



LEARNING OBJECTIVES

Prayer Reading Skills

- The prefixes מִן (“from”); וְ (“and”); מִי (“who”); לְ (“to”); בְּ (“in”)
- The word ending הָ (“his”)
- The roots דַּבֵּר (“speak,” “word,” or “thing”); קִדְּשׁ (“holy”)
- Zion, צִיּוֹן, is another name for Jerusalem, יְרוּשָׁלַיִם
- Torah means “teaching” or “instruction”

Prayer Concepts

- The teachings of the Torah are passed down from one generation to the next.
- We pray that Torah and Israel will be our sources of strength throughout the generations.
- We honor and respect the Torah, but we worship God.
- The Torah scroll is carried among the congregants in anticipation of the Torah reading.
- Congregants traditionally show respect and love for the Torah by touching it with their *tallit* or *siddur*, which they then bring to their lips.
- Traditionally, we read from the Torah on Shabbat, on holidays, and on Mondays and Thursdays.

BEYOND THE TEXTBOOK

Reading Rules:

- The letter *vav* with a *dagesh*, the dot in the middle of a letter (וּ)
- The ending vowel sounds “eye” (אֵי) and “ahv” (אִי)
- Double letters with the sounded *sh’va* (בְּוֹמֵ)

The word נְבִיאִים (“prophets”)

ABOUT THE PRAYER

When we open the Ark for the Torah service, we recall the first Ark that the people of Israel carried through the desert in Moses’ time (Numbers 10:33–36). The teachings of the Torah have since been passed down through the generations. The opening verses of the Torah service link us to the land of Israel and to Jerusalem, the site of the First and Second Temples. As the *sefer Torah* is carried to the reader’s table, we each have the opportunity to be close to the Torah and to reach out to it.

INSTRUCTIONAL MATERIALS

Text pages 14–23

Word Cards 12–18

Worksheet 2

Family Education: “As a Family: From Generation to Generation” (at the back of this guide)

SET INDUCTION

For Discussion

What is a ritual? (*a prescribed order of ceremonies or actions; a gesture or activity that has symbolic importance, for example, lighting Shabbat candles*)

Why is the order of the rituals important? (*we know what to expect; each step in the order prepares us for the next step*)

Discuss the difference between a routine and a ritual. (*routines have no specific embedded meanings; examples of routines: switch off alarm in morning, brush teeth, eat breakfast, do homework in afternoon*)

Jewish Rituals

Discuss the rituals we follow when we welcome Shabbat. List them in order on the chalkboard. (*to prepare for Shabbat: buy or bake hallah, prepare the meal, set out Shabbat candles, wine, hallah; to welcome Shabbat: sing Shalom Aleichem, recite the blessings*)

Talk about the rituals that comprise the Passover seder. (*to prepare for Passover: remove hametz; set the Passover table with ritual items such as candlesticks, wine, matzah, seder plate; during the seder: read from the haggadah; follow the steps of the seder*)

The Torah Service

The rituals for the Torah service honor God and connect us to previous generations; for example, opening the Ark reminds us of the first Ark the Jews carried in the desert on the journey to the Promised Land (Exodus 25:10–16). Some rituals reflect honor and respect for the Torah, for example, dressing the Torah in decorative covers and housing it in a beautiful and protective Ark, reciting special prayers, and carrying it among the congregants.



Reading Practice

Have students read the prayer in Hebrew.

Call on half the class to read line 1 and half to read line 2.

Reverse reading roles.

INTO THE TEXT

Visualizing the Ritual

Create three headings for a bulletin board or wall display for each of the parts of the Torah service: taking the Torah from the Ark, reading the Torah, returning the Torah to the Ark. Consider mounting each heading inside a Torah scroll design.

As the students learn prayers and discuss rituals, list them under the appropriate heading. When holding a model service, take photos and add them to the display.

Begin by reviewing the prayers in Lesson 1, pages 4 and 10. (אֵינְךָ כְּמוֹדֵי, אֵב הַרְחֵמֵנוּ)

Write the name of each prayer under the heading “Taking the Torah from the Ark.”

