JEWISH KIDS EXPLORING THE WORLD

BabagaNewz

TEACHERS' GUIDE

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Israel Increases Ethiopian Immigration

Create public service announcements about Ethiopian immigration to Israel.

BabagaNewz Highlights

Purim Spoof

Introduce some extra laughs into your class with the spoof section in this issue of BabagaNewz. Enjoy reading "Orangey Brisket's Series of Unfortunate Events," a retelling of the Purim story; conduct a contest soliciting the best responses for the amusing "You Don't Say?" photo; and challenge students to fill the Silverscreen family's *mishloaḥ manot* baskets, based on popular movies.

Jewish Life in America in the 20th Century: Bonus Supplement

This month BabagaNewz sends you the fourth and final historical supplement and lesson plans commemorating 350 years of Jewish life in America. This fourth supplement explores two causes that mobilized the American Jewish community in the latter half of the 20th century: Civil Rights and Soviet Jewry. Through both of these movements, Jews in America raised their voices in efforts to ensure better lives for millions of people around the world and exercised their belief in their ability to help others. In this supplement, you will also find more trivia about Jewish life and an engaging puzzle about famous Jewish Americans.

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

Adar Two 5765/April 2005

הַצָּלָה

THE POWER OF RESCUE

The Torah teaches that we as Jews must not stand idly by while others suffer. This mandate compels us to seek out opportunities to help others in trouble. While we can express our desire to rescue others through *tefillah*, we must actively pursue both obvious occasions when a person is in need of rescue and chances to prepare ourselves to rescue others given such an eventuality. By doing so, we recognize our connectedness to others and strive to improve the world around us.

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

Saving Lives One Act at a Time

Thankfully, most of us will never be in a situation in which we must rescue someone from imminent death or severe injury. Nonetheless, the Torah teaches that we may not stand idly by when a neighbor bleeds (*Vayikra* 19:16); we are obligated to help others in trouble or crisis. How can we fulfill this mitzvah if we don't find ourselves in such a situation? The articles and lessons in this issue of BABAGANEWZ help to answer that question. By highlighting models of protest, activism, and initiative, BABAGANEWZ aims to inspire readers to act on behalf of those in need and to provide them with ideas of how to do so. We hope that students, after reading this issue, will commit to doing something every single day that can help rescue those in danger.

This month, when you teach about Purim, ask students to think about Esther and Mordechai in terms of the mitzvah of *hatzalah*. How did each contribute to the salvation of the Jews? What traits did they possess that made them poised to make these contributions?

Wishing you a very happy Purim!

Tammie Rapps

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Shortcuts

TORAH PAGE

Set up a "wall" of lightweight blocks along the perimeter of a table. Students surround the table. They are to bounce a ball on the table so that it travels toward a classmate who will then quickly catch the ball and bounce it to another. At all times, though, they are to keep the "wall" intact while not interrupting the flow of the game. Ask: What was the challenge of the game? What was your role in keeping the wall intact? What did it feel like to be "responsible" for the wall? Study the verse from *Megillat Esther* 4:14 and discuss how it relates to the game.

See page 5 for a complete lesson.

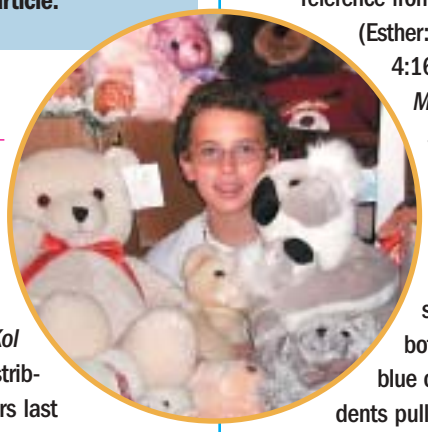
COURTESY OF AVI WEISS

Q-TIP

Pressed for Time?

Use one of the "Shortcuts" below to teach an abbreviated lesson. "Shortcuts" outline a brief activity and explore one Jewish text to complement reading an article.

AMERICAN IDLE NO MORE



Play the song "We Are As One" by Milot HaNefesh, track 4 on BABAGANEWZ's *Kol Yisrael* CD (distributed to teachers last month). Ask students to identify the two Biblical texts mentioned in the song. How do these texts relate to the text from *Vayikra* 19:16? What other references to *hatzalah* are made in the song? Which of the verses studied best applies to each of the young people profiled in the article?

Pages 8–9 offer a different approach to teaching the article.

RABBI AVI WEISS: THE SPIRIT OF ACTIVISM

Begin by studying the text from Shabbat 54b. Have students focus on the beginning of the text and identify causes to protest in their households or communities. Ask students to brainstorm ways to protest issues appropriately when they are so close to home.

For a lesson about protesting larger issues, see page 12.

QUIZ CENTRAL: HOW DO YOU RUSH TO THE RESCUE?

On slips of white paper, write the names of various superheroes from popular culture: Batman, Superman, Spiderman, Wonder Woman, the X-Men, the Incredibles, etc. On slips of blue paper, write the names of the heroes of the Purim story with the appropriate textual reference from the *Megillah* (Esther: *Megillat Esther* 4:16; Mordechai: *Megillat Esther* 3:2; Hatach: *Megillat Esther* 4:6). Be sure to have enough slips for every student to get both a white and blue one. Have students pull one blue and one white strip out of a bowl or hat. Instruct students to form groups based on the blue slips they are holding, so there will be three groups: one Esther, one Mordechai, and one Hatach. In their groups, students study the text from the *Megillah* associated with their character. Then, each student should write a few sentences describing how the Purim character about whom they studied is similar to the superhero listed on

Don't forget to check out the

his or her white slip. In particular, students should focus on the ways that the characters rescue others in times of trouble.

For a complete lesson see page 13.

Step into the Value

Use this month to identify projects or initiatives in which your students can participate to help rescue others. Use the different causes profiled in the magazine as a starting point for ideas about the kinds of projects you and your class could explore. A list of these causes with some additional information is available at www.babaganewz.com/teachers.

Challenge the class to plan a *hatzalah*-thon to raise funds for and/or solicit participation in the chosen cause. You can use the lesson plans on pages 6–7 and page 12 to provide an outline for organizing such a drive. Brainstorm other activities for the *hatzalah*-thon that will help toward the goal of rescuing others.

Interact

The "American Idle No More" article on pages 6–7 of BabagaNewz invites readers to vote for the cause most deserving of tzedakah. Based on students' votes, BabagaNewz will proportionally distribute funds to the three projects profiled in the article. Encourage your students to go online to www.babaganewz.com to vote for the cause of their choice: Operation Noah, Salvation in Sudan, or the Crohn's and Colitis Foundation of America. The first 100 voters will get a gift from BabagaNewz. The winning cause will be announced in the Iyar issue of the magazine.

