

Speaking Words of Truth: A Prophetic Voice & Haftarah Curriculum

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Rationale.....	3
Letter to the Teacher.....	12
Enduring Understandings & Essential Questions.....	18
Scope and Sequence	19
Resource: Brief Overview of the Major Books of the Prophets	27
Unit 1: Introduction to Haftarah, the Prophets, and Prophetic Voice	29
<u>Lesson 1:1 Introduction to Prophetic Voice * [scripted]</u>	30
<u>Lesson 1:2 Introduction to Haftarah, Nevi'im, and the Prophets*</u>	44
<u>Lesson 1:3 Introduction to Strategies for the Comprehension and Interpretation of Haftarah, Part 1*</u>	53
<u>Lesson 1:4 Introduction to Strategies for the Comprehension and Interpretation of Haftarah, Part 2*</u>	65
Unit 2: Speaking Up for Justice & Jewish Ethical Living.....	72
<u>Lesson 2:1 Introduction to Prophetic Responses to Injustice* [Scripted]</u>	73
<u>Lesson 2:2 Speaking Truth to Power</u>	84
<u>Lesson 2:3 Text Skills: Asking and Answering Big Questions</u>	94
<u>Lesson 2:4 "Is this the Fast I Desire?..." (Isaiah 57:14-58:14)- Part 1*</u>	103
<u>Lesson 2:5 "Is this the Fast I Desire?..." (Isaiah 57:14-58:14)- Part 2 *</u>	111
Unit 3: Belonging to the Jewish People.....	115
<u>Lesson 3:1 The Jewish People as a Collective* [Scripted]</u>	116
<u>Lesson 3:2 "There was no king like him before who turned back to GOD with all his heart and soul and might" (II Kings 23:1-9, 21-25)- Part 1</u>	128
<u>Lesson 3:3 "There was no king like him before who turned back to GOD with all his heart and soul and might" (II Kings 23:1-9, 21-25)- Part 2</u>	135
<u>Lesson 3:4 Messages of Consolation and Accountability</u>	140
<u>Lesson 3:5 Text Skills: Reading Imagery & Metaphors</u>	147
<u>Lesson 3:6 "O dry bones, hear the word of GOD!" (Ezekiel 37:1-14)- Part 1</u>	159
<u>Lesson 3:7 "O dry bones, hear the word of GOD!" (Ezekiel 37:1-14)- Part 2</u>	166
Unit 4: Being in Relationship with God.....	169
<u>Lesson 4:1 God of Amos: Understanding Partnership with God* [Scripted]</u>	170
<u>Lesson 4:2 Text Skills: Approaches to Challenging Texts</u>	179

<u>Lesson 4:3 “And I will espouse you forever” (Hosea 2:1-22)- Part 1</u>	186
<u>Lesson 4:4 “And I will espouse you forever” (Hosea 2:1-22)- Part 2</u>	196
Unit 5: Assessment and Conclusions	204
<u>Lesson 5:1 Assessment: Comprehending and Analyzing Haftarah* [Scripted Assessment]</u>	205
<u>Lesson 5:2 Assessment: Creating Divrei Haftarah* [Scripted Assessment]</u>	211
<u>Lesson 5:3 Assessment: Divrei Haftarah Workshop</u>	216
<u>Lesson 5:4 What is prophetic voice, really?*</u> [Scripted]	218
Authentic Assessment	224
References	228
Sources in Student Materials	232

Color Key

Lesson titles in **black font** are dedicated to surveying the breadth of prophetic voices on the issue. Students will have the opportunity to encounter the diversity of voices that exist within the prophets and begin to consider the big issue at the core of the unit.

Lesson titles in **blue font** are focused on developing particular text skills in learners. Generally, these lessons immediately precede multi-part lessons which involve close reading where the students will be called upon to use the new skill.

Lesson titles in **purple font** are workshop style lessons that look at a single haftarah portion in depth, allowing students to practice their interpretive skills in a real-world context. Often, this is spread over two lessons: one dedicated to reading and understanding the text and one dedicated to analysis and interpretation. This structure has been developed to structure and scaffold what goes into ultimately understanding and interpreting haftarah.

Rationale

“Prophecy ceased; the prophets endure and can only be ignored at the risk of our own despair.... The things that horrified the prophets are even now daily occurrences all over the world. There is no society to which Amos’ words would not apply.” (Heschel, 1962, p. 1).

Heschel makes the case that the words of the prophets not only continue to be worthy of study, but take on new relevance at the current moment. From the time of the Mishnah, the ritual of reading the torah on Shabbat has concluded with a passage from the prophets, known as haftarah. A cycle of haftarah portions developed between the 7th-9th centuries in Babylonia, pairing each Torah portion with a prophetic passage that complimented its themes and made the lessons of Torah feel more relevant (Sarason, 2023). Chanting haftarah has since become part of the b’nei mitzvah ritual in many communities (Hilton, 2014). At this moment in time, when some of the top priorities in many Reform educational milieus include teaching the importance of social justice, instilling in learners a connection to the Jewish past, and cultivating a relationship for learners with Jewish sacred text as a guide for life, placing greater emphasis on haftarah as a portion of the b’nei mitzvah process and on prophetic voice is a fitting course of action.

B’nei Mitzvah Education

For generations, a focus on becoming b’nei mitzvah as an animating purpose of Jewish education in America has led to a proliferation of requirements and structures designed with a focus on assuring that Jewish children are prepared to read Torah and complete other rituals of becoming b’nei mitzvah (Aron, 2010). In the last decade, it has

become clear to many leaders in Jewish education that this is not a sufficient *raison d'être* and that Jewish education and the b'nei mitzvah process need to be designed anew around the values that a community “prizes above all others” (Aron, 2010, p. 329). Innovations attempted as part of the URJ’s B’nai Mitzvah Revolution demonstrated what this could look like as congregations were encouraged to reimagine an element of their b’nei mitzvah process around a particular value, such as “repairing the world” or “participation in the community” (B'nai mitzvah revolution innovations guide, 2016). These changes in the grammar of supplementary schooling made clear that when assumptions about the b’nei mitzvah process and religious education are challenged, it is possible to innovate in a way that propels communities towards their goals (Aron, 2014; Tyack & Cuban, 1995).

Choosing the goals and values worth pursuing in the b’nei mitzvah process has proven to be more difficult. Fundamental tensions around the purpose of b’nei mitzvah, the primary audience, and the sources of power have challenged many congregational b’nei mitzvah models (Munro, 2014). From a teen perspective, b’nei mitzvah is an opportunity to learn more about being Jewish and to connect to their Judaism and demonstrate it with pride to their community (Schwartz, 2018). For teens who experience the process of b’nei mitzvah, the moments that are most memorable and impactful are those marked by feelings of accomplishment or pride for having done something challenging (Schwartz, 2018; 2020). When such a sense of accomplishment is paired with a sense of communion with friends, family, tutors, and officiants in the b’nei mitzvah process and communion with Torah as a stand-in for Judaism, b’nei mitzvah can be a positive, memorable experience for adolescents (Schwartz, 2018). When b’nei mitzvah has such a positive impact, it can become “a launch pad for participation in Jewish life”, particularly when the process allows learners to

experience Jewish knowledge as relevant (Bryfman, 2016, p. 23). It is clear, then, that the most effective innovations to the b'nei mitzvah processes center relevant learning that challenges learners and leads to a sense of communion with both one's immediate community and Judaism as a bigger idea. This is a core goal of this project.

Teaching Haftarah

In more traditional settings, along with the maftir aliyah, reading the Haftarah is the core of b'nei mitzvah. Sources from as early as the 14th century suggest that the practice of bar mitzvah was tied to reading the maftir aliyah and haftarah portion; by 1759, this seems to have become the common practice (Hilton, 2014). Yet, based on my own experience working in multiple institutions and conversations with educators and clergy, haftarah has long been relegated as a low-priority item and treated only as a checkbox for students to meet without any study attached. Students spend months engaging with the siddur, learning their Torah portion, and writing a d'var Torah. Haftarah is often introduced near the end of the process as one more requirement to be met, not as a rich and meaningful part of the process. In fact, some congregations have even eliminated haftarah as part of the b'nei mitzvah preparation and service (V. Harris, Personal Communication, Nov 13, 2025).

Often, haftarah is not taught as part of Jewish education in a Reform congregational setting. Sometimes, nevi'im (prophets- the source text of haftarah) is taught. However, when the prophets do show up, it is taught as part of a supplementary school fourth or fifth grade curriculum. There are a few resources commonly used for this purpose, including *The Prophets: Speaking out For Justice* (Rank & Gevirtz, 2010) and *Chai: Learning for Jewish Life Level 5* (2004). Also surprisingly common is the practice of teachers pulling together some kind of survey of the most exciting and sensational stories of the prophets like

Samson or Jonah (L. Berney, personal communication, Oct 5, 2025; I. Kruskol, personal communication, Oct 5, 2025). These approaches center around the prophets as characters worth knowing and learning from, not on haftarah as meaningful text that contributes to a rich Jewish life and the reading of haftarah as a worthwhile ritual therein. This curriculum guide aims to transform the study of haftarah from merely learning stories to learning the enduring lessons passed down through the words of the prophets. Similarly, many of the resources that currently exist focus on learners in fourth or fifth grade; this curriculum focuses on sixth or seventh grade, allowing haftarah to be elevated to fill a more significant role in the b'nei mitzvah experience and engaging learners at a developmental stage where they are able to do more sophisticated thinking about these texts.

Several resources do exist to help teachers and learners glean relevant lessons from each haftarah. Among these are *Teaching Haftarah* (Cogan & Weiss, 2002) and *the JPS B'nai Mitzvah Torah Commentary* (Salkin, 2017). Both resources do provide useful summaries, questions, and tools to make sense of each Haftarah and play an important role on the bookshelf of any teacher of haftarah. However, they are not carefully curated curricula designed to support middle years learners in developing their own fuller understanding of the prophets and capacities as an interpreter of Jewish text.

Others in the field who recognize the importance of haftarah learning as it relates to the b'nei mitzvah process are beginning to innovate in this area. The d'var haftarah has appeared as a companion to the d'var torah in some congregations, allowing the b'nei mitzvah student to prepare a short framing of their haftarah portion and the lesson we can learn. Rabbis who chose to implement such a requirement are motivated by a need for

students to interact meaningfully with haftarah as a piece of basic Jewish literacy, a desire for students to better understand the Jewish historical narrative, and a belief in the continued relevance of the lessons of these texts (V. Harris, Personal Communication, Nov 13, 2025). When more time is available, some choose to dedicate a few classes with the whole b'nei mitzvah cohort to studying themes in haftarah (B. Koppell, Personal Communication, Sept 16, 2025) or to dedicate time for each student with an individual learning mentor to better understanding connections and messages in their own haftarah (L. Sagarin, Personal Communication, Dec 1, 2025).

Other congregations have taken a more radically innovative approach, abandoning the traditional cycle of Haftarah readings in favor of either an alternative cycle of readings from across Jewish sources tailored to the congregation's values (S. Frank, Personal Communication, Nov 26, 2025) or an abbreviated selection of prophetic passages that students chose to match their mitzvah project (J. Wainer, Personal Communication, Nov 24 2025). While these approaches do build familiarity with haftarah and connections to the relevant lessons therein, they privilege particular themes (especially social justice) and prioritize texts that are less challenging for students to comprehend and find relevance in. Even if some haftarah portions may be more difficult or less relatable, there are still relevant lessons to be learned and wrestled with. Symons (2023) explains that bringing haftarah to life in the 21st century Reform context requires two processes: "Renewing Haftarah" involves using novel interpretations from a variety of voices to affirm the relevance of the traditional words of the prophets; "reimagining haftarah" entails looking to alternative prophetic voices for insight into what a world renewed and healed could look like. While both processes feature in this curriculum, this guide is motivated by a need to

“renew haftarah,” retaining the traditional haftarah cycle and illuminating its continued relevance. Alternative prophetic voices are used not to replace traditional haftarah, but to deepen learners’ understandings’ of the texts.

Elevating haftarah to a more significant role as a text to which significant time and study is devoted serves many of the goals outlined above for the b’nei mitzvah process.

“Teens do take away messages from the [b’nei mitzvah] experience communicated by the weight of various challenges, how much time each task consumes, and who helps them.

Practitioners ought to consider what they want those messages to be” (Schwartz, 2018, p. 118). As Alfi (2019) writes,

“We fail our b’nei mitzvah students, and those who celebrate with them, when we fail to comprehend that the words they are chanting from Zechariah and Micah are giving us a mandate to change the world. The prophets not only amplify the message of the Torah, but they often simplify it and remind us of the urgency of what needs to be done. By reiterating ancient imperatives to the generation that stands before them, they also remind us that these truths endure from generation to generation” (p. 45).

Haftarah is a built-in tool to initiate b’nei mitzvah students into the ethics, values, and history of Judaism, and to develop Jewish textual reading skills. I believe the study of haftarah could build communion with Judaism, provides adolescent learners with relevant lessons, and constitutes a challenge that can promote a greater sense of accomplishment in learners.

Design Choices

This curriculum is built on the understanding that the most effective teaching and learning of TaNaKh happens through “an eclectic of appropriate orientations” (Holtz, 2003). This curriculum aspires to build the learners’ capacities as interpreters of haftarah and to familiarize learners’ with the relevant lessons of the prophets. Given that many prophetic

texts directly address a historical moment, a contextual orientation is often privileged in Haftarah study. By incorporating elements of this orientation alongside literary criticism, parshanut, ideational, personalization, and bible leads to action orientations¹, the curriculum is well-aligned to this goal. On a metacognitive level, learners will be introduced to a core set of interpretive rules and engage in meaningful dialogue about the rules and their purposes (Hassenfeld, 2024). Developing rules for interpreting haftarah and creating opportunities to apply them will not only transform the learners into skilled interpreters of haftarah who find its relevance but will also engage the adolescent brain through metacognitive strategies, affective learning, and expressive activities (Armstrong, 2016).

Throughout the curriculum, students will be inducted into an interpretive community in the classroom, a framework that allows any group of people to engage in discourse around a common text based on shared interpretive rules and assumptions (Fish, 2003). This provides the students with opportunities to construct the meaning of the texts for themselves and the tools to do so, ultimately allowing students to develop their own relationship with and understanding of the text (Hassenfeld, 2019). The design of each unit is based around literacy-building practices in a cycle of entering text, comprehending text, creating text, performing text, and engaging in reflection (Landay & Wootton, 2012).

Each unit roughly follows the same structure:

¹ These orientations, as described by Holtz, 2003 are as follows:

- Contextual- Bible in the context of its own times (historical-critical).
- Literary Criticism- Tools of modern and postmodern literary criticism applied to the Bible.
- Parshanut- Exploration of classic Rabbinic commentaries to understand the Bible.
- Ideational- The Bible is a repository of core values and ideas.
- Personalization- The Bible is a source of personal meaning in people's lives.
- The Bible Leads to Action- Study of the Bible leads to performing commandments and ethical living.

- The opening lessons of each unit are dedicated to entering the text by surveying material relevant to the big ideas of the unit and considering the potential personal relevance of such issues. In these lessons, students will encounter the diversity of prophetic voices that exist around the big idea in question.
- In each unit, there is one lesson explicitly focused on developing a particular text skill such as how to ask and answer interpretive questions or how to read metaphors. These lessons help expand the learners' literacy skills and prepare them to read and interpret full haftarah portions
- Finally, each unit contains at least one set of two workshop-style lessons focused on studying and ultimately interpreting a single haftarah portion. Generally, these portions are haftarah readings for holidays, not Shabbatot. This is the case so that all students are studying and interpreting a new text for the final assessment. The one exception to this rule is the study of Hosea 2, which is the haftarah for Parashat Bamidbar. This text has been chosen as a core study text because it is one of the only texts that allows students to engage with a complex metaphor, wrestle with morally difficult content, and find a deeply moving image of partnership with God. An altered assessment for any student assigned Parashat Bamidbar for b'nei mitzvah is provided. Within this two-lesson framework, the first lesson is focused on comprehending the text and asking interpretive questions. The second lesson focuses on creating and performing new text through classroom discussion activities.

In Jewish educational spaces, creating represents a core Jewish function with four facets “interpreting, curating, making, and collaborating” (Stern, 2024). This curriculum asks

students to engage in all of these processes in service of constructing a deeper understanding of haftarah and its relevance for themselves and this moment.

With the difficulty of changing b'nei mitzvah study in some communities, this curriculum has been designed with a degree of flexibility. The curriculum may be taught for a b'nei mitzvah prep class, a post b'nei mitzvah class, or as part of a 7th or 8th grade class. With some adaptations, this curriculum could also be taught over several b'nei mitzvah Shabbatonim (retreats). It can be taught in as few as 12 or as many as 24 class sessions. The core 12 sessions that should be included are denoted in the scope and sequence with an asterisk. These core lessons introduce students to a variety of voices in haftarah, central prophetic messages, and interpretive tools. Additional lessons provide students with the chance to encounter additional prophetic voices and more opportunities to practice their interpretive skills. The curriculum is designed for a supplemental religious school in a Reform synagogue, but can be easily adapted to other settings.

Letter to the Teacher

Dear Teacher,

From the time of the Mishnah (M'gillah 4:1-3), the Torah service has concluded with the reading of the haftarah, a prophetic passage intended to make the lessons of Torah relevant and to inspire listeners to action. These prophetic readings were fixed in an annual cycle by the rabbis, matched to Torah portions and seasons in the Jewish calendar. Today, the timeless messages of haftarah are more relevant than ever, but often can feel inaccessible to our learners. By teaching this curriculum, you are helping the next generation experience the messages of the prophets and hone their own prophetic voices.

WHAT IS THIS CURRICULUM?

This is a curriculum about prophetic voice through study of haftarah. The canon of haftarah readings is a treasure trove of worthwhile, relevant lessons and dilemmas of how to live a Jewish, ethical life. In this curriculum, students will learn to become proficient readers and interpreters of haftarah (in translation). Along the way, students will contemplate big issues like “living a just and ethical life”, “belonging to the Jewish people”, and “being in relationship with God” through the prophetic voices captured in haftarah readings.

FOR WHOM IS THIS CURRICULUM?

This curriculum is designed for students either prior to or immediately following b'nei mitzvah, as it aims to build textual skills and consider big questions that are relevant to becoming a Jewish adult—that is to say taking on additional responsibility both as it relates to Jewish practice and as it relates to the newfound freedoms associated with adolescence. The design choices made reflect best practices for engaging learners in the middle years. The curriculum may be taught for a b'nei mitzvah prep class, a post b'nei mitzvah class, or as part of a 6th, 7th, or 8th grade class. With some adaptations, this curriculum could also be taught over several b'nei mitzvah retreat programs.

This curriculum is most appropriate for a Reform synagogue/supplementary school setting, where social justice is an important value and where students may not have a deep familiarity with haftarah nor a competency in reading and interpreting Jewish sacred texts. This curriculum assumes no Hebrew knowledge; all the texts presented appear in translation. However, it is possible to adapt the content,

structure, and activities of this curriculum to a milieu where students may work with texts in their original Hebrew.

WHY THIS CURRICULUM?

In the b'nei mitzvah process, students often spend a great deal of time thinking about their Torah portion and the liturgy. Haftarah may be an afterthought. Choosing to teach this curriculum affirms the importance of haftarah, prophetic voices, and their lessons.

In the book *Moral Resistance and Spiritual Authority: Our Jewish Obligation to Social Justice*, Rabbi Mona Alfi makes a compelling case for the importance of haftarah in b'nei mitzvah study: "We fail our b'nei mitzvah students, and those who celebrate with them, when we fail to comprehend that the words they are chanting from Zechariah and Micah are giving us a mandate to change the world. The prophets not only amplify the message of the Torah, but they often simplify it and remind us of the urgency of what needs to be done. By reiterating ancient imperatives to the generation that stands before them, they also remind us that these truths endure from generation to generation" (2019, p. 45). When b'nei mitzvah students study haftarah, they encounter a variety of Jewish voices with relevant messages about timeless challenges. Haftarah can connect students with Judaism's core lessons and the emphasis it places on action.

HOW DO I USE THIS CURRICULUM?

Number of Sessions- This curriculum can be taught in as few as 12 or as many as 24 1-hour class sessions. There are 12 core lessons that must be included (denoted in the scope and sequence with an asterisk); the teacher may choose additional lessons to add from the remaining 12 non-core lessons. The core lessons introduce students to a few key voices in haftarah, central prophetic messages, and interpretive tools. In the core 12 lessons, students only have one chance to practice reading and interpreting a full haftarah. Choosing to teach additional lessons provides students with the chance to meet additional prophetic voices and multiple opportunities to practice their interpretive skills with full haftarot. Beyond the core twelve, teachers may pick and choose additional lessons to teach that best support your goals, students, and setting. Regardless of how many lessons you choose to teach, the lessons should be taught in the order in which they appear because the textual interpretive skills and understanding of prophetic voice in any given lesson builds on learning from previous lessons.

Length of Sessions- Each session is planned to be 1 hour. This curriculum is not meant to be further divided into shorter lessons.

D'var Haftarah- At the end of the course, students will write their own d'var haftarah (for more, see the Authentic Assessment [p. 192-195] at the end of the curriculum). Ideally, students will also have an opportunity to deliver their teachings to their community. When planning to use this curriculum, you should identify where this could happen, be it at the student's b'nei mitzvah, at several Shabbat morning services without b'nei mitzvahs at your synagogue, or in another public setting. Knowing when students will present will dictate which haftarah portion students study for their d'var haftarah (based on the cycle of haftarah readings).

Structure of the Curriculum- Apart from the introduction and conclusion units, each of the three main units is structured around a big issue of living life as an emerging Jewish adult in the modern world:

- Living a just and ethical life
- Belonging to the Jewish people
- Being in relationship with God

Within each unit, you will find three types of lessons:

- Lesson titles in **black font** are dedicated to surveying the breadth of prophetic voices on the issue. Students will have the opportunity to encounter the diversity of voices that exist within the prophets and begin to consider the big issue at the core of the unit.
- Lesson titles in **blue font** are focused on developing particular text skills in learners. Generally, these lessons immediately precede multi-part lessons which involve close reading where the students will be called upon to use the new skill.
- Lesson titles in **purple font** are workshop style lessons that look at a single haftarah portion in depth, allowing students to practice their interpretive skills in a real-world context. Often, this is spread over two lessons: one dedicated to reading and understanding the text and one dedicated to analysis and interpretation. This structure has been developed to structure and scaffold what goes into ultimately understanding and interpreting haftarah.

Note that most of the haftarah portions chosen for study are haftarah portions for holidays, not Shabbatot. This is the case so that students will not have already studied their haftarah for their assessment as part of the curriculum, retaining the integrity of the assessment. The one exception to this rule is the study of Hosea 2, which is the haftarah for Parashat Bamidbar. This text has been chosen as a core study text because it is a text that allows students to engage with a complex metaphor, wrestle with morally difficult content, and find a vivid image of

partnership with God. An altered assessment for any student writing about Parashat Bamidbar is provided.

Building Community- An interpretive community is built on shared rules and assumptions about the text, empowering students to construct meaning from the text (Fish, 2003). Rules refer to how students are expected to work with a text; assumptions are basic beliefs about a text and why it is worth studying. Building community in the classroom, then, is a fundamental prerequisite to building these interpretive literacy skills and building an interpretive community (Landay & Wootton, 2012). While formal time has not been allotted beyond the first lesson for explicit community building activities, if your students are not already a community or if your milieu does not offer other space for community building, you should dedicate time through the first unit for community building activities. You may also wish to add 15 minutes to each session to attend to community building.

Worksheets and Flexibility- This curriculum uses worksheets in many lessons as a tool for students to organize their thoughts and prepare for interpretive tasks. As you get to know your learners, you should feel free to amend the format of written worksheets in units 1-4 to best suit your learners' needs. It may be appropriate to use the worksheet questions as prompts for verbal responses or creative tasks. The written work in unit 5 should remain in written form as it scaffolds the assessment.

WHAT ELSE SHOULD I KNOW?

Background Knowledge- There is no expectation that you are an expert in haftarah or prophetic literature! The necessary background information is provided in each lesson. With that being said, it may be helpful to have a working knowledge of the prophets. Reading the introduction of any of the commentaries listed in "Resources for the Classroom" is sufficient. Much of the content and design choices made around how to approach learning from the prophets is informed by Abraham Joshua Heschel's *The Prophets*. I highly recommend reading the first chapter "What Manner of Man is a Prophet".

When consulting any academic writing on the prophets, it is worth knowing that scholars often divide the prophets into two sub-categories: historical or former prophets (Joshua, Judges, I and II Samuel, I and II Kings) and literary or latter prophets (Isaiah, Jeremiah, Ezekiel, and the 12 minor prophets). Scholars often claim that the historical books of the prophets contain little formal prophecy and seem out of place as part of the prophets (Peterson, 2002). While this may be true, passages from both historical and literary prophets make up the canon of haftarah readings. By including historical passages in the cycle of haftarah, the rabbis

affirmed that the former prophets, even if historical in nature, contain worthwhile examples of prophetic voice.

Resources For the Classroom- Throughout the course, students may raise questions best answered by consulting a commentary. Though the curriculum provides some commentaries to help answer the common questions, consider having a classroom library of additional haftarah commentaries. This will be particularly helpful for students when writing their own divrei haftarah at the end of the course. I recommend asking what your community uses to read haftarah and making those books available as your go-to commentary. Here are a few additional commentaries that may be included:

- The Haftarah Commentary (W. Gunther Plaut, 1996)- A comprehensive translation of the weekly selections from the prophets, complete with cantillated Hebrew text, commentary, translations, essays, gleanings from sources modern and ancient, notes, glossary, bibliography, and additional selections for use as alternatives to the traditional haftarot. (Available from CCAR Press)
- The JPS Bible Commentary: Haftarot (Michael Fishbane, 2002)- Bible scholar Michael Fishbane introduces each haftarah with an outline and discussion of how that passage conveys its meaning. Individual comments, citing classical rabbinic as well as modern commentators, highlight ambiguities and difficulties in the Hebrew text with the JPS translation. (Available from JPS)
- Prophetic Voices: Renewing and Reimagining Haftarah (Barbara AB Symons, 2023)- A diverse group of contributors--including rabbis, cantors, scholars, educators, activists, and poets--provide short commentaries on each haftarah, demonstrating their profound relevance to the present. Next to each Haftarah, this volume presents alternative readings from Jewish texts biblical to contemporary (Available from CCAR Press).
- JPS B'nai Mitzvah Torah Commentary (Jeffrey Salkin, 2017)- This book provides summaries, commentary, and questions for each Torah and haftarah portion, written specifically for b'nei mitzvah aged learners. (Available from JPS).
- The Women's Haftarah Commentary (Rabbi Elyse Goldstein, 2004)- More than eighty women rabbis from the Reform, Conservative, and Reconstructionist movements offer fresh perspectives on the texts that make up the haftarah. (Available from Jewish Lights Publishing)

As you journey through the haftarot, may the voices you encounter come to life and lend insight into the complexities of Jewish ethical living today. Through teaching these texts and

the interpretive skills necessary to understand them, may Isaiah the prophet's words come to life as students learn to "Cry with full throat, without restraint; Raise your voice like a ram's horn!" (Isaiah 58:1).

Chazak V'ematz (May you have strength and resoluteness on this journey, from Joshua 1:6),

Levi Gettleman

Enduring Understandings & Essential Questions

Overarching Enduring Understandings

- Prophetic voice focuses on calls for justice, belonging to the Jewish people, and living in relationship with God.
- The goal of haftarah interpretation is to find parallels between the world of the prophets and my own life.
- The prophets are teachers of lessons about moral, Jewish living in a complex world.

Overarching Essential Questions

- What is prophetic voice (in the context of haftarah and in our modern world)?
- How do I make sense of haftarah?
- What insight can the prophets provide on the responsibilities and challenges of being a Jewish adult?

Scope and Sequence

Unit 1: Introduction to Haftarah, the Prophets, and Prophetic Voice

Unit 1 Topical EUs:

- Prophets are teachers of lessons about moral, Jewish living in a complex world.
- Prophetic voice focuses on calls for justice, belonging to the Jewish people, and living in relationship with God.
- The goal of haftarah interpretation is to find parallels between the world of the prophets and my own life.

Unit 1 Topical EQs:

- Who is a prophet?
- What is prophetic voice?
- How do I make sense of haftarah?

Lesson 1:1 Introduction to Prophetic Voice *

This lesson introduces students to prophetic voice through the study of the blessing before the haftarah, words from the prophets, and examples of modern and contemporary prophetic voice. As a class, students will construct a working definition for prophetic voice and will begin to think about the relevance of prophetic voice to b'nei mitzvah.

Lesson 1:2 Introduction to Haftarah, Nevi'im, and the Prophets*

This lesson focuses on building foundational definitions and background knowledge for the rest of the curriculum. Students will learn about prophecy, Nevi'im, haftarah, and its connection to the Torah reading. Students will also be oriented to a timeline of the prophets.

Lesson 1:3 Introduction to Strategies for the Comprehension and Interpretation of Haftarah, Part 1*

The purpose of this lesson is to begin using interpretive strategies and to prepare students to read biblical text independently. Students will learn and practice using three orientations to text: contextual, literary, and personalization.

Lesson 1:4 Introduction to Strategies for the Comprehension and Interpretation of Haftarah, Part 2*

The purpose of this lesson is to continue using interpretive strategies and to prepare students to read biblical text independently. Students will learn and practice using two more orientations to text: ideational and bible leads to action.

FORMATIVE ASSESSMENT: Students will be given a verse of haftarah to explain. They will need to identify what strategies they are using to reach their explanation and what orientation helps them understand it.

Unit 2: Speaking Up for Justice & Jewish Ethical Living

Unit 2 Topical EUs

- When faced with even a single, slight act of injustice, the prophet responds as though they were faced with a disaster (Based on Heschel, 1962).
- Prophetic voice calls out acts of injustice, tells people about the consequences of unethical actions, and imagines a more just future.
- As an interpreter of haftarah, I can find parallels between my own life and the words and actions of the prophets.

Unit 2 Topical EQs

- How does prophetic voice respond to injustice and unethical actions?
- How will I approach injustice and unethical action when I witness it as a Jewish adult?
- How do I interpret prophetic passages and haftarah portions about justice and Jewish ethical living?

Lesson 2:1 A Prophet's Duty in the Face of Injustice*

The purpose of this lesson is to establish that prophets are deeply upset by injustice and to explore how they may react. In this lesson, students will examine short passages demonstrating three prophetic approaches to injustice: direct action, scolding words, and visions of a more just future.

Lesson 2:2 Speaking Truth to Power

This lesson will take a deeper look at the prophetic task of speaking for what is right, even when that means speaking against authority. Students will consider how speaking truth to power is an important prophetic behavior and when they might use it in their own lives.

FORMATIVE ASSESMENT: Students will respond to a reflection prompt about the challenges and importance of speaking truth to power.

Lesson 2:3 [Text Skills: Asking and Answering Big Questions](#)

The purpose of this lesson is for students to practice reading a text, asking interpretive questions, and looking at classical and modern commentaries to find potential answers.

Lesson 2:4 [“Is this the Fast I Desire?...” \(Isaiah 57:14-58:14\)- Part 1*](#)

The purpose of this lesson is to practice textual comprehension skills on a full haftarah about responding to injustice. Students will practice close reading skills in groups using a structured framework to ascertain big ideas and ask big interpretive questions.

FORMATIVE ASSESMENT: Students will choose the verse that they believe is most important to understanding the haftarah as a whole and explain why. In addition to functioning as a formative assessment, this will constitute preparation for next class.

Lesson 2:5 [“Is this the Fast I Desire?...” \(Isaiah 57:14-58:14\)- Part 2 *](#)

This lesson is intended to allow students to practice textual interpretive skills on a full haftarah about responding to injustice. Students will engage in a class discussion in multiple phases, constituting a “center to edge of text” approach (Landay & Wootton, 2012).

FORMATIVE ASSESMENT: Class Discussion- Students will share the lesson they are taking away from this haftarah and how it applies to becoming a Jewish adult.

Unit 3: Belonging to the Jewish People

Unit 3 Topical EUs

- Prophets envision a shared Jewish future with words of comfort, words of anger, and lessons from history.
- The prophets teach that we all hold responsibility for the fate of the Jewish people as a whole—in the present and in the future.
- As an interpreter of haftarah, I can find parallels between my own life and the prophet’s words and actions, historical context, and metaphors/figurative language.

Unit 3 Topical EQs

- How does prophetic voice relate the individual Jew to the entire people of Israel?
- How will I see my responsibility to the Jewish people as a Jewish adult?
- How do I interpret prophetic passages and haftarah portions about the fate of the Jewish people?

Lesson 3:1 The Jewish People as a Collective*

The purpose of this lesson is to introduce students to thinking about the Jewish people as a collective, both in their eyes and the eyes of the prophets. Students will consider prophetic voices around three characteristics of the Jewish people: having a shared past, having collective needs, and having a shared future. Students will then discuss what each of these characteristics mean about being a Jewish adult and define responsibility to the Jewish people.

Lesson 3:2 “There was no king like him before who turned back to GOD with all his heart and soul and might” (II Kings 23:1-9, 21-25) Part 1

The goal of this lesson is for students to begin to consider an example of a leader who took responsibility for the future of all the Jewish people. This lesson will look at Josiah’s reforms (Haftarah for day II Pesach). Students will practice close reading skills in groups using a structured framework to ascertain big ideas from each verse and ask big interpretive questions.

Lesson 3:3 “There was no king like him before who turned back to GOD with all his heart and soul and might” (II Kings 23:1-9, 21-25) Part 2

The goal of this lesson is for students to consider an example of a leader who took responsibility for the future of all the Jewish people. Students will write an editorial from Josiah, explaining Josiah’s vision for the future of the Jewish people and responsibility for the Jewish people (see formative assessment).

FORMATIVE ASSESSMENT: Editorial and Response- In small groups, students will write an editorial from Josiah, explaining Josiah’s vision for the future of the Jewish people and responsibility for the Jewish people. Then, individually, students will write a short response (letter to the editor), explaining how this affirms or challenges their own idea of how they will see their own responsibility to the Jewish people as Jewish adults.

Lesson 3:4 Messages of Consolation and Accountability

This lesson is intended to introduce students to a tension at the heart of prophetic voice: a desire to comfort the people of Israel vs. the need for the people of Israel to take responsibility for their own actions. Students will compare Jeremiah's use of scolding and comforting to contemporary voices who scold or comfort the Jewish people, asking what we can glean about the collective nature of the Jewish people.

Lesson 3:5 [Text Skills: Reading Metaphor](#)

The purpose of this lesson is to introduce students to metaphor and analogy as a literary device used in biblical texts. Students will practice identifying metaphors and suggesting what they might mean.

Lesson 3:6 "O dry bones, hear the word of GOD!" (Ezekiel 37:1-14)- Part 1

The purpose of this lesson is to practice textual comprehension skills on a full haftarah about the Jewish collective future. After reading the haftarah together, students will practice close reading skills as a class and in groups using a structured framework to ascertain big ideas from each verse and ask big interpretive questions.

FORMATIVE ASSESSMENT: Students will recreate Ezekiel's vision with a different metaphor other than bones. In addition to functioning as a formative assessment, this will constitute preparation for next class.

Lesson 3:7 "O dry bones, hear the word of GOD!" (Ezekiel 37:1-14)- Part 2

This lesson is intended to allow students to practice textual interpretive skills on a full haftarah about the Jewish collective future. Students will break down Ezekiel's metaphor of the dry bones. Then, they will engage in a class discussion (see formative assessment below)

FORMATIVE ASSESSMENT: Class Discussion- Students will share the lesson they are taking away from Ezekiel's metaphor, this haftarah, and this whole unit.

Unit 4: Being in Relationship with God

Unit 4 Topical EUs

- Prophetic voice is the message that comes from partnership between prophet and God (Based on Heschel, 1962).
- As an interpreter of haftarah, I can find parallels between my own relationship to God and how the prophets relate to God.

Unit 4 Topical EQs

- How does prophetic voice model partnership between God and humanity?
- How will I relate to God as a Jewish adult?
- How do I interpret prophetic passages and haftarah portions about God?

Lesson 4:1 God of Amos*

The purpose of this lesson is to introduce students to different frameworks for understanding a partnership with God through the study of Amos. Students will explore different dimensions of the prophet's relationship with God: as a messenger, challenger, and counselor to God and as a partner trusted to understand a divine pathos. Students will then consider which of these resonates with them and why.

FORMATIVE ASSESSMENT: Students will define “divine pathos” and write a brief reflection on how God might influence their own prophetic voice.

Lesson 4:2 [Text Skills: Approaches to Challenging Texts](#)

This lesson aims to demonstrate to students that it is possible to be challenged by or disagree with texts while still finding them sacred and learning from them. Students will explore some strategies to work through troubling parts of texts and find meaning.

Lesson 4:3 [“And I will espouse you forever” \(Hosea 2:1-22\)- Part 1](#)

The purpose of this lesson is to practice textual comprehension skills on a full haftarah about a special relationship between prophet, God, and Jewish people. After reading the haftarah together, students will practice close reading skills as a class and in groups using a structured framework to ascertain big ideas from each verse and ask big interpretive questions.

FORMATIVE ASSESSMENT: Students will summarize the big idea of the haftarah. Then, they will identify something challenging to them in

the text and a potential approach to find meaning amidst the discomfort.

