

# Praying With Our Feet:

## A Teenager's Guide to the Jewish Social Justice Cycle of Noticing, Understanding and Doing.

Ashley Marx  
Rhea Hirsch School of Education  
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# Letter to the Teacher

Dear Educator(s),

This curriculum is the result of imagining what it could look like to prepare teens to participate as leaders in a prayer service *and* engage in social justice work, as both are often expected of and offered to high school learners. I am happy you have chosen this curriculum because it means that you feel both deserve preparation and should be priorities. This curriculum seeks not only to prepare learners for these experiences but also to help them envision the connection between these two often separated pieces of Jewish communal life.

As suggested by the title, this curriculum proposes a social justice cycle of noticing a problem, understanding why one may choose to respond to it and doing something about it. To that end, the six units in this curriculum follow the cycle to enable learners to fully understand and experience each element. Unit 1 is a mini unit that introduces learners to the social justice cycle:

- **Noticing** means opening one's eyes to the world around them and the issues and struggles that individuals and communities face.
- **Understanding** demonstrates the connection between noticing and the Jewish obligation to react to those problems
- **Doing** refers to the actions one takes in response to that problem, enacting both noticing and understanding.

In Unit 2 learners will explore how prayer can help us notice the problems in the world around us. Unit 3 dives into the second part of the cycle and looks at the question of what makes social justice Jewish. The fourth unit highlights how to move from understanding to doing by using ancient and modern Jews as models. Units 5 and 6 are also mini units. In Unit 5 learners will explore what it means to them personally to be a doer of social justice. Unit 6 is a focus on the authentic assessment and helps learners articulate this cycle and connection of prayer and social justice for themselves.

The authentic assessment of this curriculum is two-fold. At the beginning of the curriculum, learners will pick a cause for which they feel they can no longer stand idly by (as referenced in the Leviticus 19 text). Throughout the curriculum they will produce different artifacts that represent how they will address this issue. As culmination to this curriculum and as celebration of their learning, learners will present their portfolios to the community at a Shabbat service. At this service learners will also share a D'var Iyun, a short teaching about what they experienced during the curriculum, why their cause is important to them and how they articulate the relationship between social justice and prayer. More information on the portfolio, D'var Iyun and community celebration can be found on page ix of this curriculum guide.

To help your learners pray with their feet and enact this connection between social justice and prayer, please consider the following:

- The term social justice is defined in this curriculum as the process of thinking deeply about a systemic issue and the steps one might take to resolve it. Social action and tikkun olam, the actions one takes in pursuit of social justice, are embedded into this curriculum’s understanding of the term social justice.
- Lessons in this curriculum guide are designed to be approximately one-hour long. Unit 4 contains scripted lessons which are in full detail versus the suggested activities offered in the other units. Italics following a question or prompt represent expected learner responses. Units 1, 5 and 6 are mini units.
- Each session in unit three is framed by key texts. The “designers drash” is included to help you, the educator, understand the ideal takeaway from that session and texts. Additional resources on text can be found at the end of this curriculum.
- The authentic assessment for this curriculum relies on community participation. At the beginning of the year it is important that you set a date for the service where learners will share their D’var Iyun and portfolio with the community. Session 6.1 invites adult reflectors to work with your learners on crafting their statements. It will be important to select and invite the adults whom you want to have participate early in the year so that they can save the date.

To prepare yourself to be an ambassador of social justice and spirituality, there are three books that I recommend to assist you in understanding this mindset. Any of these books would help prepare you to demonstrate and articulate to your learners the connection between prayer, spirituality, Jewish text and enacting these texts through social justice. Moral Grandeur and Spiritual Audacity by Rabbi Abraham Joshua Heschel and The Soul of Jewish Social Justice by Rabbi Dr. Shmuel Yanklowitz both present a series on what the connection between Jewish tradition and enacting it through social justice may look like. In Vision of Holiness, Rabbi Richard Levy continues this articulation through a reform perspective.

I wish you a lot of joy as you guide learners in crafting their social justice identities. I hope that it is as meaningful for you the educator as it is for your learners.

B’hatzlacha,

Ashley Marx  
Rhea Hirsch School of Education 2016

## Rationale

You may be familiar with the famous words of Rabbi Abraham Joshua Heschel, who, when asked why he skipped davening to join the civil rights march in Selma Alabama, replied simply that “[he]felt his legs were praying.”<sup>1</sup> In that one line, Heschel exemplified what this curriculum guide aims to do – make apparent the connection between our actions and tradition; specifically, the the actions called for in the texts that we pray. Heschel understood that it is not enough to recite these prayers in synagogue but that the actions of our day must reflect the meditations of our heart. As learners follow the cycle presented in this curriculum – noticing, understanding and doing- the connection between private worship and public action, between prayer and social justice, will be transparent and learners will discern what praying with their feet means to them.

Social justice and the pursuit of *tikkun olam*, the repair of the world, are increasingly becoming ways for Jews to connect with Judaism. For many, it is their only meaningful Jewish identity work.<sup>2</sup> In his scholarship on Jewish involvement in this arena, congregational rabbi, organizational leader and author Sidney Schwartz, argues that “social justice continues to be among the the strongest factors that unite Jews.”<sup>3</sup> Studies show, Schwartz teaches us, that just about half of all Jews consider a “commitment to social equality”<sup>4</sup> to be most important to their Jewish identity. Schwartz places the pursuit of justice at the very heart of American Jewry, writing that “concern for the stranger... empathy for the poor and the commitment for truth and

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<sup>1</sup> Heschel, S.

<sup>2</sup> Zelkowitz, T. May, 2015. Los Angeles, California. Personal communication.

<sup>3</sup> Schwarz, S. 249.

<sup>4</sup> Schwartz, S. 247.

fairness is buried deep into the soul of every Jew.”<sup>5</sup> This programming of the Jewish soul happens, at least in part through the act of Jewish prayer and the texts in the siddur. The liturgy is rife with opportunities to reflect on the change that we as Jews wish to see in the world.

Each morning we pray the *Nisim B’chol Yom*, the blessings for daily miracles, which remind us of the gifts that God has bestowed on us. Three times a day, Jews recite the Amidah, an opportunity to review the concerns of the Jewish community. As such, these will be among the texts studied in this curriculum, including selections from liturgy, bible and rabbinic literature. Scholar of liturgy and prayer, Dr. Larry Hoffman, describes the power of the words of our prayers, writing that when we connect liturgy and social justice this “prophetic worship [has the power to] fire us up...remind[ing] us of our responsibility and...duty.”<sup>6</sup>

Modern Orthodox leader Rabbi Shmuel Yanklowitz writes that “religion is truly lived in the streets.”<sup>7</sup> Yanklowitz’s assertion is further explained by Schwartz’s notion that “Judaism is a religion that values practice more than belief. In Judaism, a good person is not necessarily someone who believes the right things. A good person who does the right things.”<sup>8</sup> Thus, prayer, text study and worship are the first steps to creating a holier, more just world, but they are not the only actions, nor are they the final ones. Text and prayer are an important part of this curriculum, for the themes and ideas that they provide. As such, the curriculum focuses on the content of these items, as opposed to emphasizing the Hebrew language.

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<sup>5</sup> Schwarz, S. 246.

<sup>6</sup> Hoffman, 254.

<sup>7</sup> Yanklowitz, S. 27.

<sup>8</sup> Schwarz, S. 60.

Teens are the target audience for this curriculum because they, perhaps more than any other Jewish demographic, use social justice as a main form of connection to their Judaism. American synagogues and youth organizations send thousands of teens each year on trips to engage in the pursuit of social justice and equality in the United States and around the world. These opportunities are important as “many young people who dismiss Judaism and thus the values associated with it, would like to contribute to an effort to help these values influence the conduct of society.”<sup>9</sup> Schwartz is so bold as to venture that perhaps many of “these young Jews will not affiliate with the Jewish community unless they resonate with a piece of the message.”<sup>10</sup> This curriculum guide will articulate for those members of the community that these two entry points – prayer and social justice – are more connected than they appear. This curriculum is centered on making clear that connection; the proof texts for the assertion that “prayer is a time to remind ourselves of our core values and moral commitments.”<sup>11</sup> It is an exploration of the application that Jewish liturgy and text can have in twenty-first century life. The major areas of exploration will be the Nsim B’chol Yom, The Amidah and selections from Bible and Rabbinic text. Learners will explore questions like “How does this prayer or text make me feel?” “What values are associated with this text and am I living up to them?” and “What actions does this prayer/text make me want to take?”

This curriculum is designed for learners in a supplementary religious school who are in 10<sup>th</sup> – 12<sup>th</sup> grade. As articulated by Schwartz, teens often begin to evaluate the role that Judaism will play in their emerging adult life. Frequently learners of this age

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<sup>9</sup> Schwarz, S. 249.

<sup>10</sup> Schwarz, S. 247.

<sup>11</sup> Yanklowitz, S. 96.

participate in trips that seek to explore social justice work. Often as culmination from confirmation or a high school program, learners are asked to lead a worship service. By laying out the connection between social action and the themes of our liturgy, these two often unconnected activities will become woven together. This curriculum could easily be adapted for learners in Hillel or other college age programming, or for high school - aged campers.

Praying With Our Feet is designed specifically for Reform movement congregations, as it will include translations from Reform movement siddurim. Given the large involvement from the Reform movement in social action work, this is a natural setting and topic for many Reform congregations. This curriculum will provide Reform teens with a deep understand of the connection between synagogue and communal life. The curriculum culminates the very way that it was earlier noted that many 10-12<sup>th</sup> grade programs do, with participants contributing to a worship service. During the last unit of the curriculum, learners will write a D'var Iyun and will share these during a Shabbat evening service. Following the service, learners will share their portfolio, a collection of artifacts that highlight how learners see the connection between social justice and prayer.

This curriculum provides learners with dynamic opportunities to study these textual and l wake up calls. With deeper understanding of these texts, learners will realize and appreciate understand their obligation to the world as Jews. This curriculum strives to use the study of these texts as spurs for noting problems in our society and taking steps to fix them. The texts of our tradition can open learners' eyes to the injustices in the world simultaneously serving as the as rationale for taking the steps towards fixing them.

# Enduring Understandings, Essential Questions and Goals

## Enduring Understandings:

- When social justice is combined with prayer, both become more powerful.
- Feelings of gratitude elicited by Jewish text transcend the time and space of the sanctuary, informing the actions of one's day.
- Individual and communal concerns intersect in the Amidah.
- Prayer is not a substitute for action, rather a chance to reveal what actions are worthy.
- Social justice is built on a cycle of noticing a problem, understanding the issue and doing something about it.

## Essential Questions:

- What does it mean to stand idly by?
- To what have I been blind?
- What makes it hard to act?
- What makes social justice Jewish?
- Why do we pray?
- Which comes first – social Justice or prayer? Is one made stronger by the other?

## Curriculum Goals:

- To teach how Judaism can propel us towards becoming better people.
- To demonstrate how the words of Jewish liturgy and texts from our cannon serve as a barometer for one's daily actions.
- To demonstrate how Jewish worship can ignite a call to action.
- To enable learners to develop a social justice cycle built on noticing, understanding and doing.
- To offer learners social justice role models.

# Scope and Sequence

## Unit 1: What is the Social Justice Cycle of Noticing, Understanding and Doing?

Session 1.1 – Introduction to this Curriculum

Session 1.2 – Social Justice and Prayer: How Do They Work Together?

Session 1.3 – About What Can I No Longer Stand Idly By? (Memorable Moment)

## Unit 2: Noticing - The First Part of our Social Justice Cycle and How Liturgy Prepares Us

Session 2.1 - What Problems Exist in the World Around Me?

Session 2.2 – The Nisim B’chol Yom as a Tool for Noticing (Memorable Moment)

Session 2.3 – Concerns brought into Focus by the Amidah

Session 2.4 – Other Jewish Impetuses for Noticing

## Unit 3: Understanding - What Makes Social Justice Jewish

Session 3.1 - Reading Tradition as a Tool to Change the World

Session 3.2 - Social Justice in our Communities

Session 3.3 - The Shared Experience of the Stranger

Session 3.4 - B’tzelem Elohim as impetus for Social Justice

Session 3.5 - Jewish Texts as Foundation for Understanding (Memorable Moment)

## Unit 4: Modeling the Transition from Understanding to Doing

- Session 4.1 - What does it mean to be the first? The Case of Nachson
- Session 4.2 - Changing the Status Quo: The Case of Moses (Memorable Moment)
- Session 4.3 - Esther the Spokeswoman
- Session 4.4 - Abraham Joshua Heschel and the Spiritual Nature of the Social Justice Cycle
- Session 4.5 - Harold Schulweis and Kol Yisrael Aravim Zeh B’zeh

## Unit 5: What Does it Mean to be a Doer?

- Session 5.1 - What Motivates Me to Act?
- Session 5.2 - Mission and Vision Statements
- Session 5.3 - Putting it all Together – What does it mean to be one who notices, understands and acts? (Memorable Moment)

## Unit 6: Bringing it All Together

- Session 6.1 - Preparing to Present our Work to the Community
- Session 6.2 (up to 6.4) - Finalizing our Portfolios
- Session 6.5 - Presenting our Work and Community Celebration (Memorable Moment)
- Session 6.6 - Reflection and Celebration

# Authentic Assessment

In Session 1.3 learners will pick a cause for which they can no longer stand idly by (as influenced by Leviticus 19:16 – “Do not stand idly by the blood of your fellow”<sup>1</sup>). Throughout the curriculum learners will keep this cause in mind as they move through the social justice cycle of noticing, understanding and doing. In certain lessons, learners will be asked to create an item which will go in their “Do Not Stand Idly By” portfolio. This portfolio is a collection of artifacts which demonstrates how learners enact the steps of the social justice cycle. Each time a lesson includes making an item for their portfolio, it is marked with this symbol:



The following is a comprehensive list of portfolio items:

- Picture of name and cause (2.1)
- Interpretation of a prayer to fit a cause (2.4)
- Poem, short story, visual art representation, collage or rewrite of a text from unit 3 (3.5)
- Rewrite of a song to fit their cause (4.3)
- Newspaper cover (4.4)
- Social media template (4.5)
- Mission and Vision statement (5.1)
- Artifacts from living the cycle (5.1/5.2)
- Final copy of D’var Iyun (6.1)

When learners add a new item to their portfolio, they should revisit the items that they have already worked on. Each time this happens, encourage learners to think about what perspective this new item adds that was previously missing and how the items fit together. It is important that learners revisit the portfolio each time they add an item so that the portfolio is integrated throughout the curriculum.

The penultimate lesson of this curriculum (6.5), is a presentation of the learners understanding of this cycle to the community. During Shabbat service learners will share a D’var Iyun, a short, one paragraph reflection on what learners experienced during the curriculum. Following the service, learners will have a chance to showcase their portfolios. In the appendices to Unit 6 are resources to guide learners in writing these divrei iyun and preparing for the service.

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<sup>1</sup> Jewish Publication, 252.

# Unit 1: What is the Social Justice Cycle of Noticing, Understanding and Doing?

*(Unscripted)*

## Unit Overview:

- Session 1.1 - Introduction to this Curriculum
- Session 1.2 - Social Justice and Prayer: How Do They Work Together?
- Session 1.3 – To What Can I No Longer Stand Idly By?

## Unit Enduring Understandings:

- When social justice is combined with prayer, both become more powerful.
- Feelings of gratitude elicited by Jewish text, transcend the time and space of the sanctuary, informing the actions of one's day.
- Individual and communal concerns intersect in the Amidah.
- Prayer is not a substitute for action, rather a chance to reveal what actions are worthy.
- Social justice is built on a cycle of noticing a problem, understanding the issue, and doing something about it.

## Unit Essential Questions:

- What makes social justice Jewish?
- Why am I compelled to act?
- What does it mean to stand idly by?
- Is it appropriate for clergy and/or congregations to take a stance on social issues? Why or why not?

## Unit Goals:

- To explore the concepts of prayer and social justice, with their differences and inherent connections.
- To help learners analyze their Jewish identity.
- To demonstrate to learners what this curriculum encompasses.

## Unit Objectives:

- Learners will be able to compare and contrast social justice and prayer.
- Learners will be able to discuss their individual Jewish identity and examine artifacts to investigate the collective Jewish individual communities.
- Learners will be able to articulate a problem that they would like to help alleviate.

## Session 1.1 - Introduction to this Curriculum

### Objectives:

- Learners will be able to articulate one reason why people are connected to the Jewish faith.
- Learners will be able to describe their own connection to Judaism.
- Learners will be able to discuss their individual Jewish identity and examine artifacts to investigate the collective Jewish individual communities.

### Suggested activities:

- Why be Jewish:
  - Write the following “Different Reasons for Being Jewish”<sup>1</sup> on the board:
    - Being Jewish links me to my ancestors. It gives me a sense of belonging to an ethnic and/or religious group.
    - Being Jewish gives personal and spiritual meaning to my life. It helps me figure out who I am and what my place in the world is.
    - Being Jewish strengthens my commitment to live ethically, and to work towards tikkun olam, the repair of the world.
  - Pose the question to your learners “if you had to choose from the above options, which would you say is, for you, the most compelling reason for being Jewish?” and have learners get into groups with those who chose the same reason. Before having learners share out loud you could do a blind vote with the class. Or you could employ software such as “poll everywhere” and project the results, before learners get into groups. When learners are in their groups give each group the text sheet and questions (Appendix 1.1<sup>2</sup>) and allow them time to work as a group.
  - Invite learners to share what came up in their discussion. Prompts that may help facilitate discussion:
    - Compare and contrast these three paths to Jewish life.
    - What is the relationship between these three approaches?
    - Is it possible to mainly identify as one type of Jew, while still appreciating other aspects of the tradition? In other words, can you consider yourself belonging to the Jewish people while still appreciating the words of the Shema?
    - How do you think the congregants of this community as a whole would answer this? What about the rabbis? Your parents?
    - What’s one artifact that would represent your Jewish identity? (ex: t-shirt from a day of service, Shabbat candlesticks, NFTY nametag)
- Artifact Quest:
  - Divide the learners into two groups and send them on an artifact-quest into the building. One group is looking for prayer artifacts (examples might include prayer book, tallit, kippah, flyer announcing service times) and the other is looking for evidence/artifacts of social justice (examples

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<sup>1</sup> Aron.

<sup>2</sup> Aron.

might include a bin collecting food, a flyer announcing a speaker on a community issue, a picture in the synagogue newsletter of congregants at Habitat for Humanity). Prompts that may help facilitate discussion when the groups return include:

- What do these objects have in common? What is the relationship between them?
  - What artifacts are missing? What could you bring from home?
  - What could you invent that would use items from both of these groups?
  - Based on these artifacts, what do you think is the Jewish identity of our congregation?
- Introduce that in this curriculum we will be exploring the connection between social justice and prayer, essentially the intersection of these three entry points or paths to Jewish life.

## Session 1.2 - Social Justice and Prayer: How Do They Work Together?

### Objectives:

- Learners will be able to analyze the relationship between social justice and prayer.
- Learners will be able to hypothesize what a combination of social justice and prayer looks like.
- Learners will be able to evaluate the extent to which Abraham Joshua Heschel demonstrates the connection between prayer and social justice.

### Suggested activities:

- Draw a Venn diagram on the board. In one circle write “social justice” and in the other write “spirituality/prayer.” Ask learners for things to go in the different spaces. Prompts to help facilitate discussion:
  - How would you distinguish between these two?
  - What is the relationship between social justice and prayer? Is there one?
  - Have you ever been involved in a program that included both?
- Introduce the fact that this curriculum is called “Praying With our Feet” because of Rabbi Abraham Joshua Heschel. Rabbi Heschel epitomized the connection between social justice and prayer when he said marching in Selma he felt his legs were praying. Question to help facilitate your discussion:
  - Why might Rabbi Heschel have said this?
  - Heschel not only urged others to go to Selma, he did so himself. To what degree is someone a more effective leader when their actions match their ideology?
  - Have you ever participated in a protest or rally? How did it feel/how might you imagine it would feel?
  - How do you think Heschel’s Jewish values informed his decision to participate in social justice?<sup>1</sup>
  - Do you think it is appropriate for Rabbis and congregations to take a stand on political and social issues? Why or why not?
- Write the following prompts, each on its own giant post-it, and spread them around the room so that learners can walk around and use markers to respond (words, questions, thoughts) to them:
  - Where do people pray?
  - When do people pray?
  - Who prays?
  - Why do people pray?
  - How do people pray?
  - Where do people engage in social justice?
  - When do people engage in social justice?
  - Why do people engage in social justice?
  - How do people engage in social justice?

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<sup>1</sup> Jewish Women’s Archive.

After learners respond to each of the prompts, divide the learners into 9 groups. Give each group one post-it and have them create a visual representation of the statement based on the class's responses. At the end of the session, each group will share their representations and notice how the groups interpreted pray and social justice. Note if overlaps or commonalities occur.

## Session 1.3 - About What Can I No Longer Stand Idly By?

### Objectives:

- Learners will be able to identify and name the pieces of the Do Not Stand Idly By portfolio.
- Learners will be able to choose a cause that they will focus on for the course and the portfolio.

