SLAVERY, FREEDOM, COMMITMENT & IDENTITY:
THE JEWISH EMERGING ADULT'S JOURNEY

A 12th Grade Curriculum
For a Synagogue or Camp Setting

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Curriculum Rationale

"בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם"

*"In every generation a person must see her/ himself as if s/ he **actually** came out of Egypt."*

What is the purpose of this tradition? And why is it that it says, "in every generation" when it really means, "every year?" What value is there in retelling and reliving the same story every year? The answer to these questions is answered, in part, by the following anecdote, shared by the Jewish educational philosopher Michael Rosenak, as told by John Dewey in his book How We Think.

> "A man traveling in an unfamiliar region comes to a branching of the road. Having no sure knowledge to fall back on, he is brought to a standstill of hesitation and suspense. Which road is right? And how shall his perplexity be resolved? There are but two alternatives: he must either blindly and arbitrarily take his course, trusting to luck for the outcome, or he must discover grounds for the conclusion that the given road is right."

This short anecdote analogizes an experience all too familiar to most of us. Though we consider ourselves able human beings, inevitably something comes up which throws us for a loop. As educators one of our greatest hopes is that we have empowered those we teach and nurture to come upon this proverbial crossroads with confidence and courage. We have tried, over the years, to educate and engage our youth. We have urged them to inquire and probe beyond the *peshat*, basic or plain meaning, and hoped for them to find satisfaction in their searching. We have retold our stories over and over again hoping that they will take ownership of our history and carry it forward with them. We have celebrated our holidays and festivals with every turn of the calendar hoping that the power of Jewish time will permeate the years ahead of our students. It is this compendium of experience that we hope our children bear in arms as they near the "branching of the road."

If only life were as simple as traveling down only one road and reaching a doubling of our path. More often than not, we find ourselves traversing multiple roads at the same time. While applying for a job, a family member becomes sick. When you find yourself overwhelmed by schoolwork you meet someone special.

So too, the story of the Jewish people is an ongoing series of challenges and blessings: from home to a foreign land; from slavery to freedom; from captivity to wandering; from wandering to commitment and on to stability. In exploring our relationship with the Divine, as individuals and as

the Jewish people, we dip, weave, dive, emerge and re-emerge time and again in search of our identity, as individuals and as a people.

Two books of our *Torah*—*Shmot* and *Bamidbar*—pay extra attention to two of these life tensions, the search for personal meaning and freedom and the search for belonging. The journey of our ancestors is not unlike our own contemporary experience. The setting and background of our stories is radically different, but the foreground is timeless. There is a going out, a searching for the right path, setting out on a course, never becoming fully satisfied with any one place, and therefore searching for *who we are*, rather than *where we are*.

The construction of Jewish time frames this search, bringing us backwards, forwards and around again each year the same, each year renewed, each year totally new.

This curriculum will seek to identify the many paths and forks of the road ahead for the outward-bound high school senior. Having made it this far, involved in Jewish life and learning Jewish subjects, no doubt this teenager will appreciate a thoughtful, spiritual discussion of the many parallel paths s/he is about to travel down. By paying close attention to the themes and lessons of our sacred narrative—the story of our people's venture from slavery to freedom, from searching to identity—and creating an adult routine from the already familiar Jewish calendar, a student can gain an immense sense of purpose and meaning in the confusing, converging and emerging roads and paths of adult life.

- Our Jewish narrative history—especially that narrative found in Exodus and Numbers of the Torah—speaks to the challenges of leaving a familiar place, the alien nature of freedom and the search for comfort in identity. It is therefore a fitting lens to look at the transition from adolescence to emerging adulthood; from living a life at home to moving away; from parental guidance to healthy independence.

A high school senior has not yet begun the discovery that will soon consume him/her. But the anxiousness of adult life has already started. It is the excitement before a long Journey, like that of the Israelites leaving Egypt, the exhilaration and the mystery, that pre-occupies this teenager. Setting these questions, concerns and thoughts into context can provide a sense of stability amidst such major changes. And as this is a first step into the process of becoming an adult—it does not happen overnight—these narratives can provide guidance for all of life's transitions.

- Celebrating the Jewish calendar and studying our Jewish story can help provide a grounding framework to make sense of life's challenges, a safe place for personal reflection and a constant force of support when all around you is changing.

As the emerging adult makes her way through the new calendar year, much of the routine will feel familiar and much of it will be completely new. By punctuating his year with Jewish holiday celebrations, the Jewish emerging adult can both feel connected to home—a temptation which lasts well into young adulthood—and find meaning that transcends their day-to-day lives while speaking directly to it. Our holidays center us in the world of meaning.

- Judaism offers a system through which a person can filter his/her life experiences in order to respond to conflict, find meaning in routine tasks and mark important stages of growth.

Judaism provides a framework to understand our questions and our problems. This curriculum does not seek to provide Jewish answers to common problems. Rather, it seeks to put the challenges of emerging adult living into a Jewish context in order to inform those choices and to provide guidance. Therefore our choices become Jewish not because of what we decide, but what informs our process. So when we come to the crossroads in life, we have the "sure knowledge to fall back on."

In every generation, each and every Jew must relive the Exodus from Egypt; he must relive our story for himself. She must learn that in our story, she can see her own. Though our story may stay the same, the context is constantly changing. Though *Pesach* is celebrated every year, its meaning is new to us each time. Because we change so drastically each time we encounter it. We find ourselves in new locations, physically and spiritually, every single year.

For these reasons, we are required to retell the same story "in every generation."

Enduring Understandings

1. Our Jewish narrative history—especially that narrative found in Exodus and Numbers of the Torah—speaks to the challenges of leaving a familiar place, the alien nature of freedom and the search for comfort in identity. It is therefore a fitting lens to look at the transition from adolescence to emerging adulthood; from living a life at home to moving away; from parental guidance to healthy independence.

2. Celebrating the Jewish calendar and exploring our Jewish story can help provide a grounding framework to make sense of life's challenges, a safe place for personal reflection and a constant force of support when all around you is changing.

3. Judaism offers a system through which a person can filter his/her life experiences in order to respond to conflict, find meaning in routine tasks and mark important stages of growth.

Curriculum Goals

- To re-imagine the Jewish holidays and Judaism's sacred narrative in a way that illuminates what they have to teach us about transitions and challenges in life
- To re-imagine the Jewish holidays and Judaism's sacred narrative in a way that they enlighten us about identity and "finding oneself"
- To explore the ambiguity of life as addressed by our holidays and sacred narrative
- To make Jewish life and Jewish living relevant and personal to emerging adults choosing Jewish life for themselves for the first time
- To interrogate the tradition to respond to the related challenges and blessings of life's major transitions
- To present the rhythms of emerging adult life as normative, manageable and meaningful
- To infuse the students with a love of and reliance on Judaism to provide them with a context for personal and spiritual experience

Unit Organization

	Sacred Narrative	Identity Dilemmas	Jewish Calendar
Unit One: Leaving Home and the Journey Ahead	**Slavery**	Leaving the Familiar Behind	*The Circle of Jewish Time*
Unit Two: The Age of Possibilities	**Freedom**	Claiming Freedom	***Pesach***
Unit Three: The Age of Being In-Between	**Searching for Identity**	Making Commitments *Freedom & Constraint*	***Shavuot***
Unit Four: The Age of Instability	**Searching for a Home**	Creating personal space *Venturing & Dwelling*	***Sukkot***
Unit Five: The Self-Focused Age	**Making Sense of Freedom**	Searching for balance *Isolation vs. Intimacy*	***Shabbat***
Unit Six: The Age of Identity Explorations	**Cycle of Emergent Identity**	Emergent Identity	*"The Circle Becomes a Spiral"*

To the Teacher... On How to Best Use This Curriculum

From the outset you should know that much of this curriculum is an experiment. As of the time of this being written, I know of no other curriculum that seeks to directly address the challenges and dilemmas of becoming an adult, and certainly none in the Jewish educational world. In many ways, this is still a new field for sociology and psychology; the research and the findings are all still quite new and much of society has no idea what to do with these emerging adults.

I hope that you will enjoy working with your students and that you and they will find the conversations and ideas that this curriculum seeks to uncover to be rewarding and meaningful. I want you to treat this entire curriculum like a Jewish text. I want you to be in conversation with it, to agree with it or disagree with it, to let your own experience and knowledge guide your way through it and, most importantly, I want you to feel like you can take risks and try things you never though was allowed in a school setting.

I hope this curriculum will help you on your journey as it has illuminated my own in writing it.

Learner at the Center

This curriculum is centered around the learner. Therefore its major focus all steps of the way should be the learner. For this reason, the greatest amount of attention will go into helping the learner discover both the content of the lessons—the narrative and the holidays—but also express feelings and needs before leaving for the real world, college or not.

Much of what will be discussed here preempts the actual experiences that it seeks to address for many, by at least a year. Perhaps even more for some students. If you find that they are not seeing the relevance of the material you may a need to shift your language to reflect past and present experience. This will not weaken the trajectory of your learning so long as you are able, in a sentence or a short teaching, to re-contextualize their known experience by projecting it forward.

Spiraled Curriculum

The lessons you will teach and the materials prepared for them on the holidays and on the Jewish sacred narrative assume a familiarity with the basics of both of these subjects. As a result, I have not provided you with basic holiday information. Rather, I have pointed you and your learners to resources that will take your learning together to a deeper, less obvious place.

If your students need a review of the basics it is recommended you do this before the lesson on the holiday and not combined with it, so as to not detract from the new ideas or to confuse them on the more mainstream themes.

Language of Emerging Adulthood

Throughout this curriculum I have co-opted the language of various thinkers, religious and secular. Most pervasive is the term "emerging adulthood," a term which connotes that life and our place in the world as adults is an emerging process. The phase of life identified as the period of emerging adulthood is usually dated between the ages of 18 and 30; the beginning date affected largely by social class and education and the latter designated by the average age at which most people make "adult" commitments, e.g. marriage.

To better understand this language, I *highly* recommend reading Jeffrey Jensen Arnett's first chapter from his book Emerging Adulthood: The Winding Road from the Late Teens to the Twenties (more on this book and chapter in the next section, "Recommended Reading"). His argument for this language is very articulate and helpful.

JEWISH LANGUAGE OF EMERGING ADULTHOOD

Like the Jewish calendar, which is frequently described as cyclical or spiral (see Unit Six), I have defined Jewish Emergent Identity as a four stage process which is *non-linear*. While the curriculum exposes this process in a linear fashion, this is simply to mirror the presentation of the Jewish narrative and the calendar year. Unit Six will teach how this cycle is ever-returning on itself and how at any point in time a person may find him/herself in various parts of the cycle, all at the same time. This is best reflected in the fact that the names for all units, again co-opted from Arnett, actually all refer to the emerging adulthood period of life and not discrete phases in that era.

I have used the terms Slavery, Freedom, Searching (and in places, Wandering), Commitment and Identity to reflect the language of the narrative of the exodus from Egypt. These terms at times are used literally, but are most often used metaphorically. For example, I would never suggest, and you as the teacher cannot suggest, that living at one's parents house for the last 18 years of one's life was slavery. Rather, both slavery and the status quo of living for the last 18 years can be understood as having become limited, uncreative and an obstacle for further growth.

CREATING A SAFE SPACE

This curriculum is dependent on the student getting to a place of introspection and requires them at many steps along the way. It is important that you, as their teacher, gain their trust before asking deeply personal questions be shared with you and with the class. This may mean that at times the questions that are asked of them privately are never shared with the class. As the course progresses it is hoped that students will begin to feel comfortable sharing with you and their peers. The rate of comfort can only be determined by you as the teacher.

That being said, the students should be encouraged in class (and out of class, should you wish for them to continue writing and reflecting outside of class) to journal their thoughts and ideas, to engage in free-writes, word association responses and other types of creative, reflective writing techniques.

READING AND PREPARING RESOURCES

I have prepared a detailed list of readings for each unit that will greatly benefit both you in preparing and your students in your teaching. I realize that, as a teacher, you only have so much time to prepare in a week before your lesson. Therefore I recommend the following tactic.

Read as much of the books located in the Recommended Reading section (next section in this Introduction) as you are able before you begin teaching the course. If you must pick and choose, in your preparation for teaching the entire course or in preparing a given unit, focus your time on the areas that you feel you are weakest.

Follow-Up

When planning this course, I recommend from the outset thinking seriously about how to do follow-up—six months, a year, two years—after the course is finished. Host a Shabbat dinner or a meal in a *sukkah* and talk to your students about their experiences being "out there." How has the course guided them in their journey? Perhaps this is an opportunity to remind them of some of the ideas that you learned together. How might this new information affect the way you teach the course again?

Thank you for your interest in this curriculum and, most important, your concern for your students and their making meaning out of their experiences.

Should you ever have any comments to share or questions about this curriculum, please do not hesitate to contact me via email at adam@allenberg.org. I would love to be of help in any way possible as this whole undertaking has been a labor of love.

בהצלחה!

Adam M. Allenberg
MAJE Student, May 3, 2005

I would like to dedicate this curriculum to my teachers:

My parents, Howard and Wendy Allenberg
For supporting me through my own period of emergence lovingly

My sister, Jill Allenberg
For being a constant source of comfort, friendship and love

Irv Saposnik, ז"ל
For having eased my first adult anxieties with gentleness and care

Michael Zeldin
For giving me support in ways I did not even know that I needed
And for being a Master Teacher in caring and concern

Recommended Reading

The following books are recommended in their entirety for the benefit of the teacher of this curriculum. Each book has been chosen very carefully with the teacher's time and resources in interest. Minimal selections from each book are explained below in the event that it is unreasonable or untenable for the teacher to read the book in its entirety (only when encouraged).

EMERGING ADULTHOOD: THE WINDING ROAD FROM THE LATE TEENS TO THE TWENTIES BY JEFFREY JENSEN ARNETT

This is one of two books that I recommend as an invaluable source to teaching this curriculum. Arnett is not only the person responsible for naming this unique age in human development but he has also done extensive research on the subject, including teaching developmental psychology to undergraduates for years. This curriculum has been written with much of Arnett's research in mind and has focused its units based on the language he uses to categorize the types of challenges emerging adults come across, namely: The Age of Identity Explorations, The Age of Instability, The Self-Focused Age, The Age of Feeling In-Between and The Age of Possibilities.

At the very least, one should read Chapter One—"A Longer Road to Adulthood," which summarizes the challenges of emerging adulthood and explains the language used to describe these phenomena.

BIG QUESTIONS, WORTHY DREAMS: MENTORING YOUNG ADULTS IN THEIR SEARCH FOR MEANING, PURPOSE, AND FAITH BY SHARON DALOZ PARKS

The second of these books is a synthesis of many theories of human development including Erik Erikson (who is used in Unit Five), Piaget, Kegan and James Fowler's incredibly resonant theory of Faith Development. Parks picks up where Arnett's research stops, in how emerging adults make meaning out of the challenges they face in becoming. This is *precisely* the purpose of this curriculum! Reading Parks will be deeply beneficial for the teacher in coming to understand the many psychological issues at play in people's twenties.

If you are to read anything by Parks, I recommend reading Chapter Three—"Becoming At Home in the Universe" (which has been included as reading for the teacher for Unit Four).

THE JEWISH WAY BY RABBI YITZ (IRVING) GREENBERG

It is not enough for the Jewish educator to know more about his/her students. One must also become familiar with the material that is to be taught. While much of this curriculum directly addresses the student as the center of the content, it should not overshadow the importance of teaching the Jewish tradition with depth and integrity.

Rabbi Yitz Greenberg's teaching is profound, insightful and deep. In this book on the Jewish calendar he consistently offers a complex reading of the tradition in a way which teaches both the micro-detail of holiday practices and the meta-lessons with which the holidays infuse our lives.

I encourage even the most advanced teacher to read this book for an often unique and spiritual way of seeing Jewish life. Much of the way the tradition is represented here is inspired by the teachings of Rabbi Greenberg.

While the entire book is immensely valuable, personally and professionally, the only chapters that need be read for the teaching of this curriculum are those related to the holidays covered here: Chapter Two—"Judaism as an Exodus Religion: Passover;" Chapter Three—"The Covenant of Redemption: Shavuot;" Chapter Four—"Journey to Liberation: Sukkot;" and Chapter Five—"The Dream and How to Live It: Shabbat."

MIRRORS IN TIME: A PSYCHO-SPIRITUAL JOURNEY THROUGH THE JEWISH YEAR BY JOEL ZIFF

In many ways, this book constructs the paradigm through which this curriculum has been modeled (though it was discovered after the curriculum had been partially designed). Written by a psychologist, Ziff walks his way through the Jewish calendar and the human psyche, crafting a Jewish psychological language from the tradition. He then fuses the language of modern psychology with the lessons of Jewish life—similar lessons to those illuminated by Rabbi Greenberg in The Jewish Way.

Similarly to Greenberg's book, I have found much of what Ziff has put together valuable and insightful. It is helpful to read his chapters on each holiday, though not as thoroughly as you would read Greenberg. However his final chapter, "The Circle Becomes a Spiral," is a terrific summary to what has been constructed in this curriculum.

A copy of this chapter has been provided for you in Unit Six. This is the one time in this curriculum where I will recommend your students read an entire chapter (it is quite short) to aid the concluding conversations to this curriculum.

THE FIVE BOOKS OF MOSES BY EVERETT FOX

Much of this curriculum is built on Fox's reading of the Jewish Sacred Narrative. He has been an inspirational, sophisticated read on a personal level and an invaluable resource throughout this curriculum's design. While many selections have been provided, as short essays or commentary on the text studies provided, it would behoove the teacher to read his longer essays and commentary on, at the very least, the books of Exodus and Numbers.

All translations provided in this curriculum come from the Fox translation.

Many other books, essays and articles will be useful in preparing to teach this curriculum. Each unit will offer its own, unit specific, resources.

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"A Longer Road to Adulthood"

by Jeffrey Jensen Arnett

A

EMERGING ADULTHOOD

The Winding Road From the Late Teens Through the Twenties

JEFFREY JENSEN ARNETT

OXFORD
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1

A Longer Road to Adulthood

IN THE PAST FEW DECADES A QUIET revolution has taken place for young people in American society, so quiet that it has been noticed only gradually and incompletely. As recently as 1970 the typical 21-year-old was married or about to be married, caring for a newborn child or expecting one soon, done with education or about to be done, and settled into a long-term job or the role of full-time mother. Young people of that time grew up quickly and made serious enduring choices about their lives at a relatively early age. Today, the life of a typical 21-year-old could hardly be more different. Marriage is at least five years off, often more. Ditto parenthood. Education may last several more years, through an extended undergraduate program—the "four-year degree" in five, six, or more—and perhaps graduate or professional school. Job changes are frequent, as young people look for work that will not only pay well but will also be personally fulfilling.

For today's young people, the road to adulthood is a long one. They leave home at age 18 or 19, but most do not marry, become parents, and find a long-term job until at least their late twenties. From their late teens to their late twenties they explore the possibilities available to them in love and work, and move gradually toward making enduring choices. Such freedom to explore different options is exciting, and this period is a time of high hopes and big dreams. However, it is also a time of anxiety and uncertainty, because the lives of young people are so unsettled, and many of them have no idea where their explorations will lead. They struggle with uncertainty even as they revel in being freer than they ever were in childhood or ever will be once they take on the full weight of adult responsibilities. To be a young American today is to experience both excitement and uncertainty, wide-open possibility and confusion, new freedoms and new fears.

The rise in the ages of entering marriage and parenthood, the lengthening of higher education, and prolonged job instability during the twen-

ties reflect the development of a new period of life for young people in the United States and other industrialized societies, lasting from the late teens through the mid- to late twenties. This period is not simply an "extended adolescence," because it is much different from adolescence, much freer from parental control, much more a period of independent exploration. Nor is it really "young adulthood," since this term implies that an early stage of adulthood has been reached, whereas most young people in their twenties have not made the transitions historically associated with adult status—especially marriage and parenthood—and many of them feel they have not yet reached adulthood. It is a new and historically unprecedented period of the life course, so it requires a new term and a new way of thinking; I call it *emerging adulthood*.

Many Americans have noticed the change in how young people experience their late teens and their twenties. In the 1990s "Generation X" became a widely used term for people in this age period, inspired by Douglas Coupland's 1991 novel of that title. However, the characteristics of today's young people are not merely generational. The changes that have created emerging adulthood are here to stay—Generations X, Y, Z, and beyond will experience an extended period of exploration and instability in their late teens and twenties. For this reason I believe emerging adulthood should be recognized as a distinct new period of life that will be around for many generations to come.

In this book I describe the characteristics of emerging adults, based mainly on my research over the past decade, plus a synthesis of other research and theories on the age period. In this opening chapter I provide some historical background on the rise of emerging adulthood and describe the period's distinctive features. I also explain why the term *emerging adulthood* is preferable to other possible terms.

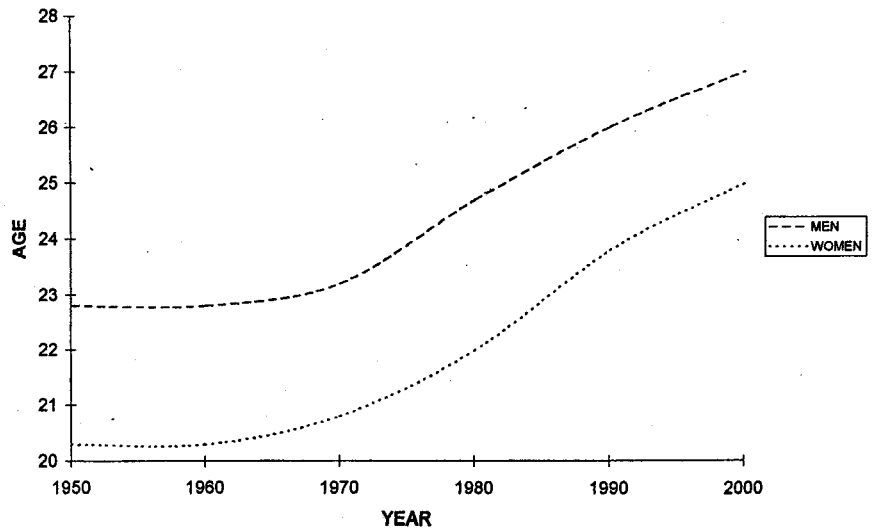
The Rise of Emerging Adulthood

Emerging adulthood has been created in part by the steep rise in the typical ages of marriage and parenthood that has taken place in the past half century.[1] As you can see in Figure 1.1, in 1950 the median age of marriage in the United States was just 20 for women and 22 for men. Even as recently as 1970, these ages had risen only slightly, to about 21 for women and 23 for men. However, since 1970 there has been a dramatic shift in the ages when Americans typically get married. By the year 2000 the typical

sexes in the space of just three decades. Age at entering parenthood has followed a similar pattern. As now, couples tend to have their first child about one year after marriage, on average.[2] So, from 1950 to 1970 most couples had their first child in their very early twenties, whereas today most wait until at least their late twenties before becoming parents.

Why this dramatic rise in the typical ages of entering marriage and parenthood? One reason is that the invention of the birth control pill, in combination with less stringent standards of sexual morality after the sexual revolution of the 1960s and early 1970s, meant that young people no longer had to enter marriage in order to have a regular sexual relationship. Now most young people have a series of sexual relationships before entering marriage,[3] and most Americans do not object to this, as long as sex does not begin at an age that is "too early" (whatever that is) and as long as the number of partners does not become "too many" (whatever that is). Although Americans may not be clear, in their own minds, about what the precise rules ought to be for young people's sexual relationships, there is widespread tolerance now for sexual relations between young people in their late teens and twenties in the context of a committed, loving relationship.

Another important reason for the rise in the typical ages of entering marriage and parenthood is the increase in the years devoted to pursuing higher education. An exceptionally high proportion of young people, about



higher proportion than ever before in American history. Among those who graduate college, about one third go on to graduate school the following year.[5] Most young people wait until they have finished school before they start thinking seriously about marriage and parenthood, and for many of them this means postponing these commitments until at least their mid-twenties.

But it may be that the most important reason of all for the rise in the typical ages of entering marriage and parenthood is less tangible than changes in sexual behavior or more years spent in college and graduate school. There has been a profound change in how young people view the meaning and value of becoming an adult and entering the adult roles of spouse and parent. Young people of the 1950s were eager to enter adulthood and "settle down."[6] Perhaps because they grew up during the upheavals of the Great Depression and World War II, achieving the stability of marriage, home, and children seemed like a great accomplishment to them. Also, because many of them planned to have three, four, or even five or more children, they had good reason to get started early in order to have all the children they wanted and space them out at reasonable intervals.

The young people of today, in contrast, see adulthood and its obligations in quite a different light. In their late teens and early twenties, marriage, home, and children are seen by most of them not as achievements to be pursued but as perils to be avoided. It is not that they do not want marriage, a home, and (one or two) children—eventually. Most of them do want to take on all of these adult obligations, and most of them will have done so by the time they reach age 30. It is just that, in their late teens and early twenties, they ponder these obligations and think, "Yes, but *not yet*." Adulthood and its obligations offer security and stability, but they also represent a closing of doors—the end of independence, the end of spontaneity, the end of a sense of wide-open possibilities.

Women's roles have also changed in ways that make an early entry into adult obligations less desirable for them now compared to 50 years ago. The young women of 1950 were under a great deal of social pressure to catch a man.[7] Being a single woman was simply not a viable social status for a woman after her early twenties. Relatively few women attended college, and those who did were often there for the purpose of obtaining their "m-r-s" degree (in the joke of the day)—that is, for the purpose of finding a husband. The range of occupations open to young women was severely restricted, as it had been traditionally—secretary, waitress, teacher, nurse, perhaps a

women. What they were really supposed to be focusing was finding a husband and having children. Having no other real options, and facing social limbo if they remained unmarried for long, their yearning for marriage and children—the sooner the better—was sharpened.

For the young women of the 21st century, all this has changed. At every level of education from grade school through graduate school girls now excel over boys.[8] Fifty-six percent of the undergraduates in America's colleges and universities are women, according to the most recent figures.[9] Young women's occupational possibilities are now virtually unlimited, and although men still dominate in engineering and some sciences, women are equal to men in obtaining law and business degrees and nearly equal in obtaining medical degrees.[10] With so many options open to them, and with so little pressure on them to marry by their early twenties, the lives of young American women today have changed almost beyond recognition from what they were 50 years ago. And most of them take on their new freedoms with alacrity, making the most of their emerging adult years before they enter marriage and parenthood.

Although the rise of emerging adulthood is partly a consequence of the rising ages of marriage and parenthood, marriage ages were also relatively high early in the 20th century and throughout the 19th century.[11] What is different now is that young people are freer than they were in the past to use the intervening years, between the end of secondary school and entry into marriage and parenthood, to explore a wide range of different possible future paths. Young people of the past were constricted in a variety of ways, from gender roles to economics, which prevented them from using their late teens and twenties for exploration. In contrast, today's emerging adults have unprecedented freedom.

Not all of them have an equal portion of it, to be certain. Some live in conditions of deprivation that make any chance of exploring life options severely limited, at best. However, as a group, they have more freedom for exploration than young people in times past. Their society grants them a long moratorium in their late teens and twenties without expecting them to take on adult responsibilities as soon as they are able to do so. Instead, they are allowed to move into adult responsibilities gradually, at their own pace.

What Is Emerging Adulthood?

What are the distinguishing features of emerging adulthood? What makes it distinct from the adolescence that precedes it and the young adulthood

that follows it? We will be considering that question throughout this book, but in this initial chapter I want to present an outline of what emerging adulthood is, in its essential qualities. There are five main features:[12]

1. It is the age of *identity explorations*, of trying out various possibilities, especially in love and work.
2. It is the age of *instability*.
3. It is the most *self-focused* age of life.
4. It is the age of *feeling in-between*, in transition, neither adolescent nor adult.
5. It is the age of *possibilities*, when hopes flourish, when people have an unparalleled opportunity to transform their lives.

Let's look at each of these features in turn.

The Age of Identity Explorations

Perhaps the most central feature of emerging adulthood is that it is the time when young people explore possibilities for their lives in a variety of areas, especially love and work. In the course of exploring possibilities in love and work, emerging adults clarify their identities, that is, they learn more about who they are and what they want out of life. Emerging adulthood offers the best opportunity for such self-exploration. Emerging adults have become more independent of their parents than they were as adolescents and most of them have left home, but they have not yet entered the stable, enduring commitments typical of adult life, such as a long-term job, marriage, and parenthood. During this interval of years, when they are neither beholden to their parents nor committed to a web of adult roles, they have an exceptional opportunity to try out different ways of living and different options for love and work.

Of course, it is adolescence rather than emerging adulthood that has typically been associated with identity formation. A half century ago Erik Erikson[13] designated identity versus role confusion as the central crisis of the adolescent stage of life, and in the decades since he articulated this idea, the focus of research on identity has been on adolescence. However, Erikson also commented on the "prolonged adolescence" typical of industrialized societies and the *psychosocial moratorium* granted to young people in such societies, "during which the young adult through free role experimentation may find a niche in

...e section of his ... Decades later, this applies to many more young people than when he wrote it.[15] If adolescence is the period from age 10 to 18 and emerging adulthood is the period from (roughly) age 18 to the mid-twenties, most identity exploration takes place in emerging adulthood rather than adolescence. Although research on identity formation has focused mainly on adolescence, this research has shown that identity achievement has rarely been reached by the end of high school and that identity development continues through the late teens and the twenties.[16]

In both love and work, the process of identity formation begins in adolescence but intensifies in emerging adulthood. With regard to love, adolescent love tends to be tentative and transient.[17] The implicit question is "Who would I enjoy being with, here and now?" In contrast, explorations in love in emerging adulthood tend to involve a deeper level of intimacy, and the implicit question is more identity-focused: "What kind of person am I, and what kind of person would suit me best as a partner through life?" By becoming involved with different people, emerging adults learn about the qualities that are most important to them in another person, both the qualities that attract them and the qualities they find distasteful and annoying. They also see how they are evaluated by others who come to know them well. They learn what others find attractive in them—and perhaps what others find distasteful and annoying!

In work, too, there is a similar contrast between the transient and tentative explorations of adolescence and the more serious and identity-focused explorations of emerging adulthood. Most American adolescents have a part-time job at some point during high school,[18] but most of their jobs last for only a few months at most. They tend to work in service jobs—restaurants, retail stores, and so on—unrelated to the work they expect to be doing in adulthood, and they tend to view their jobs not as occupational preparation but as a way to obtain the money that will support an active leisure life—CDs, concert tickets, restaurant meals, clothes, cars, travel, and so on.[19]

In emerging adulthood, work experiences become more focused on laying the groundwork for an adult occupation. In exploring various work possibilities and in exploring the educational possibilities that will prepare them for work, emerging adults explore identity issues as well: "What kind of work am I good at? What kind of work would I find satisfying for the long term? What are my chances of getting a job in the field that seems to suit me best?" As they try out different jobs or college majors, emerging adults learn more about themselves. They learn more about their abilities

and inter[illegible] Just as important, they learn what kinds of work they are *not* good at or *do not* want to do. In work as in love, explorations in emerging adulthood commonly include the experience of failure or disappointment. But as in love, the failures and disappointments in work can be illuminating for self-understanding.

Although emerging adults become more focused and serious about their directions in love and work than they were as adolescents, this change takes place gradually. Many of the identity explorations of the emerging adult years are simply for fun, a kind of play, part of gaining a broad range of life experiences before "settling down" and taking on the responsibilities of adult life. Emerging adults realize they are free in ways they will not be during their thirties and beyond. For people who wish to have a variety of romantic and sexual experiences, emerging adulthood is the time for it, when parental surveillance has diminished and there is as yet little normative pressure to enter marriage. Similarly, emerging adulthood is the time for trying out unusual educational and work possibilities. Programs such as AmeriCorps and the Peace Corps find most of their volunteers among emerging adults,[20] because emerging adults have both the freedom to pull up stakes quickly in order to go somewhere new and the inclination to do something unusual. Other emerging adults travel on their own to a different part of the country or the world to work or study for a while. This, too, can be part of their identity explorations, part of expanding the range of their personal experiences prior to making the more enduring choices of adulthood.

We will examine identity explorations in relation to love in chapters 4 and 5, college in chapter 6, and work in chapter 7. Ideology, the other aspect of identity in Erikson's theory, is the subject of chapter 8, on religious beliefs and values.

The Age of Instability

The explorations of emerging adults and their shifting choices in love and work make emerging adulthood an exceptionally full and intense period of life but also an exceptionally unstable one. Emerging adults know they are supposed to have a Plan with a capital *P*, that is, some kind of idea about the route they will be taking from adolescence to adulthood,[21] and most of them come up with one. However, for almost all of them, their Plan is subject to numerous revisions during the emerging adult years. These revisions are a natural consequence of their explorations. They enter college and choose a major, then discover the major is not as interesting as it seemed—time to revise the Plan. Or they enter college and find themselves unable to focus on their studies, and their grades sink accordingly—time to revise the Plan. Or they go to work after college but discover after a year or two that they need more education if they ever expect to make decent money—time to revise the Plan. Or they move in with a boyfriend or girlfriend and start to think of the Plan as founded on their future together, only to discover that they have no future together—time to revise the Plan.

With each revision in the Plan, they learn something about themselves and hopefully take a step toward clarifying the kind of future they want. But even if they succeed in doing so, that does not mean the instability of emerging adulthood is easy. Sometimes emerging adults look back wistfully on their high school years. Most of them remember those years as filled with anguish in many ways, but in retrospect at least they knew what they were going to be doing from one day, one week, one month to the next. In emerging adulthood the anxieties of adolescence diminish, but instability replaces them as a new source of disruption. We will examine this issue in detail in chapter 10.

The best illustration of the instability of emerging adulthood is in how often they move from one residence to another. As Figure 1.2 indicates, rates of moving spike upward beginning at age 18, reach their peak in the mid-twenties, then sharply decline.[22] This shows that emerging adults rarely know where they will be living from one year to the next. It is easy to imagine the sources of their many moves. Their first move is to leave home, often to go to college but sometimes just to be independent of their parents.[23] Other moves soon follow. If they drop out of college either temporarily or permanently, they may move again. They often live with roommates during emerging adulthood, some of whom they get along with, some of whom they do not—and when they do not, they move again. They may move in with a boyfriend or girlfriend. Sometimes cohabitation leads to marriage, sometimes it does not—and when it does not, they move again. If they graduate from college they move again, perhaps to start a new job or to enter graduate school. For nearly half of emerging adults, at least one of their moves during the years from age 18 to 25 will be back home to live with their parents.[24] Moving home will be one of the topics of chapter 3.

All of this moving around makes emerging adulthood an unstable time, but it also reflects the explorations that take place during the emerging adult years. Many of the moves emerging adults make are for the purpose of some

new period of exploration, in love, work, or education. Exploration and instability go hand in hand.

The Self-Focused Age

There is no time of life that is more self-focused than emerging adulthood. Children and adolescents are self-focused in their own way, yes, but they always have parents and teachers to answer to, and usually siblings as well. Nearly all of them live at home with at least one parent. There are household rules and standards to follow, and if they break them they risk the wrath of other family members. Parents keep track, at least to some extent, of where they are and what they are doing. Although adolescents typically grow more independent than they were as children, they remain part of a family system that requires responses from them on a daily basis. In addition, nearly all of them attend school, where teachers set the standards and monitor their behavior and performance.

By age 30, a new web of commitments and obligations is well established, for most people. At that age, 75% of Americans have married and have had at least one child.[25] A new household, then, with new rules and

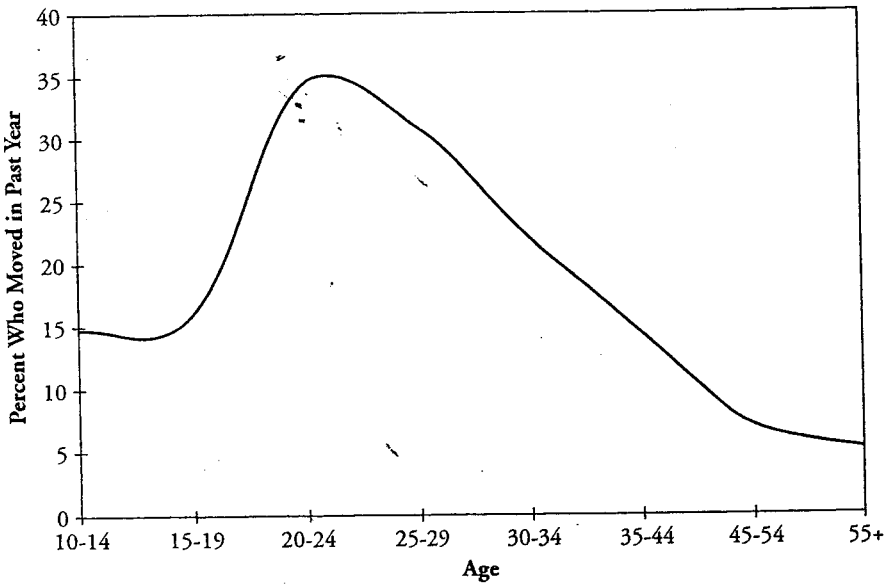
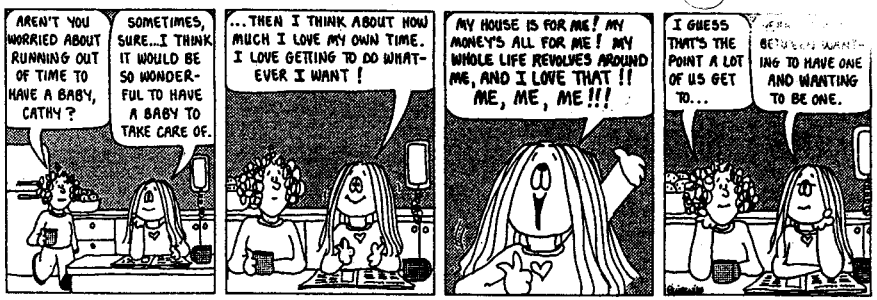


Figure 1.2. Rates of Moving, by Age



Most emerging adults are not quite this self-focused! (CATHY © 1996 Cathy Guisewite. Reprinted with permission of Universal Press Syndicate. All rights reserved.)

standards. A spouse, instead of parents and siblings, with whom they must coordinate activities and negotiate household duties and requirements. A child, to be loved and provided for, who needs time and attention. An employer, in a job and a field they are committed to and want to succeed in, who holds them to standards of progress and achievement.

It is only in between, during emerging adulthood, that there are few ties that entail daily obligations and commitments to others. Most young Americans leave home at age 18 or 19, and moving out means that daily life is much more self-focused. What to have for dinner? You decide. When to do the laundry? You decide. When (or whether) to come home at night? You decide.

So many decisions! And those are the easy ones. They have to decide the hard ones mostly on their own as well. Go to college? Work full time? Try to combine work and college? Stay in college or drop out? Switch majors? Switch colleges? Switch jobs? Switch apartments? Switch roommates? Break up with girlfriend/boyfriend? Move in with girlfriend/boyfriend? Date someone new? Even for emerging adults who remain at home, many of these decisions apply. Counsel may be offered or sought from parents and friends, but many of these decisions mean clarifying in their own minds what they want, and nobody can really tell them what they want but themselves.

To say that emerging adulthood is a self-focused time is not meant pejoratively. There is nothing wrong about being self-focused during emerging adulthood; it is normal, healthy, and temporary. By focusing on themselves, emerging adults develop skills for daily living, gain a better understanding of who they are and what they want from life, and begin to build a foundation for their adult lives. The goal of their self-focusing is

self-sufficiency, learning to stand alone as a self-sufficient person, but they do not see self-sufficiency as a permanent state. Rather, they view it as a necessary step before committing themselves to enduring relationships with others, in love and work.

The Age of Feeling In-Between

The exploration and instability of emerging adulthood give it the quality of an in-between period—between adolescence, when most people live in their parents' home and are required to attend secondary school, and young adulthood, when most people have entered marriage and parenthood and have settled into a stable occupational path. In between the restrictions of adolescence and the responsibilities of adulthood lie the explorations and instability of emerging adulthood.

It feels this way to emerging adults, too—like an age in-between, neither adolescent nor adult, on the way to adulthood but not there yet. When asked whether they feel they have reached adulthood, their responses are often ambiguous, with one foot in *yes* and the other in *no*. For example, Lillian, 25, answered the question this way:

> Sometimes I think I've reached adulthood and then I sit down and eat ice cream directly from the box, and I keep thinking, "I'll know I'm an adult when I don't eat ice cream right out of the box any more!" That seems like such a childish thing to do. But I guess in some ways I feel like I'm an adult. I'm a pretty responsible person. I mean, if I say I'm going to do something, I do it. I'm very responsible with my job. Financially, I'm fairly responsible with my money. But sometimes in social circumstances I feel uncomfortable like I don't know what I'm supposed to do, and I still feel like a little kid. So a lot of times I don't really feel like an adult.

As Figure 1.3 demonstrates, about 60% of emerging adults aged 18–25 report this "yes and no" feeling in response to the question "Do you feel that you have reached adulthood?"[26] Once they reach their late twenties and early thirties most Americans feel they have definitely reached adulthood, but even then a substantial proportion, about 30%, still feels in-between. It is only in their later thirties, their forties, and their fifties that this sense of ambiguity has faded for nearly everyone and the feeling of being adult is well established.

The reason that so many emerging adults feel in-between is evident from the criteria they consider to be most important for becoming an adult. The

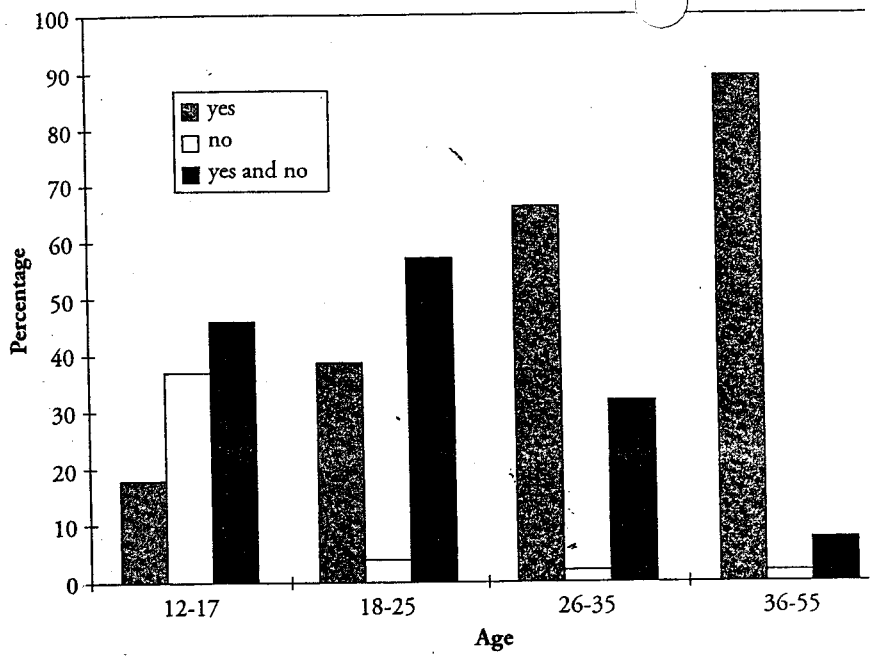


Figure 1.3. "Do you feel that you have reached adulthood?"

criteria most important to them are gradual, so their feeling of becoming an adult is gradual, too. In a variety of regions of the United States, in a variety of ethnic groups, in studies using both questionnaires and interviews, people consistently state the following as the top three criteria for adulthood:[27]

1. Accept responsibility for yourself.
2. Make independent decisions.
3. Become financially independent.

All three criteria are gradual, incremental, rather than all at once. Consequently, although emerging adults begin to feel adult by the time they reach age 18 or 19, they do not feel completely adult until years later, some time in their mid- to late twenties. By then they have become confident that they have reached a point where they accept responsibility, make their own decisions, and are financially independent. While they are in the process of developing those qualities, they feel in between adolescence and full adulthood. We will explore this issue more in chapter 10.

The Age of Possibilities

Emerging adulthood is the age of possibilities, when many different futures remain open, when little about a person's direction in life has been decided for certain. It tends to be an age of high hopes and great expectations, in part because few of their dreams have been tested in the fires of real life. Emerging adults look to the future and envision a well-paying, satisfying job, a loving, lifelong marriage, and happy children who are above average. In one national survey of 18–24-year-olds, nearly all—96%—agreed with the statement "I am very sure that someday I will get to where I want to be in life."[28] The dreary, dead-end jobs, the bitter divorces, the disappointing and disrespectful children that some of them will find themselves experiencing in the years to come—none of them imagine that this is what the future holds for them.

One feature of emerging adulthood that makes it the age of possibilities is that, typically, emerging adults have left their family of origin but are not yet committed to a new network of relationships and obligations. This is especially important for young people who have grown up in difficult conditions. A chaotic or unhappy family is difficult to rise above for children and adolescents, because they return to that family environment every day and the family's problems are often reflected in problems of their own. If the parents fight a lot, they have to listen to them. If the parents live in poverty, the children live in poverty, too, most likely in dangerous neighborhoods with inferior schools. If a parent is alcoholic, the disruptions from the parent's problems rip through the rest of the family as well. However, with emerging adulthood and departure from the family home, an unparalleled opportunity begins for young people to transform their lives. For those who have come from troubled families, this is their chance to try to straighten the parts of themselves that have become twisted. We will see some examples of dramatic transformations in chapter 9.

Even for those who have come from families they regard as relatively happy and healthy, emerging adulthood is an opportunity to transform themselves so that they are not merely made in their parents' images but have made independent decisions about what kind of person they wish to be and how they wish to live. During emerging adulthood they have an exceptionally wide scope for making their own decisions. Eventually, virtually all emerging adults will enter new, long-term obligations in love and work, and once they do their new obligations will set them on paths that resist change and that may continue for the rest of their lives. But for now,

while emer... ; adu... ...es, the... ...hance to change their lives in profound ways.[29]

Regardless of their family background, all emerging adults carry their family influences wit... ...m when they leave home, and the extent to which they can change wh... they have become by the end of adolescence is not unlimited. Still, more than any other period of life, emerging adulthood presents the possibility of change. For this limited window of time—7, perhaps 10, years—the fulfillment of all their hopes seems possible, because for most people the range of their choices for how to live is greater than it has ever been before and greater than it will ever be again.

Who Needs Emerging Adulthood?

Who needs emerging adulthood? Why not just call the period from the late teens through the mid-twenties "late adolescence," if it is true that people in this age group have not yet reached adulthood? Why not call it "young adulthood," if we concede that they have reached adulthood but wish to distinguish between them and adults of older ages? Maybe we should call it the "transition to adulthood," if we want to emphasize that it is a transitional period between adolescence and young adulthood. Or maybe we should call it "youth," like some earlier scholars of this age period did.

I considered each of these alternatives in the course of forming the concept of emerging adulthood. Here is why I concluded each of them was inadequate and why I believe the term *emerging adulthood* is preferable.

Why Emerging Adulthood Is Not "Late Adolescence"

The first time I taught a college course on human development across the lifespan, when I reached the part of the course concerning adolescence I told my students that, by social science terms, nearly all of them were "late adolescents." Social scientists defined adulthood in terms of discrete transitions such as finishing education, marriage, and parenthood. They were students, so clearly they had not finished their education, and few of them were married, and fewer still had become parents. So, they were late adolescents.

They were outraged! OK, they conceded, they had not really reached adulthood yet, not entirely, but they were *not* adolescents, whatever the social scientists might say.

At the time, I was surprised and bewildered at their objections. Now, I realize they were right. Adolescence, even "late adolescence," is an entirely

[illegible] for college students or anyone else who is in the age period from the teens through the mid-twenties that I am calling emerging adulthood. True, adolescents and most emerging adults have in common that they have not yet entered marriage and parenthood. Other than this similarity, however, their lives are much different. Virtually all adolescents (ages 10–18) live at home with one or both parents. In contrast, most emerging adults have moved out of their parents' homes, and their living situations are extremely diverse. Virtually all adolescents are experiencing the dramatic physical changes of puberty. In contrast, emerging adults have reached full reproductive maturity. Virtually all adolescents attend secondary school. In contrast, many emerging adults are enrolled in college, but nowhere near all of them. Unlike adolescents, their educational paths are diverse, from those who go straight through college and then on to graduate or professional school to those who receive no more education after high school, and every combination in between. Adolescents also have in common that they have the legal status of minors, not adults. They cannot vote, they cannot sign legal documents, and they are legally under the authority and responsibility of their parents in a variety of ways. In contrast, from age 18 onward American emerging adults have all the legal rights of adults except for the right to buy alcohol, which comes at age 21.

In all of these ways, emerging adults are different from adolescents. As a result, "late adolescence" is an inadequate term for describing them. The term emerging adulthood is preferable because it distinguishes them from adolescents while recognizing that they are not yet fully adult.

Why Emerging Adulthood Is Not "Young Adulthood"

If not "late adolescence," how about "young adulthood"? There are a number of reasons why the term "young adulthood" does not work. One is that it implies that adulthood has been reached. However, as we have seen, most people in their late teens through their mid-twenties would disagree that they have reached adulthood. Instead, they tend to see themselves as in between adolescence and adulthood, so emerging adulthood captures better their sense of where they are—on the way to adulthood, but not there yet. *Emerging* is also a better descriptive term for the exploratory, unstable, fluid quality of the period.

An additional problem with "young adulthood" is that it is already used in diverse ways. The "young adult" section of the bookstore contains books aimed at teens and preteens, the "young adult" group at a church might include people up to age 40, and "young adult" is sometimes applied to college students aged 18–22. Such diverse uses make "young adulthood" confusing and incoherent as a term for describing a specific period of life. Using *emerging adulthood* allows us to ascribe a clear definition to a new term.

To call people from their late teens through their mid-twenties "young adults" would also raise the problem of what to call people who are in their thirties. They are certainly not middle-aged yet. Should we call them "young adults," too? It makes little sense to lump the late teens, the twenties, and the thirties together and call the entire 22-year period "young adulthood." The period I am calling emerging adulthood could hardly be more distinct from the thirties. Most emerging adults do not feel they have reached adulthood, but most people in their thirties feel they have. Most emerging adults are still in the process of seeking out the education, training, and job experiences that will prepare them for a long-term occupation, but most people in their thirties have settled into a more stable occupational path. Most emerging adults have not yet married, but most people in their thirties are married. Most emerging adults have not yet had a child, but most people in their thirties have at least one child.

The list could go on. The point should be clear. Emerging adulthood and young adulthood should be distinguished as two separate periods. "Young adulthood" is better applied to those in their thirties, who are still young but are definitely adult in ways those in the late teens through the mid-twenties are not.

Why Emerging Adulthood Is Not the "Transition to Adulthood"

Another possibility would be to call the years from the late teens through the twenties the "transition to adulthood." It is true that most young people make the transition to adulthood during this period, in terms of their perceptions of their status and in terms of their movement toward stable adult roles in love and work. However, the "transition to adulthood" also proves to be inadequate as a term for this age period. One problem is that thinking of the years from the late teens through the twenties as merely the transition to adulthood leads to a focus on what young people in that age period are *becoming*, at the cost of neglecting what they *are*. This is what has happened in sociological research on this period. There are mountains of research in sociology on the "transition to adulthood," but virtually all of it focuses on the transitions that sociologists assume are the defining criteria

of adulthood—leaving home, finishing education, entering marriage, and entering parenthood.[30] Sociologists examine the factors that influence when young people make these transitions and explain historical trends in the timing of the transitions.

Much of this research is interesting and informative, but it tells us little about what is actually going on in young people's lives from the late teens through the twenties. They leave home at age 18 or 19, and they marry and become parents some time in their late twenties or beyond. But what happens in between? They finish their education? Is that it? No, of course not. There is so much more that takes place during this age period, as we have seen in this chapter and as we will see in the chapters to come. Calling it the "transition to adulthood" narrows our perception and our understanding of it, because that term distracts us from examining all of the changes happening during those years that are unrelated to the timing of transitions such as marriage and parenthood. Research on the transition to adulthood is welcome and is potentially interesting, but it is not the same as research on emerging adulthood.

Another problem with the term "transition to adulthood" is that it implies that the period between adolescence and young adulthood is brief, linking two longer and more notable periods of life, hence better referred to as a "transition" than as a period of life in its own right. This may have been the case 30 or 40 years ago, when most people in industrialized societies finished school, married, and had their first child by their very early twenties. However, today, with school extending longer and longer for more and more people and with the median ages of marriage and parenthood now in the late twenties, referring to the years between adolescence and full adulthood as simply the "transition to adulthood" no longer makes sense. Even if we state conservatively that emerging adulthood lasts from about age 18 to about age 25, that would be a period of seven years—longer than infancy, longer than early or middle childhood, and as long as adolescence. Emerging adulthood *is* a transitional period, yes—and so is every other period of life—but it is not merely a transition, and it should be studied as a separate period of life.

