**Standards and Benchmarks Unit -Shabbat-- Frankel Day School**

**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.

***Topic:Shabbat Grade: 9***

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| **STANDARD : Textual Access:**Students will develop the skills to read, navigate and comprehend a variety of genres of rabbinic literature, fostering the ability to understand rabbinic texts independently.  **BENCHMARKS:**  **TA.43b** Constructs an initial translation of a block of text using translated words.  TA 44b Uses dictionary resources to effectively translate a select passage  **TA.40c** Identifies component parts of a Talmudic deliberation. | | |
| **CONCEPTS**  **(Students will know)** | **SKILLS**  **(Students will be able to do)** | **CONTENT MATERIAL FOR LESSONS**  **(texts, ideas, questions, activities)** |
| **BENCHMARK TA.43b** Constructs an initial translation of a block of text using translated words. | | |
| Translation | Identifies key vocabulary (concepts) needed for translation  Translates designated section of text | **Candles:**  אמר רבא...משום שלום ביתו (כג.)  רבי ישמעאל… הדלקת נר בשבת חובה (כה.)  **Kiddush:**  קידוש היום  דאורייתא / דרבנן  עשה / לא תעשה  מצות עשה שהזמן גרמא  ״זכור״ / ״שמור״  **Hallah:**  Exodus 16:4-6, 14-27   * ״לחם משנה״ (students should see this phrase in the psukim and in the Gemara) * מן   **שבת קיז ע"ב**   * אמר * חייב * בצע- use Rashi or give translation * ככר * ד/כתיב * ״לחם משנה״ * ליה * תרתי/חדא |
| **BENCHMARK** TA 44b Uses dictionary resources to effectively translate a select passage | | |
| Dictionary use | Finds appropriate words in a dictionary or Frank (technical terms) | **Candles:**  פשיטא  עדיף  משום  מאי טעמא  גזירה  שמא (Jastrow)  שאני אומר  **Kiddush:**  חיב  נשים  פטור  קרא  אית  **Hallah:**  (Shabbat 117b- See list above- Primarily in Frank, use Rashi as indicated) |
| **BENCHMARK: TA.40c** Identifies component parts of a Talmudic deliberation. | | |
| Logical units within a Talmudic deliberation  e.g.: Question (בעיא), Answer (תשובה), Challenge (קושיא), Rejection of challenge, Resolution (תירוץ), Support, Clarification, Prooftext | Identifies and labels various logical units  Analyzes how the unit functions within the flow of the particular argument | **Candles:**  23a  אמר רבא = Amoraic Statement (מימרא)  25b  ר׳ ישמעאל אומר וכו׳  Quote from Mishnah that will be discussed below  מאי טעמא  Question (שאלה - I need more information to understand your statement)  אמר רבא  Answer #1 (תשובה)  אמר ליה אביי  Answer #2 (תשובה)  **Kiddush:**  S1 Rav Ada bar Ahava - Women have Torah obligation in Kiddush  Q1a Gemara challenges - Women Exempt (positive time bound)  Q1b Abaye challenges - Rabbinic obligation  A1b Rava - (1) Rav Ada says from the Torah and (2) It can’t be Rabbinic because it should apply to ally Rabbinic Mitzvot, and not only Kiddush (and we know that not to be the case.  A1c Rava continues and responds that in the case of Kiddush, whoever is obligated in Shamor (i.e. women) is also obligated in Zachor.  **Hallah:**  Shabbat 117b  Amar R’ Abba- statement  Amar Rav Ashi- brief story to clarify details of R’ Abba’s statement |

