JEWISH KIDS EXPLORING THE WORLD

BabagaNewz

TEACHERS' GUIDE

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Torah Page

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BabagaNewz Highlights

Jewish Life in Colonial America: Bonus Supplement

- **This month, you are receiving the first of four special historical supplements and lesson plans to commemorate 350 years of Jewish life in America. Each eight-page supplement contains historic timelines, creative biographies of American Jewish leaders, important issues facing the Jewish community, and interesting trivia about Jewish life in America.**
- **Focusing on the early American settlement, the first supplement includes feature articles and lessons about legendary colonial American Jews Gershom Mendes Seixas and Abigail Franks, who sought to balance New World freedom and challenges with a strong commitment to American Jewish identity.**

Need a Quick Start?

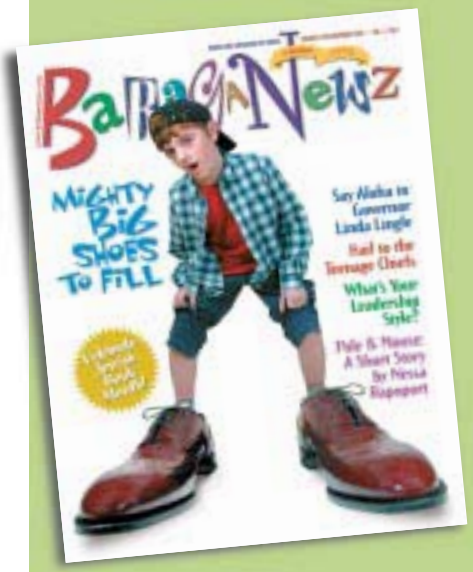
- **Turn to pages 2–3 in the Teachers' Guide for valuable "Shortcuts." These quick, easy, and fun mini-lessons highlight some of the activities in this guide and can stand alone to help save you time. You'll also find ideas for teaching the value of the month, opportunities for students to interact with BabagaNewz, and a sneak preview of next month's guide. We hope this new section of the Teachers' Guide will help you make the most of the magazine each month.**

Web Resources

- **You'll find many treasures in the teachers' part of the BabagaNewz website, including ready-to-use worksheets and informative links. Archives of past lessons, Hebrew content, magazine articles, and book study guides are also just a click away.**

Check out the teachers' section of www.babaganewz.com! Password: eggplant

Ḥeshvan 5765/November 2004



מַנְהִיגוּת

LEADERSHIP

As the country prepares for the upcoming elections, we are asked to evaluate and help select our nation's leaders. The Torah offers many important leadership qualities and role models. The most effective leaders in Jewish history have shared a clear vision and recognized that they are servants of God and *Klal Yisrael*. Judaism teaches that we all have the responsibility to become leaders as the need arises and helps us be the best *manhigim* (leaders) we can be.

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! JFLmedia.com

QUICK START

Focus On Leadership

The elections are just a few weeks away! As the nation heads to the polls, we search for candidates who embrace the ideas we value most and who will lead our communities and our country in the best possible direction.

Jewish tradition provides us with the core values of strong leadership and offers a wealth of Biblical and historical role models. Judaism also teaches us that:

- Serving as a leader is a big responsibility.
- Everyone can be a leader.
- Different tasks call for different kinds of leaders.
- Good leaders create a sense of community.
- Leadership means standing up for what you believe in.

It is our hope that the lessons in this guide help enhance your students' understanding of effective leadership and frame that understanding with personal leadership experience and Jewish values.

B'Shalom,

Mark

Mark H. Levine,
Editor, BabagaNewz

Mazel Tov to BabagaNewz Teachers' Guide Editor, Tammie Rapps, on her new daughter. While Tammie is on parental leave, Ina Miller Lerman and Robyn Shafer will be editing the Teachers' Guide.

Shortcuts

HAIL TO THE PRESIDENTS

Try out different types of leadership roles. Divide the class into groups of four students; each group will **build a three-story house of cards**, using only their own leadership and teamwork abilities, a pack of 3"x 5" index cards, adhesive notes, paper clips, tape, and scissors. Assign one of the following roles to each group member: Architect, Builder, Supplier, Supervisor. Instruct students that they are not allowed to share responsibilities; each student must fulfill the responsibilities of his or her task alone. The architect will design the project; the builder will construct it. The supplier will get the necessary building materials, and the supervisor will oversee the entire task.

After 10 minutes of design and construction, have the class examine each other's projects. **Discuss**: Were you able to complete your task? Why or why not? How did the different roles affect the outcome of the project? Did one particular role emerge as dominant? How would the task have been different if no one had an assigned role?

Read the article "Hail to the Presidents" on pages 4–5 of BabagaNewz. **Study the text** from *Shevout* 39a (see page 15): "All Jews are responsible for one another." How did building the house of cards demonstrate this? How does this idea apply to leadership? How is assuming leadership a way of being responsible for one another?

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

Q-TIP

Pressed for Time?

Direct students' attention to the short Jewish texts at the beginning of most BabagaNewz articles. Discuss why this particular text was chosen and how it relates to the value of the month.

TORAH PAGE

Using the verse from *Shemot Rabbah* and the comic strip on page 7 of BabagaNewz, discuss the metaphor of God as a shepherd and why so many Biblical leaders were also shepherds.

Draw your own comic strip to continue the story of Snoopy and Woodstock. Have students create a short dialogue and comic for one of the following scenarios:

Imagine that Woodstock has led Snoopy down a rough path, and...

A. Snoopy thinks he would do a better job and wants to change roles.

B. Woodstock decides he no longer wants to be the leader, and together they need to figure out how to get home.

C. Snoopy decides he no longer wants to follow Woodstock and wanders off. Woodstock goes after him to convince him to come back.

Have students share their comic creations with the class.

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

POLE AND MOUSE

Read the story "Pole and Mouse" together on pages 14–17 of BabagaNewz.

What do you think of Pole? What do you think of Mouse? Which one do you think is a real leader? Do you think that they would be friends under normal circumstances?

Act out new endings to this story. Divide the class into five small

ADAM ROE

Don't forget to check out the

groups and have each one perform a short skit:

A. What if Mouse had not finished building the tent in time?

B. What if Pole had refused Mouse's help and insisted on doing the whole thing alone?

C. What if Pole had convinced the whole group to contribute to the project?

D. What if Mouse had not stepped forward and taken charge of the situation?

E. What if Pole had not given Mouse credit for building the tent?

Have the groups **present their skits** to the class. After each one, discuss: What happened in this group? How did you feel as a member of this group? How did you feel as the leader? What should have happened to help this group complete its project more effectively? What does this teach us about leadership?

Discuss the text from *Pirkei Avot* 4:3, "[Ben Azzai says,] 'Treat no one lightly and think nothing is useless, for everyone has one's moment and everything has its place.'"

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

Step into the Value

Give your students a chance to experience *manhigut*.

▸ Structure opportunities for cooperative learning and allow leaders to emerge. (You'll find many possibilities throughout the Teachers' Guide.)

▸ Generate a list of valuable leadership traits and post the list on a classroom wall. Challenge students to exhibit these traits throughout the month.

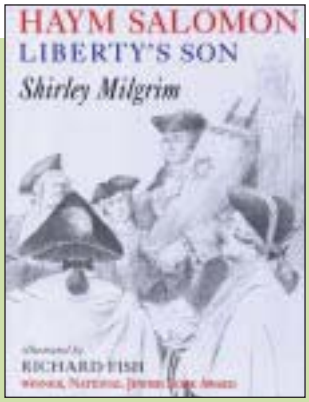
Inter-Act

Last month, musician Craig Taubman called on BabagaNewz readers to help serve their Jewish communities. Encourage your students to step up to the challenge and remind them to submit their community service logs (available online) no later than December 1, 2004. They will receive a free music CD from Craig 'n Co. and have their names published in a community service honor role in the Adar One issue of BabagaNewz. For eligibility and details, see www.babaganewz.com/teachers.

Celebrate!

November is National Jewish Book Month! Start a class competition to see who can read the most Jewish books this month or pick a selection from our extensive online archive of book study guides (on www.babaganewz.com/teachers), order copies of the book from www.bababookz.com, and read it together as a class.