Why Emerging Adulthood Is Not "Youth"

One other possible term that must be mentioned is Kenneth Keniston's "youth," which has been perhaps the most widely used term in the social sciences for the period from the late teens through the twenties.[31] There are a

number of r... s why "youth" does not work. First, Keniston wrote at a time when American society and some Western European societies were convulsed with highly visible "...th movements" protesting U.S. involvement in the Vietnam War (among other things). His description of youth as a time of "tension between self and society" and "refusal of socialization" reflects that historical moment rather than any enduring characteristics of the period.[32]

The term "youth" is problematic in other ways as well. "Youth" has a long history in the English language as a term for childhood generally and for what later came to be called adolescence, and it continues to be used popularly and by many social scientists for these purposes (as reflected in terms such as "youth organizations"). Keniston's choice of the ambiguous and confusing term "youth" may explain in part why the idea of the late teens and twenties as a separate period of life never became widely accepted by scholars after his articulation of it.

None of the terms used in the past are adequate to describe what is occurring today among young people from their late teens through their twenties. There is a need for a new term and a new conception of this age period, and I suggest *emerging adulthood* in the hope that it will lead both to greater understanding and to more intensive study of the years from the late teens through the twenties.

The Cultural Context of Emerging Adulthood

Emerging adulthood is not a universal period of human development but a period that exists under certain conditions that have occurred only quite recently and only in some cultures. As we have seen, what is mainly required for emerging adulthood to exist is a relatively high median age of entering marriage and parenthood, in the late twenties or beyond. Postponing marriage and parenthood until the late twenties allows the late teens and most of the twenties to be a time of exploration and instability, a self-focused age, and an age of possibilities.

So, emerging adulthood exists today mainly in the industrialized or "postindustrial" countries of the West, along with Asian countries such as Japan and South Korea. Table 1.1 shows the median marriage age for females in a variety of industrialized countries, contrasted with developing countries.[33] (The marriage age for males is typically about two years older than for females.) In most countries, the entry to parenthood comes about a year after marriage, on average.

Table 1. Median Marriage Age of Females in Selected Countries

Industrialized Countries	Age	Developing Countries	Age
United States	25	Nigeria	17
Australia	26	Egypt	19
Canada	26	Ghana	19
France	26	Indonesia	19
Germany	26	India	20
Italy	26	Morocco	20
Japan	27	Brazil	21

Ages of marriage and parenthood are typically calculated on a countrywide basis, but emerging adulthood is a characteristic of cultures rather than countries. Within any given country, there may be some cultures that have a period of emerging adulthood and some that do not, or the length of emerging adulthood may vary among the cultures within a country. For example, in the United States, members of the Mormon church tend to have a shortened and highly structured emerging adulthood.[34] Because of cultural beliefs prohibiting premarital sex and emphasizing the desirability of large families, there is considerable social pressure on young Mormons to marry early and begin having children. Consequently, the median ages of entering marriage and parenthood are much lower among Mormons than in the American population as a whole, so they have a briefer period of emerging adulthood before taking on adult roles.[35]

Variations in socioeconomic status and life circumstances also determine the extent to which a given young person may experience emerging adulthood, even within a country that is affluent overall.[36] The young woman who has a child outside of marriage at age 16 and spends her late teens and early twenties alternating between government dependence and low-paying jobs has little chance for the self-focused identity explorations of emerging adulthood, nor does the young man who drops out of school and spends most of his late teens and early twenties unemployed and looking unsuccessfully for a job. Because opportunities tend to be less widely available in minority cultures than in the majority culture in most industrialized countries, members of minority groups may be less likely to experience their late teens and early twenties as a period of emerging adulthood. However, social class may be more important than ethnicity, with young people in the middle class or above having more opportunities for the explorations of emerging adulthood than young people who are working class or below. And yet, as we will see in chapter 9, for some young people who have grown up in poor or chaotic families, emerging adulthood represents a chance to transform their lives in dramatic ways, because reaching emerging adulthood allows them to leave the family circumstances that may have been the source of their problems.

Currently in economically developing countries, there tends to be a distinct cultural split between urban and rural areas. Young people in urban areas of countries such as China and India are more likely to experience emerging adulthood, because they marry later, have children later, obtain more education, and have a greater range of occupational and recreational opportunities than young people in rural areas.[37] In contrast, young people in rural areas of developing countries often receive minimal schooling, marry early, and have little choice of occupations except agricultural work. Thus, in developing countries, emerging adulthood may often be experienced in urban areas but rarely in rural areas.

However, emerging adulthood is likely to become more pervasive worldwide in the decades to come, with the increasing globalization of the world economy.[38] Table 1.2 shows an example of how globalization is affecting the lives of young people, by making secondary school a normative experience worldwide.[39] Between 1980 and 2000, the proportion of young people in developing countries who attended secondary school rose sharply. The median ages of entering marriage and parenthood rose in these countries as well.

Table 1.2. Changes in Secondary-School Enrollment in Selected Developing Countries, 1980–2000

	% enrolled 1980		% enrolled 2000	
	Males	Females	Males	Females
Argentina	53	62	73	81
China	54	37	74	67
Egypt	66	41	83	73
India	39	20	59	39
Mexico	51	46	64	64
Nigeria	25	13	36	30
Poland	75	80	98	97
Turkey	44	24	68	48

These changes open up the possibility for the spread of emerging adulthood in developing countries. Rising education reflects economic development. Economic development makes possible the period of independent identity exploration that is at the heart of emerging adulthood. As societies become more affluent, they are more likely to grant young people the opportunity for the extended moratorium of emerging adulthood, because their need for young people's labor is less urgent. Thus it seems possible that by the end of the 21st century emerging adulthood will be a normative period for young people worldwide, although it is likely to vary in length and content both within and between countries.

The Plan of This Book

The challenges, uncertainties, and possibilities of emerging adulthood make it a fascinating and eventful time of life. In the chapters to come, my intention is to provide a broad portrait of what it is like to be an emerging adult in American society. We start out in chapter 2 by looking in detail at the lives of four emerging adults, in order to see how the themes described in this first chapter are reflected in individual lives. This is followed in chapter 3 by a look at how relationships with parents change in emerging adulthood. Then there are two chapters on emerging adults' experiences with love: chapter 4 on dating and sexual issues and chapter 5 on finding a marriage partner. Next comes chapter 6 on the diverse paths that emerging adults take through college and chapter 7 on their search for meaningful work. In chapter 8 we examine emerging adults' religious beliefs and values. Then chapter 9 highlights emerging adulthood as the age of possibilities by profiling four young people who have overcome difficult experiences to transform their lives. Finally, in chapter 10 we consider the passage from emerging adulthood to young adulthood, focusing on the question of what it means to become an adult.

The material in the chapters is based mainly on more than 300 in-depth structured interviews that I and my research assistants conducted in Columbia (Missouri), San Francisco, Los Angeles, and New Orleans. We interviewed young people from age 20 to 29 from diverse backgrounds, about half of them White and the other half African American, Latino, and Asian American.[40] I included people in their late twenties as well as their early to mid-twenties because for many people emerging adulthood lasts through the late twenties. In the lives of those who do leave emerging adulthood by their late twenties we can see what happens in the transition from emerg-

adulthood to young adulthood. I also draw upon my college students (mostly ages 18–23) at the University of Missouri, where I taught from 1992 to 1998, and the University of Maryland, where I teach now. In addition, I use statistics and information from national surveys and other studies that include 18–29-year-olds.

I present some statistics on the people we interviewed, but for the most part I present excerpts from the interviews to illustrate my points. The interview approach seemed appropriate to me for exploring a period of life that had not been studied much and about which not much was known. Also, emerging adults are a diverse group in terms of their life situations, and the interview approach allows me to describe their different situations and perspectives rather than simply stating that they are "like this," based on an overall statistical pattern. Finally, the interview approach is valuable in studying emerging adults because they are often remarkably insightful in describing their experiences. Perhaps because emerging adulthood is a self-focused period of life, the young people we interviewed often possessed a striking capacity for self-reflection, not only the ones who had graduated from college but also—perhaps especially—the ones who had struggled to make it through high school. Presenting excerpts from the interviews allows for a full display of their everyday eloquence. What they have to say about their lives and experiences is illuminating, moving, and often humorous, as you will see in the chapters to come.

Unit One: Leaving Home and the Journey Ahead

Identity Dilemma: Leaving the Familiar Behind
Sacred Narrative: Slavery
Calendar: The Circle of Jewish Time

"...[W]ith emerging adulthood and departure from the family home, an unparalleled opportunity begins for young people to transform their lives...emerging adulthood is an opportunity to transform themselves so that they are not merely made in their parents' images but have made independent decisions about what kind of person they wish to be and how they wish to live."

-Jeffrey Jensen Arnett, Emerging Adulthood: The Winding Road From the Late Teens Through the Twenties

This curriculum is dependent on the student identifying with a number of things: leaving his/her parents' house as a challenging but rewarding experience; the liberation from slavery and the subsequent exodus to the Promised Land as a fitting, personal metaphor for their own emerging experiences; and seeing the holidays as teaching deeper life lessons and not simply tribal commemorations of ancient events and practices. To reach this level of investment and buy-in from the student, this unit will have to be taught with great care to address the forthcoming realities of adult life and to set up a metaphorical language that will guide the entire learning process throughout the curriculum.

In using the exodus metaphor for the journey ahead, three major points should be made clear through the discussions that arise out of this unit.

1. **Captivity** or the Familiar **as "Slavery"**—The student has not literally been enslaved, but they have become so engrained in life as they know it, they must be "freed" of their sheltered (or confining) lifestyle, to see the possibilities for personal growth.
2. **Time as a Map**—How can one come to know how far one has traveled without markers and stops on the journey? Surely, a person who is forever wandering has no sense of beginning or end. Therefore, as the journey to identity goes beyond space, the Jewish holidays offer points in time to stop and assess the journey. Sometimes this will give the opportunity to reflect on the distance traveled, other times it will give the traveler a chance to reroute the coming trip. Either way, these check-ins are vital to a meaningful trip.
3. **Planning your Journey**—Every journey has unforeseen stops along the way and is valuable in ways that the journeyer never could have expected. This is most true when a traveler has a plan (and not a Plan, this distinction will be made clearer at the end of this unit) and does not set out simply to wander and meander about. Planning and flexibility enhance one's chances of finding meaning.

	Sacred Narrative	Identity Dilemma	Holiday
Behavioral Objectives S.W.B.A.T.	-To explain how slavery and the Exodus narrative can be metaphors for life's unfolding journey	-To explain how the coming year will present many unforeseen challenges and opportunities for better understanding oneself and what gives one's life meaning	-To explain how Jewish thought identifies time as a means for creating and sustaining holiness and meaning in daily life
Affective Outcomes	-To identify with slavery and the need for freedom as helpful metaphors for personal growth -To imagine other metaphors that might speak to personal journeying and growth	-To see leaving home as a sort of liberation, from the shackles of the familiar, the trappings of convention -To see freedom as full of potential and possibility, despite how intimidating it may all feel	-To feel Jewish time as a reflection of one's Jewish life and experiences
Essential Questions	-How am I currently "enslaved" by my placement in life?	-What will liberate me from these conventions?	-How will I measure my time before and after being freed?

Learning Activities

Addressing the Identity Dilemma: Leaving Slavery Behind & the Sacred Narrative: Slavery

"My Personal Exodus"—Slavery and Freedom as Metaphor (Working with Metaphor) – After reviewing the essay as a class—students may read the essay quietly or together in small groups—(included in the appendix to this unit) by Joel Ziff, "My Personal Exodus – The Inner Journey from Slavery to Liberation: Egypt and Exodus as Metaphors for Personal Growth," take some time as a class looking at the metaphors that the text offers. It is important that you answer the following questions:

1. How do these metaphors give us a new way to look at slavery? Freedom? The relationship between the two?
2. What other metaphors might be useful to describe the liberation from slavery in Egypt to freedom?

After the group has addressed these questions, students should be given time to sit quietly, separated from each other, to choose one or two metaphors that illustrate both what their life is like as a senior in high school and what they believe leaving their parents house will be like. Encourage the students to think of metaphors that make sense to them. They should record these ideas on either a note card (which can be shared with the class anonymously) or in their Journals (where they will be given the option to share them on a larger bulletin/chalk/white board).

An important reminder for your students: Metaphors never apply to the thing to which they are compared in <u>every</u> way, only in certain, fitting and telling ways. The purpose is not to find an exact match but rather to teach us something new and descriptive about something else, entirely removed from comparison.

Once the students have had a sufficient amount of time (It is suggested to give them at least 20 minutes to give them plenty of time to think creatively and stretch their thinking about metaphors.), they should be invited to share these metaphors with the group. It may be uncomfortable for some students to share these as they will be telling about their own experience so you should consider ways for them to share anonymously (e.g. collecting them on note cards).

It will be tempting for some students to "decide" which of these metaphors is most fitting right away. It is important that the comments that are shared revolve around what is helpful or enlightening about the metaphor and not on its value, especially compared to others. Some metaphors will speak only to the student that poses them, others will resonate with all present. This is to be expected and honored.

Addressing the Holiday: The Circle of Jewish Time

Time: The Jewish Journey's Currency of Choice (Text Study) – Using the prepared sheet (page 1-10) of quotes and questions borrowed from Rabbi Yitz Greenberg's book <u>The Jewish Way</u> (p. 22) and Rabbi Abraham Joshua Heschel's book <u>The Sabbath</u> (pp.100-101), you and your students can begin to address the role of Jewish time in our lives and its unique approach to making meaning and holiness in our lives. After the small groups have addressed the questions posed on the worksheet (page 1-10) regroup as a class. Now that the students have begun to see time as something both more valuable and a great deal more abstract, ask them to imagine what a physical model of time

might look like? Is it a straight line? Is it a series of intersecting axis? Is it a blob of experiences? Is time a conglomeration of isolated points? Is there a difference, informed by these readings, between (secular, regular) time and Jewish time?

Answer: Typically the answer here is "yes." Jewish time is round, cyclical or spiral. It repeats on itself, carrying with it each time around a power and stigma from previous generations—both what they did and what happened to them. In this way, Jewish time is always concerned with the past and the trajectory of the future. It relives the past while enjoying the present. The secular world, at least the Western world, tends to view history in a linear way, hence, the time line. This means that the present builds on its past by surpassing it, not by joining it. It is concerned with progress and showing itself better than the past, improved, newer, shinier. Not so with Jewish time which constantly tries to reflect a new understanding of ancient wisdom, not replace it.

This idea of the past coming to bear light on the present, Jewish time as cyclical, will play a big part in understanding the next unit on Pesach and seeing the immediacy of the command to observe and commemorate Pesach, as well as the injunction throughout history for, "every Jew to see him/herself as having *actually* come out of Egypt."

Assessment

An Explanation of the Assessment Activity for each Unit

In this unit you will begin to create a form of assessment and an activity for synthesis for the entire curriculum. This will be a creative, reflective activity where the students will create a physical representation of the challenges they might encounter in the coming years of adult life and adult choices.

"Choosing Your Own Path, Finding Your Way":

TO THE TEACHER:

The Exodus as an Emerging "path"

For thousands of years of Jewish history, and hundreds in Western cultures, the story of the exodus from Egypt has been a narrative of immense spiritual significance, giving meaning and hope to people's lives during times of transition. The symbiotic roles of God and the Jewish people, the trials and tribulations of the Journey, the shocking difficulty to leave slavery and the 40 years of wandering necessary to travel a, relatively speaking, short distance—these are just some of the aspects of this story that have inspired and given strength to individuals and communities of people for centuries. Its message and the questions it raises are no less poignant or challenging today.

The developmental psychologist, Jeffrey Jensen Arnett, who has coined the term Emerging Adulthood to refer to the years between the graduation of high school and the "settling-down" stage of adult life, approximately from ages 18-30, has shown over the last 15 years how adults come to be adults in a markedly different way than they did in the past. Partly a product of Western affluence and partly a product of the sexual revolution, teenagers no longer, by and large, make the jump from parents' homes to expecting parents in a matter of a few years. Instead, most emerging adults (a term preferred by Arnett to "young adult" and others, see Arnett pp. 17-21, included in the Introduction section) spend years, much like the ancient Israelites, getting used to freedom and "wandering" towards an end goal, often changing their Plan, in Arnett's language, or Path, to borrow from the exodus model, mid-course to account for emerging needs and desires. Rather it is, for emerging adults, more of a path, until a fitting, more permanent Path can be chosen.

PURPOSE:

This activity should be used at the end of every unit of the curriculum. Its purpose is twofold:

1. Throughout this curriculum, the goal is to generate conversation and raise issues which will help emerging adults find comfort in the Jewish tradition, which offers both support in one's journey and a response to many of the dilemmas one is sure to go through at one time or another. At the very least, this map will be a way to think differently about how to frame the student's experience and how s/he might best find a way through life's challenging moments. In other words, "charting a course" may help when arriving at a "fork in the road."

2. Creating a "map" of the stops on the journey ahead helps students begin to imagine coping mechanisms for when they arrive at these "forks in the road."

HOW TO MAKE THE MAP:

Step One: To begin, you and your students should read, together, the essay entitled "On the Book of Exodus and Its Structure: Desert/Wilderness" by Everett Fox (page 1-8). This essay highlights how the Torah uses the language of physical journey to depict a greater, spiritual Journey (e.g. through topography).

> **Teacher**—This essay should be read in advance of the class reading it. It should help you in preparing for your role in this activity. This role is, throughout the curriculum, to help the students make two deeply important connections in their learning: the timeless similarity between the Exodus and their own experiences *and* their forthcoming challenges and circumstances as a Journey of their own.
>
> **Students**—After reading the essay, the students should be prompted to think about how their lives resemble a journey like this one. They should try to answer the following questions as a group:
>
> 1. Have there been times in your life that felt, literally and/or figuratively like you were "traveling uphill (both ways)?" "Coasting carefree?" "Lost in the woods?" What did it feel like?
> 2. How does expressing it in these ways, i.e. in metaphoric terms, help you better understand the experience?

Step Two: Having read the essay and discussed the utility of the Journey metaphor, now you may begin what is sure to be a challenging but helpful activity.

Each student should receive a large sheet of paper (preferably cardstock) or poster board. This poster will be used for each unit, so sufficient space should be left for each unit. If a student chooses to use the entire poster each time, then you should plan to have at least six in total, one for each unit. Every student will approach this differently and you, as the teacher, should be prepared to offer more supplies when needed.

Arts and crafts materials of all types should be made available for the students every time you arrive at this lesson in a given unit. This can include but is not limited to: markers, pastels, colored pencils, crayons, scissors, glue, tape, pipe cleaners, construction paper, modeling clay, popsicle sticks and toothpicks. You might also consider making a computer available to them (with a color printer) as many students will feel comfortable downloading pictures or creating drawings on the computer. A digital or Polaroid camera is likely to help them as well.

With the blank poster board in front of them the teacher should explain that they are beginning a project which will last the entire year. They will be creating a map of their own Journey. As the year goes on—as they get closer to stepping out into the world on their own and the class discusses what this experience might be like—they will be adding new pieces to the map of their Journey.

STEP THREE CAN BE FOUND ON THE NEXT PAGE.

Step Three: After explaining to your students what is that you will be creating, an emerging map (to reflect their emerging Journey/Identity) you can pass out copies of page 1-9 ("Choosing Your Own Path, Finding Your Way") to them. This page should be read aloud as a class to make sure that everyone is on the same page. Note: Students may want to make use of their Journal at this point to record ideas, make sketches, etc. After all questions have been asked and answered, the students may begin. This activity may take two or more class periods. Your role, while they work on this, is to keep them thinking about the conversations you have already had with them about metaphor, about the idea of journeying, of slavery and freedom and on the role of time (and representing it). Many students will appreciate your reminding them of these conversations and may also enjoy hashing out there ideas with you.

Finally, you the teacher might consider keeping a journal yourself of what you observe during this time in your students. As the year comes to an end and you are called upon to summarize all that your class has studied and learned together, these quiet moments of reflection for your students and the one-on-one conversations you have with them could be important anecdotes to summarize the growth of your students and the class.

These directions should be kept close any time you reach the end of a unit. The directions will remain the same but the questions asked and the task to perform on the map will change, though the page will look the same, titled with "Choosing Your Own Path, Finding Your Way" and with the same compass and map logo. This page will always be given to the students before they begin the next step of the map. Students may use the blank spaces on the page to brainstorm, take notes and sketch ideas.

The following piece, an excerpt from Everett Fox's priceless commentary and translation of the Torah (of which all translations in this curriculum come), should be read as an aid to begin to think both about how the language of the journey in the Torah is reminiscent of the events that took place as well as giving new ideas for how to look at the mapping activity.

On the Book of Exodus and Its Structure: Desert/Wilderness
By Everett Fox
From The Schocken Bible, Volume I, pp.246-247[1]
The Five Books of Moses

Desert/Wilderness is the scene of the crucial second part of the book [of Exodus]. Only in the desert, away from the massive influence of age-old Egyptian culture, can the new Israelite society be forged. Moshe, like many other real-life and fictional heroes, demonstrates this in his own early life. The desert acts as a purifying agent for him, changing the Egyptian prince into a member of his own true people. Similarly, the Israelites begin the process of transformation from bondage to self-rule, a process which is taught in the harsh reality of desert life and which will take an entire generation to complete.

In point of fact, all these media—fire, water, and desert—suggest change as a major concern of the book of Exodus. Our text chronicles the start of Israel's journey as a nation, a transformative journey which takes vastly changed circumstances, a whole generation in time, and indeed several books of recounting to complete. **Exodus is very concerned with topography**—not for the purposes of historical recollection (as Genesis was, apparently) but **as an account of an inner journey.** Thus the people travel to the boundary between Egypt and the desert, through the sea, to the great fiery mountain; and we know that they cannot but be on their way to a final goal. That goal, the Promised Land, will not be realized in Exodus, because in this book we stand only at the beginning of the journey. **Change does not occur quickly, and the true molding of a people, like that of an individual, requires formative experiences over time.** In Exodus, then, the People of Israel begins in adolescence, as it were. It has survived infancy in Genesis, a period marked by constant threats of physical extinction, and must now begin the tortuous **process of learning to cope with adulthood**—that is to say, peoplehood—in a hostile world.

[1] Bolded emphasis added for this curriculum. Not original.

"Choosing Your Own Path, Finding Your Way"

You've got a long road ahead of you! How long? Where are you going? How will you know you've arrived once you're there, if you haven't plotted a course? What if you need to change your route in the middle of your trip?

The best way to be able to answer these questions with confidence is to become an expert navigator. So let's begin charting <u>your</u> path…

Designating **"Home"**—There is no better way to know where you're going to than to know where you're coming from. Of course we know physically where we leave from in order to go out into the world, our home, our high school, our job. But we do not necessarily think about what that place represents for us when we set out. Thinking about this will better help us understand and decide where to go to next.

Taking some art supplies and your poster board in front of you, imagine how you might represent your home, the starting point to your journey.

- What does your home represent? Is it a familiar place that comforts you? How might you represent this?

- Is it a place that seems, now, outdated and limiting? What images might express this?

- Is home your starting point? Maybe it is a different place? A different time in your life? Perhaps your journey starts after a final summer of working? How can you represent this?

As with all journeys, just as the end point may change over time, so might your starting point, having gained new perspectives on your way, you will find new ways of thinking about where you have come from. Throughout this year you should feel free to call into question the "home" that you depict here. Just as your Journey will emerge over time, so to will your past, which is a necessary piece of the present and future part of your Journey.

Time: The Jewish Journey's Currency of Choice

In our journey through life there are many variables in flux—with whom we make the trip, where we have set out to, what we take with us, what we expect to find and many others. The one constant in that journey is time. There is always the joy of capturing certain moments, of creating and observing rituals to mark "landmark" moments in our lives. Judaism, therefore, treats time, and not space, as the international currency which gives life enduring value. For this reason, we will be giving the Jewish calendar and its way of viewing the world a great deal of attention in our studies together this year.

Take a look at the following texts in small groups, answering the questions below. When you are finished we will answer some other questions as a class.

> ...[T]he calendar constantly shapes and deepens group memory. Individual Jews might have absorbed, through cultural osmosis, contemporary values, role models, and heroes from the street, but from the calendar and the holy days, Jewish values and ideal types enter the bloodstream. In an annual cycle, every Jew lives through all of Jewish history and makes it his or her personal experience.
>
> Rabbi Yitz Greenberg, The Jewish Way

- What does it mean to for Jewish values to "enter the bloodstream?"
- How does a Jew live all of Jewish history in a single year?
- What is the value in reliving the same thing each year?
- Do you feel that Jewish history is your own personal experience? How? How not?

> Time has independent ultimate significance; it is of more majesty and more provocative of awe than even a sky studded with stars. Gliding gently in the most ancient of all splendors, it tells so much more than space can say in its broken language of things, playing symphonies upon the instruments of isolated begins, unlocking the earth and making it happen.
> Time is the process of creation, and things of space are results of creation...
> We cannot solve the problem of time through the conquest of space, through either pyramids or fame. We can only solve the problem of time through sanctification of time....
> This is the task of men [humankind]: to conquer space and sanctify time.
>
> Rabbi Abraham Joshua Heschel, The Sabbath

- How does time inspire awe? How is it provocative?
- What does it mean to conquer space?
- What does it mean to sanctify time?

Suggested Reading

Mirrors in Time: A Psycho-Spiritual Journey Through the Jewish Year by Joel Ziff

Chapter Two: Pesach: Liberation From Slavery in Egypt (pp. 59-85)

While this chapter addresses Pesach specifically, this is the original source of the short essay that students will be reading to introduce them to thinking metaphorically about slavery, freedom, growth and the journey ahead of them. This will also be useful reading for the next unit.

The Sabbath by Abraham Joshua Heschel

While this book deals specifically with Shabbat, the language Heschel uses to describe Shabbat and its purpose is the paradigm through which all of Jewish time is seen. This is a treasure to read, either for this unit, Unit Five (which covers Shabbat) or for one's own personal reading.

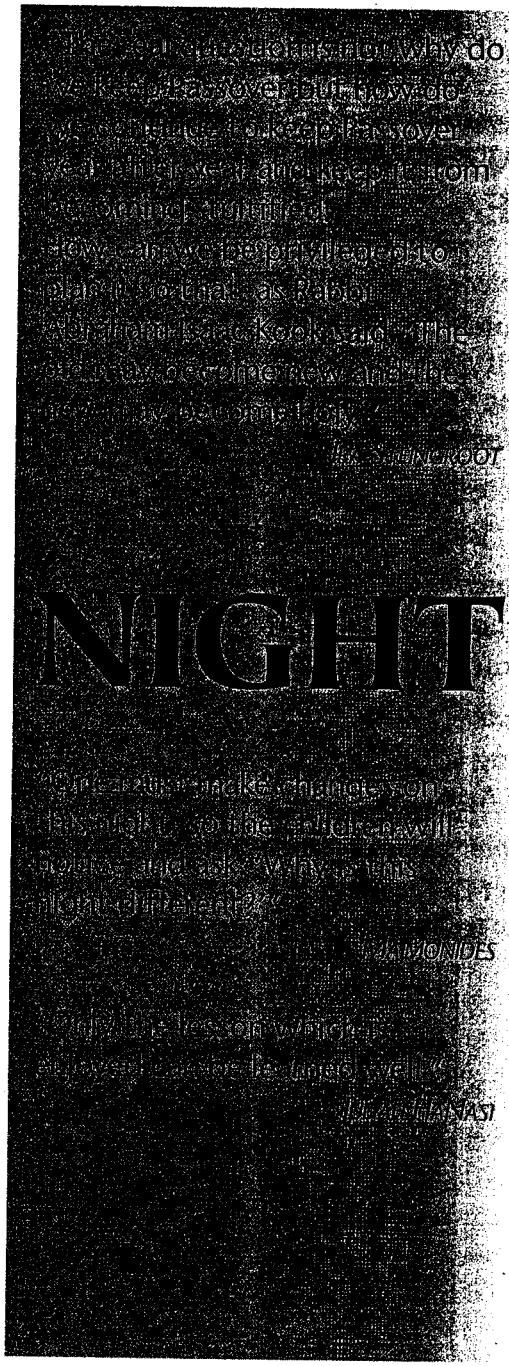
"My Personal Exodus"

by Joel Ziff

הַגָּדָה שֶׁל פֶּסַח

Leader's Guide for

A DIFFERENT NIGHT



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My Personal Exodus

The Inner Journey from Slavery to Liberation: Egypt and Exodus as Metaphors for Personal Growth

■ *by Joel Ziff*

"The Exodus from Egypt occurs in every human being, in every era, in every year and even in every day."
– Rabbi Nachman of Bratzlav (Ukraine, 19th C.)

7

The liberation from slavery in Egypt marks the birth of the Jewish nation. **The event serves not only as a marker of turning points in the development of the Jewish people; it is also symbolic of critical moments in our lives.** For this reason, we read in the Hagaddah, that "each of us is obligated to consider ourselves as coming out of Egypt." The coming out of Egypt is an archetypal image of life transitions. It embodies every narrow passage we traverse as we give birth to ourselves: leaving home, career changes, marriage, divorce, birth, sickness, death, addiction, and recovery from trauma. Each of us has journeyed into our own Egypt and each of us struggles to achieve a personal Exodus.

A. Turning Crisis into Opportunity: Slavery in Egypt as a Positive Transformative Experience

The inevitable difficulties of life can overwhelm us, leaving us defeated, hopeless, and depressed. If we view these experiences solely as oppressive events, we find ourselves enslaved in Egypt and unable to escape. The stress can destroy our will, our energy, and our capacity to respond constructively. The story of slavery in Egypt offers us a different possibility: the Israelites not only overcome the adversity; they develop into a nation. Viewing our lives through the mirror of the Israelites' experience, we may be able to envision a similar outcome for ourselves in which we not only overcome difficulties, but develop new capacities in the process.

This theme of opportunity in adversity is repeated again in the story of the Israelites' initial migration to Egypt. Jacob's sons became jealous of their brother Joseph and sold him into slavery. Joseph was taken to Egypt. He predicted a famine and developed a plan to store grain and avoid disaster. When the famine struck, Jacob's sons came to Egypt and were saved by Joseph. Joseph did not resent his brothers or punish them. Instead, he reminded them that their misdeed ultimately produced a positive outcome, saving the Israelites from the famine: *"Do not be angry with yourselves that you sold me, for God sent me before you to preserve life."* (GENESIS 45:5)

Sometimes birth does not occur willingly. We are freed despite ourselves. Perhaps current resistances can be understood as resistance to freedom, viewed as birth pains rather than ordinary suffering and misery.

B. Symbols of Transformation

"Egypt" is associated with three metaphors: the **womb**, the **soil** in which a seed is planted, and a smelting **furnace**. The "exodus" from Egypt is seen as the journey through the birth canal, the sprouting of a seed (spring holiday), and the creation of a strong metal in the smelting furnace. The mirrors provided by these images and symbols allow us to see ourselves in a new way.

Exodus from Egypt as a Birth

The Hebrew word for Egypt, *Mitzrayim*, means narrow place. The Hassidic rebbe, Shneur Zalman suggests an association with the narrowness of the womb. Just as Egypt offered sanctuary to the seventy souls of Jacob's family who fled the famine in Canaan, so the womb offers sustenance, warmth, and protection to the fetus. As the fetus reaches full term, the once nurturing womb becomes oppressive. In the same way, as Jacob's family prospered and grew, Egypt was transformed into a place of servitude. The image of the splitting of the sea is suggestive of the breaking of the waters which occurs just before birth. The exodus becomes the passage through the birth canal.

The journey through these straits cannot be accomplished without outside intervention. The Israelites could not mobilize to

Dr. Joel Ziff is a psychotherapist in Boston. This is a selection from his forthcoming Mirrors in Time: A Psycho-Spiritual Journey through the Jewish Year, *Jason Aronson Publishers*

fight their oppressors; they could only cry out in their suffering.

Similarly, the growing fetus, pushing the limits of the womb, initiates the birth process, but must rely on external forces to make the journey through the birth canal, a process that takes great effort. The newborn infant is dependent and powerless; a baby cannot survive independently. The infant needs a parent who accepts the powerlessness and vulnerability, who offers unconditional support and nurturance.

As we view our lives through the mirror of this image, we can validate our ability to recognize and express our pain. We can also acknowledge our powerlessness. We learn to accept our resistance to the birth of a new aspect of self. We focus on sources of unconditional support, both spiritual and material, which help us through the crisis.

Egypt as a Smelting Furnace

In the Torah, Egypt is also described through analogy to a smelting furnace: *"But God has taken you out of the iron furnace, out of Egypt to be a people of inheritance, as you are this day."* (DEUTERONOMY 4:20) In a smelting furnace, raw metal is exposed to extreme heat. As it melts, impurities are separated and the now liquid metal can be mixed with other materials to create a new, stronger substance. It can be shaped and molded for a variety of purposes. Correspondingly, the heat and fire of oppression produces a transformation: impurities are separated and removed, so that the remaining essence can be mixed to shape the Israelites for their higher work.

The image of the smelting furnace offers another mirror for making sense of our experience. The fire of crisis is no longer a destructive force. In the heat of the fire of crisis, the old Ego melts, the impurity within ourselves can similarly be removed, and the Essence can be reshaped.

C. Stages in the Process of Redemption

One commentator asks why God, who is omnipotent, did not simply take the Jews immediately from Egypt. What was the need for responding to the resistance by Pharaoh with plagues and other miracles? Why bother with all of these intermediary steps instead of resolving the issue quickly and directly? If the only issue was oppression, God could have acted more efficiently. However, the material oppression left its mark spiritually and emotionally, scarring the souls of the Israelites. They needed to confront the interjected slave mentality, not just leave the land of oppression. The plagues and the various stages in the journey to freedom are important insofar as the Israelites are transformed in the process.

D. Applying the Images of Pesach to Our Lives: An Old Self and New Circumstances

The journey of the children of Israel to Egypt began as an effort to escape the famine in the land of Israel. Egypt provided nurturance for many years. But then, a new Pharaoh came to power, one who "did not know Joseph." (EXODUS 1:8) The circumstances changed. What had been a place of nurturance became a place of slavery. The children of Israel suffered but were unable to extricate themselves. Only with divine intervention could they free themselves. Once they left Egypt, they found themselves in the desert, a new environment with different circumstances. Although they were free, they had no sources of food and water: they lacked the structure which shaped their lives. The mentality of the slave no longer provided a useful identity which could enable them to survive and grow.

We see ourselves in the mirror of the story of the redemption from slavery in Egypt. Each of us journeys to our own Egypt, as a way to respond to a threat or to address a need. We identify how we may be trapped and enslaved in our lives so as to begin our own process of liberation. As we grow and develop, our needs change. We find ourselves constricted in some way. Initially, we may fail to notice that a problem exists. We may not be aware of other possibilities; we may deaden ourselves to our dissatisfaction; we may not understand the true cause of difficulties we do experience; or, we may be afraid that change is not possible.

The process of redemption begins with awareness; the awareness that one is enslaved and suffering fuels the determination and the wish to change. When did the Israelites notice their enslavement? Was it when their working conditions deteriorated? Was it when the decree was made to kill all male infants? We remind ourselves of this suffering when we eat maror, the bitter herbs at the seder. As we identify with the pain of our ancestors, we become more aware of our own condition, of how we are also enslaved and powerless. We may cry out in our pain but not know the cause or the solution.

As we experience the suffering of our condition and our inability to make changes in it, we begin to cry out for help.

Often, we may criticize ourselves for "breaking down" or for failing to act more independently. The crying out of the Israelites provides a more constructive image. When we cry out for help, we are beginning to reconnect with the Essence of life, with the Self or with God, with the *Nitzotz* (the divine spark) within ourselves.

We begin to address the problem only when something happens to push us out of the old structure of our lives, forcing us into a new environment. The miracle of the Ten Plagues is an important image because it reminds us that external forces in the universe can help us even when we are unable to help ourselves. These miracles help us trust that the universe can be powerful, compassionate, and supportive.

We can easily make the mistake of imagining that the experience of liberation is one of joy and relief. However, liberation is often stressful and filled with uncertainty. The Hebrews struggled with their anxiety, uncertain whether to oppose Pharaoh. This reminds us that our own liberation also may be stressful and that we may be ambivalent about change. The story of the Splitting of the Sea provides an archetypal image of the struggle we experience as we disconnect from the old identity.

It is only after the miracle of the Splitting of the Sea that Moses, Miriam, and the children of Israel, for the first time, sing praises of gratitude to God. Until this moment, the Israelites were skeptical. They did not believe they could escape Pharaoh's oppression. With the miracle of the sea, they realize that liberation is possible. In this same way, we experience joy as we are freed; we experience the freedom of choice rather than compulsion.

An Activity for the Seder: Sharing Our Internal Struggles to Achieve "Exodus"

Some groups of friends have developed an introspective seder in which they come willing to share with the table community their inner journeys. They ask each participant to reflect on their own "Egypt," the constrictive aspects in their personal lives, and to describe a part(s) of the seder when they share their personal "Exodus" transformations in their lives which, even though painful, have liberated new forces for self-growth.

You may wish to copy Joel Ziff's article and mail it to the participants in advance. Ask them to prepare a little card which says "My Personal Egypt is _____" and to think about the forces allowing or compelling them to undergo an Exodus journey.

At the seder invite a few people to share their "Egypts" and their "Exoduses." Allow those who do not wish to share their experiences to "pass." Try to avoid "heavy" psychological sessions, but let the analogy of psychological and historical slavery and liberation percolate through the discussion.

Unit Two: The Age of Possibilities

Identity Dilemma: Claiming Freedom
Sacred Narrative: Freedom
Holiday: Pesach | פֶּסַח

"The Exodus from Egypt occurs in every human being, in every era, in every year and even in every day."
-Rabbi Nachman of Bratslav (Ukraine, 19th Century)

The purpose of this unit it to address the sensory overload of the first steps of freedom. For many, "slavery"—what we have called the "familiar" and "captivity"—has never been so much difficult as it has become limiting, stifling. The more sophisticated a teenager becomes in his/her later years of high school, the more the world beckons to him/her. Freedom looks more and more attractive. No matter how deep the desire to live the "free life," there is still much work to be done before freedom can be felt fully. Showing up in your first dorm room or apartment or on the first day of a job does not make a person free. The "slave" mentality travels with you; the shackles of familiarity still belabor your steps into the world.

The Jewish narrative addresses this, by showing us the first steps of freedom as coming from action, pro-activity. And once we've made the move toward claming freedom, not just receiving it, we are taught that every day, every season, we must make the most of our freedom, reclaiming it regularly, and making the most of it.

	Sacred Narrative	Identity Dilemma	Holiday
Behavioral Objectives S.W.B.A.T.	-To explain the change in action between the first 9 plagues and the tenth -To explain the significance of the commandment to commemorate Pesach while still in Egypt	-To explain the challenges of "claiming freedom" in a personal context	-To prepare and perform a *seder* which reflects the personal tensions between "slavery" and "freedom"
Affective Outcomes	-To feel compelled into taking action(s) towards one's own freedom	-To discover metaphors that help make sense of personal experience	-To see the *seder* as a ritual lens through which we can both relive our history and reflect on our modern day experiences
Essential Questions	-How might I feel limited in my new freedom? -What can I do to claim my independence? To focus my energies on growth?	-How will I liberate myself from slavery? -How will I understand my newfound freedom?	-How does the *seder* teach me (yearly) about slavery? About freedom? -What does this *seder* mean to me?

Learning Activities

Addressing the Identity Dilemma: Claiming Freedom

Defining Freedom: Coming to a Deeper Understanding (Quotations, Questions & "Jigsaw")
This activity uses a number of different quotes which explore or define the meaning of freedom (some of them putting emphasis on liberation). It encourages the student to further explore his/her evolving definition of freedom and to expand the metaphoric repertoire of freedom found in the previous lesson. (*All selected quotes were taken from: The Leader's Guide to The Family Participation Haggadah: A Different Night by Noam Zion and David Dishon, pp. 63-65.*)

Objectives:
S.W.B.A.T.

- Define "freedom" in a complex and nuanced way.
- Express his/her own feelings about how freedom feels.
- Articulate various challenges that accompany the free person.

1. On pages 2-7, 2-8 and 2-9 are a number of quotes dealing with freedom in one way or another. Some address the weight of responsibility that comes with freedom; others speak to the power of freedom (on an individual and on the world) and the role of the free person. Each of these quotes has two to three questions to provoke a conversation about what this quote adds to the student's understanding and growing definition of freedom.

Grouping your students together in twos and threes, give each group one quote per student—so a group of three will have three quotes to address. *It is important that the students have a variety of quotes with which to work, to push them to further reach for an appropriate and helpful definition of freedom. If there are only a few students in the class, consider giving them each two quotes. Just keep in mind that you will need to give them more time.* Once the groups have been divided and the quotes distributed, give each group at least 20 minutes to discuss these quotes.

2. Once they have explored each quote and answered the attached questions, each group will complete the sentence starters below, each sentence on a single sheet of paper—requiring four sheets of paper total. The sentence starters should be completed **reflecting the quotes that were studied and the discussions of those quotes.** After each group has finished, the completed sentences will be posted on a wall or bulletin board, grouped by the starting sentence fragment (and not by which group wrote them). This should take about 10 minutes.

The sentence fragment starters are:

- **Freedom is...**
- **A person is free when...**
- **A person remains free by...**
- **A person values freedom when...**

STEP THREE CAN BE FOUND ON THE NEXT PAGE

3. All students should then be invited to look at the diverse responses to the same sentence starters. Now, as a class, try to construct a fitting definition of freedom *as it relates to your students going out into the world, free to make choices.* This might take a while for them to make this jump. Be patient and help them put these things together. This should take at least 20 minutes, as it is the essence of the lesson.

What does it mean to be free?
How much work is involved in freedom?
Is there freedom without meaning?

Addressing the Sacred Narrative: Freedom

Text Studies – *All texts have been prepared and provided at the end of this Unit. Each text includes the Hebrew text, an English Translation (by Everett Fox) and the study questions given below.*

Two Readings of Exodus/שְׁמוֹת 12:

① The Power of the 10th Plague – Exodus/שְׁמוֹת 12:1-13 (page 2-A)

Questions to Address:

1. What is the significance of this plague? What does it mean for Israel's freedom that this plague requires their active participation? What does this teach us about freedom?
2. Why was this command worded to "you" in its plural form? What does this teach us about an individual's need to claim freedom?
3. To what extent must we "strike down" our past in order to have a new future? What are some other ways to get a healthy distance from our past? Is there such a thing as being too close to home? Too far from home?

② "On *this* Day..." – Liberation is Every Day – Exodus/שְׁמוֹת 12:14-20 (page 2-B)

Questions to Address:

1. Why do you think the language of commemorating Israel's liberation from Egypt is so significant? How does this reflect what we have learned about Jewish time?
2. Why is the language commanding this holiday phrased as on "this day?" How would Pesach be different if it were just an anniversary and not an observance acting out the same day?
3. Does the Passover story feel the same every time that you hear it? How so? How does it change each time?
4. What does it mean to relive an event? To revisit an event? To re-enact an event? To enact an event?

Addressing the Holiday: Pesach | פסח

"Pesach is like..." (Synectics Exercise) – A synectics lesson requires a facilitator (the teacher should do this the first time, but it can be handed over to students after it has been done a few times) to guide a group through a five phase writing process. This lesson can be led by the teacher in a large group, or, after a time, by students for smaller groups of students. Each student will need a sheet of paper and something to write with. Each write-up, including all five phases, can take between 10 and 25 minutes. The phases are as follows:

1. Description (Phase 1)
    a. The facilitator directs students to write words that are associated with *Pesach* or a paragraph describing *Pesach.*
    b. Once written, each person puts his/her writing aside.
2. Direct Analogy (Phase 2)
    a. The facilitator generates a direct analogy and records the responses (without reasons) on the board.
        i. What animal is most like *Pesach*?
        ii. What weather is most like *Pesach*?
        iii. What food is most like *Pesach*?
    b. Students then vote on which analogy they like best.
        i. *Pesach is most like ice cream because it brings delight instantly.*
3. Personal Analogy (Phase 3)
    a. Students will close their eyes and imagine what it would be like to be the object (from the analogy) they voted on.
        i. The facilitator then asks: How they felt, looked and acted as that thing.
    b. Responses are generated from these prompts and are recorded on the board.
        i. *I felt cold; I felt twisted and complex; I felt exciting; I felt protected; I felt poked and prodded.*
4. Compressed Conflict (Phase 4)
    a. The facilitator and the students look for conflicts and contradictions between the words and phrases just listed. Those found are circled.
        i. *Protected vs. Prodded.*
    b. Students then vote on which conflict they like most (it might be helpful to re-write them on the side to show the conflicts clearly).
5. New Direct Analogy (Phase 5)
    a. The students now generate new ideas containing the compressed conflict (e.g. Destructive and Creative). What else can be both X and Y?
        i. What else can be both Protected and Prodded?
            1. *Petting zoo animals.*
            2. *A sculpture.*
            3. *A professor.*
    b. Students, privately, write a second paragraph or a list of associative words about *Pesach.*
    c. Students compare the first and second paragraph.

If the lesson has been effective, the students will have generated new ideas about *Pesach* and been allowed to think differently about it. The facilitator should encourage students to share their new insights.

- What differences are there between the first and second paragraph?
- How do you view *Pesach* differently now?
- How do you view Freedom differently now? (As it relates to *Pesach*?)

In addition to *Pesach*, your class might also consider writing about: Freedom/Liberation, Slavery/Familiarity, Passivity, Activity, or Leaving/Going out.

Memorable Moment

Mock Seder – Using resources culled from A Different Night and other sources explored by the students—including those texts which have been discussed as a class, reflective journal entries, or other fitting quotes—the class should create readings and make selections taken from various resources (*see suggested* haggadot *and resources at the end of this unit*) and perform a *seder* that reflects these new insights on Slavery and Freedom, on the narrative of the Jewish people and Pesach. During this *seder*, focus on the learning you have done about Freedom, its dependence on personal initiative and the value of the "Slavery" experience.

Assessment

"Choosing Your Own Path, Finding Your Way" (Mapping Exercise) – If you need to review the instructions for this activity they can be found in Unit One, on pages 1-5, 1-6 and 1-7. The Unit appropriate task and questions can be found on page 2-6.

Remember every student is to get a copy of this page (2-6) in order to work on this assignment. Students may use the blank spaces on the page to brainstorm, take notes and sketch ideas.

Choosing Your Own Path, Finding Your Way

Creating your **Compass**—Throughout this project you will be asked to think about what orients you on your Journey. What gives your journey direction? What guides your decisions? What inspires you to keep on this journey? What helps you to choose between the many paths ahead of you?

As you continue to work on the emerging map of your Journey, your compass may change or become only one of many compasses that orient you. You do not need to choose only one.

Things to consider in designating and creating the compass for your Journey:

- What things do you keep in mind when making decisions? *Family? Friends? Commitments to work? To youth group?* How might you represent these?

- What values guide you in making your decisions? *Honesty? Loyalty? Self-dependence? Justice? Equality?* How might you represent these?

- Is there anything that has inspired you to make certain decisions or to choose certain paths in your life? *Your mother? Your father? A teacher? A coach? A rabbi? A cantor? An advisor? An author? An artist?* How has this person inspired you? How might you represent this person and how they have inspired you?

- Is there a particular story, song, poem or piece of art that centers you or gives you clarity to make decisions? Something that you rely on in order to focus? How might you represent this?

- Does your compass point to a certain direction (like due North)? *Towards home? Towards the future? Towards the unknown? Towards Judaism? Towards a dream?* How might you represent this?

Defining Freedom: Coming to a Deeper Understanding[1]

"No human being is free who is not master of himself."

–Epictetus (Ancient Greek Philosopher)

WHAT DOES IT MEAN TO BE A MASTER OF ONESELF?
ARE WE NOT AFFECTED BY EXTERNAL FACTORS?

"There is no boredom like that which can afflict people who are free, and nothing else."

–Ralph Barton Perry

HOW IS FREEDOM TAKEN FOR GRANTED?
HOW IS THIS AN AFFLICTION?

"The only freedom which deserves the name is that of pursuing our own good, in our way, so long as we do not attempt to deprive others of theirs, or impeded their efforts to obtain it."

–J.S. Mill (English 19th C. Political Philosopher)

IS THIS A HELPFUL DEFINITION OF FREEDOM? HOW? HOW NOT?
IF THIS IS TRUE, THEN WHAT DOES THIS TEACH US ABOUT PESACH?

"Freedom is taken, not given."

–Ahad Ha'am (Zionist, 20th C. Thinker)

HOW DO WE TAKE FREEDOM FOR OURSELVES?
WHAT CAN WE DO TO TAKE FREEDOM?

"It is not good to be too free. It is not good to have everything one wants."

–Blaise Pascal (France): *Pensees*, 1670

CAN A PERSON OR A PEOPLE BE TOO FREE? HOW? HOW NOT?
WHAT IS THE IMPORTANCE OF PUTTING LIMITATIONS ON OUR FREEDOM?

"When is a man free? Not when he is driftwood on the stream of life,...free of all cares or worries or ambitions...He is not free at all – only drugged, like the lotus eaters in the Odyssey...To be free in action, in struggle, in undiverted and purposeful achievement, to move forward towards a worthy objective across a fierce terrain of resistance, to be vital and aglow in the exercise of a great enterprise – that is to be free, and to know the joy and exhilaration of true freedom. A man is free only when he has an errand on earth."

–Abba Hillel Silver (20th C. Reform Rabbi and Zionist Leader)

HOW IS STRUGGLE A SIGN OF FREEDOM?

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[1] Selected quotes taken from: The Leader's Guide to The Family Participation Haggadah: A Different Night by Noam Zion and David Dishon, pp. 63-65

"Though in themselves trivial ends are not important – indeed it is of their essence to be unimportant – they give one a measure of breathing space. How important it is to the sense of one's autonomy and worth to have some such arbitrary and trivial concerns reserved to oneself."

–Unknown

HOW DO TRIVIAL, UNIMPORTANT MATTERS IN OUR LIFE HELP US DEFINE BOUNDARIES?
HOW DO THESE THINGS AFFECT OR REFLECT ON OUR FREEDOM?

"What then is the meaning of freedom for modern man? He has become free from the external bonds that would prevent him from doing and thinking as he sees fit. He would be free to act according to his own will, if he knew what he wanted, thought and felt. But he does not know. He conforms to anonymous authorities and adopts a self which is not his. The more he does this, the more powerless he feels, the more is he forced to conform. In spite of a veneer of optimism and initiative, modern man is overcome by a profound feeling of powerlessness and enslavement."

–Erich Fromm, Escape from Freedom

HOW FREE ARE WE, REALLY??
IF WE ARE LIMITED IN OUR FREEDOM BY OUR OWN CONSTRAINTS, HOW DO WE BREAK THESE BINDS?
DO WE NEED LIMITS IN OUR LIFE TO KEEP US FROM BEING TOO FREE? WHY? WHY NOT?

"Difference is the condition requisite to all dignity and to all liberation. To be aware of oneself is to be aware of oneself as different. To be is to be different."

–Albert Memmi (20th C. North African Zionist Thinker)

HOW IS FREEDOM A MATTER OF DISTINGUISHING ONESELF FROM THE REST OF THE WORLD?
HOW IS DIFFERENCE, AND IN TURN UNIQUENESS, A SIGN OF FREEDOM?

"An oppressed person must never expect others to hand him his liberation… The oppressed person must take his destiny in his own hands. My life must no longer depend on any treaty, often signed with other ends in mind, by anyone with anyone…"

–Albert Memmi (20th C. North African Zionist Thinker)

HOW DO WE CLAIM OUR OWN FREEDOM?
WHY IS THIS NECESSARY? CANNOT FREEDOM COME JUST AS LIBERATION OFTEN DOES, GRANTED BY THE POWERS THAT BE? WHY? WHY NOT?

"Self-negation is slavery. Self-affirmation is freedom. We go to Zion to be ourselves."

–Ludwig Lewisohn

How would a person's actions "self-negate?" "Self-affirm?"
What actions could these be?
Why do we go to Zion to be ourselves? What is Zion a symbol of? Is this a helpful image? Why or why not?

"When Moses wished to free his people from Egyptian slavery, the Jews were the first to rise against him and threaten to denounce him to the Egyptian authorities."

–Max Nordau (19th-20th C. Austrian Intellectual and Zionist), 1898

Why are we often afraid of freedom?
What could lead someone to fight to remain enslaved?

Suggested Reading

The Passover Anthology by Philip Goodman

The JPS Anthology series is an invaluable resource to educators who wish to find information on a holiday's place in biblical, rabbinic, mystical and cultural texts. Included as well are popular folk tales, jokes, reproductions of art work and even recipes related to the holiday.

A Different Night: A Family Participation Haggadah by Noam Zion and ???

This spectacular *haggadah* walks the reader through each step of the *seder*, illuminating the *Pesach* tradition with descriptive commentary, less well-known customs, essays and stories by distinguished Jewish figures and the resources to create your own, ideal Passover seder. Not to be missed is the accompanying leader's guide, which includes essays, *divrei Torah* and additional resources to make your *seder* as memorable as possible. Be sure to check out the comparative illustrations and representations of the four children.

The Open Door: A Passover Haggadah edited by Sue Levi Elwell

This beautiful modern *haggadah* weaves together all types of writings, Jewish and non-Jewish, about slavery and freedom, about justice and changing the world. It is a rich resource for material that speaks about the exodus, directly and metaphorically. Also, the artwork is stunning and can make for great conversation.