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| **STANDARD : Identity & Practice***:* Students will develop a rich and nuanced understanding of themselves as Jews and shape their commitments to Jewish practice through a deep engagement with rabbinic teachings and texts.  **BENCHMARKS:**  **JIP.18c**  Describes the evolution of a particular Jewish practice from biblical through rabbinic texts.  **JIP. 21d** Articulates the meaning of obligation (Hiyyuv in general) and its relationship to practice and Jewish identity. | | |
| **CONCEPTS**  **(Students will know)** | **SKILLS**  **(Students will be able to do)** | **CONTENT MATERIAL FOR LESSONS**  **(texts, ideas, questions, activities)** |
| **BENCHMARK**. Describes the evolution of a particular Jewish Practice from biblical through rabbinic texts | | |
| Process of the development of  Jewish practice | locate a Jewish practice in Biblical, Rabbinic and contemporary sources  describe the evolution of that practice from one “level” of source to another | **Candles**:   * לֹא־תְבַעֲר֣וּ אֵ֔שׁ בְּכֹ֖ל מֹשְׁבֹֽתֵיכֶ֑ם בְּי֖וֹם הַשַּׁבָּֽת   *The Torah prohibits the use of fire on Shabbat (Lishbot)*   * נר ביתו עדיף משום שלום ביתו   *The rabbinic tradition explains that one should light candles on Shabbat for the sake of Shalom Bayit (Eitzah Tova)*   * הדלקת נר בשבת חובה   *Lighting candles on Shabbat is חובה (rabbinically)*  **Kiddush**:  Torah - זכור את יום השבת לקדשו  What words? Can you say any words?  Rabbinic - Brachah, Wine, Meal  **Hallah**:  **Exodus 16: 4-6, 14-27** How is food on Shabbat different from the rest of the week in the biblical source?  What exactly is supposed to happen on Friday in terms of gathering food.   What language does the text use to describe the special portion on Shabbat?  What does it mean that there is no Mishnaic source for 2 Challot?  What might we be able to infer from this?  **Shabbat 117b**- Question:  What kind of source does Rabbi Abba bring for the practice of having 2 challot?  How does he read that source to derive this practice?  <https://www.myjewishlearning.com/the-nosher/why-do-jews-eat-challah-on-shabbat/> |
| **BENCHMARK**. **JIP. 21d** Articulates the meaning of obligation (Hiyyuv in general) and its relationship to practice and Jewish identity. | | |
| Hiyyuv  Sources of Hiyyuv | Defines concept of hiyyuv  Identifies sources of authority/hiyyuv for each text  Articulates how hiyyuv determines practice | Vayechulu- Source of authority is God  **Candles**:  Authority:   1. Gd 2. Human/Jewish practicality 3. Rabbinic   The Rabbinic concept of “obligation” is for the sake of practicality (i.e., descriptive Halacha). It is then memorialized in Jewish practice (due to the Mesorah process).  Is this the place to discuss students’ personal definition of חובה (?)  **Kiddush**:  Ner Chanukah vs. Kiddush HaYom  What if no wine? On bread  **Hallah**:  Shabbat 117b- Rav Abba using a pasuk, Rav Kahana + Pasuk |
| **BENCHMARK JIP.33d**  Develops a personal approach to a particular ritual or ethical practice, based on an analysis of rabbinic texts. | | |
| Rabbinic ideas/values embedded in ritual/text  Personal approach to ritual or practice | Describes several rabbinic ideas/values in ritual/texts that are important to self  Describes approaches to personal behavior and practice that reflect own beliefs and those ideas/values | **Candles**:  שלום בית  עונג (שבת)  חובה\*  Students will give example of the above values: (i.e., Why do you go to grandma’s b-day party?)  **Kiddush**:  Sitting vs. Standing  **Hallah**:  **Exodus 16**-  In what way is our having 2 challahs on Friday night parallel to the two portions of *Man*?  What can we infer about the sacredness of our 2 challot from this connection to the *man*?  **Shabbat 117b**  (Potentially add later text about sacred eating or spiritual perspective of Challah)  **Pirkei Avot-**sacred table |

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| **STANDARD : God & Holiness (Kedushah):** Students will explore rabbinic conceptions of God, holiness (*kedushah*),and religious life.  In doing so, they will grapple with eternal theological, existential and spiritual questions, develop their capacity to engage in theological discourse, and explore religious practices through which the rabbis connected to God..  **BENCHMARKS:**  **GHK.32c** Draws on multiple rabbinic texts to articulate a personal approach to finding *kedushah*  GHK. 45c Designs a plan for engaging in a personal or communal religious/spiritual practice that is supported by rabbinic texts. | | |
| **CONCEPTS**  **(Students will know)** | **SKILLS**  **(Students will be able to do)** | **CONTENT MATERIAL FOR LESSONS**  **(texts, ideas, questions, activities)** |
| **BENCHMARK: GHK.32c** Draws on multiple rabbinic texts to articulate a personal approach to finding *kedushah* | | |
| Kedushah | Describes Rabbinic understanding of kedusha in multiple Rabbinic texts  Articulate personal approach to generating kedusha in their lives | structure/routine/boundaries/limits/rituals   * Kedusha cannot exist where there is human discord/discomfort * Think about learning environment (?)   **Hallah**:  Exodus + Shabbat 117b = sacred eating---> we make and eat challah in immitation of God providing the man  **Kiddush**: Are we making Shabbat Kadosh or acknowledging that Shabbat is Kadosh?  Power / impact of speech (God created the world thorughout speech)  How do our words affect the environment? |
| **BENCHMARK GHK. 45c** Designs a plan for engaging in a personal or communal religious/spiritual practice that is supported by rabbinic texts. | | |
| personal/communal religious/spiritual practice | Identify a spiritual/religious practice that they want to engage in  Find relevant Rabbinic textual support  Develop a plan to engage in their chosen spiritual/religious practice | * Light Shabbat Candles * Set the timer for lights on Shabbat * Create a policy for the use of lights/electricity on our Shabbaton.   Eat challah together.  **Kiddush**: ברוב עם הדרת מלך  Activity: Develop a personal shabbat manifesto |