BabaBookz



Join us in celebrating National Jewish Book Month and the 350th anniversary of Jews in America with our exciting Book-of-the-Month, *Haym Salomon: Liberty's Son*.

This fascinating biography shares the story of American patriot Haym Salomon who worked hard to finance the American Revolution. Author Shirley Milgrim leads readers through Salomon's underground adventures with the Sons of Liberty, his escape from a British death sentence, and his bold efforts to raise funds for the Colonial Army.

Purchase *Haym Salomon: Liberty's Son* from www.bababookz.com and download a free study guide from www.babaganewz.com/teachers.

Coming Next Month

Yofi, finding beauty, is the theme of the Kislev issue of BabagaNewz. Look forward to an interview with Emmy-award winner Camryn Manheim, insights into the mysterious Fibonacci Sequence, and a special Israel photo essay.

BabagaNewz presents an exciting and creative *Tekes Ḥanukkah La'mishpaḥah* (Ḥanukkah Family Ceremony) which will kindle the "Flames of Courage" in us all. Encourage your students and their families to enhance their Ḥanukkah by participating in this educational and inspirational ceremony.

Ḥeshvan To Do List:

- ❑ **Read the special BabagaNewz American Jewish History Supplement and Teachers' Guide.**
- ❑ **Discuss *manhigut* (leadership) in the context of the upcoming national elections.**
- ❑ **Remind students to mail their community service logs to BabagaNewz.**
- ❑ **Take it to the web: students can play a special 350th Anniversary Edition of Jewpardy and take a virtual tour of Tel Aviv!**
- ❑ **Announce National Jewish Book Month.**
- ❑ **Order discounted copies of the Book-of-the-Month from www.bababookz.com.**
- ❑ **Hang up the poster of Tel Aviv.**
- ❑ **Enhance your students' Hebrew skills by reading the Hebrew article available online or in your teachers' packet.**

ARI BINUS

"Hail to the Presidents"

PAGES 4–5

Four profiles of Jewish youth leaders give students insight into the skills and qualities of a successful leader. In this lesson, students try on different leadership roles while working on a cooperative project to build a house of cards.

OBJECTIVES

- Students will recognize the value of different kinds of leadership.
- Students will experience different models of leadership within a group task.

VOCABULARY

תַּפְקִיד	task
כִּשָּׁרוֹן	skill/talent
מַנְהִיג	leader
דוּגְמָה אִישִׁית	role model

FIND MORE ONLINE

On www.babaganewz.com/teachers, you'll find great teaching resources, including links to the youth groups mentioned in this lesson and printable versions of the worksheets and Jewish Texts.

QUOTES & QUESTIONS

"...the responsibility of leadership fostered her personal growth."

How can leadership foster personal growth? Can you give an example from this article? Can you give an example from your own experience?

Can you think of an example from Tanakh or Jewish history in which a leader exhibited personal growth? [For example, Moshe flees to Midian but then gains courage and returns to lead the Jewish people out of Egypt.]

"'Every Jew can be a leader in the community,' [Joshua Nason] exclaims. 'Just be a *doogmah ishit*...'"

What is a "*doogmah ishit*"? [A role model.] **Why is this an important aspect of leadership? How does being a "*doogmah ishit*" influence one's effectiveness as a leader?**

ACTIVITY: BUILDING A HOUSE OF CARDS

1. Read the article, "Hail to the Presidents" on pages 4–5 of BabagaNewz with your students and discuss the Quotes & Questions above.

2. Divide your class into groups of four students. Each group will be responsible for designing and building a three-story house of cards.

TEACHING TIP

Print out "role cards" from www.babaganewz.com/teachers and hand them out to students to facilitate the next step.

Assign the following roles to one student in each group. (In assigning roles to your students, think about who is best suited for each specific task.)

Architect: You are the visionary responsible for the overall design and structure of the house.

Builder: You are the practical construction worker who will build the house.

Supplier: You are the person who will make sure the group has all the necessary supplies to complete the project.

Supervisor: You are the overseer of the entire project. You must make sure that everyone fulfills his or her specific task and works together as a team.

Explain that students may not share these responsibilities with their teammates—they must fulfill all the responsibilities of their assigned role alone.

3. Have students get into their groups and start discussing the project while you place the necessary supplies on a table at the front of the room.

TEACHING TIP

Be sure to have at least one of the following for each group.

- Pack of 3" x 5" index cards
- Stack of square adhesive notes (like Post-It Notes)
- Box of paper clips
- Roll of tape
- Scissors

4. Give the students approximately 10 minutes to complete their projects. Then ask:

Were you able to complete your task? Why or why not?

How did the different roles affect the outcome of the project? Did one particular role emerge as dominant? Was that role more of a leader than the others?

How would the task have been different if no one had an assigned role?

How does this activity relate to the article we just read?

5. Explore the Jewish Texts below.

6. Conclude the lesson by asking:

What are examples of different leadership styles? Which leadership role is most comfortable for you? Why?

JEWISH TEXTS

TA'ANIT 9A

Three excellent leaders arose before Israel: Moshe, Aaron, and Miriam.

How were Moshe, Aaron, and Miriam all excellent leaders? How were they different kinds of leaders? In what ways did they each serve as a "*doogmah ishit*"? [For example, Miriam helped to organize the women and led them in song after crossing the Red Sea. She serves as a positive role model for rejoicing in prayer.]

SHEVOUT 39A

All Jews are responsible for one another.

How did building the house of cards demonstrate this? How does this idea apply to leadership? How is assuming leadership a way of being responsible for one another?

"What Is Your Leadership Style?"

PAGE 6

There are many ways to be a good leader, and this lesson will help students determine their own styles of leadership. Students will "strike a pose" to display important leadership qualities and look for ways that they can become better leaders.

OBJECTIVES

- **Students will appreciate that there are many different ways to be a good leader and that different circumstances call for different types of leadership.**
- **Students will apply this understanding to become better leaders themselves.**

VOCABULARY

סַמְכוּת	**authority**
הִשְׁתַּתְּפוּת	**participation**
אַהֲדָה	**empathy**

QUOTES & QUESTIONS

"As the generation, so the leader; as the leader, so the generation" (*Talmud Yerushalmi, Sanhedrin*).

What is this passage saying?

How can a leader affect the community, and how can a community affect its leader? Can you think of an example of each situation? Is there a way that both can be true at the same time?

Do you think it's possible for one person to lead an entire generation? Can you give an example?

ACTIVITY: STRIKE A POSE

1. Hand out a set of "Leadership Goal Cards" to each student. (Print these cards from the teachers' part of the website.)

   1. A good leader is someone who gets the job done.
   2. A good leader is someone who demonstrates concern for the people being led.

While both statements are true, pick the one you think best describes the goal of leadership. On the front of this card, write one adjective or characteristic that this type of leader would need to possess. Put the other card aside.

2. Instruct students to go to the front of the room one-by-one and silently "strike a pose" to represent their chosen adjective. Once the student has chosen a pose, he or she must "freeze" there while the rest of the class tries to guess the selected word or trait. The student may not talk or gesture to give hints!

The rest of the class will guess what leadership quality is being portrayed. Instruct students to write their guesses on the leadership goal cards where they think this quality belongs.

3. The "frozen" student then reveals the correct answer. All students who had written down this adjective or characteristic (even if it was a guess for an earlier pose) may put a check mark next to it on their cards. Repeat this exercise until all students have had a turn to "strike a pose."

4. Ask students to look at the adjectives they have checked off on both of their cards.

How are the traits on both cards similar? How are they different? Are any of them opposites?

Could a leader have all of these traits at once? Are there certain situations that might call for some of these traits but not others?

5. Take the quiz on page 6 of BabagaNewz and have students calculate their scores to determine their personal styles of leadership.

6. Ask students to list which of the traits mentioned earlier fit with each of the three types of leaders described at the end of the quiz.

In what situations do you think each type of leader would be most successful?

