



TXTing the Text

A Bible curriculum guide on methods of translating Torah for post b'nai mitzvah students, primarily in synagogues. 30 45-minute sessions.

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Submitted in May, 2015

Table of Contents

RATIONALE	5
LETTER TO THE TEACHER	7
ENDURING UNDERSTANDINGS	8
GOALS	8
ESSENTIAL QUESTIONS.....	8
COURSE ASSESSMENTS.....	8

UNIT 1 – TORAH: “OH! I’VE HEARD THAT STORY BEFORE!”... 9

SESSION 1.1 – WHAT MAKES A TRANSLATION?.....	11
OLD JEWISH PUBLICATION SOCIETY (OJPS) SOURCE SHEET	15
NEW JEWISH PUBLICATION SOCIETY (NJPS) SOURCE SHEET	16
EVERETT FOX SOURCE SHEET	17
THE MESSAGE (MSG) SOURCE SHEET	18
TEACHER’S GUIDE TO TRANSLATIONS.....	19
AT A GLANCE SHEET.....	20
SESSION 1.2 – COLLOQUIALISMS ARE MY JAM.....	21
SAMPLE NEWS ARTICLE	24
SESSION 1.3 – NAMES	25
NAMES & GOD IDENTIFIERS EXAMPLES SHEET.....	28
SESSION 1.4 – CREATION EX NIHILO	29
CREATION SOURCE SHEET – GROUP 1.....	32
CREATION SOURCE SHEET – GROUP 2.....	33
CREATION SOURCE SHEET – GROUP 3.....	34
CREATION SOURCE SHEET – GROUP 4.....	35
CREATION SOURCE SHEET – GROUP 5.....	36
CREATION SOURCE SHEET – GROUP 6.....	37
CREATION SOURCE SHEET – GROUP 7.....	38
CREATION SOURCE SHEET – GROUP 8.....	39
SESSION 1.5 – EATS SHOOTS & LEAVES, OR ETNACHTA & SOF PASUK	40
GENESIS 1:1-2:3	43
SESSION 1.6 – REVISING OUR WORDS	46

UNIT 2 – TORAH: “OH! I’VE HEARD OF THAT LAW BEFORE!” 49

SESSION 2.1 – #10COMMANDMENTS	51
TEN COMMANDMENTS (EXODUS) SOURCE SHEET – GROUP 1	52
TEN COMMANDMENTS (EXODUS) SOURCE SHEET – GROUP 2	53
TEN COMMANDMENTS (EXODUS) SOURCE SHEET – GROUP 3	54
TEN COMMANDMENTS (EXODUS) SOURCE SHEET – GROUP 4	55
TEN COMMANDMENTS (EXODUS) SOURCE SHEET – GROUP 5	56
SESSION 2.2 – #10COMMANDMENTS.....	57
TEN COMMANDMENTS (DEUTERONOMY) SOURCE SHEET – GROUP 1	58
TEN COMMANDMENTS (DEUTERONOMY) SOURCE SHEET – GROUP 2	59
TEN COMMANDMENTS (DEUTERONOMY) SOURCE SHEET – GROUP 3	60

TEN COMMANDMENTS (DEUTERONOMY) SOURCE SHEET – GROUP 4	61
TEN COMMANDMENTS (DEUTERONOMY) SOURCE SHEET – GROUP 5	62
SESSION 2.3 – PRESENT & COMPARE #10 COMMANDMENTS.....	63
SESSION 2.4 – BIRKAT HAMAZON	64
BIRKAT HAMAZON SOURCE SHEET	65
MEAL BLESSINGS FROM DIFFERENT TRADITIONS	66
SESSION 2.5 – DIETARY LAWS.....	67
LEVITICAL DIETARY LAWS SOURCE SHEET – GROUP 1	68
LEVITICAL DIETARY LAWS SOURCE SHEET – GROUP 2	69
LEVITICAL DIETARY LAWS SOURCE SHEET – GROUP 3	70
LEVITICAL DIETARY LAWS SOURCE SHEET – GROUP 4	71
LEVITICAL DIETARY LAWS SOURCE SHEET – GROUP 5	72
LEVITICAL DIETARY LAWS SOURCE SHEET – GROUP 6	73
SESSION 2.6 – DIETARY LAWS (CON’T)	74
DEUTERONOMY DIETARY LAWS SOURCE SHEET – GROUP 1	75
DEUTERONOMY DIETARY LAWS SOURCE SHEET – GROUP 2	76
DEUTERONOMY DIETARY LAWS SOURCE SHEET – GROUP 3	77
DEUTERONOMY DIETARY LAWS SOURCE SHEET – GROUP 4	78
DEUTERONOMY DIETARY LAWS SOURCE SHEET – GROUP 5	79
DEUTERONOMY DIETARY LAWS SOURCE SHEET – GROUP 6	80
SESSION 2.7 – MILK & MEAT	81
MILK & MEAT SOURCE SHEET	82

UNIT 3 – TORAH: “OH! I’VE CELEBRATED THAT HOLIDAY BEFORE!” **83**

SESSION 3.1 – SHABBAT	85
SHABBAT ESTABLISHMENT & OBSERVANCE SOURCE SHEET	86
SESSION 3.2 – V’SAMRU.....	87
V’SAMRU SOURCE SHEET	88
SESSION 3.3 – PESACH.....	89
PESACH ESTABLISHMENT SOURCE SHEET – GROUP 1	90
PESACH ESTABLISHMENT SOURCE SHEET – GROUP 2	92
PESACH ESTABLISHMENT SOURCE SHEET – GROUP 3	94
PESACH ESTABLISHMENT SOURCE SHEET – GROUP 4	96
PESACH ESTABLISHMENT SOURCE SHEET – GROUP 5	98
SESSION 3.4 – *MATZAH (MEMORABLE MOMENT).....	100
MATZAH SOURCE SHEET	101
KOSHER MATZAH RECIPE	102
SESSION 3.5 – TORAH IN THE HAGGADAH	104
HAGGADAH SOURCE SHEET – GROUP 1	105
HAGGADAH SOURCE SHEET – GROUP 2	106
HAGGADAH SOURCE SHEET – GROUP 3	108
HAGGADAH SOURCE SHEET – GROUP 4	109
HAGGADAH SOURCE SHEET – GROUP 5	110
HAGGADAH SOURCE SHEET – GROUP 6	111
HAGGADAH SOURCE SHEET – GROUP 7	113
HAGGADAH SOURCE SHEET – TORAH TEXTS INCLUDED & BOLDENED	115
HAGGADAH SOURCE SHEET – TORAH TEXTS AS BLANKS	118

SESSION 3.6 – PESACH.....	120
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UNIT 4 – TORAH: “OH! I’VE DONE THAT RITUAL BEFORE!” 121

SESSION 4.1 – ELEMENTS OF A SANCTUARY, CREATING A TEXT STUDY.....	123
SANCTUARY SOURCE SHEET	124
NER TAMID SOURCE SHEET.....	125
MENORAH SOURCE SHEET	126
SESSION 4.2 – LEAD A TEXT STUDY.....	127
SESSION 4.3 – TALLIT.....	128
TALLIT SOURCE SHEET	129
SESSION 4.4 – PRAYER IN TORAH	131
PRAYER IN TORAH SOURCE SHEET – MOSES’ PLEA.....	132
PRAYER IN TORAH SOURCE SHEET – PRIESTLY BLESSING.....	133
SESSION 4.5 – SH’MA V’AHAVTA.....	134
SH’MA V’AHAVTA SOURCE SHEET	135
SH’MA TRANSLATIONS.....	136
SESSION 4.6 – CREATE A PRAYER EXPERIENCE.....	137
SESSION 4.7 – LEAD A PRAYER EXPERIENCE	138
SESSION 4.8 – DEBRIEF THE PRAYER EXPERIENCE.....	139

UNIT 5 – BRINGING IT ALL TOGETHER 140

SESSION 5.1 – TRANSLATION: JUST THE HITS.....	141
A SAMPLING OF THE TORAH’S GREATEST HITS.....	142
SESSION 5.2 – DESIGN A 10-MINUTE TEXT EXPERIENCE	145
SESSION 5.3 – TEXT EXPERIENCE PRESENTATIONS.....	146
SESSION 5.4 – TEXT EXPERIENCE PRESENTATIONS (CON’T)	147
SESSION 5.5 – TEXT EXPERIENCE PRESENTATIONS (CON’T) & CONCLUSION	148

CONCLUDING DOCUMENTS149

ANNOTATED BIBLIOGRAPHY	149
WORKS CITED	149

Rationale

“Look, this mitzvah which I am commanding you today isn’t too tough for you, and it’s not too far away either. It’s not all up in the sky!...Dude, this idea is super close to you; it’s in your mouth and on your mind, so make it happen!”

(Deut. 30:11-12a, 14 - Author original translation)

Jewish education has made incredible strides in our lifetime. Experiential education is in, lectures and stuffy classrooms are out. However, one thing has not changed enough: Torah translations. While most classes that use Torah have transitioned from the 1917 Jewish Publication Society (OJPS) translation to the 1985 edition (or the 2006 updated gender-sensitive edition, the NJPS), these translations are meant to be a scholarly tool. They employ a language style that is too elevated for many teens to gain understanding. Instead of connecting to the text of the Torah, teens and educators encounter a barrier. Educators become frustrated and students grow bored. In truth, though, it’s not their fault. There are no useful tools that present the Torah text in language that makes sense to them. TXTing the Text attempts to provide that resource.

TXTing the Text is a Bible curriculum guide on methods of translating Torah for post b’nai mitzvah students. Students will participate in creating part of a new translation of the Torah into colloquial teen English written by Jewish teens for Jewish teens.

The Christian community is dealing with a similar problem and has made some attempts at its solution. There are “Teen Bibles,” which are graphically stimulating with relevant study questions and insights surrounding the text. However, most of these use the New International Version (NIV) or the New Revised Standard Version (NRSV), which are relatively academic translations that use words like “shall” and “begat.” When was the last time you heard a teen use “shall” in conversation? Other translations are more colloquial, such as *The Message* and the *Common English Bible*. The problem with these translations, however, is that they are designed for Christians to use, their translation can sometimes reflect New Testament ideas and references, and they rely on Latin or Greek as their source text, rather than the Hebrew original.

Translations are informed by their methodology and intended audiences.¹ Thus, a Christian translation indicates the use of Christian texts (including Hebrew, Greek, Latin, etc. source texts, the New Testament, and other Christian scholarship), and is specifically for a Christian community. A Jewish translation uses the Hebrew as its source and Jewish sources (Rabbinic commentaries, Jewish scholarly work, etc.) for insights. A Jewish translation also must be intended for a Jewish audience. Therefore, all translations are, inherently, interpretations whose processes and purposes are reflected in its language.

This guide focuses on the Torah’s “greatest hits,” and especially texts that are connected to a familiar experience. The guide moves from stories to values based laws to

¹ Schulman, S. J. (2000). *Diversity in Modern Jewish Bible Translations* (Unpublished doctoral dissertation). Jewish Theological Seminary of America, Graduate School, New York.

food based laws to holidays to rituals. The material is organized this way based on entry points of identity conversations, going from the low-hanging fruit to the more complex.

In the scope of this curriculum guide, students will not translate the entire Torah; however, they will build the skills needed and become aware of tools with which they could. They will then use their translations the way Jews use texts, as launching points for identity conversations, crafting text studies, and as ways to engage in Jewish ritual and practice. The sequence logic for this guide follows an immersion approach, allowing the learners to uncover the nuances and challenges in developing translations by spending multiple sessions on a given text. In jumping straight into the process of translation, they will build on those skills as they engage in other text study and application uses.

Just as Jews have been doing for millennia, teens will engage in this process of putting the foundational text of our tradition into their own words, and will likewise empower teens to own the text and deepen their Jewish identity formation. Teens will build connections to:

- Judaism through learning about rituals and holidays by starting with their foundation in Torah
- Their Jewish identities by directly engaging with the text that lay the foundation for their Jewish values
- Jewry by putting our shared master narrative into their own words.

In future stages of this project, an additional unit may be added to examine different translations across the globe and over the course of time.

The authentic assessments in this guide focus on students using their translations: creating a text study for newcomers on a tour of the sanctuary, creating a prayer experience using liturgy from the Torah, and designing a text experience using any texts from the course or from somewhere else in Torah in order to illustrate a broader point in their Jewish identities. These authentic assessments provide the learners the opportunity to engage with and use the texts the way Jews “in the field” use Torah texts.

TXting the Text is not intended to be the definitive translation for all Jews everywhere for all time. In fact, this translation is specifically designed, to paraphrase Rabbi Ben Bag Bag of Pirkei Avot, to be redone and redone again and again so each generation can find meaning through its words. Thus will students embrace the particularistic text of the Torah as “our book” by appropriating and re-appropriating the text, ultimately granting them an entry point to their shared tradition.

Letter to the Teacher

Dear Teacher,

By engaging in this curriculum, you and your students will participate in our tradition's most ancient custom: transmitting Torah to the next generation. While the guide is written for a supplementary religious school, it can easily be adapted to a day school or camp setting. Many of the texts chosen can be substituted with a text that better fits your program. Additionally, a day school can add additional lessons covering even more material. For example, you could do a mini-unit on the Akedah where students translate parts of the story from the perspectives of the different characters.

I have included a Set Induction at the beginning of each class. This is meant to be a “check-in” and also a frame for each class. If something more pertinent or pressing comes up, feel free to change it for your group. The prompt is a guide, but is not essential to the rest of the lesson.

A few notes for how to best use this guide:

- 1) I encourage you to study these texts before you teach them. Try to study them in the Hebrew or, at least, with a commentary. Having that broad perspective will help you answer your student's questions.
- 2) If there are fewer people in the class than there are groups for a given activity, choose the texts that seem to logically go together.
- 3) I highly recommend having an organization system for student work and materials. One way to do this is give each student a folder that stays in the class or with you. That way they can keep their “At A Glance” sheets, as well as their past work. Many assignments, especially the ones in the first unit, build upon each other and it is important to keep the student's work as they make their revisions.
- 4) I recommend reading the introduction to the four translations used: OJPS, NJPS, Fox, and MSG. While there is a description in the teacher's guide in lesson 1.1, the introduction will give you a better picture of its translation style and method. I also highly recommend reading *Diversity in Modern Jewish Bible Translations*, the thesis I cite in the rationale. It is extremely helpful in understanding some of the enduring dilemmas embedded in modern Jewish Bible translation.

I wish you luck and cannot wait to see what your students create. I hope you will join in and contribute to the broader TXTing the Text project. As it grows, please feel free to incorporate those translations into your discussions.

If I can be of any assistance to you, please do not hesitate to reach out to me.

Sincerely,
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Enduring Understandings

- All translation is interpretation.
- All translations are rooted in their process and purpose of creation.
- Meaningful contemporary translations of Torah can be produced without Hebrew.
- There is no universal translation of Torah for all settings.

Goals

- To teach that when translating, additional levels of meaning emerge when the translators connect the biblical texts to their contemporary identities.
- To aid learners to become connoisseurs of Torah translation.
- To facilitate exploration of learners' own Jewish identities by teaching them how to create and use their own translations of Torah.
- To engage learners in engaging with Hebrew only by engaging with English translations first.
- To teach how and when Torah is used in Jewish practice.
- To teach how the category of text (Aggadah, Halacha, familiar liturgy) changes how one interacts with the material.
- To make the Torah less daunting by connecting it to familiar experiences

Essential Questions

- What makes for an authentic translation of Torah?
- What role does the Torah play in our lives?
- How does the language of Torah change how we read it?
- When does *our* Torah become *my* Torah? And when does *my* Torah become *our* Torah?
- When are the appropriate times to use Hebrew and English translations in translating and interpreting Torah?

Course Assessments

- Students will have opportunities throughout the course to translate Torah text into their own, colloquial teen English.
- Students will also have many opportunities to use those translations in creating prayerful moments, text experiences, and in familiar rituals and holiday observances.

Unit 1 - Torah: “Oh! I’ve heard that story before!”

(scripted)

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- Make the Torah less daunting by connecting it to familiar experiences.

Unit Objectives

- Learners will identify different translations and judge their effectiveness and usefulness for creating their own translations.
- Learners will begin identifying colloquialisms in their own speech.
- Learners will compare and argue for how to deal with names, place names, and God identifiers in translation.
- Learners will recall the basic purpose of *etnachta* and *sof pasuk* as grammatical pauses (commas, periods, etc.).
- Learners will debate the various creative liberties their classmates have chosen and enhance each other’s translations.

Authentic Assessments

- This unit introduces the components that will eventually become the authentic assessment: Learners will design a 10-minute text based experience utilizing their own translation. In this unit, students will uncover what goes into making a translation. This is their building block upon which they will eventually use those texts.

Building Block Assessments

- Learners will translate a news article into their own colloquial language

- Learners will create an “at a glance” sheet with one-liner identifiers of English translations.
- Learners will translate at least one section of the creation story (Gen. 1:1-2:3) into their own words.
- Learners will add frequent or challenging Hebrew words and prefixes to their “at a glance” sheet.

Key Terms/Concepts

- Colloquialism
- Torah
- Translation
- Creation story
- Importance of language choices in names and God identifiers

Appendix

- OJPS, NJPS, Fox, & MSG Source Sheets
- Teacher’s Guide to Translations
- At A Glance Sheet (blank)
- Sample News Article
- Names & God Identifiers Examples Sheet
- Creation Source Sheets
- Genesis 1:1-2:3

Session 1.1 - What Makes A Translation?

Objectives:

- Learners will find and compare definitions of “translation.”
- Learners will identify the characteristics of a Jewish translation.
- Learners will identify different English translations (OJPS, NJPS, Fox, MSG) and judge their effectiveness and usefulness for creating their own translations.

Lesson:

- **Set Induction: Favorite adaptation of something (cover song, film adaptation of a book, twist on a recipe, etc.)**
 - *Students are sitting around a table.*
 - T: Good afternoon everyone! Welcome to TXTing the Text. I’m really glad you are in this class. We’re going to have a great time together. At the beginning of each class, we’re going to do a kind of check-in while I take attendance. So, to start out, let’s go around the table. I want you to introduce yourself with your name and your favorite adaptation of something. It could be a cover song, a film adaptation of a book, a twist on a recipe...take a moment to think about it...again, you’re thinking of your favorite adaptation of something. Who would like to start?
 - S1: Hi, my name is Jimmy and I really like the movie Life of Pi.
 - T: Nice! Thanks Jimmy. Tell us a little more about why you like that adaptation.
 - S1: Well, I really liked the book and the graphics in the movie were awesome.
 - T: Thanks Jimmy. Let’s continue to your right.
 - S2: Hi, I’m Rachel and I love the song Halleluyah, I don’t even care who is singing it.
 - S3: I’m Sarah and I like how at Taco Bell, they’ll make a burrito out of just about anything!
 - T: Good call, Sarah! I guess Taco Bell is an adaptation of Mexican food...
 - *The rest of the students continue around.*
- **0:00-0:10 – Examining what makes a candle stick Jewish**
 - *T goes last. T places one candle stick from a set of Shabbat candle sticks on the table.*
 - T: Can someone please describe this. Start with basic things that you notice.
 - S1: It’s silver.
 - S2: It’s a candle stick.
 - S4: I think it’s a Shabbat candle stick.
 - T: What do you think it’s used for?
 - S3: Probably Shabbat?
 - S2: You put a candle in it and it looks pretty.
 - S5: Yeah, but if you light the candle it looks even better.

- S1: It has some artistic flourishes.
- T: Like what?
- S1: Some flower looking things and shapes.
- T: Who do you think is the intended audience for this?
- S3: Jews.
- S2: Anyone who likes light.
- S4: Someone who appreciates good art.
- T: What makes this unique?
- S6: Well, I don't know if this is what makes it unique, but it's used by Jews, so it's different than a normal candle stick.
- S3: There's only one! Usually there are two.
- T: Nice responses. I really appreciate how seriously you're examining this item. *T places the second candlestick next to it.* Can someone please describe these? Again, start with basic things you notice.
- S1: They're Shabbat candlesticks.
- S3: Yeah.
- S4: They match each other.
- S2: They're nicer together.
- T: What do you think this is used for?
- S6: Lighting Shabbat candles.
- T: How do you know that?
- S6: I don't know, I just know that's how I've seen them used.
- S2: Yeah, I guess they could just be two candlesticks for decoration, but they're Shabbat candle sticks.
- T: What makes these Jewish?
- S1: How they're used.
- T: Say a little more.
- S1: Well, if they were just candlesticks, they would just provide light. But when we use them for Shabbat, it makes them Jewish because they're connected to something we do that's Jewish.
- T: Right on. These candlesticks are an artist's interpretation and adaptation of the idea of having Shabbat candle sticks. Another kind of interpretation and adaptation is a "translation."
- **o:10-o:15 – What's a translation?**
 - T: Next, we're going to be looking at the question: "What is a translation?" So, take a minute or two and find a definition of "translation." You can look on your phone, use a book on the shelf, or come up with your own answer.
 - *Students research.*
 - T: Okay, so what did you find?
 - S1: I looked on Google. A translation is "the process of translating words or text from one language into another."
 - S2: I saw that too, but I liked the second definition better: "the conversion of something from one form or medium into another."
 - T: What are the differences between these definitions?
 - S3: One is limited to text, and the other is more generic.

- T: What else did people find?
- S4: I came up with my own answer.
- T: Great! Let's hear it.
- S4: Taking someone else's words and making them your own.
- T: Wow. That's a really complex answer! Does everyone understand what she's saying?
- S1: Yeah, she's saying that a translation is an interpretation.
- T: Really good. Did everyone catch that? That's actually one of the big ideas of this class: all translation is interpretation.
- **0:15-0:40 – How effective are these translations? What makes for a Jewish translation?**
 - T: During our class, we are going to be translating sections of Torah into colloquial English – the kind of English you normally speak in. In order to do this, you are going to have four translations at your disposal to use as your tools. We are going to spend the next chunk of time in groups looking at how different people and groups translate and, inherently, interpret Torah. Each of your four groups will be looking at a different English translation. I want you to study each translation, thinking about how effective each of these translations are. What are the characteristics of this translation? Is there anything that you notice that makes it a Jewish translation? How useful do you think this translation will be as you create your own translations?
 - T: Each group is going to spend some time examining their text, then present your translation to the class. Then, as a class, we're going to compare the different translations, judging how effective each translation is for creating our own. While each group presents, you all are going to be writing in an "At A Glance" sheet. This will be your resource going forward so you can keep notes about the translations. Each group should present a simple, one sentence identifier of your translation.
 - T: Okay, let's pass out the sheets. On the sheet, you're going to see three columns: Hebrew, a word-by-word translation...it's going to look awkward, but that's intentional...and your group's translation.
 - *In small groups, learners study OJPS, NJPS, Fox, and Message translations.*
 - *Learners present to each other, filling in the one-liner identifier in their "at a glance" sheet.*
- **0:40-0:45 – Closure: How would you translate the word, "Torah?"**
 - T: This year, we are going to be participating in a project called TXTing the Text. TXTing the Text is a Bible curriculum on methods of translating Torah for you to use. You will participate in creating a new translation of Torah into colloquial teen English written by Jewish teens, for Jewish teens. We are going to translate Torah into our own, modern language. We will use those translations as we build connections to Judaism through learning about rituals and

holidays, explore your Jewish identities and the values they are founded upon, and make connections to the larger Jewish community by putting our shared master narrative into our own words. You and students across the country and world are going to be participating in this project. Throughout this course, you will create a text study for newcomers on a tour of the sanctuary, create a prayer experience using liturgy from the Torah, and design a text experience of your choosing using any texts from the course or from somewhere else in Torah. This will give you the opportunity to engage with and use the texts the way Jews “in the field” use Torah texts.

- T: To quote the first translation in this project from the book of Deuteronomy: “Look, this mitzvah which I am commanding you today isn’t too tough for you, and it’s not too far away either. It’s not all up in the sky!...Dude, this idea is super close to you; it’s in your mouth and on your mind, so make it happen!” (Deut. 30:11-12a, 14)
- T: Take a moment and think about the word “Torah.” How would you translate the word, “Torah?”
- *Learners whip-around and offer their translations.*

Old Jewish Publication Society (OJPS) Source Sheet

Genesis 6:9-10

Old Jewish Publication Society translation was first published in 1917. It was designed to be the first authoritative Jewish translation of the Bible into English. The OJPS was a response to the other Christian translations out there. This translation was not a fresh one in modern English, but rather a reworking of the Revised Version of the King James, with references to Christian theology removed.

Hebrew		Word-by-word translation	OJPS
Gen. 6:9	אֵלֶּה הַדּוֹלָרִים הַזֶּה אֵישׁ צַדִּיק תְּמִימִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְבַּלֵּן בָּנָם:	These generations Noah Noah man/person righteous blameless/perfect was in his generation - [with] God walked Noah.	These are the generations of Noah. Noah was in his generations a man righteous and wholehearted; Noah walked with God.
Gen. 6:10	וַיֹּלֶדְ נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:	And/so bore/begot Noah 3 children - Shem, Ham, and Japheth.	And Noah begot three sons, Shem, Ham, and Japheth.

Questions your group will present:

What are the characteristics of this translation?

Is there anything that you notice that makes it a Jewish translation?

How useful do you think this translation will be as you create your own translations?

What’s your one-liner identifier for this translation?

New Jewish Publication Society (NJPS) Source Sheet

Genesis 6:9-10

Tanakh: The Holy Scriptures: The New Jewish Publication Society (NJPS) Translation was first published in 1985. The NJPS exemplifies a modern idiomatic approach to translation. Medieval Jewish commentators and grammarians are major sources for this revision of the Old JPS translation (known as OJPS) from 1917, but the translation also reflects new understandings of the ancient Hebrew text that have resulted from findings in archaeology and cognate languages.

Hebrew		Word-by-word translation	NJPS
Gen. 6:9	אֵלֶּה הַדּוֹלֵדֹת נֹחַ אִישׁ צַדִּיק תְּמִים הָיָה בְּדֹרֵהוּ אֹתֵהֶם אֱלֹהִים הִתְהַלְּכוּ יָבֵהּ:	These generations Noah Noah man/person righteous blameless/perfect was in his generation - [with] God walked Noah.	This is the line of Noah.—Noah was a righteous man; he was blameless in his age; Noah walked with God.
Gen. 6:10	וַיֹּלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:	And/so bore/begot Noah 3 children - Shem, Ham, and Japheth.	Noah begot three sons: Shem, Ham, and Japheth.

Questions your group will present:

What are the characteristics of this translation?

Is there anything that you notice that makes it a Jewish translation?

How useful do you think this translation will be as you create your own translations?

What's your one-liner identifier for this translation?

Everett Fox Source Sheet

Genesis 6:9-10

The Five Books of Moses - The Schocken Bible Volume I, translated by Everett Fox (Fox) was first published in 1995. Fox attempted an English version of the Torah that conveys the spokenness of the original Hebrew. Fox's translation is able to imitate the sound qualities and word-plays of the Biblical Hebrew.

	Hebrew	Word-by-word translation	Fox
Gen. 6:9	אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תְּמִימִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלְּךְ־נֹחַ:	These generations Noah Noah man/person righteous blameless/perfect was in his generation - [with] God walked Noah.	These are the begettings of Noah. Noah was a righteous, wholehearted man in his generation, in accord with God did Noah walk.
Gen. 6:10	וַיֹּלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:	And/so bore/begot Noah 3 children - Shem, Ham, and Japheth.	Noah begot three sons: Shem, Ham, and Yefet.

Questions your group will present:

What are the characteristics of this translation?

Is there anything that you notice that makes it a Jewish translation?

How useful do you think this translation will be as you create your own translations?

What's your one-liner identifier for this translation?

The Message (MSG) Source Sheet

Genesis 6:9-10

The Message was first published in 2002. It is a translation predominantly used by the Christian community, and relies on the Latin Vulgate as its source text, rather than the Hebrew original. According to the Introduction to the New Testament of *The Message*, its “contemporary idiom keeps the language of the Message (Bible) current and fresh and understandable.” Peterson notes that in the course of the project, he realized this was exactly what he had been doing in his thirty-five years as a pastor, “always looking for an English way to make the biblical text relevant to the conditions of the people.”

Hebrew		Word-by-word translation	MSG
Gen. 6:9	אֵלֶּה הוֹלְדוֹת נֹחַ נָח אִישׁ צַדִּיק תְּמִימִים הָיָה בְּדֹרֵהוּ אֶת־הָאֱלֹהִים הִתְבַּלֵּן־בָּם:	These generations Noah Noah man/person righteous blameless/perfect was in his generation - [with] God walked Noah.	This is the story of Noah: Noah was a good man, a man of integrity in his community. Noah walked with God.
Gen. 6:10	וַיֹּלֶד נֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־יָפֶת:	And/so bore/begot Noah 3 children - Shem, Ham, and Japheth.	Noah had three sons: Shem, Ham, and Japheth.

Questions your group will present:

What are the characteristics of this translation?

Is there anything that you notice that makes it a non-Jewish translation?

How useful do you think this translation will be as you create your own translations?

What’s your one-liner identifier for this translation?

Teacher's Guide to Translations

Descriptions of translations:

OJPS - Old Jewish Publication Society translation was first published in 1917. It was designed to be the first authoritative Jewish translation of the Bible into English. The OJPS was a response to the other Christian translations out there. This translation was not a fresh one in modern English, but rather a reworking of the Revised Version of the King James, with references to Christian theology removed.

NJPS - Tanakh: The Holy Scriptures: The New Jewish Publication Society (NJPS) Translation was first published in 1985. The NJPS exemplifies a modern idiomatic approach to translation. Medieval Jewish commentators and grammarians are major sources for this revision of the Old JPS translation (known as OJPS) from 1917, but the translation also reflects new understandings of the ancient Hebrew text that have resulted from findings in archaeology and cognate languages.

Fox - The Five Books of Moses - The Schocken Bible Volume I, translated by Everett Fox (Fox) was first published in 1995. Fox attempted an English version of the Torah that conveys the spokenness of the original Hebrew. Fox's translation is able to imitate the sound qualities and word plays of the Biblical Hebrew.