Mirrors in Time: A Psycho-Spiritual Journey Through the Jewish Year by Joel Ziff
Chapter Two: Pesach: Liberation From Slavery in Egypt (pp. 59-85)

If you have not already read this chapter from the previous unit, now is a good time to get a grasp on the psychological issues presented by the exodus from Egypt. Again, the foundational text used in Unit One for presenting the exodus as a metaphor and encouraging other metaphors for the same process is excerpted from this chapter.

Exodus 12:1-13

1 YHWH said to Moshe and to Aharon in the land of Egypt, saying: 2 Let this New-moon be for you the beginning of New-moons, the beginning-one let it be for you of the New-moons of the year. 3 Speak to the entire community of Israel, saying: On the tenth day after this New-moon they are to take them, each-man, a lamb, according to their Fathers' House, a lamb per household.
4 Now if there be too few in the house for a lamb, he is to take (it), he and his neighbor who is near his house, by the computation according to the (total number of) persons; each-man according to what he can eat you are to compute for the lamb. 5 A wholly-sound male, year-old lamb shall be yours, from the sheep and from the goats are you to take it. 6 It shall be for you in safekeeping, until the fourteenth day after this New-moon, and they are to slay it—the entire assembly of the community of Israel—between the setting-times. 7 **They are to take** some of the blood **and put** it onto the two posts and onto the lintel, onto the houses in which they eat it. 8 **They are to eat** the flesh on that night, roasted in fire, and matzot, with bitter-herbs they are to eat it. 9 Do not eat any of it raw, or boiled, boiled in water, but rather roasted in fire, its head along with its legs, along with its innards. 10 You are not to leave any of it until morning; what is left of it until morning, with fire you are to burn. 11 And thus you are to eat it: your hips girded, your sandals on your feet, your sticks in your hand; you are to eat it in trepidation—it is a Passover-meal to YHWH. 12 I will proceed through the land of Egypt on this night and strike down every firstborn in the land of Egypt, from man to beast, and on all the gods of Egypt I will render judgment, I, YHWH. 13 Now the blood will be a sign for **you** upon the houses where **you** are: when I see the blood, I will pass **over you**, the blow will not become a bringer-of-ruin to you, when I strike down the land of Egypt.

שמות יב: א-יג

א וַיֹּאמֶר ה' אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ
מִצְרַיִם לֵאמֹר: **ב** הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ
חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה:
ג דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר בֶּעָשֹׂר
לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה
לְבֵית־אָבֹת שֶׂה לַבָּיִת: **ד** וְאִם־יִמְעַט
הַבַּיִת מִהְיוֹת מִשֶּׂה וְלָקַח הוּא וּשְׁכֵנוֹ
הַקָּרֹב אֶל־בֵּיתוֹ בְּמִכְסַת נְפָשֹׁת אִישׁ לְפִי
אָכְלוֹ תָּכְסוּ עַל־הַשֶּׂה: **ה** שֶׂה תָמִים זָכָר
בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׂים
וּמִן־הָעִזִּים תִּקָּחוּ: **ו** וְהָיָה לָכֶם
לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ
הַזֶּה וְשָׁחֲטוּ אֹתוֹ כֹּל קְהַל עֲדַת־יִשְׂרָאֵל
בֵּין הָעַרְבָּיִם: **ז** **וְלָקְחוּ** מִן־הַדָּם **וְנָתְנוּ**
עַל־שְׁתֵּי הַמְּזוּזֹת וְעַל־הַמַּשְׁקוֹף עַל
הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם:
ח **וְאָכְלוּ** אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה
צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים יֹאכְלֻהוּ:
ט אַל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֹׁל מְבֻשָּׁל
בַּמָּיִם כִּי אִם־צְלִי־אֵשׁ רֹאשׁוֹ עַל־כְּרָעָיו
וְעַל־קִרְבּוֹ: **י** וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר
וְהַנּוֹתָר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ:
יא **וְכָכָה** תֹּאכְלוּ אֹתוֹ מָתְנֵיכֶם חֲגֻרִים
נַעֲלֵיכֶם בִּרַגְלֵיכֶם וּמַקֲלְכֶם בְּיֶדְכֶם
וַאֲכַלְתֶּם אֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַה':
יב וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה
וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם
וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים אֲנִי ה': **יג** **וְהָיָה** הַדָּם **לָכֶם**
לְאֹת עַל הַבָּתִּים אֲשֶׁר **אַתֶּם** שָׁם **וְרָאִיתִי**
אֶת־הַדָּם **וּפָסַחְתִּי** **עֲלֵכֶם** וְלֹא־יִהְיֶה
בָכֶם נֶגֶף לְמַשְׁחִית בְּהַכֹּתִי בְּאֶרֶץ
מִצְרָיִם:

QUESTIONS FOR STUDY

1. What is the significance of this plague? What does it mean for Israel's freedom that this plague requires their active participation? What does this teach us about freedom?
2. Why was this command worded to "you" in its plural form? What does this teach us about an individual's need to claim freedom?
3. To what extent must we "strike down" our past in order to have a new future? What are some other ways to get a healthy distance from our past? Is there such a thing as being too close to home? Too far from home?

Exodus 12:14-20

14 **This day** shall be for you a memorial, you are to celebrate it as a pilgrimage-celebration for YHWH, throughout your generations, as a law for the ages you are to celebrate it! 15 For seven days, matzot you are to eat, already on the first day you are to get rid of leaven from your houses, for anyone who eats what is fermented—from the first day until the seventh day—: that person shall be cut off from Israel! 16 And on the first day, a proclamation of holiness, and on the seventh day, a proclamation of holiness shall there be for you, no kind of work is to be made on them, only what belongs to every person to eat, that alone may be made-ready by you. 17 And keep the (Festival of) matzot! For on this same day I have brought out your forces from the land of Egypt. Keep this day throughout your generations as a law for the ages. 18 In the first (month), on the fourteenth day after the New-moon, at sunset, you are to eat matzot, until the twenty-first day of the month, at sunset. 19 For seven days, no leaven is to be found in your houses, for whoever eats what ferments, that person shall be cut off from the community of Israel, whether sojourner or native of the land. 20 Anything that ferments you are not to eat; in all your settlements, you are to eat matzot.

שמות יב: יד-כ

יד וְהָיָה֩ הַיּ֨וֹם הַזֶּ֜ה לָכֶ֣ם לְזִכָּר֗וֹן וְחַגֹּתֶ֤ם
אֹתוֹ֙ חַ֣ג לַיהוָ֔ה לְדֹרֹתֵיכֶ֖ם חֻקַּ֣ת עוֹלָ֑ם
תְּחָגֻּֽהוּ׃ טו שִׁבְעַ֣ת יָמִ֗ים מַצּוֹת֙ תֹּאכֵ֔לוּ
אַ֚ךְ בַּיּ֣וֹם הָרִאשׁ֔וֹן תַּשְׁבִּ֖יתוּ שְׂאֹ֣ר
מִבָּתֵּיכֶ֑ם כִּ֣י | כָּל־אֹכֵ֗ל חָמֵץ֙ וְנִכְרְתָ֣ה
הַנֶּ֔פֶשׁ הַהִ֥וא מִיִּשְׂרָאֵ֖ל מִיּ֣וֹם הָרִאשׁ֑וֹן
עַד־י֖וֹם הַשְּׁבִיעִ֥י׃ טז וּבַיּ֣וֹם הָרִאשׁ֗וֹן
מִקְרָא־קֹ֙דֶשׁ֙ וּבַיּ֣וֹם הַשְּׁבִיעִ֔י מִקְרָא־קֹ֖דֶשׁ
יִהְיֶ֣ה לָכֶ֑ם כָּל־מְלָאכָ֥ה לֹא־יֵעָשֶׂ֖ה בָּהֶ֔ם
אַ֚ךְ אֲשֶׁ֣ר יֵאָכֵ֔ל לְכָל־נֶ֖פֶשׁ הִ֣וא לְבַדּ֑וֹ
יֵעָשֶׂ֖ה לָכֶֽם׃ יז וּשְׁמַרְתֶּ֣ם אֶת־הַמַּצּ֔וֹת כִּ֣י
בְעֶ֤צֶם הַיּוֹם֙ הַזֶּ֔ה הוֹצֵ֖אתִי
אֶת־צִבְאוֹתֵיכֶ֣ם מֵאֶ֣רֶץ מִצְרָ֑יִם וּשְׁמַרְתֶּ֣ם
אֶת־הַיּ֥וֹם הַזֶּ֛ה לְדֹרֹתֵיכֶ֖ם חֻקַּ֣ת עוֹלָ֑ם׃
יח בָּרִאשׁ֗וֹן בְּאַרְבָּעָה֙ עָשָׂ֣ר י֔וֹם לַחֹ֖דֶשׁ
בָּעֶ֑רֶב תֹּאכְל֣וּ מַצּ֔וֹת עַ֚ד י֣וֹם הָאֶחָ֔ד
וְעֶשְׂרִ֥ים לַחֹ֖דֶשׁ בָּעָ֑רֶב׃ יט שִׁבְעַ֣ת יָמִ֗ים
שְׂאֹ֙ר֙ לֹ֣א יִמָּצֵ֔א בְּבָתֵּיכֶ֖ם כִּ֣י | כָּל־אֹכֵ֗ל
מַחְמֶ֙צֶת֙ וְנִכְרְתָ֣ה הַנֶּ֔פֶשׁ הַהִ֥וא מֵעֲדַ֖ת
יִשְׂרָאֵ֑ל בַּגֵּ֥ר וּבְאֶזְרַ֖ח הָאָֽרֶץ׃
כ כָּל־מַחְמֶ֖צֶת לֹ֣א תֹאכֵ֑לוּ בְּכֹ֥ל
מוֹשְׁבֹתֵיכֶ֖ם תֹּאכְל֥וּ מַצּֽוֹת׃

COMMENTARY

Everett Fox: "In our text, history becomes present event; the hearer is no longer 'in the audience' but actually acts out the story. That immediacy is meant is demonstrated by the threefold occurence of the phrase 'on this/that same day' (12:17 [here], 41, 51), which also serves to unite the various parts of the text around the tenth plague and the exodus."

Yitz Greenberg: "Thus...the Exodus is not some ancient even, however important; it is the ever-recurring redemption. It is the event from ancient times that is occuring tonight; it is the past and future redemption of humanity. The Exodus is the most influential historical event of all time because it did not happen once but recurs whenever people open up and enter into the event again."

QUESTIONS FOR STUDY

1. Why do you think the language of commemorating Israel's liberation from Egypt is so significant? How does this reflect what we have learned about Jewish time?
2. Why is the language commanding this holiday phrased as on "this day?" How would Pesach be different if it were just an anniversary and not an observance acting out the same day?
3. Does the Passover story feel the same every time that you hear it? How so? How does it change each time?
4. What does it mean to relive an event? To revisit an event? To re-enact an event? To enact an event?

Unit Three: The Age of Being In-Between

Identity Dilemma: Freedom and Constraint
Sacred Narrative: Searching for Identity
Holiday: *Shavuot* | שָׁבוּעוֹת

"The power of any network of belonging is twofold. First, the sense of connection and the security it offers affords the freedom to grow and become. Second, every network of belonging has norms and boundaries that one cannot cross and still belong. Thus every network of belonging simultaneously represents freedom and constraint."

-Sharon Daloz Parks, Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith

In the adventure that is becoming an adult there are myriad new opportunities to try out. Part of becoming an adult, and becoming a whole person, is trying out the wide variety of things there are to enjoy. For this reason, it is reasonable that emerging adults have many different groups of friends, travel frequently, change major focus in their studies and try out new music, foods and cultures. What appears to be merely an open-minded, eager outlook at the world is also self-serving and a healthy approach to coping with freedom and working towards the building of a strong identity.

In trying on these different things, which reflect the many aspects of a person's personality, many will be fleeting interests or shallow pursuits. Progress in one's journey and in further inching towards a more complete, stable and healthy identity comes from the commitment to something. This may come as something that seems "greater than yourself," combating hunger and homelessness, or taking on a part-time job. These commitments, large or small, are what make it possible for a person to grow and to measure growth.

Shavuot commemorates the giving of the Torah at Mt. Sinai, which is and was both a sign of a changing covenant and a maturing Israel. Israel knew that without committing to something while wandering—God, daily behaviors, a way of life— that it would not make it through the desert to the land that was promised to them. Just as freedom must be claimed by an individual, and a people, so too must a person actively pursue their own discovery of identity. Wandering, alone, does nothing. Commitments made in that wandering give it new and renewed purpose.

	Sacred Narrative	Identity Dilemma	Holiday
Behavioral Objectives S.W.B.A.T.	-To explain the tense moments at Sinai between the events of the golden calf and commitment to God that follows -To explain possible meanings of "we will do and we will listen"	-To create a list of interests and curiosities and a way to explore them on their own -To create a list of things of value in one's life	-To explain the tensions of taking on a new identity and making commitments
Affective Outcomes	-To see that some personal decisions do not need to be permanent -To see that changing situations might encourage one to revisit previously made decisions	-To imagine new stops on the "map" of one's journey -To incorporate things of value (as high priorities) into one's guiding "compass"	-To see Shavuot as an ideal time to evaluate one's commitments, affirming those which are most important and meaningful
Essential Questions	-At what times do I have trouble committing? Why might that be? -What would it mean to commit first and then evaluate? What strengths might this approach have for me? What weaknesses?	-What decisions will make me feel most independent? What decisions do I want help deciding? -What commitments are important for me to make? What commitments are most meaningful to me?	-What does it mean to make a commitment to another person? To a group of people? -What do I do when my commitment to another is not received well?

Learning Activities

Addressing the Identity Dilemma: Freedom and Constraint

Free Write: Commitment and Freedom – Commitments are double-edged swords in the adult world. They are what give life meaning. Investment in a person, a place or a cause gives a person a sense of worth, a value beyond himself or herself. However, these are the ties that bind. They can make a person feel constricted, limited and forced into things which they have no immediate interest.

During this activity give your students time to write freely in their Journals on just two words: Commitment and Freedom. You should allow a lengthy amount of alone time for your students to write; at least 15 minutes. If they are in need of prompting questions, you might ask some of the following:

- Are these two words contradictory or complimentary? How? How not?
- To whom or what have you made a commitment?
- Can a person be committed (in the passive voice) by another or does freedom make this impossible?

After your students have had ample time to write, bring the group back together and ask if anyone is comfortable sharing what they wrote or if they would like to paraphrase their thoughts.

IMPORTANT: The purpose of this activity and conversation is to say to them, "Commitments are good. They are natural steps towards growth and figuring out who you are. If and when your commitments change, subtly or overtly, the most important thing is that you ask yourself why, in a non-judgmental way, you have decided the way that you have. This is where growth stems from! Asking the question 'why?' will keep your priorities straight and your ever-changing journey on course." (*See Sharon Daloz Parks in the "Suggested Reading" at the end of this Unit.*)

Addressing the Sacred Narrative: Searching for Identity

Text Studies – *All texts have been prepared and provided at the end of this Unit. Each text includes the Hebrew text, an English Translation (Exodus by Everett Fox; Ruth translation from the NJPS) and the study questions given below.*

Israel has a number of opportunities to commit to God early in the journey out of Egypt. Interestingly, each instance provides a different response (including, of course, the creation of a false deity in Moses' absence). What can we learn about commitment and its importance in national, and personal, growth? *The following has three separate texts with three sets of questions. The teacher could easily divide the class into three groups, assign only one text and its questions per group, and then jigsaw the class after they are finished, having each small group teach the class what they learned about their text. There are summary questions located on the text sheet as well (Reprinted below, after the text sections' questions.)*

① When a Simple "Yes" Isn't Enough – On Israel's Multi-vocal Commitment

Exodus/שְׁמוֹת 19:3-8 (page 3-A)

Questions to Address:

1. What is the incentive here for following God's commandments?
2. If they are commandments, does Israel need to agree to do them? Why? And if not, then what is the point of the declaration, "All that YHWH has spoken, we will do?"
3. What do we learn about commitment from these verses?

Exodus/שְׁמוֹת 24:7

Questions to Address:

1. How does the order of this declaration (24:7) affect the way we read it? What could it mean to do and then follow it with close "listening?" What if it were reversed? How would the meaning change?
2. What do we learn about commitment from these verses?

Exodus/שְׁמוֹת 25:1-8

Questions to Address:

1. After accepting our commands from God, we are asked to bring gifts of great value. What kind of gifts are these? Why is God's "dwelling amidst them" conditional on Israel bringing these gifts?
2. What do we learn about commitment from these verses?

Summary Questions for all three texts (above):

1. How is a commitment similar to a contract? How is it different?
2. How do these commitments affect Israel and their changing identity?
3. What good, if any, is there in having to recommit so often?

Addressing the Holiday: Shavuot | שָׁבוּעוֹת

One of the most integral features to the celebration of Shavuot is the studying of the book of Ruth. In this book, which is set during the time of the Spring harvest (as Shavuot is a harvest holiday first and foremost), Ruth commits herself to her mother-in-law Naomi, to Naomi's people (the rabbis refer to this as the first conversion, though controversially) and to Naomi's God. As Shavuot also traditionally commemorates the date of the giving of the Torah at Sinai, Ruth's commitment teaches us many lessons about dedication and the parallel experience of the Jewish people accepting God's Instruction.

② **Making a Leap of Commitment – Ruth/רוּת 1:3-17 (page 3-B)**

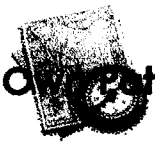
Questions to Address:

1. What does it mean to commit to another person? To another people?
2. If Ruth is read on Shavuot—the holiday that celebrates Israel's receiving the Torah—what can we learn about relationship and commitment? How is Israel like Ruth? How is God like Naomi?
3. How does Ruth change her identity from this deep commitment she has made?
4. How does commitment change one's identity? Is this change immediate? Does it take time? How?

Assessment

"Choosing Your Own Path, Finding Your Way" (Mapping Exercise) – If you need to review the instructions for this activity they can be found in Unit One, on pages 1-5, 1-6 and 1-7. The Unit appropriate task and questions can be found on page 3-6.

Remember every student is to get a copy of this page (3-6) in order to work on this assignment. Students may use the blank spaces on the page to brainstorm, take notes and sketch ideas.



Choosing Your Own Path, Finding Your Way

For the benefit of yourself and your Journey, there will inevitably be commitments you make or renew along your Journey. What are these commitments and how do they fit into your Journey?

- Are your commitments stops that you make on your way? How will you represent these stops? How long might these stops will last? *Is it a rest stop? A camp ground? A home? An area under construction?*

- If your commitments are roads to something new, are there roads on your map that you will never take? Are there stops you want to make but feel they will limit your other choices? Will they lengthen your trip? *Are there many smaller unmarked roads? Hidden roads? Pristine, scenic routes that are too tempting not to take?* What do all of these represent?

- Are you making this trip alone or do your commitments travel with you? Do you stop to see others on the way? Who would you like to bring on this journey with you? *Family? Friends? Significant others?* How will this affect your trip? Do they limit you? Do they encourage your travel? Do they provide you with guidebooks, maps and music for the ride? Do they ask you to stay and never leave? How does this make you feel?

- On your Journey, how often do you make it back onto the road? Are there commitments which limit how fast or slow you travel? How do these commitments affect the way you think about your final destination?

- Does your compass need to be rethought at this point? Do you have one at all? Why or why not?

Suggested Reading

The Jewish Way by Rabbi Irving (Yitz) Greenberg

Rabbi Yitz Greenberg offers an incredibly sophisticated but accessible explanation of the Jewish calendar. Each chapter elucidates one of Judaism's major festivals or holidays, painting a picture of one long, continuous cycle of spiritual growth throughout the Jewish year. He offers the complex, psycho-spiritual approach to Jewish time that is valued by this curriculum (and is so hard to find well executed). Rabbi Greenberg's writing in this book was a major help in creating this curriculum. See his chapter on *Shavuot*, which begins on page 66.

The Shavuot Anthology by Philip Goodman

The JPS Anthology series is an invaluable resource to educators who wish to find information on a holiday's place in biblical, rabbinic, mystical and cultural texts. Included as well are popular folk tales, jokes, reproductions of art work and even recipes related to the holiday.

Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith by Sharon Daloz Parks

Chapter Six: ...On Belonging

The Introduction to this curriculum explains why this book is such a valuable resource so it does not bare repeating here. This chapter explains the great tension between freedom and boundaries and what they come to mean for the emerging adult trying to arrive at a new identity. The quote found at the beginning of this Unit comes from this chapter.

Exodus 19:3-8

3 Now Moshe went up to God, and YHWH called out to him from the mountain, saying: Say thus to the House of Yaakov, (yes,) tell the Children of Israel: 4 You yourselves have seen what I did to Egypt, how I bore you on eagles' wings and brought you to me. 5 So now, if you will hearken, yes, hearken to my voice and keep my covenant, you shall be to me a special-treasure from among all peoples. Indeed, all the earth is mine, 6 but you, you shall be to me a kingdom of priests, a holy nation. These are the words that you are to speak to the Children of Israel. 7 Moshe came, and had the elders of the people called, and set before them these words, with which YHWH had commanded him. 8 And all the people answered together, they said: **All that YHWH has spoken, we will do.** And Moshe reported the words of the people to YHWH.

שמות יט: ג-ח

ג וּמֹשֶׁה עָלָה אֶל–הָאֱלֹהִים וַיִּקְרָא אֵלָיו ה' מִן–הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגִּיד לִבְנֵי יִשְׂרָאֵל: ד אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וָאֶשָּׂא אֶתְכֶם עַל–כַּנְפֵי נְשָׁרִים וָאָבֵא אֶתְכֶם אֵלָי: ה וְעַתָּה אִם–שָׁמוֹעַ תִּשְׁמְעוּ בְּקֹלִי וּשְׁמַרְתֶּם אֶת–בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה מִכָּל–הָעַמִּים כִּי–לִי כָּל–הָאָרֶץ: ו וְאַתֶּם תִּהְיוּ–לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל–בְּנֵי יִשְׂרָאֵל: ז וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיָּשֶׂם לִפְנֵיהֶם אֵת כָּל–הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ ה': ח וַיַּעֲנוּ כָל–הָעָם יַחְדָּו וַיֹּאמְרוּ כֹּל אֲשֶׁר–דִּבֶּר ה' נַעֲשֶׂה וַיָּשֶׁב מֹשֶׁה אֶת–דִּבְרֵי הָעָם אֶל–ה':

QUESTIONS FOR STUDY

1. What is the incentive here for following God's commandments?
2. If they are commandments, does Israel need to agree to do them? Why? And if not, then what is the point of the declaration, "All that YHWH has spoken, we will do?"
3. What do we learn about commitment from these verses?

Exodus 24:7

Then he took the account of the covenant and read it in the ears of the people. They said: All that YHWH has spoken, **we will do and we will hearken**!

שמות כד: ז

וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כֹּל אֲשֶׁר–דִּבֶּר יְהוָה נַעֲשֶׂה **וְנִשְׁמָע**:

QUESTIONS FOR STUDY

1. How does the order of this declaration (24:7) affect the way we read it? What could it mean to do and then follow it with close "listening?" What if it were reversed? How would the meaning change?
2. What do we learn about commitment from these verses?

Exodus 25:1-8

1 Now YHWH spoke to Moshe, saying: 2 Speak to the Children of Israel, that **they may take me a raised-contribution; from every man** whose heart makes-him-willing, you are to take my contribution. 3 And this is the contribution that you are to take from them: gold, silver, and bronze, 4 blue-violet, purple, and worm-scarlet (yarn), byssus, and goats'-hair 5 rams' skins dyed-red, tanned-leather skins, acacia wood, 6 oil for lighting, spices for oil of anointing and for fragrant smoking-incense, 7 onyx stones, stones for setting for the efod and for the breastpiece. 8 **Let them make** me a Holy-shrine **that I may dwell amidst them.**

שמות כה: א-ח

א וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: ב דַּבֵּר
אֶל-בְּנֵי יִשְׂרָאֵל **וְיִקְחוּ-לִי תְּרוּמָה מֵאֵת**
כָּל-אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ
אֶת-תְּרוּמָתִי: ג וְזֹאת הַתְּרוּמָה אֲשֶׁר
תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת:
ד וּתְכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ
וְעִזִּים: ה וְעֹרֹת אֵילִם מְאָדָּמִים וְעֹרֹת
תְּחָשִׁים וַעֲצֵי שִׁטִּים: ו שֶׁמֶן לַמָּאֹר
בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:
ז אַבְנֵי-שֹׁהַם וְאַבְנֵי מִלֻּאִים לָאֵפֹד
וְלַחֹשֶׁן: ח **וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי**
בְּתוֹכָם:

QUESTIONS FOR STUDY

1. After accepting our commands from God, we are asked to bring gifts of great value. What kind of gifts are these? Why is God's "dwelling amidst them" conditional on Israel bringing these gifts?
2. What do we learn about commitment from these verses?

After reviewing all of the texts above and addressing the questions following each text, how might you answer the following:

How is a commitment similar to a contract? How is it different?
How do these commitments affect Israel and their changing identity?
What good, if any, is there in having to *re*commit so often?

Ruth 1:3-17

3 Elimelech, Naomi's husband, died; and she was left with her two sons. 4 They married Moabite women, one named Orpah and the other Ruth, and they lived there about ten years. 5 Then those two — Mahlon and Chilion — also died; so the woman was left without her two sons and without her husband. 6 She started out with her daughters-in-law to return from the country of Moab; for in the country of Moab she had heard that YHWH had taken note of His people and given them food. 7 Accompanied by her two daughters-in-law, she left the place where she had been living; and they set out on the road back to the land of Judah. 8 But Naomi said to her two daughters-in-law, "Turn back, each of you to her mother's house. May YHWH deal kindly with you, as you have dealt with the dead and with me! 9 May YHWH grant that each of you find security in the house of a husband!" And she kissed them farewell. They broke into weeping 10 and said to her, "No, we will return with you to your people." 11 But Naomi replied, "Turn back, my daughters! Why should you go with me? Have I any more sons in my body who might be husbands for you? 12 Turn back, my daughters, for I am too old to be married. Even if I thought there was hope for me, even if I were married tonight and I also bore sons, 13 should you wait for them to grow up? Should you on their account debar ourselves from marriage? Oh no, my daughters! My lot is far more bitter than yours, for the hand of YHWH has struck out against me." 14 They broke into weeping again, and Orpah kissed her mother-in-law farewell. But Ruth clung to her. 15 So she said, "See, your sister-in-law has returned to her people and her gods. Go follow your sister-in-law." 16 But Ruth replied, **"Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. 17 Where you die, I will die, and there I will be buried. Thus and more may YHWH do to me if anything but death parts me from you."**

רות א: ג-יז

ג וַיָּמָת אֱלִימֶלֶךְ אִישׁ נָעֳמִי וַתִּשָּׁאֵר הִיא
וּשְׁנֵי בָנֶיהָ: ד וַיִּשְׂאוּ לָהֶם נָשִׁים מֹאֲבִיּוֹת
שֵׁם הָאַחַת עָרְפָּה וְשֵׁם הַשֵּׁנִית רוּת וַיֵּשְׁבוּ
שָׁם כְּעֶשֶׂר שָׁנִים: ה וַיָּמוּתוּ גַם-שְׁנֵיהֶם
מַחְלוֹן וְכִלְיוֹן וַתִּשָּׁאֵר הָאִשָּׁה מִשְּׁנֵי יְלָדֶיהָ
וּמֵאִישָׁהּ: ו וַתָּקָם הִיא וְכַלֹּתֶיהָ וַתָּשָׁב
מִשְּׂדֵי מוֹאָב כִּי שָׁמְעָה בִּשְׂדֵה מוֹאָב
כִּי-פָקַד ה' אֶת-עַמּוֹ לָתֵת לָהֶם לָחֶם:
ז וַתֵּצֵא מִן-הַמָּקוֹם אֲשֶׁר הָיְתָה-שָּׁמָּה
וּשְׁתֵּי כַלֹּתֶיהָ עִמָּהּ וַתֵּלַכְנָה בַּדֶּרֶךְ לָשׁוּב
אֶל-אֶרֶץ יְהוּדָה: ח וַתֹּאמֶר נָעֳמִי לִשְׁתֵּי
כַלֹּתֶיהָ לֵכְנָה שֹּׁבְנָה אִשָּׁה לְבֵית אִמָּהּ
יַעַשׂ [יַעַשׂ] ה' עִמָּכֶם חֶסֶד כַּאֲשֶׁר עֲשִׂיתֶם
עִם-הַמֵּתִים וְעִמָּדִי: ט יִתֵּן ה' לָכֶם וּמְצֶאנָ
מְנוּחָה אִשָּׁה בֵּית אִישָׁהּ וַתִּשַּׁק לָהֶן
וַתִּשֶּׂאנָה קוֹלָן וַתִּבְכֶּינָה: י וַתֹּאמַרְנָה-לָּהּ
כִּי-אִתָּךְ נָשׁוּב לְעַמֵּךְ: יא וַתֹּאמֶר נָעֳמִי
שֹׁבְנָה בְנֹתַי לָמָּה תֵלַכְנָה עִמִּי הַעוֹד-לִי
בָנִים בְּמֵעַי וְהָיוּ לָכֶם לַאֲנָשִׁים: יב שֹׁבְנָה
בְנֹתַי לֵכְנָ כִּי זָקַנְתִּי מִהְיוֹת לְאִישׁ כִּי
אָמַרְתִּי יֶשׁ-לִי תִקְוָה גַּם הָיִיתִי הַלַּיְלָה
לְאִישׁ וְגַם יָלַדְתִּי בָנִים: יג הֲלָהֵן | תְּשַׂבֵּרְנָה
עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּעָגֵנָה לְבִלְתִּי הֱיוֹת
לְאִישׁ אַל בְּנֹתַי כִּי-מַר-לִי מְאֹד מִכֶּם
כִּי-יָצְאָה בִי יַד-ה': יד וַתִּשֶּׂנָה קוֹלָן
וַתִּבְכֶּינָה עוֹד וַתִּשַּׁק עָרְפָּה לַחֲמוֹתָהּ וְרוּת
דָּבְקָה בָּהּ: טו וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתֵּךְ
אֶל-עַמָּהּ וְאֶל-אֱלֹהֶיהָ שׁוּבִי אַחֲרֵי יְבִמְתֵּךְ:
טז וַתֹּאמֶר רוּת **אַל-תִּפְגְּעִי-בִי לְעָזְבֵךְ**
לָשׁוּב מֵאַחֲרָיִךְ כִּי אֶל-אֲשֶׁר תֵּלְכִי אֵלֵךְ
וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ עַמִּי וֵאלֹהַיִךְ
אֱלֹהָי: יז בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר
כֹּה יַעֲשֶׂה ה' לִי וְכֹה יֹסִיף כִּי הַמָּוֶת
יַפְרִיד בֵּינִי וּבֵינָךְ:

QUESTIONS FOR STUDY

1. What does it mean to commit to another person? To another people?
2. If Ruth is read on Shavuot--the holiday that celebrates Israel's receiving the Torah--what can we learn about relationship and commitment? How is Israel like Ruth? How is God like Naomi?
3. How does Ruth change her identity from this deep commitment she has made?
4. How does commitment change one's identity? Is this change immediate? Does it take time? How?

Unit Four: The Age of Instability

Identity Dilemma: Venturing and Dwelling
Sacred Narrative: Searching for a Home
Holiday: *Sukkot* | סֻכּוֹת

"It has been said that home *is the most powerful word in the English language. It is where start from. It is what we aspire to....To be at home within one's self, place, community and the cosmos is to feel whole and centered in a way that yields a sense of power and participation."*

-Sharon Daloz Parks, Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith

When starting out on one's own as a young adult, and lasting through many years of emerging adulthood, the space we inhabit is as liminal as our own lives, constantly moving, always between one point and another. In the first few years of being on one's own, rarely does an emerging adult find him/herself living in a single place for longer than a year at a time. Their space and furniture, address and, often, roommates change dramatically from year to year. While this is normative for emerging adults, it does not ease the transition to adulthood. The unpredictable nature of young adult life is part of what makes it so attractive and part of what it makes it so difficult. How can a person be expected to make sense of his/her life if the most basic and elemental parts are constantly in flux?

The developmental psychologist Sharon Daloz Parks calls this the tension between "venturing and dwelling." It is necessary for emerging adults to venture out into the world, to live on their own, to travel and to try new things. The tension arises out of the fact that this venturing in part serves the purpose of "finding oneself" and searching for a place to dwell, both literally and figuratively. Emerging adults are searching for what it is that gives their lives meaning; they hope to come to a place of comfort—in their personal lives and space—and set up camp.

The survival technique we glean from our Israelite foreparents is how to make sense of our "venturing" or, to use the language of our narrative, wandering. Wandering is not without purpose. Wandering and venturing are ways to make our dwelling (arrival at some sort of identity) meaningful, secure and lasting. Therefore, like our ancestors did on their Journey, we erect temporary shelters, to give us a safe space to think through our choices and chart our next direction in the Journey towards identity.

	Sacred Narrative	Identity Dilemma	Holiday
Behavioral Objectives S.W.B.A.T.	-To describe the Israelites fears of moving through the wilderness -To explain the purpose of Israel's wandering for forty years	-To see the need for (semi)-permanence as normative	-To identify the purposes in building a temporary outdoor shelter -To explain the similarities and differences between *Pesach* and *Sukkot*
Affective Outcomes	-To identify the often conflicting emotions of seeing a way to stop the search (wandering) and feeling compelled to continue it	-To think seriously about ways to create stability in new situations -To come to terms with impermanence as important to growth	-To imagine building or planning a meal in a *sukkah* for the coming year -To see the construction of temporary shelters as a fitting metaphor for our need for shelter
Essential Questions	-How do we find shelter while wandering? -How can venturing out feel secure and safe without shelter?	-Can we venture out and dwell at the same time? -Does venturing out negate dwelling? Does dwelling negate venturing out?	-How do we find shelter throughout the year, not just on *Sukkot*? -How can I make my temporary structures feel secure and home-like?

Learning Activities

Addressing the Identity Dilemma: Venturing and Dwelling

Packing Up Home – Have your students pack a bag of ten things that they would take from home that they would want and need if they were never able to return. They should bring this bag to class, with the real items in their bag.

1. With their bags in hand, divide the class in half. Have each person in these new groups share at least four items from his/her bag. When sharing each item, s/he should address the following for each item.

   - What is this item?
   - Where did it come from?
   - Why is it important to you?
   - Why is it important to take with you when leaving home?

   EXAMPLE: *"I have brought this picture of my grandparents. It was taken at my tenth birthday before my family moved to Los Angeles. I used to spend every birthday with my grandparents. Now that they have passed away, this picture reminds me of the times we spent together, of what our family life was like when they were around and how much they love me. I think it always remind me of home because it has been next to my bed, on my side table, since that birthday. But looking at it now I am reminded of how brave they were and how they stepped up to so many challenges. They would be so proud of me for moving to Chicago next year. Even though I'm scared about it, I know they would make me feel good about it. I look forward to putting this picture next to my bed in my new apartment."*

2. After each person has shared the group should make a list containing qualities of the artifacts that have been brought that make those objects integral to feeling at home. These qualities address both what home, comfort and security mean *because* of each object and what about each object will make going out into the world feel more manageable.

   EXAMPLE: *Family memories, familiarity, comforting, encouraging, inspiring, grounding…*

Addressing the Sacred Narrative: Searching for a Home

Text Study – *All texts have been prepared and provided at the end of this Unit. Each text includes the Hebrew text, an English Translation (by Everett Fox) and the study questions given below.*

In order to come to understand the Israelites' struggles while wandering in the desert your students should read the entire book of Numbers, but this feels like a tedious task. (You, the teacher, should read it for a more detailed understanding of the outline you will be sharing with them.) Therefore, a detailed outline has been provided on page 4-10 to help you and your students see the patterns that develop over Israel's 40 years in the desert. Wandering leading to restlessness, restlessness leading to rebellion and confrontation, confrontation leading to a resolution and return to the status quo—which is actually a *new* status quo.

HOW TO USE THIS OUTLINE: Before looking at the outline, ask your students to take a few minutes with their Journals and think back to a time when they found themselves in a new place or new situation and felt vulnerable. They should answer the following questions when writing:

- What was different about this experience that left you feeling vulnerable?
- How did you react to feeling this way?
- Looking back on it, what did you learn from your reaction to this situation?
- Has this situation every happened again? Have you ever felt vulnerable like that again? If so, when and how did you react this time?

After approximately ten minutes, you should invite those students that are comfortable to share what they have written. It is important that you encourage your students to look for patterns in their own behavior and to think about what they have learned about their reactions (and not feeling vulnerable). IMPORTANT: This question is not, "Would you react the same way if you were in the same situation again?" That question is not helpful and is, most likely, inaccurate. The important question is what was learned from the situation.

Having shared and identified private patterns, you and your students may review the outline of the book of Numbers together. See if your students remember any of these incidents or any of these stories. What have they learned from these stories? Do they see the patterns of behavior? Do they see signs of growth in Israel?

Finally, after looking at and reflecting on this outline together, your students can engage a terrific text which is just one example of the challenges of Israel finding security and making a home while wandering in the desert for forty years.

Numbers 13:1-3, 17-33 (page 4-A)

Questions to Address:

1. Why do you think most of the spies gave such a terrifying report of the land? What do you think influenced the way they saw Canaan?
2. How did Calev's recommendation vary from the other spies? What do you think influenced the way he saw Canaan?
3. What is "false" about this report? Were there really giants inhabiting the land? Does it matter?
4. What does this teach us about first impressions? About satisfying our bare necessities, like food and shelter?

Addressing the Holiday: Sukkot | סכות

The *Sukkah*—An Unstable Shelter (Text Study & "*Sukkah* Construction") – The three rabbinic texts on pages 4-7, 4-8 & 4-9 each teach us something slightly different about the purpose of the *sukkah* and the lessons it teaches us. The class should be divided into three parts, pairing each group with one text. Each text comes with a set of questions that can be used to address the specifics of the text.

After each text has been explored and the questions answered, each group should then construct a model of this *sukkah*, that is, it should emphasize the qualities of the *sukkah* that are taught by the text.

EXAMPLE: If the text emphasizes welcoming the stranger, your model might include a large welcome mat, many chairs and nametags for each guest. Provide as many quality art supplies for this project as possible, similar to those offered for the "Choosing Your Own Path, Finding Your Way" exercise at the end of each unit. Students might also want to bring in a shoebox to make a diorama of their *sukkah* experience.

You should expect for this lesson, including the Journaling, the text studies, the construction of the *sukkah* and each group's presentation, to take at least two full class periods.

Memorable Moment

Ushpizin | **אושפיזין** – The custom of inviting guests, physical and spiritual guests, into one's *sukkah* is foundational to the themes of *Sukkot.* The *sukkah* is a symbol of shelter and vulnerability, but it also a sign of openness and welcoming (these are, in fact, complementary ideas). Therefore, the tradition encourages us to welcome family and friends as well as strangers who have no place to eat into our *sukkot* with us. In addition to these guests, we always set a place or two for patriarchs and matriarchs.

Create a festive meal, preferably in a *sukkah*, a mock *sukkah* or, if possible, in the structure where a *sukkah* is usually built (e.g. if your synagogue has a permanent structure that has the walls and *schach*, the branches that make the roof, added later, this would be great). Before this meal, have your students take some time to think of who they would like to invite. They should think of people who:

- MAKE HOME SPECIAL OR WHO FEEL LIKE HOME TO THEM
- HAVE TAUGHT THEM ABOUT LIFE AND HAVE SHARED THEIR WISDOM
- COULD MAKE EXCELLENT TRAVEL PARTNERS
- THEY WISH WERE PRESENT TO SHARE THINGS WITH, BUT ARE NOT AROUND

These guests need not be invited all at once and there is no limit to how many people can be invited. A guest might be welcomed with greetings like: "I have invited ____ because…" or "I'm so glad that you are here because…." It is important that every student is heard, that their guests and their reasons for inviting them are taken seriously and that they feel the group has welcomed them as well. This might be done by saying something like, "Welcome Grandpa Joe," or some other greeting after each guest has been introduced.

"Choosing Your Own Path, Finding Your Way" (Mapping Exercise) – If you need to review the instructions for this activity they can be found in Unit One, on pages 1-5, 1-6 and 1-7. The Unit appropriate task and questions can be found on page 4-6.

Remember every student is to get a copy of this page (4-6) in order to work on this assignment. Students may use the blank spaces on the page to brainstorm, take notes and sketch ideas.

Choosing Your Own Path, Finding Your Way

No Journey goes on and on with stopping points. What does it mean to find shelter and rest on your Journey? What does it mean to create a safe, personal space to made sense of your Journey?

- Where will you stop for shelter on your Journey? How will this be represented on your map? *An open field? A forest? Your parents' house? A theatre? Your synagogue?*

- How will you find security on your Journey? Does security come from groups of people? From finding a job? From visiting your family and friends regularly? From prayer? From your studies? What do these look like? *Are there short-cuts to the places you need the most? Do you carry building supplies with you? Are there airports, train depots to give you greater access? Do you carry a bag with items you need—a phone, a journal, a prayer book?*

- What are you vulnerable to on your Journey? What things that you will encounter could cause you danger? What things could you encounter that could open you up to new experiences? *Are there bandits on your road? Beggars? Strangers to meet? Hitchhikers? Is your mode of travel vulnerable?*

- Does your starting point need to be reconsidered at this point? Does your destination need to be revised? Why or why not?

- Does your compass need to be rethought at this point? Do you have one at all? Why or why not?

The *Sukkah* – An Unstable Shelter

Texts taken from The Sukkot/Simhat Torah Anthology by Philip Goodman, JPS 1988.
Adaptations and bolded emphasis made by the author of this curriculum.

THE LESSON OF THE SUKKAH – ISAAC ABOAB

The commandment to dwell in the *sukkah* is intended to teach us that a man must not put his trust in the size or strength or salutary conveniences of his house, even though it be filled with the best of everything; nor should he rely upon the help of any man, even though he be the lord of the land. But let him put his trust in Him whose word called the universe into being, for He alone is might and faithful, and He does not retract what He promises.

Menorat ha-Maor 3.6.1

Questions to Address:

1. What is wrong about "putting trust" in the "strength" and "conveniences" of our houses? What about this statement strikes you as challenging? Why? Why not? What about this statement resonates with you? Why? Why not?

2. Why would building a shaky, temporary booth outside teach us not to trust those with authority and power? What lessons could lie in this little shack?

3. How do these lessons about shelter, safety and power teach us about faith and trust in God?

4. Does God give you comfort when things in life feel shaky and vulnerable?

The *Sukkah* – An Unstable Shelter

Texts taken from The Sukkot/Simhat Torah Anthology by Philip Goodman, JPS 1988.
Adaptations and bolded emphasis made by the author of this curriculum.

BOOTHS TEACH HUMILITY – SAMUEL BEN MEIR

Do not say in your heart, "My own power and the might of my own hand have won this wealth for me" (Deuteronomy 8.17); you should remember YHVH your God, as it is He who gives you strength to make progress. Therefore, the people leave [their] houses, which are full of everything good at the season of the ingathering, and dwell in booths, as a reminder of those who had no possessions in the wilderness an no houses in which to live. For this reason, the Holy One established the Feast of Tabernacles at the time of the ingathering from the threshing floor and the wine press, that the people should not be proud of their well-furnished houses.

Rashbam, *Leviticus 23.34*

Questions to Address:

1. What does it mean for God to give you "strength to make progress?" How does God give you "strength to make progress?"

2. Why do we need to leave our homes in order to appreciate our possessions?

3. If we are still building booths to dwell in, how then are we still wandering?

4. Do these booths help us cope with wandering? What other forms of shelter and/or security help us in our wandering now?

The *Sukkah* – An Unstable Shelter

Texts taken from The Sukkot/Simhat Torah Anthology by Philip Goodman, JPS 1988.
Adaptations and bolded emphasis made by the author of this curriculum.

THE *SUKKAH* AS A MEMORIAL – MOSES BEN NAHMAN

"...that future generations may know that I made the Israelite people live in booths" (Leviticus 23.43). Rashi's explanation is [that the booths are] clouds of glory. In my opinion this is correct as it is the literal meaning. He ordered that the generations should know the great deed of God that He wondrously performed for them by causing them to dwell in clouds of glory.... As it has already been clarified that the cloud of glory was over them during the day and the pillar of fire at night (Exodus 13.21-22), it is merely said: "I made the Israelite people live in booths," that is to say: "I made for them clouds of My glory as booths to protect them."

At the beginning of the summer He commanded them about the memorial of the exodus from Egypt in its month and season; and he commanded about the memorial of the effective miracle which was performed for them during all the days of their stay in the desert, at the beginning of the rainy season. He who holds that they made actual booths for themselves, [it can be explained that] they began making them at the onset of winter due to the cold, in accordance with the custom of [nomad] camps; therefore, He commanded them at that time. The memorial is that they will know and remember that they were in the desert for forty years where they did not enter any house nor did they find any city for residing; and God was with them and they lacked for nothing.

Ramban, *Leviticus 23.43*

Questions to Address:

1. What is a "cloud of glory?" What does it look like? Why a cloud and not a shelter or palace?

2. What is the relationship between *Sukkot* and the exodus from Egypt? Why would the Israelites want such shaky, vulnerable booths for protection after having been freed from slavery? Were their *sukkot* weak and nimble?

3. Do our *sukkot* now give us the same sense of God providing for us as was done for the Israelites wandering the desert for forty years? Do our regular homes?

4. What does it mean to have God "protect" us? To have God "provide" for us?

"In the Wilderness"
The Book of Numbers and Its Structure

Taken from Everett Fox's The Five Books of Moses

As our learning in this Unit has suggested, the Israelites' wandering was never wandering aimlessly. There was purpose and even order to their Journey. Presented here is a short outline of their Journey through the entire book of Numbers (each Arabic numeral is one chapter) to illuminate the patterns and lessons of Israel's 40 years in the desert.

I. In the Wilderness of Sinai: The Camp
   1. The Census (Musterings) of the Israelites; the Duties of the Levites
   2. The Ordering of the Camp
   3. The Census of the Levites According to Their Duties
   4. The Tasks of the Levites
   5. Threats to the Ritual Integrity of the Camp
   6. Procedure Regarding a Nazirite; the Priestly Blessing
   7. Gifts of the Tribes to the Tabernacle
   8. The Tabernacle Lamps; Purification of the Levites
   9. Passover in the Wilderness; God's Presence with the Tabernacle
   10. The Journey to Canaan Commences II

II. The Rebellious Folk: Narratives of Challenge

a. SEALING THE FATE OF THE FIRST GENERATION
   11. **First Rebellion**: Food
   12. **Second Rebellion**: Siblings
   13. ***THE SPIES' MISSION***
   14. **Third Rebellion**: Panic

Interlude:
   15. Rules on Sacrifices, Sabbath, and Tassels

b. THE CRISIS OF LEADERSHIP
   16. **Fourth Rebellion**: Korah and the Levites
   17. **Fifth Rebellion**: After the Purge
   18. The Levites as Guardians
   19. Pollution by Death and Its Removal
   20. **Sixth Rebellion**: The Sin of Moshe and Aharon

c. ENCOUNTERING THE OTHER
   21. Encounters with Various Neighbors; Seventh Rebellion: Food and Water
   22-24. The Bil'am Cycle
   25. **Final Rebellion**: Apostasy

III. In the Plains of Moab: Preparations for the Conquest of Canaan
   26. The Second Census
   27. Inheritance: the Daughters of Tzelofhad I
   28-29. Sacrifices for Holy Days
   30. Rules Concerning Vows
   31. First Battle and Aftermath
   32. Two and a Half Tribes and the Future Conquest
   33. Wilderness Itinerary and Warning
   34. Future Borders
   35. The Levites' Towns of Asylum
   36. Inheritance: the Daughters of Tzelofhad II

Suggested Reading

The Jewish Way by Rabbi Irving (Yitz) Greenberg

Rabbi Yitz Greenberg offers an incredibly sophisticated but accessible explanation of the Jewish calendar. Each chapter elucidates one of Judaism's major festivals or holidays, painting a picture of one long, continuous cycle of spiritual growth throughout the Jewish year. He offers the complex, psycho-spiritual approach to Jewish time that is valued by this curriculum (and is so hard to find well executed). Rabbi Greenberg's writing in this book was a major help in creating this curriculum. See his chapter on *Sukkot*, which begins on page 94.

The Sukkot/Simhat Torah Anthology by Philip Goodman

The JPS Anthology series is an invaluable resource to educators who wish to find information on a holiday's place in biblical, rabbinic, mystical and cultural texts. Included as well are popular folk tales, jokes, reproductions of art work and even recipes related to the holiday. This unit includes three text studies (see "Learning Activities") taken from this volume of the Anthology series.

Mirrors in Time: A Psycho-Spiritual Journey Through the Jewish Year by Joel Ziff

Chapter Nine: Sukkot: Enjoying the Harvest (pp. 233-249)

This is yet another look at how *Sukkot* can be understood through a personal, psychological lens. If you have used this book at all when preparing for previous units then you know that there are great insights to be expected.

Numbers 13:1-3, 17-23

1 YHWH spoke to Moshe, saying: 2 Send for yourself men, that they may scout out the land of Canaan that I am giving to the Children of Israel. One man, one man per tribe of their fathers, you are to send, each-one a leader among them. 3 So Moshe sent them from the Wilderness of Paran, by order of YHWH, all of them men(-of-standing)—heads of the Children of Israel were they.

...

17 Now when Moshe sent them to scout out the land of Canaan, he said to them: Go up this (way) through the Negev/Parched-land,and (then) you are to go up into the hill-country. 18 And see the land—what it is (like), and the population that is settled in it: are they strong or weak, are they few or many; 19 and what the land is (like), where they are settled: is it good or ill; and what the towns are (like), where they are settled therein: are (they) encampments or fortified-places; 20 and what the land is (like): is it fat or lean, are there in it trees, or not? Now exert yourselves, and take (some) of the fruit of the land—now these days (are) the days of the first ripe-grapes. 21 So they went up and scouted out the land,from the Wilderness of Tzyn as far as Rehov, coming toward Hamat. 22 They went up through the Negev and came as far as Hevron: there are Ahiman, Sheshai, and Talmai, the descendants of the Anakites. Now Hevron had been built seven years before Tzo'an of Egypt. 23 They came to the Wadi of Eshkol/Clusters and cut down from there a branch and one cluster of grapes—they had-to-carry it on a bar (held) by two—and some pomegranates and some figs.

במדבר יג: א-ג, יז-כג

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב שְׁלַח־לְךָ
אֲנָשִׁים וְיָתֻרוּ אֶת־אֶרֶץ כְּנַעַן אֲשֶׁר־אֲנִי נֹתֵן
לִבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה
אֲבֹתָיו תִּשְׁלָחוּ כֹּל נָשִׂיא בָהֶם: ג וַיִּשְׁלַח
אֹתָם מֹשֶׁה מִמִּדְבַּר פָּארָן עַל־פִּי יְהוָה כֻּלָּם
אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה:

...

יז וַיִּשְׁלַח אֹתָם מֹשֶׁה לָתוּר אֶת־אֶרֶץ כְּנָעַן
וַיֹּאמֶר אֲלֵהֶם עֲלוּ זֶה בַּנֶּגֶב וַעֲלִיתֶם
אֶת־הָהָר: יח וּרְאִיתֶם אֶת־הָאָרֶץ מָה־הִוא
וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ הֶחָזָק הוּא הָרָפֶה
הַמְעַט הוּא אִם־רָב: יט וּמָה הָאָרֶץ
אֲשֶׁר־הוּא יֹשֵׁב בָּהּ הַטּוֹבָה הִוא אִם־רָעָה
וּמָה הֶעָרִים אֲשֶׁר־הוּא יוֹשֵׁב בָּהֵנָּה
הַבְּמַחֲנִים אִם בְּמִבְצָרִים: כ וּמָה הָאָרֶץ
הַשְּׁמֶנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ
אִם־אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי
הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים:
כא וַיַּעֲלוּ וַיָּתֻרוּ אֶת־הָאָרֶץ מִמִּדְבַּר־צִן
עַד־רְחֹב לְבֹא חֲמָת: כב וַיַּעֲלוּ בַּנֶּגֶב וַיָּבֹא
עַד־חֶבְרוֹן וְשָׁם אֲחִימַן שֵׁשַׁי וְתַלְמַי יְלִידֵי
הָעֲנָק וְחֶבְרוֹן שֶׁבַע שָׁנִים נִבְנְתָה לִפְנֵי
צֹעַן מִצְרָיִם: כג וַיָּבֹאוּ עַד־נַחַל אֶשְׁכֹּל
וַיִּכְרְתוּ מִשָּׁם זְמוֹרָה וְאֶשְׁכֹּול עֲנָבִים אֶחָד
וַיִּשָּׂאֻהוּ בַמּוֹט בִּשְׁנָיִם וּמִן־הָרִמֹּנִים
וּמִן־הַתְּאֵנִים:

QUESTIONS FOR STUDY ON THE OTHER SIDE OF THE PAGE

Numbers 13:1-3, 17-23

24 That place they called the Wadi of Clusters, on account of the cluster that the Children of Israel had cut down there. 25 Now they returned from scouting out the land at the end of forty days. 26 They went and came before Moshe, before Aharon, and before the entire community of the Children of Israel in the Wilderness of Paran, at Kadesh; they returned word to them and to the entire community, and let them see the fruit of the land. 27 Now they recounted to him, they said: We came to the land that you sent us to, and yes, it is flowing with milk and honey, and this is its fruit— 28 except that fierce are the people that are settled in the land, the cities are fortified, exceedingly large, and also the descendants of Anak did we see there! 29 Amalek is settled in the Negev land, and the Hittite and the Yevusite and the Amorite are settled in the hill-country, the Canaanite is settled by the Sea, and hard by the Jordan! 30 Now Calev hushed the people before Moshe and said: Let us go up, yes, up, and possess it, for we can prevail, yes, prevail against it! 31 But the men who went up with him said: We are not able to go up against the population, for it is stronger than we! 32 So they gave-out a (false) report of the land that they had scouted out to the Children of Israel, saying: The land that we crossed through to scout it out: it is a land that devours its inhabitants; all the people that we saw in its midst are men of (great) stature, 33 (for) there we saw the giants—the Children of Anak (come) from the giants—we were in our (own) eyes like grasshoppers, and thus were we in their eyes!

