JEWISH KIDS EXPLORING THE WORLD

BabagaNewz

TEACHERS' GUIDE

Lesson Plans

KID POWER · PAGE 4

Sharing the Sound of the Shofar

Discover "cake" and "frosting" of holiday observance to find ways to enhance the holidays and bring joy to others.

TORAH PAGE · PAGE 5

Serve God with Joy!

Sing along to songs about fulfilling tasks and relate them to serving God joyously.

SPOTLIGHT · PAGE 6

Craig Taubman: Heart & Soul

Beat out a rhythm to gain understanding of prayer, texts, and Jewish holidays.

CHECK IT OUT · PAGE 7

Funky Festive Foods

Write prayers for the new year based on symbolic holiday foods, *simanim*.

QUIZ CENTRAL · PAGE 8

What's Your Favorite Way to Celebrate?

Explore ways to increase feelings of joy during the Tishrei holidays.

W.O.W. PAGE 9

Roller Coasters

With yo-yos and roller coasters, explore the idea of spiritual energy.

HOLIDAY FEATURE · PAGES 10–11

Extreme Makeover: Sukkot Edition

Design a blueprint for a spiritual makeover and consider which one of the *ushpizin* possesses the best tools to help you.

ISRAEL FEATURE · PAGES 12–13

To Bee or Not to Bee

Taste honey and create a class honeycomb of hopes for a sweet New Year.

NEWS 'N' VIEWS · PAGE 14

The Gaza Dilemma

Take a stand on the plan to evacuate Jewish settlements in Gaza.

BabagaNewz On The Web

Digging Into Baba's Past

- **An archive of magazine content from our first two years of publication is now available online. Educators can search for BabagaNewz articles published in 5762 and 5763 by keyword, theme, title, and date. Each article is linked to lesson plans and printable materials. Check it out at www.babaganewz.com.**

Just a Click Away

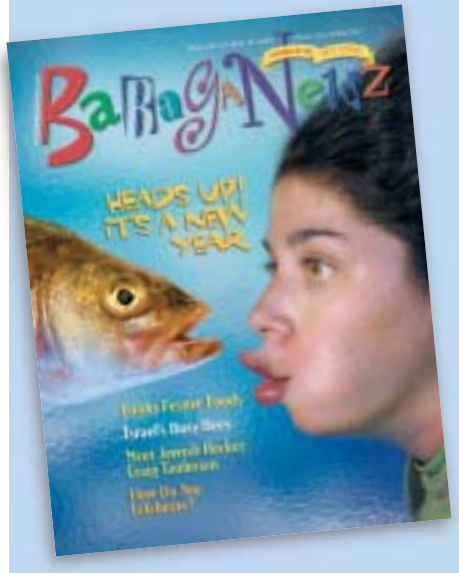
- **Dozens of hyperlinks to sites with information and material related to the lessons in this guide are just a click away at www.babaganewz.com/teachers.**

Share the Sound of the *Shofar*

- **Enjoy a movie about the mitzvah of hearing the *shofar* and hear Michael Sokol (profiled on page 4 of BabagaNewz) demonstrate the art of *shofar* blowing. For a listing of the exciting student content on our website, check out page 1 of the magazine.**

This issue of the BabagaNewz Teachers' Guide is dedicated to the memory of Joy Rochwarger Balsam, Yocheved Zlata, z'l, a bright and dedicated Jewish educator, wife, daughter, and sister who worked tirelessly behind the scenes to ensure that every detail of BabagaNewz would be exciting for students and valuable for educators. Joy touched the lives of every BabagaNewz reader in invisible ways and we hope that her memory will be a source of strength for all of us.

Tishrei 5765/October 2004



וְשָׂמַחְתָּ בְּחַגֶּךָ

FESTIVALS OF JOY

The month of Tishrei provides the Jewish people with multiple reasons for celebration. The prospects for self-discovery during the *Yamim Noraim* bring joy in the opportunities when we renew ourselves spiritually. The festive gatherings during Sukkot and the completion of the cycle of Torah reading on Simḥat Torah provide further delight. The ultimate joy in these holidays lies not only in our personal celebration, but also in our common striving to serve God.

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

AVI CHAI Jewish Family & Life!

QUICK START

Welcome to the new Teachers' Guide

This year we have some wonderful new ideas to help you get the most out of each issue of BabagaNewz. We have listened carefully to your comments and suggestions about ways to improve the Teachers' Guide, and now feature:

- Quick Start pages with lots of simple, effective, and fun ideas you can use to enrich your students' comprehension. You'll find many great ideas for making your own lessons more meaningful.
- Many one-page lessons. They're easier to use, with a short abstract to help you decide if each lesson is valuable to your class.
- "Shortcuts" and a "Q-Tip" on page 2, for when you're pressed for time.

We're trying to make the Teachers' Guide even more useful and fun to use, and we welcome your feedback! Send your comments to tammie@babaganewz.com.

Shanah tovah,

Tammie Rapps

Tammie Rapps,
Teachers' Guide Editor
tammie@babaganewz.com

Shortcuts

SHARING THE SOUND OF THE SHOFAR

How does a cupcake represent the Jewish holidays?

Pass out plain cupcakes to your students—saving the icing in a container for later—and ask them what's missing. Explain that just like a cupcake, Rosh Hashanah and the other Jewish holidays have both "cake" and "frosting."

Hearing the shofar may be compared to the "cake" of the holiday, but for shofar-blower Michael Sokol (see "Kid Power" on page 4 of BabagaNewz), it's not really a Jewish holiday unless he is able to bring joy to others.

Brainstorm: If Rosh Hashanah were a cupcake, which parts of the holiday would you consider the "cake," and which parts would you consider the "frosting"? (Find a worksheet to help you on the teachers' section of our website.) **Have students share** the ways in which they add "frosting" to the observance of Jewish holidays and suggest new ways to help others celebrate the holidays, too. Once students have added the "frosting" to their holidays, let them add icing to their cupcakes and enjoy!

A more detailed lesson plan can be found on page 4.

Q-TIP

Pressed for Time?

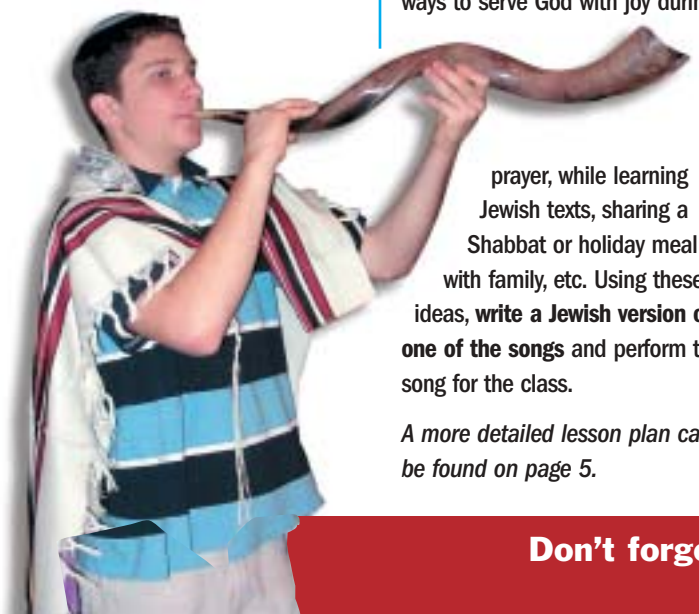
After reading an article with your students, discuss the Quotes & Questions with your students to deepen their understanding of the article and to introduce them to the value of the month.

TORAH PAGE

Sing along to the popular Disney songs "Whistle While You Work" and "A Spoonful of Sugar" (lyrics available on the teachers' section of our website). **Have students compare the ideas** of these songs to Psalms 100 (on page 5 of BabagaNewz). Explore what it means to serve God with joy. How does the way in which one does a mitzvah affect the performance of that mitzvah?

Divide the class into small groups. Ask each group to make a list of ways to serve God with joy during prayer, while learning Jewish texts, sharing a Shabbat or holiday meal with family, etc. Using these ideas, **write a Jewish version of one of the songs** and perform the song for the class.

A more detailed lesson plan can be found on page 5.