Call on a student to read aloud the English introduction to the lesson on page 14. Ask: What heirlooms, objects, or traditions have been passed down in your family?

Add the name of the prayer, כִּי מִצִּיּוֹן, to the bulletin board display under the heading “Taking the Torah from the Ark.”

As a Family

You might wish to duplicate and send home the “As a Family: From Generation to Generation” page at this time.

Into the Prayer

Ask students to read aloud the English meaning of the prayer.

Explain that “Zion” is the name of one of the hills in Jerusalem. Zion can also refer to all of Jerusalem and all of Israel. “Zionism” is a movement calling on Jews to settle in Israel and supporting the right of Israel to exist.

Show students a map of Israel. Locate Jerusalem on the map.

PRAYER DICTIONARY

Display Word Cards 12, 13, and 15. Call on students to read each word.

Ask students to explain the relationship between the words. (“from Zion” and “from Jerusalem” refer to the same place since “Zion” can also mean all of Israel; the prayer says that “Torah” or “teaching” emanates from Zion)

Vocabulary Challenge

Hold up Word Cards 12–18 one at a time in random order. Ask the students to find the English meaning in the Prayer Dictionary. Tell them to prepare for a vocabulary challenge. Have students close their texts and form two teams.

Again, display Word Cards 12–18 one at a time in random order. This time, ask students to give the English meaning of each word from memory. Allow team members to confer about their answers.

MATCH GAME

Have students cover the Prayer Dictionary and complete the exercise, then uncover it to check their own answers.

Photo Op

Read the caption aloud to students. Discuss the meaning of the word “nurture.” (*give nourishment; train; support*) Ask: How can parents instill in their children the ability to love and nurture? (*by giving the child respect and affection; by acting as a role model; by supporting the child’s dreams and goals; by helping others*)

PRAYER DICTIONARY

מציון
from Zion

תורה
Torah, teaching

ודבר
and the word of

מירושלים
from Jerusalem


שנתן
who gave

לעמו
to God's people

בקדושתו
in God's holiness

MATCH GAME
Connect each Hebrew word to its English meaning.

to God's people	תורה
from Zion	ודבר
and the word of	מירושלים
from Jerusalem	מציון
in God's holiness	שנתן
who gave	לעמו
Timah, teaching	בקדושתו



With each tender act, parents can instill in their children an ability to love and nurture.

PRAYER VARIATIONS

As the Ark is opened, some congregations add the following words from the Torah (Numbers 10:35) before **בִּי מַצִּיּוֹן**:

יְיָהּ בְּנֹסַע הָאָרֶץ וַיֹּאמֶר מִשָּׁמַיִם:
קוּמָה יְיָ וְנִסְעָה אִיבֹדֶיךָ. וְנִסְסוּ מִשָּׁמַיִךְ מִסָּנוּדֶיךָ.

When the Ark was carried forward, Moses said:
Arise, Adonai; may Your enemies be scattered, may Your foes be driven to flight.

Other congregations do not mention war or the Jews' enemies, but add:

קְבוּ נַדְל לְאַלְהֵינוּ וְתַנּוּ כְבוֹד לְתוֹרָה.

Let us declare God's greatness and give honor to the Torah.

No matter which words they add before **בִּי מַצִּיּוֹן**, all congregations are alike in praising God for giving us the Torah. Which version of the prayer is found in your synagogue's prayer book?

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PRAYER VARIATIONS

Read this section aloud with students. Call on individual students to read the Hebrew selections.

Have students find the Torah service in your synagogue's prayerbook to answer the question at the bottom of the page.

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LESSON 2

WHAT'S MISSING?
Circle the word that completes each sentence.

1. כי _____ תצא תורה
from Zion

2. ודבר _____
from Jerusalem

3. ברוך שנתן _____
Torah

4. לעמו _____ בקדשתו
Israel

מירושלים מציון תורה ישראל כי ודבר

OUT OF ORDER
Number the seven words from the first line of כי מציון in the correct order.