במדבר יג: כד-לג

כד לַמָּקוֹם הַהוּא קָרָא נַחַל אֶשְׁכּוֹל עַל
אֹדוֹת הָאֶשְׁכּוֹל אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי
יִשְׂרָאֵל: כה וַיָּשֻׁבוּ מִתּוּר הָאָרֶץ מִקֵּץ
אַרְבָּעִים יוֹם: כו וַיֵּלְכוּ וַיָּבֹאוּ אֶל־מֹשֶׁה
וְאֶל־אַהֲרֹן וְאֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל
אֶל־מִדְבַּר פָּארָן קָדֵשָׁה וַיָּשִׁיבוּ אֹתָם דָּבָר
וְאֶת־כָּל־הָעֵדָה וַיַּרְאוּם אֶת־פְּרִי הָאָרֶץ:
כז וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר
שְׁלַחְתָּנוּ וְגַם זָבַת חָלָב וּדְבָשׁ הִוא
וְזֶה־פִּרְיָהּ: כח אֶפֶס כִּי־עַז הָעָם הַיֹּשֵׁב
בָּאָרֶץ וְהֶעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלִדֵי
הָעֲנָק רָאִינוּ שָׁם: כט עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ
הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בָּהָר
וְהַכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּן:
ל וַיַּהַס כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר
עָלֹה נַעֲלֶה וְיָרַשְׁנוּ אֹתָהּ כִּי־יָכוֹל נוּכַל לָהּ:
לא וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא
נוּכַל לַעֲלוֹת אֶל־הָעָם כִּי־חָזָק הוּא מִמֶּנּוּ:
לב וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ
אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ
בָּהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא
וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת:
לג וְשָׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֲנָק
מִן־הַנְּפִלִים וְנִהְיֶה בְעֵינֵינוּ כַּחֲגָבִים וְכֵן
הָיִינוּ בְּעֵינֵיהֶם:

QUESTIONS FOR STUDY

1. Why do you think most of the spies gave such a terrifying report of the land? What do you think influenced the way they saw Canaan?

2. How did Calev's recommendation vary from the other spies? What do you think influenced the way he saw Canaan?

3. What is "false" about this report? Were there really giants inhabiting the land? Does it matter?

4. What does this teach us about first impressions? About satisfying our bare necessities, like food and shelter?

1-B
TITLE
PAGE
COMING

BIG QUESTIONS, WORTHY DREAMS

Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith

Sharon Daloz Parks

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BECOMING AT HOME IN THE UNIVERSE

REFLECTING ON THE political cynicism of American society and the ironic detachment that characterizes many in his generation, twenty-four-year-old Jedediah Purdy writes: "We doubt the possibility of being at home in the world, yet we desire that home above all else."[1]

It has been said that *home* is the most powerful word in the English language. It is where we start from. It is what we aspire to. To be at home is to have a place in the scheme of life—a place where we are comfortable; know that we belong; can be who we are; and can honor, protect, and create what we truly love.

To be at home within one's self, place, community, and the cosmos is to feel whole and centered in a way that yields a sense of power and participation. Parker Palmer has described his experience in midlife of contending with the ill-fitting dreams of his future and toxic expectations of self he had carried for many years. This journey took him though the slough of depression. When asked how it felt to emerge from depression with, as he put it, "a firmer and fuller sense of self," he responded, "I felt at home in my own skin, and at home on the face of the earth for the first time."[2] Wilfred Cantwell Smith wrote: "Faith, then, is a quality of human living. At its best, it has taken the form of . . . a quiet confidence and joy which enable one *to feel at home in the universe*. . . ."[3] To be at home is to be able to make meaning of one's own life and of one's surroundings in a manner that holds, regardless of what may happen at the level of immediate events. To be deeply at home in this world is to dwell in a worthy faith.

Young adulthood has much to do with big questions about home: Where do I live? Whom do I live with? Where and with whom do I belong? What can I honor? What is worthy of shelter and protection?

Where can I be creative? If Robert Frost was right that "home is the place where they have to take you in," young adults do indeed also ask: "Does my society have a place for me? Am I invited in?"

These are questions of meaning, purpose, and faith; they are asked not just on the immediate horizon of where to spend the night. In young adulthood, as we step beyond the home that has sheltered us and look into the night sky, we can begin in a more conscious way to ask the ancient questions: Who am I under these stars? Does my life have place and purpose? Are we—am I—alone?

In our time, however, I believe that these ancient questions are being slightly recast. We continue to speak of composing a world, yet we are sensing that *world* is too small a frame. Consciousness of the circuitry of life—ecological and technological—increasingly expands world into universe. Today's young adults grew up within the imagination of *Star Trek* and *Star Wars*. For many, such planetary odysseys have held spiritual significance, shaping a sense of orienting myth. At the same time, a new story of the universe is coming to us from science and creating a new dialogue with religion. Either directly or indirectly, through the shifting forms of culture, these myths have cast the psyche into an enlarged field of awareness. That we as individuals, a species, and a planet inhabit a vast universe has been confirmed and further informed in the conventional mind by scientific space exploration. These are the first generations who have seen the earth rise (the earth as seen from space) and taken account of black holes as features of their geography.

I remember a conversation with Timothy Hull, a friend of mine who is now thirty and an accomplished and committed composer and musician. We were talking one afternoon when he was about eight years old, and I noticed that he was playing with a globe. I assumed that it was a map of the earth, "our world." When I actually focused my attention on it, I was a bit surprised that it was, in fact, the moon, with the craters and valleys mapped and named. Timothy was quite familiar with them. I learned from his mom that he often flew his toy spaceships around that globe and that he asked her one day if she ever thought about how we could be standing upside down as well as right side up, depending on how we thought about our planet moving through space. Yet when, shortly thereafter, I speculatively asked him if he would like to live in space someday he responded with a bit of distress on his face: "No." When I asked why he said that he would miss his mom and dad.

Distant realities of many kinds are increasingly brought into our immediate experience. Our sense of place necessarily expands, our stance has become relative to more points of reference, and the field of awareness in

Unit Five: The Self-Focused Age

Identity Dilemma: Searching for Balance
Narrative: Making Sense of Freedom
Holiday: *Shabbat* | שַׁבָּת

"The first movement is to plunge into this world as a participant. Then, just when there may be a danger of complete absorption into this world, there is an alternate reality to enter into: the Shabbat. Stepping outside the here and now, the community creates a world of perfection."

"As consciousness expands, it moves beyond the self. Judaism views the self as the basis of human dignity, legitimately central in life yet incomplete of itself. "If I am not for myself, who will be? But when I am for myself [alone], what am I?" said Hillel. The complete self is rooted in both the ground of the transcendent and of the community."

-Rabbi Irving Greenberg, The Jewish Way: Living the Jewish Holidays

The years after high school, for many, are far more self-centered than the years preceding. This self-centeredness is in many ways a corrective for the years of being cared for of so many young people. Now that they have entered the world on their own and they are learning to make decisions, big and small, and act for themselves, they cannot help but put themselves at the center—because the new conditions of the world have set their own selves at the center. While this new positioning of the self is important for the emerging adult to make sense and meaning of their new worlds, there is always the danger of narcissism and apathy to others.

This unit sets out to help find the healthy intersections between what the developmental psychoanalyst Erik H. Erikson defined as the developmental "crises" facing young adults, namely, navigating the tension between Intimacy versus Isolation, the healthy boundaries between self and community.

This tension, though named by Erikson, is one of the central purposes of *Shabbat*. *Shabbat* is a weekly checkpoint for individuals to refocus on and rethink their priorities. It is an opportunity to surrender the self, from work to relaxation, and from bearing the weight of the world, and sharing it with others. For the community, it is a chance to imagine and even taste the perfect life and the perfection of all. In a world where things change dramatically from day to day a weekly check-in is more effective than three times a year. For these reasons and many more, *Shabbat* is the quintessential Jewish holiday and the ideal holiday for emerging adults.

	Sacred Narrative	Identity Dilemma	Holiday
Behavioral Objectives S.W.B.A.T.	-To explain why the timing, location and language (2nd person, plural) of the Ten Commandments is significant	-Describe (in speech or writing) how moments of needed isolation and needed social time relate to each other	-Describe how *Shabbat* is ideal for personal, alone time. -Describe how community is important for the observance and celebration of *Shabbat*
Affective Outcomes	-To see that boundaries are just as freeing as they are protective	-To identify the importance of community and the necessity of personal space	-To look towards moments of being alone as beneficial and communal moments as necessary
Essential Questions	-What boundaries have I put up in my life? Should I put up more? -Are my boundaries healthy? Balanced?	-What community will I work to build and sustain? -What will it take to build and sustain myself?	-What does it mean to take time for myself on *Shabbat*? -What does it mean to make time for community, not just being a part of community?

which we search for meaning, purpose, and faith has become more vast. Particularly for young adults, up and down (along with top-down) has rapidly become a less meaningful way of speaking. It is thus that the ancient question shifts: "Who am I *under* these stars?" is becoming "Who am I *among* these stars? Can I be at home in the universe; among vast stellar spaces; among my own varied and conflicting yearnings; among diverse cultures; among multiple perspectives, theories, and ideologies; among a wide array of possible futures? And if I make this move rather than that one, who and what will I miss?"

Ironically, the same set of dynamics can conspire to cause people to draw smaller boundaries, or carve out some manageable frame so as not to be obliterated by the vastness. This is the temptation to fortify, especially acute when global awareness and the accompanying encounter with greater diversity prompt and require a refined definition of self. Awareness of an expanding universe can thus go hand in hand with greater differentiation of the participants within it. There can be a tendency to identify home as only a small distinct unit rather than the whole panoply of life within the larger frame.[4] This move toward greater differentiation can be life-enhancing, or it can become tribalistic and dangerous. To avoid the latter, it is vital that the capacity for trust, confidence, and humility be developed in ways that make it possible for the soul to wade into the diversity and complexity of today's world.

The Formation of Trust and Power

If it is a responsibility and privilege to participate in the process by which others become at home in the universe, what do we know as to how this may come about? One of the perspectives that informs my respect for another's becoming is the discipline of constructive-developmental psychology, careful study of the unfolding of competence and consciousness through time and space. This perspective, like other disciplines, has been composed over time through successive conversations among theorists and the populations we have studied over the years. Although there are a host of voices in this conversation, it is useful to recognize the particular contributions of certain key voices in composing the point of view we are using here to understand the potential and vulnerability of young adult lives. There are two well-known grandfathers of this discipline.

In his classic *Childhood and Society,* Erikson traced "eight ages" of human unfolding, linking biological development to a series of life tasks that we all recognize:

1. **Infancy:** trust vs. mistrust
2. **Toddlerhood:** autonomy vs. shame
3. **Early school age:** industry vs. inferiority
4. **Later school age:** initiative vs. guilt
5. **Adolescence:** identity vs. role confusion
6. **Young adulthood:** intimacy vs. isolation
7. **Adulthood:** generativity vs. stagnation
8. **Later adulthood:** ego integrity vs. despair

As each stage with its corresponding task is engaged, if the task is resolved in the positive direction then the person gains strength and more satisfying participation in his or her emotional and social world.

Erikson believed that there is a particularly ripe time for each life task to be taken up. But he also believed that once a task is taken up and worked initially in its own ripe time, it is also continuously reworked in relation to the tasks of the following eras. It is interesting that Erikson's first tasks (the ones planted at the core of our unfolding, to be reworked and strengthened throughout life) are *trust* and various aspects of *power.* These basic life tasks, successfully achieved, create the capacity to trust that one is held well and that one can affect one's world. In whatever measure they are not taken up well, they yield mistrust, shame, guilt, and feelings of inferiority. Although no life does (and perhaps should not) avoid these feelings altogether, resolving these tasks in a positive direction honors the potential of human life. Erikson's later stages can be seen as yet more complex elaborations of the dynamics of trust and power that are foundational to our lives. In our study of people committed to the common good in the face of the complexity, diversity, and moral ambiguity of the new commons, a good enough sense of trust, and confidence that one has power to make a difference, were, indeed, key elements in the formation of their lives and commitments.[5]

Erikson's original scheme (and its later refinements with his spouse and colleague, Joan Erikson) has significantly influenced both educators and clinicians and been widely critiqued and elaborated. Its broad application has long since confirmed its intuitive power and fundamentally shaped our maps of change and growth through the human life cycle. In the Eriksons' view, people move through these life stages and their tasks ready or not, as biological changes inevitably unfold across a lifetime.

The popular radio personality and cultural commentator Garrison Keillor has observed, however, that though we move through life and its

tasks ready or not, we do not necessarily become adult. It is said that he has remarked, "You don't have to be very smart to be an adult; some people prove it to you. They get promoted every year at their birthday when they ought to be held back because they still have work to do." Being an adult in terms of chronological age is not necessarily the same as having the capacity to negotiate the rapids of life, in ways that can be trusted as competent and mature. If we focus only on the number of birthday candles—or, as we shall see, only on the tasks Erikson describes (vital as they are)—we may find we become adults without growing either knowledgeable or wise. We need additional perspectives to understand adequately the development of consciousness that is now needed. Understanding the gap between just getting promoted every year at our birthday and learning to see, know, and act in the complex ways that can lead to competence and wisdom is the passion that animates the discipline of constructive-developmental psychology.

Evolving Capacities of Mind

Jean Piaget is the second grandfather of constructive-developmental psychology. His understanding of human development was grounded in the intellectual tradition of Immanuel Kant, James Mark Baldwin, George Herbert Mead, and John Dewey. Originally a biologist (and at the age of sixteen a recognized expert on mollusks!), Piaget became a genetic epistemologist as a result of his fascination with the consistency of logic displayed by children regarding the "wrong" answers they gave in IQ tests. This fascination led to another set of powerful insights into human development.

We can begin to grasp what Piaget was after by reflecting on this now well-known passage from another popular author, Robert Fulghum:

> All of what I really need to know about how to live and what to do and how to be, I learned in kindergarten. Wisdom was not at the top of the graduate-school mountain, but there in the sandpile at Sunday School. These are the things I learned:
>
> Share everything.
>
> Play fair.
>
> Don't hit people.
>
> Put things back where you found them.
>
> Clean up your own mess.
>
> Don't take things that aren't yours.
>
> Say you're sorry when you hurt somebody.
>
> Wash your hands before you eat.
>
> Flush.
>
> Warm cookies and cold milk are good for you.
>
> Live a balanced life—learn some and think some and draw and paint and sing and dance and play and work every day some.
>
> Take a nap every afternoon.
>
> When you go out into the world, watch out for traffic, hold hands, and stick together.
>
> Be aware of wonder. Remember the little seed in the styrofoam cup. The roots go down and the plant goes up and nobody really knows how or why but we are all like that.[6]

What is delicious about this passage is that we hear it through two differing forms of consciousness. We are at once both our present age and also six years old. We know what Fulghum is writing about because of how we knew these things as children. We also know that the passage conveys more than what we knew as children because of our subsequent experience and the meanings we have made of it. Thus his words take on more meaning. Though they refer to concrete things that are supposedly simple, they simultaneously hold a subtle complexity—if, that is, we have learned to see, hear, and act in ways that are more complex than when we were six years old. Not everyone does.

Piaget deepens our understanding of why some people are able to compose a larger and more adequate sense of truth over time. He has helped us to see that not only do we human beings compose our world but we also develop in our capacity to do so.

Through careful and elegant observation, Piaget discerned that human beings, in interaction with their environment, develop increasingly complex structures (or capacities) to receive, compose, and know their world. He observed, for example, that infants know their world through performing certain sensorimotor operations by means of which they can begin to dependably relate to their environment: grasping, sucking, and the like. But infants cannot hold in the mind the rattle they learn to grasp and hold in their hand. For them, out of sight is literally out of mind. Toddlers, in contrast, can hold an image in mind but cannot coordinate images—cannot, for example, put items in sequence. Nor can they distinguish between dream and waking reality. School-age children, however, can become liberated from a world in which all images float free as they

develop the capacity for "concrete operations," the capacity for ordering and categorizing the world of concrete reality. This is the age of beginning to organize things in a more fixed way, recognizing cause and effect, and creating "collections"—rocks, stamps, or a series of cards.

It is not until later—the cusp of the teenage years—that one can begin to practice abstract, symbolic thought, or what Piaget called "formal operations." This capacity makes it possible to think propositionally, hypothetically, inferentially, and symbolically. Possibility is no longer a subset of concrete reality. Reality becomes a subset of possibility. It becomes possible to "spin out an 'overall plan' of which any concrete event . . . is but an instance. Put most simply . . . 'what is' [becomes] just one instance of 'what might be.'"[7]

Thus Piaget has helped us understand that all knowing is shaped, in part, by an underlying structure of thought as well as its particular content. Even a bright child of nine who uses concrete operations to receive and compose his or her reality simply cannot know, cannot make meaning, in the same way that may be possible for a fifteen-year-old who has developed formal operational structures of thought. Consequently, such life events as achievement or defeat in school or athletics, or the death of a parent, or the potential consequences of drug abuse are grasped and known differently in each era of human development. Terror and comfort, understanding and wonder, may take quite different forms for an infant, a child, an adolescent, and an adult.

Moreover, we do not move through this kind of development ready or not. Piaget would have agreed with Erikson that biological maturation plays a significant role in human development, but not all of the potential of our becoming is tied to biological maturation. Rather, aging is a necessary but insufficient condition for developing some aspects of cognition and affect. The nature and quality of our interactions with our environment are also critical. A fourteen-year-old, for example, may be ready biologically to develop the abstract thought required for basic algebra but will have difficulty developing this capacity if her environment does not encourage the development of abstract and symbolic thought. We develop the capacity—the structures—to think and feel in increasingly complex ways only if the situations we encounter present us with both the challenge and the resources to do so. Thus, this school of psychology is best understood as a social psychology, because it pays attention not only to the unfolding of an individual's life but also to the power of the context—the quality of relationships and institutions—within which individuals live and do or do not become at home in the universe.

We are still discovering the implications of Piaget's insight. Though not easy, it is intriguing to consider what it means that how a person perceives reality, makes meaning of it, and consequently acts is dependent in part upon his underlying pattern or structure of thought, and that this underlying structure can grow and develop in identifiable ways. (Using a computer metaphor, we might say that a person's grasp of reality is dependent upon the capability of the inner software program as well as the nature and quality of the information available.) When we explore the implications of this insight, not just for child development but also for adult growth and development, the implications for learning; teaching; parenting; advertising; management practice; and social, political, and religious life are enormous.[8] Above all, this perspective reminds us yet again that what is said is not necessarily what is heard. What is intended is not necessarily what is received. And each of us plays a part in the becoming of others.

A Powerful Conversation

Theories of human growth and development have become powerful at this time in our cultural life primarily as a consequence of two new conditions in our society: (1) People are living longer and thus undergoing more change across the life span, and (2) our society is becoming more complex and requires people to develop the complex strengths required of workers, spouses, parents, and citizens.

It is not surprising, therefore, that one of the places where this perspective has been seriously explored is in graduate schools of education. In the 1970s and early 1980s at Harvard's Graduate School of Education, a notably generative conversation convened around the work of Lawrence Kohlberg, who pioneered the implications of Piaget's work for moral development. Among the many who participated in those seminars were Robert Kegan, Carol Gilligan, and James Fowler.[9]

Kegan: Shifting the Focus

Piaget focused his attention on the development of cognition in the individual child. As a consequence, Piagetians and neo-Piagetians were often perceived as concerned only about childhood, cognition, knowing, the individual, stages, and the discontinuities in human development (what is new and changed in the person). As important as these dimensions are, however, they neglect other dimensions that are also integral to becoming at home in the universe: adulthood, emotion, being, the social process,

and continuities in development (what in the person persists through time).

Robert Kegan has contended that these "neglects" are actually unitary. He has effectively argued that all of the neglects in the Piagetian story of development are embraced if we return to Piaget's central insight: human becoming takes place in the interaction between the person and his or her environment, between self and other, self and world. These neglects become unitary when they are gathered up in a larger conception: the transforming motion of the self-other relation, which is the daily motion of life itself.

In his two primary books, *The Evolving Self: Method and Process in Human Development* (1981) and *In Over Our Heads* (1994), Kegan observes that ongoing self-other differentiation and relation is one of the most significant, robust, and universal phenomena to be found in nature. In the relationship of self and other, we are constantly sorting out what is what, who is who, and how we are all distinctive yet related. But, he says, the full significance of the self-other relation is obscured if we fail to recognize the motion that gives rise to it. He calls this motion "meaning-constitutive evolutionary activity," by which he refers to "something that is more than biology, philosophy, psychology, sociology, or theology, but is that which all of these, in their different ways, have studied . . . the restless creative motion of life itself."[10]

Individual persons are not their stages of development but are a motion, within which what has been called stages of development are merely moments of dynamic stability—a temporary balance. In his most current work, Kegan has shed the language of stages altogether and prefers to speak of "orders of consciousness": distinct patterns of making meaning that, evolving over time, can hold complexity with increasing adequacy.[11] The more adequate our pattern of meaning-making, the more developed, conscious, and (in this sense) mature we may become.

Kegan has pushed Piaget's theory of cognition in childhood to a broader theory of the formation of persons across time and space—a theory of the self in motion. The activity of cognition is but one actor in a larger drama: the composing of meaning. This drama has everything to do with adulthood as well as with childhood.

Kegan is moved by the dignity and the "astonishingly intimate activity" of a person—at any age—laboring, struggling, and delighting in making sense. If we look through a developmental lens, we see that the heart and art of life is not a static structure—a stage or a series of stages. It is a motion in which what one is "subject to" evolves so as to become "object." Growth involves a process of emergence, from embeddedness in the assumed truth of one's perceptions to the dawn of a new consciousness in which those same assumptions become available for more conscious assessment. Thus Kegan has suggested that it is useful to recognize that a person is always both an individual and an "embeddual," meaning that we are embedded in our perceptions until we can distinguish between our perceptions of the other and the other itself.

An important step toward mature adulthood, for instance, is the evolution from "I *am* my relationships" to "I *have* relationships." Whether I cherish, wrestle with, or despair over my relationships, if I *have* them instead of *being* them, I participate in them differently. Though I continue to depend upon them in profound ways, I am less fused with them. I can respond as a self to the other from a more self-aware "ordering of consciousness"—a more complex way of making meaning.

This perspective is grounded in the conviction that truth is a relational phenomenon. It modifies the sharp divisions between subject and object that have dominated Western ways of knowing, without dismissing the importance of these distinctions. A person remains "in relation to" that which one may also "take as object." Thus, how we compose knowledge and make meaning is shaped by the context in which we love and work, think and feel.

Gilligan: A Different Voice

It is, however, Carol Gilligan, seeking to understand moral decision making in real time and using the lens of gender, who retold the story of human development in a manner that most directly reveals the power of connection as well as differentiation. Listening to the voices of women as they made moral judgments, she and her associates described an evolving understanding of moral choice in a world in which "all things being equal never are." The journey of development, as she tells it, unfolds in a language—a voice—that seeks to express more adequately the reality of ongoing relation and responsibility. This voice (expressive of both male and female experience, but tending to be more evident in the voices of women) contrasts with the juridical voice of differentiation and rights identified in Kohlberg's account of the development of moral reasoning in males.[12] The voice Gilligan identified focuses not upon the differentiation of subject from object but upon the *relation* that orients subject to object, self to other, self to truth, self to possibility.

Gilligan has portrayed the distinctions between these two voices with the example of two young children playing together and wanting to play different games. The girl says, "Let's play next-door neighbors." The boy

replies, "I want to play pirates." The girl responds, "OK, you can be the pirate that lives next door." The children might have resolved the conflict by the fair solution (Kohlberg). They could have taken turns playing each game for an equal period. This solution would honor the rights of each child and keep the identity and truth of each child intact, while providing opportunity for each child to experience the other's imaginative world. But, observes Gilligan, "the inclusive solution, in contrast, transforms both games: the neighbor game is changed by the presence of a pirate living next door; the pirate game is changed by bringing the pirate into a neighborhood." The inclusive, relational solution creates not just a new game but a new image of self, a new relationship, and a new truth.[13]

The importance of this relational perspective is heightened in a society and world in which growing numbers of neighborhoods feel threatened in some measure by intensified social diversity and the specter of random or organized violence. Because together we must create new, life-bearing realities, the potential contribution of this perspective cannot be overestimated.

Fowler: Development as the Motion of Faith

The developmental perspectives of Erikson, Piaget, Kegan, and Gilligan are deeply resonant with the dynamics of the formation and reformation of faith, as described in the previous chapter. In them we hear a process of composing meaning, making sense, and ordering the relationships among things, in ways that transform being, feeling, knowing, and doing. Indeed, James Fowler, a theologian and ethicist, and already familiar with Erikson's perspective, joined the Kohlberg seminar and became the most significant pioneer in bringing a constructive-developmental perspective to our understanding of the formation of faith. In response to Fowler's work, early on Kegan affirmed that to incorporate a dynamic notion of faith into the constructive-developmental insight is not to add something at the periphery of the developmental perspective but to speak from its heart.[14] For when constructive-developmental theory moves beyond focusing on stages to focusing on the deep motion of life that gives rise to consciousness, it moves into the experiences and phenomena that have been a feature of people and their communities of faith for as long as people have given expression to the reality of being alive: "The constructive-developmental perspective has not yet found a way to do justice to what Whitehead called the ultimate reality of the universe—its motion. Much less has it recognized the religious dimension of our relation to this reality, what Buber spoke of both as an inevitable lifelong tension between the I-Thou and the I-It, . . . sacredness of the everyday."[15]

Incorporating the methodology used by other constructive-developmental theorists, Fowler and his associates mapped the relationship between developmental psychologies and transformations of faith across the life span.[16] Informed by theological and psychological perspectives and by the patterns that began to emerge from analyzing hundreds of interviews, he enunciated a framework by which to interpret the development of faith in a series of six stages.

Beginning with his now-classic *Stages of Faith: The Psychology of Human Development and the Quest for Meaning,* across two decades and in a wide variety of publications and forums, Fowler has shown how evolving forms of logic, perspective taking, moral judgment, world coherence, the boundaries of social awareness, symbolic function, and the locus of authority all affect the life of faith.[17] Like the work of other Piagetians, Fowler's has had a cognitive and stage-structure bias. He has, however, not only forged linkages between psychological development and human faith but has contributed significantly to the extension of constructive-developmental insights into adulthood.

Fowler's attention to shifts in the locus of authority in the maturing of faith provided a key girder for building a bridge in my own thought between the formation of faith and human development in the young adult years. It was Perry, however, who drew the essential outlines of an architecture that spans the chasm between unexamined trust and a critically aware form of making meaning in the young adult years.

Perry: The Art of Listening to Young Adult Meaning-Making

William G. Perry Jr., or "Bill" as we knew him, was a master educator, therapist, and theoretician who, with his colleagues, forged the most groundbreaking and widely applied study of human development in the context of higher education. Founder of Harvard's Bureau of Study Counsel, Perry and his colleagues accompanied scores of students as they made their way through the rapids of young adult life. As described in his *Forms of Ethical and Intellectual Development in the College Years: A Scheme,* Perry identified nine ways in which students composed truth as they pitched and bucked from assumed ways of knowing to taking responsibility for their concepts and commitments. His work is characterized by an extraordinary quality of careful and compassionate listening and by a sensitivity of interpretation that serves as a model for researchers who are willing to value the integrity of human experience more than theoretical tidiness. One of his favorite axioms was, "The person is always larger than the theory."

Perry embodied practiced reverence for the courage and costs of growth. He paid deep respect to how difficult it is to compose and recompose reality and truth on the other side of discovering the finitude of every form of "Authority." He described with careful nuance the journey of intellect and soul that requires holding on while letting go—making one's way through the valley of the shadow of doubt, struggling to retain something enduring, while a new way of seeing and trusting is being configured. He understood how it feels from the inside when certainty must be relinquished for integrity. He believed that to be present to the growth of another is "to worship before great mysteries." The insights into the development of young adult faith elaborated in the chapters that follow are substantially informed by Perry's capacity to listen with rigorous respect to the underlying patterns of young adult meaning-making, or, as he put it, to the "music beneath the words."[18]

A New Place in the Life Span

In American society prior to the Civil War, the human journey was typically described as a movement from infancy and childhood to adulthood. Major transformations in society after the Civil War effected such real change that adolescence emerged as a "new" stage in human development. Keniston has observed that now the same magnitude of change has "created" yet another recognizable era in the human life span. Employing philosophical, sociological, and psychological perspectives, he has demonstrated a rich appreciation of the dynamic, shifting interaction between culture and person:

> . . . psychological development results from a complex interplay of constitutional givens (including the rates and phases of biological maturation) and the changing familial, social, educational, economic, and political conditions that constitute the matrix in which [people] develop. Human development can be obstructed by the absence of the necessary matrix, just as it can be stimulated by other kinds of environments. Some social and historical conditions . . . slow, retard or block development, while others stimulate, speed and encourage it. A prolongation and extension of development, then, including the emergence of "new" stages of life, can result from altered social, economic and historical conditions.[19]

Among the changes he has cited are a shift in the percentage of students who finish high school and begin college, and acceleration of social change: "a rate of social change so rapid that it threatens to make obsolete all institutions, values, methodologies and technologies within the lifetime of each generation; a technology that has created not only prosperity and longevity, but power to destroy the planet, whether through warfare or violation of nature's balance; a world of extraordinarily complex social organization, instantaneous communication and constant revolution."[20]

In this social milieu, Keniston has argued that we would do well to notice that many young people are not adequately described as either adolescent or adult. This is because "the twenty-four-year-old seeker, political activist, or graduate student often turns out to have been *through* a period of adolescent rebellion ten years before, to be all too formed in his or her views, to have a stable sense of self, and to be much further along in psychological development than his or her fourteen-year-old high school brother or sister."[21]

Long before the popular media created Gen Xers and a subsequent parade of other generational tags, Keniston's description of the characteristics of this new era in human development was an early signal, drawing attention to emergent, identifiable forms of postadolescent meaning-making. Keniston's observations illuminate the contemporary journey into adulthood as it is increasingly experienced by many; along with my research and that of others, it significantly informs our understanding of the development of adult faith.

Keniston provided compelling confirmation of my own perception that within Kegan's and Fowler's fourth stage there are actually two separate, identifiable stages. Between the assumed knowing of stage three and the critical, systemic knowing of stage four's "full adulthood," we can see the outlines of a critically aware, but yet young, adulthood. This era is recognized colloquially in the use of the term *twenty-somethings* as a way of identifying the distinctive experience of many young adults in today's world.

Discovering Another Neglect

After reflecting on my own experience with young adults and allowing my perceptions and thinking to steep in the strength of these developmental perspectives, I published an initial critique and elaboration of theory.[22] Though the insights that had emerged among those of us who were working to elaborate constructive-developmental theory were proving strong and useful, I noticed that I was vaguely but persistently uneasy. From the beginning, there was a healthy recognition within the field that every theoretical perspective has its limits. I knew, nevertheless, that there was some sense of a significant deficit in these powerful, useful perspectives, and it subtly haunted me.

I was already well aware that though the metaphor of development itself was a rich one, with an imposing pedigree, it was also problematic. *Development* connotes incremental but qualitative growth, an enhanced adequacy. As some critical social theorists have well argued, however, the language of development is aligned also with certain imperial economic and political impulses (requiring "them" to be like "us").[23] I was keenly attuned to how the force of this critique alerted us to conditions of exploitation in the service of development and had to be taken into account.

But it was not until I was reading the draft of a manuscript that would subsequently receive two national awards,[24] written by a then-distant colleague, Larry Daloz, that I discovered the still deeper source of my uneasiness. I was disturbed by a chapter in which Daloz described the relationship between a mentoring professor and three older adult students, a man and two women. All three had been affected by their encounter with higher education; each underwent a significant challenge to assumptions about self, world, and "God." In the author's analysis, however, only one of the students, the male, had "grown" or "developed." The two women seemed not to have "moved" because they were choosing to "stay" in their context, maintaining commitments to family and community in settings that appeared to place constraints on their opportunities for enhanced thought and being. Yet it was fully apparent to me that both of these women, having recomposed their ways of seeing, knowing, and being, were undoubtedly acting in new ways, though remaining within their same context.

I urged him to think some more about his analysis, and after some discussion sorting out the distinctions between movement and growth, he recast that portion of the manuscript. Meanwhile, I discovered a key to another feature of the story of human development: its prevailing metaphors.

Journey

As typically told, the story of human development is framed by the primary metaphor of journey. Developmental psychologies are attractive, in part, because they are so resonant with the many secular and religious myths that feature the journey motif. The journey metaphor is powerful; it grasps essential elements of our experience of moving through life. It has special power in relationship to spirituality and the life of faith. Our desire to soar is readily fused with a conviction of aliveness, a confidence of spirit. Journey language is a language of transcendence, crossing over, reaching and moving beyond. When we feel we are not yet *what* we ought to be, we are prone to feeling we are not *where* we ought to be. The journey metaphor can also convey a sense of movement down into, through, and beyond the swamps of confusion or despair.

The metaphor of journey evokes adventure, courage, and daring. In Western culture, it is linked strongly with the metaphor of battle, the slaying of dragons, and the triumph of conquest. Going out to conquer is a primary element in all of the heroic myths, from the ancient Gilgamesh down to Luke Skywalker: "The hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from his mysterious adventure with the power to bestow boons on his fellowman."[25]

The journey metaphor is strong within religious-spiritual imagery. At the heart of Jewish and Christian experience is a language of covenant, of promise; this promise is envisioned primarily as something not yet fulfilled: the Promised Land, the Kingdom or Commonwealth of God. The language of exodus along with the imagery of a journey toward greater enlightenment or sanctity are dominant motifs across many cultures.

The metaphor of journey is strong in American culture. Increasingly, however, journey has signified going forth without necessarily leading to a return. Upon discovering the New World, explorers went out and often did not go back. In a culture of emigrants, the dominant experience is departure and journey without return. Since the Enlightenment, we have become profoundly aware of the relativized nature and partiality of our knowledge, particularly our knowledge of "Truth, God, and Ultimate Reality." We feel, as it were, bound to an ongoing, uncompleted search, an infinite quest for more adequate approximations of reality.

Yet if we build on the work of Robert Kegan, Carol Gilligan, and Nancy Chodorow (a social psychologist), a larger imagination comes into view. The map of the psyche that portrays a journey is perhaps particularly salient in male experience, yet only half of a larger human reality. Chodorow has suggested that the emphasis upon heroic separation may be shaped significantly by the fact that for most children the primary caregiver is female. For males, therefore, a central task in becoming a self is separation or differentiation, going forth and heading out. In contrast, for females the task of becoming a self requires identification with, attachment, and connection.[26]

Thus the dance of self and other in the story of human becoming might best be understood as reflecting "two great yearnings"[27]: one for differentiation, autonomy, and agency, and the other for relation, belonging, and communion. There may well be a polar preference between the genders, but each gender has the capacity and the need to fulfill both yearnings. Men tend to tell their stories primarily in terms that celebrate moments of

separation and differentiation. Women tend to tell their stories in terms of moments of attachment and relation. Thus if we listen to the voice that Gilligan identified in the development of moral decision making, and if we listen to the story of finding our voice that Mary Belenky, Blythe Clinchy, Nancy Goldberger, and Jill Tarule have described in their account of the development of women,[28] we hear additional metaphors. I began to realize that it was insufficient to work exclusively with the metaphors of journey, traveling, and adventuring. The story of human growth and development is more richly comprehended if we cast it also in the metaphors of home, homesteading, dwelling, and staying.[29]

Indeed, men and women alike know that a good life is composed of both venturing and abiding.[30] The ventures that matter most are the ones that enable us to become truly at home in the universe. If we embrace this larger conception of the story of human development, we recognize the power of home places as well as the power of travel. The image of journey in the story of optimal human development is transformed into pilgrimage. The word *journey* is rooted in the French *jour,* meaning simply a day's travel. A journey can be a profound and life-changing experience, or it can be endless and without purpose. The practice of pilgrimage is a going forth and a return home that enlarge the meaning of both self and home.

Home

From this perspective, we should be concerned that some of our most powerful contemporary myths presuppose the destruction of home, or even the home planet, as in *The Hitchhiker's Guide to the Galaxy* and the *Star Wars* epic. Simultaneously, a primary suffering of our time is homelessness, both domestically and in the growing number of refugees worldwide. Moreover, a fundamental question of our time is, "Can we all dwell together on the small planet home we share?" Martin Heidegger observed, "to be a human being means to be on the earth as a mortal. It means to dwell."[31] Thomas Ogletree has well argued that an ethical orientation for our time can be formulated in terms of hospitality to the stranger.[32] Yet with the industrial revolution, the household was separated from the means of production, bifurcating the relationship between the genders and shearing the home away from the workplace and the public place. As a consequence, the arts of dwelling have been associated with one gender alone. They have become a subjugated knowledge, removed from public discourse, and we are all the poorer for it.[33]

Thus at this pivotal, dangerous, and promising moment in history, the development of human life and adequate forms of meaning and faith may be dependent in part upon the liberation, reappropriation, and renewed companionship of the metaphors of detachment *and* connection, pilgrims *and* homemakers, journeying *and* homesteading, pilgrimage *and* home.

Psychotherapist and Zen trainer John Tarrant has reflected on the legend of Shakyamui, the historical Buddha, observing that in setting off to bend his life toward prayer and meditation, Shakyamui abandoned his family:

> It is said that on the night he left, he paused in the doorway in silent farewell to the woman and child sleeping there, and didn't dare to wake them. If we imagine their confusion when they woke the next morning, we see that if the man has found a sure path, he has asked his family to bear the desolation and loss that is the underside of his certainty. . . . By leaving the child and the woman, Shakyamui conformed to the familiar pattern that for the sake of developing the spirit, we must turn away from the world and our ties. The same gesture appears in Jesus' rejection of his mother. But this means to turn away also from the trees and the fate of the planet and the soul, which loves these things. If we are to have a marriage of soul and spirit, we will have to find a way to walk back eventually through the charged doorway and find the wisdom of the sages in that small, quiet room where the woman and her child are sleeping still.[34]

Again, it has become increasingly clear that there is value and healing in incorporating into our understanding of human development an imagination of becoming at home. A part of becoming at home in the universe is discovering our place within it, in the new global commons in which we now find ourselves. We are beginning to recognize that this becoming is not so much a matter of leaving home as it is undergoing a series of transformations in the meaning of home. We grow and become both by letting go and holding on, leaving and staying, journeying and abiding—whether we are speaking geographically, socially, intellectually, emotionally, or spiritually. A good life and the cultivation of wisdom require a balance of home and pilgrimage.

In this way of seeing, though we may move from one geographical location to another the growth of the self and the development of faith may be understood as transformation of the boundaries that have defined home. These boundaries may be continually revised outward to embrace the neighborhood, the community, the society, the world, and even the inexhaustible universe in which we dwell. While we make this journey of transformation in which our sense of inclusiveness and ultimacy is continuously

expanded, we experience home as a familiar center surrounded by a permeable membrane that makes it possible both to sustain and enlarge our sense of self and other, self and world. Our imagination of development becomes not only a ladder but also a series of concentric circles, or perhaps a spiral that honors both.

As we explore critical features of young adult development, it is vital that we learn to do so with an eye to both venturing and dwelling. If we understand human development not simply as departures and arrivals but also as transformations in the meaning of home, then the young adults with whom we have the privilege of making meaning may become more viably at home in the universe. If we accompany them well, they may grace us all by becoming citizen-leaders, adults who can both belong and distinguish themselves, connect and separate, venture and dwell. To be good company, we need to understand the transformations in thinking, feeling, and belonging that are embedded in the promise of young adult lives.

4

IT MATTERS HOW WE THINK

AMONG LIFE'S biggest questions are: Who and what can I trust? Can I trust others? Can I trust myself? Where is the heart's resting place?

These questions dwell at the core of faith and are asked again and again across a lifetime. How we respond is in part a matter of how we think, and our patterns of thought may undergo significant transformation over time. Noticing whether and how we shift in our trust in authority is one way of observing these changes.

Who or what has authority in your life? In a society riddled with strong allegiances to the values of self-sufficiency, freedom, and infinite choice, questions of authority (intimately linked with trust) are often hidden from view. Yet every day we are not simply making choices. We are also swayed, moved, enticed, compelled, persuaded, and more or less swept along, in varying measures obedient to powers that are acting authoritatively upon us, influencing our perceptions and judgments.

There are many such powers in our lives. We sometimes trust the opinion of a friend, without actually checking the facts. We assume a published report in a reputable journal is accurate. We look to the boss or CEO for orientation and direction. We may respect traditional scriptures. We want to trust our physician. The opinion of a valued colleague carries weight with us. We may be cynically sophisticated about advertising, yet we know we are affected by it. We pass on to the next generation admonitions given to us in our youth. We believe in the scientific method. We entrust people we love to the care of professional people whom we do not know. We may pray—at least under certain circumstances. Placing our trust and vesting authority are an integral part of weaving the fabric of life.

Over time we may learn the appropriate limits of our trust. Recently, I heard a young child explaining a scrape on his face: "I hurt my nose, but not very badly because God is always with me and taking care of me."

Learning Activities

Addressing the Identity Dilemma: Searching for Balance

Intimacy vs. Isolation: Coming to Understand Our Needs (Inductive Learning) –
This activity is imagined to help students both reflect on their past experiences and project the lessons from those experiences onto future, perhaps similar, circumstances. Here students will explore moments in their lives that they either need or feel intimacy and instances when they need or feel isolated.

The teacher should feel prepared to lead this exercise, having imagined possible responses taken from their own experience to the same prompts as the students (see below for these prompts).

The goal of this lesson is to help your students get into the headspace of where they will (likely) be once they enter the real world. It is important for them to develop a language of social dichotomy like that of "Intimacy" and "Isolation." The important thing here is for them to see the newness of adult life on their own as a catalyst for encountering these "crises" (to use Erikson's language) of life.

In this lesson students will:

- Reflect on the challenges between intimacy and isolation in their own life.
  - *Example: "After I've had a rough day at school, sometimes I just get together with my older brother for a while and shoot some hoops, to refocus on my work and other times I just need to close my door and take a nap before I can be responsive to anyone again."*
- Imagine other possible challenges and their responses to them.
  - *Example: "How might I respond to not getting a job that I have applied for? Will I wish to be comforted by friends and family? Will I want to be alone to sort out my misplaced feelings of inadequacy?"*
- Describe coping mechanisms that have worked.
  - *Example: "After an exhausting round of finals I always make sure to schedule a sit-down dinner with my family. It just feels centering."*
- Be invited to imagine how those mechanisms will need to change or remain them same.
  - *Example: "When I'm living across the country from my family, I'm going to need to find another way to feel relaxed and calm again after my exams and papers are all turned in."*

Materials:
Plenty of Post-it notes (each student will need at least 8)
Felt-tip pens or markers

Activity:
Part One: Affinity Grouping ~45 minutes

- **Pass out 8 Post-it notes to each student with a pen.** Each student will be asked to write at least 4 different things about one of the topics listed below, each on its own Post-it and another 4 on another topic.
- **Break the class into two groups.** Groups will respond to the following:
  - **Group 1:** List 4 times when you have enjoyed isolation and 4 times when you have needed isolation.
  - **Group 2:** List 4 times when you have enjoyed intimacy and 4 times when you have needed intimacy.

- **After the notes have been written, have each group, *in silence*, place their notes on a flat surface (table, white board) and try to organize them into categories.** These categories may be as broad as "felt isolated" and "needing isolation" or be as specific as "when my feelings were hurt," "when I was lonely," "when I was stressed out" and "when I was overwhelmed by a large group."
- **Once the group reaches some consensus, let them share why they categorized things a certain way.** At this point, some may argue for new categories, move an idea from one category to another, or simply explain why they wrote down what is written.
- **Have both groups present their findings to the other group.** Each group should share their categories as well as what it is written in each category.

Part Two: Discussion ~15-25 minutes
Let the following questions guide your class discussion:

- How are these categories sufficient? Insufficient? Are there too many? Not enough?
- Which ideas found in any of the "Isolation" categories could be moved to a category under the heading of "Intimacy" (and vice versa)?
- What is the tension between these two larger categories?
- What are some moments in your life when these things are unclear?
- What strategies have you found for addressing your needs in the moments when have needed either Intimacy or Isolation? If you have none, why do you think this is the case?
- How might you develop a strategy for responding to these needy moments? Can they be avoided?
- How is this tension healthy? Unhealthy?
- How might this tension affect you in college? As an adult?
- Will these same things make you feel/need Intimacy? Isolation?
- What are some other things that might make you feel this tension?
- Are there other tensions that are clear to you or that you foresee arising in your life?
    - Examples: Trust vs. Skepticism; Honesty vs. Dishonesty; Comfort vs. Discomfort
      NOTE: These things need not be black-and-white, polar opposites.

Closure: Journaling ~5-10 minutes
At the conclusion of your discussion, give your students time to summarize their own thoughts about the conversation in their Journals. They should focus their writing on what they feel they have learned about the balance between self and community ("Intimacy vs. Isolation") from this conversation.

Addressing the Sacred Narrative: Making Sense of Freedom

Text Study – The Decalogue – *All texts have been prepared and provided at the end of this Unit. Each text includes the Hebrew text, an English Translation (by Everett Fox) and the study questions given below.*

The texts below tell of the grumblings of Israel just after being freed from Egypt. Their focus is on urging your students to think about the balance between boundaries and freedom. Also, these texts raise the issue of the responsibilities of the collective and the responsibilities of the individual.

Students should select *chevruta* and study the text together, reading aloud and raising questions as they read together. The following questions should be addressed by their

study. As you monitor each *chevruta's* progress, you might tease out the issues mentioned above: communal versus individual and boundaries versus freedoms.

Exodus 15:22-15:27 (page 5-A)
Questions to Address:

1. How is it possible that Israel complained just after crossing through the Sea? What was their complaint about if not the water?
2. After Moses makes the water sweet for them to drink, why does God decide this is the best place to "impose law and judgment"?
3. What connections could there be between freedom and law? Is freedom necessary to follow laws? Are laws necessary to appreciate freedom?

Exodus 16:1-16:9
Questions to Address:

1. Now, after water has been provided for them in abundance, only a month out of Egypt, do they complain like this? What are they so upset about? Are their complaints reasonable? Are their feelings justifiable? Why? Why not?
2. God answers the people again by providing better for them, but it is a test. Why does God respond in this way? What is the lesson that Israel is supposed to learn?
3. What significance might there be to a double portion being collected on Shabbat (other than the prohibition not to collect on Shabbat)?
4. What is the significance of these "grumblings" coming from the entire community? What is the significance of God addressing the entire community with "Instruction"?
5. Does the community need boundaries and laws to appreciate freedom? Do individuals need boundaries to appreciate freedom?

Addressing the Holiday: Shabbat | שַׁבָּת

"*Shabbat* is like..." (Synectics Exercise) – If you have used a synectics lesson in any of the Units prior to this one (such as Unit Two, "*Pesach* is like..."), then you know that this exercise is a great way to explore deeper meanings, associations and new understandings of a given topic, in this case, pushing your students to think differently about *Shabbat.*

A synectics lesson requires a facilitator (the teacher should do this the first time, but it can be handed over to students after it has been done a few times) to guide a group through a five phase writing process. This lesson can be led by the teacher in a large group, or, after a time, by students for smaller groups of students. Each student will need a sheet of paper and something to write with. Each write-up, including all five phases, can take between 10 and 25 minutes. The phases are as follows:

1. Description (Phase 1)
    a. The facilitator directs students to write words that are associated with *Shabbat* or a paragraph describing *Shabbat.*
    b. Once written, each person puts his/her writing aside.
2. Direct Analogy (Phase 2)
    a. The facilitator generates a direct analogy and records the responses (without reasons) on the board.

i. What animal is most like *Shabbat*?
ii. What weather is most like *Shabbat*?
iii. What food is most like *Shabbat*?

b. Students then vote on which analogy they like best.
i. *Shabbat is most like a thunderstorm because there are moments of excitement and moments of calm.*

3. Personal Analogy (Phase 3)
a. Students will close their eyes and imagine what it would be like to be the object (from the analogy) they voted on.
i. The facilitator then asks: How they felt, looked and acted as that thing.
b. Responses are generated from these prompts and are recorded on the board.
i. *I felt powerful; I felt destructive; I felt important; I felt creative.*

4. Compressed Conflict (Phase 4)
a. The facilitator and the students look for conflicts and contradictions between the words and phrases just listed. Those found are circled.
i. *Destructive vs. Creative.*
b. Students then vote on which conflict they like most (it might be helpful to re-write them on the side to show the conflicts clearly).

5. New Direct Analogy (Phase 5)
a. The students now generate new ideas containing the compressed conflict (e.g. Destructive and Creative). What else can be both X and Y?
i. What else can be both Destructive and Creative?
1. *A bulldozer.*
2. *A caterpillar.*
3. *Human beings.*
b. Students, privately, write a second paragraph or a list of associative words about *Shabbat.*
c. Students compare the first and second paragraph.

If the lesson has been effective, the students will have generated new ideas about *Shabbat* and been allowed to think differently about it. The facilitator should encourage students to share their new insights.

- What differences are there between the first and second paragraph?
- How do you view *Shabbat* differently now?
- How do you view Intimacy/Isolation differently now? (As they relate to *Shabbat*?)

In addition to *Shabbat*, your class might also consider writing about: Isolation/Privacy, Intimacy, Boundaries, Community, or Rest.

Enacting *Shabbat* Ritual – This activity will help your students come to a deeper understanding of the ritual objects of the *Shabbat* table. The importance of this lesson is to further the deepening of your students understanding of *Shabbat.*

1. Break your students up into three groups. Each of these groups should be paired with an artifact from the *Shabbat* table: 1) a *Kiddush* cup, 2) *Shabbat* candles and 3) a washing pitcher and bowl (for the washing of the hands) and *challah.* One artifact per group.
2. Each group should be given the actual object that their group is paired with, including whatever is necessary to use that object (e.g. matches for the candles; salt and a *challah* cover for the *challah*). In addition, the groups should receive copies of a number of resources about their objects and about *Shabbat. Some resources are included at the end of this Unit (pages 5-B, 5-C, 5-D & 5-E). Others can be supplemented by the teacher.*
3. With the accompanying informational materials, the students should seek to accomplish the following:
    a. Perform the ritual, with the appropriate blessings, as you best understand it from your own experience, your family's traditions and the new information you have learned from the materials given to you.
    b. Now that you have performed this ritual, imagine how it might be performed differently in private, alone. *How does this ritual differ from the previous one? What does it teach you about the performance of Shabbat rituals? Is it better when performed as a group or as an individual? What are the benefits of both?*
    c. Write a meditation to be read before or after the performance of your ritual (e.g. a reading to come before the lighting of the Shabbat candles). In writing this meditation, reflect on themes of personal and community space, the construction of boundaries and the role of sanctifying time. *Students may need help writing these as it is a different sort of writing than most are accustomed. See Gates of the House for examples of such meditations.*
4. Finally, the groups should perform this new ritual including the meditation that has been written in front of the entire class. Meditation should then be collected, compiled and given to everyone in the class (with all authors listed).

Assessment

"Choosing Your Own Path, Finding Your Way" (Mapping Exercise) – If you need to review the instructions for this activity they can be found in Unit One, on pages 1-5, 1-6 and 1-7. The Unit appropriate task and questions can be found on page 5-8.

Remember every student is to get a copy of this page (5-8) in order to work on this assignment.

Choosing Your Own Path, Finding Your Way

As we come near to the end of creating our maps, we will address to final characteristics to your map and to your Journey. First, how and with whom are you making this Journey? And second, what are the boundaries of your travel? Are these boundaries communal or private boundaries?

- In what ways are you making this trip alone? In what ways are you part of a group traveling? *How might you represent these on your map?* How does this affect your travel?

- What are boundaries that you need in your life, to make sense of the world? *Friendships? Parent and child roles?* How might you represent these on your map?