CRAIG TAUBMAN: HEART & SOUL

Discuss the interview with Craig Taubman (on page 6 of BabagaNewz). What is a soundtrack for a movie? What do you think it means for holiday songs to be a Jewish soundtrack to our lives? If you were to create a Jewish soundtrack to your life, what is one musical selection you would include? How can music help us remember events, people, or ideas? And how does it help us understand these things better? How can music increase our joy when we pray or celebrate Jewish holidays?

In pairs, have students read Psalms 150 (on page 16 of the Teachers' Guide). This psalm teaches us to praise God in every possible way. Using the worksheet from the teachers' section of our website, have students explore ways to use their lungs, hands, feet, eyes, ears, mouth, feelings, thoughts, and souls to praise God and to increase joy when celebrating Jewish holidays.

A more detailed lesson plan can be found on page 6.

YAD MORDECHAI

Conduct a taste test with different kinds of honey and have students vote on their favorite. (Try to include some honey from Yad Mordechai, the kibbutz discussed on page 18 of BabagaNewz.) Though honey is a sweet treat, it is made by a creature with a painful sting. Discuss how this is a metaphor for the process of *teshuvah*

Don't forget to check out the Teachers' S

(returning/repentance) during the High Holidays.

Study the "*yehi ratzon*" said before dipping the apple in honey at the Rosh Hashanah table (see sources on page 16 of the Teachers' Guide) and consider why honey is an appropriate symbol of our wishes for a good and sweet New Year.

Gather students' hopes for the New Year on hexagonal pieces of construction paper. After students write down their hopes, discuss strategies for making these wishes come true, and connect the wishes into a class honeycomb.

A more detailed lesson plan can be found on pages 12-13.

Step into the Value

To give your students a chance to experience the value of celebrations of joy, plan a joyous gathering for your class in the *sukkah*.

- Discuss with the class the meaning of a joyous gathering and what constitutes such an event.
- Assign committees to be responsible for the various components of your joyous gathering. Committees may include: invitations and publicity, refreshments, entertainment, programming, decorations, etc.

Enjoy!

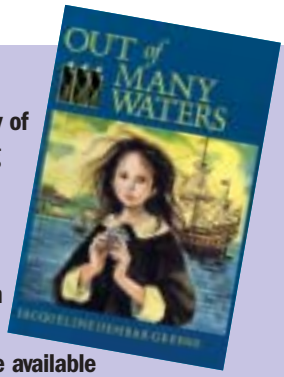
Inter-Act

On page 7 of BabagaNewz, Craig Taubman challenges readers to serve their communities. Encourage your students to record the hours they spend serving their communities (using the worksheet available on www.babaganewz.com/teachers) and mail their completed logs to:

BabagaNewz, 11141 Georgia Avenue #406, Silver Spring, MD 20902.

Eligible students whose logs are received by December 1, 2004 will receive a free music CD from Craig 'n Co. and have their names published on a community service honor roll in the Adar One issue of BabagaNewz. For more details visit www.babaganewz.com.

BabaBookz

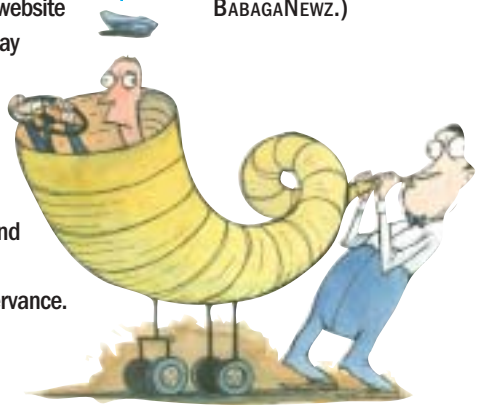


In celebration of the 350th anniversary of Jews in America, BabaBookz is offering selections about the American Jewish experience. Each month, the Teachers' Guide will feature a book-of-the-month that highlights a different era in Jewish history in the United States. For each selection, use the printable study guide available online at www.babaganewz.com/teachers to get ideas for classroom discussion, activities, and projects. Kick off the year with Jaqueline Dembar Greene's *Out of Many Waters*. Set in 1654, this novel follows the adventures of a Jewish girl forced to work in a Brazilian monastery as she escapes and embarks on a historic voyage to the New World.

Celebrate!

In honor of the Tishrei holidays, the teachers' section of our website offers the following holiday activities:

- ***Shofar* lesson**—a supplementary lesson plan that explores the power and meaning behind this Rosh Hashanah observance.
- **Rosh Hashanah Silhouette Poems**—an art and writing activity in which students explore their inner thoughts and outer personae in preparation for the New Year.
- ***Meḥilah*-o-Grams**—a fundraising project for students to gather money for tzedakah while providing their peers with a way to ask forgiveness from those they may have wronged.
- ***Ushpizin* placemats and place settings**—a craft project to enhance Sukkot by delving into the personalities and attributes of the spiritual guests traditionally invited into the *sukkah*. (For more information on this custom, see pages 14–17 of BabagaNewz.)



Tishrei To Do List:

- ❑ **Hang up the magazine centerfold.**
- ❑ **Enhance your students' Hebrew skills by reading the Hebrew article available in your teachers' packet or online.**
- ❑ **Demonstrate shofar blowing in your class.**
- ❑ **Make sukkah decorations.**
- ❑ **Have students write silhouette poems for Rosh Hashanah (instructions online).**
- ❑ **Order discounted copies of the book-of-the-month from www.bababookz.com and read it together as a class.**
- ❑ **Teach a song for Simḥat Torah.**
- ❑ **Start a file to save your BabagaNewz magazines and Teachers' Guides.**
- ❑ **Check out other resources available on www.babaganewz.com.**

LESSON PLAN BY TAMMIE RAPPS

This article is available in Hebrew at www.babaganewz.com

"Michael Sokol: Sharing the Sound of the *Shofar*"

PAGE 4

Michael Sokol volunteers on Rosh Hashanah to blow *shofar* for an elderly couple unable to attend services. By helping to bring joy to their holiday, Michael enhances his own celebration as well and embodies the mitzvah of *v'samaḥta b'ḥagekha*. After sampling cupcakes without frosting, students will explore the "cake" and the "frosting" of holiday observance and think about the ways in which they can enhance the holidays for themselves and others. They will also consider the ways in which celebrating with other people is an essential part of the holiday.

OBJECTIVES

- Students will explore the ways in which they rejoice in the holidays and the ways in which they can help others rejoice.
- Students will develop ideas about how to help increase others' joyous celebration of holidays.

VOCABULARY

זְגוּג	frosting
עוּגָה	cake
סַכִּין	knife

QUOTES & QUESTIONS

"'Sharing the joy of Rosh Hashanah with these young people certainly cheered us up,' says Alta. 'They were strangers when they arrived and friends when they left.'"

What about this experience turned Michael, his classmates, and the Eisenpresses from strangers into friends? Why is this an important factor in the Eisenpresses' holiday celebration?

What are some ways in which you reach out to others to help them celebrate the holidays? Did this experience make you feel closer to each other?

"It's not a mitzvah for Michael to sound the *shofar* when there's no one to listen. Only sharing the sound with others makes it a mitzvah."

Can you think of other *mitzvot* that have to be done as a group? Why do you think some parts of holidays are meant to be celebrated as a united group rather than as separate individuals?

ACTIVITY: THE ICING ON THE CAKE

1. Before class, prepare cupcakes for each of your students, but leave off the icing. Be sure to bring the icing in a separate container. At the beginning of the lesson, before reading the article, give out the plain cupcakes—reminding your students not to eat them yet. Ask them:

What's missing?

When the students answer, "the frosting," distribute the cupcake worksheet available to print at www.babaganewz.com.

2. Explain to your students that this cupcake represents a Jewish holiday. Ask them to work in pairs to brainstorm responses to the following:

Some people consider frosting to be an "extra." Do you consider frosting integral to a cupcake? What would a cupcake be without frosting? If Rosh Hashanah were a cupcake, which parts of the holiday would you consider the "cake" and which parts would you consider the "frosting"? Keep track of your answers on the worksheet.