7. Study the Jewish Texts below.

JEWISH TEXTS

TA'ANIT 11A

*A person should share in the distress of the community, for so we find that Moshe, our teacher, shared in the distress of the community, as it is said, "But Moshe's hands were heavy; and they took a stone and put it under him, and he sat on it" (*Shemot *17:12). Did Moshe not have a cushion to sit on? This is then what Moshe meant [to convey], "As Israel is in distress, I too will share with them."*

What does it mean for the leader to "share in the distress of the community"? How can sharing in distress make someone a better leader? What are examples of cases when this might not be a good thing? Is there a time when a leader must put aside the feelings of others?

II SAMUEL 10:12

Let us be strong and resolute for the sake of our people.

The commander of King David's army rouses his troops with this quote as they go into battle against Ammon.

How does being strong and resolute benefit the entire people? Are there exceptions to this rule? How does this verse fit with the one above? Can a leader be both strong and sympathetic at the same time? Do some situations call for one type of leadership and not the other?

PIRKEI AVOT 2:20

Rabbi Tarfon says, "The day is short; there is much work. The workers are lazy, the reward is great, and the Master is pressing."

Under these conditions, what would be the best way to be a leader?

Can someone be a leader even if he or she doesn't "get the job done"? If so, how do you measure a leader's effectiveness?

Torah Page

PAGE 7

Students will study a *midrash* about leadership and have fun creating their own comic strip about the role of leadership and the qualities that make a good leader.

OBJECTIVES

- **Students will consider the metaphor of a shepherd and discover the qualities of a good leader.**
- **Students will design a comic strip about leadership.**

VOCABULARY

רַחֲמִים	**compassion**
מִדָּה	**good trait**
רוֹעֶה	**shepherd**

ACTIVITY: MAKE YOUR OWN COMIC

1. Open to page 7 of BABAGANEWZ and read the quote from *Shemot Rabbah* with your students. Explain that this passage refers to one of the great Jewish leaders in Tanakh.

Can you think of which Jewish leader and shepherd this might be referring to? [Possible answers include: Avraham, Yitzchak, Yaakov, Moshe, Abel, David, Yosef's brothers, and Rabbi Akiva.]

Explain to your students that this passage actually refers to Moshe, who was shepherding his father-in-law's flocks when he was chosen by God to lead *B'nai Yisrael*. Read the full text of this *midrash* in the Jewish Texts below.

2. Discuss:

What other qualities make a good shepherd? [List students' responses on the board.]

Which of these qualities is also important for a leader to possess?

3. Now read students' comments on this verse on page 7 of BABAGANEWZ.

Do these students mention any traits that we have not identified?

4. Study the Jewish Texts below.

5. Students will now have a chance to create their own three-panel comic strip to continue the story of Snoopy and Woodstock. Have them choose one of the following scenarios, write a dialogue, and draw sketches for one of the following situations.

Imagine that Woodstock has led Snoopy down a rough path, and...

A. Snoopy thinks he would do a better job and wants to change roles.

B. Woodstock decides he no longer wants to be the leader, and together they need to find their way home.

C. Snoopy decides he no longer wants to follow Woodstock and wanders off. Woodstock goes after him to convince him to come back.

6. Have students share their comic creations with the class.

What do these stories teach us about leadership?

Once the comic is complete, have students write the following sentence underneath their sketch: "Leadership is...." (Fill in the blank.)

JEWISH TEXTS

SHEMOT RABBAH 2:2

When Moshe... was tending Jethro's flock in the wilderness, a lamb escaped from him. [Moshe] ran after it until it reached a shelter. When it reached the shelter, there appeared a pool of water, and the lamb stopped to drink. When Moshe caught up with it, he said, "I did not know that you ran away because of thirst; you must be tired." So he hoisted the lamb on his shoulder and walked on. Then God said, "Because you showed such compassion in tending a flock of creatures, so you will surely shepherd My flock, Israel."

What do we learn about Moshe from this *midrash*? What qualities made God certain that Moshe would be a good leader? Do you agree that these qualities are important traits for a leader to possess?

PSALMS 23:1

God is my shepherd, I shall not lack.

Often in Jewish prayer, God is referred to as a shepherd. Why do you think this is? What do you think we are meant to learn from this metaphor? How does God differ from Moshe as a shepherd?

TALMUD BERACHOT, 55A

One should not appoint a leader over the community unless one consults the community.

How does this happen today? Why is this important?

"Legendary Leaders"

PAGES 12–13

Popular movie heroes help students understand the leadership styles of five Biblical figures in this article. In the following lesson, students will play a matching game to compare these characters, study Jewish texts, and examine the qualities of a good leader.

OBJECTIVES

- **Students will identify the qualities of a good leader.**
- **Students will learn more about the leadership of Moshe, Solomon, Esther, Pharaoh, and Aḥashverosh.**

VOCABULARY

מֶלֶךְ	**king**
מַלְכָּה	**queen**
בַּעַל מִדּוֹת	**a person of good character**

TEACHING TIP

Make sure to do this activity before students read the article in BabagaNewz, or students will be able to find the answers!

ACTIVITY: MATCH IT UP!

1. Ask your students to write down the name of someone they think is a good leader (real or fictitious) on a piece of scrap paper. Going around the room, ask each student:

Without telling us the name of the person you chose, tell us one reason why this person is a good leader.

Record the attributes on the board.

Now that we see all these important traits, how would you define a good leader? Write down this definition. [This definition should be broad enough to apply to any good leader, not just the ones whom students have chosen.]

2. Read the introduction on pages 12–13 of BabagaNewz to your students and discuss the quote:

"Fortunately for Jews, we're not dependent on the world of make-believe to find good examples of caring leaders; our Jewish tradition is filled with them."

Which names come to mind when you think of caring leaders in the Jewish tradition?

TEACHING TIP

Before class, print out five sets of the character cards, Jewish texts, and envelope labels (available on www.babaganewz.com/teachers). Tape the envelope labels onto envelopes or folders.

3. Together, match the movie characters with the appropriate labels. Then divide the class into five groups to complete the matching game with the Biblical leaders.

4. Distribute the character cards, texts, envelopes, and some blank pieces of paper to each group. Have students match the leaders with the appropriate title and Jewish text. For "bonus points," have students use the extra paper to write the names of other leaders who might fit into each category.

5. Ask each group to share one envelope.

Do all of these leaders fit the definition you wrote earlier? Why or why not?

How do these Biblical leaders differ from their movie counterparts? What do you think motivates each movie character? What do you think motivates each Biblical leader?

6. Assign each group one of the Jewish texts (available in Hebrew and English at www.babaganewz.com/teachers) to study in-depth. Have each group share a short summary with the class.

What do you think is the ultimate goal of this person's leadership?

7. To conclude, have students create small posters for each Biblical leader, completing the following sentence on the bottom of each one:

"Our leaders are like (Moshe/Solomon/Esther/Pharaoh/Aḥashverosh) when they...."

JEWISH TEXTS

The complete texts are available on www.babaganewz.com/teachers.

MEGILLAT ESTHER 4:16

Go gather all the Jews who are in Shushan, and fast for my sake. Do not eat or drink for three days, night and day. I and my servants will fast likewise. Then I will go to the king, even though it is against the law; and if I am to die, I will die.

MEGILLAT ESTHER 3:8–11

Haman said to King Aḥashverosh, "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom, whose laws are unlike those of every other people.... It is not worthwhile for the king to put up with them. If it please the king, let an edict be issued for their destruction...."

The king said to Haman... "Do with these people as you wish."

I KINGS 3:9

May You grant Your servant an understanding heart, to judge Your people, to distinguish between good and evil; for who is able to judge this great people of Yours?

SHEMOT 13:11

Moshe said to God, "Who am I that I should go to Pharaoh and that I should take the Children of Israel out of Egypt?"

SHEMOT 5:2

Pharaoh said, "Who is God that I should listen to God's voice to send out Israel? I do not know God, nor will I send out Israel!"

"Linda Lingle: Head of State"

PAGES 8–9

Linda Lingle, Hawaii's governor, tells BabagaNewz how Jewish values help make her a better leader. In this lesson, students will discuss important Jewish values that leaders should possess and will look for examples of these values in the lives of the presidential candidates and Biblical figures. Students will then deliver campaign speeches to the class demonstrating how these important leadership qualities make the presidential candidates and Biblical figures strong leaders.