BabaBookz

***Love from Your Friend, Hannah* by Mindy Warshaw Skolsky**

Hannah lives in a small town in upstate New York. When her best friend Aggie moves away and does not answer Hannah's letters, Hannah chooses a name from the basket on her teacher's desk. Soon Hannah has more pen pals than she ever expected! President Franklin D. Roosevelt and first lady Eleanor Roosevelt both write to her, as do President Roosevelt's secretary, Hannah's grandma, and her Aunt Becky. Hannah's lively story is a warm-hearted look into the life of a young girl in the late 1930s. Use the study guide available online at www.babaganewz.com/teachers to help you prepare discussions, activities, projects, and lessons based on this novel.

Celebrate

To help in the joyous celebration of Purim, visit www.babaganewz.com/teachers for the following holiday activities:

- ***V'nahafokh Hu* Day**—details for organizing a topsy-turvy day to get your students in the Purim spirit.
- **Mini lessons on *Megillat Esther***—a series of short creative ideas for teaching elements of the Purim story and reviewing the themes of Purim.
- **Purim Masks**—instructions for a Purim craft.
- **Recipe for Iraqi Hamantaschen**—an opportunity to bake a different version of the traditional Purim fare.

Coming Next Month

BabagaNewz explores the value of *Hakhnasat Orḥim*, hospitality, for the Nisan issue. In preparation for Pesach, the magazine offers several ways to welcome and entertain guests: a magic trick to make Elijah's cup disappear, a Seder bingo game, and a craft activity. In addition, the Torah Page highlights a verse from the Haggadah and encourages students to think about the importance of hospitality to the celebration of Pesach.

Adar Two To Do List:

- ❑ **Distribute the fourth American Jewish History Supplement.**
- ❑ **Teach the bonus lesson about the Living Jewish History Project.**
- ❑ **Map the neighborhood walk for the lesson on pages 8–9.**
- ❑ **Order copies of the book of the month from www.bababookz.com.**
- ❑ **Encourage students to vote in the "American Idle No More" contest.**
- ❑ **Enhance your students' Hebrew skills by teaching the Hebrew article available online or in your teachers' packet.**
- ❑ **Package *mishloaḥ manot* for a Jewish food pantry or senior residence.**
- ❑ **Print the worksheets and sources available at www.babaganewz.com/teachers.**

"The Living Jewish History Project"

The Living Jewish History Project is an ongoing mission to document both the history of Jewish life in America and what it is like to live as a Jew in the United States today. In this lesson, students will reflect on the importance of remembering history by creating a tower of Jewish historical events. Students will be asked to post their thoughts about being Jewish on the BabagaNewz web site for homework.

OBJECTIVES

- **Students will discuss the effects of the past on our current actions and thoughts.**
- **Students will post an entry on www.babaganewz.com/games/livingJewishHistory about what it is like for them to be Jewish.**

ACTIVITY: A TOWER OF LIVING JEWISH HISTORY

1. Ask students to share something that happened to them that was very important in their lives.

How did it change the way you think or act? What did you learn from it?

Why is it important to remember these things that happened to us?

2. Brainstorm significant events in American Jewish history that are important to remember.

How do these events shape how we, as Jews, think and act today?

3. Study the Jewish text below and discuss the accompanying questions.

4. Introduce the Living Jewish History Project. The project's aim is to document American Jewish History and collect information about Jewish life today. For more information visit www.babaganewz.com/games/livingJewishHistory.

Why do you think this project is called the *Living* Jewish History Project?

How is history living? (Relate to the previous discussion about how the past affects us now.)

5. If you have Internet access in the classroom, go to the project web site and have the students look at the information available. If not, distribute the information sheets, available to print at www.babaganewz.com/teachers. Alternatively, have students prepare for class by having them explore and extract information from the site and bring in their notes to class; this maximizes your limited contact time with the students. Using the information from the web site about different states (in the "info." section) and what it is like to live in different areas in the country (in the "blogs" section), instruct students to create a tower of American Jewish History. Blocks can be made out of Styrofoam blocks covered in construction paper, wooden blocks, cardboard, or folded paper. A template for making blocks from folded paper is available at www.babaganewz.com/teachers. Each block should represent a time period in American Jewish History. Assign each student one (or more) event/time period to write about on a block. In addition, assign each student to write another block reflecting on what Jewish life is like for them today.

Here is a partial list of important events in American Jewish History: (Refer students to the four American Jewish History supplements published by BabagaNewz this year for help in identifying and learning about the past 350 years of Jewish life in America.)

1654—1st Jewish community in New Amsterdam

1728—Shearith Israel, the first synagogue

1800s—different waves of Jewish immigration

1939–1945—the Holocaust

1948—creation of the State of Israel

1987—major rally for the release of Soviet Jewry

Have students stack the events in chronological order, placing the blocks about their feelings on Jewish life today on the top of the tower. Do not tape or glue the blocks together; it is important that the tower is unstable and can fall if blocks are taken out.

Why is it important to have all of the blocks? What would happen if we removed one of them? What could removing blocks mean? [We can't remove history, but we can forget it.]

How does forgetting our past affect our present? Our future?

How do the bottom blocks—the earlier historical events—serve as a foundation for the events that came after them?

How is this activity like remembering things that have happened in American Jewish history?

6. To conclude the lesson, assign students to post an entry about Jewish life today in the "Share" section of the Living Jewish History Project on www.babaganewz.com/games/livingJewishHistory. They may do this either in class or at home.

JEWISH TEXTS

LEON ROTH

History is not merely the record of a string of occurrences. It is an attempt to seize occurrences in their pattern.

What does the word "seize" mean? How can we seize history?

Jewish thinker and historian Leon Roth explains that history is about recognizing the patterns that connect historical events. What patterns can you identify within the American Jewish events we just brainstormed?

How can recognizing patterns play a part in remembering our history?

Torah Page

PAGE 5

Verse: "And who knows, perhaps you have attained a royal position for just such a crisis." (*Megillat Esther* 4:14)

Through participating in a group game, students will experience the importance of taking action when one is placed in a position to do so. They will then consider the quote from *Megillat Esther* that deals with this idea.

OBJECTIVES

- **Students will learn that a person may be called upon unexpectedly to act on behalf of others. When such a situation arises, it is important to recognize it and to act.**
- **Students will understand that by acting responsibly when the situation presents itself, a person may be the force that saves others.**

VOCABULARY

צִפִּיָּה מֵרֹאשׁ	anticipation
אַחֲרָיוּת	responsibility

ACTIVITY: WATER TAG

Materials needed: 3-oz. cups, water

1. Play water tag outside. Do not tell students that this is a lesson.

Give each student a small cup of water. The water level should be close to the top of the cups and roughly equal for all cups. Tell students that the object of the game is to finish with the smallest amount of water spilled. (The purpose of the water is actually to slow players down, to make the speed of players more even, and to give players a task on which to concentrate.)

Explain that players who are tagged must stop where they are and raise their hand. They can move their bodies, but not their feet. (Don't announce whether they can call for help. Leave that part vague and observe what happens.) Free-running players can tag players who are stuck in place, thereby freeing the stuck players.

You, the teacher, are "it." Chase players at a moderate speed, tagging some players and letting some evade you. Let it go on for as long as your schedule allows or for as long as it is fun.

Observe during the game and discuss afterward:

Who was too busy keeping water from spilling to rescue anyone?

Who spilled water during a rescue?

Who stopped running and looked around for players to rescue?