### Suggested activities:

- Introduce the text from Leviticus 19:16 “Do not stand idly by the blood of your neighbor.”<sup>1</sup> Prompts to help facilitate your discussion:
  - What is the idea of this commandment?
  - The last two weeks we have been discussing the ideas of social justice and prayer. Where does this commandment fit? Can it fit in both? What might that look like?
  - Jewish World Watch<sup>2</sup> uses the text as impetus for fighting genocide. What other causes does this text make you think of?
- Lay out Do Not Stand Idly By portfolios from past years around the room like a gallery and encourage learners to interact from them. After learners have completed their time exploring the portfolios, you may choose to ask them what they notice in common or what is striking to them. Explain to learners that in this curriculum they will working towards building a portfolio of a cause that they will no longer stand idly by for. See Appendix 1.3 A for full list of items in the portfolio.
- To help learners choose a cause, make sticky notes or flashcards with many potential causes (Appendix 1.3 B<sup>3</sup>) written on them. Instruct learners to arrange the cards on the space in front of them so that they are prioritized for them. After learners have made their own groupings, let them walk around and see what other learners in the class have come up with. Questions to help facilitate discussion:
  - Have you found any overlap between the interests of this classroom community?
  - Why might that be? What factors from our contemporary life could influence this?

Have learners choose their final cause that they will focus on during the year.

- In his book, the art of possibility, Ben Zander<sup>4</sup> discusses that at the start of every semester of his class at Harvard Business School, he announces to his students that every one of them will get an A in the course. All they have to do to get this A is write him a letter detailing the practices and behavior they used. The letters are written in the past tense and cannot use phrases such as I hope, I wonder. Rather they should use “I learned” or “I gained this skill.” Have learners write a letter to

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<sup>1</sup> Leviticus 19

<sup>2</sup> Jewishworldwatch.org

<sup>3</sup> Levine, 50 Things to Care about

<sup>4</sup> Zander B.

themselves describing what it would look like to “get an A” in enacting their journey to work towards the cause they have chosen for their portfolio.

## Group 1: Being Jewish Gives Me a Sense of Belonging

It was the genius of Mordecai Kaplan to capture the sense of Jewish collectivity. Jews, he claimed, are interconnected through a common history, experience and destiny; they are linked together as a group by their shared past, their mutual concern in the present, and their shared future destiny. By re-defining Jewishness in terms of belonging rather than believing, Kaplan sought to recapture some of the flavor of Jewish living prior to the modern era. Before the political emancipation of the Jews, a Jewish person acquired Jewish identity by virtue of membership in the community, and not just because of theological or political commitments. One came to one's Jewishness because one was raised in the Jewish community and culture. Because of the nature of contemporary society, our lives are fragmented into many pieces-- family, work and leisure activities fall into separate compartments. In the process, we lose the sense that our lives are a unified whole. ... When we feel a sense of belonging to the Jewish civilization, we can begin to see ourselves as elements in a greater scheme of things, and thus achieve a greater sense of wholeness.

*Exploring Judaism*, by Rebecca Alpert and Jacob Staub<sup>1</sup>

Questions and prompts to consider:

- Compare and contrast a Judaism that is built on belonging to a people versus a Judaism that is based on believing in a religion.
- What is the relationship between this type of Judaism and being a Jew in the modern world?
- How would you justify Judaism as belonging to a people?

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<sup>1</sup> Rebecca Alpert and Jacob Staub, *Exploring Judaism: A Reconstructionist Approach* (Elkins Park, PA: Reconstructionist Press, 2000), excerpts from pp. 12-14.

## Group 2: Being Jewish Helps me find Personal and Spiritual Meaning

Above all, the need Judaism can answer is the spiritual one, a dimension of life that continues to have great and perhaps even increasing significance in American life.

Spirituality is a view of religion that sees its primary task as cultivating the human soul or spirit.

Each person, according to this view, has an inner life that he or she may choose to develop. In this view “being religious” is not a faith in a particular set of principles, but an openness to a deep well of inner experiences--experiences in nature, in solitude, or in prayer. - *Restoring the Aleph:*

*Judaism for the Contemporary Seeker*, by Arthur Green<sup>2</sup>

Questions to consider:

- How would you define what it means to be a spiritual Jew?
- What personal benefits do you achieve from prayer?
- Why is it important to highlight the spiritual dimension of Judaism?

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<sup>2</sup> Arthur Green, *Restoring the Aleph: Judaism for the Contemporary Seeker* (New York: Council for Initiatives in Jewish Education, 1995), excerpts from pp. 5 and 7.

## Group 3: Being Jewish Deepens My Commitment to Social Justice

A passionate belief in and concern for justice for all men is inherent in Judaism. Judaism conceives as its function and its mission the teaching of mankind to obey God's moral law, committing man to a way of life consistent with God's will, impelling them to dedicate their lives to bringing about on earth the kind of perfection in human affairs which is implicit in the universe. . . .

In the words of Bible scholar Harry Orlinsky: "one could not serve God at the same time that he mistreated his fellow man; that to love God was to love justice, and that the love of justice placed within the conscience of each human being the ultimate inescapable obligation to denounce evil where he saw it."

Social action is of the essence of the Jewish religion. By working for the advancement of social justice, we bring a sense of greater reality to our faith, and we fulfill ourselves as Jews. – adapted from *Justice and Judaism*, by Albert Voorspan and Eugene Lipman<sup>3</sup>

Questions to consider:

- How would you define what it means to be a "social justice Jew"?
- Why might it be important to emphasize the Jewish imperative to make the world a better place to live?
- What motivates you to engage in social justice?

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<sup>3</sup> Albert Voorspan and Eugene Lipman, *Justice and Judaism* (New York: Union of American Hebrew Congregations, 1959), excerpts from pp. 6 and 9.

## Appendix 1.3 A

### Comprehensive List of Items in Do Not Stand Idly By Portfolio:

- Picture of name and cause (2.1)
- Interpretation of a prayer to fit a cause (2.4)
- Poem, short story, visual art representation, collage or rewrite of a text from unit 3 (3.5)
- Rewrite of a song to fit their cause (4.3)
- Newspaper cover (4.4)
- Social media template (4.5)
- Mission and Vision statement (5.1)
- Artifacts from living the cycle (5.1/5.2)
- Final copy of D'var Iyun (6.1)

## Appendix 1.3 B

### List of Potential Causes:

- water conservation
- homelessness
- global warming
- nutrition
- access to healthy food
- global poverty
- poverty in America
- air pollution
- public transportation
- public education reform
- animal rights
- children's physical health
- nutrition
- Children's mental health
- teen depression and suicide
- sex education
- medical research for terminal diseases
- sexism
- local food systems--farm to table
- voting rights
- access to health care
- income inequality
- body image
- special needs rights and advocacy
- gender discrimination
- religious tolerance
- Arab/Israeli friendship/conflict
- LGBT rights
- gun violence
- freedom of speech
- freedom of the press
- internet safety and privacy rights
- human trafficking
- higher education/college costs
- domestic abuse
- renewable energy

- immigration
- police abuse
- capital punishment
- incarceration policies
- refugee issues
- the arts
- terrorism
- separation of religion and state
- student loans
- nuclear weapons
- international economic development
- drug and alcohol addiction

# Unit 2: Noticing - The First Part of our Social Justice Cycle and How Liturgy Prepares Us

*(Unscripted)*

## Unit Overview:

- Session 2.1 - What Problems Exist in the World Around Me?
- Session 2.2 – The Nisim B’chol Yom as a Tool for Noticing
- Session 2.3 – Concerns brought into Focus by the Amidah
- Session 2.4 – Other Jewish Impetuses for Noticing

## Unit Enduring Understandings:

- When social justice is combined with prayer, both become more powerful.
- Feelings of gratitude elicited by Jewish text, transcend the time and space of the sanctuary, informing the actions of one’s day.
- Individual and communal concerns intersect in the Amidah.
- Prayer is not a substitute for action, rather a chance to reveal what actions are worthy.
- Social justice is built on a cycle of noticing a problem, understanding the issue and doing something about it.

## Unit Essential Questions:

- What makes social justice Jewish?
- To what have I been blind?
- Why do we pray?
- Which comes first, social justice or prayer? Is one made stronger by the other?

## Unit Goals:

- To explore Jewish prayers that relate to the first part of our social justice cycle, noticing.
- To use these prayers as a lens to enacting the social justice cycle.
- To demonstrate an understanding of how Jewish prayer can lead to a desire to act in the world.
- To help learners analyze how prayer may serve as an impetus for inspiring social justice.

## Unit Objectives

- Through the study of prayer, learners will be able to articulate how prayer can serve as a wake up call to problems that take place in the world.
- Learners will be able to articulate the effectiveness of prayer as impetus for noticing, the first part of the social justice cycle.
- Learners will be able to identify the connection between prayer and their portfolio cause.

## Session 2.1 - What Problems Exist in the World Around Me?

### Objectives:

- Learners will be able to identify problems in the world around them.
- Learners will be able to articulate why one may be distracted from engaging in social justice.
- Learners will be able to describe a goal that they have for themselves in being more aware of the world around them and the problems in it.

### Suggested activities:

*All three of the following activities are designed with the same end goal in mind – to get learners to think about what they are noticing in the world around them and what they may be oblivious to. As the instructor you know what will work best for your learners, keeping this goal in mind. Ultimately they should leave this lesson thinking “what distracts me from social justice, what have I perhaps noticed but haven’t gotten involved in, or even have not noticed?”*

- Watch this youtube video<sup>1</sup>: <https://www.youtube.com/watch?v=vJG698U2Mvo>. Engage your learners in a discussion of why they did or did not notice the gorilla. Suggested points for discussion:
  - If the video had prompted you to do so, would you have had a better chance of noticing the gorilla?
  - Do you agree with the concept that we only pay attention with what we want to pay attention to?
  - What stands in the way of noticing problems in the world around us? (Try and get to answers like being on our cell phones, thinking about our day, etc.)
- Put learners into groups of 2 or 3 and assign each group a different news website. Give learners about 5 minutes to look at the different websites and write down what they think the top 5 headlines are. Have each group share their list with the class. Suggested points for discussion:
  - To what do you attribute the differences and similarities between the lists?
  - What would be the result if we had all gone to the same website?
  - How would you evaluate the role that personal interest plays in what we think is important?
- Watch the video “The Story of Cosmetics.”<sup>2</sup> Suggested points for discussion:
  - What is the main idea of the video?
  - Given the different things that we already identified in this lesson as roadblocks to noticing what is going on the world, identify what makes it challenging to think about things like the implications of where our stuff comes from?
  - Ask learners if they are familiar with the fair trade movement and if they have ever noticed a fair trade label on a product they have purchased. In

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<sup>1</sup> Simons

<sup>2</sup> Fox

- what ways can symbols serve as a reminder of a cause? How can they alert our attention?



- Introduce the idea that while we notice things with all of our 5 senses, one of the primary ways which we notice is through our eyes and that personal interest and values can influence what our eyes are drawn to. If possible (depending on your space) have learners decorate a piece of paper with their name and cause and place these in a spot where learners can see them throughout the year. Use this page at the end of the year as the beginning of the portfolio, so that learners can see where they began.

## Session 2.2 - The Nisim B'chol Yom as a Tool for Noticing

### Objectives:

- Learners will be able to identify the Nisim B'chol Yom as part of the prayer service.
- Learners will be able to assess the connection between the blessings in the Nisim B'chol Yom and the actions of one's day.
- Learners will be able to analyze the effectiveness of the prayer as impetus for noticing injustice in the world.

### Suggested activities:

- Engage learners in a discussion about their morning ritual or routine. Prior to discussing you may choose to have learners act it out or you could bring in a coffee cup, newspaper and toothbrush and ask learners what they have in common (all things one does in the morning). Suggested points for discussion:
  - What do you do in the morning?
  - What helps you get ready for the day?
  - Do they have a routine or is their routine that they are always full of chaos in the morning?
  - How can having a routine provide order and calmness?
- Present the text of Talmud Berakhot 60a (Appendix 2.2 A<sup>1</sup>). Suggested points for discussion?
  - What is the connection between these activities and the blessing?
  - Why would one choose to thank God for “freeing the captive” when starting one's day?
  - How can you articulate the connection between “putting on a belt” and being “girded with strength”?
- Introduce to learners that these blessings are also said in the morning tefillah service and together are known as the Nisim B'chol Yom. Read the text of the prayers together (Appendix 2.2 B<sup>2</sup>). Suggested points for discussion:
  - How can you articulate the connection between these prayers and their collective name, “blessings for daily miracles?”
  - What about these blessings makes you think it is appropriate that we say them in the beginning of the day?
  - Many of these blessings focus on the self (who opens *my* eyes, who has made *me* free). Is it important to be strong ourselves before we can focus on improving others?
  - To what extent could these blessings serve as a tool for framing the actions of one's day? What is their effectiveness in prompting the one reciting them to think about the world around them?
  - In what ways are these blessings a tool that can remind us of the suffering of those in the world around us?

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<sup>1</sup> Grishaver, The Warmup.

<sup>2</sup> Central Conference of American Rabbis, Nisim B'chol Yom.

- Teach learners that Rabbi Harold Schulweis taught that worshippers should add the words “through me” to every brakhah.<sup>3</sup> Does the meaning of the prayer change for you when the blessing shifts from “who frees the captive” to “who frees the captive through me?”.
- Place learners into pairs or small groups. Give each group a list of the blessings as well as an oversized t-shirt, shoes, belt, hat as well as a blanket and pillow (see Appendix 4.2 C). As one person reads the blessing, the other learner should do the action that is as associated with it. Following the activity, suggested points for discussion:
  - What is the main idea of having a blessing associated with an action? What did you observe from going through the motions of a morning routine in this fashion?
  - If these blessings serve as an impetus for igniting action and our bodies are the tools for doing the action, how can we think of these not only in the morning but throughout the day? How would you adapt this to reach that goal?

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<sup>3</sup> Grishaver, The Warmup, page 32.

## Session 2.3 - Concerns Brought into Focus by the Amidah

### Objectives:

- Learners will be able to identify the Amidah as part of the liturgy and locate it within the prayer service.
- Learners will be able to articulate the connection between the themes of the Amidah and their obligation to take part in social justice.
- Learners will be able to discuss the effect that this prayer has in serving as impetus for engaging in social justice.

### Suggested activities:

- Give learners a copy of the “Amidah as Impetus for Change” worksheet (Appendix 2.3 A<sup>1</sup>) and have them engage in a free write response to the questions. Encourage learners to think about one or two of the questions. After you can share as a class or have them share to a partner what came up for them.
- Pass out a copy of the Amidah overview (Appendix 2.3 B<sup>2</sup>) and copies of the Amidah blessings (Appendix 2.3 C<sup>3</sup>). Questions to help guide your discussion:
  - If you could change the order, would you? What would you change? Why?
  - On Shabbat we do not say the middle 13 blessings. To what extent does desisting from something and then returning to it make it stronger? Do we need to give ourselves a break when we are attempting to make change? How does this help?
  - The Rabbis teach that tefillah, prayer, serves as the replacement for the sacrifices, known as avodah, that took place in the Temple. The Rabbis consider tefillah to be avodah ba lev, service of the heart. How is this service of the heart connected to your cause you are committed to? To the avodah or work you are committed to?<sup>4</sup>
- Give each learner a blank puzzle piece to a puzzle and assign them one of the prayers from the Amidah (depending on the size of your class you may have to assign multiple prayers to a learner or multiple learners to a prayer). Have each learner decorate their piece to fit the theme of that prayer and how it can cause them to reflect on their social justice goals. Put the puzzle together and display the puzzle on the wall of your classroom.

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<sup>1</sup> Levine, Lori. Amidah Service Guide.

<sup>2</sup> Temple Rodef Shalom

<sup>3</sup> Central Conference of American Rabbis. Weekday Tefilah

<sup>4</sup> Grishaver, The Amidah

## Session 2.4 - Other Jewish Impetuses for Noticing

### Objectives:

- Learners will be able to describe the effectiveness of Jewish ritual objects as impetus for thinking of their social justice goals.
- Learners will be able to generate a goal for using Jewish prayer and ritual as a way to become attuned to their social justice goals.

### Suggested activities:

- Arrange pictures of Jewish ritual objects (Appendix 2.4) and have learners select an object. In pairs have learners share why they chose that object.
  - Have learners create a biography for that object. The biography should include the blessing associated with that object (or the themes it represents), what that object causes them to think of, as well as a response to the prompt “if this object serves as impetus to notice the world around you, what neon words would it flash to get you to pay attention?” Learners can use their phones or any tablets/computers that you have available if they need assistance with the blessing and that object.

### Example: Seder Plate

Biography - The Seder Plate is an object from the holiday of Passover, where the Jewish people celebrate their freedom from the bonds of slavery and the hardship of life in Egypt. As the narrative states “once we were slaves, now we were free.” The Seder plate causes me to think of who is currently enslaved and/or in need of freedom.

*Baruch atah Adonai Eloheinu, Melech haolam, she-asani bein/bat choroin.*  
Praise to you, Adonai our God, Sovereign of the universe, who has made me free.

Neon Words: Freedom, help

- Have learners share their object and biographies with the class. Questions to help guide your discussion:
  - What neon words can you identify as in common between the objects?
  - To what extent do prayer and ritual object serve as impetus for reminding us of social justice concerns in the world?
  - What can we do to think of these concerns throughout the day, not only when in prayer or using the objects?



- As a conclusion to this unit, have learners choose a prayer, either from the N'sim B'col Yom, Amidah or elsewhere in the prayerbook and alter it to match the cause they are focusing on with their Do Not Stand Idly By Portfolio.

- For example, a learner who is working on the environment may alter (from the N'sim b'col yom) *Baruch Atah Adonai, Eloheinu Melech Ha'olam, rokah ha aretz al ha mayin* – Praise to you, Adonai Our God, Sovereign of the Universe, who stretches the earth over the waters to be interpreted for their cause as God who stretches earth over the waters, remind me to protect this holy earth that you have created.

(Please note that while this is not a correct Hebrew interpretation, the purpose of this activity is to connect prayer and justice, rather than learn Hebrew.

## Talmudic Wake Up Ritual

Talmud Brakhot 60a teaches that certain morning blessings are associated with actions in one's morning routine.

<u>Action</u>	<u>Blessing</u>
Hearing a Rooster	Praise to You, Adonai our God, Sovereign of the Universe, who has given the mind the ability to distinguish day from night.
Opening one's eyes	Praise to You, Adonai our God, Sovereign of the Universe, who opens the eyes of the blind
Sitting up	Praise to You, Adonai our God, Sovereign of the Universe, who frees the captive
Getting dressed	Praise to You, Adonai our God, Sovereign of the Universe, who clothes the naked
Getting out of bed	Praise to You, Adonai our God, Sovereign of the Universe, who lifts up the fallen
Putting your feet on the ground	Praise to You, Adonai our God, Sovereign of the Universe, who stretches the earth over the waters
Beginning to walk	Praise to You, Adonai our God, Sovereign of the Universe, who strengthens our steps
Closing one's belt	Praise to You, Adonai our God, Sovereign of the Universe, who girds Israel with strength.
Covering one's head	Praise to You, Adonai our God, Sovereign of the Universe, who crowns Israel with Splendor

נְסִיִּים בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher natan lasechvi vinah  
I'havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לַשְׁכָּוִי בִּינָה  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

*For awakening*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has given the mind the ability to distinguish day from night.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
פּוֹקֵחַ עֵוְרִים.

*For vision*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who opens the eyes of the blind.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
matir asurim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
מַתִּיר אֲסוּרִים.

*For the ability  
to stretch*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who frees the captive.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
zokeif k'fufim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
זוֹקֵף כְּפוּפִים.

*For rising to the  
new day*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who lifts up the fallen.

נְסִיִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
roka haaretz al hamayim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

*For firm earth to  
stand upon*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who stretches the earth over the waters.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hameichin mitzadei gaver.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמְּכִיֵן מִצְעָדֵי גֹבֵר.

*For the gift of  
motion*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who strengthens our steps.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
malbish arumim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
מַלְבִּישׁ עֲרֻמִּים.

*For clothing  
the body*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who clothes the naked.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hanotein laya-eif ko-ach.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַנּוֹתֵן לַיָּעֹף כֹּחַ.

*For renewed  
enthusiasm for life*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who gives strength to the weary.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hamaavir sheinah mei-cinai,  
ut'numah mei-afapai.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמְעַבִּיר שְׁנָה מֵעֵינַי,  
וְתַנּוּמָה מֵעַפְפָּי.

*For reawakening*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who removes sleep from the eyes, slumber from the eyelids.

נְסִים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
she-asani b'tzelem Elohim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בְצַלְמֵךְ אֱלֹהִים.

*For being in  
the image of God*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who made me in the image of God.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
she-asani ben / bat chorin.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי בֶן / בַּת חוֹרִין.

*For being  
a free person*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has made me free.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
she-asani Yisrael.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂנִי יִשְׂרָאֵל.