OBJECTIVES

- Students will explore the ways in which Jewish values help make good leaders.
- Students will find examples of how the presidential candidates and Biblical figures demonstrate positive leadership qualities.

VOCABULARY

מוֹשֵׁל הַמְּדִינָה	governor
נָשִׂיא	president
מַעֲרָכָה	campaign
נְאוּם	speech

FIND MORE ONLINE

On www.babaganewz.com/teachers, you'll find great teaching resources, including links to the official Governor Linda Lingle, John Kerry, and George W. Bush websites and printable versions of the worksheets and Jewish Texts.

QUOTES & QUESTIONS

"[Governor Lingle learned] about a special architectural quality of the Temple that described her leadership style. While most buildings are constructed to bring light inside, she explained, King Solomon built the Holy Temple to project light outward... enabling the Temple's spiritual light to illuminate the world. So too, she said, a good leader must shine outward to the people...."

How can a leader shine outward? How does this fit with the concept of being a "light unto the nations"? How do you fulfill this role in your life?

Should all leaders strive to act as good role models? If so, in what ways? How can we apply Jewish ideas about leadership to non-Jewish leaders?

"In this frantic schedule, there's one weekly meeting that the governor especially cherishes—every Wednesday morning she meets with her rabbi. Together, they study Torah, giving the governor a moment to reflect on the lessons learned from Biblical leaders such as Avraham, Moshe, and Miriam that she can apply to her work as governor."

What lessons do you think she can learn from these great Jewish leaders? What special quality does each one offer? [For example, Avraham teaches the value of *ḥesed* (kindness); Moshe shows the importance of humility; and Miriam demonstrates the importance of thanking God.]

How do these qualities make them better leaders? Can you think of any modern leaders who share these qualities?

"Torah study with the rabbi reminds me that although we live in a highly technological, modern world, ancient Jewish values, such as the obligation to be compassionate to others, can still guide human behavior."

What other ancient Jewish values do you think should guide human behavior? What does this have to do with living in a "highly technological, modern world"?

Are these Jewish values something that you look for in all leaders? What about political leaders such as the president of the United States?

OFFICE OF THE GOVERNOR

ACTIVITY: ON THE CAMPAIGN TRAIL

1. Read "Linda Lingle: Head of State" on pages 8–9 of BabagaNewz with your students and discuss the Quotes & Questions above.

2. Ask your students:

What Jewish values do you think good leaders need to possess?

List their responses on the board; then carefully examine each one. If students do not mention any of the following, add them to the list.

TEACHING TIP

Print out the following list and their Hebrew and English sources from www.babaganewz.com/teachers.

- ***Aḥrayut*, Social Responsibility: "You shall not stand idly by the blood of your neighbor" (*Vayikra* 19:16).**
- ***Anavah*, Humility: "[God] cannot endure the haughty and proud person" (Psalms 101:5).**
- ***Bakesh Shalom*, Peace-seeking: "Turn away from evil and do good; seek peace and pursue it" (Psalms 34:15).**
- ***Din*, Fair Judgment: "You shall not commit a perversion of justice; you shall not favor the poor and you shall not honor the great; with righteousness shall you judge your fellow" (*Vayikra* 19:15).**
- ***Emet*, Truthfulness: "You shall not steal, you shall not deny falsely, and you shall not lie one man to his fellow" (*Vayikra* 19:11).**
- ***Emunah*, Faith: "The righteous person shall live by his or her faith" (Habakkuk 2:4).**
- ***Ḥokhmah*, Wisdom: "Wisdom is better than jewels" (Proverbs 8:11).**
- ***Kavod*, Honor: "Let the honor of your fellow person be as dear to you as your own" (*Pirkei Avot* 2:15).**
- ***Kibush Hayetzer*, Self-control: "Who is truly strong? The one who subdues his inclinations" (*Pirkei Avot* 4:1).**
- ***Ometz Lev*, Courage: "Be strong and courageous. Do not fear and do not lose resolve..." (Joshua 1:9).**
- ***Raḥamim*, Compassion: "Perform kindness and mercy towards one another" (Zechariah 7:9).**
- ***Savlanut*, Patience: "Patience results in much understanding; impatience gets folly as its portion" (Proverbs 14:29).**
- ***Tzedek*, Justice: "Justice, justice shall you pursue..." (*Devarim* 16:20).**
- ***Tzniut*, Modesty: "Walk modestly with your God" (Micah 6:8).**

OFFICE OF THE GOVERNOR

3. Go through the list on the board and ask:

What is an example of this value?

Describe a time when you demonstrated this value.

Give an example of a time when a leader demonstrated this value.

Have the class vote on which three are the most important qualities for a good leader to demonstrate.

4. Study the Jewish Texts below.

5. Divide the class into groups to design campaign speeches that emphasize how these important qualities make strong leaders. Assign each group one of the following candidates:

A. Presidential nominees

In pairs or trios, have students read biographies of John Kerry and George W. Bush (available on www.babaganewz.com/teachers) and highlight instances in the candidates' lives when they demonstrated the values on your class list.

B. Biblical figures

Choose Biblical leaders whom you have studied together in class. Have students find examples when the Biblical leaders exhibited these important leadership traits.

C. An imaginary, ideal candidate

Have students invent an ideal candidate and give imaginary examples to show how he or she could display these values.

JEWISH TEXTS

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

ISAIAH 42:6–7

I am God. I have called you with righteousness. I will strengthen your hand; and I will protect you. And I will set you for a covenant to the people, for a light to the nations, to open blind eyes, to remove a prisoner from confinement, dwellers in darkness from a dungeon.

Who is God calling upon to serve as leaders?

According to these verses, how would Isaiah describe the role of Jewish leadership?

SHABBAT 122A

One person's candle is light for many.

How does this verse describe leadership? How can a leader light the way for others?

How might Linda Lingle understand this image of light?

What is one way you can be a light for many?

Hebrew and English versions of the Jewish values in this activity may be found at www.babaganewz.com/teachers.

"A Vision of Tel Aviv"

PAGES 10–11

"A Vision of Tel Aviv" is a key to the important landmarks and events in the city's history, and shows how one man's vision transformed a city of tents and sand dunes into a major metropolis. In this lesson, students will analyze the relationship between vision and leadership and explore how vision relates to community-building through the creation of their own model city.

OBJECTIVES

- **Students will explore the important connection between vision and leadership, using Meir Dizengoff, the first mayor of Tel Aviv, as a model.**
- **Students will examine their concepts of community in the creation of a model city.**

VOCABULARY

בִּנְיָנִים	buildings
מִגְדָּל	tower
טַיֶּלֶת	promenade
יָם	sea
שׁוּק	market
נָמֵל	port

QUOTES & QUESTIONS

"[Mayor Dizengoff] announced plans to build a modern port in Tel Aviv by hammering a stick into the barren sand and declaring to the public, 'I can still remember the day when Tel Aviv had no port.'"

People came from all over to witness Mayor Dizengoff's dedication of the land for the city's new port. However, when they arrived, they saw only sand dunes. Mayor Dizengoff saw much more.

What do you think the people expected to find when Mayor Dizengoff announced the opening of a new port?

How do you understand Mayor Dizengoff's declaration? How is this quote representative of his visionary leadership?

ACTIVITY: BUILD YOUR OWN CITY

TEACHING TIP

This activity should be done before students analyze the pictorial history of Tel Aviv in the centerfold of BabagaNewz.

1. Begin the lesson by asking your students to think about the Land of Israel nearly 100 years ago. Tell your students:

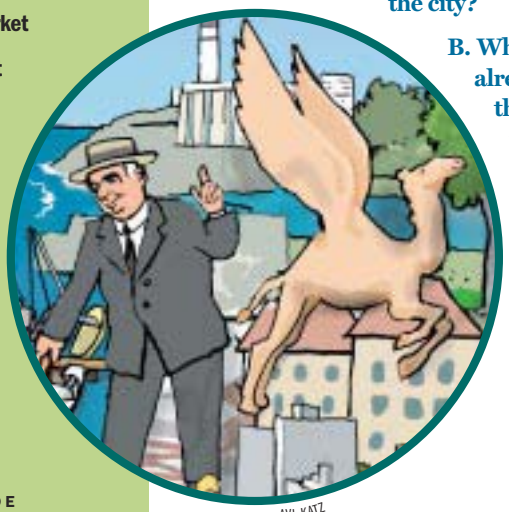
The year is 1909. You are recent immigrants to Israel and members of the newly formed City Council. The land on which you've settled is, at this time, only beaches and sand dunes. It is your responsibility to turn this land into a major metropolis.

