

**UNWRAP THE STANDARDS AND BENCHMARKS**-Unpack the components of the selected standards, benchmarks and content to determine what students should know and be able to do.

**Text:** Berakhot 11a-b

**Grade:** High School (9/10)

**STANDARD Textual Access:** Students will develop the skills to read, navigate and comprehend a variety of genres of rabbinic literature to foster the internal motivation to understand the texts independently and autonomously.

**BENCHMARKS:**

- **TA.250** Translates and explains the meaning and function of specific structural cues/terms found in rabbinic texts.
- **TA.280** Uses Rashi to learn background information to make a sugya more understandable.
- **TA.g** Infers a text's key questions.

**STANDARD Rabbinic Values:** Students will discern the values expressed in rabbinic texts and will develop the capacity to engage those values in meaningful dialogue.

**BENCHMARKS:**

- **RV.208** Extrapolates and posits the motivation and mindset behind the various voices in the text.
- **RV.207** Distinguishes the authority of the various voices contained within the rabbinic discourse
- **RV.215** Supports and articulates a personal stance on a particular issue based on rabbinic texts.
- **RV.231** Applies rabbinic texts to evaluate contemporary [situations or](#) questions.

**STANDARD Textual Access:** Students will develop the skills to read, navigate and comprehend a variety of genres of rabbinic literature to foster the internal motivation to understand the texts independently and autonomously.

**BENCHMARK TA.250:** Translates and explains the meaning and function of specific structural cues/terms found in rabbinic texts.

Students will know	Students will be able to do	Content Material
Structural words/terms <ul style="list-style-type: none"> <li>● meaning</li> <li>● function</li> </ul>	Identify structural cues/terms within a given text  Translate the cues/terms  Explain the function of the selected structural cues/terms	<p><b>Content:</b></p> <p>מאי = What/What is it? (posing a question)          לימא = let it say;          אלא מעתה (If so, then) If that's so, then as a logical consequence...          בשלמא = (at peace) compatible with...Granted          where do you find היכי משכחת לה = you find it (This expression refers to the application of principles or texts to particular circumstances)          תניא נמי הכי = It was also taught in a braita this way (introduces a braita that, in text or content, is equivalent to what was said previously)          ואידך = And the other one (used after the Gemara has presented an argument between two people, and then presented the source or reasoning of one of the sides. The Gemara now intends to present what the other side would say in response. Immediately following the word is the response.)          הלכך = therefore, accordingly</p> <p><b>Questions:</b></p> <p><b>Learning Activities:</b>          when there are multiple functions, highlight/underline the one found in this text</p>

**STANDARD Textual Access:** Students will develop the skills to read, navigate and comprehend a variety of genres of rabbinic literature to foster the internal motivation to understand the texts independently and autonomously.

**BENCHMARK TA.280:** Uses Rashi to learn background information to make a sugya more understandable.

Students will know	Students will be able to do	Content Material
<p>Rashi's Background Information</p> <p>Rashi's explanation for the gap/concept/Talmudic argument</p>	<p>Read and translate specific Rashi commentary</p> <p>Identify the purpose of the Rashi -</p> <ol style="list-style-type: none"> <li>1. filling in gap/missing information</li> <li>2. clarifying claim or concept</li> <li>3. clarifying meaning of vague statement</li> <li>4. justifying the Talmudic argument</li> <li>5. providing background information based on another rabbinic text</li> <li>6. Ammends the version of the text of Talmud</li> </ol> <p>Apply Rashi's explanation to the argument in the sugya</p>	<p><b>Content:</b></p> <ol style="list-style-type: none"> <li>1. "Mai Mevarech"</li> <li>1. "Kedichtiv KeAmrinan"</li> <li>3. "Achat Aruka veAchat Ketzara"</li> <li>2, 5. SheKvar Niftar BeAhava Rabba</li> <li>4. Af LeGemara Tzarich Levarech</li> <li>6. Baruch atah Hashem, Hamelamed...</li> </ol> <p><b>Questions:</b></p> <p><b>Learning Activities:</b></p>

**STANDARD Textual Access:** Students will develop the skills to read, navigate and comprehend a variety of genres of rabbinic literature to foster the internal motivation to understand the texts independently and autonomously.