*For being a Jew*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has made me a Jew.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
ozeir Yisrael big'vurah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אוֹזֵר יִשְׂרָאֵל בְּגִבוּרָה.

*For purpose*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who girds Israel with strength.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
oteir Yisrael b'tifarah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

*For harmony*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who crowns Israel with splendor.

## Amidah as Impetus for Change

The questions below correspond with some of the blessing from the Amidah.

*Tefillah*: How can we use the power of speech to make change?

*Avot*: Who are the ancestors who came before us? To what extent does working together help us? To understanding the work that has already been done?

*T'shuvah*: This blessing asks that we are returned to Torah. What core values help guide you in your day?

*G'ulah*: In part this blessing asks for the brokenness in the world to be healed. How can you participate in the healing in the world? In inspiring others to do the same?

R'fuah: Do we need personal healing in order to help in the healing of others? Why or why not?

Justice: What does it mean to act justly? What does justice look like? What does it sound like?

*Tzaddikim*: Who are your righteous role models? Who inspires you to act and serve to make the world a more whole place?

## An Outline of the Blessings of The Amidah

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ.

*Adonai, s'fatai tiftach, ufi yagid t'hilatecha.*

Prayers of Praise: (what we thank God for)

Prayer	Theme
Avot V'imahot	God's relationship with our ancestors
G'vurot	God's power
K'dushah	God's holiness

*On Shabbat we sanctify the holiness of the day. On weekdays, we have 13 petitionary prayers:*

Petitionary Prayers: (what we ask God for)

Prayer	Theme
Binah	Knowledge
T'shuvah	Enables repentance
S'lichah	Forgive us
G'ulah	Enable redemption
R'fuah	Heal us
Birkat HaShanim	Grant lasting goodness
Cherut	Enable justice across the earth
Mishpat	Enable world leaders to serve justly
Al HaRishah	Enable wickedness to vanish
Tzadikkim	Sustain those who act righteously
Y'rushalayim	Send peace to Jerusalem
Y'shuah	Enable salvation
Shomei-a Tefilah	Hear our prayers

Prayers of Praise

Prayer	Theme
Avodah	Thank you for hearing our prayers
Hoda'ah	Thank you for the blessings in my life
Shalom	Thank you for peace

**BARUCH** atah, Adonai Eloheinu

v'Elohei avoteinu v'imoteinu, Elohei

Avraham, Elohei Yitzchak v'Elohei Yaakov,

Elohei Sarah, Elohei Rivkah, Elohei

Rachel v'Elohei Lei-ah. Ha-El hagadol

hagibor v'hanora, El elyon, gomeil

chasadim tovim, v'koneih hakol, v'zocheir

chasdei avot v'imahot, umeivi g'ulah

liv'nei v'neihem l'maan sh'mo b'ahavah.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — Zochreinu l'chayim,

Melech chafeitz bachayim,

v'chorveinu b'sefer hachayim,

l'maancha Elohim chayim.

Melech ozeir umoshia umagein.

Baruch atah, Adonai,

magein Avraham v'ezrat Sarah.

**בָּרוּךְ** אַתָּה, יי אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, אֱלֹהֵי  
אַבְרָהָם, אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי  
רַחֵל וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל  
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל  
חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר  
חַסְדֵי אֲבוֹת וְאִמּוֹת, וּמְבִיא גְאֻלָּה  
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — זְכַרְנוּ לְחַיִּים,

מֶלֶךְ חַפֵּץ בְּחַיִּים,

וְקֹתְבֵנוּ בְּסֵפֶר הַחַיִּים,

לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

**בָּרוּךְ** אַתָּה, יי,

מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

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**BLESSED ARE YOU**, Adonai, our God,

God of our fathers and mothers,

God of Abraham, God of Isaac, and God of Jacob,

God of Sarah, God of Rebecca, God of Rachel, and God of Leah,

the great, mighty and awesome God, transcendent God

who bestows lovingkindness, creates everything out of love,

remembers the love of our fathers and mothers,

and brings redemption to their children's children for the sake of the

Divine Name.

BETWEEN ROSH HASHANAH AND YOM KIPPUR —

Remember us for life, O Sovereign who delights in life,

and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,

Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

**בָּרוּךְ** אַתָּה, יי, מַגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

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**ATAH** gibor l'olam, Adonai,  
m'chayeih hakol (meitim) atah,  
rav l'hoshia.

\*WINTER — Mashiv haruach  
umorid hagashem.

\*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeih hakol (meitim)  
b'rachamim rabim, someich noflim,  
v'rofei cholim, umatir asurim,  
um'kayeim emunato lishcinei afar.  
Mi chamocha baal g'vurot  
umi domeh lach, melech meimit  
um'chayeh umatzmiach y'shuah.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — Mi chamocha Av harachamim,  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).  
Baruch atah, Adonai, m'chayeih hakol (hameitim).

**אַתָּה** גִּבּוֹר לְעוֹלָם, אֲדֹנָי,  
מְחַיֶּה הַכֹּל (מֵתִים) אַתָּה,  
רַב לְהוֹשִׁיעַ.

\*WINTER — מְשִׁיב הַרוּחַ  
וּמורֵיד הַגֶּשֶׁם.

\*SUMMER — מורֵיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכֹּל (מֵתִים)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֵה לָךְ, מְלֶכֶךְ מֵמִית  
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — מִי כְמוֹךָ אֵב הַרַחֲמִים,  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכֹּל (מֵתִים).  
בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).

**YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).**

\*WINTER — You cause the wind to shift and rain to fall.

\*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בְּרוּךְ אַתָּה, יְיָ, מְחַיֶּה הַכֹּל (הַמֵּתִים).  
Baruch atah, Adonai, m'chayeih hakol (hameitim).

אָבוֹת וְאִמְהוֹת

גְּבוּרוֹת

קְדוּשָׁה

בִּינָה

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סְלִיחָה

נְאֻלָּה

רַחֲמָא

בְּרַכַּת הַשְּׂמַיִם

חַיּוֹת

מִשְׁפָּט

עַל הַרְשָׁעָה

צְדִיקִים

יְרוּשָׁלַיִם

יְשׁוּעָה

שׁוֹמֵעַ תְּפִלָּה

עֲבוּדָה

הוֹדָאָה

שְׁלוֹם

תְּפִלַּת הַלֵּב

K'DUSHAH FOR WEEKDAY EVENING

ATAH kadosh v'shimcha kadosh  
uk'doshim b'chol yom  
y'hal'lucha, selah.\*

Baruch atah, Adonai, Ha-El hakadosh.

\*BETWEEN ROSH HASHANAH AND YOM KIPPUR —  
Baruch atah, Adonai, Ha-Melech hakadosh.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ  
וְקָדוֹשִׁים בְּכֹל יוֹם  
יְהַלְלוּךָ סֵלָה.\*  
בְּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.  
בְּרוּךְ אַתָּה, יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ.

\*BETWEEN ROSH HASHANAH AND YOM KIPPUR —

YOU ARE HOLY, Your Name is holy,  
and those who are holy praise You every day.\*  
Blessed are You, Adonai, the holy God.

בְּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.  
Baruch atah, Adonai, Ha-El hakadosh.

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K'DUSHAH FOR WEEKDAY MORNING OR AFTERNOON

N'KADEISH et shimcha baolam,  
k'sheim shemakdishim oto bish'mei marom,  
kakatuv al yad n'vi-echa,  
v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh Adonai Tz'vaot,  
m'lo chol haaretz k'vodo.

L'umatam baruch yomeiru:

Baruch k'vod Adonai mimkomo.

Uv'divrei kodsh'cha katuv leimor:

Yimloch Adonai l'olam, Elohayich Tzion  
l'dor vador, hal'luyah.

נְקַדֵּי־שׁ אֶת שִׁמְךָ בְּעוֹלָם,  
כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
כַּכָּתוּב עַל יַד נְבִיאֶךָ,  
וְקָרָא זֶה אֶל זֶה וַאֲמַר:  
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאוֹת,  
מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ.  
לְעַמְתֶּם בְּרוּךְ יְאֻמְרוּ:  
בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.  
וּבְדִבְרֵי קֹדֶשׁךָ כָּתוּב לֵאמֹר:  
יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן  
לְדוֹר וָדוֹר, הַלְלוּהָ.

LET US SANCTIFY Your name on earth as it is sanctified in the heavens above.  
As written by Your prophet:

Holy, holy, holy is Adonai Tz'vaot! God's Presence fills all the earth.

They responded in blessing:

Blessed is the presence of God, shining forth from where God dwells.

In Your holy scripture it is written:

Adonai shall reign forever, Your God O Zion, for all generations, Hallelujah.

L'dor vador nagid godlecha  
ul'neitzach n'tzachim k'dushat'cha nakdish,  
v'shivchacha Eloheinu,  
mipinu lo yamush l'olam va-ed.\*  
Baruch atah, Adonai, Ha-El hakadosh.

לְדוֹר וָדוֹר נִגִּיד גֹּדְלֶךָ  
וּלְנִצַּח נִצְחִים קֹדְשֶׁךָ נְקַדִּישׁ,  
וְשִׁבְחֶךָ, אֱלֹהֵינוּ,  
מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד.\*  
בְּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.

FOR ALL GENERATIONS we will tell of Your greatness and for all eternity  
proclaim Your holiness. Your praise, our God, will never depart from our mouths,  
for You are a Sovereign God, great and holy.\*

Blessed are You Adonai, the holy God.

בְּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

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תפלת הלב

**ATAH** chonein l'adam daat  
um'lameid le-enosh binah.  
Choneinu mei-it'cha  
chochmah, binah v'daat.  
Baruch atah, Adonai, chonein hadaat.

**אַתָּה** חוֹנֵן לְאָדָם דָּעַת  
וּמְלַמֵּד לְאֵנוֹשׁ בִּינָה.  
חֲנוּנֵי מֵאִתְּךָ  
חֲכָמָה, בִּינָה וְדַעַת.  
בְּרוּךְ אַתָּה, יְיָ, חוֹנֵן הַדְּעַת.

אבות ואמהות  
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סליחה  
נאולה  
רפואה

**YOU GRACE** humans with knowledge  
and teach mortals understanding.  
Graciously share with us Your wisdom, insight, and knowledge.  
Blessed are You, Adonai, who graces us with knowledge.

**HASHIVEINU** l'Toratcha  
v'karveinu laavodatecha  
v'hachazireinu bit'shuvah sh'leimah l'fanecha.  
Baruch atah, Adonai, harotzeh bit'shuvah.

**הַשִּׁיבֵנו** לְתוֹרַתְךָ  
וְקַרְבֵנו לְעִבּוּדְךָ  
וְהַחְזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
בְּרוּךְ אַתָּה, יְיָ, הַרוֹצֵה בְּתִשּׁוּבָה.

ברכת השנים  
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**RETURN US** to Your Torah and draw us to Your service,  
and in complete repentance restore us to Your Presence.  
Blessed are You, Adonai, who welcomes repentance.

**S'LACH LANU** ki chatanu,  
m'chal lanu ki fashanu,  
ki mocheil v'solei-ach atah.  
Baruch atah, Adonai, hamarbeh lislo-ach.

**סְלַח** לָנוּ כִּי חָטָאנוּ,  
מַחַל לָנוּ כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בְּרוּךְ אַתָּה, יְיָ, הַמְרַבֵּה לְסִלְחָךְ.

עבודה  
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**FORGIVE US** for we have sinned, pardon us for we have transgressed,  
for You pardon and forgive.  
Blessed are You, Adonai, abounding in forgiveness.

**R'EIH** v'onyeinu v'rivah riveinu,  
ug'aleinu m'heirah l'maan sh'mecha,  
ki go-eil chazak atah.  
Baruch atah, Adonai, Go-eil Yisrael.

**רְאֵה** בְּעֵינֵינוּ וּרְיֵבָה רִיבֵנוּ,  
וּגְאַלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ,  
כִּי גּוֹאֵל חֲזָק אַתָּה.  
בְּרוּךְ אַתָּה, יְיָ, גּוֹאֵל יִשְׂרָאֵל.

**TAKE NOTE OF** our affliction and make our struggles Yours.  
Redeem us swiftly for Your Name's sake,  
for You are the mighty redeemer.  
Blessed are You, Adonai, who redeems Israel.

R'FA-EINU, Adonai, v'neirafei,  
 hoshi-cinu v'nivashei-ah,  
 v'haaleih r'fuah sh'leimah  
 l'chol makoteinu  
 ul'chol tachalu-cinu  
 ul'chol machoveinu.  
 Baruch atah, Adonai, rofei hacholim.

רְפְאֵנוּ, יְיָ, וְנִרְפָּא,  
 הוֹשִׁיעֵנו וְנִוְשָׁעָה,  
 וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
 לְכֹל מַכּוֹתֵינוּ  
 וּלְכֹל תַּחְלוּאֵינוּ  
 וּלְכֹל מַחֲוֵינוּ.  
 בְּרוּךְ אַתָּה, יְיָ, רוֹפֵא הַחֹלִים.

אבות ואמהות  
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 רפואה

HEAL US, Adonai, and let us be healed; save us and let us be saved.  
 Grant full healing to our every illness, wound and pain.  
 Blessed are You, Adonai, who heals the sick.

ברכת השנים  
 חרות

BAREICH aleinu et hashanah hazot  
 v'et kol minci t'vuatah l'tovah.  
 V'tein b'rachah al p'nei haadamah,  
 v'sabeinu mituvecha.  
 Baruch atah, Adonai, m'vareich hashanim.

בָּרַךְ עֲלֵינוּ אֶת הַשָּׁנָה הַזֹּאת  
 וְאֶת כָּל מִיְיָ תְבוֹאֲתָהּ לְטוֹבָה.  
 וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה,  
 וְשַׁבְּעֵנוּ מִטוּבְךָ.  
 בְּרוּךְ אַתָּה, יְיָ, מְבַרֵךְ הַשָּׁנִים.

על הרשעה  
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 ישועה  
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BLESS this our year and its abundant harvest for good.  
 Grant blessing throughout the earth  
 and satisfy us with Your goodness.  
 Blessed are You, Adonai, who blesses the years.

עבודת  
 הודאה  
 שלום  
 תפלת הלב

T'KA b'shofar gadol l'cheiruteinu,  
 v'sa neis gadol laashukeinu,  
 v'kol d'ror yishama  
 b'arba kanfot haaretz.  
 Baruch atah, Adonai, podeh ashukim.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ,  
 וְשֵׂא נֵס גָּדוֹל לְעֹשׂוֹקֵינוּ,  
 וְקוֹל דְּרוֹר יִשְׁמַע  
 בְּאַרְבַּע כַּנְפוֹת הָאָרֶץ.  
 בְּרוּךְ אַתָּה, יְיָ, פּוֹדֵה עֹשׂוֹקִים.

SOUND the great shofar to proclaim our freedom,  
 raise a great banner for our oppressed  
 and let the voice of liberty be heard in the four corners of the earth.  
 Blessed are You, Adonai, who redeems the oppressed.

**AL SHOFTEI** erez sh'foch ruchacha  
 v'hadricheim b'mishp'tei tzidkecha,  
 umloch aleinu atah l'vadcha  
 b'chesed uv'rachamim.  
 Baruch atah, Adonai,  
 ohev tz'dakah umishpat.

**עַל שׁוֹפְטֵי אֶרֶץ שְׁפוֹךְ רוּחְךָ**  
**וְהַדְרִיכֵם בְּמִשְׁפָּטֵי צְדָקָךְ,**  
**וּמְלֹךְ עָלֵינוּ אַתָּה לְבַדְּךָ**  
**בְּחֶסֶד וּבְרַחֲמִים.**  
**בָּרוּךְ אַתָּה, יְיָ,**  
**אוֹהֵב צְדָקָה וּמִשְׁפָּט.**

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**על הרשעה**  
**צדיקים**  
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**POUR** Your spirit upon the rulers of all lands;  
 guide them that they may govern justly.  
 O may You alone rule over us in steadfast love and compassion.  
 Blessed are You, Adonai, who loves righteousness and justice.

**V'LARISHAH** al t'hi tikvah,  
 v'hato-im eilecha yashuvu,  
 umalchut zadon m'heirah t'shabeir.  
 Baruch atah, Adonai,  
 shoveir resha min haaretz.

**וְלַרְשָׁעָה אַל תְּהִי תִקְוָה,**  
**וְהַתּוֹעִים אֵלֶיךָ יָשׁוּבוּ,**  
**וּמַלְכוּת זָדוֹן מְהִירָה תִשָּׁבֵר.**  
**בָּרוּךְ אַתָּה, יְיָ,**  
**שׁוֹבֵר רֶשַׁע מִן הָאָרֶץ.**

**AND FOR WICKEDNESS,** let there be no hope,  
 and may all the errant return to You,  
 and may the realm of wickedness be shattered.  
 Blessed are You, Adonai, whose will it is  
 that the wicked vanish from the earth.

**AL HATZADIKIM** v'al hachasidim  
 v'al ziknei amcha beit Yisrael,  
 v'al geirei hatzedek v'aleinu,  
 yehemu na rachamecha, Adonai Eloheinu,  
 v'tein sachar tov  
 l'chol habot'chim b'shimcha be-emet,  
 v'sim chelkeinu imahem l'olam.  
 Baruch atah, Adonai,  
 mishan umivtach latzadikim.

**עַל הַצְּדִיקִים וְעַל הַחֲסִידִים**  
**וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,**  
**וְעַל גֵּרֵי הַצְּדָק וְעָלֵינוּ,**  
**יִהְיֶמוּ נָא רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ,**  
**וְתֵן שָׂכָר טוֹב**  
**לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת,**  
**וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם.**  
**בָּרוּךְ אַתָּה, יְיָ,**  
**מִשָּׁנָה וּמִבְטָח לַצְּדִיקִים.**

עבודה  
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**TOWARD THE RIGHTEOUS,** toward the pious,  
 toward the leaders of Your people Israel,  
 toward those who choose sincerely to be Jews and toward us all,  
 may Your tender mercies be stirred.  
 Adonai, our God grant a good reward to all who trust in Your name  
 and number us among them.  
 Blessed is Adonai, the staff and the stay of the righteous.

**V'LIY'RUSHALAYIM**

ircha b'rachamim tifneih  
 viy'hi shalom bisharehah  
 v'shalvah b'lev yoshvehah,  
 v'Torat'cha miTzion teitzei,  
 ud'varcha miYrushalayim.  
 Baruch atah, Adonai,  
 notein shalom biYrushalayim.

**וְלִירֹשָׁלַיִם**  
 עִירְךָ בְּרַחֲמִים תִּפְנֶה,  
 וִיְהִי שְׁלוֹם בְּשַׁעְרֶיךָ  
 וְשָׁלוֹה בְּלֵב יוֹשְׁבֶיהָ,  
 וְתוֹרַתְךָ מִצִּיּוֹן תֵּצֵא,  
 וּדְבָרְךָ מִירֹשָׁלַיִם.  
 בְּרוּךְ אַתָּה, יְיָ,  
 נוֹתֵן שְׁלוֹם בִּירֹשָׁלַיִם.

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**AND TURN** in compassion to Jerusalem, Your city.  
 May there be peace in her gates, quietness in the hearts of her inhabitants.  
 Let Your Torah go forth from Zion and Your word from Jerusalem.  
 Blessed is Adonai, who gives peace to Jerusalem.

**EMET** mei-eretz titzmach  
 v'tzedek mishamayim nishkaf.  
 v'keren amcha tarum bishuatecha,  
 ki lishuat'cha kivinu kol hayom.  
 Baruch atah Adonai, matzmiach keren y'shuah.

**אֱמֶת** מֵאֶרֶץ תִּצְמַח  
 וְצֶדֶק מִשָּׁמַיִם נִשְׁקַף,  
 וְקֶרֶן עֲמֶךָ תָרוּם בִּישׁוּעָתְךָ,  
 כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.  
 בְּרוּךְ אַתָּה, יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

על הרשעה  
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**MAY TRUTH** spring up from the earth;  
 May justice look down from the heavens.  
 May the strength of Your people flourish through  
 Your deliverance for we continually hope for Your deliverance.  
 Blessed are You, Adonai, who causes salvation to flourish.

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**SH'MA KOLEINU**, Adonai Eloheinu,  
 chus v'racheim aleinu,  
 v'kabeil b'rachamim uv'ratzon et t'filateinu,  
 ki El shomei-a t'filot v'tachanunim atah.  
 Baruch atah, Adonai, shomei-a *t'filah*.

**שְׁמַע** קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ,  
 חוּס וְרַחֵם עָלֵינוּ,  
 וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ,  
 כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.  
 בְּרוּךְ אַתָּה, יְיָ, שׁוֹמֵעַ תְּפִלָּה.

**HEAR** our voice, Adonai our God,  
 have compassion upon us and accept our prayer with favor and mercy,  
 for You are a God who hears prayer and supplication.  
 Blessed is Adonai, who hearkens to prayer.

