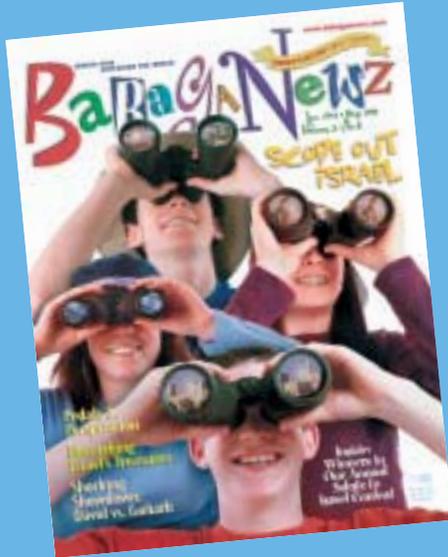


# Babaganewz

# TEACHERS' GUIDE

Iyar 5764/May 2004



יְדִיעַת אֶרֶץ יִשְׂרָאֵל

## KNOWLEDGE OF THE LAND OF ISRAEL

Many Jews identify Israel as their homeland, even if they do not live there. In fact, showing support for or possessing a love of Israel has defined Jewish identity for myriads of people. How does one develop such a strong identification with a land so far away? By cultivating his or her *yediat Eretz Yisrael*, knowledge of the Land of Israel. To know the Land of Israel, is to love the Land of Israel.

Check out the teachers' section of [www.babaganewz.com](http://www.babaganewz.com)!  
Password: eggplant

## Coming Next Year...

Next year's issues of BABAGANEWZ will focus on a variety of Jewish values, including *manhigut* (leadership), *hatzalah* (the power of rescue), and *hakhnasat orhim* (hospitality). For a complete editorial calendar, visit [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers).

### SPECIAL NOTES

- ▶ A supplemental lesson comparing the terms "home" and "homeland" as a means of exploring the importance of *yediat Eretz Yisrael* is available online at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers). This lesson can be used as an introduction to or in conjunction with the other lessons in this Guide.
- ▶ Voices for Israel, a new endeavor of a multitude of Jewish recording artists, is featured on page 2 of BABAGANEWZ. Go to [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers) to see the Voices for Israel music video and for several discussion questions about the song to use in class.
- ▶ Enjoy the satellite photo of the Land of Israel enclosed in this issue of BABAGANEWZ. A special supplement full of map-related activities accompanies this Guide.

### Use the lessons in this Guide to help your students:

- ▶ **Articulate their positions** on the security fence that Israel is building (page 2).
- ▶ **Design a travel brochure** and itinerary for a trip to Israel that would allow participants to experience the land, as well as see it (page 3).
- ▶ **Play a station game** to simulate Avraham's travels in the Land of Israel (page 5).
- ▶ **Hunt for artifacts** that reveal the history of your school, synagogue, or community (page 6).
- ▶ **Conduct a science experiment** and study Jewish texts to learn about the salinity of the Dead Sea (page 8).
- ▶ **Compose "verbal photographs"** of Israel by writing short poems inspired by photos that they view (page 9).
- ▶ **Re-enact David's heroic defeat of Goliath at Emek HaElah** and examine how the geography of the location added to the amazing outcome of the confrontation (page 11).
- ▶ **Celebrate Yom Yerushalayim** by learning about the historic events commemorated on that day and creating *mizrah* wall hangings to express the centrality of Jerusalem in Judaism (page 13).

Visit our web site, [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers), for instructions on how to build a map of the Land of Israel out of ice cream with your students. You will also find creative activities for teaching about *Yom Ha'atzmaut*, *Lag Ba'Omer*, *Yom Yerushalayim*, and *Shavuot*.

Have a Wonderful Summer,

*Tammie Rapps*

Tammie Rapps,  
Teachers' Guide Editor

BABAGANEWZ is a project initiated and funded by The AVI CHAI Foundation and published in partnership with Jewish Family & Life!

## “Fencing Out Terrorism” (PAGE 3)

LESSON PLAN BY HANA BOR



This article summarizes the challenges posed for Israelis and Palestinians by the building of the security fence. Students use group activities, discussion, and text study to clarify Jewish values of protection and of pursuing peace. Students analyze the issues and explain their reasoning as they make policy choices on Israel’s security fence.

### CONCEPTS AND OBJECTIVES

- ▶ Students describe the responsibility Israel’s government bears to protect its citizens while pursuing peace.
- ▶ Students identify the choices involved for Israelis and Palestinians in deciding whether to build the security fence.

### KEY QUOTES AND QUESTIONS

“American Congressman Steve Chabot reminded Israel’s supporters that those who train children to be homicide bombers should be on trial, ‘not people who build fences to protect innocent lives.’”

Where do you experience fences in your life?

Do you feel protected, locked in, or locked out?

“Some Israelis believe that the security fence is a deterrent to peace because it imposes hardships on Palestinians and intensifies hatred of Israel.”

Do you cooperate with people on the other side of fences or keep away from them?

There’s a saying that “good fences make good neighbors.” Describe a case where you think that statement is true or one where you think that it is not true.

### MOTIVATION AND DEVELOPMENT

1. Before reading the article, play the following game:

**Round One:** Students form three groups. One group forms a fence by standing in a tight circle, locking arms with each other. Students in another group stand in the middle of the circle, and the third group stands outside of the circle. The students outside the circle try to enter the circle while the other students prevent them from getting in.

**Round Two:** The students in the fence form a larger circle but do not hold hands or link arms. The students outside the circle again try to break in.

Reflect on the exercise, explaining that Round One represents the security fence and that Round Two represents the existing border.

Was it harder to penetrate the circle in the first round or the second?

Did the students inside the circle feel safer in one round or the other?

2. Have students stay in their three groups from the previous activity and read the article “Fencing Out Terrorism” on page 3 of BABAGANEWZ. Ask them to highlight 5–10 words or phrases that they feel are most important in the article.

As groups read their lists out loud, record the key phrases on the board. Discuss the issues, including whether the choices differ for those who formed the fence or for those who were on the inside or outside of the barrier.

Stimulate the discussion by asking the students for synonyms for these key words and phrases. For example:

What is another word for “security”?

What makes you feel safe and secure?

You can also ask where students encounter walls and fences in their own experience and whether these barriers make them feel safer.

3. Study the Jewish texts below and refer to the students’ key words and synonyms. Identify the Jewish values brought out in the article.

Are there conflicting or contradictory values at play in this issue?

4. After studying the texts, display a map of Israel with the route of the fence highlighted. (See the “Related Web Sites/Additional Sources” below.) Hand out index cards as ballots and ask students to vote (“yes,” “no,” or “maybe”) to indicate whether they would build the fence. Then have the students tape their ballots to the map, showing how they stand, literally and figuratively, on this issue.

Rearrange students into new groups according to how they voted to discuss the following ideas:

How will my stand affect an Israeli child living on the West Bank; a Palestinian farmer who needs to get to his field; and an Israeli living in Tel Aviv?

Discuss how your stand relates to the Jewish values of protecting the innocent and pursuing peace.

Each group should share its discussion with the class. Ask:

Did you change your mind about your position after reading the Jewish texts?

5. To close the lesson, ask each student to share, in one sentence, how he or she feels about the fence.

### JEWISH TEXTS

#### **Devarim 22:8**

*When you build a new house, you shall make a guardrail for your roof so that you do not bring bloodguilt on your house if anyone should fall.*

#### **Maimonides, Mishneh Torah, Hilkhoh Rotzeah U’shmirat Nefesh 11:3**

*Anyone who leaves his or her roof open without a guardrail negates observance of a positive commandment and violates a negative commandment as it says, “Do not cause blood to be spilled in your home” (Devarim 22:8).*

The principle here is that a homeowner is obligated to protect his or her family and visitors. There are specific requirements that the guardrail must meet in order to fulfill this mitzvah.

How can you compare the Israeli government to a homeowner?

How does the railing compare with the barrier presented in two rounds of the game we played at the beginning of this lesson?

### **Maimonides, Mishneh Torah, Hilkhot Rotzeah U'shmirat Nefesh 1:14**

*Whenever a person can save another person's life, but fails to do so, he or she transgresses a negative commandment, as it says, "Do not stand idly by while your neighbor's blood is at stake" (Vayikra 19:16).*

The Torah prohibits being passive in the face of violence to another person. The value emphasizes the obligation to act and intervene to prevent the murder or injury of innocent victims.

Why do you think Jewish tradition emphasizes the importance of action?

How can this text explain the decision to build the fence?

Do you think the Israeli government should follow the International Court's decision even if it decides against building the fence?