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Hebrew Sources:

If your students encounter trouble with differences in translations (and they will!), I highly recommend the website <http://www.biblehub.com>. Let's say you wanted to explore the phrase at the beginning of Genesis 6:10 (*vayoled Noach*).

*Go to <http://www.biblehub.com> and select "Hebrew"

*Using the pull-down menus on the top, navigate to Genesis 6:10.

*Choose a word you want to explore deeper (for our example, *vayoled*). On that page, you will see various Concordance entries (a Concordance shows you every time that word is used in the Bible, which enables you to get a better grasp of the word), the Brown-Driver-Briggs (BDB) entry (a great Bible dictionary showing the word's history and usage), and lots more, including its part of speech.

At A Glance Sheet

OJPS

NJPS

Fox

MSG

Session 1.2 - Colloquialisms Are My Jam

Objectives:

- Learners will begin identifying colloquialisms in their own speech.
- Learners will articulate the importance of stories in the Torah to their identities.

Lesson:

- **0:00-0:10 – Set induction: What’s a colloquialism or a slang word/phrase you have used recently?**
 - T: Good afternoon everyone. Before we get started with our Attendance check-in, I wanted to present two words to you: “Colloquialism” and “slang.” Colloquial language is the informal language used by people in every day speech. Its form is distinct to certain people and lends them their identity. Colloquialism may be words, phrases, or complete aphorisms. For example:, “gonna”, “What’s up?” and “Buzz off.”
 - T: Slang, on the other hand, is more informal than colloquialism. It is used only by certain groups – like teenagers or people of certain professions. For example: “Groovy”, “diss”, or “bad” (when it means “good”). There absolutely is some overlap of colloquialism and slang, so don’t get stressed out too much about their differences.
 - T: For today’s attendance check-in, I want you to say your name and answer this question: What’s a colloquialism or a slang word/phrase you have used recently?
 - S1: Hi, I’m Jimmy and when I was texting with my friend today, I said I’d meet up nexterday.
 - T: And what does that mean?
 - S1: It’s the day after tomorrow.
 - S2: My name is Rachel, and I asked my friend, “how’s it hanging?”
 - S3: I’m Sarah, and I called my friend a “bro.”
 - *The rest of the students continue around.*
- **0:10-0:25 - Learners will begin a conversation about stories in the Torah. What makes a Torah story different than any other story? Do they matter more to you? To our community? Why are stories in the Torah important to you? Important to us?**
 - T: So, take a second and think about some of the stories you know in the Torah. (wait time) What makes a Torah story different than any other story?
 - S4: Well, it’s more like a fairy-tale.
 - S5: Yeah, I don’t think the stories in the Torah are true. I mean, the plagues? Come on...
 - S2: It doesn’t matter to me if the stories are true or not. I really like them.

- T: Do the stories from the Torah matter more to you than other stories?
- S1: Not really. I mean, I guess they're part of our tradition...
- S3: Yeah, there's something cool about talking with people at camp and knowing that they know the same stories.
- S6: Until they know a different version!
- T: So you touched on something great...do Torah stories matter more to our community than other stories?
- S4: Yeah, of course. We tell the Exodus story on Passover, we tell different stories on different holidays. That means something.
- T: Why do you think the stories in the Torah are important to you and the community?
- S2: The stories are important to me because they help me figure out my values.
- S5: Yeah, I can sometimes identify with Joseph and his brothers.
- S1: They're really important to the community...they kinda keep us all together, and give us something in common to talk about.
- **0:25-0:40 - Learners will translate a news article into their own language.**
 - T: Nice. I can see that you're really getting a hang of this. We're going to make our first attempts today to translate something into our own language. I'm passing around a news article.
 - *Pass out Sample News Article.*
 - T: I want you to break yourselves up into groups of about 5. *Students form 3 groups of 5.* You should see on your sheet that each of your groups has a section of the article. Read your section, then break your sections up into phrases. For example, Group 1, you might break your first sentence into, "A crane – struck a concrete pedestrian bridge – on Wednesday afternoon – just before rush hour – sending – part of the span crashing – onto commuter train tracks – officials said." Get the idea? Then, as a group, I want you to rapid-fire brainstorm different ways of saying each phrase in more colloquial or slang language. As a group, come up with your new translation of your part – remember, it should still make sense and convey the original meaning! – and then we'll combine our parts to make our translated article. Does everyone understand what we're doing? Great! Have fun!
 - Step 1) Groups of 5.
 - Step 2) Read section, break up into phrases.
 - Step 3) Rapid-fire brainstorm different ways of saying each phrase.
 - Step 4) Integrate those ideas into a new translation.
 - *Groups work on translating their pieces. Then, the pieces get combined into one article, and the teacher reads the "translated" article.*

- *Debriefing*. First in groups, and then, if time, in the large group. Discuss implications/learning from this first exploration of topic for the longer-term work of the group.
 - What are the differences between the different responses you came up with in the brain-storm?
 - Whom would you say each version to?
- **0:40-0:45 – Closure Activity - Debriefing**
 - T: So, let's debrief a little bit. How did the article change?
 - S1: It's something I'd want to read!
 - S4: Yeah, it sounded like someone our age wrote it.
 - S3: It's almost like someone was just speaking it instead of writing it.
 - T: That's a great point. You know, the Torah is really meant to be read publically, which is why what we're doing is so important. What were some of the differences in your responses in your groups?
 - S2: Well, some of us had to explain what some of our slang was.
 - T: What was that like for you?
 - S2: It was fine, I can understand that we speak a little differently at my school than they speak at their school.
 - T: And how did you resolve any conflicts?
 - S6: We worked as a group and compromised. We really tried to find what worked best.
 - T: I'm glad to hear that. When we're working on our translations of Torah, we will run into these issues. It's really important for you to keep in mind that different people speak differently and have different slang and different colloquialisms, and that's okay. We also may run into challenges in the text; maybe it's something we don't agree with or something that's just hard to swallow (colloquialism!). But it's there, and we will have to deal with it.
 - T: How do you think re-writing the stories and laws of our tradition will change how we approach Torah?
 - S1: I think I'm going to get to know the stories better.
 - S5: Yeah, the Torah's pretty boring, so I'm hoping that our language will liven it up a bit.
 - T: Well, we'll see if it's really boring.
 - *Closure whip-around.*
 - T: Think about today's class. What's one colloquialism or slang you used today?

Sample News Article

PEDESTRIAN BRIDGE FALLS ONTO TRAIN TRACKS, NO ONE HURT

April 15, 2015

Group 1:

A crane struck a concrete pedestrian bridge on Wednesday afternoon just before rush hour, sending part of the span crashing onto commuter train tracks, officials said.

Luckily, no one was on the bridge and no trains - which run by as often as every 6 minutes during rush hour - were barreling through. No one was hurt.

Group 2:

The bridge spans four Metro and MARC rail tracks in the Maryland town of Berwyn Heights, just outside Washington, The Washington Post reported.

Metro contractor Skanska was using the crane to lay crushed rock near a new track. The work was limited to a test track, Metro spokeswoman Morgan Dye said. The work didn't affect Metro operations until the bridge came down on the tracks and a container holding the crushed rock.

Group 3:

While subway trains had been running by earlier Wednesday, they were not in the immediate area when the bridge fell, Dye said.

Trains run through about every about 6 minutes during rush hours and every 12 minutes on weekdays between 9:30 a.m. and 3 p.m. according to Metro's website. The bridge fell about 3 p.m., the agency said in a news release.

Green line service between Greenbelt and College Park was suspended, and free shuttle buses transported passengers to their destination.

http://hosted.ap.org/dynamic/stories/U/US_PEDESTRIAN_BRIDGE_FALLS?SITE=AP&SECTION=HOME&TEMPLATE=DEFAULT&CTIME=2015-04-15-19-48-51

Session 1.3 - Names

Objectives:

- Learners will compare and argue for how to deal with names & God identifiers in translation.

Lesson:

- *Before class, teacher places Hebrew words and translations around the room. The translations should be grouped together with their Hebrew word. There is a blank set in case a teacher wants to add another example.*
- **Set Induction: What are some colloquialisms and slang words/phrases you've heard in the last week?**
 - T: Welcome back everyone! What are some colloquialisms and slang words/phrases you've heard in the last week?
 - S1: I said "what the what?!"
 - S2: My friend said, "Amazeballs."
 - S3: My mom tried to say some slang, but she said, "banging." I never want to hear her say that again.
- **0:00-0:05 – Examine translations of specific words**
 - T: You'll notice that around the room, there are some Hebrew words and different ways that the translations handle different names and God identifiers. What I want you to do is walk around the room and pay attention to how each translation handles these issues. Look for patterns, and try to think about why each translation makes the choice it makes.
- **0:05-0:10 – Students go around examining each word and translation.**
- **0:10-0:20 – Review of guiding question: How does each translation interpret the word?**
 - T: So how does each translation interpret the word? Let's start with *yud-hey-vav-hey*, which we read as *Adonai*. How did the translations interpret this word?
 - S4: The JPS version said, "the Lord" and Message said, "God."
 - S5: Yeah, what was the Fox one, "YHWH?"
 - T: Good, I'm glad you caught that. Since we don't actually know how to pronounce those letters together, scholars use Y-H-W-H, which gives the English equivalent of the Hebrew letters. Which of those interpretations make the most sense to you?
 - S1: I think "God" because no one says "Lord," unless we're talking about Lord of the Rings.
 - S3: Yeah, YHWH is interesting because it's probably more accurate, but "God" is a translation, and not a re-statement.
 - T: You're making good points about which translations make sense to you. One other component of translating, especially when we're dealing with sacred texts, is what resonates with you, what makes

you feel like you're reading something that's connected to something bigger than yourself. Does one of these interpretations resonate with you?

- S2: Yeah, it doesn't make as much sense to me, but "the Lord" resonates because it's what we've always said in services.
 - S5: Well, YHWH resonates with me because I think there is so much that we don't know about God, so I like that it leaves the question open.
 - T: What do you think is the difference in which interpretations resonate with you and which ones make the most sense?
 - S6: It's about how they're used.
 - T: Say more.
 - S6: Well, the JPS versions are for Jews to use; the Fox one is a scholar's approach, and the Message is for a contemporary audience. So, it's all about how they're used.
 - T: That's right. Did anyone else notice differences between why an interpretation resonated and made sense?
 - S1: For me, "God" resonated *because* it made sense.
 - T: You are picking up on some important topics. When we translate, we make choices and it is important to be intentional about those choices.
- **o:20-o:35 – What is the best way to handle people's names in the Torah?**
 - T: Next, I want you to get into small groups, no more than 4, and I want you to have a similar discussion about how to handle names in the Torah. Remember your guiding questions (***teacher writes them on the board***): How does each translation interpret the word? Which interpretation makes the most sense to you? Which interpretation resonates with you? What do you think is the difference in which interpretations resonate with you and which ones make the most sense?
 - *Students meet in small groups and examine how names are handled by the different translations. The big difference is that Fox transliterates the Hebrew and the others translate the word to its English equivalent. If the room gets stuck, or runs out of things to discuss, ask how they would handle other cultural words that have many meanings, like "mitzvah."*
 - **o:35-o:45 – Create a name/God identifier policy; share policy and what it says about Jewish identities.**
 - T: Okay, let's all come back together. Now, I want you, individually, to take your "At A Glance" sheets from the first class, and write a policy for yourself on how you think you will handle God identifiers, names, and places.
 - *Students take 5 minutes to write.*
 - T: Who would like to share what they wrote?
 - S1: My policy is that I'm going to use the normal English words because that's what I always use.

- T: So, like “God” and “Moses”?
- S1: Yeah.
- S4: I’m going to just use the Hebrew letters, because those are Hebrew words that don’t really translate and they don’t really change the meaning of the sentences.
- S3: My policy will be that whatever seems right in the context of the sentence, I’ll use that.
- T: So, what do you all think our choices say about us?
- S2: What do you mean?
- T: Well, Jimmy (S1) said that he will use the English words. Jimmy, what do you think your choice says about you and your Jewish identity?
- S1: I don’t really know. I guess I want to use something that’s relatable, because this project is all about making the Torah more relatable.
- S3: Yeah, I just know so little that I can’t say now what I’ll want to translate, like, in the future.
- S4: Well, I like the Hebrew, and it makes sense to me, so that’s why I chose to keep the Hebrew.
- T: These are great answers. Each translation choice we make says something to our potential readers, but it also says something about ourselves. We will put ourselves and our ideas into these translations. Next time, we are going to start translating some Torah! Bring your creativity and we’re going to have a great time. See you then!

Names & God Identifiers Examples Sheet

יהוה - Adonai	אלהים - Elohim	אהרן – Aharon
OJPS – the LORD	OJPS – God	OJPS – Aaron
NJPS – the Lord	NJPS – God	NJPS – Aaron
Fox – YHWH	Fox – God	Fox – Aharon
MSG - GOD	MSG – God	MSG - Aaron
Slang – The big guy/gal	Slang – Source of All	Slang - Ronny
זיזר – Chazir		משה – Moshe
OJPS – swine		OJPS – Moses
NJPS – swine		NJPS – Moses
Fox – pig		Fox – Moshe
MSG - pigs		MSG - Moses
Slang – Bacon Maker		Slang - Mo

Session 1.4 - Creation Ex Nihilo

Objectives:

- Learners will recall the creation story (Gen. 1:1-2:3)
- Learners will recall when we read the creation story
- Learners will translate at least one day of the creation story into their own words.
- Learners will compare how other classmates have interpreted the same text into modern, colloquial teen English.

Suggested Activities / Assessments:

- **Set Induction: What has changed about how you think about slang?**
 - T: Hi everyone. I hope you had a great week. And I hope you're as excited as I am to get started with some real translation! As we go around today, I want you to answer this question: What has changed about how you think about slang?
 - S6: I realized that slang and colloquialisms are really fun if you notice them.
 - S5: I used to not notice the slang. I still don't really notice, but every once in a while, I pick it up.
 - S4: I'm really aware of how I use slang now.
 - S3: I have been thinking about how I can translate what my parents say to me in slang.
 - S2: For me, I hear what my parents say and think about how old their slang is!
 - S1: I'm so ready for writing.
- **0:00-0:05 - What do you remember about the story of creation?**
(teacher writes answers on the board)
 - T: Great! Well, let's get started. Okay, can someone be my scribe? Thanks Jonathan. Jonathan is going to write what you say on the board. So, here's the question: What do you remember about the story of creation?
 - S1: It happened in 7 days.
 - S2: Shabbat was the 7th day.
 - S3: Animals and plants.
 - S4: Night comes before day.
 - S5: It was very good.
 - S6: God did it all.
 - *Contributions continue until teacher feels satisfied.*
 - T: Nice list. Some of what you mentioned happened in the story of creation, and some of it happened a little later.
- **0:05-0:15 – Frame & Play G-dcast video on Bereshit -**
<http://www.g-dcast.com/bereshit-again/>
 - T: Just to refresh our memory, we're going to watch a G-dcast video about the Torah's story of creation. This video talks about reading

the Torah over and over again. Just like we read the Torah over and over again, we are participating in a process of translation that will happen over and over again. There were lots of translations before us, and we will revise and revisit our translations again and again.

- *Play video.*
- **0:15-0:30 - Using their “At A Glance” sheet and the Creation Source Sheet, learners will make their first attempts at translating Torah by putting part of the Creation story (Gen. 1:1-2:3) into their own words.**
 - T: I want you to break up evenly into a total of 8 groups. Each of your groups will get a day, or part of a day. Using your “At A Glance” sheet, and the Creation Source Sheet, you are going to be making your first attempt at translating Torah by putting part of the story into your own words.
 - *Teacher holds up a source sheet.*
 - T: Let me explain how these source sheets work. On the far left side, we have the chapter and verse citation. Across the top, the headers let you know what’s in each column. For each verse, you have the Hebrew, Old JPS, New JPS, Fox, and Message. If anyone needs a refresher on those, ask your group-mates.
 - T: Any questions? Ready, Go!
 - *Teacher passes out sheets to the groups.*
 - Group 1 (Day 1 – 1:1-5)
 - Group 2 (Day 2 – 1:6-8)
 - Group 3 (Day 3 – 1:9-13)
 - Group 4 (Day 4 – 1:14-19)
 - Group 5 (Day 5 – 1:20-23)
 - Group 6 (Day 6 part 1 – 1:24-27)
 - Group 7 (Day 6 part 2 – 1:28-31)
 - Group 8 (Day 7 – 2:1-3)
 - *While groups are writing, teacher writes the protocol for the next part of the session on the board.*
- **0:30-0:47 - Learners will compare their own translations using the class protocol**
 - T: Now that you’ve created your first translations, we’re going to do a bit of sharing. For this sharing round, I want you to get into new groups of 3-4. There shouldn’t be people from your first group in your second group, so mix yourselves up.
 - T: I’ve written our presentation protocol on the board. I’ll use this group as an example. Jimmy here will present his translation along with these two sentences: “I feel that the most successful aspect of my translation is...” and he’ll fill in that sentence. Then, he’ll say, “It would be helpful to hear your observations about...” and he’ll ask what he wants feedback about.
 - T: Then his group-mates will silently examine the translation; you can read it aloud if you prefer. After this, they will offer feedback

- using the following starting points: “What I especially notice is...,”
“I can imagine your doing ... next because...”
- T: To wrap up the conversation, the presenting student says, “As I understand your response to my work, you suggested ..., ..., and I think I will try ... because”
 - T: Then, you’ll repeat the process for each student. You have about 4 minutes per person, so get going!
 - Protocol:
 - Step 1) Groups of 3-4
 - Step 2) Student presents translation along with two sentences: : “I feel that the most successful aspect of my translation is...” and, “It would be helpful to hear your observations about...”
 - Step 3) Group silently examines translation. (Can also be read aloud)
 - Step 4) Group offers feedback using the following starting points: “What I especially notice is...,” “I can imagine your doing ... next because...”
 - Step 5) Presenting student says, “As I understand your response to my work, you suggested ..., ..., and I think I will try ... because”
 - Repeat for each student.
 - 0:47-0:50 – Closure activity – What was it like to create your first translation? What about this first experience are you taking with you into the next session?
 - T: So, to wrap up today, in one word or phrase, what was it like to create your first translation?
 - S1: Scary
 - S2: Liberating
 - S3: Creative
 - S4: Humbling
 - S5: Hard
 - S6: Happy
 - T: And what about this first experience translating are you taking with you into the next session?
 - T: Awesome. Keep these words in mind as we go forward and translate more. See you next time!

Creation source sheet - Group 1

Genesis 1:1-5

	Hebrew	OJPS	NJPS	Fox	MSG
1:1	בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:	In the beginning God created the heaven and the earth.	When God began to create heaven and earth	At the beginning of God's creating of the heavens and the earth,	First this: God created the Heavens and the Earth – all you see, all you don't see.
1:2	וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְהָעֲשֶׂה עַל־פְּנֵי תְהוֹמוֹ וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:	Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.	the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water	when the earth was wild and waste, darkness over the face of Ocean, rushing-spirit of God hovering over the face of the waters	Earth was a soup of nothingness, a bottomless emptiness, an inky blackness. God's spirit brooded like a bird above the watery abyss.
1:3	וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר:	And God said: 'Let there be light.' And there was light.	God said, "Let there be light"; and there was light.	God said: Let there be light! And there was light.	God spoke: "Light!" And light appeared.
1:4	וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בְּיוֹם הָאוֹר וַיִּבֶן הַקִּישׁוֹ:	And God saw the light, that it was good; and God divided the light from the darkness.	God saw that the light was good, and God separated the light from the darkness.	God saw the light: that it was good. God separated the light from the darkness.	God saw that light was good and separated light from dark.
1:5	וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ לַיְלָה וַיְהִי־עֶרְבַּ וַיְהִי־בֹקֶר יוֹם אֶחָד:	And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.	God called the light Day, and the darkness He called Night. And there was evening and there was morning, a first day.	God called the light: Day! and the darkness he called: Night! There was setting, there was dawning: one day.	God named the light Day, he named the dark Night. It was evening, it was morning - Day One.

Creation source sheet - Group 2

Genesis 1:6-8

	Hebrew	OJPS	NJPS	Fox	MSG
1:6	וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְדֵּיל בֵּין מַיִם לַמַּיִם:	And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'	God said, "Let there be an expanse in the midst of the water, that it may separate water from water."	God said: Let there be a dome amid the waters, and let it separate waters from waters!	God spoke: "Sky! In the middle of the waters; separate water from water!"
1:7	וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבָדֵל בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי-כֵן:	And God made the firmament, and divided the waters, which were under the firmament from the waters which were above the firmament; and it was so.	God made the expanse, and it separated the water which was below the expanse from the water which was above the expanse. And it was so.	God made the dome and separated the waters that were below the dome from the waters that were above the dome. It was so.	God made sky. He separated the water under sky from the water above sky. And there it was:
1:8	וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שֵׁנִי:	And God called the firmament Heaven. And there was evening and there was morning, a second day.	God called the expanse Sky. And there was evening and there was morning, a second day.	God called the dome: Heaven! There was setting, there was dawning: second day.	he named sky the Heavens; It was evening, it was morning— Day Two.

Creation source sheet - Group 3

Genesis 1:9-13

	Hebrew	OJPS	NJPS	Fox	MSG
1:9	וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־קִמְקוֹם אֶחָד וְתִרְאֶה הַיַּבְיָאָה וַיְהִי־כֵן׃	And God said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.	God said, "Let the water below the sky be gathered into one area, that the dry land may appear." And it was so.	God said: Let the waters under the heavens be gathered to one place, and let the dry land be seen! It was so.	God spoke: "Separate! Water-beneath-Heaven, gather into one place; Land, appear!" And there it was.
1:10	וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְקִמְקוֹת הַמַּיִם קְנָא יַמִּים וַיִּרְא אֱלֹהִים כִּי־טוֹב׃	And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good.	God called the dry land Earth, and the gathering of waters He called Seas. And God saw that this was good.	God called the dry land: Earth! and the gathering of the waters he called: Seas! God saw that it was good.	God named the land Earth. He named the pooled water Ocean. God saw that it was good.
1:11	וַיֹּאמֶר אֱלֹהִים תִּדְגַּשׁ הָאֶרֶץ דִּשָּׂא עֵשֶׂב מִן־רֵעֵ זֶרַע עֵץ פָּרִי עֵשֶׂה פֶּרִי לְמִינֵו אֲשֶׁר זֶרַעוּבָו עַל־הָאֶרֶץ וַיְהִי־כֵן׃	And God said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.	And God said, "Let the earth sprout vegetation: seed-bearing plants, fruit trees of every kind on earth that bear fruit with the seed in it." And it was so.	God said: Let the earth sprout forth with sprouting-growth, plants that seed forth seeds, fruit trees that yield fruit, after their kind, (and) in which is their seed, upon the earth! It was so.	God spoke: "Earth, green up! Grow all varieties of seed-bearing plants, Every sort of fruit-bearing tree." And there it was.
1:12	וַתּוֹצֵא הָאֶרֶץ דִּשָּׂא עֵשֶׂב מִן־רֵעֵ זֶרַע לְמִינֵהוּ וַעֲץ עֵשֶׂה־פֶּרִי אֲשֶׁר זֶרַעוּבָו לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי־טוֹב׃	And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good.	The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good.	The earth brought forth sprouting-growth, plants that seed forth seeds, after their kind, trees that yield fruit, in which is their seed, after their kind. God saw that it was good.	Earth produced green seed-bearing plants, all varieties, And fruit-bearing trees of all sorts. God saw that it was good.
1:13	וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי׃	And there was evening and there was morning, a third day.	And there was evening and there was morning, a third day.	There was setting, there was dawning: third day.	It was evening, it was morning— Day Three.

Creation source sheet - Group 4

Genesis 1:14-19

	Hebrew	OJPS	NJPS	Fox	MSG
1:14	וַיֵּצֵא אֱלֹהִים יְהוָה מֶאֱרֶת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּלְשָׁנִים:	And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;	God said, "Let there be lights in the expanse of the sky to separate day from night; they shall serve as signs for the set times—the days and the years;	God said: Let there be lights in the dome of the heavens, to separate the day from the night, that they may be for signs-for set-times, for days and years,	God spoke: "Lights! Come out! Shine in Heaven's sky! Separate Day from Night. Mark seasons and days and years,
1:15	וְהָיוּ לְמֹאֲרוֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ וְהָיוּ לְיָמִים:	and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.	and they shall serve as lights in the expanse of the sky to shine upon the earth." And it was so.	and let them be for lights in the dome of the heavens, to provide light upon the earth! It was so.	Lights in Heaven's sky to give light to Earth." And there it was.
1:16	וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמֵּאֲרוֹת הַגְּדֹלִים אֶת-הַמֵּאֲרוֹר הַגָּדֹל לְמֹנְעַת הַיּוֹם וְאֶת-הַמֵּאֲרוֹר הַקָּטָן לְמֹנְעַת הַלַּיְלָה וְנָתַן הַכּוֹכָבִים:	And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.	God made the two great lights, the greater light to dominate the day and the lesser light to dominate the night, and the stars.	God made the two great lights, the greater light for ruling the day and the smaller light for ruling the night, and the stars.	God made two big lights, the larger to take charge of Day, The smaller to be in charge of Night; and he made the stars.
1:17	וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ:	And God set them in the firmament of the heaven to give light upon the earth,	And God set them in the expanse of the sky to shine upon the earth,	God placed them in the dome of the heavens	God placed them in the heavenly sky to light up Earth
1:18	וּלְמִשְׁלַל בֵּינָם וּבֵלֵילָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיְהִי אֱלֹהִים כִּי-טוֹב:	and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.	to dominate the day and the night, and to separate light from darkness. And God saw that this was good.	to provide light upon the earth, to rule the day and the night, to separate the light from the darkness. God saw that it was good.	And oversee Day and Night, to separate light and dark. God saw that it was good.
1:19	וְהָיוּ-עֶרֶב וַיְהִי-בֹקֶר יוֹם רִבְעִי:	And there was evening and there was morning, a fourth day.	And there was evening and there was morning, a fourth day.	There was setting, there was dawning: fourth day.	It was evening, it was morning— Day Four.

Creation source sheet - Group 5

Genesis 1:20-23

	Hebrew	OJPS	NJPS	Fox	MSG
1:20	וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֹף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיעַ הַשָּׁמַיִם:	And God said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'	God said, "Let the waters bring forth swarms of living creatures, and birds that fly above the earth across the expanse of the sky."	God said: Let the waters swarm with a swarm of living beings, and let fowl fly above the earth, across the dome of the heavens!	God spoke: "Swarm, Ocean, with fish and all sea life! Birds, fly through the sky over Earth!"
1:21	וַיְבָרֵךְ אֱלֹהִים אֶת-הַתַּיִמָּנִים הַגְּדֹלִים וְאֶת כָּל-נֶפֶשׁ הַחַיָּה הָרֹמֵשׁ אֲשֶׁר-שָׂרָצוּ הַמַּיִם לְמִינָהֶם וְאֶת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיִּבְרָא אֱלֹהִים כִּי-טוֹב:	And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good.	God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good.	God created the great sea-serpents and all living beings that crawl about, with which the waters swarmed, after their kind, and all winged fowl after their kind. God saw that it was good.	God created the huge whales, all the swarm of life in the waters, And every kind and species of flying birds. God saw that it was good.
1:22	וַיְבָרֵךְ אֱתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיָּמִים וְהָעוֹף יִרֶב בָּאָרֶץ:	And God blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.'	God blessed them, saying, "Be fertile and increase, fill the waters in the seas, and let the birds increase on the earth."	And God blessed them, saying: Bear fruit and be many and fill the waters in the seas, and let the fowl be many on earth!	God blessed them: "Prosper! Reproduce! Fill Ocean! Birds, reproduce on Earth!"
1:23	וַיְהִי-עֶרְבַּ וַיְהִי-קֶדֶם יוֹם חָמִישִׁי:	And there was evening and there was morning, a fifth day.	And there was evening and there was morning, a fifth day.	There was setting, there was dawning: fifth day.	It was evening, it was morning— Day Five.

Creation source sheet - Group 6

Genesis 1:24-27

	Hebrew	OJPS	NJPS	Fox	MSG
1:24	וַיֵּאמֶר אֱלֹהִים תִּבְרָא הָאָרֶץ גִּפְשׁ חִיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּיתוֹ-אָרֶץ לְמִינָהּ וְיִהְיֶה-יָם: וַיֵּאמֶר אֱלֹהִים תִּבְרָא הָאָרֶץ גִּפְשׁ חִיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּיתוֹ-אָרֶץ לְמִינָהּ וְיִהְיֶה-יָם: וַיֵּאמֶר אֱלֹהִים תִּבְרָא הָאָרֶץ גִּפְשׁ חִיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיִּיתוֹ-אָרֶץ לְמִינָהּ וְיִהְיֶה-יָם:	And God said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.	God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so.	God said: Let the earth bring forth living beings after their kind, herd- animals, crawling things, and the wildlife of the earth after their kind! It was so.	God spoke: "Earth, generate life! Every sort and kind: cattle and reptiles and wild animals—all kinds." And there it was:
1:25	וַיַּעַשׂ אֱלֹהִים אֶת-חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּבְרָא אֱלֹהִים כִּי-טוֹב:	And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and God saw that it was good.	God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good.	God made the wildlife of the earth after their kind, and the herd-animals after their kind, and all crawling things of the soil after their kind. God saw that it was good.	wild animals of every kind, Cattle of all kinds, every sort of reptile and bug. God saw that it was good.
1:26	וַיֵּאמֶר אֱלֹהִים גִּעְשָׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בְדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-חַיֵּי הָאֲדָמָה עַל-הָאָרֶץ:	And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'	And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth."	God said: Let us make humankind, in our image, according to our likeness! Let them have dominion over the fish of the sea, the fowl of the heavens, animals, all the earth, and all crawling things that crawl about upon the earth!	God spoke: "Let us make human beings in our image, make them reflecting our nature So they can be responsible for the fish in the sea, the birds in the air, the cattle, And, yes, Earth itself, and every animal that moves on the face of Earth."
1:27	וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּאֵלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וְנִקְבָּה בָרָא אֹתָם:	And God created man in His own image, in the image of God created He him; male and female created He them.	And God created man in His image, in the image of God He created him; male and female He created them.	So God created humankind in his image, in the image of God did he create it, male and female he created them.	God created human beings; he created them godlike, Reflecting God's nature. He created them male and female.