Lesson 4:5 “And I will espouse you forever” (Hosea 2:1-22)- Part 2

This lesson is intended to allow students to practice textual interpretive skills on a full haftarah about a relationship between prophet and God. Students will read and respond to a commentary about the beauty of the relationship presented in Hosea 2.

FORMATIVE ASSESSMENT: Class Discussion- Class Discussion- Students will share the lesson they are taking away from Hosea’s metaphor, this haftarah, and this whole unit.

Unit 5: Conclusions and Assessment

Unit 5 Topical EUs

- Prophetic voice focuses on calls for justice, belonging to the Jewish people, and living in relationship with God.
- The goal of haftarah interpretation is to find parallels between the world of the prophets and my own life.
- The prophets are teachers of lessons about moral, Jewish living in a complex world.

Unit 5 Topical EQs

- What is prophetic voice (in the context of haftarah and in our modern world)?
- How do I make sense of haftarah?
- What insight can the prophets provide on the responsibilities and challenges of being a Jewish adult?

Lesson 5:1 Assessment: Comprehending and Analyzing Haftarah*

The purpose of this lesson is for students to begin working on their authentic assessment (see below) by reading, understanding, and asking interpretive questions about their haftarot. Students will work individually and consult with the teacher during this class.

Lesson 5:2 Assessment: Creating Divrei Haftarah*

The purpose of this lesson is for students to begin drafting their divrei haftarah for the authentic assessment (see below). Using their work from last time, students will engage in peer discussions to craft three key parts of their divrei haftarah.

Lesson 5:3 Assessment: Divrei Haftarah Workshop

The purpose of this lesson is for students to edit their work and receive peer feedback for their authentic assessment (see below). Students will, in small groups, deliver their draft divrei haftarah. Peers will provide feedback primarily on the content using a structured protocol (oral performance feedback is outside the scope of this curriculum).

Lesson 5:4 What is prophetic voice, really?*

The goal of this lesson is to revisit the essential questions of the curriculum. Students again will define prophetic voice and identify examples of it in haftarah and in modern context. Students will consider the question of the role of prophetic voice today.

Resource: Brief Overview of the Major Books of the Prophets

Based on Berlin & Brettler, 2004

Joshua- “the book of Joshua, named for its main character, begins after the death of Moses and continues until the death and burial of Joshua. It recounts how the people of Israel entered the Land of Israel and settled it”. Joshua leads the people through military conquest and national settlement in the land of Israel (p. 439).

Judges- “the book of judges is the second of Former Prophets. Its place was determined chronologically— it covers the period after Joshua’s death at the end of the book of Joshua and before the anointing of Saul as king in 1 Samuel. The book is named after its central characters, “judges”... The judges are mostly portrayed as tribal leaders who became regional leaders and delivered their people from oppression”. Some are military leaders, some are warriors, some are prophets, some sit as judges (p. 295).

I & II Samuel- “the books of Samuel were originally one book”. I Samuel begins with the rule of Judges Eli and Samuel. “Samuel, whose biography begins before his birth and extends after his death, acted as both judge and prophet. Saul, the first king, who led Israel after Samuel, is depicted in most of the book as an unstable character. When he tries to free himself from Samuel’s stern tutelage, a break ensues between the two men, and Saul is rejected in favor of David— the focal figure in both books... The reign of King David is the subject of 2 Samuel, which is composed of two main parts. The first part tells of David’s rise to power, and the second of his sin and the ensuing troubles in his family” (p. 545-546, 605).

I & II Kings- “Kings, the last book of the “Former Prophets,” relates the history of Israel from the declining days of David (10th c.) through the beginning of the Babylonian exile....The narrative of Kings falls naturally into three sections. The first section narrates the circumstances of Solomon’s ascent to the throne and describes...his reign over all Israel in a united kingdom and the building and furnishing of the Temple and other structures... The second section begins by recounting the circumstances under which the northern tribes rejected the authority of Solomon’s son, Rehoboam, withdrew from his kingdom (henceforth called Judah), and formed another, called Israel, with a king of their choosing. From that point the narrative provides a synchronistic, overlapping history of the kings of

Judah and Israel for almost two centuries until the Northern Kingdom was destroyed by Assyria in 722 BCE. The third section describes the reigns of Davidic dynasts in Judah, the Southern Kingdom, until Babylonia conquered Judah, ruined Jerusalem, destroyed the Temple, and executed some and exiled others from among its leading citizens in 586 BCE” (p. 653-654).

Isaiah- "The book of Isaiah is one of the most complex prophetic books. It contains at least two distinct sections, dating from two entirely different eras. Chs 1– 39 are, in large part, the product of a prophet who lived in Jerusalem during the 8th c. BCE. [Many modern scholars and Religious commentators] believe that chs 40– 66 (as well as 34– 35) were composed during and after the Babylonian exile in the 6th century" The first portion of Isaiah deals with the rising power of the Assyrian empire; the later portions are concerned with the Judean experience in Babylonian exile and the waning power of the Babylonians to the Persians (p. 763, 764-765).

Jeremiah- “[Jeremiah]is said to have started his prophetic mission by 627 BCE, and continued probably until the late eighties of the 6th c. BCE. This dramatic period of over forty years had seen the fall of the Neo-Assyrian empire, a short period of Egyptian control, and the Neo-Babylonian regime turning Judah into a vassal state. The Babylonians besieged Jerusalem twice, and led large parts of its population into exile in several deportations (597, 586, 582 BCE). In its evolution over the 6th c. BCE, the book of Jeremiah reflects unprecedented theological crises in face of the loss of political independence and of the final fall and destruction of Jerusalem and the Kingdom of Judah (588– 586 BCE)” (p. 901).

Ezekiel- “The Prophetic Book of Ezekiel spans a critical twenty-two year period in Jewish history: from 593 BCE, the fifth year of the exile of King Jehoiachin [a mark of the downfall of Judah to the Babylonians], to 571 BCE, twenty-seven years after Jehoiachin was exiled and fifteen years after the destruction of the First Temple. Two unprecedented circumstances confronted the Judeans: the coexistence of two separate communities, one in Judah and the other in Babylonia, each with its distinct identity; and the destruction of the Temple and the exile, which challenged the exiles to preserve their national identity outside the land of Israel, without a Temple, its sacrificial worship and the leadership of the priests, and without a Davidic king...Ezekiel [uniquely] delivered his prophecies in the Babylonian exile.” (p. 1033).

Unit 1: Introduction to Haftarah, the Prophets, and Prophetic Voice

Unit 1 Topical EUs:

- Prophets are teachers of lessons about moral, Jewish living in a complex world.
- Prophetic voice focuses on calls for justice, belonging to the Jewish people, and living in relationship with God.
- The goal of haftarah interpretation is to find parallels between the world of the prophets and my own life.

Unit 1 Topical EQs:

- Who is a prophet?
- What is prophetic voice?
- How do I make sense of haftarah?

Lesson 1:1 Introduction to Prophetic Voice * [scripted]

Inquiry Question

- What is prophetic voice?

Goals (As an educator, I aim for this lesson to...)

- Introduce students to the concept of prophetic voice.
- Demonstrate the importance of prophetic voice to Judaism in the Bible and today.
- Begin to define the characteristics of prophetic voice.

Objectives (By the end of this lesson, students will be able to....)

- List at least three characteristics of prophetic voice.
- Identify characteristics of prophetic voice in biblical, modern, and contemporary quotes.
- Hypothesize why prophetic voice may be relevant to b'nei mitzvah and becoming a Jewish adult.

Materials

- Haftarah Blessing Handout (1.1A), 1 per student
- Whiteboard/Chalkboard and writing tools
- Prophetic Quote Cards (1.1B), 1 set printed and cut
- Pencils or pens, 1 per student

Lesson Outline

Pre-Lesson: Classroom Community Building Time *00:00-00:10*

Set Induction: Blessing for Haftarah *00:10-00:20*

Activity: Prophetic Voice Sort *00:20-00:50*

Closure: Connecting to B'nei Mitzvah *00:50-01:00*

Learning Plan

Pre-Lesson: Classroom Community Building Time 00:00-00:10

Set Induction: Blessing for Haftarah 00:10-00:20

- Give each student the blessing before the haftarah handout.
- Read the translation of the blessing before aloud. Ask students *“Based on the blessing we just read, what do we know about the prophets?”* If students ask for clarification on what a prophet is or what haftarah is, you can assure them that we will learn about that later.
- Based on student answers, make a list on the board of what we know about prophets. Some answers may include: “prophets are faithful”, “prophets are chosen by God”, “prophets speak words of truth”, “prophets are connected to Torah, Moses, and Israel”, and “prophets stand for truth and righteousness”.
- Once you have made a list, say: *“this is a list of what makes a prophet. Some of the things on this list have to do with who is or is not a prophet. Other things on this list have to do with what prophets do or say. Which things on our list are only about who is or is not a prophet?”*
 - As students choose items on the list that are only about who is a prophet, ask the class if they agree. This is a good opportunity to allow for some disagreement as students weed out which items on the list are not about prophetic voice and action. Items like “prophets are chosen by God” should be eliminated in this process. Once there is consensus that an item does not relate to what prophets say and do, cross it off the list.
- Say: *“now, we have a list of what prophets say and do.” Read the list aloud.*
- Say: *“Next class, we will define who is a prophet and what exactly ‘haftarah’ means. Today, we will look at words and actions from people long ago and people more recently to see if we can better understand what people say and do when they act or speak like a prophet. Going forward, we are going to call the words and actions of prophets and people who are like the prophets ‘prophetic*

voice'. Prophets are one example of people who use prophetic voice; however, other people can also speak or act with these same qualities. We will look at examples of prophetic voice from prophets and other people in the next part of class.

Activity: Prophetic Voice Sort 00:20-00:50

- Say: *"As a class, we have just created a working list for what makes something an example of prophetic voice. Now, we are going to look at some examples. In groups, you will look at 2-4 quotes. After you read the quote, you will need to summarize the main idea of the quote and decide whether or not you think it is an example of prophetic voice. Be prepared to tell us why or why not"*
- Break students into groups of 3-4 and divide the quote cards amongst the groups (there are 24 cards, so this should work in a larger or smaller class) and distribute. Give groups about 10 minutes to work on reading and determining whether or not the quotes are prophetic voice.
 - Remind students: *"You will not be able to determine if something is an example of prophetic voice just based on the source, even if it comes from a book of the prophets. Examples of prophetic voice and examples that are not prophetic voice can exist side-by-side within the same source"*
- Bring the class together and have each group share the following about each quote:
 - Who was the quote by?
 - What was the main idea?
 - Is it an example of prophetic voice? Why or why not?
- As students share, the teacher should facilitate discussion about each quote, inviting students to consider alternative perspectives on if the quote is or is not prophetic voice.

- **[Note for the teacher:** Cards 1-7 are intended to be strong examples of prophetic voice from the prophets. Cards 20-24 are not intended to be prophetic voice. Some of the quotes, however, are in a grey area where students will have to decide and defend the decision—from great Jewish voices (cards 8-15) and non-Jewish voices (cards 16-19). The purpose of this exercise is for students to practice thinking about how prophetic voice shows up in a text, not about finding a correct answer or about reaching consensus]

Closure: Connecting to B’nei Mitzvah 00:50-00:10

- Say: *“We [name who this is- teachers, rabbis, etc] decided that learning about prophetic voice is a really important thing for you do to as you become/have recently become b’nei mitzvah. People often say that becoming b’nei mitzvah is when you become a Jewish adult because you are now responsible for your own actions. But weren’t you also responsible when you did something wrong as a child?”*
- Ask a few students to share what they think becoming Jewish adults means. Explain that *“becoming b’nei mitzvah is partially about making your own decisions about how you practice Judaism and think about Jewish values in your life. It is also about being at an age where you may start to experience more freedom in other parts of your life and are expected to do the right thing when given more freedom”*.
- Ask students: *“How might studying prophetic voice help you as you become Jewish adults?”*. Take a few minutes to hear answers.
 - Students might respond that studying prophetic voice will help them develop their own skills to speak up for what is good and truthful or that this learning might help them understand how our tradition from Torah can be applied in the real world.
- Wrap up this conversation with a summary of key points made by the students.

Handout 1.1A

Haftarah Blessing Handout

Blessing Before the Reading of The Haftarah	
<p> בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנְבִיאִים טוֹבִים, וְרָצָה בְּדַבְרֵיהֶם הַנְּאֻמָּרִים בְּאֵמֶת, בְּרוּךְ אַתָּה יְיָ, הַבוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ, וּבְיִשְׂרָאֵל עַמּוֹ, וּבְנְבִיאֵי הָאֵמֶת וְצֶדֶק. </p>	<p> Praise to You, Adonai our God, Ruler of the universe, who has chosen good prophets to speak words of truth. Praise to You, Adonai, for the gift of Torah, for Your servant Moses, for Your people Israel and for prophets of truth and righteousness. </p>

Adapted from translation in Mishkan T'filah (Frishman, 2007).

Handout 1.1B**Prophetic Quote Cards**

1

“Spare Me the sound of your hymns,
And let Me not hear the music of your lutes.
But let justice well up like water,
Righteousness like an unfailing stream.”

Amos 5:23-24

2

“Ah, Those who call evil good and good evil;
Who present darkness as light and light as darkness;
Who present bitter as sweet and sweet as bitter!
... Their offspring shall become like rot, and their buds shall blow away like dust.
For they have rejected the instruction of GOD of Hosts,
Spurned the word of the Holy One of Israel.”

Isaiah 5:20,24

3

“With what shall I approach GOD, Honor God on high?
Shall I approach with burnt offerings, with calves a year old?
You have been told, O mortal, what is good, And what GOD requires of you:
Only to do justice
And to love goodness,
And to walk modestly with your God”

Micah 6:6,8

4

“And when you lift up your hands, I will turn My eyes away from you;
Though you pray at length, I will not listen.
Your hands are stained with crime—
Wash yourselves clean; Put your evil doings away from My sight.
Cease to do evil; Learn to do good.
Devote yourselves to justice; Aid the wronged.
Uphold the rights of the orphan; Defend the cause of the widow.
... Be your sins like crimson,
They can turn snow-white;
Be they red as dyed wool,
They can become like fleece.”

Isaiah 1:16-18

5

“I will restore My people Israel.
They shall rebuild ruined cities and inhabit them;
They shall plant vineyards and drink their wine;
They shall till gardens and eat their fruits.
And I will plant them upon their soil,
Nevermore to be uprooted
From the soil I have given them
—said the ETERNAL your God.”

Amos 9:14-15

6

“For My people are stupid, they do not hear Me;
They are foolish children, they are not intelligent.
They are clever at doing wrong, but unable to do right.
I look: no human is left,
And all the birds of the sky have fled.
I look: the farmland is desert,
And all its towns are in ruin—
Because of GOD, Because of God’s blazing anger.

Jeremiah 4:22,25-26

7

“Who is a God like You, Forgiving iniquity
And remitting transgression— Not staying angry forever
Toward the remnant of Your own people,
Because You love graciousness!
[God] will take us back in love, Trampling our wrongdoings.
You will hurl all our sins into the depths of the sea.”

Micah 7:18-19

- 8 “In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony, one does something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it. Indifference elicits no response. Indifference is not a response.”

Elie Wiesel (April, 1999)

Elie Wiesel was born in Hungary and survived the Holocaust. He dedicated the rest of his life to sharing his experience and fighting against hate.

- 9 “I was a military man for twenty-seven years. I fought as long as there were no prospects for peace. Today I believe that there are prospects for peace, great prospects. We must take advantage of this for the sake of those standing here, and for the sake of those who do not stand here. And they are many among our people.

I have always believed that the majority of the people want peace and are ready to take risks for peace. In coming here today, you demonstrate, together with many others who did not come, that the people truly desire peace and oppose violence.”

Prime Minister Yitzhak Rabin (November, 1995)

Yitzhak Rabin was the prime minister of Israel. He negotiated agreements for peace that had never been made before. After giving this speech, Rabin was assassinated.

- 10 “Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, worship/service to God, and acts of loving kindness/compassion to others.”

Shimon the Righteous, Recorded in Mishnah Avot (200 CE)

- 11 “THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.
PLACING OUR TRUST IN THE ROCK OF ISRAEL (God), WE AFFIX OUR SIGNATURES TO THIS...”

Israeli Declaration of Independence (May, 1948)

12

"I hope a time will come for all of us in which there will be no more questions on the subjects of "woman": for as long as there are questions, something is wrong. But if I must say what drove me as a woman to become a rabbi, two elements come to mind: My Belief in the godly calling and my love for people. God has placed abilities and callings in our hearts, without regard to gender. Thus each of us has the duty, whether man or woman, to realize those gifts God has given. If you look at things this way, one takes woman and man for what they are: human beings."

Rabbi Regina Jonas (June 23, 1938)

Rabbi Regina Jonas was the first woman ordained as a Rabbi.

13

"I am almost demented over my people's grief . . . and still I must add, I do not lose faith...Faith, as we both know, isn't a thing to be reasoned about. One has it, or one has not. You and I both have it. Both of us see the Divine, even from far off, toward which all creation moves, though it move haltingly, painfully and, perhaps it must be so, sacrificially"

Rabbi Stephen S. Wise (1942)

Wise was an influential American Rabbi- he was vocal about the struggles of the Jews in Europe during the Holocaust. This letter was written to an American friend about the current events.

14

"I am an American Jew.

As Americans we share the profound concern of millions of people about the shame and disgrace of inequality and injustice which make a mockery of the great American idea. As Jews we bring to this great demonstration, in which thousands of us proudly participate, a two-fold experience—one of the spirit and one of our history.

In the realm of the spirit, our fathers taught us thousands of years ago that when God created man, He created him as everybody's neighbor. Neighbor is not a geographic term. It is a moral concept. It means our collective responsibility for the preservation of man's dignity and integrity.

From our Jewish historic experience of three and a half thousand years we say: Our ancient history began with slavery and the yearning for freedom. During the Middle Ages my people lived for a thousand years in the ghettos of Europe. Our modern history begins with a proclamation of emancipation.

It is for these reasons that it is not merely sympathy and compassion for the Black people of America that motivates us. It is above all and beyond all such sympathies and emotions a sense of complete identification and solidarity born of our own painful historic experience....The most urgent, the most disgraceful, the most shameful and the most tragic problem is silence.

Rabbi Joachim Prinz (1963)

Joachim Prinz was a German-American rabbi who was an outspoken activist against Nazism in Germany in the 1930s and later became a leader in the civil rights movement in the United States in the 1960s.

15

From the place where we are right
Flowers will never grow
In the spring.
The place where we are right
Is hard and trampled
Like a yard.
But doubts and loves
Dig up the world
Like a mole, a plow.
And a whisper will be heard in the place
Where the ruined
House once stood.

"The Place Where We are Right" by Yehuda Amichai (1965)

Amichai was one of the most important Israeli poems- his poems are well known by Israelis and people around the world.

16

“The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship ... For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

... May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.”

President George Washington (1790)

This quote comes from a letter that George Washington wrote to the Jews of Newport, RI.

17

Here I will not hear the call of the cuckoo
 Here the tree will not wear a snowcap
 But under the shadow of those cypresses
 All my childhood, which came back to life.

The ring of the needles: Once upon a time . . .
 I will call homeland to the wide expanse of snow
 To the ice, [to the] greening bordering the brook,
 to the language of a poem in a strange land.

Perhaps only migrating birds know
 When they are hanging between heaven and earth
 This pain of the two homelands.
 With you, I have been planted twice
 With you, I have sprouted, oh cypresses
 But my roots lie in two different landscapes.

“Cypress” by Dr. Lea Goldberg (1935)

Lea Goldberg was a poet who was born in Lithuania and immigrated to Israel. Many of her poems are about the struggles of having two homelands.

18

"Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today!"

Rev. Dr. Martin Luther King Jr. (1963)

King was an American civil rights activist and Baptist minister.

19

"In a higher phase of communist society, after the enslaving subordination of the individual to the division of labor, and therewith also the antithesis between mental and physical labor, has vanished; after labor has become not only a means of life but life's prime want; after the productive forces have also increased with the all-around development of the individual, and all the springs of cooperative wealth flow more abundantly—only then can the narrow horizon of bourgeois right be crossed in its entirety and society inscribe on its banners: From each according to [their] ability, to each according to [their] needs!"

Dr. Karl Marx (1875)

Karl Marx was a communist leader in Russia. He was born Jewish, but denounced Judaism, organized religion, and God throughout his life.

20

“God said, “Let there be light”; and there was light.
 God saw that the light was good, and God separated the light from the darkness.
 God called the light Day and called the darkness Night.
 And there was evening and there was morning, a first day.”

Genesis 1:3-5

21

“From when does one recite Shema in the morning? From when a person can distinguish between sky-blue [tekhelet] and white.
 Rabbi Eliezer says: From when one can distinguish between sky-blue and leek-green.”

Mishnah Berakhot 1:2

22

“Challah Recipe

Yield: 2 challahs

Ingredients

1½ packages active dry yeast (about 3½ teaspoons)

1 tablespoon plus ½ cup sugar

½ cup vegetable oil, more for greasing bowl

5 large eggs

1 tablespoon salt

8 to 8½ cups all-purpose flour

Poppy or sesame seeds for sprinkling”

Joan Nathan, Jewish Cookbook Author

23

“The plan, simple in design, but complicated in execution, will be carried out by two agencies: The Society of Jews and the Jewish Company. The Society of Jews will do the preparatory work in the domains of science and politics, which the Jewish Company will afterwards apply practically. The Jewish Company will be the liquidating agent of the business interests of departing Jews, and will organize commerce and trade in the new country.”

Theodore Herzl (1897)

Herzl is considered the founder of modern political Zionism. Much of his work was focused on convincing Jews that a Jewish state could only be achieved through political organization.

24

“Give praise with resounding cymbals;
give praise with loud-clashing cymbals.
Let all that breathes praise God.
Hallelujah”

Psalm 150

Lesson 1:2 Introduction to Haftarah, Nevi'im, and the Prophets*

Inquiry Question

- What foundational knowledge do I need to understand haftarah?

Goals (As an educator, I aim for this lesson to...)

- Define foundational vocabulary for this curriculum.
- Introduce haftarah's role as an ancient interpretation of the weekly Torah portion.
- Introduce students to the major books of Nevi'im and the historical backdrop for these texts.

Objectives (By the end of this lesson, students will be able to....)

- Define haftarah, Nevi'im, prophet, and prophecy.
- Explain how the weekly haftarah portion is chosen.
- Name the major books of the prophets and the key figures in each.
- Order the major books of the prophets chronologically based on setting.

Materials

- Screen and Computer to show video clip
- Whiteboard/Chalkboard and writing tools
- TaNaKh (must have Torah, Nevi'im, and Ketuvim), 1 per 3-4 students
- TaNaKh Scavenger Hunt (1.2A), 1 per student
- Pencils or Pens, 1 per student
- Torah and Haftarah Case Study Cards (1.2B), 1 case study per 3-4 students
- Timeline of the Prophets Graphic Organizer (1.2C), 1 per student
- Index Cards, 1 per student

Lesson Outline

Set Induction: Prophecy [10 mins]

Activity: TaNaKh Investigation & Scavenger Hunt [20 mins]

Activity: Torah and Haftarah Pairs [15 mins]

Activity: Framing the Time of the Prophets [10 mins]

Closure: Define a Word [5 mins]

Learning Plan

Set Induction: Prophecy [10 mins]

- Show students this video from *Star Wars Episode 1: The Phantom Menace*-
<https://www.youtube.com/watch?v=mwFVVyHgMAI>.
 - This example can be changed to something more current/culturally relevant to your learners that is a fitting example of prophecy in pop culture.
- After, ask students the following:
 - *What is the prophecy in this scene?* (That Anikin is the one who will bring balance to the force).
 - *In Star Wars, what is prophecy?* (In this case, prophecy is “prediction and fulfillment” (Garber, 2020).)
 - *In Star Wars, why does prophecy matter?* (it will ultimately come true, but it is unclear how. People make decisions based on that knowledge)
 - *Who in this scene uses prophetic voice?* (Yoda? Qui-Gon Jinn?)
 - *How is prophecy different from prophetic voice?* (Prophetic voice is everything a prophet says or does in pursuit of their values like truth and justice; prophecy is an often cryptic vision of the future).
- Explain to students that *sometimes prophets in Judaism receive and interpret prophecy. This is one of several roles that prophets can play. Prophets are people who speak for the values of a society on behalf of God (Petersen, 2002). Prophets navigate the everyday world and speak on behalf of God, sometimes through miracles or cryptic messages but more often through clear speeches using prophetic voice.*

Activity: TaNaKh Investigation & Scavenger Hunt [20 mins]

- Break students into groups of 3-4.
- Give each group a TaNaKh.
- Explain that *TaNaKh is also called the Hebrew Bible. It includes Torah and other sacred text. Ask students to look at the TaNaKh (including its table of contents) and to make a list of all the different ways that this big book is broken down into smaller chunks.*
- After students have had some time to make their lists, come together as a class and make a list on the board of largest to smallest ways to organize:
 - Torah-Neviim-Ketuvim
 - Books: Genesis, Exodus, Joshua, Judges, Psalms, Esther, etc
 - Parasha (Torah Portion- only in Torah)
 - Chapter
 - Verse
- Explain to students that when we talk about prophets, we are talking about the middle part of this biggest organizing framework- Nevi'im.
- Ask students to look at Neviim and, as a class, come up with a list of the major books of the prophets (Joshuah, Judges, I Samuel, II Samuel, I Kings, II Kings, Isaiah, Jeremiah, Ezekiel).
- Explain to students that verses are written "Book Chapter:Verse".
- Scavenger Hunt: Give students the TaNaKh Scavenger Hunt worksheet (1.2A). Students will find 5 verses and unlock a secret message.
 - Note that the scavenger hunt worksheet was written using JPS 2003- teachers should modify the worksheet based on the TaNaKhs available.

Activity: Torah and Haftarah Pairs [15 mins]

- Name for students that "*neviim*" or "*prophets*" refers to the whole middle part of TaNaKh, *Haftarah* is more specific and refers to readings from the prophets that have been selected for each weekly Torah portion. *Haftarah* is read on Shabbat, as the conclusion of the Torah service. *Haftarah* comes from the Hebrew root נ.ט.פ,

meaning to conclude. When the ancient Rabbis chose haftarah readings for each Torah portion, they picked readings that amplified the messages they thought to be most important.

- Working in small groups, have students examine one of the three Torah-Haftarah Case Study Cards (1.2B).
- Bring the class together and have students present each of three cases, naming themes in how Torah and Haftarah are paired. Discuss these themes as a class.

Activity: Framing the Time of the Prophets [10 mins]

- Explain that *the prophets in Nevi'im were people who spoke about the times that they lived in. So, in order to understand the prophets, we need to understand the most important events of their times.*
- Present students with the timeline graphic organizer (1.2C). Using the word bank at the bottom, ask students to try to figure out which event goes where.
- After a few minutes, reveal the answers and a few details about each event:
 - ***Moses Dies; The Israelites prepare to enter the land of Israel-*** *This is the very end of the Torah and the beginning of Nevi'im. Joshuah takes over as the leader of the people for Moses.*
 - ***Israel Splits into Two (Northern- Israel, Southern- Judah)-*** *After Kings David and Solomon rule, the Jewish people split into two kingdoms. The Southern kingdom was called Judah with its capital in Jerusalem. The northern was called Israel. Most of the prophets were from Judah, but some spoke to Israel as well.*
 - ***Northern Kingdom of Israel Conquered by Assyria-*** *The Assyrians conquer the Northern Kingdom and destroy it. To this day, we don't know what happened to everyone who lived there, so we call them the lost tribes.*
 - ***Judah Conquered and Temple Destroyed by Babylon; Judeans sent away to Babylon (Exile)-*** *Judah made an agreement to survive the*

Assyrians, but was conquered by the Babylonians. Rather than getting rid of everyone like the Assyrians, the Babylonians just destroyed the holy Temple in Jerusalem and sent most of the people who lived in Judah to Babylon. This is called the Babylonian exile. Some of the prophets spoke to the Jewish people right before and during the Babylonian exile. Nevi'im ends in the exile; Ketuvim tells stories from after the exile.

Closure: Define a Word [5 mins]

- Give each student an index card and assign students one of the following words: Prophecy, Nevi'im, Haftarah, or Babylonian Exile.
- Ask students to define their term using their own words. You may want to display these index cards as a class glossary to refer back to.

Handout 1.2A**TaNaKh Scavenger Hunt**

Find the following verses in your TaNaKh and fill in the blanks on this sheet to uncover the answer to the joke below:

2 Samuel 20:22 Joab returned to the king in _____	_____ 1 2 3 4 5 6 7 8 9
Joshua 24: 2 _____, father of Abraham and father of Nahor	_____ 10 11 12 13 14
Ezekiel 12:26 The ____ that he sees is far ahead.	_____ 15 16 17 18 19 20
Malachi 3:23 the prophet _____.	_____ 21 22 23 24 25 26
Jonah 2:1 The lord provided a huge _____	_____ 27 28 29 30

Q. What do you call it when toilet paper says, "I'm sorry"?

A. _____ - _____!
10 22 29 17 5 21 15 6

ANSWER KEY- TaNaKh Scavenger Hunt

Find the following verses in your TaNaKh and fill in the blanks on this sheet to uncover the answer to the joke below:

2 Samuel 20:22 Joab returned to the king in _____	J E R U S A L E M _____ 1 2 3 4 5 6 7 8 9
Joshua 24: 2 _____, father of Abraham and father of Nahor	T E R A H _____ 10 11 12 13 14
Ezekiel 12:26 The ____ that he sees is far ahead.	V I S I O N _____ 15 16 17 18 19 20
Malachi 3:23 the prophet _____.	E L I J A H _____ 21 22 23 24 25 26
Jonah 2:1 The lord provided a huge _____	F I S H _____ 27 28 29 30

Q. What do you call it when toilet paper says, "I'm sorry"?

T I S S U E V A
A. _____ - _____!
10 22 29 17 5 21 15 6

Handout 1.2B**Torah and Haftarah Matching Case Studies**

Case Study 1: Parashat Beresheet	
Torah	Haftarah
Parashat Beresheet tells about the creation of the world in seven days, the creation of Adam and Eve, and the struggles of the first humans in the Garden of Eden.	Isaiah retells the story of God creating the world and humanity, emphasizing the special role and responsibilities given to the Jewish people as the people of the covenant. Israel is promised a future redemption and instructed to be a light to the nations.
Case Study 2: Parashat Chayei Sarah	
Torah	Haftarah
Parashat Chayei Sarah begins after Sarah's death, as Abraham purchases a cave where she will be buried, along with him and their offspring when the time comes. Isaac and Rebecca meet and fall in love. Abraham dies at the end of the Torah portion.	The haftarah takes place near the end of King David's life, when he had become "advanced in years". David learns that one of his sons declares himself king while David is still living. The prophet Nathan comes and encourages David to instead pick Solomon as his successor. Solomon is chosen to carry on David's legacy.
Case Study 3: Parashat Toldot	
Torah	Haftarah
Parashat Toldot tells of Rebecca and Isaac having twins- Jacob and Esau. Before the two are born, they begin fighting with one another. When the boys are older, Jacob trades Esau's birthright (special gifts for being the first one) and steals Esau's special blessing. At the end of the parasha, Jacob runs away because he is concerned Esau may try to hurt him.	In this haftarah, Malachi begins by comparing the nation of Israel with Jacob and Edom (their enemy) with Esau, promising love to Israel. Malachi then turns his attention to issues with how the Judeans are worshiping God at the Temple and calls upon them to do better.

Handout 1.2C**Timeline of the Prophets Graphic Organizer**

Place the events written in the word bank below in order in the left column.

Event 1 (Date unknown)

Joshuah, Judges, I Samuel, II Samuel

Stories of conquering the land of Israel, Judges ruling the land, and the first two kings of united Israel: Saul and David.

Event 2 (C. 9th century BCE)

I Kings and II Kings

King Solomon's rule and the aftermath, including the split from a united monarchy into two kingdoms.

Event 3 (722-720 BCE)

Isaiah, Jeremiah, and Ezekiel

Isaiah begins to prophesize before the downfall of Israel- he warns Judah about the Assyrians.

Jeremiah and Ezekiel both are active before and after the destruction of Jerusalem.

Event 4 (586 BCE)

Ezekiel and later parts of Isaiah take place during the Babylonian exile.

Word Bank

Northern Kingdom of Israel Conquered by Assyria

Judah Conquered, Temple Destroyed by Babylon; Judeans sent to Babylon (Exile)

Israel Splits into Two (Northern- Israel, Southern- Judah)

Moses Dies; The Israelites prepare to enter the land of Israel

Lesson 1:3 Introduction to Strategies for the Comprehension and Interpretation of Haftarah, Part 1*

Inquiry Question

- What are different ways I can approach a haftarah text to find meaning?

Goals (As an educator, I aim for this lesson to...)

- Ground future text study in a shared set of interpretive rules.
- Introduce students to various orientations used to understand haftarah.
- Provide students with a few basic strategies to understand haftarah.

Objectives (By the end of this lesson, students will be able to....)

- Define the literary, contextual, and personalization orientations for reading haftarah.
- Identify and use appropriate strategies and orientations for explaining the meaning of a verse of haftarah.

Materials

- Whiteboard/Chalkboard and writing tools
- Projection or Print Out of Images of a cloud (1.3A)
- Joshua 1:8-9 Source Sheet (1.3B)
- 1 English dictionary or web-based dictionary
- Orientations chart (1.3C), 1 per student
- Pencils or pens, 1 per student
- Orientation Background Sheets for contextual (1.3D), literary (1.3E), and personalization (1.3F), 1 per student

Lesson Outline

Set Induction: Interpreting a Picture [7 mins]

Activity: Contextual Orientation [15 mins]

Activity: Literary Orientation [15 mins]

Activity: Personalization Orientation [15 mins]

Closure: What's Next? [3 mins]

Learning Plan

Set Induction: Interpreting a Picture [7 mins]

- Project or provide image of a cloud (1.3A). Ask students “*what does this cloud look like?*”
- When students provide answers, ask the follow up question “*how do you know that?*” or “*what is your evidence?*”. This will prompt students to explicitly link their answers to what they have in front of them.
- After taking multiple answers and having students provide evidence for their conclusions, debrief:
 - Explain to students that there were many correct answers for this exercise.
 - Ask students “*what would be an incorrect answer? Why?*” An incorrect answer would be anything without evidence in the image.
 - Ask students “*why is providing evidence so important?*”. Take a few answers.
 - Explain to students that, like with the image, when you make a conclusion or claim about a text from the bible, like haftarah, you should have evidence for your claim.
 - In this class (this could be different elsewhere, but this is our basic rule), at least one part of your evidence has to be something in the text itself.

Activity: Modeling Approaching a New Text [5 mins]

- Explain to students that today, we will practice skills for how to read a few verses of haftarah and figure out potential meanings—we call this interpretation. We will learn new strategies to help us in each unit.

- Explain that we will do the first steps of interpretation as a class.
- Hand out the source sheet (1.3B) for Joshua 1:8-9.
- Read the background at the top aloud. Then, model the following steps:
 - Read a verse- Read one verse (in translation) aloud.
 - Define unfamiliar words-Ask students if there are any words they don't know in the English. If so, look them up in the dictionary.
 - Summarize the verse in your own words.
- Explain to students that we have now done the first steps in understanding the verses in front of us.
- Tell students *“Now, we will learn about some different approaches to reaching a conclusion about what these verses really mean. In order to be an interpreter of haftarah, you'll need to try on some different approaches to understanding and making meaning from the text. Today, you will learn about three approaches/orientations to interpreting a verse and practice it on these verses we've been working with.”*

Activity: Contextual Orientation [15 mins]

- Break students into groups of 3-4. Pass out the Orientations chart (1.3C) and the contextual orientation background sheet (1.3D). Instructions for how to fill out the chart are on the background sheet: students will read the top half of the sheet and then fill in the first two columns. Then, they will look at an example and fill in the third.
- Students should take about 10 minutes to read and fill out the chart.
- Bring the class back together and have students share some answers for the chart. Point out that even with the same orientation, we may still have different questions and different conclusions.

Activity: Literary Orientation [15 mins]

- Return students to groups of 3-4. Pass out the literary orientation background sheet (1.3E). Instructions for how to fill out the chart are on the background sheet: students will read the top half of the sheet and then fill in the first two columns. Then, they will look at an example and fill in the third.
- Students should take about 10 minutes to read and fill out the chart.
- Bring the class back together and have students share some answers for the chart.
- Point out similarities and differences between the Literary and Contextual Orientations.