Who called for help?

Who responded only to a call for help?

Did stuck players call for help using a free-running player's name?

If so, whom did stuck players call to? Friends? The fastest player? The closest player?

Who was more likely to be rescued? Friends of the rescuers? The loudest callers?

In the larger world, should we rescue the loudest or most visible stuck players?

Should we rescue our friends/fellow Jews first?

Should we rescue without being asked? Should we look around for people who need help?

Is it possible to be too busy with your own water/life to rescue others?

Water is valuable in the desert, but not here. It became valuable in this game because I said so. Is that a good reason for something to be valuable?

Would you give up something that really is valuable, such as time and money, to rescue someone? Is it easier to give up things that are not valuable? What would you give up that is not valuable and that would free your time or money to rescue others?

2. Study the verse on the Torah Page and the additional Jewish texts cited below.

Look at the context of the verse from *Megillat Esther*. Why does Mordechai say this to Esther? Why is she initially reluctant?

What is the timeframe for Haman's decree? Why does Mordechai feel a sense of urgency?

What was Esther willing to give up in order to rescue the Jewish people? How does she reach this decision?

How do the texts relate to water tag?

While both are expressions of *hatzalah*, what is the difference between true heroism and becoming a leader in a given situation (a hero/heroine or a situational leader)? [Some people rise to the occasion when need is obvious and don't flinch from that responsibility and some people look around for what needs to be fixed.]

Which texts promote which type of *hatzalah*?

3. Ask students to look in newspapers, listen to the news, or search the web for stories of unlikely heroes. Ask them to be especially attuned to comments such as, "I was just in the right place at the right time," or "Anyone in my situation would have done the same." Ask them to consider whether such statements are true.

Do you think Queen Esther would have said the same thing? Why or why not?

JEWISH TEXTS

SANHEDRIN 37A

Whoever saves one soul from Israel, it is as if he or she saved a universe.

Why do you think saving one soul is compared to saving a universe?

Is it possible for a person to anticipate when to act or whom he or she should act to save? Why or why not?

PIRKEI AVOT 2:6

In a place where there are no people, strive to be a person.

What do you think this text means?

How can someone "strive to be a person"?

What if there is no one who happens to be in the right place at the right time?

LESSON PLAN BY SARRA ALPERT AND TAMMIE RAPPS

"Scott Schonfeld: Saving Lives Cheek to Cheek"

PAGE 4

In the Kid Power article, Scott Schonfeld describes how he seized the opportunity to help others by enabling doctors' offices to conduct simple tests to identify potential bone marrow donors. Scott's Project Chai illustrates how *hatzalah* is not only about rescuing those in dire straits, but is also concerned with preparation for and prevention of difficult situations. In this lesson, students will launch a *hatzalah* campaign in the school and synagogue to prevent the need for rescue.

OBJECTIVES

- **Students will analyze how prevention is an essential component of *hatzalah*.**
- **Students will develop a campaign to help prevent a danger facing the school or synagogue community.**

VOCABULARY

לִמְנֹעַ	to prevent
סַכָּנָה	danger
אַזְהָרָה	warning

QUOTES & QUESTIONS

" 'I felt that I had the capacity to do something nobody had done before,' explains Scott. 'And to save a life is the ultimate good.' "

What motivated Scott to do such a mitzvah?

What different groups of people did Scott's work affect? How did it affect them? [e.g., directly—people who need bone marrow transplants now have access to a wider network of potential donors; indirectly (by making it easier for people to do a mitzvah)—people who now have easier access to testing, doctors who are now able to make the tests more available, the donors whose money is making this possible]

"A patient's best chance of finding a compatible donor lies with those of similar ethnicity. But because of the Holocaust, many Ashkenazi Jews—those of Eastern European descent—had their bloodlines severed, making suitable donors scarce."

Why is Scott's project important to the Jewish community?

" 'Jewish youth are able to do so much good in this world,' he stresses. 'I hope that many more youth will take upon themselves the opportunity to do this ultimate mitzvah.' "

Why do you think that Scott singles out Jewish youth? Do you agree with his assessment? Why or why not?

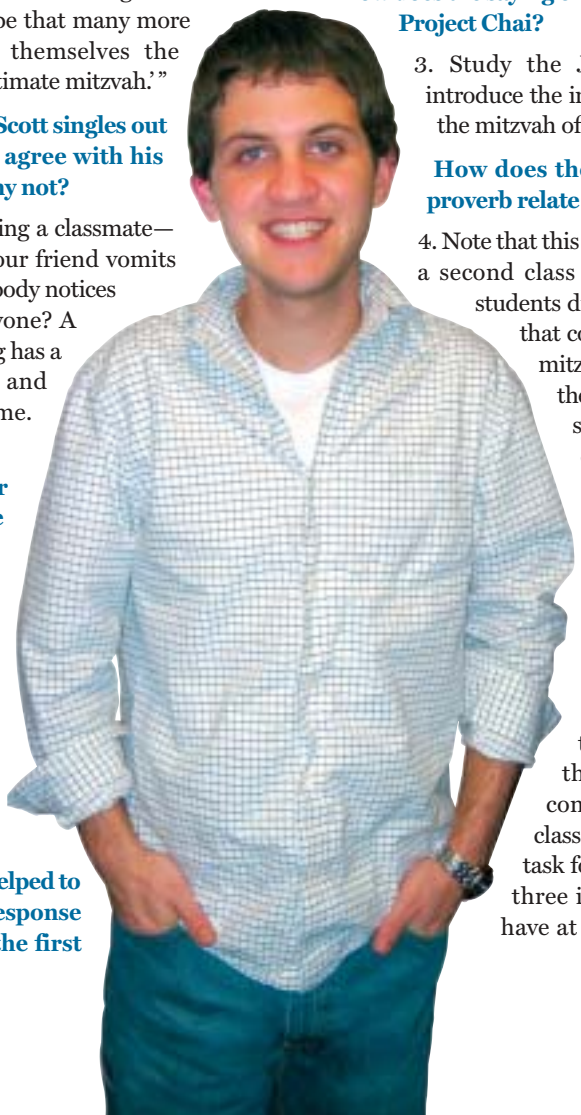
"You see bullies mistreating a classmate—do you act to stop it? Your friend vomits after every meal, and nobody notices but you. Do you tell anyone? A schoolmate's older sibling has a few alcoholic drinks and attempts to drive home. What do you do?"

These examples appear in the sidebar to the article. What would be your response to these situations?

Are there other situations more relevant to our school?

These are serious circumstances that require immediate intervention and assistance. Could you have helped to prevent the need for response in these situations in the first place? If yes, how? If not, what or who could have done so?

How do these examples compare to Scott's project?



ACTIVITY: POUNDS OF PREVENTION CAMPAIGN

1. Before class, post the following aphorism on the board:

"An ounce of prevention equals a pound of cure."

When students arrive, instruct them to write a paragraph in response to the saying.

What do you think it means? Do you agree with it?

In what situations might this be true? Are there situations in which it is not true?

Do you think this is a Jewish idea? Why or why not?

Have students turn to a neighbor and share their responses. Invite two or three students to share their paragraphs with the whole class.