R' TZEI, Adonai Eloheinu, b'amcha Yisrael,  
 ut'filatam b'ahavah t'kabeil,  
 ut'hi l'ratzon tamid  
 avodat Yisrael amecha.  
 El karov l'chol korav,  
 p'nei el avadecha v'choneinu,  
 sh'foch ruchacha aleinu.

רְצֵה, יי אֱלֹהֵינוּ, בְּעֶמֶד יִשְׂרָאֵל,  
 וְתִפְלְתֶם בְּאַהֲבָה תִקְבַּל,  
 וְתִהְיֶה לְרִצּוֹן תָּמִיד  
 עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.  
 אֵל קְרוֹב לְכָל קֹרְאָיו,  
 פְּנֵה אֵל עַבְדֶיךָ וְחַנּוּנוּ,  
 שְׁפֹךְ רוּחְךָ עָלֵינוּ.

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FIND FAVOR, Adonai, our God, with Your people Israel  
 and accept their prayer in love.  
 May the worship of Your people Israel always be acceptable.  
 God who is near to all who call, turn lovingly to Your servants.  
 Pour out Your spirit upon us.

ROSH CHODESH, PESACH, AND SUKKOT

Eloheinu v'Elohei avoteinu v'imoteinu,  
 yaaleh v'yavo, v'yizacheir zichroneinu  
 v'zichron kol amcha beit Yisrael l'fanecha,  
 l'tovah, l'chein ul'chesed ul'rachamim,  
 l'chayim ul'shalom, b'Yom

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
 יַעֲלֶה וְיָבֹא וְיִזְכֹּר וְיִזְכְּרֵנוּ  
 וְיִזְכְּרוּן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

על הרשעה  
 צדיקים  
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 לשועה  
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Rosh HaChodesh hazeh.  
 Chag HaMatzot hazeh.  
 Chag HaSukkot hazeh.

רֹאשׁ הַחֹדֶשׁ הַזֶּה.  
 חַג הַמַּצּוֹת הַזֶּה.  
 חַג הַסּוּכּוֹת הַזֶּה.

עבודה  
 חודאה

Zochreinu, Adonai Eloheinu, bo l'tovah. Amen.  
 Ufokdeinu vo liv'rachah. Amen.  
 V'hoshi-einu vo l'chayim. Amen.

זָכְרֵנוּ, יי אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.  
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. אָמֵן.  
 וְחַוְשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

שלום  
 תפלת הלב

Our God and God of our fathers and mothers, on this  
 (first day of the new month) — (day of Pesach) — (day of Sukkot)  
 be mindful of us and all Your people Israel,  
 for good, for love, for compassion, life and peace.  
 Remember us for wellbeing. Amen.  
 Visit us with blessing. Amen. Help us to a fuller life. Amen.

V'techezenah eincinu b'shuv'cha  
 l'Tzion b'rachamim.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ  
 לְצִיּוֹן בְּרַחֲמִים.

LET OUR EYES BEHOLD Your loving return to Zion.  
 Blessed are You, Adonai, whose Presence returns to Zion.

Baruch atah, Adonai,  
 hamachazir Shechinato l'Tzion.

בָּרוּךְ אַתָּה, יי,  
 הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

MODIM anachnu lach, shaatah hu  
Adonai Eloheinu v'Elohei avoteinu v'imoteinu  
l'olam va-ed. Tzur chayeinu, magein yisheinu,  
atah hu l'dor vador.

מוֹדִים אַנְחֵנוּ לְךָ, שְׂאֵתָהּ הוּא  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.

אבות ואמהות  
גבורות  
קדושה

Nodeh l'cha un'sapeir t'hilatecha. Al chayeinu  
ham'surim b'yadecha, v'al nishmoteinu  
hap'kudot lach, v'al nisecha sheb'chol yom  
imanu, v'al niflotecha v'tovotecha  
sheb'chol eit, erev vavoker v'tzohorayim.

נוֹדָה לְךָ וְנִסְפָּר תְּהִלַּתְךָ. עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לְךָ, וְעַל נִסְיֶיךָ שֶׁבְּכָל יוֹם  
עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת, עֶרֶב וּבֹקֵר וְצֹהֲרָיִם.

כינה  
תשובה  
סליחה  
נאמה  
רפואה

Hatov ki lo chalu rachamecha, v'ham'racheim  
ki lo tamu chasadecha, mei-olam kivinu lach.

הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם  
כִּי לֹא תָמוּ חַסְדֶּיךָ, מֵעוֹלָם קוּיֵנוּ לְךָ.

ברכת השנים  
חרות  
משפט

WE ACKNOWLEDGE with thanks that You are Adonai, our God and the God of our ancestors, forever. You are the Rock of our lives, and the Shield of our salvation in every generation. Let us thank You and praise You — for our lives which are in Your hand, for our souls which are in Your care, for Your miracles that we experience every day and for Your wondrous deeds and favors at every time of day: evening, morning and noon. O Good One, whose mercies never end, O Compassionate One, whose kindness never fails, we forever put our hope in You.

על הרשעה  
צדיקים  
ירושלים  
ישועה  
שומע תפלה

On Chanukah, turn to page 292 [556]. On Purim, turn to page 293 [557].  
On Yom HaShoah, turn to page 290 [554]. On Yom HaAtzma-ut, turn to page 291 [555].

גבורה  
הודאה

V'al kulam yitbarach v'yitromam shimcha,  
Malkeinu, tamid l'olam va-ed.

וְעַל כָּל־מַלְכֵנוּ, תִּתְּבָרַךְ וְתִתְרַמֵּם שִׁמְךָ,  
מַלְכֵנוּ, תָּמִיד לְעוֹלָם וָעֶד.

שילום  
תפלת הלב

BETWEEN ROSH HASHANAH AND  
YOM KIPPUR — Uch'tov l'chayim  
tovim kol b'nei v'ritecha.

BETWEEN ROSH HASHANAH AND  
YOM KIPPUR — וּכְתוֹב לְחַיִּים  
טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

V'chol hachayim yoducha selah, viy'hal'lu  
et shimcha be-emet, Ha-El y'shuateinu v'ezrateinu  
selah. Baruch atah, Adonai,  
hatov shimcha ul'cha na-eh l'hodot.

וְכָל הַחַיִּים יוֹדִיךָ סֵלָה, וַיְהִלְלוּ  
אֶת שִׁמְךָ בְּאֵמֶת, הָאֵל יִשְׁוֵעֵתָנוּ  
וְעִזְרָתָנוּ סֵלָה. בָּרוּךְ אַתָּה, יְיָ,  
הַטוֹב שֶׁמְּדַבֵּר וְלֹא נֹאֵה לְהוֹדוֹת.

For all these things, O Sovereign, let Your Name be forever praised and blessed.

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Inscribe all the children  
of Your covenant for a good life.

O God, our Redeemer and Helper, let all who live affirm You and praise Your Name in truth. Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה, יְיָ, הַטוֹב שֶׁמְּדַבֵּר וְלֹא נֹאֵה לְהוֹדוֹת.  
Baruch atah, Adonai, hatov shimcha ul'cha na-eh l'hodot.

BIRKAT SHALOM FOR WEEKDAY AFTERNOON AND EVENING

SHALOM RAV al Yisrael amcha  
tasim l'olam,  
ki atah hu Melech Adon  
l'chol hashalom.  
V'tov b'einecha l'vareich  
et amcha Yisrael  
b'chol eit uv'chol shaah bish'lomecha.

BETWEEN ROSH HASHANAH AND  
YOM KIPPUR — B'seifer chayim,  
b'rachah v'shalom  
ufarnasah tovah,  
nizacheir v'nikateiv l'fanecha,  
anachnu v'chol amcha beit Yisrael,  
l'chayim tovim ul'shalom.  
Baruch atah, Adonai, oseh hashalom.

Baruch atah, Adonai,  
ham'vareich et amo Yisrael bashalom.

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
תְּשִׂים לְעוֹלָם,  
כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן  
לְכֹל הַשָּׁלוֹם.  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל  
בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

BETWEEN ROSH HASHANAH AND  
YOM KIPPUR — בְּסֵפֶר חַיִּים,  
בְּרַכָּה וְשָׁלוֹם  
וּפְרִנְסָה טוֹבָה,  
נִזְכָּר וְנִקְטָב לְפָנֶיךָ,  
אֲנַחְנוּ וְכֹל עַמְּךָ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.  
בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,  
הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

אבות ואמהות

גבורות

קדושה

בינה

תשובה

סליחה

נאמה

רפואה

ברכת השנים

חרות

משפט

על הרשעה

צדיקים

ירושלים

ישועה

שומע תפלה

עבודה

חודאה

שלו

תפלת הלב

GRANT ABUNDANT peace to Israel Your people forever,  
for You are the sovereign God of all peace.  
May it be pleasing to You to bless Your people Israel,  
in every season and moment with Your peace.

BETWEEN ROSH HASHANAH AND YOM KIPPUR — In the book of life, blessing, peace and prosperity, may we be remembered and inscribed by You, we and all Your people Israel for a good life and for peace. Blessed are You, Adonai, who makes peace.

בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשָּׁלוֹם.  
Baruch atah, Adonai, oseh hashalom.

Blessed are You, Adonai, who blesses Your people Israel with peace.

בְּרוּךְ אַתָּה, יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.  
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

BIRKAT SHALOM FOR WEEKDAY MORNING

SIM SHALOM tovah uv'rachah,  
 chein vachessed v'rachamim,  
 aleinu v'al kol Yisrael amecha.  
 Bar'cheinu, yotzreinu, kulanu k'echad  
 b'or panecha, ki v'or panecha natata lanu,  
 Adonai Eloheinu,  
 Torat chayim v'ahavat chesed,  
 utz'dakah uv'rachah v'rachamim  
 v'chayim v'shalom.  
 V'tov b'einecha l'vareich  
 et amcha Yisrael  
 b'chol eit uv'chol shaah bishi'lomecha.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — B'seifer chayim,  
 b'rachah v'shalom, ufarnasah tovah  
 nizacheir v'nikateiv l'fanecha,  
 anachnu v'chol amcha beit Yisrael,  
 l'chayim tovim ul'shalom.

Baruch atah, Adonai,  
 ham'vareich et amo Yisrael bashalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,  
 חַן וְחֶסֶד וְרַחֲמִים,  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
 בְּרַכְנוּ, יוֹצְרֵנוּ, כּוֹלָנוּ כְּאַחַד  
 בְּאוֹר פְּנֵיךָ, כִּי בְאוֹר פְּנֵיךָ נִתַּתְּ לָנוּ,  
 יְיָ אֱלֹהֵינוּ,  
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים  
 וְחַיִּים וְשְׁלוֹם.  
 וטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
 אֶת עַמְּךָ יִשְׂרָאֵל  
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — בְּסֵפֶר חַיִּים,  
 בְּרָכָה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה  
 נִזְכָּר וְנִקְטָב לְפָנֶיךָ,  
 אַנְחֵנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל,  
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם.

בְּרוּךְ אַתָּה, יְיָ,  
 הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

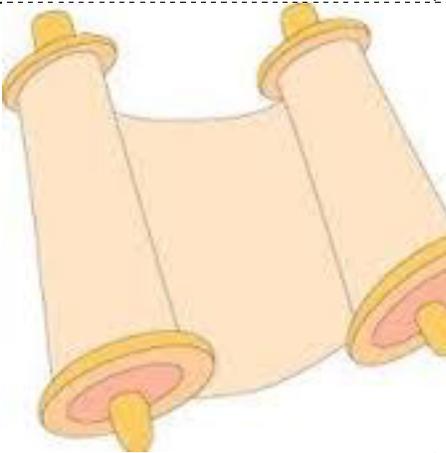
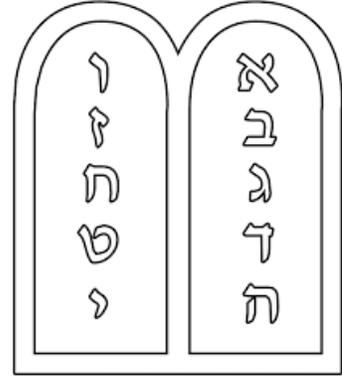
אֲבוֹת וְאִמּוֹת  
 גְּבוּרֹת  
 קְדוּשָׁה  
 בְּנֵה  
 תְּשׁוּבָה  
 סְלִיחָה  
 גְּאֻלָּה  
 רְפוּאָה  
 בְּרַכַּת הַשָּׁמַיִם  
 חַרּוֹת  
 מִשְׁפָּט  
 עַל הַרְשָׁעָה  
 צְדִיקִים  
 יְרוּשָׁלַיִם  
 יְשׁוּעָה  
 שׂוֹמֵעַ תְּפִלָּה  
 עֲבוּדָה  
 חוֹדָאָה  
**שְׁלוֹם**  
 תְּפִלַּת הַלֵּב

GRANT PEACE, goodness and blessing, grace, kindness, and mercy,  
 to us and to all Your people Israel.  
 Bless us, our Creator, all of us together, through the light of Your Presence.  
 Truly through the light of Your Presence, Adonai our God, You gave us  
 a Torah of life — the love of kindness, justice and blessing, mercy, life, and peace.  
 May You see fit to bless Your people Israel, at all times, at every hour,  
 with Your peace.

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Inscribe us for life, blessing, peace and  
 prosperity, remembering all Your people Israel for life and peace. Blessed are You, Adonai,  
 Source of peace.

בְּרוּךְ אַתָּה, יְיָ, עוֹשֵׂה הַשְּׁלוֹם.  
 Baruch atah, Adonai, oseh hashalom.





# Unit 3: Understanding - What Makes Social Justice Jewish

*(Unscripted)*

## Unit Overview:

- Session 3.1 - Reading Tradition as a Tool to Change the World
- Session 3.2 - Social Justice in our Communities
- Session 3.3 - The Shared Experience of the Stranger
- Session 3.4 - B'tzelem Elohim as impetus for Social Justice
- Session 3.5 - Jewish Texts as Foundation for Understanding

## Unit Enduring Understandings:

- Social Justice is built on a cycle of noticing a problem, understanding the issue and doing something about it
- Feelings of gratitude elicited by Jewish text, transcend the time and space of the sanctuary, informing the actions of one's day.

## Unit Essential Questions:

- What makes social justice Jewish?
- How does already having been a stranger prepare us for helping others?
- What does it mean to stand idly by?

## Unit Goals:

- To explore Jewish texts from Tanakh and Rabbinnics that are related to the social justice cycle of noticing, understanding and doing.
- To use these texts as a lens for discussing Jewish values and social justice.
- To demonstrate an explanation of how knowledge of Jewish Text affects one's desire to act in the world.
- To help learners analyze how Jewish text may serve as an impetus for inspiring social justice.

## Unit Objectives:

- Through the study of text, learners will be able to deduce why Judaism promotes engagement in social justice.
- Learners will be able to identify five obligations that are stressed in the Jewish textual tradition.
- Learners will be able to formulate the relationship between textual obligation and life's daily commitments.
- Through study of text learners will be able to articulate two reasons Jews participate in social justice.
- Learners will be able to identify the connection between Jewish text and portfolio.

## Session 3.1 - Reading Tradition as a Tool to Change the World

### Key texts:

We support the non-Jewish poor together with the Jewish poor, and we visit the non-Jewish sick together with the Jewish sick, and we bury the non-Jewish dead together with the Jewish dead, all for the sake of the ways of peace. - Babylonian Talmud, Gittin, 61a<sup>1</sup>

“You shall walk after the Lord your God” this means that you should imitate God’s virtues. Just as God clothed the naked, you should clothe the naked. Just as the Holy One visited the sick, so too should you visit the sick. Just as the Holy One comforted mourners, so too should you comfort mourners. Just as the holy one buried the dead, so too should you bury the dead”. - Babylonian Talmud, Sotah 14a<sup>2</sup>

### Objectives:

- Learners will be able to define three obligations as commanded by Jewish tradition
- Learners will be able to articulate and assess the connection between Liturgy and Rabbinic text
- Learners will be able to compare the Talmud Gittin and Sotah texts as a means to analyze Jewish obligation for and engagement in social justice.
- Through the concluding activity, learners will be able to portray how these texts may play out in their daily life.

### Designer’s Drash:

The purpose served behind these texts is twofold. The first is that both texts show tangible ways that we are able to help others. The Gittin text also specifies that Jews are required to serve the entire community, not only Jews. These texts also fit all three parts of the social justice cycle – they encourage one to notice their entire surrounding, understand both the problem and ways to help and then doing something about it. These texts also serve as interesting parallel to the Nisim b’col yom, as studied in the previous unit. Just as the Nisim b’chol yom elicits an invitation to what is occurring in the world around us, these texts offer a response to that invitation by providing tangible options for engaging in social justice.

### Suggested activities:

- Create a slideshow with the pictures from Appendix 3.1 (or similar pictures).
  - Ask the learners what they see as similarity between the pictures. Lead learners towards the conclusion that they all represent ways to help others/mitzvot.
- Introduce the texts by having them on the last slide. Ask a learner to read aloud or pass out on another sheet to accommodate multiple learning styles.
  - Suggested points for discussion:

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<sup>1</sup> Dorff, The Way in. 130

<sup>2</sup> Schwartz, 65.

- What ways in these texts can you identify as ways to perform mitzvot?
  - How would you describe who these texts say we are obligated to help?
- Pass out the texts from appendix 3. 1 B. Compare and contrast these texts. What are the similarities between these texts? Differences? (Depending on the background and knowledge of your learners, you may need to provide information on the origin, meaning and use of this prayer).
  - How would you define a “deed of compassion”?
- Place the learners into three groups and assign each group one of the groups of texts (Talmud texts, Eilu D’varim or Nisim B’chol Yom). Learners should create a skit, compose a newscast or design a newspaper cover that exemplifies their text and what the principles of that text would look like enacted in modern, twenty-first century life.

## Session 3.2 - Social Justice in our Communities

### Key texts:

Whoever has the power to protest against members of his household but does not protest is punished for the transgressions of the members of his household. Against the people of his town but does not, is punished for the deeds of those in his town. Against the entire worlds and does not is punished for the deeds of the entire world. - Babylonian Talmud Shabbat 54b<sup>1</sup>

At a time when the community is steeped in distress, a person should not say “I will go to my house and eat and drink and peace be upon you, my soul.” – Babylonian Talmud Taa’nit 11a<sup>3</sup>

### Objectives:

- Learners will be able to detect one reason that Jewish tradition gives for engaging in social justice
- Learners will be able to hypothesize at least 5 tangible ways that their daily actions help address the needs of the world.

**Designer’s Drash:** This session is designed for learners to think about their circle of influence. As the text from the Babylonian Talmud implies, it is not enough to only think about those immediately close to you. Almost in conjunction with the lesson on helping the stranger, this lesson also shows that it is our obligation to help each person we can. These texts directly relate to the first piece of the cycle being proposed in this curriculum - noticing. Both texts implore their reader to make a difference and actively strive to make change in the world.

### Suggested Activities:

- Introduce the texts by making a video with one synagogue clergy member saying one and the educator/another clergy member saying the other one. For visual learners it may be helpful to also have them written out. Suggested points for discussion:
  - What do these texts suggest is the reaction to strife?
  - How do these texts categorize someone who is apathetic?
  - What steps can we take against transgressions in our communities?
- Have learners make a list of the people they interact with on a daily basis. You could put learners in teams and make it a competition, for example which team can list the most or go around the room and cross off ones that other people also have on their list. For example, if one team says mom then everyone who wrote mom crosses it off their list. Then for each group of people you could think of a way to help them (ex: mom, help cook dinner; classmate: help with homework)

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<sup>1</sup> Yanklowitz, 36.

<sup>3</sup> Dorff, Social Justice, 20

- Have learners analyze their online influence through the website “Klout.” Brainstorm a list of positive ways to use social media. Design a hashtag for their cause.

## Session 3.3 - The Shared Experience of the Stranger

### Key texts:

You must befriend the stranger, for you were strangers in the land of Egypt - Deuteronomy 10:19

You shall not oppress the stranger, for you know the heart of a stranger, for you were strangers in the land of Egypt - Exodus 23:9 (trans. JPS)

### Objectives:

- Through study of text learners will be able to articulate one reason Jews participate in social justice
- Learners will evaluate the effectiveness of the stranger narrative as impetus for their participation in social justice
- Learners will be able to connect the experiences of the Israelites to their modern lives

### Designer's Drash:

These texts use an experience that is part of the Jewish narrative as rationale for why Jews engage in social justice work. Each year at Passover our people repeat this trope, embedding the value at our core. The proper care of the stranger appears throughout the Tanakh, these are just two examples. The verse from Exodus comes in the middle of the people of Israel receiving many laws from God, following waiting at Sinai to receive the ten commandments. It is interesting to note that the verse from Deuteronomy comes following the people receiving instructions on the Passover offering, since this concept is a core theme of the Passover seder. Through recalling the Exodus, we are reminded not only of Jewish history but are invited to be aware of our obligations to those around us.