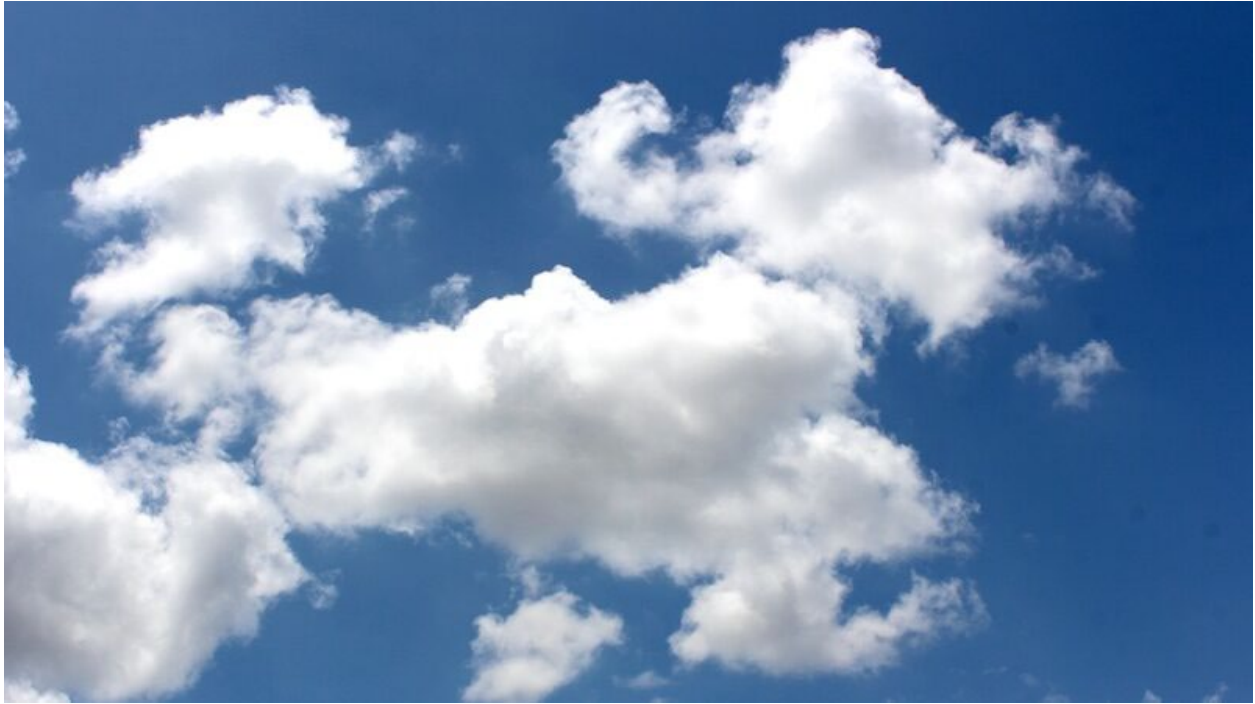
Activity: Personalization Orientation [15 mins]

- Return students to groups of 3-4. Pass out the Personalization orientation background sheet (1.3 F). Instructions for how to fill out the chart are on the background sheet: students will read the top half of the sheet and then fill in the first two columns. Then, they will look at an example and fill in the third.
- Students should take about 10 minutes to read and fill out the chart.
- Bring the class back together and have students share some answers for the chart.
- Point out similarities and differences between the Personalization and the Literary and Contextual Orientations.

Closure: What's Next? [3 mins]

- Frame for students that next class, we will add two more orientations to our toolbox and start to think about why these orientations matter.

Handout 1.3A
Cloud Image



Handout 1.3B**Source Sheet**

This passage comes from the beginning of the book of Joshua. The prophet Joshua takes over leading the Israelites into the promised land. He speaks to them, delivering words on behalf of God, as they prepare to cross the Jordan river into the promised land:

Joshua 1:8-9	
<p>(8) לֹא־יִמּוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בּוֹ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכְּתוּב בּוֹ בִּי־אָז תִּצְלִיחַ אֶת־דְּרָכֶיךָ וְאָז תִּשְׁכִּיל:</p> <p>(9) הֲלוֹא צִוִּיתִיךָ חֲזַק וְאַמֵּץ אֶל־ תַּעֲרֹק וְאַל־תַּחַת בִּי עִמָּךְ יי אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ:</p>	<p>(8) Let not this Book of the Teaching (Torah) cease from your lips; recite it day and night, so that you may observe faithfully all that is written in it. Only then will you prosper in your undertakings and only then will you be successful.</p> <p>(9) “I charge you: Be strong and resolute; do not be terrified or dismayed, for the ETERNAL your God is with you wherever you go.”</p>

Handout 1.3C

Orientations to Reading Haftarah			
Orientation	What is the main idea of this orientation? When is it useful?	What is one big question this orientation would ask about this text?	What is one big takeaway this orientation would have from this text?
Contextual			
Literary			
Personal-ization			

Orientations to Reading Haftarah			
Orientation	What is the main idea of this orientation? When is it useful?	What is one big question this orientation would ask about this text?	What is one big takeaway this orientation would have from this text?
Ideational (Big Ideas)			
Bible Leads to Action			

Orientations to Reading Haftarah – Joshua 1:8-9 EXAMPLE ANSWERS

Orientation	What is the main idea of this orientation? When is it useful?	What is one big question this orientation would ask about this text?	What is one big takeaway this orientation would have from this text?
Contextual	The bible should be understood in the context of its own time. This is useful when a text doesn't make sense in our own time.	What is happening that Joshua needs to make a big speech about the teaching and being strong?	Joshua's speech is actually about reminding people in the 7 th century BCE that God is on Israel's side.
Literary-Critical	The bible can be understood like a work of literature- we can consider word choice, symbolism, and form to help. This is useful to find hidden meaning in a biblical text.	Why does Joshua say the same thing in four ways: be strong, be resolute, do not fear, do not be dismayed?	Joshua is trying to comfort the people and assure them that the future will be okay without Moses.
Personal-ization	The bible is full of lessons that have personal meaning and relevance. This is useful when we want to apply messages of the bible to our own lives.	How do Joshua's instructions reflect what we need to hear when facing uncertainty?	Like the Israelites, when faced with challenges, we find our own strength and guiding light first.
Ideational	The bible is made up of complex values and principles worth exploring. This is useful when we want to understand what the text teaches about Judaism.	What big ideas and values is Joshua expressing? Where else in the bible can these be found?	This story reflects the value of legacy and continuity through Torah.
Bible Leads to Action	The bible inspires action like obeying mitzvet or doing tikkan olam. This is useful when I want to do something with my learning.	What does it look like to "be strong and resolute"? How is that connected to observing God's teachings?	We find strength by studying Torah and its messages regularly

Handout 1.3D

Contextual Orientation Background Sheet

“The contextual approach aims at uncovering the meaning of the biblical texts by viewing the Bible within the context of its own times, as best as we can determine it. It views the Bible as a record of an ancient civilization, and it hopes to make that world intelligible to students of today (Holtz, 2003).”

This approach is often found in academic research on the bible, especially in historically oriented study. When it comes to studying the prophets, a contextual orientation can be especially important because the prophets often speak to a particular historical moment.

Questions to Ask

- How would people in biblical times have understood these texts?
- What can the Ancient context teach us about understanding the Bible, and what, in turn, can the Bible teach us about that world?
- How can the discoveries of archeology, geography, and the knowledge of other ancient Semitic languages uncover the meaning of the Bible in its own time?

After reading this background, fill out the first two columns of the chart. Then, read the commentary below.

A Contextual Commentary on Joshua 1:8-9

Scholars generally think that that many of the stories found in the first part of the book of Joshua were actually written much later than when the story takes place. They were written in the 7th century BCE, when Judah was under the control of the Assyrian empire. “Through this story of Israel’s epic entrance into the promised land, depicting Israel as a great victorious people with God on their side, the authors reversed roles with their Assyrian overlords: Israel was the mighty force, not Assyria. At the same time, the story reinforced their right to the land, based on divine grant and assistance”. Chapter one was likely written even later as a prologue; nonetheless, it reflects the attitudes of the authors in the Assyrian period (Berlin & Brettler, 2004).

After reading this commentary, think about the big takeaway from these verses to write in the third column.

Handout 1.3E

Literary Orientation Background Sheet

While it may seem counterintuitive, the literary criticism orientation involves “taking the biblical work apart through a variety of scholarly methods rather than reading it as a whole” (Holtz, 2003). Someone who uses this orientation, then, might pick apart the value of individual words, metaphors, and forms to help better understand the whole work. “The literary criticism orientation aims at literary readings of biblical texts using the tools of modern literary analysis. There is a wide range of approaches within this domain, but most pay careful attention to the style, language, characters, themes, and forms of the biblical text. (Holtz, 2003).”

This approach is often found in academic research on the bible, especially in literary oriented study. Historically, this approach has not played as significant of a role in the study of prophets. However, many scholars in recent years have applied this approach.

Questions to Ask

- How can we apply the skills of literary criticism to the Bible, reading the Bible the way we would read any great work of literature?
- How do the general tools of literary criticism—such as close reading of the text, attention to detail, shifts of language and tone, metaphors, etc.—help us understand the Bible?
- How do the specific literary features of the Bible—such as repeating words and roots, “type scenes,” repeated dialogue, etc.—reveal the meaning of biblical texts?

After reading this background, fill out the first two columns of the chart. Then, read the commentary below.

A Literary Commentary on Joshua 1:8-9

“Be strong and resolute’ is direct divine encouragement echoing and reestablishing Moses’ words . The imperatives (“ ḥazak ve-’ematz,” a blessing in Hebrew even today) are here thrice repeated for emphasis and clarity.... The key to success is to follow the teaching, Torah— which Moses enjoined, and furthermore, to recite constantly the Book of the Teaching— Torah. Joshua is thus requested to behave similarly to the ideal future king explained in Deuteronomy and the ideal man of Psalm 1.2” That is to say that Joshua gives the people of Israel divine encouragement many times in many forms and alongside instructions to obey the Torah as a way to assure the people that everything will continue in a positive direction without Moses. Joshua will fill those shoes (Berlin & Brettler, 2004).

After reading this commentary, think about the big takeaway from these verses to write in the third column.

Handout 1.3F

Personalization Orientation Background Sheet

“Too often, Martin Buber says, people today view the Bible in a distant, ‘abstract’ way with “an interest connected with the history of religion or civilization, or an aesthetic interest, or the like....” (Holtz, 2003). The personalization approach, then, aims to find the links between an individual person’s life and the biblical text. Within the personalization approach, the text might serve as a vehicle to help people learn about themselves, to help people connect to God, or to help people better understand society and the political issues of the present moment.

Questions to Ask

- How can the Bible speak to us, psychologically and spiritually?
- What does it mean to “make meaning” of biblical texts for our personal lives?
- How do we make the Bible “relevant”?

After reading this background, fill out the first two columns of the chart. Then, read the commentary below.

A Personalization Commentary on Joshua 1:8-9

“CAN YOU IMAGINE being Joshua? In the traditional haftarah reading for Simchat Torah, we read from Joshua 1:2, “My servant Moses is dead.” Just as we finish the Torah by reading the end of the Book of Deuteronomy and then begin reading it again with the opening verses of the Book of Genesis, the haftarah reading for Simchat Torah reminds us that B’nei Yisrael, the “Children of Israel,” also had to begin anew after Moses’s death. Joshua, the appointed successor, had to move into an impossible role: How do you follow Moses?

God’s words to Joshua give a hint. Three times, God says, “Be strong and of good courage” (Joshua 1:6, 7, 9). The people are frightened; they are preparing to enter the land of Canaan, with Moses gone. Joshua, their new leader, must show that he is confident, that he is up to the job at hand. This is not a time to show uncertainty, even if some things might go wrong. God reminds Joshua to have the Torah on his lips day and night. Thus will God be with him.

When we are leading, or even moving just by ourselves through difficult times, we can always turn to God for strength and to our tradition for wisdom.”

- Rabbi Sandra J. Cohen.

After reading this commentary, think about the big takeaway from these verses to write in the third column

Lesson 1:4 Introduction to Strategies for the Comprehension and Interpretation of Haftarah, Part 2*

Inquiry Question

- What are different ways I can approach a haftarah text to find meaning?

Goals (As an educator, I aim for this lesson to...)

- Ground future text study in a shared set of interpretive rules.
- Introduce students to various orientations used to understand haftarah.
- Provide students with a few basic strategies to understand haftarah.

Objectives (By the end of this lesson, students will be able to....)

- Define the ideational and bible leads to action orientations for reading haftarah.
- Identify and use appropriate strategies and orientations for explaining the meaning of a verse of haftarah.

Materials

- Joshua 1:8-9 Source Sheet (1.3B), 1 per student (from lesson 1:3)
- Orientations chart (1.3C), 1 per student (from lesson 1:3)
- Pencils or pens, 1 per student
- Orientation Background Sheets- ideational (1.4A) and bible leads to action (1.4B), 1 per student
- Interpret a verse worksheet (1.4C)

Lesson Outline

Set Induction: Review [3 mins]

Activity: Ideational/Big Ideas Orientation [15 mins]

Activity: Bible leads to Action Orientation [15 mins]

Activity: Discussing Orientations [15 mins]

Closure: Interpret a Verse FORMATIVE ASSESSMENT [12 mins]

Learning Plan

Set Induction: Review [3 mins]

- Hand out orientations chart to students.
- Ask students to offer definitions of the three orientations learned last class.
- Explain: *“Today, we will learn about two more orientations. Then, we will think about when to use each one and practice that”*

Activity: Ideational Orientation [15 mins]

- Break students into groups of 3-4. Pass out the ideational orientation background sheet (1.4A). Instructions for how to fill out the chart are on the background sheet: students will read the top half of the sheet and then fill in the first two columns. Then, they will look at an example and fill in the third.
- Students should take about 10 minutes to read and fill out the chart.
- Bring the class back together and have students share some answers for the chart.
- Point out similarities and differences between the ideational orientation and others studied- note that this orientation has overlap with the literary and the personalization orientations.

Activity: Bible leads to Action Orientation [15 mins]

- Return students to groups of 3-4. Pass out the Bible leads to Action orientation background sheet (1.4B). Instructions for how to fill out the chart are on the background sheet: students will read the top half of the sheet and then fill in the first two columns. Then, they will look at an example and fill in the third.
- Students should take about 10 minutes to read and fill out the chart.
- Bring the class back together and have students share some answers for the chart.

- Point out similarities and differences between the bible leads to action orientation and others studied- note that this orientation has overlap the personalization orientation.

Activity: Discussing Orientations [15 mins]

- Explain to students that they've just studied five common orientations to studying haftarah. When we read a text, we might choose an orientation we want to use or we might try on several of our orientations until we find the one that fits.
- Ask students: *How do you think we know which orientation might be a good fit?*
 - With students, brainstorm a list of criteria. If they get stuck, go back to the orientations chart and the Joshua verses, as they might start to see that different orientations are useful for different goals (i.e. do I care about the history of the text or its relevance today), different texts (i.e. does the text have a relevant message), and addressing different kinds of questions.
- Reiterate that we will never exclusively use one orientation, but we get to choose every time we read a text. We may even use a few orientations to best understand the same text.
- Ask students: *"Why is it useful to know these orientations? How will they affect how you read haftarah?"*

Closure: Interpret a Verse FORMATIVE ASSESSMENT [12 mins]

- Pass out the Interpret a Verse worksheet (1.4C). Allow students to work individually on it.

Handout 1.4A

Ideational Orientation Background Sheet

This orientation has a primary focus on answering the question, ‘What are the ‘big ideas’ that the Bible is expressing?’ Or perhaps better, ‘What are the values of the Bible?’...

Although there is interest in the literary features of the text, the primary goal is to uncover the ‘idea in its metaphorical expression,’ to see the major moral and theological insights or ideas of the Bible” (Holtz, 2003). Examples of “big ideas” and values might include “the goodness of the universe” or “human’s freedom to choose good or evil”.

Questions to Ask

- How do we help become intellectual readers and interpreters?
- What are the complex ideas embedded in the Bible?

After reading this background, fill out the first two columns of the chart. Then, read the commentary below.

An Ideational Commentary on Joshua 1:8-9

“As Joshua leads the Israelites into the Promised Land, he carries on the legacy of Moses. The haftarah text makes us think about how we can carry on the legacy of our past leaders and loved ones” – Rabbi Ethan Prosnit

In Jewish tradition, legacy is a major concern. When we pray the Amidah, we begin by evoking God’s relationship with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah. Four times a year, we memorialize all those we’ve loved and lost in Yizkor prayers. Rabbinic Tradition, as cited in Pirkei Avot, begins with Moses passing the Torah to Joshua, Joshua to the elders, the elders to the men of the great assembly. Not only does Judaism care deeply about legacy, but it also sees Torah as the thread that ties together generations, assuring Judaism can continue on no matter the circumstances.

After reading this commentary, think about the big takeaway from these verses to write in the third column.

Handout 1.4B**Bible leads to Action Orientation Background Sheet**

“Classical Jewish sources portray the purpose of study as leading a person toward observing the mitzvot, the commandments. Of course, within Jewish tradition there is a great deal of debate about the ultimate purposes of studying Torah—is the activity an end in itself? ... there is no doubt that one significant tradition—perhaps the dominant view—holds that there is a direct relationship between study and action. When we learn Torah, we are moved toward doing; study is not merely an intellectual activity” (Holtz, 2003).

This orientation may emphasize performing mitzvot, but it may also emphasize calls for social justice in the text or put particular weight on the ethical lessons that come from Bible.

Questions to Ask

- What mitzvot do we learn about from the Bible?
- How do we take the Bible and apply it to issues of contemporary life?
- How does the Bible help guide our ethical behavior?
- How do we make the Bible “relevant”?

After reading this background, fill out the first two columns of the chart. Then, read the commentary below.

Bible leads to Action Commentary on Joshua 1:8-9

Every Jewish man must study the Torah, no matter whether he is poor or rich, whether he is healthy or suffering pain, whether he is young or very old. Even a beggar who goes from door to door must set aside a certain time for Torah study during the day and night, as it is written: " recite it day and night (Joshua 1:8).

- Kitzur Shulkhan Arukh (1844-1864)

After reading this commentary, think about the big takeaway from these verses to write in the third column

Handout 1.4C**Interpret a Verse Worksheet**

“Return, O Israel, to the ETERNAL your God, for you have fallen because of your sin. Take words with you and return to GOD. Say: ‘Forgive all guilt and accept what is good; Instead of sacrificing bulls we will pay [The offering of] our lips.’”

– Hosea 14:2-3

Step 1: Read the verses

If you have any questions about what a word means, ask the teacher.

Step 2: Summarize the verse in your own words

Step 3: Ask questions

Ask at least one question you have about either words/phrases in the verse or the verse as a whole.

Step 4: Choose an orientation

Which orientation will help you best answer your question? Why?

Step 5: Explain the takeaway or message from the verse

Based on your question and the orientation that you chose, why does this verse matter? What is its message?

Unit 2: Speaking Up for Justice & Jewish Ethical Living

Unit 2 Topical EUs

- When faced with even a single, slight act of injustice, the prophet responds as though they were faced with a disaster (Based on Heschel, 1962).
- Prophetic voice calls out acts of injustice, tells people about the consequences of unethical actions, and imagines a more just future.
- As an interpreter of haftarah, I can find parallels between my own life and the words and actions of the prophets.

Unit 2 Topical EQs

- How does prophetic voice respond to injustice and unethical actions?
- How will I approach injustice and unethical action when I witness it as a Jewish adult?
- How do I interpret prophetic passages and haftarah portions about justice and Jewish ethical living?

Lesson 2:1 Introduction to Prophetic Responses to Injustice* [Scripted]

Inquiry Question

- How do prophets react when faced with injustice?

Goals (As an educator, I aim for this lesson to...)

- Establish that response to injustice is a hallmark of prophetic voice.
- Survey the common tropes in how the biblical prophets respond when faced with injustice.
- Connect prophetic responses to injustice to the current moment.

Objectives (By the end of this lesson, students will be able to....)

- Identify three common responses from the prophets when faced with injustice.
- Apply a prophetic response from bible to a modern issue.

Materials

- Elisha (2.1A), Amos (2.1B), and Micah (2.1C) Source Sheets, 1 per student
- Pens or pencils, 1 per student
- Blank sheets of paper, posterboard, and markers, 3 sets
- Projector or TV
- Recommended: Pocket Folders, 1 per student, to hold all source sheets throughout the curriculum so students can easily reference them.

Lesson Outline

Set Induction: What Would You Do? *00:00-00:10*

Activity: Creating Prophetic Campaigns *00:10-00:35*

Activity: Presenting and Discussing Prophetic Campaigns *00:35-00:50*

Closure: Application to Today *00:50-01:00*

Learning Plan

Set Induction: What Would You Do? 00:00-00:10

- Welcome students and say: *“Imagine that your school is having a walk-out to protest against ICE enforcement in your community which recently arrested several legal residents [substitute for a more current issue]. Your teacher tells the class that he will give detention to anyone who misses class for the walk-out. You know that several of your classmates cannot get detention because they work jobs after school to help their families afford the basics. What do you do?”*
- Allow students to brainstorm and share what they would do, explaining their reasoning behind the decision. Some possible answers might include: confronting the teacher, reporting the teacher to the principal/to the media, walking out without others, etc.
- Debrief the exercise and ask students:
 - *“What were the injustices involved in this scenario?”*
 - Some answers may include: ICE enforcement against legal immigrants, Teacher’s restriction on student protest, limits on student ability to participate in protest based on if they can “afford” detention, etc.
- Explain that *“One of the defining characteristics of the prophets is their response to injustices. Rabbi Abraham Joshua Heschel wrote ‘To the prophets even a minor injustice assumes cosmic proportions... To us a single act of injustice—cheating in business, exploitation of the poor—is slight; to the prophets, a disaster.’ (1962). Put another way, prophetic voice calls out even the most minor or slight injustices in a society as though they were the biggest.”*
- Ask: *“Thinking back to our example scenario, how might a prophetic voice respond? Why”* and take a few answers.

Activity: Creating Prophetic Campaigns 00:10-00:35

- Explain: *“While prophets agree that injustice cannot be ignored, they use different techniques to respond. Today, we will look at three techniques: from Elisha, Amos, and Micah.”*

- Give instructions: *Working in small groups, you will study one of the responses and then craft either a mock political campaign ad or campaign poster showcasing how your prophet responds to injustice. You'll have 25 minutes to read your case and prepare your ad/poster. Then, you'll act out your ad or present your poster for the class. In either product, you should address what injustice(s) your prophet is most concerned about and how they respond to that injustice."*
- Break students into three groups. If you have more than 15 students in your class, consider breaking into more groups and having several groups assigned to the same text. Hand out the source sheets (2.1A, 2.1B, 2.1C)
- In groups, have students first read the text summary and quotes, then answer the questions. After that, they can prep to perform their ad or create their poster.
- When working on their questions, groups may struggle to answer the question of what their prophet teaches about prophetic voice. One sample answer for each is included below:
 - Elisha- Sometimes, prophetic voice involves taking direct action to help those in need.
 - Amos- Sometimes, prophetic voice has to call out people for doing wrong.
 - Micah- Sometimes, prophetic voice reminds people of the consequences of their actions—good and bad.

Activity: Presenting and Discussing Prophetic Campaigns 00:35-00:50

- After 25 minutes, bring the class back together and allow each group to present their ad/poster.
- After each presentation, ask the rest of the class:
 - What was the injustice the prophet was most concerned about?
 - How did the prophet respond to the injustice? How is this similar or different to other prophets?
 - What does this example teach us about how prophetic voice might respond to injustice?

Closure: Application to Today 00:50-01:00

- Say: *“Today, we’ve seen a few common prophetic responses to injustice, including direct action, scolding words, and visions of a more just future. Rabbi Abraham Joshua Heschel taught that ‘The things that horrified the prophets are even now daily occurrences all over the world. There is no society to which Amos’ words would not apply’ (1962). Heschel reminds us that the issues that the prophets are concerned about are more relevant than ever today”.*
- Explain: *“I have one example of prophetic voice responding to injustice today that I want to share. As you encounter examples of prophetic voice, bring them in to share with me and the class.”*
- Show video of Bruce Springsteen’s Streets of Minneapolis
https://www.youtube.com/watch?v=wWKSsoxG1K7w&list=RDwWKSsoxG1K7w&start_radio=1 [Once again, please substitute with something more relevant to the moment in which you’re teaching.]
- Ask: *“How is this response an example of prophetic voice?”* Take answers.

Handout 2.1A

Source Sheet - Elisha

In the book of II Kings, we meet the prophet Elisha. Read a story of Elisha and the quotes below, then answer the questions.

There was a woman who cried out to Elisha, saying “my husband is dead and now I have no money. Those who I have borrowed from are going to take my children if I cannot pay them back. Elisha asked what the widow had in the house- she replied that she had only one small jug of oil.

II Kings 4:3-7	
(3) וַיֹּאמֶר לְכִי שְׂאֲלִי-לָךְ כְּלִים מִן- הַחוּץ מֵאֵת כָּל- ^[שְׂכֵנֶיךָ] (שְׂכֵנֵי) כְּלִים רַקִּים אֶל-תְּמַעֲטִי: (4) וּבָאת וְסָגַרְתְּ הַדְּלֶת בְּעַדְךָ וּבְעַד-בְּנֵיךָ וַיִּצְקֶתְ עַל כָּל-הַכֵּלִים הָאֵלֶּה וְהַמָּלֵא תִסִּיעֵי: (5) וַתֵּלֶךְ מֵאֵתוֹ וַתִּסְגֹּר הַדְּלֶת בְּעַדָּהּ וּבְעַד בְּנֵיהָ הֵם מְגִישִׁים אֵלֶיהָ וְהִיא (מִצְקֶת) ^[מוֹצֶקֶת] : (6) וַיְהִי כִּמְלֵאת הַכֵּלִים וַתֹּאמֶר אֶל-בְּנָהּ הַגִּישָׁה אֵלַי עוֹד כְּלִי וַיֹּאמֶר אֵלֶיהָ אֵין עוֹד כְּלִי וַיִּעַמַּד הַשֶּׁמֶן: (7) וַתָּבֹא וַתַּגִּד לְאִישׁ הָאֱלֹהִים וַיֹּאמֶר לְכִי מְכֹרִי אֶת-הַשֶּׁמֶן וְשַׁלְּמִי אֶת- ^[נְשִׂיךָ] (נְשִׁיכִי) וְאַתָּה (בְּנֵיכִי) ^[וּבְנֵיךָ] תִּחְיִי בְּנוֹתֶר:	(3) “Go,” he (Elisha) said, “and borrow vessels (containers) outside, from all your neighbors, empty vessels, as many as you can. (4) Then go in and shut the door behind you and your children, and pour [oil] into all those vessels, removing each one as it is filled.” (5) She went away and shut the door behind her and her children. They kept bringing [vessels] to her and she kept pouring [because the oil from her small jug kept coming]. (6) When the vessels were full, she said to her son, “Bring me another vessel.” He answered her, “There are no more vessels”; and the oil stopped. (7) She came and told the agent of God, and he said, “Go sell the oil and pay your debt, and you and your children can live on the rest.”

Questions

1. What is the injustice Elisha sees in this story? Why is he concerned about it?

2. How does Elisha respond to the injustice?

3. Based on this story, how do you think Elisha might respond to another injustice?

4. What is one thing this story can teach us about prophetic voice?

Handout 2.1B

Source Sheet – Amos

Amos is one of the 12 minor prophets. He is a farmer who frequently calls the kingdom of Israel out for its bad behavior and unethical actions (Peterson, 2002).

Amos delivers a speech to Israel that begins with a warning that Israel may fall and never rise again. He calls out people who don't listen to his warnings and says that he guarantees Israel will be punished for charging unfair taxes on the poor and taking all the food grown by the needy so they have nothing to eat.

Amos 5:12-17	
<p>12 כִּי יִדְעַתִּי רַבִּים פְּשָׁעֵיכֶם וְעֲצָמִים חֲטָאתֵיכֶם צָרִי צְדִיק לִקְחֵי כֹפֶר וְאַבְיוֹנִים בְּשַׁעַר הַטּוֹ:</p>	<p>(12) For I have noted how many are your crimes, And how countless your sins—You enemies of the righteous, you takers of bribes, you who turn away and ignore the needy in your town!</p>
<p>14 דַּרְשׁוּ טוֹב וְאַל־רַע לְמַעַן תַּחֲיוּ וַיְהִי־לָכֵן יי אֱלֹהֵי־צְבָאוֹת אֲתֶכֶם כַּאֲשֶׁר אָמַרְתֶּם:</p>	<p>(14) Seek good and not evil, so that you may live and that the ETERNAL, the God of Hosts, May truly be with you, as you say God is.</p>
<p>15 שְׂנְאוּ־רַע וְאַהֲבוּ טוֹב וְהִצִּיגוּ בְשַׁעַר מִשְׁפַּט אוֹלֵי יַחַנֵּן יי אֱלֹהֵי־צְבָאוֹת שְׂאֲרֵית יוֹסֵף:</p>	<p>(15) Hate evil and love good and establish justice in your town; Perhaps the ETERNAL, the God of Hosts, will be gracious to [you] the remnant of Joseph.</p>
<p>16 לָכֵן כֹּה־אָמַר יי אֱלֹהֵי צְבָאוֹת אֲדַנִּי בְּכָל־רְחֻבּוֹת מִסְפָּד וּבְכָל־חֻצוֹת יֹאמְרוּ הוֹ־ הוּ וְקִרְאוּ אֶבֶר אֶל־אֶבֶל וּמִסְפָּד אֶל־יֹדְעֵי נֶהֱי:</p>	<p>(16) Assuredly, Thus said GOD, The Sovereign— the God of Hosts: In every street there shall be mourning, in every street cries of “ah, woe!” And the farm hand shall be called to mourn, and all those who know how to cry will come and mourn;</p>

<p>17 וּבְכָל-פְּרָמִים מְסֻפָּד כִּי- אֵעֶבֶר בְּקִרְבְּךָ אֲמַר יי:</p>	<p>(17)For there shall be mourning in every vineyard [place of happiness], when I pass through your midst—said GOD.</p>
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Questions

1. What is the injustice Amos sees in this story? Why is he concerned about it?

2. How does Amos respond to the injustice?

3. Based on this story, how do you think Amos might respond to another injustice?

4. What is one thing this story can teach us about prophetic voice?

Handout 2.1C

Source Sheet – Micah

Micah is one of the 12 minor prophets. He is a prophet from a small town near Jerusalem who often calls out the unethical behavior of leaders and the people alike (Peterson, 2002).

Micah begins to scold the people for their wrongdoing and evil ways:

Micah 7:2-3, 6	
<p>2 אָבָד חָסִיד מִן־הָאָרֶץ וַיֵּשֶׁר בְּאָדָם אֵין כֹּלָם לְדָמִים יֶאֱרָבוּ אִישׁ אֶת־אֶחָיו יִצְוֹדוּ חָרָם:</p>	(2) The righteous have vanished from the land, none upright are left among its people; each person waits to ambush his neighbor, to trap the other in a net.
<p>3 עַל־הָרַע כַּפַּיִם לְהִיטִיב הַשָּׂר שֹׂאֵל וְהַשְׁפֵּט בְּשִׁלּוֹם וְהַגְדֹּל דְּבַר תְּנוֹת נַפְשׁוֹ הוּא וַיַּעֲבֹתוּהָ:</p>	(3) They use their hands to do evil: The ruling official demand bribes and the judge [judges] for a fee. The rich one makes a crooked plea, and they grant it.
<p>6 כִּי־בָן מִנִּבֵּל אָב בַּת קָמָה בְּאִמָּהּ כָּלָה בַּחֲמַתָּה אִבִּי אִישׁ אֲנָשֵׁי בֵיתוֹ:</p>	(6) Sons reject their father, Daughters rise up against mother, Daughters-in-law against mother-in-law— A man's own household are his enemies.

Bad things may happen if the people continue behaving like this. However, Micah reminds the people that God is still there even if God is angry about the people's behavior. God is still a shepherd watching over the Jewish people. So, it is never too late to return from evil ways.

Micah 7:19	
<p>יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל־ חַטָּאוֹתֵם:</p>	[God] will take us back in love, Squashing our evil pasts. You will hurl all our sins into the depths of the sea.

Questions

1. What is the injustice Micah sees in this story? Why is he concerned about it?

2. How does Micah respond to the injustice?

3. Based on this story, how do you think Micah might respond to another injustice?

4. What is one thing this story can teach us about prophetic voice?

Lesson 2:2 Speaking Truth to Power

Inquiry Question

- Why is speaking truth to power an important theme in haftarah?

Goals (As an educator, I aim for this lesson to...)

- Introduce students to the prophetic role of speaking truth to power.
- Explore both the importance and the challenge of speaking truth to power, in the time of the prophets and our own day.

Objectives (By the end of this lesson, students will be able to....)

- Define “speaking truth to power”.
- Hypothesize why speaking truth to power might be difficult, both for the prophets and us.
- Evaluate when speaking truth to power might be necessary, even if it is uncomfortable or difficult.

Materials

- The Emperor’s New Clothes (2.2A)
- Scripts (2.2B and 2.2C), 1 per student
- Personal Reflection Sheet (2.2D) 1 per student
- Pens or pencils, 1 per student

Lesson Outline

Set Induction: The Emperor’s New Clothes [10 mins]

Activity: Acting out the Prophets Speaking Truth to Power [45 mins]

Closure: Personal Reflection FORMATIVE ASSESSMENT [5 mins]

Learning Plan

Set Induction: The Emperor's New Clothes [10 mins]

- Retell the fairytale of the Emperor's New Clothes from Handout 2.2A
- Debrief with the following questions:
 - *Why were officers and people afraid to tell the king the truth? Why did so many people doubt their own judgement?*
 - *What are we meant to learn from the little boy who speaks up?*
 - *What are some examples of situations like this story in our real world?*
- Explain that: *like the townspeople in the story, the prophets were often people without much power. However, like the little boy, they took on the important task of speaking the truth when no one else was willing to. When they saw someone with more power doing wrong or unjust, they saw it as their responsibility to speak up for what is right. This is called speaking truth to power.*

Activity: Acting out the Prophets Speaking Truth to Power [45 mins]

- Break the class into two groups and give each group a chance to read through one of the two scripts below (2.2B and 2.2C), assign parts, and prepare to perform [this should take no more than 10 minutes].
- After both groups are ready, bring the class together and go through the following protocol for each group:
 - Have the group present their scene [3 mins]
 - Ask each of the main characters in the scene to share (from the perspective of the character) what that was like for them. Why was it difficult to either speak truth to power or have truth spoken to your own power? [5 mins]
 - Have the presenters sit down and ask the whole class to consider: [8-10 mins]
 - What were some of the risks/dangers of speaking truth to power?
 - Was it necessary to speak truth to power in that situation? Why or why not?
 - What did the scene teach us about how a prophet speaks truth to power? How can we use that lesson in our own lives?

Closure: Personal Reflection FORMATIVE ASSESSMENT [5 mins]

- Give each student a personal reflection half sheet (2.2D). Have them answer the questions individually and turn it in as an exit ticket.

Handout 2.2A

The Emperor's New Clothes (Adapted from Hans Christian Anderson)

Many years ago, there was an Emperor, who was so excessively fond of new clothes, that he spent all his money on dress. He did not care in the least about his soldiers; he did go to the theatre or other events unless they gave him the chance to display his new clothes. He had a different suit for each hour of the day...

One day, two people, calling themselves weavers, showed up at the palace. They said that they knew how to weave clothing of the most beautiful colors and elaborate patterns. Better yet, the clothes they manufactured from these materials will remain invisible to everyone who was not as clever or as high in status as himself.

"These must, indeed, be splendid clothes!" thought the Emperor. "This stuff must be woven for me immediately." And he gave large sums of money to the weavers to begin their work.

So the two pretend weavers set up two looms, and pretended to work very hard, though in reality they did nothing at all. They asked for the most delicate silk and the purest gold thread; put both into their own bags; and then continued their pretended work at the empty looms until late at night.

[Later, the emperor sent his advisor to go check on the progress of the weavers.] The faithful old minister went into the hall, where the con-men were working with all their might, at their empty looms. "What can be the meaning of this?" thought the old man, opening his eyes very wide. "I don't see any thread on the looms." However, he did not express his thoughts aloud.

The impostors requested that he come nearer their looms; and then asked him whether the design pleased him, and whether the colors were not very beautiful; at the same time pointing to the empty frames. The poor old minister looked and looked, he could not see anything on the looms, for a very good reason, there was nothing there. "What!" thought he again. "Is it possible that I am a fool who is unfit for power? I will never confess that I could not see the stuff."

"Well, Sir Minister!" said one of the con-men, still pretending to work. "You haven't told us if you like our work!"

"Oh, it is excellent!" replied the old minister, looking at the loom through his spectacles.

"This pattern, and the colors, yes, I will tell the Emperor without delay, how very beautiful they are"...

Soon, the whole city was talking of the splendid cloth which the Emperor had ordered to be woven at his own expense.

And now the Emperor himself wanted to see the clothing. Accompanied by a select number of his officers, he went to the crafty impostors, who were working more diligently than ever; although they still did not pass a single thread through the looms.

"Isn't the work absolutely magnificent?" then said the Emperor's officer who already visited the weavers.

"How is this?" said the Emperor to himself. "I can see nothing! This is terrible! Am I unfit to be an Emperor? That would be the worst thing that could happen--Oh! the cloth is beautiful" he said, aloud.

All of his officers now strained their eyes, hoping to see something on the looms, but they could see nothing; nevertheless, they all exclaimed, "Oh, how beautiful!" and advised his majesty to have some new clothes made from this splendid material, for the approaching procession.

The con-men kept working. Eventually, they cried "The Emperor's new clothes are ready!"

And now the Emperor, with all of his officers came to the weavers; and the con-men raised their arms, as if in the act of holding something up, saying, "Here are your Majesty's pants! Here is the scarf! Here is the jacket! The whole suit is as light as a cobweb"

"Yes indeed!" said all the courtiers, although not one of them could see anything at all.

