reinforce this will only complement this **רָמָה** and the learning of your students.

Objectives

The students will be able to:

1. Read Genesis 1:1–8 without vowels, with no more than six errors.
2. Chant Genesis 1:1–8 fluently alone or with a friend.
3. Find the words in the reading that contain and translate the roots **ק-ר-א**, **ה-א-ה** (new) and **א-ב-ר**, **א-מ-ר**, **ל-ב-ד**, **ה-ש-ע** (review).
4. Examine the roots **ה-ש-ע** and **ה-א-ה** and how the **ה** frequently “falls off” the end.
5. Identify the common biblical grammatical pattern of and translate the words **וַיֹּאמֶר**, **וַיִּבְרָא**, **וַיִּקְרָא**, **וַיֵּאָדָּר**.
6. Identify occurrences of and translate the preposition **בֵּין**.

7. Explain the trope system.
8. Use a few trope symbols in chanting a Torah or liturgical phrase.
9. Examine texts that discuss or differ in their determination of the meaning of the word **בְּרֵאשִׁית**.
10. Scrutinize the word **בְּרֵאשִׁית** for its possible meanings (e.g., “in the beginning,” “when God began to create”).
11. Write a paragraph about their views regarding the idea that God created the world by “speaking” or with words.

Additional Supplies

קְרִיָּאָה Activity 1: one blue and one red highlighter, marker, or pen

קְרִיָּאָה Activity 2: listening station with the appropriate *Mitkadem* CD (Genesis 1:1–8 chanted and read, in addition to a few short trope exercises)

אוֹצֵר מְלִים Activity 1: markers or pens in the following colors: red, orange, yellow, green, blue, and purple

אוֹצֵר מְלִים Activity 3: scissors, glue or tape, and sheets of scrap paper (whole sheets)

דְּקָדוּק Activity 1: a highlighter of any color



Answer the following questions based on what you read in the invitation.

1. When is Torah read publicly in a synagogue?

Mondays and Thursdays in the morning, Shabbat (traditionally Saturday mornings and afternoons, but some synagogues read Torah on Friday nights). Torah is also read on Rosh Chodesh.

2. Where can a Torah be read publicly?

Torah can be read publicly in any appropriate and respectful public place—a park, a social hall, even by the beach—where ten or more Jews are assembled as a group.

3. What do you need in order to read a Torah publicly?

First you need a Torah scroll (סֵפֶר תּוֹרָה); then you need at least ten Jews assembled in a group to enjoy the reading and the blessings before and after the reading.



ACTIVITY 1 CONTINUES ON NEXT PAGE



4. When can a boy or girl begin reading from the Torah publicly?

When he or she becomes bar or bat mitzvah. This is usually at
thirteen, although in some communities girls become bat mitzvah at
twelve.

5. After his or her first time reading Torah publicly, can a boy or girl continue reading forever?

Yes. Once a Jewish child has entered into adulthood within the Jewish
community, all of the rights, privileges, and responsibilities of Jewish
life belong to him or her throughout his or her life.

6. Do you think that you will read Torah in your synagogue or someplace else? Why or why not?

This answer depends entirely on the student. Hopefully he or she will
find it meaningful, at some time in his or her life, to share in the public
reading of the Torah.





Working with Trope

Now that you've learned a little bit about how the trope system works, see if you can find the divisions of the remaining verses in our Torah portion. Keep in mind that, just like English, a sentence can have more than one comma or may not have any at all.

1. Circle with a **blue highlighter** each *etnachta*, where you would pause slightly.
2. Circle with a **red highlighter** each *sof pasuk*, where a verse ends.
3. Then practice reading each verse with the included pause and ending.

Remember, the pause is only slight and not so long as to sound like you have ended the sentence.

וְהָאָרֶץ הָיְתָה תְּהוֹם וּבְהוֹי וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת
עַל-פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי-אֹר וַיְהִי-אֹר: וַיֵּרָא אֱלֹהִים
אֶת-הָאֹר כִּי-טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא
אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד:
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לַמַּיִם:
וַיַּעַשׂ אֱלֹהִים אֶת-הָרָקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ
וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי-כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם
וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שֵׁנִי:





ANSWERS TO: PRACTICE READING WITHOUT VOWELS

When you actually begin reading and chanting from a ספר תורה, you will quickly notice that not only are there no punctuation marks or trope marks to guide you, but there are no vowels either. Just as the punctuation and trope marks were added much later, after the text of the Torah was recorded, so too were the vowels added in study versions of the Torah to ensure that people learned the words correctly. But their absence isn't so hard to get used to.

Just imagine if English had no vowels. You would probably still know what it said, wouldn't you?

Try reading the following three sentences in English without vowels. Then, in the blanks next to them, write down that sentence with the vowels included so that the sentence makes sense.

Wht s yr fvrt clr? What is your favorite color? _____

Pls prk th cr n th lt. Please park the car in the lot. _____

Whr r y gng n vctn? Where are you going on vacation? _____

In Hebrew it is actually much easier than in English because the word looks no different with or without vowels.



ACTIVITY 4 CONTINUES ON NEXT PAGE



ANSWERS TO: THE ROOTS OF CREATION

You probably already know the story of Creation according to the Torah. What you may not realize is that you also know the words and roots that bring action to the story, making Creation possible.

Search for the following roots and circle them in the appropriate color. Then, on the lines provided below, translate the conjugated verb. The first one has been done for you.

אִמַּר בִּדְדִל בִּרְא עֲשֵׂה רִאֶה קִרָּא

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ
וַחֲשֹׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: (וַיֹּאמֶר) אֱלֹהִים
יְהי-אֹר וַיְהי-אֹר: (וַיֵּרָא) אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב (וַיַּבְדֵּל) אֱלֹהִים
בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: (וַיִּקְרָא) אֱלֹהִים לָאֹר יוֹם וְלַחֹשֶׁךְ קִרָּא לַיְלָה
וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד: (וַיֹּאמֶר) אֱלֹהִים יְהי רִקִּיעַ בְּתוֹךְ הַמַּיִם
וַיְהי מְבֻדֵּל בֵּין מַיִם לְמַיִם: (וַיַּעַשׂ) אֱלֹהִים אֶת-הָרִקִּיעַ (וַיַּבְדֵּל) בֵּין
הַמַּיִם אֲשֶׁר מִתַּחַת לְרִקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרִקִּיעַ וַיְהי-כֵן:
(וַיִּקְרָא) אֱלֹהִים לְרִקִּיעַ שָׁמַיִם וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם שֵׁנִי:

| Hebrew Verb | Meaning |
|--|--------------------|
| בָּרָא | created |
| וַיֵּרָא | He (God) saw |
| וַיֹּאמֶר | He (God) said |
| וַיַּבְדֵּל | He (God) separated |
| וַיִּקְרָא | He (God) called |
| קִרָּא | called |
| מְבֻדֵּל This is a noun and not a verb, but does share one one of the roots assigned above | separation |
| וַיַּעַשׂ | He (God) made |



ANSWERS TO: MAKING SENSE OF CREATION

20
Vocabulary
אידיש
Activity 2, Answers

The story of Creation can be confusing and even contradictory to what we know from science class. But there is something magical about the way it is described in the Torah, not because it is the only way to understand how the world might have come into existence, but because it expresses a basic relationship between the most simple and pure things we know in this world—light and darkness, land and water, the earth and the heavens.