Divide students into five committees: economics, culture, politics, Jewish life, and social services (or any other committees for which the students identify a need). Each committee has a limited budget and must therefore decide which three services or institutions to create first. Each committee will need to answer the following questions. (A printable worksheet is available at www.babaganewz.com/teachers.)

A. What are your goals for this area of the city?

B. What resources do you already have in the city that you can use (e.g., natural resources, labor, etc.)?

C. To ensure the growth of the city, what three institutions or services should you establish first?



AVI KATZ

2. While students are answering these questions, hang a blank map (or a large piece of butcher paper) on the board. Have students make a quick sketch of their chosen institutions and services on a piece of construction paper and label them appropriately. Then have each group present its decisions to the class and hang its sketches on the map. Ask each group to advocate for its decisions:

Why do you feel those institutions or services are the most important? How do they contribute to your overall vision for the city?

3. Examine the illustration of Tel Aviv in the centerfold of BabagaNewz and display the classroom-size version. Inform your students that this illustration is the result of the vision of Mayor Dizengoff and the founders of Tel Aviv. Their vision and the decisions they made in 1909 have determined the character of the city that we know today.

What are some of the key landmarks in the illustration? How would you summarize Dizengoff's vision for the city?

4. Compare your decisions:

How did your ideas and decision differ from Mayor Dizengoff's? How are they the same?

Do you think it is important to have a clear sense of vision and goals before engaging in a project? Why or why not?

5. Study the statements by Rabbi Shimon and Theodor Herzl (in the Jewish Texts below) to further your discussion.

How do these texts relate to Mayor Dizengoff?

(Encourage your students to listen to a musical rendition of Herzl's famous quote on the jPod on the BabagaNewz website.)

JEWISH TEXTS

PIRKEI AVOT 2:13

[Rabbi Yoḥanan said to his students,] "Which is the best trait for a person to cling to?" ... Rabbi Shimon said, "One who sees that which is born."

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What do you think Rabbi Shimon meant here?

[This is usually taken to mean one who considers the consequences of his or her actions before he or she acts. It could also mean one who decides a course of action based on his or her vision.]

How does this statement apply to a leader?

THEODOR HERZL

If you will it, it is no dream.

What is the "it" to which Herzl refers? How would you rephrase this statement in your own words?

How does Herzl understand the connection between vision and action?

Historically, how does this teaching relate to the founding of the State of Israel?

Can you give an example from your own life when this teaching held true? Are there situations when it might not be true?

ACTIVITY: CREATE YOUR OWN OP ART

In the center of Tel Aviv stands a well-known sculpture called the Fire and Water Fountain or Dizengoff Fountain, designed by Israeli artist Yaacov Agam. In the following activity, students will create a simplified version of this fountain's wondrous optical illusion.

TEACHING TIP

Our step-by-step illustrated guide on www.babaganewz.com/teachers can help you with this activity.

You will need the following materials for each student:

- Several broad-tip markers in assorted colors
- Glue (or glue stick)
- Set of three fountain templates printed from www.babaganewz.com/teachers.
- Optional: sheet of construction paper (9"x 12") and a stapler to mount finished artwork

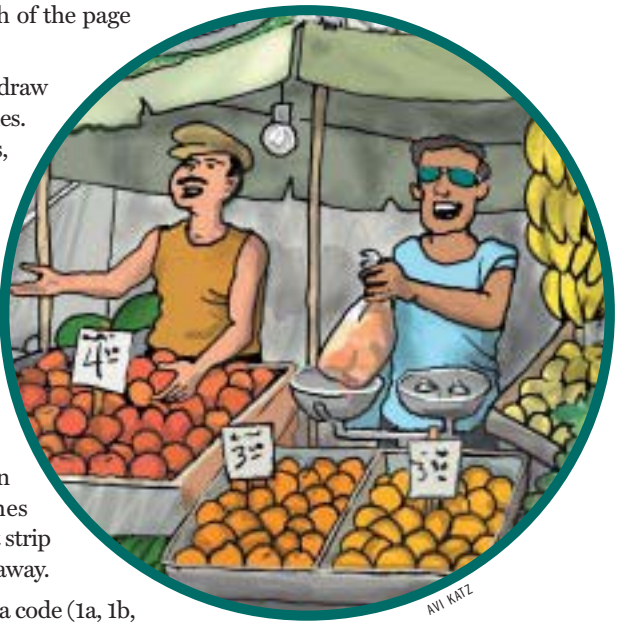
1. Give students a set of templates and have them set aside the largest one for use later. Hold the smaller paper vertically (8.5" tall and 5.5" wide). The side with lines should be face-down.

2. On one of the small sheets, draw a design using only straight lines. Have students choose three or four colors and fill as much of the page as possible.

3. On the second small sheet, draw an image using only curved lines. Using three or four new colors, fill as much of the page as possible.

4. Take the largest template and place it in front of you, 8.5" tall by 11" wide, print side face-up. Note that each section of the paper has a code (1a, 2a, etc.).

5. Turn the smaller templates over and cut each illustration into strips along the lines indicated on the back. The last strip is only 1/2" wide—throw this away.


AVI KATZ

6. On the back of each strip is a code (1a, 1b, etc.). Match the code on the strip to the code on the large paper. Glue each strip in place, drawing side-up, making sure to glue the bottom of the illustration to the bottom side of the larger paper.

7. Fold the paper into 1" accordion pleats, along the edge of each strip (one fold up, the next fold down, as if making a paper fan).

8. Keep the paper loosely pleated and observe the optical illusion that takes place as you move from the left to right sides of the folded paper.

9. Optional: Mount your masterpiece onto the construction paper by putting two staples into two pleats, keeping the loose pleats folded.

We hope you will display the classroom-size version of "A Vision of Tel Aviv" enclosed with your Teachers' Guide.

AVI KATZ

"Pole and Mouse"

PAGES 14–17

In this short story, a young man is forced to accept a position of leadership even though he thinks poorly of himself and of his appointed deputy. By the end of the story, the two have become friends and learned about what it means to be a leader. In this lesson, students will engage in a drama activity to explore the concept of leadership and consider the leadership potential of those who are not naturally leaders.

OBJECTIVES

- **Students will examine leadership in situations that call for different kinds of leaders.**
- **Students will consider the importance of recognizing and appreciating the work of all contributors to a task.**
- **Students will explore the roles of participation, delegation, and authority in leadership.**

VOCABULARY

מוֹט	pole
עַכְבָּר	mouse
אֹהֶל	tent
קַפְּרִיט	captain
סְגָן	deputy

QUOTES & QUESTIONS

"[E]veryone thinks I'm a spectacular basketball player. Which I am not."

How does Pole see himself? How does he think that other people see him? Why does he believe that others see him as they do?

"'Okay, guys,' I said, sounding incredibly phony to myself. 'Let's look at the list and see what we are supposed to be doing. Over here—' I waved toward a log. Everyone sat on it obediently."

Why do the others sit "obediently"?

What do you think they expect Pole to do? What does he do? What should he have done?

"I had nothing to lose, and no one could make fun of me...."

Why do you think that Pole is reluctant to let Mouse help him? What does this say about his view of leadership? How do you think Mouse feels about her role?

"Why didn't you take over hours ago?"
"You're the captain," she said.
"You have a voice," I noted.