After students share their ideas about Rosh Hashanah, you may choose to repeat this exercise with other Jewish holidays as well.

3. Next, read the article on page 4 of BabagaNewz.

Ask your students to identify the "frosting" of Rosh Hashanah for Michael and the Eisenpresses and how it enhances their observance of the holiday.

4. Study the Jewish texts below, paying close attention to the way in which our tradition teaches us to bring joy to others during the holidays.

5. Instruct each student to list several of his or her own "tools" which add "frosting" to the observance of Rosh Hashanah or other Tishrei holidays.

After students share their responses, instruct them to add another one or two new or creative "tools" to their list that would enable them both to enhance their own observance and the observance of others.

6. To conclude, have students get out the tools they need—plastic knives and lots of napkins—to add icing to their cupcakes and enjoy the treat. (Don't forget to have students make the appropriate blessings before and after.)

JEWISH TEXTS

DEVARIM 16:14

You shall rejoice on your festival—you, your son, your daughter, your male servant, your maidservant, the Levite, the stranger, the orphan, and the widow who are in your cities.

Why does the Torah specifically include so many different people in this mitzvah?

What can we learn from each other about the ways in which different people rejoice on the holidays? How can we reach out to different types of people to help them rejoice more on the holidays?

SEFER HAḤINUKH MITZVAH 488

The Sages taught: Rejoice with all kinds of gladness. Included in this are the eating of meat and the drinking of wine, wearing new clothes, distributing fruit and sweets to children and women, and playing musical instruments....

How do the items mentioned in this text help someone celebrate a holiday?

What other ways of rejoicing would you add to this list?

Why do you think that this source specifies distributing fruit and sweets as one way to perform the mitzvah of joyous celebration?

Are there ways of rejoicing that we do as individuals and others that we do as community? How does celebrating as a community add to our observance of the holidays?

DEVARIM 16:17

Each person shall give, according to what he or she can give, according to the blessing that God your God has given you.

What are the special ways in which each of you can give? What special talents do you have that could bring joy to others? What do you do to reach out to others on the holidays? In what ways could you help bring joy to others in the future?

Torah Page

PAGE 5

As an introduction to the text from Psalms 100, students will listen to two familiar Disney songs and examine their message about the role of joy in the fulfillment of tasks. This will lead into a discussion of selected texts and of the importance of performing Jewish "tasks" and serving God joyously.

OBJECTIVES

- **Students will consider how serving God joyously can lead to serving God more deeply.**
- **Students will distinguish different ways in which they can express joy while serving God.**

VOCABULARY

עֲבוֹדָה	service
שִׂמְחָה	joy

ACTIVITY: WHISTLE WHILE YOU WORK

1. Begin the lesson by playing the song(s) "Whistle While You Work" from Disney's *Snow White and the Seven Dwarfs* and "A Spoonful of Sugar" from *Mary Poppins*. (See the links on the teachers' site of www.babaganewz.com for the lyrics and instrumental music for the songs.) Ask your students:

What is the main message of the song? How do the messages in each song compare?

Do you agree with the theme of the songs? Why or why not?

Have you ever had an experience in which "whistling while you work" or finding the fun in a job made the experience more pleasant? Can you think of a time when the message of these songs is not true?

2. Instruct students to turn to page 5 of BabagaNewz to read the text from Psalms 100 and the accompanying comic strip.

What is the connection between "Whistle While You Work," "A Spoonful of Sugar," and serving God with joy?

How would you explain the mitzvah of serving God with joy?

Why do you think that the psalmist advises us to serve God with joy? How does the way one does a mitzvah affect the performance of it?

How does the cartoon relate to the text? In what way may eating apples and honey during difficult times be like whistling or a spoonful of sugar?

3. Continue the discussion by considering the Jewish texts below.

4. To conclude the lesson, instruct students to write about a particular mitzvah that they did that gave them a feeling of joy.

What aspects of the action made you feel joyful?

Allow students the option of sharing what they have written. Assign students one of the following culminating activities:

a) Keep a "Joy Log" of *mitzvot* that they perform over the next month and what gave them a feeling of joy about their actions. A template for the log is available on www.babaganewz.com/teachers.

b) Create their own Jewish version of one of the Disney songs used in the lesson, expressing joy in the fulfillment of *mitzvot* and serving God.

JEWISH TEXTS

DEVARIM 28:45, 47

All these curses will come upon you and pursue you and overtake you... because you did not listen to God's voice telling you to keep God's commandments... because you did not serve God, your God, in gladness and goodness of heart.

This verse is part of the *tokheḥah* (rebuke)—the list of curses that will befall *B'nai Yisrael* if they do not serve God appropriately. Why would one be punished for serving God without gladness and joy? Why isn't it enough to observe the commandments?

PIRKEI AVOT 1:3

Do not be like servants who serve their master on condition of getting a reward. Rather, be like servants who serve their master unconditionally.

Why do you think this verse discourages people from serving one's master for the sake of a reward? What do you think should be the reason for serving one's master?

How does this *mishnah* apply to serving God?

Why do you think that the sages chose to describe our service of God in terms of a servant and a master?

How does the verse from Psalms 100 relate to this *mishnah*?

DEVARIM 6:5

You shall love the Lord your God with all your heart, and with all your soul, and with all your might.

The verses from the *shema* that follow this one describe specific actions. What do you think is the connection between love and action?

How is love related to serving with joy?

LESSON PLAN BY SAMARA KATZ AND INA MILLER LERMAN

"Craig Taubman: Heart & Soul"

PAGES 6–7

In an interview with BabagaNewz, composer and singer Craig Taubman explains the importance of Jewish music in his life and the role that music plays in creating memories and building community. This lesson uses text study and a music activity to help students appreciate the role of music in their relationship to God and in their lives as Jews.

OBJECTIVES

- Students will discover ways in which doing something outwardly joyous (such as singing or dancing) can help them develop inner feelings of joy.
- Students will analyze how music can enhance the experience of praying.

SUGGESTED "INSTRUMENTS"

- hollow and solid objects to serve as drums
- plastic bottles with ridges that can be strummed
- staplers
- rubber bands stretched as guitars
- tambourines and bells
- metal cans with a marble inside (secure the lid)

QUOTES & QUESTIONS

"I like knowing that my music can touch people and stir their emotions—that it can make people smile, cry, laugh, or dance—that it can send a shiver up someone's spine—that somehow it can help them look at life a little differently."

How can music help a person look at life differently? Can you think of a song that reminds you of a specific person or experience every time you hear it? Do any prayers evoke specific memories of people or events?

"The holiday songs we sing every year are the Jewish soundtrack to our lives...."

What is a soundtrack for a movie? What do you think it means for holiday songs to be a Jewish soundtrack to our lives?

If you were to create a Jewish soundtrack to your life, what is one song you would include? Why?

ACTIVITY: THE BEATING OF THE DRUM

TEACHING TIP

You will need the following materials for the lesson: copies of worksheet about Psalms 150 and one percussion instrument for each student.

1. If possible, begin this lesson immediately following a class prayer experience, especially a prayer experience where your students typically sing at least one prayer. Ask students to write brief answers to these questions:

Thinking about our most recent prayer experience as a class, which of the prayers is most meaningful to you? Why?

Ask students to share their responses. Record the names of the prayers in two lists on the board. (Don't announce the categories to your students.) On one side, list the prayers that are sung and on the other, list those that are recited silently or read aloud. Ask students to identify the two categories.

In most cases, the list that includes prayers that are sung will be longer. Discuss whether this is a coincidence. It could be that singing makes one pay more attention to the words of the prayer, makes the experience of saying the prayer more memorable, or that prayers with more meaningful ideas are more likely to be chosen for singing during the service.

2. Read the article on pages 6–7 of the magazine and discuss the quotes and questions above.

3. Study the text of Psalms 150, which focuses on ways to praise God, especially using music.

This psalm gives examples of how to use our whole selves (mind, body, and soul) in serving and praising God, and by extension, living as Jews. Distribute the worksheet for analyzing this psalm, available to print at www.babaganewz.com/teachers. Students will look for examples in this psalm of how to use their lungs, hands, feet, eyes, ears, mouth, feelings, and thoughts to praise God and to increase joy when celebrating Jewish holidays.