These texts have been chosen due to their centrality to the Jewish narrative and it is likely that learners will recall hearing this theme before. While writing this curriculum guide, American politics is enmeshed in the Syrian refugees crisis. It is highly probable that while you teach this session a different current event will relate to these texts. Learners of this age likely will be able to relate to the idea of being in a new and unfamiliar place. More over, the concept of the stranger is important because taken more liberally the concept of the stranger can mean the other. When we are only consumed with ourselves, we fail to notice the pain in the world around us. Being aware of the stranger is opening one's self up to the cycle of noticing, understanding and doing. In fact, choosing to be mindful of the stranger is a conscious choice that one is ready for the first step in the cycle, noticing.

### Suggested Activities:

- Frame a discussion around what it feels like to be somewhere new. Perhaps learners can share experiences from a new school or summer camp. It may be helpful to have learners share in pairs, as the next piece of the session also

includes discussion and this will help the learning feel varied. Suggested points for discussion:

- How did it feel to be here?
  - What emotions did you experience?
  - Does it get easier with time?
  - Did anyone help you?
- 
- Introduce the texts (there are many ways that this could be done, write them on the board, hand out on strips, give pieces of paper with them printed, write the verses on the board and have learners look them up in the Tanakh) and frame a discussion about what it means to be a stranger and how this can serve as impetus for helping others in this situation. Suggested points for discussion:
    - What does it mean to be a stranger?
    - Can you be a stranger even in a familiar environment?
    - What is so important about this that the Torah says this not once but twice?
    - How does already having been a stranger prepare us for helping others?

## Session 3.4 - B'tzelem Elohim as Impetus for Social Justice

### Key texts:

God created the human being in the divine image, in the image of God created them, male and female God created them. - Genesis 1:27

I God have called you to righteousness; I have taken you by the hand; I have shaped you, I have appointed you as a covenanted people, a light of the nations. To open blind eyes, to release captives from prison and from the dungeon, those who sit in darkness - Isaiah 42: 6-7

One who oppresses the poor blasphemes his maker, he who is gracious to the needy honors God. - Proverbs 14:31

### Objectives:

- Through study of text learners will explain why Jews become involved in social justice.
- Learners will be able to evaluate the connection between b'tzelem Elohim and social justice.
- Learners will be able to draw conclusions about how the concept of b'tzelem Elohim speaks to the Jewish conscious to act in the world.

### Designer's Drash:

These texts offer a key concept in Judaism (b'tzelem Elohim) as well as ways to complete the task of repairing the world. Just as with the narrative of the stranger, it is probable that learners have heard the concept b'tzelem Elohim before, likely due to the famous Dan Nichols song. The lyrics to this song are found in appendix 3.4 A<sup>1</sup> if you wish to include it in your lesson. The link between the Genesis text and the other two is that the Genesis text offers the concept of b'tzelem Elohim and the Isaiah and Proverbs texts show how to enact what it means to be created in the image of God. This curriculum is guided by the notion that to be created b'tzelem Elohim means that one has the obligation to engage in tikkun olam; in fact, it is a contract: because God created us in the image of God it is our requirement to pursue the repairing of the world. This session is designed to show how tikkun olam and social justice are inspired by the idea of b'tzelem Elohim.

### Suggested activities:

- Ask learners if they have ever signed a contract. If your learners participate in NFTY, perhaps they are familiar with the NFTY Code of Conduct (Appendix 3.4 B<sup>2</sup>). Some suggested points for discussion:
  - What does it mean to be bound to do something?
  - What happens if you break a contract?
  - Whom do you disappoint when you do this?

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<sup>1</sup> Nichols.

<sup>2</sup> NFTY.

- Introduce the texts. This could be done either by writing them on the board, putting them on slips of paper and having learners read them or passing out text sheets. Suggest points for discussion:
  - What does it mean to be created in the image of God?
  - If we believe that a person is created in the image of God does that affect how we treat each other? How? In what ways?
  - Are the Jewish people in a contract with God? How do the texts from Isaiah and Proverbs inform this?
  - What does it mean to be a “light to the nations”? What might that look like in terms of our actions?
  - What do these texts say about the value of social justice according to God? What do they say is the Jewish obligation?
- You may choose to also include this text: Rabbi Akiba taught love your neighbor as yourself. This is the most important rule in the Torah. Ben Azzai says “Man is created in the image of God, that is an even more important principle” - Jerusalem Talmud Nedarin 9:4<sup>3</sup>. Points for discussion:
  - Is there a connection between being created in the image of God and loving your neighbor as yourself?
  - Do you agree with Rabbi Akiba or Ben Azzai?
- Look at the following text from MLK’s “I have a dream speech” and compare it to Isaiah 40:4. Introduce to learners that this part of the speech is also a quote from Isaiah chapter 40.
 

“I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight”<sup>4</sup>

Points for discussion:

  - Is MLK’s message strengthened by the use of Isaiah? How so/not so?
  - Does the Civil Right’s movement relate to the concept of b’tzelem Elohim? How so/not so?

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<sup>3</sup> Schwartz, 43.

<sup>4</sup> Voth.

## Session 3.5 - Jewish Texts as Foundation for Understanding

### Key texts:

This lesson will use all the texts from this unit. For your and the learner's convenience they can be found in appendix 3.5 A.

### Objectives:

- Learners will be able to discuss how texts inform the Jewish perspective an obligation to engage in social justice.
- Learners will select a text that informs their perspective on the cause that they have chosen for their portfolio.

### Suggested activities:

- Pass out the sheet from Appendix 3.5 A. Suggested points for discussion:
  - Compare and contrast the values embedded in the Torah, Prophets and Writings and Talmud.
  - Would our understanding of Jewish social justice be as strong without one of these texts?
- Look at the word cloud, either by projecting or passing out from all these texts combined (Appendix 3.5 B<sup>1</sup>). Suggested points for discussion:
  - What stands out to you?
  - Are the words that are used more, and therefore bigger, more important?
  - If size is a correlation of importance, what word would you make bigger?



- Have learners identify one text that they connect with. Learners will then create either a poem, short story, visual art representation or photo collage that demonstrates how that text connects with their authentic assessment cause. They can also choose to rewrite the text to be central to their cause. This artifact will go in their portfolio.

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<sup>1</sup> ABC Ya.

Appendix 3.1 A

Slide 1: Help the Poor



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slide 2: Visit the Sick



Slide 3: Clothe the Naked



Slide 4: Comfort Mourners and Bury the Dead



## Jewish Obligation Resource Sheet

The Talmud:

“We support the non-Jewish poor together with the Jewish poor, and we visit the non-Jewish sick together with the Jewish sick, and we bury the non-Jewish dead together with the Jewish dead, all for the sake of the ways of peace” - Babylonian Talmud, Gittin, 61a

“You shall walk after the Lord your God” this means that you should imitate God’s virtues. Just as God clothed the naked, you should clothe the naked. Just as the Holy one visited the sick, so too should you visit the sick. Just as the holy one comforted mourners, so too should you comfort mourners. Just as the holy one buried the dead, so too should you bury the dead” - Babylonian Talmud, Sotah 14a

From Eilu D’varim:

“These are the things that are limitless of which a person enjoys the fruit of the world, while the principal remains in the world to come. They are: honoring one’s mother and father, engaging in deeds of compassion, arriving early for study, morning and evening, dealing graciously with guests, visiting the sick, providing for the wedding couple, accompanying the dead for burial, being devoted in prayer and making peace among people. But the study of Torah encompasses them all”. (Trans. Mishkan Tefillah).

From the Nisim B’chol Yom:

“Praise to You, Adonai our God, Sovereign of the Universe who:

- *opens the eyes of the blind*
- *lifts up the fallen*
- *strengthens our steps*
- *clothes the naked*
- *gives strength to the weary*

## Appendix 3.4 A

# B'tzelem Elohim

Lyrics by Dan Nichols. E18ghteen and Rabbi Mike Moskowitz

Yeah yeah yeah yeah yeah (4 times)

We all got a life to live. We all got a gift to give.  
Just open your heart and let it out.  
We all got a peace to bring. We all got a song to sing.  
Just open your heart and let it out. Yeah...

When I reach out to you and you to me,  
We become b'tzelem Elohim.  
When we share our hopes and our dreams,  
Each one of us, b'tzelem Elohim.

We all got a tale to tell. We all want to speak it well.  
Just open your heart and let it out.  
We all got a mountain to climb. We all got a truth to find.  
Just open your heart and let it out. Yeah...

B'reishit bara Elohim,  
B'reishit bara Elohim, all our hopes, all our dreams,  
Breishit bara Elohim, each one of us, b'tzelem Elohim  
B'reishit bara Elohim, all our hopes, all our dreams,  
Breishit bara Elohim, each one of us, b'tzelem Elohim. Yeah...

Each one of us, b'tzelem Elohim (3 times).



The Reform Jewish  
Youth Movement

## NFTY's *B'rit K'hilah* — Code of Conduct

### ברית קהילה

**NFTY is a movement that builds strong, welcoming, inspired communities through teen-powered engagement. This b'rit serves to ensure that we are able to focus on enacting our shared mission. We will promote the creation of a religious youth community based on mutual respect and a sense of personal responsibility. We will treat others with kavod (honor and respect) in order to facilitate the feeling of shalom bayit (peace in the home) and create a sense of NFTY's welcoming community.**

**Our NFTY community feels incomplete without all our members fully present,**

I will attend and participate fully in the entire event, unless otherwise agreed upon with the NFTY Regional staff member.  
I will arrive on time, stay until the end, and remain on the event premises at all times.

**To maintain shalom bayit within our living space,**

I will abide by the event curfew announced by the leadership. At the time of the announced curfew, I will go directly to my cabin, hotel room, or host home and remain there until the next session.

**As a means of respect and for the well-being of the community and myself,**

I agree to refrain from inappropriate sexual behavior.

**As NFTY is a safe and inclusive space for all participants,**

I will not participate in any activities before, during or after events that could be deemed as hazing, sexually harassing, demeaning, hurtful, or bullying. This includes in-person interactions during regional events, interactions over cell phone and email, and actions in online spaces including Facebook groups, twitter, Instagram, and other forms of social media between events. I also agree not to photograph or make video recordings of anyone without their express permission. If I post or distribute any pictures/media, they will represent NFTY, the staff, and other participants in a positive and wholesome manner. Anything I post will represent the Jewish values the NFTY community teaches and upholds.

**In order to ensure the well-being of myself and my peers,**

I understand that no guests are allowed at any event, unless the adult leadership grants permission in advance, and that any unauthorized guests will be asked to leave immediately.

**Because overnight events can cause a lack of sleep and create dangerous driving conditions,**

I will not drive to, during, or from events, unless advance permission for a special situation is requested in writing by my parent/guardian and granted in writing by the NFTY Regional staff member. This includes driving to/from my home to meet NFTY's designated transportation.

**To promote a healthy and safe NFTY environment,**

I will not possess, consume, or distribute alcoholic beverages, other than that served by adult leadership for Jewish sacramental purposes, even if I am of legal drinking age.  
I will not smoke, consume, or distribute tobacco products, including e-cigarettes, at any time during the event.  
I will not possess, use, or distribute any illegal drug or drug paraphernalia, including marijuana regardless of the legality in the hosting state.  
I will not commit any illegal act. I understand that vandalism, disturbing the peace, or other inappropriate behavior as determined by the adult leadership in accordance with the youth leadership will not be tolerated. I understand that I will have to pay for any damage that I cause. I understand that no gambling is allowed, except for fundraisers approved by the adult leadership.

**As NFTY is a community that I want to keep safe and free of violence,**

I will not bring or use any weapons, firearms, or anything that may be construed as a weapon.

**As NFTY is a community of teens that respect and appreciate the adult leadership and each other,**

I agree to abide by any additional rules, pertinent to a specific Event, which may be announced, and to accept the consequences of their violation.

**I understand that elements of this brit apply from the time I leave home for the event, during the event itself, and until I return home after the event. Some elements include behaviors and expectations between events.**

**My signature, and the signature of my parent or guardian, on the attached Health and Safety Form for Union for Reform Judaism Youth Programs, affirms my agreement to the rules and policies of NFTY and this B'rit K'hilah.**

April 2015

## Texts from this Unit

### Torah:

You must befriend the stranger, for you were strangers in the land of Egypt- Deuteronomy 10:19

You shall not oppress the stranger, for you know the heart of a stranger, for you were strangers in the land of Egypt - Exodus 23:9 (trans. JPS)

God created the human being in the divine image, in the image of God God created them, male and female God created them – Genesis 1:27

### Prophets and Writings:

I God have called you to righteousness; I have taken you by the hand; I have shaped you, I have appointed you as a covenanted people, a light of the nations. To open blind eyes, to release captives from prison and from the dungeon, those who sit in darkness - Isaiah 42: 6-7

One who oppresses the poor blasphemes his maker, he who is gracious to the needy honors God - Proverbs 14:31

### Talmud:

We support the non-Jewish poor together with the Jewish poor, and we visit the non-Jewish sick together with the Jewish sick, and we bury the non-Jewish dead together with the Jewish dead, all for the sake of the ways of peace” - Babylonian Talmud, Gittin, 61a

You shall walk after the Lord your God” this means that you should imitate God’s virtues. Just as God clothed the naked, you should clothe the naked. Just as the Holy one visited the sick, so too should you visit the sick. Just as the holy one comforted mourners, so too should you comfort mourners. Just as the Holy One buried the dead, so too should you bury the dead” - Babylonian Talmud, Sotah 14a

Whoever has the power to protest against members of his household but does not protest is punished for the transgressions of the members of his household. Against the people of his town but does not, is is punished for the deeds of those in his town. Against the entire worlds and does not is punished for the deeds of the entire world. - Babylonian Talmud Shabbat 54b

At a time when the community is steeped in distress, a person should not say “I will go to my house and eat and drink and peace be upon you, my soul” – Babylonian Talmud Taa’nit 11a



# Unit 4: Modeling the Transition from Understanding to Doing

*(Scripted)*

## Unit Overview:

- Session 4.1 - What does it mean to be the first? The Case of Nachshon
- Session 4.2 - Changing the Status Quo: The Case of Moses
- Session 4.3 - Esther the Spokeswoman
- Session 4.4 - Abraham Joshua Heschel and the Spiritual Nature of the Social Justice Cycle
- Session 4.5 - Lesson 5: Harold Schulweis and Kol Yisrael Aravim Zeh B'zeh

## Unit Enduring Understandings:

- Prayer is not a substitute for action, rather a chance to reveal what actions are worthy.
- Social justice is built on a cycle of noticing a problem, understanding the issue and doing something about it.
- When social justice is combined with prayer, both become more powerful.

## Unit Essential Questions:

- What does it mean to stand idly by?
- What makes it hard to act?

## Unit Goals:

- To present to learners' examples of Jewish social activists.
- To highlight how the examples assessed in this unit serve as models for the social justice cycle proposed in this curriculum.
- To illustrate Rabbi Abraham Joshua Heschel as an example of someone who was able to connect social justice and prayer.

## Unit Objectives:

- Learners will be able to appraise the actions and values of Jewish social activists.
- Learners will be able to distinguish traits of those pursuing social justice.
- Learners will be able to integrate lessons offered the activists studied in this unit.

## Session 4.1 What Does It Mean to be the First? The Case of Nachshon

### Goals:

- To demonstrate to learners that social justice can require bravery at times.
- To offer learners an example of a Jewish problem solver.

### Objectives:

- Learners will be able to identify who Nachshon was.
- Learners will be able to evaluate the role that Rabbinics plays in Torah study.
- Learners will be able to assess the importance of being the first in advocacy.

### Timeline:

0 – 5	Set Induction
5 – 25	Study of Nachshon
25 – 50	Trust Building Activities
50 – 60	Debrief and Closure

### Set Induction:

- Ask the learners: Can anyone think of a time that they had to be courageous? (*asking a question in class when everyone else seemed to understand, trying a new food when on vacation, attempting a challenging gymnastics move, saying you don't like something that your friends do*)
- What did it take to do these things? (*courage, bravery, guts*)
- How did you feel when you were successful? (*proud of myself, brave, happy I tried*)
- Make sure you acknowledge to learners how hard it can be to be the first person to do something, especially if no one else is doing it.

### Study of Nachshon:

- Watch the video from G-dcast as an intro to Nachshon: <http://www.g-dcast.com/nachshon/><sup>1</sup>
- Use the following questions to facilitate a discussion about Nachshon and his bravery
  - Is anyone familiar with the term “midrash?” (*yes, no, kind of but I don't know what it means*). Give learners a definition (see General Resources of this curriculum guide for more information on Jewish texts)
  - According to the video “Nachshon wasted no time”. Why was this important in this situation? (*the Israelite people had to get across the sea before the Egyptians got there, they didn't have time*). Is acting fast

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<sup>1</sup> Pesner, J.

- always the best response? *(sometimes you need a quick decision, if no one is making a decision, it can be good for someone to take charge, if you act too quickly to may not make the best decision or have all the information)*
- The video shows that two people both wanted to get the cat out of the tree and didn't have any idea of how to do it until they worked together. When are situations where we can only accomplish our goals by acting together?
  - The video teaches, "Nachshon never spoke, but he knew how to act." Would he have been more effective if he had first declared "I am going to go in!"? Why or why not? *(People may have followed him and gotten across quicker, sometimes actions are more powerful than words, it may not have been as powerful if he had something).*
  - What would you say to Nachshon if you met him? *(thanks for trusting that things would be okay and leading the people; what were you thinking?; how did you know it would be okay?)*.
  - The video ends by saying that each and every one of us has the power to step up and lead. What qualities of Nachshon's do we need to have to do this? *(leading by example, bravery, courage).*

### **Text Study: Compare and contrast the Torah with the Midrash and Rabbinic commentary (Appendix 4.1)**

Questions to help facilitate your discussion:

- How do the actions of Nachshon compare to the rest of the people of Israel? *(the people complained that Moses took them out of Egypt; the tribes each said that they did not want to be the first to go in)*
- What do the Rabbis add to our understanding of the story *(Nachshon led the people of Israel, without Nachshon the people may not have entered the sea and reached freedom, God may have needed to persuade the people to enter if it were not for Nachshon)?*
- Do you agree with what the Rebbe thinks the moral of the story is? What other lessons do you see? *(Sometimes you need to do what you think is the best, even if no one else is doing it; Nachshon led by example)*

### **Trust Building Activities:**

The following activities will help your learners understand what Nachson may have felt like when he had to rely on his trust of God to act bravely:

- Trust lean: Have one learner stand in the middle and cross their arms over their chest. The rest of the learners stand in an extremely close circle and the learner leans back and is passed around. This is like a trust fall but more of a trust circle.
- Trust walk: blindfold one partner and then have the other lead them around the building.

### **Debrief and Closure:**

Questions to help facilitate your discussion:

- How did it feel to rely on others? *(scary; I didn't trust them; fine (learner) is my friend and I knew they would support me; unbalanced).*
- Were any of these activities scary? *(not being able to see; not knowing where I was going; being unsure of what was going to happen).* What did you do to get

over this? *(asked to make sure they were still there; had a conversation to distract myself; trusted my classmates.)*

- What can we do to be more like Nachshon in our daily lives? *(use his story to remind ourselves that it is okay to be brave; learn from other courageous people we know) When does life require being the first even if it's scary? (if we see an injustice and want to say or do something about it because we think no one else is).*

## Session 4.2 Changing the Status Quo - The Case of Moses

### Goals:

- To distinguish that both Moses and Nachshon were the first to react to a situation.
- To demonstrate to learners the value in challenging the status quo as a key step in advocacy work.
- To offer learners an example of a Jewish activist.

### Objectives:

- Learners will be able to recall why Nachshon and Moses were effective.
- Learners will be able to describe the concept of “the status quo” in their own words.
- Learners will be able to appraise the effectiveness of campaigns which challenge norms.
- Learners will be able to produce their own video.

### Timeline:

0 – 5	Set Induction
5 – 15	Moses the Status Quo Challenger
15 – 35	“The More You Know” Campaign
35 – 55	Make Your Own “The More You Know” Video
55 – 60	Educational Closure

### Set Induction:

Watch the YouTube clip <https://www.youtube.com/watch?v=ZYZpZr3Cv7I><sup>1</sup> and follow along with the lyrics from High School Musical’s, “Stick to the Status Quo.” (Appendix 4.2 A<sup>2</sup>)

### Moses the Status Quo Challenger:

Questions to help facilitate your discussion:

- How would you describe the status quo? (*what everyone is doing; the normal activity; what’s popular or cool; what is regular*).
- What is the main idea of the song? (*if you break social norms you will not fit in; if you do something unexpected it will disrupt social order*).
- Do you have examples of the status quo in your school? (*what people wear, where they sit at lunch, popular clubs*).
- What does it take to challenge the status quo? (*bravery, courage, confidence*).
- How did Nachshon challenge the status quo when he entered the sea? (*everyone else said that they didn’t want to, no one else was doing it*).

Introduce the idea that Nachshon is not the only person in the bible to have challenged the status quo. Read the story of Moses killing the Egyptian guard (Appendix 4.2 B) and

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<sup>1</sup> Hansen, J.