To better acquaint us with the language of this story, translate the following six phrases using your **מילון**. Circle any words that you have trouble with. You may work with a partner for this exercise.

1. **בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ**

a. Words that you know: הָאָרֶץ הַשָּׁמַיִם בָּרָא

b. Meaning of the whole phrase: God created the heavens and the earth

2. **וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב**

a. Words that you know: טוֹב הָאוֹר וַיֵּרָא

b. Meaning of the whole phrase: God saw that the light was good

3. **וַיְהי־עֶרֶב וַיְהי־בֹקֶר**

a. Words that you know: בֹקֶר עֶרֶב

b. Meaning of the whole phrase: There was evening, there was morning

4. **וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ**

a. Words that you know: הַחֹשֶׁךְ הָאוֹר וַיַּבְדֵּל

b. Meaning of the whole phrase: God separated between the light and the darkness

5. **וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם**

a. Words that you know: יוֹם לְאוֹר וַיִּקְרָא

b. Meaning of the whole phrase: God called the light "day"

6. **וַלְחֹשֶׁךְ קָרָא לַיְלָה**

a. Words that you know: לַיְלָה קָרָא וַלְחֹשֶׁךְ

b. Meaning of the whole phrase: And (God) called the darkness "night"



ANSWERS TO: WHAT HAPPENED AT CREATION?

Many Torah scholars believe that when God set out to create the world, there was something in existence before the world as we know it. So what was God doing when God was "creating" the world? God was setting things in order.

The following verses from our Torah portion have been jumbled up and put down out of order. Cut them up and place them on your desk in the right order. Then tape or glue them to a separate sheet of paper in the right order.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת
עַל־פְּנֵי הַמַּיִם:

וַיֹּאמֶר אֱלֹהִים יְהי־אֹר וַיְהי־אֹר:

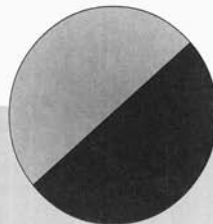
וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלַחֹשֶׁךְ לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר
יוֹם אֶחָד:

וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם:

וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין
הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהי־כֵן:

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:





ANSWERS TO: BETWEEN THIS AND THAT

The story of Creation is a mysterious one. How and why does the story of Creation tell of God's creating so many boundaries between different things? Perhaps because all that there was in the beginning was in chaos, so the best way to make sense of it was to separate things that were similar from things that were different.

Because of the many separations made in Creation, the word "between" is an important one to understand. The word **בֵּין**, which means "between," occurs three times in only eight verses of our Torah portion—and that is in only two days of the seven days of Creation!

The word **בֵּין** is used in two different ways to achieve the same meaning. The first way it is used is before both words that are separated. In the second way, **בֵּין** is placed before the first word or phrase, and then the prefix **ל** is attached to the second. Either one still produces the same meaning—for example, "This chair is between the table and the wall."

- Find the word **בֵּין** in each example below and highlight it.
 - Write down the Hebrew words that are being separated.
 - Translate the phrase, including the word **בֵּין**.
- You may use your **מלון** for help translating.



1. וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ

הָאֹר and הַחֹשֶׁךְ

Translation: between the light and the darkness

2. וַיְהִי מַבְדֵּיל בֵּין מַיִם לַמַּיִם

מַיִם and לַמַּיִם

Translation: between the water and the (other) water

3. וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ

הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ and הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ

Translation: between the water that is under the expanse and the water that is above the expanse



ANSWERS TO: THE DISAPPEARING ה

- In the phrases taken from our Torah portion below, find the word with one of the roots **ה-א-ה** or **ע-ש-ה** that you think has a **ה** missing.
- On the first line, write the word that you found.
- On the second line, write the root letters of the word that you found.

1. וַיֵּרָא אֱלֹהִים אֶת־הָאָדָם

וַיֵּרָא

.a

ה-א-ה

.b

2. וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ

וַיַּעַשׂ

.a

ע-ש-ה

.b





ANSWERS TO: NOT *AND*, BUT *WHEN*

You already know that the prefix **ו** means “and.” This is true *most* of the time—from the Hebrew we use in our prayer book to the modern Hebrew spoken on the streets of Tel Aviv—but not true *all* of the time.

In the Hebrew used in the Torah, the letter **ו** found at the beginning of a conjugated verb can mean “and,” or it can reverse the tense of the verb. So if a verb expresses “she made” but is preceded by the prefix **ו**, then it means “she will make.”

Here’s another example in Hebrew, taken from our Torah portion.

וַיֹּאמֶר = וְיֹאמֶר + ו

He (God) said = He (God) will say + **ו**

So our rule is

| | |
|---|-----------------------|
| Means “and” | ו or וְ |
| Switches past to future or future to past | וּ |

- Below are a number of examples of words taken from our Torah portion.
- Place the word “AND” in the blank to the left of the word where the **ו** acts as the prefix “and.”
- Place the word “SWITCH” in the blank to the left of the word where the **ו** switches the tense of the verb from past to future or future to past.
- Then translate the word into English using the correct form of the **ו** prefix.

| AND or SWITCH | | Meaning |
|---------------|--------------------|-------------------------|
| and | וְהָאָרֶץ | and the land (or earth) |
| switch | וַיֵּרָא | He (God) saw |
| switch | וַיִּבְדֵּל | He (God) separated |
| and | וּבֵין | and between |
| switch | וַיִּקְרָא | He (God) called |



בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Answer the following questions based on what you have read and your own thoughts.

1. Which translation(s) do you like and why? Which one(s) do you dislike and why?

Each of the answers to this activity are based on the thoughts and opinions of the student. The important thing is for the student to express why he or she liked or disliked a particular translation.



2. How would you translate the first verse of the Torah (at the top of this page)?

Again, it is up to the student to translate this verse according to his or her thinking. It should, however, be based on the words in the verse and not merely what he or she imagines Creation was like.

3. Why did you decide to translate it that way?

It is important that the student explain the reason(s) for choosing to translate the verse in this way and to be able to explain his or her thinking.

4. What do you think the first moments of Creation were like?

This may be based on the student's reading of our Torah portion but does not have to be. He or she should feel comfortable using his or her imagination.



ANSWERS TO: AND GOD SPOKE...

דבר 20
Words about Prayer
דבר תפילה
Activity 2, Answers

God did not have the kind of tools that we imagine using when we want to build something. The tools at God's dispense were of an entirely different power, one that we cannot truly comprehend.

וַיֹּאמֶר אֱלֹהִים יְהִי-אֹר:

God said, "Let there be light," and there was light.

As best as we can tell from our Creation story—part of which is found in our Torah portion—God created the world using speech. Human beings do not have that same amazing power to create worlds from our own words, but God did give us the gifts to build and sustain relationships with our words. In fact, the Rabbis said that to gossip about a person is to destroy that person's world. And we each know that a kind word from a loved one or even a stranger at the right moment makes all the difference in the world.

