

STANDARD Textual Access: Students will acquire the foundational and literary skills necessary to read, navigate, comprehend and interpret rabbinic literature in order to access and engage with a variety of rabbinic texts.

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"> ● meaning ● function 	Identifies structural cues/terms within a given text Translates the cues/terms Explains the function of the selected structural cues/terms	<p>Content:</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>Questions:</p> <p>Learning Activities: when there are multiple functions, highlight/underline the one found in this text</p>

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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 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"> 1. filling in gap/missing information 2. clarifying claim or concept 3. clarifying meaning of vague statement 4. justifying the Talmudic argument 5. providing background information based on another rabbinic text 6. Amends the version of the text of Talmud <p>Apply Rashi's explanation to the argument in the sugya</p>	<p>Content:</p> <ol style="list-style-type: none"> 1. "Mai Mevarech" 1. "Kedichtiv KeAmrinan" 3. "Achat Aruka veAchat Ketzara" 2, 5. SheKvar Niftar BeAhava Rabba 4. Af LeGemara Tzarich Levarech 6. Baruch atah Hashem, Hamelamed... <p>Questions:</p> <p>Learning Activities:</p>

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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>Content: 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>Questions:</p> <p>Learning Activities:</p>

STANDARD Rabbinic Values: Students will learn to read rabbinic texts as expressions or enactments of the rabbis' values and develop the capacity to apply ethics and values to contemporary issues.

BENCHMARK 208: Extrapolates and posits the motivation and mindset behind the various voices in the text.

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	1.Explains the Makhloket and the various positions taken in a particular text 2. Identifies clues in the text that might point to motivation and mindset 3. Infers what a particular voice is responding to within the text 4. Gathers contextual information around attitudes regarding concepts in the text from the surrounding culture	<p>Content:</p> <p>Yotzer Or</p> <ol style="list-style-type: none"> 1. Why recite "uvoreh choshech" in yotzer or? 2. "k'dichtiv, k'amrinan", lishnah m'alyah, mentioning day at night and night during the day 3. changing the words of Torah in prayer, acknowledging dark and evil in the world, praising full cycles and the entirety of the natural world 4. fears around sleep, darkness and evil <p>Ahavah Rabbah and Ahavat Olam</p> <ol style="list-style-type: none"> 1. Rav Yehudah and Rabi Elazar: Ahavah Rabbah, Rabanan: Ahavat Olam 2. Ahavah Rabah - none, Ahavat Olam: Jeremiah 31:2 3. What is the difference between these two types of love? <p>Torah Blessings when to recite</p> <ol style="list-style-type: none"> 1. 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). 2&3. Rav Huna thinks LeShanot 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. 4. 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? <p>Torah Blessings what to recite</p> <ol style="list-style-type: none"> 1&2. R. Yehuda: <i>la'asok</i>, Rabi Yohanan: <i>hamelamed</i>, Rav Hamnunah: <i>bachar banu &noten Torah</i>, All <p>Questions:</p> <p>Learning Activities:</p>

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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>Content: Yotzer Or: recite u'voreh choshech to remember day during night and night during day Ahavah Rabbah: Decision in Vilna Shas is <i>ahavah rabbah</i>; Geonim and earlier manuscripts favor <i>ahavat olam</i> Torah Blessings: Which bracha for which text learning - <i>mai mevareh</i>; Even for Talmud say <i>bracha</i> (story strengthens decion) 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 Biblical Verses: Quoting previous rabbis' opinions, Ma'aseh 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>Describes the relationship between the various voices in a particular text</p> <p>Explains the relative authority of the opinions given the relationship of the various voices within a particular argument</p> <p>Infers how the particular opinion becomes the authoritative voice</p>	<p>Content: Power to decide, Power to enforce, Power to influence Questions: 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? Learning Activities: 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>

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BENCHMARK 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"> ● definition ● conflict ● disagreement Predict the consequences and outcomes of each stance on the issue within the text	Content: 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 Questions: Is being a recipient an active or passive role? What do I do with a gift? (share and expand OR guard, preserve and protect) Learning Activities:
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	Content: Questions: Learning Activities:

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BENCHMARK 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>Content: Portrayal of God in liturgy Daily Tefillah Expressing gratitude and appreciation for natural phenomena (morning and evening)</p> <p>Questions:</p> <p>Learning Activities:</p>
Contemporary questions	Identify a parallel contemporary situation Explain in what way the modern situation is related to the specific question in the text Suggest a stance/s that the rabbis from the text might take on the contemporary situation Judge/evaluate the rabbinic opinion on the modern day situation	<p>Content:</p> <p>Questions: 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>Learning Activities:</p>

BIG IDEAS:

- **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:

- **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?**

ENGAGING SCENARIO:

As a youth group madrich, your Regional Director has tasked you with developing an engaging siddur for 3rd – 5th 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: CREATE THE SURVEY

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 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 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.