2. Read the Kid Power article together and discuss the Quotes & Questions.

How does the saying on the board apply to Scott's Project Chai?

3. Study the Jewish texts below that introduce the importance of prevention to the mitzvah of *hatzalah*.

How does the "ounce of prevention" proverb relate to these texts?

4. Note that this part of the lesson may span a second class period. Brainstorm with students different areas of prevention that could qualify as fulfilling the mitzvah of *hatzalah*. To initiate the brainstorming session, ask students to identify potential dangers facing the school or synagogue community. These dangers may include, but are not limited to: substance abuse, smoking, obesity, eating disorders, disobeying traffic signals, bullying, and violence.

Allow students to vote for the top three issues facing the school or synagogue community. Then, divide the class into three task forces; each task force will address one of the three issues chosen. If possible, have at least six students on each

task force to allow for the group to assign its various tasks to pairs within the task force. Provide each task force with the following instructions:

Prepare a bumper sticker—Come up with a short slogan that will capture the urgency of your campaign and help educate the public about the potential danger it faces. Design the slogan into a bumper sticker.

Create a poster—Use a poster to depict the need for the *hatzalah* campaign. Be sure to include something on the poster (a Jewish text, a graphic, a caption) that explains why this campaign is a specifically Jewish imperative and how preventing harm is equal to rescuing. [Provide students with a copy of the source sheet—pages 15–16 of this guide—to help them select Jewish texts.]

Design a "top ten" fact sheet—Create a fact sheet with ten important facts about the problem you are combating. Include facts on the sheet that explain why this is such a dangerous issue, how it can harm people, and what can be done to prevent the problem.

Brainstorm additional outreach possibilities—Discuss what other ways you can get the message out to people to help pre-empt the need for eventual *hatzalah* by preventing risky or dangerous behavior.

5. Allow each task force to present a piece or two of its campaign. Arrange with the school or synagogue leadership a way in which the students can launch these issue-driven *hatzalah* campaigns in the school or synagogue community.

JEWISH TEXTS

DEVARIM 22:8

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

Why does the Torah command that one should build a guardrail on the roof of his or her house? What is the purpose of the guardrail?

How is this mitzvah a response to *Vayikra* 19:16 (quoted in the sidebar to the article)?

In what ways is Project Chai like a guardrail?

What is the relationship between this mitzvah and *hatzalah*?

MAIMONIDES, MISHNEH TORAH, HILKHOT ROTZEAḤ U'SHMIRAT NEFESH 1:14

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

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

How is rescuing someone or protecting them from harm fulfilling the obligation that Maimonides outlines?

BABA BATRA 9A

Greater is the one who facilitates the acts of another than one who acts [alone].

How does this text apply to Scott? Whom does he encourage to act?

Why do you think that Talmud considers one who gets others to act greater than one who acts on his or her own? Do you agree?

"American Idle No More"

PAGES 6–7

This article highlights the three final "contestants" of BabagaNewz's American Idle No More, young people who refused to stand idly by when they felt their help was needed. All three students took action to address pressing needs in their communities and the world at large. In this lesson, students will explore their neighborhoods and communities in an effort to identify ways in which they too can be proactive in addressing challenges.

OBJECTIVES

- **Students will explore the strengths and needs of their own communities and will discuss ways in which they can become agents of change.**
- **Students will discuss Jewish texts that relate to the issues of social action and taking initiative.**

VOCABULARY

עַצְלָנוּת	laziness
יֻזְמָה	initiative
שִׁנּוּי	change

QUOTES & QUESTIONS

"So far, he's collected about 7,000 plush toys, which he hand delivers to patients at six Arizona hospitals."

What motivated Dennis to begin his collection?

Why do you think that he hand delivers the stuffed animals instead of distributing them some other way? How does his personal delivery of the gifts enhance the purpose of the stuffed animals?

Dennis hopes to expand Operation Noah. What would it take to introduce such a project in your community?

"Her upcoming bat mitzvah *parashah, Behar*, contains the Biblical commandment to release all slaves during the Jubilee Year, every 50 years. 'Wouldn't it be fitting to free modern slaves for my bat mitzvah project?' she mused."

Jenna coordinated her fundraiser as a bat mitzvah project. Why do you think she chose to do this at the time of her bat mitzvah? What statement is Jenna making about the kind of Jewish adult she is becoming?

Many young people of bar/bat mitzvah age find ways to make their experiences more meaningful through tzedakah and *gemilut ḥasadim*. What are some ideas you have heard that others have implemented? What are some ideas you have for your own bar or bat mitzvah?

"'When you see something bad happening, you can either sit back and do nothing, or you can take action,' says Shayna. 'A large part of Jewish culture is looking out for others.'"

Can you think of other people you know or have heard of who refuse to "sit back and do nothing" and choose to take action instead? What does he/she do?

Can you think of a time in your own life where you took action?

Shayna says that part of "Jewish culture is looking out for others." Can you think of other examples in Judaism where this is true?

ACTIVITY: COMMUNITY WALK

1. Take your students on a walk through several blocks in your community. If it is not possible to take an actual walk, do a virtual walk. Note that an actual walk will work best in a commercial or urban neighborhood. If your school is situated in a suburban, residential neighborhood, carefully plan the actual or virtual walk to allow for students to engage most fully in the activity. Before departing, ask your students to make observations about three categories while on the walk: Things they like, things they dislike, and institutions in their community. Depending on your class, you may choose to distribute the worksheet (available to print at www.babaganewz.com/teachers) with these categories and ask that they jot down notes during the walk, or you may want to wait to brainstorm together as a class following the activity.

2. While on the walk, help your students be more aware of their surroundings by asking probing questions about what they are seeing, hearing, and thinking:

What do you notice?

What kind of people do you see?

What sounds do you hear?

What feeling do you get from walking in this neighborhood?

3. After you have returned to your classroom, have your students share their thoughts and reactions. Ask the following question:

When you see something in your community or in the world that you don't like, that upsets you, or that you think is wrong, what do you do? What are your options?

Can you think of a time when you realized something about your surroundings that you didn't like and you did something to change it?

American Idle No More

4. As a class, read the article "American Idle No More" on pages 6–7 of BabagaNewz. Discuss the Quotes & Questions and how the article profiles three young people who refused to stand by doing nothing when they noticed a need in their communities or in the world around them.

Which project do you find the most interesting? Why?

5. Explore the Jewish texts relating to these issues and to what Judaism has to say about social action and taking initiative.

6. To conclude the lesson, ask your students to contemplate the walk they just took. Instruct students to choose something they identified about the community that they did not like and they feel they can change. Devise a plan as to how your class will be proactive agents of change and address this concern.

JEWISH TEXTS

VAYIKRA 19:16

Do not stand idly by while your neighbor's blood is shed.

What do you think this text means? What does "idly" mean?

In what ways might someone stand by idly when a neighbor is in trouble?

Why do you think that this text was chosen for the text cited at the top of the article? How do the people featured in this article fulfill this teaching?

