

***Celebrating With  
Those We Love:***

**Jewish Holidays and  
Healing for Families with  
Members who Struggle  
with Addiction**

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## RATIONALE:

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Life is unpredictable. Happiness and gratitude soar at its peaks, while sadness and despair lurk in its valleys. Many of us describe the range of emotions we feel and events that occur as life's roller coaster, as we struggle to hold on while we experience the unpredictable ride. The Jewish calendar provides us with similar ups and downs. Some of the Jewish holidays are joyous celebrations while others emphasize destruction and loss. *Rosh Hashanah*, *Yom Kippur*, *Sukkot* and *Simchat Torah*, *Hannukah*, *Purim*, *Passover*, *Shavuot*, *Tisha b'Av* and *Tu b'Av*, and *Shabbat* mirror life's journeys through the happy and the sad. This curriculum guide will explore these Jewish holidays and how families with a loved one who struggles with addictive behaviors can find connection to other families in similar situations, to clergy members and educators, to a variety of Jewish holiday rituals, and to the synagogue, while learning and living the Jewish texts and rituals of celebration which punctuate the Jewish calendar.

Jewish holidays can be exciting, enjoyable, and fun. However, celebrating these holidays can also be stressful, scary, and embarrassing. Families who have someone in their lives who struggles with addictive behaviors may not feel a need or desire to learn about and celebrate the upcoming Jewish festivities. They may not see relevance in making *hamantaschen*, playing a game of *dreidel*, attending services, or even coming to meet with a Jewish professional in his or her office when their family is dealing with betrayal, disappointment, and sadness. There is a possibility they feel lonely and ashamed and being around their Jewish community could only enhance those negative feelings for them. Everything this family or an individual member of that family is going

through is valid, important, and understandable. This curriculum guide is intended to provide families with a common language and practice surrounding the holidays. It aims to enhance Jewish learning and Jewish living as a family. This guide serves as an aid to those who are riding the roller coaster of life and are struggling to hold on

This curriculum guide addresses family units rather than individuals. It assumes that group discussions, studying together, and learning from one another as a family unit will further aid in searching for a path towards healing. This guide recognizes that families with a loved one who struggles with addictive behaviors can feel ostracized, isolated, and embarrassed. Therefore, it is beneficial for multiple families with a loved one struggling with addictions to join together embarking on this study of Jewish holidays together as a small community. As Rabbi Abraham Twerski writes,

No man is an island. Just as disease and physical decay is contagious, so is spiritual and moral deterioration. Those who are fortunate in achieving a measure of spirituality do not have the right to keep this enlightenment to themselves... a pious person who keeps warmth by wrapping himself in furs, indicates the attitude towards selfish piety. Warmth should be attained by building a fire, so that others can benefit from the heat as well.<sup>1</sup>

This curriculum guide is meant for clergy members and/or educators<sup>2</sup> who have identified someone in their community who has a family member involved with addiction, or someone who has approached the educator needing help with their family situation. This curriculum guide is adaptable to a variety of situations. The background of addiction, the 12 step recovery program, and the resources an educator may need when dealing with addiction are included in a power point presentation at the end of the curriculum guide. Suffering from an addiction can include but is not limited to: alcohol

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1 *Addiction in the Jewish Community*. 1986, 132.

2 From this part of the curriculum guide and forward, I will be using the word "educator" as a general term that may encompass clergy members who may be teaching this class as well.

and other chemical dependencies, eating disorders, sexual behaviors, gambling and crime. Different types of addiction may require different interpretations and/or conversations about the holidays. Many of these necessary adaptations will be included in the guide. The curriculum guide will also include in depth discussions and questioning sequences to explore the holidays in a deep and meaningful way for contemporary times. The guide focuses on exploring the healing themes embedded in the Jewish holiday as well as how these themes and celebration rituals can be relevant to these families' lives with a loved one who struggles with addiction.

Living in a family with a relative who struggles with addictive behaviors can change a family dynamic, cause tension between loved ones, and even break a family apart. Engaging in text-inspired conversations, developing rituals, and celebrating the holidays as a family can serve as the glue to keep a family together through a very tough time. Some of the rituals include: going for a *Shabbat* walk and discussing how *Shabbat* helps us to find and relax ourselves after a busy week, or a family Passover *seder* celebration while reading a *haggadah* for relatives of an addict.