**DETERMINE BIG IDEAS AND ESSENTIAL QUESTIONS**

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| Big Ideas | Essential Questions |
| **Lishbot + La’asot = Kedusha**   1. Our actions are necessary/help to create the key experiences in our lives 2. Boundaries create space for the sacred   Stopping lets us start  Added BI:  *(Rights and responsibilities are two sides of the same coin)* | **What rituals/actions/structures help create (or could help create) sacred space/time for you?**  Added EQ:  *What are the relationships between rights and responsibilities?* |

**CREATE THE PERFORMANCE ASSESSMENT WITH ENGAGING SCENARIO**

PERFORMANCE ASSESSMENT (Performance Assessment includes a spectrum of 3-4 tasks designed for students to synthesize and consolidate what they learned. Students demonstrate “proficiency” in the skills, knowledge and big ideas/ essential questions of the unit.)

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

You are on the 10th grade shabbaton committee and have been asked to prepare the programming for Erev/Leil Shabbat, from 4-10 pm. please plan appropriate activities that will facilitate a spirit of Shabbat/create a sacred space for Shabbat.

**PERFORMANCE ASSESSMENT TASKS**

**TASK 1:**

Review of the materials that we learned in this unit (Ner, Kiddush, Challah)

Fill in the chart below indicating the text and its related concepts:

**STUDENT CHECKLIST FOR TASK 1:**

|  |  |  |
| --- | --- | --- |
| Text | Concept behind the text |  |
| (e.g. candle lighting | shalom bayit) |  |

**TASK 2:**

Review the Shabbaton Schedule and fill in the chart below

|  |  |  |  |
| --- | --- | --- | --- |
| Shabbaton Activities | Related or Relevant Sources | Concept behind the text | Explain how the concept behind the source is related to the Activity |
|  |  |  |  |

**Evaluate the activities by explaining to what extent the activity was successful or not successful in achieving the desired result**

**STUDENT CHECKLIST FOR TASK 2:**

Assign one to five stars (one is least successful in achieving the desired result, and 5 is the most successful)--for 5 of the shabbaton activities above.

Write a one paragraph Yelp review explaining in what way(s) the activity achieved the desired conceptual goal.

**TASK 3:**

Based on your yelp reviews, suggest revisions to the shabbaton schedule making it more ideal in terms of the texts we studied.  describe your ideal schedule for friday afternoon-night.

alongside the schedule you write a letter to the shabbaton committee explaining why your revisions are necessary to achieve the best shabbat atmosphere. you need to cite texts to support your schedule suggestion.

**STUDENT CHECKLIST FOR TASK 3:**

* In the form: Last year we did x, this year should do y because it is a better reflection of the concept(s)-------  How does the activity achieve the concept (eg shalom bayit)

**TASK 4**

**Do an example activity with the class on a friday and explain how it reflects a concept**

**OR**

**Plan the shabbaton schedule in groups bringing your own task 3 suggestion to your group.**

[Maybe make a schedule for the whole shabbaton justifying their suggestions with texts. (Tefilllot is a non-negotiable)]

**Aligned Lesson Plan Template**

|  |  |
| --- | --- |
| Selected Big Ideas /  Essential Questions | Lishbot + Laasot = Kedushah  What is the relationship between rights and responsibilities?  (*What rituals/actions/structures help you create or could help create] sacred space/time for you?*) |
| Benchmark(s) | TA.43b Constructs an initial translation of a block of text using translated words.  TA 44b Uses dictionary resources to effectively translate a select passage  TA.40c Identifies component parts of a Talmudic deliberation.  JIP. 21d Articulates the meaning of obligation (Hiyyuv in general) and its relationship to practice and Jewish identity.  GHK.32c Draws on multiple rabbinic texts to articulate a personal approach to finding *kedushah*  GHK. 45c Designs a plan for engaging in a personal or communal religious/spiritual practice that is supported by rabbinic texts. |
| Selected Connections to Performance Task | Task 3 - Evaluating the previous Shabbaton (Friday night Kiddush) |