**BENCHMARK TA.g:** Infers the text’s key questions.

Students will know	Students will be able to do	Content Material
Key questions in the text	<p>State explicit questions in the text</p> <p>State implied questions of the text</p> <p>Explain why the question is being raised in the text</p>	<p><b>Content:</b> מאי מברך?</p> <p>1. Why would you say “hoshekh”/darkness in the morning? 2. What constitutes “Torah”?</p> <p>1. If you are praying in the morning, you should be talking about daytime phenomena not “night time” (the Rabbis are always looking for internal consistency and this seems inconsistent) 2. They want to know what constitutes “Torah” so they know when to say the appropriate berakhah.</p> <p><b>Questions:</b></p> <p><b>Learning Activities:</b></p>

<p><b>STANDARD Rabbinic Values:</b> Students will discern the values expressed in rabbinic texts and will develop the capacity to engage those values in meaningful dialogue.</p> <p><b>BENCHMARK RV.208:</b> Extrapolates and posits the motivation and mindset behind the various voices in the text.</p>		
Students will know	Students will be able to do	Content Material
Various voices	Identifies the various voices within a text Connects the voice to their particular opinion	Rabbi Ya'akov, Rabbi Oshaya, Rava, Abaye, Rav Yehuda, Shmuel, Rabbi Elazar, Rabbi Pedat, Rav Huna, Rabbi Yohanan, Rav Hiya bar Ashi, Rav, Rav Hamnunah
Motivation  Mindset/ Context	<p>1. Explains the Makhloket and the various positions taken in a particular text</p> <p>2. Identifies clues in the text that might point to motivation and mindset</p> <p>3. Infers what a particular voice is responding to within the text</p> <p>4. Gathers contextual information around attitudes regarding concepts in the text from the surrounding culture</p>	<p><b>Content:</b></p> <p><a href="#">Yotzer Or</a></p> <ol style="list-style-type: none"> <li>Why recite “<i>uvoreh choshech</i>” in <i>yotzer or</i>?</li> <li>“<i>k’dichtiv, k’amrinan</i>”, <i>lishnah m’alyah</i>, mentioning day at night and night during the day</li> <li>changing the words of Torah in prayer, acknowledging dark and evil in the world, praising full cycles and the entirety of the natural world</li> <li>fears around sleep, darkness and evil</li> </ol> <p><a href="#">Ahavah Rabbah and Ahavat Olam</a></p> <ol style="list-style-type: none"> <li>Rav Yehudah and Rabi Elazar: Ahavah Rabbah, Rabanan: Ahavat Olam</li> <li>Ahavah Rabah - none, Ahavat Olam: Jeremiah 31:2</li> <li>What is the difference between these two types of love?</li> </ol> <p><a href="#">Torah Blessings when to recite</a></p> <ol style="list-style-type: none"> <li>When to recite <i>Torah Blessings</i>: Before which kind of study do we make a Berakha? Rav Huna says for Tanakh, but not Midrash. R’ Elazar says for Tanakh and Midrash, but not Mishnah. R’ Yochanan says even for Mishnah, but not Talmud (Gemara). Rava says even for Talmud (Gemara).</li> <li>2&amp;3. Rav Huna thinks <i>lishanot</i> refers to Mikra and others have more expansive views. Maybe Rav Huna sees that the Matbea Tefila fixes a Beracha before saying “Kriyat Shema,” and, therefore, he infers that one needs to say a beracha before Mikra, but not other things.</li> <li>The concept of what was considered “Torah” was open to discussion during the time of the Amoraim. What is considered sacred and worthy of bracha?</li> </ol> <p><a href="#">Torah Blessings what to recite</a></p> <ol style="list-style-type: none"> <li>1&amp;2. R. Yehuda: <i>la’asok</i>, Rabi Yohanan: <i>hamelamed</i>, Rav Hamnunah: <i>bachar banu &amp;noten Torah</i>, All</li> </ol> <p><b>Questions:</b></p> <p><b>Learning Activities:</b></p>

**STANDARD Rabbinic Values:** Students will discern the values expressed in rabbinic texts and will develop the capacity to engage those values in meaningful dialogue.