"If your Majesty will take off your clothes, we will fit on the new suit, in front of the mirror"

The Emperor undressed and put on the non-existent clothes.

"How splendid his Majesty looks in his new clothes, and how well they fit!" everyone cried out. "What a design! What colors! These are indeed royal robes!"

Now the Emperor walked out into the streets of his city to lead a grand parade. All the people standing there and those watching out the windows, cried out, "Oh! How beautiful are our Emperor's new clothes!" in short, no one wanted to believe that they couldn't see the new clothing.

"But the Emperor has nothing at all on!" said a little child.

"Listen to how stupid he is!" exclaimed his father.

Hearing the words of the little boy, all of the people cried out "But he has nothing at all on!". The Emperor was troubled as he realized the people were right. But, he thought the parade must go on! And all of his officers continued to pretend that they were holding up the long tail of his beautiful cape, even though there was nothing to hold.

Handout 2.2B**Script: Nathan and King David** (2 Samuel 11-12)

Characters: Batsheva, King David, David's Assistant, Uriah, Nathan, Narrator

Narrator: Once upon a time, King David ruled over all of Israel. David was a good king who followed the instructions of God. One day, David was relaxing on the roof of his palace in Jerusalem.

David: Wow! What a beautiful day. (He looks around and sees Batsheva on another roof)
Holy Guacamole! Who is that pretty woman? I have to go see her!

Narrator: David sent an assistant to find out more.

David: Well?

Assistant: That is Batsheva. She is the wife of Uriah.

Narrator: The next day, David went to meet Batsheva in secret.

David: You are the most beautiful woman I've ever seen!

Batsheva: Well it doesn't matter what I think or how I feel... You are the king, you play the harp, you write poetry, you are a mighty warrior!

David: So, will you leave your husband and come run away with me?

Batsheva: I can't! I love my husband Uriah too much.

David: Okay. We'll have to do something about that.

Narrator: The next day, David summoned Uriah to him.

David: Uriah, I hear that you are one of the mightiest warriors that ever lived.

Uriah: Me? No! I'm just an ordinary guy.

David: Don't be so modest. I'm going to send you to the front lines of war to help defend Israel. Say goodbye to your family and you'll be off in the morning.

Uriah: Do I have to? I don't want to leave Batsheva.

David: Oh well, those are the rules.

(Uriah leaves)

David: Assistant! Be sure that Uriah is placed in the most dangerous part of the war. I don't want him to come back alive.

Narrator: So, Uriah went and fought in the battle. He died and Batsheva was very sad. After a while, King David convinced Batsheva to marry him. God was not happy with what had happened, so he sent the prophet Nathan to talk to King David.

Nathan: King David! Can I tell you a story?

David: I love stories!

Nathan: Once upon a time, there were two farmers. One was rich and had many lambs and sheep. The other was poor and had one single lamb that he took care of, sharing his only food and milk with it. One day, a visitor came to see the rich farmer. The farmer didn't want to give up any of his own sheep, so he stole the little lamb from the poor farmer and served it for dinner.

David: Who did this? This rich farmer deserves to die!

Nathan: King David, that man is you! You have been given everything by God- you have a beautiful palace, you rule over Israel, you have wives. You have decided that was not enough and you had to disregard God and kill Uriah to get the thing you didn't have-- Batsheva. That was not an ethical use of power for a king!

David: I am guilty of this!

Nathan: God forgives your sin, but your actions will have consequences (the kingdom you built will be destroyed after your lifetime).

Handout 2.2C**Script: Elijah and King Ahab** (1 Kings 17-21)

Characters: Elijah, Voice of God, King Ahab, Queen Jezebel, Narrator

Queen Jezebel: King Ahab, I am so excited we are finally married!!

King Ahab: Me too!

Queen Jezebel: Now, to celebrate, would you stop worshipping God and instead build a shrine to my god, Ba'al? I know that there are really many gods to worship.

King Ahab: But, I am a Jew and I know that God is one.

Queen Jezebel: So? Have a little fun! Come worship my god instead. My god doesn't have all the rules your god has about caring for everyone and giving money to charity.

King Ahab: Okay, fine!

Voice of God: King Ahab! If you go to worship Ba'al, I will stop the rains. You will have no food and very little water!

King Ahab: Eh, it'll be fine! I'll do what my wife says.

Narrator: That's exactly what Ahab did. As the kingdom of Israel starved from the drought, Ahab built temples and shrines to Ba'al. Some time later, God came to the prophet Elijah.

Voice of God: Elijah, the prophet! Elijah!

Elijah: Here I am, God!

Voice of God: Elijah, I need you to go see King Ahab, the king of Israel. If he wants to see this drought and famine we are in come to an end, he needs to stop worshipping the fake God Ba'al.

Elijah: I will go!

Narrator: Elijah came to see King Ahab.

King Ahab: Is that you, Elijah, the troublemaker of Israel?

Elijah: Yes, but you are the troublemaker who disobeyed God!

King Ahab: Not true. But anyway, what can I do for you?

Elijah: Gather all of the people of Israel and 450 of Ba'al's prophets. Meet me tomorrow at Mt. Carmel.

Narrator: The next day, at Mt. Carmel.

Elijah: People of Israel, see that I am the only prophet of God here. There are 450 prophets of Ba'al. We will each create fire pits without fire. If their god is real, Ba'al will bring fire to them. If God is real, God will bring me fire.

Narrator: Both made their fire pits. After calling out to Ba'al, the 450 people had no fire. But when Elijah called out to God, a roaring fire appeared.

People of Israel: [cheering] yay God! Yay God!

Elijah: Well, King Ahab, do you see that God is real now?

King Ahab: I guess?

Queen Jezebel: Not so fast! Elijah, if you are going to say Ba'al is not real and your God is the one real God, then there will be consequences. We'll have you arrested and killed, right King Ahab?

King Ahab: Right!

Narrator: So, Elijah fled and went into hiding. God came to Elijah again.

Voice of God: Elijah, I know you are scared. But you must go back to see King Ahab and convince him to come back to my ways. He is doing evil right now- he needs to do what is right and good.

Elijah: I shall go.

Narrator: One day, Ahab wanted a vineyard. He had the vineyard's owner killed so he could take it. Elijah came to the vineyard.

Elijah: King Ahab! I came back here to ask WHAT IS WRONG WITH YOU? How little respect do you have for the regular people of Israel that you murder them just to get some extra land? If you keep behaving like this- paying no attention to your fellow human and disregarding those with less than you, then there will be consequences from God.

Ahab: (Shocked) It never occurred to me how wrong my behavior has been. I will try to be better in the future.

Narrator: While Ahab's actions still had consequences, it finally began to rain once Elijah got Ahab to see the evil in his ways.

Appendix 2.2D
Personal Reflection Exit Ticket

1. Why do you think speaking truth to power is an important part of prophetic voice?

2. Think about a time that you have had to speak truth to power or that you've seen someone else speak truth to power. What did you/they do? Why was it necessary? How was it difficult?

Lesson 2:3 Text Skills: Asking and Answering Big Questions

Inquiry Question

- How do I ask interpretive questions about a text? How do I answer them?

Goals (As an educator, I aim for this lesson to...)

- Introduce students to the classical Jewish interpretive strategies of asking questions and looking at commentaries.

Objectives (By the end of this lesson, students will be able to....)

- Ask a question from a passage of text and obtain possible answers from classical and modern commentaries.
- Explain why questions and commentary are important tools in our interpretive toolbox.

Materials

- Print out or projection of Image (2.3A)
- Blank Paper, a few per group (2 groups)
- Pens or pencils, 1 per student
- Source sheet (2.3B), 1 per student
- Commentary Compendium (2.3C), 1 per student

Lesson Outline

Set Induction: Finding Ambiguities [10 mins]

Activity: Asking Interpretive Questions [15 mins]

Activity: Looking for Answers [30 mins]

Closure: Debrief [5 mins]

Learning Plan

Set Induction: Finding Ambiguities [10 mins]

- Split the class into two groups. Explain that you will show the entire class an image- each group will have a different task.
- Reveal the image to the whole class (2.3A)- ask one group to write a short statement explaining what the image is and what it means. Ask the other group to make a list of as many questions as they can about the image.
- After a few minutes, bring the class together. Have each group share results.
- Explain to the students that the classical Jewish approach to looking at texts involves asking lots of big interpretive questions like this.
- Ask students: “why tradition prefer asking questions over trying to find an answer immediately?” Take answers and highlight key points- mainly that asking questions helps us to see all the possibilities and ultimately understand the text in a deeper way.

Activity: Asking Interpretive Questions [15 mins]

- Split the class into small groups of 2-3 students. Explain to students that today we will be practicing asking questions from Jewish text and looking for answers.
- Give each student the source sheet (2.3B). Have them read the verses and write a list of as many questions as they can about the text.
- After about 10 minutes, ask each group to pick 2-3 questions that they think will be the most helpful to understanding the verses. Ask for a few groups to share the questions they chose and their explanation as to why.

Activity: Looking for Answers [30 mins]

- Name for students that asking interpretive questions is an essential part of any Jewish approach to text. Now that you’ve asked the questions, you could try to just answer them and that would be fine. However, often we will look to commentators to help us find our own answers.

- Explain that often, we look at commentaries from three time periods:
 - Ancient- you might see passages from midrash, Mishnah, or Talmud that talk about specific texts from the TaNaKh.
 - Medieval/Classical- Most often, this is what people mean when they talk about commentaries in Judaism. Very important rabbis, including Rabbi Shlomo Yitzchaki [RASHI] and Rabbi Abraham Ibn Ezra wrote down answers to the questions that they had.
 - Modern Commentaries- Modern commentaries are often written either by rabbis or scholars. They usually come from one of the orientations we studied a few weeks ago.
- Back in groups, read each of the commentaries in the commentary compendium (2.3C) and answer the questions, including the questions at the end.

Closure: Debrief [5 mins]

- Ask students:
 - How did the commentaries help you answer your questions?
 - Were the commentaries still useful if the commentators had different questions than you?
 - What new questions did the commentaries raise for you?
 - Why do you think Judaism values the process of asking questions and looking at commentaries before reaching our own conclusions?

Handout 2.3A
Image



Swans Reflecting Elephants By Salvador Dali

Handout 2.3B

Source Sheet – Micah 6

Micah 6:6-8	
<p>6 בַּמָּה אֶקְדָּם יי אֶבֶר לֵאלֹהֵי מְרוֹם הָאֶקְדָּמְנוּ בְּעוֹלוֹת בַּעֲגָלִים בְּנֵי שָׁנָה:</p>	<p>(6) With what shall I approach GOD as I bow to God on high? Shall I approach with burnt offerings, with calves a year old?</p>
<p>7 הֲיִרְצֶה יי בְּאַלְפֵי אֵילִים בְּרַבָּבוֹת גַּחְלֵי־שֶׁמֶן הָאֶתָּן בְּכוֹרֵי פִּשְׁעֵי פִרְי בְטֹנִי חֲטָאת נַפְשִׁי:</p>	<p>(7) Would GOD be pleased with thousands of rams, with many of streams of oil? Shall I give up my first-born for my wrongdoings, the fruit of my body for my sins?</p>
<p>8 הֲגִיד לְךָ אָדָם מֵה־טוֹב וּמֵה־יִי דוֹרֵשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהִצָּנֶע לְכַת עִם־ אֱלֹהֶיךָ:</p>	<p>(8)“You have been told, O mortal, what is good and what GOD requires of you: Only to do justice, and to love goodness/compassion (chesed), and to walk modestly/humbly with your God;</p>

Make a list of as many questions as you can about what you read:

Handout 2.3C

Commentary Compendium

Commentary 1: Babylonian Talmud, Makkot 24a [c. 500 CE]

Micah came and summarized the 613 commandments in just three... “to do justly” refers to just conclusions in business and in court. “to love goodness/compassion” refers to acts of loving kindness. “to walk humbly with your God” refers to commandments that might be done in secret to avoid shaming others, like paying for the dead of the poor to be properly buried and paying for a poor bride’s wedding.

What question do you think this commentary is trying to answer?

What does this commentary change about how you understand the text from Micah?

Commentary 2: Rashi [c. 1100]

“to walk modestly”- The standard of us mortal humans is not like the standard of the Holy One, Blessed be God. For mortals, if one man embarrasses another and comes to apologize, the other person might say “I will not accept your apology until X, Y, or Z happen”. But the Holy One, Blessed be God only requires a person’s return to God/apology be between the two of them.

What question do you think this commentary is trying to answer?

What does this commentary change about how you understand the text from Micah?

Commentary 3: Radak [c. 1230]

“to do justice”- this includes all of the commandments between people such as laws related to damages and fines.

“to love goodness/compassion”- this is doing more acts of loving kindness than the bare minimum of what is expected of you.

“to walk modestly/humbly with your God”- this is closeness with God and loving God with all your heart, with all your soul, and with all your might (from the V’ahavta). It says “modestly/humbly” because this matter is informed from the heart, the most secret/modest place.

What question do you think this commentary is trying to answer?

What does this commentary change about how you understand the text from Micah?

Commentary 4: W. Gunther Plaut [1996]

“Shall I give up my first-born for my wrongdoings, the fruit of my body for my sins?” – Should I sacrifice my firstborn child to atone for my transgression? One might conclude from this that in Micah’s time, child sacrifice was practiced in Judah, but there is no ancient source to bear this out...[the only potential example of child sacrifice in II Kings

21, much after Micah’s prophetic career]... therefore, the verse must be understood as a rhetorical question: would God be pleased with even the most extreme example of religious zeal?

[This is why the question appears in a series of rhetorical questions (verses 6-8), each getting more extreme than the question before it].

What question do you think this commentary is trying to answer?

What does this commentary change about how you understand the text from Micah?

Commentary 5: Rabbi Rachel Axelrad [2023]

While the people attempt to appease God through offerings (Micah 6:6), the prophet Micah calls on them to return to their original covenant with God... He then continues to speak about the spirituality of divine forgiveness in the following verses.

In Micah 6:7, the prophet speaks about Israel’s desire to bring burnt offerings and the offering of their firstborns. The line “Should I give my firstborn for my transgression, the fruit of my body for my own sin?” is usually considered to refer to child sacrifices, but it can also be understood as referring to the womb, invoking the notion of compassion, care, and protection—expressing the desire of the sinner to return to the behavior prescribed in the divine covenant and be sheltered again by a compassionate, caring, and protective [God]. The [Israel wants] to return to God’s loving embrace. The prophet Micah instructs the nation of Israel to “do justly, and love mercy, and walk humbly with your God” (Micah 6:8). These acts represent the part of the covenant that is dearest to God—a people that acts compassionately. In return, the people will be blessed with that which is dearest to them: God’s loving-kindness, care, and protection.

What question do you think this commentary is trying to answer?

What does this commentary change about how you understand the text from Micah?

Based on what you have read from the commentaries and your own ideas about the text, try to answer one of your interpretive questions.

Lesson 2:4 “Is this the Fast I Desire?...” (Isaiah 57:14-58:14)- Part 1*

Inquiry Question

- How can I read and interpret the haftarah for Yom Kippur morning?

Goals (As an educator, I aim for this lesson to...)

- Allow students to practice textual comprehension skills on a full haftarah about responding to injustice.
- Develop close reading skills with texts from haftarah.

Objectives (By the end of this lesson, students will be able to....)

- Summarize the haftarah for Yom Kippur morning.
- Identify a main message and an interpretive question from this haftarah.

Materials

- Source Sheet for Close Reading (2.4A), 1 per student
- Pens and pencils, 1 per student
- Main Message Assessment (2.4B), 1 per student

Lesson Outline

Set Induction: Reviewing Steps to Approach Text [5 mins]

Activity: Close Reading Protocol [40 mins]

Activity: Picking an Interpretive Question [10 mins]

Closure: Finding the Main Message FORMATIVE ASSESSMENT [5 mins]

Learning Plan

Set Induction: Reviewing Steps to Approach Text [5 mins]

- Split students into groups of 2-3. Have each group try to list what they believe the steps are to reading and interpreting a haftarah portion based on what we've done in class.
- Bring the class together and have students share steps out. Your final procedure should look something like this:
 - Read one verse/small chunk at a time
 - Make sure you understand all the words
 - Summarize the meaning
 - Ask questions
 - Continue this process with the remaining verses/chunks
 - Pick questions that you want to investigate further
 - Look at commentaries and different orientations to try to answer your question
 - Propose an answer to the question or an explanation of the text- this is interpretation

Activity: Close Reading Protocol [40 mins]

- Working in groups of 2-3, have students follow the instructions on the source sheet (2.4A) for close reading and complete the steps.

Activity: Picking an Interpretive Question [10 mins]

- Allow each group to share their 2-3 interpretive questions they think are most worthwhile to pursue to understand the whole haftarah. Make a list as they share.
- As a class, discuss which questions might be the most worthwhile to consider for the whole class. Explain to students that these will come back next session.

Closure: Finding the Main Message FORMATIVE ASSESSMENT [5 mins]

- Pass out the main message assessment (2.4B). Individually, have students answer the question. Be sure to hold onto these—they will be important next class.

Handout 2.4A- Source Sheet for Close Reading

Follow these steps in your group:

1. Working one section at a time, read the verses aloud.
2. After reading the section, look up any English words you don't understand in a dictionary or ask your teacher for help.
3. Summarize the section in your own words.
4. Discuss and write down 2-3 questions you have about the section.
5. Once you have gone through all the sections, pick the 2-3 interpretive questions you might want to spend time thinking about to better understand the haftarah as a whole.

Section 1: Isaiah 57:14	
14 וְאָמַר סְלוּ-סְלוּ פְּנֵי-דַרְךָ הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי:	(14) [GOD] says: Build up, build up a highway! Clear a road! Remove all obstacles from the road of My people!
List your questions:	

Section 2: Isaiah 57:15-18	
15 כִּי כֹה אָמַר יְהוָה וְנִשְׂאָ שָׁכֵן עַד וְקִדּוֹשׁ שְׁמוֹ מְרוֹם וְקִדּוֹשׁ אֲשֶׁכּוֹן וְאֶת-דִּכְאָ וּשְׁפָל-רוּחַ לְהַחְיֹת רוּחַ שְׁפָלִים וְלְהַחְיֹת לֵב נִדְכָּאִים:	(15) For thus said the One who dwells on the highest heights, whose name is holy: I dwell on high, in holiness; Yet with the contrite (shameful) and the lowly in spirit— Reviving the spirits of the lowly, reviving the hearts of the contrite.
16 כִּי לֹא לְעוֹלָם אֲרִיב וְלֹא לְנֹצַח אֶקְצֹף כִּי-רוּחַ מִלְּפָנַי יַעֲטוֹף וְנִשְׁמָוֹת אֲנִי עֹשֵׂתִי:	(16) For I will not always contend (argue), I will not be angry forever: Nay, I who make spirits fly, also create the breath of life.
17 בְּעֵזֶן בְּצַעַף קִצְפָתִי וְאַבְהוּ הַסִּתֵּר וְאַקְצֹף וַיִּלְךְ שׁוֹבֵב בְּדַרְךָ לְבוֹ:	(17) For their sinful greed I was angry; I struck them and turned away in My wrath and was [still] angry. Yet they are stubborn, they follow the way of their hearts.
18 דַּרְכֵי־וַיִּרְאוּ אֶת-יָמֵיהֶם וְאֶת-נֶחְמָיהֶם וְאֶת-שִׁלְמֵיהֶם וְאֶת-בְּלִי־וַיִּגְדֵּל אֲנִי וְלֹא-בְלִי:	(18) I note how they fare and will heal them: I will guide them; them and the mourners amongst them.
List your questions:	

Section 3: Isaiah 57:19-21	
<p>19 בּוֹרֵא נּוֹב [נִיב] שְׁפֹתַיִם שְׁלוֹם שְׁלוֹם לְרִחֹק וְלִקְרוֹב אָמַר יְהוָה וּרְפָאתַי:</p> <p>20 וְהָרְשָׁעִים כַּיָּם נִגְרָשׁ כִּי הַשֶּׁקֶט לֹא יוֹכֵל וַיִּגְרָשׁוּ מִיָּמָיו רֶפֶשׁ וְטִיט:</p> <p>21 אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרְשָׁעִים:</p>	<p>(19) I who create the fruit of the lips [say]: peace, peace to the far and to the near—says God—and I will heal them.</p> <p>(20) But the wicked are like the troubled sea That cannot rest, whose waters toss up mire (swampy ground) and mud.</p> <p>(21) There is no peace, says my God, for the wicked.</p>
List your questions:	

Section 4: Isaiah 58:1	
<p>קְרֵא בְּגֵרוֹן אֶל-תַּחֲשׁוּךְ כְּשׁוֹפֵר הָרֶם קוֹלְךָ וְהִגַּד לְעַמִּי פְשָׁעָם וּלְבַיִת יַעֲקֹב חַטָּאתָם:</p>	<p>Cry with full throat, without restraint; Raise your voice like a ram's horn! Declare to My people their transgression, to the House of Jacob their sin.</p>
List your questions:	

Section 5: Isaiah 58:2-4	
<p>2 וְאוֹתַי יוֹם יוֹם יִדְרֹשׁוּן וְדַעַת דְּרָכַי יַחְפְּצוּן כְּגוֹי אֲשֶׁר-צָדָקָה עָשָׂה וּמִשְׁפָּט אֱלֹהֵיו לֹא עָזַב יִשְׁאֲלוּנִי מִשְׁפָּטֵי-צֶדֶק קִרְבַּת אֱלֹהִים יַחְפְּצוּן:</p> <p>3 לָמָּה צָמְנוּ וְלֹא רָאִיתָ עֲנִינוּ נִפְשָׁנוּ וְלֹא תִדְעַ הֵן בַּיּוֹם צָמַכְּם תִּמְצְאוּ-חֶפֶץ וְכָל-עַצְבֵיכֶם תִּנְגָּשׁוּ:</p> <p>4 הֵן לְרִיב וּמִצָּה תִצְוּמוּ וּלְהִבּוֹת בְּאִגְרָרֵי רִשָׁע לֹא-תִצְוּמוּ כִּיּוֹם לְהִשְׁמִיעַ בְּמָרוֹם קוֹלְכֶם:</p>	<p>(2) Yes, they seek Me daily, eager to learn My ways. Like a nation that does what is right, that has not abandoned the laws of its God, they ask Me for the right way, They are eager for the nearness of God.</p> <p>(3) “Why, when we fasted, did You not see? When we starved our bodies, did You pay no heed?” Because on your fast day, you see to your business and oppress all your laborers!</p> <p>(4) Because you fast in strife and contention, and you strike with a wicked fist! Such a way of fasting today shall not help you be heard on high.</p>

List your questions:

Section 6: Isaiah 58:5-6

5 הַכֵּזָה יִהְיֶה צוֹם אֲבַחְרֶהוּ יוֹם עֲנוּת אָדָם
נִפְשׁוֹ הִלְכֵף כְּאֶגְמוֹן רֹאשׁוֹ וְשָׁק וְאֶפְרַי יֵצִיעַ
הַלְזָה תִקְרָא צוֹם וַיּוֹם רָצוֹן לִי׃
6 הֲלוֹא זֶה צוֹם אֲבַחְרֶהוּ פִתְחֵה חֲרָצְבוֹת לְשֵׁעַ
הַתָּר אֲגַדּוֹת מוֹטֵה וְשַׁלַּח רְצוּצִים חֲפְשִׁים וְכֹל־
מוֹטֵה תִנְתְּקוּ׃

7 הֲלוֹא פָרַס לָרֵעַב לַחֲמֶה וְעַנְיִים מְרוּדִים
תָּבִיא בֵּית כִּי־תִרְאֶה עָרֹם וְכִסִּיתוֹ וּמִבְּשָׂרְךָ
לֹא תִתְעַלֵּם׃

(5) Is such the fast I desire, a day for people to starve their bodies? Is it bowing the head like a bulrush and lying in sackcloth and ashes? Do you call that a fast, a day when GOD is favorable?

(6) No, this is the fast I desire: to unlock shackles of wickedness, and untie the ropes of the yoke (oppression). To let the oppressed go free; to break off every yoke.

(7) It is to share your bread with the hungry,
And to take the homeless poor into your home;
When you see the naked, to clothe them,
And not to ignore your own kin.

List your questions:

Section 7: Isaiah 57:8-11

8 אִזּוּ יִבְקַע כְּשַׁחַר אוֹרֹךְ וְאַרְכָּתֶךָ מֵהָרָה
תִּצְמַח וְהִלֵּךְ לְפָנָיִךְ צְדִיקֶךָ כְּבוֹד יְהוָה יֵאֲסָפֶךָ:
9 אִזּוּ תִקְרָא וִיהוֶה יַעֲנֶה תִשׁוּעַ וַיֹּאמֶר הַגָּנִי
אִם־תִּסְיֵר מִתּוֹכִי מוֹטֵה שְׁלַח אֲצַבֵּעַ וְדַבֵּר־
אֲנִי:
10 וְתַפֵּק לְרַעַב נַפְשֶׁךָ וְנַפֵּשׁ נַעֲנֶה תִשְׁבִּיעַ
וְזָרַח בַּחֲשֵׁךְ אוֹרֶךָ וְאַפְלִתֶךָ כְּצַהֲרִים:
11 וְנִחַךְ יִי תָמִיד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשֶׁךָ
וְעֲצַמְתֶּיךָ יַחְלִיץ וְהִלִּיתָ כְּגֹן רֶגֶל וְכִמוֹצָא מַיִם
אֲשֶׁר לֹא־יִכְזָבוּ מִיָּמָיו:

(8) Then shall your light burst through like the dawn and your healing spring up quickly; Your Righteous One shall march before you, The Presence of GOD shall be your rear guard.

(9) Then, when you call, GOD will answer; when you cry, [God] will say: Here I am. If you banish oppression from your midst, the pointing finger, and evil speech,

(10) And you offer your compassion to the hungry and satisfy the needs of the afflicted-- then shall your light shine in darkness, and your night shall be bright as noon.

(11) GOD will guide you always— slaking your thirst in dry places and giving strength to your bones. You shall be like a watered garden, like a spring whose waters do not fail.

List your questions:

Section 8: Isaiah 58:12-14

12 וּבְנֵי מִמֶּךָ חָרְבוֹת עוֹלָם מוֹסְדֵי דוֹר־דָּוָר
תִּקְוִימָם וְקִרְא לָךְ גִּדְרֵךְ פְּרָץ מְשֻׁבָּב נְתִיבוֹת
לְשִׁבְתָּ:
13 אִם־תִּשְׁיֵב מִשְׁבַּת רַגְלֶךָ עֲשׂוֹת חֲפָצֶיךָ
בְּיוֹם קִדְשִׁי וְקִרְאתָ לְשִׁבַּת עֲנָג לְקִדּוֹשׁ יִי
מִכְבֹּד וְכַבְדֶּתוּ מַעֲשׂוֹת דְּרָכֶיךָ מִמִּצּוֹא חֲפָצֶיךָ
וְדַבֵּר דְּבַר:
14 אִזּוּ תִתְעַנֵּג עַל־יִי וְהִרְכַּבְתִּיךָ עַל־בְּמוֹתַי
[בְּיָמַי] אֲרַץ וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי
כִּי יְהוָה דִּבֶּר:

(12) Some from your midst shall rebuild ancient ruins, You shall restore foundations laid long ago. And you shall be called “Repairer of fallen walls, Restorer of lanes for habitation.”

(13) If you refrain from trampling the sabbath, from pursuing your affairs on My holy day; If you call the sabbath “delight,” GOD ’s holy day “honored”; And if you honor it and hold back from your old ways, from carrying out your business or speaking of it—

(14) Then you can seek GOD’s favor. I will set you astride the heights of the earth, and let you enjoy the heritage of your father Jacob—
For GOD’s mouth has spoken.

List your questions:

Handout 2.4B
Main Message Sheet

In your own words, what is the main message of this haftarah?

Pick one verse that you think best summarizes or points to the main message:

Why did you pick that verse?

Lesson 2:5 “Is this the Fast I Desire?...” (Isaiah 57:14-58:14)- Part 2 *

Inquiry Question

- What are the big ideas, personal messages, and lessons about living ethically that come out from the haftarah for Yom Kippur morning?

Goals (As an educator, I aim for this lesson to...)

- Allow students to practice interpreting a haftarah to find messages and lessons about responding to injustice.
- Synthesize learning from this unit as part of a larger conversation about our responsibility as Jews to respond to injustice.

Objectives (By the end of this lesson, students will be able to....)

- Identify a takeaway/lesson from the haftarah for Yom Kippur morning.
- Draw conclusions about the Jewish obligation to respond to injustice as presented by the prophets.
- Explain the role of responding to injustice in prophetic voice.

Materials

- Source Sheets and Main Message Sheets from last class
- One commentary that responds to student question chosen last class-
 - In Handout 2.5A, I have included two options of commentaries that may be useful. If none of these address the questions your students raised, you may be able to find useful commentary on Sefaria.org or in any of the Haftarah commentaries listed in the Letter to the Teacher.

Lesson Outline

Set Induction: Summarize the Haftarah [5 mins]

Activity: Finding the Main Message [15 mins]

Activity: Responding to Commentary [15 mins]

Closure: Application and Synthesis FORMATIVE ASSESSMENT [25 mins]

Learning Plan

Set Induction: Summarize the Haftarah [5 mins]

- Split students into groups of 3-4. Ask each group to look over the text from last class and summarize what they read.

Activity: Finding the Main Message [15 mins]

- Give each student back their main message worksheet from last class.
- Pair students (ideally with someone who picked a different main message/verse). Explain the protocol to students:
 - Have one student explain the main message they found in the text and which verse they chose to support it. (2 mins)
 - The partner can then ask questions to help them understand what the speaker has said. The speaker can respond (1 min)
 - The partner will then summarize what the speaker said (1 min)
 - Repeat this procedure with the other partner speaking (5 mins)
- Ask the partners to now take a few minutes to compare and contrast how each person is understanding the main message of the haftarah. They may respond to any of the following questions (5 mins):
 - How was your thinking different than your partner's?
 - What evidence from the text supports your partner? What supports you?
 - What orientations were each of you using to find the main message?
 - How might the interpretive questions you asked support or complicate your understanding of the main message?

Activity: Responding to Commentary [15 mins]

- Remind students of the question the class chose last session to focus on.
- Present students with a commentary that might address the question. Read the commentary as a class.
- Working in pairs or small groups, have students answer the following:
 - What is the main idea of this commentary?

- What orientation(s) do you see in this commentary?
- How does this commentary change the way you think about this text?
- After reading this commentary, how would you answer the question we started with (reminder that you don't need to agree with the commentator, but they might help you see something new)

Closure: Application and Synthesis FORMATIVE ASSESSMENT [25 mins]

- Bring students together for a class discussion. The goal in this discussion is for every student to speak and use one of the following sentence starters. When students share, ask them to also explain the reasoning behind their answers (encourage them to refer back to the texts we've studied).
 - I believe the main lesson of this haftarah is
 - This haftarah teaches me that as a Jewish adult, I....
 - When prophets see unethical action, they....
 - From my learning about the prophetic voice, when I see injustice, it is my responsibility to....

Handout 2.5A

Commentary Options

Rashi on 57:20-21

Possible questions that this addresses: What is the wickedness and sin that God and Isaiah are so concerned about? What is the relationship between wrongdoing and repentance?

“but the wicked”- those who do not give a thought to repent.

“like the turbulent sea” This sea’s waves raise themselves high and strive to go out of the boundary of sand that I made as a boundary for the sea, and when it reaches there, against its will it breaks. The next wave sees all this, yet does not turn back. Similarly, the wicked man sees his friend being punished for his wickedness; yet he does not turn back. Also, just as the sea has its mud and its offensive matter on its mouth, [i.e., on its surface,] so do the wicked have their offensive matter in their mouth...

Rabbi Sandra J. Cohen

Possible questions that this addresses: Does God not care about ritual and only care about ethics? Why does Isaiah call people out for doing the correct rituals and seeking God?

On Yom Kippur morning, Isaiah’s voice rings out: “Is this the fast I desire?” (Isaiah 58:5). Starving bodies; sackcloth and ashes? No, God explains. God looks for a fast wherein the oppressed go free, we share our bread with the hungry, clothe the naked, and take the needy into our homes.

Reading this as progressive Jews, we often have a moment of self-satisfaction. See, God does not ask for empty ritual; God seeks ethical action! This is why so many non-Orthodox Jews do not observe any fast days other than Yom Kippur. Even disregarding theological issues (Tishah B’Av and the seventeenth of Tammuz commemorate the Temple’s destruction, which is not very meaningful to the theology of many contemporary Reform Jews), fasting itself just does not seem to be a very relevant or appealing practice. And after all, Isaiah said that God doesn’t need our fasts, as long as we take care of the poor.

But this misinterprets Isaiah’s message. His message is that God asks for both ritual and ethical behavior. Our fasting, our ritual behavior, should lead us to ethical behavior indeed—but those rituals still matter! They bring us together, remind us of our history, connect us to God, and mark times of holiness. Thus renewed, we reenter the world and work to heal it.

Unit 3: Belonging to the Jewish People

Unit 3 Topical EUs

- Prophets envision a shared Jewish future with words of comfort, words of anger, and lessons from history.
- The prophets teach that we all hold responsibility for the fate of the Jewish people as a whole—in the present and in the future.
- As an interpreter of haftarah, I can find parallels between my own life and the prophet's words and actions, historical context, and metaphors/figurative language.

Unit 3 Topical EQs

- How does prophetic voice relate the individual Jew to the entire people of Israel?
- How will I see my responsibility to the Jewish people as a Jewish adult?
- How do I interpret prophetic passages and haftarah portions about the fate of the Jewish people?

Lesson 3:1 The Jewish People as a Collective* [Scripted]

Inquiry Question

- How do the prophets understand what it means to be part of the Jewish people?

Goals (As an educator, I aim for this lesson to...)

- Teach students that the prophets were deeply concerned about the Jewish people taking responsibility for one another and a shared Jewish future.
- Introduce students to three characteristics of the Jewish people through the words of the prophets: having a shared past (Micah 6), having collective needs (Joshua 1), and having a shared future (Amos 9).

Objectives (By the end of this lesson, students will be able to....)

- Identify three characteristics of the Jewish people as a collective.
- Argue a potential reason the prophets were so concerned about Jewish peoplehood and the Jewish future.
- Relate a prophetic lesson on responsibility to the Jewish people to becoming b'nei mitzvah.

Materials

- Agro-Joint Handouts (3.1A), 1 per student
- Micah, Joshua, and Amos Handouts (3.1B, 3.1C, 3.1D), 1 per student
- Pens or Pencils, 1 per student

Lesson Outline

Set Induction: The American Jewish Joint Agricultural Corporation *00:00-00:10*

Activity: Prophetic Roundtable Preparation *00:10-00:25*

Activity: Prophetic Roundtable *00:25-00:50*

Closure: Jewish Peoplehood Barometer *00:50-01:00*

Learning Plan

Set Induction: The American Jewish Joint Agricultural Corporation 00:00-00:10

- Welcome students. Pass out the Agro-Joint Handouts (3.1A) and say: *Today, we are going to begin by looking at a story from about 100 years ago. Working in small groups, please read the story and look at the photos. Then, discuss the questions at the bottom of the page.*
- Break students into groups of 3-5 and allow them to read the blurb, look at the pictures, and discuss the questions.
- After about 5 minutes, bring the class together and ask students: *How did you see Jews take responsibility or showing care for the Jewish people? Take a few answers.*
 - If time allows, ask students: *Why was the work of the Agro-Joint caring for the Jewish people important?*
- Explain: *“The story of the agro-joint was a great example of how Jewish people came together and took responsibility for one another. In the first part of our class, we looked at speaking against injustice as an important part of prophetic voice. We are starting a new unit, where we will think about concern and responsibility for the Jewish people in Prophetic voice.”*

Activity: Prophetic Roundtable Preparation 00:10-00:25

- Explain to students: *“In Nevi'im, the prophets often speak about their concerns for the Jewish people. At the core of this is a question: what makes the Jewish people a people? Each of the prophets had different ideas about how to be responsible to the whole Jewish people and what the future might hold, but they all agreed that the Jewish people were a collective—a single group—that is deeply connected.”*
- Introduce the exercise: *“In fifteen minutes, we will hold a meeting here between representatives of the prophets Micah, Joshua, and Amos. You will be the representatives and will take some time now to learn about one of these prophets' views of the Jewish people. Then, we will convene our meeting to discuss what makes the Jewish people a people and how Jews are responsible for one another.*

- Split students into three groups and assign each group one of the prophets (Amos, Micah, Joshua). Hand out the corresponding handout (3.1B, 3.1C, 3.1D) and have groups read the text and answer the questions.

Activity: Prophetic Roundtable 00:25-00:50

- Bring the groups together, ideally in a circle or around a table of some sort.
- Say: *We are now convening a round table to discuss Jewish peoplehood. Let's take attendance: Representatives of Micah? Representatives of Joshua? Representatives of Amos? Now that everyone is here, we will begin by discussing the question "What makes the Jewish people a people?"*
- Allow each group 1-2 minutes to present their answer. Then, provide a chance to ask clarifying questions. If anything is unclear, present a brief summary focused on the Jewish people having a shared past (Micah), having a shared future (Amos), or having shared needs (Joshua).
- Ask: *What is the biggest concern for the Jewish people right now?* Allow each group to answer as their prophet and further debate this question.
- Ask: *What does it mean to be responsible for the Jewish people? Why does this matter?* Allow each group to answer as their prophet and further debate this question.