- What parts of your life do you like to keep private? *Hobbies? Your journal? Your time with family? Your romantic relationships? Prayer?* What parts do you prefer to do with or within a group? *Study? Travel? Celebrations?* How do these things affect your Journey? Do they orient you to the road or help you make sense of what is before you? How might you represent these on the map?

- Does your compass need to be rethought at this point? Do you need an additional compass that directs you and helps you make decisions on your journey? One that helps you know your personal boundaries? Do you have one at all? Why or why not?

Suggested Reading

The Jewish Way by Rabbi Irving (Yitz) Greenberg
pp. 121-126 & Chapter Five: The Dream and How to Live It: *Shabbat*
This chapter is essential in understanding the themes of *Shabbat* and how they emphasize and seek to balance the tension between the self and the community, Intimacy and Isolation.

A Day Apart: *Shabbat* at Home—A Step-by-Step Guidebook with Blessings, and Songs, Rituals and Reflections by Noam Sachs Zion and Shawn Fields-Meyer
Like Noam Zion's other projects (*see A Different Night, recommended in Unit Two*), this book is an impressive compilation of resources and commentary on the *Shabbat* rituals of the home. Selections in the appendix section, 5-B, 5-C & 5-D have been taken from parts of this book.

The Sabbath by Abraham Joshua Heschel
This is Heschel's, perhaps, most popular work. For many modern and post-modern thinkers, Heschel's language of *Shabbat*, e.g. "*Shabbat* as a palace in time," is central to understanding it. His understanding of sacred time is essential to this curriculum (as demonstrated by the selections from this book in Unit One). Most useful for understanding *Shabbat* for this Unit is Heschel's discussion of the role of communal vision and private dedication and the centering power of Shabbat.

Exodus 15:22-15:27

22 Moshe had Israel move on from the Sea of Reeds, and they went out to the Wilderness of Shur. They traveled through the wilderness for three days, and found no water. 23 They came to Mara, but they could not drink water from Mara, because it was mar/bitter. Therefore they called its name Mara. 24 The people **grumbled** against Moshe, saying: What are we to drink? 25 He cried out to YHWH, and YHWH directed him (to some) wood which he threw into the water, and the water became sweet.—There he **imposed law and judgment** for them, and there he tested them. 26 He said: If you will hearken, yes, hearken to the voice of YHWH your God, and what is right in his eyes will do, giving-ear to his commandments and keeping all his laws: all the sicknesses which I have imposed upon Egypt, I will not impose upon you; for I am YHWH, your healer. 27 They came to Elim; there were twelve springs of water and seventy palms, and they camped there by the water.

שמות טו: כב-כז

כב וַיַּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ
אֶל־מִדְבַּר־שׁוּר וַיֵּלְכוּ שְׁלֹשֶׁת־יָמִים בַּמִּדְבָּר
וְלֹא־מָצְאוּ מָיִם: כג וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ
לִשְׁתֹּת מַיִם מִמָּרָה כִּי מָרִים הֵם עַל־כֵּן
קָרָא־שְׁמָהּ מָרָה: כד וַיִּלֹּנוּ הָעָם עַל־מֹשֶׁה
לֵאמֹר מַה־נִּשְׁתֶּה: כה וַיִּצְעַק אֶל־ה'
וַיּוֹרֵהוּ ה' עֵץ וַיַּשְׁלֵךְ אֶל־הַמַּיִם וַיִּמְתְּקוּ
הַמַּיִם שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט וְשָׁם נִסָּהוּ:
כו וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע לְקוֹל | ה'
אֱלֹהֶיךָ וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ
לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה
אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי
אֲנִי ה' רֹפְאֶךָ: כז וַיָּבֹאוּ אֵילִמָה וְשָׁם
שְׁתֵּים עֶשְׂרֵה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים
וַיַּחֲנוּ־שָׁם עַל־הַמָּיִם:

QUESTIONS FOR STUDY

1. How is it possible that Israel complained just after crossing through the Sea? What was their complaint about if not the water?

2. After Moses makes the water sweet for them to drink, why does God decide this is the best place to "impose law and judgment"?

3. What connections could there be between freedom and law? Is freedom necessary to follow laws? Are laws necessary to appreciate freedom?

TEXT STUDY CONTINUES ON THE OTHER SIDE OF THIS PAGE.

Exodus 16:1-9

1 They moved on from Elim, and they came, the entire community of the Children of Israel, to the Wilderness of Syn, which is between Elim and Sinai, on the fifteenth day after the second New-moon after their going-out from the land of Egypt. 2 And they **grumbled**, the entire community of the Children of Israel, against Moshe and against Aharon in the wilderness. 3 The Children of Israel said to them: **Would that we had died by the hand of YHWH in the land of Egypt**, when we sat by the flesh pots, when we ate bread till (we were) satisfied! For you have brought us into this wilderness to bring death to this whole assembly by starvation! 4 YHWH said to Moshe: Here, I will make rain down upon you bread from the heavens, the people shall go out and glean, each day's amount in its day, in order that I may test them, whether they will walk according to **my Instruction** or not. 5 But it shall be on the sixth day: when they prepare what they have brought in, it shall be a **double-portion** compared to what they glean day after day. 6 Moshe and Aharon said to all the Children of Israel: At sunset you will know that it is YHWH who brought you out of the land of Egypt; 7 at daybreak you will see the Glory of YHWH: when he hearkens to your grumblings against YHWH—what are we, that you grumble against us? 8 Moshe said: Since YHWH gives you flesh to eat at sunset, and at daybreak, bread to satisfy (yourselves); since YHWH hearkens to your grumblings which you grumble against him—what are we: not against us are your grumblings, but against YHWH! 9 Moshe said to Aharon: Say to the entire community of the Children of Israel: Come-near, in the presence of YHWH, for he has hearkened to your grumblings!

שמות טז: א-ט

א וַיִּסְעוּ מֵאֵילִם וַיָּבֹאוּ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל
אֶל־מִדְבַּר־סִין אֲשֶׁר בֵּין־אֵילִם וּבֵין סִינָי
בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי לְצֵאתָם
מֵאֶרֶץ מִצְרָיִם: ב וַיִּלֹּנוּ [וַיִּלֹּונוּ] כָּל־עֲדַת
בְּנֵי־יִשְׂרָאֵל עַל־מֹשֶׁה וְעַל־אַהֲרֹן בַּמִּדְבָּר:
ג וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל מִי־יִתֵּן מוּתֵנוּ
בְּיַד־ה' בְּאֶרֶץ מִצְרַיִם בְּשִׁבְתֵּנוּ עַל־סִיר
הַבָּשָׂר בְּאָכְלֵנוּ לֶחֶם לָשֹׂבַע כִּי־הוֹצֵאתֶם
אֹתָנוּ אֶל־הַמִּדְבָּר הַזֶּה לְהָמִית
אֶת־כָּל־הַקָּהָל הַזֶּה בָּרָעָב: ד וַיֹּאמֶר ה'
אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם
מִן־הַשָּׁמָיִם וְיָצָא הָעָם וְלָקְטוּ דְּבַר־יוֹם
בְּיוֹמוֹ לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם־לֹא:
ה וְהָיָה בַּיּוֹם הַשִּׁשִּׁי וְהֵכִינוּ אֵת
אֲשֶׁר־יָבִיאוּ וְהָיָה מִשְׁנֶה עַל אֲשֶׁר־יִלְקְטוּ
יוֹם | יוֹם: ו וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן
אֶל־כָּל־בְּנֵי יִשְׂרָאֵל עֶרֶב וִידַעְתֶּם כִּי ה'
הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם: ז וּבֹקֶר
וּרְאִיתֶם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ
אֶת־תְּלֻנֹּתֵיכֶם עַל־ה' וְנַחְנוּ מָה כִּי תַלִּונוּ
[תַלִּינוּ] עָלֵינוּ: ח וַיֹּאמֶר מֹשֶׁה בְּתֵת ה'
לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבֹּעַ
בִּשְׁמֹעַ ה' אֶת־תְּלֻנֹּתֵיכֶם אֲשֶׁר־אַתֶּם
מַלִּינִם עָלָיו וְנַחְנוּ מָה לֹא־עָלֵינוּ
תְּלֻנֹּתֵיכֶם כִּי עַל־ה': ט וַיֹּאמֶר מֹשֶׁה
אֶל־אַהֲרֹן אֱמֹר אֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל
קִרְבוּ לִפְנֵי ה' כִּי שָׁמַע אֶת תְּלֻנֹּתֵיכֶם:

QUESTIONS FOR STUDY

1. Now, after water has been provided for them in abundance, only a month out of Egypt, do they complain like this? What are they so upset about? Are their complaints reasonable? Are their feelings justifiable? Why? Why not?
2. God answers the people again by providing better for them, but it is a test. Why does God respond in this way? What is the lesson that Israel is supposed to learn?
3. What significance might there be to a double portion being collected on *Shabbat* (other than the prohibition not to collect on *Shabbat*)?
4. What is the significance of these "grumblings" coming from the entire community? What is the significance of God addressing the entire community with "Instruction"?
5. Does the community need boundaries and laws to appreciate freedom? Do individuals need boundaries to appreciate freedom?

KIDDUSH

I want to know how God created this world. I am not interested in this or that phenomenon, in the spectrum of this or that element. I want to know God's thoughts; the rest are details.

— *Albert Einstein*

God is in the details.

— *Ludwig Mies van der Rohe, Bauhaus architect*

Olim/Immigrants from Ethiopia and Russia practice Shabbat in an Israeli kindergarten outside Jerusalem. Photo (1990) by Zion Ozeri.

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Kiddush

sanctifying the day of Shabbat over wine

(God saw all that had been made and it was very good. There was evening and there was morning);	(וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, וַיְהִי עֶרֶב וַיְהִי בֹקֶר)	(Va-yar Elohim et kol asher asah V'hinei tov me'od, Va-y'hi erev va-y'hi voker)
the sixth day was complete.	יוֹם הַשִּׁשִּׁי.	Yom Ha-shishi.
The sky and the earth	וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ	Va-y'khulu Ha-shamayim v'ha-aretz
and all their contents were completed.	וְכָל צְבָאָם.	v'khol tz'va-am.
On the seventh day God completed	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,	Va-y'khal Elohim ba-yom ha-sh'vi-i
all the skilled labor.	מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,	m'lakhto asher asah,
God ceased (shabbat)	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,	va-yish-bot ba-yom ha-sh'vi-i
from all skilled labor.	מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.	mi-kol m'lakhto asher asah.
God blessed the seventh day	וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי,	Va-y'vareikh Elohim et yom ha-sh'vi-i
and declared it holy,	וַיְקַדֵּשׁ אֹתוֹ,	va-y'kadeish oto,
because on that day God ceased	כִּי בוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ,	ki vo shavat mi-kol m'lakhto,
from all the acts of creation.	אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.	asher bara Elohim la'asot.

1 POUR Some people pour one big cup and pass it around; some pour a cup for each person at the table; some recite Kiddush over a big cup and then pour a little wine from it into many small cups offered to everyone after the Kiddush.

2 STAND OR SIT Some people stand for all or part of the Kiddush, while others sit for the entirety (see page 74).

3 LOOK Kabbalists recommend that each person look deeply into their glass of wine (called "a cup of blessing") before reciting Kiddush. The leader then looks around into the face of each guest at the table, and sanctifies Shabbat on their behalf with the words of the blessing.

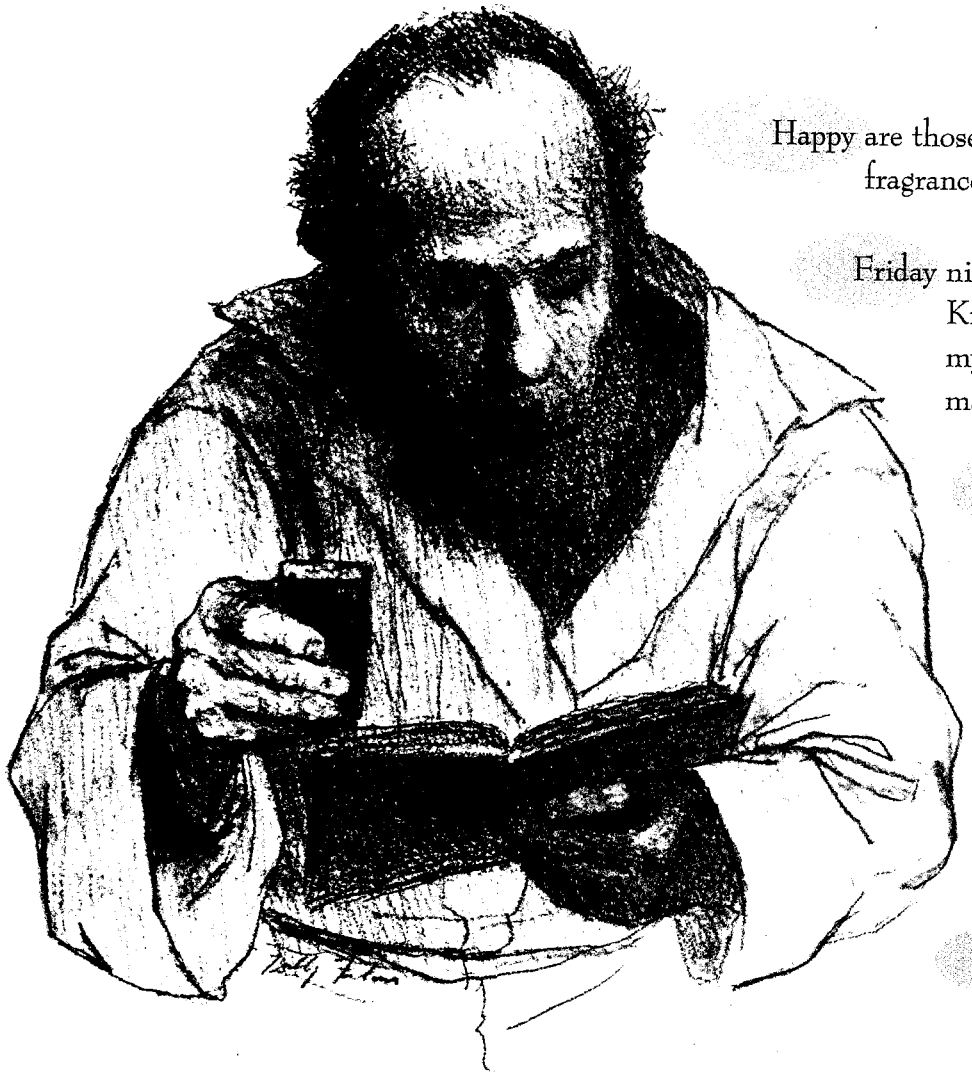
4 LIFT Some people hold the cup on the surface of their open hand. Openhandedness, as opposed to tightfistedness, is a sign of generosity and trust *(Deuteronomy 15:7-8)*.

5 SING and BLESS The words of Kiddush officially declare this day holy and celebrate God's partnership with humanity. Some people sing it all together, some sing just a portion and some listen to the leader and reply "amen."

6 DRINK and ENJOY. L'Chaim!

Unless we believe that God renews the whole of creation every day, our prayers grow old and stale.
How difficult it is to say the same words day after day!
"Cast us not into our old age" *(Psalm 7:19)* — May the world never become too old for us.
When the world is experienced as "new every morning, then great is your faithfulness." *(Lamentations 3:23)*

— *Hasidic source,* Degel Mahaneh Efraim



Tully Filmus, Russian-American artist (born 1908), courtesy of his sons.

Happy are those who walk the streets of the world with the fragrance of Shabbos.

Friday night, when my heart is overflowing like the Kiddush wine, jealousy is wiped out from my heart and, hopefully, from the hearts of mankind.

You can keep every Shabbos to the letter of the law, but unless Shabbos reaches the deepest place in your heart, you haven't kept Shabbos.

— *Shlomo Carlebach*

Judaism does not divide life into holy and profane, but into the holy and the not yet holy.

— *Martin Buber*

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— MARTIN BUBER

Blessed are You, Adonai,
Our God, Ruler of the Universe,
Creator of the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

Barukh ata Adonai,
Eloheinu Melekh ha-olam,
borei p'ri ha-gafen.

Blessed are You, Adonai
Our God, Ruler of the Universe,
who made us holy with your commandments
and favored us.
Your holy Shabbat
in love and favor,
You gave us as our heritage,
a reminder of the acts of Creation.
For it is first
among the days called holy,
a reminder of the Exodus from Egypt.
For You have chosen us to serve you
and set us apart
from all other peoples;
Your holy Shabbat,
with love and favor,
You have given us as our heritage.
Blessed are You, Adonai,
who makes Shabbat holy.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְרָצָה בָנוּ,
וְשַׁבַּת קָדְשׁוֹ
בְּאַהֲבָה וּבְרָצוֹן
הִנְחִילָנוּ
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית,
כִּי הוּא יוֹם תְּחִלָּה
לְמִקְרָאֵי קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ
וְאוֹתָנוּ קִדַּשְׁתָּ
מִכָּל הָעַמִּים,
וְשַׁבַּת קָדְשְׁךָ
בְּאַהֲבָה וּבְרָצוֹן
הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְיָ
מְקַדֵּשׁ הַשַּׁבָּת.

Barukh ata Adonai,
Eloheinu Melekh ha-olam,
asher ki-d'shanu b'mitz-votav
v'ratzah vanu,
v'shabbat kod'sho
b'ahavah u-v'ratzon
hin-khi-lanu
zikaron l'ma'asei v'rei-sheet.
Ki hu yom t'khilah
l'mikra-ei kodesh,
zekher litzi-at mitzrayim.
Ki vanu va-kharta
v'otanu kidashta
mikol ha-amim,
v'shabbat kodsh'kha
b'ahavah u-v'ratzon
hin-khal-tanu.
Barukh ata Adonai,
m'Kadeish ha-Shabbat.

עַל אַהֲבָתֶךָ / For Your Love

I raise my cup in love of you,
Peace to you, Seventh Day!
Six days of work are like your slaves,
I work my way through them . . .
Because of my love for you,
Day of my Delight.

— YEHUDA HALEVI, SPAIN, 11TH CENTURY

No rejoicing before God is conceivable without wine.

— *Talmud Pesachim 109a*

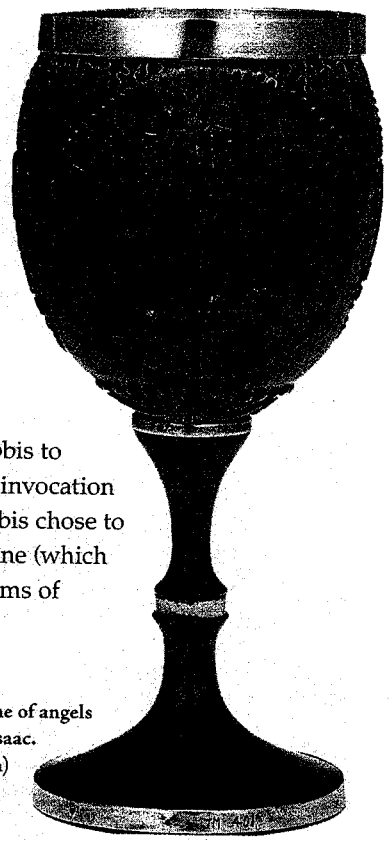
An Opening Toast

Kiddush may be seen as an opening toast to God, our benefactor. It dedicates this holy day to recalling both the Creation of the world and the Exodus from Egypt — thus on Shabbat we celebrate both creativity and freedom. Kiddush is also our chance to thank God for a gift of love given us weekly — Shabbat, a day of rest and of joy.

Before drinking the wine, we recite two blessings, which together are called the Kiddush. One blesses the wine and one sets apart the day. The Hebrew words *Kiddush* and *Havdalah* both mean literally, "to separate" or "to distinguish," thus both set apart this Day Apart — making it special or holy. Performing these rituals at the opening and closing of Shabbat is mandated in the Ten Commandments: "Remember the day of Shabbat to make it holy" *(Zachor . . . l'kad'sho).* The words of the Kiddush (which may be recited in any language) — *M'kadesh HaShabbat,* — are our way of sanctifying this day — marking its entrance and its exit.

But why the wine? Why aren't words enough?

The wine and its blessing — *Borei p'ri hagafen* — were added by the Rabbis to express the celebratory nature of this invocation as a kind of toast to the day. The Rabbis chose to ally the blessing to the drinking of wine (which historically was one of the highest forms of human cultivation of natural foods).



Coconut shell kiddush cup inscribed with a scene of angels visiting Abraham to announce the birth of Isaac. (Probably 19th century; The Jewish Museum, London)

Guidelines
from tradition

1. Kiddush is part of the meal so it should be recited at the table; however, we cover the Hallah during the Kiddush over the wine. Why? *(see pages 74-75)*

2. Generally try to use a large cup filled with wine.
   - One custom calls for letting the cup overflow a little onto a plate, for "a cup that runs over" is a sign of gratitude for abundant blessings.
   - Some people pour a little water into the wine. (In the Roman era, wine was a mixture of a thick essence of grape and pure water.) Kabbalists interpret that custom to signify a balance between justice (wine) and mercy (water).
   - Mystics also recommend we look deeply into the cup before reciting Kiddush and we hold the cup on the surface of the open hand (unlike *Havdalah* when we cup our hand before the flame).

3. "If one's desire to eat bread is greater than one's desire for wine, or if one has no wine, then first wash hands, then say the blessing *HaMotzi* and then the Kiddush and break and eat the bread." *(Rambam, Mishne Torah, Laws of Shabbat 29:1,6,9)*

4. Some people stand for parts of the Kiddush and some people respond with the salutation *"L'Chaim"* before drinking *(see Kiddush Choreography, page 74).*

5. "Amen" is usually recited by those not singing the Kiddush in order to show their concurrence with the leader. If everyone sings the *bracha* (blessing) together, no one is required to say "Amen."

Logo at top by Dan Reisinger for the Israel Ministry of Tourism portrays spies bringing back enormous clusters of grapes from the land of milk and honey *(Numbers 13:23)*

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How ca home?

Kiddush is a introduce, if easy to read.

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Guidelines

getting started

How can I initiate Kiddush in my home?

Kiddush is a relatively easy custom to introduce, if we make it tasty, personal, and easy to read.

Tasty. If you'd like, ask a wine maven for suggestions about the best wines. But you need not go beyond a reasonable budget for your family. The Rabbis recommended we make our Shabbat fare like an everyday menu rather than draining ourselves financially by spending too much. Some families, even if they don't exclusively drink Kosher wine, endeavor to buy certified Kosher brands for Kiddush. But the wine need not be the sweet Concord grape variety. (Incidentally, if you do not like or do not have wine or grape juice, you may recite Kiddush over bread).

Grape juice should be available for those averse to alcohol for reasons of taste or for medical reasons.

Personal. Having a silver Kiddush cup for each person at the table makes Kiddush a personalized mitzvah *(hiddur mitzvah)*, but using any beautiful glass or cup is fine. Today some people make their own pottery cups for Kiddush. In my home we received as a gift a Kiddush cup for each child's birth and had the infant's name engraved on it.

Simple. For starters, some families simply recite the one-line blessing ending with *Borei P'ri Ha-gafen* — "Blessed is the Creator of the Fruit of the Wine." As you feel more comfortable, it is important to recite also the rest of the Kiddush, ending with *M'kadeish HaShabbat* — "Sanctifier of Shabbat," for Kiddush is more about sanctifying Shabbat than blessing the wine or grape juice. If Hebrew is a challenge, then it is perfectly acceptable to recite all or part of the Kiddush in English or any language.

— NOAM ZION

Shabbat is celebrated in memory of Creation.

— KIDDUSH

"The universe works," proclaimed Dr. Rosenzweig on seeing the solar eclipse, "there's some satisfaction in that . . . ."

The sky got very dark, the horns of the crescent sun shrank . . . as the sun disappeared and the leading edge of the moon's shadow swept over them at 1,500 miles an hour. He looked up at a blank circle [the moon] surrounded by a pure white ring of light [the sun's corona] . . . .

"I've been crying . . . I am absolutely awed . . . ." Dr. Rosenzweig stood up and started clapping. "Encore! Encore!" he shouted. And then, upon reflection, "Author! Author!"

— LUDWIG MIES VAN DER ROHE

Customs explained

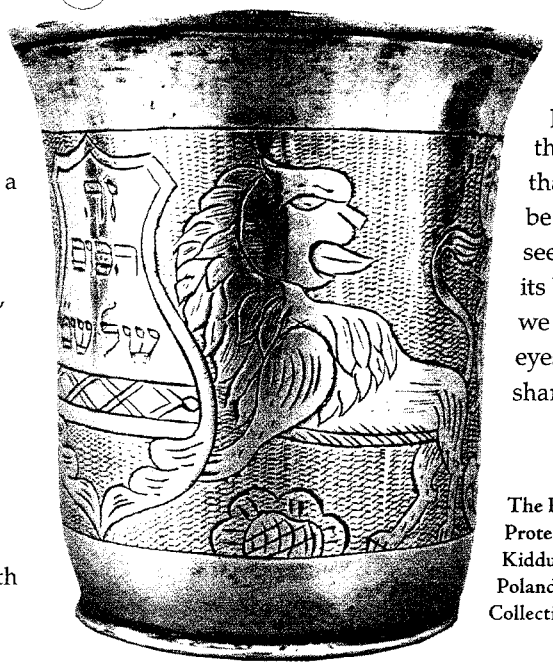
Why Cover the Hallah?

We usually cover the Hallah during the Kiddush over the wine. Why?

Problem: On the one hand, bread is the "staff of life," the primary ingredient of the daily meal — and is generally honored by the first blessing. (The ingredients of bread — wheat or other grains — are the first to be mentioned in the list of seven species grown in the Biblical land of milk and honey even before grapes are mentioned — *Deuteronomy 8:8*).

On the other hand, the opening invocation of the Shabbat meal is the Kiddush, the sanctification of the Shabbat, which has been attached to the drinking of a cup of wine. So what takes priority — basic nutrition or a spiritual toast?

Solution: By covering the Hallah, we "pretend" that it is not on the table, and thus can recite Kiddush over wine first. Then, after washing hands, we uncover the Hallah and break bread with all who are hungry. That is the legal and historical answer to why we cover the Hallah during Kiddush. Some people also enjoy the folk-explanation that the Hallah will be embarrassed to see the wine receive its blessing first. So we cover the Hallah's eyes so she will not be shamed.



The Rezhiner Rebbe's Protective Coin, turned into a Kiddush Cup. (19th Century Poland, The Gross Family Collection, Tel Aviv.)

Kiddush Choreography — When to Stand, When to Sit, and Why

Do we stand or sit for Kiddush?
What is the proper decorum, and why?

Four different views on Kiddush choreography offer four different symbolic perspectives. Each one invites us to participate in a different script simply by specifying different bodily gestures:

(1) Please be Seated: The Dignity of Dinner

Sitting down for the whole Kiddush shows that we are at a banquet and of course dignified dinners call for everyone to eat while seated and the wine is part of the meal and an essential part of the mitzvah of *Oneg Shabbat*/enjoying oneself in honor of seventh day.

(2) Please Rise to Honor God's Name (Y-H-V-H)

To welcome both God's presence and honor the Shabbat Queen, many people stand at least for the four words of the introductory verse "**Y**om **H**aShishi **V**a-y'khulu **H**ashamayim" (its initial letters spell out God's holiest name). Some whisper the first part of the sentence *[Vay'hi erev vay'hi voker — Genesis 1:31]* and emphasize out loud the relevant four words spelling out God's name while standing.

(3) Please Rise to Solemnly Bear Witness

Standing up for the first paragraph *Vay'khulu* is akin to a witness bearing testimony before a judge. For in reciting the summary of God's creation *(Genesis 2:1-3)*, we publicly declare our belief in the Divine origin of the world and become partners in God's work. After standing for this paragraph, some people then sit down (seeing Kiddush as part of the meal); others sit down only after the entire Kiddush, to drink.

(4) Please Rise for the Wedding Ceremony

A Kabbalist interpretation views the entire Kiddush as the betrothal ceremony at a mystical marriage of the male and female aspects of the Divine, and at weddings it was customary to stand. The Zohar sees the Kiddush as marking the moment when the Bride (the Shabbat Queen) steps under the canopy *(huppah)*; the wine symbolizes the overflowing blessing/*shefa*, and the meal which follows is the marital feast/*seudat sheva berachot* accompanied by song and festivity. The greeting *"l'chaim*/to life" is our blessing to the bride.

L'Chaim

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Havdalah from

L'Chaim — To Life!

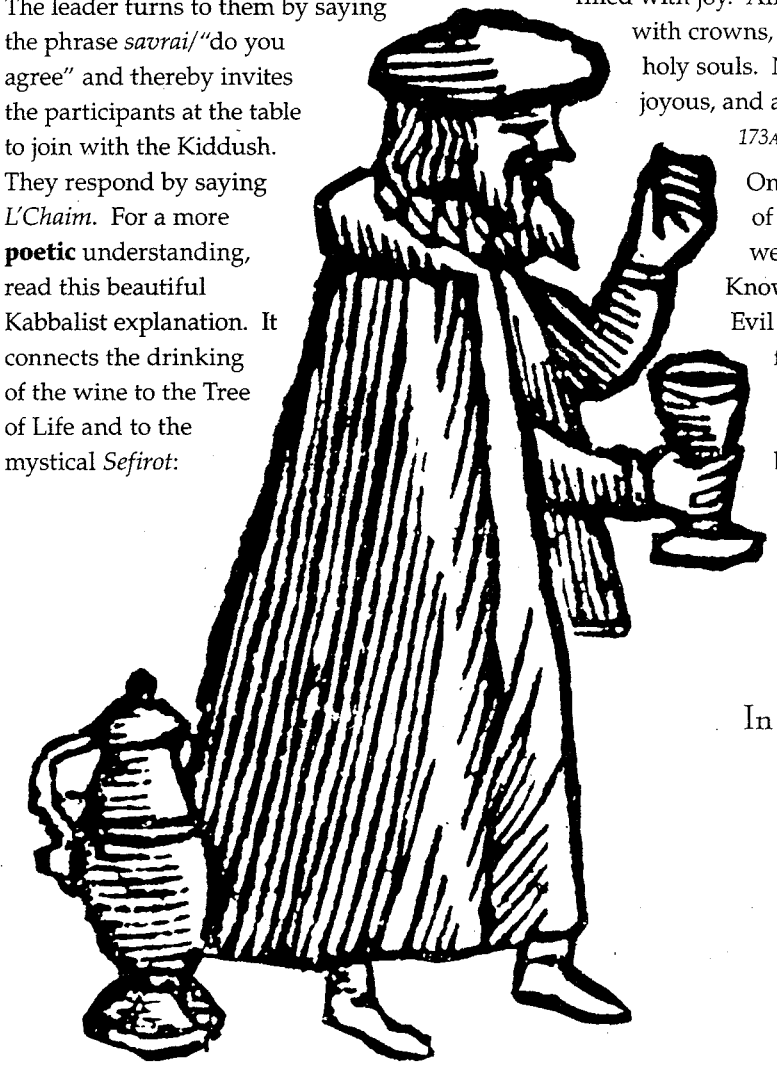
There are many explanations that illuminate the custom of saying *L'Chaim* before drinking the wine at Kiddush.

From a **legal** point of view, the person reciting Kiddush wishes to confirm that the participants want the leader to represent them in reciting Kiddush. Often the leader evokes the salutation *L'Chaim* from the people for whom Kiddush is being said. The leader turns to them by saying the phrase *savrai*/"do you agree" and thereby invites the participants at the table to join with the Kiddush. They respond by saying *L'Chaim*. For a more **poetic** understanding, read this beautiful Kabbalist explanation. It connects the drinking of the wine to the Tree of Life and to the mystical *Sefirot*:

"As Israel below is sanctifying the day, the Tree of Life *[Tif'eret]* rouses. Its leaves rustle as a breeze comes forth from the World-to-Come [sefirotically, *Binah*]. The branches of the Tree sway and waft forth the scent of the World-to-Come. The Tree of life is further aroused and at this moment, brings forth holy souls which it gives to the world. Souls exit and they enter, each rousing the other. They exit and they enter, and the Tree of Life is filled with joy. All Israel is wreathed with crowns, which are these holy souls. Now the cosmos is joyous, and at rest." *(Zohar 3: 173a)*

On Shabbat the Tree of Life rules, while on weekdays the Tree of Knowledge of Good and Evil rules. Life in exile from the Garden of Eden, everyday life, is marked by distinctions between good and bad, forbidden and permitted, while redemptive existence unites all opposites and suspends the opposition between good and bad, *asur umutar.*

However, there are more ominous explanations that are associated with the dark side of wine and inebriation. Some Rabbis identified the forbidden fruit of the Tree of Knowledge — that brought humanity both wisdom and death — as the fruit of the vine *(Genesis Rabbah 15:8)*. In fact, the first time wine is explicitly mentioned in the Torah, Noah, who planted the first vineyard, promptly got drunk. This leads him to curse one of his children (Genesis 9:21). Wine also has more negative associations because it is also the mainstay of consoling mourners in the Talmudic period. It was even used as a tranquilizer in the last meal of a prisoner condemned to death *(Talmud Sanhedrin 43a)*. Nevertheless, at Kiddush on Shabbat wine celebrates a joyful occasion and we declare that it is "For Life!" — not for death.



Havdalah from *Sefer Minhagim* (Amsterdam, 18th century)

In regard to external gifts, to outward possessions, there is only one proper attitude — to have them and to be able to do without them. On Shabbat we live, as it were, independent of technical civilization: we abstain primarily from any activity that aims at remaking or reshaping the things of space. Man's royal privilege to conquer nature is suspended on the seventh day.

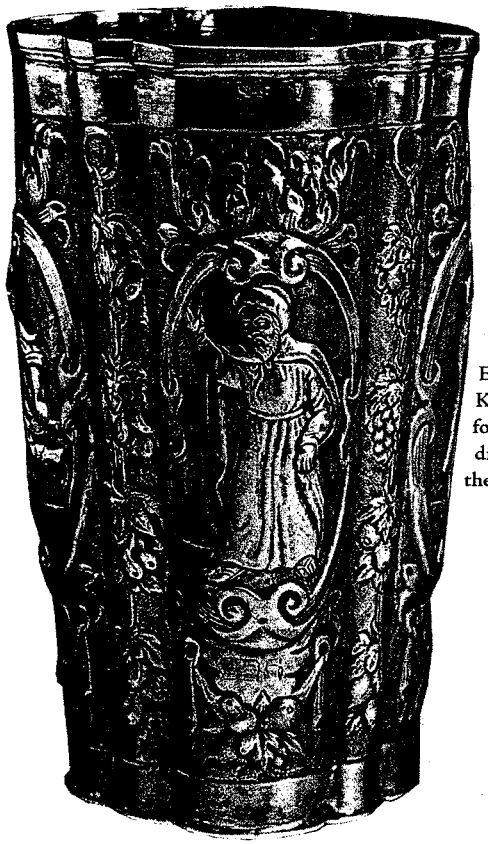
— Abraham Joshua Heschel, The Sabbath

Guidelines

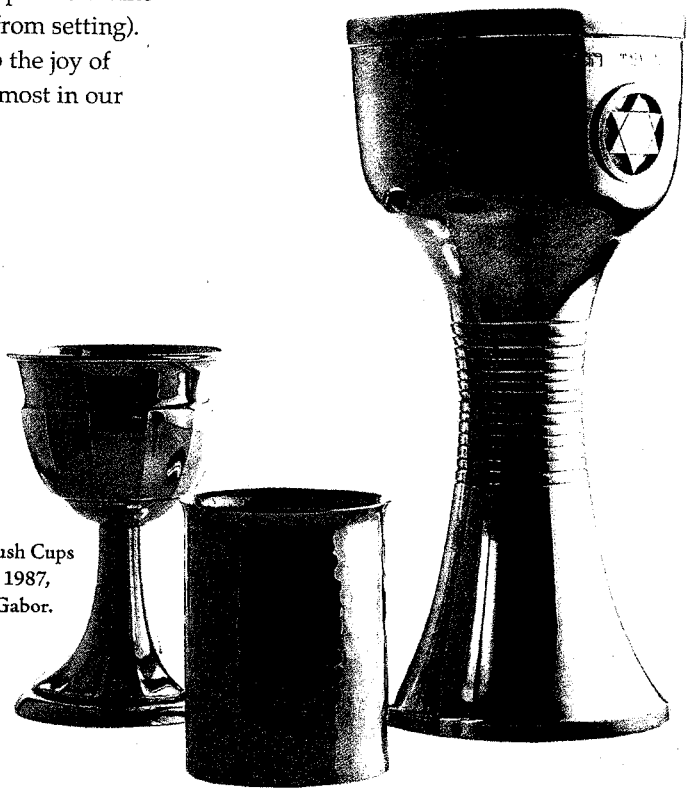
parent-child corner

Kiddush is a wonderful opportunity for children to show what they know and to become full participants. Even if an adult recites the Kiddush, each child may be invited to recite it themselves — as much as they know. Having their own Siddur or book of blessings, their own cup and their turn, guarantees each child a place at the Shabbat table and in the family celebration.

Wine may not be a delicacy for younger children but grape juice is usually very popular. Yet this joy can turn into tears when the cup is overturned and the stained tablecloth makes parents angry or anxious, especially around guests. Parents must make their peace with the possible spills before the wine or grape juice is poured, so that they and their children will not be anxious. (Some parents cover the area around the child's plate with plastic, some use a simple white tablecloth that may be bleached easily and others use white grape juice that does not stain. Some parents even kiss their children after they spill to reassure them that they will not be angry with them on Shabbat. Others make no big deal at all — but they keep a supply of salt available to pour on wine stains and prevent them from setting). Most important is to keep the joy of the family Shabbat uppermost in our minds.



European Kiddush Cup for the seder, displaying the wise child.



Modern Swedish Kiddush Cups by Sigvard Bernadotte, 1987, photographed by Karl Gabor.

☛ A Public Message

from the Hosts
to all the Guests
and all the Children:

Don't cry over spilt wine!

Rabbi Akiba Aiger *(GERMAN, 18TH CENTURY)* used to be very strict about the mitzvah of hospitality. Once on Shabbat one of the guests happened to spill a cup of wine. The clean white tablecloth was stained and the guest was visibly embarrassed. So Rabbi Aiger himself bumped the table so as to spill his own glass of wine. He exclaimed: "Oh, this table must be off-balance!"

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The Week in Review: Accounting for Our Last Six Days of Creation

Kiddush marks the conclusion of the six days of work and beginning of Shabbat. God looked back at all that had been accomplished in one week, saw its completeness and its harmony and exclaimed, "It is very good." Here lies an idea for a weekly activity of retrospective evaluation. It is our chance to survey and grade our achievements as well as share them with our family and friends.

Joseph Telushkin writes of the meaningful experience he had witnessing a congregation's collective week-in-review:

"Some years ago, I attended a Shabbat service conducted by my friend Rabbi Leonid Feldman in Palm Beach, Florida. Before the service began, he wished everyone "Shabbat Shalom," and asked if anyone in the congregation had good news that had occurred over the preceding week, which he or she wished to share with others. People stood up and announced engagements, anniversaries, the first words spoken by a child or grandchild, a book's publication, the visit by a family member or friend whom they hadn't seen in many years, the completion of a degree, and more.

"My wife decided to bring this ritual into our home. At the beginning of the Friday-night Shabbat meal, she asks family members and guests to share their achievements."

The first reported such week-in-review activity goes back to the year, 1575, and to the place, Safed, where so much of the Friday night ritual was created. The innovator was Rabbi Elazar Azikri, a Kabbalist and author of the still popular song *Yedid Nefesh*. He founded a "Holy Havurah" in order to worship God and study traditional texts with intensity and devotion. As part of the Havurah's weekly routine, Rabbi Azikri conducted a weekly spiritual week-in-review for all *haverim* (members). The mystics met in the synagogue before Shabbat and discussed their spiritual behavior during the past week — the good and the bad. After that, they proceeded to greet the Shabbat Queen.

You may incorporate this custom — without its mystical aspects or its harsh self-scrutiny — simply by offering your own brief review of your achievements and experiences and then ask others to share them as well. You might even ask people to present projects that they are now considering and ask for advice about the worlds that they have created during the week or intend to create in the coming weeks.

Revisiting our Week Day by Day: Guided Meditation

Just as God reviewed all that had been created in six days before resting and sanctifying the seventh day, so we may review our week by using a guided meditation.

Close your eyes for a full two minutes and try to revisit each day of your week — since last Shabbat. Where were you emotionally and physically last Shabbat? Where did you journey on Sunday, Monday and so on? What events or accomplishments or frustrations filled those days? Which of these do you want to gather in yourself and carry forward and which do you prefer to leave behind as Shabbat begins.

— *LAURA GELLER*

All Professions are Equal

All forms of labor should be appreciated as we sum up our creativity during the week. Intellectual pursuits are not necessarily to be given greater honor. As the Rabbis of Talmud used to say:

I am a creature [of God] and my fellows are also creatures [of God].

My work is in the city and others' in the field.

I rise early to go to my work and others rise early to theirs.

As they do not deign to do my work, I do not deign to do theirs.

But should you think: "I do much [study of Torah] and they do little," we have learned: "Doing more or doing less, it matters not, so long as one's heart is directed toward Heaven [doing God's work on earth]." *(TALMUD BERAKHOT 17A)*

Reflections כַּוָּנוֹת

on being co-partners in creativity and freedom

שׁוּתָּף בְּמַעֲשֵׂה בְרֵאשִׁית

Sanctity of life means that humans are partners, not sovereigns, that life is a trust, not a property. To exist as a human is to assist the Divine.

— *Abraham Joshua Heschel,* The Insecurity of Freedom

"Co-Partner in Creation"

Talmud Shabbat 119

"And the heaven and the earth were finished . . ."

— *Genesis 2:1-3*

Rabbi Joseph B. Soloveitchik taught that the recitation of *Vay'khulu* — the passage from the Torah preceding the Kiddush — lets us testify to two things: God's work on earth and our job to go with it. We state that God started the work of Creation — and it is the human task to complete it. We're in a partnership with the divine: our part is to complete and transform the domain of chaos into a perfected, beautiful reality.

Soloveitchik writes: "The creator, so to speak, made the world deficient in order that mortal man could repair its flaws and perfect it . . . So the human task is to 'fashion, engrave, bond, and create,' and transform the emptiness of being into a perfect and holy existence, bearing the imprint of the divine name . . . The peak of religious ethical perfection to which Judaism aspires is the human as creator."

— *Rav Joseph B. Soleveitchik,* Halachic Man

To Be Fully Free: The Meaning of the Sabbath

The Sabbath ritual has such a central place in the biblical religion because it is more than a "day of rest" in the modern sense; it is a symbol of salvation and freedom. This is also the meaning of God's rest; this rest is not necessary for God because he is tired, but it expresses the idea that great as creation is, greater and crowning creation is peace; God's work is a condescension; he must really "rest," not because he is tired but because he is free and fully God only when he has ceased to work. So is man fully man only when he does not work, when he is at peace with nature and his fellow man; that is why the Sabbath commandment is at one time motivated by God's rest and at the other by liberation from Egypt. Both mean the same and interpret each other; "rest" is freedom.

— *Erich Fromm, psychoanalyst*

Mark Chagall, 1946

A *Kava* on a Sh

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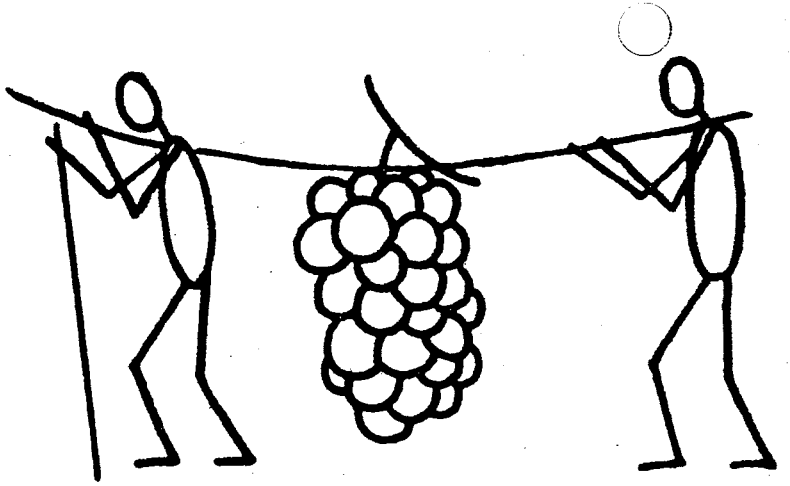
A *Kavana*/Meditation on a Shattered World

How did the world begin?

For Jewish mystics the world began with an act of withdrawal. God did *Tzimtzum*. God contracted to leave a space for the world to exist. After this *Tzimtzum*, "withdrawal," some divine energy entered the emerging world, but this divine light, this divine energy was too strong, overpowering the worlds that tried to contain it, and the universe exploded with a cosmic bang. Shards of divine light, holiness, were scattered everywhere in the universe. The sparks of holiness are often buried deep in the cosmic muck of the universe, they are difficult to behold and yet they are everywhere, in everyone, in every situation. They are the life and meaning of the universe.



Otto Geismar, Spies with their Grapes from the Promised Land. *(Numbers 13:23)* (Germany, 20th century)

Shabbat Kiddush Cup (Augsburg, Germany, 17th century).

We live in this world of shattering. We feel in our bodies and in our souls the brokennness of the world, and we feel at times the resonance in ourselves of that initial cosmic shattering. Our bodies, like that primordial world, try not to contain, but rather to hold on to the divine light and energy flowing around us and in us. But, as in the world's origin, our bodies are too frail, made only frailer with the passage of time, and so we begin to leak our divine image/energy. Perhaps, then, illness is really the leaking of our souls. In this world of shattered hopes and expectations, we search for wholeness.

Moses shattered the first set of tablets, the first set of the Ten Commandments. And then he got a second set that he helped to write. When the ark was constructed for the sanctuary, the Rabbis tell us not only the whole second set of tablets was put into the Holy Ark, but the pieces of the first set as well.

Wholeness comes not from ignoring the broken pieces, or hoping to magically glue them back together. The shattered coexists with the whole; the divine is to be found amid the darkest depths and the heaviest muck of the universe. Every moment has the potential for redemption and wholeness. Our brokenness gives us that vision and the potential to return some of the divine sparks scattered in the world.

— *Michael Strassfeld*, A Book of Life

Creation is Constantly Becoming, Evolving, Ascending

An epiphany [a personal revelation] enables you to sense Creation not as something completed, but as constantly becoming, evolving, ascending. This transports you from a place where there is nothing new to a place where there is nothing old, where everything renews itself, where heaven and earth rejoice as at the moment of Creation.

— *Rav Abraham Isaac Kook*

SHABBAT CANDLES

Isidor Kaufmann (Galicia, 19th century)

Back to the First Light

When all work is brought to a standstill, the candles are lit.
Just as creation began with the word, "Let there be light!"
— so does the celebration of creation begin with the kindling of lights.

— *Abraham Joshua Heschel,* The Sabbath

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Welcome to Shabbat candle lighting.

Lighting a candle in the darkness is the most elemental human symbol of hope. When you light these candles, you reenact God's opening act of creation — "Let there be light." You also provide warmth — emotional as well as physical — for your home. Candle lighting sets this day apart; it creates sanctity and invites the Shekhina, God's maternal presence, to be your honored guest and sit at your table. For women, it reinforces a bond of memory between mother and daughter going back hundreds of generations. May this be a peaceful and loving Shabbat, for you and all who share your home.

Inner Light

Everyone must know and understand that within burns a candle and no one's candle is identical with the candle of another and there is no human being without a candle. So everyone must know and understand that one is obligated to work hard to reveal the light of one's candle in the public realm for the benefit of the many. One needs to ignite one's candle and make of it a great torch to enlighten the whole world.

— Rabbi Abraham Isaac HaCohen Kook

It is our light, not our darkness, that most frightens us. We ask ourselves — Who am I to be brilliant, gorgeous, talented and fabulous? Actually who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to manifest the glory of God within us. It is not just in some; it is in everyone. And as we let our light shine, we consciously give other people permission to do the same. As we are liberated from our fear, our presence automatically liberates others.

— Nelson Mandela, Inauguration speech as President of South Africa, 1994, quoting from Maya Angelou

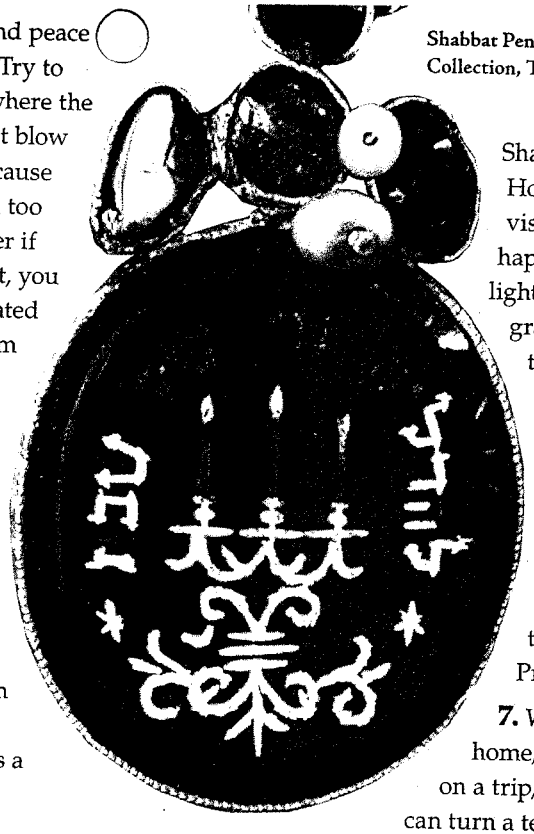
Guidelines
from tradition

1. **Lighting the candles** traditionally marks the beginning of Shabbat as well as the end of the sometimes frantic rush of preparation to make everything finished on time. At the moment of candle lighting, a transformation takes place: the ordinary weekday home becomes a place of great potential joy, respect, holiness and peace.

2. Before sunset it is traditional to light at least **two candles** placed on or near the dinner table to give light for the meal. Some households light one candle for each member; others prepare two candles for each woman, though men too are commanded to light the candles.

3. **Candle lighting time** varies according to the sunset; the exact time can be found in Jewish calendars or websites (or just check the local newspaper for the time of sunset and subtract 18 minutes). In winter, traditional candle lighting, which precedes sunset, might be as early as 4 P.M. and in the summer as late as 9 P.M. in North America. In the summer, some families bring in Shabbat earlier by lighting candles (up to approximately one hour) before sunset. Alternatively, some people eat dinner early and then, just before sunset, light candles and only then make *Kiddush* over the wine and recite *HaMotzi* over the Hallah.

4. Choose candles of a length that can burn for at least 3 hours, for the length of your dinner, so they will provide light and spread joy and peace at the table. Try to place them where the wind will not blow them out or cause them to burn too fast. However if they blow out, you are not obligated to relight them since you have already fulfilled the commandment. Let them burn themselves out rather than extinguishing them — unless of course there is a danger to life.



Shabbat Pendant, The Gross Family Collection, Tel Aviv

5. On Friday evening before sunset light the candles first, cover one's eyes and only then recite the blessing (as in Marc Chagall's picture on page 27). However, on Yom Tov (holidays), many bless the candles before lighting them without covering their eyes.

6. Some women cover their hair before candle lighting. Then after lighting, they motion with their hands — often three times — as if gathering in the spirit of Shabbat, before making the blessing. Neither of these customs are required, but they may have deep personal meaning.

For example, Vanessa Ochs, who has written widely on the role of blessings in everyday life, reports: "I don't usually cover my head when I light Shabbat candles at home. However when I am visiting my mother, I am happy to watch my mother light candles wearing my grandmother's shawl, and to allow her to place the shawl over my head as I light. With that cloth over our heads, I feel very close to the memory of my grandmother and I experience being 'under the wings of the Divine Presence.'"

7. When one is not living at home, but rather at college or on a trip, **portable candle sticks** can turn a temporary domicile into a home away from home.

A Woman's Mitzvah?

One's house should be illuminated on Shabbat by whoever takes care of holiday preparations. Maimonides noted that in his era, women were generally responsible for the household, so the mitzvah was incumbent primarily on them. But in families in which men perform household tasks equally (or primarily), the mitzvah is equally incumbent on them. In your home, who should be lighting candles? Of course, men living alone, or single fathers, should light candles for themselves and their households.

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Guidelines

getting started

How shall I make candle lighting my weekly custom?

Recall: Begin by remembering candle lighting ceremonies which have left an impression on you — from childhood or from friends. **Your goal will be to introduce an element of sanctity into your weekly life.**

How: You may wish to share Shabbat with a more experienced friend or family member. Then begin to develop and adapt your own traditions. Experiment, and don't worry about making mistakes but about making Shabbat a time of holiness.

With Whom: Candle lighting has usually been performed by the woman of the house, often with her daughters. This contributes to female bonding for mothers, sisters, and daughters. However, men are equally obligated to light Shabbat candles in their home. Some people involve both men and women, both sons and daughters as well. Many try to gather all the household members to join together in the ceremony. However, lighting by oneself can be an opportunity for personal meditation and "centering one's self" before Shabbat. When electric lights are extinguished, the soft candle light fills the room with a warmth and sanctity.