SOTAH 37A

[Concerning the Jews entering the Red Sea upon escaping from Egypt,] Rabbi Judah said to him, "It did not happen this way, but one said: 'I will not be the first to go down into the sea.' The other said: 'I will not be the first to go down into the sea.' While they were debating with each other, Naḥshon ben Aminadav (of the tribe of Judah) plunged into the waves of the sea.... For this reason Judah was granted dominion in Israel, as it is stated: 'Judah became God's sanctuary, Israel God's dominion' (Psalms 114:2)."

What is Rabbi Judah trying to explain with his story?

Why does Rabbi Judah recount the debate between two people as the introduction to his explanation?

How does Naḥshon ben Aminadav respond to the debate?

What do Naḥshon's actions teach? How is he a model for us to emulate?

What proof does the text provide that applauds Naḥshon's act? Why do you think Naḥshon's actions warranted such praise?

How does this Talmudic text relate to the verse from *Vayikra* 19:16?

PENINEI HAMELITZOT

There is no virtue like initiative, nor any vice like laziness.

What is a virtue?

What is a vice?

What is initiative?

Why do you think the text considers taking initiative a virtue? In what ways is this statement true?

Why do you think the text considers laziness a vice? In what ways is this statement true?

How does this text relate to the verse from *Vayikra*?

Rewrite the text, maintaining the text's structure. What else do you consider to be a virtue? A vice?

"The Heart of the Rescue"

PAGES 10–12

After an earthquake devastated Turkey in 1999, Israel dispatched its renowned Home Front Search and Rescue team to assist the Turkish government in rescue efforts. The unit has responded to countless similar horrors, helping to locate and save survivors of both human-made and natural disasters. This lesson explores the concept of *hatzalah* from the perspective of those rescued. Students will study *Birkat Hagomel* and discover how Jewish ritual provides a means of recognizing every aspect of human experience. In addition, students will create responses appropriate for the rescuers to mark their work.

OBJECTIVES

- **Students will learn the text for *Birkat Hagomel*.**
- **Students will establish an empathetic rapport with Magen and his team by creating a reflection for Magen and his team.**
- **Students will examine the words of the *mishnah* in Sanhedrin and reflect on their significance to this article.**

VOCABULARY

מָגֵן	**shield**
גּוֹמֵל	**one who gives good things**
גּוֹאֵל	**redeemer**
לְהַצִּיל	**to save**

QUOTES & QUESTIONS

Thought Question: Lt. Col. Magen's last name means "shield" in Hebrew. How does he act as a "shield" in his job?

"Through clever detective work, Magen discovered where Shiran was buried. 'I realized how the rooms were built, and which room Shiran would have been in,' says Magen. 'I walked over and drew an X and said: "Make a hole here."' "

What special skills and talents did Lt. Col. Magen need in order to discover where Shiran was buried?

IDF

Teamwork is essential in any work, but especially in a rescue attempt. Who else's help was needed for Lt. Col. Magen to figure out where to make the hole to save Shiran?

"The Israeli unit is considered one of the world's best rescue teams because of its ability to improvise, and improvisation saved Alif's life."

What is meant here by "improvisation?" Why does a rescue team leader need this ability?

Have you ever improvised in a difficult situation? How?

"Shiran's mother, Irit, recently gave birth to a baby boy, and Magen and his men attended the *brit*, joyous to see that one of the lives they saved had brought forth new life. 'This is a tie we will have for the rest of our lives,' says Irit of the unit she calls 'my angels.' "

Magen and his team and Irit and Shiran will be connected forever by their shared experience. Look at the text from *Mishnah Sanhedrin*. Why do the rabbis make this statement?

How have Magen and his team "saved an entire world"? Elaborate on your answer.

IDF

ACTIVITY: BLESSING THE RESCUE

1. Begin by having students read the article on pages 10–12 of BabagaNewz aloud as a class.

Instruct students to work in pairs to answer the questions from the Quotes & Questions section above.

Post the *Mishnah Sanhedrin* text in the room on a large sheet of paper or on the blackboard. Ask students to write a few words, or a sentence in response to the *mishnah*. Then give students the opportunity to share what they have written.

2. Instruct students to open to the Torah service in their *siddurim* or use the text for *Birkat Hagomel* included in this Teacher's Guide.

Lead students in "guided discovery" of this *berakhah* and its response.

Why do you think this *berakhah* was instituted?

Most *berakhot* just have "amen" as a response. Look carefully at the response. Why does this *berakhah* require the congregation to respond as it does?

What impact does having the congregation respond make on the reciter of the *berakhah*?

What impact does it make on the congregation?

Why is this *berakhah* said in the presence of the *Sefer Torah*?

Why do you think that this *berakhah* has to be said with a *minyan?* What is the difference between saying this *berakhah* by one's self and with a congregation?

Can you imagine what your feelings might be like if you were a friend of Shiran's and you were present when she made this *berakhah*? Think about the

words you as a member of the congregation would say in response to her *berakhah*. What would your feelings be as you responded? Do these words capture your feelings? Why or why not?

3. Ask students to reflect on the following question:

It is obvious that Irit and Shiran would have good reason to say *Birkat Hagomel*, but what about Lt. Col. Magen and his unit?

Is there a special *berakhah* that they should say?

How should they express their feelings to God about what they have done that day?

Sometimes Magen and his team are successful in their rescues and sometimes they are not. Should there be a different response depending upon the outcome of their mission?

Invite students to respond to these questions by writing a response for Magen's team that is either joyous at being successful or sad at being unsuccessful. Alternatively, create a response that embodies both feelings. Students may work alone, in pairs, or small groups to create one of the following:

- A "*ye'hi ratzon*" prayer ("May it be Your Will God")
- A response in song

Students should consider whether their response should be recited in public (in front of the Torah, with a *minyan*) or in private (by one's self, with one's family and friends), and why they have made the choice that they did.

JEWISH TEXTS

MISHNAH SANHEDRIN 4:5

Adam was first created as a single being to teach you that whoever destroys a single soul, it is as if he or she destroyed an entire world; and whoever saves a single soul, it is as if he or she saved an entire world.

TORAH SERVICE, *BIRKAT HAGOMEL*

Blessed are You...Who is the One Who bestows good things on those who are guilty, Who has bestowed every goodness on me.

[Congregation responds,] *Amen. May the One Who has bestowed goodness on you continue to bestow every goodness on you forever.*

Birkat Hagomel is based on Psalms 107:2.

This *berakhah* is recited in front of the Torah when a person is saved from a life-threatening event such as serious illness or surgery, giving birth, imprisonment, or crossing an ocean.

This must be recited with a *minyan* since the congregation must respond.

IDF

"Rabbi Avi Weiss: The Spirit of Activism"

PAGES 8–9

Fighting against forces of injustice, Rabbi Avi Weiss puts his words into action. In this article he discusses the challenges he has as an activist. Students will formulate their own plans of action and learn how to protest peacefully and effectively; they will recognize how protest is an expression of *hatzalah*, the power of rescue.

OBJECTIVES

- Students will identify activists throughout history.
- Students will write letters, speeches, and flyers in leading their own group protest.

VOCABULARY

קוֹל	voice
בַּקָּשָׁה	petition
יְדִיעָה	message
רוּחַ	spirit

This article is available in Hebrew at www.babaganewz.com and in your teacher's pack!