Closure: Jewish Peoplehood Barometer 00:50-01:00

- Say: *"Now that we've heard from some of the prophets, we're going to take a few minutes to think about how we might individually relate to the ideas of the Jewish people as a collective and a responsibility to the Jewish people as we think about becoming Jewish adults."*
- Designate one side of the room as "strongly agree" and the other side as "strongly disagree". Explain: *"I'm going to read a statement. If you strongly agree with it, stand all the way to one side. If you strongly disagree, stand all the way to the other side. If you are somewhere in the middle, stand wherever feels right. So, if you kind of disagree, you might stand between the middle and the strongly disagree side."*

- Read each of the following statements and allow students to place themselves. After, ask a few students to explain why they are where they are:
 - *The future of the entire Jewish people is tied together.*
 - *We should care about the wellbeing of Jews around the world.*
 - *We should care more about Jews who need help than about other people who need help.*
 - [If time allows] *We should speak up and take action to encourage Jews to be more responsible for one another.*

- Conclude by explaining: *Prophetic voice is not only about fighting injustice. It is also about caring for the shared past, shared needs, and shared future of the Jewish people. As you become Jewish adults, you take on more responsibility in remembering this shared past, speaking up for the shared needs, and envisioning the shared future of the Jewish people.*

Handout 3.1A

The American Jewish Joint Agricultural Corporation

After the Russian Revolution, Jews in the 1920s in Russia found themselves in a tough spot. There was little food available, few jobs, and a lack of services people needed. Many Jews were labeled as “nonproductive citizens” by the government, meaning that they were banned from most jobs and government services like medical care.

Jews in the United States heard about these problems and decided to do something. From 1921-1923, American Jews raised over \$8 million dollars to help feed starving Jewish people in Russia. However, this was not enough to solve the problem or end the concern that Jews and Judaism in Russia would not survive.

So, these American Jews arranged to buy unused land in rural Russia to establish farm colonies for Jews. In the program, over 70,000 Jews were able to own their own farmland, learn to farm, and grow enough food to feed their families. This was not an easy program to get started---they even had 86 tractors brought to Russia from the United States—but it was very successful in ensuring the survival of the Jewish people in Russia.



Photos and data from Joint Distribution Committee.

Questions

1. Why were American Jews concerned about the Jews in Russia? Why do you think they got involved?
2. How did American Jews try to help Russian Jews?
3. What does this story teach you about the idea that “all Jews are responsible for one another”?

Handout 3.1B**Source Sheet – Amos**

Amos is one of the 12 minor prophets. He is a farmer who frequently calls the kingdom of Israel out for its bad behavior and unethical actions (Peterson, 2002).

Amos delivers a prediction to Israel. He first predicts that the Jewish people cannot escape the consequences of their unethical actions. However, he then predicts a time when the sinners will be removed from Israel and the fallen house of David will be rebuilt, strong like it was in times gone by.

Amos 9:13-15	
<p>13 הֲנֵה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ חוֹרֵשׁ בְּקֹצֵר וְדוֹרֵךְ עֲנָבִים בְּמִשְׁךְ הַזֵּרַע וְהִטִּיפוּ הַהָרִים עֲסִיס וְכָל־הַגְּבָעוֹת תִּתְמוּגְגְנָה:</p>	<p>(13) A time is coming —declares GOD— When the planter shall meet the harvester, And the grape juicer shall meet the one who plants grape seeds, when the mountains shall drip wine And all the hills shall wave [with grain].</p>
<p>14 וְשִׁבְתִּי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וּבָנוּ עָרִים נְשֻׁמוֹת וַיֵּשְׁבוּ וַיִּטְעוּ כְרָמִים וְשָׁתוּ אֶת־ יַיִנָם וַעֲשׂוּ גִזְזוֹת וְאָכְלוּ אֶת־ פְּרִיהֶם:</p>	<p>(14) I will restore My people Israel. They shall rebuild ruined cities and inhabit them; They shall plant vineyards and drink their wine; They shall till gardens and eat their fruits.</p>
<p>15 וַיִּטְעֵתִים עַל־אֲדָמָתָם וְלֹא יִנְתָּשׂוּ עוֹד מֵעַל אֲדָמָתָם אֲשֶׁר נָתַתִּי לָהֶם אָמַר יְהוָה אֱלֹהֶיךָ:</p>	<p>(15) And I will plant them upon their soil, Nevermore to be uprooted From the soil I have given them —said the ETERNAL your God.</p>

Questions

1. How do you see the Jewish people as having a shared future in Amos' words?

2. What do you think that having a shared future means for the Jewish people?

3. Based on this text, what do you think Amos' biggest concerns are for the Jewish people?

4. What is one thing this text can teach us about being responsible for the Jewish people?

Handout 3.1C**Source Sheet – Micah**

Micah is one of the 12 minor prophets. He is a prophet from a small town near Jerusalem who often calls out the unethical behavior of leaders and the people alike (Peterson, 2002).

Micah again calls the people out for not doing what is right or what is good. Then, Micah speaks on behalf of God, asking the Jewish people to think about how God has treated them and how they treat God.

Micah 6:3-5	
<p>3 עַמִּי מִה־עָשִׂיתִי לָךְ וּמִה הֲלֹאתִיךָ עֲנֵה בִּי:</p>	<p>(3) “My people! What wrong have I done you? What hardship have I caused you? Speak against Me.</p>
<p>4 כִּי הֶעֱלִיתִיךָ מֵאֶרֶץ מִצְרַיִם וּמִבַּיִת עֲבָדִים פְּדִיתִיךָ וְאַשְׁלַח לְפָנֶיךָ אֶת־מֹשֶׁה אֶהֱרֹן וּמִרְיָם:</p>	<p>(4) In fact, I brought you up from the land of Egypt, I freed you from the house of slavery, And I sent you [the greatest leaders there ever were] Moses, Aaron, and Miriam.</p>
<p>5 עַמִּי זְכַרְנָא מִה־יַּעַן בָּלַק מֶלֶךְ מוֹאָב וּמִה־עֲנָה אֶת־ו בְּלַעַם בֶּן־בְּעֹר מִן־הַשְּׁטִיִּם עַד־ הַגִּלְגָּל לְמַעַן דַּעַת צְדָקוֹת יי:</p>	<p>(5) “My people, Remember [the curses] Balak king of Moab wanted to use against you, And how Balaam son of Beor [almost helped him, but instead blessed all of Israel]. [Remember your journey across the mighty Jordan River] From Shittim to Gilgal— And you will recognize GOD’s gracious acts.”</p>

Questions

1. How do you see the Jewish people as having a shared past in Micah's words?

2. Why do you think Micah wants to remind the Jewish people of their shared past?

3. Based on this text, what do you think Micah's biggest concerns are for the Jewish people?

4. What is one thing this text can teach us about being responsible for the Jewish people?

Handout 3.1D**Source Sheet – Joshua**

Joshua leads the people of Israel after the death of Moses. The book of Joshua recounts Joshua's leadership as the people of Israel entered the Land of Israel and settled it (Berlin & Brettler, 2004, p. 439).

Joshua begins immediately after the death of Moses, preparing the Israelites to move forward:

Joshua 1:1-3	
<p>1 וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יי וַיֹּאמֶר יי אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מְשֻׁרֵת מֹשֶׁה לֵאמֹר:</p> <p>2 מֹשֶׁה עֶבְדִּי מָת וְעַתָּה קוּם עֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה אַתָּה וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְבְנֵי יִשְׂרָאֵל:</p> <p>3 כָּל־מְקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלְכֶם בּוֹ לָכֶם נִתְּתִיו כַּאֲשֶׁר דִּבַּרְתִּי אֶל־ מֹשֶׁה:</p>	<p>(1) After the death of Moses the servant of GOD, GOD said to Joshua son of Nun, Moses' attendant:</p> <p>(2) "My servant Moses is dead. Prepare to cross the Jordan, together with all this people, into the land that I am giving to the Israelites.</p> <p>(3) Every spot on which your foot treads I give to you, as I promised Moses.</p>

Joshua continues to remind the people of God's commandments and telling the people of Israel to move forward, even if it is scary.

Joshua 1:7, 9-11	
<p>7 רַק חֲזַק וְאַמֵּץ מְאֹד לְשָׁמֵר לַעֲשׂוֹת כְּכָל־הַתּוֹרָה אֲשֶׁר צִוִּיתִי מֹשֶׁה עֶבְדִּי אֶל־תִּסּוּר מִמֶּנּוּ יְמִין וּשְׂמֹאל לְמַעַן תִּשְׁכַּל בְּכָל אֲשֶׁר תֵּלֵךְ:</p>	<p>(7) But you must be very strong and resolute to observe faithfully all the Teaching that My servant Moses enjoined upon you. Do not deviate from it to the right or to the left, that you may be successful wherever you go.</p>

<p>9 הָלוֹא צוֹיִתִּיךָ חֲזַק וְאַמָּץ אֶל- תַּעֲרֹץ וְאַל-תַּחַת כִּי עִמָּךָ יי אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ: פ 10 וַיִּצַו יְהוֹשֻׁעַ אֶת-שֹׁטְרֵי הָעָם לֵאמֹר: 11 עֲבְרוּ בְּקֶרֶב הַמַּחֲנֶה וְצִוּוּ אֶת-הָעָם לֵאמֹר הִכִּינוּ לָכֶם צִידָה כִּי בְעוֹד שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן הַזֶּה ...</p>	<p>(9) “I charge you: Be strong and resolute; do not be terrified or dismayed, for the ETERNAL your God is with you wherever you go.”</p> <p>(10) Joshua then gave orders to the officials of the people:</p> <p>(11) “Go through the camp and charge the people thus: prepare food for the journey, for in three days’ time you are to cross the Jordan....</p>
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Questions

1. What are the needs of the Israelites that Joshua responds to? (Think about physical, emotional, and spiritual needs such as safety, healing, community, or closeness to God)

2. Why do you think the book of Joshua begins with Joshua responding to the needs of the whole Israelite community?

3. Based on this text, what do you think Joshua's biggest concerns are for the Jewish people?

4. What is one thing this text can teach us about being responsible for the Jewish people?

Lesson 3:2 “There was no king like him before who turned back to GOD with all his heart and soul and might” (II Kings 23:1-9, 21-25)- Part 1

Inquiry Question

- What does it look like when a leader takes responsibility for the future of the Jewish people?

Goals (As an educator, I aim for this lesson to...)

- Introduce students to King Josiah as a model of someone who took responsibility for the future of the Jewish people.
- Give students the opportunity to practice reading and interpreting text.

Objectives (By the end of this lesson, students will be able to....)

- Summarize the haftarah for the second day of Passover
- Describe the purpose of Josiah’s reforms.
- Identify a main message and an interpretive question from this haftarah.

Materials

- Whiteboard or Chalkboard and writing tools
- Pens or Pencils, 1 per student
- Source Sheet for Close Reading (3.2A), 1 per student
- Summary Worksheet (3.2B), 1 per student

Lesson Outline

Set Induction: Recap Jewish Responsibility [10 mins]

Activity: Close Reading Protocol [40 mins]

Closure: Summary [10 mins]

Learning Plan

Set Induction: Recap Jewish Responsibility [10 mins]

- Break students into groups of 3-4. Ask students to brainstorm a definition for “Responsibility for the Jewish people”.
- After about 5 minutes, have each group share. Write answers on a whiteboard/chalkboard. Highlight themes of the shared past, shared needs, and shared future.

Activity: Close Reading Protocol [40 mins]

- Explain: *“Today, we are going to read a haftarah about someone taking responsibility for the Jewish people. We’re going to use the same process we’ve used before. This class, you are going to read the haftarah, summarize each verse, and ask questions. Next class, we’ll do a project to discuss the meaning.”*
- Working in groups of 2-3, have students follow the instructions on the source sheet (3.2A) for close reading and complete the steps.

Closure: Summary [10 mins]

- Give each student the summary sheet (3.2B). Students may work in groups to complete it.

Handout 3.2A- Source Sheet for Close Reading

Follow these steps in your group:

1. Working one section at a time, read the verses aloud.
2. After reading the section, look up any English words you don't understand in a dictionary or ask your teacher for help.
3. Summarize the section in your own words.
4. Discuss and write down 2-3 questions you have about the section.
5. Once you have gone through all the sections, pick the 2-3 interpretive questions you might want to spend time thinking about to better understand the haftarah as a whole.

Section 1: II Kings 23:1-2	
<p>1 וישלח המלך ויאספו אליו כל־זקני יהודה וירושלם:</p> <p>2 ויגאל המלך בית־י וכל־איש יהודה וכל־ישבי ירושלם אתו והכהנים והנביאים וכל־העם למקטן ועד־גדול ויקרא באזניהם את־כל־דברי ספר הברית הנמצא בבית יי:</p>	<p>(1) At the king's summons, all the elders of Judah and Jerusalem assembled before him.</p> <p>(2) The king went up to the House of GOD, together with the entire citizenry of Judah and all the inhabitants of Jerusalem, and the priests and prophets—all the people, young and old. And he read to them the entire text of the covenant scroll that had been found in the House of GOD.</p>
List your questions:	

Section 2: II Kings 23:3	
<p>3 ויעמד המלך על־העמוד ויכרת את־הברית לפני יהוה ללכת אחר יי ולשמר מצותיו ואת־עדותיו ואת־חקותיו בכל־לב ובכל־נפש להקים את־דברי הברית הזאת הכתבים על־הספר הזה ויעמד כל־העם בברית:</p>	<p>(3) The king stood on a platform and established the covenant before GOD: that they would follow GOD and observe God's commandments, rules, and laws with all their heart and soul; that they would fulfill all the terms of this covenant as inscribed upon the scroll. And all the people entered into the covenant.</p>
List your questions:	

Section 3: II Kings 23:4-8

4 וַיִּצַו הַמֶּלֶךְ אֶת־חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל וְאֶת־
כַּהֲנֵי הַמִּשְׁנָה וְאֶת־שָׂמְרֵי הַסֹּף לְהוֹצִיא מֵהֵיכַל
יְיָ אֵת כָּל־הַכֵּלִים הָעֲשׂוּיִם לְבַעַל וְלְאֲשֵׁרָה
וְלִכְל צָבָא הַשָּׁמַיִם וַיִּשְׂרָפֵם מִחוּץ לִירוּשָׁלַם
בְּשָׂדֵמוֹת קִדְרוֹן וְנָשָׂא אֶת־עַפְרָם בֵּית־אֵל:
5 וְהִשְׁבִּית אֶת־הַכֹּמָרִים אֲשֶׁר נָתַן מַלְכֵי
יְהוּדָה וַיִּקְטֹר בַּבַּמֹּת בְּעָרֵי יְהוּדָה וּמִסְבְּבֵי
יְרוּשָׁלַם וְאֶת־הַמְקַטְרִים לְבַעַל לְשִׁמְשׁ וְלַיָּרֵחַ
וְלַמְזֻלוֹת וְלִכְל צָבָא הַשָּׁמַיִם:

6 וַיֵּצֵא אֶת־הָאֲשֵׁרָה מִבַּיִת יְיָ מִחוּץ לִירוּשָׁלַם
אֶל־גַּחַל קִדְרוֹן וַיִּשְׂרָף אֶתָּהּ בְּגַחַל קִדְרוֹן וַיִּדְק
לְעָפָר וַיִּשְׁלֹךְ אֶת־עַפְרָהּ עַל־קֶבֶר בְּנֵי הָעָם:

7 וַיִּתֵּן אֶת־בָּתֵּי הַקְּדוֹשִׁים אֲשֶׁר בְּבַיִת יְיָ אֲשֶׁר
הַנְּשִׂים אֲרָגוֹת שָׁם בְּתַיִם לְאֲשֵׁרָה:

8 וַיָּבֵא אֶת־כָּל־הַכֹּהֲנִים מֵעָרֵי יְהוּדָה וַיִּטְמֵא
אֶת־הַבַּמֹּת אֲשֶׁר קִטְרוּ־שָׁמָּה הַכֹּהֲנִים מִגְּבַע
עַד־בְּאֵר שֶׁבַע וְנָתַן אֶת־בַּמֹּת הַשְּׁעָרִים
אֲשֶׁר־פָּתַח שַׁעַר יְהוֹשֻׁעַ שַׁר־הָעִיר אֲשֶׁר־עַל־
שְׂמֹאלוֹ אִישׁ בְּשַׁעַר הָעִיר:

(4) Then the king ordered the high priest Hilkiah, the priests of the second rank, and the guards of the doors to bring out of the Temple of GOD all the objects made for Baal and Asherah [Canaanite gods/idols that non-Jews prayed to] and all the host of heaven. He burned them outside Jerusalem in the fields of Kidron, and he removed the ashes to Bethel.

(5) He fired the idol-worshipping priests whom the kings of Judah had appointed to make offerings at the shrines in the towns of Judah and in the surroundings of Jerusalem, and those who made offerings to Baal, to the sun and moon and constellations—all the many of heaven.

(6) He brought out the [idol of] Asherah from the House of GOD [the Temple] to the Kidron Valley outside Jerusalem, and burned it in the Kidron Valley; he beat it to dust and scattered its dust over the burial ground of the common people.

(7) He tore down the rooms of the idolatrous workers in the House of GOD, at the place where the women wove coverings for Asherah.

(8) He brought all the priests from the towns of Judah [to Jerusalem] and destroyed the shrines where the priests had been making offerings [to Canaanite gods]—from Geba to Beer-sheba. He also demolished the shrines of the gates that were at the entrance of the gate of Joshua, which were on the left as one [entered] the city gate.

List your questions:

Section 4: II Kings 23:9

9 אַךְ לֹא יָעָלוּ כַּהֲנֵי הַבַּמֹּת אֶל־מִזְבַּח יְיָ
בִירוּשָׁלַם כִּי אִם־אָכְלוּ מִצֹּת בְּתוֹךְ אַחֵיהֶם:

(9) The priests of the shrines [of idol worship], did not ascend the altar of GOD in Jerusalem, but they ate unleavened bread (Matzah) along with their kinsmen.

List your questions:

[The Haftarah skips a section that further explains all the things Josiah did to stop the Jewish people from worshipping idols and false gods].

Section 5: II Kings 23:21-23

21 וַיִּצַו הַמֶּלֶךְ אֶת-כָּל-הָעָם לֵאמֹר עֲשׂוּ פֶסַח
 לַיהוָה כַּכָּתוּב עַל סֵפֶר הַבְּרִית הַזֶּה: 22
 כִּי לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה מִימֵי הַשְּׁפֹטִים אֲשֶׁר
 שָׁפְטוּ אֶת-יִשְׂרָאֵל וְכָל יְמֵי מַלְכֵי יִשְׂרָאֵל וּמַלְכֵי
 יְהוּדָה:

23 כִּי אִם-בְּשָׁמְנָה עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ
 יֹאשִׁיָּהוּ נַעֲשָׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלַם:

(21) The king commanded all the people, “Offer the Passover sacrifice to the ETERNAL your God as prescribed in this scroll of the covenant.”

(22) Now the Passover sacrifice had not been offered in that way in the days of the chieftains who ruled Israel, or during the days of the kings of Israel and the kings of Judah.

(23) Only in the eighteenth year of King Josiah was such a Passover sacrifice offered in that manner to GOD in Jerusalem.

List your questions:

Section 6: II Kings 23:24-25

24 וְגַם אֶת-הָאֲבֹת וְאֶת-הַיִּדְעָנִים וְאֶת-
 הַתַּרְפִּים וְאֶת-הַגִּלְלִים וְאֶת כָּל-הַשְּׁקָצִים אֲשֶׁר
 נִרְאוּ בְּאֶרֶץ יְהוּדָה וּבִירוּשָׁלַם בְּעַר יֹאשִׁיָּהוּ
 לְמַעַן הָקִים אֶת-דְּבָרֵי הַתּוֹרָה הַכְּתוּבִים עַל-
 הַסֵּפֶר אֲשֶׁר מָצָא חִלְקִיָּהוּ הַכֹּהֵן בְּבַיִת יְיָ: 25
 וְכִמְהוּ לֹא-הָיָה לְפָנָיו מֶלֶךְ אֲשֶׁר-שָׁב אֶל-יְיָ
 בְּכָל-לִבּוֹ וּבְכָל-נַפְשׁוֹ וּבְכָל-מְאֹדוֹ כְּכָל תּוֹרַת
 מֹשֶׁה וְאַחֲרָיו לֹא-קָם כְּמֹהוּ:

(24) Josiah also did away with the magicians, those who talk to ghosts, and the idols consulted to tell the future — all the detestable things that were to be seen in the land of Judah and Jerusalem. Thus he fulfilled the terms of the Teaching recorded in the scroll that the priest Hilkiyah had found in the House of GOD.

(25) There was no king like him before who turned back to GOD with all his heart and soul and might, in full accord with the Teaching of Moses; nor did any like him arise after him.

List your questions:

Pick 2-3 interpretive questions you might want to spend time thinking about to better understand the haftarah as a whole:

Handout 3.2B
Summary Sheet

In your own words, what happens in this haftarah?

Why do you think Josiah does what he does in the haftarah?

Lesson 3:3 “There was no king like him before who turned back to GOD with all his heart and soul and might” (II Kings 23:1-9, 21-25)- Part 2

Inquiry Question

- What does it look like when a leader takes responsibility for the future of the Jewish people?

Goals (As an educator, I aim for this lesson to...)

- Introduce students to King Josiah as a model of someone who took responsibility for the future of the Jewish people.
- Consider the benefits and challenges to Josiah’s approach to Jewish responsibility.
- Give students the opportunity to practice reading and interpreting text.

Objectives (By the end of this lesson, students will be able to....)

- Identify a takeaway/lesson from the haftarah for day 2 Pesach.
- Evaluate Josiah’s approach to Jewish responsibility and the Jewish future.
- Draw conclusions about the Jewish obligation to be responsible for the Jewish people.

Materials

- Editorial Sample (3.3A), 1 per student
- Whiteboard or Chalkboard and Writing Tools
- Lined Paper, 2 sheets per student
- Pens or Pencils, 1 per student

Lesson Outline

Set Induction: Examining Editorials and Responses [10 mins]

Activity: Writing Editorials FORMATIVE ASSESSMENT [25 mins]

Activity: Writing Letters to the Editor FORMATIVE ASSESSMENT [10 mins]

Closure: Debrief Activity [10 mins]

Learning Plan

Set Induction: Examining Editorials and Responses [10 mins]

- As a class or individually, ask students to read the editorial (3.3A) and identify the main message. Note that the text is underlined in various places to draw student focus; students do not need to focus on close reading this text.
- After, bring the class together and ask: *What do you see in this that makes it different from other writing?*
 - Some answers might include that it is persuasive, it is counter-cultural, it challenges what people believe, it appeals to both fact and emotion.
- Finally, explain that editorials and letters in response to them have long been a place where leaders and regular people express their views and visions related to what's in the news. *Often times, editorials and letters to the editor are a great place to find examples of prophetic voice as people speak up against the norms or what is assumed to be correct in favor of what they see as morally and ethically right.*

Activity: Writing Editorials FORMATIVE ASSESSMENT [25 mins]

- Break students into groups of 3-4. Give each group paper and writing utensils.
- Explain to students that, as a group, they will review the text we looked at last session and write an editorial from Josiah. In their letter, they will have to address:
 - What does Josiah see as the problem(s) facing the Jewish people?
 - What is Josiah's vision for the future of the Jewish people? Why?
 - How does Josiah plan to achieve that vision?

Activity: Writing Letters to the Editor FORMATIVE ASSESSMENT [10 mins]

- After groups have written their editorials, explain that students are now going to switch roles and, instead of being Josiah, you are now individuals reading Josiah's letter. Each of you (not in groups—individually) will write your own short response to Josiah, answering the following:

- What do you agree with in Josiah's understanding of what it means to be responsible to the Jewish people and build a shared future?
- What do you disagree with or find challenging?
- What is one lesson you are taking away from Josiah about being responsible for the Jewish people?

Closure: Debrief Activity [10 mins]

- Once students have written their responses, bring the class together and invite students to answer aloud: *What is one lesson you are taking away from Josiah about being responsible for the Jewish people?*
- Ask students to reflect on the process of writing letters both as Josiah and themselves. *What did this help you better understand about Prophetic voice?*

Handout 3.3A
Editorial Sample

Excerpts from We Shouldn't Want to Eat Like Our Great-Great-Grandparents

New York Times, Feb. 8, 2026

By Jan Dutkiewicz and Gabriel N. Rosenberg

It's easy to look at your beloved morning bagel with cream cheese and see only a minefield of ultraprocessing and refined carbs.

But before you hurl that bagel into the trash, consider that it represents much that is good about our food system: It is affordable, convenient and nutritious. Virtually all the food we eat, junk and vegetables alike, is part of an industrial system. Acknowledging that fact and embracing the system's scale, reliability, safety standards and abundance is a far better path to improving it than chasing a fantasy of [perfect] premodern food that never existed.

Your morning bagel is, in fact, a small miracle made possible by conventional, mass-produced and enriched ingredients, like flour and salt. At the turn of the 20th century, when our great-great-grandparents had no choice but to eat "real food," malnutrition was rampant... [the authors then go on to give some examples of this malnutrition]...

Perhaps you want a slice of tomato on that bagel? If it's January on the East Coast, it won't be local. Your tomato will come from Florida or, more likely, Mexico, where it will have been grown on high-yield farms using conventional fertilizers and pesticides. Want it organic? It will still take industrial supply chains to get it to you. Shunning those globe-spanning supply chains in favor of sparse and often more expensive local and seasonal alternatives is likely to result in everyone eating less produce.

How we produce food in America has many problems. The food system — mostly because of how much meat we eat — is a major driver of climate change, pollution, deforestation and biodiversity loss...But dumping industrial food from your plate would do little to change things for the better and, in some cases, would actually make it worse.

Consumers should make better choices when they can and eat less of the obvious junk. And we should use the best delivery mechanism we have (the industrial food system) to get them more of the good.

That means investing in the development of better food technologies that can be used to transform nutritious whole foods into even more nutritious processed and prepared foods. This should include embracing plant-based meat alternatives...We should support more generous SNAP benefits to get good food to those facing food insecurity.

The policy tools exist to minimize the harms and maximize the benefits of a system that provides food, much of it healthy, in abundance. But first we need to stop demonizing industrial food, and instead think about how to make it better.

Lesson 3:4 Messages of Consolation and Accountability

Inquiry Question

- When do the prophets offer words of comfort? When do they call on Israel to take responsibility?

Goals (As an educator, I aim for this lesson to...)

- Frame prophetic voice for students as a tension between words of consolation and messages of accountability.
- Connect prophetic voices from the past with contemporary prophetic voices who both comfort and challenge the Jewish people.

Objectives (By the end of this lesson, students will be able to....)

- List 1-2 reasons why a prophet might offer words of comfort and 1-2 reasons why a prophet might call Israel to be responsible.
- Explain how the tension between these two elements of prophetic voices shows up in Jeremiah and in contemporary Jewish voices.

Materials

- Jeremiah Handouts (3.4A), 1 per student
- Student Timelines from lesson 1:2
- Highlighters, 2 colors per student
- Whiteboard/Chalkboard and lots of writing tools OR 4 poster boards and 1 marker per student.
- Rachel Goldberg-Polin Quotes (3.4B), 1 per student

Lesson Outline

Set Induction: The Locker Room [5 mins]

Activity: Highlighter Close Read [25 mins]

Activity: Chalk Talk [15 mins]

Closure: A Contemporary Voice of Consolation and Accountability [15 mins]

Learning Plan

Set Induction: The Locker Room [5 mins]

- Welcome students to an imaginary locker room. Pick two student volunteers to be the team's coaches. Everyone else is a player. It is half time at the Superbowl/WNBA Finals/Stanley Cup/World Series/Some other sporting event.
- Explain that each coach is going to give the team a pep talk before the second half. Privately, instruct one of the coaches to give an angry pep talk (i.e. what were you thinking out there? Your form was awful, you missed the easy shots! You better get it together!). Instruct the other coach to give a comforting pep talk (It'll be okay! We are up against a hard opponent and you are all trying your best. I know that we are a championship winning team and you'll show it in the second half!)
- Debrief by asking the following questions:
 - *What were the different strategies used? What were each of their goals?* (Big idea: they used different strategies to accomplish the same goal of motivating the team)
 - *How did each speech feel for you? Did one motivate you more or less than the other?* (Big idea: both words of comfort and of critique are helpful motivators for different people in different scenarios)
- Explain that *the prophets also used both of these strategies to get people (who didn't always want to listen) to hear their words. The prophets used harsh words (Rebuke) and words of comfort (Consolation) especially when talking about the future of the Jewish people.*

Activity: Highlighter Close Read [25 mins]

- Pass back student timelines from Unit 1. Remind them that Jeremiah lived sometime around the destruction of the Temple (either before or after). This speech comes from after the destruction.
- Working in groups of 3-4, students will read the passages from Jeremiah 30-31 (3.4A) and follow these steps:
 - Read the verse. Summarize in your own words (out loud, not written)
 - Using one color highlighter, highlight anything Jeremiah says that you think is trying to comfort (consolation) the people of Israel. Using another

color; highlight anything Jeremiah says that's trying to call Israel to take accountability (rebuke)

- Once you have read, summarized, and highlighted all of the verses, discuss the question at the bottom of the handout.

Activity: Chalk Talk [15 mins]

- Come back together as a class. Ask a few students to share their responses to the discussion question: *Imagine you are Jews being sent away to Babylon after Jerusalem is destroyed. How does this make you feel? Hopeful? Guilty? Something else?*
- Establish that Jeremiah used both rebuke and consolation in this passage. Either on the white/chalk board or on four posters around the room, write the following questions:
 - What is Jeremiah's message of rebuke?
 - What is Jeremiah's message of consolation?
 - Why might Jeremiah use a strategy of rebuke?
 - Why might Jeremiah use a strategy of consolation?
- Allow students 7 minutes to respond to the questions.
- After this time, allow students a few more minutes to walk around and read other responses. Call attention to any that are particularly noteworthy.
- Summarize that, when talking about any issue, Prophetic voice may use both rebuke and consolation. This is especially true when talking about the Jewish people and their future.

Closure: A Contemporary Voice of Consolation and Accountability [15 mins]

- Explain to students that we are going to look at a modern prophet who is famous for both her words of accountability and of consolation about the future of the Jewish people—Rachel Goldberg Polin [like elsewhere in the curriculum, this is extremely relevant at time of writing. If there is a more relevant example for you, please use it]

- Briefly, explain that Rachel Goldberg-Polin is the bereaved mother of murdered Israeli American hostage Hersh Goldberg-Polin. Hersh died in Gaza in August 2024 after being held captive there since October 7, 2023.
- Hand out Rachel Goldberg-Polin's quote sheet (3.4B). Read the first quote aloud. Identify that this is an example of modern rebuke about the future of the Jewish people. Ask students "*What does Goldberg-Polin worry about for the Jewish people? Why do you think she chose such a harsh tone?*"
- Read aloud the second quote and identify that it is an example of consolation. Ask students "*What does Goldberg-Polin worry about for the Jewish people? Why do you think she chose such a comforting tone?*"
- Conclude by reiterating that Goldberg-Polin is considered by many to be an example of prophetic voice. If time allows, students can brainstorm other examples of prophetic voice concerned about the future of the Jewish people.

Handout 3.4A

Source Sheet – Jeremiah 30-31

Instructions:

1. Read the verse(s). Look up any words you don't understand. Summarize the verse in your own words.
2. Use one color highlighter to highlight anything Jeremiah says that you think is trying to comfort the people of Israel (consolation). Use another color to highlight anything Jeremiah says that's trying to call Israel to take accountability (rebuke).
3. Repeat this process on the remaining verses.
4. Discuss the question at the end of the sheet

Jeremiah 30:3	
<p>3 כִּי הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְשִׁבְתִּי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וְיְהוּדָה אָמַר יְהוָה וְהִשְׁבַּתִּים אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי לְאֲבוֹתָם וְיִרְשׁוּהָ:</p>	<p>(3) For days are coming—declares GOD—when I will restore the fortunes of My people Israel and Judah, said GOD; and I will bring them back to the land that I gave their ancestors, and they shall possess it.</p>
Jeremiah 30:10	
<p>10 וְאַתָּה אֶל־תִּירָא עַבְדִּי יַעֲקֹב נְאֻם־יְיָ וְאַל־תִּתַּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֶדָּךְ מִרְחֹק וְאֶת־זֶרְעֶךָ מֵאֶרֶץ שְׁבָיִם וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאִין מַחְרִיד:</p>	<p>(10) But you, Have no fear, My servant Jacob —declares GOD—Be not afraid, O Israel! I will deliver you from far away, Your folk from they place they had been sent away to. And Jacob shall again have calm and quiet with none to trouble him;</p>
Jeremiah 30:11	
<p>11 כִּי־אִתְּךָ אֲנִי נְאֻם־יְהוָה לְהוֹשִׁיעֶדָּךְ כִּי אֶעֱשֶׂה כָּלָה בְּכָל־הַגּוֹיִם אֲשֶׁר הִפְצֹזְתִּידָּךְ שָׁם אֲדָ אֶתְּךָ לְאֶ־אֶעֱשֶׂה כָּלָה וְיִסְרְתִּידָּךְ לְמִשְׁפָּט וְנִקְהָ לֹא אֲנַקְדָּךְ:</p>	<p>(11) For I am with you to deliver you—declares GOD. I will make an end of all the nations that I have sent you to; But I will not make an end of you! But, I will not leave you unpunished, I will discipline you.</p>

Jeremiah 30:12-14	
12 כִּי כֹה אָמַר יְהוָה אֱנוֹשׁ לְשִׁבְרֶךָ נִחְלָה מִכְתָּד׃	(12) For thus said GOD [to the Jewish people]: Your injury is incurable, Your wound severe;
13 אֵיזֶדְךָ דִּינֶךָ לְמִזּוֹר רְפָאוֹת תִּעְלֶה אֵין לָךְ׃	(13) No one pleads for the healing of your sickness; There is no remedy, no recovery for you.
14 כָּל־מֵאֲהַבֶּיךָ שָׁכְחוּךָ אוֹתֶךָ לֹא יִדְרְשׁוּ כִּי מַכַּת אוֹיֵב הִכִּיתִיךָ מוֹסֵר אֲכַזְרִי עַל רַב עֲוֹנֶיךָ עֲצָמוֹ חַטָּאתֶיךָ׃	(14) All who love you have forgotten you. They do not seek you out; For I have struck you as an enemy strikes, with cruel punishment, Because your wrongdoing was so great and your sins so many.
Jeremiah 30:15	
15 מֵה־תִּזְעַק עַל־שִׁבְרֶךָ אֱנוֹשׁ מִכְאֲבָדְךָ עַל רַב עֲוֹנֶיךָ עֲצָמוֹ חַטָּאתֶיךָ עֲשִׂיתִי אֵלָיְךָ׃	(15) Why cry out over your injury? Your wound is incurable! I did these things to you because your wrongdoings were so great and your sins so many.
Jeremiah 30:18, 22	
18 כֹּה אָמַר יְהוָה הִנְנִי־שׁוֹב שְׁבוֹת אֲהַלִּי יַעֲקֹב וּמִשְׁכְּנֹתָיו אֲרַחֵם וְנִבְנְתָה עִיר עַל־תְּלָה וְאַרְמוֹן עַל־מִשְׁפָּטוֹ יֵשֵׁב׃	(18) Thus said GOD: I will restore the fortunes of Jacob's tents and have compassion upon his dwellings. The city shall be rebuilt on its ruins, and the fortress in its proper place.
22 וְהִייתֶם לִי לְעַם וְאֲנִי אֶהְיֶה לָכֶם לְאֱלֹהִים׃	(22) You shall be My people, And I will be your God.
Jeremiah 31:16-17	
16 כֹּה אָמַר יְהוָה מִנְעִי קוֹלֶךָ מִבְּכִי וְעֵינֶיךָ מִדְּמְעָה כִּי יֵשׁ שָׂכָר לְפַעֲלֹתֶיךָ נְאֻם־יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב׃	(16) Thus said GOD: Restrain your voice from weeping, your eyes from shedding tears; For there is a reward for your labor —declares GOD: They [the Jews in Babylonian exile] shall return from the enemy's land.
17 וַיִּשְׁתַּקְּוָה לְאַחֲרֵיתֶךָ נְאֻם־יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם׃	(17) And there is hope for your future—declares GOD: Your children shall return to their country.

Question: Imagine you are Jews being sent away to Babylon after Jerusalem is destroyed. How does this make you feel? Hopeful? Guilty? Something else?

Handout 3.4B**Rachel Goldberg-Polin Quotes**

This quote comes from December 2024, while many hostages were still being held in Gaza. Her son, Hersch, was killed in August 2024.

“Until Oct. 7 last year, I was a naive person, and I thought that the world worked one way — be kind, be respectful, work hard, raise your kids well, pay your taxes. I came to learn that every single thing is transactional. The world works based on interests and equities. I was ignorant. I just didn’t know. Scientists say there are five substances that are the most addictive in the world. They are alcohol, cocaine, heroin, methamphetamine and nicotine. But nothing, nothing is as delicious, irresistible and enslaving as power.”