Write a paragraph on the lines below responding to the following questions.

- Why do you think God used speech to create the world?
- Out of what else might God have decided to create the world?
- Does speech still have the ability to create? To destroy?
Why or why not?

This answer is entirely based on the thinking of the student. As long as the
answers are thoughtful responses to the questions asked, the student has
succeeded at this activity.

Student _____ Date _____

מִבְּחֵן
קְרִיאַת בְּרֵאשִׁית 20 Ramah

1. When is the Torah read publicly?

2. Where can a Torah be read publicly?

3. What do you need in order to read the Torah publicly? (Hint: Who must be present?)

4. Write the number of the Hebrew word or root in the space next to the matching English translation.

| | |
|-------------------------|---------------|
| _____ to see | 1 ב-ר-א |
| _____ to separate | 2 בְּרֵאשִׁית |
| _____ to call (by name) | 3 חָשָׁךְ |
| _____ sky, heavens | 4 ק-ר-א |
| _____ light | 5 שָׁמַיִם |
| _____ land | 6 ר-א-ה |
| _____ to create | 7 ב-ד-ל |
| _____ darkness | 8 אוֹר |
| _____ at the beginning | 9 אָרֶץ |

5. USE THE COPY OF THE TORAH PORTION ON PAGE 45 TO ANSWER QUESTIONS 5–6:

| Word in Torah | Meaning of the Root | Root |
|---------------|---------------------|-------|
| | | ר-א-ה |
| | | ק-ר-א |
| | | ב-ר-א |
| | | ע-ש-ה |

6. **Translate** the following phrases from the Torah portion:

וַיִּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ

בְּרֵאשִׁית בָּרָא אֱלֹהִים

וַיֹּאמֶר אֱלֹהִים יְהי־אֹר וַיְהי־אֹר

7. How did God create the world? What does this teach you about the world we live in?

בְּרֵאשִׁית א:א-ח

1. בְּרֵאשִׁית בָּרָא אֱלֹהִים
2. אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:
3. וְהָאָרֶץ הָיְתָה תְּהוֹ וּבְהוּ
4. וַחֲשָׁךְ עַל־פְּנֵי תְהוֹם
5. וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:
6. וַיֹּאמֶר אֱלֹהִים יְהי־אֹר וַיְהי־אֹר:
7. וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב
8. וַיְבַדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:
9. וַיִּקְרָא אֱלֹהִים | לָאֹר יוֹם וְלַחֹשֶׁךְ קִרָּא לַיְלָה
10. וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד:
11. וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמַּיִם
12. וַיְהי מַבְדִּיל בֵּין מַיִם לַמַּיִם:
13. וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיְבַדֵּל
14. בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם
15. אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהי־כֵן:
16. וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם
17. וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:

בראשית ברא אלהים את השמים ואת הארץ והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים ויאמר אלהים יהי אור ויהי אור וירא אלהים את האור כי טוב ויבדל אלהים בין האור ובין החשך ויקרא אלהים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע ויהי כן ויקרא אלהים לרקיע שמים ויהי ערב ויהי בקר יום שני

Student _____ Date _____

מִבְּחֵן קְרִיאַת בְּרֵאשִׁית 20 Ramah

1. When is the Torah read publicly?

The Torah is read publicly on Monday and Thursday mornings and on Shabbat.

2. Where can a Torah be read publicly?

Torah can be read in any public place as long as it is a respectful place and the Torah will receive the honor it is due.

3. What do you need in order to read the Torah publicly? (Hint: Who must be present?)

A *minyan* of ten adults is needed to read Torah publicly on any of the days that Torah is read.

4. Write the number of the Hebrew word or root in the space next to the matching English translation.

| | |
|----------------------------|---------------|
| <u>6</u> to see | 1 ב-ר-א |
| <u>7</u> to separate | 2 בְּרֵאשִׁית |
| <u>4</u> to call (by name) | 3 חֶשֶׁךְ |
| <u>5</u> sky, heavens | 4 ק-ר-א |
| <u>8</u> light | 5 שָׁמַיִם |
| <u>9</u> land | 6 ר-א-ה |
| <u>1</u> to create | 7 ב-ד-ל |
| <u>3</u> darkness | 8 אֹר |
| <u>2</u> at the beginning | 9 אָרֶץ |

5. USE THE COPY OF THE TORAH PORTION ON PAGE 45 TO ANSWER QUESTIONS 5–6:

| Word in Torah | Meaning of the Root | Root |
|---------------------|---------------------|-------|
| וַיֵּרָא | to see | ר-א-ה |
| וַיִּקְרָא or קָרָא | to call (by name) | ק-ר-א |
| בָּרָא | to create | ב-ר-א |
| וַיַּעַשׂ | to do, make | ע-ש-ה |

6. **Translate** the following phrases from the Torah portion:

וַיִּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ

God separated between the light and the darkness

בְּרֵאשִׁית בָּרָא אֱלֹהִים

At the beginning of God's creating/In the beginning God created

וַיֹּאמֶר אֱלֹהִים יְהי-אוֹר וַיְהי-אוֹר

God said, "Let there be light," and there was light

7. How did God create the world? What does this teach you about the world we live in?

God created the world through speaking. For example, God said, "Let there be light," and light was created. This is a reminder that our world was created with words and our world continues to find power in words. Words can save or destroy a person's life.

Teacher's Guide

Ramah 21

הַתְּקִנָּה

In this רָמָה students learn to read and sing הַתְּקִנָּה, but more than that, they grapple with the ideology of Zionism and what its meaning is for us today. Is הַתְּקִנָּה the national anthem of Israel or of Jewish people everywhere? What does it mean to be a Zionist today and how do our ancient texts guide us in our understanding of these concepts? Hopefully, this רָמָה will inspire students to true understanding and connection each time they join in the singing of this very moving national hymn.

Objectives

The students will be able to:

1. Read הַתְּקִנָּה with no more than two errors.
2. Sing הַתְּקִנָּה fluently alone or with a friend.
3. Find the words that contain and translate the new root ק-ו-ה.
4. Identify and explain the directional ending הַ■.
5. Differentiate between prefix vocalizations that do and do not include the definite article “the” (*bet* and *lamed* with *patach* versus *sh’va*).
6. Clarify the development and meaning of the word “Zionism.”
7. Generate their own definition of “Zionism” that has meaning for them today.
8. Examine ancient and modern texts that trace the Jewish people’s historical and emotional connection with Jerusalem.
9. Create an artistic expression of the Jewish people’s continuing love for Zion and vision toward the east.
10. Justify why הַתְּקִנָּה has meaning as an anthem for Jews everywhere, no matter where they live.

Additional Supplies

הַתְּקִנָּה Activity 1: *siddur*.

קריאה Activities 3 & 4: listening center.

מלים Activity 3: scissors, envelope for storage.

תפילה Activity 2: For the מורה: colored pencils, markers, or crayons, calligraphy pens, tissue paper, art paper, glue, and scissors. For the poem: nice paper and pens for copying the poem once completed. A bulletin board may be designated to display these items.