### **Pirkei Avot 1:12**

*Hillel said, "Be like the disciples of Aharon, loving peace and pursuing peace, loving your fellow creatures and bringing them close to Torah."*

### **Pirkei Avot 1:18**

*Rabban Shimon ben Gamliel said, "By three things is the world sustained: by truth, by judgment, and by peace."*

### **Psalms 34:15**

*Shun evil and do good. Seek peace and pursue it.*

Is building the fence a fulfillment of the obligation to pursue peace? If yes, how? If no, why not?

Pursuing peace can also mean reducing conflicts and eliminating violence. Describe additional ways to pursue peace.

### **FOLLOW-UP AND ENRICHMENT**

1. Ask students to write a letter to Ariel Sharon giving him their views on the issue of building the security fence.

2. Ask students what they could do to provide their reactions to Israel as part of the American Jewish community.

### **RELATED WEB SITES/ADDITIONAL SOURCES**

*The American-Israel Cooperative Enterprise*

[www.us-israel.org/jsource/Peace/fencetoc.html](http://www.us-israel.org/jsource/Peace/fencetoc.html)

*Jewish Agency for Israel/Department for Jewish Zionist Education*

[www.jafi.org.il/education/actual/conflict/fence/index.html](http://www.jafi.org.il/education/actual/conflict/fence/index.html)

*HonestReporting.com*

[www.honestreporting.com/articles/critiques/Security\\_Fence\\_Distortions.asp](http://www.honestreporting.com/articles/critiques/Security_Fence_Distortions.asp)

*Israel's Ministry of Foreign Affairs*

<http://securityfence.mfa.gov.il/mfm/web/main/missionhome.asp?MissionID=45187>

### **VOCABULARY FOR YOUR STUDENTS**

גֵּדָר	fence
בְּטָחוֹן	security
אִיִּם	threat
הַגָּדָה	protection

## **"Eric Schachar's Wild Israeli Ride" (PAGE 4)**

LESSON PLAN BY PENINA JOEL



In the article, students read about a young man who chose to explore the Land of Israel from the seat of a bicycle rather than from a seat on a tour bus. In this lesson, students will create an itinerary for a trip to Israel and study Jewish texts to help them consider the added benefits of experiencing Israel on foot—or bike.

### **CONCEPTS AND OBJECTIVES**

- ▶ Students will discuss the diversity of the Land of Israel.
- ▶ Students will investigate our special connection to the Land of Israel and the responsibility that comes with it.

### **KEY QUOTES AND QUESTIONS**

"[He] scoffed at the idea of touring Israel aboard a cushy, air-conditioned bus.... Instead, Eric strapped on his helmet and hit the road...."

Why do you think Eric did not like the idea of a bus tour?

What other suggestions would you give Eric as additional ways to experience the Land of Israel?

What would be your ideal way of experiencing the Land of Israel?

"The ride...brought Eric face to face with the land and the history of the Jewish people."

What are other ways that someone could come face to face with the land and history of the Jewish people?

How do you think Eric's trip connected him to Jewish history?

Are there any ways for you to achieve this outside of Israel?

### **MOTIVATION AND DEVELOPMENT**

1. Begin class by posting the text from *Ketubot* 111a (cited below) on the board. Ask students to read the text and write their initial response to the text in their notebooks or journals. Invite them to share their responses and discuss the following questions:

What do you think this text means? Why do you think the Talmud makes a statement such as this?

What can we learn about the importance of the Land of Israel from this text?

Why do you think that the text places an emphasis on walking (rather than sitting, sleeping, learning, or living in the Land)?

A cubit is understood to be about 1.5 feet. How far, then, is four cubits? Why do you think that the Talmud includes a minimum distance to walk?

2. Read the article about Eric's bicycle tour through Israel.

Do you think that Eric fulfills the mission of the Talmudic text? Why or why not?

3. Study the text from *Bereishit* 13:17 and discuss the accompanying questions.

**NOTE**

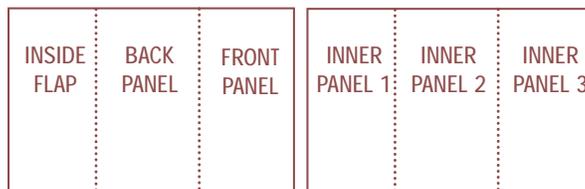
This verse is found on the Torah Page on page 5 of BABAGANEWZ. The lesson plan for the Torah Page delves further into the meaning of this text.

4. As a final project for this lesson, have the students design a travel brochure for Eric's trip. Be sure to remind students to refer to a map of Israel in their preparation of the leaflet. They may use the map on page 4 of BABAGANEWZ or any other map you make available in class. Divide the class into groups of three. Distribute the instruction sheet available to print at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers) to guide students through the project.

In addition, provide each group with several pieces of construction paper, scissors, markers, and other art supplies. Instruct each group to draft a brochure on a regular piece of paper folded in thirds horizontally. This will give them six panels to fill in on the brochure. A template is available online at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers).

SIDE ONE

SIDE TWO



The panels should be filled as follows:

**Front panel:** cover image (any image on this project may be a drawing, photo, cut-out, etc.), name and type of tour, intended ages of participants, and dates of tour

**Back panel:** another image, a tour logo, and contact information for applications and registration

**Inside flap:** a day-by-day itinerary of the trip

**Three inner panels (may include some, if not all):** a description of the program, images of at least three highlights of the tour along with detailed captions for the images, some testimonials from past participants, a map of the trip's route and other special tour information, how participants forge a connection to the land, and what participants can contribute to Israel

Allow students to present their projects to the class; then display their travel brochures prominently at your synagogue or school's *Yom Ha'atzmaut* celebration.

**JEWISH TEXTS**

***Ketubot 111a***

*Rabbi Jeremiah bar Abba said in the name of Rabbi Yohanan that anyone who walks even as little as four cubits in the Land of Israel is assured that he or she is destined for the World to Come.*

***Bereishit 13:17***

*Get up, walk about the land, through its length and its breadth, for I give it to you.*

Why do you think the verse says, "walk about the land"? How does that relate to the second part of the verse that states, "for I give it to you"? [See the Torah Page lesson on page 5 for a more in-depth discussion of this text.]

How can one fulfill this statement today?

An Israeli folk song draws on the language of this verse and reminds listeners to walk the land with a backpack and staff so that they can meet the Land of Israel. How would a backpack and staff help a traveler meet the land?

**FOLLOW-UP AND ENRICHMENT**

1. Provide information about the topography and geography of Israel. Split the class into groups and assign each group a region of Israel. They will have to create a topographical map of that region and present it to the class. Once every group has finished, combine the pieces to create a large topographical map of Israel.

2. Include different landmarks and information on the map; students research information they may want to add.

**RELATED WEB SITES/ADDITIONAL SOURCES**

*The Arava Institute Hazon Bike Ride*  
[www.israelride.org](http://www.israelride.org)

*The "International Alyn Charity Bike Ride" to raise funds for children treated at Alyn Hospital*  
<http://alynride.org/alyn/index.php>

**VOCABULARY FOR YOUR STUDENTS**

- אופניים bicycle
- טיול trip
- שביל trail



## Torah Page (PAGE 5)

### LESSON PLAN BY MARILYN Z. FINE

In this lesson, students will consider God's instructions to Avraham to walk the length and breadth of the land and, through a station game, will "walk the land" themselves.

#### CONCEPTS AND OBJECTIVES

- ▶ God's instructions to Avraham are in the context of God's promise to give the land to Avraham and his descendants.
- ▶ "Possession of the land" may mean different things to different generations at different periods of history.

#### MOTIVATION AND DEVELOPMENT

1. Prepare for the lesson by:

- ▶ Distributing the outline map of Israel available to print online at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers) so that each student has a copy of the map;
- ▶ Copying the grid-lined version of the map (also available at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers)) and cutting the copies into segments (akin to big puzzle pieces);
- ▶ Posting signs on the walls of the room reading: *Yamah/Ma'arav*/West; *Kedmah/Mizrah*/East; *Tzafonah/Tzafon*/North; and *Negbah/Darom*/South (available to print at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers));
- ▶ Designating five stations around the room in the appropriate directions;
- ▶ Equipping each station with the appropriate activity card and answer, a corresponding photo (available online at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers)), a roll of clear tape, and a pile of the appropriate segments of the map of Israel.

You will also need a complete map of Israel, Styrofoam packing beans, five rolls of tape, and two *humashim* for this lesson.

2. On the board, in very large letters, write the words of *Bereishit* 13:17 cited on the Torah Page on page 5 of BABAGANEWZ, as a backdrop for the following activity.

Students are going to walk the length and breadth of the Land of Israel, just as God instructed Avraham to do. Divide the class into several groups so that they do not all arrive at the same station at the same time. At each station, the group will be expected to do something in order to earn its piece of the map. Groups will have three to four minutes at each station and will rotate clockwise to the next station at your signal. As they earn a map segment at a station, they should tape it in the correct place on their outline map of Israel.