[A deal for the release of the remaining hostages] is absolutely doable. Do not let anyone tell you otherwise — as long as the people with power and influence decide that it is an interest and an equity for them.”

This quote comes from January 2026, when the body of the last hostage in Gaza was returned to Israel.

“For the past 844 days in our region, there have been thousands and thousands of families who have been fractured by having to put their cherished people into the ground. How do we, whose love continues to grow for those treasured dead and dear ones, hold that feeling?

[...]

In the Jewish tradition, when someone is buried, the line said to the close family of the deceased is, “May you be comforted among the mourners of Zion and Jerusalem.”

To Ran’s family, we, the mourners of Zion and Jerusalem, wish you comfort. Today my prayers have changed from asking for return, to requesting that the universe grant us compassion, strength, hope, grace, and light as we figure out how to walk barefoot on broken glass. It can be done.

Sending prayers of consolation. Sending prayers of comfort. To us all.”

Lesson 3:5 Text Skills: Reading Imagery & Metaphors

Inquiry Question

- What is a metaphor and how is it used in prophetic literature?

Goals (As an educator, I aim for this lesson to...)

- Introduce students to metaphor and imagery as literary devices used in biblical texts to convey meaning.

Objectives (By the end of this lesson, students will be able to....)

- Identify the objects being compared in a biblical metaphor.
- Interpret a biblical metaphor.
- Distinguish between imagery and metaphor in biblical text.

Materials

- Mad Lib (Handout 3.5A), 1 copy for teacher
- Metaphor Venn Diagram worksheet (Handout 3.5B), 1 per student
- Pens or pencils, 1 per student
- Metaphor or Imagery Sort worksheet (Handout 3.5C), 1 per student
- Index Cards, 1 per student

Lesson Outline

Set Induction: Metaphor Mad Libs [10 mins]

Activity: Metaphor Venn Diagrams [20 mins]

Activity: Metaphor vs. Imagery [20 mins]

Closure: Metaphor and Prophetic Voice [10 mins]

Learning Plan

Set Induction: Metaphor Mad Libs [10 mins]

- Begin class by filling out the Mad Lib exercise (3.5A) by asking students to suggest words that fill in the blanks in the hidden story.
- Once you have completed the mad lib, read it aloud, pausing at each comparison (metaphor or simile- this is most nouns in the Mad Lib).
- Ask students if they think the comparison does or does not make sense. On a few of the metaphors/similes, ask students to dive deeper to list some of the ways the two objects are similar (this works especially well on anything that turns out to be rather silly).
- Explain to students: *The comparisons that you made in the Mad Lib are all metaphors. In the TaNaKh, metaphors are often used to make abstract concepts clearer. Sometimes, these metaphors don't make sense to us at first, but, like some of the metaphors we came up with here, we can learn to figure out what they mean.*

Activity: Metaphor Venn Diagrams [20 mins]

- Explain: *Metaphor is a type of comparison, comparing an actual situation with a hypothetical one (Weiss, 2007). For example, when we say that “time is money”, we don't really mean that I could pay with time. We actually mean that the current time (the actual situation) is valuable (like money, the hypothetical).*
 - Note for students that in English class, you may have heard that a simile is like a metaphor, but with “like” or “as”. This distinction is less clear in the TaNaKh- to keep it simple, we will call all of these imaginary comparisons metaphor in this curriculum.
- Explain that you know a metaphor is a metaphor because it compares two things. To break down a metaphor, we follow a few steps:
 - First, figure out the two things being compared. Sometimes it is obvious- like in “time is money”, we know time and money are being compared. Sometimes though, we have to infer from context. For example, if I say “the engine roared”, there isn't anything written to compare the engine to. However, we know that the engine can't actually roar, so it is being compared to a lion or other animal that roars.

- Once you figure out the objects being compared, it's time to figure out what they have in common. When you practice this today, you will make a Venn diagram where you will list the commonalities where the circles intersect.
 - Finally, once you've figured out the similarities (and differences), you can pick the similarities that are most relevant to helping you make sense of the metaphor!
- Break students into groups of 3-4. Give each group the Venn Diagram worksheet (3.5B). For each of the four quotes, students will determine what's being compared, find the commonalities, and explain the metaphor.
 - As students work, check in with each group to make sure students understand the concept and process.

Activity: Metaphor vs. Imagery [20 mins]

- Explain that: *When reading biblical texts, sometimes metaphor and imagery can get mixed up. Imagery is when a description is given that appeals to one or more of the five senses. Sometimes, the TaNaKh paints an image of something not to compare it to something else, but to create the feeling of something else (Weiss, 2007).*
 - *For example, if I say "my mourning will be turned to dancing" (Psalm 30:12), I am painting a picture of extreme joy—this is imagery.*
 - *But, if I said "[Israel!] Awake and shout for joy, you who dwell in the dust" (Isaiah 26:19), I am comparing Israel and one who sleeps in the dust, so this is metaphor.*
- Have students return to their groups of 3-4. Pass out Metaphor and Imagery Sort worksheet (3.5C). Allow students to determine if each of the four examples on the page is metaphor or imagery.
- Bring the class together and have groups present their answers. The correct answers are below:
 - Isaiah 66:13- Metaphor (God is compared to a mother)
 - Isaiah 11:16- Imagery (Vision, not comparison)
 - Joel 1:20- Imagery (Vision, not comparison)
 - Jeremiah 14:8- Metaphor (Israel is a traveller)

Closure: Metaphor and Prophetic Voice [10 mins]

- Ask students: *When Prophets bring messages to the Jewish people, why do you think they use metaphors?*
 - Possible answers may include: to talk about an abstract concept, to help people see something in their own actions by looking elsewhere, etc.

- Pass out one index card to each student. Have each student come up with a metaphor for what people should aim to be like and write it on the card as a prophetic message. On the back of the index card, students should write a brief explanation.
 - An example might be: Be a Tree! (People need to be firmly rooted in their values, this metaphor compares a person to a tree).

Handout 3.5A
Mad Lib

A day at Shul

I woke up like a NOUN . It was DAY OF THE WEEK which meant one thing: I was going to Religious School! "Hurry PERSONS NAME ! Time is NOUN and we don't want to be late!" said my Mom. When we got to the Temple, something wasn't right! Usually, the Temple was a NOUN . Today, it felt more like a NOUN . "Let's go find Rabbi PERSONS NAME ! She'll know what to do!" my sister said. The Rabbi is the Temple's NOUN who always has the right answer. We all began to VERB , but no one could find the Rabbi! She seemed to have disappeared like a NOUN on a ADJECTIVE day. Everyone sat down confused. Just then, we heard a quiet sound at the end of the hallway. At first, it was like a NOUN but eventually it grew louder like a NOUN . Someone was knocking at the door! It was the Rabbi and her hands were full of COLOR PLURAL NOUN for us all! What a great treat! I always thought that the Rabbi had a heart of NOUN , but this proved it to me.

Handout 3.5B

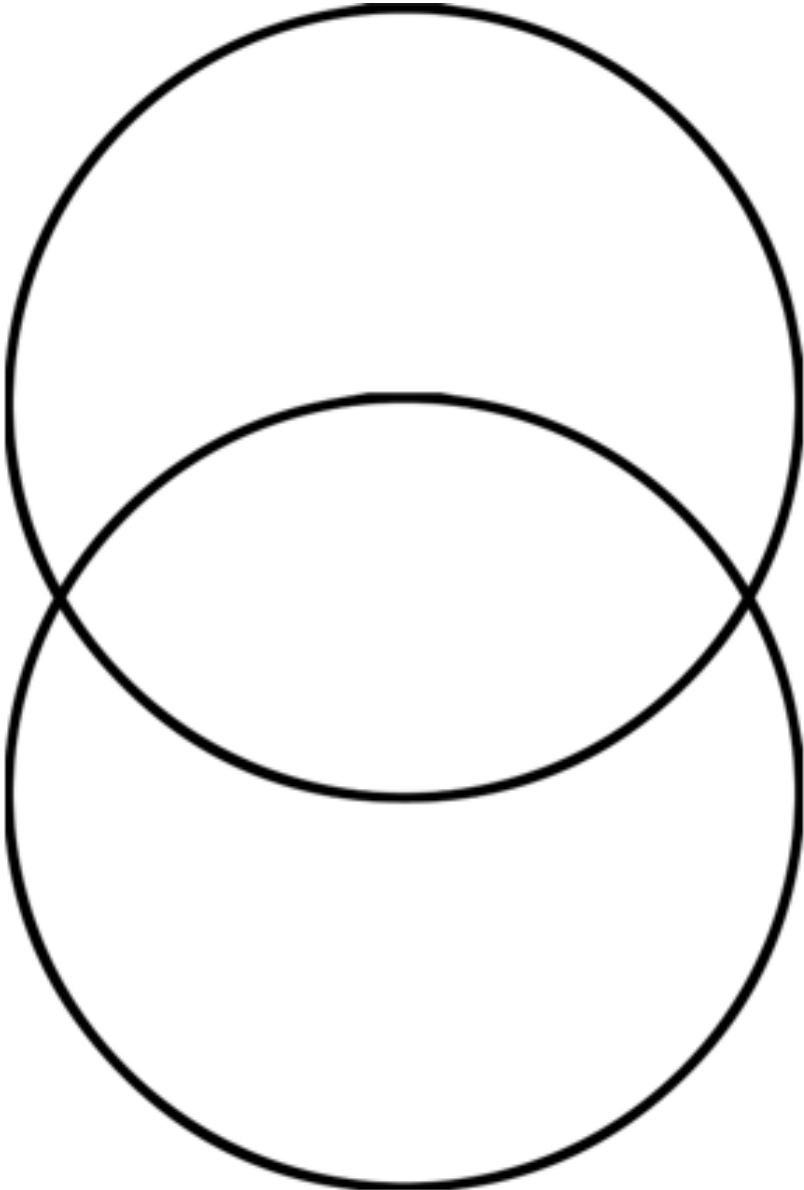
Metaphor Venn Diagram Worksheet

Read each metaphor. Determine the two things being compared and list what they have in common. Then, explain what you believe the message of the metaphor to be.

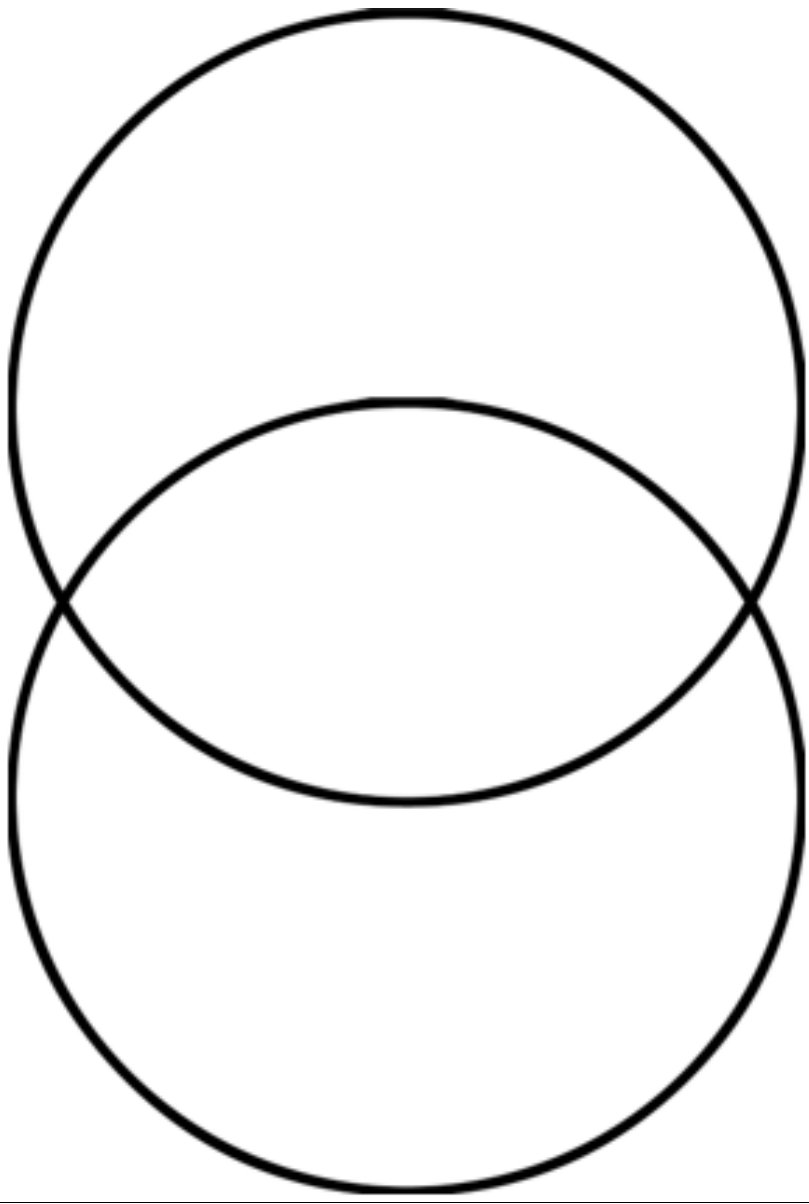
Example: "God is like a shepherd who tends to the flock" (Isaiah 40:11)

<p><u>GOD</u></p> <p>Creator of the world</p> <p>Performs Miracles</p> <p>At times, very angry with Israel</p>	<p><u>SHEPHERD</u></p> <p>Cares for sheep</p> <p>Buys and owns the sheep</p> <p>Human</p>	<p>I believe this metaphor is communicating that God is loving and caring to the people of Israel, steering them towards a better future.</p>
<p>Nurturing</p> <p>Caring</p> <p>Loving</p> <p>In control</p> <p>Guides and steers</p> <p>Meets needs</p>		

“All flesh (human life) is grass” (Isaiah 40:6)

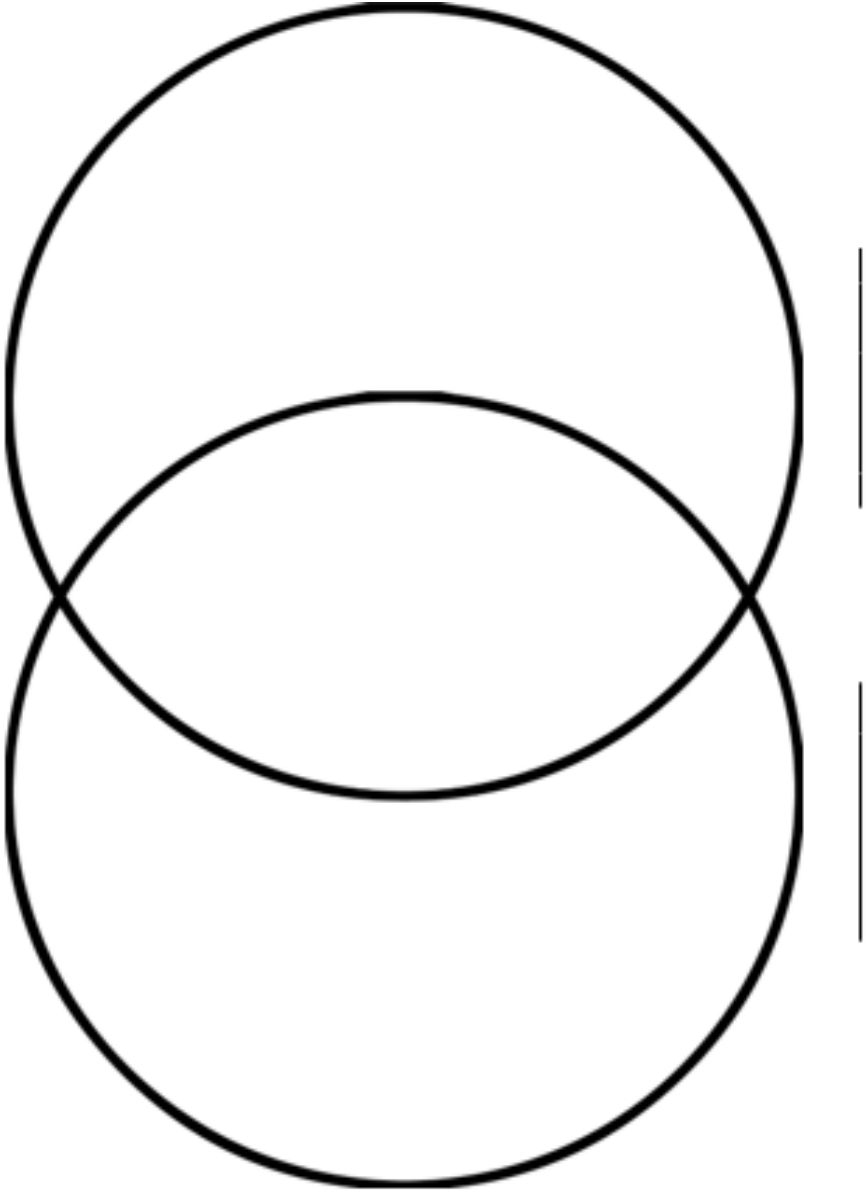
	<p>I believe this metaphor is communicating that</p>
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“And God will come like rain for us,
like spring rain that waters the earth (Hosea 6:3)



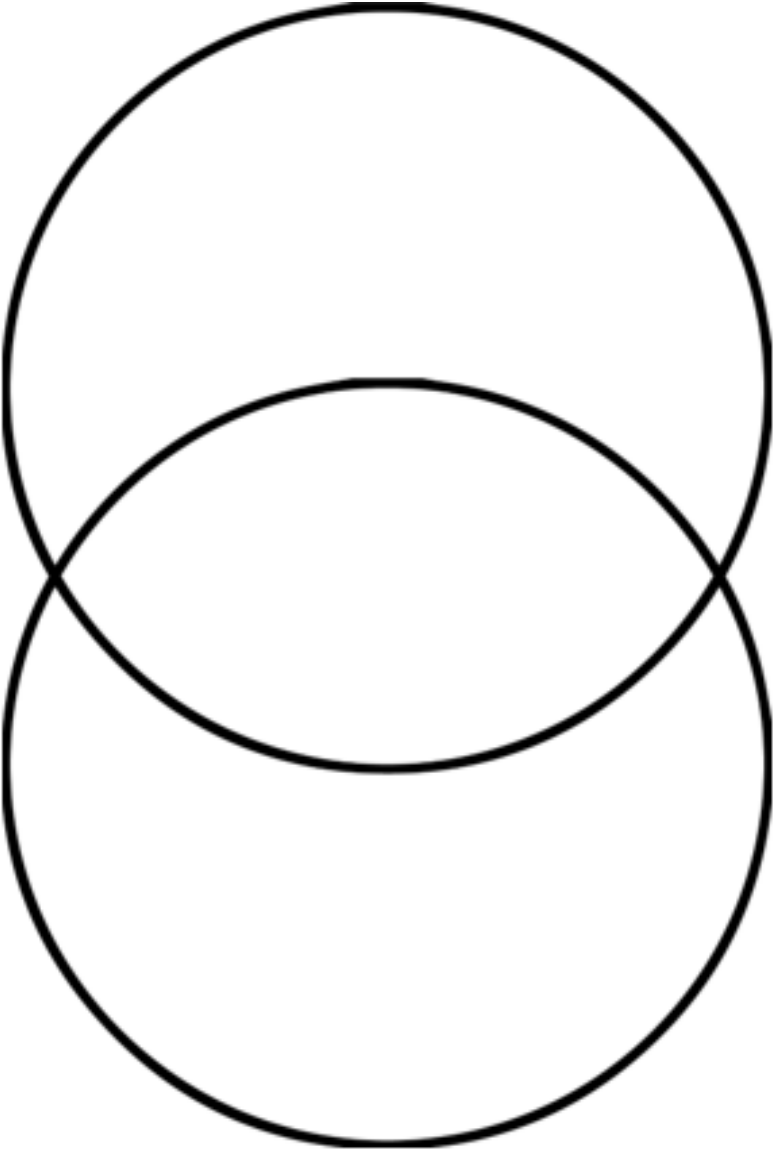
I believe this metaphor is communicating that

“God roared from Zion” (Amos 1:2)

 <p>A Venn diagram consisting of two overlapping circles. Below the circles are two horizontal lines, one on the left and one on the right, positioned between the two circles.</p>	<p>I believe this metaphor is communicating that</p>
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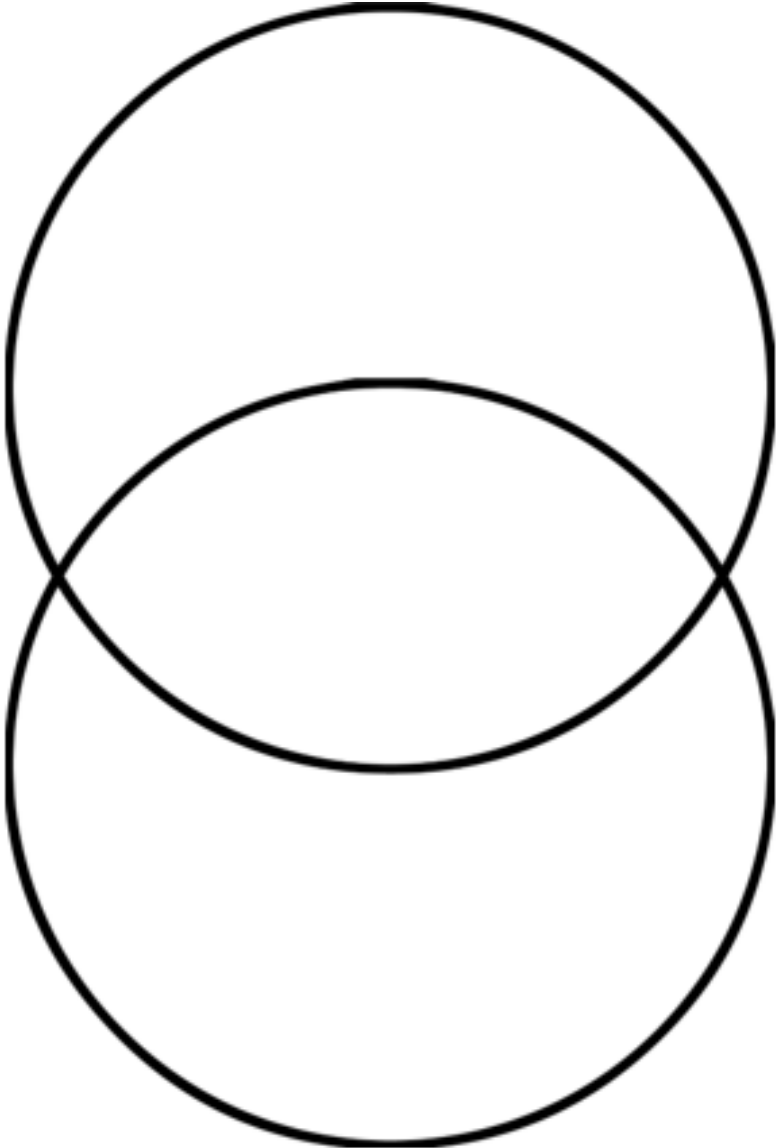
This is a longer metaphor- it actually has two different comparisons (the potter is compared to something and the clay is compared to something). After reading this story, you will fill out two Venn diagrams, one for each comparison.

“So I went down to the house of a potter, and found him working at the wheel. And if the vessel he was making was ruined, as happens to clay in the potter’s hands, he would make it into another vessel, such as the potter saw fit to make. Then the word of GOD came to me: O House of Israel, can I not deal with you like this potter?—says GOD. Just like clay in the hands of the potter, so are you in My hands, O House of Israel!” (Jeremiah 18:2-6)

	I believe this metaphor is communicating that
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This is a longer metaphor- it actually has two different comparisons (the potter is compared to something and the clay is compared to something). After reading this story, you will fill out two Venn diagrams, one for each comparison.

“So I went down to the house of a potter, and found him working at the wheel. And if the vessel he was making was ruined, as happens to clay in the potter’s hands, he would make it into another vessel, such as the potter saw fit to make. Then the word of GOD came to me: O House of Israel, can I not deal with you like this potter?—says GOD. Just like clay in the hands of the potter, so are you in My hands, O House of Israel!” (Jeremiah 18:2-6)

	<p>I believe this metaphor is communicating that</p>
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Handout 3.5C**Metaphor or Imagery Sort**

Read each quote and decide if you think it is metaphor or imagery.

“Like a person whose mother comforts him, so I will comfort you” (Isaiah 66:13).

Is this Metaphor or Imagery? _____

Why? _____

**“The wolf shall dwell with the lamb, The leopard lie down with the young goat;
The calf, the beast of prey, and the young goat together, With a little child to herd
them” (Isaiah 11:6)**

Is this Metaphor or Imagery? _____

Why? _____

**“The very beasts of the field cry out to You;
For the rivers are dried up, and fire has consumed
The pastures in the wilderness” (Joel 1:20).**

Is this Metaphor or Imagery? _____

Why? _____

**“O Hope of Israel,
Its deliverer in time of trouble,
Why are You [God] a stranger in the land,
A traveler who stops only for the night? (Jeremiah 14:8).**

Is this Metaphor or Imagery? _____

Why? _____

Lesson 3:6 “O dry bones, hear the word of GOD!” (Ezekiel 37:1-14)- Part 1

Inquiry Question

- How can I read and interpret the haftarah for Shabbat Chol HaMoed Pesach?

Goals (As an educator, I aim for this lesson to...)

- Allow students to practice textual comprehension skills on a full haftarah about the Jewish collective future.
- Develop close reading skills with texts from haftarah.
- Encourage students to understand biblical metaphor as a tool for interpretation.

Objectives (By the end of this lesson, students will be able to....)

- Summarize the haftarah for Shabbat Chol HaMoed Pesach.
- Identify a main message and an interpretive question from this haftarah.
- Write their own metaphor with the same message as the dry bones in the haftarah.

Materials

- Pens or pencils, 1 per student
- Source Sheet for Close Reading (3.6A), 1 per student
- New Metaphor Worksheet (3.6B), 1 per student

Lesson Outline

Set Induction: Reviewing Our Learning [10 mins]

Activity: Close Reading Protocol [40 mins]

Closure: New Metaphor FORMATIVE ASSESSMENT [10 mins]

Learning Plan

Set Induction: Reviewing Our Learning [10 mins]

- Break students into groups of 3-4. Give each group one of the following terms to define: Metaphor, Rebuke, Consolation, Responsibility to the Jewish People, the Jewish people as a collective.
- After about 5 minutes, have each group share. Tell students that all of these concepts are going to come up in the text we are studying

Activity: Close Reading Protocol [40 mins]

- Explain: *“Today, we are going to read a haftarah about the shared Jewish future. We’re going to use the same process we’ve used before. This class, you are going to read the haftarah, summarize each verse, and ask questions. Next class, we’ll discuss the meaning.”*
- Working in groups of 2-3, have students follow the instructions on the source sheet (3.6A) for close reading and complete the steps.
- This haftarah is a little shorter than some of the others, so students may not need the whole time. Students who finish early can be asked to respond to one of their interpretive questions at the bottom of the sheet. If you have commentaries available in the classroom, they may also be asked to consult one.

Closure: New Metaphor FORMATIVE ASSESSMENT [10 mins]

- Give each student the new metaphor sheet (3.6B). Students should complete it individually.

Handout 3.6A- Source Sheet for Close Reading

Follow these steps in your group:

1. Working one section at a time, read the verses aloud.
2. After reading the section, look up any English words you don't understand in a dictionary or ask your teacher for help.
3. Summarize the section in your own words.
4. Discuss and write down 2-3 questions you have about the section.
5. Once you have gone through all the sections, pick the 2-3 interpretive questions you might want to spend time thinking about to better understand the haftarah as a whole.

Section 1: Ezekiel 37:1-2	
<p>1 הִיָּתָה עָלַי יְדֵי וַיּוֹצֵאֵנִי בְרוּחַ יְיָ וַיְנִיחֵנִי בְּתוֹךְ הַבְּקָעָה וְהִיא מְלֵאָה עֲצָמוֹת: 2 וְהֶעֱבִירָנִי עֲלֵיהֶם סָבִיב סָבִיב וְהָיָה רַבּוֹת מְאֹד עַל-פְּנֵי הַבְּקָעָה וְהָיָה יְבֻשׁוֹת מְאֹד:</p>	<p>(1) GOD's hand came upon me. I was taken out by the spirit of GOD and set down in the valley. It was full of bones. (2) [God] led me all around them; there were very many of them spread over the valley, and they were very dry.</p>
List your questions:	

Section 2: Ezekiel 37:3	
<p>3 וַיֹּאמֶר אֵלַי בְּנֵי-אָדָם הֲתַחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדֹנָי יְיָ אֵתָה יָדַעְתָּ:</p>	<p>(3) I was asked, "O mortal, can these bones live again?" I replied, "O my Sovereign GOD, only You know."</p>
List your questions:	

Section 3: Ezekiel 37:4-6	
<p>4 וַיֹּאמֶר אֵלַי הַנְּבִיא עַל־הַעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הַעֲצָמוֹת הַיְבֹשׁוֹת שְׁמְעוּ דְבַר־ יְי: 5 כֹּה אָמַר אֲדֹנָי יי לַעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בְכֶם רוּחַ וַחַיִּיתֶם: 6 וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהִעֲלַתִּי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בְכֶם רוּחַ וַחַיִּיתֶם וַיְדַעְתֶּם כִּי־אֲנִי יי:</p>	<p>(4) And I was told, "Speak on God's behalf to these bones and say to them: O dry bones, hear the word of GOD! (5) Thus said the Sovereign GOD to these bones: I will cause breath to enter you and you shall live again. (6) I will lay sinews upon you, and cover you with flesh, and form skin over you. And I will put breath into you, and you shall live again. And you shall know that I am GOD!"</p>
List your questions:	

Section 4: Ezekiel 37:7-8	
<p>7 וַנְּבִאתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כֶּהֲנֻבְאִי וְהִנֵּה־רֵעַשׁ וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל־עֲצָמוֹ: 8 וַרְאִיתִי וְהִנֵּה־עֲלֵיהֶם גִּידִים וּבָשָׂר עָלָה וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְמַעְלָה וְרוּחַ אֵין בָּהֶם:</p>	<p>(7) I spoke as I had been commanded. And while I was speaking, suddenly there was a sound of rattling, and the bones came together, bone to matching bone. (8) I looked, and there were sinews on them, and flesh had grown, and skin had formed over them; but there was no breath in them.</p>
List your questions:	

Section 5: Ezekiel 37:9-10	
<p>9 וַיֹּאמֶר אֵלַי הַנְּבֵא אֶל־הַרוּחַ הַנְּבֵא בְּאָדָם וְאָמַרְתָּ אֶל־הַרוּחַ כֹּה־אָמַר אֲדַנִּי יְהוָה מֵאַרְבַּע רוּחוֹת בָּאֵי הַרוּחַ וּפְתִי בַּהַרוּגִים הָאֵלֶּה וַיְחִיּוּ: 10 וְהַנְּבֵאתִי כְּאֲשֶׁר צֻוֵּי וַתְּבוֹא בְּהֵם הַרוּחַ וַיְחִיּוּ וַיַּעֲמֵדוּ עַל־רַגְלֵיהֶם חֵיל גָּדוֹל מְאֹד־מְאֹד:</p>	<p>(9) Then [God] said to me, “Speak to the breath, speak, O mortal! Say to the breath: Thus said the Sovereign GOD: Come, O breath, from the four winds, and breathe into these slain, that they may live again.” (10) I prophesied as I was commanded. The breath entered them, and they came to life and stood up on their feet, a large group of people.</p>
List your questions:	

Section 6: Ezekiel 37:11-13	
<p>11 וַיֹּאמֶר אֵלַי בְּיָדָאֲדָם הַעֲצָמוֹת הָאֵלֶּה כֹּל־ בַּיִת יִשְׂרָאֵל הַמָּה הִנֵּה אִמְרִים יִבְשׁוּ עֲצָמוֹתֵינוּ וְאָבְדָה תְּקוּמָתָנוּ נִגְזַרְנוּ לָנוּ: 12 לִכֹּן הַנְּבֵא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדַנִּי ” הִנֵּה אֲנִי פֹתַח אֶת־קְבֻרֹתֵיכֶם וְהֵעֲלִיתִי אֶתְכֶם מִקְבֻרֹתֵיכֶם עַמִּי וְהִבֵּאתִי אֶתְכֶם אֶל־ אֶדְמַת יִשְׂרָאֵל: 13 וַיֹּדַעְתֶּם כִּי־אֲנִי יְיָ בְּפִתְחִי אֶת־קְבֻרֹתֵיכֶם וּבְהֵעֲלוֹתִי אֶתְכֶם מִקְבֻרֹתֵיכֶם עַמִּי:</p>	<p>(11) And I was told, “O mortal, these bones are the whole House of Israel. They say, ‘Our bones are dried up, our hope is gone; we are doomed.’ (12) Prophecy, therefore, and say to them: Thus said the Sovereign GOD: I am going to open your graves and lift you out of the graves, O My people, and bring you to the land of Israel. (13) You shall know, O My people, that I am GOD, when I have opened your graves and lifted you out of your graves.</p>
List your questions:	

Section 7: Ezekiel 37:14	
<p>14 וְנָתַתִּי רוּחִי בְכֶם וְחַיִּיתֶם וְהִנַּחֲתִי אֶתְכֶם עַל-אֲדָמְתְּכֶם וַיְדַעְתֶּם כִּי-אֲנִי יְיָ דִבַּרְתִּי וַעֲשִׂיתִי נְאֻם-יְיָ:</p>	<p>(14) I will put My breath into you and you shall live again, and I will set you upon your own soil. Then you shall know that I, GOD, have spoken and have acted”— declares GOD.</p>
<p>List your questions:</p>	

Pick 2-3 interpretive questions you might want to spend time thinking about to better understand the haftarah as a whole:

Handout 3.6B
New Metaphor Sheet

Why does Ezekiel compare the Jewish people to dry bones?

Come up with your own metaphor that has the same meaning/message as the dry bones in Ezekiel:

The Jewish people are _____

Because _____

Lesson 3:7 “O dry bones, hear the word of GOD!” (Ezekiel 37:1-14)- Part 2

Inquiry Question

- What are the big ideas, personal messages, and lessons about responsibility to the Jewish people that come out from the haftarah for Shabbat Chol Hamoed Pesach?

Goals (As an educator, I aim for this lesson to...)

- Allow students to practice textual comprehension skills on a full haftarah about the Jewish collective future.
- Synthesize learning from this unit as part of a larger conversation about our responsibility as Jews to the Jewish people and the Jewish future.

Objectives (By the end of this lesson, students will be able to....)

- Identify a takeaway/lesson from the haftarah for Shabbat Chol HaMoed Pesach.
- Draw conclusions about Jewish responsibility for the Jewish people and Jewish future as presented by the prophets.
- Explain the role of speaking up for the Jewish people in prophetic voice.

Materials

- Whiteboard/Chalkboard and Writing Tools
- Completed New Metaphor sheets (3.6B) from Lesson 3:6
- Text sheets from Lesson 3:6 (3.6A) and the rest of the unit.
- Index cards
- Pens or Pencils, 1 per student

Lesson Outline

Set Induction: Listing Metaphors [10 mins]

Activity: Compressed Conflict [15 mins]

Activity: New Metaphors [10 mins]

Closure: Gleaning from our Metaphors FORMATIVE ASSESSMENT [25 mins]

Learning Plan

Set Induction: Listing Metaphors [10 mins]

- Pass back student's New Metaphor sheets from Lesson 3:6. Ask each student to share the metaphor they created for the Jewish people. They should not read the "because..." part of the sentence aloud yet.
- Write all of the metaphors on the board.
- Have students take a vote on which one they think best captures Ezekiel's message (NOT which one is their favorite or the funniest or written by their best friend).

Activity: Compressed Conflict [15 mins]

- Now, explain to students that they will now focus just on the one metaphor that won.
- As a class, ask students to come up with adjectives that describe the new metaphor. For example, if we decided "the Jewish people are like a rose", then we might list words like delicate, thorny, blooming, and dormant.
- Once you have generated a robust list, have students match the adjectives into opposite pairs. They may not all perfectly align- it's okay if some are left out or if some pairs are not perfect opposites. In the example above, we would have the pairs "blooming and dormant" and "delicate and thorny".
- Have students vote on which pair they are most interested in following further (you may have to help this phase by weeding out answer pairs that won't lend themselves well to any other metaphor).

Activity: New Metaphors [10 mins]

- Using the adjective pairs chosen above, have students brainstorm other things that have those qualities. In the example above, if we chose "delicate and thorny", I might suggest a cactus, a sea anemone, or an egg (delicate yet tough on the outside).

- Make a list of the new metaphors on the board.
- Pass out index cards. Have each student pick the metaphor most interesting to them and write “ _____ is like the Jewish people when.....” or “ _____ is like the Jewish people because.....” and write an answer.