Flashcards

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

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

Cut apart the words

אֱלֹפִים

אֱלֹף

חֲפָשִׁי

אֲרֵץ

יְרוּשָׁלַיִם

יְהוּדִי

לֵב, לֵבָב

כָּל

Cut apart the words

a thousand

two
thousand

land, earth

free

Jew

Jerusalem

all,
everything

heart

Cut apart the words

נֶפֶשׁ

מִזְרַח

עֵץ

עוֹד

פְּנִימָה

עַם

קְדִימָה

צִיּוֹן

Cut apart the words

east

soul, spirit

yet, still

eye

nation,
people

inward,
within

Zion,
Israel

eastward

Cut apart the words

תִּקְוָה

שָׁנָה, שָׁנִים
(שָׁנוֹת)

Prefix

ב...

Root

ק-ו-ה

Suffix

נַף ■

Prefix

ה...

Suffix

ה ■
ט

Cut apart the words

year,
years

hope

Root

hope

Prefix

in, with,
by

Prefix

the

Suffix

us, our

Suffix

*An ending that
means moving
toward something*



ANSWERS TO: ZIONISM

21 תיקן
Introduction
Activity 1, Answers

Part 1

Throughout the Bible and our סדור—prayer book—the word Zion is used to evoke emotion and connection to the Land of Israel.

Do you recognize either of these phrases from the סדור? Match the phrase with the section of the service:

- | | | |
|---|--|--|
| 1 | The Torah Service (from Isaiah 2:3) | 1. כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה, וּדְבַר־יְיָ מִירוּשָׁלַיִם. For from out of Zion will come the Torah, and the word of Adonai from Jerusalem. |
| 2 | The קדושה of the עמידה (from Psalm 146:10) | 2. יְמִלֵךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ. Adonai will reign forever, your God, Zion, from generation to generation, Halleluyah! |

Part 2

When Herzl lived there was no independent Jewish state. There was no organized Zionist movement.

1. In your own words, list at least four reasons that Herzl believed the Jewish people needed or deserved a state of their own.
 - a. Jews were not allowed to participate as full members of society (not allowed to own certain businesses or land, limited to certain schools or neighborhoods) in most countries, no matter how they tried to contribute or how long they had been there.
 - b. Jews were persecuted (killed, terrorized, forced to live in ghettos, expelled from countries) and mistreated (demeaned, forced to go in the army at young ages) in many countries.
 - c. Palestine (Israel) has been the land of the Jewish people throughout time. The Jews were forced out by the Romans in 70 C.E., but we never forgot it was our homeland and always persisted in the hope to return. In fact, throughout history there were always Jews living there.
 - d. Jews deserve to be free people in their own land.
 - e. Jews deserve to live peacefully in their own land.
 - f. The world will benefit from an independent Jewish state. The Jews will contribute to the world whatever they achieve for themselves.



ACTIVITY 1 CONTINUES ON NEXT PAGE



- g. You may have found other important ideas in Herzl's words. Share them with a classmate.
2. Explain whether or not those reasons are still true for Jews anywhere in the world today.
- Unfortunately, there are areas of the world where there is much discrimination against Jews. Middle Eastern countries, such as Iraq, make it very difficult for the small Jewish population that remains there. Ethiopian Jews are treated as second-class citizens.
 - Anti-Semitism is a strong reality throughout the world today. In recent years there have been serious incidents even in Western Europe. While these are not sanctioned activities of governments, like those discussed in answer a, they are indications of true attitudes existing in the world that we must be aware of.
 - Palestine (Israel) has been the land of the Jewish people throughout time. From Abraham and Sarah to our families today, Jews have considered *Eretz Yisrael* their homeland.
 - Some people say that Jews have the opportunity to live free lives in many countries of the world now, so there may not be a real need for a free country of Israel. Others say that Jews lived free lives for short times in countries previously (like Germany in the 1800s to early 1900s) and then the freedom ended and persecution began. In any case, it may be that having an independent Jewish state gives Jewish people the world over the confidence to live their lives in freedom.
 - Jews deserve to live peacefully in their own land. This remains an important goal to achieve!
 - The world has definitely benefited from the independent Jewish state. Israeli society has contributed tremendously in the fields of medicine, agriculture, computer and cell phone technology, and many other important fields. Herzl was completely correct in his prediction!
3. What does "Zionism" mean to Herzl? The belief that the Jewish people should have an independent state in the Land of Israel. All Jews should be able to go there, so that they can escape persecution and live the life they choose, achieving their potential and contributing to the world, just like other peoples have the opportunity to do.



ACTIVITY 1 CONTINUES ON NEXT PAGE



Solomon Schechter (1847–1915) was a great Jewish scholar. He was an important early leader of the Jewish Theological Seminary, the college that train Conservative rabbis, educators, and cantors, in New York City.

Zionism is the Declaration of Jewish Independence from all kinds of slavery, whether material or spiritual.

from *What We Jews Believe*, by Samuel S. Cohon (Cincinnati: UAHC, 1931), p. 96.

When Schechter lived there was no independent Jewish state. The organized Zionist movement was just beginning.

1. Why did Schechter believe that the Jewish people needed or deserved a state of their own? He said that having an independent Jewish State is a way of getting out of "slavery." "Material" means economic or financial. Material slavery could mean not being able to make a living, because you live in a country that keeps you in poverty due to anti-Semitic laws. "Spiritual" slavery can mean not being allowed to practice your religion as you see fit and being persecuted because of your religion. Schechter believed that having an independent Jewish state would provide a safe place for Jews to live where they would not have those problems.
2. Is there still a need for that for Jews anywhere in the world today? As mentioned above, there are still places where Jews are persecuted or where the threat of persecution persists. But we can also expand our idea of Schechter's quote. Imagine "spiritual slavery" differently. It could mean that you live in a country that puts so much emphasis on being rich that making money is more important than being with your family for important occasions. That could be a kind of "slavery" that we live with in America.
3. What does "Zionism" mean to Schechter? The belief that the Jewish people need to be free of persecution so that they can live free economic and religious lives.

Golda Meir (1898–1978) was the prime minister of Israel from 1969 to 1974.

There is no Zionism except the rescue of the Jews.

Quoted in Marie Syrkin, *Golda Meir* (New York: Putnam, 1969), p. 118.

Golda Meir moved to Palestine before it was an independent country and participated in it becoming the independent Jewish State of Israel.

1. Why did Meir believe that the Jewish people needed or deserved a state of their own? There needs to be a safe place for the Jewish people in the world. The task of Israel is to "rescue" Jews.



ACTIVITY 1 CONTINUES ON NEXT PAGE



2. Is there still a need for that for Jews anywhere in the world today? _____

Jewish people continue to "make *aliyah*"—move to Israel—for many reasons. One of the most important is to find a place to live where they feel they can best live a free Jewish life. In addition, Israel continues to "rescue" Jews around the world. In the 1980s and 1990s Israel airlifted about 23,000 desperate Ethiopian Jews to Israel. On July 4, 1976, the Israeli army rescued over 100 Jews (not Israeli) being held hostage in Entebbe, Uganda, by the Popular Front for the Liberation of Palestine. The State of Israel believes it is her responsibility to rescue Jews.