4. Seat students in a circle. Distribute one "instrument" to each. Allow a minute for students to become familiar with the instrument and to practice playing it. The room will be noisy.

Read Psalms 150 aloud. One at a time, each student will begin to accompany you using his or her instrument. Each student should beat or strum a rhythm that seems appropriate for the text and that harmonizes with the rhythm established by the others. Students need to listen very carefully to the music as it is being developed by others.

Select a prayer from the list on the board and have the percussion ensemble play a beat for that prayer, while you or another student read it aloud.

TEACHING TIP

If your class is large, divide the students into several groups for the activity and have each group take a turn.

Wrap up the lesson by asking each student to complete this statement: Music can help enhance my prayer experience by/because....

5. To learn more about Craig Taubman and his music, visit his official website, www.craignco.com.

JEWISH TEXTS

PSALMS 150

Halleluy-ah! Praise God in God's sanctuary; praise God in the firmament of God's power. Praise God for God's mighty acts; praise God as befits God's abundant greatness. Praise God with a blast of the shofar; praise God with a lyre and harp. Praise God with drum and dance; praise God with organ and flute. Praise God with clanging cymbals; praise God with resonant trumpets. Let all souls praise God, Halleluy-ah!

This psalm teaches us to praise God in every way possible. According to words of the psalm, what is the highest possible way to praise God? [The Radak comments, "Far greater than the most sublime instrumental songs of praise is the song of the human soul that utilizes its full potential."]

Why do you think that all of the methods listed in this psalm of praising God are related to music?

"Funky Festive Foods"

PAGES 8–9

Adapted from the lesson that originally appeared in *Making Room in Our Hearts: Experiential Learning for the Fall Holidays*, prepared by Eran Rosenberg and Susan Couden and published by the Coalition for the Advancement of Jewish Education (CAJE). Additional lessons from this publication and information about CAJE can be found online at www.caje.org.

Our tradition understands the different ways that people connect to meaning. Many of our holidays have home rituals that include a special meal. In this lesson, students will explore some of the meanings for traditional Rosh Hashanah *simanim* (symbolic holiday foods) and have fun making their own *simanim* that can be incorporated into their family celebrations.

OBJECTIVES

- **Students will explore symbolic meanings of both traditional and new, creative Rosh Hashanah foods.**
- **Students will develop a personal contribution to the celebration of Rosh Hashanah at home.**

VOCABULARY

סִמָּנִים	**symbolic foods**
רִמּוֹן	**pomegranate**

QUOTES & QUESTIONS

"Although the readings are humorous, it's important to remember that the things we're asking for aren't joking matters...."

What things do you want to ask for in the coming year? Are there things that you would want for yourself, your family and friends, the Jewish people, and the whole world?

How might eating symbolic foods add joy to your observance of Rosh Hashanah?

ACTIVITY: FOOD FOR THOUGHT

1. Prepare several foods (mostly fruits and vegetables) or pictures of them to bring into class. While you only need one of each food for the entire class, duplicates might be needed so that students can touch or taste each food.

2. Start the activity by reading together the article, "Funky Festive Foods," on pages 8–9 of BabagaNewz. Ask your students if they eat any *simanim* on Rosh Hashanah. Introduce other traditional *simanim* that students have not mentioned, such as:

Apples dipped in honey: good and sweet New Year

Head of a fish: that we be the head and not the tail

Fish: that we be fruitful and multiply like fish

Pomegranate: that our merits increase as the seeds of the pomegranate

With each one, hold up the food in front of the class and then pass it around so that students can look at it up close. If possible, bring in enough of the foods so students can sample them as well.

3. Explain that the meanings of the *simanim* are connected either to the name or to the characteristics of the food. Explore this concept using a pomegranate. Cut a pomegranate open in class. (Be careful, though, the juice stains!) Instruct students to examine the pomegranate and consider:

What are the characteristics of a pomegranate? [For example, it is red, has a lot of seeds, has an inedible skin, etc.]

What are some possible meanings that might connect those characteristics to Rosh Hashanah? [For example, sometimes something wonderful is hidden inside of something that at first glance doesn't look so wonderful.]

4. Study the Jewish texts below.

Introduce the idea that the meaning of the word can also be connected to the sound of the word and that there is a long tradition of having fun with Hebrew words that share a root. You may want to use the *siman* of the carrot (*gezer*, גֶּזֶר) as an example. In Hebrew, the word for carrot closely resembles the word for decree (*gezirah*, גְּזֵרָה), so when we eat carrots, we request that God remove any harsh decrees from us and bless us with a good year. A list of traditional *simanim*, many of which are based on Hebrew puns, is available online at www.babaganewz.com/teachers.

5. Now divide the class into small groups and invite students to try making up some of their own *simanim*. Give each group a few foods to try (the tastier, the better!). Have each group make up a list of their *simanim*. For proficient Hebrew speakers, challenge them to create a list using Hebrew puns (For example, strawberries—have a **toot**ing good year!) If they need some help, direct students to the examples on page 9 of the magazine.

6. Bring the class back together to share their favorite *simanim*. Encourage students to take their lists of *simanim* home, ask their parents to get the necessary foods, and share their creative *simanim* with their families around the Rosh Hashanah table.

JEWISH TEXTS

THE BOOK OF OUR HERITAGE, VOLUME I, ROSH HASHANAH

Our Sages taught: Symbols have real meaning. We therefore serve symbolic foods on Rosh Hashanah, that they may stand for the good year we hope to merit.

What makes food a powerful symbol?

What other holidays have important food symbols? [Pesach—matzah and Seder plate items, Shavuot—dairy foods, Shabbat—wine and challah, etc.] **What purpose do these symbolic foods serve?**

If you have studied portions of the High Holiday liturgy, ask students to compare the prayers recited with the *simanim* to the *tefillot* of Rosh Hashanah. How do they differ in content? [The *tefillot* focus on God's dominion over the world and God's role as judge; they are not concerned with our material requests. At night, with our families, however, we may request physical sustenance and fulfillment of our material needs to make us better able to serve God.]

LESSON PLAN BY GILA LANDMAN

"What Is Your Favorite Way to Celebrate?"

PAGE 12

The quiz for Tishrei invites students to examine the ways in which they celebrate Jewish festivals and find meaning in the holidays. In this lesson, they further explore methods of celebrating by writing journal entries and studying Jewish texts. Not only will students identify the method that they currently use to celebrate the Jewish holidays, but they will also plan for the upcoming festivals by brainstorming new modes of celebration.

OBJECTIVES

- **Students will appreciate the importance of the *v'samaḥta be'ḥagekha*, celebrating festivals of joy, and connect the mitzvah to their own lives by identifying their preferred manner of celebration.**
- **Students will see the relationship between holidays and other types of celebration.**

VOCABULARY

חַג	holiday
לַחָגֹג	to celebrate
חֲגִיגָה	celebration
אֲכִילָה	eating
לִמּוּד	learning
קְהִלָּה	community

ACTIVITY: HOW DO YOU CELEBRATE?

1. Ask students:

Think back to the most wonderful celebration you can remember. It may have centered on you; it may have involved a family member or friend. Write a few sentences in your notebook or journal describing the celebration and how you felt at the time. What made this celebration so special? What part was most meaningful to you?

Instruct students to choose a partner and share their memory.

2. Ask for at least two pairs of students to come up and talk about their celebrations with the class. Write on the board what was most meaningful about each of the celebrations. Ask:

What is similar about these students' celebrations? What is different?

Did anyone find meaning and excitement in something not yet mentioned?

3. Explain to students that today they will be focusing on the celebration of Jewish holidays.

How does the celebration of Jewish holidays compare to the ones we have been discussing?

Take the quiz on page 12 of BabagaNewz while you think about your favorite way to celebrate the holidays. See how the quiz results compare with your ideas.

Were you surprised or reassured by the results?

4. Study the Jewish texts below and consider the following questions:

Are you satisfied with your way of celebrating or is there another way to enhance your celebration?

Why do you think that Jewish tradition includes so many ways to celebrate?

