

JEWISH RECONSTRUCTIONIST FEDERATION

COOPERATING SCHOOLS NETWORK

HEBREW SAYINGS CURRICULUM

FOR TEACHING THE VALUES OF SPIRITUAL PEOPLEHOOD

WRITTEN BY

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Table of Contents

1. Introduction
2. Rationale
3. Goals Statement
4. Hebrew Phrases & English Translation
(with suggestions for appropriate grade level usage)
5. Explanation of Phrases with Values
6. Examples of the Integration of Phrases into the Learning Program
7. Hithalta-G'mor: An example of a phrase used as "saying of the year" for the school community
8. Programming ideas for the integration of the phrases within the classroom
9. Suggested songs for enrichment
10. Bibliography

Introduction

Hebrew is one of the "Values of Spiritual Peoplehood" contained in the curriculum of the JRF Cooperating Schools Network and, as such, stands on its own. It is, however, in another respect, a valuable means for transmitting the essence of the other values: *hokma*, *tikun olam*, *kedusha*, *hidur mitzvah* and *tzionut*. Using Hebrew in such a manner offers a more integrated approach to teaching Jewish values.

The curricular piece which follows is **not designed to replace an existing Hebrew learning program**. Rather, it is meant to supplement the existing religious school curriculum, to reflect all of the various disciplines taught, i.e. history, literature, culture, Jewish text and Hebrew, and integrate them through the lens of Jewish values.

The applications of this curriculum are multiple. It can be used for all-school programming or for individual mastery and achievement, as pieces of it relate in the classroom to specific content areas being covered and as certain phrases fit developmentally with a certain age group. It can be used year-round or as smaller units for a portion of the year. It can be integrated into the music, liturgy, art or *tzedakah* programming in the school or congregation.

As you experiment with this curriculum, we would be pleased to receive feedback on additional applications you have discovered for the program and ways that you have integrated it into your existing curricula.

B'hatzlaha!

Laura Schwartz Harari
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Rationale

For the educator in a supplementary school setting, making Hebrew learning meaningful for students can be a daunting challenge. On the one hand, liturgical literacy and comfort are goals held nearly universally by congregations. And yet the syntax and grammatical structure of most of the liturgy is far too complex for the beginning student of Hebrew.

On the other hand, a learning program stressing modern Hebrew language acquisition and conversational skills has its pitfalls, too. While the novelty of language acquisition appeals to the beginning student, in the longer term students fail to see the relevance of modern Hebrew language in their lives as Jews in North America. Such short-term goals as going from no knowledge of Hebrew to the ability to decode, or preparing for one's bar/bat mitzvah can keep students engaged and able to take pride in their accomplishments. Over time, however, student motivation for learning Hebrew inevitably wanes.

To be successful, a program of Hebrew learning must foster intrinsic motivation within each student alongside the acquisition of cognitive content. The way this can be accomplished, I believe, is by presenting Hebrew holistically—as the language of expression of our people's culture as it has evolved over the centuries. This approach is integrative, revealing for the student the richness of a language that is at once ancient and renewing itself, shared by synagogues all over the world and spoken on the streets of Tel Aviv.

Hebrew is also a language which conveys powerful values in its expressions. It is this aspect upon which we have chosen to focus in our curricular unit. In gaining intimate familiarity with a series of Hebrew phrases—each of which is rich in the Jewish values it conveys—students will come to understand inductively the incredible richness of the Hebrew language and the role Hebrew can play in intensifying meaning in our lives as Jews.

Statement of Goals

EDUCATIONAL GOAL: That Hebrew be regarded as the language of expression of Jewish culture and values and, therefore, as a common denominator for all Jews.

SPECIFIC LEARNING GOALS:

1. Students will be exposed to 22 Hebrew sayings from the Jewish tradition which reflect the values of Spiritual Peoplehood, the cornerstone of the JRF Cooperating Schools Network program. These values are: *hokma, hidur mitzvah, kedusha, tikun olam* and *tzionut*.
2. In each grade level students will learn those phrases which are age appropriate and which particularly reflect the curricular content of that year. One phrase per year will be selected as the "saying of the year" for the entire community.
3. Students will master the meaning of each phrase on a variety of levels:
 - *reading mastery
 - *writing mastery
 - *comprehension
4. Students will appreciate the significance of the Hebrew saying within Judaism.
5. Students will be able to identify the different values of Spiritual Peoplehood as reflected in these Hebrew sayings.

Hebrew Sayings Curriculum

Hebrew Phrases and English Translations

- Grades 5-7 1. Who is courageous? אֵיזֶהוּ גִבּוֹר?
One who conquers his/her instincts. הַפּוֹבֵשׁ אֶת יְצָרוֹ.
Who is wise? אֵיזֶהוּ חָכָם?
One who learns from every person. הַלּוֹמֵד מִכָּל אָדָם.
Who is wealthy? אֵיזֶהוּ עָשִׁיר?
One who is happy with what he/she has. הַשֵּׂמֵחַ בַּחֲלָקוֹ.
(Pirkey Avot 4:1)
- Grades 4-5 2. Do not judge another until אַל תִּדּוֹן אֶת-חֲבֵרְךָ.
you've stood in his/her shoes. עַד שֶׁתִּגִּיעַ לְמַקְוָמוֹ.
(Pirkey Avot 2:4)
- Grades 6-7 3. Do not separate yourself אַל תִּפְרֹשׁ מִן הַצִּיּוּר.
from the community.
(Mishnah, tractate Sanhedrin 2:5)
- Grades 2-4 4. Honor the elderly. וְהִדַּרְתָּ פְּנֵי זָקֵן.
(Leviticus 19:32)
- Grades 3-7 5. If you have begun a task, הִתְחַלַּתְּ-גִּמּוּר!
it is your responsibility to complete it!
(Bereshit Rabbah 9)
- Grades K-7 6. Love your neighbor as yourself. וְאֶהְבֶּתָּ לְרֵעֶךָ כָּמוֹךָ.
(Leviticus 19:18)