**BENCHMARK RV.207:** Distinguishes the authority of the various voices contained within the rabbinic discourse.

Students will know	Students will be able to do	Content Material
Rabbinic Discourse	<p>Identifies the final decision within the text (if there is a winner or not)</p> <p>Names the rabbinic principles brought in as supports of the opinions</p> <p>Distinguishes the various supports brought in by the different voices</p>	<p><b>Content:</b>  <i>Yotzer Or:</i> recite <i>u'voreh choshech</i> to remember day during night and night during day  <i>Ahavah Rabbah:</i> Decision in Vilna Shas is <i>ahavah rabbah</i>; Geonim and earlier manuscripts favor <i>ahavat olam</i>            Torah Blessings: Which <i>bracha</i> for which text learning - <i>mai mevareh</i>; Even for Talmud say <i>bracha</i> (story strengthens decision)            Torah blessings: <i>hilkach limrineihu l'kulhu</i>...therefore (in light of the different versions that have been proposed) let us recite all of them</p> <p><b>Biblical Verses:</b> Quoting previous rabbis' opinions, <i>Ma'aseh</i>            Rabbis speaking from the traditions they received as well as their own logical opinions. Talmud editors decide which opinions are represented and recorded, and sometimes which become authoritative.            Rabbis use judgment when to decide to quote TaNaKH euphemistically (eg. <i>ra</i> vs. <i>HaKol</i>)</p>
Authority of voices	<p>Defines authority</p> <p>Infers how the particular opinion becomes the authoritative voice</p>	<p><b>Content:</b>            Power to decide, Power to enforce, Power to influence</p> <p><b>Questions:</b>            How do we determine rabbinic values?            How do different communities value authority?            How is authority decided within the rabbinic world? Today?            How is consensus created around who gets to decide and have a voice in the conversation?            How does a particular value manifest itself in different contexts?</p> <p><b>Learning Activities:</b>            Compare decisions between <i>yotzer or u'voreh nogah/choshech</i> vs. <i>yotzer or u'voreh et hakol</i>            Locates the various voices within their generation (Genius VIC 103)</p>

**STANDARD Rabbinic Values:** Students will discern the values expressed in rabbinic texts and will develop the capacity to engage those values in meaningful dialogue.

**BENCHMARK RV.215:** Supports and articulates a personal stance on a particular issue based on rabbinic texts.

Students will know	Students will be able to do	Content Material
Particular issue within text	Identify the issue  Restate the particular issue within the text  Explain the issue  Categorize issue as a <ul style="list-style-type: none"> <li>● definition</li> <li>● conflict</li> <li>● disagreement</li> </ul> Predict the consequences and outcomes of each stance on the issue within the text	<b>Content:</b> Naming God as Creator of evil & good; light and dark Desire not to associate God’s name with evil - <i>uvoreh nogah, uvoreh et hakol</i> Authority (Torah blessings) - <i>tzarich levarech</i> Power of Words - which bracha and when to recite; <i>la’asok, lelamed, noten</i> are we active guardians vs. passive recipients of Torah  <b>Questions:</b> Is being a recipient an active or passive role? What do I do with a gift? (share and expand OR guard, preserve and protect)  <b>Learning Activities:</b>
Personal stance	Select the opinion/s that most aligns with your thinking  Justify your selection quoting the text  Identify non-rabbinic values that influence your personal stance  Relate your response to the issue to your own personal experience	<b>Content:</b>   <b>Questions:</b>   <b>Learning Activities:</b>

**STANDARD Rabbinic Values:** Students will discern the values expressed in rabbinic texts and will develop the capacity to engage those values in meaningful dialogue.