Note that the modern Hebrew word for celebration (even for occasions such as a birthday or graduation) is from the root חגג, like חַג, holiday. Why do you think this is so? [Holidays are the paradigm for celebratory events. This message is embodied in our language.]

5. To conclude the lesson, ask students to try to celebrate an upcoming holiday in a new way, such as visiting a Sukkah or inviting guests to the Sukkah who have never visited one (community), tasting new fruits on Rosh Hashanah (physical), or concentrating on a particular holiday prayer (spiritual). Report to the class after the holidays.

JEWISH TEXTS

PESAḤIM 68b

Rabbi Eliezer said, "On a holiday, a person spends the day either eating and drinking, or studying Torah." Rabbi Joshua said, "Divide the day: devote half to eating and drinking and half to the beit midrash *(house of study)." And Rabbi Yoḥanan said, "Both opinions are based on the following verses. One verse says, 'An* atzeret *to God'* (Devarim *16:8), while the other says, 'There shall be an* atzeret *to you'* (Bemidbar *29:35)."*

The verse in *Bemidbar* speaks of "an *atzeret* (one of the Biblical words for holiday) to you." How do the rabbis interpret this verse? How do the rabbis interpret the verse from *Devarim*? Does it appear that one way of celebrating is better than another?

Compare the two interpretations—(1) either eat and drink or sit and study, or (2) divide your time between both. Which do you prefer?

How can eating and drinking be on a level with praying and studying? How does food provide holiday pleasure? How can studying?

Jewish tradition teaches that we should not spend more than half a day in the synagogue on *Yom Tov*. We must go home and eat a festive meal. Why do you think the rabbis incorporated these components in the tradition?

FROM THE YOM KIPPUR AMIDAH

Let everyone make one group to do Your will....

The holidays are times for families, friends, and entire communities to come together. How do the holidays help create a sense of unity among family and community?

How does this sense of unity enhance the joy of the holiday?

MIDRASH TANḤUMA RE'EH 18

"You shall rejoice on your festival—you, your son, your daughter, your male servant, and your maidservant..." (Devarim *16:14). And I [God] have four in my household: "the Levi, the stranger, the orphan, and the widow..."* (Devarim *16:14). If you gladden mine in your home on the holidays I have given you, I will gladden yours in the Temple in days to come.*

God says that if we include not only our own families but also others less fortunate, God will reward us with joy. How does including others less fortunate in our holiday family increase our joy?

"Roller Coasters"

PAGE 13

"Roller Coasters" examines both the spiritual energy of the High Holidays and the change of physical energy on a roller coaster. This lesson takes a deeper look at the conversion of potential to kinetic energy in a scientific experiment and in the way we store spiritual energy during the high holidays to propel us through the rest of the year. Participating in a lesson on potential and kinetic energy, students will discover how this compares to the changing rhythm of the High Holidays.

OBJECTIVES

- **Students will perform an experiment to distinguish between potential and kinetic energy.**
- **Students will connect the idea of physical energy to the spiritual energy generated during the High Holidays.**

VOCABULARY

רַכֶּבֶת סְחַרְחֶרֶת	**roller coaster**
אֶנֶרְגְיָה	**energy**
רוּחָנִי	**spiritual**

QUOTES & QUESTIONS

"As the [roller coaster] train climbs upward, it gains potential energy. The higher it goes, the more energy it stores."

When does the train have the most potential physical energy?

When do you have the most potential "spiritual energy" during the High Holidays?

How do we store up spiritual energy? How do we use it through the rest of the year?

"These spiritual ups and downs make the High Holidays meaningful."

What makes the holidays meaningful for you? What does a meaningful holiday experience provide us with as the year continues?

ACTIVITY: YO-YO ENERGY

TEACHING TIP

For this activity, you will need yo-yos for your students. If you cannot supply yo-yos for all students, you should have enough for several volunteers to demonstrate.

1. Inform students that today they will be learning about yo-yos. Distribute yo-yos and instruct students to begin yo-yoing. While students are yo-yoing, explain:

Energy is the ability to do work. Do you see any evidence of energy in the yo-yoing? [Many students will say that they see energy in the moving arm or in the yo-yo itself. This is kinetic energy.]

Introduce the term "kinetic energy"—the energy of motion.

Instruct students to stop yo-yoing and hold their yo-yos in their hand.

Do you see energy being demonstrated now? If yes, how? If not, why not?

Potential energy is stored energy—or work waiting to happen. When does the yo-yo have the greatest amount of potential energy? [in the hand before release]

When does the yo-yo have the greatest kinetic energy?

When does potential energy convert to kinetic? [when the yo-yo descends] **When does kinetic convert back to potential energy?** [when the yo-yo travels back up the string]

Can you think of any other examples of potential and kinetic energy?

2. Read the article about roller coasters on page 13 of BabagaNewz.

How is a roller coaster like a yo-yo? When does the roller coaster use kinetic energy? When does it use potential energy?

What comparison does the article make between roller coasters and the Tishrei holidays? [Note that the metaphor does not compare the Tishrei holidays to an emotional roller coaster of highs and lows; rather, it suggests that the holidays help us store and use spiritual energy to achieve spiritual heights.]

When do you store spiritual energy? How do you convert that to kinetic energy?

How can the Tishrei holidays help you store spiritual energy for the rest of the year?

During the year do you ever think back to the High Holidays? When?

How can you extend the energy metaphor to spiritual energy? What might hinder your storing of energy? How does storing that energy help you soar?

3. Read and discuss the Jewish texts below.

4. Conclude the lesson by having students write about how they can store potential energy during the month of Tishrei and how they might convert that to active spiritual energy through the coming year.

JEWISH TEXTS

PSALMS 25:1

Unto you, O God, do I lift up my soul.

PSALMS 143:8

Cause me to hear Your lovingkindness in the morning, because I place my trust in You; cause me to know the way where I should walk, for I lift up my soul to You.

What does it mean to lift up one's soul? How do we try to do this on the High Holidays? How can this help us throughout the year?

LAMENTATIONS 3:41

Let us lift our hearts with our hands to God in heaven.

What do you think this text means? How can we use our hands to rise up spiritually?

What aspects of the Tishrei holidays might allow us to "lift our hearts with our hands"?

"Extreme Makeover: Sukkot Edition"

PAGES 14–17

The article about the *ushpizin* combines the Sukkot tradition of inviting spiritual guests into the *sukkah* and the responsibility of bettering oneself through *teshuvah*. While Rosh Hashanah and Yom Kippur are the holidays most closely related to introspection and self-improvement, our sages teach that the *teshuvah* process continues through Sukkot and into the rest of the year. By recognizing the character traits exhibited by the *ushpizin* and considering how these traits can serve as a model, students will design plans for their own spiritual makeovers.

OBJECTIVES

- **Students will learn about the tradition of the *ushpizin* and will identify admirable character traits in the *ushpizin* from which they can learn.**
- **Students will design a blueprint for a spiritual makeover.**
- **Students will explore their own strengths and how they have positive qualities from which others can learn.**

VOCABULARY

מִדָּה	character trait
אוֹרֵחַ	guest
כְּלִי עֲבוֹדָה	tool
תָּכְנִית	blueprint
שִׁפּוּצִים	improvements

QUOTES & QUESTIONS

"Each of these designers brings a toolbox of character traits we can learn from."

Who is your favorite Biblical character? What about this person do you like/admire?

What can you learn from this person?

If you were to create an invitation for this figure inviting him or her to your *sukkah*, how would you phrase it? How could your invitation include a reference to why you admire the guest?

What are examples from the comic that show how Avraham, Yosef, and Aaron use their strengths? Look at the list of traditional *ushpizin* on page 17. What examples can you think of for each of these Biblical personalities?

Why do you think that there is a tradition of inviting the *ushpizin* into the *sukkah*?

ACTIVITY: DRAWING BLUEPRINTS FOR SPIRITUAL MAKEOVERS

1. After reading the article on pages 14–17 of BabagaNewz, ask your students to imagine their life as if it were a house. Instruct them to consider the different rooms that make up who they are. For example, you may choose to describe the rooms in your life (the teaching room, the Jewish room, the spouse room, the parent room, etc.) as a model. Students should try to assign one relationship or role to each of the rooms in his or her "house."