3. What does "Zionism" mean to Meir? The belief that the Jewish people must have the capacity to defend themselves and have a homeland that is a safe haven.

ARZA is the Association of Reform Zionists of America. Its statement of purpose says:

ARZA endeavors to make Israel fundamental to the sacred lives and Jewish identity of Reform Jews. ARZA champions activities that further enhance Israel as a pluralistic, just and democratic Jewish state.

Founded in 1978, ARZA is a Zionist organization that represents 920 Reform synagogues in America today.

1. Why does ARZA believe that the Jewish people need or deserve a state of their own? To have developed Jewish lives and identities, Reform Jews need Israel. Israel should be central to the life of every Reform Jew. Even if we don't live there, we can participate in different aspects of Israel's present by getting active in different activities that matter to our movement.
2. Is there still a need for that for Jews anywhere in the world today? The Land of Israel has always been important to the Jewish people. We're privileged to live at a time when there is an independent State of Israel! It does influence our Jewish identity in ways we may not even realize. Think about it. How would your life be different if there wasn't an independent Jewish state to center our Jewish world?
3. What does "Zionism" mean to ARZA? The belief that Israel is important to the life of every Jew, whether or not they live there. It is our obligation to support the country and participate in its development in whatever ways we can.



ACTIVITY 1 CONTINUES ON NEXT PAGE



You have examined four quotations on Zionism from four different time periods. They all have meaning for us today.

1. Today, why do you think the Jewish people need or deserve an independent Jewish state in the Land of Israel? This answer will be up to you. It should take into account the ideas that have been presented above, but you might also bring in new ideas whose sources you can explain.
2. What would you say is a good definition of "Zionism" for our time? The answer must include the idea that Zionism is either a "belief" or a "movement." Since "Zion" has to do with "Israel," it must pertain to Israel. The answer can follow the ideas of the quotations given or be a unique definition. It should be supported by your answer to question 1 above.





ANSWERS TO: BECOMING THE NATIONAL ANTHEM

- 1** In the early 1880s Jews the world over yearned for their own country. Naphtali Imber from Ukraine wrote a song called **תקוותנו**, "Our Hope." The song was heard at the Zionist Congress in Basel, Switzerland, where Jews from many countries met toward achieving an independent Jewish state in Palestine. The people were very moved by the song and adopted it as the anthem of Zionism.

Our Hope

1. As long as in the heart
2. A Jewish spirit yearns
3. So long as east eastward
4. An eye gazes to Zion
5. Our hope is not yet lost
6. The age-old hope
7. To return to the land of our ancestors
8. To the city where David dwelt.



תקוותנו

1. כָּל עוֹד בְּלִבֵּב פְּגִימָה
2. נַפְשׁ יְהוּדִי הוֹמִיָּה
3. וּלְפָאֲתֵי מִזְרַח קוֹדִימָה
4. עֵין לְצִיּוֹן צוֹפִיָּה
5. עוֹד לֹא אֲבָדָה תְּקוּוֹתֵנוּ
6. הַתְּקוּוָה הַנּוֹשָׁנָה
7. לְשׁוֹב לְאֶרֶץ אֲבוֹתֵינוּ
8. לְעִיר בֵּה דָוִד חָנָה.

- 2** The song went through some changes. It might have been edited by early Jewish pioneers in Palestine (*chalutzim*) in Rishon LeZion. It eventually became what we know as **התקווה**, "The Hope." This version was confirmed as the Zionist anthem in 1933 at the Eighteenth Zionist Congress in Prague.

The Hope

1. As long as in the heart
2. A Jewish spirit yearns
3. So long as east eastward
4. An eye gazes to Zion
5. Our hope is not yet lost
6. The hope of two thousand years
7. To be a free people in our land
8. The land of Zion and Jerusalem.

התקווה

1. כָּל עוֹד בְּלִבֵּב פְּגִימָה
2. נַפְשׁ יְהוּדִי הוֹמִיָּה
3. וּלְפָאֲתֵי מִזְרַח קוֹדִימָה
4. עֵין לְצִיּוֹן צוֹפִיָּה
5. עוֹד לֹא אֲבָדָה תְּקוּוֹתֵנוּ
6. הַתְּקוּוָה (בַּת) שְׁנוֹת אֲלָפִים
7. לְהִיּוֹת עַם חֶפְשִׁי בְּאֶרֶצֵנוּ
8. אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.



ACTIVITY 2 CONTINUES ON NEXT PAGE



- 3 Today **התקנה** is the national anthem of Israel. It can be said that it is a national song for all of the Jewish people no matter where they live, for it expresses the longings of our people through time.

Answer these questions using the two versions of Naphtali Imber's poems.

1. Compare the two versions of the songs.

- Underline the sections that are different.
- There are three main changes in the two versions. List them, and explain why you think the differences are important:
 - a. The "age-old hope" changes to "the hope of two thousand years." The change makes more specific the hope of ending the two thousand years of exile that began with the destruction of the Holy Temple, and therefore the last Jewish state, by the Romans in Jerusalem in the year 70 C.E. That makes it a hope of returning to their political, independent status.
 - b. There were always Jewish people living in the Land of Israel, even during those two thousand years. But not having an independent, free status made those Jews and Jews throughout the world subject to the whim and difficulties of anti-Semitism and poverty. Changing the line to wanting "to be a free people in our land" from just wanting to "return to the land of our ancestors" makes it much more clear what the goal and the need is.
 - c. Saying "the land of Zion and Jerusalem" means the broader land of Israel, rather than "to the city where David dwelt," which just refers to Jerusalem. This also uses the words that Jews through the centuries have used when referring to Israel, in prayer and dreams.

2. An anthem is a song that represents the beliefs and hopes of a people.

According to **התקנה** what is important to the people of Israel?

The last two lines, "to be a free people in our land, the land of Zion and Jerusalem," tell the most important hopes—to be a free, independent people in their own, original Land of Israel. It is also important that the poem begins with the idea that there is a Jewish spirit deep inside every Jew that is drawn (gazing) eastward, toward Jerusalem, no matter where that Jewish person is. Out of that automatic spirit we draw our constant hope.

3. Based on your answer to question #2, how can **התקנה** be an anthem for all of the Jewish people, no matter where they live?

If it is true that every Jew has an internal Jewish spirit that keeps them tied to Jerusalem somehow, then the anthem speaks to us all. In addition, whether or not every Jew lives in Israel we may be able to say that we are Zionists and agree that there needs to be a nation of Israel for the Jewish people. It can be an important place for all of us that we support and have a special relationship with.