תורה 4 ודבר 5 תצא 3

מירושלים 7 מציון 2

כי 1 כי 6


Number the six words from the second line of כי מציון in the correct order.

לעמו 4 ישראל 5

ברוך 1 שנתן 2

בקדשתו 6 תורה 3

King David's Tower in the Old City of Jerusalem.



WHAT'S MISSING?

Have students complete the exercise.

Call on students to read each completed phrase, 1–4.

Ask students for the meaning of the two words *not* circled on each line.

OUT OF ORDER

Challenge students to complete each section from memory. Students can check their answers on page 14 in the text.

Have a student read the first set of words in the correct order. Have another student read the second set of words in the correct order.

Reinforcing Word Order

Choose one of the techniques in Reinforcing Word Order at the front of this guide.

Photo Op

Read the caption to students. The Old City is a walled city within Jerusalem. There are eight gates in the wall that surrounds the Old City. King David's Tower, also known as the Citadel (fortress), is next to the Jaffa Gate. The tower is associated with King David—who conquered Jerusalem and made it the religious and political center of Israel—because it is so imposing.

TORAH READING

On separate, numbered index cards, write key words and phrases in the order in which they appear in this section. Give each student an index card.

Direct the students to find and underline their word or phrase in the text, and have them prepare to explain its meaning to the class. Sample words and phrases include: Monday and Thursday, Ezra the scribe, Babylonia, Rosh Hashanah, Sukkot, 586 BCE.

Call on students to explain their key word or phrase *in numbered order* so that together you answer the question, “How did the custom of reading the Torah originate?” Then have the students fill in the answer to the first question on the page.

Sharing

Direct students to the second question on the page.

Form *hevruta* discussion groups of three students each to discuss the question. Have each member record the group’s responses on the lines provided. Ask the groups to share their insights with the entire class.

Extending the Ritual

Read a selection from Torah (the *humash*) each week in class.

Suggested selections:

- a passage from *parashat hashavua*, the Torah portion of the week
- the description of the building of the Tabernacle in the desert (Exodus 35)
- the description of the High Priest’s dress, today reflected in the way we dress the Torah (Exodus 28)
- a passage that reflects an upcoming holiday
- a reference to Shabbat (e.g., Genesis 2:1–3, Exodus 20:8–11, Exodus 31:16–17)

TORAH READING

How did the custom of reading the Torah originate?

Some of the Jews who had been in exile in Babylonia after the destruction of the First Temple in 586 B.C.E. were allowed to return to the land of Israel. But years had passed, and they and their children had forgotten the teachings of the Torah.

Around 400 B.C.E., Ezra the scribe, determined to rebuild Jewish life in Israel, stood during Rosh Hashanah in front of the gathered Jews and read to them from the Torah. The Jews cried when they heard the words of the Torah again.

They returned the next day to study Torah, and they celebrated Sukkot for the first time in many years. But Ezra knew they would have to be reminded of the meaning of the Torah if they were to live according to its laws. So he arranged public Torah readings on Mondays and Thursdays, on Shabbat, and on certain holidays.

Why on Mondays and Thursdays? Those were market days, when the people came together in large numbers to do business.

And to this day—thousands of years later—many congregations still read from the Torah in the synagogue on Mondays and Thursdays, and on certain holidays, in addition to Shabbat.

Answer the questions below:

- How did reading aloud from the Torah in public help the Jews in Ezra’s time?

It helped them live Jewish lives again. It reconnected the Jews to their heritage and helped them live by the laws of the Torah.

- Why do you think it is important to continue this tradition?

It is a constant reminder of our heritage, how we evolved as a people, our relationship with God, and our responsibilities as a people.

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PRAYER BUILDING BLOCKS

מִצִּיּוֹן “from Zion”

Read and complete the Building Block together.

Review with students the meaning of the term “Zionism.” (a movement supporting the right of the Jewish state of Israel to exist, founded by Theodor Herzl in 1897; a philosophy that Jews have an obligation to make aliyah)

וְדָבַר “and the word of”

Call on students to circle each word built on the root דָּבַר.