The lessons within this guide can help start conversations that are related to addiction, but mainly focus on celebration and working together to find peaceful and healing ceremonies a family can do together. How do we find the light, the oil in our *Hannukiah*, amidst the darkest winter season together as a family? How do we find light for ourselves individually during this trying and angry time? What ways can we rebuild our family temple even with the destruction and pain we have witnessed during this crisis around the time of *Tisha b'Av*? Questions such as these will be explored, discussed, brainstormed, and answered in this curriculum guide.

This curriculum is intended to be taught corresponding to the Jewish calendar. There are eleven holidays in the curriculum guide with discussion questions and conversations for the family and Jewish professional to discuss surrounding addiction and its effects on the family. This curriculum guide is meant as a guide to take the family through the Jewish calendar before, during, and after each Jewish holiday, and is intended to be taught from *Sukkot* until the next year's *Sukkot*, a full Jewish calendar cycle.

There are many reasons for why this curriculum guide was created for families with a loved one who is an addict. There can be an enormous amount of shame in connection with the addict's behaviors and the negative stereotypes of what other people in the community may give to the addict and the family members of the addict. As one woman noted after her brother overdosed on cocaine and heroine at 36 years of age, "...shame flourishes in silence. It lessens when we address it with courage and compassion."<sup>3</sup> Many families want to establish connections with other families dealing with similar issues, or they want to foster relationships with a spiritual director and guide such as a clergy member or Jewish educator to help them work together and converse as a family, or they may need to get involved with the wider Jewish community so they do not suffer as a family in silence or in loneliness.

Under the guidance of a Jewish professional, this curriculum guide will be taught and studied in a synagogue. It is a neutral place for the family to meet where doors can be closed and confidentiality is taken with the utmost seriousness. The family's first steps after a crisis can be into a welcoming, comforting and compassionate open place like the synagogue. Hopefully, each time the family comes to the synagogue to learn

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3 *The Outstretched Arm* published by National Center for Jewish Healing, Volume 8, Issue 1, Summer 2008, 2.

with the Jewish professional they become more comfortable as members of the Jewish community.

## **CURRICULUM ENDURING UNDERSTANDINGS**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
  
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
  
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.



## LETTER TO THE EDUCATOR:

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Dear Educator,

Jewish communities are in dire need of people like you and Jewish institutions like yours who are willing to take on the challenge of working with and educating those affected by addiction. Thank you for reading through this curriculum guide. If you decide to take on the challenging task of teaching this course I want to thank you for pursuing awareness in your community by welcoming all of the many victims of addiction. Addiction affects the whole family system, not just the addict. By offering a voice to all who are suffering at the hands of this disease, you offer the hope that they are not alone in what they endure.

### ***Educator's Role:***

Your job as educator when working with this curriculum guide is to offer comfort and support to families with addiction. Your role is not to solve or fix family problems or situations. Your aim should not be to create a support group but to foster a community of learners who will be establishing rituals, tools, and resources for their future holiday family celebrations. Ideally, this group will form their own support group in the future as a result of this class that you will be leading. This curriculum guide is not a substitute for a family support group but a SUPPLEMENT to the work being done in a support group or therapy outside of the synagogue context.

Two important things to keep in mind: First, you are the mediator between the Jewish institution you are working in and the outside world- be welcoming, and help your learners enter through the Jewish institution's door without shame. This class is not an anonymous program; it is not a secret group. It is crucial that the institution where you work establishes the welcoming of addiction as an important priority and is open to this class as well. Second, continue to exercise flexibility with the group of learners. There may be times when families do not feel comfortable continuing these classes whether a family member relapsed and the family is in crises mode, or other outside factors that interferes with the family's dynamics. This class may not be right for every family with an addict. Therefore, be prepared for changes in class numbers and class dynamics along the way. Relapses are unpredictable.

### ***Mifgash Aleph (initial intake):***

In order to ensure that teaching this curriculum guide does not become family therapy, a series of intakes should take place to make certain this class is the right place for the family to be. In *Mifgash Aleph*, you should invite the entire family to join you in a casual meeting to get to know the family and their particular situation. The addict in this family should be actively practicing recovery.