Creation source sheet - Group 7

Genesis 1:28-31

	Hebrew	OJPS	NJPS	Fox	MSG
1:28	וַיְבָרֶךְ אֱתֵם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבִּשְׁוּהָ וּרְדּוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת הָאָרֶץ עַל-הָאָרֶץ:	And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'	God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."	God blessed them, God said to them: Bear fruit and be many and fill the earth and subdue it! Have dominion over the fish of the sea, the fowl of the heavens, and all living things that crawl about upon the earth!	God blessed them: "Prosper! Reproduce! Fill Earth! Take charge! Be responsible for fish in the sea and birds in the air, for every living thing that moves on the face of Earth."
1:29	וַיְבָרֶךְ אֱתֵם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבִּשְׁוּהָ וּרְדּוּ בְדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת הָאָרֶץ עַל-הָאָרֶץ:	And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed—to you it shall be for food;	God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food."	God said: Here, I give you all plants that bear seeds that are upon the face of all the earth, and all trees in which there is tree fruit that bears seeds, for you shall they be, for eating;	Then God said, "I've given you every sort of seed-bearing plant on Earth And every kind of fruit- bearing tree, given them to you for food."
1:30	וְלִכְל-חַיַּת הָאָרֶץ וְלִכְל-עוֹף הַשָּׁמַיִם וְלִכְל אֲשֶׁר-בּוֹ גִּפְשׁ תִּהְיֶה אֶת-כָּל-יִרְקַע עֵשֶׂב לְאֹכְלָהּ וְיִהְיֶה:	and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so.	And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so.	and also for all the living things of the earth, for all the fowl of the heavens, for all that crawls about upon the earth in which there is living being- all green plants for eating. It was so.	To all animals and all birds, everything that moves and breathes, I give whatever grows out of the ground for food." And there it was.
1:31	וַיַּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב כֹּאד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי:	And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.	And God saw all that He had made, and found it very good. And there was evening and there was morning, the sixth day.	Now God saw all that he had made, and here: it was exceedingly good! There was setting, there was dawning: the sixth day.	God looked over everything he had made; it was so good, so very good! It was evening, it was morning— Day Six.

Creation source sheet - Group 8

Genesis 2:1-3

	Hebrew	OJPS	NJPS	Fox	MSG
2:1	וַיְכַלֵּי הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְּאָם:	And the heaven and the earth were finished, and all the host of them.	The heaven and the earth were finished, and all their array.	Thus were finished the heavens and the earth, with all of their array.	Heaven and Earth were finished, down to the last detail.
2:2	וַיְבָרֶךְ אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:	And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made.	On the seventh day God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done.	God had finished, on the seventh day, his work that he had made, and then he ceased, on the seventh day, from all his work that he had made.	By the seventh day God had finished his work. On the seventh day he rested from all his work.
2:3	וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-קָרָא אֱלֹהִים לַעֲשׂוֹת:	And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.	And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done.	God gave the seventh day his blessing, and he hallowed it, for on it he ceased from all his work, that by creating, God had made.	God blessed the seventh day. He made it a Holy Day Because on that day he rested from his work, all the creating God had done.

Session 1.5 - Eats Shoots & Leaves, or Etnachta & Sof Pasuk

Objectives:

- Learners will recall the basic purpose of *etnachta* and *sof pasuk* as grammatical pauses (commas, periods, etc.)
- Learners will revise their translations of Gen. 1:1-2:3 focusing on the use of punctuation
- Learners will compare how other classmates have interpreted the same text into modern, colloquial teen English.

Lesson Plan:

- **Set Induction: Do you use punctuation when you text?**
 - T: For today's attendance check-in, the question is: Do you use punctuation when you text?
 - S1: I do sometimes, but usually only if I really need to
 - S2: I do for my parents!
 - S3: No, I never do.
 - S4: I text more or less the same as I do when I write
 - S5: I don't when I text, but I do when I Facebook message
 - S6: Yup. Period.
- **0:00-0:07 – Cantor chants Genesis 1:1-2:3 with feeling, accentuating the etnachta and sof pasuk.**
 - T: Nice. Today, we're going to be looking at how punctuation can help us in our translations. I've brought Cantor Cohen in today to help us understand how the cantillation marks, the little swishes and symbols around the Hebrew words, can make the text come alive.
 - *Teacher passes out the sheet, Cantor chants. In addition to the chazzanut, the music should be sung with some feeling, just as it would be in English, specifically accentuating the etnachta and sof pasuk.*
- **0:07-0:10 – Learning about punctuation**
 - T: Thank you so much Cantor Cohen. We are going to look at two of those cantillation marks today: one is really easy to spot. At the end of each verse, you see two big dots, one on top of the other. That is called a "sof pasuk," can everyone say that?
 - Class: Sof pasuk.
 - T: Sof pasuk literally means, "end of the verse." Sometimes it means a semi-colon, and sometimes it's just a comma, but most of the time, you can think of that one as equivalent to a period. Now, see the first line on the first page? Look three words in: *b'reishit, bara, Elohim*. In the middle of the word "*Elohim*," does everyone see that little wishbone-like sign? That's called an "*etnachta*." Say, "*etnachta*."
 - Class: "*Etnachta*."
 - T: An *etnachta* tells us when we're at about a half-way point in a verse. It's sometimes used as a comma, sometimes as a semi-colon, sometimes as a period, and sometimes it means nothing more than we're about half-way through a verse.

- **0:10-0:40 – Revise translations with a focus on punctuation, share with the group**
 - T: Today, we're going to be revising our translations from the last session. Break yourselves up into "days," so you should be with people who are working on the same section as you.
 - *Students break up and are handed back their work, as well as their "At A Glance" sheets. They should be encouraged to add notes about how etnachta and sof pasuk function. The following protocol should either be written on the board or handed out.*
 - T: Individually, re-read your writing from last time. Then, take about 10 minutes to look at your source sheet again. Focus on the Hebrew. Does the *etnachta* or *sof pasuk* help you understand the text better? Does it change your translation? Feel free to change your translations with this in mind.
 - T: Next, go around your group and one at a time, share your translation. Try to also explain why your translation has meaning for you. Then, each listener in the group will reflect back on what they understood the presenter to have said in their translation and its personal significance. After everyone has offered their reflections, the presenter has an opportunity to reflect on what has been said by the others. Continue around the circle until everyone has gone.
 - T: Once everyone has gone, you'll have another 5 minutes to revise your translations. If there's enough time, do another go around to share your translations with the group. Any questions? Okay, ready, go!
 - Feedback Protocol:
 - Step 1) Student shares translation as well as why the translation has meaning for the student.
 - Step 2) Group reflects back on what they understood the presenter to have said in their translation and its personal significance.
 - Step 3) Presenting student reflects on what has been said by others.
 - Repeat for all students.
- **0:40-0:45 – Closure activity – What have we learned about getting feedback?**
 - T: So, I'm sure your anxious to share your work with the rest of the class, and I promise we will do that next session, but I want to wrap up by thinking about the different ways that we've worked in groups. What were some of the things you've learned about getting feedback on your work?
 - S1: I found the feedback last time really helpful. This time the punctuation part really helped.
 - S2: I thought the opposite. I appreciated having more feedback opportunities.
 - S4: I was a little confused, because I don't really understand how a translation can have personal significance.
 - T: Well, did going through this process help you understand the text better?
 - S4: I guess.
 - T: That's good. Not every text is going to have personal significance. If we were to do some of the chronologies from Genesis, where it's all about who

begat who and so on, it likely wouldn't have personal significance either. But it's important to be aware of these questions when we get to things like food laws and holiday texts.

- *T can continue the reflection including prompts asking about things learned from rounds, challenges and advantages of protocol, applications.*
- T: Really great work today everyone. I can't wait to hear your final products next week!

Genesis 1:1-2:3

Hebrew	Fox
בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֵהוֹ וְבָהוּ וְחָשָׁךְ עַל־פְּנֵי תְהוֹם וּרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהיֹאֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים אֶת־הָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהיֶי-עֶרֶב וַיְהיֶי-בֹקֶר יוֹם אֶחָד: וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְדִּיל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיְהיֶי-כֵן: וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהיֶי-עֶרֶב וַיְהיֶי-בֹקֶר יוֹם שֵׁנִי: וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָא הַיַּבֵּשָׁה וַיְהיֶי-כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבֵּשָׁה אָרֶץ וּלַמְּקוֹנָה הַמַּיִם קָרָא יָמִים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע עֵץ פֶּרִי עֹשֶׂה פֶרִי לְמִינוֹ אֲשֶׁר זָרַע-וּבֹ עַל־הָאָרֶץ וַיְהיֶי-כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרַע זָרַע לְמִינָהוּ וְעֵץ עֹשֶׂה־פֶרִי אֲשֶׁר זָרַע-וּבֹ לְמִינָהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהיֶי-עֶרֶב וַיְהיֶי-בֹקֶר יוֹם שְׁלִישִׁי: וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם: וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל־הָאָרֶץ וַיְהיֶי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת הַיּוֹם וְאֶת־הַמְּאֹר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאֵיר עַל־הָאָרֶץ: וְלַמַּשָּׁל בַּיּוֹם וּבַלַּיְלָה וְלַהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהיֶי-עֶרֶב וַיְהיֶי-בֹקֶר יוֹם רְבִיעִי:	At the beginning of God's creating of the heavens and the earth, when the earth was wild and waste, darkness over the face of Ocean, rushing-spirit of God hovering over the face of the waters-God said: Let there be light! And there was light. God saw the light: that it was good. God separated the light from the darkness. God called the light: Day! and the darkness he called: Night! There was setting, there was dawning: one day. God said: Let there be a dome amid the waters, and let it separate waters from waters! God made the dome and separated the waters that were below the dome from the waters that were above the dome. It was so. God called the dome: Heaven! There was setting, there was dawning: second day. God said: Let the waters under the heavens be gathered to one place, and let the dry land be seen! It was so. God called the dry land: Earth! and the gathering of the waters he called: Seas! God saw that it was good. God said: Let the earth sprout forth with sprouting-growth, plants that seed forth seeds, fruit trees that yield fruit, after their kind, (and) in which is their seed, upon the earth! It was so. The earth brought forth sprouting-growth, plants that seed forth seeds, after their kind, trees that yield fruit, in which is their seed, after their kind. God saw that it was good. There was setting, there was dawning: third day. God said: Let there be lights in the dome of the heavens, to separate the day from the night, that they may be for signs-for set-times, for days and years, and let them be for lights in the dome of the heavens, to provide light upon the earth! It was so. God made the two great lights, the greater light for ruling the day and the smaller light for ruling the night, and the stars. God placed them in the dome of the heavens to provide light upon the earth, to rule the day and the night, to separate the light from the darkness. God saw that it was good. There was setting, there was dawning: fourth day.

Genesis 1:1-2:3

Hebrew	Fox
וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ גִּפְשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל-הָאָרֶץ עַל-פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִים הַגְּדֹלִים וְאֶת כָּל-גִּפְשׁ הַחַיָּה הָרֹמְשֹׁת אֲשֶׁר שָׂרָצוּ הַמַּיִם לְמִינֵהֶם וְאֶת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַמַּיִם בַּיָּמִים וְהָעוֹף יִרְבַּ בָּאָרֶץ: וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם חַמִּישִׁי:	God said: Let the waters swarm with a swarm of living beings, and let fowl fly above the earth, across the dome of the heavens! God created the great sea-serpents and all living beings that crawl about, with which the waters swarmed, after their kind, and all winged fowl after their kind. God saw that it was good. And God blessed them, saying: Bear fruit and be many and fill the waters in the seas, and let the fowl be many on earth! There was setting, there was dawning: fifth day.
וַיֹּאמֶר אֱלֹהִים תוֹצֵא הָאָרֶץ גִּפְשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְחַיְתוֹ-אָרֶץ לְמִינָהּ וַיְהי-כֵן: וַיַּעַשׂ אֱלֹהִים אֶת-חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֶת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ בְּדְמוּתֵנוּ וְיִרְדּוּ בְּדֶגֶת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ הָרֹמֵשׂ עַל-הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבִּשְׁוּ וּרְדּוּ בְּדֶגֶת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת הָאָרֶץ עַל-הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב וּזְרַע זֶרַע אֲשֶׁר עַל-פְּנֵי כָל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-כֹּף פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלָכָל-חַיַּת הָאָרֶץ וְלָכָל-עוֹף הַשָּׁמַיִם וְלָכָל רוֹמֵשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ גִּפְשׁ חַיָּה אֶת-כָּל-יֶרֶק עֹשֶׂה לְאֹכְלָהּ וַיְהי-כֵן: וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם הַשִּׁשִּׁי:	God said: Let the earth bring forth living beings after their kind, herd-animals, crawling things, and the wildlife of the earth after their kind! It was so. God made the wildlife of the earth after their kind, and the herd-animals after their kind, and all crawling things of the soil after their kind. God saw that it was good. God said: Let us make humankind, in our image, according to our likeness! Let them have dominion over the fish of the sea, the fowl of the heavens, animals, all the earth, and all crawling things that crawl about upon the earth! So God created humankind in his image, in the image of God did he create it, male and female he created them. God blessed them, God said to them: Bear fruit and be many and fill the earth and subdue it! Have dominion over the fish of the sea, the fowl of the heavens, and all living things that crawl about upon the earth! God said: Here, I give you all plants that bear seeds that are upon the face of all the earth, and all trees in which there is tree fruit that bears seeds, for you shall they be, for eating; and also for all the living things of the earth, for all the fowl of the heavens, for all that crawls about upon the earth in which there is living being- all green plants for eating. It was so. Now God saw all that he had made, and here: it was exceedingly good! There was setting, there was dawning: the sixth day.

Genesis 1:1-2:3

Hebrew	Fox
וַיֵּכֶלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:	Thus were finished the heavens and the earth, with all of their array. God had finished, on the seventh day, his work that he had made, and then he ceased, on the seventh day, from all his work that he had made. God gave the seventh day his blessing, and he hallowed it, for on it he ceased from all his work, that by creating, God had made.

Session 1.6 - Revising Our Words

Objectives:

- Learners will debate the various creative liberties their classmates have chosen and enhance each other's translations

Suggested Activities / Assessments:

- **Set Induction: How long do you think about something before you hit “send?”**
 - T: Good afternoon everyone. Today as we go around, I'm curious: How long do you think about something before you hit “send?”
 - S1: You mean for, like, a text? An email?
 - T: Whatever you think. How long do you think about something before you before you hit “send?”
 - S6: If it's a text, about a second.
 - S5: I don't even think about it!
 - S4: If it's something for school I think about it, but other than that, not really.
 - S3: If it's something important, I pause. Like, if I'm posting on Instagram but I'm not sure about my caption, I'll sometimes change it.
 - S2: Yeah, it depends how serious I'm being.
 - S1: I don't think much. At all.
- **0:00-0:10 – Present translations. Set up Collaborative Assessment Conference Protocol**
 - T: Drum-roll please...as promised, we are going to present our creation story translations! We're going to have one complete story at a time, so one person with day one, another with day two, and so on. There are two day-six sections, so one from each will present.
 - *Students share their creation story. Repeat this process until everyone has contributed.*
 - T: Amazing! You have just taken the first step in participating in TXTing the Text. Give yourselves a hand! Now, we're going to do something called a collaborative assessment conference.
 - *Like the previous class, this protocol should either be written on the board or handed out.*
 - T: In groups of about 5, each of you will study each other's translations in rotation so that everyone has a chance to familiarize him/herself with it first.
 - T: Then, I want you to have a group discussion, going through each translation. What do you see in these translations? What questions did each piece of work raise for you? What do you think the translator is addressing/interpreting? Now, here's the really important thing: only contribute descriptions. This is not a time for judgement or evaluation, statements of taste or preference; we are only presenting evidence. You should all check on each other and be on the lookout for those judgments.

Lastly, make sure you include some possible ways of supporting this translator in the future.

- T: Each translator will have an opportunity to provide as much context as he/she would like and provide his/her own perspective on the work and the feedback. This is a time when the translator can possibly respond to the comments or questions people brought up.
- T: Questions? Great! Ready, go!
 - Collaborative Assessment Conference Protocol:
 - Step 1) Groups of 5.
 - Step 2) Group studies each translation in rotation so everyone has a chance to familiarize him/herself with it.
 - Step 3) Group discussion, going through each translation. What do you see in this translations? What questions did each piece of work raise for you? What do you think the translator is addressing/interpreting? Important: only descriptions. This is not a time for judgement or evaluation, statements of taste or preference; we are only presenting evidence. You should all check on each other and be on the lookout for those judgments.
 - Step 4) Each translator will have an opportunity to provide as much context as he/she would like and provide his/her own perspective on the work and the feedback. This is a time when the translator can possibly respond to the comments or questions people brought up.
- **0:10-0:30 - Collaborative Assessment Conference**
 - *Groups go through the review process.*
- **0:35-0:40 – Time for revisions**
 - T: Great, now that everyone has had a chance to get feedback, I'm going to give you five more minutes, one more opportunity for you to revise your work. Now that you've heard how other people have translated, how will you revise your piece? Will you want to have your translation fit the group's? Will you want to go further outside the box?
 - *T gives 5 minutes for revisions.*
- **0:40-0:45 – Closure activity – present final versions, unpacking the process**
 - T: Like at the beginning of class, we're going to read through the story of creation now that we've revised our work.
 - *Students share their creation story. Repeat this process until everyone has contributed.*
 - T: Really well done everyone. I know by now you're probably sick of going over your work again and again, but trust me, this will really help you and make your translations later that much better. Does anyone want to share any final thoughts about this process?
 - S1: I really appreciated reviewing and revising our versions. It really helped make mine better.
 - S2: Yeah, it got kinda boring, but I'm sure it will be worth it.

- T: Great. Next time, we're going to be moving on from Creation. Now that we've gone through this process, what is one big take-away for you about the story of Creation?
- *T whips around room getting responses.*

Unit 2 - Torah: “Oh! I’ve Heard of that Law Before!” (unscripted)

Enduring Understandings

1. All translation is interpretation.
2. All translations are rooted in their process and purpose of creation.
3. Meaningful contemporary translations of Torah can be produced without Hebrew.
4. There is no universal translation of Torah for all settings.

Essential Questions

- What makes for an authentic translation of Torah?
- What role does the Torah play in our lives?
- How does the language of Torah change how we read it?
- When does *our* Torah become *my* Torah? And when does *my* Torah become *our* Torah?
- When are the appropriate times to use Hebrew and English translations in translating and interpreting Torah?

Goals

- To teach that when translating from language to language, another level of meaning reveals itself when biblical texts are connected to contemporary identities.
- To facilitate exploration of learners’ own Jewish identities by teaching them how to create and use their own translations of Torah.
- To teach how the category of text (Aggadah, Halacha, familiar liturgy) changes how one interacts with the material.
- Make the Torah less daunting by connecting it to familiar experiences

Unit Objectives

- Learners will compare the Exodus and Deuteronomy narratives of Ten Commandments
- Learners will identify Aggadah (stories) and Halachah (laws)
- Learners will compare blessings before and after meals from Jewish, Christian, and Muslim traditions
- Learners will compare their own dietary practice to the biblical practice
- Learners will articulate the underlying values of the dietary laws
- Learners will compare the three versions of this kashrut law
- Learners will assess how the Torah dietary laws fit into their own identity and the identity of the broader Jewish People
- Learners will evaluate the role dietary practices have on their Jewish identities

Authentic Assessments

- Using a class model Ten Commandments, students will design a new way of teaching the Ten Commandments to their peers. Their design should answer the

question: How can the Ten Commandments be presented to my peers in a way that will be resonant and clearly understood?

Building Block Assessments

- Learners will translate the Exodus version of Ten Commandments (Ex. 20:1-14) into Twitter language (i.e., 140 characters or less)
- Learners will translate the Deuteronomy narrative of Ten Commandments (Deut. 5:6-18)
- Learners will translate Deut. 8:10 (source text of Birkat Hamazon)
- Learners will translate the Levitical dietary laws (Lev. 11:1-19, 41-45)
- Learners will translate the Deuteronomic dietary laws (Deut. 14:3-21a)
- Learners will translate “Do not boil a kid in its mother’s milk” verses (Ex. 23:19; 34:26; Deut. 14:21)

Key Terms/Concepts

- #TenCommandments (Exodus & Deuteronomy versions) Source Sheets
- Birkat Hamazon Source Sheet
- Meal Blessings from Different Traditions
- Levitical Dietary Laws Source Sheets
- Deuteronomy Dietary Laws Source Sheets
- Milk & Meat Source Sheet

Appendix

- Ten Commandments (Exodus) Source Sheet
- Ten Commandments (Deuteronomy) Source Sheet
- Birkat Hamazon Source Sheet
- Meal Blessings from Different Traditions
- Levitical Dietary Laws Source Sheet
- Deuteronomy Dietary Laws Source Sheet
- Milk & Meat Source Sheet

Session 2.1 - #10Commandments

Objectives:

- Learners will identify the Ten Commandments
- Learners will translate the Exodus version of Ten Commandments (Ex. 20:1-14) into Twitter language (i.e., 140 characters or less)

Suggested Activities / Assessments:

- Set Induction: To your mind, what's the most important commandment? (T should write this down. It will be used during the next session's attendance check-in)
- Teacher will place 10 post-it notes on the board. And write the following instructions:
 - Good afternoon! Write one of the Ten Commandments on a post-it note. Then, as a group, place them in the right order. Ready, go!
- Students will then have to decide which are the Ten Commandments and put them in the right order.
- Then, in 5 groups, students will translate the Exodus version of the Ten Commandments (two commandments per group) into Twitter language (i.e., 140 characters or less).
 - Group 1 – 20:1-2, 20:7 (#1 & 3)
 - Group 2 – 20:3-6 (#2)
 - Group 3 – 20:8-11 (#4)
 - Group 4 – 20:12-13a (#5, 6, 7)
 - Group 5 – 20:13b-14 (#8-10)
- If time, students will share their translations and work together to create one, cohesive version.

#TenCommandments Exodus source sheet - Group 1

Exodus 20:1-2, 7

	Hebrew	OJPS	NJPS	Fox	MSG
20:1	וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַבְּרִיּוֹת הָאֵלֶּה לְאַמֵּר:	And God spoke all these words, saying:	God spoke all these words, saying:	God spoke all these words, saying:	God spoke all these words:
20:2	אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרָיִם מִבֵּית עֲבָדִים:	I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.	I the Lord am your God who brought you out of the land of Egypt, the house of bondage:	I am YHVH your God, who brought you out from the land of Egypt, from a house of serfs.	I am God, your God, who brought you out of the land of Egypt, out of a life of slavery.
20:7	אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרָיִם מִבֵּית עֲבָדִים:	Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.	You shall not swear falsely by the name of the Lord your God; for the Lord will not clear one who swears falsely by His name.	You are not to take up the name of YHVH your God for emptiness, for YHVH will not clear him that takes up his name for emptiness.	No using the name of God, your God, in curses or silly banter; God won't put up with the irreverent use of his name.

#TenCommandments Exodus source sheet - Group 2

Exodus 20:3-6

	Hebrew	OJPS	NJPS	Fox	MSG
20:3	לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עִלִּי-פָנֶיךָ	Thou shalt have no other gods before Me.	You shall have no other gods besides Me.	You are not to have any other gods before my presence.	No other gods, only me.
20:4	לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל-תְּמוּנָה אֲשֶׁר בְּשַׁמַּיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ	Thou shalt not make unto thee a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;	You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth.	You are not to make yourself a carved-image or any figure that is in the heavens above, that is on the earth beneath, that is in the waters beneath the earth;	No carved gods of any size, shape, or form of anything whatever, whether of things that fly or walk or swim.
20:5	לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ אֵל קַדָּשׁ פֶּקֶד עֵינִי אֲבֹת עַל-בָּנֵי עַל-שְׂלִישִׁים וְעַל-רִבְעִים לְשָׁנָא׃	thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;	You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me,	you are not to bow down to them, you are not to serve them, for I, YHVH your God, am a jealous God, calling-to-account the iniquity of the fathers upon the sons, to the third and the fourth (generation) of those that hate me,	Don't bow down to them and don't serve them because I am God, your God, and I'm a most jealous God, punishing the children for any sins their parents pass on to them to the third, and yes, even to the fourth generation of those who hate me.
20:6	וְעֵשָׂה חֶסֶד לְאֵלֵינוּ לְאַהֲבָה וְיִשְׁמְרֵי מִצְוֹתַי׃	and showing mercy unto the thousandth generation of them that love Me and keep My commandments.	but showing kindness to the thousandth generation of those who love Me and keep My commandments.	but showing loyalty to the thousandth of those that love me, of those that keep my commandments.	But I'm unswervingly loyal to the thousands who love me and keep my commandments.

#TenCommandments Exodus source sheet - Group 3

Exodus 20:8-11

	Hebrew	OJPS	NJPS	Fox	MSG
20:8	זָכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְשׁוֹ	Remember the sabbath day, to keep it holy.	Remember the sabbath day and keep it holy.	Remember the Sabbath day, to hallow it.	Observe the Sabbath day, to keep it holy.
20:9	שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֶאכֶתְךָ	Six days shalt thou labour, and do all thy work;	Six days you shall labor and do all your work,	For six days, you are to serve, and are to make all your work,	Work six days and do everything you need to do.
20:10	וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה כָּל-מְלֶאכֶת אֹתָהּ וּבִנְךָ-וּבִתְּךָ עִבְדְּךָ וְאֹמְתְּךָ וּבְקֶמְחְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ	but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;	but the seventh day is a sabbath of the Lord your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements.	but the seventh day is Sabbath for YHWH your God: you are not to make any kind of work, (not) you, nor your son, nor your daughter, (not) your servant, nor your maid, nor your beast, nor your sojourner that is within your gates.	But the seventh day is a Sabbath to God, your God. Don't do any work— not you, nor your son, nor your daughter, nor your servant, nor your maid, nor your animals, not even the foreign guest visiting in your town.
20:11	כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עָלֶיךָ בְּרָךְ יְהוָה אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:	for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.	For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the sabbath day and hallowed it.	For in six days YHWH made the heavens and the earth, the sea and all that is in it, and he rested on the seventh day; therefore YHWH gave the Sabbath day his blessing, and he hallowed it.	For in six days God made Heaven, Earth, and sea, and everything in them; he rested on the seventh day. Therefore God blessed the Sabbath day; he set it apart as a holy day.

#TenCommandments Exodus source sheet - Group 4

Exodus 20:12-13a

	Hebrew	OJPS	NJPS	Fox	MSG
20:12	כְּבֹד אֶת־אֲבִיךָ וְאֶת־אִמְךָ לִמְעַן יָאָרְכֶּךָ יְיָ אֱלֹהֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יָתְנָה לָךְ יְיָ אֱלֹהֶיךָ בְּרָחֻקָּי:	Honour thy father and thy mother, that thy days may be long upon the land which the LORD thy God giveth thee.	Honor your father and your mother, that you may long endure on the land that the Lord your God is assigning to you.	Honor your father and your mother, in order that your days may be prolonged on the soil that YHWH your God is giving you.	Honor your father and mother so that you'll live a long time in the land that God, your God, is giving you.
20:13a	לֹא תִרְצַח: (ס) לֹא תִנְאַף:	Thou shalt not murder. Thou shalt not commit adultery.	You shall not murder. You shall not commit adultery.	You are not to murder. You are not to adulter.	No murder. No adultery.

#TenCommandments Exodus source sheet - Group 5

Exodus 20:13b-14

	Hebrew	OJPS	NJPS	Fox	MSG
20:13b	לֹא תִגְזֹב: (ס) לֹא-תַעֲנֶה בְרֵיעַ עַד יִשְׁקֹר:	Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.	You shall not steal. You shall not bear false witness against your neighbor.	You are not to steal. You are not to testify against your fellow as a false witness.	No stealing. No lies about your neighbor.
20:14	לֹא תִחְמֹד בֵּית רֵעֶךָ לֹא-תִחְמֹד אִשְׁתּוֹ רֵעֶךָ וְעַבְדּוֹ וְאִמָּתוֹ וְשׁוֹרְךָ וְחֲמֹרְךָ וְכָל אֲשֶׁר לְרֵעֶךָ:	Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.	You shall not covet your neighbor's house: you shall not covet your neighbor's wife, or his male or female slave, or his ox or his ass, or anything that is your neighbor's.	You are not to desire the house of your neighbor, you are not to desire the wife of your neighbor, or his servant, or his maid, or his ox, or his donkey, or anything that is your neighbor's.	No lusting after your neighbor's house—or wife or servant or maid or ox or donkey. Don't set your heart on anything that is your neighbor's.

Session 2.2 - #10Commandments

Objectives:

- Learners will translate the Deuteronomy narrative of Ten Commandments (Deut. 5:6-18)
- Learners will compare the Exodus and Deuteronomy narratives of Ten Commandments
- Learners will be able to distinguish between Aggadah (stories) and Halachah (laws)

Suggested Activities / Assessments:

- Set Induction: To your mind, what's the most important commandment? As the students go around, T tells each student what they said during the last class's attendance check-in. T asks: Do you still agree with it? Or would you change it?
- In the same 5 groups as the previous session, students will translate the Deuteronomy version of the Ten Commandments (one group for the narrative, two commandments per group) into Twitter language (i.e., 140 characters or less).
 - Group 1 – 5:6-7, 11 (#1 & 3)
 - Group 2 – 5:8-10 (#2)
 - Group 3 – 5:12-15 (#4)
 - Group 4 – 5:16-17a (#5, 6, 7)
 - Group 5 – 5:17b-18 (#8-10)
- Students will share their translations and work together to create one, cohesive version.
- Teacher will present both versions side-by-side and lead a discussion comparing the two versions.
- Teacher will also frame the process: How has it been different to translate aggadah (stories) and halachah (laws)?