#### EASTERN REGION

Read *Bereishit* 13:10–11. Avraham's nephew Lot chose to settle in this part of the land because it was so fertile, but God promised Avraham that he would still inherit it in time. Identify the area where Lot settled.

(Answer: Jordan River Valley)

#### NORTHERN REGION

Have a bag of Styrofoam packing beans—preferably green ones—available at this site. Place them in a box.

Feel the Styrofoam beans, then read the clue:

This part of the land looks like these feel. In fact, its name means "rolling." Identify this region of Israel.

(Answer: The *Galil*/Galilee)

Before you leave this station, tape two or three of the Styrofoam "rolling hills" to the northern segment of your maps.

#### NORTH CENTRAL REGION

SOME SAY THAT MORIAH'S MY NAME.

KING DAVID PAID MONEY JUST SO ME HE COULD CLAIM.

AVRAHAM AND YITZHAK CAME TO ME LONG AGO.

SORT OUT THE LARGE LETTERS SO MY NAME YOU WILL KNOW.

\_\_\_\_\_

(Answer: Jerusalem)

#### SOUTHERN REGION

Read *Bereishit* 21:31. At this site, known today as "the capital of the Negev," Avraham and Avimelekh signed a treaty concerning a well. For this reason, the meaning of the place's name is "The Well of the Oath." What is the name of this city?

(Answer: Beersheva)

#### WESTERN REGION

In the Torah, westward is *yamah*, "to the sea." To which sea could this be referring?

(Answer: Mediterranean Sea)

See if you can figure out which two of these cities border the sea!

Tzefat, Tel Aviv, Hebron, Haifa, Bethlehem

(Answers: Tel Aviv and Haifa)

3. After each group has visited each station, discuss which of these places Avraham might have seen.

How different do you think the places look now from the way they looked then?

What might it have felt like for Avraham to see these sites for the very first time? Was he merely sightseeing?

What might it have felt like to know that these places had been promised to his descendants?

Do you think Avraham would approve of the way that the land has been used? Why or why not?

4. Read the Torah Page with your students and study the Jewish texts cited below.

#### JEWISH TEXTS

##### *Nahmanides on Bereishit 13:17*

*It was God's desire to say to him, "Wherever you may want to go in the land, go, because I will be with you and protect you from the wickedness of the nations, for I give it to you. That is to say, it will be yours." And if it is a commandment to walk in it, [Avram should walk] its length and width to take possession of his gift.*

According to *Nahmanides*, was God inviting or commanding Avram to walk through the land?

If this were an invitation, what did God's words imply?

If this were a commandment, what did God's words imply?

What are the implications of Nahmanides' interpretation for modern-day descendants of Avram?

### **Targum Onkelos on Bereishit 13:17**

*Get up and walk in the land to its length and its width, for I give it to you.*

### **Targum Yonatan ben Uziel on Bereishit 13:17**

*Get up and tour the land, and lay claim to it, to its length and its width, for I give it to you.*

A *targum* is a translation into another language. (Here the translations are into Aramaic.) Both are translations of the same Hebrew verse. Why do you think that the translations differ? What are the differences between the translations?

Which one seems to agree with Nahmanides' interpretation? Why?

### **Bereishit 13:14–15**

*Lift your eyes and look from where you are to the north, south, east, and west, for all the land that you see will I give*

*to you and your descendants forever.*

How is this verse different from the one cited on the Torah Page, Bereishit 13:17?

Why do you think that God initially tells Avraham to look at the land and later tells him to walk its length and breadth?

### **FOLLOW-UP AND ENRICHMENT**

This Guide includes a special supplement of several map-based activities for use with the satellite map found in the magazine. The supplement is also available to print at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers).

### **RELATED WEB SITES/ADDITIONAL SOURCES**

*Photographs of Israel*

[www.bibleplaces.com](http://www.bibleplaces.com)

[www.hebrewworld.com/Israelphoto.html](http://www.hebrewworld.com/Israelphoto.html)

[www.israelimages.com](http://www.israelimages.com)

### **VOCABULARY FOR YOUR STUDENTS**

קניין possession

סיור excursion, expedition, tour

## **“Katharina Galor: Raider of the Lost Artifacts” (PAGES 6–7)**

LESSON PLAN BY SAMARA KATZ

**Katharina Galor pieces together the history of the Jewish people and the Jewish homeland that she loves through exploration of the past buried in the land. In this lesson, students become archaeologists in their own communities by learning how to read the clues of the past as a means to uncovering lessons from history. Students will examine their own community and will also decide what artifacts they would want to leave as their legacy to future generations.**



### **CONCEPTS AND OBJECTIVES**

- ▶ Students will understand the role played by archaeology in connecting generations of Jews to *Eretz Yisrael* and in exposing links between the past and the present that shape Jewish identity all over the world.
- ▶ Students will discover archaeology as a means to exploring the past and uncovering its secrets.

### **KEY QUOTES AND QUESTIONS**

“[She] is a Jewish archaeologist who excavates in אֶרֶץ יִשְׂרָאֵל (*Eretz Yisrael*, the Land of Israel), a land whose soil is rich with Jewish history and whose stones she uses to piece together the story of the Jewish homeland.”

Why do you think it is important to “piece together the story of the Jewish homeland”?

How can knowing the history of the land help us deal with today's issues?

Can a land speak? How does a land tell a story?

Do you think that the story of the Jewish homeland plays an important part in your own Jewish identity? How?

What does the author mean by “a land whose soil is rich...”?

Why is it essential to an archaeologist's work to preserve every bit of an artifact or find?

How is an archaeologist different from a treasure hunter?

“For most of history, the majority of Jews have lived outside of Israel. And yet, there is something about this country, about its

past and present, that ties together millions of Jews. It is here that the foundations for Judaism were laid, determining most of the way that Jews think, act, and live to this very day.”

How does the Land of Israel connect people across time?

What do you do in your daily life to connect yourself to the Land of Israel? What could you do?

How do you feel when you hear good news from Israel? How do you feel when you hear bad news from Israel?

How does *Eretz Yisrael* connect you to Jews around the world?

### **MOTIVATION AND DEVELOPMENT**

#### **NOTE**

The two activities that are presented here can be used together or separately, depending on time constraints. Together, the two activities give students perspectives on archaeology as a means to discovering ancient civilizations and piecing together their history, and as a means to preserving one's own cultural legacy.

1. Read the article on pages 6–7 of BABAGANEWZ.

The first activity focuses on defining the role of an archaeologist and using powers of deduction to piece together a historical puzzle.

Discuss as a class or brainstorm in small groups the definitions of “archaeologist” and “treasure hunter.”

How are they the same? How are they different?

If time permits, begin the lesson by showing an excerpt from the movie *Raiders of the Lost Ark*. Choose a clip that depicts the role of the archaeologist versus the treasure hunter. Ask students to identify the differences.

2. Study the text from *Ecclesiastes* 1:4 as a springboard for this discussion.

Why is it important to try to understand past generations?

How does one generation learn from another?

How does learning about the past shape our identities?

3. After the discussion, tell students:

You are about to go on a search for history. Remember that you will not be treasure hunters, but rather, you must act as archaeologists, intent on learning about the past and preserving memories and artifacts.

Assign students a “clue” about an aspect of the community, school, synagogue, or building in which the class meets. If possible, create several “clues” to distribute to students who can work together in small groups. The “clue” should lead to a specific person or event from the past that made a positive impact on the institution (for example, a past rabbi, *chazzan*, president, officer, principal, or other prominent Jewish personality who established the library, started a student *minyan*, created a *tzedakah* club, or contributed to communal life in some way). Anyone or anything that had a positive effect within the life of the community would be appropriate.

In small groups, students will explore the building in which the class meets in search of the answer to the clue. Be sure to assign them a specific amount of time in which to complete the task. Students try to identify and discover the answer by examining the environment, reading, and searching for information around the community or the building. For example, they may find the answer on a wall plaque or in a yearbook.

Once the groups return to the classroom, discuss the processes they used to find the answer and how they pieced together information to uncover the secrets of the past.

4. The second activity reverses the process by allowing students to think about what would be important to preserve from their own community for future generations to discover. This activity serves as an excellent culmination to the lesson.

Revisit the text from *Ecclesiastes*.

What could this generation leave that would be important for future generations to know?

Discuss what types of objects, information, and artifacts would be important indicators of life today.

Make a list of the essential “evidence” from today that would best tell the story of your community.

Create a time capsule, either as a class or individually, containing the most essential pieces of evidence from your list. Be creative in finding examples of this evidence to include. Working in pairs, students can create these items or draw detailed pictures with explanations for each item. Instruct students to label all items and include descriptions.

Points to consider:

What type of container would best preserve the time capsule evidence for the future?