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| Grades 4-7 | 7. All of Israel is responsible
for one another.
(Talmud, tractate Sh'vuot 39a) | כָּל-יִשְׂרָאֵל עֲרֵבִים זֶה בְּזֶה. |
| Grades K-7 | 8. You are blessed, Adonai,
who distinguishes between
the holy and the ordinary.
(Liturgy) | הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל. |
| Grades 6-7 | 9. You do not have to complete
all the work, but neither are you free
not to do your part.
(Pirkey Avot 2:16) | לֹא עָלֶיךָ הַמְלָאכָה לְגַמֹּר
וְלֹא אַתָּה בֶן-חֹרִין
לְהַבְטִיל מִמֶּנָּה. |
| Grades 3-4 | 10. All beginnings are difficult.
(Mechilta, Parashat Yitro B'Hodesh 2) | כָּל-הַתְּחִלּוֹת קָשׁוֹת. |
| Grades 3-7 | 11. From heart to heart
(Folk saying) | מִלֵּב אֶל לֵב |
| Grades 4-5 | 12. One who has prepared before Shabbat
will eat on Shabbat.
(Talmud, tractate Avodah Zarah 3a) | מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת
יֵאכֹל בְּשַׁבָּת. |
| Grades 2-7 | 13. (Doing) a mitzvah brings other mitzvot.
A wrong-doing brings other wrong-doings.
(Pirkey Avot 4:12) | מִצְוָה גּוֹרֶרֶת מִצְוָה.
עֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. |
| Grade 7 | 14. Knowing when to be silent is wise.
(Pirkey Avot 3:13) | סִיג לְחִכְמָה שְׁתִּיקָה. |

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| Grades K-7 | 15. It is a good sign!
(Folk saying) | סִימָן טוֹב וּמֵזַל טוֹב! |
| Grades 3-4 | 16. Say little and accomplish much.
(Pirkey Avot 1:15) | אָמַר מְעַט וְעָשָׂה הַרְבֵּה. |
| Grades 3-7 | 17. The people of the book
(Koran) | עִם הַסֵּפֶר |
| Grades K-7 | 18. Compassion for animals
(Talmud, tractate Shabbat 128b) | צַעַר בְּעַלֵי חַיִּים |
| Grades 6-7 | 19. You and I will change the world.
(Lyric to popular song by
A. Einstein and M.Gavriellov) | אֲנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם. |
| Grades K-7 | 20. Beautify the land of Israel.
(Modern saying) | אַרְצֵי יִשְׂרָאֵל יִפְהוּ. |
| Grades 3-7 | 21. The people of Israel lives.
(Folk saying) | עִם יִשְׂרָאֵל חַיִּי. |
| Grades K-7 | 22. The entire world is a very narrow
bridge. The most important thing
is not to be afraid.
(According to Reb Nachman
of Bratzlav) | כָּל הָעוֹלָם כְּלוֹ
גֶּשֶׁר צָר מְאֹד.
וְהֶעֱקַר לֹא לִפְחַד כָּלֵל. |

Explanation of Phrases and Values

1. אִיזָהוּ גִבּוֹר? הַכּוֹבֵשׁ אֶת יָצָרוֹ. *Who is courageous? One who conquers his/her instincts.*
אִיזָהוּ חָכָם? הַלּוֹמֵד מִכָּל אָדָם. *Who is wise? One who learns from every person.*
אִיזָהוּ עֲשִׂיר? הַשֹּׂמֵחַ בְּחֻלְקוֹ. *Who is wealthy? One who is happy with what he/she has.*

The entire phrase emphasizes the importance of self-awareness. Each person is created in God's image; therefore, we can learn from every person. One who can learn from others is enriched. Learning to be content with what you have teaches the value of moderation. (kedusha, hohma)

2. אַל תִּדּוֹן אֶת-חֵבְרֶךָ עַד שֶׁתִּגִּיעַ לְמִקּוֹמוֹ. *Do not judge another until you've stood in his/her shoes.*

This phrase teaches us not to be overly judgmental of others, for we could be in another's position at any time. It teaches us humility. (hohma, tikun olam)

3. אַל תִּפְרֹשׁ מִן הַצְּבוּר. *Do not separate yourself from the community.*

As Jews, we need to be responsible members of the Jewish community as well as the wider community of humankind. (tikun olam, tzionut)

4. וְהִדַּרְתָּ פְּנֵי זָקֵן. *Honor the elderly.*

When we assist the elderly we bring them "kavod" (honor). We give them reassurance that they will not be abandoned in their later years (אל תשליכני לעת זיקנה)–Al tashliheynei l'eyt ziknah). We also get a "taste" of what life may be like for us as we age. Helping to create aesthetic surroundings in such places as nursing homes, retirement homes and hospitals can raise the self-esteem of older individuals. (tikun olam, hidur mitzvah, kedusha)

5. הַתְּחִלַּת-גְּמוּרָ! *If you have begun a task, it is your responsibility to complete it!*

Every time we complete a task or a project that we've taken upon ourselves, we grow as individuals, and we may be of assistance to others. (hohma, tikun olam)

6. וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ. *Love your neighbor as yourself.*

We have the opportunity to mirror God's image when we relate to others with honor and respect. (kedusha, tikun olam)

7. כָּל-יִשְׂרָאֵל עֲרִיבִים זֶה בָּזֶה. *All of Israel is responsible for one another.*

As Jews we have a responsibility to help other Jews the world over. (tikun olam, tzionut)

8. הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל. *You are blessed, Adonai, who distinguishes between the holy and the ordinary.*

This is an illustration of the power that holiness can have in our lives, as well as a recognition of the human need for markers and boundaries. (kedusha, tikun olam)

9. לֹא עָלֶיךָ הַמְלָאכָה לְגַמֹּר, *You do not have to complete all the work,*
וְלֹא אַתָּה בֶן-חֹרִין לְהַבְטִיל מִמֶּנָּה. *but neither are you free not to do your part.*

Come to know the balance between what you're capable of contributing and what your limitations are. The phrase stresses the importance of doing. (hohmah, tikun olam)

10. כָּל-הַתְּחִלּוֹת קָשׁוֹת. *All beginnings are difficult.*

By extension, this phrases impels us to give assistance to those who are beginning on all levels; a student beginning his or her studies, a newborn baby, someone who is recovering from a difficult illness or injury, someone starting a business. In doing so, we are spiritually elevating ourselves. (kedusha, tikun olam)

11. מִלֵּב אֶל לֵב. *From heart to heart*

One does things for people not just out of a sense of duty but out of care and compassion. This phrase also reflects the concept of mutual responsibility. (kedusha, tikun olam)

12. מִי שֶׁטָּרַח בְּעֶרְב׃ שַׁבָּת יֹאכַל בְּשַׁבָּת. *One who has prepared before Shabbat will eat on Shabbat.*

This phrases shows the importance of learning to take personal responsibility. (hohmah).

13. מִצְוָה גּוֹרֶרֶת מִצְוָה. *(Doing) a mitzvah brings other mitzvot.*
עֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. *A wrong-doing brings other wrong-doings.*

A lesson in taking personal responsibility showing both positive and negative outcomes. Doing mitzvot and being motivated to do more leads to "tikun olam." (tikun olam, hohmah, kedusha)

14. סִיג לְחַכְמָה שְׁתִּיקָה. *Knowing when to be silent is wise.*

This phrase emphasizes the importance of knowing when to speak your mind and when it's powerful to be silent. (hohma)

15. סִימָן טוֹב וּמִזָּל טוֹב! *It is a good sign!*

The importance of marking Jewish life-cycle events. (kedusha)

16. אִמֹר מְעַט וַעֲשֵׂה הרֵבָה. *Say little and accomplish much.*
Judaism stresses the importance of deeds. (tikun olam, kedusha, hohma)
17. עִם הַסֵּפֶר *The people of the book*
Books are a symbol of the centrality of learning in Jewish life. (hohma, hidur mitzvah)
18. צַעַר בְּעַלֵי חַיִּים *Compassion for animals*
A powerful lesson on Judaism's view of the value of life and the environment. (See Appendix for sources.) (kedusha, tikun olam).
19. אֲנִי וְאַתָּה נִשְׁנֶה אֶת הָעוֹלָם. *You and I will change the world.*
Change in the world depends on two elements: cooperation and commitment. (tikun olam)
20. אֶרֶץ יִשְׂרָאֵל יִפְהַ. *Beautify the land of Israel.*
In one small land there is infinite beauty. It is our responsibility to preserve it. (tzionut, tikun olam)
21. עִם יִשְׂרָאֵל חִי. *The people of Israel lives.*
It is our sacred task to assure the thriving of the Jewish people. (tzionut, kedusha)
22. כָּל הָעוֹלָם כְּלוֹ גֶשֶׁר צָר מְאֹד. *The entire world is a very narrow bridge.*
וְהַעֲקָר לֹא לִפְחַד כָּלֵל. *The most important thing is not to be afraid.*
Although it sometimes seems the gaps between us are large, we can always find a way to make bridges. (hohma, tikun olam)

The following are illustrations of programmatic applications for phrases reflecting the values of Hidur Mitzvah, Kedusha, and Hohma:

1. Hidur Mitzvah:

עם הספר

The People of the Book

Classroom Activities:

- a) Visit a *sofer* (scribe) to see how Torah scrolls, *mezuzot* and *megilot* are written, and then learn Hebrew calligraphy.
- b) Have a Jewish "great books" project; have a school-wide Jewish book fair; highlight Jewish Book Month.
- c) Have students illustrate Torah or Bible stories they're studying (at all levels of sophistication).
- d) Learn about and prepare illuminated manuscripts as an art form.
- e) Of a more general "arts" nature: Use interpretive drama as a learning tool in the classroom.

A possible tzedakah project: Make illustrations, using some of the above techniques, to hang in nursing homes, retirement homes, etc. to enhance the environment.

Two suggestions for year-long projects:

- a) Develop a relationship around the arts with Jewish residents of a nursing home, i.e., making them decorations to enliven their surroundings; having regular student visits with presentations such as songs, dances, skits for holidays; involving the residents in joint programs of song or dance. Hold a joint Jewish book-reading project.
- b) Have an ongoing, school-wide Israeli folk dance hug.

2. Kedusha:

המבדיל בין קודש לחול

You are blessed, Adonai, who distinguishes between the holy and the ordinary.