#TenCommandments Deuteronomy source sheet - Group 1

Deuteronomy 5:6-7, 11

	Hebrew	OJPS	NJPS	Fox	MSG
5:6	אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרָיִם מִבְּיַת עֲבָדִים:	I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.	I the Lord am your God who brought you out of the land of Egypt, the house of bondage:	I am YHVH your God who brought you out of the land of Egypt, out of a house of serfs.	I am God, your God, who brought you out of the land of Egypt, out of a house of slaves.
5:7	לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנַי:	Thou shalt have no other gods before Me.	You shall have no other gods beside Me.	You are not to have other gods beside my presence.	No other gods, only me.
5:11	לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשָׁוְא כִּי לֹא יִבָּקֶה יְהוָה אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשָׁוְא:	Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain.	You shall not swear falsely by the name of the Lord your God; for the Lord will not clear one who swears falsely by His name.	You are not to take up the name of YHVH your God for emptiness, for YHVH will not clear him that takes up his name for emptiness!	No using the name of God, your God, in curses or silly banter; God won't put up with the irreverent use of his name.

#TenCommandments Deuteronomy source sheet - Group 2

Deuteronomy 5:8-10

	Hebrew	OJPS	NJPS	Fox	MSG
5:8	לֹא-תַעֲשֶׂה לָּךְ פֶּסֶל כָּל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם וּבָאָרֶץ בַּמַּיִם וּבַיַּבָּשָׁה בְּתַחַת וְעַל-פְּנֵי הָאָרֶץ בְּתַחַת לָאָרֶץ:	Thou shalt not make unto thee a graven image, even any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.	You shall not make for yourself a sculptured image, any likeness of what is in the heavens above, or on the earth below, or in the waters below the earth.	You are not to make yourself a carved-image of any form that is in the heavens above, that is on the earth beneath, that is in the waters beneath the earth.	No carved gods of any size, shape, or form of anything whatever, whether of things that fly or walk or swim.
5:9	לֹא-תִשְׁתַּחֲוֶה לְהֵם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַדֹּשׁ פֶּקֶד עֵינָי אֲבוֹת עַל-בָּנִים וְעַל-שִׁלְשִׁים וְעַל-רִבְעִים לְשָׁנָא:	Thou shalt not bow down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate Me,	You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me,	You are not to prostrate yourselves to them, you are not to serve them, for I, YHWH your God, am a jealous God, calling-to-account the iniquity of the fathers upon the sons to the third and to the fourth (generation) of those that hate me,	Don't bow down to them and don't serve them because I am God, your God, and I'm a most jealous God. I hold parents responsible for any sins they pass on to their children to the third, and yes, even to the fourth generation.
5:10	וְעֵשָׂה חֶסֶד לְאֶלֹהִים לְאַהֲבָה וּלְשִׁמְרַת מצותו [מִצְוֹתָיו:]	and showing mercy unto the thousandth generation of them that love Me and keep My commandments.	but showing kindness to the thousandth generation of those who love Me and keep My commandments.	but showing loyalty to thousands of those that love me, of those that keep my commandments.	But I'm lovingly loyal to the thousands who love me and keep my commandments.

#TenCommandments Deuteronomy source sheet - Group 3

Deuteronomy 5:12-15

	Hebrew	OJPS	NJPS	Fox	MSG
5:12	שְׁמֹר אֶת-יְוֹם הַשַּׁבָּת לִמְדֹשָׁיו כְּאֲשֶׁר צֻוֶּה יְהוָה אֱלֹהֶיךָ	Observe the sabbath day, to keep it holy, as the LORD thy God commanded thee.	Observe the sabbath day and keep it holy, as the Lord your God has commanded you.	Keep the day of Sabbath, by hallowing it, as YHVH your God has commanded you.	No working on the Sabbath; keep it holy just as God, your God, commanded you.
5:13	שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלֶאכֶתְךָ:	Six days shalt thou labour, and do all thy work;	Six days you shall labor and do all your work,	For six days you are to serve and to do all your work;	Work six days, doing everything you have to do,
5:14	וְיָוֶם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל-מְלֶאכֶת אֹתָהּ וּבְנוֹךְ-וּבִתָּהּ וְעַבְדְּךָ וְעַמְּךָ וְשׁוֹרְךָ וְחִמְרְךָ וְכָל-בְּהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בִּשְׁעֲרֶיךָ לִמְנוּ חַיִּים עֲבָדְךָ וְעַמְּךָ כָּמוֹךָ:	but the seventh day is a sabbath unto the LORD thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man- servant and thy maid- servant may rest as well as thou.	but the seventh day is a sabbath of the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do.	but the seventh day (is) Sabbath for YHVH your God- you are not to do any work: (not) you, nor your son, nor your daughter, nor your servant, nor your maid, nor your ox, nor your donkey, nor any of your animals, nor your sojourner that is in your gates- in order that your servant and your maid may rest as one-like- yourself.	but the seventh day is a Sabbath, a Rest Day—no work: not you, your son, your daughter, your servant, your maid, your ox, your donkey (or any of your animals), and not even the foreigner visiting your town. That way your servants and maids will get the same rest as you.
5:15	וְזָכַרְתָּ כִּי-עַבְדְּךָ הָיִיתָ בְּאֶרֶץ מִצְרַיִם וְיִצְאָךָ יְהוָה אֱלֹהֶיךָ מִשְׁלֹם כֶּדֶר תַּנְחֶלֶ וּבִנְיָנְךָ נִטְוֶה עַל-פְּנֵי צוּר יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-יְוֹם הַשַּׁבָּת:	And thou shalt remember that thou was a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the LORD thy God commanded thee to keep the sabbath day.	Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the sabbath day.	You are to bear-in-mind that serf were you in the land of Egypt, but YHVH your God took you out from there with a strong hand and with an outstretched arm; therefore YHVH your God commands you to observe the day of Sabbath.	Don't ever forget that you were slaves in Egypt and God, your God, got you out of there in a powerful show of strength. That's why God, your God, commands you to observe the day of Sabbath rest.

#TenCommandments Deuteronomy source sheet - Group 4

Deuteronomy 5:16-17a

	Hebrew	OJPS	NJPS	Fox	MSG
5:16	כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ כְּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ לְבָעֵן יֵאָדְרִיכְךָ יְמֶיךָ וְלְבָעֵן יִיטֹב לָךְ עַל הַאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ:	Honour thy father and thy mother, as the LORD thy God commanded thee; that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee.	Honor your father and your mother, as the Lord your God has commanded you, that you may long endure, and that you may fare well, in the land that the Lord your God is assigning to you.	Honor your father and your mother, as YHVH your God has commanded you, in order that your days may be prolonged, and in order that it may go-well with you on the soil that YHVH your God is giving you.	Respect your father and mother—God, your God, commands it! You’ll have a long life; the land that God is giving you will treat you well.
5:17a	לֹא תִרְצָח: (ס) וְלֹא תִנְאָף:	Thou shalt not murder. Neither shalt thou commit adultery.	You shall not murder. You shall not commit adultery.	You are not to murder! And you are not to adulter!	No murder. No adultery.

#TenCommandments Deuteronomy source sheet - Group 5

Deuteronomy 5:17b-18

	Hebrew	OJPS	NJPS	Fox	MSG
5:17b	וְלֹא תִגְדֹּב: וְלֹא תִעֲנֶה בְּרֵעֶךָ יַד שׁוֹא:	Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour.	You shall not steal. You shall not bear false witness against your neighbor.	And you are not to steal! And you are not to testify against your neighbor as a lying witness!	No stealing. No lies about your neighbor.
5:18	וְלֹא תִחְמַד אִשְׁתִּי רַעֲךָ (ס) וְלֹא תִחְמַד בֵּית רַעֲךָ שְׂדֵהוּ וְעֵבְדוֹ וְאִמָּתוֹ שׁוֹרְוֹ וְחֲמֹר וְכָל אֲשֶׁר לְרַעֲךָ:	Neither shalt thou covet thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.	You shall not covet your neighbor's wife. You shall not crave your neighbor's house, or his field, or his male or female slave, or his ox, or his ass, or anything that is your neighbor's.	And you are not to desire the wife of your neighbor; you are not to crave the house of your neighbor, or his field, or his servant, or his maid, his ox or his donkey, or anything that belongs to your neighbor!	No coveting your neighbor's wife. And no lusting for his house, field, servant, maid, ox, or donkey either—nothing that belongs to your neighbor!

Session 2.3 - Present & Compare #10Commandments

Objectives:

- Learners will analyze their own translations and create a class “model” Ten Commandments
- Learners will design a new way of teaching the Ten Commandments.

Suggested Activities / Assessments:

- Set Induction: What’s the most important rule of texting?
- In groups, students will use a translation evaluation protocol of their choosing (from Unit 1) to analyze their translations.
- Students will then create one, unified Ten Commandments.
- Using that unified Ten Commandments, students will design a new way of teaching the Ten Commandments to their peers. Their design should answer the question: How can the Ten Commandments be presented to my peers in a way that will be resonant and clearly understood?
- Students will then present their designs to each other.
- After the presentations, teacher leads a discussion comparing some of the translation and design choices different students used.

Session 2.4 - Birkat Hamazon

Objectives:

- Learners will identify the Torah foundations of Birkat Hamazon
- Learners will compare blessings before and after meals from Jewish, Christian, and Muslim traditions
- Learners will debate the merits of intentional gratitude for food
- Learners will translate Deut. 8:10 (source text of Birkat Hamazon)

Suggested Activities / Assessments:

- Set Induction: How often do you bless before or after a meal?
- Students will sing the Birkat Hamazon. After, teacher will point out the Torah text at the heart of the main blessing. Teacher will explain the Torah foundations for Birkat Hamazon.
- Students will then read and compare the Jewish blessings before and after meals with that of Christian and Muslim blessings.
 - Depending on the class, teacher may ask students which blessings they've seen before.
- Teacher will lead a discussion on why we are commanded to have intentional gratitude for food.
- Students will write a translation of Deut. 8:10, then compose their own blessing for before or after a meal.

Birkat Hamazon source sheet

Deuteronomy 8:10

	Hebrew	OJPS	NJPS	Fox	MSG
Deut. 8:10	וְאַכְלֶינָה וְשָׂבַעְנָה וְיִבְרַכְנָה אֶת־יְהוָה אֱלֹהֵינוּ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָנוּ:	And thou shalt eat and be satisfied, and bless the LORD thy God for the good land which He hath given thee.	When you have eaten your fill, give thanks to the Lord your God for the good land which He has given you.	when you eat, and you are satisfied, you are to bless YHWH your God for the good land that he has given you.	After a meal, satisfied, bless GOD, your God, for the good land he has given you.

Meal Blessings from Different Traditions

Catholic blessing before meal:

Bless us Oh Lord, and these your gifts, which we are about to receive, from your bounty, through Christ, Our Lord. Amen.

(Preceded and followed by the Sign of the Cross.)

Catholic blessing after meal:

We give Thee thanks for all Thy benefits, O Almighty God, who livest and reignest world without end. Amen. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

(Preceded and followed by the Sign of the Cross.)

Muslim blessing before meal:

Allahomma barik lana fima razaqtana waqina athaban-nar. Bismillah.

(Oh Allah! Bless the food You have provided us and save us from the punishment of the hellfire. In the name of Allah.)

Alternative: *Bismillahi wa barakatillah.* (In the name of Allah and with the blessings of Allah.)

Brief Alternative: *Bismillah.* (In the name of Allah.)

Muslim blessing after meal:

Alhamdulillah il-lathi at'amana wasaqana waja'alana Muslimeen. (Praise be to Allah Who has fed us and given us drink, and made us Muslims.)

Brief Alternative: *Alhamdulillah.* (Praise be to Allah.)

Jewish blessing before meal:

Baruch atah Adonai Eloheinu, melech ha'olam, hamotzi lechem min ha'aretz.

(Blessed are You, Adonai our God, Sovereign of the universe, Who brings forth bread from the earth.)

Selection from Jewish blessing after meal:

Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol- b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

(Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.)

Session 2.5 - Dietary Laws

Objectives:

- Learners will translate the Levitical dietary laws (Lev. 11:1-19, 41-45)
- Learners will identify common words and phrases
- Learners will compare their own dietary practice to the biblical practice
- Learners will evaluate the role dietary practices have on their Jewish identities

Suggested Activities / Assessments:

- Set Induction: What's the weirdest thing you've ever eaten?
- In Beit Midrash environment, students will speed through translating the Levitical dietary laws. Each group will have a different starting point (some will start towards the end and then cycle back to the beginning, for example). As students encounter repeating words or phrases, they will write them on the board.
 - Group 1 – Lev. 11:1-3 – Meat you can eat
 - Group 2 – Lev. 11:4-8 – Meat you cannot eat
 - Group 3 – Lev. 11:9-12 – Fish
 - Group 4 – Lev. 11:13-15 – Birds
 - Group 5 – Lev. 11:16-19 – Birds
 - Group 6 – Lev. 11:41-45 – Swarming things & Holiness
- After some time, teacher leads a group discussion on how we can best translate repeating words and phrases. Those may become the norm for some people's translations. The class should examine how different students handled those repeating words and phrases.
- Teacher leads a discussion comparing our dietary practices to that of biblical practice. What do those differences mean for us? What role do these commandments play in our Jewish identities? What role could they have?

Dietary Laws (Leviticus) source sheet - Group 1

Leviticus 11:1-3

	Hebrew	OJPS	NJPS	Fox	MSG
11:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֹהִים:	And the LORD spoke unto Moses and to Aaron, saying unto them:	The Lord spoke to Moses and Aaron, saying to them:	YHWH spoke to Moshe and to Aharon, saying to them:	God spoke to Moses and Aaron:
11:2	דִּבְרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ:	Speak unto the children of Israel, saying: These are the living things which ye may eat among all the beasts that are on the earth.	Speak to the Israelite people thus: These are the creatures that you may eat from among all the land animals:	Speak to the Children of Israel, saying to them: These are the living-creatures that you may eat, from all the domestic-animals that are upon the earth:	“Speak to the People of Israel. Tell them, Of all the animals on Earth, these are the animals that you may eat:
11:3	כָּל מִפְּרִסַּת פֶּרֶס וְשִׁסְעַת שִׁסְעַת פֶּרֶס מִצֵּלָת גֵּרָה בִּבְהֵמָה אֲנִי תֹאכְלוּ:	Whatsoever parteth the hoof, and is wholly cloven-footed, and cheweth the cud, among the beasts, that may ye eat.	any animal that has true hoofs, with clefts through the hoofs, and that chews the cud—such you may eat.	any one having a hoof, cleaving a cleft in (its) hooves, bringing-up the cud, among the animals—that-one you may eat.	“You may eat any animal that has a split hoof, divided in two, and that chews the cud,

Dietary Laws (Leviticus) source sheet - Group 2

Leviticus 11:4-8

	Hebrew	OJPS	NJPS	Fox	MSG
11:4	אֲךָ אֶת־הָאֵלֹאִי תֹאכְלוּ מִמֵּעֵלִי הַגֵּדָה וּמִמִּרְטִי הַפֶּרֶסָה אֶת־הַגֵּזֶל כִּי־מֵעֵלִה גֵּדָה הִוא וּפֶרֶסָה אֵינָנוּ מִפְּרִי טֶמֶא הִוא לָכֵם:	Nevertheless these shall ye not eat of them that only chew the cud, or of them that only part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean unto you.	The following, however, of those that either chew the cud or have true hoofs, you shall not eat: the camel—although it chews the cud, it has no true hoofs: it is unclean for you;	However, these you are not to eat from those bringing-up the cud, or from those having a hoof: the camel, for it brings-up the cud, but a hoof it does not have, it is tamei for you;	but not an animal that only chews the cud or only has a split hoof. For instance, the camel chews the cud but doesn't have a split hoof, so it's unclean.
11:5	וְאֶת־הַשֹּׁפָן כִּי־מֵעֵלִה גֵּדָה הִוא וּפֶרֶסָה לֹא יִפְרִי טֶמֶא הִוא לָכֵם:	And the rock-badger, because he cheweth the cud but parteth not the hoof, he is unclean unto you.	the daman—although it chews the cud, it has no true hoofs: it is unclean for you;	the hyrax, for it brings-up the cud, but a hoof it does not have, it is tamei for you;	The rock badger chews the cud but doesn't have a split hoof and so it's unclean.
11:6	וְאֶת־הָאֲזֹנֹת כִּי־מֵעֵלֹת גֵּדָה הִוא וּפֶרֶסָה לֹא הַפֶּרִיסָה טֶמֶאָה הִוא לָכֵם:	And the hare, because she cheweth the cud but parteth not the hoof, she is unclean unto you	the hare—although it chews the cud, it has no true hoofs: it is unclean for you;	the hare, for it brings-up the cud, but a hoof it does not have, it is tamei for you;	The rabbit chews the cud but doesn't have a split hoof so is unclean.
11:7	וְאֶת־הַחֲזִיר כִּי־מִפְּרִי פֶרֶסָה הִוא וְשֹׁסֵעַ שֹׁסֵעַ פֶּרֶסָה וְהִוא גֵּדָה לֹא־יִיגָר טֶמֶא הִוא לָכֵם:	And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you.	and the swine—although it has true hoofs, with the hoofs cleft through, it does not chew the cud: it is unclean for you.	the pig, for it has a hoof and cleaves a cleft in the hoof, but (as for) it-the cud it does not chew up, it is tamei for you.	The pig has a split hoof, divided in two, but doesn't chew the cud and so is unclean.
11:8	מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ טֶמֶאִים הֵם לָכֵם:	Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.	You shall not eat of their flesh or touch their carcasses; they are unclean for you.	From their flesh you are not to eat, their carcasses you are not to touch, they are tamei for you!	You may not eat their meat nor touch their carcasses; they are unclean to you.

Dietary Laws (Leviticus) source sheet - Group 3

Leviticus 11:9-12

	Hebrew	OJPS	NJPS	Fox	MSG
11:9	אֲתִּידָהּ הָאֲכָלִי מִכָּל אֲשֶׁר בַּיָּם כָּל אֲשֶׁר-לֹו סָנְפִיר וְקִשְׁקִשָּׁת בַּיָּם בַּיָּם וּבִנְחָלִים אֲתָם תֹּאכְלוּ:	These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them may ye eat.	These you may eat of all that live in water: whether in the seas or in the streams, that has fins and scales—these you may eat.	These you may eat from all that are in the water: any one that has fins and scales in the water, (whether) in the seas or in the streams, them you may eat.	“Among the creatures that live in the water of the seas and streams, you may eat any that have fins and scales.
11:10	וְכָל אֲשֶׁר אֵין-לֹו סָנְפִיר וְקִשְׁקִשָּׁת בַּיָּם וּבִנְחָלִים מִכָּל אֲשֶׁר הַיָּם וּמִכָּל גִּפְשׁ הַתְּהִי אֲשֶׁר בַּיָּם אֲכֹז הֵם לָכֵם:	And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the waters, and of all the living creatures that are in the waters, they are a detestable thing unto you,	But anything in the seas or in the streams that has no fins and scales, among all the swarming things of the water and among all the other living creatures that are in the water—they are an abomination for you	But any one that does not have fins and scales, (whether) in the seas or in the streams, from all swarming-things in the water, from all living beings that are in the water- they are detestable-things for you!	But anything that doesn't have fins and scales, whether in seas or streams, whether small creatures in the shallows or huge creatures in the deeps, you are to detest.
11:11	וְשֹׁקֵץ יִהְיֶה לָכֵם מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֶת-גְּבֻלָּתָם תִּשְׂקֹצוּ:	and they shall be a detestable thing unto you; ye shall not eat of their flesh, and their carcasses ye shall have in detestation.	and an abomination for you they shall remain: you shall not eat of their flesh and you shall abominate their carcasses.	And they shall remain detestable-things for you: from their flesh you are not to eat, their (very) carcasses you are to detest.	Yes, detest them. Don't eat their meat; detest their carcasses.
11:12	כָּל אֲשֶׁר אֵין-לֹו סָנְפִיר וְקִשְׁקִשָּׁת בַּיָּם אֲכֹז הוּא לָכֵם:	Whatsoever hath no fins nor scales in the waters, that is a detestable thing unto you.	Everything in water that has no fins and scales shall be an abomination for you.	Any one that does not have fins and scales in the water- it is a detestable-thing for you!	Anything living in the water that doesn't have fins and scales is detestable to you.

Dietary Laws (Leviticus) source sheet - Group 4

Leviticus 11:13-15

	Hebrew	OJPS	NJPS	Fox	MSG
11:13	וְאֵת-אֵלֶּה תִּשְׁקָצוּ בְּיַד-הַעֹלֹף לֹא יֵאָכְלוּ שְׂקָץ הֵם אֶת-הַבְּשָׂר וְאֵת-הַפֶּה וְאֵת הָעֵצִים:	And these ye shall have in detestation among the fowls; they shall not be eaten, they are a detestable thing: the great vulture, and the bearded vulture, and the ospray;	The following you shall abominate among the birds—they shall not be eaten, they are an abomination: the eagle, the vulture, and the black vulture;	Now these you are to hold-detestable from fowl -they are not to be eaten, they are detestable-things: the eagle, the bearded-vulture and the black-vulture,	“These are the birds you are to detest. Don’t eat them. They are detestable: eagle, vulture, osprey,
11:14	וְאֵת-הַנֶּאֱחָה וְאֶת-הָאֶיָּה לְמִינָהּ:	and the kite, and the falcon after its kinds;	the kite, falcons of every variety;	the kite and the falcon according to its kind,	kite, all falcons,
11:15	אֶת כָּל-עֶרֶב לְמִינוֹ:	every raven after its kinds;	all varieties of raven;	every raven according to its kind;	all ravens,

Dietary Laws (Leviticus) source sheet - Group 5

Leviticus 11:16-19

	Hebrew	OJPS	NJPS	Fox	MSG
11:16	וְאֵת בֶּת הַיַּעֲזָה וְאֵת הַתַּחֲזִקִּים וְאֵת הַיַּעֲזָה וְאֵת הַיַּעֲזָה לְמִינֵהוּ:	and the ostrich, and the night-hawk, and the sea- mew, and the hawk after its kinds;	the ostrich, the nighthawk, the sea gull; hawks of every variety;	the desert owl, the screech owl and the sea gull, and the hawk according to its kind;	ostrich, nighthawk, sea gull, all hawks,
11:17	וְאֵת הַיַּעֲזָה וְאֵת הַיַּעֲזָה וְאֵת הַיַּעֲזָה לְמִינֵהוּ:	and the little owl, and the cormorant, and the great owl;	the little owl, the cormorant, and the great owl;	the little-owl, the cormorant, and the great owl;	owl, cormorant, ibis,
11:18	וְאֵת הַיַּעֲזָה וְאֵת הַיַּעֲזָה וְאֵת הַיַּעֲזָה לְמִינֵהוּ:	and the horned owl, and the pelican, and the carrion-vulture;	the white owl, the pelican, and the bustard;	the barn-owl, the pelican, and the Egyptian-vulture;	water hen, pelican, Egyptian vulture,
11:19	וְאֵת הַיַּעֲזָה וְאֵת הַיַּעֲזָה וְאֵת הַיַּעֲזָה לְמִינֵהוּ:	and the stork, and the heron after its kinds, and the hoopoe, and the bat.	the stork; herons of every variety; the hoopoe, and the bat.	the stork, the heron according to its kind, the hoopoe and the bat.	stork, all herons, hoopoe, bat.

Dietary Laws (Leviticus) source sheet - Group 6

Leviticus 11:41-45

	Hebrew	OJPS	NJPS	Fox	MSG
11:41	וְכָל-הַשָּׂרֵץ הַשָּׂרֵץ עַל-הָאָרֶץ יִשְׁקֹץ הוּא לֹא יֵאָכֵל:	And every swarming thing that swarmeth upon the earth is a detestable thing; it shall not be eaten.	All the things that swarm upon the earth are an abomination; they shall not be eaten.	Any swarming-creature that swarms upon the earth: it is a detestable- thing, it is not to be eaten.	“Creatures that crawl on the ground are detestable and not to be eaten.
11:42	כָּל-הוֹלֵךְ עַל-גֻּחוֹ וְכָל הוֹלֵךְ עַל-אַרְבַּע עַד כָּל-מַרְבֵּה רַגְלִים לְכָל-הַשָּׂרֵץ הַשָּׂרֵץ עַל-הָאָרֶץ לֹא תֹאכְלוּם כִּי-יִשְׁקֹץ הֵם:	Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath many feet, even all swarming things that swarm upon the earth, them ye shall not eat; for they are a detestable thing.	You shall not eat, among all things that swarm upon the earth, anything that crawls on its belly, or anything that walks on fours, or anything that has many legs; for they are an abomination.	Anything going about on its belly, anything going about on all fours, up to anything with many legs, among all swarming- creatures that swarm upon the earth: you are not to eat them, for they are detestable-things!	Don't eat creatures that crawl on the ground, whether on their belly or on all fours or on many feet—they are detestable.
11:43	אֶל-תִּשְׁקֹצוּ אֶת-נִפְשֵׁיהֶם בְּכָל-הַשָּׂרֵץ הַשָּׂרֵץ וְלֹא תִטְמְאוּ בָהֶם וְנִטְמָתֶם בָּם:	Ye shall not make yourselves detestable with any swarming thing that swarmeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.	You shall not draw abomination upon yourselves through anything that swarms; you shall not make yourselves unclean therewith and thus become unclean.	Do not make yourselves detestable through any swarming-thing that swarms; you are not to make yourselves tamei through them, becoming tamei through them!	Don't make yourselves unclean or be defiled by them,
11:44	כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדַּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי וְלֹא תִטְמְאוּ אֶת-נִפְשֵׁיהֶם בְּכָל-הַשָּׂרֵץ הַרְבֵּה עַל-הָאָרֶץ:	For I am the LORD your God; sanctify yourselves therefore, and be ye holy; for I am holy; neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth.	For I the Lord am your God: you shall sanctify yourselves and be holy, for I am holy. You shall not make yourselves unclean through any swarming thing that moves upon the earth.	For I YHVH am your God: you are to hallow yourselves and be holy, for holy am I; you are not to make yourselves tamei through any swarming- creature that crawls about upon the earth.	Because I am your God. “Make yourselves holy for I am holy. Don't make yourselves ritually unclean by any creature that crawls on the ground.
11:45	כִּי אֲנִי יְהוָה הַפְעֵלָה אֲתֶכֶם מֵאֶרֶץ מִצְרַיִם לְהֵבִי לָבָם לְאֵלֹהִים וְהִיִּיתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי:	For I am the LORD that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.	For I the Lord am He who brought you up from the land of Egypt to be your God: you shall be holy, for I am holy.	For I am YHVH, the one bringing you up from the land of Egypt, to be God to you; you are to be holy, for holy am I!	I am God who brought you up out of the land of Egypt. Be holy because I am holy.

Session 2.6 - Dietary Laws (con't)

Objectives:

- Learners will translate the Deuteronomic dietary laws (Deut. 14:3-21a)
- Learners will compare the Leviticus and Deuteronomy version of dietary laws
- Learners will articulate the underlying values of the dietary laws
- Learners will evaluate the role dietary practices have on their Jewish identities

Suggested Activities / Assessments:

- Set Induction: What's the weirdest thing you've seen someone else eat?
- Teacher will hand out a copy of the Levitical dietary laws the learners created in the previous session. Then, in Beit Midrash environment, students will speed through translating the Deuteronomic dietary laws. Each group will have a different starting point (some will start towards the end and then cycle back to the beginning, for example). As they encounter similarities or differences with the Levitical version, they should mark it.
 - Group 1 – Deut. 14:3-6 – Meat you can eat
 - Group 2 – Deut. 14:7-8 – Meat you cannot eat
 - Group 3 – Deut. 14:9-10 – Fish
 - Group 4 – Deut. 14:11-14 – Birds
 - Group 5 – Deut. 14:15-18 – Birds
 - Group 6 – Deut. 14:19-21a – Birds & how things died
- Teacher leads a discussion looking at what students marked and why.
- Teacher leads a discussion unpacking some of the underlying values of the dietary laws. What about the underlying values of the dietary laws applies to us? What can we learn from them?
- What role does dietary practice have on our Jewish identities?
- Homework: Bring in a menu from a local restaurant (not fast-food)

Dietary Laws (Deuteronomy) source sheet - Group 1

Deuteronomy 14:3-6

	Hebrew	OJPS	NJPS	Fox	MSG
14:3	לֹא תֹאכַל כָּל-חַיְוֹנִיָּהּ:	Thou shalt not eat any abominable thing.	You shall not eat anything abhorrent.	You are not to eat any abominable-thing!	Don't eat anything abominable.
14:4	זֵאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר יָעֶה בְּשָׂרָהּ וְיֵשָׁה עֲצָמָיִם:	These are the beasts which ye may eat: the ox, the sheep, and the goat,	These are the animals that you may eat: the ox, the sheep, and the goat;	These are the animals that you may eat: ox, lamb-of-sheep and lamb-of-goats,	These are the animals you may eat: ox, sheep, goat,
14:5	אֵיל וְצִבִּי וְיִהְיֶה וְאַחֲזִי וְדִישָׁן וְתֹאזִי וְגָמָר:	the hart, and the gazelle, and the roebuck, and the wild goat, and the pygarg, and the antelope, and the mountain-sheep.	the deer, the gazelle, the roebuck, the wild goat, the ibex, the antelope, the mountain sheep,	deer, gazelle, and roebuck, wild-goat, ibex, antelope, and mountain-sheep,	deer, gazelle, roebuck, wild goat, ibex, antelope, mountain sheep
14:6	וְכָל-בְּהֵמָה מִפָּרָסָה פֶּרֶסָה וְשִׁסְעַת שִׁסְעַת שְׁתֵּי פְּרָסוֹת מִנְעֵלַת גֵּרָה בְּבִהְמָה אִתָּה תֹאכְלוּ:	And every beast that parteth the hoof, and hath the hoof wholly cloven in two, and cheweth the cud, among the beasts, that ye may eat.	and any other animal that has true hoofs which are cleft in two and brings up the cud—such you may eat.	and every (other) animal having a hoof or cleaving in a cleft two hooves, bringing-up cud, among animals, it you may eat.	any animal that has a cloven hoof and chews the cud.