What types of family structures exist today?

What types of living arrangements are there in the community?

Where is the community located?

What leisure activities, religious customs, and rituals exist in the community?

What are the important technologies, tools, and other “implements” of the community?

Are there other ways we can leave a legacy in the land for future generations? [Planting a tree, recycling, and caring for our surroundings— these are some ways to make a lasting impact on future generations through the land.]

## JEWISH TEXTS

### *Ecclesiastes* 1:4

*One generation passes away, and another generation comes, but the earth stands forever.*

What role does the land play in this verse?

How does the statement about the land relate to the statements about past and future generations?

How does this verse relate to the field of archaeology?

## FOLLOW-UP AND ENRICHMENT

1. Using a Biblical and/or modern map, instruct students to identify sites mentioned in the article and research the history and findings of these areas.

2. Use the virtual dig on the Israel Museum web site to give students an understanding of the archaeological process.

3. Discuss the importance of monuments and memorials. Use texts from *Bereishit* 28:18–22; 31:45–54; 33:18–20; and *Devarim* 27:2–3. A printable sheet with these additional sources is available at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers).

What is happening in each of these texts?

Why does Yaakov set up monuments in the *Bereishit* texts?

Why, in the *Devarim* text, do you think God told the Jewish people to set up a monument after crossing the Jordan River?

What is the purpose of a monument? How do monuments “mark” the land and change its significance or strategic importance? [Monuments and memorials make a physical statement on the land that translates feelings, ideas, or spiritual notions into concrete form so that they last through generations.]

## RELATED WEB SITES/ADDITIONAL RESOURCES

*Virtual archaeological dig at the Israel Museum*

<http://2002.imj.org.il/arc-tel/whole.html>

*Extensive list of sites about archaeology in Israel (scroll down to “Archaeology in Israel”)*

[www.mfa.gov.il/mfa/go.asp?MFAH00kj0](http://www.mfa.gov.il/mfa/go.asp?MFAH00kj0)

## VOCABULARY FOR YOUR STUDENTS

חפירה	excavation
ארץ	land
דור	generation
הוכחה	proof, evidence
מצבה	monument

## “Dead Sea” (PAGE 11)

LESSON PLAN BY ED SNITKOFF AND TAMMIE RAPPS

In the article, students read about the lowest point on the planet, the Dead Sea, and learn of the rich minerals extracted from the region. In this lesson, students will conduct an experiment to demonstrate how the percentage of salinity in water affects buoyancy; study Jewish texts that provide the traditional explanation for the Dead Sea’s salinity; and consider the relationship between the Biblical story of the Dead Sea region and its geography.



### CONCEPTS AND OBJECTIVES

- ▶ Students will understand the Biblical explanation for the unique composition of the Dead Sea.
- ▶ Students will understand the personal qualities of the inhabitants of Sodom that marked them as wicked.

### MOTIVATION AND DEVELOPMENT

1. For this lesson you will need five containers of the same size and shape filled with the same amount of water; a teaspoon; salt; small objects that barely float in water (such as a paper clip, a plastic ball, and a pen); and paper towels.

When students arrive in class, tell them that today they will be conducting a science experiment. Ask:

Do you think that the small objects in the front of the room will float in water? Why or why not?

What do you think would be able to float better in water? Why?

What could be done so that these objects would better float?

Encourage students to share their hypotheses with the class and tell them that they will now test their hypotheses.

Invite four volunteers to come to the front of the room. Have the first volunteer measure one teaspoon of salt into the second container of water. (Do not put salt in the first container; it is the control and must be plain water.) The second volunteer measures two teaspoons of salt into the third container, etc.

Three new volunteers should come to the front. Give each volunteer one of the small objects and some paper towels. Have them each place the objects, one at a time, in the first container and observe how long they stay afloat. Have students repeat this procedure at each container, making sure to dry the objects completely before setting them afloat in the next container.

Ask all the students:

What did you notice about how the objects floated? What conclusion can you draw from this experiment?

Does the conclusion match our original hypotheses? Why or why not?

2. Explain that the class will now learn about the saltiest body of water in the world, the Dead Sea. Ask students to locate the Dead Sea on a map of Israel. (You may want to have them use the satellite map included in this issue of BABAGANEWZ.)

Have any of you ever visited the Dead Sea?

Has anyone heard about how people float in the Dead Sea?

3. Read the Biblical explanation of how the sea became a salty wasteland. Explain to students, according to tradition, that the ancient cities of Sodom and Gomorrah were situated near the Dead Sea.

In *Bereishit* 13:10–12, the Torah describes why Lot chose to settle in the area of Sodom. There he saw rich, fertile soil good for both cattle and crops. How does the region change? What explanation does the Torah provide for the change?

4. Read the article on page 11 of BABAGANEWZ.

The article mentions therapeutic minerals extracted from the Dead Sea and other beneficial healing qualities of the region. Are these qualities surprising, given the Biblical texts we just studied?

How might you understand the natural healing phenomena of the Dead Sea area in the context of the sinfulness of Sodom? [Answers may vary. Some may consider that having to extract minerals from the ground is consistent with Sodom’s reputation for withholding goods and being inhospitable and stingy. Others may say that being a major vacation destination is just recompense for a place infamous for its poor treatment of visitors.]

### JEWISH TEXTS

#### *Bereishit* 19:24–25

*Now God had caused sulfur and fire to rain upon Sodom and Gomorrah, from God, out of heaven. God overturned these cities and the entire plain, with all the inhabitants of the cities and the vegetation of the soil.*

#### *Devarim* 29:22

*And that the whole land is brimstone, and salt, and burning, that it is not sown, and does not bear fruit, and no grass grows there...*

What image of the area do these sources create?

#### *Ezekiel* 16:49–50

*Behold, this was the sin of Sodom, your sister-city: pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me; therefore, I took them away as I saw fit.*

According to this source, what sins did the people of Sodom commit?

Why do you think that God chose to punish the people of Sodom by destroying them and their city?

Do you think that the nature of the punishment fits the sin? Why or why not?

Why might it be appropriate that the location of the city of Sodom is now the lowest point on the planet?

### FOLLOW-UP AND ENRICHMENT

1. Have the students identify the main source of water for the Dead Sea. [The Jordan River]

The Dead Sea is rapidly shrinking because the Kinneret is dammed and much less water flows down the Jordan than it did in the past. The Kinneret holds one third of all of Israel’s

fresh water, but damming it has caused the Dead Sea to shrink and has harmed the eco-system. Ask the students why they think Israel chooses to keep the fresh water in the Kinneret rather than allow it to flow to the Dead Sea. Read about the National Water Carrier that brings fresh water from the Kinneret to the Negev: [www.jafi.org.il/education/100/TIME/carrier.html](http://www.jafi.org.il/education/100/TIME/carrier.html).

2. The modern Dead Sea region doubles as a resort destination and a mine for valuable chemicals (notice the large evaporation pools to the south that are easy to see in the satellite photo). Learn more at [www.deadsea.co.il/factset.htm](http://www.deadsea.co.il/factset.htm).

#### RELATED WEB SITES/ADDITIONAL SOURCES

*Facts about the Dead Sea*  
[www.deadsea.co.il/factset.htm](http://www.deadsea.co.il/factset.htm)

#### VOCABULARY FOR YOUR STUDENTS

מֶלַח	salt
לְצוֹף	to float
מִינְרָל	mineral
לְרַפֵּא	to heal

Look for a Hebrew version of the article at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers)

### “A Picture Perfect Hobby” (PAGES 12-13)

LESSON PLAN BY ANN R. BERMAN



In the article, several young Israeli photographers describe their enthusiasm for photographing beautiful and varied landscapes in Israel. In this lesson, students will view photographs of Israel and create their own “verbal photographs” by writing photo poems.

#### CONCEPTS AND OBJECTIVES

- ▶ Taking photographs is one way of increasing attachment to the Land of Israel.
- ▶ Photography is a way of capturing and preserving memories.
- ▶ Israel is a visually diverse country, making it a special place to photograph.

#### KEY QUOTES AND QUESTIONS

“The landscape is *always* smiling,” says Raviv, whose favorite scenic spot is Ein Gedi, known for its wildlife, canyons, lush greenery, and beautiful waterfalls.”

Why do you think that Raviv describes the landscape as “*always* smiling”? What makes a landscape interesting to photograph?

“His hobby also makes the Biblical texts he studies come alive. For example, in the Book of Joshua, two Israelite spies flee into the Judean Desert and hide from their pursuers in the mountains near the Jordan River. ‘When you photograph the mountains, you can see how easily it could have happened that way,’ says Raviv.”

In what ways can studying Tanakh be different when you are in Israel?

“The photograph becomes personal and strengthens my ties to the land. [Rachel] also loves that photography allows her to preserve her memories.”