This class may not be appropriate for a family if:

- The addict is in an active phase of addiction

- The family has not come to terms with their family member's addiction
- The family has not explored 12 step support programs
- The family members are keeping their attendance in these classes a secret from the addict
- The family members are not all in agreement to attend these classes
- Children in the family cannot sit still in classes or are too immature to possess an awareness about addiction

If this class does not seem appropriate for a family, it is IMPERATIVE that you help them seek resources such as: books, support groups, meetings with a rabbi, or connect them with an institution such as Jewish Family Service that is equipped to work with complex cases and/or refer them to counseling. A family who comes to you for help should not be turned away because they do not fit into this program, welcoming is essential and occurs through diverting their care to other venues. The fact that this family sought to connect with the Jewish community is important and should not be ignored. Assist them in staying connected and feeling welcomed in the larger community even if they are not ready for this class.

After meeting the family members give them a brief synopsis of what they will be learning in the class and engage the family in a conversation about their expectations for the class.

***Mid-mifgash (mid-point intake):***

If you are interested in checking in with the families one-on-one this is a great way to reconnect with them privately. Around Passover may be the best time in the Jewish calendar to conduct these mid-point intakes. Check in with families, ask how the family feels, how they are affected by the class, and make sure their expectations of the class are being met.

***Mifgash bet (reflection meeting):***

At the end of the year, check in with each of the families and make sure they are still finding a way to have their spiritual and psychological needs met without the class. It may be important to set them up with a family support group like *Alanon*, *Alateen*, or find alternative ways to welcome them into the Jewish community with a free synagogue membership or free Religious School for a year, particularly for families interested in exploring membership and religious school for the first time within your community. You may want to have them reflect on the past year's class. Were their expectations met? What would they change? I would suggest creating a course evaluation or engaging the families in an "exit interview" to reflect on the past year and ways in which the class can be adapted or further developed for future years.

***Classroom Atmosphere:***

As the educator, strive for:

- establishing a safe and welcoming atmosphere
- constant reassurance of your confidentiality, their confidentiality, and the class confidentiality as a whole
- emphasizing personal family responsibility and accountability to attend class

### ***Students:***

There are three groups of learners involved in this curriculum guide. The first group of learners is the families. Included in this group of learners are any relatives that are involved in the family's life. These family lessons do not include the addicted family member unless mentioned otherwise. The adults in these families are considered a second sub-set group of learners including anyone in the family who is 18 years of age or older. The third group of learners is the addicted family members who are invited to learn with the families on occasion. If you decide to include the addict in these lessons s/he may be seen as a resource to the other learners and a major contributor to the group.

The lesson plans in this curriculum guide were intended to be taught in a group setting with at least two families (if family units are one person per family) minimum, and not too large that the group becomes impersonal and lacks personal connections because of its size.

### ***Class Schedule:***

When planning the schedule it is important to note that the lessons in this curriculum guide are intended to follow the Jewish calendar. It is ideal to plan the classes as closely to the Jewish holiday that they correspond to rather than focusing on a regularly scheduled meeting day.

Lessons for only adults are approximately 60 minutes long and can be planned for twice a month. You may want to plan on meeting on a week night for these classes.

Family lessons are approximately 90 minutes long and are intended to be taught about once a month. It may be best to plan these family sessions immediately after Sunday school.

When working around the Jewish calendar there may be times in which classes will be meeting two weeks in a row, or multiple times a month (especially around *Sukkot* and *Simchat Torah*). It is important to inform the learners that they may encounter irregular breaks in the schedule as a result of where the holidays fall in the Jewish calendar year. I highly recommend that a course syllabus indicating the meeting dates well in advance should be distributed at the start of the course in order for families to plan their schedules in advance.

### **Summertime:**

The Jewish holidays are more spread out in the summer months and families may be on vacation as it is a school holiday. This curriculum guide does not include lessons for the summer (with *Tisha b'Av* as an exception). The intention, though, is for you to keep meeting with the group socially. It is important to continue meeting throughout the summer because:

- families may not continue attending classes in August and September after a three month break from May until August
- having consistency for families with an addicted family member is both comforting and predictable for families who may experience a lot of chaos in their lives
- families with an addicted relative may not have get-togethers that are unencumbered by the pressures of living with an addicted family member summertime is for fun with friends and family
- a few ideas for summer plans with this group may include: planning an outing, movie nights, *Shabbat* dinners and services, potlucks and barbeques, cultural events, and hosting at one another's homes.