Classroom Activities:

- a) An activity ranking the "holiness" of various objects in one's life
- b) Sharing stories from Jewish sources which deal with *kedusha*
- c) Teaching songs and liturgy which deal with the theme of *kedusha*: e.g., "*Ha-mavdil*," the "*Kedusha*" prayer, etc.
- d) Engage in a classroom discussion of times when students and/or faculty felt "distinct" or "different" in a special way.

Year-long Activities:

- a) First, to explain the difference between the meaning of *kedusha* in Judaism and the meaning of "holiness" in other religious traditions, especially Christianity. Second, to create a study unit on Havdalah as that which separates *kodesh* (Shabbat) from *hol* (other days). Learn the Havdalah ritual and culminate with a Havdalah celebration in the community.
- b) To create a consciousness of the school as a *makom kadosh* and the school community as a *kehilah k'doshah*. Examine the following questions as a community:
 - What makes our school distinct/unique?
 - What makes our congregation distinct/unique?
 - What makes us as Jews distinct/unique?

3. Hohma:

איזהו חכם – הלומד מכל אדם

Who is wise? One who learns from every person.

Classroom Activities:

- a) Teach the following songs: "*V'ayzehu haham*," "*Al S'fat Yam Kineret*," "*Mi Ha-ish*."
(See accompanying songsheets.)
- b) Tell and write stories with a *mashal* (parable) or *musar haskel* (moral).
- c) Learn about the genre of Wisdom Literature, e.g., *Sefer Mishley* (Proverbs), Ecclesiastes, Pirkey Avot, and create our own. (A good resource for modern wisdom is *Pride of Our People* by David Gross.)
- d) Learn about various figures or personalities (ancient and modern) who are identified as being "wise," such as Shlomo Ha-meleh. Ask students who, in their opinion, are *hokmey yameynu*—the wise of our time.
- e) Introduce cooperative student learning strategies in the classroom to maximize every student's learning potential.

Year-long Project:

Jewish Book Read-a-Thon

Tzedakah Project:

Read books on tape for the blind.

התחלת-גמור!

This is an example of a phrase which can be used as the “saying of the year.” It is particularly appropriate for the following reasons:

1. The simplicity of the Hebrew
2. The significance of its meaning for students of a wide variety of ages
3. Its meaning—“If you have begun a task, it is your responsibility to complete it”—relates to many aspects of the school experience, both for individuals and the community. These aspects include the beginning and completion of the school year, textbooks, units of study, holidays, liturgy, projects, personal and group challenges, etc.

How the saying reflects the different “Values of Spiritual Peoplehood”:

Tikun Olam

The value of התחלת-גמור in *tikun olam* lies in the importance of following through on the obligations we've undertaken for others who are in need of our assistance. We will give three illustrations of this from the school community.

1. Tzedakah Council - A student committee of representatives from each class will become familiar with various organizations and causes which the school community can help. They will then educate their classmates about these organizations. The school community will decide how to allocate the tzedakah funds collected during the year. Contributions will then be made to the selected organizations and causes. Updates on the organizations can continue to be made to the community by the student representatives.
2. Through the Parent Committee, each month one class in the school will take it upon themselves to staff the local soup kitchen. Thus, the entire school community is responsible for taking care of the soup kitchen once a month for the entire year.
3. Tzedakah Fair - Each class in the school will become “mini-experts” on one or two organizations or causes. An evening program will be scheduled to which the entire congregational community will be invited. Each class will have a booth which represents its organization. At each booth, participants in the tzedakah fair can learn about the various causes and can make contributions to them. The school will then donate all collected funds to the various organizations. Hopefully, too, congregants will have learned about a number of organizations with which they were not previously familiar.

Kedusha

The value of התחלת-גמור is reflected in our integrity—both personal and communal. It is

important to be honest with oneself and others and respectful of others' needs. It is important to follow through on these principles consistently.

An illustration within the school community could be each class developing a "class code of conduct" which will emphasize how to relate to one another with integrity. In doing this we are mirroring God's image.

Hobma

The value of התחלת-גמור is reflected in our personal commitment to learning and setting goals for achievement. Each student should make a personal commitment to follow through on his/her prescribed course of study for the year. The school will be committed to providing opportunities for parents to expand their own Jewish knowledge alongside their youngsters' learning. All parents will be encouraged to make a commitment to their own ongoing learning and to their families' learning.

Ivrit

The value of התחלת-גמור can be reflected in encouraging every congregant to become Hebraically literate. Since Hebrew is the primary vehicle of expression of the culture of our people, knowledge of it gives us access to the rich cultural heritage of Judaism.

One example of this within the school community might be that each sixth grader take it upon himself/herself to attend weekly Shabbat morning services for one year in order to become familiar with this portion of the Shabbat liturgy. This regular attendance arms them with the skills to be participating members of the worshipping community as b'nai mitzvah and afterward. Students become aware that this commitment has been worthwhile.

Hidur Mitzvah

The value of התחלת-גמור can be actualized through a commitment to enriching the learning experience through arts. Examples include making the learning environment aesthetically pleasing, decorating a sukkah, learning Hebrew calligraphy, having a dance service, teaching many melodies to various prayers, creative writing, etc.

Tzionut

The value of התחלת-גמור can be actualized through a commitment to working towards a (family) trip to Israel. An example includes participating in a S.K.I.P. (Send a Kid to Israel Partnership) program or a b'nai mitzvah registry program while learning about Israel over the years. These programs would culminate in a trip to Israel.