How does photographing a place strengthen our memories of being there?

What other activities help preserve or strengthen memories?

#### MOTIVATION AND DEVELOPMENT

1. In preparation for the lesson, collect photographs of landscapes in Israel to display in the classroom for the duration of the lesson. The photos should be varied and of different regions of the country. They should also include several before-and-after images of landscapes from many years ago and from today. (Photos of pioneer days from the Land of Israel are available at [www.snunit.k12.il/vmuseum/pal/map.html](http://www.snunit.k12.il/vmuseum/pal/map.html).) Be

sure to select images that are large and clear to show the students. Posters and “coffee table” books about Israel are good sources of clear, vibrant photos. These types of posters and books are commonly available in synagogue, central agency, or day school libraries. A bibliography of suggested books with appropriate photographs is available online at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers). This issue of BABAGANEWZ is also a source of many photos of Israel.

2. Read the article and discuss the Key Quotes and Questions. While students read the article, ask them to identify and circle the different types of landscapes that the photographers in the article like to shoot (for example, wildlife, canyons, greenery, waterfalls, birds, Biblical places, seasons, parks, rainbows). If available, show examples of these types of Israel photographs to the students.

If you were in Israel, which type of picture would you be most interested in photographing? Why?

How does each of these categories compare to the landscapes that you could photograph close to home?

Do you think it would be fun to photograph these things in Israel? Why or why not?

3. Study and discuss the Jewish texts cited below.

4. We like to think that beautiful, natural places look the same now as they have forever. The American writer Mark Twain actually visited the Land of Israel in 1867, when it was under Ottoman rule. Writing about the utter desolation of the land, he claimed that the soil was good, yet produced few trees and bushes. There were many swamps, but few people. He wrote that the Land of Israel was like a land in mourning, wearing sackcloth and ashes, and that the land was cursed.

How would you compare the Land of Israel today with what Mark Twain saw in 1867? What do you think brought about this change?

Comparing photos of places during the pioneer days of Israel to more modern photos of the same places helps create a national memory about how Israel has changed in a relatively short period of time. How would looking at pairs of before-and-after pictures make Israelis feel about their land?

What ideas would these pairs of pictures help us keep in our minds?

5. Instruct students to select a photograph or a pair of before-and-after photos to use for the next activity. Explain that there are several types of poetic forms that are like photographs composed of words. They use a few well-chosen words that are descriptive to create a snapshot of a time and place. Students who select a single photo should examine it and identify as many details from the photo as possible. Distribute the “Photo Poems” instruction sheet available to print at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers). Ask students to choose a poetic form and compose a poem that captures the essence of the photo they have examined. When done, they may write another poem for another photo. Students who choose a before-and-after pair of photos will write two poems. Allow students time to write their poetry and to share their poems with the class.

## JEWISH TEXTS

### *Kiddushin 49b*

*Ten measures of beauty came down to earth: nine were taken by Jerusalem, and one by the rest of the world.*

What would make a picture of a beautiful city?

Look at any photograph of Jerusalem. What makes Jerusalem today a beautiful city?

Pictures help us preserve our personal memories of being in a place. What national memories are preserved when we look at photographs of Jerusalem today?

### *Devarim 8:7-9*

*For God, your God, is bringing you to a good land, a land of brooks, springs, and fountains flowing forth in valleys and hills; a land of wheat, barley, vines, fig trees, and pomegranates, of olive oil and honey; a land where you may eat food in plenty and find no lack of anything; a land whose stones are iron and from whose hills you can mine copper.*

What landscapes do these verses mention?

Why do you think that these are the landscapes that Moshe points out to B'nai Yisrael in the wilderness?

What image of the Land of Israel do these verses bring to mind? Which photo or poster displayed in the class reflects that image?

### *Shemot 19: 16, 18 (Mt. Sinai at the Giving of the Torah)*

*On the third day when it was morning, there was thunder and lightning and a heavy cloud on the mountain, and the sound of the shofar was very powerful, and the entire people that was in the camp shuddered.... All of Mount Sinai was full of smoke because God had descended upon it in the fire; its smoke ascended like the smoke of the furnace, and the entire mountain shuddered exceedingly.*

Many Biblical stories contain verbal photographs of places or events. How is this description of Mount Sinai different than a photograph of those events would have been? What do the words show that a snapshot could not capture?

What would a snapshot have shown that the words do not?

### *Psalms 121:1-2*

*A song to the ascents. I raise my eyes toward the mountains; from where will come my help? My help is from God, Maker of heaven and earth.*

*Psalms* contains many verses that describe physical features of the Land of Israel. Israel has mountains in the north and south. Look at a picture of a mountain in Israel. How might it feel to walk in those mountains and canyons?

Why is the mountain used as a metaphor for a place to seek help?

Why do photographs of mountains make beautiful pictures?

## FOLLOW-UP AND ENRICHMENT

1. Select a text that contains a vivid verbal description (like a photograph). Ideally, it should be a text that your class has studied this year. Have students draw that place according to the description. Look through available books or web sites to see if you can locate a photograph of the site and compare the photo to students' drawings.

Alternatively, instruct students to research Biblical references to the location described in the poetry they composed during the lesson. Have them compare the Biblical description of the place to their own poetic descriptions.

How are they similar?

How are they different? What do you think might account for the differences?

2. Using any photograph or poster of Israel, ask students to write what they think it would be like to visit that place. They should consider the weather, what they would actually see, what they might be doing if they were there, and what they might be thinking about.

What feeling does the poster/picture evoke?

Despite the troubles currently facing Israel, how do you think people actually feel when they visit these sites?

3. Students who have visited Israel can share their favorite memory from the trip with the class by bringing in one landscape photograph. Ask the students to describe how looking at the picture makes them feel.

## RELATED WEB SITES/ADDITIONAL SOURCES

*Photographs of Israel*

[www.snunit.k12.il/vmuseum/yovel/24.html](http://www.snunit.k12.il/vmuseum/yovel/24.html)

[www.snunit.k12.il/vmuseum/pal/map.html](http://www.snunit.k12.il/vmuseum/pal/map.html)

[www.snunit.k12.il/zion100/Gallery/](http://www.snunit.k12.il/zion100/Gallery/)

[www.gpo.gov.il/](http://www.gpo.gov.il/)

*Israel Ministry of Tourism (Click on “Photo Gallery” and then select a category of photographs.)*

<http://goisrael.com>

## VOCABULARY FOR YOUR STUDENTS

מַצְלָמָה	camera
נוף	view
צֶלֶם	photograph (n)
מַפְלָמִים	waterfall
הַר	mountain
חַי	fauna/wildlife
צֹמַח	flora/greenery

## “Face-off at Emek HaElah” (PAGES 14-17)

LESSON PLAN BY PIRCHIE GREENSPON



The article describes the confrontation that took place between David and Goliath at Emek HaElah. Through role play and dramatic reading, students will understand the role that the geography of the Land of Israel played in this confrontation. In addition, students will use the information about Emek HaElah to better understand the deep faith that David had in God which enabled him to confront and defeat Goliath.

### CONCEPTS AND OBJECTIVES

- ▶ Students will understand that real strength comes from faith in God, rather than from physical ability or powerful weapons.
- ▶ Students will appreciate that studying Tanakh in the Land of Israel enriches their understanding of the text, because a lesson is more meaningful when all their senses are engaged in learning.

### KEY QUOTES AND QUESTIONS

“You gaze down at Emek HaElah, the fertile valley where David stood defiantly against Goliath, where courage overcame fear, and where the people of Israel discovered a king.”

How does understanding what Emek HaElah looks like help you appreciate what David did when he confronted Goliath?

What qualities of a king does David show in his fight against Goliath?

What does it mean that the Jewish people discovered a king in Emek HaElah?

“‘Studying Tanakh in Israel is so beautiful,’ she says affectionately. ‘Everywhere you go, you see Biblical references, which make the Bible come alive.’”

How do you think that studying Torah in Israel might be different than studying Torah anywhere else?

What do you think Reva means when she says that, in Israel, the Torah comes alive?

### MOTIVATION AND DEVELOPMENT

1. Before reading the article, distribute the “Which would you rather? Quiz” available at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers) to print. Ask students to read the choices on the quiz and circle the experience that they would rather have in each pair. After the students have completed the quiz, encourage them to share their answers with the class. Discuss the different answers and have students explain their choices.

Ask the students the following questions:

Were more of your answers from column A or column B?

How are the choices in column A different from the choices in column B?

What is the advantage of experiencing something firsthand over merely reading about it or watching someone else have the experience?

2. Instruct students to turn to a partner and discuss the following questions. (You may want to provide each pair of students with the discussion sheet available to print at

[www.babaganewz.com/teachers](http://www.babaganewz.com/teachers) to help guide their conversation.)