Students will be designing their own spiritual makeovers in the form of a blueprint. Give each student a piece of cardstock and a copy of the worksheet from www.babaganewz.com/teachers. For some of your students, flexibility may help them to think more creatively about their strengths and the areas in which they hope to improve. For others, the structure of the worksheet will be helpful in focusing their thinking.

Sketch a blueprint of your "house" on the worksheet. Include as many rooms as necessary to describe the different roles and relationships that make up who you are.

Put a star in the room you think represents your most important role or relationship.

Put a question mark in the room that represents the one that presents the most challenges to you.

Draw one decorative item—an object or sign—that symbolizes what each room represents. (For example, a baseball glove may represent the team member room.)

Explain your sketch to the person sitting next to you.

If you could make over any one room in the house, which would you redo? Why? What aspect of the room do you think needs a makeover?

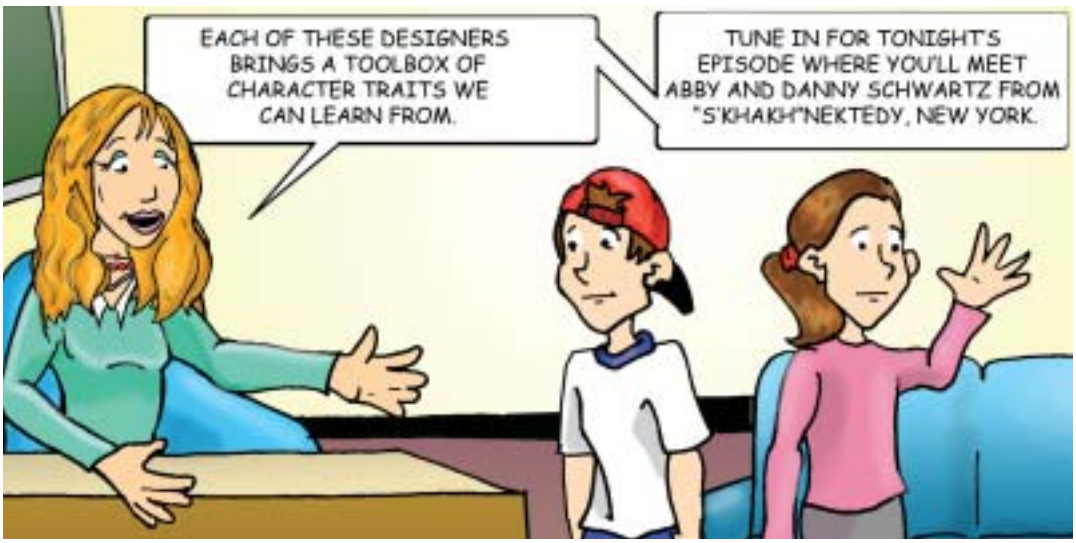
2. Instruct students to turn their sketches over and write the answer to:

What one character trait do you have from which your friends and family may learn?

Once they have identified an area of strength, instruct students to return to the sketch of their "house" and place an exclamation point in the room that they feel most clearly demonstrates the strength they identified.

Why do you think we identified both areas in need of improvement and strengths in the same lesson? What do the two parts of this activity teach you about spiritual makeovers?

4. Examine the Jewish texts related to these issues. Consider the following questions:



JOSH EISERIKE

JOSH EISERIKE

Why is it important to seek to improve continually?

What are ways that Judaism gives us opportunities to reflect on ourselves and our behavior?

What are ways that you reflect on who you are and seek to refine yourself?

How can improving yourself and undergoing a spiritual makeover contribute to your joyous celebration of Jewish holidays?

5. Optional Enrichment

Once they have completed their blueprints, have students reflect on what they created by writing a letter to themselves. Ask that they address what they chose for both areas and why.

Finally, have students put their letters in an envelope addressed to themselves. You may choose to put the blueprints in the envelope with the letter or display the blueprints in your class. (If you choose the latter, display the sides on which the students expressed their strength.) Towards the end of the year, or at any other time that you feel is appropriate, mail or distribute the letters to the students and ask them to assess their growth.

JEWISH TEXTS

PIRKEI AVOT 4:27

Do not look at a flask but at its contents.

What is the meaning of this text? Thinking about this *mishnah*, how do the spiritual makeovers in the article compare to the extreme makeovers popular on television?

Why were the *ushpizin* concerned with giving Abby and Danny spiritual makeovers? How does this text relate to that concept and value?

EZEKIEL 18:31

Make for yourselves a new heart and a new spirit....

How do you understand the phrases a new heart and a new spirit? What is the difference between a heart and a spirit? Why do you think that God mandates that both should be renewed?

What steps could you take to make a new heart and spirit?

PIRKEI AVOT 4:3

Do not disdain any person... for there is no person who does not have his or her hour, and there is no thing without its place.

What does it mean to disdain another person? What does that show about the importance and value of the person?

What are ways we can understand the phrase "for there is no person who does not have his or her hour"? What does this imply about the uniqueness and importance of each individual?

How does this text relate to the *ushpizin* article? What does it suggest about the qualities we each have and the possibility of a spiritual makeover?

"To Bee or Not to Bee"

PAGES 18-19

After reading about an apiary at Kibbutz Yad Mordechai that produces a large percentage of Israel's honey, students will enjoy taste-testing many different types of honey to motivate their study of the symbolism of honey on Rosh Hashanah. Students will discover how honey serves as both an expression of hope for a sweet year and a metaphor for the *teshuvah* process.

OBJECTIVES

- Students will explore the nature of honey and discuss why it is the symbol used to express wishes for a sweet year.
- Students will recognize that, on Rosh Hashanah, honey reminds us to focus on the blessings in our lives and on our sweet hopes and prayers for the new year.

VOCABULARY

דְּבוֹרָה	bee
דְּבַשׁ	honey
עוֹקֵץ	stinger
מָתוֹק	sweet
תְּשׁוּבָה	repentance

QUOTES & QUESTIONS

"'I was terrified at first,' [Paz] recalls. 'I got stung up to 30 times a day, and I hurt all over. But I realized that the stings were not dangerous, and I got used to them. Besides,' he continues, 'knowing that I help produce honey that is used by Jews around the world to celebrate Rosh Hashanah makes the bee stings worth it.'"

Why was Paz scared when he first started working with bees?

How does the product of Paz's work help him overcome his initial fears? Have you ever had a similar experience?

Do you think that you would be able to work with bees in an apiary like Ilan and Paz do? Why or why not?

ACTIVITY: HONEY TASTING AND HONEYCOMBS

1. Before class, gather several different types of honey (clover, buckwheat, orange blossom, etc.). If available, try to include honey from Yad Mordechai in the collection. (See www.babaganewz.com/teachers for more information.) In addition, supply craft sticks (enough for each student to sample each type of honey) and napkins. When students arrive, conduct a honey taste test, inviting students to taste and rate each kind of honey. (Remind them to say the appropiate blessings before and after.) Allow the class to vote on its favorite type of honey.

2. After the taste test, ask each student to discuss with a partner:

Traditionally, we use honey on Rosh Hashanah to symbolize our desire for a good and sweet new year. If we want to bless the new year with something sweet, why not use sugar?

After students share their ideas, discuss:

What appears to be contradictory about the way honey is produced? [Although honey is one of the sweetest substances in the world, it is made by an insect that stings painfully.]

KIBBUTZ YAD MORDECHAI

Discuss how honey (and the bee) is a suitable metaphor for the process of *teshuvah* (returning/repentance) upon which Jewish people concentrate their efforts on Rosh Hashanah. For this discussion, be sure that students are familiar with the term "doing *teshuvah*" and understand it conceptually. (Refer to the Tishrei 5764 issue of BABAGANEWZ, which deals with *teshuvah* extensively; the lesson plans are available online at www.babaganewz.com/teachers.)

What in the *teshuvah* process can be compared to a bee sting? Why?

What do you think is the honey in the *teshuvah* process?

3. דְּבוֹרָה, *devorah*, is the Hebrew word for bee. Ask students to identify the Hebrew root letters, and to state other words they know with the same root. [Students should recognize the root ד.ב.ר, the same root as the word for "speaking."]