<sup>2</sup> Lyricsmode.

watch the YouTube clip from the Prince of Egypt:

<https://www.youtube.com/watch?v=8wGUvBELwRU> <sup>2</sup>. Questions to facilitate your discussion:

- How was slavery the status quo in Egypt? (*Ramses says that he has to maintain the “ancient traditions,” it was normal that the Jews were slaves and died, even though they were people*).
- Compare and contrast the actions of Moses and Nachshon? (*Moses was the first to stand up to Pharaoh, Nachshon was the first to go in the sea; Nachshon challenged the status quo by going in the sea when no one else wanted to, Moses challenged the status quo by attempting to change the foundation of Egyptian society*).
- What would have happened if God had not told Moses to challenge the status quo? (*We might still be slaves; maybe someone else would have stood up to Pharaoh, maybe not*).

#### **“The More You Know” Campaign:**

- Divide learners into 5 groups and make sure that each group has a device with access to the internet
- Assign each group a topic from NBC’s The More You Know campaign as found at <http://www.themoreyouknow.com/videos/> <sup>3</sup> (health, environment, education, diversity, digital literacy + internet safety)
- Give each group a copy of “The More You Know” worksheet (Appendix 4.2C)
- After the groups watch the videos facilitate a discussion. Questions to facilitate your discussion:
  - Are these videos effective? (*they don’t have a lot of information; they get the conversation started; they put a lot of information into a short amount of time, they use celebrities to make their point*).
  - How does this campaign challenge the status quo (*asks people to do what they otherwise may not like bike instead of drive, take shorter showers*).

#### **Make your own “The More You Know” video:**

Tell learners that they will have the remainder of class to make their own short video with a fact about their cause. They can use class time to research facts and then get each other to star in their films so that they have a multitude of voices. They may choose to ask the Rabbi or even you! If they want they can upload the video to a social media platform and use the hashtag they designed in session 3.2. If time allows, have learners share their videos

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<sup>2</sup> Cannon, M.

<sup>3</sup> NBC Universal

## **Educational Closure:**

Engage learners in a free write having them respond to the following prompt:  
*What is the current status quo for your portfolio cause? What actions are needed to change it? What does changing the status quo look like? What does it sound like? In what ways do you need to be like Moses and/or Nachshon for this to happen?*

## Session 4.3: Esther the Spokeswoman

### Goals:

- To present Esther as a role model for speaking up for something.
- To teach the value of team work in accomplishing tasks.
- To demonstrate the importance of a spokesperson in creating change.

### Objectives:

- Learners will be able to recall the actions taken by Esther.
- Learners will be able to identify someone who has taken on a cause.
- Learners will be able to apply the idea of being a spokesperson to their own cause.
- Learners will create their own spokesperson product.

### Timeline:

0 – 5	Set Induction
5 – 15	Esther the Spokeswoman
15 – 55	Songs as a Means of Being a Spokesperson to Inspire Change:
55 – 60	Educational Closure

### Set Induction:

Ask learners “What do you think is the most common fear?” (tally responses on board, or you could utilize technology, such as “Poll Everywhere” to have learners text in responses).

- a) Heights
- b) Flying
- c) The dark
- d) Public Speaking

### Esther the Spokeswoman:

- Introduce that Glossophobia, the fear of public speaking is the most common fear, more than spiders or heights.<sup>1</sup> Questions to help facilitate discussion:
  - Ask the learners if they have ever given a speech? (*B’nai mitzvah/confirmation, student council, speech class at school*).
  - Were they nervous? (*yes, no, at the beginning but then they got over it/went away as the speech wore on*).
  - How did they get over it? (*practice, gave more speeches*).
  - How did you feel when it was over? (*glad to sit down, happy it was over, proud of myself, confident I could do it again*).
  - Might you have felt more comfortable if you had known that everyone gets nervous, even the rabbi? (*yes, maybe they could tell how they got over it*).
- Read the attached text sheet (Appendix 4.3 A) regarding the story of Esther. Questions to help facilitate discussion:

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<sup>1</sup> PBS.

- What adjectives would you use to describe the actions of Esther to someone unfamiliar with the story? (*thoughtful- fasted and was intentional about what she wanted to do; brave/courageous- spoke up, challenged the status quo of harem women*).
- What similarities and differences do you see between Esther, Nachshon and Moses? (*Esther and Moses both challenged the status quo, all three were brave, Esther and Nachshon both spoke up*). You might choose to make three columns on the board to write down responses or a three way Venn-diagram.
- How would you evaluate Esther’s effectiveness as a spokesperson? (*she was successful, saved the Jews by saying something, she needed encouragement from Mordechai*).
- What may have been the outcome if Esther had not challenged the king? (*Haman would have gotten his way, the Jews would have died, maybe someone else would have said something*).
- If Mordechai is the one who encouraged Esther to go to the king, why is the book named for Esther? (*Esther is the one who caused the change to happen, Esther’s actions as a spokesperson are worthy of praise*).

#### **Songs as a Means of Being a Spokesperson to Inspire Change:**

- Listen to the song “Imagine” by John Lennon and pass out lyrics for learners (Appendix 4.3B<sup>2</sup>). Questions to help facilitate discussion:
  - What societal practices is Lennon advocating to change? (*war, capitalism, homelessness, religious zealotry*).
  - When the song came out, Lennon was in the height of his fame, having not long left the Beatles. How would you evaluate the role of his celebrity status in getting his message across? (*people may have been more likely to listen to him because he was famous, because people like his music they may think it’s also cool to do these things as well*).
  - How would you evaluate Lennon’s effectiveness as a spokesperson? (*used his celebrity power to influence, had a clear message that he transmitted, song is still popular in 2016, this shows its effectiveness*).
- Divide the learners into three groups and assign each group one of the following songs. Have learners use the attached worksheet (Appendix 4.3C) to assess the song.
  - One group will watch the David Guetta song “Without You”<sup>3</sup>:  
<https://www.youtube.com/watch?v=GTRAtpxEvMA>
  - One group will watch the Mackelmore song “Same Love”<sup>4</sup>:  
[https://www.youtube.com/watch?v=hlVBg7\\_o8no](https://www.youtube.com/watch?v=hlVBg7_o8no)
  - One group will watch the All Star Tribute of “Whats Going On”<sup>5</sup>:  
[https://www.youtube.com/watch?v=hlVBg7\\_o8no](https://www.youtube.com/watch?v=hlVBg7_o8no)

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<sup>2</sup> AZ Lyrics

<sup>3</sup> Guetta, D.

<sup>4</sup> Lewis, R.

<sup>5</sup> Moviesound.

- After the groups have watched their video they will share what the video was about and if and how it was effective.



- Have learners choose a song to rewrite for their cause. Songs could include any of the ones above or “Blowing in the Wind” (Bob Dylan), “We Are the World” (many), “Man In the Mirror” (Michael Jackson). If learners do not finish, they can come back to this in the final unit, during the time to work on items for their portfolio in the final unit.

### **Educational Closure:**

- Ask learners if they could have any person serve as a spokesperson for their no longer standing idly by cause, whom would they choose? Why would they choose that person?

## Session 4.4: Abraham Joshua Heschel and the Spiritual Nature of the Social Justice Cycle

### Goals:

- To present Heschel as a role model for the connection between prayer and social justice.
- To reinforce and review themes from the first unit about why we pray.

### Objectives:

- Learners will be able to identify who Heschel was and provide a summary of his life.
- Learners will be able to compare and contrast Heschel and MLK according to how they connected spirituality with their social justice work.
- Learners will be able to evaluate the role that prayer currently plays or could play in their own social justice work.

### Timeline:

0 – 5	Set Induction
5 – 25	Learners respond to Heschel quotes and discuss
25 – 40	Heschel and Civil rights
40 – 55	Newspaper or press release
55 – 60	Educational Closure

### Set Induction:

- Distribute copies of newspapers from recent days (around the last week). Ideally you should have a variety of papers so that multiple topics and perspectives are taken.
- Instruct the learners to circle headlines that might serve as a wakeup call for our actions<sup>1</sup>.

### Heschel and Civil Rights:

- Questions to help facilitate discussion following newspaper activity:
  - State the reaction that these headlines give you (anger that this problem has been happening for a long time, wondering why no one is helping, proud that people from our city are doing this).
  - Many people watch, listen or read the news to start their day. What is the relationship between this practice and being a more informed world citizen? In other words, how does this habit serve the first part of our cycle, noticing? (makes you more informed; paying attention to the news is one way of noticing because it points out issues; having this as part of your routine serves as connection between oneself and the world around us)
  - Compare and contrast the practice of engaging with the morning news with the morning recitation of the Nisim B'chol Yom. (*Nisim B'chol Yom tell you generally what to do, but the news provides a specific way to do*)

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<sup>1</sup> Levy. R. Personal Communication. September 2015.

*it, for example we thank God for opening the eyes of the blind but the news tells me what I have been blind to; we thank God for giving strength to the weary and the news provides one example of who weary are that we can help).*

- Heschel interactive text study:
  - Introduce learners to the idea that one person who serves as example to the social justice cycle of noticing, understanding and doing is Rabbi Abraham Joshua Heschel. Before engaging learners in the activity described below, provide some biographic information on Heschel to give learners context (Appendix 4.4 A<sup>2</sup>). Write the following quotes on pieces of paper that are written around the room. Give learners markers and let them respond to the quotes and to each other by writing on the pieces of paper.
    - “There is no anxiety in Judaism about personal salvation. What matters is universal salvation. The task is important, not who does it.”<sup>3</sup>
    - “To our souls, the fulfillment of a mitzvah is a way of entering into fellowship with the ultimate will. In giving ourselves to the goal we feel how he is a partner to our acts.”<sup>4</sup>
    - “What is a mitzvah? A prayer in the form of a deed.”<sup>5</sup>
    - “A person cannot be religious and indifferent to other human beings plight and suffering.”<sup>6</sup>
    - “Typical is the common use of the term ‘service’ for prayer. Avodah means work, service, and worship. Yet “and to serve him with your whole heart does not mean to work with your heart. Service is an external act, worship is inwardness.”<sup>7</sup>
    - “Prayer has the power to generate insight; it often endows us with an understanding not attainable by speculation. Some of our deepest insights, decisions and attitudes are born in moments of prayer. Often where reflection fails, prayer succeeds.”<sup>8</sup>
- After learners walk around and look at the quotes and have had the opportunity to write comments, engage them in a discussion about Heschel. Prompts to help facilitate discussion:
  - Identify a quote that interested you.
  - What is the main idea behind all of these quotes? (*prayer can tell us what are values are/what causes we want to fight for; social justice is prayer lived out; prayer and social justice are intrinsically linked*)

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<sup>2</sup> Editors

<sup>3</sup> Heschel, 78

<sup>4</sup> Heschel, 79.

<sup>5</sup> Heschel, 114.

<sup>6</sup> Heschel, 213

<sup>7</sup> Heschel, 113.

<sup>8</sup> Heschel, 109.

- According to Heschel, why should we help others? How does prayer inform that choice? (*to help God in the betterment of the Universe; helping others can be seen as the enactment of prayers*)

## Heschel and Civil Rights

- Introduce learners to the fact that one of Heschel’s most famous quotes, “When I marched in Selma, I felt my legs were praying” comes from his involvement in the Civil Rights Movement:
  - Watch the following video <http://www.prayingwithmylegs.com/videostills/index.htm><sup>9</sup> and read the article from Susannah Heschel recalling her father’s participating in the Civil Rights Movement (Appendix 4.4 B<sup>10</sup>) note: there are three videos on this page, watch the one titled “Abraham Joshua Heschel and Martin Luther.” Questions to help facilitate discussion:
    - What did Heschel mean when he said that he was praying with his feet? How do the quotes inform this? (*one of the quotes says that to serve you use your whole being, and for Heschel, this was one way to do this; for Heschel it was equivalent to prayer to engage in Social Justice work*). Remind learners that this quote serves as the basis for the name of this curriculum because Heschel
    - What can we learn from the relationship between MLK and Heschel? (*even though they were different, they were able to find common ground; both were guided by religious principles even though it was different religions*)



- Learners will design a newspaper front page that shows what it looks like when there is no longer a need to fight for the cause that they are advocating for in their social justice portfolio. They can use the attached template (Appendix 4.4 C<sup>11</sup>) or create their own. If they do not finish, they can use the time during the final unit allotted for finishing portfolio items.

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<sup>9</sup> Brand, S.

<sup>10</sup> Heschel, S.

<sup>11</sup> Admin

## Session 4.5 - Harold Schulweis and Kol Yisrael Aravim Zeh B'zeh

### Goals:

- To foster an appreciation of the concept “Kol Yisrael aravim zeh b'zeh”.
- To provide learners with another iteration of a modern figure who embodies the social justice cycle presented in this curriculum guide.

### Objectives:

- Learners will be able to explain the meaning of the term “Kol Yisrael aravim zeh b'zeh”
- Learners will be able to articulate why Rabbi Schulweis believed that Jews should no longer stand idly by

### Timeline:

0 – 5	Set Induction
5 – 10	The Bystander Effect
10 - 30	Rabbi Harold Schulweis
30 – 55	Social Media Profile
55 – 60	Educational Closure

### Set induction:

Have learners watch the following video on bystander effect

<https://www.youtube.com/watch?v=OSsPfbupoac><sup>1</sup>. Prompt to facilitate discussion:

- Does anything upset you about this video? (*no one helped them; people will only help if other people help; the group norm facilitates how we act; it only took six seconds when he was dressed like a suit*)

### The Bystander Effect

- Continue your discussion of the video as a way to frame this lesson. Questions to help facilitate discussion:
  - How would you define “the diffusion of responsibility?” (*people think that others will help so they do not have to; if no one in the group is helping, other members of the group think it is okay also not to*)
  - Can you think of other examples of bystander effect? (*not telling your friend to stop texting and driving; peers being rude to each other; not telling someone to stop littering*)
  - How does the action of one person inspire others? How does the action of the first person to help compare to the people we have already studied? (*in the video, once someone helped, everyone wanted to help; we can be motivated by group norms*)

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<sup>1</sup> Coolpsychologist.

- Share the following text with learners: “Kol Yisrael aravim zeh b’zeh, all of Israel is responsible for one another” Talmud, Shavuot 39a<sup>2</sup>
- What is the main idea of this quote? (*we need to talk care of each other, we are obligated by Judaism to look out for others, being Jewish means helping and not standing idly by*).
- What is the relationship between this quote and the video? (*in the video, lots of people just passed by and didn’t help but this text shows that it is our obligation to help others; in the video when the people were dressed nicely they were helped but the text tells that everyone should be helped, regardless of class or status*).

### Rabbi Harold Schulweis

- Have learners read Rabbi Harold Schulweis’ sermon from when he founded Jewish World Watch<sup>3</sup>. Questions to help facilitate discussion:
  - What do Rabbi Schulweis have to say about the bystander affect? (*the sermon says that Judaism “gave us compassion and responsibility” – we shpuld use that to help others; we have an obligation to speak up; we are responsible to protect each other*)
  - Our responsibility as Jews? (*you cannot be Jewish and ignore the problems in the world around you; to be Jewish is to think globally; his sermon says “all are responsible” and that includes Jews.”*)



- Have learners choose one of the Jewish activists from this unit to serve as a celebrity spokesperson for their cause. Learners will use the attached social media template to create a profile for their celebrity spokesperson (Appendix 4.5). This template will go in their cause portfolio. If learners finish early they can work on any of the items from this unit. As an Educational Closure ask learners to share who they choose and what they hope from the profile will inspire others.

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<sup>2</sup> MJL Staff

<sup>3</sup> Shulweis

## The Crossing of the Sea:

Torah Exodus 14: 10 - 16 <sup>1</sup>	Rabbinic texts <sup>2</sup> and other sources:
<p>10. And when Pharaoh drew near, the people of Israel lifted up their eyes, and behold the Egyptians marched after them; and they were very afraid; and the people of Israel cried out to God.</p> <p>11. And they said to Moses, because there were no graves in Egypt, have you taken us to die in the wilderness? Why have you dealt thus with us, to carry us forth out of Egypt?</p> <p>12. Is this not the word that we did tell you in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better to serve the Egyptians, than that we should die in the wilderness?</p> <p>13. And Moses said to the people, Do not fear, stand still and see the Salvation of God, which God will show you today; for the Egyptians whom you have seen today you will never see them again.</p> <p>14. God will fight for you and you will hold your peace.</p> <p>15. And God said to Moses, Why do you cry to me? Speak to the people of Israel, that they go forward;</p> <p>16. And lift up your rod, and stretch out your hand over the sea, and divide it; and the people of Israel shall go on dry ground through the midst of the sea.</p>	<p>Midrash: When Israel stood facing the Sea of Reeds, and the command was given to move forward, each of the tribes hesitated, saying, “We do not want to be the first to jump into the sea.” Nachshon saw what was happening—and jumped into the sea. At that moment Moses was standing and praying. G-d said to him, “My beloved ones are drowning in the stormy seas, and you are standing and praying?” Moses replied, “Master of the world, what am I to do?” Said G-d, “You lift your staff and spread your hand over the seas, which will split, and Israel will come into the sea upon dry land.” And so it was. Following Nachshon’s lead, the Israelites entered the sea and were saved.</p> <p>The Rebbe saw Nachshon’s deed as a call to action: “One fellow named Nachshon jumped into the sea, and caused the great miracle of the Splitting of the Sea. Technically, he was under no obligation to do so. But he knew that G-d wanted Israel to move onward toward Sinai. So he did what he needed to do. There was a sea in his way. So he jumped into the sea and plowed on toward his goal.</p> <p>“The lesson for all of us is that we must stay focused on our life’s mission, disregarding all obstacles.”</p>

<sup>1</sup> translation - Jewish Publication Society

<sup>2</sup> Kaminker

## Appendix 4.2 A

### Lyrics: High School Musical – Stick to the Status Quo

Zeke: You can bet There's nothin' but net When I am in a zone and on a roll But I've got a confession My own secret obsession And it's making me lose control	deep  Martha Cox(spoken): Hip hop is my passion! I love to pop and lock and jam and break!  Brainiac(spoken): Is that even legal?	A song!  Skaterdude(spoken): No, dude, it's like a giant violin!  Dudes & Dudettes: Not another word  Dude 2(spoken): Do you have to wear a costume?
Jocks: Everybody gather 'round	Brainiacs: Not another peep	Skaterdude(spoken): Coat and tie  Dudes & Dudettes: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know If you wanna be cool Follow one simple rule Don't mess with the flow, no no Stick to the status quoooooooooooo
Zeke(spoken): Well if Troy can tell his secret than I can tell mine...I bake	Martha(spoken): It's just dancing. Sometimes I think it's cooler than homework.	Skaterdude(spoken): Coat and tie  Dudes & Dudettes: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know If you wanna be cool Follow one simple rule Don't mess with the flow, no no Stick to the status quoooooooooooo
Jock(spoken): What?	Brainiacs: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know It is better by far To keep things as they are Don't mess with the flow, no no Stick to the status quo	Skaterdude(spoken): Coat and tie  Dudes & Dudettes: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know If you wanna be cool Follow one simple rule Don't mess with the flow, no no Stick to the status quoooooooooooo
Zeke(spoken): I love to bake! Strudels, scones, even apple pandowdy	Brainiacs: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know It is better by far To keep things as they are Don't mess with the flow, no no Stick to the status quo	Skaterdude(spoken): Coat and tie  Dudes & Dudettes: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know If you wanna be cool Follow one simple rule Don't mess with the flow, no no Stick to the status quoooooooooooo
Jocks: Not another sound	Brainiacs: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know It is better by far To keep things as they are Don't mess with the flow, no no Stick to the status quo	Skaterdude(spoken): Coat and tie  Dudes & Dudettes: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know If you wanna be cool Follow one simple rule Don't mess with the flow, no no Stick to the status quoooooooooooo
Zeke(spoken): Someday I hope to make the perfect creme brulee	Skaterdude: Listen well I'm ready to tell About a need that I cannot deny Dude, there's no explanation For this awesome sensation But I'm ready to let it fly	Jocks, Brainiacs, & Dudes: No, no, no stick to the stuff you know It is better by far To keep things as they are Don't mess with the flow, no no Stick to the status quo
Jocks: No, no, no, nooooooooooooo No, no, no Stick to the stuff you know If you wanna be cool Follow one simple rule Don't mess with the flow, no no Stick to the status quo	Dudes & Dudettes: Speak your mind and you'll be heard  Skaterdude(spoken): Alright, if Troy wants to be a singer... then i'm coming clean! I play the cello!	Sharpay: This is not what I want This is not what I planned And I just gotta say I do not understand Something is really
Martha Cox: Look at me And what do you see Intelligence beyond compare But inside I am stirring Something strange is occurring It's a secret I need to share	Skaterdude(spoken): Alright, if Troy wants to be a singer... then i'm coming clean! I play the cello!	Ryan: Something's not right
Brainiacs: Open up, dig way down	Dude 1(spoken): Awesome!  Dude 2(spoken): What is it?  Dude 1(spoken):	Sharpay: Really wrong  Sharpay & Ryan: And we gotta get things Back where they belong We can do it

Skaterdude:  
Gotta play

Dudes & Dudettes:  
Stick with what you know

Sharpay & Ryan:  
We can do it

Martha Cox:  
Hip hop hooray

Brainiacs:  
She has got to go

Sharpay & Ryan:  
We can do it

Zeke:  
Creme Brule

Jocks:  
Keep your voice down low

Jocks, Brainiacs &  
Dudes/Dudettes:  
Not another peep  
No, not another word  
No, not another sound  
No

Sharpay:  
Everybody quiet

Gabriella(spoken):  
Why is everybody staring at  
you?