### **Planning Ahead:**

There are a few times throughout the year that you should be aware of ahead of time. These are Memorable Moments within the actual lessons.

- *Sukkot* 2.3 involves constructing a *sukkah*, prepare the materials and space needed for construction and invite other congregants to join in this lesson if you find it rewarding for your group
- *Shabbat* 3.2 involves participants going on a *Shabbat* walk or hike. Check the weather and if possible meet in another location outside for this lesson.
- *Shavuot* 7.2 involves a social action project for the families. Make sure to organize and confirm with organizations the day, time and details of the project well in advance of this project to forewarn families
- Culminating Lesson 10.1 families will meet for the last time in the *sukkah*. Make sure students are included in construction of the *sukkah* and reserve the materials and space needed for this project ahead of time.

### **Formatting in the Curriculum Guide:**

- Each unit is followed by appendices that include the resources for that unit
- Boxes indicate notes to the educator
- Scripted lessons include:
  - Unit and mini unit number
  - Unit understandings for lesson
  - Essential questions for the lesson
  - Goals for the lesson

- Objectives for the lesson
- Timeline for activities in the lesson
- Materials for the lesson
- Scripted questions for educator and possible answers from learner
- Activities in the lesson

Non-scripted lessons include:

- Unit and mini unit number
- Unit understandings for lesson
- Essential questions for lesson
- Objectives for lesson
- Activities in the lesson

***Adaptability of Curriculum Guide:***

There are several different ways in which this curriculum guide can be adapted to setting, learners, and content. However, I do not recommend using several of the lessons in this guide as independent lessons without context or regularity of class meetings. This guide is intended to be used as a full year course for families. This guide should be taught in a synagogue but can be changed for day school families as well. The group of learners could be solely for addicts in recovery; however the language of the discussions and questions would need to be changed. The guide can be adapted for families with addicted family members with the same kind of addiction. With language changes, the guide may be taught for those dealing with terminal or chronic illness, or dealing with abuse. Furthermore, the guide can be adapted for a single rabbi or educator to work with one person or one family individually in pastoral counseling and aiding the family in their journey through healing.

## UNIT #1: IN THE BEGINNING...

### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

### **UNIT UNDERSTANDINGS:**

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- When meeting people with similar stories the beginnings of a bond are created between lost, confused, sad, and/or lonely families with an addicted relative.
- Working principles provide the framework for a safe and open classroom setting of families with addicted relatives.
- Jewish holidays can provide comfort and healing to family members with a loved one who struggles with addictive behavior.
- The rituals and celebrations of the Jewish holidays can unify members of a family with a loved one who struggles with addictive behavior.

### **GOALS:**

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- To own a diary and make it personal allowing for possession of something sacred and unique amongst a group of people learning together because they are related to an addict.

### **ESSENTIAL QUESTIONS:**

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- Why is it important to meet other families with addicted relatives?
- What do working principles provide me and this class with?
- Why own a diary?
- How can rituals and celebrations of Jewish holidays unify family members with an addictive relative?
- How can Jewish holidays provide comfort and healing to family members with an addictive relative?

### **ASSESSMENTS:**

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- Class Working Principles

## **Introduction 1.1**

(Families)

*Note to the Educator: This lesson is not designed to take up a full class period (60-90 minutes.) The intention is for you to welcome, invite, and begin conversations, ice-breakers, and other get-to-know-you activities for the participants to engage in after the main activities of this written lesson plan are implemented.*

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- When meeting people with similar stories the beginnings of a bond are created between lost, confused, sad, and/or lonely families with an addicted relative.
- Working principles provide the framework for a safe and open classroom setting of families with addicted relatives.
- Owning a diary and making it personal allows for possession of something sacred and unique amongst a group of people learning together because they are related to an addict.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- Why is it important to meet other families with addicted relatives?
- What do working principles provide me and this class with?
- Why own a diary?