Programming Strategies for Integration of Sayings Into Classroom/Curriculum

- 1) Composing and/or staging a play
- 2) Learning songs
- 3) Learning dances
- 4) Writing stories
- 5) Inventing other phrases/sayings
- 6) Creating artistic interpretations of phrases
- 7) Drawing upon students' experiences to illustrate and give further meaning
- 8) Connecting phrase to what's being studied in class
- 9) Thinking of examples of other sayings with which students are familiar (in English or in Hebrew)
- 10) Learning about famous historical and contemporary personalities whose lives exemplify the values from the sayings of Spiritual Peoplehood
- 11) Connecting through Hebrew to students in other schools in the network by means of letters, shared art projects and meetings
- 12) Playing games
- 13) Carrying out projects around the five values (e.g., *tikun olam*—social action projects; *hokma*—trivia bowl; *hidur mitzvah*—illustrations of the sayings displayed around the school, a giant puzzle of the phrases)
- 15) Taking on a phrase as *Pitgam Hayom* (Phrase of the Day) or *Pitgam Hashavua* (Phrase of the Week); encourage students to bring phrases home and share learning/discussion with their families
- 16) Using one of the songs as *Shir Hashavua* (Song of the Week)
- 17) Using the Sayings Program as a values curriculum for a year for students in sixth or seventh grade
- 18) Developing a synagogue-wide program called "Bar/Bat Mitzvah with Distinction." One would have this honor by mastering a certain number of the phrases
- 19) Highlighting phrases in school newspaper or synagogue newsletter

Suggested Songs for Each of the Values of Spiritual Peoplehood

1) Hidur Mitzvah: Al Kapav Yavi (Yoram Rahar-Lev), Kufsat Ts'vaim (Naomi Shemer),
Rainbow Blessing (Debbie Friedman)

2) Hebrew/Tzionut: Shir Ha'aleph Bet (Naomi Shemer), Aleph Bet (Debbie Friedman),
Hachagigah Nigmeret (Naomi Shemer), Eretz Yisrael Yafa (D. Barak, S. Paikov)

3) Tikun Olam: Ani V'atah N'shaneh et Ha'olam (Arik Einstein, Miki Gavrielov), Mitzvah
Goreret Mitzvah (NFTY), Kol Ha'olam Kulo Gesher Tsar M'od (Reb Nachman), Lo Alecha
Ha'm'lacha Ligmor (Pirkey Avot: Klepper/Frelander).

4) Hohmah: V'ayzehu Haham (Pirkey Avot; NFTY), Al S'fat Yam Kineret (Aggadah), Mi
Ha'ish (Psalms).

5) Kedusha: Hamavdil Beyn Kodesh L'chol (Liturgy), Amar Rabbi Akiva (sources), Siman Tov
U'mazal Tov (traditional).

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Appendix A

Text Study: *Tzaar Baalei Chayyim*

Reading

When you see the donkey of your enemy couching under its burden and you would rather not help him raise it, you must nevertheless raise it with him.
—Exodus 23:5

The seventh day is a Sabbath of the Eternal your God: you shall not do any work — you, your son or your daughter, your male or female servant, your ox or your donkey or any of your cattle. . .
—Deuteronomy 5:14

Do not boil a [goat] kid in its mother's milk.
—Deuteronomy 14:21

If, on your way you happen upon a bird's nest in a tree or on the ground, with the baby birds or eggs in it, and the mother is sitting over the fledglings or on the eggs, do not take the mother with her young. Let the mother go and take only the young. This way you will fare well and have a long life.
—Deuteronomy 22:6-7

Do not plow with an ox and a donkey together.
—Deuteronomy 22:10

If an animal falls into a ditch [on the Sabbath], bring pillows and bedding and place them under it [for it cannot be removed until after the Sabbath ends].
—Babylonian *Talmud*, *Shabbat* 128b

Rabbi Judah HaNasi watched a calf being led to slaughter. The animal broke from the herd and hid itself under the rabbi's clothing, crying for mercy. But he pushed it away saying, "Go! For you were destined for this!" They said in heaven, "Since he showed no compassion, let us bring suffering upon him." For years afterwards, the rabbi suffered from a series of painful illnesses. One day his servant was sweeping the house. She was about to sweep away some young weasels she found lying on the floor. "Leave them alone!" he said to her. Then they said of him in heaven, "Since he has shown compassion, let us be compassionate with him," and he was cured.
—Babylonian *Talmud*, *Baba Metzia* 85a

. . . When animals lose their young, their pain is very great. There is no difference between the pain of humans and the pain of other living beings. The love and tenderness of the mother comes from the heart, not the intellect, and this capacity exists not only in humans but in most living beings. . .
—Maimonides, *Guide of the Perplexed*, III 48

The dietary laws, whose purposes and meanings, unexplained in the Bible, have been disputed for generations, have one core idea throughout. In their prohibitions against eating blood, or the flesh of living animals, in their restrictions on the kinds and parts of animals that may be consumed, they set limits on human dominance over the animal world
—Klagsbrun, *F. Voices of Wisdom* p 450

Appendix B

Songs for the Values of Spiritual Peoplehood

AL KAPAV YAVI

Lyrics: Yoram Tahar-Lev

The musical score is written in G major, 4/4 time, and consists of seven staves. The lyrics are in Hebrew, and guitar chords are indicated above the notes. The lyrics are:

 ו פר רי בצ שכ יו הוא זר מו חד א גר נ גר צר ה נו כ חו בר

 י ככר הוא ש ים ת נ וש קר ב מ איש אירו נות לק בא נו אי איש בר ד שה עו לא

 כ נות לכ בו כ כל עוד שא נו חד א לוס ח הוא ו גר נ ס נ ס נו

 נ ה הו י לא ל ב יא י חו או פיו כ על כוא י ש הו י לא ל סא

 יד ש הוא למ חו ניו ש ככר לו כה ח מ ו שכ יו הוא ו ב יא

 ה ע גי ו ככר חי מ לו כה ח מ ו מר שו דו סו על לו כה

 יוס

על כפיו יביא

בְּרַחֲבוֹנוֹ הַצַּר
גַּר נֶגַר אֶחָד מוֹזֵר,
הוא יושב בצריפו
ולא עושה דָּבָר.