What is the relationship between a bee and speaking?

How can speaking be compared to honey? How can speech be both stinging and sweet?

What role does speaking play in *teshuvah*?

How do the ideas we have discussed so far relate to Paz's initial fear of working in the apiary?

4. Review the "*yehi ratzon*" prayer below with your students that is recited when we dip challah and/or apples in honey on Rosh Hashanah. Discuss what this prayer has to do with honey. (You may want to refer to the article "Funky Festive Foods" on pages 8–9 of BabagaNewz.)

How is the eating of these sweet treats at the holiday table different from the prayers that we recite in synagogue on Rosh Hashanah? How is it similar?

Based on our discussion, why do you think that it is appropriate to use honey to symbolize our requests to God for a sweet year?

5. Study the text from Psalms 126 below.

Do you think that this text applies to doing *teshuvah*? If so, what does it teach you about *teshuvah*? If not, why not?

6. Create a class honeycomb in which you gather students' hopes for a sweet year. (You may want to use the stencil available on the teachers' portion of our website.) Instruct students to write their wishes for the new year. These wishes may be either personal or national. As students add their hopes to the honeycomb, ask them to think about one thing they can do to help "produce honey," that is, to achieve the sweet blessing they recorded. If they wish, they may share their strategies with the class. Connect the pieces of the honeycomb and hang it from the ceiling in your classroom or on a bulletin board.

We have just created a class honeycomb in which we gathered everyone's hopes for a sweet year. In what ways is *teshuvah* a personal process that can bring about these hopes? In what ways can a group, class, or community participate in or influence the *teshuvah* process?

JEWISH TEXTS

"YEHI RATZON" PRAYER FOR ROSH HASHANAH NIGHT

May it be Your will, our God and God of our ancestors, that You renew for us a good and sweet year.

Think of one or two Jewish ancestors that you have studied. What made their lives sweet and what gave it the sting?

PSALMS 126:5

Those who sow in sorrow will reap in glad song.

How does this text relate to the work done in an apiary?

To what other situations might this verse apply?

KIBBUTZ YAD MORDECHAI

KIBBUTZ YAD MORDECHAI

LESSON PLAN BY MARK H. LEVINE AND INA MILLER LERMAN

"The Gaza Dilemma"

PAGE 3

This article summarizes the background material and reactions to Israeli Prime Minister Ariel Sharon's plan to evacuate all Jewish settlements from Gaza. Through discussion and a values-based activity, students will form their own opinions of whether the Israeli disengagement from Gaza is a good idea, with the goal of moving toward peace, or a bad idea, with too high a cost to the Jewish State.

OBJECTIVES

- **Students will deepen their understanding of Sharon's plan to evacuate Jewish settlements from Gaza.**
- **Students will form an opinion about the Gaza dilemma and articulate that opinion to others.**

VOCABULARY

עַזָּה	**Gaza Strip**
מַפַּת הַדְּרָכִים	**"The Road Map"**

QUOTES AND QUESTIONS

1. Discuss this statement from Prime Minister Ariel Sharon's official spokesperson, Ra'anan Gissim:

"In the absence of any partner in the [Road] Map for peace, we have to prepare a plan that will enable us to cut our losses." (A printable version of this statement is available at www.babaganewz.com/teachers.)

What is Prime Minister Sharon's office saying here?

Help your students by explaining the following concepts:

partner for peace: When there is a war, the parties in conflict must be willing to negotiate and compromise.

prepare a plan: Generate ideas and suggestions that might lead to peace, and create a strategy for achieving it.

Road Map: The U.S.-sponsored plan for encouraging negotiations between Israel and the Palestinians.

cut our losses: We cannot win the conflict, but we can try to minimize future risk or danger.

ACTIVITY: TAKING A STAND

1. Begin the lesson by discussing the statement above. Find out how much your students know about the Gaza disengagement plan:

Are any of you aware of the plan being suggested by Prime Minister Sharon? What do you know about it?

2. Read the article on page 3 of BabagaNewz to learn about the plan to evacuate all Jewish settlements from Gaza. If your students know something about the plan, this article will help complete the picture for them. If your students are not familiar with the plan, this article will introduce them to it.

3. Show your students a map of Israel and help them locate Gaza. (A printable map is available at www.babaganewz.com/teachers.)

4. Depending on your students' backgrounds, you may want to review the definitions of the following terms, defined on page 3 of BabagaNewz.

- Gaza Strip
- Disengagement plan
- Religious nationalist
- Secular nationalist
- Palestinian Authority
- Israel's national security interest

5. Have students articulate an opinion about the disengagement plan. Pose the following questions and ask students to pick the answer that best represents their opinion. Have students move to the corner of the room that represents that view.

Try this fun warm-up for practice. Assign each corner corner of the room one of the following flavors of ice cream: chocolate chip, chocolate, vanilla, or cookies 'n cream. Ask students:

Which of these flavors of ice cream do you like best? Move to the corner of the room that has that flavor.

Once all students have chosen a corner of the room, ask students in each group to discuss their reasons for choosing that option. Then have a few volunteers from each corner share their group's reasons with the class.

Now, ask your students to consider the following question:

What do you think about Sharon's plan to evacuate all Jewish settlements from Gaza? Choose the response that best represents your opinion and move to that corner of the room.

TEACHING TIP

You can download signs with the following responses from www.babaganewz.com/teachers and post them in the corners of your classroom.

IT'S A SIGN OF WEAKNESS.

It is a bad idea because it will be seen as a sign of weakness to terrorist groups. They will think that they have won a military victory thanks to their acts of terrorism during the Intifada.

IT WILL SAVE ISRAELI LIVES.

It is a good idea because the lives of many Israeli soldiers and civilians have been lost defending this small area of land where Jews are a tiny minority of the population.

IT GIVES AWAY PART OF THE LAND OF ISRAEL, WHICH IS HOLY AND BELONGS TO THE JEWISH PEOPLE.

God gave the land of Israel to the Jewish people and the Israeli government should not volunteer to give any part of it away to the Palestinians.

IT IS A NECESSARY STEP TOWARD PEACE.

Israel needs to take action if it hopes that Israeli and Palestinian governments can someday begin joint negotiations for peace.

6. Once students have chosen the corner that most closely represents their opinion, have the members of each group speak about their reasons for choosing that response. Then ask volunteers from each corner to share these reasons with the class.

7. Distribute the worksheet, available to print on www.babagnewz.com/teachers, which offers additional reactions to the plan. Each group should review the quotations and identify those that best support its point of view.

8. Conclude the lesson by asking each group to draft a letter to the editor explaining its position on the disengagement plan. Suggest that groups use relevant information from the article in BabagaNewz and other relevant quotes. (Older students might try to refute alternate opinions in their letters.) Encourage students to send these letters to their local Jewish, community, or school newspaper. Continue to encourage students to follow news stories related to the Gaza disengagement plan.

"SHARING THE SOUND OF THE SHOFAR" (PAGE 4)

DEVARIM 16:14
You shall rejoice on your festival—you, your son, your daughter, your male servant, your maidservant, the Levite, the stranger, the orphan, and the widow who are in your cities.

דברים טז:יד
וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ
וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה אֲשֶׁר בִּשְׁעָרֶיךָ׃

SEFER HAḤINUKH MITZVAH 488
The Sages taught: Rejoice with all kinds of gladness. Included in this are the eating of meat and the drinking of wine, wearing new clothes, distributing fruit and sweets to children and women, and playing musical instruments....

ספר החינוך מצוה 488
וְעוֹד אָמְרוּ זִכְרוֹנָם לִבְרָכָה: שְׂמַח בְּכָל מִינֵי
שִׂמְחָה, וּבְכְלַל זֶה הוּא אֲכִילַת הַבָּשָׂר וּשְׁתִיַּת
הַיַּיִן וְלִלְבֹּשׁ בְּגָדִים חֲדָשִׁים וְחִלּוּק פֵּרוֹת וּמִינֵי
מְתִיקָה לַנָּעָרִים וְלַנָּשִׁים, וְלִשְׂחֹק בִּכְלֵי שִׁיר...