Taylor(spoken):  
Not me, you.

Gabriella(spoken):  
Because of the callbacks? I  
can't have people staring at  
me! I really can't!

Jocks, Brainiacs...:  
Nooooooooooooooooo, no, no,  
no  
Stick to the stuff you know  
If you want to be cool  
Follow one simple rule  
Don't mess with the flow, oh  
no  
Stick to the status

quooooooooooooooooo  
No, no, no  
Stick to the stuff you know  
It is better by far  
To keep things as they are  
Don't mess with the flow, no  
no  
Stick to the status  
stick to the status  
Stick to the status quo

Moses Challenges the Status Quo:

Exodus 2<sup>1</sup>

11. And it came to pass in those days, when Moses was grown, that he went out to his brothers and looked on their burdens; and he spied an Egyptian beating a Hebrew, one of his brothers.

12. And he looked this way and that way and when he saw that there was no man, he slew the Egyptian and hid him in the sand.

13. And when he went out the second day, behold two of the Hebrews struggled together and he said to the one who did the wrong. Why do you strike your fellow?

14. And he said, who made you a prince and a judge over us? Do you intend to kill me, as you killed the Egyptian and Moses feared and said, certainly this thing is known.

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<sup>1</sup> Jewish Publication Society

## Appendix 4.2 C

### NBC: "The More You Know"

My group's topic is: \_\_\_\_\_

Your groups mission is to go to <http://www.themoreyouknow.com/videos/> and watch the videos for your groups topic. You can use the space below to take notes:

Things I learned/found interesting:

- 
- 
- 
- 

Things the spokes person did well:

- 
- 
- 
- 

As a group decide what the other groups should know from watching these videos:

- 
- 
- 
-

## Esther - The Courageous Spokesperson

As told in the book of Esther<sup>1</sup>:

4.13: Then Mordechai commanded to answer Esther, Think not yourself that in the king's palace you shall escape, any more than all the Jews.

4.14: For if you remain silent at this time, then shall relief and deliverance arise to the Jews from another place; but you and your father's house shall be destroyed. And who knows whether you have not come to the kingdom for such a time as this?

4.15: Then Esther bade them return Mordechai this answer,

4.16: Go, father all the Jews who are present in Shushan, and fast for me, and neither eat nor drink three days, night or day; I also and my girls will fast likewise; and so will I go to the king, though it is against the law; and if I perish, I perish.

4.17: So Mordechai went his way, and did according to all that Esther had commanded him

7.1: So the king and Haman came to banquet with Esther the queen.

7.2: And the king said again unto Esther on the second day at the banquet of wine: 'Whatever thy petition, queen Esther, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed.'

7.3: Then Esther the queen answered and said: 'If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request;

7.4: For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, for the adversary is not worthy that the king be troubled.'

7.5: Then spoke the king Ahasuerus and said unto Esther the queen: 'Who is he, and where is he, that durst presume in his heart to do so?'

7.6: And Esther said: 'An adversary and an enemy, even this wicked Haman.' Then Haman was terrified before the king and the queen.

7.7: And the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman remained to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

7.8: Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king: 'Will he even force the queen before me in the house?' As the word went out of the king's mouth, they covered Haman's face.

7.9: Then said Harbonah, one of the chamberlains that were before the king: 'Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman.' And the king said: 'Hang him thereon.'

7.10: So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath assuaged.

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<sup>1</sup> Translation adapted from Jewish Publication Society

## John Lennon – “Imagine”

Imagine there's no heaven  
It's easy if you try  
No hell below us  
Above us only sky  
Imagine all the people  
Living for today...

Imagine there's no countries  
It isn't hard to do  
Nothing to kill or die for  
And no religion too  
Imagine all the people  
Living life in peace...

You may say I'm a dreamer  
But I'm not the only one  
I hope someday you'll join us  
And the world will be as one

Imagine no possessions  
I wonder if you can  
No need for greed or hunger  
A brotherhood of man  
Imagine all the people  
Sharing all the world...

You may say I'm a dreamer  
But I'm not the only one  
I hope someday you'll join us  
And the world will live as one

## Songs that Inspire Social Change:

My group's song: \_\_\_\_\_

This song/video is advocating for: \_\_\_\_\_

The video is effective in because:

- 
- 
- 
- 

What the class should know from the video:

- 
- 
-

## Appendix 4.4 A

### Abraham Joshua Heschel, Jewish Theologian

Abraham Joshua Heschel, (born 1907, Warsaw, Pol., Russian Empire [now in Poland]—died Dec. 23, 1972, New York, N.Y., U.S.), Jewish theologian and philosopher, noted for his presentation of the prophetic and mystical aspects of Judaism and for his attempt to construct a modern philosophy of religion on the basis of the ancient and medieval Jewish tradition.

After a traditional Jewish education, Heschel went on to higher studies at the University of Berlin and the Hochschule für die Wissenschaft des Judentums. He taught at the latter school, at the noted Jüdisches Lehrhaus at Frankfurt am Main, at the Institute of Jewish Studies in Warsaw after being deported from Nazi Germany (1938), at the Institute for Jewish Learning in London, and at Hebrew Union College in Cincinnati, Ohio, before taking the chair of professor of Jewish ethics and mysticism at Jewish Theological Seminary of America in New York City (1945), a post he held until his death.

Heschel sought to evoke in 20th-century man the inner depth of devotion and spontaneous response that he discerned in traditional Jewish piety. He also emphasized social action as an expression of the ethical concern of the pious man and was at the forefront of protests and demonstrations in the 1960s and '70s intended to secure equal rights for American blacks and to end the U.S. military intervention in Vietnam.

Although he came to the English-speaking world relatively late in life, he soon achieved a vivid and moving English prose style. Among his best-known works are *The Earth Is the Lord's* (1950); *Man Is Not Alone: A Philosophy of Religion* (1951); *The Sabbath: Its Meaning to Modern Man* (1951); *Man's Quest for God: Studies in Prayer and Symbolism* (1954); *God in Search of Man: A Philosophy of Judaism* (1956); and *The Prophets* (1962; originally published in German in 1936).

## Appendix 4.4 B

### Following in my Father's Footsteps: Selma 40 years Later<sup>1</sup>

By SUSANNAH HESCHEL, Eli Black Associate Professor of Jewish Studies, Department of Religion

I was a child in 1965, but I remember vividly when my father left our home in New York City to take part in the Selma march. He was a Jewish theologian who had long been active with Dr. King, lecturing and writing on behalf of the Civil Rights movement. My father used to tell me often when I was a child about his own childhood in Warsaw. His family was so poor that they frequently didn't have enough heat at home, and his hands were frostbitten so many times that they became permanently swollen. We lived near Harlem, and when we walked in the neighborhood, the poverty and suffering and injustice we saw became personalized, part of our own family's story.

My father had lived in Nazi Germany, escaping at the last minute, and his mother and sisters were murdered by the Nazis. For him, those experiences meant both a deepened commitment to his faith and his people, and also a heightened sensitivity to the suffering of all people. For him, Nazism began with a debased view of human beings, which, in turn, was rooted in contempt for God. "You cannot worship God," he would say, "and then look at a human being, created by God in God's own image, as if he or she were an animal."

When my father went to Selma, we were all nervous. John Lewis, who was then head of SNCC, had tried two weeks earlier to lead a march across the Pettus Bridge, and the Alabama state troopers had rioted against the demonstrators, beating Lewis and others severely. That day came to be known as "Bloody Sunday."

I vividly recall when my father left home two weeks later for Selma, kissing him goodbye, watching him get into a taxi to go to the airport and wondering if I would ever see him again. The next few days were tense, and when my father returned from the march, I was relieved and proud. The march itself had not been without violence -one of the march volunteers, Viola Liuzzo, a white Detroit housewife, was shot and killed by four Ku Klux Klan members while driving marchers to the Montgomery airport.

And the anger of whites was expressed, my father described, not only in the epithets they screamed at the marchers, but even at the Alabama airport, where he was treated with deliberate rudeness.

On the other hand, it was also a festive occasion. A participant from Hawaii gave flower leis to the marchers in the front row, and my father was delighted when a little boy came over, pointed to his beard and asked, "Are you Santa Claus?" Many of those who marched in 1965 returned last month and remembered my father, not only for his beard but for his book, *The Prophets*, which became a kind of guidebook to many in the movement. It was heartening to bring my father's grandchildren to meet the leaders he had once known-Andrew Young, Fred Shuttlesworth, Bernard Lafayette, C.T. Vivian, Jesse Jackson, John Lewis - and hear their fond memories of him.

For my father, though, the march was not simply a political demonstration, but a religious occasion. He saw it as a revival of prophetic Judaism's political activism and also of the traditions of Hasidism, a Jewish pietistic revival movement that arose in the late eighteenth century, according to which walking could be a spiritual experience.

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He said it reminded him of the message of the prophets, whose primary concern was social injustice, and of his Hasidic forebears, for whom compassion for the suffering of other people defined a religious person.

When he came home from Selma in 1965, my father wrote, "**For many of us the march from Selma to Montgomery was about protest and prayer. Legs are not lips and walking is not kneeling. And yet our legs uttered songs. Even without words, our march was worship. I felt my legs were praying.**"





# Unit 5: What Does It Mean to be a Doer - Living Out the Last Step of the Social Justice Cycle

*(Unscripted)*

## Unit Overview:

- Session 5.1: What Motivates Me to Act?
- Session 5.2: Mission and Vision Statements
- Session 5.3: Putting it all Together – What Does it Mean to Be One Who Notices, Understands and Acts?

## Unit Enduring Understandings:

- Feelings of gratitude elicited by Jewish text, transcend the time and space of the sanctuary, informing the actions of one's day.
- Prayer is not a substitute for action, rather a chance to reveal what actions are worthy.
- Social justice is built on a cycle of noticing a problem, understanding the issue, and doing something about it.

## Unit Essential Questions:

- What motivates me to act?
- What makes it hard to act?
- To what have I been blind?

## Unit Goals:

- To demonstrate how personal values serve as motivation for the actions of one's day.
- To guide learners in thinking about the work they are already doing and what they aspire towards.
- To explore the effectiveness of mission and vision statements.
- To support learners in discovering and articulating their social justice goals.

## Unit Objectives:

- Learners will be able to articulate their values and analyze the role these play in daily life and social justice work.
- Learners will be able to examine how values shape not only mission and vision but the actions of one's day and the extent to which values are integrated in one's daily life.
- Learners will be able to deduce and self-assess their effectiveness as a change agent through documenting and reflecting on prioritizing this social justice cycle.

## Session 5.1 - What Motivates Me to Act?

### Objectives:

- Learners will be able to identify their personal values and evaluate which are the most important to them.
- Learners will be able to articulate what motivates them to take part in social justice work.
- Learners will be able to hypothesize about the relationship between their own actions and the cause that they have chosen to pursue in their portfolio.
- Learners will be able to examine the impact that they are already making in the world.

### Suggested activities:

- Using the values cards (Appendix 5.1 A) and the attached sheet (Appendix 5.1 B) guide learners in understanding how personal values relate to their social justice work. To help learners identify their own values, it could be helpful to think about how to distinguish and pinpoint values as a whole. Thus, you may choose to start by asking “what values does Harry Potter (or another famous character) embody? How do you know?” (ex: I know he is loyal because he sticks up for Dumbledore and that is how he is able to retrieve the sword). Give learners time to work on identifying personal values and then have those who feel comfortable share. Note: it will be important for session 5.2 to hold on to the sheet. Questions to help guide your discussion:
  - How would you summarize the values you chose? Is there something that links or connects them?
  - Do your personal values (the ones you listed as being proud of) match the ones that are important for success in your goals? Why might that be? Is it important for these to be aligned?
  - How would you generate a plan to focus on the values where you think you need improvement?
- Here are some additional ways that you may choose to use the cards
  - Have learners narrow down their values by first choosing their top 15 most important, then their top 10 and then their top 5.
  - Use the cards as a set induction to the lesson by having learners act out a value, either with them knowing or “Heads Up” style by having learners describe the value to them.
  - Have learners group cards by those they find to be alike or by opposites.
- Pass back the “Getting an A” letter from session 1.3. Have learners write a new goal for themselves based on what they have learned between when they first wrote the letter and now.

## Session 5.2 Mission and Vision Statements

### Objectives:

- Learners will be able to distinguish between mission statements and vision statements.
- Learners will be able to locate mission statements, vision statements (and values if applicable) on an organization's website.
- Learners will be able to write their own mission and vision statements regarding the social justice work that they want to be doing.

### Suggested activities:

- Introduce the terms mission statement and vision statement to your learners (Appendix 5.2 A<sup>1</sup>). Example: The Starbucks mission statement is to inspire and nurture the human spirit – one person, one cup and one neighborhood at a time.<sup>2</sup> Questions to help guide your discussion:
  - How would you assess the effectiveness of Starbucks' mission statement based on your experiences at Starbucks? What evidence supports this?
- Look at the list of mission statements either by handout, PowerPoint or writing on the board (Appendix 5.2 B<sup>3</sup>) and vision statements (Appendix 5.2C<sup>4</sup>). Evaluate which are strongest so that learners can become mission statement connoisseurs. Questions to help guide your discussion:
  - Which mission statements lay out a clear plan for achieving their goals?
  - Which mission statements are easy to follow? Which ones leave you lost?
  - What evidence from your own interactions with these companies can you draw on to assess if they are meeting the goals of their mission statement?
- Explain that mission statements are often paired with vision statements and company values. In order to check for understanding, you could ask:
  - How would you explain the difference between these three pieces? How could you distinguish between them?
- Instruct learners on where to find mission and vision statements on websites. Practice by having learners go to the website of an organization that works to alleviate the cause that they have chosen for their portfolio.



- Have learners write their own mission and vision statements for their portfolio. Learners should write a mission and vision statement for what working on their cause will look like, highlighting their goals and values. It may be helpful to provide examples from past years.

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<sup>1</sup> Tyzzer

<sup>2</sup> Starbucks

<sup>3</sup> Mission Statements

<sup>4</sup> Evans

- Leave time at the end of the lesson to explain that for the time (ideally a week) in between this lesson and next, learners will practice living the social justice cycle of noticing, understanding and doing. They should attempt to meet the goal that they have set for themselves in session 5.1. Provide learners with journals so that they can record for themselves what this process is like. Learners should also be encouraged to take pictures if appropriate. Examples of entries could include a quarter that represents a man they gave tzeddakah to on the side of the road or a paragraph reflecting on what they observed in the world when they prioritized this cycle. Questions to help facilitate the framing of this assignment:
  - What patterns might you need to change in order to enact this? What habit might you need to adopt?
  - Do you imagine this will be easy or hard? Why or why not?
  - What in your routine might need to change?

## Session 5.3: Putting it All Together - What Does It Mean to Be One Who Notices, Understands and Does?

### Objectives:

- Learners will be able to recall actions from their week that enabled them to move closer to their social justice goals.
- Learners will be able to describe and discuss what it felt like to prioritize their social justice goals.
- Learners will be able to analyze their effectiveness as a change agent and hypothesize how they may continue on this trajectory.

### Suggested activities:

- The purpose of this session is to debrief the experience that was set up at the end of the last session. This can be done in any of or any combination of the following activities:
  - Free write: Invite learners to write about how this experience was for them. What do they think their accomplishments were? How did it feel? Were there moments when perhaps they dropped the ball? What are they proud of? Was there material from this course that they thought about? What did you learn? What made this challenging? You may choose to pass back their “Getting an A” letter from session 5.1 to enable learners to compare and contrast.
  - Invite learners to share in partners or small groups what this process was like for them. If possible have learners paired by cause in like-minded groups. The conversation can include the questions from above as well as if the learners had similar experiences over the course of the week
  - Have a gallery walk on the experience by having learners choose one artifact from their week. This artifact can be a picture, item or short paragraph on something they experienced. Place the artifacts next to large pieces of paper so that learners can interact with the gallery by commenting and responding to each other’s comments.
  - Facilitate a group discussion about the experience. Questions to facilitate your discussion might include:
    - What three words would you choose to describe your week? How would you define this experience?
    - What did you observe about yourself in this process?
    - Can we alter our daily patterns to incorporate more of the behaviors that we practiced this past week?
    - What served as your motivation during this process?
    - How can you generate a plan to continue to work towards your social justice goals?

### Personal Values Cards

Accountability	Accuracy	Altruism	Ambition
Assertiveness	Being the best	Challenge	Commitment
Community	Compassion	Community	Consistency
Continuous Improvement	Contribution	Creativity	Decisiveness
Dependability	Determination	Effectiveness	Efficiency

Empathy	Enthusiasm	Enjoyment	Excellence
Fairness	Faith	Focus	Generosity
Growth	Happiness	Hard Work	Honesty
Inquisitiveness	Intelligence	Intuition	Joy
Justice	Leadership	Love	Loyalty

Perfection	Positivity	Professionalism	Quality - Orientation
Reliability	Resourcefulness	Rigor	Sensitivity
Selflessness	Service	Strategy	Strength
Success	Support	Teamwork	Thoroughness
Timeliness	Trustworthiness	Understanding	Vision

## My Personal Values

*For each answer below, select from the value cards what you think is the best fit. It is okay to put a value in more than one space. You may also choose to add values not found on the cards (they only offer examples).*

The values which I pride myself on/hold to be the most important are: \_\_\_\_\_

---

The values that are the most important to the success of my social action goals are: \_\_\_\_\_

---

In order to be successful, I need support from others to help me achieve the following values: \_

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## Mission and Vision Statements:

**Mission Statements:** Describes the purpose of the organization, this is what the organization actually does

**Vision Statements:** Describes the ideals or values that the organization seeks to emulate; it is what the organization wants to be or how the organization wants the world in which it operates to be.

**Values:** Shared beliefs by all stakeholders in an organization. Values direct the mission and vision statements.

## List of Mission Statements

**Aflac:** To combine aggressive strategic marketing with quality products and services at competitive prices to provide the best insurance value for consumers.

**Albertsons:** Guided by relentless focus on our five imperatives, we will constantly strive to implement the critical initiatives required to achieve our vision. In doing this, we will deliver operational excellence in every corner of the Company and meet or exceed our commitments to the many constituencies we serve. All of our long-term strategies and short-term actions will be molded by a set of core values that are shared by each and every associate.

**Avon:** The Global Beauty Leader We will build a unique portfolio of Beauty and related brands, striving to surpass our competitors in quality, innovation and value, and elevating our image to become the Beauty company most women turn to worldwide. The Women's Choice for Buying We will become the destination store for women, offering the convenience of multiple brands and channels, and providing a personal high touch shopping experience that helps create lifelong customer relationships. The Premier Direct Seller We will expand our presence in direct selling and lead the reinvention of the channel, offering an entrepreneurial opportunity that delivers superior earnings, recognition, service and support, making it easy and rewarding to be affiliated with Avon and elevating the image of our industry. The Best Place to Work We will be known for our leadership edge, through our passion for high standards, our respect for diversity and our commitment to create exceptional opportunities for professional growth so that associates can fulfill their highest potential. The Largest Women's Foundation We will be a committed global champion for the health and well-being of women through philanthropic efforts that eliminate breast cancer from the face of the earth, and that empower women to achieve economic independence. The Most Admired Company We will deliver superior returns to our shareholders by tirelessly pursuing new growth opportunities while continually improving our profitability, a socially responsible, ethical company that is watched and emulated as a model of success.

**Barnes and Noble:**Our mission is to operate the best specialty retail business in America, regardless of the product we sell. Because the product we sell is books, our aspirations must be consistent with the promise and the ideals of the volumes which line our shelves. To say that our mission exists independent of the product we sell is to demean the importance and the distinction of being booksellers. As booksellers we are determined to be the very best in our business, regardless of the size, pedigree or inclinations of our competitors. We will continue to bring our industry nuances of style and approaches to bookselling which are consistent with our evolving aspirations. Above all, we expect to be a credit to the communities we serve, a valuable resource to our customers, and a place where our dedicated booksellers can grow and prosper. Toward this end we will not only listen to our customers and booksellers but embrace the idea that the Company is at their service.

**Chevron:** At the heart of The Chevron Way is our Vision to be the global energy company most admired for its people, partnership and performance.

**CVS:** We will be the easiest pharmacy retailer for customers to use.

**Estee Lauder:** The guiding vision of The Estee Lauder Companies is "Bringing the best to everyone we touch". By "The best", we mean the best products, the best people and the best ideas. These three pillars have been the hallmarks of our Company since it was founded by Mrs. Estee Lauder in 1946. They remain the foundation upon which we continue to build our success today.