Talk about a time when you visited a place where history happened (such as Independence Hall in Philadelphia; the Alamo in San Antonio, Texas; the battlefield in Gettysburg, Pennsylvania; Ellis Island, New York; Klondike Gold Rush National Historical Park in Seattle, Washington; etc.).

How did you feel in that place? Why do you think that the place evoked those feelings?

3. Tell students that you will now learn about a place where Biblical history happened. Ask for three volunteers to come forward. Tell the remaining students that they are to act as observers in the activity. Place two sturdy chairs in the front of the room and explain that the chairs represent two high hills in a hilly region of the Land of Israel. Begin by setting up the scenario below for the first volunteer:

You are a Philistine who is ready to go to battle against the Israelites. You have come from along the coast to this inland, hilly region. You are intent on winning this battle. What would be the most strategic place from which to fight? Why? Please place yourself in the position that you think would work best.

To the second volunteer, say:

You are an Israelite who is ready to go to battle against the Philistines. You have come from the Judean Desert to this hilly region. You are intent on winning this battle. What would be the most strategic place from which to fight? Why? Please place yourself in the position that you think would work best.

Ask the volunteers how they feel in their chosen positions. (Hopefully, each volunteer has opted to stand on one of the chairs. If not, try to ask questions to encourage him or her to consider why the highest position would be most strategic.)

Why do you think you feel that way?

Ask the observers (the rest of the class):

Do the volunteers on the chairs look \_\_\_\_\_ (insert the word that the volunteers have given to describe their feelings)?

How could the volunteers position themselves to convey a sense of power and might?

Instruct the volunteers to follow the positioning recommendations of the observers.

Now ask the third volunteer to crouch down between the two hills in the valley below.

How do you feel in your position? Why do you think you feel that way?

Why is physical location an important factor in battle?

Explain to the two “hilltop” volunteers that the scenario has become more complicated.

Your armies are facing each other. Any chance at negotiation has broken down. The battle has begun, and even though you have state-of-the-art weaponry, your weapons cannot reach the other hilltop (remember, this is a long, long time ago!). What must you do to engage in battle? How does this movement of troops affect the way you feel?

4. Now distribute the script of *I Samuel 17* available to print at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers). (Scripts are available in both Hebrew and English.) The script includes eleven speaking parts, including six narrators who have multiple lines. Adapt the script to match the number of students in your class and assign each student a part in the dramatic reading of the chapter. Tell students that they will now perform a dramatic reading of the chapter and that, during the reading, they should pay careful attention to words that mention physical location.

Imagine that you are David, standing in Emek HaElah, approaching Goliath. Using the information in the text, answer the following questions.

What do you see?

What do you hear?

How do you feel?

How does the difference between David and Goliath's heights reflect the location of Emek HaElah?

What lesson can be learned from the fact that the relatively short David was triumphant in a valley? [Having been at a disadvantage, David proves that his victory is from God.]

Based on the verses in this chapter, why was David the only one who was able to defeat Goliath? Point out which verse or verses tells you so. [Important and relevant verses are cited in the Jewish Texts section below.]

5. Read the article on pages 14–17 of BABAGANEWZ.

Does the landscape of Emek HaElah look like you expected? Why or why not?

Why is it especially important to study a story like this one in the geographic location where it happened and to see what David saw and feel what David felt? [When David went up against Goliath it seemed as if he were trying to do something that was impossible. We learn that we can also accomplish the seemingly impossible when we believe in God.]

How does learning about the geography of Emek HaElah make David's experience with Goliath more real?

How does this idea relate to what Reva says at the end of the article, “Every kid who comes here is sure he or she has found the stone that David hurled at Goliath”?

## JEWISH TEXTS

### *I Samuel 17*

The entire chapter, arranged in script form in both Hebrew and English, is available for you to print at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers).

During the course of study, be sure to include discussion of the following verses:

### *I Samuel 17:45*

*And David said to the Philistine, “You come to me with sword, spear, and javelin, and I come to you in the Name of God, the God of armies of Israel which you have taunted.”*

How was David's approach to the battle different than Goliath's?

Why did David believe that he would be able to defeat Goliath?

### *I Samuel 17:47*

*Not with the sword and spear does God save.*

This verse refers to the way that God helps the Jewish people in war against their enemies. What are some other examples in Jewish history when God helped the Jewish people defeat their enemies even though they were much weaker physically?

## FOLLOW-UP AND ENRICHMENT

1. Create a Biblical story charades game. Identify five or six compelling narratives from Tanakh that include a specific reference to a place in the Land of Israel. Try to select both familiar and new stories for your students. A list of suggestions with source citations is available to print at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers). On slips of paper, write a one-line title for each story and the textual reference (for example, Jonah flees from port at Jaffa, *Jonah 1*). Have students work in groups of four or five. Let each group randomly select one slip of paper from a hat or bowl. Each group must then read the story from Tanakh and perform a pantomime of the story for the rest of the class. Other teams should try to guess what is happening in the story. After each group performs, be sure the class understands the plot of the narrative. Then ask one member from the performing team to identify on a map of Israel the location mentioned in the narrative.

2. Research historical events that took place in your city or town. Go visit one of these places and keep a journal of your experiences on the trip. Be sure to include what you see, hear, and feel.

## VOCABULARY FOR YOUR STUDENTS

גְּבֵעָה	hill
פְּסִגָּה	summit
עֵמֶק	valley
נֶשֶׁק	weaponry
קָרָב	battle

## “Eyewitness to History” (PAGES 18-19)

LESSON PLAN BY ABIGAIL UHRMAN



This article shares the story of one paratrooper in the IDF, Ya'akov Katz, who retells his experiences during the reunification of Jerusalem in the 1967 Six Day War, an event celebrated on the Jewish calendar every year on the 28th of Iyar, *Yom Yerushalayim*. Katz's memories bring life to this historic event and capture the experience of one soldier who was there on this momentous occasion. In this lesson, students will explore the centrality of Jerusalem in Judaism and create *mizrah* wall hangings to express Jerusalem's importance.

### CONCEPTS AND OBJECTIVES

- ▶ Students will explore the centrality of Jerusalem in Judaism and in Jewish life.
- ▶ Students will learn about the impact that the 1967 Six Day War had on Jerusalem.
- ▶ Through analysis of ancient and modern Jewish texts, students will discuss the historical and religious significance of Jerusalem.

### KEY QUOTES AND QUESTIONS

Katz compared his experience entering Jerusalem to the Maccabees.

In what ways were the paratroopers similar to the Maccabees? In what ways were the paratroopers different from the Maccabees?

Why would the imagery of the Maccabees be significant to Katz and the other paratroopers at the time? Why do you think that this was such a powerful image for them?

The secular paratroopers requested Katz's *tefillin* after capturing the Old City.

Why do you think that the secular paratroopers sought a religious object at the time they recaptured the Temple Mount?

### MOTIVATION AND DEVELOPMENT

1. At the class session before you plan to read the article and teach the lesson, instruct your students to do the following homework assignment. (Do not explain the significance of the date in the assignment to your students.)

Ask a parent, grandparent, or older family friend where he or she was on June 7, 1967. Write down his or her response for use in class discussion during the next class session.

2. During the next class session, invite students to share what they learned from these conversations, using the questions below as your guide:

Why do you think I assigned that for homework?

What happened in Israel on June 7, 1967?

Whom did you ask?

What did you learn from him or her?

3. Read the article with your students and discuss the general ideas presented in the Key Quotes and Questions. This allows them the opportunity to hear the story of one person's firsthand account of the battle for the reunification of Jerusalem.

Once you have read the article with your students, explain that Judaism has established holidays to help us commemorate and celebrate significant historic events. To mark the reunification of the old and new sections of Jerusalem, we celebrate *Yom Yerushalayim* on the 28th of Iyar every year. (This year the 28th of Iyar, *Yom Yerushalayim*, corresponds to May 19th.)

4. Study the Jewish texts with your students. The classic and modern texts will allow the students to deepen their understanding of the importance of Jerusalem. Focus the discussion on the following questions:

How is Jerusalem portrayed in each source?

According to the texts, why is Jerusalem important to the Jewish people?

5. Once your class has examined the texts, ask:

What is one way that Jews express their connection to Jerusalem and their recognition of its centrality in Judaism? [facing toward Jerusalem when praying]

Traditionally, *mizrah* signs designate the direction to face during prayer in many prayer spaces and homes. Given what your students have learned, ask them either to design a class banner or individual *mizrah* signs. If designing a class banner, divide the banner into three parts to depict each of the following: Jerusalem of the past (in Tanakh, rabbinic literature, and in *tefillah*), Jerusalem today, and Jerusalem of the future (in a time of peace). If working individually, they may choose one of the above themes or combine all three. Both the *mizrah* mural and individual signs should include the word *mizrah* on them, reference to a relevant text about Jerusalem, and appropriate graphic images to symbolize the city. A source sheet of classic and modern texts to inspire your students is available online at [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers). Reading the sources will help students think of graphic images and texts to include on the *mizrah* sign. Use whatever media you have available and encourage your students to be creative.