When: For traditional candle lighting, 18 minutes before sunset is the latest time to light candles. Other households begin dinner with candle lighting at the table, even after sunset, when all are gathered after work.

With What: Any candle — oil or wax — and any candleholder will do as long as light is provided. However the more one personalizes the mitzvah the more it adds sanctity. Some households have a decorative matchbox and candelabrum to personalize and beautify this mitzvah *(Hidur Mitzvah)*. Someone may take on the weekly pre-Shabbat assignment of preparing the candles, finding the matches and taking out the book with the blessings as well as a box for Tzedakah. Collect small change from everyone's pocket or purse and, before candle lighting, deposit some coins.

Consider using non-standard candles — perhaps floating in a bowl of water or even lighting many candles and not using electric lights. Incense burning was typical in the ancient world and may be a popular addition to candle lighting in some circles.

A Family Photograph and a Personal Prayer: Since candle lighting is a time to think of family and close friends, you may wish to put up a photograph of loved ones next to the candelabrum. As you close your eyes to light the candles you can think of those intimates in your life and when you open your eyes you can use the candle light to look at their faces. Add a personal prayer *(see* Tekhinot, *page 25, 34-35)* or a reading *(see* Kavanot, *page 32-33)*.

After candle lighting: You may wish to try my wife's family custom. She serves cake, cookies or strawberries with whipped cream as a Shabbat treat that sweetens the candle lighting ceremony. *(See "Pre-Shabbat Coffee and Cake," page 18).*

What if you are going out on Friday night? For example, you are driving to the synagogue and still want to light candles before Shabbat. You may light the candles early and yet not officially start Shabbat, as long as you have that in mind as you recite the blessing. People concerned about fire may not wish to light candles before they go out. They might light the candles at the home where they are invited. Or light the candles at home and then extinguish them before going out, or leave them burning in the sink.

A Tired Housewife's Shabbat in Warsaw, 1928.
YIVO Institute, courtesy of USHMM Photo Archive

Candle Lightin

Guidelines

parent-child corner

Sharing candle lighting with children has proven through the generations to imprint a powerful memory trace. Younger children in particular often desire to imitate their parents, as well as to know everything that the parents did when they were children. Candle lighting is a precious opportunity for sharing those memories and for creating new memories in a one-on-one moment of intimacy. Take out your family albums to peruse after candle lighting.

Give your children their own set of candlesticks (or have them make their own), and perhaps allow them to light the candles themselves if possible. The attraction of fire and the chance to light matches themselves — under parental supervision — is an important privilege for young children. Young children may also play pretend and imitate an imaginary candle lighting, while their parent lights the actual candles. Make the children responsible for preparing the candlesticks in advance, cleaning them perhaps, arranging the candles, providing the matchbox (which may be specially decorated), or putting out a beautiful tray or special placemat on which the candles stand.

Reaching Out for Shabbat.
(Los Angeles, 1985) Photo by Bill Aron.

Ask one child to collect all the loose change from each member of the household and deposit it in the Tzedakah box before candle lighting. A cute counting game involves the child collecting 36 cents (twice the numerical value of *Chai* = 18) — a quarter, a dime, and a penny or a quarter, two nickels and a penny. For children who cannot read, draw the shape of the coins on a paper and then they can match the coin to the size of each circle.

If you choose to recite a personalized prayer for your family *(see* Tekhinot, *page 34-35)*, then invite the children to add their own prayers in their own words — praying for the health or happiness of those close to them and expressing their thanks for that last week and their hopes for the future. The children may also pick their own melody to greet the Shabbat, giving them a chance to sing Shabbat songs learned in school. They can put on a Shabbat recording for background music. If there is time, a parent or older sibling may wish to read Bible stories with the children as they wait for dinner to begin.

☐ A Shabbat Box, a Shabbat Shelf and an Oneg Shabbat Pleasure Basket

- Prepare a **Shabbat Box** (or labelled cabinet) containing the list of Shabbat items, so that Shabbat is easy to assemble and the children can bear some responsibility.

Mother and D[illegible]ter from Brooklyn by Faige Beer, 1981.
[illegible]eit Hatefutsot Photo Archive, Tel Aviv)

Checklist:

- ☐ Candles
- ☐ candle sticks
- ☐ matches – in decorative box
- ☐ coins ready for Tzedakah
- ☐ Tzedakah box
- ☐ tray or placemat
- ☐ Kiddush cup
- ☐ Hallah cover
- ☐ salt shaker (for the Hallah)
- ☐ bread knife and bread board
- ☐ book of blessings

- Designate a **Shabbat Shelf** with the title *L'kh-vod Shabbat* — "In honor of Shabbat" (as was once a custom of Jews from Afghanistan). Over two thousand years ago Shamai, the Torah scholar, used to search all week long for treats to purchase and save for Shabbat. A special fruit, say a mango or persimmon, or a special candy bar, can be put away on the Shabbat Shelf, in clear view of the family during the week. Then before candle lighting put out the treats — perhaps hiding them under the Hallah cover as a surprise.
- Prepare an **Oneg Shabbat Basket**. Oneg Shabbat means the pleasures enjoyed on Shabbat, so it might contain the games, toys, cards, musical recordings

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and books that the children love to play with their parents and siblings. (Biblical charades can be played to guess Biblical characters.) Put the basket out in the living room for family time after dinner — instead of TV.

Through a Child's Eyes

We have been taught to see Shabbat in metaphors as a bride or a queen. But we can invent new images as well, especially with the help of our children's free imagination. They can help us see Shabbat in non-traditional ways.

For example, I have asked my daughter to look deeply into the candle's flames and then questioned her: What do you see emerging from the flames? More broadly speaking, what does Shabbat look like? What does Shabbat smell like? Feel like? Perhaps it is like an island separate from the rest of the week, or like a snowfall, clean and white like the tablecloth. It may smell like Bubie's brisket or her flowers.

No children at your table? Step out of the box and free associate. Remember you were once a child.

— *Phyllis Cincinatus*

A Candle for Me

One custom is to light an additional candle for each child in the family. For example, every Friday evening my mother lit four candles, the two required by law, one for my sister, Shalva, and one for me. The message this extra candle sends to each child is a powerful one. As Rabbi Abraham Twerski, a psychiatrist, puts it, "How edifying it was for me to know that our home was brighter on Friday nights because I was in existence!"

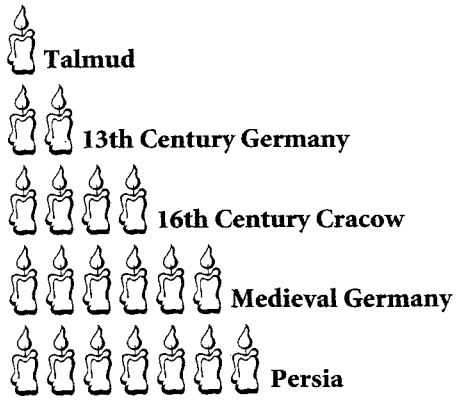
— *Joseph Telushkin*

From Birth and Beyond Death: A Poignant Family Tradition

One family buys a set of candle sticks for their children at birth. One candle stick is put away to be given to the child when they reach bar/bat mitzvah age. The other is lit by the parent and later the children as soon as they can light for themselves. When their first child, Ari, died at age two, they agonized – should we continue to light his candle every Shabbat? They decided that his spirit was still among them. When the next three children grew up, then they took turns lighting Ari's candle. When guests came, they were told that the four candles were their four children, for on Shabbat the whole family — including Ari — was together.

How Many Candles?

The blessing for lighting candles says only "to light the Shabbat candle" — in Hebrew, Ner — an oil lamp or candle. Yet many Jews light more than one candle. Here is an intriguing review of the many customs and their rationale.



- **One Candle — JUST ENOUGH LIGHT** The Talmud established the lighting of one Shabbat candle (originally oil, not wax) in order to provide light at the Shabbat table. During the week, most people ate before sunset, for they could not afford expensive fuels for light. Yet, on Shabbat the meal follows sunset; therefore, a candle was required to illuminate one's home both for *Oneg Shabbat* (the pleasure of eating food whose aesthetics we can also see) and for *Shalom Bayit* (domestic tranquility). Social interaction at the table is enhanced by seeing another's facial expressions and hand gestures, an essential part of human communication.
- **Two Candles — MORE MEANING** Shabbat candles also have a symbolic value representing Kibbud Shabbat, Honoring Shabbat. The medieval European Ashkenazim explained that the two candles represent the two parallel formulations of the 4th commandment given at Mount Sinai — *Zachor*/Remember (Ex 20:8) and *Shamor*/Observe the Shabbat (Deuteronomy 5:12). The two candles also symbolize the male and female aspects of the Divine, united on Shabbat (or husband and wife).
- **Seven Candles — SEPHARDIC-STYLE** According to Sephardic custom, 7 candles are lit corresponding to the 7 days of the week.
- **Many Candles —** Some families light one candle for every child in the family or for every member of the household.

Reflections כַּוָּנוֹת

Setting a mood of sanctity

Expelling Sadness from our Homes

We want the *Sukkah* of Shalom to be spread over us, so the Rabbis established the Shabbat candle lighting to expel from our homes all the evil, the sadness, and the worry of the six days of the week. The gentle light of the candles illuminates our homes with the light of joy, gladness, peace and tranquillity and declares a cease-fire to the flames of argument and disagreement. Igniting the fire of the candles consumes the fire of the evil inclination and anger. Then when we enter the house we can greet the Shabbat and our families with wishes for peace — *Shabbat Shalom Um'vorakh and Shalom Aleichem.*

— FROM THE SIDDUR OF RABBI CHAIM TCHERNOVITZ

Austro-Hungarian soldiers in Italy, World War I. Oesterreichische Nationale Bibliothek Bildarchiv, Vienna, Austria.

Shabbat Surrender: To Live as if Everything were Done

The Torah says: "Six days shall you labor and do all your work." *(EXODUS 20:9)*

"But [the Rabbis challenged:] Is it possible for a human beings to do all their work in six days? No, rather the Torah means act as if all your work were finished. Alternatively, perhaps the Torah meant that after six days you must rest from 'all your work' — even the thought of your work." *(MECHILTA 20:9)*

There is astounding wisdom in the traditional Jewish Sabbath, in that it begins precisely at sundown, whether that comes at a wintry 4:30 or late on a summer evening. Sabbath is not dependent upon our readiness to stop. We do not stop when we are finished. We do not stop when we complete our phone calls, finish our project, get through this stack of messages, or finish our report that is due tomorrow. We stop because it is time to stop.

Sabbath requires surrender. If we only stop when we are finished with all our work, we will never stop, because our work is never completely done. With every accomplishment there arises a new responsibility. Every swept floor invites another sweeping, every child bathed invites another bathing. When all life moves in such cycles, what is ever finished? The sun goes round, the moon goes round, the ties and seasons go round, people are born and die, and when are we finished? If we refuse rest until we are finished, we will never rest until we die. Sabbath dissolved the artificial urgency of our days, because it liberates us from the need to be finished.

When we breathe, we do not stop inhaling because we have taken in all the oxygen we will ever need, but because we have all the oxygen we need for this breath. Then we exhale, release carbon dioxide, and make room for more oxygen. Sabbath, like the breath, allows us to imagine we have done enough work for this day . . . Let the work of this day be sufficient.

— WAYNE MULLER

A Lonely Shabbat in the Peace Corps

An American Peace Corps volunteer from Brooklyn recalls that he often lit Shabbat candles alone in Guatemala. Even all by himself, the candle lighting still ushered in a sense of home and of sanctity. He recalled the Rabbinic midrash that says that while all the animals were created two by two, both Shabbat and the Jewish people were first created in isolation without a life partner though they were meant for one another. With Shabbat the Peace Corps volunteer was never without a loving partner. In fact in Guatemala he came to really appreciate the powerful role of the candles, since the village where he worked had no electricity of its own.

Shabbat is Walden Pond: Extra Time on Earth

There were times when I could not afford to sacrifice the bloom of the present moment to any work, whether of head or hands. Sometimes, in a summer morning, having taken my accustomed bath, I stay in my sunny doorway from sunrise till noon, rapt in a reverie, amidst the pines and hickories and sumachs, in undisturbed solitude and stillness, while the birds stand around. I grew

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— *Wayne Muller*

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in those seasons like corn in the night, and they were far better than any work of the hands would have been. They were not time subtracted from my life, but so much over and above my usual allowance.

— *Henry David Thoreau*

"How Beautiful the World Could Be!" — The Hope of Sunset

One evening, when we were already resting on the floor of our hut, dead tired, soup bowls in hand, a fellow prisoner rushed in and asked us to run out to the assembly grounds and see the wonderful sunset. Standing outside we saw sinister clouds glowing in the west and the whole sky alive with clouds of ever-changing shapes and colors, from steel blue to blood red. The desolate gray mud huts provided a sharp contrast, while the puddles on the muddy ground reflected the glowing sky. Then, after minutes of moving silence, one prisoner said to another, "how beautiful the world could be!"

— *Victor Frankl,*
psychologist and Holocaust survivor

The Limits of Sunset

The setting of the sun ushers in a unit of time where the flowers of the field stand over and against man as equal members of the universe. I am forbidden to pluck the flower or to do with it as I please; at sunset the flower becomes a "thou" to me with a right to existence regardless of its value for me. I stand silently before nature as before a fellow creature of God and not as a potential object of my control, and I must face the fact that I am a man and not God. The Sabbath aims at healing the human grandiosity of technological society.

— *David Hartman, Joy and Responsibility*

Light a Candle

Light a candle.
Drink wine.
Softly the Shabbat has plucked
the sinking sun.
Slowly the Shabbat descends,
the rose of heaven in her hand.
How can the Shabbat
plant a huge and shining flower
in a blind and narrow heart?

How can the Shabbat
plant the bud of angels
in a heart of raving flesh?
Can the rose of immortality grow
in an age enslaved
to destruction,
an age enslaved
to death?
Light a candle!

Drink wine!
Slowly the Shabbat descends
and in her hand
the flower, and in her hand the sinking sun . . .

— *Zelda, Israeli poet (copyright reserved for ACUM and author)*

Dreams of Eternity

Refreshed and renewed,
attired in festive garments,
with candles nodding dreamily to
unutterable expectations,
to intuitions of eternity,
some of us are overcome with a feeling
as if almost all they would say
would be like a veil.
There is not enough grandeur in our souls
to be able to unravel in words
the knot of time and eternity.
One should like to sing for all men,
for all generations . . .
There is a song in the wind
and joy in the trees.
The Sabbath arrives in the world,
scattering a song in the silence of the night;
eternity utters a day. Where are the words
that could compete with such might?

— *Abraham Joshua Heschel, The Sabbath*

Tekhinot תחנות

personal prayers at candle lighting

Introduction

Immediately after candle lighting many women add a personal prayer while their eyes are still closed. It is an intimate moment in which one privately reconnects with family members and prays for their well-being. To help women express their feelings and wishes, people (both women and men) began to compose *Tekhinot* — supplications, meditations and prayers — for women in the Ashkenazi European community (17th-19th centuries). These collections of prayers enjoyed immense popularity as both an outlet for and expression of their spiritual yearnings.

Tekhinot were usually written in everyday language — Yiddish — and their content covered family matters, health, pregnancy and birth. They were designed to be said at women's rituals — such as candle lighting, Hallah baking, and *mikve* (ritual immersion bath). Today there is a revival of writing *Tekhinot* related to a renewed concentration on female spirituality and ritual creativity, but there is no reason why men cannot use these vehicles of religious expression.

Below you will find a variety of *Tekhinot* ranging from their traditional form in Europe to American compositions.

Issachar Ber Ryback, Russian-French cubist, 1917.
From *Shtetl, Mayn Khorerver Heym (The Jewish Shtetl, My Destroyed Home: A Recollection)*

Traditional Woman's Prayer

May it be Your will, God of our ancestors, that You grant my family and all Israel a good and long life. Remember us with blessings and kindness, fill our home with your Divine Presence. Give me the opportunity to raise my children and grandchildren to be truly wise, lovers of God, people of truth, who illuminate the world with Torah, good deeds and the work of the Creator. Please hear my prayer at this time. Regard me as a worthy descendent of Sarah, Rebecca, Rachel and Leah, our mothers, and let my candles burn and never be extinguished. Let the light of your face shine upon us. Amen.

A Prayer for Shabbat Happiness

May it be God's Will, that I be be privileged to receive this holy Shabbat with happiness and joy, with song and excitement. Protect me so that no sadness or depression, no anguish or worry will mar my Shabbat. May I be happy with all my soul, with all my heart and with all my strength. Let this happiness without limit encompass [the world], your people Israel, me, my spouse, and the members of my household. Amen.

— Rabbi Nachman of Bratzlav, Likutei Tefillot

Tikkun Olam — Mending the World

God, creator of Heaven and Earth, creator of humankind and of all living things, grant me the power to feel as others feel, the power to listen and to hear, to behold and to see truly, to touch and to be touched.

Keep fresh within me the memory of my own suffering and the suffering of Clal Yisrael (the whole community), not in order to stimulate eternal paranoia, but rather that I may better understand the suffering of strangers; and may that understanding lead me to do everything in my power to alleviate and to prevent such suffering . . . .

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Enable me to be like Yourself — to feed the hungry, clothe the naked, tend the sick, comfort the bereaved. Guide me in the ways of *Tikkun Olam*, of mending the world. As I delight in a loving marriage of true minds, may I never forget the thousands of women battered and beaten by their spouses. As I rejoice in the bliss of my children and grandchildren, may I never forget the pleading eyes and swollen bellies of starving infants deprived of physical and emotional nourishment. May my woman's capacities for concern, compassion, and caring never be dulled by complacency or personal contentment. May my feelings always lead me to act.

— ALICE SHALVI,
FOUNDER OF ISRAELI WOMEN'S LOBBY

A Contemporary *Tekhina*

We thank You, O God, for Your gift of Shabbat,
For the home in which we observe it,
And for the dear ones with whom we share it.
May the joy of Shabbat gladden our hearts,
And may its peace quiet our spirits.
As we observe Shabbat together,
May we understand its meaning and capture its mood.
Bring us closer to one another in love;
With laughter and soft words,
With shared concerns and mutual respect.
Help us make our home a sanctuary,
Warmed by reverence, adorned by tradition,
With family bonds that are strong and enduring,
Based on truth, trust, and faithfulness.
Keep us far from strife and anger;
May we be spared shame and reproach.
Help us so to live in the week ahead
That You may look upon all we have done
And find it good and worthy of Your blessing.

— ANONYMOUS

My Mother-in-law's *Tekhina* — "The most moving prayers I have ever heard"

Even better than shul is my mother-in-law's Friday-night davening. Occasionally, she spends a Shabbat with us. As I lurk around a corner, and listen intently, I feel as if I am privy to a private audience with God. She finishes up the regular Friday-night prayers, and then, in a barely audible whisper, and looking into her Siddur all the while, she proceeds to carry on a one-way conversation with Him:

With eighty-five years behind her, my mother-in-law brings God up to date on the whereabouts and doings of each child, grandchild, and great-grandchild, occasionally summing up past favors and events of yesteryear. Once, more than fifteen years after I had been married, she reminded God that her son had married a nice *yiddishe maidele* (a Jewish girl). After describing what each of us was doing, she turned His attention to the grandchildren — which school each attended, who was graduating, who was in a cast with a torn cartilage, and who was going to camp for a month. Rarely does she make an outright plea, but once she mentioned in passing that my brother-in-law's blood pressure was too high. Yet another time, she informed her beloved God that her grandson, then twenty-eight, chief resident at Peter Bent Brigham Hospital in Boston, was working very hard and had no time yet to look for a wife (hint, hint). Systematically, every Friday night she parades the entire family before God. Without ever using those words, it is a prayer of thanksgiving.

May I be forgiven for eavesdropping; hers are truly among the most moving prayers I have ever heard.

— BLU GREENBERG

Welcoming Shabbat with my Wife and Son. (Los Angeles, 1981) Photo by Bill Aron.

HAND WASHING
&
CHALLAH

Sharing our Bread — Jews in Ethiopia.
Photograph by Aliza Urbach, 1991.

Oneg Shabbat: The Childhood Pleasures of an Unforgettable Family Meal

By age twelve I already knew what foods I love to eat and what I hate. However, I never imagined that food could give me such pleasure *(Oneg)* — so deep and sharp. Not only my tongue and inner cheek of my mouth, but also my throat, my stomach and the ends of my fingers released little bundles of taste. The aroma filled my nose, saliva flooded my mouth. Even though I was still a child, I knew I would never forget this meal that I had eaten.

— MEIR SHALEV, ISRAELI NOVELIST
(FROM KAYAMIM AKHADIM)

The Memories Carried by the Sensations of Eating

The French Jewish novelist, Marcel Proust, identifies the most fundamental ground of human memory in sensory experience.

By themselves alone, smell and taste linger on for a long time like souls — remembering, waiting, hoping . . . They carry without trembling, wafted almost airborne, the whole colossal structure of human memory.

— FROM REMEMBRANCE OF THINGS PAST

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Hallah

washing our hands and sharing our bread

After washing and drying your hands:

BLESSED ARE YOU, Adonai
our God, Ruler of the Universe,
who has sanctified us
by commanding us
to wash our hands.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
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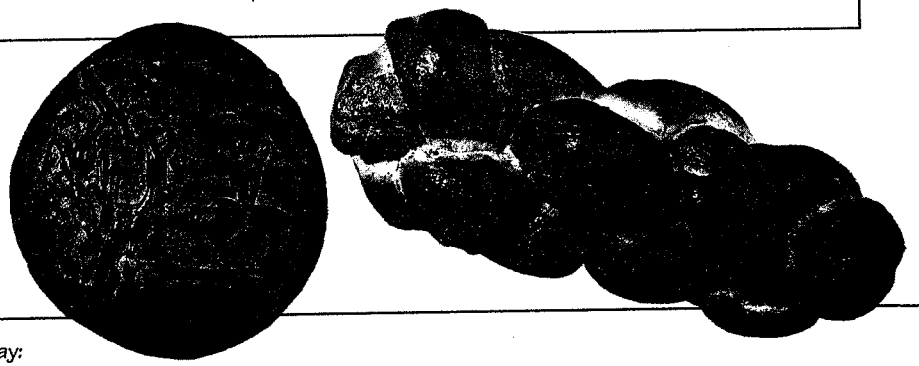
בְּמִצְוֹתָיו וְצִוָּנוּ,
עַל נְטִילַת יָדָיִם.

Ba-rukh ata Adonai,
Elo-hei-nu me-lekh ha-olam,
asher ki-d'shanu
b'mitz-votav v'tzi-vanu,
al n'tilat yadayim.

1. **POUR** clean water over your hands from a pitcher or glass.
2. **DRY** the hands.
3. **RECITE** the blessing.
4. **SHHH!** no talking until after taking a bite of bread.
5. **HOLD** both loaves up.
6. **RECITE** the blessing over bread *(hamotzi lekhem min ha-aretz.)*
7. **EAT** a bite of bread dipped in salt or honey.



detail from Swedish Hallahs photographed by Karl Gabor, page 91

Raise both loaves and say:

BLESSED ARE YOU, Adonai
our God, Ruler of the Universe,
who brings out bread from the earth.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Ba-rukh ata Adonai,
Elo-hei-nu me-lekh ha-olam,
ha-motzi lekhem min ha-aretz.

Hallah

Introduction to Handwashing

Pouring water over the hands has an enormous symbolic significance. Hands are our tools for manipulating the world. Both Hebrew and English phrases use the imagery of the hand liberally. The Latin root for hand is *"manus"* — as in manual, manipulate, manuscript, manufacture. We are *homo faber* — humans involved in fabricating our world. In Hebrew, *"yad,"* meaning "hand," is the chief image for Divine work — God's hand in history. *"Yad"* also means memorial; with our hands we leave a mark on the world. We sanctify those creative hands by pouring water over them. In Genesis, the world emerges from water; thus immersing our hands signifies a process of rebirth. Our hands bring forth bread from the earth but we eat that bread only after sanctifying those same hands with water. Both cleanliness and ritual purity contribute to achieving the sanctity of a spiritual life. Hand washing prepares the way to transform everyday eating into a form of communion with God. Our table becomes a Divine altar. Eating that serves our bodies are complemented by blessings that nourish our souls.

Introduction to Eating

Food is a sacred gift. We eat it to keep ourselves healthy and to enhance the pleasure of life's happy events. By reminding yourself and your children who the food is from (God), what it is for (to fuel us to be of service to others), and what attitude we should have toward it (both self-discipline and full enjoyment), you will have a useful perspective for dealing with many of the food struggles that may arise in your family.

Moderation, celebration, and sanctification are invaluable touchstones in this process. If you learn to practice moderation, you can approach food with interest and enthusiasm rather than obsessions or fear. By celebrating a wide variety of the foods God has provided, you can let go of unreasonable guilt and teach your children both self-regulation and delight. Finally, sanctifying food by sitting down together and saying a blessing puts the mealtime back in its proper place, as a means by which to appreciate your good fortune and God's bounty.

— WENDY MOGEL, THE BLESSING OF A SKINNED KNEE

Honoring A Family Recipe

"Although [the tradition of] cooking is fragile because it lives in human activity, it is not easily destroyed. It is transmitted in every family like genes, and it has the capacity for change and for passing on experience from one generation to another." *(JOAN NATHAN, JEWISH COOKING IN AMERICA)*

God does not eat, but God is honored by gifts brought on the altar like choice flour mixed with oil and baked or roasted lamb. They create a sweet smell for God. Our food should also be appreciated for its associations and the care that went into its preparation as much as for its nutrients. **"Preparing a meal is a tangible offering of love** . . . Celebrating and sanctifying a meal requires that we take the time to appreciate the cook's work and creativity" *(WENDY MOGEL)*. After reciting *HaMotzi*, honor the cooks and bakers who contributed to this meal. Ask them if the recipes used have special memories. Recall your favorite family recipes.

"PEANUTS" by Charles Schultz, © United Features Syndicate

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Guidelines
getting started

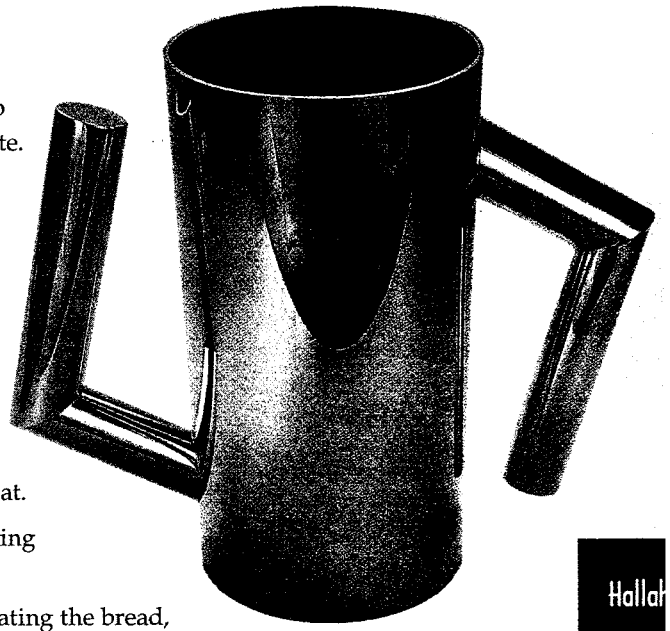
Some households wash their hands ritually with a cup, pouring water over each hand in turn, and providing a hand towel next to the sink. This can create an aura of sanctity: both water and hands have deep associations in our culture, though we seldom pay attention to them.

Initially some guests at the table may be uncomfortable waiting during the hand washing, but that variation from "diving into the food" forces them to take this meal seriously and to note its special standing. Even if only one person leaves the table to wash hands after Kiddush and before the blessing over the bread, *HaMotzi*, it may contribute to an atmosphere of expectation as the others wait to eat. It is customary to halt conversation from the hand washing until after saying *HaMotzi* (and eating a bit of bread). This unusual silence draws even more attention to the act of eating as a sacred moment removed from the rush of events at the table.

Handwashing

Guidelines
from tradition

1. Remove rings from the fingers to return hands to a pristine natural state. Then using clean water, pour water 1, 2 or 3 times over hands (first right and then left), up to fingers or over the whole hand up to the wrist (depending on the rabbinic authority you follow). In this way we reenact at home the life of the priests who washed before eating the twelve loaves of bread from God's table in the Temple each Shabbat.
2. With clean and pure hands, the blessing is recited over the washing.
3. Then, between washing hands and eating the bread, no conversation is begun. This is in order to keep everyone's attention on the act of eating the bread, which is the sole reason for hand washing. (However, speaking about topics related to the bread — such as asking for a knife or some salt — is permitted since it does not distract us from eating.) Some people hum a wordless *niggun* to set the mood while waiting for everyone to finishing washing their hands before saying *HaMotzi* over the Hallah.



Yaacov Greenvurcel,
Netillat Yadaim.
www.greenvurcel.co.il

Hallah

HaMotzi

Guidelines
getting started

How can I introduce a blessing over the bread into my home?

Breaking bread together is an ancient tradition, but often contemporary meals (especially with diet-conscious people) involve no bread at all. Many families do not eat together during the week, since individual schedules and tastes are so diverse. On Shabbat, however, sharing a meal beginning with wine and two loaves of Hallah can transform the act of eating into a social — and even spiritual meal.

However, some changes may be needed in the typical eating patterns in many homes. This involves a ritualization of the opening of the meal with the Kiddush and *HaMotzi*. Try to have the table set in advance with two Hallah loaves on a breadboard or beautiful plate covered with a nice napkin (or Hallah cover) and flanked by a knife and salt. If you forget to buy two Hallahs, then use an uncut regular loaf of bread. Even two slices of the best bread in the house are enough to set the scene.

Before reciting *HaMotzi* some families hold up the two loaves for a moment of silence or humming — a melody may help create a concentrated atmosphere. Others ask everyone sitting at the table to extend a hand and touch the loaf being shared as the blessing is recited. Then they recite the blessing and cut or tear the bread into multiple smaller pieces, dip each in salt (or honey) and pass them around in a plate or basket. The host may sometimes hold the whole loaf and go around the table to offer it to each of the guests consecutively so they may tear off a piece for themselves.

Shabbat Electricity

Try this: Everyone either holds the Hallah, or else holds onto someone who is holding onto the Hallah (or onto someone who is holding onto someone . . .). Children enjoy holding onto an elbow or a knee.

The Shabbes Dog

One dog lover has trained his dog — a valued member of the family — to come and stand at attention at the Shabbat table, and to beg for a piece of Hallah when *HaMotzi* is said.

Guidelines
from tradition

1. The peak of this process of physical and spiritual preparation is the sharing of the two loaves of Shabbat Hallah. The blessing is often recited by the host of the meal who — in distributing bread to each guest — symbolizes his or her hospitality.
2. The host may preface the blessing/*bracha* with a verse from the Ashrei *(Psalm 145:16)* **"God, You open Your hand and satisfy every living creature to its heart's content"** and then say *HaMotzi* and sprinkle salt over the bread or dip it in salt or honey.
3. The host eats the first bite right away, so that there will not be too great a delay between blessing the bread and consuming some of it. Usually the host breaks or cuts the loaf so as to give out generous portions.

No Leftovers for Shabbat

On every day of his life Shammai ate in honor of Shabbat. How? When he chanced upon a nice piece of meat [in the market, he would purchase it and] declare, "This is for Shabbat." If, on the following day, he found an even more desirable piece of meat, he would set the second piece aside [for Shabbat] and eat the first [during the week].

— *Talmud Beitza 16a*

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Guidelines

parent-child corner

Hot Dogs and Jello for Shabbat

There is no mitzvah to eat kugel and gefillte fish, chicken soup and matza balls. Eating favorite foods that maximize our culinary pleasure is recognized as the mitzvah of *Oneg Shabbat* (enjoying Shabbat pleasures). One mother served her young children hot dogs and jello every Shabbat while they wore their prettiest pajamas. That was a cardinal source of their love for Shabbat. Even take-out pizza may serve the goal if framed properly as a way to honor Shabbat. However you do it, make it special.

Delegating Honors

In synagogues, especially on the High Holidays, there is a preassigned division of every task (even opening and closing the ark). Each act becomes "an honor." Similarly, children as well as adults can be honored at the table with tasks from passing out the books of blessings or the kippot, to reciting the Kiddush, to washing hands and providing a guest towel to dry them, to uncovering the Hallah (perhaps ask the youngest child), to picking a favorite melody for a Shabbat song.

Assign someone to read or even act out some of the Bread Tales *(page 91)*.

Specially Shaped Hallah

Bread bakers often involve their children in making special Hallah. It might be a chocolate chip Hallah or one shaped like a cartoon figure.

Overwrought Parents at the Shabbat Table

"The Jewish mother betrays an unusual amount of concern about the problem of feeding her children. In general, she should stop worrying so much about how much they eat and what they wear." (FROYEN ZHURNAL, *AN AMERICAN YIDDISH MAGAZINE FOR WOMEN, 1923*)

Beware of the "life and death struggle over food," says Wendy Mogel, in her wise and practical book on parenting, *The Blessing of a Skinned Knee*. She explains that "among many of the families I know, love, power and food have been bound together . . . Parents become very involved in what their children are and are not eating. Intuitively, children recognize this as the perfect place to seize power. When it comes to food, few modern parents are clear, calm, and authoritative. Put all this together and **food becomes a battlefield** . . . The ambivalence about food and eating and the resulting tension over self-control, guilt and sensual pleasure get passed along to children, even if we don't voice our worries out loud."

On Shabbat, when eating is to be a pleasure including extravagant fattening treats (which the traditional Shabbat songs praise), parents might best call a moratorium on control. The emotional health of a day without power conflicts at the table might be worth making an exception once a week from an otherwise healthy and balanced diet. Moderation is still called for, but not asceticism. "In Judaism there is a place for nutrition and for delight."

The Surprise Under the Hallah Cover

In my family the Hallah cover often hid little gifts purchased for our children. They were forbidden (futilely) to peek under the cover until after *HaMotzi*.

If you eat matza balls, try hiding a raisin in one matza ball and whoever finds it receives a small gift (or small task: telling a story, washing the dishes). Janus Korczak, the great Jewish educator from Warsaw who ran an orphan's home, would hide a chestnut in a matza ball at the Seder and reward the child who found it with a gift and much needed attention. A docent at the Holocaust museum in Kibbutz *Lochamei HaGhettaot* once showed an elderly man around and mentioned this story. The man pulled out his wallet and removed the chestnut that he had received from Korczak before the war. He had never forgotten that token of love.

— NOAM ZION

Children and Misunderstanding Rules

At the home of friends who have recently become very observant, parents reminded their 5-year-old not to talk after *netilat yadayim*, and then asked him to recite *"Hamotzi."* He stood there frozen, while we all waited, wondering why he was stalling. He looked uncomfortable, and started humming, while we started nudging him, "nu . . . ." Finally he burst out: "How am I supposed to say the *bracha* if I'm not allowed to talk?!"

— BARUCH SIENNA

Reflections כַּוָּנוֹת

on the sanctity of our hands and of our tables

Blessed Be These Hands

Blessed be the works of your hands, O Holy One.
Blessed be these hands that have touched life.
Blessed be these hands that have nurtured creativity.
Blessed be these hands that have held pain.
Blessed be these hands that have embraced with passion.
Blessed be these hands that have tended gardens.
Blessed be these hands that have closed in anger.
Blessed be these hands that have planted new seeds.
Blessed be these hands that have harvested ripe fields.
Blessed be these hands that have cleaned, washed, mopped and scrubbed.
Blessed be these hands that have become knotty with age.
Blessed be these hands that are wrinkled and scarred from doing justice.
Blessed be these hands that have reached out and been received.
Blessed be these hands that hold the promise of the future.
Blessed be the works of your hands, O Holy One.

— *Diann Neu,* Earth Prayers

Ritual Handwashing —Ceremonial or Real?

Do we wash our hands before eating bread primarily for the sake of ritual holiness or for physical hygiene? At times, the rabbis emphasize cleanliness as primary. They recommend that people rub their hands together to remove the dirt during washing. They complain that it is disgusting to eat with dirty hands, as well as with wet hands, therefore one must be sure to dry one's hands with a towel after the handwashing.

Other times, the Rabbis explain that the model for handwashing is the priests who removed ritual impurity before eating the food sanctified in the Temple. Aaron and his sons "washed"/*ra-khatzu* actively with their own power *(koach gavra)* and with a special vessel, so we too must pour water over our hands from a vessel, not merely dip them into the water. (For lovers of winter sports, note that one may dip one's hands in snow for the purpose of ritual handwashing). As is the case with a ritual immersion in the *mikveh,* to remove impurity there cannot be any obstructions between the water and one's body. Therefore, people remove their rings before hand washing (some families even have ring-holders on the table for this purpose!).

A Pitcher for *Netillat Yadayim*: Generosity is the Art of Receiving and Giving

What is the ethical message behind the requirement to wash our hands before eating bread using a *kli* — a pitcher — rather than just the water from the faucet?

The French-Israeli philosopher and scholar Marc-Alain Ouaknin suggests that the key to **Jewish ethical eating is the ability to receive with appreciation and to give to others with grace**. Metaphorically, the pitcher that receives water from the faucet and empties itself out on the hands of one about to eat bread is a model for human receiving and giving. This can be compared to the biggest bodies of water in drought-prone Israel: the Kineret (the Sea of Galilee), with its sweet water, and the Dead Sea (the Salt Sea). The Jordan River carries the sweet water from the Kineret to the Dead Sea.

Why is one sea sweet and one sea salty (30% minerals)? The secret is to understand that life is a flow of energy and that when it is stopped up then we have illness and death. The Kineret receives and then gives away its water, while the Dead Sea exclusively receives and never gives away its water to another source until it "dies." As the Dead Sea evaporates, it drops its sediments and salts, leaving a residue of undrinkable water. So all human beings should see themselves as pitchers appreciating the life flow into themselves from the love of others and generously passing on this treasure to others. Stagnation means death whether for the individual or the community. Then purity becomes impurity. After this act of purifying our hands with water from a pitcher, the hosts share their bread generously with the guests, for the hosts know that they are recipients of God's grace and therefore they owe it to pass it on to others.

— *based on Marc-Alain Ouaknin,*

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The Heavenly and the Earthly

Originally the holy *(kadosh)* meant that which is set apart, isolated, segregated. In Jewish piety it assumed a new meaning, denoting a quality that is involved, immersed in common and earthly endeavors; carried primarily by individual, private, simple deeds rather than public ceremonies. "Humans should always regard themselves as if 'the Holy One is within you' *(Hosea 11:9)* — therefore one should not mortify the body." . . . Judaism teaches us how even the gratification of animal needs can be an act of sanctification. The enjoyment of food may be a way of purification. . . . Sanctification is not an unearthly concept. There is no dualism of the earthly and the sublime. All things are sublime. They are all created by God.

— *Abraham Joshua Heschel*

The Table is Like an Altar

How can our home become a sacred space?

In Biblical and Rabbinic tradition the Temple is called *HaBayit* (the House) — the home of God who dwells in the midst of the human community. The portable "Temple," the Tent of Meeting that was in the desert, is called the *mishkan* (the Dwelling), the place of God's immanent *Shekhina* that dwells among us (God said: "Make Me a *mikdash*, a sanctified structure — and I will dwell, *shakhanti*, among them." — *Exodus 25:8*).

When the Temple was destroyed, the Rabbis sought to establish a place for the Divine Presence *(Shekhina)* inside the Jewish home. The Kabbalist Isaiah Horowitz *(17th century)* summarizes a symbolic view that dates back to the Talmud:

"The table substitutes for the altar, one who eats stands in for the priest, the food replaces the sacrifice."

Therefore Jewish tradition — whether as law or as custom — established patterns of table life to sanctify the otherwise animal function of feeding our bodies and to make it an occasion for communion with God and sharing with one another. This communal meal helps bring atonement with God and humans. Rabbis Yochanan and Elazar used to say: "In the era of the Temple we had the altar to atone for Israel. Now each person's table atones for him or her" *(Talmud Brachot 55a)*.

Marianna Kirschstein, silk Hallah Cover. Austria, late 19th century. (HUC Skirball Cultural Center, Museum Collection.)

Reflections כַּוָּנוֹת

on the meaning of eating and sharing bread

Grief can take care of itself, but to get the full value of a joy you must have somebody to divide it with.

— *Mark Twain*

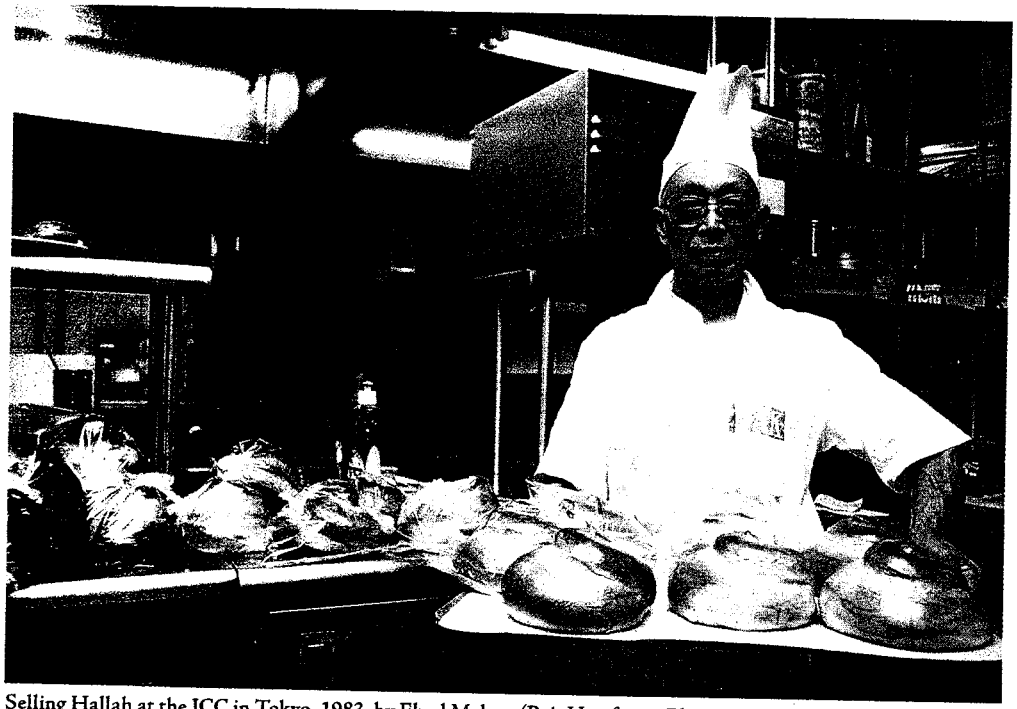
Open Channels between the Dining Room and the Gates of Heaven

Every *bracha* could be translated as: Stop, take three breaths, bring your being together, try to become aware of the significance of what you are about to do or to witness. Now: slowly, deliberately, utter the words that connect your intentions with what you are actually about to do. Pause, make yourself spring forth wholly, and connect yourself to the rest of the universe, and to the Source of Holiness and Being itself.

"Praised are you, O Lord our God, Ruler of the Universe" has become religious duckspeak. What we ought to do is create radically new translations of that formula which says, for example:

"I now voluntarily and with holy intention slow down what I am doing and contemplate the awesome potential of what I hope to do;" or "by the act that I am about to do — by putting food in my mouth — I hope somehow to turn my table into an altar." Or "by the act of lighting these candles, I hope to open channels between this dining room and the gates of heaven."

— *Lawrence S. Kushner*



Selling Hallah at the JCC in Tokyo, 1983, by Ehud Malez. (Beit Hatefutsot Photo Archive, Tel Aviv)

The Sacred and the Everyday

It has often been said that Judaism is a religion of the everyday. It is not that we are intent on transforming the everyday into the sacred. It is that the sacred exists around every ordinary bend in life's journey. Our daily prayer acknowledging the miracles of God, for instance, does not specify the spectacular instances of the hand of God. Instead, you find mention of "Your miracles which are with us daily, the wonders and goodness that occur all the time — morning, noon and night." . . . Jews are trained to look for God in ordinary places: faces on the street, blossoms on a tree, a simple loaf of bread. Remember Elijah [who discovered God in the still small voice, not the earthquake].

Blessings are our own still small voice, the best approximation we have to being Godlike ourselves. They are an act of creation, that convert the ordinary into the extraordinary, not because they are a kind of verbal alchemy turning leaden experience into gold, but because they reveal the sacred in the everyday.

— *Lawrence Hoffman*

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LAWRENCE HOFFMAN

Tearing Bread

When God created the world, God made everything a little bit incomplete. Instead of making bread grow out of the earth, God made wheat grow so that humans might bake it into bread. Instead of making the earth of bricks, God made it of clay so that man might bake the clay into bricks. Why? So that humans could become God's partner in the task of completing the work of creation.

The altars of the Temple had to be built of unhewn stones, that is, no tool which could also double as a tool of warfare could be used in building the altar, a symbol of peace. As such, many families today do not use a knife to cut the Hallah; they tear it with their hands instead. Others keep the knife under the Hallah cloth until ready for use.

— SHIRA MILGROM

Bread and Behavior: The Ethics of Covering the Hallahs

While on a lecture tour, the nineteenth-century Rabbi Israel Salanter accepted a man's invitation for Shabbat dinner. As he and his host were preparing to sit down for the meal, the man threw an angry fit at his wife for forgetting to cover the Hallahs. Wounded by her husband's words and ashamed in the presence of their distinguished guest, the woman ran off to the kitchen and remained there. Rabbi Salanter, shocked by the man's behavior, leaned over and said to him, "Excuse me, but I'm getting older and my memory is weakening. Could you remind me of the reason we cover the Hallahs until after we recite the kiddush [over the wine]?"

The man, proud to be hosting so prominent a sage, explained the symbolism behind the custom; the Hallahs are covered so that they be spared the "embarrassment" of being exposed while all the ritual attention is being focused on the wine (normally, bread is the first item on the table to be blessed). After he finished,

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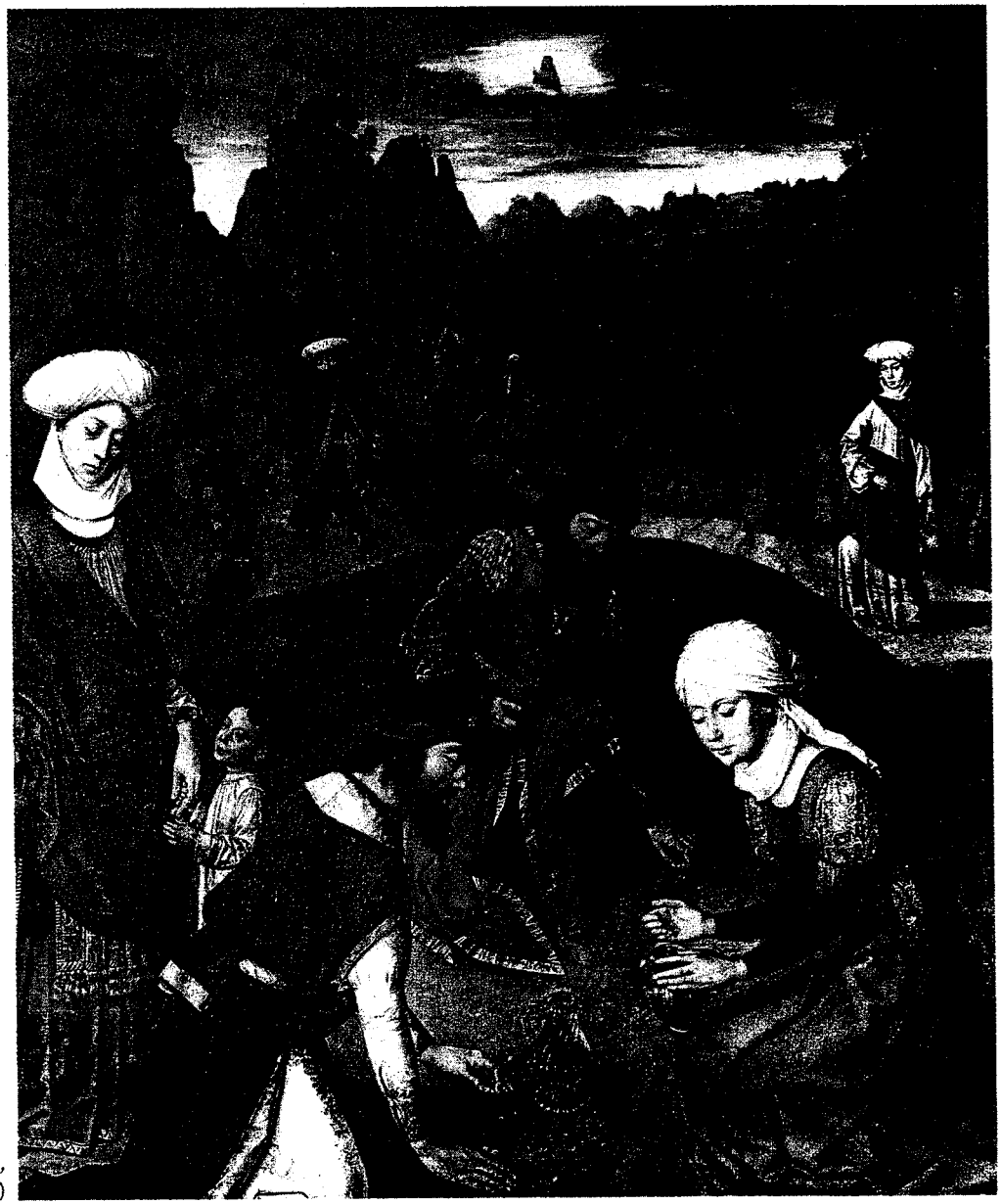


Collecting Manna in the Desert, by Dieric Bouts (Flemish, 1420-1475)

bi Salanter rose and rebuked him: "You are so meticulous about a mere custom of not 'embarrassing' a loaf of bread. And yet you are so quick and ready to dishonor your wife and hurt her feelings. I cannot eat with you." Only when the man hurried into the kitchen and pleaded with his wife to forgive him did Rabbi Salanter consent to remain.

People are often far crueler to their spouses than to strangers. Yet while the Torah obliges us to "love your neighbor as yourself," concerning one's wife, the Talmud teaches, "honor her more than yourself" *(Yevamot 62b)*.

— *Joseph Telushkin*

Breaking Bread — The Essence of Human Giving

To love is the art of knowing how to give and to share. Love consists essentially in giving and not in receiving. Giving is the source of more joy than receiving, because one's vitality is expressed in the gift. It constitutes the highest expression of power. In the very act of giving, I feel myself as superabundant, spending, living, free and hence joyful. *Pirkei Avot* teaches: "Who is rich? The one who is happy with his/her share." Shlomo Rotnemer has suggested another possible translation: "Who is rich? The one who is happy in sharing."

In the sphere of material relations, giving signifies that one is rich — not that the person who has a lot is rich, but that the person who gives a lot is rich. The miser who anxiously tortures himself with the thought of losing something is, psychologically speaking, a poor man, impoverished, as wealthy as he may be. People capable of giving of themselves are rich.

— *Rabbi Marc-Alan Ouknin*

Animals First!

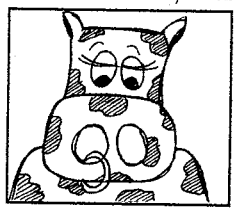
Noah's Ark and the Mitzvah to Feed Your Animals First, then the Needy and Yourself Last

Before we ourselves begin to eat we are obligated to feed the domesticated animals whose lives depend on us *(Talmud Berachot 40a)*. That set of priorities is hinted at in the Shema where it says: "I shall provide grass in your field for your cattle." Only afterwards does the Torah declare: "and you will eat and you will be satisfied" *(Deuteronomy 11:15)*. But how does that relate to Noah's ark and more broadly to the needs of the poor? Here is a rabbinic story that draws them all together:

[Abraham] asked [the legendary king of Jerusalem] Malki Tzedek: 'What righteous act did you and your family do to merit surviving [Noah's] flood?'

Malki Tzedek responded: 'Because we gave *Tzedakah* in the ark.'

Tanya Zion



Abraham then said: 'How is that possible? There were no poor people on the ark — only Noah and his family. To whom did you give *Tzedakah*?'

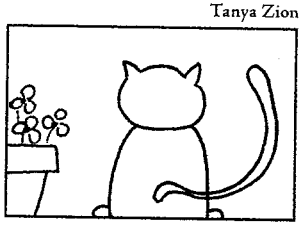
Malki Tzedek replied: 'We gave it to the cattle, beasts and birds. We never slept because we were always setting food before one animal or the other.'

Abraham then reasoned, if they survived the flood because of their *Tzedakah* to animals, then how much greater will be my deed if I am charitable to my fellow man! At that time he immediately planted an **E-Sh-eL** tree in Beersheva *(Genesis 21:33)* — meaning [symbolically, that he offered all travelers passing by his home]: **E** = *ekhol* = food to eat, **SH** = *shtiya* = drink and **L** = *liviya* = a protective escort [to their next destination because of the danger on the roads].