QUOTES & QUESTIONS

"I think that just as God pushed away the darkness, we—who are created in God's image—also have the responsibility to bring light to the world's darkness."

How does Rabbi Weiss define *hatzalah*? What does he mean by "darkness"?

How does *hatzalah* bring light to the world?

"People must choose which cause touches their soul. For me, the causes that are closest to my family (and I consider *Am Yisrael*, the Jewish People, as my family) are the ones that tug at my heart."

How does Rabbi Weiss choose his causes? How can you determine which causes you should support?

"For me, activism is any act that one performs on someone else's behalf."

How does Rabbi Weiss define "spiritual activism"?

Besides *hatzalah*, what other *mitzvot* might be considered spiritual activism?

What do you do on a regular basis that Rabbi Weiss would consider an act of spiritual activism?

ACTIVITY: HEAR MY VOICE

1. After reading the article with your students, ask them to name famous figures (Jewish, Biblical, or otherwise) who have a similar philosophy to Rabbi Weiss'. (Examples: Moshe protesting Pharaoh, Queen Esther, Martin Luther King Jr.)

What did these people do? What did they protest?

How did they make themselves heard?

2. Study the Jewish texts below.

How can protest help those in difficult situations? How is it an expression of *hatzalah*?

3. Ask students to brainstorm ways to get one's voice heard. For example: signing a petition, writing to a Congressperson, donating money or time for a cause, attending a rally, or boycotting an organization.

How do these acts help someone's voice to be heard?

4. Explain to the students that they are to spearhead a protest about the ongoing trouble in the Darfur region of Sudan. (See the Tevet 5765/January 2005 issue of BabagaNewz for more information. In addition, the U.S. Holocaust Memorial Museum just issued a statement condemning the genocide in Sudan. Visit their web site for discussion of the situation in Darfur.) Divide the class into groups to work on various aspects of the protest.

Revisit the Talmudic text from Ta'anit 4b.

How does this source help explain why such a protest is necessary? What else have you learned from Jewish sources that makes this protest a "burning" issue?

How can you be sure that your voices in protest of the genocide in Sudan can be heard?

Tell the students that the products of their work will be posted around the school and synagogue building. Arrange to circulate the petition in the synagogue bulletin or have it posted on the synagogue or school web site.

Group One: Write up a petition to circulate in your school and community. Answer the following: What are you protesting? Why? Whom does this affect? What are three ways to solve the problem? Who will sign the letter? How will you get their signatures?

Group Two: Create a slogan to put on placards. Use rhymes or alliteration; be creative. Create a chant for your protestors. Be sure to answer: What are you protesting? Why? Whom does this affect? Ways to solve the problem?

Group Three: Write up flyers to pass out. Get to the point quickly so your message is heard. Identify and use the characteristics of an effective flyer. Be sure to answer the following: Who are you addressing? What are you protesting? Why? Whom does this affect? What are three ways to solve the problem?

JEWISH TEXTS

SHABBAT 54B

If one can protest the misdeeds of his or her household, yet does not, the person becomes guilty with them. If a person can protest the misdeeds of one's townspeople and does not, the person is guilty with them. If one can protest the misdeeds of the entire world and does not, that person is guilty with them.

Why do you think that someone is considered guilty if he or she does not protest misdeeds?

Why do you think it is important to protest?Why should you protest even if someone will not listen?

Why do some people choose not to protest?

How is protest a part of *hatzalah*? How can protesting help rescue someone?

TA'ANIT 4B

Rava said: If you see a Torah scholar become enraged, it is the Torah that is burning within the scholar.

What does this text suggest about the idea of protesting? What does it suggest about the purpose of Torah study? When is anger an appropriate response?

How does this text suit Rabbi Weiss?

SHEMOT RABBAH 1:9

[Before Pharaoh decided to throw Jewish babies into the Nile,] he consulted with three world leaders: Balaam (the sorcerer), Job, and Yitro (Moshe's father-in-law). Balaam, who advised Pharaoh to carry out the evil plan, was [ultimately] killed. Job was quiet; God caused him unspeakable pain. Yitro ran away and his children [became leaders of Israel].

According to this text, what happens to each of Pharaoh's advisors? Why does each earn the consequence mentioned?

Why is Job punished according to this *midrash*? Why is keeping quiet problematic?

How does the *midrash* regard Yitro's actions?

"How Do You Rush to the Rescue?"

PAGE 13

The quiz leads students to understand that there is more than one valid way to help someone in need. By connecting methods of "rescue" to key players in the Purim narrative, the value of *hatzalah* is explored both in text and in real life situations.

OBJECTIVES

- **Students will appreciate the value of *hatzalah* and its impact on decision-making in their lives.**
- **Students will understand a new dimension of the Purim story as a narrative of rescue.**

VOCABULARY

גִּבּוֹר **hero**

ACTIVITY: MANY FACES OF RESCUE HEROES

1. Create teams of students, providing each team with one of the excerpted texts identified by chapter from *Megillat Esther*. Each team must locate its verse within the chapter and answer the following questions:

About which characters is this verse speaking?

What is happening in the story just before and just after this verse?

Describe the actions of the character in your verse in terms of his or her ability to rush to the rescue.

2. Next, ask each team to check its information with you to insure that it is correct. If the information is accurate, each team should now prepare the episode from the *Megillah* as a scene from a favorite movie or television show or as a modern day scenario. Each team should present its character (Esther, Hatach or Mordechai) as a rescue hero of some sort. Students should be encouraged to present their hero either as wonderful or as missing essential characteristics.

3. Engage students in discussion about the various kinds of rescue heroes in the Purim story. After suggesting that many different kinds of people still qualify as rescuers, instruct students to take the quiz on page 13 of BabagaNewz to determine which hero of Purim they most resemble.

4. To culminate or to follow up the lesson, students can explore the characteristics of one who is a rescuer by creating Purim masks of one of the "heroes" from the prior activity. On the outside of a simple white mask they should paint the face as they imagine it from the story of Purim. On the inside of the mask, they should use symbols, words, or pictures to show the inner characteristics that make this character one who is a rescuer.

MEGILLAT ESTHER 4:16

Go, assemble all the Jews who live in Shushan, and fast on my behalf; do not eat or drink for three days, night or day. I and my maidens will observe the same fast. Then I shall go to the King though it is contrary to the law; and if I am to perish, I shall perish!

When Mordechai first approached her to save the Jews of Shushan, Esther did not immediately jump to the rescue. Yet here she has developed a complete plan and sounds brave and ready to act. What did Esther need to know before she "signed on" to the rescue? Why do you think she has resolved to help at this point?

What is required for her plan to succeed?

Do you think a rescuer who depends on others for help is weaker or stronger?

MEGILLAT ESTHER 4:6

Hatach went out to Mordechai in the city square in front of the palace gate.

Hatach does not hesitate to follow Esther's order. Can someone still be a rescuer even if he or she acts on someone else's direction?

Can you think of positives and negatives in a "jump to follow" personality like Hatach's?