Reading Rule

When the letter ך contains a *dagesh*—a dot in the middle (ךּ), it looks like the vowel “oo” (וּ).

ך is a letter, and not a vowel, if

- the letter before it already has a vowel. (צוּךְ)
- the ך has its own vowel. (וּךְ)

Call on students to read the word in line 1 that has a *vav* with a *dagesh*. (בְּמִצְיֹוֹן)

Reading Rule

When ך is followed by a *yud* (י), together they have the sound “eye.” (אֵי)

When a ך follows “eye” at the end of a word, we pronounce the ending “ahv.” (אֵיחַ)

Call on students to read the word in line 2 that has the ending sound “ahv.” (דְּבָרֵיחַ)

Call on students to read the circled words in lines 1–5 and then to read each complete line.

The Fruit of the Tree

Create a fruit tree with the root דָּבַר. Write “speak,” “word,” and “thing” on the trunk.

Write the word וְדָבַר and all the circled words on page 18 on fruit for the tree. Create a fruit for the phrase עֲשֻׂרֵת הַדְּבָרוֹת (Ten Commandments).

מִירוּשָׁלַיִם “from Jerusalem”

Read the Building Block with the students.

Write the word נְבִיאִים on the chalkboard. Explain that נְבִיאִים means “prophets.” In ancient times the prophets were people who spoke on behalf of God. The teachings of the prophets comprise the second section of the Bible.

Note: Lesson 4 covers the three sections of the Bible.

Call on students to read Isaiah’s words, For out of Zion shall go forth Torah, and the word of God from Jerusalem,” in Hebrew.

Discuss the meaning of the quotation from Isaiah: “they shall beat their swords...nation against nation...” (*the world will be at peace; people will work with each other instead of against each other*)

Play the following game to practice lines 1–5.

Strike 12!

Draw a clock on the chalkboard and write the number 12 in the 12 o’clock position. In place of the other numbers, write a selection of any Hebrew letters from lines 1–5. Ask a player to select a letter on the clock and read one word from lines 1–5 containing that letter, naming the position on the clock. For example: The player might select the letter נ located at the 8 o’clock position. The player says, “I choose *nun* at 8 o’clock. I will read the fourth word in line 2.” If the word is read correctly, the player should replace the letter נ with the number 8 on the clock. A second player then selects another letter in a different position on the clock and the game continues. The game is over when all the letters have been replaced by numbers and the clock strikes 12!

Variation: For a more challenging game, the player should read the word *and* the complete line in which the word is found.

מִירוּשָׁלַיִם "from Jerusalem"

מִירוּשָׁלַיִם is made up of two parts.
מִ is a prefix meaning "from."
ירוּשָׁלַיִם means "Jerusalem."

The prophet Isaiah first said the words מִירוּשָׁלַיִם וְדָבַרְתִּי מִיְרוּשָׁלַיִם in his vision of a peaceful world in which "they shall beat their swords into plowshares" and "nations shall not lift up sword against nation" (Isaiah 2:3-4). Here, מִירוּשָׁלַיִם means "teaching" or "instruction."

Read these sentences and underline the Hebrew word for Jerusalem in each one.

1. וּבִנְיָהוּ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמִתְרָה בְּיָמֵינוּ.
2. אֲב הַרְחֵמֵנוּ, הִטִּיבָה בְּרָצוֹנָךְ אֶת עֵינָינוּ.
3. תִּבְנֶה חוֹמֹת יְרוּשָׁלַיִם.
4. תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ.
5. קְרוּךְ אַתָּה יְיָ, בּוֹנֵה בְּרִחְמֵי יְרוּשָׁלַיִם. אָטוֹן.
6. שָׁמַעְתָּ אֶת יְרוּשָׁלַיִם וְגִידוּ קוֹל כָּל אֲחֵיכֶם.

Do you recognize the prayer in line 2?
Write its name here: אֲב הַרְחֵמֵנוּ
When do we say this prayer? when the Ark is opened at the beginning of the Torah service

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Games...Games...Games

Use the “Classroom Games” section at the front of this guide. Select one or more games to reinforce reading and concepts as students work on the exercises and activities throughout the text.