**BENCHMARK RV.231:** Applies rabbinic texts to evaluate contemporary [situations](#) or questions.

Students will know	Students will be able to do	Content Material
Rabbinic text	Identify the rabbinic values and questions within the text that have something to say to modern day situations	<p><b>Content:</b>            Portrayal of God in liturgy            Daily Tefillah            Expressing gratitude and appreciation for natural phenomena (morning and evening)</p> <p><b>Questions:</b></p> <p><b>Learning Activities:</b></p>
Contemporary questions	<p>Identify a parallel contemporary situation</p> <p>Explain in what way the modern situation is related to the specific question in the text</p> <p>Suggest a stance/s that the rabbis from the text might take on the contemporary situation</p> <p>Judge/evaluate the rabbinic opinion on the modern day situation</p>	<p><b>Content:</b></p> <p><b>Questions:</b>            What themes in these tefillot do you (student) find compelling in your own life?             What parts of this language make it hard for you to engage in the tefillot?</p> <p><b>Learning Activities:</b>            Divide class into small groups - one value per group. Assign rabbinic personalities from the text to each issue - students respond from the voice of their assigned "rabbi".</p>

## **DETERMINE BIG IDEAS AND ESSENTIAL QUESTIONS**

BIG IDEAS: (Identify the important generalizations – what you want students to deeply understand and apply. Brainstorm several, and narrow to a few that align best with the chosen content material.)

- The words we use in prayer can either bring us closer to God or make us feel distant from God.
- Our words matter. (this could apply to the choice of what words to include in a siddur and the importance of word choice in formulating an argument)
- Your Torah ain't my Torah! (There are multiple voices in rabbinic texts)
- Authority is the power to include and not just to exclude.

ESSENTIAL QUESTIONS: (Open-ended questions to focus students' thinking and encourage students to engage with Big Ideas.)

- How do we decide what words to use when we pray?
- How do I make an effective and convincing argument?
- Who and what determines who gets a voice and who has the authority to make a decision?
- What is Torah?

## CREATE THE PERFORMANCE ASSESSMENT WITH ENGAGING SCENARIO

PERFORMANCE ASSESSMENT (Performance Assessment includes a spectrum of tasks designed for students to synthesize and consolidate what they learned. Students demonstrate “proficiency” in the skills, knowledge and big ideas of the unit.)

ENGAGING SCENARIO (Creates motivation or sets the scene for students to apply knowledge and skills to problem solving.)

As a youth group madrich, your Regional Director has tasked you with developing an engaging siddur for 3<sup>rd</sup> – 5<sup>th</sup> graders. The purpose of this new siddur is to help the students connect to Jewish tefillah in a way that engages them and prepares them to join the post Bar and Bat Mitzvah youth services in just a few years. Your first step in this project will be to create a sample page for your siddur and present it to your Regional Director for approval.

### TASK 1: PLANNING

You begin the project by reconstructing the choices that were in front of the rabbis when they were making decisions about our daily tefillot. What were the choices in front of the rabbis? What were the conflicting positions presented? What values were behind each of the positions? Before deciding which page of the siddur to select as a sample, you begin by organizing your thinking and understanding about the choices in front of you. Be sure to include all the positions connected to the following:

- Yotzer Or
- Ahavah Rabbah & Ahavat Olam
- Torah Blessings

Statement/position/opinion from the text	Statement attribution (who is stating this particular position/opinion)	Cite and explain key terms and structural cues that led to your understanding of the position including when a statement is agreeing with or arguing against another opinion.	Values, questions, or assumptions behind the position

## TASK 2: DEVELOP THE NUSACH

Your first siddur submission deadline is coming up! You need to submit the nusach for one of the prayers as it will appear in your siddur. Select one of the three prayers from your initial planning to develop. Remember that you can select one of the nuschaot from the opinions documented in the gemara, the nusach from today, a hybrid of the two, or your own original nusach based on the variant opinions found within the text and our classroom conversations. Be creative and thoughtful. Once your nusach is complete, explain the decisions behind your prayer in a vlog/blog post which will be posted on the synagogue website so that we can keep the community informed about the progress of this exciting project. Explain the questions raised by the gemara, the various answers presented, as well as the motivation behind your final decisions.