MEGILLAT ESTHER 3:2

All the king's courtiers in the palace gate knelt and bowed low to Haman, for such was the king's order concerning him; but Mordechai would not kneel or bend low.

Mordechai acts on what he knows is right even though he puts himself at risk in doing so. When is it important to call attention to your principles, even if that attention gets you into trouble with someone who has power over you?

Does a rescuer always need to do the more risky thing in order to accomplish what is necessary?

Are there times when it might be better to follow authority even if it seems wrong?

"Israel Increases Ethiopian Immigration"

PAGE 3

The News 'N' Views article examines the controversy behind the Israeli government's recent announcement to bring the remaining Falash Mura community from Addis Ababa, Ethiopia, to Israel by 2007. In this lesson, students will identify the competing Jewish values on the two sides of the debate; articulate their own positions; and create public service announcements to promote their viewpoints on the issue.

OBJECTIVES

- **Students will recognize the competing Jewish values at the heart of the Falash Mura *aliyah* debate.**
- **Students will express their own views on the immigration of the Falash Mura to Israel.**

VOCABULARY

עֲלִיָּה	**immigration to Israel**
קְלִיטָה	**absorption**

ACTIVITY: PUBLIC SERVICE ANNOUNCEMENTS

1. Begin class by playing a brief game. Ask for three volunteers. One volunteer will be blindfolded and will try to walk from one end of the classroom to the other. The other two volunteers will direct the blindfolded student. After the student is blindfolded, the class should set up a number of obstacles in the path: notebooks, backpacks, desks, and so on. Secretly, tell the two directors their goals. One director is to make sure that the blindfolded student walks very slowly and carefully, avoiding all obstacles, to the other side. The other director must get the student to the other side in less than a minute, ensuring that the student does not fall, even if he or she bumps into, climbs over, or moves the obstacles in the way.

The two directors must simultaneously direct the blindfolded student to the other side of the room. The directors will compete for the blindfolded student's attention, who will have to heed the conflicting directions as best as possible.

2. Ask students to think about the game they just played as they read the article on page 3 of BabagaNewz. Introduce the article by explaining that in February 2005, Prime Minister Ariel Sharon announced that Israel plans to open its doors to 20,000 Falash Mura from Ethiopia and hopes to absorb them by 2007. This announcement met with opposition from many Israelis. Divide the class into two groups. Instruct each group to pay careful attention as the class reads the article. One group will be responsible for underlining lines that explain the reasons to welcome the Falash Mura and the second group will underline lines that explain the opposition to the announcement.

3. After reading the article, ask the class the following questions. Distribute the worksheet available at www.babganewz.com/teachers to help students keep track of the debate.

Who are the Falash Mura?

Why do some people in Israel oppose the *aliyah* of the Falash Mura?

How did the game we just played simulate the controversy surrounding the Falash Mura question? Who did each of the players represent? How do you think it felt to get differing commands?

Where does the simulation fall short? Why?

What role does the Falash Mura ancestors' conversion to Christianity play in the controversy?

What other concerns are there about their coming to Israel? [economic and cultural]

What reasons do the supporters of bringing the Falash Mura to Israel provide?

What Jewish values are competing in this debate? [*hatzalah, kibbutz galuyot* (ingathering exiles), tzedakah starting at home]

4. Study the remaining Jewish texts below and discuss the accompanying questions.

Ask students where they stand on the question about the Falash Mura after reading the article and studying the texts.

How does the game we played factor in to your position?

5. Divide the class into four or five groups. The groups must decide if they will be in favor of or oppose the decision to bring the Falash Mura to Israel. Each group will then script a thirty-second public service announcement either for television or radio that promotes its position. Allow each group a chance to act out or read its public service announcement to the class.

JEWISH TEXTS

WEEKDAY SHAḤARIT, TORAH SERVICE

Our brothers [and sisters], the entire house of Israel, who are delivered into distress and captivity, ... May God have mercy on them, and remove them from distress to relief, from darkness to light, ...now speedily and soon. And let us say, Amen.

According to this prayer, who are the members of our family, of our household? How would the prayer's emotional impact be different if it began, "May God have mercy on Jews in distress and captivity," instead of beginning, "Our brothers and sisters..."?

Here we pray for God to deliver Jews who are in trouble. What, then, is our responsibility?

Why do you think this *tefillah* is part of the weekday Torah reading service?

Are the Falash Mura our brothers and sisters? Why or why not?

BABA METZIA 71A

"If you lend money to My people, to the poor person who is with you" (Shemot *22:24). My people and other people, my people come first. A very poor person and a less poor person, the very poor person comes first. The poor of your city and the poor of another city, the poor of your city come first.*

What priorities does the Talmud set up in this text? Why do you think that the Talmud sets up the priorities in this way?

How does this source apply to the question of the Falash Mura? [Are they "my people"? Who are the poor and very poor in this situation?]

THE LIVING JEWISH HISTORY PROJECT (www.babaganewz.com)

LEON ROTH
History is not merely the record of a string of occurrences. It is an attempt to seize occurrences in their pattern.

TORAH PAGE (PAGE 5)

MEGILLAT ESTHER 4:14
And who knows, perhaps you have attained a royal position for just such a crisis.

אסתר ד:יד
וּמִי יוֹדֵעַ אִם לְעֵת כָּזֹאת הִגַּעְתְּ לַמַּלְכוּת׃

SANHEDRIN 37A
Whoever saves one soul from Isreal, it is as if he or she saved a universe.

סנהדרין דף לז עמוד א
וְכָל הַמְקַיֵּים נֶפֶשׁ אַחַת מִיִּשְׂרָאֵל מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ קִיֵּים עוֹלָם מָלֵא׃

PIRKEI AVOT 2:6
In a place where there are no people, strive to be a person.

פרקי אבות ב:ו
וּבַמָּקוֹם שֶׁאֵין אֲנָשִׁים, הִשְׁתַּדֵּל לִהְיוֹת אִישׁ׃

"SCOTT SCHONFELD: SAVING LIVES CHEEK TO CHEEK" (PAGE 4)

DEVARIM 22:8
When you build a new house, you shall make a guardrail for your roof so that you do not bring bloodguilt on your house if anyone should fall.

דברים כב:ח
כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה לְגַגֶּךָ וְלֹא תָשִׂים דָּמִים בְּבֵיתֶךָ כִּי יִפֹּל הַנֹּפֵל מִמֶּנּוּ׃

MAIMONIDES, MISHNEH TORAH, HILKHOT ROTZEAḤ U'SHMIRAT NEFESH 1:14
Whenever a person can save another person's life, but fails to do so, he or she transgresses a negative commandment, as it says, "Do not stand idly by while your neighbor's blood is shed" (*Vayikra* 19:16).

רמב"ם, משנה תורה, הלכות רוצח ושמירת נפש א:יד
כָּל הַיָּכוֹל לְהַצִּיל וְלֹא הִצִּיל עוֹבֵר עַל "לֹא תַעֲמֹד עַל דַּם רֵעֶךָ" (ויקרא יט:טז)׃

BABA BATRA 9A
Greater is the one who facilitates the acts of another than one who acts [alone].