### **OBJECTIVES: BY THE END OF THIS LESSON...**

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- Learners will be able to identify other learners in the class by name and by their stories as well as their family members.
- Learners will be able to create working principles as a group in order to promote a safe and comfortable space for themselves and their classmates.
- Learners will be able to choose a personal diary in which they will be writing and composing personal reflections throughout the course of the year.

### **ACTIVITIES:**

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#### ***Set Induction***

Educator will introduce him/herself and welcome learners to the class.

Ask learners to go around the room and state their name and one adjective to describe how they are feeling sitting in the class together.

#### ***Ice-breakers***

Invite learners to break off into groups of two to three families per group. Educator will ask families to share their names aloud again and one thing they hope to get out of this class.

Allow time for learners to go around the group and then have families switch into different groups.

Make sure that each family has met the other families in the group, introduced themselves, and found out what other people are hoping to get out of the class experience.

### ***Working Principles***

Call learners back to their seats and write the word *brit* up on the board.

Ask learners what the word *brit* means.

- *Answer: covenant, contract, agreement*

Inform learners that each one of them has certain expectations for the class consciously and/or unconsciously. When dealing with such a complex situation like addiction within the family it is important to establish working principles (a covenant) that will allow everyone to feel safe and comfortable in this environment. These common working principles will help establish and keep the covenant or contract agreement between their fellow classmates.

Tell learners that it is their job to establish rules/working principles in order for them to feel at ease sharing within the class.

Ask learners to brainstorm as a family the working principles they expect within this class in order for them to feel safe.

Allow learners time to discuss as a family and will go around the room to make sure everyone understands what they should be doing.

Call learners back together and begin writing their ideas on the board

Make sure the following working principles are included in this brainstorm:

- What happens in the class stays in the class (do not approach each other in the halls or during services and ask how their addicted member is doing unless you have established that this is ok with the other family),
- Do not speak to others outside of this class about what is happening within the class,
- Issue of confidentiality,
- Using one another as resources if families are comfortable,
- The understanding that this class is not a substitute for family support group but a **supplement** to the work being done in a support group or therapy outside of the synagogue context,
- This is NOT an “outing of secrets” group, the main purpose of this group is not a therapy support group but an educational class-what results from this class is up to the families independently,
- Quiet when someone else is speaking,
- At any point a family is uncomfortable or finds themselves in a crisis as a result of the addictive relative they have permission to leave the class, learners can share as much or as little as they feel comfortable sharing.



Have learners review the brainstormed list and make sure everyone is comfortable with each of the working principles they created.

Have learners take a piece of paper; they may have a choice of colors/textures, etc.

Each learner, including the children will write down the list of working principles.

Instruct learners to pass their list of working principles around the room and each learner in the class including the educator will sign their names to the papers.

Have the learners take their own papers back and look at everyone's signatures. Discuss with learners how they feel about seeing their papers of working principles filled with signatures.

### ***Owning a Personal Diary***

Tell learners that one of the important components of the class is being able to personally reflect upon different questions or thoughts that may arise.

Ask learners why they think it is important to reflect on ideas, concepts, feelings raised and triggered by the class.

Educator will explain that each learner will pick a diary to use during the classes and for personal time if s/he wants, outside of class.

Tell learners that they will have a choice as to what they want their diaries to look like both because there are a variety of diaries to choose from and the learners can decorate their diaries as well.

Have learners choose their own diaries and allow for learners to discuss why they chose the specific one they did.

Instruct learners to paste the signed working principles in their diaries.

### ***Addiction in the Family***

Write this quote up on the board.

- "When there is an addict in the family it is as if the whole family had the same operation but only the addict got the anesthetic."<sup>1</sup>

Ask learners to talk as family members about this quote and then reflect and write in their diaries about their family discussions on the quote.

### ***Dinner***

Invite learners to stay for dinner and get to know one another.

*Note to the Educator: Have the synagogue provide dinner the first time!*

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<sup>1</sup> Alanon saying

## **Lesson 1.2** (Families)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- When meeting people with similar stories the beginnings of a bond are created between lost, confused, sad, and/or lonely families with an addicted relative.
- Jewish holidays can provide comfort and healing to family members with a loved one who struggles with addictive behavior.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behavior.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- How can rituals and celebrations of Jewish holidays unify family members with an addictive relative?
- How can Jewish holidays provide comfort and healing to family members with an addictive relative?