## TASK 3: SAMPLE SIDDIR PAGE

The pressure is on. Your regional director is talking up the new youth siddur as a siddur that is “filled with messages that speak to today’s youth.” The director is describing it as a siddur that will “inspire children every day as they begin tefillot,” explaining that it speaks to their lives. In the press release the director is quoted as saying, “Our new siddur will be a vehicle to help our youth find and express joy as well as to think about the important questions in their lives.” Create a sample page that you think will help fulfill your director’s promises for this siddur. Using the nusach of the prayer that you developed in task 2, design a page that will demonstrate the power of this siddur to inspire, noting the rabbis’ ideas about the prayer, contemporary ideas and a way to bring in the voices of the youth group members.

*(Your teacher will provide a graphic organizer template for the model page but feel free to be creative in your display of these elements!)*

### **Task 3 Scoring Guide**

#### **Task 3 Checklist**

For your interactive siddur page, you need to:

- Produce a visually appealing page that includes the prayer, commentaries and interactive questions.
- Write clear directions to the reader specifying when this prayer is recited and why.
- Write brief commentaries of 2-4 sentences that:
  - describes the values and/or motivations behind the rabbis’ ideas about this prayer
  - summarizes Rashi’s ideas about this prayer
  - describes the importance of this prayer to you
- Write three engaging discussion questions that can help connect the lives of the students to the ideas and questions raised by the rabbis

### Task 3 Rubric

**Benchmarks:** **TA.280:** Uses Rashi to learn background information to make a sugya more understandable. **RV.208:** Extrapolates and posits the motivation and mindset behind the various voices in the text. **RV.215:** Supports and articulates a personal stance on a particular issue based on rabbinic texts. **RV.231:** Applies rabbinic texts to evaluate contemporary [situations](#) or questions.

	Mastery	Approaching	Beginning
Describes the values and/or motivations behind the rabbis' ideas	Composes a thorough commentary. Accurately explains the motivation/s and/or value/s behind all the various ideas presented in the text.	Composes a largely complete commentary. Explanation of the motivation/s and/or value/s is generally accurate describing most of the ideas presented in the text.	Commentary lacks clarity and is difficult to follow. Explanation of the motivation/s and/or value/s is inconsistent with the opinions in the text.
Applies Rashi's explanation to develop understanding of the text	Selects a Rashi that is relevant to the particular text. Offers an accurate, clear and concise summary of Rashi's explanation.	Selects a Rashi that is relevant to the particular text. Offers an accurate summary of Rashi's explanation.	Selects a Rashi that is loosely connected to the particular text. Summary contains errors. Summary does not fully or clearly summarize Rashi's explanation.
Articulates personal response.	Personal commentary is insightful offering clear personal connections to the values and ideas raised in the text.	Personal connection is generally clear. Connection between selection and personal values or experiences is not adequately supported in description of personal values or experiences.	Personal connection is unclear. Connection between personal values or experiences is missing. Commentary is a restatement of the text and does not add new insights.
Identifies the rabbinic ideas and questions within the text	States questions that are thought provoking and clearly connected to the ideas and questions presented by the rabbis in the text	Questions are mostly connected to the ideas and questions the rabbis present in the text.	Questions are only loosely connected to the ideas and questions the rabbis present in the text. Questions produce yes/ no answers with little room for discussion/disagreement.

#### TASK 4: COVER LETTER

You are finally ready to submit your sample page of the siddur. Write a cover letter to your regional director reflecting on the process of developing the page. Explain why you made your selections regarding what to include and what to leave out and be sure to describe the role rabbinic and modern day authority played in your decisions.

- How did you choose the particular nusach for your selected prayer? What was hard about deciding?
- How were the values raised by the rabbis similar or different to the values you initially thought you would bring into these decisions?
- Which questions and possible motivations raised by the rabbis address concerns of your youth group members?
- What principles of authority, tradition and responsibility to your youth group members did you consider as you made your choices? Defend your choice of nusach explaining where your siddur is in line with the thinking and opinions of the rabbis, and where your siddur is in conflict or going against the established *nusach*.
- Predict the impact your choices for the model siddur page will have on your group's tefillot and why.