ANSWERS TO: VOCABULARY איצר מילים

Vocabulary

Use your מילון and song sheet to:

1. Fill in missing words (English or Hebrew).
2. Add the words to your מילון.

| | |
|--------------------------|-----------|
| a thousand | אלף |
| two thousand | אלפים |
| land, earth | ארץ |
| free | חפשי |
| Jew | יהודי |
| Jerusalem | ירושלים |
| all, everything | כל |
| heart | לב, לֵב |
| east | מזרח |
| soul, spirit | נפש |
| yet, still | עוד |
| eye | עין |
| nation, people | עם |
| inward, within | פנימה |
| Zion, Israel | ציון |
| eastward | קדימה |
| year, years (שנים, שנות) | שנה, שנים |
| hope | תקווה |



Root

1. Using your song sheet, find two words with the root below. (Remember that the ה at the end might drop off!)
2. Write them in the spaces.

hope קוֹוֶה
1. תִּקְוָה 2. תִּקְוָתוֹ

Prefixes

Use your מילון and song sheet to write the required number of words with each prefix.

in, with, by ב...
1. בְּלֵב 2. בְּאַרְצוֹ

the ה...
1. הַתְקוּהָ

Suffixes

Use your מילון and song sheet to write the required number of words with each suffix.

our, us נו
1. בְּאַרְצוֹ 2. תִּקְוָתוֹ

An ending that means moving toward something ה...
1. פְּנִימָה 2. קִדְמָה

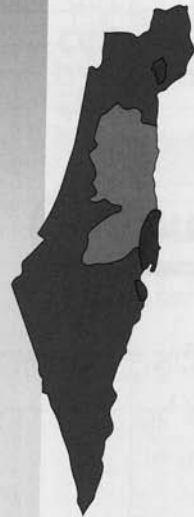




ANSWERS TO: FIND THE RIGHT WORD

דף 21
Vocabulary
איך מילים
Activity 2, Answers

1. Fill in the blanks with the correct Hebrew word from the list at the bottom. (Use your מילון to help.)
2. Then number the lines according to the order of the song.



| | | | Line No. |
|--------------|---------------------|--------------------|----------|
| אֶרֶץ | צִיּוֹן | וִירוּשָׁלַיִם. | 8 |
| | Zion | | |
| תִּקְוָתֵנוּ | לֹא אָבְדָה | עוֹד | 5 |
| our hope | | yet | |
| | פְּנִימָה | כָּל עוֹד בְּלֵבָב | 1 |
| | within | | |
| | מִזְרָח | וּלְפָאֲתַי | 3 |
| | east | | |
| אֲלֵפִים | (בַּת) שְׁנוֹת | הַתִּקְוָה | 6 |
| two thousand | | the hope | |
| | לְצִיּוֹן צוּפִיָּה | עֵין | 4 |
| | | eye | |
| הוֹמָיָה | יְהוּדִי | נֶפֶשׁ | 2 |
| | Jewish | spirit | |
| בְּאַרְצֵנוּ | חֶפְשִׁי | לְהִיּוֹת עִם | 7 |
| in our land | free | | |

Use these words to fill in the blanks:

עֵין צִיּוֹן בְּאַרְצֵנוּ אֲלֵפִים פְּנִימָה תִּקְוָתֵנוּ
נֶפֶשׁ יְהוּדִי מִזְרָח עוֹד חֶפְשִׁי הַתִּקְוָה



ANSWERS TO: NOT AN ORDINARY PREFIX

Fill out this chart, blending the two prefixes into one. (Use your מלון for vocabulary.)

| Beginning Word | Take It Apart | It Means | Blend the Prefixes |
|----------------|-------------------|----------------|--------------------|
| לְמִזְרַח | לְ + הַ + מִזְרַח | to the east | לְמִזְרַח |
| לְהָעָם | לְ + הָ + עָם | for the nation | לְהָעָם |
| בְּהָאָרֶץ | בְּ + הָ + אָרֶץ | in the land | בְּהָאָרֶץ |
| בְּהַשָּׁנָה | בְּ + הַ + שָׁנָה | in the year | בְּהַשָּׁנָה |
| בְּהַנֶּפֶשׁ | בְּ + הַ + נֶפֶשׁ | in the soul | בְּהַנֶּפֶשׁ |



ANSWERS TO: THE DISAPPEARING ה

1. Shabbat Candle Blessing:

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

Roots: צִוָּה צִוָּה

2. Part of גְּבוּרָתָהּ of the עֲמִידָה:

מַחִיָּה מְתִים/הַכֵּל אֶתָּה רַב לְהוֹשִׁיעַ. מְכַלְכֵּל חַיִּים בְּחֶסֶד

Roots: חִיָּה חִיָּה

3. Part of יוֹצֵר אוֹר:

מָה רַבּוֹ מַעֲשֵׂיךָ, יְיָ! כָּל־שֶׁ בְּחֶכְמָה עָשִׂיתָ, מְלֵאָה הָאָרֶץ קִנְיָנָה.

תַּתְּבָרַךְ, יְיָ אֱלֹהֵינוּ, עַל־שֶׁבַח מַעֲשֶׂה יְדִיךָ, וְעַל־מְאֹרֵי־אוֹר שֶׁעָשִׂיתָ.

Roots: עָשָׂה עָשָׂה עָשָׂה עָשָׂה

4. Part of מוֹדִים of the עֲמִידָה:

הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ וְהִמְרָחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִנְיָנוּ לָךְ.

Root: קָדַח



ANSWERS TO: LOOKING "TOWARDS"

In Hebrew, if you add **הָ** to the end of a word that indicates a direction, it means movement **toward** that direction. For instance, the word **שמאל** means "left"; **שמאלהָ** means "toward the left" or "leftward."

Add the ending to these direction words:

| Direction Word | + הָ ending | "toward" the direction |
|----------------------------|--------------------|---|
| שמאל = left | + הָ ending | שמאלהָ = toward the left |
| ימין = right | + הָ ending | ימינהָ = toward the right |
| פנים = inside | + הָ ending | פניהָ = inward, within |
| אחור = behind, back | + הָ ending | אחורהָ = backwards, towards the back |
| קדים = east | + הָ ending | קדימהָ = eastward |
| צפון = north | + הָ ending | צפונהָ = northward |

Two words in the chart are in **התקנה**. Circle them.

Below is the part of **התקנה** and its translation containing those words. Now that you understand better what they mean, would you translate these lines the same way? Make any changes you want on the lines given.

- As long as in the heart—**כל עוד בלִבִּי פְּנִימָה** (a) As long as within the heart; (b) As long as the heart within; (c) As long as the inward heart.
- A Jewish spirit yearns—**נֶפֶשׁ יְהוּדִי הוֹמֶמֶה**
- So long as east eastward—**וּלְפָאֲתֵי מִזְרַח קְדִימָה** (a) So long as east towards the east; (2) As long as towards the east.
- An eye gazes to Zion—**עֵין לְצִיּוֹן צוֹפֶייהָ**





ANSWERS TO: WHAT DO YOU KNOW?

Check what you know by filling in the blanks.

1. The word בְּאַרְצֵנוּ means "in our land."
2. The שָׂרָשׁ of הַתְקָוָה and תְּקוּנָתוֹ is קִוְיָה.
3. The prefix בְּ means "in," "with," or "by".
4. The prefix בְּ means "in the," "with the," or "by the."
5. תְּקוּוּהָ means "hope". הַתְקָוָה means "the hope."
6. Adding הָ to the end of a direction word indicates movement **towards** that direction. A word that is an example from הַתְקָוָה is פְּנִימָה or קְדִימָה.
7. The suffix נוּ means "our" or "us." A word from הַתְקָוָה that has that suffix is תְּקוּנָתוֹ or בְּאַרְצֵנוּ.
8. Because the roots קִוְיָה, צִוְיָה, and עִשְׂיָה all end in ה, one thing they have in common is that the last letter, ה, often disappears in a word.