When finished, hang the banner and/or individual *mizrah* signs on the eastern wall of your school's prayer space as a constant visual reminder of Jerusalem and its place in Judaism and the psyche of the Jewish people.

## JEWISH TEXTS

### *Siddur, Weekday Amidah*

*Have mercy, God, and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our days and for all time. Re-establish there soon the majesty of David. Praised are You, God, Who rebuilds Jerusalem.*

What is asked for in this prayer?

What do you think it means for God's presence to dwell in Jerusalem? What would that look like? What would it feel like?

Do you see the fulfillment of this prayer in our days? How? If you do see the fulfillment of this prayer, what exactly are we asking for when we say this *tefillah*?

### *Psalms 137:5*

*If I forget you, O Jerusalem, let my right hand forget its cunning.*

What is the meaning of this text? Restate the text in your own words.

Why do you think the text compares forgetting Jerusalem to losing strength in one's right hand?

Why do you think the psalmist used an image from the human body in this psalm?

What does this comparison suggest about the importance of Jerusalem?

### *"Jerusalem, the Golden City," by Naomi Shemer*

*Jerusalem of gold, and of bronze, and of light  
Behold I am a violin for all your songs....*

(Above is the chorus to the song. For the complete lyrics in both Hebrew and English, visit [www.babaganewz.com/teachers](http://www.babaganewz.com/teachers).)

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What images are used to describe Jerusalem in this song?

What emotions is Shemer trying to convey?

What relationship is Shemer describing between herself and Jerusalem? The Jewish people and Jerusalem?

This song was written in May 1967, only three weeks before the reunification of Jerusalem. The final stanza was added after Katz and his fellow paratroopers reclaimed the Old City of Jerusalem. Provide students with the lyrics to the song. Ask them to compare the second and fourth stanzas of the song, and to consider the images that each presents.

### FOLLOW-UP AND ENRICHMENT

1. Encourage students to view the virtual tour of the *Kotel* on [www.babaganewz.com](http://www.babaganewz.com).

2. Prepare a *zimriyah*, or song-fest, in honor of *Yom Yerushalayim*. Teach your students several songs about Jerusalem and stage a concert for other classes and/or for parents in celebration of the day.

3. Travel Advertisements/Posters: Have your students make travel ads or posters for Jerusalem. Be sure they include: why Jerusalem is important, key sites, and a map of the area, in addition to any other criteria you would like to include. You may want to have half of your class make pre-1967 brochures, and the other half post-1967 brochures.

4. Have your students take virtual tours of Jerusalem's neighborhoods on [www.virtualjerusalem.com/kotelcam](http://www.virtualjerusalem.com/kotelcam). (On the left-hand navigation bar, click on "Jewish Holidays"; then click on "*Yom Yerushalayim*"; then click on "Virtual Jerusalem.") You may have your students search this section of the site on their own, or alternatively, have your students each research and teach the class about one of the five neighborhoods explored on the site: the Jewish Quarter, Rehavia, Yemin Moshe, Meah She'arim, and Mt. Scopus. They may teach each other by making poster boards presenting their information or by "jigsawing," having one student from each area share what he or she learned with students who studied the other areas.

5. Have your students research another section of Jerusalem in conflict during the Six Day War: *Givat HaTahmoshet*, Ammunition Hill, in what is now the Jerusalem neighborhood of Ramat Eshkol. Ask them to research the battle there and to examine the memorial that now stands on the site.

### RELATED WEB SITES/ADDITIONAL SOURCES

*Assorted links about Yom Yerushalayim and Jerusalem*  
[www.virtualjerusalem.com/kotelcam](http://www.virtualjerusalem.com/kotelcam)  
[www.ou.org/chagim/yomyerushalayim](http://www.ou.org/chagim/yomyerushalayim)  
[www.jr.co.il/hotsites/i-jer.htm](http://www.jr.co.il/hotsites/i-jer.htm)

*Songs of Jerusalem (some sites with lyrics and some with audio)*

[www.geocities.com/josephnow3/index.htm](http://www.geocities.com/josephnow3/index.htm)  
[www.thejewishexchange.com/index.cfm?fuseAction=showProduct&proID=144&highlight=music&xCache={ts+2003-08-30+16%3A22%3A50}](http://www.thejewishexchange.com/index.cfm?fuseAction=showProduct&proID=144&highlight=music&xCache={ts+2003-08-30+16%3A22%3A50})  
[www.israelnationalnews.com/english/radio/jukebox/fjuke.htm](http://www.israelnationalnews.com/english/radio/jukebox/fjuke.htm)  
(Click on "*Shirei Eretz Yisrael*" for several songs about Jerusalem or on "Songs About Jerusalem" for a radio program including narration and music.)

*History of the battle at Givat HaTahmoshet*  
[www.imakenews.com/gems/e\\_article000003948.cfm](http://www.imakenews.com/gems/e_article000003948.cfm)  
[www.jafi.org.il/education/noar/sites/ammohill.htm](http://www.jafi.org.il/education/noar/sites/ammohill.htm)

### VOCABULARY FOR YOUR STUDENTS

צְנָחָיִם	paratroopers
מִלְחַמַת שֵׁשֶׁת הַיָּמִים	Six Day War
קִשָּׁר	connection
מִזְרָח	east

### “FENCING OUT TERRORISM” (PAGE 3)

#### Devarim 22:8

When you build a new house, you shall make a guardrail for your roof so that you do not bring bloodguilt on your house if anyone should fall.

#### Maimonides, Mishneh Torah, Hilkhhot Rotzeah U'shmirat Nefesh 11:3

Anyone who leaves his or her roof open without a guardrail negates observance of a positive commandment and violates a negative commandment as it says, “Do not cause blood to be spilled in your home” (Devarim 22:8).

#### Maimonides, Mishneh Torah, Hilkhhot Rotzeah U'shmirat Nefesh 1:14

Whenever a person can save another person's life, but fails to do so, he or she transgresses a negative commandment, as it says, “Do not stand idly by while your neighbor's blood is at stake” (Vayikra 19:16).

#### Pirkei Avot 1:12

Hillel said, “Be like the disciples of Aharon, loving peace and pursuing peace, loving your fellow creatures and bringing them close to Torah.”

#### Pirkei Avot 1:18

Rabban Shimon ben Gamliel said, “By three things is the world sustained: by truth, by judgment, and by peace.”

#### Psalms 34:15

Shun evil and do good. Seek peace and pursue it.

### “ERIC SCHACHAR'S WILD ISRAELI RIDE” (PAGE 4)

#### Ketubot 111a

Rabbi Jeremiah bar Abba said in the name of Rabbi Yohanan that anyone who walks even as little as four cubits in the Land of Israel is assured that he or she is destined for the World to Come.

#### Bereishit 13:17

Get up, walk about the land, through its length and its breadth, for I give it to you.

### TORAH PAGE (PAGE 5)

#### Nahmanides on Bereishit 13:17

It was God's desire to say to him, “Wherever you may want to go in the land, go, because I will be with you and protect you from the wickedness of the nations, for I give it to you. That is to say, it will be yours.” And if it is a commandment to walk in it, [Avram should walk] its length and width to take possession of his gift.

#### Targum Onkelos on Bereishit 13:17

Get up and walk in the land to its length and its width, for I give it to you.

#### Targum Yonatan ben Uzziel on Bereishit 13:17

Get up and tour the land, and lay claim to it, to its length and its width, for I give it to you.

#### Bereishit 13:14-15

Lift your eyes and look from where you are to the north, south, east, and west, for all the land that you see will I give to you and your descendants forever.

### “KATHARINA GALOR: RAIDER OF THE LOST ARTIFACTS” (PAGES 6-7)

#### Ecclesiastes 1:4

One generation passes away, and another generation comes, but the earth stands forever.

דברים כב:

כי תבנה בית חדש ועשית מעקה לגגך ולא תשים דמים בביתך כי יפל הנפל ממנו:

רמב"ם, משנה תורה, הלכות רוצח ושמירת נפש יא:

וכל המניח גגו בלא מעקה – בטל מצות עשה, ועבר על לא תעשה, שנאמר: ולא תשים דמים בביתך (דברים כב).

רמב"ם, משנה תורה, הלכות רוצח ושמירת נפש איד

כל היכול להציל ולא הציל – עובר על "לא תעמוד על דם רעך" (ויקרא יט:טו).