והוא חולם כי נעלים הוא תופר,
בן על הרים ינוו רגלי המבשר.
על כפיו אותן יביא
לאליהו הנביא.

איש אינו בא לקנות
ואין איש מבקר,
ושנתים שהוא
כָּבֵר אינו מנגר.

והוא יושב ומחכה לו...

בירושלים ישנו
איש לגמרי לא צעיר,
שְׂכָנָה הִרְבֵּה בְּתִים
בְּכָל פְּנוֹת הָעִיר.

והוא חלום אחד נושא עוד בלִבּוֹ
לבנות כסא לאליהו, שִׁיבּוֹא.
על כפיו אותו יביא
לאליהו הנביא.

הוא מכיר כל סמטה,
כל רחוב ושכונה,
הוא בונה את העיר
כָּבֵר שְׂבָעִים שָׁנָה.

והוא יושב ומחכה לו

כָּבֵר שְׁנַיִם חוֹלֵם הוא שִׁיזְכָּה לוֹ
עַל סוּדוֹ שׁוֹמֵר וּמַחֲכָה לוֹ,
מִתִּי כָּבֵר יִגִּיעַ הַיּוֹם.

והוא חולם כי כמו שאַת הָעִיר בְּנָה
יִנִּיחַ לְמַקְדָּשׁ אֶת אֶבֶן הַפִּנָּה.
על כפיו אותה יביא
אליהו הנביא.

בְּרַחֲבוֹנוֹ הַצַּר
גַּר סַנְדֵּלר אֶחָד מוֹזֵר,
הוא יושב בצריפו
ולא עושה דָּבָר.

והוא יושב ומחכה לו...

מִדְּפִי הַרִיקִים
מְכַסִּים בְּאַבְקָה,
כָּבֵר שְׁנַתִּים מִנַּח
הַמְרַצֵּעַ בַּשֶּׁק.