**Ford:** We are a global family with a proud heritage passionately committed to providing personal mobility for people around the world.

**Harley – Davidson:** We fulfill dreams through the experience of motorcycling, by providing to motorcyclists and to the general public an expanding line of motorcycles and branded products and services in selected market segments.

**Microsoft:** At Microsoft, we work to help people and businesses throughout the world realize their full potential. This is our mission. Everything we do reflects this mission and the values that make it possible.

**Nike:** To Bring Inspiration and innovation to every athlete in the world.

**Walt Disney:** The mission of The Walt Disney Company is to be one of the world's leading producers and providers of entertainment and information. Using our portfolio of brands to differentiate our content, services and consumer products, we seek to develop the most creative, innovative and profitable entertainment experiences and related products in the world.

## List of Vision Statements

Alzheimer's Association: "Our Vision is a world without Alzheimer's disease."

Avon: "To be the company that best understands and satisfies the product, service and self-fulfillment needs of women - globally."

Norfolk Southern: "Be the safest, most customer-focused and successful transportation company in the world."

Microsoft: "Empower people through great software anytime, anyplace, and on any device."

Reston Association: "Leading the model community where all can live, work, and play."

# Unit 6: Bringing it All Together

*(Unscripted)*

## Unit Overview:

This unit has a different nature from the others. The purpose of this unit is to enable learners to work on any remaining items for their portfolio. This can span 1-3 lessons as you the educator see fit. This unit also includes the presentation to the community and a reflection.

- Session 6.1: Preparing to Present our Work to the Community
- Session 6.2 (up to 6.4): Finalizing our Portfolios
- Session 6.5: Presenting our Work and Community Celebration
- Session 6.6: Reflection and Celebration

## Unit Enduring Understandings:

- When social justice is combined with prayer, both become more powerful.
- Feelings of gratitude elicited by Jewish text, transcend the time and space of the sanctuary, informing the action's of one's day.
- Individual and communal concerns intersect in the Amidah.
- Prayer is not a substitute for action, rather a chance to reveal what actions are worthy.
- Social justice is built on a cycle of noticing a problem, understanding the issue and doing something about it.

## Unit Essential Questions:

- What does it mean to stand idly by?
- To what have I been blind?
- What makes it hard to act?
- What makes social justice Jewish?
- Why do we pray?
- Which comes first – social Justice or prayer? Is one made stronger by the other?

## Unit Goals:

- To guide learners in reflecting on what they have learned during the process of this curriculum.
- To assist learners in completing their portfolios and Divrei Iyun.
- To help learners articulate and synthesize the learning they have done and the work that they have accomplished.

## Unit Objectives:

- Learners will be able to prepare and present their portfolios to the community.
- Learners will be able to synthesize their learning and portfolio into a “D’var Iyun”.
- Learners will be able to articulate to the community regarding their social justice work and goals.

## Session 6.1: Preparing to Present Our Work to the Community

This session is designed to help learners prepare their “D’var Iyun,” which they will share during a Friday evening service. A D’var Iyun is a short, one paragraph reflection on what learners experienced during the curriculum, through the themes of a chosen prayer. Due to the context of the service, learners may choose to share how the prayer inspires them to contribute in the social justice work they have chosen to pursue.

To help organize their thoughts about the prayer and for the D’var Iyun, learners should use the attached worksheet (Appendix 6.1 A). A sample D’var Iyun is found in Appendix 6.1B. You may also choose to share these from previous years. After learners work individually they can work in peer groups to edit and revise. To help learners understand the goals of this piece, I have attached a protocol for feedback and rubric for the D’var Iyun (Appendix 6.1 C). As the instructor you should share and model this feedback protocol and as well rubric for their dvar iyun and explain it will be used too to evaluate their work.

Each learner will also be assigned an adult reflector who will work with them on their D’var Iyun. These adults will also be invited to the community celebration. These adults can include the clergy, youth director and members of the social justice committee. Learners should share a draft of their statement with their adult to get further feedback and guidance on what is unclear, could be further developed or could be sharpened.

Between this session and the community presentation, learners will revise their Divrei Iyun. As the teacher of this curriculum you can choose if you want the adult reflector to review it or if you want to work on all of them, based on the individual needs of your community or class.

Here is an example of what the steps in this process may look like:

- Use Appendix 6.1 A to frame thoughts and begin to organize for D’var Iyun
- Write a draft of D’var Iyun
- Get peer feedback
- Revise and share draft with adult reflector for feedback
- Submit final draft to educator and/or adult reflector

## Session 6.2 (up to 6.4): Finalizing our Portfolios

This session, or sessions as needed, is intended to provide learners with the opportunity to work on any outstanding items for their No Longer Standing Idly By portfolios. The full list of portfolio items is as follows:

- Picture of name and cause (2.1)
- Interpretation of a prayer to fit a cause (2.4)
- Poem, short story, visual art representation, collage or rewrite of a text from unit 3 (3.5)
- Rewrite of a song to fit their cause (4.3)
- Social media template (4.5)
- Mission and Vision statement (5.1)
- Artifacts from living the cycle (5.1/5.2)
- Final copy of D'var Iyun (6.1)

## Session 6.5: Presenting our Work and Community Celebration

This session is designed as a community celebration of the work that learners have put into learning about a cause, discovering their own social justice values and priorities and enacting these commitments. Learners should invite family and friends and the community should advertise this celebration of work and achievement (see Appendix 6.4 A for a sample letter to the community).

The celebration will consist of two parts. The first part will be a Shabbat service. During the service, learners will present their Dvar Iyun throughout the service as a set induction to the portfolio presentations. The adult reflector who helped the learner write his/her Dvar Iyun should be in attendance to provide feedback in person on the delivery.

Following the service, there will be an oneg style reception. During time learners can present their portfolios in a gallery style walk. Portfolios will be displayed so that evening guests can walk around a view them and ask the learners questions.

## Session 6.6: Reflecting and Celebrating

The purpose of this lesson is to provide learners with a chance to reflect on the experience of sharing their work with the community and celebrate the year of learning.

Suggested activities:

Have learners write a thank you note to their adult reflector.

- Bring learners back into the sanctuary to recreate the feeling of the community celebration. Suggested points of discussion:
  - Point to the ark and point out to learners that they each had a chance to share their Torah with the community. This D'var Iyun was their opportunity to share their own Torah, their important words with the community. Note that carrying Torah is a heavy responsibility and that this is why the root for respect, cavod matches the word for weight caved.
  - How did it feel to share with the community?
  - Were you asked any interesting questions during the reception?
  - What are you going to do to continue to share your Torah?
- Provide learners with a chance to share with each other what they learned from each other and to participate in a ritual that will help them conclude this year.

The following is one way to achieve this:

- Taking a ball of yarn, the first learner will say what they are proud of from this year and wrap the yarn around their wrist. After doing this they will pass the yarn to someone else. When that person receives the yarn they will first say one thing that the person who passed to them did well or should be proud of before saying what they are proud of individually. When the last person has gone, the first person who originally only spoke individually will add what this person should be proud of. The string should not be cut until the last person goes. As the instructor point out to learners how they are connected from having gone through this process together. When you cut the string, you may choose to let learners tie it around their wrist.

## Worksheet to develop D'var Iyun

*The purpose of these questions is to help you organize your thoughts regarding the information that is going in the D'var Iyun. Answering any of the following will help with writing the D'var.*

My social justice cause was...

The prayer I am speaking before is... It is about.... Its themes are...

Prayer helps me notice problems in the world around me because....

The social justice cycle of noticing, understanding and doing means... It looks like... It sounds like...

A Jewish text or prayer that informs why I participate in social justice is...

My social justice role model is... I have learned from them...

My personal values are... They relate to my desire to participate in social justice because...

I am going to continuing to focus on my goal by....

Something I am proud of is...

One thing that sticks out to me from this year of learning is...

I am motivated by.....

No longer standing idly by means....

## Sample D'var Iyun

This year I have been thinking about how I can work to inspire others to protect the environment. Together we are going to recite the “Avot V’Imahot” as part of the Amidah. This prayer reminds me that just as I am working to make the world a better place, generations of Jews before me have also made an effort to conserve and recycle. When I say this prayer, I am reminded that I am not only continuing the Jewish tradition of social justice but I am making a better world for the next generation.

This year we learned that Jews participate in social justice not only for the Jewish people but for the sake of the entire world. I am motivated by empathy and the desire to make a contribution. I know that when I notice a piece of trash on the ground and no longer walk past it, but spend the time to make this change, I am doing this not only for myself but for the entire planet. As we chant this prayer together I hope you will join me in thinking about all of the people our actions affect.

## Protocol for Peer Feedback and D’var Iyun Rubric

### Peer Feedback:

This format of feedback will help learners gain the skill of providing helpful and constructive criticism. Learners will share their feedback with each other using the following model:

Statement	Purpose
<p><i>“I appreciate” ...</i></p>	<p>Used to offer praise and share which pieces are especially strong.</p> <p><i>I appreciate the connection you make between the theme of love in the v’havta and the text we learned in this curriculum, that we should love your neighbor as yourself.</i></p>
<p><i>“I notice” ...</i></p>	<p>This statement serves as a check to the author for how their work is being understood by others.</p> <p><i>I notice that you are concerned about your own abilities to continue your social justice work while balancing the other components of teen work.</i></p>
<p><i>“I wonder” ...</i></p>	<p>A statement use to offer constructive guidance on the piece.</p> <p><i>I wonder what it would look like to speak in the third person.</i></p>

Rubric for D'var Iyun:

	Strong	Proficient	Developing
Organization	<ul style="list-style-type: none"> <li>D'var Iyun is strong and focused</li> </ul>	<ul style="list-style-type: none"> <li>D'var Iyun coheres nicely, except for a sentence or two that does not flow</li> </ul>	<ul style="list-style-type: none"> <li>Dvar Iyun is hard to follow and unorganized</li> </ul>
Proofing	<ul style="list-style-type: none"> <li>D'var Iyun contains no grammar or spelling mistakes</li> </ul>	<ul style="list-style-type: none"> <li>D'var Iyun contains minimal errors</li> </ul>	<ul style="list-style-type: none"> <li>D'var Iyun does not demonstrate having been proofread</li> </ul>
Inspiration	<ul style="list-style-type: none"> <li>D'var Iyun captures listeners' imagination by offering both conceptual information and tangible actions</li> </ul>	<ul style="list-style-type: none"> <li>D'var Iyun motivates and inspires in some way</li> </ul>	<ul style="list-style-type: none"> <li>D'var Iyun has one or two points but is otherwise uninspiring</li> </ul>
Integrates Learning From Course	<ul style="list-style-type: none"> <li>D'var Iyun contains many examples of what the learner is taking from the experience of this curriculum</li> </ul>	<ul style="list-style-type: none"> <li>A few pieces of content knowledge are highlighted</li> </ul>	<ul style="list-style-type: none"> <li>Dvar Iyun contains minimal texts or experiences that stand out to the learner</li> </ul>

## Appendix 6.4

Date

Dear Community Member,

It has been an amazing year in our high school program. Our learners have spent a year studying Jewish impetuses for engaging in social justice and exploring why they are motivating to act to make the world a better place. As our learners prepare to culminate this year of rigorous learning and personal exploration, we invite you to join us as we celebrate this accomplishment on (insert date here).

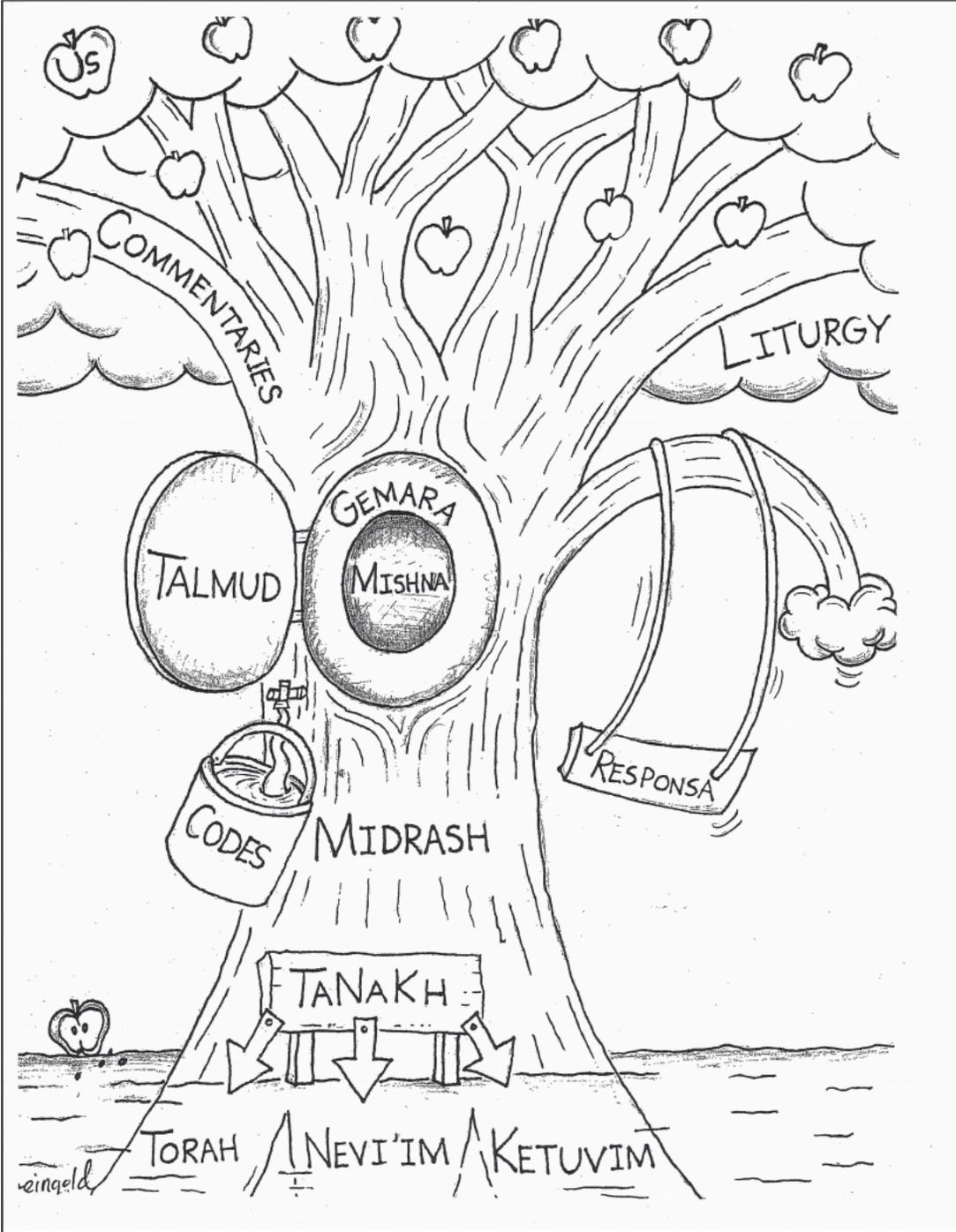
Throughout the year, learners have chosen a social justice cause that is important to them and explored it via Jewish prayer, tradition and social action. During this Shabbat service, learners will have the opportunity to share with you why this cause matters to them and what they have learned. Following the service you will have a chance to explore the learner's social justice portfolios. These are a collection of materials that inform their social justice cause and motivation. Our learners are excited to share their year of learning with you.

I hope you can join us on this evening for this meaningful celebration of learning and achievement. A dessert oneg will follow the service as you peruse the social justice portfolios.

Sincerely,

Eductor

Additional Resources



Eitz Chaim text graphic created by artist Jesse Reingold

# Eitz Chaim: Anatomy of the Jewish Textual Tradition<sup>1</sup>

## *Biblical Sources:*

**TANACH-** *the roots; the grounding anchor from and through which all nutrients and water flow.* It stands for something! **T** orah, **N** evi'im, and **K** tuvim (**Torah, Prophets** (incl. Joshua, Judges, Samuel, Jeremiah and company)...and **Writings** (incl. the 5 Megillot/Scrolls of Ruth, Esther, Song of Songs, Ecclesiastes, and Lamentations, and other stuff). **Canonized about 100 CE.** Main genres include: law, narrative and poetry, which exist across the entire work.

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## **Rabbinic Sources:**

**MISHNA-** *the smaller, earlier text, upon which the Gemara later expanded, which eventually became the Talmud; growing directly out of the roots.* The first (initially oral) commentary on the TANACH, consists of UNresolved debates between rabbis. Edited by Judah Hanasi, **about 200 CE.** Represents a major revolution in Jewish literature- here is the first **THEMATICALLY** presented collection of wisdom, in contrast to the bible, which is organized *chronologically/narratively*. Example of Mishnaic translation: Blackman edition.

**TALMUD-** *Mid-trunk section, quite close to the source and roots.* Gemara , which is an Aramaic word for “study” is the enormous expansion upon the Mishnah. **Together, the Gemara and the Mishnah constitute TALMUD.** It attempts to resolve the debates of the Mishna, but still bears the tension of creative disagreement. **Edited around the 6<sup>th</sup> Century CE.**

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<sup>1</sup> Created by Rabbi Tali Zelkowicz, Ph.D.

**MIDRASH- *The bark of the entire tree, the organizing principle of Jewish***

***textual interpretation; nourished by and protecting what came before.*** An extremely creative body of literature whose goal is to FILL GAPS using classical rabbinic hermeneutical rules (i.e. asking “Ma Hakoshi?” Where there are questions in the TANACH about what people were feeling, what a possible conversation might have been, or anything unknown because of the very terse and concise style of the Tanach, Midrash comes to challenge our imaginations to fill in these unknown blanks. There are different types of classical Midrashim, written for different purposes.\* We often use the word Midrash to mean “creative interpretation,” but classically speaking, it is much, much more than this. Classical rabbinic Midrash has been written since **400 CE all the way up until 1200 CE**, Modern and contemporary midrashim of all kinds continue to be written and told to this day. (\*e.g. various bodies of Midrash, legal/aggadic, early/late, in/outside of Israel, more/less exegetical, rabbah vs. sifrei vs. pesikta d’rav kahanna).

**CODES** - way of organizing rapidly growing oral law tradition, and unifying and standardizing Jewish practice. **The essence, a “quick reference” of the law, extracted from the tree itself: the sap.** Earliest attempt (**1180**) was Maimonides’/Rambam’s “Yad Hachazakah,” or *Mishneh Torah*, consists of fourteen books, subdivided into sections, chapters, and paragraphs. It is the only medieval-era work that details all of Jewish observance. Joseph Caro (Sephardic) later sought to summarize all the Jewish laws in use at his time and wrote “Beit Yosef:” a detailed commentary to Jacob ben Asher’s 14<sup>th</sup> century code, “Arba’ah Turim.” These two codes together provided a summary of all the talmudic sources and important post- talmudic opinions up to Caro’s day on every halakhic issue of practical relevance. Caro used “majority rules” principle, though he was criticized by some rabbis since this irons out the *machloket*. But the Beit Yosef still did not fully solve the problem of unifying and standardizing Jewish practice, so he later compiled a much briefer digest, giving only the binding rulings (*p’sakim*), so that students and judges could have a clear, decisive guide to halakhah.

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In this book Professor Dorf highlights the way that we can explore the Jewish obligation to participate in tikkun olam. Dorff discusses not what tikkun olam is and textual sources for tikkun olam but offers many ways that Jews can engage in it. This book offers many Jewish texts that inform social justice.

Dorff, E. & Ruttenberg, D. (2010). *Jewish Choices, Jewish Voices: War and National Security*. Philadelphia: The Jewish Publication Society.

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This book offers a Jewish response to a variety of issues that contemporary Jews encounter including the criminal justice system, the environment and discrimination. The book offers many texts that inform these issues and serves as a great resource for the wealth of texts it provides. Additionally, the way the book puts the texts in the context of modern issues helps the reader unpack and understand them.

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A collection of essays and speeches by Rabbi Abraham Joshua Heschel, edited by his daughter, Susannah Heschel. Many of these essays speak to the connection between spirituality and social justice. I have selected many key texts among them for this curriculum. All of the quotes learners analyze in session 4.4 are from this book. In the introduction, Susannah provides biographical information on her father, particularly on his social justice achievements which could be used to supplement the information you give to learners in session 4.4.

Heschel, Susannah. (April 4, 2005). *Following in my Father’s Footsteps: Selma 40 years later*. Retrieved April 4, 2016 from <http://www.dartmouth.edu/~vox/0405/0404/heschel.html>

Hoffman, L. A. (1999). *The Art of Public Prayer: Not for Clergy Only*. Woodstock, Vermont: SkyLight Publishing.

Though I only cite this book in the rational, this seminal work deepens the reader’s understanding of the purpose of prayer. The book discusses how all aspects of a prayer service influence the message and feeling that worshippers will take away from a pray experience. The book is very accessible for as the title implies it is designed for a lay audience.

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