בבא בתרא דף ט עמוד א
גָּדוֹל הַמְּעַשֶּׂה יוֹתֵר מִן הָעוֹשֶׂה׃

"AMERICAN IDLE NO MORE" (PAGES 6–7)

VAYIKRA 19:16
Do not stand idly by while your neighbor's blood is shed.

ויקרא יט:טז
לֹא תַעֲמֹד עַל דַּם רֵעֶךָ׃

SOTAH 37A
[Concerning the Jews entering the Red Sea upon escaping from Egypt,] Rabbi Judah said to him, "It did not happen this way, but one said: 'I will not be the first to go down into the sea.' The other said: 'I will not be the first to go down into the sea.' While they were debating with each other, Naḥshon ben Aminadav (of the tribe of Judah) plunged into the waves of the sea.... For this reason Judah was granted dominion in Israel, as it is stated: 'Judah became God's sanctuary, Israel God's dominion' (Psalms 114:2)."

סוטה דף לז עמוד א
אָמַר לוֹ רַבִּי יְהוּדָה, לֹא כָּךְ הָיָה מַעֲשֶׂה, אֶלָּא זֶה אוֹמֵר: "אֵין אֲנִי יוֹרֵד תְּחִלָּה לַיָּם." וְזֶה אוֹמֵר: "אֵין אֲנִי יוֹרֵד תְּחִלָּה לַיָּם." קָפַץ נַחְשׁוֹן בֶּן עַמִּנָדָב וְיָרַד לַיָּם תְּחִלָּה.... לְפִיכָךְ זָכָה יְהוּדָה לַעֲשׂוֹת מֶמְשָׁלָה בְּיִשְׂרָאֵל שֶׁנֶּאֱמַר "הָיְתָה יְהוּדָה לְקָדְשׁוֹ יִשְׂרָאֵל מַמְשְׁלוֹתָיו"׃

PENINEI HAMELITZOT
There is no virtue like initiative, nor any vice like laziness.

פניני המליצות
אֵין מִדָּה טוֹבָה כַּזְּרִיזוּת וְאֵין רָעָה כָּעַצְלוּת׃

This page contains sacred texts; please treat it respectfully.

"THE HEART OF THE RESCUE" (PAGES 10–12)

MISHNAH SANHEDRIN 4: 5

Adam was first created as a single being to teach you that whoever destroys a single soul, it is as if he or she destroyed an entire world; and whoever saves a single soul, it is as if he or she saved an entire world.

TORAH SERVICE, *BIRKAT HAGOMEL*

Blessed are You...Who is the One Who bestows good things on those who are guilty, Who has bestowed every goodness on me.

[Congregation responds,] Amen. May the One Who has bestowed goodness on you continue to bestow every goodness on you forever.

משנה, סנהדרין ד:ה

נִבְרָא אָדָם יְחִידִי, לְלַמֶּדְךָ, שֶׁכָּל הַמְאַבֵּד נֶפֶשׁ אַחַת מִבְּנֵי אָדָם, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ אִבֵּד עוֹלָם מָלֵא. וְכָל הַמְקַיֵּם נֶפֶשׁ אַחַת מִבְּנֵי אָדָם, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִלּוּ קִיֵּם עוֹלָם מָלֵא:

ברכת הגומל

בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל טוֹב:

[ועונין הקהל אחריו:] אָמֵן, מִי שֶׁגְּמָלְךָ כָּל טוֹב, הוּא יִגְמָלְךָ כָּל טוֹב סֶלָה:

"RABBI AVI WEISS: THE SPIRIT OF ACTIVISM" (PAGES 8–9)

SHABBAT 54B

If one can protest the misdeeds of his or her household, yet does not, the person becomes guilty with them. If a person can protest the misdeeds of one's townspeople and does not, the person is guilty with them. If one can protest the misdeeds of the entire world and does not, that person is guilty with them.

TA'ANIT 4B

Rava said: If you see a Torah scholar become enraged, it is the Torah that is burning within the scholar.

SHEMOT RABBAH 1:9

[Before Pharaoh decided to throw Jewish babies into the Nile,] he consulted with three world leaders: Balaam (the sorcerer), Job, and Yitro (Moshe's father-in-law). Balaam, who advised Pharaoh to carry out the evil plan, was [ultimately] killed. Job was quiet; God caused him unspeakable pain. Yitro ran away and his children [became leaders of Israel].

שבת דף נד עמוד ב

כָּל מִי שֶׁאֶפְשַׁר לְמַחוֹת לְאַנְשֵׁי בֵיתוֹ וְלֹא מִיחָה, נִתְפָּס עַל אַנְשֵׁי בֵיתוֹ. בְּאַנְשֵׁי עִירוֹ, נִתְפָּס עַל אַנְשֵׁי עִירוֹ. בְּכָל הָעוֹלָם כּוּלּוֹ, נִתְפָּס עַל כָּל הָעוֹלָם כּוּלּוֹ:

טענית דף ד עמוד א

וְאָמַר רָבָא: הַאי צוּרְבָא מֵרַבָּנַן דְּרָתַח, אוֹרַיְיתָא הוּא דְּקָא מַרְתְּחָא לֵיהּ:

שמות רבה א:ט

שְׁלֹשָׁה הָיוּ בְּאוֹתָהּ עֵצָה, בִּלְעָם וְאִיּוֹב וְיִתְרוֹ. בִּלְעָם שֶׁיָּעַץ נֶהֱרַג, אִיּוֹב שֶׁשָּׁתַק נִדּוֹן בְּיִסּוּרִין, יִתְרוֹ שֶׁבָּרַח זָכוּ בָּנָיו וְיָשְׁבוּ בְּלִשְׁכַּת הַגָּזִית.

QUIZ CENTRAL: "HOW DO YOU RUSH TO THE RESCUE?" (PAGE 13)

HEGILLAT ESTHER 4:16

Go, assemble all the Jews who live in Shushan, and fast on my behalf; do not eat or drink for three days, night or day. I and my maidens will observe the same fast. Then I shall go to the King though it is contrary to the law; and if I am to perish, I shall perish!

HEGILLAT ESTHER 4:6

Hatach went out to Mordechai in the city square in front of the palace gate.

HEGILLAT ESTHER 3:2

All the king's courtiers in the palace gate knelt and bowed low to Haman, for such was the king's order concerning him; but Mordechai would not kneel or bend low.

אסתר ד:טז

לֵךְ כְּנוֹס אֶת כָּל הַיְּהוּדִים הַנִּמְצְאִים 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:

אסתר ד:ו

וַיֵּצֵא הָתָךְ אֶל מָרְדֳּכַי אֶל רְחוֹב הָעִיר אֲשֶׁר לִפְנֵי שַׁעַר הַמֶּלֶךְ:

אסתר ג:ב

וְכָל עַבְדֵי הַמֶּלֶךְ אֲשֶׁר בְּשַׁעַר הַמֶּלֶךְ כֹּרְעִים וּמִשְׁתַּחֲוִים לְהָמָן כִּי כֵן צִוָּה לוֹ הַמֶּלֶךְ וּמָרְדֳּכַי לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

This page contains sacred texts; please treat it respectfully.