You and Me

אני ואתה

Solo guitar

לם-עו-ה את נה-ש-נ תה-א-ו-ני א

לם-כו כנר או כו-ל אז תה-א-ו-ני א

נה-ש-מ לא זה ני-פ-ל דם קו זה את רו-אמ

לם-עו-ה את נה-ש-נ תה-א-ו-ני א

לם-עו-ה את (guitar) לם-עו-ה את

Da Capo al \oplus poi Coda

אני ואתה

מלים: אריק איינשטיין
לחן: מיקי גבריאלוב

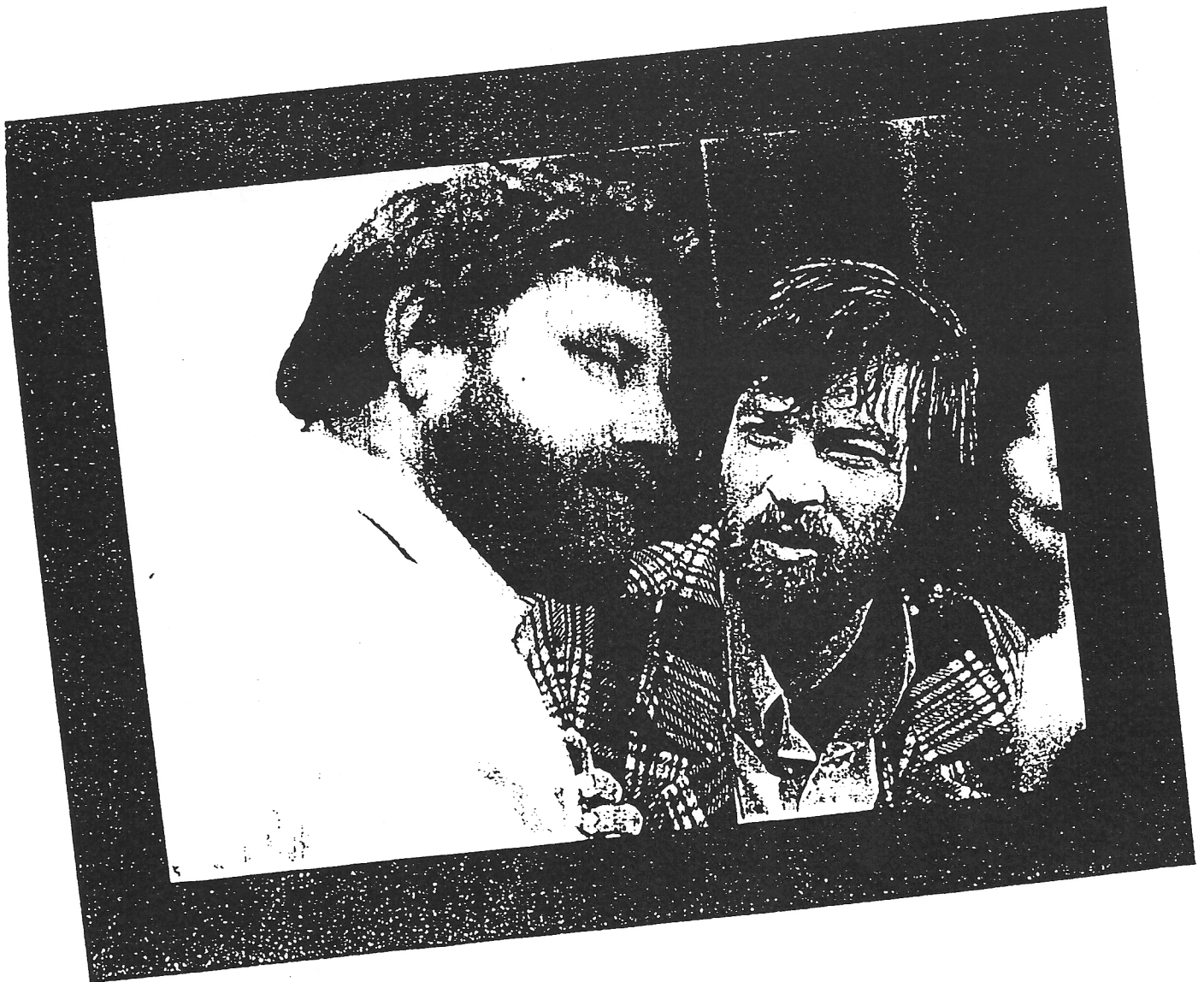
ANI V'ATA

Lyrics: Arik Einstein
Music: Micki Gavrielov

אני ואתה נשנה את העולם,
אני ואתה אז יבואו כבר כלם,
אמרו את זה קודם לפני,
לא משנה — אני ואתה נשנה את העולם.

אני ואתה ננסה מהתחלה,
יהיה לנו רע, אין דבר זה לא נורא,
אמרו את זה קודם לפני,
זה לא משנה — אני ואתה נשנה את העולם.

אני ואתה נשנה את העולם,
אני ואתה אז יבואו כבר כלם,
אמרו את זה קודם לפני,
לא משנה — אני ואתה נשנה את העולם.



קופסת צבעים Kufsat Tsva'im

Lyrics: Tali
Music: Reuven Gewirtz

נ - נ - מיס-עי-נ ריס-ה-זו זו
 zo-ha-rim ne-i-mim ve-na-

עיס-צב סת-קפ לי תה-הי
 hay-ta li kuf-sat tsva-im

ח-גם ריס-ק גם הס-ב-ש
 she-ba-hem gam ka-rim gam cha-

מיס- לא יה-ה לי א-דס של עיס-צו-הפ דס של
 -mim lo ha-ya li a-dom shel dam hap-tsu-im lo ha-

יה-של בן-ל לי יה-ה לא
 -ya li sha-chor shel av-lut ye-to-mim lo ha-ya li la-van shel-

חיס-מ-ה פני לוח-חו של הב-צ לי יה-ה לא
 pnei ha-me-tim lo ha-ya li tsa-hov shel cho-lot lo-ha-

ח-ה-ח-ח-ש של חס-כ לי יה-ה
 -tim ha-ya li ka-tom shel sim-chat ha-cha-

פרי-ו לוב-לב של רק-י לי יה-ה
 -yim ha-ya li ya-rok shel liv-luv u-fri-

בהי-יס-ח-ש של כל-ח לי יה-ה
 -cha ha-ya li ta-chol shel sha-ma-yim bhi-

Chords: D7, G, G/E#, E, Em, G, D, G7M, E, G, G7M, E, Bm, Bm/a#, Bm/a#, Adim., Em, Em7/d, C, A, G/a, A, G/a, D, F7M, G, D, F7M, D, F7M, G, Bm, E, Bm

קפסת צבעים

טלי, ראובן גבירץ

הִיְתָה לִי קַפְסַת צְבָעִים
זוֹהָרִים נְעִימִים וְנְאִים,
הִיְתָה לִי קַפְסַת צְבָעִים,
שְׂבָהֶם גַּם קָרִים גַּם חֲמִים
לֹא הָיָה לִי אָדָם שֶׁל דָּם הַפְּצוּעִים,
לֹא הָיָה לִי שָׁחַר שֶׁל אֲבָלוֹת יְתוּמִים,
לֹא הָיָה לִי לֶבֶן שֶׁל פְּנֵי הַמֵּתִים,
לֹא הָיָה לִי צֶהָב שֶׁל חוֹלוֹת לוֹהֲטִים.
הָיָה לִי כֶּתֶם שֶׁל שְׂמֹחַת הַחַיִּים.
הָיָה לִי יֶרֶק שֶׁל לְבָלוֹב וּפְרִיחָה,
הָיָה לִי תַכּוֹל שֶׁל שָׁמַיִם בְּהִירִים.
הָיָה לִי וְרֹד שֶׁל חֲלוֹם וּמְנוּחָה.
יִשְׁבְּתִי וְצִירְתִּי – שְׁלוֹם.

LO ALECHA

Music: Jeff Klepper & Dan Frelander

Text: Pirkey Avot 2:21,20

G Am7 C D G D
 Lo alecha ham'lacha ligmor lo alecha ligmor
 G Am7 C D C G
 Lo alecha ham'lacha ligmor lo alecha ligmor (END)

Am7 D G B7 Em
 V'lo ata ben chorin l'hibateil mimena לא עליה ומלאכה לגמר לא עליה לגמר
 Am7 D G B7 Em
 V'lo ata ben chorin לא עליה ומלאכה לגמר לא עליה לגמר
 Am7 D G B7 Em
 V'lo ata ben chorin l'hibateil mimena ולא אחה בן חורין להבסל מפנה, ולא אחה בן חורין.
 Am7 D C G
 V'lo ata ben chorin.