Dietary Laws (Deuteronomy) source sheet - Group 2

Deuteronomy 14:7-8

	Hebrew	OJPS	NJPS	Fox	MSG
14:7	אֲנִי אֶת־יָדָאֵל הָאֵלֹהִים לֹא הֵאָכְלוּ מִמֶּנּוּ הַבְּרִיָּה וּמִפְּרִי־יֵם הַפֶּרֶס הַשִּׁסְיוֹנָה אֶת־הַגָּמֶל וְאֶת־הָאֲרָבֹת וְאֶת־הַשִּׁפּוֹ כִּי־מַעֲלָה גָּרָה לָמֶה וּפְרֶסָה לֹא הִפְרִי־סוּ טִמְאִים הֵם לָכֵם:	Nevertheless these ye shall not eat of them that only chew the cud, or of them that only have the hoof cloven: the camel, and the hare, and the rock-badger, because they chew the cud but part not the hoof, they are unclean unto you;	But the following, which do bring up the cud or have true hoofs which are cleft through, you may not eat: the camel, the hare, and the daman—for although they bring up the cud, they have no true hoofs—they are unclean for you;	However, these you are not to eat among those that bring-up cud, among those that have a hoof, that is cleft: the camel, the hare, and the daman, for they bring-up cud, but a hoof they do not have- they are tamei for you!	But you may not eat camels, rabbits, and rock badgers because they chew the cud but they don't have a cloven hoof— that makes them ritually unclean.
14:8	וְאֶת־הַחֲזִיר כִּי־מַפְרִי־ס פָּרָסָה הוּא וְלֹא גָרָה טִמְאָה הוּא לָכֵם מִבְּשִׁרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגָּעוּ:	and the swine, because he parteth the hoof but cheweth not the cud, he is unclean unto you; of their flesh ye shall not eat, and their carcasses ye shall not touch.	also the swine—for although it has true hoofs, it does not bring up the cud—is unclean for you. You shall not eat of their flesh or touch their carcasses.	And the pig- for it has a hoof but does not (bring- up) cud-it is tamei for you; from their flesh you are not to eat, their carcass you are not to touch!	And pigs: Don't eat pigs— they have a cloven hoof but don't chew the cud, which makes them ritually unclean. Don't even touch a pig's carcass.

Dietary Laws (Deuteronomy) source sheet - Group 3

Deuteronomy 14:9-10

	Hebrew	OJPS	NJPS	Fox	MSG
14:9	אֶת־זֶה הָאֲכָלִי מִכָּל אֲשֶׁר בַּיָּם כָּל אֲשֶׁר־לֵי סִנְפִיר וְהַשְּׂקִינִיּוֹת הָאֲכָלִי:	These ye may eat of all that are in the waters: whatsoever hath fins and scales may ye eat;	These you may eat of all that live in water: you may eat anything that has fins and scales.	These you may eat from all that is in the sea: every one that has fins and scales, you may eat.	This is what you may eat from the water: anything that has fins and scales.
14:10	וְכָל אֲשֶׁר אֵין־לֵי סִנְפִיר וְהַשְּׂקִינִיּוֹת לֹא תֹאכְלֻהוּ טִמֵּא הוּא לָכֶם:	and whatsoever hath not fins and scales ye shall not eat; it is unclean unto you.	But you may not eat anything that has no fins and scales: it is unclean for you.	But every one that does not have fins and scales, you are not to eat, it is tamei for you.	But if it doesn't have fins or scales, you may not eat it. It's ritually unclean.

Dietary Laws (Deuteronomy) source sheet - Group 4

Deuteronomy 14:11-14

	Hebrew	OJPS	NJPS	Fox	MSG
14:11	כָּל-צִפּוֹר טוֹהָרָה תֹאכְלוּ:	Of all clean birds ye may eat.	You may eat any clean bird.	Every (ritually-)pure bird, you may eat.	You may eat any ritually clean bird.
14:12	וְזֶה אֲשֶׁר לֹא-תֹאכְלוּ מִגָּדִם הַנֶּשֶׁר וְהַיָּבֶס וְהָעֵבְרִי:	But these are they of which ye shall not eat: the great vulture, and the bearded vulture, and the ospray;	The following you may not eat: the eagle, the vulture, and the black vulture;	But these (are they) from which you are not to eat: the eagle, the vulture, and the black- vulture,	These are the exceptions, so don't eat these: eagle, vulture, black vulture,
14:13	וְהָרָא וְאֶת-הָאֵיָה וְהַיָּה לְמִינָהּ:	and the glede, and the falcon, and the kite after its kinds;	the kite, the falcon, and the buzzard of any variety;	the kite, the falcon, and the buzzard after its kind,	kite, falcon, the buzzard family,
14:14	וְאֵת כָּל-עֹרֹב לְמִינֵהוּ:	and every raven after its kinds;	every variety of raven;	every raven after its kind,	the raven family,

Dietary Laws (Deuteronomy) source sheet - Group 5

Deuteronomy 14:15-18

	Hebrew	OJPS	NJPS	Fox	MSG
14:15	וְאֵת גִּבְתְּ הַיַּעֲצוּהָ וְאֵת-הַתַּחְמָקִים וְאֵת-הַנְּשֹׂחַף וְאֵת-הַנֶּזֶץ לְמִינֵהוּ:	and the ostrich, and the night-hawk, and the sea- mew, and the hawk after its kinds;	the ostrich, the nighthawk, the sea gull, and the hawk of any variety;	the ostrich, the nighthawk, and the hawk after its kind;	ostrich, nighthawk, the hawk family,
14:16	אֶת-הַכּוֹס וְאֶת-הַנִּזְנוּף וְהַתְּנִמָּה:	the little owl, and the great owl, and the horned owl;	the little owl, the great owl, and the white owl;	the little-owl, the great- owl, and the white-owl,	little owl, great owl, white owl,
14:17	וְהַקָּצֹאת וְאֶת-הַתַּחֲמָה וְאֵת-הַשִּׁלָּה:	and the pelican, and the carion-vulture, and the cormorant;	the pelican, the bustard, and the cormorant;	the pelican, the bustard, and the cormorant,	pelican, osprey, cormorant,
14:18	וְהַתְּסִילָה וְהַאֲנָפָה לְמִינֵהָ וְהַדּוּכִיפָת וְהַעֲטָלָה:	and the stork, and the heron after its kinds, and the hoopoe, and the bat.	the stork, any variety of heron, the hoopoe, and the bat.	the stork and the heron after its kind, the hoopoe and the bat.	stork, the heron family, hoopoe, bat.

Dietary Laws (Deuteronomy) source sheet - Group 6

Deuteronomy 14:19-21a

	Hebrew	OJPS	NJPS	Fox	MSG
14:19	וְכָל־שָׂרֵץ הָעוֹף טָמֵא הוּא לָכֶם לֹא יֵאָכְלוּ׃	And all winged swarming things are unclean unto you; they shall not be eaten.	All winged swarming things are unclean for you: they may not be eaten.	Now every kind of swarming thing that flies: it is tamei for you, they are not to be eaten!	Winged insects are ritually unclean; don't eat them.
14:20	כָּל־עוֹף טָהוֹר תֹּאכְלוּ׃	Of all clean winged things ye may eat.	You may eat only clean winged creatures.	Every (kind) of pure flying-thing, you may eat.	But ritually clean winged creatures are permitted.
14:21a	לֹא תֹאכְלוּ כָּל־גִּבְעָה לֶגֶר אֲשֶׁר־בְּיַעְרֵי־הַתְּהֵמָנָה וְאֹכְלָהּ אֹ מִכּוֹר לְגִבְרִי כִּי עַם קָדוֹשׁ אֲתָהּ לִיְיָ אֱלֹהֶיךָ	Ye shall not eat of any thing that dieth of itself; thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner; for thou art a holy people unto the LORD thy God.	You shall not eat anything that has died a natural death; give it to the stranger in your community to eat, or you may sell it to a foreigner. For you are a people consecrated to the Lord your God.	You are not to eat any carcass. To the sojourner that is within your gates you may give it, that he may eat it, or it may be sold to a foreigner; for you are a people holy to YHWH your God;	Because you are a people holy to God, your God, don't eat anything that you find dead. You can, though, give it to a foreigner in your neighborhood for a meal or sell it to a foreigner.

Session 2.7 - Milk & Meat

Objectives:

- Learners will bring in a menu from a local restaurant and judge which items fit into the Torah dietary laws.
- Learners will translate “Do not boil a kid in its mother’s milk” verses (Ex. 23:19; 34:26; Deut. 14:21)
- Learners will compare the three versions of this kashrut law
- Learners will assess how the Torah dietary laws fit into their own identity and the identity of the broader Jewish People

Suggested Activities / Assessments:

- Set Induction: Is poultry (chicken, turkey, duck, etc.) meat?
- Students will present a menu from a local restaurant and, as a group, evaluate which items fit into the Torah dietary laws we have studied.
 - Students should note, “Wait a second, isn’t there a law about not mixing meat and milk?” For now, just say, “Yes.”
- Individually, students will translate the three iterations of “Do not boil a kid in its mother’s milk” (Ex. 23:19; 34:26; Deut. 14:21).
- In small groups, students will compare the three versions.
- Teacher leads a discussion unpacking some of the underlying values of the dietary laws. What about the underlying values of the dietary laws applies to us? What can we learn from them? Which are more important to us, if any?
- What role does dietary practice have on our Jewish identities? What about food culture? Are there Jewish foods? Does a Jewish holiday with very non-Kosher food feel different? Are there parallels to using colloquial translations of Torah?

Milk & Meat source sheet

Exodus 23:19; 34:26; Deuteronomy 14:21

	Hebrew	OJPS	NJPS	Fox	MSG
Ex. 23:19	רֹאשִׁית בְּכוֹרֵי אֶדְמָתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא-תִבְשֹׁל גְּדִי בְחֵלֶב אֱמֹל:	The choicest first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.	The choice first fruits of your soil you shall bring to the house of the Lord your God. You shall not boil a kid in its mother's milk.	The choicest firstlings of your soil, you are to bring to the house of YHWH your God. You are not to boil a kid in the milk of its mother.	“Bring the choice first produce of the year to the house of your God. “Don’t boil a kid in its mother’s milk.
Ex. 34:26	רֹאשִׁית בְּכוֹרֵי אֶדְמָתְךָ תָּבִיא בֵּית יְהוָה אֱלֹהֶיךָ לֹא-תִבְשֹׁל גְּדִי בְחֵלֶב אֱמֹל:	The choicest first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.’	The choice first fruits of your soil you shall bring to the house of the Lord your God. You shall not boil a kid in its mother's milk.	The premier of the firstfruits of your soil you are to bring into the house of YHWH your God. You are not to boil a kid in the milk of its mother.	“Bring the finest of the firstfruits of your produce to the house of your God. “Don’t boil a kid in its mother’s milk.”
Deut. 14:21	לֹא תֹאכְלוּ כָּל-דְּבַלָּה לְגִיר אֲשֶׁר-בִּשְׁעָרֶיךָ תִּתְּנֶנָּה וְאֲכָלָהּ אָו מְכַר לְנֹכְרִי כִי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ לֹא-תִבְשֹׁל גְּדִי בְחֵלֶב אֱמֹל:	Ye shall not eat of any thing that dieth of itself; thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner; for thou art a holy people unto the LORD thy God. Thou shalt not seethe a kid in its mother's milk.	You shall not eat anything that has died a natural death; give it to the stranger in your community to eat, or you may sell it to a foreigner. For you are a people consecrated to the Lord your God. You shall not boil a kid in its mother's milk.	You are not to eat any carcass. To the sojourner that is within your gates you may give it, that he may eat it, or it may be sold to a foreigner; for you are a people holy to YHWH your God; you are not to boil a kid in the milk of its mother!	Because you are a people holy to God, your God, don’t eat anything that you find dead. You can, though, give it to a foreigner in your neighborhood for a meal or sell it to a foreigner. Don’t boil a kid in its mother’s milk.

Unit 3 - Torah: “Oh! I’ve Celebrated that Holiday Before!”

(unscripted)

Enduring Understandings

- All translation is interpretation.
- All translations are rooted in their process and purpose of creation.
- Meaningful contemporary translations of Torah can be produced without Hebrew.
- There is no universal translation of Torah for all settings.

Essential Questions

- How does the language of Torah change how we read it?
- When does *our* Torah become *my* Torah? And when does *my* Torah become *our* Torah?
- When are the appropriate times to use Hebrew and English translations in translating and interpreting Torah?

Goals

- To teach that when translating from language to language, another level of meaning reveals itself when biblical texts are connected to contemporary identities.
- To help learners explore their own Jewish identities through appropriating their own translations of Torah.
- To facilitate exploration of learners’ own Jewish identities by teaching them how to create and use their own translations of Torah.
- To teach how and when Torah is used in Jewish practice.
- To teach how the category of text (Aggadah, Halacha, familiar liturgy) changes how one interacts with the material.
- Make the Torah less daunting by connecting it to familiar experiences

Unit Objectives

- Learners will identify and compare their own Shabbat observances to what is written in Torah
- Learners will identify how the Torah instructs us to celebrate Pesach
- Learners will articulate the importance of Pesach to their Jewish identity.
- Learners will debate the possible benefits and drawbacks of using colloquial or formal translations in their own seders.

Authentic Assessments

- Learners will continue building on their translation skills and continue a dialogue about how best to use those translations in their Jewish practice.

Building Block Assessments

- Learners will translate the Shabbat establishment and observance passages (Ex. 34:21; Ex. 35:1-3; Lev. 19:30)
- Learners will translate Ex. 31:16-17; the source text for V'shamru.
- Learners will translate festival & Pesach establishing texts in groups (Ex. 12:14-20; 13:3-7; 23:15; Lev. 23:1-8; Num. 28:16-25; Deut. 16:1-8)
- Learners will translate the Matzah source-texts (Ex. 12:33-34, 39)
- Learners will translate, in groups, Torah texts in a traditional Haggadah.

Key Terms/Concepts

- Shabbat
- V'shamru
- Pesach
- Seder
- Matzah
- Haggadah

Appendix

- Shabbat Establishment & Observance Source Sheet
- V'shamru Source Sheet
- Pesach Establishment Source Sheets
- Matzah Source Sheet
- Kosher Matzah Recipe
- Haggadah Source Sheet

Session 3.1 - Shabbat

Objectives:

- Learners will identify and compare their own Shabbat observances to what is written in Torah
- Learners will translate the Shabbat establishment and observance passages (Ex. 34:21; Ex. 35:1-3; Lev. 19:30)

Suggested Activities / Assessments:

- Set Induction: When you think of “Shabbat,” what’s one word or phrase that comes to mind?
- Teacher writes at least 20 different Shabbat observances on the board (lighting candles, dinner with family, not driving, going to synagogue, etc.). Students are then asked to come up to the board and check off the ones they do.
- Teacher leads a discussion about the different observances. Sample discussion questions:
 - What got the most checks? Someone who checked that – why do you think so many people checked that observance?
 - Did anyone not check anything? Why not?
 - What does this tell us about our Shabbat observances?
- In three groups, students will translate the three Shabbat establishment and observance texts (Ex. 34:21; Ex. 35:1-3; Lev. 19:30) at three stations. Students will start at one station with one text and translate that text. Then they will rotate to the other stations, making notes and observations on the others’ translations.
- As a class, they will articulate what Shabbat observance looks like in the Torah. Teacher leads a discussion comparing the class’s Shabbat observance to what is written in Torah.

Shabbat Establishment & Observance source sheet

Exodus 34:21; 35:1-3; Leviticus 19:30

	Hebrew	OJPS	NJPS	Fox	MSG
Ex. 34:21	שִׁשִּׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת כְּתוּרִישׁ וּבִקְצֹר תִּשְׁבֹּת:	Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest.	Six days you shall work, but on the seventh day you shall cease from labor; you shall cease from labor even at plowing time and harvest time.	For six days you are to serve, but on the seventh day, you are to cease, at plowing, at grain- cutting, you are to cease.	“Work six days and rest the seventh. Stop working even during plowing and harvesting.
Ex. 35:1	וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עֵדֹת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר-צִוָּה יְהוָה לַעֲשׂוֹת אֲתֶם:	And Moses assembled all the congregation of the children of Israel, and said unto them: ‘These are the words which the LORD hath commanded, that ye should do them.	Moses then convoked the whole Israelite community and said to them: These are the things that the Lord has commanded you to do:	Now Moshe assembled the entire community of the Children of Israel and said to them: These are the words that YHWH has commanded, to do them:	Moses spoke to the entire congregation of Israel, saying, “These are the things that God has commanded you to do:
Ex. 35:2	שִׁשִּׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבָּת שְׁבֻתוֹן לַיהוָה כֹּל מְלָאכָה יוֹמָת:	Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the LORD; whosoever doeth any work therein shall be put to death.	On six days work may be done, but on the seventh day you shall have a sabbath of complete rest, holy to the Lord; whoever does any work on it shall be put to death.	For six days is work to be made, but on the seventh day, there is to be holiness for you, Sabbath, Sabbath-ceasing for YHWH; whoever makes work on it is to be put-to-death!	“Work six days, but the seventh day will be a holy rest day, God’s holy rest day. Anyone who works on this day must be put to death.
Ex. 35:3	לֹא-תִבְעֹרוּ אֵשׁ בְּכָל מִשְׁכְּבֵיכֶם בַּיּוֹם הַשְּׁבֹת:	Ye shall kindle no fire throughout your habitations upon the sabbath day.’	You shall kindle no fire throughout your settlements on the sabbath day.	You are not to let fire burn throughout all your settlements on the Sabbath day.	Don’t light any fires in your homes on the Sabbath day.”
Lev. 19:30	אַת-שְׁבֻתַּי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי יְהוָה:	Ye shall keep My sabbaths, and reverence My sanctuary: I am the LORD.	You shall keep My sabbaths and venerate My sanctuary: I am the Lord.	My Sabbaths you are to keep, my Holy-shrine you are to hold- in-awe, I am YHWH!	“Keep my Sabbaths and revere my Sanctuary: I am God.

Session 3.2 - V'shamru

Objectives:

- Learners will translate Ex. 31:16-17; the source text for V'shamru.
- Learners will adapt their translation into singable lyrics for the Rothblum melody (<https://www.youtube.com/watch?v=iVTvlSHBMs4>).

Suggested Activities / Assessments:

- Set Induction: What's your favorite Shabbat song?
- The cantor/music leader will come in, chant V'shamru, as well as sing the Rothblum melody for V'shamru with the students.
- Then, the students will write translations of Ex. 31:16-17; the source text for V'shamru, into singable lyrics for the Rothblum melody.
- Students will share their creations.

V'shamru source sheet

Exodus 31:16-17

	Hebrew	OJPS	NJPS	Fox	MSG
31:16	וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:	Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.	The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time:	The Children of Israel are to keep the Sabbath, to make the Sabbath- observance throughout their generations as a covenant for the ages;	The Israelites will keep the Sabbath, observe Sabbath-keeping down through the generations, as a standing covenant.
31:17	כִּי־נִי וְבִין בְּנֵי יִשְׂרָאֵל אֹת הָיָא לְעֹלָם כִּי־עָשִׂיתָ יָמִים עֲשֹׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת רַחֲמָנָא:	It is a sign between Me and the children of Israel for ever; for in six days the LORD made heaven and earth, and on the seventh day He ceased from work and rested.'	it shall be a sign for all time between Me and the people of Israel. For in six days the Lord made heaven and earth, and on the seventh day He ceased from work and was refreshed.	between me and the Children of Israel a sign it is, for the ages, for in six days YHWH made the heavens and the earth, but on the seventh day he ceased and paused-for- breath.	It's a fixed sign between me and the Israelites. Yes, because in six days God made the Heavens and the Earth and on the seventh day he stopped and took a long, deep breath.”

Session 3.3 - Pesach

Objectives:

- Learners will report how the Torah instructs us to celebrate Pesach
- Learners will translate festival & Pesach establishing texts (Ex. 12:14-20; 13:3-7; 23:15; Lev. 23:1-8; Num. 28:16-25; Deut. 16:1-8)

Suggested Activities / Assessments:

- Set Induction: When you think of “Pesach/Passover,” what’s one word or phrase that comes to mind?
- Learners will translate the Pesach establishing texts in groups:
 - Group 1 - Ex. 12:14-20
 - Group 2 - Ex. 13:3-7; 23:15
 - Group 3 - Lev. 23:1-8
 - Group 4 - Num. 28:16-25
 - Group 5 - Deut. 16:1-8
- Using those texts, groups will be asked to create an invitation to a Pesach party. They will have to decide how much and what information to include, but the content should include information from the passage they translated. Groups will then present their invitations.
 - Alternative plan for a more art-focused lesson: Present the source sheets, students create invitations, and present those invitations as their translations.
- Teacher will then ask the students about how the Torah is telling us to celebrate Pesach. Teacher leads a discussion about the difference between how the Torah tells us to celebrate Pesach and how we celebrate today.

Pesach Establishment source sheet - Group 5

Deuteronomy 16:1-8

	Hebrew	OJPS	NJPS	Fox	MSG
16:1	שְׁמוֹר אֶת-חֹדֶשׁ הָאָבִיב וְעִשִּׂיתָ פֶּסַח לַיהוָה אֶלֹהֶיךָ כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:	Observe the month of Abib, and keep the passover unto the LORD thy God; for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.	Observe the month of Abib and offer a passover sacrifice to the Lord your God, for it was in the month of Abib, at night, that the Lord your God freed you from Egypt.	Keep the New-moon of Aviv/Ripe-grain. You are to observe Passover to YHVH your God, for in the New-moon of Aviv YHVH your God took you out of Egypt, at night.	Observe the month of Abib by celebrating the Passover to God, your God. It was in the month of Abib that God, your God, delivered you by night from Egypt.
16:2	וְזָבַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבָקָר בַּמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה לִשְׁכֵן שְׁכֹנוֹ שָׁם:	And thou shalt sacrifice the passover-offering unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause His name to dwell there.	You shall slaughter the passover sacrifice for the Lord your God, from the flock and the herd, in the place where the Lord will choose to establish His name.	You are to slaughter the Passover-offering to YHVH your God, (from) flock and herd, in the place that YHVH chooses to have his name dwell.	Offer the Passover- Sacrifice to God, your God, at the place God chooses to be worshiped by establishing his name there.
16:3	לֹא-תֹאכַל עֲלֵיוֹ תִמְזִין שִׁבְעַת יָמִים תֹּאכַל-עֲלֵיוֹ מִצֹּט לֶחֶם עֲנִי כִי בַחֲפוֹז יֵצֵאתָ מִצְרָיִם מִצְרַיִם לְמַעַן תִּזְכָּר אֶת-יוֹם צֵאתְךָ מִצְרָיִם מִצְרַיִם כֹּל יְמֵי תַיִיד:	Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.	You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress— for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live.	You are not to eat it with leaven; seven days you are to eat it with matzot, bread of affliction, for with trepidation you went out from the land of Egypt, in order that you may bear-in-mind the day of your going-out from the land of Egypt, all the days of your life.	Don't eat yeast bread with it; for seven days eat it with unraised bread, hard-times bread, because you left Egypt in a hurry—that bread will keep the memory fresh of how you left Egypt for as long as you live.
16:4	וְלֹא-יֵרָאָה לָךְ שְׂאֵר בֶּכֶל-גִּבְלוֹךְ שִׁבְעַת יָמִים וְלֹא-יָלִין מִן-הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בֵּינָם הָרֹאשֹׁן לַבֹּקֶר:	And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning.	For seven days no leaven shall be found with you in all your territory, and none of the flesh of what you slaughter on the evening of the first day shall be left until morning.	There is not to be seen with you (any) fermentation in all your territory for seven days, there is not to remain- overnight (any) of the meat that you slaughter at sunset on the first day, till daybreak.	There is to be no sign of yeast anywhere for seven days. And don't let any of the meat that you sacrifice in the evening be left over until morning.

Pesach Establishment source sheet - Group 5

Deuteronomy 16:1-8

	Hebrew	OJPS	NJPS	Fox	MSG
16:5	לֹא תֹכֵל לִזְבֹּחַ אֶת־הַפֶּסַח בְּאַחַד שְׁעָרָיו אֲשֶׁר־יִהְיֶה אֱלֹהֶיךָ נִתָּן לָךְ:	Thou mayest not sacrifice the passover-offering within any of thy gates, which the LORD thy God giveth thee;	You are not permitted to slaughter the passover sacrifice in any of the settlements that the Lord your God is giving you;	You may not slaughter the Passover-offering within one of your gates that YHVH your God is giving you;	Don't sacrifice the Passover in any of the towns that God, your God, gives you other than the one God, your God, designates for worship;
16:6	כִּי אִם־אֶל־הַמִּקְדָּשׁ אֲשֶׁר־יִבְחֹר יְהוָה אֱלֹהֶיךָ לִשְׁכַּן שְׁמוֹ שָׁם תִּזְבַּח אֶת־הַפֶּסַח בַּעֲרֹב כְּבוֹד הַשְּׁמִימֹת מוֹלֵד צִאֲתָךְ מִמִּצְרָיִם:	but at the place which the LORD thy God shall choose to cause His name to dwell in, there thou shalt sacrifice the passover- offering at even, at the going down of the sun, at the season that thou camest forth out of Egypt.	but at the place where the Lord your God will choose to establish His name, there alone shall you slaughter the passover sacrifice, in the evening, at sundown, the time of day when you departed from Egypt.	rather, in the place that YHVH your God chooses his name to dwell you are to slaughter the Passover- offering, at setting-time, when the sun comes in, at the appointed-time of your going-out from Egypt.	there and there only you will offer the Passover- Sacrifice at evening as the sun goes down, marking the time that you left Egypt.
16:7	וּבִשְׁלֹת וְאָכַלְתָּ בַּמִּקְדָּשׁ אֲשֶׁר יִבְחֹר יְהוָה אֱלֹהֶיךָ בֹּקֶר וּפְגִיזֹת בִּבְכֹר וְהִלָּכְתָּ לְאֶהֱלֶיךָ:	And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.	You shall cook and eat it at the place that the Lord your God will choose; and in the morning you may start back on your journey home.	You are to boil it and you are to eat it in the place that YHVH your God chooses. Then you are to face about, at daybreak, and go back to your tents.	Boil and eat it at the place designated by God, your God. Then, at daybreak, turn around and go home.
16:8	שֵׁשַׁת יָמִים תֹּאכַל מִצֹּת וּבֵינֵם הַשְּׁבִיעִי עֲצֹרָת לִיהְיֶה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:	Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work therein.	After eating unleavened bread six days, you shall hold a solemn gathering for the Lord your God on the seventh day: you shall do no work.	For six days you are to eat matzot, on the seventh day is a (day of) Restraint to YHVH your God; you are not to do (any) work.	Eat unraised bread for six days. Set aside the seventh day as a holiday; don't do any work.