Closure: Gleaning from our Metaphors FORMATIVE ASSESSMENT [25 mins]

- Begin by inviting students to share what they wrote on their cards and which new metaphor they choose.
- The goal in the remaining portion of the discussion is for every student to speak and use one of the following sentence starters. When students share, ask them to also explain the reasoning behind their answers (encourage them to refer back to the texts we’ve studied).
 - X metaphor is similar to the dry bones because.....
 - X metaphor is different to the dry bones because...
 - Ezekiel envisions a Jewish future that ...
 - Based on all the texts we’ve read this unit, the prophets agree that the Jewish people....
 - From my learning about the prophetic voice, I can show responsibility to the Jewish people by

Unit 4: Being in Relationship with God

Unit 4 Topical EUs

- Prophetic voice is the message that comes from partnership between prophet and God (Based on Heschel, 1962).
- As an interpreter of haftarah, I can find parallels between my own relationship to God and how the prophets relate to God.

Unit 4 Topical EQs

- How does prophetic voice model partnership between God and humanity?
- How will I relate to God as a Jewish adult?
- How do I interpret prophetic passages and haftarah portions about God?

Lesson 4:1 God of Amos: Understanding Partnership with God* [Scripted]

Inquiry Question

- How do prophets use their voice in partnership with God?

Goals (As an educator, I aim for this lesson to...)

- Introduce students to some of the different roles a prophet might play for God (a messenger, a challenger, a counselor, etc)
- Define what it means for prophets to be trusted partners in understanding and communicating a divine pathos (this is defined later in the lesson!).

Objectives (By the end of this lesson, students will be able to....)

- Describe the roles and responsibilities of a prophet in relationship to God.
- Evaluate the importance of a divine pathos in prophetic voice.
- Apply an understanding of divine pathos to their own lives/use of prophetic voice.

Materials

- Amos Source Sheet (4.1A), 1 per student
- A Prophet's Contract with God (4.2B), 1 per student
- Pens or pencils, 1 per student
- White/chalk board and writing tools
- Printout or projection of Heschel quote (4.1C)
- Divine Pathos Exit Ticket (4.1D), 1 per student

Lesson Outline

Set Induction: Prophetic Voice Gone Wrong *00:00-00:10*

Activity: A Prophet's Contract with God *00:10-00:40*

Activity: Defining Divine Pathos *00:40-00:50*

Closure: Divine Pathos Exit Ticket **FORMATIVE ASSESSMENT** *00:50-01:00*

Learning Plan

Set Induction: Prophetic Voice Gone Wrong 00:00-00:10

- Begin by telling students the story of Jacob Frank:
 - *In 1755, a Jewish man named Jacob Frank showed up on the streets of Ukraine and started speaking about how everyone else understood Judaism incorrectly.*
 - *He claimed that Jews needed to ignore Jewish law and could only purify themselves by living their lives full of sins. He claimed to be a prophet, so many people followed him.*
 - *Frank was kicked out of town after town by the rabbis, but his followers kept up with him, behaving disorderly and ignoring the Torah. After abandoning many Jewish traditions, Frank began to advocate Christian beliefs and converted to Christianity. Frank ultimately encouraged as many as 26,000 Jews to convert to Christianity.*

- Ask students: *Did Jacob Frank use prophetic voice? Why do you think so?* Students may argue either way on this question as long as they can explain their answer.

- Explain: *It is entirely possible that Frank was speaking what he believed to be true and just. However, we have to ask another question: Were Frank's words really being spoken on behalf of God?"* Allow students to share their thoughts.

- Continue to explain: *If Frank's words were his own and not given to him by God, they could still be prophetic voice! Just like you and me or any of the modern examples of prophetic voice we've looked at, Prophetic voice is our own creation. However, when the words are not inspired by God/grounded in what Judaism teaches, prophetic voice can be very dangerous.*

- Add the framing: *When some of you hear this, you might say "I don't believe in God! How can I use prophetic voice?" Of course you can! When we talk about words inspired by God, we are not talking about words that God comes and whispers into your ear. We're talking about words that are inspired by all of the traditions, laws, and ethics that define Judaism. We'll discuss this more at the end of class.*

Activity: A Prophet's Contract with God 00:10-00:40

- Break students into groups of 3-4. Explain: *In your groups, you are going to read some quotes from the book of Amos and some commentary from Rabbi Abraham Joshua Heschel. As you read about Amos' relationship with God, you should think about what Amos does in the relationship and what God does. Once you are finished reading, you will create a "contract" between Amos and God, describing each of their jobs.*
- Hand out Amos Source sheet (4.1A) & Contract Worksheet (4.1B)

Activity: Defining Divine Pathos 00:40-00:50

- Print or project the Heschel quote (4.1C). Read it aloud.
- Say: *Divine Pathos is Rabbi Abraham Joshua Heschel's idea of how God influences prophetic voice. To Heschel, prophetic voice is only prophetic if it tries to convey a divine pathos.*
- Ask: *Based on Heschel's quote, what are elements of divine pathos? As students share, make a list on the board.*
 - Some possible answers include: seeing the world through God's eyes, inferring God's emotions towards situations in our world, and refraining from judgement through human eyes.

Closure: Divine Pathos Exit Ticket FORMATIVE ASSESSMENT 00:50-01:00

- Give each student a Divine Pathos Exit Ticket (4.1D). Say to students: *To wrap up class today, you are going to answer three questions. These are big questions about the relationship between God and Prophetic voice! There is not one right answer and your answers may change as we continue to learn.*

Handout 4.1A

Source Sheet – Amos

Amos as a Messenger

“The words the prophet utters are not offered as souvenirs...The prophet not only conveys, he reveals...In speaking, the prophet reveals God... the invisible God becomes audible” (Heschel, 1962, p. 27)

Amos 9:14-15	
<p>14 וְשִׁבַּתִּי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וּבְנוּ עָרִים נְשֻׁמוֹת וַיִּשְׁבוּ וַיִּטְעוּ כְרָמִים וְשָׁתוּ אֶת־יַיְנָם וְעָשׂוּ גִזְוֹת וְאָכְלוּ אֶת־פְּרִיָהֶם: 15 וַיִּטְעֵתִים עַל־אֲדָמָתָם וְלֹא יִנְתָּשׂוּ עוֹד מֵעַל אֲדָמָתָם אֲשֶׁר נָתַתִּי לָהֶם אָמַר יי אֱלֹהֵיךְ:</p>	<p>(14) I will restore My people Israel. They shall rebuild ruined cities and inhabit them; They shall plant vineyards and drink their wine; They shall till gardens and eat their fruits. (15) And I will plant them upon their soil, nevermore to be uprooted from the soil I have given them – said the ETERNAL your God.</p>

Amos 5:3-4	
<p>3 כִּי כֹה אָמַר אֲדֹנָי יי הָעִיר הַיֹּצֵאת אֶלֶף תְּשָׂאִיר מֵאָה וְהַיֹּצֵאת מֵאָה תְּשָׂאִיר עֲשָׂרָה לְבַיִת יִשְׂרָאֵל: 4 כִּי כֹה אָמַר יי לְבַיִת יִשְׂרָאֵל דְּרִשׁוּנִי וְחִיּוּ:</p>	<p>(3) For thus said the Sovereign GOD about the House of Israel: The town that marches out a thousand strong shall have a hundred left, And the one that marches out a hundred strong shall have but ten left. (4) Thus said GOD To the House of Israel: Seek Me, and you will live.</p>

Amos as a Counselor

“The prophet claims to be far more than a messenger. He is a person who stands in the presence of God...who is a participant, as it were, in the council of God” (Heschel, 1962, p. 25).

Amos 3:7-8	
<p>7 כִּי לֹא יַעֲשֶׂה אֲדֹנָי יי דְּבַר בִּי אִם־גִּלָּה סוֹדוֹ אֶל־עֲבָדָיו הַנְּבִיאִים: 8 אֲרִיָּה שָׁאָג מִי לֹא יִירָא אֲדֹנָי יי דְּבַר מִי לֹא יִנְבֵּא:</p>	<p>(7) Indeed, my Sovereign GOD does nothing without having revealed the secret to God’s servants the prophets. (8) A lion has roared, who could not be afraid? My Sovereign GOD has spoken, who could not prophesize (speak to Israel using prophetic voice) ?</p>

Amos 3:13	
13 שְׁמְעוּ וְהַעֲיִדוּ בְּבֵית יַעֲקֹב נְאֻם־אֲדֹנָי יְיָ אֱלֹהֵי הַצְּבָאוֹת:	(13) Hear [this], and warn the House of Jacob —says the Sovereign GOD, the God of Hosts.

Amos as a Challenger

“When the secret revealed [by God to the prophet] is one of woe, the prophet does not hesitate to challenge the intention of the Lord” (Heschel, 1962, p. 26)

Amos 7:1-3	
1 כֹּה הִרְאֵנִי אֲדֹנָי יְיָ וְהִנֵּה יוֹצֵר גְּבִי בַתְּחִלָּת עֲלוֹת הַלֶּקֶשׁ וְהִנֵּה־לֶקֶשׁ אַחַר גְּוֵי הַמֶּלֶךְ:	(1) This is what my Sovereign GOD showed me: [A plague of] locusts was created at the time when the late-planted crops were beginning to sprout—the late-planted crops after the king’s harvest.
2 וְהִיָּה אִם־כָּלָה לְאֹכֹל אֶת־עֵשֶׂב הָאָרֶץ וְאָמַר אֲדֹנָי יְיָ סִלַּח־נָא מִי יָקוּם יַעֲקֹב כִּי קָטָן הוּא:	(2) When it had finished devouring all the plants in the land, I said, “O my Sovereign, ETERNAL One, do forgive. How will Jacob (the Jewish People) survive? He is so small.”
3 נַחַם יְהוָה עַל־זֹאת לֹא תִהְיֶה אָמַר יְיָ:	(3) GOD relented concerning this. “It shall not come to pass,” said GOD.

Handout 4.1B**A Prophet's Contract with God**

I, Amos the Prophet, agree to do the following for God:

1.

2.

3.

4.

As long as God will do the following for me and the Jewish people:

(These might not be explicit in the text- think about what is required from God to fulfill Amos' responsibilities)

1.

2.

3.

We both agree to this contract which outlines our roles and responsibilities in relationship with one another:

Amos the Prophet

GOD

A Prophet's Contract with God- **POTENTIAL ANSWERS**

I, Amos the Prophet, agree to do the following for God:

1. *Reveal God's words to the people of Israel, no matter if they are pleasant or difficult to hear.*
2. *Hear God's plans and then speak to Israel about what is to come, trying to change their ways back to the path of God.*
3. *Speak up for the people of Israel, even when it means challenging God.*
4. *Share God's feelings and reactions with Israel.*

**** Note for the teacher: The first three points listed here are clearly delineated in the text. Having a fourth point requires students to think creatively and infer beyond what is written****

As long as God will do the following for me and the Jewish people:

**** Note for the teacher: Likewise, these are not explicit in the text, but require student inference- therefore, student answers will vary****

1. *Share God's plans with Amos.*
2. *Listen to Amos' words and challenges.*
3. *Forgive the Jewish people when they've sinned, as long as they recognize the wrong in their ways.*

We both agree to this contract which outlines our roles and responsibilities in relationship with one another:

Amos the Prophet

GOD

Handout 4.1C**Heschel on Divine Pathos**

“Indeed, the main task of prophetic thinking is to bring the world into divine focus...The prophet is endowed with the insight that enables him to say, not I love or I condemn, but God loves or God condemns. The prophet does not judge the people by timeless norms, but from the point of view of God....

Therefore, the prophetic speeches are not factual pronouncements...[the prophet] dwells upon God’s inner motives...He discloses a **divine pathos**, not just a divine judgement. The pages of the prophetic writings are filled with echoes of divine love and disappointment, mercy and indignation.” (Heschel, 1969, 29).

Handout 4.1D**Divine Pathos Exit Ticket**

1. In your own words, what does it mean that the prophets understand and speak about “a divine pathos”?

2. Do you believe that Prophetic voice has to be inspired by/related to God in some way? Why or why not?

3. What is one way you can better understand God’s outlook on the world to inform your use of prophetic voice (even if you don’t believe in God)?

Lesson 4:2 Text Skills: Approaches to Challenging Texts

Inquiry Question

- How do I find meaning in texts that I disagree with/makes me uncomfortable?

Goals (As an educator, I aim for this lesson to...)

- Introduce to students that it is possible and necessary to hold both the value of our haftarah texts and the discomfort we may have with some of the ideas, stories, and lessons in them. This can be called a principle of charity (Holtz, 2003).
- Survey some strategies to find meaning in challenging texts.

Objectives (By the end of this lesson, students will be able to....)

- Explain the importance of continuing to study texts that we find challenging.
- Evaluate three possible strategies for interpreting a difficult text.

Materials

- Scratch Paper, 1 sheet per 3-4 students.
- Zechariah 14 Source Sheet (4.2A), 1 per student
- Pens or pencils, 1 per student
- White/chalkboard and writing tools
- Responses to Zechariah (4.2B), 1 per student

Learning Plan

Set Induction: Book Banning [15 mins]

Activity: Different Ways a Text Can Challenge Us [5 mins]

Activity: Reading Zechariah [10 mins]

Activity: Three Responses to Zechariah [25 mins]

Closure: My Strategy [5 mins]

Learning Plan

Set Induction: Book Banning [15 mins]

- Break students into groups of 3-4. Explain to students that across the country, many school districts are removing books from curricula and libraries that parents and community members challenge for a variety of reasons. Books like *The Diary of Anne Frank*, *To Kill a Mockingbird*, and *James and the Giant Peach* have all been subject to these bans.
- In groups, task students to imagine that they are a school board. They have to write a policy for their school about banning books. When is it okay to ban books? Who decides? Are books like *Mein Kampf* and *The Diary of Anne Frank* subject to the same criteria?
- Have each group present their policy and explain why they chose what they did. (it is possible that all of the students will reach similar conclusions)
- Once each group has presented, highlight the idea that: *many books we read in school have problematic elements. They may use uncomfortable language, have aged poorly, or just generally challenge our values and norms. However, as you all experienced in this exercise, there is some value to keeping them around.*
- Connect this idea to haftarah: *some of our haftarot can be similarly problematic or uncomfortable. However, since the Rabbis chose these particular texts to be haftarot, we still have to ask ourselves “What message can I find that is meaningful to me?”*
 - For older or more advanced students, it might be appropriate to ask students if there is value in continuing to read and study haftarot that are objectionable. Some communities have chosen to reimagine the haftarah reading cycle to center particular values. As previously explained, this curriculum is based on a need to “renew” haftarah—that is, to find new meaning in the traditional cycle. That includes grappling with the uncomfortable texts as well.

Activity: Different Ways a Text Can Challenge Us [5 mins]

- Explain that *we have talked broadly about a text being objectionable/disagreeable or uncomfortable, but we have not defined what that means.*

- Ask students for suggestions of some ways a haftarah text might be objectionable or challenging for us. Make a list on the board.
 - Some possible answers may include: violent language, attitude towards non-Jews, attitude toward women, uncomfortable concept of God, etc.

Activity: Reading Zechariah [10 mins]

- Explain that the next two sessions will focus more on uncomfortable language around women, but this class will look at some challenging verses about violence against non-Jews.
- Working in groups of 3-4, have students read the verses from Zechariah 14 (4.2A). As they read, students should circle/underline the things that are objectionable to them/they disagree with in the verses.

Activity: Three Responses to Zechariah [25 mins]

- In the same groups of 3-4, pass out the Responses to Zechariah handout (4.2B). Remind students of the work we've done on different orientations to read the same text.
- Students will read three commentaries, summarize how the writer approaches the text to reach the conclusion, and evaluate whether or not this approach works for them.

Closure: My Strategy [5 mins]

- Ask students: *Based on what we did today, what is one tool or strategy that can help me approach a text which makes me uncomfortable?* Take student answers, making a list of strategies on the board or on a poster to be used next class.

Handout 4.2A**Zechariah 14 Source Sheet**

This comes from the end of the book of Zechariah, as the prophet is sharing his vision of “a day of God”, when all of the nations try to attack Jerusalem. Then, Zechariah foretells the safety of Jerusalem and the destruction of all the other nations, all of whom will either recognize God as the one true God or perish.

Zechariah 14:9	
9 וְהָיָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יֶחֱדָד וְשִׁמוֹ אֶחָד:	(9) And GOD shall be sovereign over all the earth; in that day there shall be one GOD with one name.
Zechariah 14:11-13	
11 וַיֵּשְׁבוּ בָּהּ וְחָרֵם לֹא יִהְיֶה-עוֹד וַיֵּשְׁבָה יְרוּשָׁלַם לְבֵטַח:	(11) Never again shall destruction be decreed, and Jerusalem shall dwell secure.
12 וְזֹאת תְּהִיָּה הַמִּגַּפָּה אֲשֶׁר יִגַּף יִי אֶת-כָּל-הָעַמִּים אֲשֶׁר צָבְאוּ עַל-יְרוּשָׁלַם הַמֶּמֶק בְּשָׂרוֹ וְהוּא עֹמֵד עַל-רַגְלָיו וְעֵינָיו תִּמְקַנָּה בְּחִרְיָהוֹן וְלִשׁוֹנוֹ תִמְקַם בְּפִיהֶם:	(12) As for those peoples that warred against Jerusalem, GOD will smite them with this plague: Their flesh shall rot away while they stand on their feet; their eyes shall rot away in their sockets; and their tongues shall rot away in their mouths.
13 וְהָיָה בַּיּוֹם הַהוּא תְהִיָּה מְהוּמַת־יָי רַבָּה בָּהֶם וְהִחֲזִיקוּ אִישׁ יָד רֵעֵהוּ וְעָלְתָה יָדוֹ עַל-יַד רֵעֵהוּ:	(13) In that day, a great panic from GOD shall fall upon them, and everyone shall grasp at the hand of another, and everyone shall raise their hand against everyone else's hand.
Zechariah 14:16	
16 וְהָיָה כָּל-הַנּוֹתָר מִכָּל-הַגּוֹיִם הַבָּאִים עַל-יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהַשְׁתַּחֲוֹת לְמֶלֶךְ יְהוָה צְבָאוֹת וּלְחַג אֶת-חַג הַסֻּכּוֹת:	(16) All who survive of all those nations that came up against Jerusalem shall make a pilgrimage year by year to bow low to the Supreme GOD of Hosts and to observe the Feast of Sukkot.

Handout 4.2B**Responses to Zechariah**

Response 1: *As I read Zechariah 14, I am troubled by the violent imagery of the fate of the nations of the world and the premise that the future we aspire towards is one without these other nations. However, as I re-read and re-read the text, its relevant lessons still jump out at me from amongst the troubling. When we can set our judgements aside, lessons hidden within a difficult text will appear.*

Zechariah's vision in verse 14 of each person's hand reaching out to do harm to others is a powerful image and not one I'd much like to associate with a day of God. However, there is another way to look at this day. If we understand the day of God as being a response to the hate filling Jerusalem, where other nations attack the Jews and Jews attack one another, the day of God must be an end to such hate. Then, I see the vision of rotting flesh as a metaphor for the melting of hate and verse 16 not as a declaration that all nations will become Jews, but as a vision of all nations celebrating the harvest together. This is a haftarah about hate—when we can overcome it, a better future is possible.

<p>According to this response, what is the lesson of Zechariah 14?</p> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>How does the writer approach the text to reach this conclusion?</p> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>Does this approach work for you as a way of reading a troubling text? Why or why not?</p> <hr/> <hr/> <hr/> <hr/> <hr/>	

Response 2: *If you are anything like me, you are more than a little uncomfortable with Zechariah's future where the flesh of all the non-Jews melts away until they are forced to worship God. Rather than trying to excuse this future that is opposed to my values, I have come around to find the real meaning of the text in this tension.*

I began by asking myself a question: “what am I so uncomfortable with in this text?” On the surface, this was an easy answer: I deeply believe in a future where all people can live side by side, each with their own beliefs and traditions. Yet, as I thought more, I realized that I too relate to Zechariah’s vision of a peaceful Jewish future where those who hate the Jews are no more. As I had this internal debate between the need for a better future for the world and for the Jewish people, it occurred to me that the real lesson of this haftarah comes from the tension. The Jewish people have had to balance care for their non-Jewish neighbors and a need to preserve themselves since the dawn of time. This haftarah reminds us that this conversation does not yield a simple solution. Struggling between these values is a worthwhile practice, even if Zechariah does not do so.

<p>According to this response, what is the lesson of Zechariah 14?</p> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>How does the writer approach the text to reach this conclusion?</p> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>Does this approach work for you as a way of reading a troubling text? Why or why not?</p> <hr/> <hr/> <hr/> <hr/> <hr/>	

Response 3: *In order to understand the violent image of God’s power in Zechariah 14, we must look to its history. Composed sometime between the fifth and second centuries B.C.E., this text joins a host of other Jewish texts that envision a messianic future where non-Jews come to Jerusalem to worship God. Sukkot was uniquely associated with messianic times in this period as well.*

In fact, an early Christian source also suggests that a messianic future involves Jews and Christians celebrating Sukkot together in Jerusalem. In this context, Zechariah 14 envisions the time when the most faithless have melted away and envisions “the day when all the world’s faithful [Jews and Christians alike] would appear before God to celebrate Sukkot” (Garroway, 2019).

<p>According to this response, what is the lesson of Zechariah 14?</p> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>How does the writer approach the text to reach this conclusion?</p> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>Does this approach work for you as a way of reading a troubling text? Why or why not?</p> <hr/> <hr/> <hr/> <hr/> <hr/>	

Lesson 4:3 “And I will espouse you forever” (Hosea 2:1-22)- Part 1

Inquiry Question

- How can I read and interpret the haftarah for Parashat Bamidbar?

Goals (As an educator, I aim for this lesson to...)

- Allow students to practice textual comprehension skills on a full haftarah about personal relationship with God.
- Develop close reading skills with texts from haftarah.

Objectives (By the end of this lesson, students will be able to....)

- Summarize the haftarah for Parashat Bamidbar.
- Identify a main message and an interpretive question from this haftarah.
- Suggest a personal difficulty or discomfort in the marriage metaphor in Hosea 2.

Materials

- White/chalk board and writing tools
- Source sheet for close reading (4.3A), 1 per student
- Pens or pencils, 1 per student
- Summary and Reflection Sheet (4.3B), 1 per student

Lesson Outline

Set Induction: Brainstorming [5 mins]

Activity: Close Reading Protocol [45 mins]

Closure: Summary and Reflection FORMATIVE ASSESSMENT [10 mins]

Learning Plan

Set Induction: Brainstorming [5 mins]

- On a white/chalk board, draw a Venn diagram. Label one side *God and Prophet* and the other *God and Jewish People*.
- Ask students for suggestions of unique elements of the relationship between God and the biblical prophets, unique elements of the relationship between God and the Jewish People, and shared elements. (Note: this is a brainstorming exercise, so there are no correct or incorrect answers)
- Remind students that, so far, most of their focus this unit has been only on the relationship between God and Prophet. In these next two sessions, the focus will be on the relationship between God and Israel (the Jewish people) as conveyed through the prophet's words.

Activity: Close Reading Protocol [45 mins]

- Explain: *"Today, we are going to read a haftarah about the special relationship between God and the Jewish people as told through the prophet Hosea. We're going to use the same process we've used before. This class, you are going to read the haftarah, summarize each verse, and ask questions. Next class, we'll discuss the meaning. This time, as you go through the close reading protocols, there will also be a metaphor guide on the last page to fill out"*.
- Give students the warning that this haftarah will talk about intimate relationships. It can seem uncomfortable (either because of the topic or because you want to laugh), but there are real worthwhile things to discover if you can look past it.
- Working in groups of 2-3, have students follow the instructions on the source sheet (4.3A) for close reading and complete the steps.

Closure: Summary and Reflection **FORMATIVE ASSESSMENT** [10 mins]

- Give each student the summary and reflection sheet (4.3B) to complete individually.

Handout 4.3A- Source Sheet for Close Reading

Follow these steps in your group:

1. Working one section at a time, read the verses aloud.
2. After reading the section, look up any English words you don't understand in a dictionary or ask your teacher for help.
3. Summarize the section in your own words.
4. Discuss and write down 2-3 questions you have about the section.
5. As you work, complete the metaphor guide as well- found at the end of this packet.
6. Once you have gone through all the sections, pick the 2-3 interpretive questions you might want to spend time thinking about to better understand the haftarah as a whole.

Background: In chapter 1, God instructs Hosea to find and marry a woman of bad reputation. Together, they have three children. God names the oldest Jezreel (a reference to an assassination of Israel's king), the middle Lo-ruchamah (She receives no compassion), and the youngest Lo-ammi (Not my people).

Section 1: Hosea 2:1-3	
<p>1 וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמְרוּ לָהֶם בְּנֵי אֱלֹהִים:</p> <p>2 וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרַעֵאל:</p> <p>3 אִמְרוּ לְאַחֵיכֶם עַמִּי וּלְאַחֹתֵיכֶם רַחֲמָה:</p>	<p>(1) The number of the people of Israel shall be like that of the sands of the sea, which cannot be measured or counted; and instead of being told, “You are Not-My-People,” they shall be called Children-of-the-Living-God.</p> <p>(2) The people of Judah and the people of Israel shall assemble together and appoint one head over them; and they shall rise from the ground—for marvelous shall be the day of Jezreel [where Israel will come together].</p> <p>(3) Oh, call your brothers “My People,” and your sisters “There will be compassion!” [note that this is play on the names from chapter 1]</p>
List your questions:	

Section 2: Hosea 2:4-7	
<p>4 רִיבוּ בְּאִמְכֶם רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאַנְכִי לֹא אִישָׁהּ וְתִסֶּר זְנוּנֶיהָ מִפְּנֵיהָ וְנִאֲפֹפֶיהָ מִבֵּין שִׁדְיָהּ:</p>	<p>(4) Accuse your mother! Accuse her that she is not my wife and I am not her husband! Let her remove her unfaithfulness from her face and the adultery from her chest.</p>

<p>5 פֶּן־אֶפְשִׁיטְנָה עֲרֹמָה וְהִצַּגְתִּיהָ כְּיוֹם הַיּוֹלְדָה וְשָׁמַתִּיהָ כַּמִּדְבָּר וְשָׁתְהָ כְּאַרְצָ צִיָּה וְהַמַּתִּיהָ בְּצָמָא:</p> <p>6 וְאֶת־בָּנֶיהָ לֹא אֲרַחֵם כִּי־בָנֵי זְנוּנִים הֵמָּה:</p> <p>7 כִּי זָנְתָה אִמָּם הִבִּישָׁה הַזֹּרְתָם כִּי אָמְרָה אֵלֶיךָ אַחֲרַי מֵאֲהָבִי נִתְנֶי לַחֲמִל וּמִיָּמִי צִמְרִי וּפְשָׁתִי שִׁמְנִי וְשִׁקּוּיִי:</p>	<p>(5) Or else I will strip her naked and leave her as on the day she was born: and I will make her like a wilderness, render her like desert land, and let her die of thirst.</p> <p>(6) I will also disown her children; for they are now a product of an unfaithful woman,</p> <p>(7) Their mother was a woman of bad reputation, she who bore them has acted shamelessly— Because she thought, “I will go after my lovers, who supply my bread and my water, my wool and my linen, my oil and my drink.”</p>
<p>List your questions:</p>	

<p>Section 3: Hosea 2:8-10</p>	
<p>8 לָכֵן הִנְנִי־שֹׁדֵד אֶת־דַּרְכֶּיךָ בְּסִירִים וּגְדָרַתִּי אֶת־גְּדֵרָה וְנִתְיַבּוּתֶיהָ לֹא תִמְצָא:</p> <p>9 וְרִדְפָה אֶת־מֵאֲהָבֶיהָ וְלֹא־תִשָּׁג אִתָּם וּבְקִשְׁתָּם וְלֹא תִמְצָא וְאָמְרָה אֵלֶיךָ וְאָשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן כִּי טוֹב לִי אֲזַ מֵעַתָּה:</p> <p>10 וְהִיא לֹא יָדְעָה כִּי אֲנִכִּי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיֶּצֶהָר וְכֶסֶף הַרְבִּיתִי לָהּ וְזָהָב עָשׂוּ לְבַעַל:</p>	<p>(8) Therefore, I will block her roads with thorns and raise walls against her, and she shall not find her paths.</p> <p>(9) She will pursue her lovers but not reach them, she will seek them but not find them. She will say “I will go and return to my first husband, for it was better for me than now”.</p> <p>(10) She did not know that I gave her the grain, the new wine, and the fresh oil. I lavished her with silver and gold that they made into fake Gods.</p>
<p>List your questions:</p>	

Section 4: Hosea 2:11-15	
<p>11 לָכֵן אָשׁוּב וְלִקְחֹתִי דִגְנִי בְעֵתוֹ וְתִירוֹשִׁי בְמוֹעֵדוֹ וְהִצַּלְתִּי צִמְרִי וּפְשָׁתַי לְכִסּוֹת אֶת-עֲרוֹתָהּ:</p> <p>12 וְעַתָּה אֲגַלֶּה אֶת-נִבְלָתָהּ לְעֵינֵי מְאֹהְבֶיהָ וְאִישׁ לֹא-יִצִּילֶנָּה מִיָּדִי:</p> <p>13 וְהִשְׁבַּתִּי כָל-מְשׁוֹשֵׂה חַגָּה חֲדָשָׁה וְשַׁבְּתָהּ וְכָל מוֹעֵדָה:</p> <p>14 וְהִשְׁמַתִּי גִפְנֶה וְתַאֲנֹתָהּ אֲשֶׁר אָמְרָה אֲתַנְּנָה הֶמָּה לִּי אֲשֶׁר נִתְּנוּ-לִי מְאֹהְבֵי וְשֹׁמְתִים לְיַעַר וְאֶכְלָתֶם חֵיַת הַשָּׂדֶה:</p> <p>15 וּפְקַדְתִּי עָלֶיהָ אֶת-יְמֵי הַבְּעָלִים אֲשֶׁר תִּקְטִיר לָהֶם וְתֵעַד נִזְמָה וְחִלְיָתָהּ וְתִלְדֵּךְ אַחֲרַי מְאֹהְבֶיהָ וְאֶתִּי שָׁכַחָה נְאֻם-יְיָ:</p>	<p>(11) Therefore, I will take back My new grain in its time And My new wine in its season, And I will snatch away My wool and My linen that serve to cover her nakedness.</p> <p>(12) Now will I reveal her shame in the very sight of her lovers, and none shall save her from Me.</p> <p>(13) And I will end all her rejoicing: Her festivals, new moons, and sabbaths— All her festive seasons.</p> <p>(14) I will destroy her vines and her fig trees, which she thinks are a payment she received from her lovers; I will make them like the forest and they will be eaten by the beasts of the field.</p> <p>(15) Thus will I punish her for the days of the fake gods, on which she brought them offerings; When, decked with earrings and jewels, she would go after her lovers, forgetting Me —declares GOD.</p>
List your questions:	

Section 5: Hosea 2:16-17	
<p>16 לָכֵן הִנֵּה אֲנֹכִי מִפְתִּיחַ וְהִלַּכְתִּיָּהּ הַמִּדְבָּר וְדִבַּרְתִּי עַל-לִבָּהּ:</p> <p>17 וְנָתַתִּי לָהּ אֶת-כַּרְמֶיהָ מִשֶּׁם וְאֶת-עֵמֶק עֲבֹז לְפֶתַח תְּקוּהָ וְעָנְתָה שְׁמָה כִּימֵי נְעוּרֶיהָ וְכִיּוֹם עֲלִיתָהּ מֵאֶרֶץ-מִצְרַיִם:</p>	<p>(16) Therefore, I will speak seductively to her and lead her through the wilderness and speak to her tenderly.</p> <p>(17) I will give her vineyards and the Valley of Achor as a plowland of hope. There she shall respond as in the days of her youth, when she came up from the land of Egypt.</p>
List your questions:	

Section 6: Hosea 2:18-19	
<p>18 וְהָיָה בַּיּוֹם-הַהוּא נִאֲמֵי תִקְרָא אִישִׁי וְלֹא-תִקְרָא-לִי עוֹד בַּעֲלִי: 19 וְהִסַּרְתִּי אֶת-שְׁמוֹת הַבְּעֻלִים מִפִּיהָ וְלֹא- יִזְכְּרוּ עוֹד בְּשֵׁמָם:</p>	<p>(18) And on that day –declares GOD– You will call [Me] “My husband”, and no more will you call Me “my fake gods” (play on words in the Hebrew)</p> <p>(19) For I will remove the names of the fake gods from her mouth, and they shall nevermore be mentioned by name.</p>
List your questions:	

Section 7: Hosea 2:20-22	
<p>20 וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם-חַיֵּת הַשָּׂדֶה וְעִם-עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה וְקִשְׁת וְחָרֶב וּמִלְחָמָה אֲשַׁבֵּר מִן-הָאָרֶץ וְהִשְׁכַּבְתִּים לְבֶטֶח: 21 וְאִרְשָׁתִּיךָ לִי לְעוֹלָם וְאִרְשָׁתִּיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים: 22 וְאִרְשָׁתִּיךָ לִי בְאַמוּנָה וַיִּדְעַתְּ אֶת-יְיָ:</p>	<p>(20) I will make a covenant on that day for them with the beasts of the field, the birds of the air, and the creeping things of the ground; I will also banish bow, sword, and war from the land. Thus I will let them lie down in safety.</p> <p>(21) And I will commit to you forever: I will commit to you with righteousness and justice, and with goodness and mercy,</p> <p>(22) And I will commit to you with faithfulness; then you shall be devoted to GOD.</p>
List your questions:	

Section 8: Hosea 2:23-25	
<p>23 וְהָיָה בַּיּוֹם הַהוּא אֶעֱנֶה נְאֻם־יְהוָה אֶעֱנֶה אֶת־הַשָּׁמַיִם וְהֵם יֵעָנוּ אֶת־הָאָרֶץ:</p> <p>24 וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן וְאֶת־הַתִּירֹשׁ וְאֶת־הַיֶּזְרַע וְהֵם יֵעָנוּ אֶת־יִזְרְעֵאל:</p> <p>25 וְיִרְעַתִּיהָ לִי בְּאֶרֶץ וְרַחֲמֹתַי אֶת־לֹא־רַחֲמָה וְאֶמְרֹתַי לְלֹא־עַמִּי־אֲתָהּ וְהוּא יֹאמֶר אֱלֹהִי:</p>	<p>(23) On that day, I will respond —declares GOD— I will respond to the sky, and it shall respond to the earth;</p> <p>(24) And the earth shall respond with new grain and wine and oil, and they shall respond to Jezreel.</p> <p>(25) I will plant her in the land as My own; and take Lo-ruhamah back in compassion; and I will say to Lo-ammi, “You are My people,” and he will respond, “[You are] my God.”</p>
List your questions:	

Metaphor Guide

As you read, you'll find many metaphors. They are listed in the left column. In the middle, write what they are being compared to. In the right column, write what this metaphor is trying to communicate

From the text	Compared With	What is the metaphor communicating?
<i>The woman of bad reputation (the wife)</i>		
<i>Hosea, the husband</i>		

<i>Lovers of unfaithful woman</i>		
<i>The children of the unfaithful marriage</i>		
<i>God's actions to the unfaithful wife</i>		

Metaphor Guide- Potential Answers

Note for the teacher that the answers in the “What is the metaphor communicating?” can vary. Students may have different answers that are also correct.

From the text	Compared With	What is the metaphor communicating?
<i>The woman of bad reputation (the wife)</i>	The people of Israel	The people of Israel are unfaithful and without morals in the eyes of God.
<i>Hosea, the husband</i>	God	God is suffering from Israel's behavior like a husband suffers from his wife's cheating.
<i>Lovers of unfaithful woman</i>	Fake gods	Israel is never happy with God and all that God does, so they chase after fake gods.
<i>The children of the unfaithful marriage</i>	Israel's fate/future, the results of the relationship between God and Israel.	When Israel is disloyal to God, the result will not be good for anyone.
<i>God's actions to the unfaithful wife</i>	God's potential punishments to Israel	If Israel continues to misbehave, God will punish them.

Summary Sheet

In your own words, what is the main message of this haftarah?

What is one interpretive question that might help you better understand the big idea of the haftarah?

What is something that was uncomfortable or troubling to you in this haftarah? How might you work through that difficulty?

Lesson 4:4 “And I will espouse you forever” (Hosea 2:1-22)- Part 2

Inquiry Question

- What are the big ideas, personal messages, and lessons about being in relationship with God that come out from the haftarah for Parashat Bamidbar?

Goals (As an educator, I aim for this lesson to...)

- Allow students to practice textual comprehension skills on a full haftarah about being in relationship with God.
- Synthesize learning from this unit as part of a larger conversation about students' personal relationships with God.

Objectives (By the end of this lesson, students will be able to....)

- Identify a takeaway/lesson from the haftarah for Parashat Bamidbar.
- Respond to a commentary about the meaning present in this challenging text.
- Explain the role of being in relationship with God in prophetic voice.

Materials

- White/chalk board and writing tools
- Filled out source sheet for close reading from lesson 4:3 , 1 per student
- Pens or pencils, 1 per student
- Commentary on Hosea 2 (4.4A), 1 per student
- Social Media Comment Template (4.4B), 1 per group of 3-4 students

Lesson Outline

Set Induction: Marriage Metaphor Challenges [5 mins]

Activity: Reading Commentary [15 mins]

Activity: Responding to Commentary [15 mins]

Closure: Class Discussion FORMATIVE ASSESSMENT [25 mins]

Learning Plan

Set Induction: Marriage Metaphor Challenges [5 mins]

- Begin by asking students to think about what makes a healthy relationship. Brainstorm a list of characteristics on the board. Some answers might include: mutual respect, boundaries, shared interests, etc.
- Ask students to think back to the story they read and the extended metaphor they evaluated last time. Ask: *What did you find in this haftarah to be challenging or objectionable?*
- Make a list of student answers on the board. Remind students that we have different ways we can approach the text to find meaning while also recognizing these challenges as very real.