— *Midrash Tehillim (Buber), Psalms 37; 110; Adapted from Joseph Telushkin*

My Grandfather Feeding the Cats

Tanya Zion



My grandfather Reb Elyah Pruzhaner [Feinstein] would always insist on feeding the cats before he ate. It was not so simple, for you had to find out where the cats were in the house. After all, the cats did not know that my grandfather was about to eat. Nevertheless, he would not sit down to eat until food was placed before the cats! The alarm would go on throughout the Feinstein household to search for the cats. This is not an allegory, but it is an exact account of what took place in my grandfather's home.

— *Rav Joseph B. Soloveitchik*

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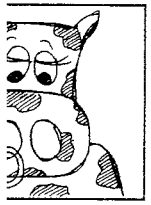

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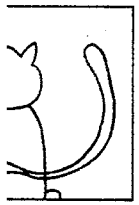

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Bread Tales

Bread is the "the most historic, romantic, humane of all the foods."

— *Meir Shalev, Esau, p.352*

"May All Who Are Hungry" — The Hands of God

The following story is told by Rabbi Zalman Schacter Shalomi:

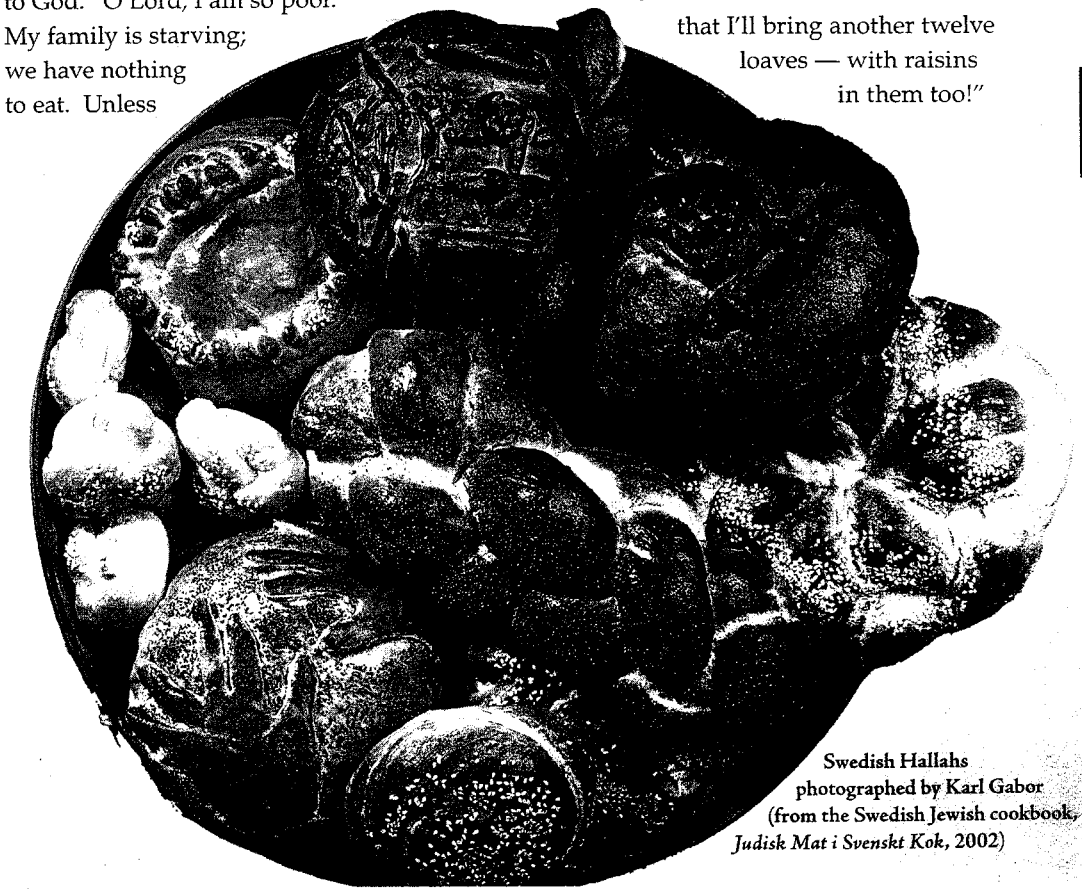
A long time ago in the northern part of Israel, in the town of Safed, the richest man in town was sleeping, as usual, at the synagogue through Shabbat morning services. Every now and then, he would almost wake up, try to get comfortable on the hard wooden bench, and then sink back into a deep sleep. One morning he awoke just long enough to hear the chanting of the Torah verses from Leviticus 24:5-6 in which God instructs the children of Israel to place twelve loaves of Hallah on a table in the ancient wilderness tabernacle.

When services ended, the wealthy man woke up, not realizing that all he had heard was the Torah reading about God's commandment to place twelve loaves in the *Mishkan* (the sacred tent in the desert). He thought that God had come to him in his sleep and had asked him personally to bring twelve loaves of Hallah to God. The rich man felt honored that God should single him out, but he also felt a little foolish. Of all the things God could want from a person, twelve loaves of Hallah did not seem very important. But who was he to argue with God? He went home and baked the bread that night.

Upon returning to the synagogue, he decided the only proper place for his holy gift was alongside the Torah scrolls in the ark. He carefully arranged the loaves and said to God, "Thank You for telling me what You want of me. Pleasing you makes me very happy." Then he left.

No sooner had he gone than the poorest Jew in the town, the synagogue janitor, entered the sanctuary. All alone, he spoke to God. "O Lord, I am so poor. My family is starving; we have nothing to eat. Unless You perform a miracle for us, we will surely perish." Then, as was his custom, he walked around the room to tidy it up. When he ascended the bimah and opened the ark, there before him were twelve loaves of Hallah! "A miracle!" exclaimed the poor man. "I had no idea You worked so quickly! Blessed are You, O God, who answers our prayers." Then he ran home to share the bread with his family.

Minutes later, the rich man returned to the sanctuary, curious to know whether or not God ate the Hallah. Slowly he ascended the bimah, opened the ark, and saw that the Hallahs were gone. "Oh, my God!" he shouted. "You really ate my Hallahs! I thought You were teasing. This is wonderful. You can be sure that I'll bring another twelve loaves — with raisins in them too!"



Swedish Hallahs photographed by Karl Gabor (from the Swedish Jewish cookbook, *Judisk Mat i Svenskt Kok*, 2002)

following week, the rich man brought a dozen loaves to the synagogue and again left them in the ark. Minutes later, the poor man entered the sanctuary. "God, I don't know how to say this, but I'm out of food again. Seven loaves we ate, four we sold, and one we gave to charity. But now, nothing is left, and unless You do another miracle, we surely will starve." He approached the ark and slowly opened its doors. "Another miracle!" he cried. "Twelve more loaves, and with raisins too! Thank You God. This is wonderful!"

The Hallah exchange became a weekly ritual that continued for many years. And, like most rituals that become routine, neither man gave it much thought. Then, one day, the rabbi, detained in the sanctuary longer than usual, watched the rich man place the dozen loaves in the ark and the poor man redeem them.

The rabbi called the two men together and told them what they had been doing.

"I see," said the rich man sadly. "God does not really eat Hallah."

"I understand," said the poor man. "God has not been baking Hallah for me after all."

They both feared that now God no longer would be present in their lives.

Then the rabbi asked them to look at their hands. "Your hands," he said to the rich man, "are the hands of God giving food to the poor. And your hands," said the rabbi to the poor man, "also are the hands of God, receiving gifts from the rich. So you see, God can still be present in your lives. Continue baking and continue taking. Your hands are the hands of God."

— *Lawrence Kushner*

The Twin Loaves, T[illegible] Friends

Two youths who were deeply devoted to one another used to go to Rabbi Naftali together to sit at his table. When he distributed the bread, for such was his custom, he always gave the two friends twin loaves clinging each to each.

Once they were vexed with each other. They did not know how this feeling had entered their hearts and could not overcome it. Soon after when they again went to Roptchitz and were seated at the rabbi's table on the eve of the Sabbath, he took the twin loaves, cut them apart, and gave one to each of the youths.

On their way home from the meal they were overcome with emotion and both cried out in the same breath: "We are at fault, we are at fault!" They went to an inn, ordered schnapps and drank a toast to each other.

The next day at the midday meal of the Sabbath, Rabbi Naftali again put twin loaves into the hands of the friends.

The King's Loaves, an Afghani Folktale

Once there were two beggars who went daily to the palace to beg at the king's gate. Every day the king gave each of them a loaf of bread. One of the beggars would always thank the king for his generosity. But the other thanked God for giving the king sufficient wealth to give *tzedakah*.

The second beggar's words always hurt the king. So the king decided to teach him a lesson. The king ordered his baker to bake two identical loaves, but in one he had him conceal precious jewels. Then he instructed the baker to give the loaf with the hidden jewels to the beggar who always thanked the king for his *tzedakah*.

The next day the baker went to the king's gate and handed the two loaves to the beggars. He took great care not to confuse the two, for he feared the king's wrath if he should make a mistake.

When the beggar with the special loaf felt how heavy and hard it was, he concluded that it was poorly made and asked the other beggar to exchange loaves with him. The second beggar, always eager to help a friend, agreed. Then they went their separate ways.

When the second man bit into the loaf, he discovered that it was filled with jewels. He thanked God for his good fortune, grateful that he would no longer have to beg for his bread.

The next morning the king was surprised to find only the first beggar at the palace gate. He had the baker brought before him and asked him, "Did you mix up the two loaves I had you bake?"

"No, your majesty," answered the baker. "I did exactly as you commanded."

The king turned to the beggar and asked, "What did you do with the loaf you received yesterday?"

The man replied, "It was hard and poorly baked, so I gave it to my friend in exchange for his."

Then the king understood that all his riches had indeed come from God, and that only the Holy One can make a poor man rich and a rich man poor. Not even a king can change the will of heaven.

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"Let Them Eat Cake"

When told about the shortage of bread for the poor in France, an insensitive French queen who lived just before the French Revolution once responded: "If the people have no bread, let them eat cake." *(J.J. Rousseau, Confessions)* In her luxurious style of eating, she lacked all sensitivity to the poor's hunger. One might conclude that the rich should eat the food of the poor and then become more sensitive to their needs. Yet a Hassidic rebbe concluded the opposite.

He used to urge the rich to maintain their luxurious cuisine. "Let the rich eat cake; otherwise if they are satisfied with mere bread, then they will expect the poor to be satisfied with even less."

"And God Braided Eve's Hair"

When Eve saw the day getting darker on the sixth day of creation, she said: "This is all my fault. The world is returning to a state of unformed chaos because of me!" Then God came and braided Eve's hair and taught her how to kindle light to usher in the Shabbat Bride. And ever since then Eve's daughters have brought light where there is darkness by lighting Shabbat candles at the end of the sixth day of each week. And we eat braided Hallah on Shabbat to remember God's kindness, how God comforted Eve by braiding her hair.

— *Moshe Silberschein*

Bread and Creativity: The Innovative Baker as the Model of Jewish Continuity

Once there was a king with two servants whom he loved with a complete love, so he gave them each a bushel of wheat and a sheaf of flax to guard.

What did the clever one do? He took the flax and wove it into a table cloth.

He took the wheat and made it into fine flour by winnowing it and grinding it. He then kneaded the flour, baked it and placed the loaves on the table, over which he had spread the table cloth. He left his prepared table for the king.

What did the stupid one do? He did nothing [but guard them].

When the king arrived at home and he said to them, "My sons, bring me what I gave you."

One brought forth the wheat in a [strong] box and the sheaf of flax on top. The other brought out the table [with the table cloth] and the fine quality bread on it . . . *[Which one do you think is the more beloved one?]*

— *Midrash Seder Eliyahu Zuta*

Baking Hallah in Hot Springs, Arkansas. Photo by Bill Aron.

SHABBAT RESOURCES

FOR ALL GROUPS

The Tapestry of Jewish Time

A Spiritual Guide to Holidays and Life-Cycle Events

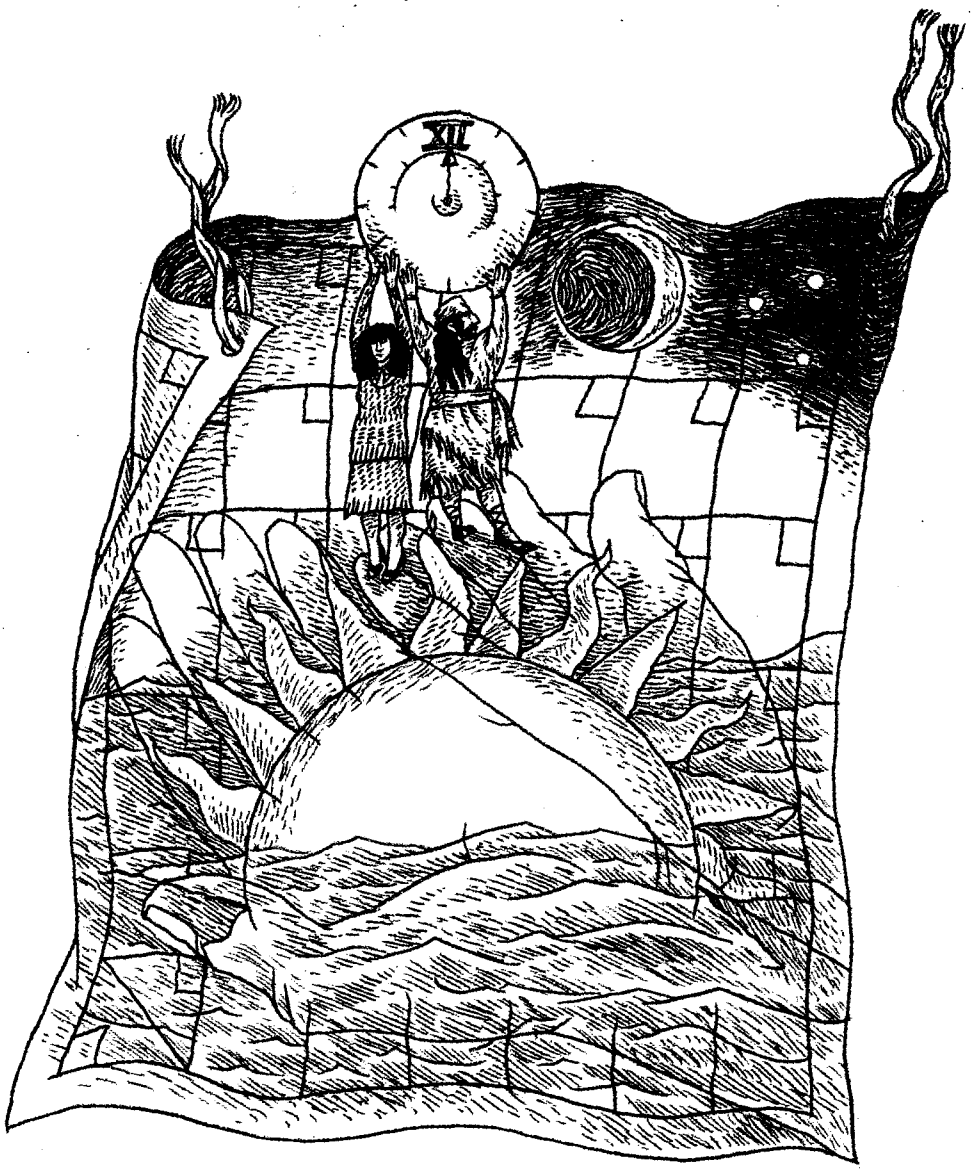
Rabbi Nina Beth Cardin

Illustrated by Ilene Winn-Lederer

BEHRMAN HOUSE, INC.

CHAPTER 2

The Story of Time



Judaism claims

—RABBI ABRAHAM

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Judaism claims that the way to nobility of the soul is the art of sanctifying time.

—Rabbi Abraham Joshua Heschel

TIME IS THE MEDIUM OF OUR LIVES, the durable surface on which our deeds are etched. And yet time remains largely invisible to us. We can see its tracings when it has passed: when we need a haircut, when our vacation is over, when our children have grown and we have not. Sometimes we notice time, too, when it has not yet come: while waiting for the bus to arrive or the movie to begin or the test results to come back. We often imagine time, in these circumstances, as complicitous with the enemy. Either it moves too fast, or it moves too slowly. It is something apart from us, working upon us or against us. But if time is our medium, we can be its artists. Its texture and its quality are in our

The stories of the Torah are woven into the fabric of Jewish prayer services.

hands. We can shape it and mold it with our deeds, fashion it even as it fashions us. At any given moment, we can fight or forgive, be generous or stingy, grateful or disgruntled, noble or nattering. And the artwork that we make with time becomes the masterpiece of our lives.

What helps us decide? What helps set our direction, guide our mood, chart our course? As Jews, we are heirs to a treasure map of wisdom drafted on the scroll of time. The map is drawn from the stories of Torah, the ways and days, prayers and rituals, of the Jewish people. Spread across the map, punctuating the time and the terrain of the everyday, are the holidays.

Each holiday is a place in time and space, with its own story, its own message and its own rituals. If we allow, it enters our homes with decorations and spirit and finds a way to enter our hearts. Each holiday is a guide to a different leg of life's journey. On Yom Kippur, we learn the gift of apology, to forgive and allow ourselves to be forgiven, to claim responsibility for our actions, to believe that we are not branded by our past mistakes. On Sukkot, we are reminded that the most secure and essential possessions in our lives are not the houses in which we live, the money we have, or the objects we own. Our most secure and most essential possessions are the love we give to others, the communities we build, the promise of our faith, and the stories we leave behind. On Passover, we learn that freedom is conferred on us as part of our dignity, that we are to seek out a partnership with God, and that we deserve freedom most when we place it at the service of others.

That map of time helps us see where we—or at least our people—have been and where we might yet go. It is well worn, yet ever renewed. And in its presence, we know that we do not travel this world alone.

A Calendar of Sacred Time

The first commandment given to the Jewish people at the moment of the Exodus was: "God spoke to Moses, saying: This month shall be unto you the beginning of months..." (Exodus 12:2). Of all the laws that would be given to the Jews, why start with that law? Because freedom means being the master of your time, organizing it as you wish, naming it as you wish, and creating the sacred days that hold your precious memories. With the Exodus, the Israelites' time was no longer Egyptian time. Their new lives could only be charted by a new calendar.

When Time Began

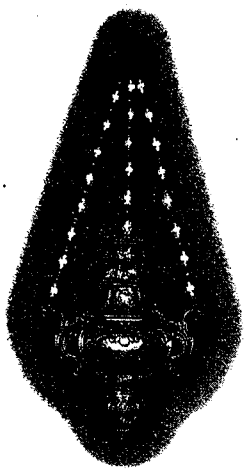
The stories of the Jewish people begin with the creation of the world, for they offer a universal, not merely a parochial, message. The opening chapter of the Torah says that in the beginning the universe was dark and cold. There was no order. There was no breath. There was no light.

Then God said, "Let there be light." And there was light. With a word, light shot from one end of the universe to the other, flooding the skies, flowing everywhere. Light warmed the air and readied the heavens for life. And God saw the light and said, "It is good." And there was evening, and there was morning, a first day.

Light gave the world the means for sight, warmth, growth—and time. Light and darkness became daytime and nighttime. Together they constitute a day.

The Structure of Time

The first day presented no management problems. It was all there was. But then there were two. They had to be ordered. When there were more, they needed to be named, labeled, cataloged. Eventually people created calendars. Calendars help us bundle time in finite packages, segmenting the infinite in ways we can comprehend. They give us a way to plot our location in this endless sea, telling us what to call today, how to count to tomorrow, and how to speak of one particular yesterday.



The ner tamid, or eternal light, hangs above the Holy Ark in the synagogue sanctuary. Its constant light is a reminder of God's eternal presence.

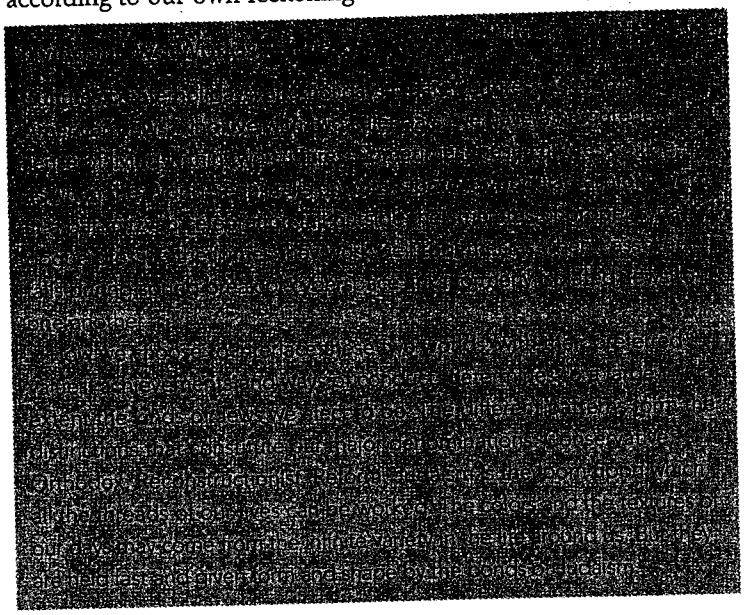
The Days of Creation		
Yom Ehad	Day 1	Creation of light
Yom Sheni	Day 2	Creation of heaven and earth
Yom Shlishi	Day 3	Creation of dry land and sea, grass, vegetation and fruit trees
Yom Revi'i	Day 4	Creation of the sun and the moon
Yom Hamishi	Day 5	Creation of fish and birds
Yom Hashishi	Day 6	Creation of bugs, land animals and humans
Yom Hashevi'i	Day 7	Shabbat: Day of rest

Calendars not only help us name time. They also help us mark time in unison. They help us agree on what day today is, when the World Series will be played, how old we are. Time may belong to the heavens, but calendars are the work of humans—and cultures. Each calendar reflects the stories and the beliefs of the people who created it. Each community and culture imposes its particular story on the universal experience of time. Throughout the course of history, there have been hundreds of different calendars. Today the

What Is It That Unites All Jews?

Jews are fundamentally united by four things: *Torah*—the laws, ways, traditions and stories of the Jewish people; *Sinai*—our Covenant with God and one another that gives us a common identity and common mission; *Israel*—our spiritual homeland and our people; and the *calendar*—the way we organize, name and mark time.

world shares one coordinated, global calendar. Not surprisingly, as our calendars merge, so do our national stories. Wars, treaties, business contracts, stock transactions, international travel schedules—all encourage our common counting of time and contribute to our increasingly common culture. Yet as Jews, we also mark time according to our own reckoning.



The Gregorian calendar was created more than 400 years ago (according to its own reckoning), in the year 1582. It is designed to begin on January 1 and end on December 31. The Gregorian calendar is a solar calendar; it is tuned to the earth's rotation around the sun. That journey, of course, takes 365 1/4 days. Because calendars measure whole days, the Gregorian calendar is 365 days long, except every four years, when one day is added to make up for the four quarter days that were lost. That year is called the leap year. The number of days in a year, according to the Gregorian calendar, is roughly divided into 12 months, each with 30 or 31 days (except, of course, for February).

The "modern" Hebrew calendar, a lunar calendar, was created more than 2,000 years ago. It is tuned to the moon's rotation around the earth, which takes 29 1/2 days. So a Hebrew month is counted as either 29 or 30 days. Twelve of these months make one year.

But now a problem of reconciliation arises. Twelve lunar months add up to approximately 354 days; that is 11 days short of a solar

We Are Our Memories

The Jewish calendar is the scrapbook of our people. Without it, we would lose our collective memory. Elie Wiesel says, "Memories, even painful memories, are all we have. In fact, they are the only thing we are. So we must take very good care of them."

year. If we didn't adjust the Hebrew calendar to match the solar calendar, Rosh Hashanah and all the other Jewish holidays would end up wandering around the solar year. They might be in winter one year and in summer a few years later. That would be a bit awkward, especially since several of our holidays are harvest holidays and therefore tied to the seasons of the Land of Israel. It would not do to celebrate the fall harvest (Sukkot), for example, in early spring.

To solve the problem, the lunar calendar must occasionally be adjusted. Only instead of adding one day in its leap year, as the solar calendar does, the Hebrew calendar adds a whole month. That additional month is called Adar Bet, that is, the second Adar, for it is inserted after the regular late-winter month of Adar.

The Hebrew leap year also occurs more often than the solar leap year. The rabbis calculated that it must come seven times within a 19-year cycle to align regularly with the solar year. That averages out to about one leap year every two or three years. Whereas in any given year the lunar calendar will be either a bit longer or a bit shorter than the solar calendar (which is why we say the holidays are either "early" or "late"), everything evens out within a year or two.

With the lunar calendar as our map and our family and friends as our companions, we can travel well through the years of our lives, gathering lessons and wisdom and love as we go. And the tracings we make with our deeds will one day become part of the eternal record of the Jewish people.

The Face of Time

Not too long ago all watches were analog watches, with faces and hands that travel around the dial, pointing to the time of day. Such watches foster a sense of expectation, of passage, of context, of where we've come from and where we are going. They allow us to see the distance time must travel before a loved one returns or the arc of time traversed as we linger over coffee.

Nowadays many watches are digital, with numbers divided by a colon that separates the hour from the minutes. Digital watches tell us what time it is now. They give us a sense of precision and control and pride in knowing the correct time to the second, but they also give a hint of urgency with the display often blinking at us. They elicit the discomfort of disconnectedness. In which direction is the future? What happened to the past? They give us nothing but the ever-present present.

I do not own a digital watch.

Counting the Days

In the Gregorian calendar, days begin at midnight. In Judaism, days begin at sunset. As it says in the Bible, "And there was evening, and there was morning, a first day." What is the difference? Midnight is a concept made by people; sunset is a moment made by God.

Fattening the Year

Why is the extra month added after Adar? According to one reckoning, Adar is the last month of the year. Where better to add than at the end? The leap years come in the following years of the 19-year cycle: 3, 6, 8, 11, 14, 17, 19.

Festival Dates

In biblical times, when the new moon was seen in Jerusalem, a new month—Rosh Hodesh—was proclaimed. Special fires were lighted all over Israel to announce the new month. But it took longer for the news to reach Jews living outside of Israel. Concerned that they might begin the month on the wrong day, and thus celebrate holidays on the wrong day, too, they added an extra day of celebration to the three festivals on which they made a pilgrimage to Jerusalem: Passover, Shavuot and Sukkot. This way they were assured that one of the days had to be right. This is a tradition that Orthodox and Conservative Jews living outside of Israel continue to this day.

Unit Six: The Age of Identity Explorations

Identity Dilemma: Emergent Identity
Sacred Narrative: The Long-short Road & The Short-long Road
Holiday: "The Circle Becomes a Spiral"

"Upon those who step into the same rivers, different and again different waters flow."

–Heraclitus

"The serious problems in life, however, are never fully solved. If ever they should appear to be so, it is a sure sign that something has been lost. The meaning and purpose of a problem seems to lie not in its solution, but in our working at it incessantly."

-Carl Jung

At the conclusion of our long journey together we reach a moment of pause. At this point there is sudden perspective, as if the camera lens that is our eye has panned back to reveal the context of the entire story. Sometimes, coherence to the events of our lives reveals itself suddenly. At other times, patterns come to light over time, illuminating a sort of chain events that was never apparent when these moments were happening. Still yet, understanding and the greater lessons of our experience do not become clear until years and decades later.

At the end of our Jewish narrative Israel does reach the Promised Land, but not without many more challenges ahead of them. They lose their long time leader Moses, they enter a land not ready to accept them as the authorities of the land they wish to be, there are neighboring relations to worry about and religious practices to adapt to their new, settled lifestyle. In short, nothing of real value ever becomes easy.

But the beauty of the Jewish life that we lead is that each year, we have a narrative that offers us a mirror of common experience through which we can reflect our own lives. Attached to this is a community that cares for our growth, for our well-being and for our making meaning out of life's challenges and blessings. And Jewish time enables us to revisit our past, not in the form of nostalgia, but in a reliving of those moments of growth so that we may suck them dry for all that they have to offer. We celebrate these holidays and many others for the lessons they teach and the yearly chance they offer us to re-evaluate our journey and chart a course for the coming year.

	SACRED NARRATIVE	IDENTITY DILEMMA	HOLIDAY
BEHAVIORAL OBJECTIVES S.W.B.A.T.	-To explain Judaism's concern for the right path versus the easy path	-To identify the four stages of Jewish Emergent Identity	-To define Jewish time -To explain the cycle of Jewish time
AFFECTIVE OUTCOMES	-To identify the many forks in the road that we arrive at	-To see this model of building identity as a helpful lens for explaining one's own experiences and growth	-To find comfort in the model that Jewish time offers and the chances for growth it fosters
ESSENTIAL QUESTIONS	-How do I choose which path to travel down?	-How will I know that I am growing? -How will I know which stage I am in at any given time?	-How can I check in, each year, and see what I have learned? How I have grown?

Learning Activities

Addressing the Sacred Narrative: The Short-but-long Road vs. The Long-but-short Road

The Short-but-long Road vs. The Long-but-short Road (Text Study) – A Rabbinic Look at Life's Long Road – This is a terrific *aggadah* from rabbinic literature which emphasizes the importance of choosing wisely in life, that our choices should reflect our values and our desired outcomes and not the easiest, fastest route. This supports the idea that anything of value is worth the wait and the work involved to get it.

***Talmud Bavli, Eruvin* 53b**

Questions to Address:

1. What is the little girl saying about the rabbi in her response? How did she get the better of rabbi?
2. What is the little boy saying about the roads ahead of the rabbi? How did he get the better of the rabbi?
3. Is there value in taking a "trodden" path like the one that the rabbi takes?
4. Have you ever taken a "trodden" path like this one? What did you learn from taking this path?
5. Have you ever taken a path that was short-but-long? Long-but-short?
6. Did you have an option as to which "road" to choose before you went down it? Why would you choose one over the other?
7. After you've chosen the path and taken it, how do you learn from the experience?
8. What did you learn from the short-but-long road? The long-but-short road?

Addressing the Holiday: "The Circle Becomes a Spiral"
&
Addressing the Identity Dilemma: Emergent Identity

"The Circle Becomes a Spiral" – (Essay on Jewish Psycho-Spiritual Journey by Joel Ziff, Spiraling Memories Exercise & The Jewish Cycle of Emergent Identity) – This lesson will take at least two class periods. This is the last lesson of the entire curriculum and ties together the very first lesson of the curriculum, the illumination of a Jewish framework of time. This lesson also makes explicit, not only the way Jewish time operates, but the way Emergent Adult Time functions cyclically. You may ask, what point is there in making this explicit? The reason we have made any of this explicit throughout the curriculum is the same reason, because feeling armed and prepared for the future is both a comfort to the anxieties of life's changes and a chance that, when confronted with the challenges you have addressed with your students, they will feel they can handle them and respond accordingly. Not to forget that all of this sets up the Jewish tradition as a response to life's complexities which is deeply valuable.

At this point of conclusion in the curriculum the essay, "The Circle Becomes a Spiral" (page 6-A) could be an incredibly effective way to summarize the conversations you have had about personal experience, about the cycle of identity, and point you towards tying up lose ends of conversations and thoughts from previous classes.

1. Before the last class, students should be given this essay to read at home. Encourage them to write down their thoughts after reading this essay in their Journals. *Does it resonate with their own personal experience? How?*

2. When your students come to class give them each four circular pieces of paper—clasped together so that each piece can rotate freely (when all four sheets are spread apart it should like a flower or pinwheel)—and a writing utensil.

3. Each student should be asked to think about a recurring point in their life—birthday, *Pesach seder*, the first day of school each year. Although this event occurs every year it is different every year.

   On each of the four sheets (that are pinned together) your students should write an old memory about the same recurring event, using the bottom-most sheet for the earliest, the last or top sheet for the most recent memory from this recurring event and two more memories on each of the middle sheets (the earlier of the two being written on the second bottom-most sheet). These memories should not take up too much room, as other things will be written on these sheets.

4. After each of these memories have been recorded, have your students write down a single word that summarizes this memory. This can be the emotion they remember feeling or a word that describes where in life they were when this occurred.

5. Now have your students spread out all four sheets so that it looks like a flower in front of them (or a "spiral" of memories). Asking the class as a whole, all with their sheets arrayed before them, what sort of change do they see over time? What sort of growth? Students should feel free to answer these aloud, to the class, using examples from the anecdotes that they recorded.

6. To close your discussion, address the following questions:

   a. What does it mean to see time as a circle? A spiral?
   b. Seeing time this way, do you feel like you have more perspective on your own life? How so? If not, what does give you perspective on your life?
   c. How might seeing time this way help you with next year and the many years beyond?

7. Lastly, share with them "The Jewish Cycle of Emergent Identity" (page 6-7). This should be used a visual summary to your conversation, to show them that not only is Jewish time a cycle that spirals on and around itself, but so too will be there own growth, which emerges over time and spirals on and around itself.

Memorable Moment

Havdalah is a ceremony used at the end of each festival holiday and at the end of every *Shabbat.* It is often mistranslated as "separation" when it is really an act of "distinction." It distinguishes that which has the purpose of holiness from that which does not. To use the metaphor of the chambered nautilus, each *havdalah* that we make, whether ceremonious or not, is the sealing off of another chamber in our great, evolving shell of life.

Use this opportunity to come together and perform a *Havdalah* service. If students would like to share thoughts or their writing from their Journals during the service, this would be a terrific time for them to share.

The service is divided into four parts, each with its own blessing.

The blessing over the cup of **wine** can be used to talk about the blessing and abundance we have enjoyed in life and that we hope to carry with us into our bright new future.

The blessing over the sweet **spices** is a reminder to see the blessing and sweetness of our experiences, no matter how challenging they may be. This is also a reminder of the sweetness of the memories that we have from our lives before that give us strength, purpose and resolve to move into the future.

The blessing over the **candle** could easily be equated with enlightenment and the distinctions we have learned to make (as in between light and darkness). The flame from the candle reminds us of the brightness of possibility and promise that comes only from the integration of all our experiences, good and bad, past, present and future.

The blessing which ends the service and blesses the distinction in the world, in creation and between the people Israel and other peoples, is a statement about claiming our freedom, making our own choices, making commitment and marking life's milestones.

Resources for this service can be found at the end of this Unit (page 6-B).

Final Assessment

"Choosing Your Own Path, Finding Your Way" (Mapping Exercise) – Give your students time to complete their maps. Have them consider all that they have learned.

- Is there a unity to their map?
- Does it feel like disjointed parts? Why is that? Should it feel this way?
- Is home still the same place? Is the destination the same?
- What guides the journey? What is the compass?

After these are completed, students should create a key for the map in the form of a short explanation of all of its features and the story—his/her story—that it tells. Once all students have finished the parts of their map that were previously incomplete, the class should continue with the directions on page 6-5.

This final task asks students to create a key to the maps that they have spent so much time creating. In creating this key they need to find the words to describe their maps and, in turn, the language to describe the Journey ahead of them as they see it. Things which will require explanation include:

- The Compass (or multiple compasses) – What is it? How is it used? When is it used?
- Landmarks
- Colors and textures – Do they represent topography? Time? Emotion? What?
- Roads (type, length, direction)
- Signs
- You – Are you on the map? Who else is on the map? Why are you where you are? Why are they are where they are?
- Home
- Your Destination

Once this final step has been completed and judging the comfort level of your class, you should consider creating a display of these maps for them to share with each other. It would be terrific, too, if they could really present them and give them each a chance to talk about the choices they made in designing it and what it has helped them to come to understand.

These could be shared before (so that *Havdalah* will really be the final closing) the *Havdalah* service described above.

Choosing Your Own Path, Finding Your Way

Now that you finished your map, how will anyone else be able to read it? In a year, how will *you* be able to read it? To insure that you will be able to read this map, use it and/or make changes to it as you travel in your Journey, you should create a key to your map.

In paragraph form or in the form of a traditional map key, explain all parts of your map.

- The Compass (or multiple compasses) – What is it? How is it used? When is it used?
- Landmarks
- Colors and textures – Do they represent topography? Time? Emotion? What?
- Roads (type, length, direction)
- Signs
- You – Are you on the map? Who else is on the map? Why are you where you are? Why are they are where they are?
- Home
- Your Destination

The Jewish Cycle of Emergent Identity

At the end of our studies together, now we are able to see the complete cycle of what it takes to come to a healthy, strong identity. Having followed the story of our people leaving Egypt and heading towards the Promised Land and through the Jewish calendar year, spiraling over itself year in and year out, we discover that identity is also never a simple path. Becoming your own person does not follow a straight path. Rather it revolves and cycles around itself. Aspects of your self may, at any given time, be at different places in this cycle. The good news: Now you know what each part of this experience can look like and you have a place to consult for advice, comfort and strategies for making it through to the next step. Have a safe and meaningful Journey!

Text Study

The Short-but-long Road vs. The Long-but-short Road
Talmud Bavli, Eruvin 53b

R. JOSHUA B. HANANIAH REMARKED: NO ONE HAS EVER HAD THE BETTER OF ME EXCEPT... A LITTLE BOY AND A LITTLE GIRL... WHAT WAS THE INCIDENT WITH THE LITTLE GIRL? I WAS ONCE ON A JOURNEY AND, OBSERVING A PATH ACROSS A FIELD, I MADE MY WAY THROUGH IT, WHEN A LITTLE GIRL CALLED OUT TO ME, 'MASTER! IS NOT THIS PART OF THE FIELD?' — 'NO', I REPLIED: 'THIS IS A TRODDEN PATH' — 'ROBBERS LIKE YOURSELF', SHE RETORTED: 'HAVE TRODDEN IT DOWN' — WHAT WAS THE INCIDENT WITH THE LITTLE BOY? I WAS ONCE ON A JOURNEY WHEN I NOTICED A LITTLE BOY SITTING AT A CROSSROAD. 'BY WHAT ROAD', I ASKED HIM, 'DO WE GO TO THE TOWN?' — 'THIS ONE', HE REPLIED: 'IS SHORT BUT LONG AND THAT ONE IS LONG BUT SHORT'. I PROCEEDED ALONG THE 'SHORT BUT LONG' ROAD. WHEN I APPROACHED THE TOWN I DISCOVERED THAT IT WAS HEDGED IN BY GARDENS AND ORCHARDS. TURNING BACK I SAID TO HIM, 'MY SON, DID YOU NOT TELL ME THAT THIS ROAD WAS SHORT?' — 'AND', HE REPLIED: 'DID I NOT ALSO TELL YOU: BUT LONG?' I KISSED HIM UPON HIS HEAD AND SAID TO HIM, 'HAPPY ARE YOU, O ISRAEL, ALL OF YOU ARE WISE, BOTH YOUNG AND OLD'.

Questions for Study:

9. What is the little girl saying about the rabbi in her response? How did she get the better of rabbi?

10. What is the little boy saying about the roads ahead of the rabbi? How did he get the better of the rabbi?

11. Is there value in taking a "trodden" path like the one that the rabbi takes?

12. Have you ever taken a "trodden" path like this one? What did you learn from taking this path?

13. Have you ever taken a path that was short-but-long? Long-but-short?

14. Did you have an option as to which "road" to choose before you went down it? Why would you choose one over the other?

15. After you've chosen the path and taken it, how do you learn from the experience?

16. What did you learn from the short-but-long road? The long-but-short road?

"The Circle Becomes a Spiral"

by Joel Ziff

MIRRORS *in* TIME

A Psycho-Spiritual Journey through the Jewish Year

Joel Ziff

JASON ARONSON INC.
Northvale, New Jersey
London

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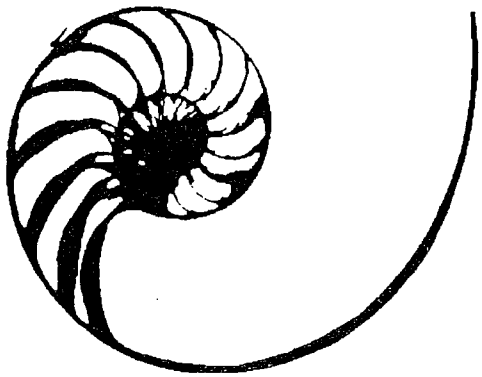
The Circle Becomes a Spiral



The serious problems in life, however, are never fully solved. If ever they should appear to be so, it is a sure sign that something has been lost. The meaning and purpose of a problem seems to lie not in its solution, but in our working at it incessantly.

Carl Jung

We have come full circle. A year later, we find ourselves at the end of our journey. We have given birth to a new aspect of Self and nurtured this new identity through all the stages of development and maturation. A year ago, at the time of Pesach, we were propelled out of slavery, pushed into a new universe, one in which old patterns of coping no longer served us. Dependent upon external support and struggling to understand our new universe, we wandered in the desert during the time of the counting of the *omer*. On Shavuot, we experienced Revelation, a flash of intuitive realization clarifying where we were and what we must do. We grieved our inability to manifest that vision at the time of Tisha B'Av. Then, during the Days of Awe, we worked to heighten awareness of our dysfunctional responses and to commit to developing new choices for response. Through the winter months we worked to integrate that new way of being, marked by Chanukah and Tu B'Shevat. Finally, on Purim, we celebrated the completion of that process.

Although we have completed our circle, we have not completed our journey. Another Pesach approaches just four weeks after Purim. The process of development does not stop. Each year, a new aspect

of self develops in response to continuing changes in ourselves and in the world around us. Each step prepares us for the next. Each year has a unique energy and focus.

Each year, as we experience the Holy-Days, we find ourselves at a different point in the journey. Another year has passed. We stand at a different point in the life cycle. We cope with new changes in our lives—birth, sickness, and death; relationships beginning, evolving, and ending; problems and opportunities in our work. We face new issues and concerns. We struggle with new crises. We build on past achievements. We look toward the future.

Each year, the circle returns us, again and again, to the same Holy-Days, the same rituals, the same stories, the same images. However, we are not the same. We see with different eyes and hear with different ears. We may focus on a different element of the story, a different symbol, or even a different understanding of the same event. One year, at Pesach, we might focus on the importance of taking the first step as Nachshon did when he entered the sea; another year, we might make connection with the quality of powerlessness in which we can only cry out for help; the year after, we might identify with the experience of resistance by not wanting to leave the place of slavery. We might clarify our path even if we find ourselves resisting the image of the Holy-Day by realizing that we do not think of ourselves as enslaved; the contrast between the archetypal story and our personal experience may help us realize how we feel ourselves empowered and free.

The crises of life are difficult, overwhelming, and unending. The rigid habits are persistent and pervasive. It is not easy to change. Sometimes we think we have let go of an old way but discover instead that we have regressed and not even been aware of it.

It takes work to sustain the dialogue, to encounter the tradition. We have to invest time and energy in finding personal meaning in the ritual, stories, and images. We have to learn from our ancestors from previous generations who have left us their writings and their oral traditions. Sometimes their communication is difficult to understand and requires translation from a foreign language. We

have to make sense of images and terminology of a culture that is also foreign to us. We have to find truths that are sometimes contaminated by misunderstanding, imperfection, or prejudice, both personal and cultural.

We not only have to listen to the voices from our past, but we also have to listen to ourselves, to the truth of the light within ourselves that is also a manifestation of God's Presence. We have to clarify when our truth is contaminated by our own imperfections, biases, and misunderstandings. We have to add our own revelation to the revelation of the past.

In this process, we have to strike a balance so that we remain open to the wisdom of the past while respecting our own personal understanding. As Martin Buber suggests, we need to be in dialogue:

> *One must, however, take care not to understand this conversation with God . . . as something happening solely alongside or above the everyday. God's speech penetrates what happens in the life of each one of us, and all that happens in the world around us, biographical and historical, and makes it for you and me into instruction, message, demand. Happening upon happening, situation upon situation, are enabled and empowered by the personal speech of God to demand of the human person that he take his stand and make his decision. Often enough we think there is nothing to hear, but long before we have ourselves put wax in our ears.*
>
> *The existence of mutuality between God and man cannot be proved, just as God's existence cannot be proved. Yet he who dares to speak of it, bears witness, and calls to witness him to whom he speaks—whether that witness is now or in the future.*[1]

Through the course of each year, a new aspect of self is born, develops, and matures. Each year builds on the past so as to continue the course of development through adult life. The circle of the year becomes a spiral. The chambered nautilus, a sea animal with a partitioned, spiral shell, offers a graphic, natural symbol of the spiral in time. When first hatched, the tiny creature fills its shell. When the soft body and shell covering both grow a size larger, it seals off a small

empty chamber and lives only in the forward part of the shell, in front of the pearly partition. From that empty chamber, it builds a delicate tube called the siphuncle, connecting it with the front-occupied chamber. Each time the chambered nautilus grows another size larger, it seals off another empty chamber, extends the siphuncle tube, and moves another space forward in the enlarging shell. This process is repeated over and over as growth continues. The spiral of the shell follows a logarithmic curve; it is the simplest of all known curves. The diameter of the coil grows in exact proportion to its length; each new coil is exactly three times that of the coil preceding it.

The shell of the nautilus offers a graphic representation of our own development in the spiral through time. The nautilus outgrows its shell, builds a new chamber, and migrates into its new home. The shell provides a visible testimony to the changes through the course of life, a delicate image in which forms of the past are not discarded, imperfect residues but a source of beauty and balance. We resemble that nautilus. We also migrate, year after year. As we build new ways to live, we leave behind us old, constricting ways of being. We also leave behind us a spiral of past identities that give us unique depth, balance, and beauty. This notion is expressed in Oliver Wendell Holmes's poem, "The Chambered Nautilus":

This is the ship of pearl, which, poets feign,
Sails the unshadowed main,
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And the coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its web of living gauze no more unfurl;
Wrecked is this ship of pearl
And every chambered cell,
Where its dim dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed,
Its irised ceiling rent, its sunless crypt unsealed.

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is born
Than ever Triton blew from wreathed horn!
While on my ear it rings,
Through the deep caves of thought I hear a voice that sings.

Build thee more stately mansions, O my soul,
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length are free,
Leaving thine outgrown shell by life's unresting sea.

That spiral extends beyond our personal life journey, widening to include the journeys of those around us. Each generation also has a particular task and focus. That task and purpose may only be understood years later. When Etty Hillesum wrote her diary, it was a private document. Her diary was discovered fifty years after her death. Etty never knew the impact her diaries would have two generations later. The spiral extends beyond the time frame of our own lives and widens to include the evolution of consciousness from generation to generation.

In 1972, I made a journey to India. In a suburb of Agra, home of the Taj Mahal, I visited a construction site for a shrine honoring a religious leader. The shrine was being built of marble. The plan was to decorate the building with representations of all the native flowers known in India. The shrine was being built only with hand tools. I saw workmen sawing large slabs of marble; two men each held one

end of a six-foot-long saw. A young boy poured water into the crevice to cool the metal as they worked. In one day, they sawed through an inch. One man worked for a month to carve a flower. Construction had begun forty-five years ago. Plans called for completion of the shrine in another ninety years. No one working on the building on that day would be alive to see its completion.

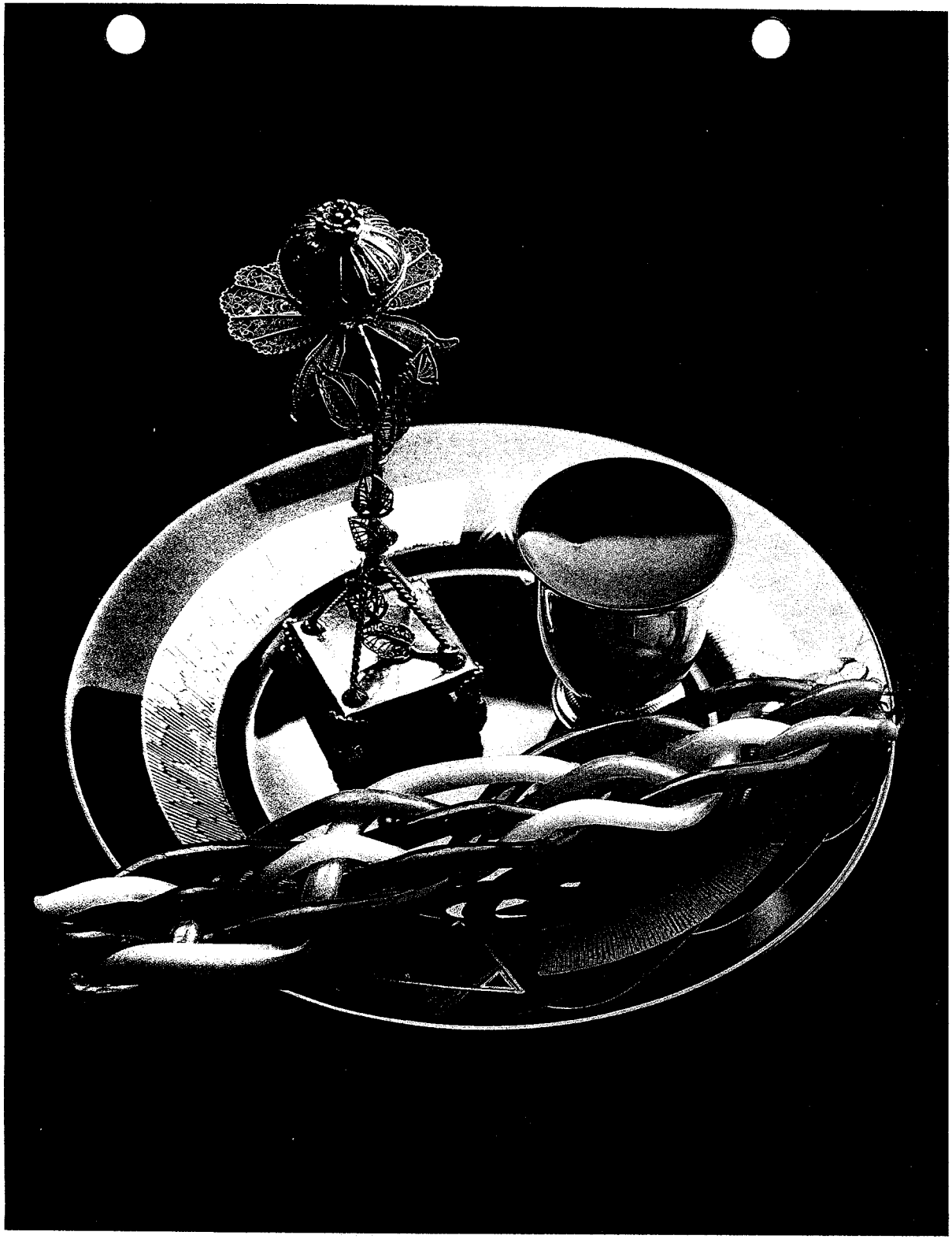
In our culture, we have become impatient for completion and change. In an era of sound bites and immediate gratification, it is especially important to view our lives in the context of generations past and future; we need to understand our task as part of an effort that began years before we were born and extends years into the future after we are no longer alive.

Scientific theories regarding the creation of the universe hypothesize that there was an original moment of creation, a "big bang" that was the source of our universe. Studies by astrophysicists indicate that, in the beginning, all matter was once unified and that the universe is ever expanding from its original state. Two forces govern this expansion: on the one hand, there is a centrifugal force that creates expansion as objects move away from one another; on the other hand, there is a gravitational force that pulls matter back together. Interestingly, the balance of these forces is quite close. Scientists are not able to predict whether the universe will continue expanding indefinitely as centrifugal forces overcome gravity's pull or whether gravitational force will, in the end, pull the universe back to Oneness. Perhaps the balance is such that what we do with our lives may help determine whether the universe will return to Unity or continue to expand infinitely into separateness.

Understanding the larger purpose gives significance and meaning to the present moment in our lives, to the crises we face and the suffering we experience. Our determination and hard work make light in the darkness for ourselves and those around us. That light shines into the future, illuminating the path of those who will follow. In this sense, it is not only we who grow and develop. God also evolves as the depth of our understanding and comprehension matures.

יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי

Havdalah Resources



Havdalah. *Photo by Karl Gabor.*

Distinguishing

Light from Dark
Holy from Everyday,
Kodesh* from *Hol.

1. **GAZE** at the sky — **SEARCH** for three stars, to make sure that it is really dark.
2. **POUR** a cup of wine (or beer, cider, grape juice or even milk). **FILL** it to the brim.
3. **LIGHT** a candle with several wicks (or hold two burning candles together). After a day of prohibited labor, the kindling of fire celebrates our capacity to create anew during this week.
4. **RECITE** seven Biblical verses about Divine protection (optional).
5. **BLESS** the wine and gaze into the cup to catch a reflection of your own smiling face (but don't yet drink it).

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10. **SING** a song
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11. **WISH** everyo

הַבְדָּלָה

Havdalah

separating the holy and the ordinary

6. **BLESS** and **SMELL** the spices to energize our souls, now having lost the Shabbat spirit.

7. **BLESS** and **ENJOY** the light of the flame by cupping your hand and observing the play of shadow and light on your fingers.

8. **BLESS** the separations between light and dark, holy and everyday.

9. **DRINK** the wine (at least most of the cup).

   Some people **EXTINGUISH** the candle by pouring wine over it.

   Some people **DAB** drops of wine in their pockets (hoping for material blessings) and on their eyes (for enlightenment).

10. **SING** a song about Elijah the prophet, *Eliyahu ha-Navi*, expressing a hope for redemption whose good tidings Elijah bears.

11. **WISH** everyone – "A Good Week!"