DEVARIM 16:17
Each person shall give, according to what he or she can give, according to the blessing that God your God has given you.

דברים טז:יז
אִישׁ כְּמַתְּנַת יָדוֹ כְּבִרְכַּת ה' אֱלֹקֶיךָ אֲשֶׁר נָתַן לָךְ׃

TORAH PAGE (PAGE 5)

DEVARIM 28:45, 47
All these curses will come upon you and pursue you and overtake you... because you did not listen to God's voice telling you to keep God's commandments.... because you did not serve God, your God, in gladness and goodness of heart.

דברים כח:מה, מז
וּבָאוּ עָלֶיךָ כָּל הַקְּלָלוֹת הָאֵלֶּה וּרְדָפוּךָ
וְהִשִּׂיגוּךָ... כִּי לֹא שָׁמַעְתָּ בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר
מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר צִוָּךְ... תַּחַת אֲשֶׁר לֹא
עָבַדְתָּ אֶת ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב...

PIRKEI AVOT 1:3
Do not be like servants who serve their master on condition of getting a reward. Rather, be like servants who serve their master unconditionally.

פרקי אבות א:ג
אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת
לְקַבֵּל פְּרָס, אֶלָּא הֱוֵו כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת
הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס׃

DEVARIM 6:5
You shall love the Lord your God with all your heart, and with all your soul, and with all your might.

דברים ו:ה
וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ
וּבְכָל מְאֹדֶךָ׃

"CRAIG TAUBMAN: HEART & SOUL" (PAGE 6–7)

PSALMS 150
Halleluy-ah! Praise God in God's sanctuary; praise God in the firmament of God's power.
Praise God for God's mighty acts; praise God as befits God's abundant greatness.
Praise God with a blast of the shofar; praise God with a lyre and harp.
Praise God with drum and dance; praise God with organ and flute.
Praise God with clanging cymbals; praise God with resonant trumpets.
Let all souls praise God, Halleluy-ah!

תהלים ק"נ
הַלְלוּ-יָהּ הַלְלוּ אֵ-ל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ׃
הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֹּדְלוֹ׃
הַלְלוּהוּ בְּתֵקַע שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר׃
הַלְלוּהוּ בְּתֹף וּמָחוֹל הַלְלוּהוּ בְּמִנִּים וְעֻגָב׃
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה׃
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָ-הּ הַלְלוּ-יָהּ׃

"FUNKY FESTIVE FOODS" (PAGE 8–9)

THE BOOK OF OUR HERITAGE, VOLUME I, ROSH HASHANAH
Our Sages taught: Symbols have real meaning. We therefore serve symbolic foods on Rosh Hashanah, that they may stand for the good year we hope to merit.

This page contains sacred texts; please treat it respectfully.

"WHAT IS YOUR FAVORITE WAY TO CELEBRATE?" (PAGE 12)

PESAḤIM 68b

Rabbi Eliezer said, "On a holiday, a person spends the day either eating and drinking, or studying Torah." Rabbi Joshua said, "Divide the day: devote half to eating and drinking and half to the *beit midrash* (house of study)." And Rabbi Yoḥanan said, "Both opinions are based on the following verses. One verse says, 'An *atzeret* to God' (*Devarim* 16:8), while the other says, 'There shall be an *atzeret* to you' (*Bemidbar* 29:35)."

פסחים דף סח עמוד ב

רַבִּי אֱלִיעֶזֶר אוֹמֵר: אֵין לוֹ לָאָדָם בְּיוֹם טוֹב אֶלָּא אוֹ אוֹכֵל וְשׁוֹתֶה אוֹ יוֹשֵׁב וְשׁוֹנֶה. רַבִּי יְהוֹשֻׁעַ אוֹמֵר: חֲלָקֵהוּ, חֶצְיוֹ לַאֲכִילָה וּשְׁתִיָּה וְחֶצְיוֹ לְבֵית הַמִּדְרָשׁ. וְאָמַר רַבִּי יוֹחָנָן: וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ, כְּתוּב אֶחָד אוֹמֵר (דברים טז:ח) עֲצֶרֶת לַה' אֱלֹקֶיךָ, וְכָתוּב אֶחָד אוֹמֵר (במדבר כט:לה) עֲצֶרֶת תִּהְיֶה לָכֶם:

FROM THE YOM KIPPUR AMIDAH

Let everyone make one group to do Your will....

מחזור, עמידה ליום כפור

וְיַעֲשׂוּ כֻלָּם אֲגֻדָּה אַחַת, לַעֲשׂוֹת רְצוֹנְךָ...

MIDRASH TANḤUMA RE'EH 18

Rabbi Yehuda bar Simon says: The Holy Blessed One said, you have four children and I have four children. "You shall rejoice on your festival—you, your son, your daughter, your male servant, and your maidservant..." (*Devarim* 16:14). And I [God] have four in my household: "the Levi, the stranger, the orphan, and the widow..." (*Devarim* 16:14). If you gladden mine in your home on the holidays I have given you, I will gladden yours in the Temple in days to come.

מדרש תנחומא ראה יח

רַבִּי יְהוּדָה בַּר סִימוֹן אוֹמֵר, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה יֵשׁ לְךָ אַרְבָּעָה בְנֵי בָתִּים וַאֲנִי יֵשׁ לִי אַרְבָּעָה בְנֵי בָתִּים, וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וַעַבְדְּךָ וַאֲמָתֶךָ (דברים טז:יד), שֶׁלְּךָ, וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה (דברים טז:יד), שֶׁלִּי... אִם אַתָּה מְשַׂמֵּחַ אֶת שֶׁלִּי, בְּיָמִים טוֹבִים שֶׁנָּתַתִּי לְךָ, אַף אֲנִי מְשַׂמֵּחַ אֶת שֶׁלְּךָ, בְּבֵית הַבְּחִירָה:

"ROLLER COASTERS" (PAGE 13)

PSALMS 25:1

Unto you, O God, do I lift up my soul.

תהלים כה:א

אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא:

PSALMS 143:8

Cause me to hear Your lovingkindness in the morning, because I place my trust in You; cause me to know the way where I should walk, for I lift up my soul to You.

תהלים קמ"ג:ח

הַשְׁמִיעֵנִי בַבֹּקֶר חַסְדֶּךָ כִּי בְךָ בָטָחְתִּי הוֹדִיעֵנִי דֶרֶךְ זוּ אֵלֶךְ כִּי אֵלֶיךָ נָשָׂאתִי נַפְשִׁי:

LAMENTATIONS 3:41

Let us lift our hearts with our hands to God in heaven.

איכה ג:מא

נִשָּׂא לְבָבֵנוּ אֶל כַּפָּיִם אֶל קֵל בַּשָּׁמָיִם:

"EXTREME MAKEOVER: SUKKOT EDITION" (PAGES 14–17)

PIRKEI AVOT 4:27

Do not look at a flask but at its contents.

פרקי אבות ד:כז

אַל תִּסְתַּכֵּל בְּקַנְקַן אֶלָּא בְּמַה שֶׁיֵּשׁ בּוֹ:

EZEKIEL 18:31

Make for yourselves a new heart and a new spirit....

יחזקאל יח:לא

וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה:

PIRKEI AVOT 4:3

Do not disdain any person... for there is no person who does not have his or her hour, and there is no thing without its place.

פרקי אבות ד:ג

אַל תְּהִי בָז לְכָל אָדָם... שֶׁאֵין לְךָ אָדָם שֶׁאֵין לוֹ שָׁעָה, וְאֵין לְךָ דָּבָר שֶׁאֵין לוֹ מָקוֹם:

"TO BEE OR NOT TO BEE" (PAGES 18–19)

"YEHI RATZON" PRAYER FOR ROSH HASHANAH NIGHT

May it be Your will, our God and God of our ancestors, that You renew for us a good and sweet year.

מחזור לראש השנה

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹקֵינוּ וֵאלֹקֵי אֲבוֹתֵינוּ, שֶׁתְּחַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה:

PSALMS 126:5

Those who sow in sorrow will reap in glad song.

תהלים קכ"ו:ה

הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ:

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