Activity: Reading Commentary [15 mins]

- Explain: *Today we're going to look at a commentary from someone who was also very uncomfortable with parts of this text. However, as she kept reading and thinking about the text, she found features that she didn't notice at first which changed how she understands the text.*
- Break students into groups of 2-3. Pass back close reading source sheets from lesson 4:3. In groups, students should read Eskenazi's Commentary and fill out the graphic organizer (4.4A).

Activity: Responding to Commentary [15 mins]

- Begin with a social barometer. Have students stand and delineate one side of the room as "strongly agree" and the other as "strongly disagree". Students should stand wherever they feel best describes their current belief.
- Read the statement: *"I believe Hosea 2 is about God's rejection of violence in favor of loving courtship"*

- Have students form groups of 3-4 people who are standing at a similar place as them.
- In groups, ask students first to share with one another why they stood where they did.
- Then, ask groups to prepare their own social-media comment style response to Eskenazi (4.4B). This should allow them to succinctly get at the heart of their agreement or disagreement with Eskenazi's argument.
- If time allows, have each group share their response with the class.

Closure: Class Discussion FORMATIVE ASSESSMENT [25 mins]

- Bring students together for a class discussion. The goal in this discussion is for every student to speak and use one of the following sentence starters. When students share, ask them to also explain the reasoning behind their answers (encourage them to refer back to the texts we've studied).
 - I believe the main lesson of this haftarah is ...
 - I believe the marriage metaphor is a good/bad example of relationship with God because...
 - This haftarah teaches me that as a Jewish adult, I....
 - The relationship between a prophet and God involves...
 - From my learning about the prophetic voice, God can inspire my own voice by/through....

Commentary on Hosea 2- Hosea's Abusive Marital Metaphor Ends with Courtship, Not Violence

Adapted from Dr. Rabbi Tamara Cohn Eskenazi

Hosea's depiction of the marital relations with an unethical woman, as a metaphor for God's relationship with Israel, is problematic in ancient and modern terms. The structure of Hosea 2, however, suggests that we have been overlooking the prophet's message: God rejects and repudiates violence in favor of gentle persuasion and courtship.

One of the most confusing biblical depictions of marriage appears in Hosea 2:1–22. On one hand it contains beautiful lines of God, as Israel's metaphorical husband, speaking tenderly to his wife. On the other hand, Hosea depicts potential violence in graphic detail, inflicted by an angry, jealous husband upon a wife. For example, God threatens his wife with public humiliation. This imagery is disturbing, even when recognized as largely metaphorical....

In Hosea 2, the wife, and by extension Israel, is put on trial, and her children are called to confront their mother's infidelity.

Having asked "the children" to confront their mother, the prophet begins with threats of punishment and retaliation: (2:5) **Or else** will I strip her naked and leave her as on the day she was born: and I will make her like a wilderness, render her like desert land, and let her die of thirst.

The threats are preceded by the word או (pen), meaning "or else" (or in Bible English, "lest"), indicating that violent retaliation will occur if the woman does not change her ways.

Three Strategies for Restoring the Marriage

Hosea considers three possible responses to the betrayal. Each of these actions is preceded by the crucial word לכן (lachen), "therefore." The first two potential plans propose punishment, humiliation and abuse.

Plan A: Set Barriers (2:8–10)

First, the prophet envisions physically blocking the female's way so that she cannot reach other lovers. This solution is expected to bring the woman back, but without genuine commitment or understanding. She is likely to return because she does not have a real choice. But achieving this result is not the goal, because the woman does not understand the situation, and does not really care about her husband.

Since Plan A is bound to fail, the prophet or God contemplates a second punitive response if, or when, she does not mend her ways.

Plan B: Punishment (2:11-15)

The new plan begins with a decision to deprive the woman of food and clothing. The expected response by the wife, however, is once again not what God desires in this relationship: the wife (or Israel) would dress herself up and simply leave the husband behind, forgetting him as she goes “after her lovers.” Anticipating the failure of Plans A and B, the prophet models a rejection of violence as the way forward.

Plan C: Courtship (2:18-25)

Force and retaliation will not achieve the kind of relationship that God aspires to have with Israel—or a husband with a wife. For that reason, the prophet describes a changed strategy, one of persuasion and generosity:

The phrase “I will speak to her heart” is the language of courtship and romance. The prophet envisions that God’s tender words and actions would prompt Israel—or the wife—to change her attitude dramatically.

Hosea presents a new vision of the relationship based on mutual commitment in the final verses of the chapter (v. 18-25).

This includes a restored marriage without fake gods (v. 18), a new covenant with the whole earth (v. 20), and a new commitment between God and Israel (v. 21-22).

Verses 21-22 have been immortalized by their recitation when putting on tefillin and by their inclusion in many marriage vows.

Finally, verses 23-25 explains how this new unity between God and Israel will affect agricultural cycles and the fate of the people of Israel.

Attention to the structure of this chapter shows that God rejects possible violence in favor of something else: gentle coaxing and persuasion. The result is a new model of relationship between God and Israel, and by analogy, between human marriage partners, with patriarchal hierarchy replaced by mutuality and generosity.

	What does God intend to do?	Why does God reject or accept this plan?
Plan A (2:8-10)		
Plan B (2:11-15)		
Plan C (2:18-25)		

Sample Answers	What does God intend to do?	Why does God reject or accept this plan?
Plan A (2:8-10)	Block and hold back the woman so that she is stuck with her lover (God) forever.	The woman doesn't have a choice, so her acceptance of God isn't real- its forced.
Plan B (2:11-15)	Punish the woman by starving her and leaving her without clothing.	The woman would leave her Husband (God) behind and go find another person to clothe and feed her.
Plan C (2:18-25)	Romantically and kindly pursue the woman so that they can make a mutual promise to each other.	Mutal commitment is a defining part of the covenant between God and Israel.

Handout 4.4B
Social Media Comment Worksheet

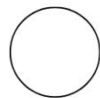
 **Rabbi_Dr_Tamara_Eskenazi**



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Hosea's depiction of an abusive marriage, as a metaphor for God's relationship with Israel, is problematic in ancient and modern terms. The structure of Hosea 2, however, suggests that we have been overlooking the prophet's message: God rejects and repudiates violence in favor of gentle persuasion and courtship.

Comments





Unit 5: Assessment and Conclusions

Unit 5 Topical EUs

- Prophetic voice focuses on calls for justice, belonging to the Jewish people, and living in relationship with God.
- The goal of haftarah interpretation is to find parallels between the world of the prophets and my own life.
- The prophets are teachers of lessons about moral, Jewish living in a complex world.

Unit 5 Topical EQs

- What is prophetic voice (in the context of haftarah and in our modern world)?
- How do I make sense of haftarah?
- What insight can the prophets provide on the responsibilities and challenges of being a Jewish adult?

Lesson 5:1 Assessment: Comprehending and Analyzing Haftarah* [Scripted Assessment]

Inquiry Question

- How can I read and interpret a haftarah portion on my own?

Goals (As an educator, I aim for this lesson to...)

- Assess student ability to use close reading skills on a haftarah passage.

Objectives (By the end of this lesson, students will be able to....)

- Summarize and ask an interpretive question about each section (1-4 verses) of their haftarah.
- Summarize their haftarah portion.

Materials

- Assessment Details, Rubric, and Examples (p. 224-227), 1 per student
- Copy of Haftarah Text for each student
- Haftarah Close Read Guide (5.1A), 1 per student
- Pens or pencils, 1 per student

Lesson Outline

Set Induction: Intro to the D'var Haftarah Project *00:00-00:15*

Activity: Close Reading *00:15-00:55*

Closure: Pair Share *00:55-01:00*

Learning Plan

Set Induction: Intro to the D'var Haftarah Project 00:00-00:15

- Explain to students: *Throughout this class, we've practiced reading, interpreting, and understanding haftarah together through a variety of examples. Now it's your turn to try it on your own! Our next few sessions will guide you through reading a haftarah portion and writing a d'var haftarah.*
- Pass out Assessment Details, Rubric, and Examples
- Explain the assignment: *You have been asked to interpret your haftarah and prepare to teach the congregation about a lesson from a haftarah portion as it relates to becoming a Jewish adult. Your task is to write a d'var haftarah.*
- Introduce the audience and situation to students. For instance, *This d'var haftarah will be for your b'nei mitzvah. You will work with the specific haftarah portion for your b'nei mitzvah and your audience will be everyone in the congregation at your b'nei mitzvah.*
- Review criteria for success: *As you work on writing, you will want to think about the criteria listed in the ready to deliver box: "A ready to deliver d'var haftarah includes a summary of the haftarah portion, states a main theme or lesson from the haftarah portion, and explains how you got to that conclusion from the text. It also makes a connection to your own life and explains what your haftarah portion has taught you about how to live as a Jewish adult. The d'var haftarah is 3-5 minutes in length (400-600 words) and is fully written or typed out as it will be read. There are few grammar mistakes and they do not distract from the message. It has an introduction and conclusion."*
- Review examples: *You have three strong examples of a d'var haftarah included. Take a few minutes to look over the examples and the notes on the right in red.*
- Give students a few minutes to read. After, ask a few students to share with the class *What is one thing you noticed that makes for a successful d'var haftarah.*

Activity: Close Reading 00:15-00:55

- **NOTE TO TEACHER:** Students who will write their d'var haftarah about a haftarah covered in full in this guide (Parashat Bamidbar, Yom Kippur Morning, Chol HaMoed Pesach, Day 2 Pesach) should do the close read process on a

passage from the prophets that comes before or after the haftarah (For example, a student working on Parashat Bamidbar [Hosea 2] should work on close reading Hosea 1). This allows the students to demonstrate their ability to do this close reading process with an unseen text; however, they will still write their d'var haftarah about their haftarah, using the text from this exercise as another source to draw upon but not as the focus.

- Explain: *Before you are ready to start writing your d'var haftarah, you will have to read the haftarah and understand it first. Just like when we've done this in class, you will read your haftarah, summarize sections, and ask questions. However, before you can do any of that, you will need to read the haftarah one time through in order to break it into sections for your close reading. You can skip over words or ideas that aren't totally clear- your goal is just to divide the haftarah into sections based on theme, events, or natural pauses.*
- Give each student a printout of their haftarah portion and a pen or pencil. Allow students to read and divide the haftarah. If students struggle with this step, you may point them towards a commentary with an outline of the portion.
- As individual students complete this step, hand students the haftarah close read guide to work through.
- Remind students to work thoroughly rather than quickly. Some students may need additional time. Students can either take home the close reading assignment to finish as homework before the next session or you may arrange a time for students to work on this assignment. However, every student needs to have this close reading completed before lesson 5:2 for it to work best.

Closure: Pair Share 00:55-01:00

- Instruct students to find a partner. Say: *You and your partner have each studied different haftarot today. In 1-2 minutes, summarize for your partner what your haftarah was all about.*

Handout 5.1A**My Haftarah Close Reading Guide**

Follow these steps:

1. Working one section at a time, read the verses aloud. In the next box, write the verses for this section.
2. After reading the section, look up any English words you don't understand in a dictionary or ask your teacher for help.
3. Summarize the section in your own words and complete the sentence in the summary box.
4. Write down 2-3 questions you have about the section.
5. Once you have gone through all the sections, pick the 2-3 interpretive questions you might want to spend time thinking about to better understand the haftarah as a whole.

EXAMPLE

Section _1_: Isaiah 57:14	
Summary: <i>In this section....</i> Isaiah envisions God clearing a road for Israel.	Questions 1. What does "the road of my people" represent? 2. What does Isaiah think the obstacles are in the road of the Jewish people? 3. What are the obstacles in the road of the Jewish people today?

MY HAFTARAH:

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Section ____:	
Summary: <i>In this section....</i>	Questions

Lesson 5:2 Assessment: Creating Divrei Haftarah* [Scripted Assessment]

Inquiry Question

- How can I read and interpret a haftarah portion on my own?

Goals (As an educator, I aim for this lesson to...)

- Assess student ability to interpret a haftarah and apply lessons to their own lives.

Objectives (By the end of this lesson, students will be able to....)

- Explain a main message from their haftarah.
- Communicate how the haftarah connects to their own life.
- Suggest one reasonable answer to an interpretive question.

Materials

- My Haftarah Close Reading Guide from lesson 5:1, 1 per student
- Copy of Haftarah Text for each student
- Assessment Details, Rubric, and Examples (p. 224-227), 1 per student
- Pens or pencils, 1 per student
- D'var Haftarah Planning Guide (5.2A), 1 per student
- Lined paper, 2 sheets per student
- Haftarah commentaries as available
- Timer

Learning Plan

Set Induction: Check In *00:00-00:05*

Activity: Partner Consultations *00:05-00:45*

Activity: Drafting *00:45-01:00*

Learning Plan

Set Induction: Check In 00:00-00:05

- Review the process from last session of close reading. Reflect: *Last session, you all read and understood a haftarah portion by yourselves! In other words, you can now read any haftarah portion and know what you need to do to understand it.*
- Ask: *What was difficult last session for you?* Allow students to reflect individually before sharing aloud. Ask: *What are you most proud of?* Again, allow a moment for private reflection and then have students share.

Activity: Partner Consultations 00:05-00:45

- Explain: *Today, you are going to take your thoughts and ideas from reading your haftarah and write them into a d'var haftarah that meets the requirements I gave to you last session. In order to do that, you will have one-on-one meetings with three different partners to discuss and make notes about the main elements of your d'var haftarah. The d'var haftarah planning guide will help you.*
- Pass out the planning guide (5.2A) to each student. Say: *Before we begin working with partners, take 6 minutes to jot down some notes in each box.*
- This activity works best when partners are preassigned for each section.
 - 00:15-00:25- Consultation A: Summary
 - Pair students.
 - Each partner will have 5 minutes to share their thoughts, hear feedback from their partner, and jot down a few notes.
 - 00:25-00:35- Consultation B: Main Message/Takeaway
 - Pair students.
 - Each partner will have 5 minutes to share their thoughts, hear feedback from their partner, and jot down a few notes.
 - 00:35-00:45- Consultation C: Connections
 - Pair students.
 - Each partner will have 5 minutes to share their thoughts, hear feedback from their partner, and jot down a few notes.

Activity: Drafting 00:45-01:00

- Distribute lined paper. Say: *From your conversations today, you have taken notes on everything you need to include in your d'var haftarah. Now, try to write all your notes together into a speech. It may help you to look at the examples to get some ideas of how you could structure your d'var haftarah.*

- Allow students time to write. If students are having a difficult time either with determining the main message or making connections, commentaries may be useful.

- At the end of class, give students a due date for their d'var haftarah.
 - If you are planning to teach lesson 5:3, part of the time in that session may be devoted to continuing the writing process.
 - At some point between when students turn in their divrei haftarah drafts and when they are expected to present, there should be an opportunity for the students to receive feedback from you or another adult (i.e. the rabbi). This may take the form of written feedback or one-on-one meetings.

Handout 5.2A
D'var Haftarah Planning Guide

My Haftarah:

Summary: *What does someone need to know about what happens in my haftarah to understand the main message?*

Main Message: *What is the main message of the haftarah? What orientation(s) help me reach that message? Where do I find the message in the text? How did I decide on that message?*

Connections: *What does the haftarah teach me about being a Jewish adult? About my own life? About how to use prophetic voice?*

Lesson 5:3 Assessment: Divrei Haftarah Workshop

Inquiry Question

- How can I improve my d'var haftarah?

Goals (As an educator, I aim for this lesson to...)

- Allow students the chance to edit their divrei haftarah.

Objectives (By the end of this lesson, students will be able to....)

- Identify one particularly strong element and one area for growth in their d'var haftarah.
- Explain what is missing or unclear in a d'var haftarah to a peer.

Materials

- Student Written Divrei Haftarah, 1 per student
- Copies of Rubric (p. 224-227), 1 per student

Lesson Outline

Activity: Drafting [30 mins]

Activity: Peer Feedback Workshop [30 mins]

Learning Plan

Note for the teacher: The timing of this lesson is very flexible. You can easily shorten or lengthen the time needed for the feedback workshop by putting fewer or more students in a group.

Activity: Drafting [30 mins]

- Say: *We are going to take part of our class time today to finish writing and get your draft d'var haftarah to a point where it is mostly ready to present.*
- Allow students time to write, making yourself available to help.

Activity: Peer Feedback Workshop [30 mins]

- Explain: *Before I look at your divrei haftarah, your classmates will be able to give you valuable feedback and help you make edits.*
- Break students into groups of 3-4. Have one student at a time be the presenter and follow the protocol:
 - 3-5 mins- presenter reads their d'var haftarah
 - 1-3 mins- peers offer suggestions of what is missing in the d'var haftarah for it to meet the “ready to deliver” rubric or what is unclear.
 - 1 min- presenter shares one element they think is particularly strong in their d'var haftarah and one edit they plan to make.

Lesson 5:4 What is prophetic voice, really?* [Scripted]

Inquiry Question

- What is prophetic voice?

Goals (As an educator, I aim for this lesson to...)

- Synthesize learning for students from the whole curriculum.
- Provide students with clear takeaways about prophetic voice from this learning experience.

Objectives (By the end of this lesson, students will be able to....)

- Identify one biblical and one modern example of prophetic voice.
- Define “prophetic voice” in their own words.
- Explain the role of prophetic voice in today’s world.

Materials

- White/chalk board and writing tools
- Baseball card samples (5.4A), 1 per 3-4 students
- Baseball card template (5.4B), 1 per student
- Pens or pencils, 1 per student
- Assorted markers or colored pencils

Learning Plan

Set Induction: Baseball Cards *00:00-00:05*

Activity: Prophetic Voice Baseball Card Stats *00:05-00:15*

Activity: Make your own Baseball Cards *00:15-00:30*

Closure: Role of Prophetic Voice Today *00:40-01:00*

Learning Plan

Set Induction: Baseball Cards 00:00-00:05

- Pass out baseball card sample sheet (5.4A). Break students into groups of 3-4.
- Explain: *In your groups, look at the baseball card samples. Discuss these questions:*
 - *What story does the baseball card tell about the person and how they should be remembered?*
 - *Why did the maker of the baseball card choose the statistics and story that they did?*
- After groups have had a few minutes to discuss, bring the class together and hear a few answers to each question.
- Explain: *Baseball cards tell the story of how particular players excelled in baseball, how they should be remembered, and how they can inspire us. Today, we will be thinking about these same questions about biblical prophets and modern examples of prophetic voice.*

Activity: Prophetic Voice Baseball Card Stats 00:05-00:15

- Direct students to think about the statistics on a baseball card. Explain: *The statistics on a baseball card show the skills of the player by evaluating relevant criteria. No baseball card has a player's shoe size or typing speed because those are not relevant to understanding their baseball talent.*
- Ask students: *If we were to make a list of the criteria we'd expect to see in examples of prophetic voice, what would go on the list?*
- Make this list on the board.
 - Some possible criteria might include: response to injustice, care for the Jewish people, relationship with God, etc.
- Name for students: *While many of these criteria can't be measured as statistics like "batting average" or other common baseball figures, they are the core of what defines prophetic voice.*

Activity: Make your own Baseball Cards 00:15-00:30

- Explain the task: *You will each get two blank baseball card templates to make prophetic voice trading cards. On one card, you will put the prophet who you wrote about in your d'var haftarah. On the other card, you get to pick an example of someone who you believe is an example of how to use prophetic voice today. On each card, you will pick a few "statistics" from our list to describe and you will write a short description of the person and how they use prophetic voice.*
- Pass out the baseball card templates (5.4B) and allow students time to work.
- Sample to share with class:

MOSES PROPHET	
STATS:	
FIGHTS INJUSTICE: 9/10	GAVE A LOT OF RULES AGAINST INJUSTICE, JUDGED ALL ISRAEL
CARE FOR JEWISH PEOPLE: 8/10	FREED THEM FROM SLAVERY
RELATION TO GOD: 100/10	TALKED TO GOD FACE TO FACE LIKE NO OTHER
ABOUT:	MOSES WAS THE LEADER OF THE JEWISH PEOPLE THROUGHOUT THEIR 40 YEARS IN THE DESERT. HE GAVE LED THEM OUT OF EGYPT AND GAVE THEM LAWS. READ MORE ABOUT HIM IN THE BOOKS OF EXODUS, LEVITICUS, NUMBERS, AND DEUTERONOMY.

Closure: Role of Prophetic Voice Today 00:40-01:00


- Group students into groups of 3-4. Say: *In your groups, you are going to take a few minutes to show one another your prophet cards, explaining who your biblical prophet and modern example of Prophetic voice are now.*
- After groups have had a chance to share, say to groups: *You are now going to select one biblical prophet card and one modern example of Prophetic voice you'd like to focus on.*

- Instruct each group to discuss the following questions about the two cards they are focusing on:
 - *What does this person teach us about how to use prophetic voice?*
 - *What do you think this person would use their prophetic voice to talk about today? Why?*
 - *How might this person's prophetic voice show up in today's world?*

- In the final minutes, bring the class together and explain: *Throughout our time together, we have tried to draw links between the words spoken by the prophets in the bible, people who speak words of truth today, and ourselves. These prophet cards are a reminder to you of what Prophetic voice really is and how to use prophetic voice in our time. However, they are also a reminder of the past and the importance of studying haftarah and learning from its messages.*

Handout 5.4A- Baseball Card Samples (The teacher may also bring in physical examples)

550 D E R E K J E T E R
 Ht: 6'3" Wt: 175 lbs. Bats: R Throws: R Born: 6-26-74 Paterson, New Jersey



Derek Jeter possesses an incredibly strong arm and a productive bat the likes of which is seldom seen in the middle infield. He is big for a shortstop, which has caused some problems in the field, but Jeter took great strides in the second half of 1993 as he made 13 fewer errors than in the first half of the season.

YR	TEAM	AVG	G	AB	R	H	2B	3B	HR	RBI	BB	SO	SB	
92	TAMPA	.202	47	173	19	35	10	0	3	25	19	36	2	
	GREENSBORO	.243	11	37	4	9	0	0	1	4	7	16	0	
93	GREENSBORO	.295	128	515	85	152	14	11	5	71	58	95	18	
2 YEAR TOTALS			270	186	725	108	196	24	11	9	100	84	147	20

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1 AARON JUDGE
 NEW YORK YANKEES • OF
 HT: 6'7" WT: 282 BATS: RIGHT THROWS: RIGHT
 DRAFTED: YANKEES #1 JUNE, 2013 ACQ: VIA DRAFT
 BORN: 4-26-92, LINDEN, CA HOME: LINDEN, CA

MAJOR LEAGUE BATTING RECORD

YEAR	G	AB	R	H	2B	3B	HR	RBI	SB	BB	SO	OPS	AVG	WAR
16	YANKEES	27	84	10	15	2	0	4	10	0	9	345	.608	179
17	YANKEES	155	542	128	154	24	3	52	114	9	127	827	1.049	284
18	YANKEES	112	413	77	115	22	0	27	67	6	76	528	.919	278
19	YANKEES	102	378	75	103	16	1	27	55	3	64	540	.921	272
20	YANKEES	28	101	23	26	3	0	9	22	0	10	554	.891	257
21	YANKEES	148	550	89	158	24	0	39	98	6	75	544	.916	287
22	YANKEES	157	570	133	177	28	0	62	131	16	111	688	1.111	311
23	YANKEES	106	367	79	98	16	0	37	75	3	88	613	1.019	267
24	YANKEES	158	559	122	180	36	1	59	144	10	133	701	1.159	322
25	YANKEES	152	541	137	179	30	2	53	114	12	124	688	1.144	331
MAJ. LEA. TOTALS		1145	4105	873	1205	203	7	368	830	65	817	615	1.028	294

Aaron unseated Mark McGwire as the fastest player ever to 350 home runs when he connected against the Cubs on July 12, 2025. In the season's first 100 games, Judge slashed an absurd .349/.456/.719.

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REGINALD MARTINEZ JACKSON
 NEW YORK YANKEES
 Position: Right Field/DH • Bats: Left • Throws: Left • Born: May 18, 1946 • Height: 6 feet • Weight: 200 pounds • Hobby: Automobiles

It has been four seasons since Reggie made his much heralded free-agency move to the New York Yankees. They've been highly productive years offensively, but none has been better than 1980. Reggie's 41 homers marked the second best effort of his career. For the first time ever, he reached .300 in batting. His 111 RBIs pushed Jax over the 100-mark for the fifth time in his career. Interestingly enough, he'd had one of his poorest seasons for RBI production the year before with only 89. His rebound in '80 was spectacular. A major reason for this improvement, of course, was the longball. Jackson's 41 homers, easily his high as a Yankee, were good enough to tie him for the league lead. Reggie has smacked 25 or more homers for 10 straight seasons. Only five players in history can top that. He is now 18th on the all-time homer list.

MAJOR LEAGUE RECORD

YEAR	G	AB	R	H	2B	3B	HR	RBI	AVG
1967	Kansas City AL	35	118	13	21	4	4	1	6
1968	Oakland AL	154	553	82	138	13	6	29	74
1969	Oakland AL	152	549	123	151	36	3	47	118
1970	Oakland AL	149	426	57	101	21	2	23	66
1971	Oakland AL	150	567	87	157	29	3	32	80
1972	Oakland AL	135	499	72	132	25	2	25	75
1973	Oakland AL	151	539	99	158	28	2	32	117
1974	Oakland AL	148	506	90	148	25	1	29	93
1975	Oakland AL	157	593	91	150	39	3	36	104
1976	Baltimore AL	134	498	84	138	27	2	27	91
1977	New York AL	146	525	93	150	30	2	32	110
1978	New York AL	139	511	82	140	13	5	27	87
1979	New York AL	131	465	78	138	24	2	29	89
1980	New York AL	143	514	94	154	22	4	41	111
Major League Totals		1924	6883	1145	1974	345	41	410	1231

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- ### Abbreviations
- G – Games played
 - AB – At Bats
 - R – Runs scored
 - H – Hits
 - 2B – Doubles
 - 3B – Triples
 - HR – Home Runs
 - RBI – Runs Batted In
 - AVG – Batting Average
 - SB – Stolen Bases
 - BB – Walks
 - SO – Strikeouts

3 CASEY KOTCHMAN Atlanta Braves™ – First Base
 HT: 6'3" WT: 215 BATS: L THROWS: L
 BORN: 2/22/83 HOME: SEMINOLE, FLORIDA

MAJOR LEAGUE BATTING RECORD

YEAR	G	AB	R	H	2B	3B	HR	RBI	AVG
LIFE	394	1289	158	347	78	4	33	185	.269

SEASON'S HIGHLIGHTS

- APRIL 12: Singles, doubles and homers for 7 total bases in Seattle.
- MAY 5: Breaks open scoreless game in Kansas City with RBI single in top of 9th to spur 4-0 win.
- JULY 20: Slaps tie-breaking 2-run double in bottom of 8th to lead Angels over Red Sox, 5-3.
- JULY 23: Goes 5-for-5 as the Angels outslug the Indians, 14-11.

HERE CASEY, GO PLAY!

CASEY'S POP, TOM, HAS MANAGED IN THE MINORS FOR 30 YEARS.

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Handout 5.4B
Baseball Card Templates

<p>STATS:</p>
<p>ABOUT:</p>

<p>STATS:</p>
<p>ABOUT:</p>

Authentic Assessment

Goal: Your task is to write a d’var haftarah (the teacher will tell you when and where- it may be for the haftarah of your B’nei Mitzvah or for a haftarah for a shabbat where you will have the chance to teach the community).

Role: You have been asked to interpret your haftarah and prepare to teach the congregation about a lesson from a haftarah portion as it relates to becoming a Jewish adult.

Audience: Your target audience is the congregation who will be present to learn from you.

Situation: The context in which you find yourself is a public opportunity to teach your community about a haftarah portion.

Product, Performance, and Purpose: You will create a d’var haftarah in order to teach others about the relevant lessons and takeaways from the haftarah. In the process, you will fill in a graphic organizer in order to demonstrate how you reached your conclusions.

Standards and Criteria for Success: You will be assessed on the rubric below. Three strong examples of a d’var haftarah about the haftarah for Yom Kippur morning are also included.

Ready to Deliver	Keep Working!
<p>A ready to deliver d’var haftarah includes a summary of the haftarah portion, states a main theme or lesson from the haftarah portion, and explains how you got to that conclusion from the text. It also makes a connection to your own life and explains what your haftarah portion has taught you about how to live as a Jewish adult.</p> <p>The d’var haftarah is 3-5 minutes in length (400-600 words) and is fully written or typed out as it will be read. There are few grammar mistakes and they do not distract from the message. It has an introduction and conclusion.</p>	<p>A d’var haftarah that needs improvement may be missing a concise summary of the haftarah, a clearly stated main theme or lesson, or an explanation of how you reached the conclusion. It may also be missing a connection to your own life or to becoming a Jewish adult.</p> <p>A d’var haftarah that needs improvement may be significantly shorter or longer than 3-5 minutes (400-600 words) in length. It may be written or typed in bullet points or shorthand rather than complete thoughts. It may contain grammar mistakes that distract the reader from the message. It may not have an introduction or conclusion.</p>

D'var Haftarah Example 1

In the haftarah that I will read this morning, the prophet Isaiah voices God's anger at the Jewish people who fast but are not living ethically. Isaiah calls this "a wicked fast" where the people are fasting, but are also oppressing their workers and mistreating others. He then offers an explanation of what a better fast would look like and promises a better future for the people if they can live their values.

The message of this haftarah is clear: all of the fasting and prayer we do on Yom Kippur doesn't matter if we don't try to be good people the rest of the year. Isaiah's picture of the fast that God desires is not just fasting. It is living each day and trying to do the right thing. As Isaiah explains:

*No, this is the fast I desire: To unlock fetters of wickedness,
And untie the cords of the yoke. To let the oppressed go free;
To break off every yoke. It is to share your bread with the hungry, And to take the wretched poor into your home;
When you see the naked, to clothe them, And not to ignore your own kin.*

Imagine having a friend who pretends to be your best friend but gossips about you and tells your secrets behind your back. You would probably use your trust and respect for this "friend", right? The Jewish people are like your "friend" here, saying one thing but doing another, losing God's trust.

Isaiah cares about the words people say matching their true actions when nobody is looking. This is called integrity- "having a consistent and uncompromising adherence to strong moral and ethical principles and values" (Wikipedia).

When I think about what becoming a Jewish adult is about, Isaiah has taught me that it is all about integrity. Since Judaism teaches us to repair the world, I have to work on really doing that and not just talking about it. For my mitzvah project, I volunteered at the food bank every Thursday afternoon. I could just go back to watching TV after school on Thursdays, but that would not match my Jewish values that feeding the hungry is an important thing to do. So, I will keep volunteering once a month.

In today's Torah portion, Moses reminded us of the covenant between God and Israel. In the haftarah, Isaiah raised his voice to remind people of this covenant and how it teaches us to live with our values every day. As a Jewish adult, I am part of this covenant and accept the responsibility of living with those values as ethics.

The d'var haftarah begins with a short, interesting summary. It offers key information without giving every detail.

The main message is stated in a clear way. Even someone who hasn't read the haftarah would understand.

The lesson is supported by a direct quote from the haftarah, helping the listener understand how the speaker reached that lesson.

This example helps clarify the message and make the lesson more relatable to the listeners.

With the definition of integrity, the speaker begins to connect the haftarah to their life.

The speaker explains what the haftarah has taught them about being a Jewish adult and connects it to their life by talking about their mitzvah project.

The speaker gives a nice conclusion, connecting the Torah portion, their haftarah, and becoming a Jewish adult.

D'var Haftarah Example 2

Is being a Jewish adult about being an ethical person or about taking on Jewish ritual? Today, you've seen me take on a ton of new responsibilities in the service, like wearing a tallit or blessing the Torah. Is that all that becoming bar mitzvah is about?

Our haftarah for today asks this same question in a different way. Isaiah the prophet scolds the people for behaving badly while they fast and pray on Yom Kippur. The people, even as they ask for forgiveness through ritual, are not acting ethically. Isaiah tells them that this is not the fast that God desires. God desires that they care about their neighbors, feed the hungry, and clothe the naked.

Isaiah teaches us that our ethical behavior matters to God. It is not enough to just ask God what is right, we also have to do the right thing. Isaiah points out that the people pretend to be something that they are not:

"To be sure, they seek Me daily, Eager to learn My ways.

Like a nation that does what is right, That has not abandoned the laws of its God, They ask Me for the right way, They are eager for the nearness of God:" Since the people have actually abandoned what God has told them is the right way, here Isaiah calls out how fake it is that they still pray and seek God to forgive them. Without doing what is right, none of it matters.

Coming back to my question, if being a Jewish adult is about being an ethical person or about taking on Jewish ritual, I can say confidently that Isaiah sees being an ethical person and trying our best to do what is right as a very important part of being a Jewish adult. But, that doesn't mean that ritual isn't also important.

At the end of the haftarah, Isaiah explains "If you refrain from trampling the sabbath, from pursuing your affairs on My holy day; If you call the sabbath "delight," GOD's holy day "honored"; And if you honor it and abandon your old ways... Then you can seek GOD's favor."

This teaches us that keeping Shabbat holy and doing Jewish rituals is actually connected to being an ethical person. The main lesson of this haftarah is really that we have to balance ritual and ethics. Without either, we lose an important part of who we are as Jews.

My parents have always taught me to do what is right. We volunteer and go to protests as a family to stand up against injustice. Jewish ritual has not been as important to us. We don't usually light shabbat candles or anything. As a Jewish adult, I'd like to start connecting my ethical behavior to rituals. So, maybe my family can go to Saturday morning services and then go to the animal shelter to volunteer. Or maybe we can light Shabbat candles and talk about what we've done in the past week to make the world a better place.

I hope that some of you will also think about how ritual and ethics both matter in Judaism and are equal parts of being a Jewish adult.

The speaker begins with a question about the big idea that they will focus on answering.

A short summary is provided, focusing on the details that will be most important for the lesson the speaker is teaching.

The speaker begins to work towards the main message, explaining how they got there by first using a quote to prove that ethics are an essential part of Jewish adulthood.

Continuing the process of building towards the lesson, the speaker offers proof that ritual is also important to Isaiah and that he doesn't only care about ethics. Another quote explains the speaker's reasoning.

Here, the speaker gets to the main takeaway, having walked us through the process of getting there.

The speaker connects their lesson to their own family and to becoming a Jewish adult.

The speaker gives a short conclusion.

D'var Haftarah Example 3

*"[GOD] says: Build up, build up a highway!
Clear a road! Remove all obstacles from the road of My people!"*

In my haftarah, the prophet Isaiah begins with this strange instruction. What does God mean? Does God want the Jewish people to begin constructing the 405? I think we can better understand the road God and Isaiah want to build by looking at the rest of the haftarah.

This haftarah has two parts. First, Isaiah explains how God was angry at the sins of the people, but that God continues to care for them and guide them. Then, Isaiah calls the people out for pretending to care about fasting and Yom Kippur, but really doing bad things and mistreating other people. Both parts of the haftarah are about the people not doing what is right.

Near the end of the haftarah, Isaiah tells the people that if they care for their neighbors and repair the world, "Then shall your light burst through like the dawn and your healing spring up quickly; Your righteous one shall march before you, The Presence of GOD shall be your rear guard". In other words, if the people return to the right path, then God will be their leader and their protector as they travel.

This is the highway that the haftarah begins with- a path to a better tomorrow, to light and healing. But the lesson of this haftarah is really in the command to clear all the obstacles out of the road.

Rashi, an important medieval rabbi, explains that God is asking people to "remove the stones upon which your feet stumble; they are wicked thoughts." All of the Jewish people acting badly and not treating people well are not bad or evil people, they have just tripped over these stones in the way. Can we remove the stones from the road? I do not think so. Instead, I think this haftarah teaches us that we have to be there to help catch people when they trip on the stones. When people do bad things, we are responsible for not being bystanders, but being upstanders.

One day during lunch at school, a couple of my friends were making fun of our substitute teacher who stuttered when he talked. I knew that this was really mean, but I just laughed along with them instead of saying something. Isaiah's vision of the road with the stones teaches that I should have told my friends that they were being unkind and that would have helped them back onto the road.

If we don't help others who trip over the stones in the road, then no one will help you when you trip (because everyone will trip eventually!). As a Jewish adult, I am responsible for being an upstander and saying something when I see something wrong. This is not always easy, but is a very important responsibility I am taking on today.

In the words of Isaiah, we must all raise our voices like a shofar for what is right.

The speaker opens with a quote and an interpretive question about the quote that the rest of the d'var haftarah will try to answer.

A short summary outlines how the speaker understands the parts of the haftarah and their connection.

The speaker calls attention to another detail in the haftarah and explains how that detail helps us answer our interpretive question.

Quoting a commentary, the speaker continues to answer the interpretive question. They conclude by telling us the main lesson.

The speaker tells a story that connects the haftarah to their own life.

The speaker connects the lesson of the haftarah to becoming a Jewish adult.

The speaker gives a short conclusion.

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