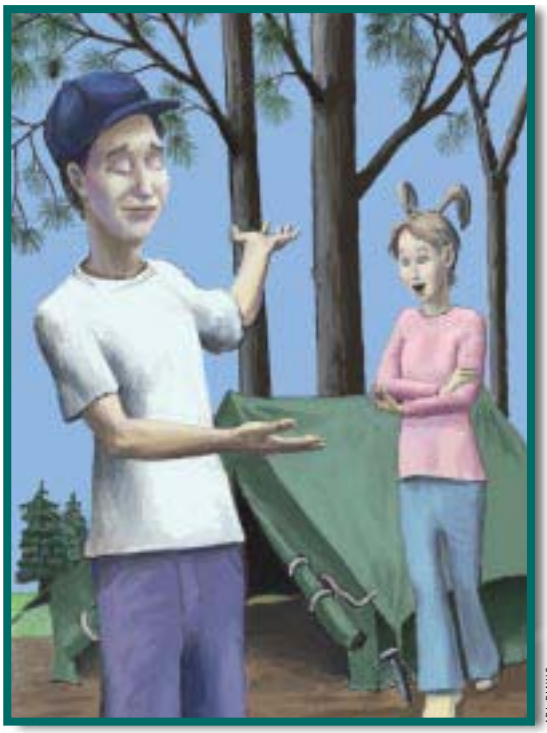
What does Mouse's response say about her view of leadership? What does Pole's response mean and how is it appropriate? How does Pole's view of leadership differ from Mouse's view?

"All eyes were on me as I figured out that I had no clue what her real name was."

Why do you think we never learn the characters' real names? What symbolism do their nicknames have?

"The look on Mouse's face was worth the confession."

ARI BINUS



ARI BINUS

What has Pole learned about being a leader? Why is this important?

ACTIVITY: PLAY A GAME OF POLE AND MOUSE

1. Whip around the classroom and have students complete these sentences:

One time a leader (at camp or school) did something that made me angry when...

One time a leader did something that made me feel good when...

One time, as a leader, I felt embarrassed when...

One time, as a leader, I felt proud when...

2. Discuss:

Do you think being a leader is always a good thing? Why might someone not want to be a leader? What would happen if everyone wanted to be a leader? Is it possible for each person to be a leader in his or her own way?

3. Read the story "Pole and Mouse" together on pages 14–17 of BabagaNewz.

What do you think of Pole? What do you think of Mouse? Which one do you think is a real leader? Do you think that they would be friends under normal circumstances?

4. Discuss the Quotes & Questions above.

5. Divide the class into five small groups and have each one act out a new version of the story. Give each group a few minutes to create a short skit based on one of the following scenarios:

A. What if Mouse had not finished building the tent in time?

B. What if Pole had refused Mouse's help and insisted on doing the whole thing alone?

C. What if Pole had convinced the whole group to contribute to the project?

D. What if Mouse had not stepped forward and taken charge of the situation?

E. What if Pole had not given Mouse credit for building the tent?

6. Have the groups present their skits to the class. After each one, discuss:

What happened in this group?

How did you feel as a member of this group?

How did you feel as the leader?

What should have happened to help this group complete its project more effectively?

What does this teach us about leadership?

7. Discuss the Jewish Texts below that deal with the importance of shared leadership.

8. Conclude the lesson by asking:

So, considering all that we have seen here, how would you define *manhigut*, leadership?

JEWISH TEXTS

DEVARIM 29:9–10

You are standing today, all of you, before God, your God: the heads of your tribes, your elders, and your officers—all are people of Israel—your small children, your women, and the stranger in the midst of your camp...."

(COMMENTARY) TANḤUMA ON NITZAVIM 2

Even though I appointed over you heads, elders, and officers, all of you are equal before Me, for the verse concludes, "All are people of Israel."

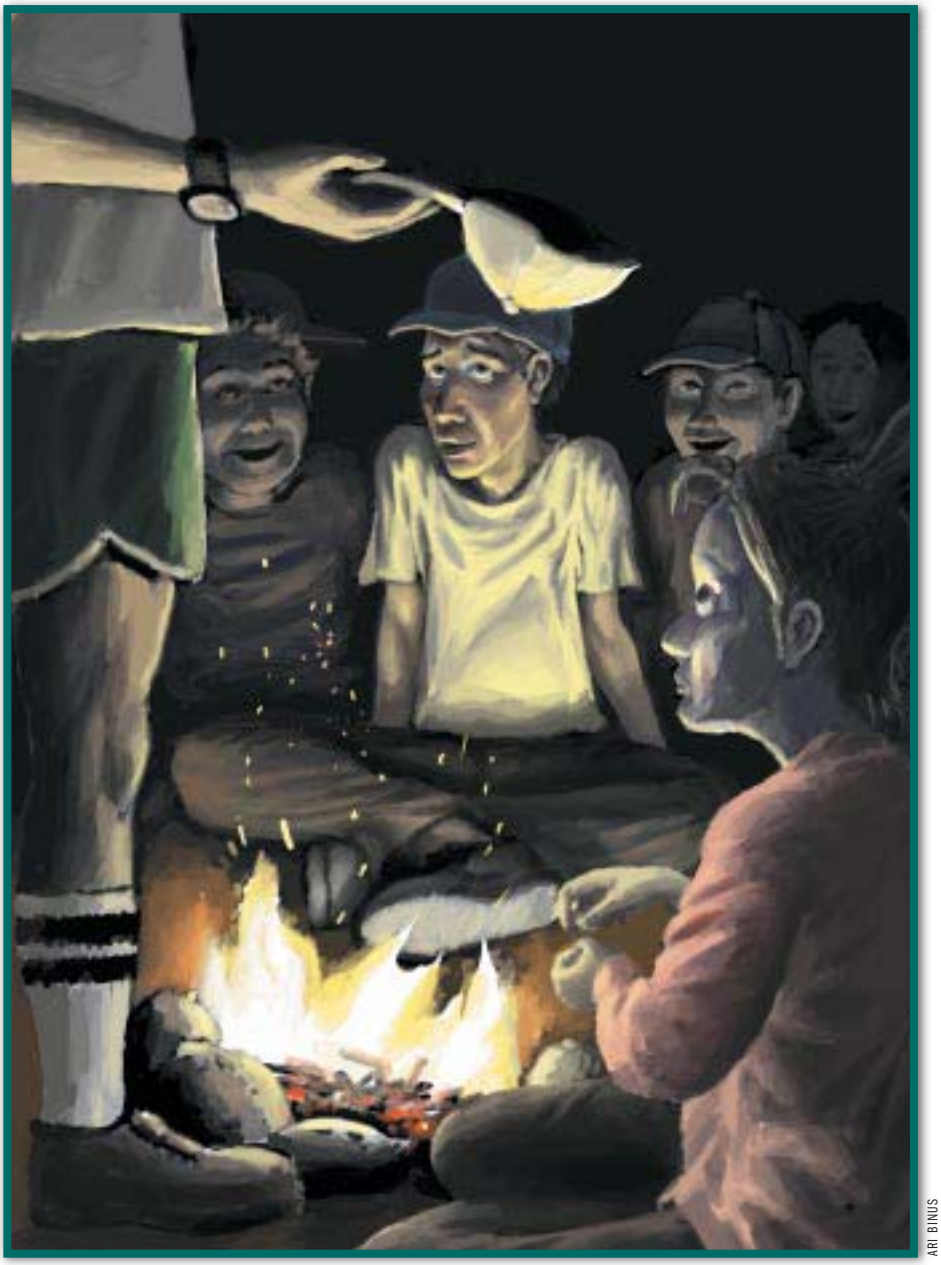
The verse from *Devarim* outlines a heirarchy of leaders, yet the commentary states that everyone is equal before God. How do you explain the apparent contradiction?

Do you think everyone is meant to be a leader? Do you think that different people are meant to be different kinds of leaders? How so?

BEMIDBAR 11:16–17

God said to Moshe, "Gather before Me seventy people from the elders of Israel.... I will increase some of the spirit that is upon you and place it upon them, and they shall bear the burden of the people with you, and you shall not bear it alone."

What does it meant to "bear the burden of the people"?



ARI BINUS

How could the burden of leadership be too great for one person to carry alone? How could a group of sub-leaders (like the seventy elders, the Sanhedrin) help bear this burden?

PIRKEI AVOT 4:3

[Ben Azzai says:] "Treat no one lightly and think nothing is useless, for everyone has one's moment and everything has its place."

How can a leader make sure that everything finds its proper place?