Pesach Establishment source sheet - Group 4 Numbers 28:16-25

	Hebrew	OJPS	NJPS	Fox	MSG
28:16	וּבַחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ פֶּסַח לִיְהוָה:	And in the first month, on the fourteenth day of the month, is the LORD'S passover.	In the first month, on the fourteenth day of the month, there shall be a passover sacrifice to the Lord,	In the first New-moon, on the fourteenth day after the New-moon is Passover to YHVH.	"God's Passover is to be held on the fourteenth day of the first month.
28:17	וּבַחֹמֵשׁ עָשָׂר יוֹם לַחֹדֶשׁ תִּזְוֶה אֶת שַׁבָּת יָמִים מִצּוֹת יֵאָכְל:	And on the fifteenth day of this month shall be a feast; seven days shall unleavened bread be eaten.	and on the fifteenth day of that month a festival. Unleavened bread shall be eaten for seven days.	And on the fifteenth day after this New-moon: a pilgrimage-celebration! For seven days, matzot are to be eaten:	On the fifteenth day of this month hold a festival. For seven days, eat only unraised bread:
28:18	בְּיוֹם הָרִאשׁוֹן מִקְרָא קָדָשׁ כָּל-מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:	In the first day shall be a holy convocation; ye shall do no manner of servile work;	The first day shall be a sacred occasion: you shall not work at your occupations.	on the first day, a proclamation of holiness; any-kind of servile work is not to be done.	Begin the first day in holy worship; don't do any regular work that day.
28:19	וְהִקְרַבְתֶּם אִשָּׁה עֹלָה לִיְהוָה פָּרִים בְּנֵי-בָקָר שְׁנַיִם וְאַיִל אֶחָד וְשִׁבְעָה כִּבְשִׂים בְּנֵי שָׁנָה תְּמִימִם יִהְיוּ לָכֶם:	but ye shall present an offering made by fire, a burnt-offering unto the LORD: two young bullocks, and one ram, and seven he-lambs of the first year; they shall be unto you without blemish;	You shall present an offering by fire, a burnt offering, to the Lord: two bulls of the herd, one ram, and seven yearling lambs—see that they are without blemish.	You are to bring-near a fire-offering, as an offering-up for YHVH: bulls, young of the herd—two, and one ram, and seven lambs a year in age, wholly-sound are they to be for you;	Bring a Fire-Gift to God, a Whole-Burnt-Offering: two young bulls, one ram, and seven male yearling lambs—all healthy.
28:20	וּמִנְחָתָם סֵלָה בִּלְוִיָּה בִּשְׂמֶן שְׁלִשָּׁה עֶשְׂרִי לִי לִפְרֹו וְשֶׁנִּי עֶשְׂרִי לְאֵיל תַּעֲשׂוּ:	and their meal-offering, fine flour mingled with oil; three tenth parts shall ye offer for a bullock, and two tenth parts for the ram;	The meal offering with them shall be of choice flour with oil mixed in: prepare three-tenths of a measure for a bull, two-tenths for a ram;	and their grain-gift- flour mixed with oil: three tenth-measures for the bull and two tenth-measures for the ram, you are to sacrifice.	Prepare a Grain-Offering of six quarts of fine flour mixed with oil for each bull, four quarts for the ram, and two quarts for each lamb,
28:21	עֲשֹׂרוֹן עֶשְׂרוֹן תַּעֲשֶׂה לְכֶבֶשׂ הָאֶחָד לְשִׁבְעָה הַכִּבְשִׂים:	a several tenth part shalt thou offer for every lamb of the seven lambs;	and for each of the seven lambs prepare one-tenth of a measure.	A tenth, a tenth-measure you are to sacrifice for (each) one lamb, for the seven lambs;	

Pesach Establishment source sheet - Group 4

Numbers 28:16-25

	Hebrew	OJPS	NJPS	Fox	MSG
28:22	וַיַּעֲבִיר הַטָּאֹת אֶחָד לַכֹּהֵן עֲלֵי־זָבָח:	and one he-goat for a sin-offering, to make atonement for you.	And there shall be one goat for a sin offering, to make expiation in your behalf.	and one goat as a hattat-offering to effect-purgation for you,	plus a goat as an Absolution-Offering to atone for you.
28:23	מִלְכֹּד עֹלֹת הַבֹּקֶר אִשָּׁר לְעֹלֹת הַתִּמְנִיד תַּעֲשֶׂוּ אֶת־אַזְלָה:	Ye shall offer these beside the burnt-offering of the morning, which is for a continual burnt-offering.	You shall present these in addition to the morning portion of the regular burnt offering.	aside from the morning offering-up that belongs to the regular offering-up; you are to sacrifice these.	“Sacrifice these in addition to the regular morning Whole-Burnt-Offering.
28:24	כֹּאֲלֶה תַעֲשֶׂוּ לַיּוֹם שְׂבַעַת יָמִים לָחֶם אִשָּׁה רִיחֵ־נִיחֹחַ לַיהוָה עַל־עוֹלֹת הַתִּמְנִיד יַעֲשֶׂה וְנִסְכּוֹ:	After this manner ye shall offer daily, for seven days, the food of the offering made by fire, of a sweet savour unto the LORD; it shall be offered beside the continual burnt-offering, and the drink-offering thereof.	You shall offer the like daily for seven days as food, an offering by fire of pleasing odor to the Lord; they shall be offered, with their libations, in addition to the regular burnt offering.	Like these you are to sacrifice per day, for the seven days, as food, a fire-offering of soothing savor for YHWH, along with the regular offering-up you are to sacrifice it and its poured-offering.	Prepare the food this way for the Fire-Gift, a pleasing fragrance to God, every day for seven days. Prepare it in addition to the regular Whole-Burnt-Offering and Drink-Offering.
28:25	וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָּכֶם כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשֶׂוּ:	And on the seventh day ye shall have a holy convocation; ye shall do no manner of servile work.	And the seventh day shall be a sacred occasion for you: you shall not work at your occupations.	Now on the seventh day, a proclamation of holiness there is to be for you, any-kind of servile work you are not to do!	“Conclude the seventh day in holy worship; don’t do any regular work on that day.

Pesach Establishment source sheet - Group 3

	Hebrew	OJPS	NJPS	Fox	MSG
23:1	וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke unto Moses, saying:	The Lord spoke to Moses, saying:	YHVH spoke to Moshe, saying:	God spoke to Moses:
23:2	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי:	Speak unto the children of Israel, and say unto them: The appointed seasons of the LORD, which ye shall proclaim to be holy convocations, even these are My appointed seasons.	Speak to the Israelite people and say to them: These are My fixed times, the fixed times of the Lord, which you shall proclaim as sacred occasions.	Speak to the Children of Israel and say to them: The appointed-times of YHVH, which you are to proclaim to them (as) proclamations of holiness- these are they, my appointed-times:	“Tell the People of Israel, These are my appointed feasts, the appointed feasts of God which you are to decree as sacred assemblies.
23:3	שִׁשִּׁת יָמִים תַּעֲשֶׂה קִלְכָּהּ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת שְׁבַתוֹן מִקְרָא קֹדֶשׁ כִּלְ-מִלְאָהּ לֹא תַעֲשֶׂוּ שְׁבַת הוּא לַיהוָה כָּכָל מוֹעֲבֹדֵיכֶם:	Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the LORD in all your dwellings.	On six days work may be done, but on the seventh day there shall be a sabbath of complete rest, a sacred occasion. You shall do no work; it shall be a sabbath of the Lord throughout your settlements.	For six days may work be done, but on the seventh day (is) Sabbath, Sabbath- ceasing, a proclamation of holiness, any-kind of work you are not to do. It is Sabbath to YHVH, throughout all your settlements.	“Work six days. The seventh day is a Sabbath, a day of total and complete rest, a sacred assembly. Don’t do any work. Wherever you live, it is a Sabbath to God.
23:4	אַלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר-תִּקְרְאוּ אֹתָם בַּמוֹעֲדִים:	These are the appointed seasons of the LORD, even holy convocations, which ye shall proclaim in their appointed season.	These are the set times of the Lord, the sacred occasions, which you shall celebrate each at its appointed time:	These are the appointed-times of YHVH, proclamations of holiness, which you are to proclaim at their appointed-times:	“These are the appointed feasts of God, the sacred assemblies which you are to announce at the times set for them:
23:5	בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֲרֵבִים פֶּסַח לַיהוָה:	In the first month, on the fourteenth day of the month at dusk, is the LORD’S passover.	In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to the Lord,	on the first New-moon, on the fourteenth after the New-moon, between the setting-times (is) Passover to YHVH.	“God’s Passover, beginning at sundown on the fourteenth day of the first month.
23:6	וּבַחֹמֶשֶׁת עָשָׂר יוֹם לַחֹדֶשׁ הָזֶה הַמַּצּוֹת לִיהוָה שְׁבַעַת יָמִים מַצּוֹת תֹּאכְלוּ:	And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread.	and on the fifteenth day of that month the Lord’s Feast of Unleavened Bread. You shall eat unleavened bread for seven days.	On the fifteenth day after this New-moon (is) the pilgrimage-festival of matzot to YHVH: for seven days, matzot you are to eat!	“God’s Feast of Unraised Bread, on the fifteenth day of this same month. You are to eat unraised bread for seven days.

Pesach Establishment source sheet - Group 3

Leviticus 23:1-8

	Hebrew	OJPS	NJPS	Fox	MSG
23:7	בַּיּוֹם הַהוּא שִׁוּן מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:	In the first day ye shall have a holy convocation; ye shall do no manner of servile work.	On the first day you shall celebrate a sacred occasion: you shall not work at your occupations.	On the first day a proclamation of holiness shall there be for you, any-kind of servile work you are not to do.	Hold a sacred assembly on the first day; don't do any regular work.
23:8	וְהִקְרַבְתֶּם אֹשֶׁה לַיהוָה שְׂבִיעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:	And ye shall bring an offering made by fire unto the LORD seven days; in the seventh day is a holy convocation; ye shall do no manner of servile work.	Seven days you shall make offerings by fire to the Lord. The seventh day shall be a sacred occasion: you shall not work at your occupations.	You are to bring-near a fire-offering to YHWH, for seven days, on the seventh day (is) a proclamation of holiness, any-kind of servile work you are not to do.	Offer Fire-Gifts to God for seven days. On the seventh day hold a sacred assembly; don't do any regular work."

Pesach Establishment source sheet - Group 2

Exodus 13:3-7; 23:15

	Hebrew	OJPS	NJPS	Fox	MSG
13:3	וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם זָכוֹר אֶת-הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים בְּיַד ה' וְיָד הוֹצֵאתִי אֶתְכֶם מִצִּיּוֹן וְלֹא יֵאָכֵל חֶמֶץ:	And Moses said unto the people: 'Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten.	And Moses said to the people, "Remember this day, on which you went free from Egypt, the house of bondage, how the Lord freed you from it with a mighty hand: no leavened bread shall be eaten.	Moshe said to the people: Remember this day, on which you went out from Egypt, from a house of serfs, for by strength of hand YHVH brought you out from here: no fermentation is to be eaten.	Moses said to the people, "Always remember this day. This is the day when you came out of Egypt from a house of slavery. God brought you out of here with a powerful hand. Don't eat any raised bread.
13:4	הַיּוֹם אֲתֵם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב:	This day ye go forth in the month Abib.	You go free on this day, in the month of Abib.	Today you are going out, in the New-moon of Ripe-grain.	"You are leaving in the spring month of Abib.
13:5	וְהָיָה כִּי-יָבִיא אֶתְכֶם אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָעַמֹּנִי וְהַחִיטִּי וְהַיִּבְנִי אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לֵאמֹר לְךָ אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ וְעַבְדְּךָ אֶת-הַעֲבָדִים הַזֵּאת בְּחֹדֶשׁ הַזֶּה:	And it shall be when the LORD shall bring thee into the land of the Canaanite, and the Hittite, and the Amorite, and the Hivite, and the Jebusite, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.	So, when the Lord has brought you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, you shall observe in this month the following practice:	And it shall be, when YHVH brings you to the land of the Canaanite, of the Hittite, of the Amorite, of the Hivvite and of the Yevusite, which he swore to your fathers to give you, a land flowing with milk and honey, you are to serve this service, in this New-moon:	When God brings you into the land of the Canaanite, the Hittite, the Amorite, the Hivite, and the Jebusite, which he promised to your fathers to give you, a land lavish with milk and honey, you are to observe this service during this month:
13:6	שִׁבְעַת יָמִים תֹּאכֵל מַצֹּת וּבַיּוֹם הַשְּׁבִיעִי חַג לִי הוּא:	Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD.	"Seven days you shall eat unleavened bread, and on the seventh day there shall be a festival of the Lord.	For seven days you are to eat matzot, and on the seventh day (there is): a pilgrimage-festival to YHVH.	"You are to eat unraised bread for seven days; on the seventh day there is a festival celebration to God.

Pesach Establishment source sheet - Group 2

Exodus 13:3-7; 23:15

	Hebrew	OJPS	NJPS	Fox	MSG
13:7	מִצּוֹת יֵאָכֵל אֶת שִׁבְעַת הַיָּמִים וְלֹא-יֵרָאָה לָךְ תֶּמֶץ וְלֹא-יֵרָאָה לָּךְ שְׂאֹר בְּכָל-גִּבְעֹתֶיךָ:	Unleavened bread shall be eaten throughout the seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in all thy borders.	Throughout the seven days unleavened bread shall be eaten; no leavened bread shall be found with you, and no leaven shall be found in all your territory.	Matzot are to be eaten for the seven days, nothing fermented is to be seen with you, no leaven is to be seen with you, throughout all your territory.	“Only unraised bread is to be eaten for seven days. There is not to be a trace of anything fermented—no yeast anywhere.
23:15	אֶת-חֹג הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכֵל מִצּוֹת בֶּאֱשֶׁר צִוִּיתִךָ לַמּוֹעֵד חֹדֶשׁ הָאֲבִיב כִּי-בֹרַיִץ הָיָה מֵאֵץ מִמִּצְרַיִם וְלֹא-יֵרָאוּ פָנֶי רִיקָם:	The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty;	You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days as I have commanded you—at the set time in the month of Abib, for in it you went forth from Egypt; and none shall appear before Me empty-handed;	The Pilgrimage-Festival of matzot you are to keep: for seven days you are to eat matzot, as I commanded you, at the appointed-time of the New-moon of Ripe-grain-for in it you went out of Egypt, and no one is to be seen before my presence empty-handed;	“Hold the spring Festival of Unraised Bread when you eat unraised bread for seven days at the time set for the month of Abib, as I commanded you. That was the month you came out of Egypt. No one should show up before me empty-handed.

Pesach Establishment source sheet - Group 1

Exodus 12:14-20

	Hebrew	OJPS	NJPS	Fox	MSG
12:14	וְהַיְהִי הַיּוֹם הַזֶּה לְכֶם לְזִכְרוֹן וְחֻקָּה אֲתוֹ תִּגְזֹר לִיהְיֹה לְדִרְתֵּיכֶם עֲלֵה עוֹלָם תְּחַגְּגוּהוּ:	And this day shall be unto you for a memorial, and ye shall keep it a feast to the LORD; throughout your generations ye shall keep it a feast by an ordinance for ever.	This day shall be to you one of remembrance: you shall celebrate it as a festival to the Lord throughout the ages; you shall celebrate it as an institution for all time.		This will be a memorial day for you; you will celebrate it as a festival to God down through the generations, a fixed festival celebration to be observed always.
12:15	שִׁבְעַת יָמִים מִצֹּאת הָאֵלּוּל אֹךְ בַּיּוֹם הָרִאשׁוֹן תִּשְׁבְּגִיתוּ שֶׁאֵר מִבְּתֵיכֶם כִּי כָל־אֶכֶל חֲמִץ וְנִכְרָתָה הַנֶּפֶשׁ הַזֹּאת מִיֵּשְׁרָאֵל מִיּוֹם הָרִאשׁוֹן עַד־יּוֹם הַשְּׁבִיעִי:	Seven days shall ye eat unleavened bread; howbeit the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.	Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel.		You will eat unleavened bread (matzoth) for seven days: On the first day get rid of all yeast from your houses—anyone who eats anything with yeast from the first day to the seventh day will be cut off from Israel.
12:16	וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶה לֹא־יַעֲשֶׂה בָּהֶם אֹךְ אֲשֶׁר יֹאכֵל לְכָל־נֶפֶשׁ הוּא לִבְנֵי יִשְׂרָאֵל לָכֶם:	And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you.	You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you.		The first and the seventh days are set aside as holy; do no work on those days. Only what you have to do for meals; each person can do that.
12:17	וּשְׁמִרְתֶּם אֶת־הַמִּצְוֹת כִּי בָעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־עַבְדְּךָ מֵאֶרֶץ מִצְרָיִם וּשְׁמִרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדִרְתֵּיכֶם חֻקָּה עוֹלָם:	And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.	You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time.	And keep the (Festival of) matzot! For on this same day I have brought out your forces from the land of Egypt. Keep this day throughout your generations as a law for the ages.	Keep the Festival of Unleavened Bread! This marks the exact day I brought you out in force from the land of Egypt. Honor the day down through your generations, a fixed festival to be observed always.

Pesach Establishment source sheet - Group 1

Exodus 12:14-20

	Hebrew	OJPS	NJPS	Fox	MSG
12:18	בְּרִאשׁוֹן בְּאֶרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרְבֹת תֹּאכְלוּ מִצֵּאת עַד יוֹם הָאֶחָד וָעֶשְׂרִים לַחֹדֶשׁ בְּעֶרְבֹת:	In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.	In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty- first day of the month at evening.	In the first (month), on the fourteenth day after the New-moon, at sunset, you are to eat matzot, until the twenty-first day of the month, at sunset.	In the first month, beginning on the fourteenth day at evening until the twenty-first day at evening, you are to eat unraised bread.
12:19	בְּרִאשׁוֹן בְּאֶרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרְבֹת תֹּאכְלוּ מִצֵּאת עַד יוֹם הָאֶחָד וָעֶשְׂרִים לַחֹדֶשׁ בְּעֶרְבֹת:	Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.	No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country.	For seven days, no leaven is to be found in your houses, for whoever eats what ferments, that person shall be cut off from the community of Israel, whether sojourner or native of the land.	For those seven days not a trace of yeast is to be found in your houses. Anyone, whether a visitor or a native of the land, who eats anything raised shall be cut off from the community of Israel.
12:20	כָּל־מִזְמִנָּת לֹא תֹאכְלוּ כָּל־מוֹשְׁבֵיכֶם תֹּאכְלוּ מִצֹּת:	Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.'	You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.	Anything that ferments you are not to eat; in all your settlements, you are to eat matzot.	Don't eat anything raised. Only matzoth.

Session 3.4 - *Matzah (Memorable Moment)

Objectives:

- Learners will translate the Matzah source-texts (Ex. 12:33-34, 39)
- Learners will make Matzah according to strict Kosher law

Suggested Activities / Assessments:

- No attendance check-in. Go straight into the next activities. Make sure there is enough time to make the Matzah.
- As fast as they can, students will translate the Matzah source text.
- Then, students will go to a kitchen and make Matzah according to strict Kosher law.

Matzah source sheet

Exodus 12:33-34, 39

	Hebrew	OJPS	NJPS	Fox	MSG
12:33	וַתִּתְּחַן מִצְרַיִם עַל-הָעָם לְמַהֵר לְשַׁלְּחָם מִן-הָאָרֶץ כִּי אָמְרוּ בְּלִנּוּ מִתִּים:	And the Egyptians were urgent upon the people, to send them out of the land in haste; for they said: 'We are all dead men.'	The Egyptians urged the people on, impatient to have them leave the country, for they said, "We shall all be dead."	Egypt pressed the people strongly, to send them out quickly from the land, for they said: We are all dead-men!	The Egyptians couldn't wait to get rid of them; they pushed them to hurry up, saying, "We're all as good as dead."
12:34	וַתִּתְּחַן מִצְרַיִם עַל-הָעָם לְמַהֵר לְשַׁלְּחָם מִן-הָאָרֶץ כִּי אָמְרוּ בְּלִנּוּ מִתִּים:	And the people took their dough before it was leavened, their kneading- troughs being bound up in their clothes upon their shoulders.	So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders.	So the people loaded their dough before it had fermented, their kneading-troughs bound in their clothing, upon their shoulders.	The people grabbed their bread dough before it had risen, bundled their bread bowls in their cloaks and threw them over their shoulders.
12:39	וַיֹּאכְלוּ אֶת-הַבָּצֶק אֲשֶׁר הוּצִיאוּ מִמִּצְרַיִם עֲגֹת מִצּוֹת כִּי לֹא תָמִז כִּי-גִרְשׁוֹ מִמִּצְרַיִם וְלֹא יִכְלּוּ לְהַתְּמָהּ וְגַם-צֹדָה לֹא-עָשׂוּ לָהֶם:	And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.	And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.	Now they baked the dough which they had brought out of Egypt into matzot cakes, for it had not fermented, for they had been driven out of Egypt, and were not able to linger, neither had they made provisions for themselves.	They baked unraised cakes with the bread dough they had brought out of Egypt; it hadn't raised—they'd been rushed out of Egypt and hadn't time to fix food for the journey.

Kosher Matzah Recipe

Source:

http://www.myjewishlearning.com/holidays/Jewish_Holidays/Passover/At_Home/Food_and_the_Kitchen/Matzah_Baking.shtml

Baking your own matzah can be a rewarding way of preparing for Passover; however it is very labor intensive. Even if you are not about to embark on such a project, the following article provides an interesting window into the unique process of baking matzah. If you do want to try it, this project needs to be undertaken by a group with access to a large work area and a professional oven. Most synagogue kitchens are ideal for this. Please keep in mind that the work area (including the oven) must be thoroughly made kosher for Passover before undertaking matzah baking.

The Basic Problem

Hametz, which is forbidden during the entire holiday of Passover, is defined as any fermented grain product (specifically, from one of the “five grains” mentioned in rabbinic literature: wheat, spelt, barley, oats, and rye; rice, millet, and beans, while not explicitly forbidden in the Talmud, are not eaten by any Ashkenazic Jews because they undergo a process similar to fermentation). Fermentation is presumed to take place within 18 minutes after the exposure of the cut grain to moisture.

Matzah, which is required as the central element at the Seder and which is the staple food throughout the week of Passover, is defined as the bread made from grain and water dough without fermentation. The problem, of course, is how to make such a dough without causing fermentation. This is accomplished by three means.

1. Protecting the ingredients from moisture and heat prior to mixing.
2. Preparing the dough very rapidly.
3. Baking at extremely high temperatures.

The Starting Ingredients

The flour must be absolutely dry and stored in a cool, dark place. According to the strictest interpretation, it should have been watched from the time of reaping to ascertain that it was never exposed to moisture. Such flour, known as *shemurah* flour, may be purchased from one of the shemurah matzah bakeries in New York. According to a more lenient view, it is sufficient if the flour was watched from the time of milling. In the latter case, you may purchase whole grain for matzah at any grain store and mill it yourself, making sure that your mill is kosher-for-Passover before you start.

The water must be drawn from a spring and allowed to settle overnight in a cool, dark, place. This is done so the water will not be warm. The vessel in which it is stored should be perfectly clean and kosher-for-Passover. Tap water or bottled spring water may not be used.

The Kneading

Before starting, make certain that the boards, rolling pins, etc. that you are using are kosher-for-Passover. Everyone who will be handling dough should wash his/her hands in cold water before beginning to work, and between each batch of dough he/she handles, and then dry his/her hands thoroughly.

The flour and water are mixed in a tub at a ratio of 3-1/4 to 1. The maximum amount of flour to be used at any one time is three pounds, but unless one has a small army of people working together it's advisable to use much less. Once the dough is made, it should be cut into small pieces, no bigger than the palm of your hand, and distributed for kneading.

Each piece should be worked continuously--it may not sit on the table, even for a brief period. Kneading prevents the dough from rising. The small *teyglekh*, or balls of dough, should be kneaded until they are of uniform consistency--perhaps for 60 or 90 seconds--and then rolled out into a pancake shape. While the matzot are being rolled, they should be constantly picked up, to make certain that the dough does not stick to the table. One reason that this is important is that, unlike kneading bread, one may not sprinkle additional flour on the kneading board.

Once the dough has become very thin, and has reached a diameter of six or eight inches, it should be carried on the rolling pin to a special place where the matzah is perforated with holes by means of a special machine. From here the dough is taken to the oven.

Between batches of dough, several people should be assigned to clean off each work spot and every rolling pin. Because water might produce hametz, sandpaper is probably best for this purpose.

Baking

As noted above, it is probably necessary to use a baker's oven to make matzah, in order to reach temperatures of 600° to 800° F. The oven should be stoked up from two to four hours or more before baking begins. The perforated matzot are placed in the oven with long wooden poles and should bake within two to three minutes.

The total time elapsed, from the beginning of the kneading till the matzot are placed in the oven, should in no event be more than 18 minutes.

After baking is completed, a small portion is separated, using the same blessing as in baking *challah*, and this is burnt up completely.

The Result

Brown, crisp matzot suitable for eating at the Seder and celebrating true freedom.

Session 3.5 - Torah in the Haggadah

Objectives:

- Learners will identify the Torah texts within the Four Sons, Rabban Gamliel's Three Things, and the First Fruits Declaration and Explanations in a Haggadah
- Learners will translate a section of Torah texts in a traditional Haggadah.

Suggested Activities / Assessments:

- Set Induction: What's your favorite part of the Haggadah/Seder?
- Students will be paired in *chevruta*. Then, creating a Beit Midrash-like atmosphere (this class should be done in a library if possible), each *chevruta* will translate a section of the Haggadah.
- They will be given a section of the Haggadah with Torah texts missing. They will fill in the blanks with their own translations (the usual source sheets will be provided). Note: One of the Haggadah Torah text sheets has blanks for the Torah texts, and the other includes the Sefaria translation. The second is included so you can see how the text is parsed in the Haggadah.
 - Group text breakdown (for each additional group, add those texts):
 - If 1 group – The Four Sons (Deut. 6:20, Ex. 12:26, 13:8, 13:4)
 - If 2 groups – Rabban Gamliel's Three Things (Ex. 12:27, 12:39, 1:14, 13:8, Deut. 6:23)
 - If 3 groups – First Fruits Declaration – The Declaration (Deut. 26:5-8)
 - If 4 groups – First Fruits Declaration – Explanation 1 (Gen. 47:4, Deut. 10:22, Ex. 1:7)
 - If 5 groups – First Fruits Declaration – Explanation 2 (Ex. 1:10-11, 13)
 - If 6 groups – First Fruits Declaration – Explanation 3 (Ex. 2:23, 22:4, 2:25, 1:22, 3:9)
 - If 7 groups – First Fruits Declaration – Explanation 4 (Ex. 12:12, 9:3, Deut. 4:34, Ex. 4:17)

Haggadah source sheet - Group 1

The Four Sons

Deuteronomy 6:20; Exodus 12:26, 13:8, 13:4

	Hebrew	OJPS	NJPS	Fox	MSG
Deut. 6:20	בְּיָמֶיךָ אֵלֶּיךָ בִּנְךָ מֵחֵר לֵאמֹר מָה הָעֲדוֹת וְהַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֲתָכֶם:	When thy son asketh thee in time to come, saying: 'What mean the testimonies, and the statutes, and the ordinances, which the LORD our God hath commanded you?	When, in time to come, your children ask you, "What mean the decrees, laws, and rules that the Lord our God has enjoined upon you?"	When your child asks you on the morrow, saying: What (mean) the precepts, the laws, and the regulations that YHWH our God has commanded you?	The next time your child asks you, "What do these requirements and regulations and rules that God, our God, has commanded mean?"
Ex. 12:26	וְהֵדַת בְּיַמֵּי אֲבוֹתֶיךָ בְּנֵיכֶם מָה הָעֲבֹדָה הַזֹּאת לָכֶם:	And it shall come to pass, when your children shall say unto you: What mean ye by this service?	And when your children ask you, 'What do you mean by this rite?'	And it will be, when your children say to you: What does this service (mean) to you?	And when your children say to you, 'Why are we doing this?'
Ex. 13:8	וְהֵדַת לְבִנְךָ בְּיוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֹאתִי מִמִּצְרַיִם:	And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt.	And you shall explain to your son on that day, 'It is because of what the Lord did for me when I went free from Egypt.'	And you are to tell your child on that day, saying: It is because of what YHWH did for me, when I went out of Egypt.	"Tell your child on that day: 'This is because of what God did for me when I came out of Egypt.'
Ex. 13:4	הַיּוֹם אֲתֶם יֹצְאִים בְּחֹדֶשׁ הָאָבִיב:	This day ye go forth in the month Abib.	You go free on this day, in the month of Abib.	Today you are going out, in the New-moon of Ripe- grain.	"You are leaving in the spring month of Abib.

Haggadah source sheet - Group 7

First Fruits Declaration - Explanation 4

Exodus 12:12; 9:3; Deuteronomy 4:34; Ex. 4:17

	Hebrew	OJPS	NJPS	Fox	MSG
Ex. 12:12	וְעָבְדִי בְּאֶרֶץ-מִצְרַיִם. בְּלֵילָה הַזֹּאת וְהִפֵּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם. מֵאָדָם וְעַד-בְּהֵמָה וּבְכָל-אֲלֹהֵי מִצְרַיִם אֲעִשֶׂה שְׁפָטִים אֲנִי יְהוָה:	For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD.	For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I the Lord.	I will proceed through the land of Egypt on this night and strike down every firstborn in the land of Egypt, from man to beast, and on all the gods of Egypt I will render judgment, I, YHVH.	“I will go through the land of Egypt on this night and strike down every firstborn in the land of Egypt, whether human or animal, and bring judgment on all the gods of Egypt. I am God.
Ex. 9:3	הִנֵּה יַד-יְהוָה הִלָּה בְּמִקְנֶךָ אֲשֶׁר בַּשָּׂדֶה בַּסּוּסִים בְּחֻמְרֵימָה בַּגְּמֻלִים בַּבָּקָר וּבַצֹּאן זָכָר כְּבֵד מָאֹד:	behold, the hand of the LORD is upon thy cattle which are in the field, upon the horses, upon the asses, upon the camels, upon the herds, and upon the flocks; there shall be a very grievous murrain.	then the hand of the Lord will strike your livestock in the fields—the horses, the asses, the camels, the cattle, and the sheep—with a very severe pestilence.	here, YHVH'S hand will be on your livestock in the field, on the horses, on the donkeys, on the camels, on the oxen, (and) on the sheep- an exceedingly heavy pestilence!	I'm giving you fair warning: God will come down hard on your livestock out in the fields —horses, donkeys, camels, cattle, sheep— striking them with a severe disease.
Deut. 4:34	אֹי יִהְיֶה אֱלֹהִים לְבֹא לְקַחַת לִי גֹי מִקֶּרֶב גִּי בְּמִסַּת בְּאֹתוֹת וּבְמוֹפְתִים וּבְמִקְלָמָה וּבְיָד חֲזָקָה וּבְזִרְזוּעַ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כָּלֹל אֲשֶׁר-עָשָׂה לָם יְהוָה אֱלֹהֵינוּ בְּמִצְרַיִם לְעֵינֵינוּ:	Or hath God assayed to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that the LORD your God did for you in Egypt before thine eyes?	Or has any god ventured to go and take for himself one nation from the midst of another by prodigious acts, by signs and portents, by war, by a mighty and an outstretched arm and awesome power, as the Lord your God did for you in Egypt before your very eyes?	Or has a god ever essayed to come and take himself a nation from within a nation, with trials, signs, portents and deeds-of-war, with a strong hand and an outstretched arm and with great awe-inspiring (acts), according as all that YHVH your God did in Egypt before your eyes?	Or has a god ever tried to select for himself a nation from within a nation using trials, miracles, and war, putting his strong hand in, reaching his long arm out, a spectacle awesome and staggering, the way God, your God, did it for you in Egypt while you stood right there and watched?

Haggadah source sheet - Group 7

First Fruits Declaration - Explanation 4

Exodus 12:12; 9:3; Deuteronomy 4:34; Ex. 4:17

	Hebrew	OJPS	NJPS	Fox	MSG
Ex. 4:17	וְאַתָּה תִּקַּח אֶת־הַמַּטֶּה הַזֶּה בְּיָדְךָ וְעָשִׂיתָ כְּכֹל אֲשֶׁר אָמַרְתִּי לָךְ אֶת־הַמַּטֶּה הַזֶּה:	And thou shalt take in thy hand this rod, wherewith thou shalt do the signs.'	And take with you this rod, with which you shall perform the signs."	And this staff, take in your hand, with which you shall do the signs.	Now take this staff in your hand; you'll use it to do the signs."