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| *Instructional Components* |  |
| **Orientation** (“the hook”. How will you activate prior knowledge and motivate students to the content of the lesson?) | explore the idea of what it means to be “obligated” |
| **Lesson Activities**  (Interaction with new material: text study with guiding questions/worksheet)  (Guided Practice  including questions: What does the text Say/Mean/Mean to me?) | Work in Chavruta with Worksheet to:   1. look up words in the Frank dictionary. 2. initial translation of the Talmud text. 3. Restate the Gemara’s flow in your own words. 4. Compare the “issue” of women in Jewish law/practice with previouslt studied texts on Sukkot and Hanukkah: similarities, differences, general principles.   Discuss questions on Worksheet together  Find and discuss parallels to Rights and Responsibilities. |
| **Closure**  (how will students organize the lesson into a meaningful context?) | What do we learn from this text about rights and responsibilities? ( Re: women in specific and in general) |

**Kiddush on Shabbat**

Worksheet - Source #3

*Complete the following tasks related to the Talmudic passage on the next page. Submit your work to Schoology.*

1. **Define**

*Use the Frank dictionary to look up the terms below and translate them into English:*

* 1. For each acronym, be sure to decode the term (i.e., write it out in full) before translating it.
  2. Where applicable, provide the “functional” meaning of the word (i.e., not just the literal translation but what it indicates is going to happen in the text).
     1. אמאי
     2. (פטור(ות
     3. (חייב(ות
     4. א"ל
     5. והא
     6. ועוד
     7. אלא
     8. הני

1. **Translate**

*Having completed your vocabulary list, work through the left-hand column of the Talmudic passage, filling in the English translation so that it makes sense in context.*

1. **Explain**

*Once you have completed a full translation of the Talmudic passage, answer the questions below to the best of your abilities (providing independently comprehensible answers).*

* 1. RE: Rav Ada Bar Ahava
     1. When did he live (look it up online if you need to and provide a citation of your source)?
     2. Summarize his statement regarding Kiddush on Shabbat.
  2. What is the Gemara’s question on Rav Ada Bar Ahava’s statement?
     1. You may want to use this link to find the definition מצות עשה שהזמן גרמא and the rules regarding it:

<http://halachipedia.com/index.php?title=Mitzvot_Aseh_SheHazman_Grama>

* 1. How does Abaye attempt to answer the Gemara’s question?
  2. What two challenges does Rava raise regarding Abaye’s attempt to answer the Gemara’s question?
  3. How does Rava finally answer the the Gemara’s original question?

1. **Application and Analysis**
   1. What does this source seem to be saying about the relationship between rights and responsibilities?
   2. How does this text regarding women’s rights and responsibilities compare with the other sugiyot from our learning regarding women’s obligations in Jewish practice (see Sukkot and Chanukah)? Explain.

**Kiddush on Shabbat**

Worksheet - Source #3

|  |  |
| --- | --- |
| **בבלי שבת כ:** | **TB Shabbat 20b** |
| אמר רב אדא בר אהבה: |  |
| "נשים חייבות בקידוש היום - דבר תורה" |  |
| **אמאי?!?** |  |
| מצות עשה שהזמן גרמא הוא |  |
| וכל מצות עשה שהזמן גרמא נשים פטורות?!? |  |
| אמר אביי: |  |
| "מדרבנן" |  |
| **א"ל** רבא: |  |
| **"והא** "דבר תורה" קאמר! |  |
| **ועוד** כל מצות עשה נחייבינהו מדרבנן!" |  |
| **אלא** אמר רבא: |  |
| "אמר קרא ([שמות כ, ז](https://www.sefaria.org/Exodus.20.7)) "זכור" ([דברים ה, יא](https://www.sefaria.org/Deuteronomy.5.11)) ו"שמור": |  |
| כל שישנו בשמירה ישנו בזכירה |  |
| והני נשי |  |
| הואיל ו**איתנהו** בשמירה **איתנהו** בזכירה" |  |