#### TASK 5: PUBLIC REACTION

Your siddur is being used in youth group tefillot in synagogues across the country! Not surprisingly, the reviews have been mixed from local synagogue rabbis. Twitter is alive with a heated debate. Some have tweeted out applause for the decisions you made, and some have expressed grave concern. Write three tweets representing those rabbis who are questioning your selections including the concerns they have for the impact of these decisions both on Jewish tradition and on the youth in their synagogues.

## UNIT TO LESSONS GRID

Lesson #	Lesson Summary	Text	Connection to Unwrapping	Connection to Big Idea/Essential Question	Connection to P.A. Task(s)
1	Exploring the purposes of prayer in Judaism		<p><b>RV 231:</b> Applies rabbinic texts to evaluate contemporary situations or questions (i.e., expressing gratitude and appreciation for natural phenomenon)</p> <p><b>Goals/Content/Activities:</b> List some of the purposes of prayer within Judaism with a focus on how prayer can be used to explore our relationship with God.</p>	<p>The words we use in prayer can either bring us closer to God or make us feel distant from God.</p> <p>Our words matter.</p>	<p>Engaging Scenario/PA in general:</p> <p>Making the words of prayer relevant to contemporary students</p>
2	Prayer and our relationship with God.	Mishna Berakhot 11a; Shma and blessings in Siddur	<p><b>TA.g:</b> Infers the text's key questions.</p> <ul style="list-style-type: none"> <li>What kind of "frame" does the Shma need when we pray?</li> </ul> <p><b>Goals/Content/Activities:</b> Describe how the words of a prayer guide us to explore our relationship with God with a particular focus on Shma and its blessings. Identify themes in each of the brakhot surrounding the Shma.</p>	<p>The words we use in prayer can either bring us closer to God or make us feel distant from God.</p> <p>Our words matter.</p> <p>How do we decide what words to use when we pray?</p>	<p>Engaging Scenario/PA in general:</p> <p>What themes in these tefillot do you find compelling in your own life?</p>
3	Exploring our relationship with God through the word choices in the blessings around Shma: Yotzer Or. (Focus on TA)	A1-A5 and A6-A8	<p><b>TA.250:</b> Translates and explains the meaning and function of specific structural cues/terms found in rabbinic texts.</p> <p><b>TA.280:</b> Uses Rashi to learn background information to make a sugya more understandable.</p> <p><b>Goals/Content/Activities:</b> Restate the statements, questions, challenges, and resolutions in the text.</p>	<p>The words we use in prayer can either bring us closer to God or make us feel distant from God.</p> <p>How do I make an effective and convincing argument?</p>	<p>Task 1, choices and values behind Yotzer Or.</p>

4	Exploring our relationship with God through the word choices in the blessings around Shma: Yotzer Or. (Focus on RV)	A1-A5 and A6-A8	<p><b>TA.g:</b> Infers the text’s key questions.</p> <p><b>RV208:</b> Extrapolates and posits the motivation and mindset behind the various voices in the text.</p> <p><b>Goals/Content/Activities:</b> Retell how Chazal framed the exploration of our relationship with God through their argument over the text of the first blessing before Shma as it connects to light and darkness.</p> <p>Identify the values underlying the rabbinic arguments in this text.</p>	<p>The words we use in prayer can either bring us closer to God or make us feel distant from God.</p> <p>How do we decide what words to use when we pray?</p> <p>How do I make an effective and convincing argument?</p> <p>Our words matter.</p> <p>Your Torah ain’t my Torah!</p>	<p>Task 2, developing your own nusach</p> <p>Task 4, How you chose your nusach</p>
5	Values behind Ahavah Rabbah	B1-B4	<p><b>TA.250:</b> Translates and explains the meaning and function of specific structural cues/terms found in rabbinic texts.</p> <p><b>TA.g:</b> Infers the text’s key questions.</p> <p><b>RV207:</b> Distinguishes the authority of the various voices contained within the rabbinic discourse</p> <p><b>RV208:</b> Extrapolates and posits the motivation and mindset behind the various voices in the text.</p> <p><b>Goals/Content/Activities:</b> Retell how Chazal framed the exploration of our relationship with God through their argument over the text of the second blessing before Shma as it connects to Torah.</p> <p>Identify the values underlying the rabbinic arguments in this text.</p> <p>Restate the statements, challenges, and resolutions in the text. Explains the use of the proof-text verse.</p>	<p>Authority is the power to include and not just to exclude.</p> <p>Who and what determines who gets a voice and who has the authority to make a decision?</p>	<p>Task 1, choices and values behind Ahavah Rabbah.</p> <p>Task 2, developing your own nusach</p> <p>Task 4, How you chose your nusach</p>