Haggadah source sheet - Group 6

First Fruits Declaration - Explanation 3

Exodus 2:23, 22:4, 2:25, 1:22, 3:9

	Hebrew	OJPS	NJPS	Fox	MSG
2:23	וַיְהִי בַּיּוֹמִים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיָּאָנוּכוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה וַיִּזְעֻקוּ וַתַּעַל שְׁוַעֲתָם אֶל־הָאֱלֹהִים מִן־הַעֲבָדָה:	And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.	A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God.	It was, many years later, the king of Egypt died. The Children of Israel groaned from the servitude, and they cried out; and their plea-for-help went up to God, from the servitude.	Many years later the king of Egypt died. The Israelites groaned under their slavery and cried out. Their cries for relief from their hard labor ascended to God:
22:4	כִּי יִבְעֶר־אִישׁ שָׂדֶה אוֹ־כֶרֶם וְשָׂלַח אֶת־בְּעִירָה [בְּעִירוֹ] וּבִעַר בַּשָּׂדֶה אַחֵר מֵיֵטֵב שְׂדֵהוּ וּמֵיֵטֵב כְּרָמֹו יִשְׂלָם:	If a man cause a field or vineyard to be eaten, and shall let his beast loose, and it feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.	When a man lets his livestock loose to graze in another's land, and so allows a field or a vineyard to be grazed bare, he must make restitution for the impairment of that field or vineyard.	When a man has a field or a vineyard grazed in, and sends his grazing-flock free, so that it grazes in another's field, the best-part of his field, the best-part of his vineyard he is to pay.	If someone grazes livestock in a field or vineyard but lets them loose so they graze in someone else's field, restitution must be made from the best of the owner's field or vineyard.
2:25	וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים:	And God saw the children of Israel, and God took cognizance of them.	God looked upon the Israelites, and God took notice of them.	God saw the Children of Israel, God knew.	God saw what was going on with Israel. God understood.
1:22	וַיִּצְוּ פַרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־הַיִּלָּוִד הַיָּאֲרָה תִּשְׁלַחְהוּ וְכָל־הַנֶּבֶת תִּחַיֶּה:	And Pharaoh charged all his people, saying: 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive.'	Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."	Now Pharaoh commanded all his people, saying: Every son that is born, throw him into the Nile, but let every daughter live.	So Pharaoh issued a general order to all his people: "Every boy that is born, drown him in the Nile. But let the girls live."

Haggadah source sheet - Group 6

First Fruits Declaration - Explanation 3

Exodus 2:23, 22:4, 2:25, 1:22, 3:9

	Hebrew	OJPS	NJPS	Fox	MSG
3:9	וַעֲתִידָה הַנֶּהָ צִעֲקָת בְּנֵי־יִשְׂרָאֵל בְּאֶזְנֵי וְגַם־רֹאֲתֵי־אֶת־הַלֵּוֹמִין אֲשֶׁר מִצְרַיִם לְהַצִּיִּים אֹתָם:	And now, behold, the cry of the children of Israel is come unto Me; moreover I have seen the oppression wherewith the Egyptians oppress them.	Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them.	So now, here, the cry of the Children of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them.	The Israelite cry for help has come to me, and I've seen for myself how cruelly they're being treated by the Egyptians.

Haggadah source sheet - Group 5

First Fruits Declaration - Explanation 2

Exodus 1:10-11, 13

	Hebrew	OJPS	NJPS	Fox	MSG
1:10	וְהָיָה כִּי-תֵבֵא הָעָם וְהָיָה כִּי-תִקְרָאנָה מִלִּקְחָהּ וְנוֹסַף גַּם-הוּא עַל-שְׂנֵאֲנֵינוּ וְנִלְחַם-בָּנוּ וְעָלָה מִדִּי-אֶרֶץ:	come, let us deal wisely with them, lest they multiply, and it come to pass, that, when there befalleth us any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.'	Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war they may join our enemies in fighting against us and rise from the ground."	Come-now, let us use-our- wits against it, lest it become many-more, and then, if war should occur, it too be added to our enemies and make war upon us or go up away from the land!	We've got to do something: Let's devise a plan to contain them, lest if there's a war they should join our enemies, or just walk off and leave us."
1:11	וַיִּשְׁימוּ עָלָיו שָׂרֵי מִסִּים לַמַּעַן עֲנֹתוֹ בְּסִבְלֹתָם וַיִּבְנוּ עָרֵי מִסְכְּנוֹת לַפָּרֹעַה אֶת-פִּתּוֹם וְאֶת-רַעַמְסֵס:	Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raameses.	So they set taskmasters over them to oppress them with forced labor; and they built garrison cities for Pharaoh: Pithom and Raameses.	So they set gang-captains over it, to afflict it with their burdens. It built storage-cities for Pharaoh- Pitom and Ra'amses.	So they organized them into work-gangs and put them to hard labor under gang-foremen. They built the storage cities Pithom and Rameses for Pharaoh.
1:13	וַיַּעֲבֹדוּ בְּמִצְרַיִם אֶת-בְּנֵי יִשְׂרָאֵל בְּקָרָה:	And the Egyptians made the children of Israel to serve with rigour.	The Egyptians ruthlessly imposed upon the Israelites	So they, Egypt, made the Children of Israel subservient with crushing- labor;	The Egyptians got so they couldn't stand the Israelites and treated them worse than ever, crushing them with slave labor.

Haggadah source sheet - Group 4

First Fruits Declaration - Explanation 1

Genesis 47:4; Deuteronomy 10:22; Exodus 1:7

	Hebrew	OJPS	NJPS	Fox	MSG
Gen. 47:4	וַיֹּאמְרוּ אֶל־פַּרְעֹה לֵאמֹר בְּאֶרֶץ כְּנָעַן כִּי־אֲנִי מִרְעֵה לְצֹאן אֲשֶׁר לְעִבְדֶיךָ כִּי־קָבַד הָרָעָב בְּאֶרֶץ כְּנָעַן וְנִעְתָה לְשִׁבּוֹר־נָא עֲבָדֶיךָ בְּאֶרֶץ אֲשֶׁן׃	And they said unto Pharaoh: 'To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan. Now therefore, we pray thee, let thy servants dwell in the land of Goshen.'	We have come," they told Pharaoh, "to sojourn in this land, for there is no pasture for your servants' flocks, the famine being severe in the land of Canaan. Pray, then, let your servants stay in the region of Goshen."	And they said to Pharaoh: It is to sojourn in the land that we have come, for there is no grazing for the flocks that are your servants', for the famine is heavy in the land of Canaan. So now, pray let your servants settle in the region of Goshen!	We have come to this country to find a new place to live. There is no pasture for our flocks in Canaan. The famine has been very bad there. Please, would you let your servants settle in the region of Goshen?"
Deut. 10:22	בְּשִׁבְעִים וְנֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרָיִמָה וְנִעְתָה אֲמֶיךָ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרֹכֵב׃	Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.	Your ancestors went down to Egypt seventy persons in all; and now the Lord your God has made you as numerous as the stars of heaven.	As seventy persons your fathers went down to Egypt, but now YHVH your God has made you like the stars of the heavens for multitude!	When your ancestors entered Egypt, they numbered a mere seventy souls. And now look at you —you look more like the stars in the night skies in number. And your God did it.
Ex. 1:7	וַיִּבְנוּ יִשְׂרָאֵל פָּרוֹ וַיִּשְׂרְצוּ וַיִּרְבּוּ וַיַּעֲצִמּוּ בְּמִאֲדָה מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם׃	And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.	But the Israelites were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them.	Yet the Children of Israel bore fruit, they swarmed, they became many, they grew mighty (in number)- exceedingly, yes, exceedingly; the land filled up with them.	They were very prolific—a population explosion in their own right—and the land was filled with them.

Haggadah source sheet - Group 3

First Fruits Declaration

Deuteronomy 26:5-8

	Hebrew	OJPS	NJPS	Fox	MSG
26:5	וְעִנִּיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אֲרָמִי אֲבֹד אָבִי בִּישָׁר מֵעֵץ הַיָּדִים לָגִי גֵדוֹל עֲצִים נֹרֵם:	And thou shalt speak and say before the LORD thy God: 'A wandering Aramean was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and populous.	You shall then recite as follows before the Lord your God: "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation.	And you are to speak up and say, before the presence of YHVH your God: "An Aramean Astray my Ancestor; he went down to Egypt and sojourned there, as menfolk few-in-number, but he became there a nation, great, mighty (in number) and many.	A wandering Aramean was my father, he went down to Egypt and sojourned there, he and just a handful of his brothers at first, but soon they became a great nation, mighty and many.
26:6	וַיִּרְעוּ אֹתָנוּ הַמִּצְרָיִם וַיַּעֲבֹנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה:	And the Egyptians dealt ill with us, and afflicted us, and laid upon us hard bondage.	The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us.	Now the Egyptians dealt-ill with us and afflicted us, and placed upon us hard servitude.	The Egyptians abused and battered us, in a cruel and savage slavery.
26:7	וּבִצְעָק אֶל־יְהוָה אֱלֹהֵינוּ אָבִיָּהֵנוּ וַיִּשְׁמַע יְהוָה אֶת־קֹלֵנוּ בִּישָׁר אֶת־עֲבָדֵינוּ וְאֶת־עֲמָלָנוּ וְאֶת־לִקְצָנוּ:	And we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression.	We cried to the Lord, the God of our fathers, and the Lord heard our plea and saw our plight, our misery, and our oppression.	We cried out to YHVH, the God of our fathers, and YHVH hearkened to our voice: he saw our affliction, and our strain, and our oppression,	We cried out to God, the God-of-Our-Fathers: He listened to our voice, he saw our destitution, our trouble, our cruel plight.
26:8	וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרָיִם בְּיָד חֲזָקָה וּבְזֶרַע נְטוּיָה וּבְמַרְאֵ גָדָל וּבְאֹתוֹת וּבְמִפְתָּוִים:	And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.	The Lord freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents.	and YHVH took us out from Egypt, with a strong hand and with an outstretched arm, with great awe-inspiring (acts) and with signs and portents,	And God took us out of Egypt with his strong hand and long arm, terrible and great, with signs and miracle-wonders.

Haggadah source sheet - Group 2

Rabban Gamliel's Three Things

Exodus 12:27, 39; 1:14; 13:8; Deuteronomy 6:23

	Hebrew	OJPS	NJPS	Fox	MSG
Ex. 12:27	וְאַמְרָתֶם זֶכֶר-פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בְּתֵינֵי הָאֵל וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ:	that ye shall say: It is the sacrifice of the LORD's passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped.	you shall say, 'It is the passover sacrifice to the Lord, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses.'" The people then bowed low in homage.	then say: It is the slaughter-meal of Passover to YHVH, who passed over the houses of the Children of Israel in Egypt, when he dealt-the- blow to Egypt and our houses he rescued. The people did homage and bowed low.	tell them: 'It's the Passover-sacrifice to God who passed over the homes of the Israelites in Egypt when he hit Egypt with death but rescued us.' "The people bowed and worshiped.
Ex. 12:39	וַיֹּאפֹּא אֶת-הַכֹּפֶצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֲגֹת מִצּוֹת כִּי לֹא הָמִיץ כִּי-גִרָשׁוּ מִמִּצְרַיִם וְלֹא יִכְלוּ לְהַתְמַהֲמַה וְגַם-צֹרֶה לֹא-עָשׂוּ לָהֶם:	And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.	And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.	Now they baked the dough which they had brought out of Egypt into matzot cakes, for it had not fermented, for they had been driven out of Egypt, and were not able to linger, neither had they made provisions for themselves.	They baked unraised cakes with the bread dough they had brought out of Egypt; it hadn't raised—they'd been rushed out of Egypt and hadn't time to fix food for the journey.
Ex. 1:14	וַיַּמְרֹרוּ אֶת-חַיֵּיהֶם בְּעִבְיָה קָשָׁה בְּחֶמֶר וּבְלִבְנִים וּבְכָל-עֲבֹדָה בְּשֹׁנָה אֶת כָּל-עַבְדֵּיהֶם אֲשֶׁר-עָבְדוּ בָהֶם בְּפֶגֶר:	And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.	the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field.	they embittered their lives with hard servitude in loam and in bricks and with all kinds of servitude in the field- all their service in which they made them subservient with crushing-labor.	They made them miserable with hard labor —making bricks and mortar and back-breaking work in the fields. They piled on the work, crushing them under the cruel workload.
Ex. 13:8	וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבְדוֹ זֶה עָשָׂה יְהוָה לִי בְּצֹאתִי מִמִּצְרָיִם:	And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt.	And you shall explain to your son on that day, 'It is because of what the Lord did for me when I went free from Egypt.'	And you are to tell your child on that day, saying: It is because of what YHVH did for me, when I went out of Egypt.	"Tell your child on that day: 'This is because of what God did for me when I came out of Egypt.'

Haggadah source sheet - Group 2

Rabban Gamliel's Three Things

Exodus 12:27, 39; 1:14; 13:8; Deuteronomy 6:23

	Hebrew	OJPS	NJPS	Fox	MSG
Deut. 6:23	וְאוֹתָנוּ הוֹצִיא מִיָּסוּם לְמַעַן קַבֵּל אֱתָנוּ לְאֻמָּה לְנוֹ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:	And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers.	and us He freed from there, that He might take us and give us the land that He had promised on oath to our fathers.	And us he took out of there in order to bring us, to give us the land that he swore to our fathers;	He pulled us out of there so he could bring us here and give us the land he so solemnly promised to our ancestors.

Haggadah Source Sheet - Torah Texts Included & Boldened

Translations from Sefaria.org

Group 1: Magid, The Four Sons

What does the wise [son] say? **"What are these testimonies, statutes and judgments that the Lord our God commanded you?"** (Deuteronomy 6:20) And accordingly you will say to him, as per the laws of the Pesach sacrifice, "We may not eat an afikoman [a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach sacrifice. (Mishnah Pesachim 10:8)"

What does the evil [son] say? **"What is this worship to you?"** (Exodus 12:26) 'To you' and not 'to him.' And since he excluded himself from the collective, he denied a principle [of the Jewish faith]. And accordingly, you will blunt his teeth and say to him, **"For the sake of this, did the Lord do [this] for me in my going out of Egypt"** (Exodus 13:8). 'For me' and not 'for him.' If he had been there, he would not have been saved.

What does the innocent [son] say? "What is this?" And you will say to him, **"With the strength of [His] hand did the Lord take us out from Egypt, from the house of slaves"** (Exodus 13:14)."

And [regarding] the one who doesn't know to ask, you will open [the conversation] for him. As it is stated (Exodus 13:8), **"And you will speak to your son on that day saying, for the sake of this, did the Lord do [this] for me in my going out of Egypt."**

Group 2: Magid, Rabban Gamliel's Three Things

The Pesach [passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27); **"And you shall say: 'It is the passover sacrifice to the Lord, for that He passed over the homes of the Children of Israel in Egypt, when He smote the Egyptians, and our homes he saved.' And the people bowed the head and bowed."**

...

This matsa that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to them and redeemed them, as it is stated (Exodus 12:39); **"And they baked the dough which they brought out of Egypt into matsa cakes, since it did not rise; because they were expelled from Egypt, and could not tarry, neither had they made for themselves provisions."**

...

This marror [bitter greens] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); **"And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigor."**

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); **"For the sake of this, did the Lord do [this] for me in my going out of Egypt."** Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did he redeem, as it is stated (Deuteronomy 6:23); **"And He took us out from there, in order to bring us in, to give us the land which He swore unto our fathers."**

Group 3: Magid, First Fruits Declaration

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]. As it is stated (Deuteronomy 26:5-8), **"An Aramean was destroying my father and he went down to Egypt, and he resided there with a small number and he became there a nation, great, powerful and numerous...."**

Group 4: Magid, First Fruits Declaration Commentary 1

"And he went down to Egypt" - helpless on account of the word [in which God told Abraham that his descendants would have to go into exile]. "And he resided there" - [this] teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Genesis 47:4), **"And they said to Pharaoh, to reside in the land have we come, since there is not enough pasture for your servant's flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the land of Goshen."**

"As a small number" - as it is stated (Deuteronomy 10:22), **"With seventy souls did your ancestors come down to Egypt, and now the Lord your God has made you as numerous as the stars of the sky."**

"And he became there a nation" - [this] teaches that Israel [became] distinguishable there. "Great, powerful" - as it is stated (Exodus 1:7), **"And the children of Israel multiplied and swarmed and grew numerous and strong, most exceedingly and the land became full of them."**

Group 5: Magid, First Fruits Declaration Commentary 2

"And the Egyptians did bad to us and afflicted us and put upon us hard work" (Deuteronomy 26:6). "And the Egyptians did bad to us" - as it is stated (Exodus 1:10), **"Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land."**

"And afflicted us" - as it is stated (Exodus 1:11); **"And they placed upon him leaders over the work-tax in order to afflict them with their burdens, and they built storage cities, Pitom and Ra'amses."**

"And put upon us hard work" - as it is stated (Exodus 1:13), **"And they enslaved the children of Israel with breaking work."**

Group 6: Magid, First Fruits Declaration Commentary 3

"And we we yelled out to the Lord, the God of our ancestors, and the Lord heard our voice, and He saw our affliction, and our toil and our duress" (Deuteronomy 26:7).

"And we yelled out to the Lord, the God of our ancestors" - as it is stated (Exodus 2:23); **"And it was in those great days that the king of Egypt died and the Children of Israel sighed from the work and yelled out, and their supplication went up to God from the work."**

"And the Lord heard our voice" - as it is stated (Exodus 22:4); **"And God heard their groans and God remembered his covenant with Avraham and with Yitschak and with Ya'akov."**

"And He saw our affliction" - this [refers to] the separation from the way of the world, as it is stated (Exodus 2:25); **"And God saw the Children of Israel and God knew."**

"And our toil" - this [refers to the killing of the] sons, as it is stated (Exodus 1:22); **"Every boy that is born, throw him into the Nile and every girl you shall keep alive."**

"And our duress" - this [refers to] the pressure, as it is stated (Exodus 3:9); **"And I also saw the duress that the Egyptians are applying on them."**

Group 7: Magid, First Fruits Declaration Commentary 4

"And the Lord took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders" (Deuteronomy 26:8).

"And the Lord took us out of Egypt" - not through an angel and not through a seraph and not through a messenger, but [directly by] the Holy One, blessed be He, Himself, as it is stated (Exodus 12:12); **"And I will pass through the land of Egypt on that night and I will smite every firstborn in the land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the Lord."**

"With a strong hand" - this [refers to] the pestilence, as it is stated (Exodus 9:3);

"Behold the hand of the Lord is upon your herds that are in the field, upon the horses, upon the donkeys, upon the camels, upon the cattle and upon the flocks, [there will be] a very heavy pestilence."

"And with great awe" - this [refers to the revelation of] the Divine Presence, as it is stated (Deuteronomy 4:34); **"Or did God try to take for Himself a nation from within a nation with enigmas, with signs and with wonders and with war and with a strong hand and with an outstretched forearm and with great and awesome acts, like all that the Lord, your God, did for you in Egypt in front of your eyes?"**

"And with signs" - this [refers to] the staff, as it is stated (Exodus 4:17); **"And this staff you shall take in your hand, that with it you will preform signs."**

Haggadah Source Sheet - Torah Texts as Blanks

Translations from Sefaria.org

Group 1: Magid, The Four Sons

What does the wise [son] say? “ ” (Deuteronomy 6:20) And accordingly you will say to him, as per the laws of the Pesach sacrifice, "We may not eat an afikoman [a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach sacrifice. (Mishnah Pesachim 10:8)”

What does the evil [son] say? “ ” (Exodus 12:26) 'To you' and not 'to him.' And since he excluded himself from the collective, he denied a principle [of the Jewish faith]. And accordingly, you will blunt his teeth and say to him, “ ” (Exodus 13:8). "For me' and not 'for him.' If he had been there, he would not have been saved.

What does the innocent [son] say? "What is this?" And you will say to him, “ ” (Exodus 13:14).

And [regarding] the one who doesn't know to ask, you will open [the conversation] for him. As it is stated (Exodus 13:8), “ ”

Group 2: Magid, Rabban Gamliel's Three Things

The Pesach [passover] sacrifice that our ancestors were accustomed to eating when the Temple existed, for the sake of what [was it]? For the sake [to commemorate] that the Holy One, blessed be He, passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27); “ ”

...

This matsa that we are eating, for the sake of what [is it]? For the sake [to commemorate] that our ancestors' dough was not yet able to rise, before the King of the kings of kings, the Holy One, blessed be He, revealed [Himself] to them and redeemed them, as it is stated (Exodus 12:39); “ ”

...

This marror [bitter greens] that we are eating, for the sake of what [is it]? For the sake [to commemorate] that the Egyptians embittered the lives of our ancestors in Egypt, as it is stated (Exodus 1:14); “ ”

In each and every generation, a person is obligated to see himself as if he left Egypt, as it is stated (Exodus 13:8); “ ” Not only our ancestors did the Holy One, blessed be He, redeem, but rather also us [together] with them did he redeem, as it is stated (Deuteronomy 6:23); “ ”

Group 3: Magid, First Fruits Declaration

Go out and learn what Lavan the Aramean sought to do to Ya'akov, our father; since Pharaoh only decreed [the death sentence] on the males but Lavan sought to uproot the whole [people]. As it is stated (Deuteronomy 26:5-8), “ ”

Group 4: Magid, First Fruits Declaration Commentary 1

"And he went down to Egypt" - helpless on account of the word [in which God told Avraham that his descendants would have to go into exile]. "And he resided there" - [this] teaches that Ya'akov, our father, didn't go down to settle in Egypt, but rather [only] to reside there, as it is stated (Genesis 47:4), “ ”

"As a small number" - as it is stated (Deuteronomy 10:22), “ ”
"And he became there a nation" - [this] teaches that Israel [became] distinguishable there. "Great, powerful" - as it is stated (Exodus 1:7), “ ”

Group 5: Magid, First Fruits Declaration Commentary 2

"And the Egyptians did bad to us and afflicted us and put upon us hard work" (Deuteronomy 26:6). "And the Egyptians did bad to us" - as it is stated (Exodus 1:10), “ ”

"And afflicted us" - as is is stated (Exodus 1:11); “ ”
"And put upon us hard work" - as it is stated (Exodus 1:13), “ ”

Group 6: Magid, First Fruits Declaration Commentary 3

"And we we yelled out to the Lord, the God of our ancestors, and the Lord heard our voice, and He saw our affliction, and our toil and our duress" (Deuteronomy 26:7).
"And we yelled out to the Lord, the God of our ancestors" - as it is stated (Exodus 2:23); “ ”

"And the Lord heard our voice" - as it is stated (Exodus 22:4); “ ”
"And He saw our affliction" - this [refers to] the separation from the way of the world, as it is stated (Exodus 2:25); “ ”
"And our toil" - this [refers to the killing of the] sons, as it is stated (Exodus 1:22); “ ”
"And our duress" - this [refers to] the pressure, as it is stated (Exodus 3:9); “ ”

Group 7: Magid, First Fruits Declaration Commentary 4

"And the Lord took us out of Egypt with a strong hand and with an outstretched forearm and with great awe and with signs and with wonders" (Deuteronomy 26:8).
"And the Lord took us out of Egypt" - not though an angel and not through a seraph and not through a messenger, but [directly by] the Holy One, blessed be He, Himself, as it is stated (Exodus 12:12); “ ”
"With a strong hand" - this [refers to] the pestilence, as it is stated (Exodus 9:3); “ ”
"And with great awe" - this [refers to the revelation of] the Divine Presence, as it is stated (Deuteronomy 4:34); “ ”
"And with signs" - this [refers to] the staff, as it is stated (Exodus 4:17); “ ”

Session 3.6 - Pesach

Objectives:

- Learners will articulate the importance of Pesach to their Jewish identity.
- Learners will debate the benefits and drawbacks using colloquial or formal translations in their own seders.

Suggested Activities / Assessments:

- Set Induction: What's your favorite thing to put on Matzah?
- Students will present their translations from the previous session to the class.
- Learners will debate using colloquial or formal translations in their own seders.
 - How was this activity different than using translations for a prayer experience?
 - How does a seder change our approach to using different texts/songs/presentations of tradition?
 - Do you think there's overlap here to our previous conversation about using translation in prayerful moments?
- Teacher guides a discussion leading to the learners articulating the role of Pesach to their Jewish identities.
 - What does Pesach mean to you as a teen?
 - What does Pesach mean to you as a family member?
 - What does Pesach mean to you as a member of the Jewish community?
 - What do you think it says about us that so many people love Pesach more than any other holiday in the year?

Unit 4 - Torah: “Oh! I’ve done that ritual before!” (unscripted)

Enduring Understandings

1. All translation is interpretation.
2. All translations are rooted in their process and purpose of creation.
3. Meaningful contemporary translations of Torah can be produced without Hebrew.
4. Each translation has a time and a place for its usage.

Essential Questions

- What makes for an authentic translation of Torah?
- How does the material (Aggadah, Halacha, familiar liturgy) change how one translates?
- When are the appropriate times to use Hebrew and English translations in translating and interpreting Torah?

Goals

- To facilitate exploration of learners’ own Jewish identities by teaching them how to create and use their own translations of Torah.
- To make the Torah less daunting by connecting it to familiar experiences.

Unit Objectives

- Learners will create & lead a text study related to the sanctuary, ner tamid, or menorah.
- Learners will explain the elements of a tallit and demonstrate how it is worn.
- Learners will compare two prayerful moments based on the role and outcomes of the prayers: Moses’ plea to heal Miriam (Num. 12:13) & the priestly blessing (Num. 6:22-27)
- Learners will evaluate how using translations in prayer connects to their engagement to the creation of a spiritual moment.

Authentic Assessments

- Learners will craft a 10-minute text study for “newcomers” to study during a tour of the sanctuary, highlighting the Torah’s roots for the Sanctuary, the Ner Tamid, and Menorah. The learners will then lead guests (could be administrators, other students, clergy, parents, etc.) in the text study.
- Learners will develop and lead a prayer experience (could be a service or just a prayerful experience) using the translations from this unit.

Building Block Assessments

- Learners will translate sanctuary (Ex. 25:1-2, 8-9), Ner Tamid (Lev. 24:1-4), and Menorah (Ex. 25:31-32) source texts.
- Learners will translate the tallit source texts (Num. 15:37-41; Deut. 22:12).

- Learners will translate two prayerful moments in Torah: Moses' plea to heal Miriam (Num. 12:13) & the priestly blessing (Num. 6:22-27)
- Learners will translate Sh'ma V'ahavta (Deut. 6:4-9).

Key Terms/Concepts

- Sanctuary
- Ner Tamid
- Menorah
- Tallit
- The act of blessing someone else
- Sh'ma V'ahavta

Appendix

- Sanctuary source sheet
- Ner Tamid source sheet
- Menorah source sheet
- Tallit source sheet
- Priestly Blessing source sheet
- Sh'ma V'ahavta source sheet

Session 4.1 - Elements of a Sanctuary, Creating a Text Study

Objectives:

- Learners will identify 3 elements of a synagogue (sanctuary, Ner Tamid, Menorah) and their Torah roots.
- Learners will translate sanctuary (Ex. 25:1-2, 8-9), Ner Tamid (Lev. 24:1-4), and Menorah (Ex. 25:31-32) source texts.
- Learners will create a text study related to the sanctuary, Ner Tamid, or menorah.

Suggested Activities / Assessments:

- Set Induction: Where do you pray? Where don't you pray?
- In the sanctuary, students individually take a note-pad and identify sanctuary artifacts from a list (e.g., sanctuary, Ner Tamid, Menorah, ark, pulpit, art work, siddur, etc.). Then, as a group, teacher leads a discussion about which artifacts they noticed, asking what each artifact's purpose might be.
- Teacher leads a discussion about personal connections to those items. When you walk into a sanctuary, how does it make you feel? Are there memorable moments for you in this space? When you look at a Ner Tamid, what does it make you think of? What is a time that comes to mind when you look at a Menorah? When you see a Menorah somewhere in the world, does it remind you of a connection to the Jewish People?
- Learners, in three groups, will translate sanctuary (Ex. 25:1-2, 8-9), Ner Tamid (Lev. 24:1-4), and Menorah (Ex. 25:31-32) source texts.
- Learners will craft a 10-minute text study for "newcomers" to study during a tour of the sanctuary, highlighting the Torah's roots for the sanctuary, the Ner Tamid, and menorah.
 - One text study structure the learners might want to use follows a four-part sequence:
 - 1) Frame the experience – what is my personal connection to these items?
 - 2) Comprehension
 - What is the text about? What's its main message?
 - 3) Analysis - Something that goes deeper into the text and its significance
 - How well does the text match what we see in these items?
 - 4) Application
 - What do we learn from this text that helps us as we imagine using, joining, visiting the synagogue as a whole?

Sanctuary source sheet Exodus 25:1-2,8-9

	Hebrew	OJPS	NJPS	Fox	MSG
25:1	וַיֹּדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the Lord spoke unto Moses, saying:	The Lord spoke to Moses, saying:	Now YHVH spoke to Moshe, saying:	God spoke to Moses:
25:2	דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ־לִי תְרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְבְּנוּ לִבּוֹ תְּקַחוּ אֶת־תְּרוּמַת־מִנְחָה׃	“Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.	Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart so moves him.	Speak to the Children of Israel, that they may take me a raised-contribution; from every man whose heart makes-him-willing, you are to take my contribution.	“Tell the Israelites that they are to set aside offerings for me. Receive the offerings from everyone who is willing to give.
25:8	וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכְנָתִי בְּתוֹכָם׃	And let them make Me a sanctuary, that I may dwell among them.	And let them make Me a sanctuary that I may dwell among them.	Let them make me a Holy-shrine that I may dwell amidst them.	Let them construct a Sanctuary for me so that I can live among them.
25:9	כָּל־אֲשֶׁר אָנֹכִי מְרַאֶה אוֹתְךָ אֵת תְּבִנֹת הַמִּשְׁכָּן וְאֵת תְּבִנֹת כָּל־כֵּלָיו וְכֹן תַּעֲשֶׂה׃	According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.	Exactly as I show you – the pattern of the Tabernacle and the pattern of all its furnishings – so shall you make it.	According to all that I grant you to see, the building-pattern of the Dwelling and the building-pattern of all its implements, thus are you to make it.	You are to construct it following the plans I’ve given you, the design for The Dwelling and the design for all its furnishings.