שָׁתַן "who gave"

שָׁתַן is made up of two parts.
 ש is a prefix meaning "who."
 טַן means "gave."
 מִי שָׁתַן טוֹרָה means "praised is the One who gave the Torah."
 Who is the One who gave in the Torah? Write your answer in Hebrew. 11

לְעַמּוֹ "to God's people"

לְ is a prefix meaning "to."
 עַמּוֹ means "God's people."
 עַם means "people" or "nation."
 ך at the end of a word means "his."
 As God is neither male nor female, we translate לְעַמּוֹ as "to God's people."

בְּקִדְשׁוֹ "in God's holiness"

בְּ is a prefix meaning "in."
 קִדְשָׁה means "holiness."
 קִדְשׁוֹ means "God's holiness."
 בְּקִדְשׁוֹ means **in God's holiness**

What is the root of בְּקִדְשׁוֹ? **ש ד ק**

Circle the root letters ש ד ק in each word below.

וְקִדְשׁוֹ וְקִדְשׁוֹ וְקִדְשׁוֹ וְקִדְשׁוֹ

וְקִדְשׁוֹ וְקִדְשׁוֹ וְקִדְשׁוֹ וְקִדְשׁוֹ

What does ש ד ק mean? **holy**

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The Fruit of the Tree

Create a fruit tree with the root ש ד ק. Write "holy" on the trunk. Create fruit for each word in the Building Block exercise, and add it to the tree.

שָׁתַן "who gave"

Complete the section together.

Think About It

One way we can praise God is with our words.
 Discuss ways we can praise God by our actions.
 (by fulfilling mitzvot; by acting in God-like ways, such as by showing kindness to others or by protecting and preserving the environment)

לְעַמּוֹ "to God's people"

Complete the section together.

Introduce the phrase עַם יִשְׂרָאֵל to the students. Teach them to sing the well-known song that begins: עַם יִשְׂרָאֵל חַי, *The people of Israel live!*

בְּקִדְשׁוֹ "in God's holiness"

Complete the Building Block with the students.

Direct the students to the six words built on the root ש ד ק.

Ask them to read:

- the three words ending with a final letter. (קִדְשָׁה, מְקַדְּשִׁים, וְקִדְּשִׁים)
- the four words with a *dagesh* that does not change the sound of the letter in which it is found. (מְקַדְּשִׁים, הַקְּדוֹשׁ, וְיִקְדָּשׁ, קְדוֹשׁ)
- the word with the prefix meaning "the." (הַקְּדוֹשׁ)
- the two words with the prefix meaning "and." (וְיִקְדָּשׁ, וְקִדְּשִׁים)

Ask: Which word is the name of the prayer we chant over wine? (קְדוֹשׁ)

HOLDING THE TORAH

Read the paragraph with the students.

Chant the first Hebrew line in unison. Read the English meaning (“Hear...One”).

Ask: Why do you think we chant the Sh'ma when we take the Torah from the Ark? (*when we chant the Sh'ma we declare our allegiance to God, whose mitzvot are contained in the Torah; the Sh'ma comes from the Torah [Deuteronomy 6:4]*)

Read the second line in Hebrew and in English.

Ask: How does this second sentence echo the meaning of the Sh'ma? (*like the Sh'ma, it declares that God is One*)

Teach students the melody for this line.

Chant the first two sentences with the students.

Read the third Hebrew sentence.

Reading Rule

Write the word וְנִרְוַמְמָה on the chalkboard. Explain that when a double letter appears in a word and the first letter has a *sh'va* (ְ), *sh'va* is sounded (מְמָ). Call on a student to circle the double letter with the sounded *sh'va* on the chalkboard and have the rest of the class circle the double letter in the text.

Read the English meaning of the third sentence.

Ask: What do the words “acclaim” and “exalt” mean? (*praise, honor, elevate*)

Teach students the melody for this line.

Chant the three sentences with the students.