THE PREFACE: *[Optional]*

Seven Biblical Sources on Divine Protection

הִנֵּה, אֵל יְשׁוּעָתִי
אֶבְטַח וְלֹא אֶפְחָד,
כִּי עָזִּי וְזִמְרָת יָהּ יְיָ
וַיְהִי לִי לִישׁוּעָה.
וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן
מִמַּעַיְנֵי הַיְשׁוּעָה.

1. *God is my life-saver,*
I trust in *God* and have no fear,
for *God*, who is my strength and my song,
has always been there to save me. *(Isaiah 12:2-3) (Exodus 15:20)*
Draw water joyfully
from the wells of [*God's*] saving power. *(Isaiah 12:2-3)*

לַייָ הַיְשׁוּעָה
עַל עַמְּךָ בִרְכָתֶךָ סֶלָה.

2. For saving power belongs to Adonai,
your blessing is on your people. *(Psalm 3:9)*

יְיָ צְבָאוֹת עִמָּנוּ
מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה.

3. Adonai, master of all heavenly forces is with us,
the God of Jacob is our support. *(Psalm 46:12)*

יְיָ צְבָאוֹת
אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.

4. Master of all heavenly forces,
whoever trusts in You is happy. *(Psalm 84: 13)*

יְיָ הוֹשִׁיעָה
הַמֶּלֶךְ יַעֲנֵנוּ
בְיוֹם קָרְאֵנוּ.

5. Adonai save us!
May the Supreme Ruler answer us
whenever we call out [*God's* name]! *(Psalm 20:10)*

Gaze at the flame while this verse is recited twice –
first by the onlookers and then repeated by the Havdalah leader
as we wish for a week of joy.

לַיְּהוּדִים הָיְתָה אוֹרָה
וְשִׂמְחָה וְשָׂשׂוֹן וְיִקָר,
כֵּן תִּהְיֶה לָנוּ.

6. Just as there was once light
and joy for the Jews, gladness and honor –
so too may there be for us! *(Esther 8:16)*

Raise the cup in the right hand and say:

כּוֹס יְשׁוּעוֹת אֶשָּׂא,
וּבְשֵׁם יְיָ אֶקְרָא.

7. I will raise the cup of saving power
and call out in the name of Adonai. *(Psalm 116:13)*

A Bouquet of Spices by Katriel.
(The Gross Family Collection, Tel Aviv.)

The Holy One lends human beings an extra soul on the eve of the Sabbath, and withdraws it at the close of the Sabbath.

— *Talmud Betza, 16a*

As the Holy darkness descends upon me, I offer this prayer to You, My God. May the peace and the holiness which I feel this night remain with me always. May my fears give way to faith and may my pain soon give way to laughter. And may the lessons of the darkness fill my days with awe so that I may learn to experience You, my God, all the days and nights of my life. Amen.

— *Naomi Levy*

The

WINE

Blessed a
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Now drink (a

GOOD

With kisses,

The four blessings of Havdalah

WINE

Blessed are You Adonai,	בָּרוּךְ אַתָּה יְיָ	Ba-rukh ata Adonai,
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu melekh ha-Olam,
who creates **the fruit of the vine.**	בּוֹרֵא **פְּרִי הַגָּפֶן.**	Borei p'ri HaGafen.

Do not drink the wine yet. Hold a mixture of spices, and — before smelling them — recite:

SPICES

Blessed are You Adonai,	בָּרוּךְ אַתָּה יְיָ	Ba-rukh ata Adonai,
Ruler of the Universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu me-lekh ha-Olam,
who creates various **kinds of spices.**	בּוֹרֵא **מִינֵי בְשָׂמִים.**	Borei minei B'samim.

Smell the spices. Then, before enjoying the benefit of the light of the Havdalah candle, recite:

FLAME

Blessed are You Adonai,	בָּרוּךְ אַתָּה יְיָ	Ba-rukh ata Adonai,
Ruler of the Universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu me-lekh ha-Olam,
who creates **the flames of light.**	בּוֹרֵא **מְאוֹרֵי הָאֵשׁ.**	Borei m'orei Ha-Esh.

Take the cup in your right hand again and bless God for making many distinctions:

SEPARATING

Blessed are You Adonai,	בָּרוּךְ אַתָּה יְיָ	Ba-rukh ata Adonai,
Ruler of the Universe, who distinguishes	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	Eloheinu me-lekh ha-Olam,
between the Holy and the Ordinary (Leviticus 10:10),	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל,	Hamavdil bayn kodesh l'khol.
between Light and Darkness (Genesis 1:4),	**בֵּין אוֹר לְחֹשֶׁךְ,**	Bayn or l'khoshekh,
between Israel and other nations (Leviticus 20:26),	בֵּין יִשְׂרָאֵל לָעַמִּים,	Bayn Yisrael l'amim,
between the Seventh day and the Six days of work (Genesis 2:3).	בֵּין יוֹם הַשְּׁבִיעִי	Bayn yom ha-sh'vi-i
Blessed are You Adonai,	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.	L'sheishet y'mei ha-ma'aseh.
Ruler of the Universe,	בָּרוּךְ אַתָּה יְיָ	Ba-rukh ata Adonai
who distinguishes between the Holy and the Ordinary.	**הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל.**	Hamavdil bayn kodesh l'khol.

Now drink (at least 2/3 of the cup) and extinguish the flame in the wine that remains or that spilled over.

GOOD WISHES

With kisses, handshakes, and hugs we wish **Shavua Tov — Have a Good Week!**

Mark Chagall, Opening the Door for Elijah (1946)
© ADAGP, Paris (2004)

Eliyahu in Ladino/Hebrew

Bo yir-tom ri-kh-bo	בּוֹ יִרְתּוֹם רִכְבּוֹ
na ba-'sh'vi ki bo	נָא בַּשְּׁבִי כִּי בּוֹ
lo sha-khav libo	לֹא שָׁכַב לִבּוֹ
gam lo ra-ah sheina.	גַּם לֹא רָאָה שֵׁנָה
	Refrain:
Eli Eliyahu	אֵלִי אֵלִיָּהוּ
HaNavi Ha-vei Na	הַנָּבִיא הַבֵּא נָא
Eli Eliyahu	אֵלִי אֵלִיָּהוּ
por nuestras cazas venga.	por nuestras cazas venga.

The Sephardic song about Elijah comes from Turkey. It describes Elijah, who never sleeps, as riding on his chariot, the fiery one which took him to Heaven. "May God bring Elijah the Prophet back, please! "

The Prayer for Elijah

by The Maharal of Prague (16th century — associated with the legend of the Golem, the Jewish precursor of Frankenstein)

HaRakhaman! May the Merciful One send Elijah the Prophet to announce good news about redemption and comfort — just as You promised:

Here, I will send you Elijah the Prophet before the Lord's great and awesome day. **He will reconcile the hearts of parents to their children and children to their parents . . . .** *(Malachi 3:24)*

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Shabbat — wi
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Havdalah the
drawing water
redemption.**

**"HA-MAVDIL"
medieval poem
Havdalah by Y
Ghayyat (11th
Spain). It ask
forgive our sin
multiply both
and our desce**

ew

בּוֹ יִרְתּוֹם רַכְ
נָא בַּשְּׁבִי כִּי
לֹא שָׁכַב לִבּוֹ
גַּם לֹא רָאָה

Refrain:

אֵלִי אֵלְיָהוּ
הַנָּבִיא הַבָּא
אֵלִי אֵלְיָהוּ

cazas venga.

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MALACHI 3:24)

ELIJAH was the colorful, itinerant and idiosyncratic prophet from Gilad, northern Israel (8th century BCE). He fearlessly spoke out for justice when King Ahab and his malevolent, idol-worshipping wife Jezebel framed and executed Naboth the Jezreelite for refusing to sell his vineyard to the king. Elijah compassionately provided for a starving widow whose jug of oil that replenished itself miraculously and later revived her son when he stopped breathing. At the end of his life on earth Elijah disappeared into heaven in a fiery chariot and a whirlwind. According to legend, he reappears from time to time to help the poor. The Biblical prophet's promise is the messianic end of days — when he will reconcile parents and children. As the Seder ends, we open the door for Elijah, who will arrive with good news — an imminently to-be-perfected world. At the conclusion of Shabbat, "aforetaste of the world to come," we pray that Elijah will bring peace and redemption.

"MIRIAM the Prophetess," by Arthur Waskow and Leila Gal Berner (1989) celebrates Miriam's role in the long journey to redemption — past and future — and her connection to water. Miriam's name includes the word for water, and at the Nile she watched over baby brother Moshe. At the Red Sea Miriam led the people in song and in the desert she provided a legendary portable well. At Havdalah we resume our difficult weekly journey to the next Shabbat — with Miriam as our companion. In Havdalah the imagery of drawing water symbolizes redemption.

"HA-MAVDIL" is a popular medieval poem for Havdalah by Yitzchak ibn Ghayyat (11th century, Spain). It asks God to forgive our sins and to multiply both our funds and our descendants.

Songs of Elijah the prophet . . .

Eliyahu NaNavi

Elijah the prophet,	אֵלִיָּהוּ הַנָּבִיא,	Eliyahu ha-navi
Elijah the Tishbi,	אֵלִיָּהוּ הַתִּשְׁבִּי,	Eliyahu ha-Tish-bi
Elijah from Gilad.	אֵלִיָּהוּ הַגִּלְעָדִי.	Eliyahu ha-Giladi
May he soon	בִּמְהֵרָה בְיָמֵנוּ,	bim-hei-ra b'ya-mei-nu
come to us	יָבוֹא אֵלֵינוּ	yavo ei-leinu
along with the Messiah, son of David.	עִם מָשִׁיחַ בֶּן דָּוִד.	im ma-shi-akh ben David.

Miriam the prophetess

Miriam HaNevi'ah

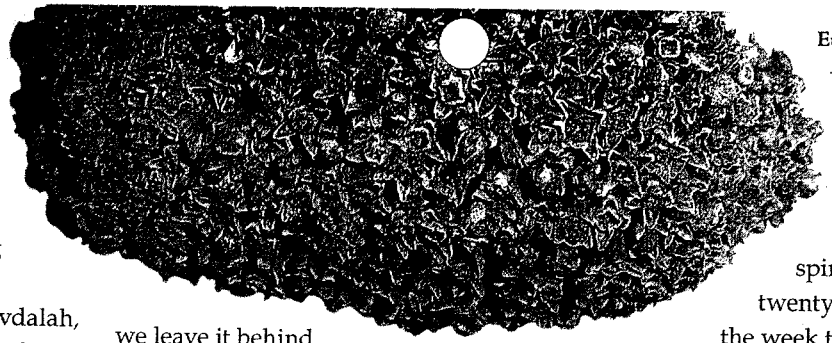
Miriam the prophetess,	מִרְיָם הַנְּבִיאָה,	Miriam Ha-Nevi'ah
strength and song are in her hands.	עֹז וְזִמְרָה בְּיָדָהּ.	Oz v'zimrah b'yadah
Miriam will dance with us	מִרְיָם תִּרְקוֹד אִתָּנוּ	Miriam tirkod itanu
to strengthen the world's song.	לְהַגְדִּיל זִמְרַת עוֹלָם.	l'hag-dil zim-rat olam.
Miriam will dance with us	מִרְיָם תִּרְקוֹד אִתָּנוּ	Miriam tirkod itanu
to heal the world.	לְתַקֵּן אֶת הָעוֹלָם.	l'takein et ha-olam.
Soon, in our time,	בִּמְהֵרָה בְיָמֵנוּ,	Bim-heirah v'yameinu,
she will bring us	הִיא תְּבִיאֵנוּ	Hee t'vi-einu.
to the waters of redemption.	אֶל מֵי הַיְשׁוּעָה.	El mey ha-yeshuah.

Between holy and ordinary

Ha-mav-dil

May the One who makes a distinction	הַמַּבְדִּיל	Ha-mav-dil
between holy and ordinary	בֵּין קֹדֶשׁ לְחוֹל	bein kodesh l'khol
forgive our sins.	חַטֹּאתֵינוּ הוּא יִמְחֹל.	kha-to-tei-nu hu yim-khol.
Let our offspring and our wealth	זַרְעֵנוּ וְכַסְפֵּנוּ	Zar-ei-nu v'khas-pei-nu
increase like grains of sand at the sea	יִרְבֶּה כַחוֹל	yar-beh kha-khol
and like the stars of the night.	וְכַכּוֹכָבִים בַּלָּיְלָה.	v'kha-ko-kha-vim ba-lai-lah.

Introduction:
A Ritual of Opposites



Etrog with cloves. *Photo by Dorit Carmel; etrog prepared by Rabbi Marvin Richardson.*

Havdalah, which literally means differentiation, is a ritual of opposites. Havdalah marks a paradoxical border at which lighting a candle — forbidden only moments before — becomes a mitzvah. In Havdalah, sadness intermingles with hope; in sadness we bid farewell to Shabbat, whose presence is extinguished with the candle at the end of the ritual. Yet the ceremony ends with hope, when we sing *"Eliyahu HaNavi,"* a song welcoming the prophet Elijah whose coming will herald the beginning of a messianic age and universal redemption.

The ritual of Havdalah, marking the conclusion of Shabbat, functions as a book-end to Kiddush, the *bracha* that marks the beginning of Shabbat. Kiddush sanctifies and distinguishes Shabbat from the preceding days of the week; Havdalah recalls the sanctity of Shabbat and differentiates it from the days of the week that follow. Both ceremonies take place over a full glass of wine, a symbol of sanctity.

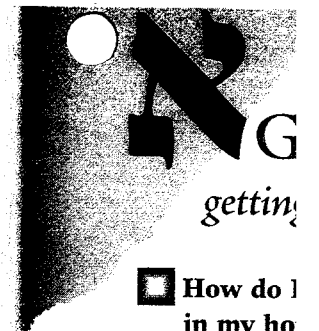
Why is it that we treat Havdalah as a ritual of sanctification when it in fact marks our return to "unholy" time?

One answer to this question lies in the concept of *yerida l'tzorekh aliya* — "descending for the purpose of ascending." Although it may seem that entering the coming week involves removing ourselves from the holy time of Shabbat, the new week promises us opportunities to raise ourselves from the mundane to new levels of spirituality. During the week, we have a unique opportunity to perform mitzvot with all the vigor and the insight that we gain from each Shabbat experience, though we leave it behind at Havdalah. Then, after a week of developing our relationship to God in more profound ways, each successive Shabbat can be an experience of even greater sanctity than its predecessor.

The light of the Havdalah candle resembles the light of Shabbat candles lit only 25 hours before. Thus the opening moments of the new week already contain a taste of the Shabbat-to-come. Like the wine overflowing from our cup in the Havdalah ceremony, the spirituality of the previous twenty-five hours spills into the week to come. Like the spices of the Havdalah ceremony, this Shabbat infuses all of our acts until Shabbat comes again. Through the Havdalah ceremony, we extend the influence of Shabbat. And while we longingly depart from Shabbat, this unique weekly experience, we also look forward, expectantly, to a future time when the whole week will be Shabbat.

— SARAH LIGHTMAN (ADAPTED)

Havdalah at the Solomon Schechter Day School, Rhode Island, 1996. *Photo by Janice Newman.* (Beit Hatefutsot Archive, Tel Aviv.)



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HTMAN (ADAPTED)

Guidelines
getting started

How do I perform Havdalah in my home?

Havdalah is a full sensory experience: we taste the wine; smell the fragrant spices; see the dancing flame; hear the words of blessing; and feel the ritual objects and often the embrace of others.

After experiencing a dramatic Havdalah ceremony at camp or a retreat, many people reenact it at home. Spices, candles, wine and the onset of darkness are ideal ingredients for a homemade sense of spiritual significance.

Create a Havdalah set and keep it in a special place. Choose sweet spices and put them in a decorative container. Use a Havdalah candle or hold any two lit candles together. A fire-resistant placemat or a bowl filled with water can serve as a base.

Set the mood with a wordless niggun or melody like *Eliyahu HaNavi* — whether sung or played from a CD. Ask someone — perhaps a child — to turn out all the lights. Give the candle, wine, and the spices to various people to hold.

The actual blessings may be edited down to four short lines: wine, spices, fire and the last line — *HaMavdil bein Kodesh L'khol.* To intensify the transitional moment, some people add to the sensory stimulation and fun by passing out sparklers, or igniting a plate of vodka with the Havdalah candle. During the ceremony people sway and interlock arms like the wicks of the candle, and at its conclusion, they sometimes dance.

Guidelines
from tradition

What, When, and Who?

What? Havdalah marks ceremonially the end of the sacred hours of Shabbat. This distinction is made in words as part of the *Motzaei Shabbat Maariv,* the Saturday evening *Amidah* prayer, during the prayer requesting that God give us the intelligence/*khonen hadaat* to make distinctions. The Rabbis also established a home ceremony with symbolic objects — fire, wine and spices — each with its own blessing plus the fourth blessing separating *kodesh vakhol*/the sacred from the secular.

Extra verses often recited before the *brachot* are not obligatory and vary from one tradition to the next.

When? Havdalah is performed once three stars can be sighted on a clear night. In order not to appear to be rushing Shabbat "out the door" as if it were a burden rather than an honored guest, some people wait until they can see at least three small stars in the same area of the sky and not just the larger stars — actually planets — that can often be seen before it is really dark. After sunset, until Havdalah is recited, one should not eat or do any work without first reciting the blessing — *HaMavdil bein kodesh l'khol.* If Havdalah over a cup was not said on *Motzaei Shabbat,* then it can still be recited up until Tuesday afternoon — though without a candle or spices (*Talmud Pesachim 106a*).

Who? Many women now take a fully egalitarian role in all rituals. Even some Orthodox scholars hold that a woman may recite the blessings for men as well.

Why is it preferable to use a multi-wick candle?

Although not obligatory, it is desirable to use multiple wicks (or at least combine two single wick candles) to make the Havdalah flame.

There are at least two reasons for this: first, the renewal of creative activity is symbolized by creating a large torch-like flame produced by a multi-wick candle. Second, the blessing *Meorei HaEish* — "who lights flames" — is plural, "for each flame is a synthesis of many-colored flames — white, red and green."

Why extinguish the candle in the wine spilled from the cup?

This fulfills the rabbinic dictum: "Any house where wine flows generously like water is a place of blessing" (*Talmud Eruvin 61a*).

Customs Explained

Fingers and Flames

Why is it customary to cup one's fingers near the flame?

There are several rationales for this fascinating custom — halakhic, aggadic (Rabbinic law and stories), mystical, and contemporary:

HALAKHA: Using the Hand

According to Jewish law, after reciting a blessing, it is an obligation to "fulfill" that blessing immediately.

Therefore, in Havdalah, one must make use of the light of the fire (and drink the wine and smell the spices). Utilizing the candlelight, some people examine their fingernails while others look at the palms of their hands.

AGGADAH: Closed and Open

A Rabbinic story takes us back to Adam:

"Initially one closes up the palms as a sign, that on Shabbat our hands were forbidden to engage in creative labor, and then one opens the palms to declare that from now on labor is permitted." *(Meir of Rothenberg)*

"This recalls the rabbinic story that Adam opened his hands and drew them near the flame that he had first created on *Motzaei Shabbat* and blessed the fire. Then he withdrew his palms and acknowledged that the difference between a holy day and a secular one is the prohibition of making fire." *(Pirkei d'Rabbi Eliezer 20)*

KABBALAH: Manifestations of God

Some Kabbalists put a different spin on things. Elliot Ginsburg notes:

"Non-Kabbalist sources emphasize looking at one's open hands as a sign that use of the hands to work is now permitted. However, Kabbalists generally restrict the gesture to one's right hand, to the backside of one's folded fingers. While the open hand represented God's hidden face, the outside and backside represent God's external representatives — the four angels for the four fingers — who now at the end of Shabbat, at the changing of the guards, reassert their authority."

KABBALAH: Darkness versus Light

Another Kabbalistic commentator explains the custom of examining fingernails, bending the fingers and bringing them close to the source of light, in terms of externality, the dark Other Side/*Sitra Akhra*, the *kelipot*/broken vessels:

"These evil forces gain strength as Shabbat and the *neshama y'teira*/extra soul depart since we are no longer protected by the power of the sacred. Therefore we must assert authority over the dark powers, to bend them to God's will as symbolized in bending the fingers, and to subordinate them to the sovereignty of the light, as symbolized by bringing our fingers to the source of the flame on Havdalah."

CONTEMPORARY: Illuminating Differences

A recent interpretation of the examination of the nails and their differentiation from the finger emphasizes the all-important distinction between life and death. Nails are composed of dead cells while the finger consists of living cells.

Another contemporary use of the light is to distinguish between the faces of those gathered around the flame. Our ability to make those fine differentiations reflects the way God made each human being unique in face as well as in personality.

Sensory Blessings

An easy way to remember the order of blessings in Havdalah is to think of them in the order of the senses in the head — from bottom to top. You can recall the acrostic YaVNeH, the city of Rabban Yochanan ben Zakkai.

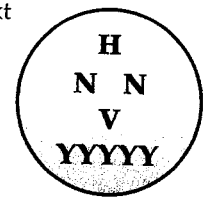
After all, making distinctions is also a kind of "sense" — common sense:

Yayin = **Y** = the tongue (at the bottom of the head) is used to taste the wine over which we recite the first bracha

V'Samim = **V** = the nose smells the spices which are blessed next

Ner = **N** = the eyes see the light of the candle

Havdalah = **H** = the brain with its "common sense" at the top of the head distinguishes between Holy and secular



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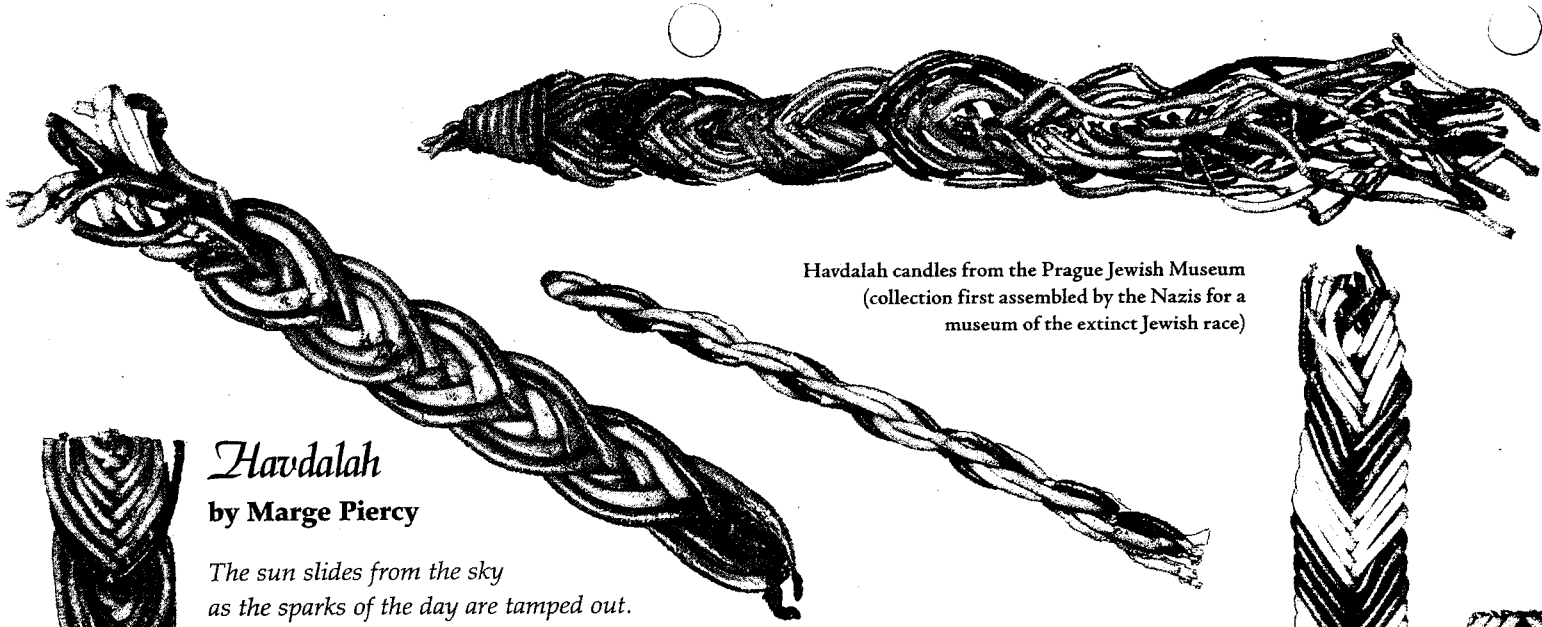


Havdalah candles from the Prague Jewish Museum
(collection first assembled by the Nazis for a
museum of the extinct Jewish race)

Havdalah

by Marge Piercy

The sun slides from the sky
as the sparks of the day are tamped out.
From the last we ignite the twisted candle
that summons us to remember how to braid
into the rough wool of our daily lives
that silken skein of the bright and holy;

that reminds us we are a quilted people
who have picked up the dye of our surroundings,
as tall and short, as dark and light as the lands
we have been blown to, eating of strange
and distant trees, that we are a varied people
braided into one;

the candle that reminds us we pray with many
accents, in many languages and ways.
All are holy and burn with their own inner
light as the strands of this wax flame together.

Woman, man, whomever we love and live with,
single or coupled, webbed in family or solitary,
born a Jew or choosing, pious or searching,
we bring our thread to the pattern.
We are stronger for the weaving of our strands.

Let us draw in together before we scatter
into the maze of our jobs and worries;
let us feel ourselves in the paused dance
that is the candle with its leaping flame:
let us too pause before shabbat lets us go.

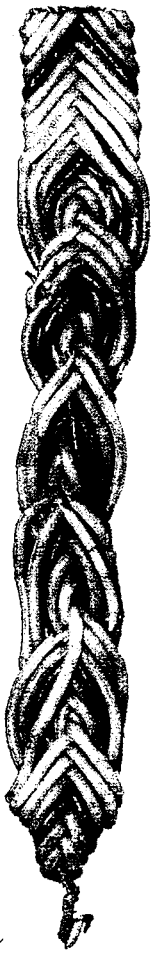
Let us rejoice in the fruit of the vine,
The blood of summer sweet and warm
on the lips, telling us, remember to enjoy
the swift innocent pleasures of the earth.

Let us breathe the perfume of the spices.
Ships sailed off the edges of maps into chaos,
tribes were enslaved and rulers overthrown
for these heady flavors more prized than gold,
now sold like flour in the market.
Let us not forget to savor the common wonders.

Let us linger in the last candlelight of shabbat.
Here we have felt ourself again a people and one.
Here we have kindled our ancestors to flame in our minds.
Here we have gazed on the faces of the week's casualties,
opened the doors of our guilt, raised our eyes
to the high bright places we would like to walk soon.
This little light we have borne on our braided selves –
let us take it with us cupped in our minds.

Now we drown the candle in the little lake of wine.
The only light we have kept is inside us.
Let us take it home to shine in our daily lives.

FROM THE ART OF BLESSING THE DAY



Reflections כַּוָּנוֹת

on the art of saying farewell and making distinctions

Farewell, my love —

Two Introductions to Havdalah: for the Head and for the Heart

FOR THE HEAD: On the Art of Making Distinctions

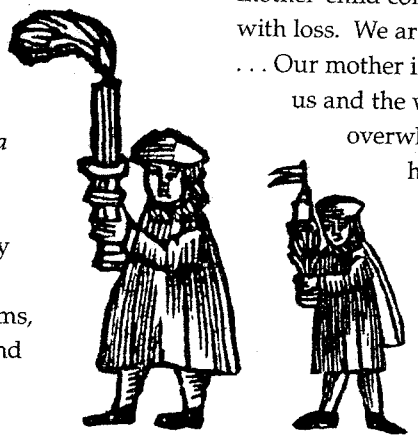
Havdalah marks the close of Shabbat. With its three powerful symbols — wine, spices and fire — the ceremony helps us to make the sudden transition from a holy day in eternity to six very temporal weekdays. All present stand like an honor guard sending off a very important dignitary: the Shabbat Queen. On the one hand, we are sorry to lose the special quality of sacred rest, which she represents. Yet on the other hand, we are happy to inaugurate another six days of human creativity following in the footsteps of our Divine Creator. In those first six days of Creation God introduces many distinctions *(VaYavdeil)* into the chaos, beginning with the separation between light and darkness. That is the first distinction that we as humans acknowledge as the new work week begins on *Motzaei Shabbat.* We also celebrate the distinction between holy *(Kodesh)* — that which has already been consecrated by being singled out — and secular *(Hol)* — that which is not yet sanctified but still in process of formation. Not only time but people too are consecrated to higher purposes. The calling of the Jewish people as a separate nation is a sacred task acknowledged here.

Like the Divine Mind, the human mind is endowed with a unique ability to make distinctions *(Chonein HaDaat).* Havdalah — the cognitive exercise of distinction, discernment, discrimination — is a manifestation and outcome of *Daat* — wisdom, awareness, perception, insight.

FOR THE HEART: Living with Necessary Losses

Havdalah carries with it a sense of loss, or even of abandonment.

The *Shekhina* — the maternal presence of God — which had enwrapped us, departs with the sunset. *Shalom Bayit* — domestic tranquility and family togetherness — becomes secondary to the rush of activity as people move back into the flow of the week. The *neshama y'teira* — the extra soul that we enjoy on Shabbat — with its extra powers of sanctity and spirituality, takes its leave. Very quickly, it seems, Shabbat is gone and we find ourselves thrust into the world of everyday.

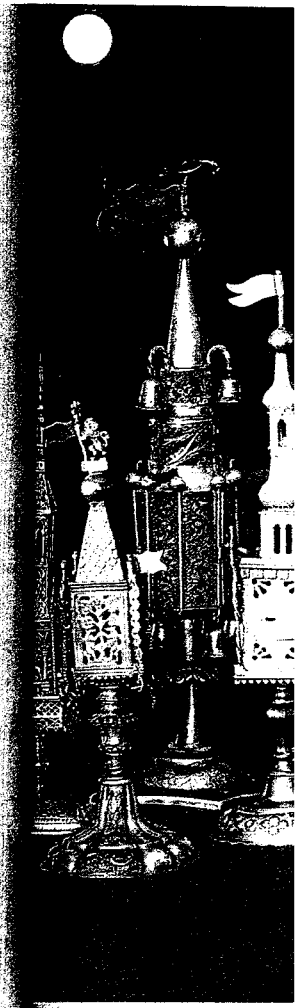


Scholar Aviva Zornberg understands the separation/*havdalah* process in analogy to the pain and struggle of an infant born out of her mother's body. Thus a midrash *(Genesis Rabbah 5:3)* pictures the lower waters weeping when they are separated by God from the upper waters. Zornberg "suggests there is something poignant in the creative process when things once united are separated." Emotional ambivalence about separation/*havdalah,* even though it is Divinely mandated, is reflected in the farewell ceremony from Shabbat.

Of course, the work week can be an opportunity to add to the Divine creation. Thus the Havdalah blessing refers to "the six days of Creation." The flame we light is also a symbol of the power to harness energy for human productivity. According to the Midrash, God taught the first man at the end of Shabbat to chase away fear and darkness by igniting his own flame. Clearly, our own sense of loneliness and the fear of the darkness reflect deep human experience.

Judith Viorst, in her book *Necessary Losses,* notes as well:

"All of our loss experiences hark back to Original Loss, the loss of that ultimate mother-child connection . . . We begin life with loss. We are cast from the womb . . . Our mother interposes herself between us and the world, protecting us from overwhelming anxiety. We shall have no greater need than this need for our mother . . . Separation anxiety [means that] the need for human connection is fundamental. We are wired for love from the start.



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Medieval towers as spice boxes

The Losing, Leaving, Letting Go of Paradise

"It's hard to become a separate self, to separate both literally and emotionally, to be able to outwardly stand alone and to inwardly feel ourselves to be distinct. We acknowledge a paradise and a paradise lost. We acknowledge a time of harmony, wholeness, unbreachable safety, unconditional love, and a time when that wholeness was irretrievably rent. We acknowledge it in religion, myth and fairy tales, our conscious and unconscious fantasies . . . While we fiercely protect the boundaries of self that clearly demark the 'you' from the 'me,' we also yearn to recapture the lost paradise of that ultimate connection. That is why the first event is known to have been an expulsion, and the last is hoped to be a reconciliation and return.

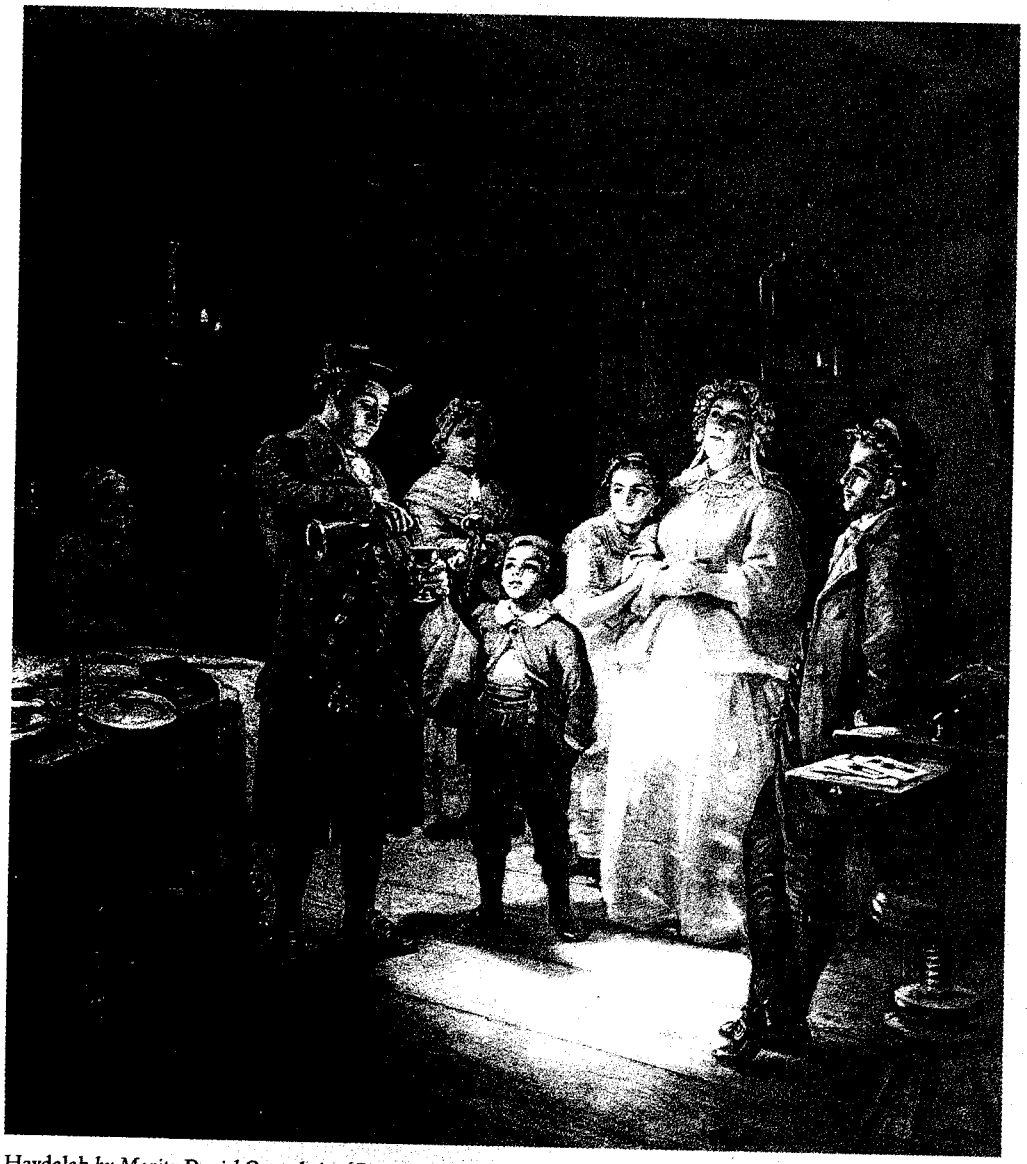
"In the course of our life we leave and are left and let go of much that we love. Losing is the price we pay for living. It is also the source of much of our growth and gain . . . We have to deal with our necessary losses . . . In confronting the many losses . . . we have many opportunities for creative transformations." (JUDITH VIORST, NECESSARY LOSSES)

Looking backward, during Havdalah, we see loss; but looking forward, we see hope. Havdalah concludes with the promise: a world restored and — *yom shekulo Shabbat* — an era which is one long Shabbat.

The World of Opposites: Integrating the Shadows

Separation, in Hebrew called Havdalah, is essential to the unfolding of the spirit in the world. It was the separation of the heavens and the earth that allowed for creation.

Yet that is only the first step. The next and more spiritually powerful step is called by the Baal Shem Tov, the Hasidic Master of the Good Name, *Hamtakat HaDinim* — the **"sweetening of judgment."** In *Hamtaka,* the separation becomes a staging ground for unity consciousness; otherwise, its shadows — fragmentation and alienation — ultimately foster collapse. For the Kabbalists, all fragmentation is the opposite of God.



Havdalah *by Moritz Daniel Oppenheim (Germany, 1866)*

Fragmentation sees opposites; it focuses on the dividing principle instead of the uniting principle. In the world of division, *Pirud,* everything comes in opposites: beautiful/ugly, success/failure, freedom/slavery, intelligent/stupid, true/false. We imagine that if we could just destroy the evil properties of these pairs, redemption would be at hand. So we seek to overcome death, to destroy evil, to uproot pain, and to avoid failure at all costs. This is the world of judgment and of discrimination — *Dinim* . . . .

Of course this never works. Boundaries are also places of meetings. Wherever one property exists, so does the other. Life cannot exist without death, and there is no virtue without sin. There is no such thing as success without failure, and the idea of pleasure has no meaning without pain. In the same way that you cannot draw a concave line without a convex line, there is no good without evil. The possibility of one creates the other.

The beginning of the circle of unity is the realization that opposites are close neighbors. The words of the *Sefer Yetzira* — the mystical Book of Creation — come back to us: "The end is in the beginning and the beginning is in the end." This is the world of *Iggul,* the circle, when history has come full circle. The wave becomes water and continues its cycle. Good and evil are both from God. God is the source who, in the prophet's words, "fashions light and creates darkness, makes peace and creates evil" *(Isaiah 45:7).*

—Mordechai Gafni
(from The Mystery of Love)

Bread vs. Spi

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-Mordechai Gafni
Mystery of Love)

Bread vs. Spices

The Friday night ritual parallels the closing Havdalah ceremony quite neatly: candles, wine, and bread/spices. But note two differences. The spiritual progress we have made from the beginning of Shabbat is symbolized by the two distinct candles merging into a single braided one — expressing the idea that what was once separate is now integrated and united (surprising for a ritual called Havdalah, which means separation!). Secondly, Shabbat begins with tasty bread (Hallah); to enjoy the spiritual day, we need physical sustenance. But at Havdalah, the spices replace the bread. At the end of Shabbat, we no longer worry about physical sustenance. We begin the work week with spiritual nourishment (the spices) to sustain us.

— Baruch Sienna

Home-grown garden spices. *Photo by Ben Shatz.*

From Fire, Light

We are the generation that stands between the fires . . .
The task for us is to turn fire into light:
Light to see each other with,
Light to see the Image of God in every face.
The task for us is to live between the fires of Shabbat:
Behind us the candles that begin Shabbat,
Before us the candles that end it with Havdalah.
Within us the pause of rest, of peace, of mystery: Shabbat.

We are the generation that must live between the fires:
Between the candles of Shabbat, or the flames of Holocaust.
The flickering candle flames of Mystery,
Or the consuming flames of Mastery.

Blessed is the One Who creates from fire, light.

— Arthur Waskow, CCAR Yearbook, 1984

Havdalah, by Herman Struck

Tales of the ever-present Elijah

In the Middle Ages, folk belief held that Elijah, the forerunner of the redemption *(Malachi 3:23)*, made his appearance whenever it was thought the messiah might come. On Seder night it was appropriate because the Rabbis predicted that as we were once redeemed in the month of Nisan on Seder night, so we would be redeemed at the same auspicious time of the year in the future. Shabbat, on the other hand, was a poor time for God to send Elijah, for it would be too much work to get ready for the messiah on Shabbat. Our ever-considerate God would rather delay Elijah's arrival until after Shabbat. In fact, if all of Israel would observe Shabbat diligently for two consecutive *Shabbatot*, Rabbi Shimon bar Yochai promised, we would be rewarded immediately with redemption.

— *Sefer HaManhig*

Elijah Prophesies Making a Mess at the Table

Many years ago in Bagdad there lived an honest and decent couple whose greatest sorrow was that they had no children. At the seder with no child to ask the four questions, the wife was deeply saddened, while her loving husband tried to comfort her: "Don't worry, the Holy One will not forget us. One day we will be privileged to have a child."

Then as they spoke a knocking was heard and a poor old man appeared and they invited him to join them. They honored him and shared their table. Yet when he got up to leave, rather than thanking them, he said something very strange: "I pray to God that when I next visit you at the Pesach Seder [which literally means 'order'] your table will be a mess." The couple felt that the old man's curse was no way to thank them but they quickly forgot his words and went on with life.

A month later the wife sensed a change in her body — she was pregnant. The couple was joyful beyond words when she gave birth to a child.

Two years later they sat at the Seder table with their child on their lap. In the way of children he laughed and played, he climbed on the table and spilled wine on the white tablecloth, he knocked over glasses and plates. Yet his indulgent, loving parents were still overjoyed with their firstborn, no matter what disorder he brought to their Seder.

Suddenly they heard a knock on the door and in came the ungrateful old man, their guest from two years before. Then they looked at him and at their table in disarray and they understood that what they had taken to be a curse was in fact a blessing. They hugged and kissed him and asked his forgiveness for thinking badly of him. He just smiled broadly and said: "I forgive you. May you be privileged to raise this child to perform mitzvot and good deeds." Then just as suddenly as he had appeared, the old man disappeared. Only then did the couple realize that their guest had been none other than Elijah who bears good news.

Elijah Cup, 19th century Bohemia

Learning Things the Easy Way

Why do human beings have an indentation above the mouth? A legend tells us that "when the baby was in the mother's womb, Elijah used to teach the child the whole Torah. However when the child left the womb and entered the air of the world, an angel slapped the baby across the mouth and all that was learned was forgotten" *(Talmud Nidah 30b)*. Now children must relearn everything the hard way, but at times there is an "aha" experience of recognition for they once knew these truths at a primordial level.

Elijah Counts up Israel's Merits

On *Motzaei Shabbat* Elijah sits beneath the Tree of Life and writes down all the merits of the people of Israel *(Rabbi Shalom of Austria quoted by the Maharil)*. Hence it is appropriate for us to do the same — to appreciate the sanctity of our people . . . for there is no limit to the light of holiness in each and everyone of them . . . One should tremble in awe before the holiness of the supreme Divine soul in each one. So we wish for the success of every individual Jew in all their material and spiritual pursuits . . . I love my people and I desire with all the warmth in my heart . . . that all their wonderful hidden capacities will be realized . . . .

— *Rabbi Abraham Isaac Kook*

Three Frie Days of R

Many years ago Yisrael there liv a Christian and his Shabbat on a Sunday, and the

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ii Abraham Isaac Kook

Three Friends and Three Days of Rest in a Row

Many years ago, in a small village in Eretz Yisrael there lived three friends, a Moslem, a Christian and a Jew. The Moslem kept his Shabbat on a Friday, the Christian on Sunday, and the Jew, of course, on Saturday.

On Friday, the Jew and the Christian set out for their fields. When the Jew saw that the Moslem's field was but half ploughed, he said: "Today my friend can do no work. It is his Shabbat. Tomorrow it may rain, and he may not have his field ploughed in time for the sowing. I shall plough his field a little, and thereby his work will be easier for him." In the meantime the Christian had said much the same thing to himself, so that unawares of the presence of one another, each of them ploughed the Moslem's field; one from the east, the other from the west.

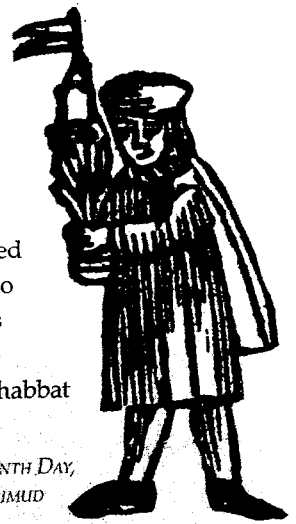
On the next day, when the Moslem came and found his field all ploughed he wondered, saying to himself, "Who could have ploughed my field? It must have been that God sent angels to help me."

Months passed by, and the time of reaping came. It was Sunday. The Jew and the Moslem had gone to their fields, and the Christian remained at home to keep his Shabbat. When the Jew saw that the Christian friend's corn was full and ready to cut, he said: "Today my neighbor cannot cut his grain, tomorrow a wind may come and scatter his seeds. I shall cut a little for him while I have the time." Now, strange to say, while the Jew was thinking of his Christian friend's corn, the Moslem had the same thought, so that, unseen by one another, they cut the Christian's grain, one from the south, one from the north.

Havdalah in New York, 1896, *The Century Magazine*

Next day, the Christian went out to cut his corn, and found it all done. He was so surprised that he could not explain it. "It must be that God has sent good angels to cut my corn for me," he mused.

Reaping time passed and the season of threshing approached. It was Saturday. The Jew remembered his Shabbat day "to keep it holy." The Christian and the Moslem were at work. Looking up at the clouded sky the Moslem thought to himself, "Ah, the rain is coming, and it is the day of rest of our Jewish friend. Alas! The rain will wash his grain away." And going to his Christian neighbor he said, "Come, neighbor, let us thresh the grain for our friend, the Jew." To this the Christian gladly agreed, and after threshing the grain they bound it up and covered it with straw to protect it from the rain. When Sunday came and the Jew set out for his field, he found his grain not only well threshed, but dry under the straw. Then, lifting up his eyes to Heaven, he exclaimed, "Blessed are You, Lord, who sends your angels to help those who remember your Shabbat to keep it holy."



— *The Seventh Day, UJS/Limud*

Havda

A personal retelling of the first havdalah after the Garden of Eden

Light in the Darkness

by Shawn Fields-Meyer

Text and experience are mutually enlighteniong.

— JUDAH GOLDIN

A traditional Midrash in contemporary garb:

Adam Ha-Rishon, the first man, was created on the eve of the first Shabbat, before nighttime, and then fell asleep.

The next morning he awoke and again saw daylight. But as the hours went on, and night began to fall, Adam Ha-Rishon grew terrified. He did not know what darkness was, and felt himself becoming enveloped in a sea of blackness.

So he screamed. He cried out to God: "What is happening? I can't see anything! I can't move! Help me!"

He groped in the darkness, hoping for divine intervention.

When my second of three sons was two and a half years old, we began to notice some strange behavior. Day by day, as he played, and ate, and spoke; at school, in stores, at synagogue, in the back yard: nothing seemed quite right. Ezra was hard to grasp. He would not connect.

At home, his favorite thing to do was to drag a blanket outside, turn on the garden spigot so there was the sound of a trickle, and roll himself into the blanket until he was fully cocooned inside. He would lie there for long stretches of time, just listening to the sound of the water. Other times he would burrow himself in his brother Noam's crib, under huge piles of stuffed animals. One afternoon, I became panicked because I could not find him anywhere. After a long search, I finally discovered my son on a shelf in the back of a deep linen closet, in the dark, hugging the pillows.

When I told him how upset I'd been, he just walked away silently.

At school, he interacted with no one. He had no interest in friends. He seemed to look right through everyone: teachers, peers, even his own brothers. He was most animated with his menagerie of plastic dinosaurs and jungle creatures.

Ezra had an odd rigidity, unmatched by other children we knew: he would only eat white food. He insisted on wearing corduroy pants exclusively. He had an insistent, almost urgent desire for certain sensory experiences, but an extreme dislike of others. He could not stand to hold a hand, or have his head stroked, or keep his clothes on. Haircuts were torment. This made ordinary family life very difficult.

His speech was odd. He mimicked words and phrases from books, tapes and videos (Winnie the Pooh, Sesame Street). He repeated them tens of times in a row, like a broken record. You never knew if you were talking to Ezra, or to a character in a story.

But most disturbing was Ezra's almost haunting retreat from the world. And every time we tried to bring him into our orbit, we were met by either tortured screams or an empty, far-away stare. Nothing we did seemed to bring him back.

All this came to the surface one morning a month before his third birthday, at a parent-teacher conference at his nursery school. The teacher gave us example after example of Ezra's distance and withdrawal. I asked her what she was doing to help him. She shrugged, and said, "I don't know what to do. I'm telling you."

That night, I could not sleep. In the darkness and silence, I asked myself: what is wrong with this child? Finally, I sat up in bed and, in tears, wrote out a list. Under the heading **"Who and what is my son Ezra?"** I wrote down every detail I could think of what he liked, what he felt, how he did things. And I finally concluded the answer to my own question: **I don't know.**

Every parent has dreams. Fantasies of what might be. You hold a little baby in your arms, you feed him and sing to him you rock him and comfort him. And as the hours and days go by, you just dream and dream. And plan. And expect. And all of us know, that life never turns out the way you planned it.

But months of living with this beautiful, sweet, little boy; months of watching our formerly normal child slip away to some alternate reality; months of looking him in the eye and having him look the other way; this was more than unplanned. This was out of control. **This was chaos! Like Adam on that first day, we stumbled in the darkness.**

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being filled with fear, insecurity, aloneness, limitations, uncertainty, powerlessness, and even some shame and embarrassment. My husband and I stumbled there for a long while. Really, just stood there, groping in the darkness.

In the still moments, out of the silent darkness, we began to discern something. We began to hear a word: Autism. It was a word. Just a name. A concept. But it was hearing that word, speaking it, that brought the very first spark of light into that darkness — as God spoke, "Let there be light" in the midst of the original darkness and the power of the word brought some enlightenment, though the night still remained alongside the light God created.

The word was in fact spoken by many people, but the first time I heard it with real comprehension was from the mouth of a psychiatrist who is also a rabbi. He said to us: Not only is there a name for this collection of symptoms. There is something you can **do** to help him . . . **A spark.**

We began to follow some of the many leads given to us by him and others — many others. Slowly, tentatively at first, and then with growing speed and agility we have learned to navigate the waters of what my husband Tom has described so articulately as a neurological disorder whose cause is not known, whose diagnosis is vague, whose prognosis is uncertain and whose treatment is constantly under dispute.

Sparks, sometimes even rays, of light.

Once a week Ezra visits an occupational therapist who helps him discover physical activity to regulate himself. Ten minutes of swinging before dinner can make the difference between chaos and calm. Rolling in blankets regulates his system and helps him to sleep at night. The therapist calls it a sensory diet. We built these activities into our daily lives. Sparks.

We found that what appears to be withdrawal is in fact masking an almost desperate desire for human connection. I used to refer to his retreat as Planet Ezra. But we have learned to travel to that planet, to follow his lead, his interests. To wait patiently for him on his planet, communicate with him there, and then ask him to come with us. And he does. Sparks of light.

And we have learned that we are not the only ones. Stumbling in the darkness, we felt isolated. These days, we swap concerns and success stories every week with friends in a meeting of autism parents. And we study Torah and offer support every month with a Jewish group we created of special-needs moms and dads. We have drawn a circle of love and light around us: teachers, specialists, family, and friends who love Ezra. **Sparks.**

Some months ago, I was in the car with Ezra and, no surprise, I told him what I tell him and his brothers countless times every day: "I love you," I said. "I love you, Ezra." He paused, and looked me in the eye. "I love you too, Ima." And I realized, that was the first time, in his nearly 5 years of life, that he had ever spoken those words.

My son, who once would pass through our house seeming not to notice anyone around him, now spends his mornings giggling through silly games and chasing around the playroom with his brother and best friend Noam. My son, who once constructed lonely, impenetrable worlds of plastic zebras and giraffes now invites us over to join him as he pets a poodle at the park. My son, whose love of books once meant sitting alone and flipping rapidly through pages, ignoring words . . . Last week, sitting in our kitchen that same son, who is now in kindergarten, read my husband a sentence. "I see the yellow car." . . . **Little by little, light is dispelling the darkness.**

In the autism world, most people don't talk about a cure. Rather, the task is to nurture our child, to respect his unique personality; not to change him, but to give him tools.

Back to the traditional Midrash for Havdalah:

What did God do, when God heard the Adam's cry? How did God respond to the human's terror, his utter paralysis in the enveloping darkness of the Garden of Eden? This is the God we know because we have read the rest of the Tanakh, the God who can send plagues and part the waters and cause the sun to stand still. So what does God do for the man stumbling, frightened of the black night? Does God perform a miracle? Turn day into night? Lighten up the horizon? No.

Instead, God says to the man: Feel around you. See, there are two flints by your feet. Take those flints, and rub them together until you see a spark. Eventually you will create a flame, and with that flame you will light up the darkness and stop stumbling.

God long ago created all the miracles-to-be. They are out there. Now, God points us to the tools, the ones often in our own gardens, that help us light the sparks that dispel our darkness. That is what we celebrate when we kindle the Havdalah candle at the same time of the week when **God first taught Adam to light his own fire and to begin to do his own labor of dispelling the darkness each week.**