### **OBJECTIVES: BY THE END OF THIS LESSON...**

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- Learners will be able to describe their personal memories of celebrating Jewish holidays.
- Learners will be able to hypothesize different groups and categories that the results of brainstorming personal memories of celebrating Jewish holidays may fit.

### **ACTIVITIES:**

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#### ***Set Induction***

Ask learners what their favorite Jewish holiday is and why.

Introduce the affinity grouping exercise by saying that for many of us there are lots of memories associated with celebrating the Jewish holidays and in this way one holiday may stick out in particular in our minds based on our memories of celebrating that holiday.

#### ***Affinity Grouping Exercise***

Pass out at least 10-15 post-it notes to each learner.

Ask learners to think of memories they have of celebrating Jewish holidays.

- *Possible Answers: foods, playing games, laughing at the dinner table, getting presents, and less positive associations as well.*

Allow time for learners to write down their memories of celebrating Jewish holidays, one idea per post-it note.

*Note to the Educator: If there are young children they can help their parents fill out the post-it notes and brainstorm memories with their family.*

Divide the room into two separate groups. On either side the learners will be designated an area where they should stick all of their post-it notes on the wall.

Instruct learners to not speak at all during the exercise.

Tell learners that once all of their groups' post-it notes are on the wall, learners should try to group the post-it notes into categories. The learners have permission to move the post-it notes around especially when they disagree with their placement on the wall and want to show their group a different way to organize the post-it notes into a category. Younger learners can help their parents if they are able to read. If these younger learners cannot read, they can color pictures of various holidays and place them in order according to which holidays are their favorite.

Make sure learners are not talking during this point in the exercise.

- *Possible groupings: Negative experiences and memories of the holidays, and positive experiences and memories of the holidays/different holidays are in different categories/category of food, category of games, category of ritual objects, etc.*

Give a significant amount of time to allow for learners to silently agree on the placement of their post it notes and will have learners then talk aloud in their groups and give titles, or name, the specific categories together on a piece of paper.

Invite learners to return to their seats and will have both groups share their categories with the other people in the room.

### **Summary of Affinity Exercise**

Conclude that from this exercise and their own personal brainstorming on post it notes, there are both negative and positive experiences that we remember from celebrating Jewish holidays. Learners may have both good and bad memories of these celebrations.

Tell learners that in this class, the focus of the next year is to live the Jewish calendar through celebrating and studying the Jewish holidays together in a positive way in order to see the holidays as a source of strength rather than as destructive or painful.

Tell learners that it is important to see celebrating the Jewish holidays as a family with a relative who is an addict as a source of strength and this class will provide the "gems," or tools, for you to put into your pocket and use when the holidays come up year after year.

Ask learners how they think the Jewish holidays in the coming years may be a source of comfort for their families.

Ask learners how they think the Jewish holidays in the coming years will help unify their family members.

***Closure***

Ask learners to go around the room and tell the rest of the class what holiday they are most looking forward to studying in the context of this class and why.

## UNIT #2: SUKKOT AND SIMCHAT TORAH

### *Fragile and Strong*

#### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### **UNIT UNDERSTANDINGS:**

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- The strong connection between the fragility of relatives of an addict including shame and disappointment, and the fragility of the outside world including the unpredictability of nature, can provide comfort to families when seeking strength.
- Fragility, a theme that is so often connected with the *sukkah*, can have positive emotional and psychological impacts in relation to the holiday itself and in relationship to addiction and other real life issues.
- The themes of *Sukkot* inspire us to find strength in our connections with family members, God, and nature.

#### **ESSENTIAL QUESTIONS:**

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- What does it mean to be fragile?
- How can celebrating *Sukkot* bring us strength?
- How can the tensions of *Sukkot's* paradoxical themes of fragility and strength be navigated, let alone celebrated?
- How can celebrating *Simchat Torah* bring us strength?
- How is celebrating the themes of *Sukkot* connected to or different from celebrating *Simchat Torah*?
- How is the open *Torah* like a spiral and how can we grow from it?
- How is facing addiction like a spiral and how can we grow from it?