Discuss the custom of bowing when chanting the third sentence in your synagogue.

HOLDING THE TORAH

In many congregations, the person holding the Torah, after it is taken out of the Ark, recites each of the following lines, first alone, and then with the congregation. In other congregations, the lines are recited in unison.

שמע ישראל: יהוה אחד.
Hear O Israel: Adonai is our God, Adonai is One.

אחד אלהינו, גדול אדונינו, קדוש שמו.
Our God is One and is great; God's name is holy.

A third line is added. In some congregations, the person holding the Torah turns to face the Ark and bows when this line is recited.

גָּדְלוּ לַיהוָה אֱתוֹ וְנִרְוַמְמָה שְׁמוֹ יְהוָה.
Acclaim Adonai with me, and together let us exalt God's name.



When you become a Bar or Bar Mitzvah you will have the honor of holding the most sacred possession of the Jewish people.

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Photo Op

Read the caption to the students. Ask if they have ever been up to the *bimah* and, if so, when. With the permission of the Director of Education or one of the clergy, take students to the sanctuary. Allow each one to hold a *sefer Torah*. Show them how to position the Torah on their shoulders. Allow time for the students to practice walking with the Torah. They'll be surprised how heavy it is!

לְקַיֵּץ



Have you ever stood and watched something exciting go by? Maybe you've been to a wedding where you can't take your eyes off the beautiful bride walking down the aisle. Or maybe you've gone to a basketball game where the players run into the arena through a tunnel and emerge to cheers as the crowd jumps to its feet. Or maybe you've arrived early at the Fourth of July parade so you can get a good spot to watch the bands and floats.

Traditionally, during the Torah service, we stand to watch the Torah as it is carried through the congregation, perhaps by the rabbi, or the cantor, a bar or bat mitzvah, or an honored congregant. As the Torah is carried up and down the aisles, from the Ark to the reader's table on the *bimah*, there is a feeling of anticipation. Everyone turns to keep the Torah in sight as a sign of respect to God. As the Torah passes by, we sing *לְקַיֵּץ*, a prayer that praises God's greatness.

Practice reading *לְקַיֵּץ* aloud.

א לְקַיֵּץ, ה' הַגְדִּילָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְהַנְּצוֹחַ וְהַשָּׂדֵד,
 ב בִּי כֹל בְּשִׁמוֹם וּבְאֶרֶץ. לְקַיֵּץ ה' הַטְּמִלְקָה
 וְהַמְתַּשָּׂא לְכֹל לְרֹאשׁ.

Titan, God, is the greatness, the power, the glory, the victory, and the majesty; for all that is in heaven and earth is Titan. Titan is the sovereign; God: You are supreme over all.

Read the English translation of the prayer above. Notice that we do not mention the Torah in the prayer. You might expect us to praise the Torah as we carry it lovingly from the Ark, but instead we praise God.

Why do we praise God instead of the Torah? Because, although we honor the Torah and respect it, we worship only God.

Why do you think this prayer encourages us to worship God and not the Torah?

Traditionally, God is the Source of Torah. The Torah represents God's teachings.

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INTRODUCING לְקַיֵּץ

Read the first paragraph aloud with the students. Ask them to give examples of such exciting experiences from their own lives.

Direct the students to the second paragraph. Ask the following questions:

Why do we stand as the Torah is carried through the congregation? (*to show respect for God and for the Torah*) Why is the Torah carried among the congregants? (*to show it is the Torah of all the people*)

Note: Sometimes congregants show their respect by touching the Torah scroll with the corner of their *tallit* or *siddur*, which they then bring to their lips. The corners of the *tallit* have *tzitziyot* (singular: *tzitzit*), the knotted fringes which remind us of God's commandments (Numbers 15:37–41).

Read aloud the section below the prayer (“Read the English translation....”).

Form *hevruta* groups of two to three students each. Direct groups to discuss the question at the bottom of the page and write their responses on the lines provided. Call on the groups to share their responses.

Have students practice reading the complete prayer in unison, with partners and individually. Teach students the melody for the prayer.

