

# USING TEXTS IN NETZER

We have already outlined some of the overall goals in using Jewish texts but when we plan a specific peulah (activity), we relate to more specific aims. The way we chose to use any given text in Netzer is directly connected to our specific aim in using it. We can distinguish between two types of aims in using a text in any given peulah:

1. to convey, through the use of the text, a particular value or message.
2. to teach about the text in and of itself and about the 'Jewish library' as a whole.

There are many examples in Book Book I of using traditional sources to convey specific values or messages. The sources may constitute the main focus of the peulah or simply serve as an introduction (for example as a small d'var torah).

The most obvious way to teach texts is through a straightforward study session, using study in Chevruta<sup>12</sup> (pairs) or small groups. We feel it is very important that this straightforward approach be used some times; it is not always necessary (or advisable) to use 'gimmicks'. This is sometimes quite difficult to do with younger chanichim and is often not the most appropriate activity for a youth movement. Therefore we offer suggestions for the informal teaching of the texts and about the whole Jewish library.

We present four detailed peulot and a number of ideas for peulot - feel free to expand and adapt...

<sup>12</sup> Chevruta - a system in which pairs study Jewish texts, reading aloud to one another, stopping here and there to discuss issues/complexities as they arise. The Chevruta is a traditional form of Jewish text study, dating back to the Talmudic period.

## "DAF MIKRAOT GEDOLOT"

**Aims:**

- To introduce chanichim to the process of biblical commentary, as reflected in the Mikraot Gedolot.
- To encourage chanichim to add on the next layer of interpretation... their own.

**Method:**

1. Take one or two verses from the Torah and place in the center of a page. Around the page, place several tasks (see example below).
2. The group can be divided into smaller kfutsot (sub-groups), with each kfutsa filling out one complete sheet. Each sub-group works on either the same verse or a different verse. The former way enables the kfutsot to compare their responses more easily; the latter makes for more variation. Alternatively, each kfutsa fills in one section and passes it along. They then receive another page from another kfutsa, which relates to a different biblical verse.
3. After each kfutsa has completed their sheet, and has compared theirs with the others', exhibit a real Daf Mikraot Gedolot. Show its structure and point out particular aspects in it (e.g. Rashi script). The Soloveichik piece (see 'Epilogue') can serve as a very nice conclusion to the peulah.