ANSWERS TO: IMAGES OF JERUSALEM

התקנה reminds us that for two thousand years Jews throughout the world yearned for Jerusalem and Zion (or Israel). Both ancient and modern Jewish literature reflects the desire to return to Jerusalem and concern for the welfare of Jerusalem.

Through these readings we get the idea that for the Jewish people, Jerusalem is much more than just a city. It is a symbol and image of something that was created even after the exile in 70 c.E.

Read these quotations and imagine what visions of Jerusalem they create. What images of Jerusalem do the Jewish people hold?

1 *Midrash HaShem be-Chochmah*, Jellinek, *Bet HaMidrash* 5, p. 63



The Holy One Blessed Be God created the world as a human being is created. Just as a human being begins to be formed from his navel, and then develops outwards; so with the World, the Holy One Blessed Be God began with its "navel," and from there it was progressively stretched outwards. And where is the world's navel? It is Jerusalem.

1. What image(s) of Jerusalem does this writing create? (You can use single words or phrases.)

Jerusalem is the center of the world (the navel is the center of the body). It is also the place where life started and the part of the world (the body) that gives life.

2. What might this represent for a Jew outside of Israel before its independence?

Jerusalem would continue to be the "life-giving center" of the world, even if you didn't live there. Jews exiled from there could gain support from Jewish learning coming from there and continue to hope for its renewal.

3. What is its meaning for you today?

The answer is up to you. The image of Jerusalem being the "life-giving center" for the Jewish people can still hold. In fact, since it is now a vibrant Jewish center of learning, life, and commerce, it could even more truly be seen as the center of the Jewish world.



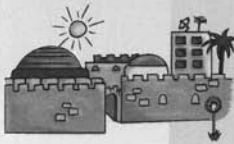
ACTIVITY 1 CONTINUES ON NEXT PAGE



2 From the Traditional Weekly עמידה

Return to Your city, Jerusalem, in mercy, and dwell there as You said. Rebuild Jerusalem soon in our days as an everlasting building.... Blessed are You, *Adonai*, who builds Jerusalem.

1. What image(s) of Jerusalem does this writing create? (You can use single words or phrases.) It calls Jerusalem "Your" city, making it a special place for God. The image recalls the Holy Temple and God's dwelling place. The prayer is asking for a day when Jews will return to Jerusalem as one.
2. What might this represent for a Jew outside of Israel before its independence? This was one of their strongest religious hopes and desires, expressed in several places in the prayer book. It was also a way of them praying for the persecution and suffering that they were experiencing to end. The prayers for God to "rebuild Jerusalem" became prayers for hoping for the coming of the Messiah—a person or time that would bring an end to all suffering and strife. In Jewish tradition, at that time all Jews would be returned to Zion.
3. What is its meaning for you today? The answer is up to you. You might appreciate the idea of the spirit of God resting in Jerusalem right now. The idea of "rebuilding Jerusalem" representing the coming of a messianic period of peace is relevant for us today, as well.



3 Mishnah Keilim 1:6

The Land of Israel is the holiest of all lands.

1. What image(s) of Jerusalem does this writing create? (You can use single words or phrases.) Israel is holy. "Holy" means special or different in some way.
2. What might this represent for a Jew outside of Israel before its independence? Israel was sanctified (made holy) by God through the covenants made with our ancestors. It continues to be holy and special. Thus, through the trials and tribulations that our people suffered, Israel continued to be a goal worth striving for.
3. What is its meaning for you today? The answer is up to you. Today Israel balances between wanting to be a nation "like any other" and an example to the world of an especially moral state that is governed by Jewish law. That would make it "holy"—separate and different—in many ways.



ACTIVITY 1 CONTINUES ON NEXT PAGE



4 Rabbi Moses ben Nachman (Nachmanides; 1194–1270 C.E.)

I write you this letter from Jerusalem, the holy city.... Jerusalem is the most destroyed of all the cities in Palestine.... Nevertheless, Jerusalem is very fine; its inhabitants number almost two thousand of which three hundred are Christians, refugees from the ruler's sword.... We donated funds for the restoration [of a synagogue] and have dispatched messengers to Shechem to return the Torah scrolls which were sent there from Jerusalem for safe-keeping during the Tatar attack.... May He who has granted us to see Jerusalem in its ruin, allow us to witness its restoration when the Shekhinah [God's Presence] shall return to its midst. May all my household be permitted to see the good of Jerusalem and Zion's comfort.

Yaari, Igroth Eretz Yisrael, pp. 85–86

1. What image(s) of Jerusalem does this writing create? (You can use single words or phrases.)

This writing is different in that it is a realistic picture of Jerusalem from an actual letter written by Nachmanides. While the city itself was in bad shape, the Jews there were apparently working together to create Jewish community. Their hopes remained the same as those in the Diaspora (Jews in exile)—that Jerusalem and Zion be restored.

2. What might this represent for a Jew outside of Israel before its independence?

It might have made some people want to go there or give money to help, since there were others there. It might have made some despair to hear how terrible the circumstances were.

3. What is its meaning for you today?

The answer is up to you. It verifies that there were always Jews living in Jerusalem and Palestine through the years. It might make you feel proud that the Jews have had such a strong will to carry through these centuries and persist with the dream of reuniting in Israel.



ACTIVITY 1 CONTINUES ON NEXT PAGE



5 Babylonian Talmud, *Kiddushin* 49b

Ten measures of beauty came down to the world—Jerusalem took nine, and all the rest of the world one. You will find no beauty like the beauty of Jerusalem.

1. What image(s) of Jerusalem does this writing create? (You can use single words or phrases.)

That Jerusalem is more beautiful than the rest of the world.

2. What might this represent for a Jew outside of Israel before its independence?

Remember that in ancient times (and even just sixty years ago) television didn't exist and photographs were difficult to come by. People's imaginations created the images of their dreams and longings. Many oppressed Jews the world over imagined a beautiful Zion and Jerusalem that was the paradise of their dreams. If travelers brought back realistic reports of poverty and scarcity of resources, they remembered the Jerusalem that once was and could be again under Jewish leadership.

3. What is its meaning for you today?

The answer is up to you. In fact, many people who visit Jerusalem for the first time are quite moved by its natural beauty. The mixture of ancient and modern and the varied cultures make it visually and culturally very interesting and colorful. There are those who feel a spiritual "beauty" that they say they haven't felt anywhere else.

Look at all the images of Jerusalem and Israel that you have taken from the quotations. Make a list of those that have meaning for you today.

Even today Jerusalem is more than just a city for the Jewish people.