FLUENT READING

Call on students to read each of the following words. Then have students read the complete line.

The word(s) on

- line 1 built on the root “word” (דְּבַרִּיּוֹ)
- line 2 meaning “Zion” (צִיּוֹן)
- line 3 built on the roots “holy” (קִדְשָׁהּ), “rule” (מְלִיכָה), and meaning “Zion” (צִיּוֹן)
- line 4 meaning “Jerusalem” (יְרוּשָׁלַיִם)
- line 5 that is God’s name (יְיָ)
- line 6 built on the root “holy” (קִדְשָׁתָהּ)
- line 7 meaning “Israel” (יִשְׂרָאֵל)
- line 8 with a *dagesh* that does not change the sound of the letter (הַגְּדוּל, הַגְּבוּר, וְהַנּוֹרָא)
- line 9 meaning “in the Torah” (בַּתּוֹרָה), “and in Moses” (וּבַמֹּשֶׁה), and “and in Israel” (וּבְיִשְׂרָאֵל)
- line 10 meaning “Zion” (צִיּוֹן) and “and Jerusalem” (וְיְרוּשָׁלַיִם)

Letter Perfect

Assign one Hebrew letter to each student, perhaps a letter found in the student’s Hebrew name. Have each student find, circle, and read each word in lines 1–10 that contains the assigned letter.

FLUENT READING

Each line below contains a word you know. Practice reading the lines.

1. בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַנּוֹמֵן בְּכָל הַכְרִיּוֹ.

2. אֹרֶךְ יָמֶיךָ עַל צִיּוֹן תִּאִיר וְנוֹקְדָה בְּלִבָּהּ מִהֵרָה לְאֹרֶךְ.

3. וּבְדַבְרֵי קִדְשֶׁךָ בְּתוֹב לֵאמֹר: יְמִלְךָ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּהָ.

4. אִם אֲשַׁכַּח יְרוּשָׁלַיִם תִּשְׁכַּח יְמוּנִי.

5. גְּדוּל יְיָ וּמַהֲלֵל מֵאֹד וְלִגְדָלָתוֹ אֵין חֶסֶד.

6. כִּי כִּנּוּ בְּחַדְתָּ וְאוֹתָנוּ קִדְשָׁתָהּ.

7. רַצְוָה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם.

8. הָאֵל הַגְּדוּל הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.

9. בְּרוּךְ אַתָּה, יְיָ, הַבוֹחֵר בַּתּוֹרָה, וּבְמֹשֶׁה עַבְדְּךָ, וּבְיִשְׂרָאֵל עַמְּךָ, וּבְנִבְיָאֵי הָאֱמֶת וְצִדִּיק.

10. לְהַיּוֹת עִם הַפְּשִׁי בְּאַרְצֵנוּ, אֶרֶץ צִיּוֹן וְיְרוּשָׁלַיִם.

11

WORKSHEET

Duplicate and hand out copies of the worksheet for Lesson 2 to review skills and concepts.

FAMILY EDUCATION

Duplicate and send home copies of “As a Family: From Generation to Generation” (at the back of this guide) if you did not do so earlier in the chapter.

LESSON 2

Worksheet

Name: _____

כִּי מִצִּיּוֹן \ לָךְ יְיָ

1. Write the English meaning below each Hebrew word.

תּוֹרָה

יִשְׂרָאֵל

יְרוּשָׁלַיִם

צִיּוֹן

2. Unscramble the first sentence of כִּי מִצִּיּוֹן and write the words in the correct order.

תּוֹרָה כִּי מִירוּשָׁלַיִם מִצִּיּוֹן וְדַבֵּר יְיָ תִצֵּא

3. Why do we carry the Torah up and down the aisles of the congregation before the Torah reading?

4. Connect the root to the matching English.

speak

קִדַּשׁ

holy

רַחֵם

make

דַּבֵּר

mercy

מָלַכְךָ

rule

עָשָׂה

5. Name the three days of the week on which the Torah is read.

6. Explain how Ezra the scribe helped perpetuate the tradition of reading Torah.