6	Values within Birkhot haTorah: Ahava h Rabbah as birkat haTorah	C1-C4	<p><b>TA.g:</b> Infers the text's key questions.</p> <p><b>RV208:</b> Extrapolates and posits the motivation and mindset behind the various voices in the text.</p> <p><b>Goals/Content/Activities:</b></p> <p>Explain the purpose and function of a brakha, specifically <i>birkat haTorah</i></p> <p>Identify the values underlying the rabbinic arguments in this text.</p> <p>Restate the statements, challenges, and resolutions in the text.</p>	<p>Your Torah ain't my Torah! (There are multiple voices in rabbinic texts)</p> <p>What is Torah?</p>	<p>Task 1, choices and values behind Ahavah Rabbah</p> <p>Task 2, developing your own nusach</p> <p>Task 4, How you chose your nusach</p>
7	Explain why the rabbis would and would not require the recitation of a blessing before a particular type of learning.	D1-D5	<p><b>TA.250:</b> Translates and explains the meaning and function of specific structural cues/terms found in rabbinic texts.</p> <p><b>TA.280:</b> Uses Rashi to learn background information to make a sugya more understandable.</p> <p><b>TA.g:</b> Infers the text's key questions.</p> <p><b>RV208:</b> Extrapolates and posits the motivation and mindset behind the various voices in the text.</p> <p><b>RV207:</b> Distinguishes the authority of the various voices contained within the rabbinic discourse</p> <p><b>Goals/Content/Activities:</b></p> <p>Identify the values underlying the rabbinic arguments in this text.</p> <p>Restate the statements, challenges, and resolutions in the text.</p>	<p>What is Torah?</p> <p>Your Torah ain't my Torah!</p>	<p>Task 1: Fill out next part of chart about Torah blessings</p> <p>Task 2, developing your own nusach</p> <p>Task 4, How you chose your nusach</p>

8	Birkat HaTorah and chosenness. The special Jewish relationship with God.	D6-D11	<p><b>TA.250:</b> Translates and explains the meaning and function of specific structural cues/terms found in rabbinic texts.</p> <p><b>TA.280:</b> Uses Rashi to learn background information to make a sugya more understandable.</p> <p><b>TA.g:</b> Infers the text's key questions.</p> <p><b>RV208:</b> Extrapolates and posits the motivation and mindset behind the various voices in the text.</p> <p><b>RV207:</b> Distinguishes the authority of the various voices contained within the rabbinic discourse</p> <p><b>Goals/Content/Activities:</b> Explain how the text of birkat haTorah captures the rabbinic value of chosenness. Explain why Rav Hamnuna thought this was the most outstanding of all brakhot</p>	<p>Who and what determines who gets a voice and who has the authority to make a decision?</p> <p>Authority is the power to include not just to exclude.</p>	<p>Task 1: Complete chart about Torah blessings</p> <p>Task 2, developing your own nusach</p> <p>Task 4, How you chose your nusach</p>
9	Putting the rabbinic values into practice by designing a youth siddur.		<p><b>RV215:</b> Supports and articulates a personal stance on a particular issue based on rabbinic texts.</p> <p><b>RV231:</b> Applies rabbinic texts to evaluate contemporary <a href="#">situations</a> or questions.</p> <p><b>Goals/Content/Activities:</b> Make decisions about which texts to include in a youth siddur based on their understanding of the rabbinic values behind these texts.</p>		