Ner Tamid source sheet

Leviticus 24:1-4

	Hebrew	OJPS	NJPS	Fox	MSG
24:1	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke unto Moses, saying:	The Lord spoke to Moses, saying:	YHWH spoke to Moshe, saying:	God spoke to Moses:
24:2	אֹמַר אֶת־בְּנֵי יִשְׂרָאֵל וְיָקֻחוּ אֵלֶיךָ שֶׁמֶן זַיִת וְנִתְּנָה לַמִּזְבֵּחַ לְהַעֲלֹת נֵר תָּמִיד:	Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.	Command the Israelite people to bring you clear oil of beaten olives for lighting, for kindling lamps regularly.	Command the Children of Israel, that they take you oil of olives, clear, beaten, for lighting, to draw up lampwicks, regularly.	Order the People of Israel to bring you virgin olive oil for light so that the lamps may be kept burning continually.
24:3	מִחוּץ לַפֶּתַח הַעֲדָת בְּאֵהָל מוֹעֵד יַעֲרֹךְ אֹתוֹ אֶהְיֶה מִנְעֵרָב עַד־בֹּקֶר לִפְנֵי יְהוָה תָּמִיד תִּקַּח עֹלָם לְדֹתֶיכֶם:	Without the veil of the testimony, in the tent of meeting, shall Aaron order it from evening to morning before the LORD continually; it shall be a statute for ever throughout your generations.	Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact [to burn] from evening to morning before the Lord regularly; it is a law for all time throughout the ages.	Outside the Curtain of the Testimony, in the Tent of Appointment, Aharon is to arrange it, from sunset to daybreak, before the presence of YHWH, regularly- a law for the ages, throughout your generations.	Aaron is in charge of keeping these lamps burning in front of the curtain that screens The Testimony in the Tent of Meeting from evening to morning continually before God. This is a perpetual decree down through the generations.
24:4	עַל הַמִּזְבֵּחַ הַטֹּהֵר יַעֲרֹךְ אֶת־הַנֵּרוֹת לִפְנֵי יְהוָה תָּמִיד:	He shall order the lamps upon the pure candlestick before the LORD continually.	He shall set up the lamps on the pure lampstand before the Lord [to burn] regularly.	On the pure lampstand he is to arrange the lampwicks, before the presence of YHWH, regularly.	Aaron is responsible for keeping the lamps burning continually on the Lampstand of pure gold before God.

Menorah source sheet

Exodus 25:31-32

	Hebrew	OJPS	NJPS	Fox	MSG
25:31	וַעֲשִׂיתָ מְנוֹרַת זָהָב טָהוֹר מְקַשֵּׁה תַעֲשֶׂה הַמְנוֹרָה יָרֵכָה וְקַנֹּה גְבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְתֹרֶיהָ מִבְּנֶה יָהִי:	And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knobs, and its flowers, shall be of one piece with it.	You shall make a lampstand of pure gold; the lampstand shall be made of hammered work; its base and its shaft, its cups, calyxes, and petals shall be of one piece.	You are to make a lampstand of pure gold; of hammered-work is the lampstand to be made, its shaft and its stem; its goblets, its knobs and its blossoms are to be from it.	“Make a Lampstand of pure hammered gold. Make its stem and branches, cups, calyxes, and petals all of one piece.
25:32	וְשִׁעָה קָנִים יֵאָמְרוּ מִצְדָּה שְׁלֹשָׁה אֶ קָנִי מְנוֹרָה מִצְדָּה הָאֶחָד וְשִׁלְשָׁה קָנִי מְנוֹרָה מִצְדָּה הַשֵּׁנִי:	And there shall be six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candle- stick out of the other side thereof;	Six branches shall issue from its sides; three branches from one side of the lampstand and three branches from the other side of the lampstand.	Six stems issue from its sides, three lamp-stems from the one side, and three lamp-stems from the second side:	Give it six branches, three from one side and three from the other;

Session 4.2 - Lead a Text Study

Objectives:

- Learners will create & lead a text study related to the sanctuary, ner tamid, or menorah.

Suggested Activities / Assessments:

- Set Induction: What was the last thing you led?
- The learners will lead guests (could be administrators, other students, etc.) in the text study.
- Unpack the experience: What was it like to lead a text study? If you could do it again, what would you do differently? How did your translations help guide the discussion? How did using your translations instead of the others we have seen change the discussion?

Session 4.3 - Tallit

Objectives:

- Learners will explain the elements of a tallit and demonstrate how it is worn.
- Learners will translate the tallit source texts (Num. 15:37-41; Deut. 22:12)

Suggested Activities / Assessments:

- Set Induction: Do you wear a kippah? Why or why not?
- Teacher puts tallit on the table and asks students to describe it as if it was the first time they had seen it. What is its purpose? Why are there fringes and knots?
- Learners will translate the tallit source texts (Num. 15:37-41; Deut. 22:12)
- Learners will share stories from their experience of wearing a tallit. (life cycle events, how they acquired a tallit, how does it make them feel when they wear it, How do you think you would change your translation if you didn't have a visual cue to help you?)

Tallit source sheet

Numbers 15:37-41; Deuteronomy 22:12

	Hebrew	OJPS	NJPS	Fox	MSG
Num. 15:37	וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:	And the LORD spoke unto Moses, saying:	The Lord said to Moses as follows:	YHWH said to Moshe, saying:	God spoke to Moses:
Num. 15:38	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-כִּנְפֵי כִגְדֵיהֶם לְזָרְתָם וְנִתְּנוּ עַל-צִיצִית הַכָּנָף פִּתְּלֵי תְּכֵלֶת:	Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.	Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner.	Speak to the Children of Israel and say to them that they are to make themselves tassels on the corners of their garments, throughout their generations, and are to put on the corner tassel a thread of blue-violet.	Speak to the People of Israel. Tell them that from now on they are to make tassels on the corners of their garments and to mark each corner tassel with a blue thread.
Num. 15:39	וְהָיָה לָכֶם לְצִיצִית וְרָאִיתֶם אֹתוֹ וִזְכַּרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא-תִחַרְוּ אֲחֵרֵי לְבַבְכֶם וְאַתְּרִי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:	And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;	That shall be your fringe; look at it and recall all the commandments of the Lord and observe them, so that you do not follow your heart and eyes in your lustful urge.	It shall be for you a tassel, that you may look at it and keep-in-mind all the commandments of YHWH and observe them, that you not go scouting- around after your heart, after your eyes which you go whoring after;	When you look at these tassels you'll remember and keep all the commandments of God, and not get distracted by everything you feel or see that seduces you into infidelities.
Num. 15:40	לִמְנוּ תִזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתֵי יְהוָה קְדָשִׁים לֵאלֹהֵיכֶם:	that ye may remember and do all My commandments, and be holy unto your God.	Thus you shall be reminded to observe all My commandments and to be holy to your God.	in order that you may keep-in-mind and observe all my commandments, and (so) be holy to your God!	The tassels will signal remembrance and observance of all my commandments, to live a holy life to God.
Num. 15:41	אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:	I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God,'	I the Lord am your God, who brought you out of the land of Egypt to be your God: I, the Lord your God.	I am YHWH your God, who took you out of the land of Egypt, to be to you a God; I am YHWH your God!	I am your God who rescued you from the land of Egypt to be your personal God. Yes, I am God, your God."

Tallit source sheet

Numbers 15:37-41; Deuteronomy 22:12

	Hebrew	OJPS	NJPS	Fox	MSG
Deut. 22:12	וְהָיוּ לָךְ עַל-אַרְבַּע כְּנָפוֹת קִסְוֹתָהָ אֲשֶׁר תִּכְסֶּה-בָּהָּ:	Thou shalt make thee twisted cords upon the four corners of thy covering, wherewith thou coverest thyself.	But God said to Balaam, “Do not go with them. You must not curse that people, for they are blessed.”	Twisted-cords you are to make yourself on the four corners of your tunic- covering with which you cover yourself.	Make tassels on the four corners of the cloak you use to cover yourself.

Session 4.4 - Prayer in Torah

Objectives:

- Learners will compare two prayerful moments based on the role and outcomes of the prayers: Moses' plea to heal Miriam (Num. 12:13) & the priestly blessing (Num. 6:22-27)
- Learners will evaluate answers to the question: "Does prayer work?"
- Learners will translate two prayerful moments in Torah: Moses' plea to heal Miriam (Num. 12:13) & the priestly blessing (Num. 6:22-27)

Suggested Activities / Assessments:

- Set Induction: When was the last time you prayed?
- Teacher leads discussion on prayer: What is prayer? Where can prayer be done? What are some prayerful moments in your life? Does prayer "work?" What do we mean by "work?"
 - Note: this could be done as a concept attainment activity leading to concept of "prayer"
- Learners will translate Moses' plea to heal Miriam (Num. 12:13) & the priestly blessing (Num. 6:22-27)
- Learners will then examine the Miriam story in greater context, as well as examining whether the prayer was "successful."
 - Fuller Miriam story: Num. 12:1-16
- Possible Method for examining the story: (based on the "Rich Text protocol" from *The Power of Protocols*)
 - Introduction. *Teacher explains the process, previewing the steps.*
 - Reading and noticing. *Participants review text and notice elements that interest, puzzle, or surprise them—they take notes.*
 - Sharing. *Each participant shares one to three elements they noticed. All are listed on chart paper/board.*
 - Interpreting. *Facilitator helps groups select two or three items to interpret, focusing on the prayerful moment. Use a Go-Round for each point selected. Interpretations are noted on chart paper.*
 - Identifying a perspective. *Participants select one idea from the text under study and discuss it, based on a particular perspective or theory that they bring to it (note: it should be the prayerful moment!). The facilitator should define this theory or perspective as "some overarching idea." How does this idea apply to the Priestly Blessing compared with Moses' plea?*
- Learners revisit their translations and evaluate whether they would want to change their translations and why. Students should especially reflect on how well the translation is modern, colloquial teen English without losing, or unnecessarily adding to the text of the Torah.

Prayer in Torah source sheet

Moses' Plea

Numbers 12:13

	Hebrew	OJPS	NJPS	Fox	MSG
12:13	וַיַּעֲרֹךְ מֹשֶׁה אֶל-יְהוָה לֵאמֹר יְיָ אֱלֹהֵי רַבָּא בָּא לָהּ:	And Moses cried unto the LORD, saying: 'Heal her now, O God, I beseech Thee.'	So Moses cried out to the Lord, saying, "O God, pray heal her!"	Moshe cried out to YHWH, saying: O God, pray, heal her, pray!	And Moses prayed to God: Please, God, heal her, please heal her.

Prayer in Torah source sheet

Priestly Blessing

Numbers 6:22-27

	Hebrew	OJPS	NJPS	Fox	MSG
6:22	וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:	And the LORD spoke unto Moses, saying:	The Lord spoke to Moses:	YHWH spoke to Moshe, saying:	God spoke to Moses:
6:23	דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבַרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל יְשֻׁרָאֵל אָמֹר לָהֶם:	Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:	Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them:	Speak to Aharon and to his sons, saying: Thus are you to bless the Children of Israel; say to them:	“Tell Aaron and his sons, This is how you are to bless the People of Israel. Say to them,
6:24	יְבָרֶכְךָ יְהוָה וַיִּשְׁמְרֶךָ:	The LORD bless thee, and keep thee;	The Lord bless you and protect you!	May YHWH bless you and keep you!	God bless you and keep you,
6:25	יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיִּתְּנֶךָ:	The LORD make His face to shine upon thee, and be gracious unto thee;	The Lord deal kindly and graciously with you!	May YHWH shine his face upon you and favor you!	God smile on you and gift you,
6:26	יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשְׂעֵם לְךָ שָׁלוֹם:	The LORD lift up His countenance upon thee, and give thee peace.	The Lord bestow His favor upon you and grant you peace!	May YHWH lift up his face toward you and grant you shalom!	God look you full in the face and make you prosper.
6:27	וַיִּשְׂמְנוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:	So shall they put My name upon the children of Israel, and I will bless them.’	Thus they shall link My name with the people of Israel, and I will bless them.	So are they to put my name upon the Children of Israel, that I myself may bless them.	In so doing, they will place my name on the People of Israel—I will confirm it by blessing them.”

Session 4.5 - Sh'ma V'ahavta

Objectives:

- Learners will evaluate how using translations in prayer connects to their engagement to the creation of a spiritual moment.
- Learners will compare translating for a siddur versus other applications.
- Learners will translate Sh'ma V'ahavta (Deut. 6:4-9).

Suggested Activities / Assessments:

- Set Induction: What's the most important prayer for you?
- Learners will translate Sh'ma V'ahavta (first paragraph) in the sanctuary (Deut. 6:4-9).
- Learners will compare their translations to the translations in Mishkan T'filah, Siddur Sim Shalom, and the Union Prayerbook.
- Teacher will lead a discussion about using translations: What are the differences between our translations and those in these siddurim? How is a text designed for use in prayer different than one designed for study?

Sh'ma V'ahavta source sheet Deuteronomy 6:4-9

	Hebrew	OJPS	NJPS	Fox	MSG
6:4	שְׁמַע יִשְׂרָאֵל יְהוָה אֶחָד יְהוָה אֶחָד:	HEAR, O ISRAEL: THE LORD IS OUR GOD, THE LORD IS ONE.	Hear, O Israel! The Lord is our God, the Lord alone.	Hearken O Israel: YHVH our God, YHVH (is) One!	Attention, Israel! God, our God! God the one and only!
6:5	וְאָהַבְתָּ יְהוָה יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדֶךָ:	And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.	You shall love the Lord your God with all your heart and with all your soul and with all your might.	Now you are to love YHVH your God with all your heart, with all your being, with all your substance!	Love God, your God, with your whole heart: love him with all that's in you, love him with all you've got!
6:6	וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְנֶה לְךָ עַל-לֵבְבְךָ:	And these words, which I command thee this day, shall be upon thy heart;	Take to heart these instructions with which I charge you this day.	These words, which I myself command you today, are to be upon your heart.	Write these commandments that I've given you today on your hearts.
6:7	וְשָׂנַנְתָּם לְבָבְךָ וּדְבָרָתְךָ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשִׁבְבְּךָ וּבְקוּמְךָ:	and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.	Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up.	You are to inculcate them in your children and are to speak of them in your sitting in your house and in your walking in the way, in your lying-down and in your rising-up.	Get them inside of you and then get them inside your children. Talk about them wherever you are, sitting at home or walking in the street; talk about them from the time you get up in the morning to when you fall into bed at night.
6:8	וְקָשַׁרְתָּם לְאָזְנוֹת עַל-יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:	And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.	Bind them as a sign on your hand and let them serve as a symbol on your forehead;	You are to tie them as a sign upon your hand, and they are to be for bands between your eyes.	Tie them on your hands and foreheads as a reminder;
6:9	וּכְתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:	And thou shalt write them upon the door-posts of thy house, and upon thy gates.	inscribe them on the doorposts of your house and on your gates.	You are to write them upon the doorposts of your house and on your gates.	inscribe them on the doorposts of your homes and on your city gates.

Sh'ma Translations

Mishkan T'filah

Hear, O Israel, Adonai is our God, Adonai is One!
You shall love Adonai your God with all your heart,
With all your soul, and with all your might.
Take to heart these instructions with which I charge you this day.
Impress them upon your children.
Recite them when you stay at home and when you are away,
When you lie down and when you get up.
Bind them as a sign on your hand and let them serve as a symbol on your forehead;
Inscribe them on the doorposts of your house and on your gates.

Siddur Sim Shalom

Hear, O Israel: Adonai is our God, Adonai alone.
You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them diligently, to your children, and recite them at home and away, night and day.
Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

Union Prayerbook

Hear, O Israel: The Lord our God, the Lord is One.
Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God.

Session 4.6 - Create a Prayer Experience

Objectives:

- Learners will create a prayer experience for the school.

Suggested Activities / Assessments:

- Set Induction: What's your favorite part about praying with a community?
- **Authentic Assessment:** Learners will create a prayer experience for the school, which they will lead next session. A prayer experience could take the form of a service, or they could create a spiritual experience from scratch. They should synthesize the conversations they have had about what it means to have prayerful moments, how language can be used in prayer, and the impact using colloquial translations has on the experience.

Session 4.7 - Lead a Prayer Experience

Objectives:

- Learners will lead a prayer experience for the school.

Suggested Activities / Assessments:

- Set Induction: What are you most excited about for today's prayer experience?
- **Authentic Assessment:** Learners will lead a prayer experience for the school.
- Teacher leads a debrief of the experience with the entire community in a short reflective period built into the prayer experience time.
 - What was different about using our translations instead of a prayer book's translations?
 - Did using those translations make you think differently about the prayers?

Session 4.8 - Debrief the Prayer Experience

Objectives:

- Learners will debrief their prayer experience for the school.

Suggested Activities / Assessments:

- Set Induction: What is one thing that you've been thinking about since last week's prayer experience?
- Teacher leads a debrief of the experience.
 - What's one piece of feedback we received last time that has stuck with you?
 - What was different about using our translations instead of a prayer book's translations?
 - How was the experience of working with these texts different than leading the text study?
 - What is one thing you're taking away from this experience as it relates to using Torah translations?

Unit 5 - Bringing It All Together

(unscripted)

Enduring Understandings

- All translation is interpretation.
- All translations are rooted in their process and purpose of creation.
- Meaningful contemporary translations of Torah can be produced without Hebrew.
- There is no universal translation of Torah for all settings.

Essential Questions

- What makes for an authentic translation of Torah?
- What role does the Torah play in our lives?
- When does *our* Torah become *my* Torah? And when does *my* Torah become *our* Torah?

Goals

- To teach that when translating from language to language, another level of meaning reveals itself when biblical texts are connected to contemporary identities.
- To facilitate exploration of learners' own Jewish identities by teaching them how to create and use their own translations of Torah.
- To aid learners to become connoisseurs of Torah translation.

Unit Objectives

- Learners will translate a text of their choosing.
- Learners will practice giving constructive, meaningful feedback.
- Learners will articulate the role Torah and its study play in their life.

Authentic Assessments

- Learners will design a 10-minute experience rooted in Torah text and their own translation.

Building Block Assessments

- Learners will translate a text of their choosing.

Key Terms/Concepts

- N/A

Session 5.1 - Translation: Just The Hits

Objectives:

- Learners will translate a text of their choosing.
- Learners will justify their translation choices.

Suggested Activities / Assessments:

- Set Induction: What was your most favorite piece of text you translated this year?
- Students will be given a list of the Torah's "Greatest Hits" (some we have done in class, others we have not)
- Students will then translate a selection of their choosing, using any method we have used (individually, in *chevruta*, using translation as song, using translation as prayer, etc.). Students may also revisit a translation they did previously and revise it. Students should know that they are going to be using their translations for a text experience of their creation.
- If time, students will present their translations in small groups while justifying their translation choices.

A Sampling of the Torah's Greatest Hits

Genesis 1:1-2:3 - First Creation
Genesis 2:1-3 - Establishment of Shabbat (before Kiddush)
Genesis 2:4-3:24 - Creation of Adam's helper & Eden narrative
Genesis 4:1-16 - Cain & Abel
Genesis 6:5-9:17 - Flood and Noah's Ark narrative
Genesis 11:1-9 - Babel
Genesis 12:1-3 - Abram's call
Genesis 17:9-14 - Circumcision
Genesis 18:1-15 - Welcoming messengers
Genesis 18:16-33 - Abraham and God bargain about Sodom & Gomorrah
Genesis 22:1-24 - Akedah
Genesis 23:1-29 - Sarah's death and burial
Genesis 24:1-67 - Rebekah & Isaac
Genesis 25:19-34 - Jacob & Esau
Genesis 27:1-41 - Jacob steals Esau's blessing
Genesis 28:10-17 - Jacob's dream
Genesis 32:23-33 - Jacob wrestles
Genesis 34:1-31 - Dinah's defilement
Genesis 37:1-36, 39:1-46:7 - Joseph story (should be broken down into sections)
Genesis 47:28-48:20 - Jacob blesses Ephraim and Manasseh (What is a blessing?)
Genesis 50:3 - Shiva source text

Exodus 3:1-4:17 - God calls to Moses
Exodus 7:14-11:10, 12:29-32 - 10 plagues
Exodus 12:1-28 - Establishment of Pesach
Exodus 12:33-34, 39 - Matzah
Exodus 13:3-16 - Establishment of Pesach (again)
Exodus 14:21-30 - Crossing the Sea
Exodus 15:1-21 - Shirat Hayam (Mi Chamocha)
Exodus 17:1-7 - Water from the rock
Exodus 17:8-16; Deut. 25:17-19 - Amalek
Exodus 20:1-14 - 10 commandments
Exodus 21:12-17 - Capital offenses
Exodus 21:22-25 - Eye for eye
Exodus 22:20, 23:9 - You shall not wrong nor oppress a stranger, for you were strangers in the land of Egypt
Exodus 23:14-17 - Establishing the Three Festivals (Pesach, Shavuot, Sukkot)
Exodus 23:19b, 34:26b; Deut. 21b - Boil a kid in its mother's milk
Exodus 25:1-9 - Make Me a sanctuary that I may dwell among them
Exodus 25:31-40 - Menorah
Exodus 31:12-18 - Shabbat, V'shamru, finishing the tablets
Exodus 32:1-35 - Golden Calf
Exodus 34:4-7 - Second tablets, Adonai Adonai...
Exodus 34:21-23 - Shabbat and festivals
Exodus 34:29-35 - Moses' radiant face (radical amazement)

Exodus 35:1-3 - Shabbat observance

Leviticus 9:5-6 - "This is what the Eternal has commanded that you do, that the Presence of the Eternal may appear to you." (why be Jewish?)

Leviticus 10:1-11 - Nadav & Abihu

Leviticus 11:1-47 - Dietary (meat) laws

Leviticus 12:1-5 - When a woman gives birth

Leviticus 15:1-33 - Discharges from sex organs (seminal emissions, menstruation)

Leviticus 16:29-34 - Yom Kippur

Leviticus 18:1-5 - Don't practice the rituals of others (assimilation?!)

Leviticus 18:6-30 - Sex acts (including homosexuality) are things done in the Other land

Leviticus 19:1-19a - Holiness code

Leviticus 19:27 - Peiot

Leviticus 19:30 - Keep Shabbat

Leviticus 19:32 - Be nice to old people

Leviticus 19:33-34 - Be nice to strangers

Leviticus 20:7-8 - Sanctify yourselves and be holy

Leviticus 20:22-26 - Observe these rules to set yourself apart

Leviticus 23:1-8, 23-44 - Establishing holidays (Shabbat, Pesach, Rosh Hashanah, Yom Kippur, Sukkot, Sh'mini Atzeret)

Leviticus 24:1-4 - Neir Tamid

Leviticus 24:22 - You shall have one standard for stranger and citizen alike: for I the Eternal am your God.

Numbers 6:22-27 - Priestly blessing

Numbers 9:1-14 - Pesach in the desert

Numbers 11:35b-12:15 - Miriam and Aaron gossip

Numbers 13:1-33 - Scouts and grasshoppers

Numbers 15:37-41 - Tallit / V'ahavta

Numbers 16:1-35 - Korah

Numbers 20:1-13 - Second water from rock incident

Numbers 20:29 - Sh'loshim source text

Numbers 22:2-24:25 - Balak and Balaam

Numbers 27:1-11; 36:1-13 - Daughters of Zelophehad

Numbers 28:11-15 - Rosh Chodesh reading

Numbers 28:16-30:1 - Establishing holidays (Pesach, Shavuot, Rosh Hashanah, Yom Kippur, Sukkot, Sh'mini Atzeret)

Numbers 30:2-18 - Vows and obligations (men and women, gender roles)

Deuteronomy 4:1-14 - Follow these laws and don't change them

Deuteronomy 4:44 - V'zot haTorah (with Num. 9:23)

Deuteronomy 5:1-24 - 10 commandments (with pre and post)

Deuteronomy 6:1-9 - Sh'ma v'ahavta (with pre)

Deuteronomy 8:10 - Birkat Hamazon

Deuteronomy 14:3-21a - Dietary (meat) laws

Deuteronomy 16:1 - Establishing holidays (Shalosh regalim: Pesach, Shavuot, Sukkot; for all three)

Deuteronomy 16:18-20 - Tzedek, tzedek tirdof!
Deuteronomy 21:18-21 - Wayward and defiant son
Deuteronomy 22:12 - Tallit
Deuteronomy 23:22-24 - Vows and obligations (vows to God)
Deuteronomy 24:16 - Parents and kids responsibility
Deuteronomy 26:1-10a - Pledge of allegiance when entering the land
Deuteronomy 27:9-26 - Curses! Amen.
Deuteronomy 29:9-14 - Atem nitzavim - all of us were there
Deuteronomy 30:11-20 - It's not too baffling; Lo bashamayim hi; Choose life
Deuteronomy 31:9-13 - Torah is written, given to priests, read on Sukkot
Deuteronomy 34:1-12 - Moses' death
Deuteronomy 34:8 - Sh'loshim source text

Session 5.2 - Design a 10-Minute Text Experience

Objectives:

- Learners will design a 10-minute experience rooted in Torah text and their own translation.

Suggested Activities / Assessments:

- No Set Induction. Get right into it.
- In small groups, students will, once again, share their translations from the previous session.
- Then, they will design a 10-minute text experience (can be a text study, immersion in translation, prayer experience, acting out a story, use the text as a starting point for a presentation on an area of identity interest such as keeping Kosher a Jewish value, one's own name, Peoplehood, relating to non-Jews, etc.) utilizing their own translation. Teacher should help students realize different options, including a brainstorming session with the students.
- If students had previously worked in *chevruta*, each student should come up with their own text experience. Students can get feedback from each other on how best to craft their text experience.

Session 5.3 - Text Experience Presentations

Objectives:

- Learners will practice giving constructive, meaningful feedback.

Suggested Activities / Assessments:

- No attendance check-in. Get right into it.
- Students will present their text experiences to the class. Teacher may also want to invite guests (such as administrators, clergy, parents, etc.).
- Protocol for presenting & giving feedback for text experiences:
 - Student leads text experience.
 - Other students offer feedback to the student utilizing “I wonder...”, “I noticed...” or “I appreciate...” reflection statements.
 - All students vigorously applaud the presenter.

Session 5.4 - Text Experience Presentations (con't)

Objectives:

- Same lesson as Session 5.3.

Suggested Activities / Assessments:

- Same lesson plan as Session 5.3.

Session 5.5 - Text Experience Presentations (con't) & Conclusion

Objectives:

- Learners will articulate the role Torah and its study play in their lives.

Suggested Activities / Assessments:

- No attendance check-in. Get right into it.
- After the last presentation, teacher helps students celebrate in a meaningful way.
- Teacher leads conversation to unpack the experience. Sample questions:
 - What has translating Torah taught you about how you engage with Torah? Has it made it less daunting?
 - What has changed about the role Torah and its study plays in your life?
 - What is it like to see your translations beside those of other students from around the world?
 - If we do this curriculum again next year, what should we do differently?
- Time permitting, ask the guide's essential questions:
 - a. What makes for an authentic translation of Torah?
 - b. What role does the Torah play in our lives?
 - c. How does the language of Torah change how we read it?
 - d. When does *our* Torah become *my* Torah? And when does *my* Torah become *our* Torah?
 - e. When are the appropriate times to use Hebrew and English translations in translating and interpreting Torah?

Concluding Documents

Annotated Bibliography

Bible Hub: Search, Read, Study the Bible in Many Languages. (n.d.). Retrieved April 30, 2015, from <http://biblehub.com> **This website has an amazing depth of resources related to Torah study. While designed primarily for Christian Bible study, the depth of Hebrew resources is fantastic. I find it particularly useful when I am looking for clarity on how a word is used in context or in other usages.**

Schulman, S. J. (2000). *Diversity in Modern Jewish Bible Translations* (Unpublished doctoral dissertation). Jewish Theological Seminary of America, Graduate School, New York. **This thesis is very useful for understanding the larger translation questions in the field. I started the process of developing this guide by first reading this thesis. The introduction may be sufficient, but a full reading will be very helpful.**

McDonald, J. (2013). *The power of protocols: An educator's guide to better practice* (Third ed.). Teachers College Press. **Nearly every protocol in this guide is adapted from a protocol in this book. It is a great tool for exploring different ways of running discussion groups and methods for providing feedback.**

Blanchard, Tsvi. *How to Think About Being Jewish in the Twenty-First Century: a New Model of Jewish Identity Construction*. *Journal of Jewish Communal Service*. Jewish Communal Service Association of North America (JCSA). September 2002: <http://www.bjpa.org/Publications/details.cfm?PublicationID=1205> **This article really helps redefine how Jewish identities are formed and explored. This article will be particularly helpful in guiding the identity conversations.**

Shulman, L. (2008). Pedagogies of Interpretation, Argumentation, and Formation: From Understanding to Identity in Jewish Education. *Journal of Jewish Education*, 5-15. **This article, as well as the Blanchard article, is very useful for making the connection between how interpreting an artifact, in our case a text, can lead to identity formation.**

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Leviticus 11:1-19, 41-45; 19:30; 23:1-8; 24:1-4

Numbers 6:22-27; 12:13; 15:37-41; 28:16-25

Deuteronomy 4:34; 5:6-18; 6:4-9, 20, 23; 8:10; 10:22; 14:3-21; 16:1-8; 22:12; 26:5-8

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