What does it mean for everyone to have a moment? How can a good leader help make this happen?

"Bush and Kerry Face Off"

PAGE 3

This article explores the outsourcing of American jobs and the presidential candidates' views in this hot political debate. This activity helps students understand the issues involved, explore relevant Jewish values, and judge the different sides of the debate.

OBJECTIVES

- **Students will understand that Judaism embraces competition in the marketplace, but acknowledges that unrestricted competition can harm the community.**
- **Students will identify the Jewish value conflicts involved in outsourcing.**
- **Students will use Jewish values to support their personal opinions.**

FIND MORE ONLINE

On www.babaganewz.com/teachers, you'll find many helpful hyperlinks (providing additional background and source materials), a printable handout, and printable Hebrew and English versions of the Jewish Texts.

NEWSWORTHY QUOTES

"Outsourcing professional services is a prominent example of a new type of trade.... When a good or service is produced at a lower cost in another country, it makes sense to import it rather than to produce it domestically. This allows the United States to devote its resources to more productive purposes" (The Chairman of the Council of Economic Advisors to President George W. Bush; *Economic Report of the President—2004*).

How does outsourcing represent a new type of trade? Can you think of other examples?

How does outsourcing allow the U.S. to devote its resources to more productive purposes? What do you think these purposes are?

"We will repeal every single benefit, every single loophole, every single reward for any...corporation that take[s] American jobs overseas and stick[s] you with the bill. We will provide new incentives for manufacturing that reward the good companies for creating and keeping good jobs here at home" (Senator John Kerry; February 10, 2004; Fairfax, VA).

What is the harm in sending certain jobs overseas? What benefit can outsourcing have for American businesses?

How might outsourcing help the American public? How might it hurt them?

ACTIVITY: YOU BE THE JUDGE

1. Begin the lesson by asking the class to stand in the center of the room. Read each analogy below and let students choose the answer that they feel is most accurate. Direct students with the same response to gather in designated corners of the classroom. Students should discuss their reasons for choosing that option within their groups and then share a short summary with the class. Repeat for each analogy.

Is competition in the marketplace more like...?

- **a garbage disposal or an escalator?**
- **an elevator or a treadmill?**
- **winning when you play dreidel or solving a math problem correctly?**
- **watching reruns on TV or seeing coming attractions at the movies?**
- **driving on the interstate or riding a roller coaster?**

2. Divide the class into small groups to discuss the following question, which was asked of Rabbi Avraham ben Moshe di Boton in the 16th century.

TEACHING TIP

Printable versions of the case study, questions, and rabbinic response are available on www.babaganewz.com/teachers. For more resources about business ethics, check out the Business Ethics Center of Jerusalem, www.besr.org.

Reuven, a tailor from one of the neighboring villages, has come to settle in our town. In the other village, Reuven's cost of living was low and his expenses were minimal, so he is used to working for low pay. Now he wants to open up a tailor shop in our village and charge 50% less than all the other tailors!

The village tailors argue that they won't be able to match his prices because their costs are too high. They are afraid that Reuven will steal all their business and force them out of work.

Can the tailors demand that Reuven raise his prices or prevent him from opening his shop in the new village?

What are the competing values in this dilemma?

Was it wrong of Reuven to set his prices so low?

What do you think the other tailors should do?

What do you think the outcome of this dilemma should be?

3. Have each group share a short summary of their discussion and decisions with the class, then share a summary of Rabbi Avraham's response.

The other tailors cannot prevent Reuven from operating his shop, nor can they demand he raise his prices.

According to Jewish legal tradition, Reuven could be prevented from opening his shop if there was no real benefit to the townspeople; however, similar businesses that offer better quality or prices must be allowed to open and operate. Jewish tradition prohibits one from making a ruling that benefits a minority part of the population (in this case the other tailors) at the expense of the majority (in this case the townspeople).

Are you surprised by Rabbi Avraham's response? What principle guided his decision?

How does his response differ from yours?

4. Read the article "Bush and Kerry Face Off" on page 3 of BabagaNewz.

How do you understand the concept of *hasagat g'vul*?

How is it possible to encourage the positive benefits of global competition without putting local businesses at a disadvantage?

Whose view do you agree with more—President Bush's or Senator Kerry's?

5. Discuss the Jewish Texts (from *Devarim* 19:14 and *Mishnah Bava Metzia* 4:12) available online at www.babaganewz.com/teachers.

Whose view do you think that Jewish legal tradition supports most—President Bush's or Senator Kerry's?

"HAIL TO THE PRESIDENTS" (PAGES 4–5)

TA'ANIT 9A
Three excellent leaders arose before Israel: Moshe, Aaron, and Miriam.

תענית דף ט עמוד א
שְׁלֹשָׁה פַּרְנָסִים טוֹבִים עָמְדוּ לְיִשְׂרָאֵל, אֵלּוּ הֵן:
מֹשֶׁה, וְאַהֲרֹן, וּמִרְיָם:

SHEVUOT 39A
All Jews are responsible for one another.

שבועות דף לט עמוד א
כָּל יִשְׂרָאֵל עֲרֵבִים זֶה בָּזֶה.

"WHAT IS YOUR LEADERSHIP STYLE?" (PAGE 6)

TA'ANIT 11A
A person should share in the distress of the community, for so we find that Moshe, our teacher, shared in the distress of the community, as it is said, "But Moshe's hands were heavy; and they took a stone and put it under him, and he sat on it" (*Shemot* 17:12). Did Moshe not have a cushion to sit on? This is then what Moshe meant [to convey], "As Israel is in distress, I too will share with them."

תענית דף יא עמוד א
יְצַעֵר אָדָם עִם הַצִּבּוּר. שֶׁכֵּן מָצִינוּ בְּמֹשֶׁה רַבֵּינוּ שֶׁצִּיעֵר עַצְמוֹ עִם הַצִּבּוּר, שֶׁנֶּאֱמַר וִידֵי מֹשֶׁה כְּבֵדִים וַיִּקְחוּ אֶבֶן וַיָּשִׂימוּ תַחְתָּיו וַיֵּשֶׁב עָלֶיהָ (שמות יז:יב), וְכִי לֹא הָיָה לוֹ לְמֹשֶׁה כַּר אֶחָד אוֹ כֶּסֶת אַחַת לֵישֵׁב עָלֶיהָ, אֶלָּא כָּךְ אָמַר מֹשֶׁה: הוֹאִיל וְיִשְׂרָאֵל שְׁרוּיִין בְּצַעַר - אַף אֲנִי אֶהְיֶה עִמָּהֶם בְּצַעַר.

II SAMUEL 10:12
Let us be strong and resolute for the sake of our people.

שמואל ב' י:יב
חֲזַק וְנִתְחַזַּק בְּעַד עַמֵּנוּ...

PIRKEI AVOT 2:20
Rabbi Tarfon says, "The day is short; there is much work. The workers are lazy, the reward is great, and the Master is pressing."

פרקי אבות ב:כ
רַבִּי טַרְפוֹן אוֹמֵר, הַיּוֹם קָצָר וְהַמְּלָאכָה מְרֻבָּה. וְהַפּוֹעֲלִים עֲצֵלִים וְהַשָּׂכָר הַרְבֵּה וּבַעַל הַבַּיִת דּוֹחֵק:

TORAH PAGE (PAGE 7)

SHEMOT RABBAH 2:2
When Moshe... was tending Jethro's flock in the wilderness, a lamb escaped from him. [Moshe] ran after it until it reached a shelter. When it reached the shelter, there appeared a pool of water, and the lamb stopped to drink. When Moshe caught up with it, he said, "I did not know that you ran away because of thirst; you must be tired." So he hoisted the lamb on his shoulder and walked on. Then God said, "Because you showed such compassion in tending a flock of creatures, so you will surely shepherd My flock, Israel."