היום קצר ומלאכה מרבה
 והפועלים עצלים והשכר הרבה,
 ובעל הבית דוחק

G Am7 C D G D
 Hayom katzar v'hamlacha m'ruba
 G Am7 C D C G
 V'hapoalim atzeilim v'hasachar harbeh

Am7 D G B7 Em Am7 D G B7 Em
 U'va'al habayit dochek u'va'al habayit dochek
 Am7 D G B7 Am7 D C G
 U'va'al habayit dochek, u'va'al habayit dochek.

It is not your duty to complete the work. Neither are you free to desist from it. The day is short and the work is great and the workers are lazy, and the reward is much, and the master of the house is impatient.

RAINBOW BLESSING

^eWhat's in a ^{Dm}rainbow
That ^Gmakes it so ^Cmagical,
Linking the ^{Dm}present
To ^Gpromises of ^Cold?

^CEyes seeking ^{Dm}colors,
^GHearts stretching far beyond the heavens.
Dreams not forgotten,
^GMemories ^Cunfold.

^FWhere there's a ^{Em}rainbow
^FWe thank the ^{Dm}Holy One,
^CThinking of ^{Am}promises
^{Dm}Made long ^Gago.

^CSo when we thank you
And sing of your ^Cmiracles
We know that the ^{Dm}rainbow
Is a ^Gpromise we make ^Ctoo.

בְּרִידְךָ אֵת הַיַּיִן אֵלֵינוּ מֶלֶךְ הָעוֹלָם, זוֹכֵר הַבְּרִית
וְנֵאמַן בְּבְרִיתוֹ וְקִיִּם בְּמֵאמְרוֹ

Kiosk

by Jeffrey L. Schein

The kiosk program defies the conventional wisdom that conversational Hebrew cannot be taught in a limited time frame. Like many a successful educational program, it began in a serendipitous way. One day in 1973 a group of teachers at Society Hill Synagogue were planning a program and needed to fill a ten minute time slot. One teacher said "Why don't we give the kids a snack?" A second teacher added "Why don't we have them ask for it in Hebrew?"

Thus the kiosk program was born. The format is simple. It capitalizes on the fact that students often need a snack during afternoon religious school hours. Either informally before class begins or formally by class (staggered throughout the day) students have their kiosk break. The foods (and thus the vocabulary) for kiosk are controlled. The key guideline which structures the interaction between student and teacher is *rak b'ivrit* (food must be requested in Hebrew).

Over the years the kiosk program has expanded in two different directions—to more sophisticated vocabulary acquisitions and to the ethical implications of food in Jewish tradition. The former grew as the initiators of the experiment developed a deeper appreciation for what an organic format for language acquisition kiosk was. It was just as easy to ask *mah shimḥa* (what's your name), *mah shelomḥa* (how are you feeling), *eyḥ haya beyt sefer hayom* (how was school today), and *mah at loveshet* (what are you wearing) as *mah atah rotze lishtot* (what do you want to drink).

Several years into the experiment we began giving kiosk quizzes. We have always been amazed at the degree of mastery shown by students. Many a teacher has pondered what it is about the kiosk format which has made language learning so much more relaxed and productive than the struggles for mastery in the classroom. Is it the food? The atmosphere? The break? The materials attached don't answer these questions about instruction, but should be helpful to people who would like to incorporate the kiosk format into their Hebrew program. The bottom line for us has been that it is an effective way to balance the Hebrew curriculum and allow students to see Hebrew as a spoken language within a limited time frame.

The other major thrust of the kiosk program over the years has been in connection with Jewish ethics. Put most simply, the best thing about serving food is that it has given us an opportunity to fast. We ask students to observe a kiosk fast the session before Thanksgiving, for instance. The money we would have otherwise spent for food goes to a hunger relief organization. Other work in this area has included bringing cans of food for "caring is sharing", intensive work with the appropriate brachot for the foods consumed, and telling Jewish stories that emphasize the importance of sharing food. Other related ideas are listed in the supplementary materials in Appendix O.

BASIC KIOSK VOCABULARY

To Girls

<i>Mah at rotzah?</i>	What would you like?
<i>Ani rotzah...</i>	I would like...
<i>Mah shimeh?</i>	What is your name?
<i>Mah shlomeh?</i>	How are you?

To Boys

<i>Mah atah rotzeh?</i>	What would you like?
<i>Ani rotzeh...</i>	I would like...
<i>Mah shimhah?</i>	What is your name?
<i>Mah shlomhah?</i>	How are you?

To Girls and Boys

I feel	<i>shelomi</i>
good	<i>tov</i>
great	<i>niflah</i>
so-so	<i>kaḥa-kaḥa</i>
bad	<i>rah</i>
milk	<i>ḥalav</i>
orange juice	<i>mitz tapuzim</i>
grape juice	<i>mitz anavim</i>
water	<i>mayim</i>
apple juice	<i>mitz tapuḥim</i>
hot chocolate	<i>shokolad ḥam</i>
peanut butter	<i>ḥemat botnim</i>
cheese	<i>gevina</i>
fruit	<i>perot</i>
mix (nut or trail)	<i>irbuw</i>
vegetables	<i>yerakot</i>
crackers	<i>krakerim</i>
please	<i>bevakashah</i>
thank you	<i>todah rabah</i>