Jerusalem is: These answers will be up to you. Here are a few suggestions based on the texts that you read:

- ☆ The center of the Jewish world
- ☆ So important to the Jewish people that it's like a body part
- ☆ A special, holy place
- ☆ A representation for the coming of a messianic time when there will be peace on earth
- ☆ Thought to be "magical" or fascinating and beautiful

Student _____ Date _____

מִבְּחֵן הַתְּקוּהָה 21 Ramah

USE THE COPY OF THE SONG ON PAGE 75 TO ANSWER QUESTIONS 1–3:

1. The שְׁלֹשׁ קוֹיִה means _____.

Find two words in the Israeli national anthem with that root, and write them below:

2. Find the word that translates as “in the heart,” and write it below:

Change it so that it says just “in heart” or “with heart”:

3. Find **all the words** that have anything to do with direction, and write them below:

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

- | | |
|-----------------------------------|------------------------------|
| 1. the hope of two thousand years | נֶפֶשׁ יְהוּדִי |
| 2. a Jewish spirit | לְהִיּוֹת עִם חֶפְשִׁי |
| 3. an eye to Zion | כָּל עוֹד בְּלֵבָב |
| 4. to be a free people | הַתְּקוּהָה שְׁנוֹת אֲלֵפִים |
| 5. in our land, the land of Zion | בְּאַרְצֵנוּ אֶרֶץ צִיּוֹן |
| | עֵין לְצִיּוֹן |

5. What is the definition of Zionism?

6. Below are several quotations from **פרקי 21** about Israel and Zionism. Circle **one or two** that you think help us understand what Zionism means for us **today**. Explain why the quote is important.

- a. "Palestine [Israel] is our unforgettable historic homeland. . . . [There] we shall live at last as free men on our own soil . . . and whatever we attempt there for our own benefit will redound mightily and beneficially to the good of all mankind." (Theodore Herzl)
- b. "Zionism is the Declaration of Jewish Independence from all kinds of slavery, whether material or spiritual." (Solomon Schechter)
- c. "There is no Zionism except the rescue of the Jews." (Golda Meir)
- d. "ARZA endeavors to make Israel fundamental to the sacred lives and Jewish identity of Reform Jews." (Association of Reform Zionists of America)
- e. "Where is the world's navel? It is Jerusalem." (*Midrash HaShem be-Chochmah*)
- f. "The Land of Israel is the holiest of all lands." (*Mishnah Keilim* 1:6)

The quote I chose helps explain my views on Zionism because it says:

7. Do you think **התקנה** serves as an anthem for Jews everywhere or just as the national anthem of Israel?

Make a case for your opinion:

הַתְּקֻנָּה

1. כָּל עוֹד בִּלְבָב פְּנִימָה
2. נִפְּשׁ יְהוּדֵי הוֹמָיָה
3. וּלְפָאֲתֵי מְזֻרַח קְדִימָה
4. עֵין לְצִיּוֹן צוֹפִיָּה.
5. עוֹד לֹא אֲבָדָה תְּקֻנָּתָנוּ
6. הַתְּקֻנָּה (בֵּת) שְׁנוֹת אֲלָפִים
7. לְהִיּוֹת עִם חֲפָשִׁי בְּאַרְצָנוּ
8. אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

מבָּחַן

הַתְּקִנָּה 21 Ramah

USE THE COPY OF THE SONG ON PAGE 75 TO ANSWER QUESTIONS 1–3:

1. The שִׁוְהָ ק-ו-הּ means hope.

Find two words in the Israeli national anthem with that root, and write them below:

הַתְּקִנָּה

הַתְּקִנָּה

2. Find the word that translates as “in the heart,” and write it below:

בְּלֵב (with a *patach* under the *bet*)

Change it so that it says just “in heart” or “with heart”:

בְּלֵב (with a *sh'va* under the *bet*)

3. Find **all the words** that have anything to do with direction, and write them below:

פְּנִימָה (inward; suffix means “moving toward something”)

קִדְמָה (eastward; suffix means “moving toward something”)

מִזְרָח (east)

לְצִיּוֹן (to or toward Zion)

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

1. the hope of two thousand years

2 נֶפֶשׁ יְהוּדִי

2. a Jewish spirit

4 לְהִיּוֹת עִם חֶפְשִׁי

3. an eye to Zion

X כָּל עוֹד בְּלֵב

4. to be a free people

1 הַתְּקִנָּה שְׁנוֹת אֲלָפִים

5. in our land, the land of Zion

5 בְּאַרְצֵנוּ אֶרֶץ צִיּוֹן

3 עֵין לְצִיּוֹן

5. What is the definition of Zionism?

Zionism is the movement to reestablish and maintain a free, independent country for the Jewish people in the Land of Israel. (This is the definition given at the beginning of the רמָה. Students may alter the definition given their study; however, this question does NOT ask for the student's definition but rather "the" definition. Therefore, a somewhat standard definition is sought.)

6. Below are several quotations from רמָה 21 about Israel and Zionism. Circle **one or two** that you think help us understand what Zionism means for us **today**. Explain why the quote is important.

- a. "Palestine [Israel] is our unforgettable historic homeland. . . . [There] we shall live at last as free men on our own soil . . . and whatever we attempt there for our own benefit will redound mightily and beneficially to the good of all mankind." (Theodore Herzl)
- b. "Zionism is the Declaration of Jewish Independence from all kinds of slavery, whether material or spiritual." (Solomon Schechter)
- c. "There is no Zionism except the rescue of the Jews." (Golda Meir)
- d. "ARZA endeavors to make Israel fundamental to the sacred lives and Jewish identity of Reform Jews." (Association of Reform Zionists of America)
- e. "Where is the world's navel? It is Jerusalem." (*Midrash HaShem be-Chochmah*)
- f. "The Land of Israel is the holiest of all lands." (*Mishnah Keilim* 1:6)

The quote I chose helps explain my views on Zionism because it says:

This answer will depend upon the quotation(s) and the opinions of the student.

Information from the תפֿילה and הַקְדָּמָה sections of the רמָה should emerge as background. Students' opinions should be grounded in basic tenets of Zionism such as:

- The need for a safe haven for Jews; the historic and persistent reality of anti-Semitism.
- The historical homeland/religious connection of the Jewish people.
- Political reality and importance—Jews have always lived there; today it is a political entity established and recognized by world bodies.
- Jewish people have a contribution to make to the world as a cultural entity in their own country.

7. Do you think **הַתִּקְוָה** serves as an anthem for Jews everywhere or just as the national anthem of Israel? Students may answer either way.

Make a case for your opinion:

Support for the idea that **הַתִּקְוָה** is an anthem of Jewish people the world over includes ideas such as the following:

- It was the hope of the Jewish people for two thousand years.
- We all have our eyes toward Zion. It is still our custom when we pray, and even politically, the Jewish people the world over are concerned and involved in the life of modern Israel.

- It talks about the “Jewish spirit” (not the Israeli spirit).

- For Jews, Israel can be an inspiration to us all, even if we don't live there.

The Jewish people can see themselves as one all over the globe, supporting each other and the State of Israel.

Support for the idea that **הַתִּקְוָה** is an anthem just for Israelis includes ideas such as the following:

- Only the Israelis really give their lives for the Land of Israel now, so only they have a right to the anthem.

- Maybe those Jews in the world who are still mistreated and not free can sing “to be a free people in our land” and really mean it. But if we are living in free lands, like the United States, and choose not to live in Israel, then do we really mean it or need Israel in the same way?

- **הַתִּקְוָה** can work for all of us as a reminder of the historical struggle of the Jewish people that we all share, but we don't necessarily all identify with it the same way today.