שמות רבה ב:ב
כְּשֶׁהָיָה מֹשֶׁה רַבֵּינוּ, עָלָיו הַשָּׁלוֹם, רוֹעֶה צֹאנוֹ שֶׁל יִתְרוֹ בַּמִּדְבָּר, בָּרַח מִמֶּנּוּ גְּדִי וְרָץ אַחֲרָיו עַד שֶׁהִגִּיעַ לְחָסִיתָ. כֵּיוָן שֶׁהִגִּיעַ לְחָסִיתָ, נִזְדַּמְּנָה לוֹ בְּרֵיכָה שֶׁל מַיִם וְעָמַד הַגְּדִי לִשְׁתּוֹת. כֵּיוָן שֶׁהִגִּיעַ מֹשֶׁה אֶצְלוֹ אָמַר אֲנִי לֹא הָיִיתִי יוֹדֵעַ שֶׁרָץ הָיִיתָ מִפְּנֵי צָמָא. עָיֵף אַתָּה. הִרְכִּיבוֹ עַל כְּתֵפוֹ וְהָיָה מְהַלֵּךְ. אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא יֶשׁ לְךָ רַחֲמִים לְרָהֵג צֹאנוֹ שֶׁל בָּשָׂר וָדָם כָּךְ, חַיֶּיךָ אַתָּה תִּרְעֶה צֹאנִי יִשְׂרָאֵל:

PSALMS 23:1
God is my shepherd, I shall not lack.

תהלים כג:א
ה' רֹעִי לֹא אֶחְסָר:

TALMUD BERACHOT, 55A
One should not appoint a leader over the community unless one consults the community.

ברכות דף נה עמוד א
אֵין מַעֲמִידִין פַּרְנָס עַל הַצִּבּוּר אֶלָּא אִם כֵּן נִמְלְכִים בַּצִּבּוּר:

"LEGENDARY LEADERS" (PAGES 12–13)

MEGILLAT ESTHER 4:16
Go gather all the Jews who are in Shushan, and fast for my sake. Do not eat or drink for three days, night and day. I and my servants will fast likewise. Then I will go to the king, even though it is against the law; and if I am to die, I will die.

מגלת אסתר ד:טו
לֵךְ כְּנוֹס אֶת כָּל הַיְּהוּדִים הַנִּמְצָאִים בְּשׁוּשָׁן וְצוּמוּ עָלַי וְאַל תֹּאכְלוּ וְאַל תִּשְׁתּוּ שְׁלֹשֶׁת יָמִים לַיְלָה וָיוֹם גַּם אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן וּבְכֵן אָבוֹא אֶל הַמֶּלֶךְ אֲשֶׁר לֹא כַדָּת וְכַאֲשֶׁר אָבַדְתִּי אָבָדְתִּי:

MEGILLAT ESTHER 3:8–11
Haman said to King Aḥashverosh, "There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom, whose laws are unlike those of every other people.... It is not worthwhile for the king to put up with them. If it please the king, let an edict be issued for their destruction...."

The king said to Haman... "Do with these people as you wish."

מגלת אסתר ג:ח-יא
וַיֹּאמֶר הָמָן לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ יֶשְׁנוֹ עַם אֶחָד מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים בְּכֹל מְדִינוֹת מַלְכוּתֶךָ וְדָתֵיהֶם שֹׁנוֹת מִכָּל עָם ... וְלַמֶּלֶךְ אֵין שֹׁוֶה לַהַנִּיחָם: אִם עַל הַמֶּלֶךְ טוֹב יִכָּתֵב לְאַבְּדָם... וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן... וְהָעֵם לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ:

"LEGENDARY LEADERS" (PAGES 12–13) CONTINUED

I KINGS 3:9
May You grant Your servant an understanding heart, to judge Your people, to distinguish between good and evil; for who is able to judge this great people of Yours?

מלכים א' ג:ט
וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לִשְׁפֹּט אֶת עַמְּךָ לְהָבִין בֵּין טוֹב לָרָע כִּי מִי יוּכַל לִשְׁפֹּט אֶת עַמְּךָ הַכָּבֵד הַזֶּה׃

SHEMOT 13:11
Moshe said to God, "Who am I that I should go to Pharaoh and that I should take the Children of Israel out of Egypt?"

שמות ג:יא
וַיֹּאמֶר מֹשֶׁה אֶל הָאֱלֹקִים מִי אָנֹכִי כִּי אֵלֵךְ אֶל פַּרְעֹה וְכִי אוֹצִיא אֶת בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם׃

SHEMOT 5:2
Pharaoh said, "Who is God that I should listen to God's voice to send out Israel? I do not know God, nor will I send out Israel!"

שמות ה:ב
וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת ה' וְגַם אֶת יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ׃

"LINDA LINGLE: HEAD OF STATE" (PAGES 8–9)

ISAIAH 42:6–7
I am God. I have called you with righteousness. I will strengthen your hand; and I will protect you. And I will set you for a covenant to the people, for a light to the nations, to open blind eyes, to remove a prisoner from confinement, dwellers in darkness from a dungeon.

ישעיה מב:ו-ז
אֲנִי ה' קְרָאתִיךָ בְצֶדֶק וְאַחֲזִיק בְּיָדֶךָ וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם׃ לִפְקֹחַ עֵינַיִם עִוְרוֹת לְהוֹצִיא מִמַּסְגֵּר אֲסִיר מִבֵּית כֶּלֶא יֹשְׁבֵי חֹשֶׁךְ׃

SHABBAT 122A
One person's candle is light for many.

שבת דף קכב עמוד א
נֵר לְאֶחָד נֵר לְמֵאָה׃

"A VISION OF TEL AVIV" (PAGES 10–11)

PIRKEI AVOT 2:13
[Rabbi Yoḥanan said to his students,] "Which is the best trait for a person to cling to?"... Rabbi Shimon said, "One who sees that which is born."

פרקי אבות ב:ג
אָמַר לָהֶם, צְאוּ וּרְאוּ אֵיזוֹ הִיא דֶּרֶךְ טוֹבָה שֶׁיִּדְבַּק בָּהּ הָאָדָם... רַבִּי שִׁמְעוֹן אוֹמֵר הָרוֹאֶה אֶת הַנּוֹלָד.

THEODOR HERZL
If you will it, it is no dream.

הרצל
אִם תִּרְצוּ אֵין זוֹ אַגָּדָה׃

"POLE AND MOUSE" (PAGES 14–17)

DEVARIM 29:9–10
You are standing today, all of you, before God, your God: the heads of your tribes, your elders, and your officers—all are people of Israel—your small children, your women, and the stranger in the midst of your camp....

דברים כט:ט-י
אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃ טַפְּכֶם נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ...

(COMMENTARY) TANḤUMA ON NITZAVIM 2
Even though I appointed over you heads, elders, and officers, all of you are equal before Me, for the verse concludes, "All are people of Israel."

מדרש תנחומא נצבים פרק ב
אַף עַל פִּי שֶׁמִּנִּיתִי לָכֶם רָאשִׁים זְקֵנִים וְשׁוֹטְרִים כּוּלְּכֶם שָׁוִין לְפָנַי שֶׁנֶּאֱמַר כֹּל אִישׁ יִשְׂרָאֵל.

BEMIDBAR 11:16–17
God said to Moshe, "Gather before Me seventy people from the elders of Israel.... I will increase some of the spirit that is upon you and place it upon them, and they shall bear the burden of the people with you, and you shall not bear it alone."

במדבר יא:טז-יז
וַיֹּאמֶר ה' אֶל מֹשֶׁה אֱסֹף לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלָקַחְתָּ אֹתָם אֶל אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ׃ וְיָרַדְתִּי וְדִבַּרְתִּי עִמְּךָ שָׁם וְאָצַלְתִּי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתְּךָ בְּמַשָּׂא הָעָם וְלֹא תִשָּׂא אַתָּה לְבַדֶּךָ׃

PIRKEI AVOT 4:3
[Ben Azzai says:] "Treat no one lightly and think nothing is useless, for everyone has one's moment and everything has its place."

פרקי אבות ד:ג
אַל תְּהִי בָז לְכָל אָדָם וְאַל תְּהִי מַפְלִיג לְכָל דָּבָר שֶׁאֵין לְךָ אָדָם שֶׁאֵין לוֹ שָׁעָה, וְאֵין לְךָ דָּבָר שֶׁאֵין לוֹ מָקוֹם׃

This page contains sacred texts; please treat it respectfully.