פרקי אבות א"ב

הלל אומר, הוי מתלמידיו של אהרן, אוהב שלום ורודף שלום, אוהב את הבריות ומקרבו לתורה:

פרקי אבות א"ח

רבו שמעון בן גמליאל אומר, על שלשה דברים העולם עומד, על הדין ועל האמת ועל השלום.

תהלים לד:טו

סור מרע ועשה טוב בקש שלום ורדפהו:

כתובות דף קיא עמוד א

אמר רבי ירמיה בר אבא אמר רבי יוחנן: כל המהלך ארבע אמות בארץ ישראל - מובטח לו שהוא בן העולם הבא.

בראשית יג:ז

קום התהלך בארץ לארצה ולרחבה כי לך אתננה:

רמב"ן על בראשית יג:ז

יתכן שזה רשות כרצונו, אמר לו בכל אשר תרצה ללכת בארץ לך, כי אהיה עמך ושמרתיך מרעת הגוים, כי לך אתננה, כלומר שלך תהיה. ואם היא מצוה שילך בה כל ארצה ורחבה להחזיק במתנתו.

תרגום אונקלוס על בראשית יג:ז

קום הליך בארעא לארפה ולפתיה ארי לך אתננה:

תרגום יונתן בן עוזיאל על בראשית יג:ז

קום טייל בארעא ועבד בה חזקתא לארפא ולפתיא ארום לך אתננה:

בראשית יג:ז-טו

שא נא עיניך וראה מן המקום אשר אתה שם צפנה ונגבה וקדמה ונמה: כי את כל הארץ אשר אתה ראה לך אתננה ולרעה עד עולם:

קהלת א:ד

דור הליך ודור בא והארץ לעולם עמדת:

**“DEAD SEA” (PAGE 11)**

**Bereishit 19:24-25**

Now God had caused sulfur and fire to rain upon Sodom and Gomorrah, from God, out of heaven. God overturned these cities and the entire plain, with all the inhabitants of the cities and the vegetation of the soil.

**Devarim 29:22**

And that the whole land is brimstone, and salt, and burning, that it is not sown, and does not bear fruit, and no grass grows there....

**Ezekiel 16:49-50**

Behold, this was the sin of Sodom, your sister-city: pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me; therefore, I took them away as I saw fit.

**“A PICTURE PERFECT HOBBY” (PAGES 12-13)**

**Kiddushin 49b**

Ten measures of beauty came down to earth: nine were taken by Jerusalem, and one by the rest of the world.

**Devarim 8:7-9**

For God, your God, is bringing you to a good land, a land of brooks, springs, and fountains flowing forth in valleys and hills; a land of wheat, barley, vines, fig trees, and pomegranates, of olive oil and honey; a land where you may eat food in plenty and find no lack of anything; a land whose stones are iron and from whose hills you can mine copper.

**Shemot 19:16, 18 (Mt. Sinai at the Giving of the Torah)**

On the third day when it was morning, there was thunder and lightning and a heavy cloud on the mountain, and the sound of the shofar was very powerful, and the entire people that was in the camp shuddered.... All of Mount Sinai was full of smoke because God had descended upon it in the fire; its smoke ascended like the smoke of the furnace, and the entire mountain shuddered exceedingly.

**Psalms 121:1-2**

A song to the ascents. I raise my eyes toward the mountains; from where will come my help? My help is from God, Maker of heaven and earth.

**“FACE-OFF AT EMEK HA'ELAH” (PAGES 14-17)**

**I Samuel 17:45**

And David said to the Philistine, “You come to me with sword, spear, and javelin, and I come to you in the Name of God, the God of armies of Israel which you have taunted.”

**I Samuel 17:47**

Not with the sword and spear does God save.

**“EYEWITNESS TO HISTORY” (PAGES 18-19)**

**Siddur, Weekday Amidah**

Have mercy, God, and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our days and for all time. Re-establish there soon the majesty of David. Praised are You, God, Who rebuilds Jerusalem.

**Psalms 137:5**

If I forget you, O Jerusalem, let my right hand forget its cunning.

**“Jerusalem, the Golden City,” by Naomi Shemer**

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בראשית יט:כד-כה

וְהָיָה הַמָּטֵר עַל סֹדֹם וְעַל עֲמֹרָה גִפְרִית וְאֵשׁ מֵאֵת ה' מִן הַשָּׁמַיִם: וַיִּהְיֶה אֶת הָעָרִים הָאֵלֶּה וְאֵת כָּל הַכְּפָר וְאֵת כָּל יְשֵׁבֵי הָעָרִים וְצִמַח הָאֲדָמָה:

דברים כט:כב

גִּפְרִית וּמֶלַח שְׂרָפָה כָּל אֲרָצָה לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא יִעֲלֶה בָּהּ כָּל עֵשֶׂב....

יחזקאל טז:מט-נ

הִנֵּה זֶה הָיָה עוֹן סֹדֹם אֲחוֹתֶיךָ: גָּאוֹן שְׁבַעַת לַחֵם וְשִׁלּוֹת הַשִּׁקָּט הָיָה לָהּ וּלְבָנוֹתֶיהָ וַיַּד עֲנִי וְאֲבִיוֹן לֹא הִחֲזִיקָה: וַתִּגְבְּהִינָה וַתַּעֲשִׂינָה תוֹעֵבָה לְפָנַי וְאָסִיר אֶתְהוֹן כְּאֲשֶׁר רָאִיתִי:

קידושין דף מט עמוד ב

עֲשָׂרָה קָבִים יוֹפֵי יָרְדֵי לְעוֹלָם, תִּשְׁעָה נְטִלָה יְרוּשָׁלַיִם, וְאַחַד כָּל הָעוֹלָם כּוֹלֵוֹ.

דברים חז-ט

כִּי ה' אֱלֹקֶיךָ מֵבִיאֲךָ אֶל אֲרָץ טוֹבָה אֲרָץ נַחְלֵי מַיִם עֵינַת וַתְּהַמֹּת לְצִאִים בְּבִקְעָה וּבְהָר: אֲרָץ חֹטָה וּשְׂעֵרָה וְגִפְוֹ וַתִּאֲנָה וְרִמּוֹן אֲרָץ זֵית שִׁמּוֹן וְדָבָשׁ: אֲרָץ אֲשֶׁר לֹא בְמִסְכָּנֹת תֹּאכַל בָּהּ לַחֵם לֹא תִחַסֵּר כָּל בָּהּ אֲרָץ אֲשֶׁר אֲבָנֶיהָ בְּרִזָּל וּמִהַרְרִיָּה תִחַצֵּב נְחֹשֶׁת:

שמות יט:טז, יח

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיַת הַבִּקְרָה וַיְהִי קִלְת וּבִרְקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שֹׁפָר חֹזֵק מְאֹד וַיִּחַרְד כָּל הָעָם אֲשֶׁר בְּמַחֲנֶה... וְהָרָה סִינֵי עָשָׂן כְּלוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה' בְּאֵשׁ וַיַּעַל עֲשָׂנוּ כְּעֵשֶׂן הַכְּפָשׁוֹן וַיִּחַרְד כָּל הָהָר מְאֹד:

תהלים קכא:א-ב

שִׁיר לְמַעְלֹת אֲשָׁא עֵינַי אֶל הַהָרִים מֵאֵן יָבֵא עֲזָרִי: עֲזָרִי מֵעַם ה' עֲשֵׂה שְׁמִים וְאֲרָץ:

שמואל א יז:מ

וַיֹּאמֶר דָּוִד אֶל הַפִּלִשְׁתִּי אַתָּה בָּא אֵלַי בַּחֶרֶב וּבַחֲנִית וּבַכִּידוֹן וְאֲנִי בָּא אֵלַיְךָ בְּשֵׁם ה' צְבָקוֹת אֱלֹקֵי מַעַרְכוֹת יִשְׂרָאֵל אֲשֶׁר חִרְפְּתָהּ:

שמואל א יז:מז

לֹא בַחֶרֶב וּבַחֲנִית יִהְיוּשִׁיעַ ה'.

סידור, עמידה לחול

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכַּח בְּתוֹכָהּ כְּאֲשֶׁר דָּבַרְתָּ, וּבִנְהָ אֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּגֵן עוֹלָם, וְכִסָּא דָּוִד מְהֵרָה לְתוֹכָהּ תִּכְוֵן. בְּרוּךְ אַתָּה ה', בּוֹנֵה יְרוּשָׁלַיִם.

תהלים קלז:ה

אִם אֲשַׁכַּחְךָ יְרוּשָׁלַיִם תִּשְׁכַּח יְמִינִי:

ירושלים של זהב (נעמי שמר)

ירושלים של זהב / וְשֵׁל נְחֹשֶׁת וְשֵׁל אֹר  
הֵלֵל לְכָל שִׁירֶיךָ: אֲנִי כְּנֹר....