#### **MEMORABLE MOMENTS:**

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- Building a *sukkah*
- Web of Strength

#### **ASSESSMENTS:**

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- Connecting *sukkah* and fragility
- Personal definitions of fragility
- Journaling
- Connecting nature, strength, and spirituality
- Spirals, *Simchat Torah*, and strength
- 3-D spirals for the future

## LESSON 2.1

(Adults)

### UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:

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- Fragility, a theme that is so often connected with the *sukkah*, can have positive emotional and psychological impacts in relation to the holiday itself and in relationship to addiction and other real life issues.
- The themes of *Sukkot* inspire us to find strength in our connections with family members, God, and nature.

### ESSENTIAL QUESTIONS FOR THIS LESSON:

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- What does it mean to be fragile?
- How can celebrating *Sukkot* bring us strength?

### OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON...

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- Learners will be able to summarize how the *sukkah* illustrates the theme of Fragility during *Sukkot*.
- Learners will be able to develop a definition of fragility that closely depicts their current situation and emotional and mental state.
- Learners will be able to apply their own definitions of fragility in relation to celebrating *Sukkot* and how this meaning of fragility is related to the fragility they feel as a family member of an addict.

### ACTIVITIES:

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#### ***Discussion of Fragility in Connection with Sukkot Objects and Texts***

Adults enter the room and on the tables are objects related to the *sukkah*: pieces of *schach* (palm fronds), willow leaves, myrtle leaves, *etrog*. Along with these objects are pieces of paper that contain rules/regulations pertaining to construction of a *sukkah*.

*Note to the Educator: Examples of what is written on these pieces of paper are in Appendix 2.1*

Educator will ask learners to engage in a discussion before looking at the objects in detail. The educator will ask, "How would you define fragility?"

*Note to the Educator: Write their answers/words to this question on the board to compare their different definitions or understandings of the word. Some examples of different definitions of fragility include: "easily broken, shattered, or damaged, delicate, brittle, frail, vulnerability..."<sup>1</sup>*

The educator will ask learners to look at the objects in front of them and will ask them which objects are most appealing to them? Which objects are less appealing? How so?

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<sup>1</sup> www.dictionary.com, February 23, 2009.

The educator will instruct the learners to observe, explore, touch, and talk about the objects they see in front of them

The educator will ask the following questions:

- “Can you identify what these objects are? What are they used for concerning *Sukkot*?”
- “When looking at these objects, which ones would you consider fragile. Which ones would you consider not fragile? How so? How not so?”
- “If we were to put these objects together, are they considered fragile or strong? How so/not so?”

Educator will explain that these objects and pieces of paper help in the creation and construction of a *sukkah*. Jews learn from the *sukkah* many different meanings of fragility. Educator will tell the learners that together as a group they will explore the different meanings and definitions of fragility within *Sukkot*.

Educator will say, “Fragility is a theme embedded within *Sukkot* primarily surrounding the *sukkah*.”

*Note to the Educator: Make sure to review sukkah construction regulations detailed in Appendix 2.1*

### ***Fragile Is... Table and Text Study***

Educator instructs, “Here are some texts that attempt to define fragility in relation to *Sukkot* and *sukkah* construction.”

Educator passes out texts for learners and will ask them to get in groups of two’s or three’s. Educator will ask learners to look at texts explaining the *sukkah* and fragility and fill in the chart as they are reading the texts.

*Note to the Educator: Fragility and the sukkah texts are in Appendix 2.b. Chart and educator’s version of table are also in this Appendix. Feel free not to use all the texts provided. You may want to pick and choose what is appropriate to your setting and your learners*

### ***After Text Study***

Educator will bring group back together and say, “Fragility is not necessarily a negative concept but is unpredictable. Something that is fragile may be a glass vase that is packed and shipped with care. Yet, we cannot predict if it will make it to its destination whole or shattered into pieces. Just like chancing rain, storms, strong winds, extreme heat while living in a *sukkah* for eight days, and exposed in a very different way than when we are in our permanent residences, there are chances being taken when you love someone who is an addict. The addict could use again or relapse. The disappointment, anger, shame, guilt, fear that we feel as relatives of an addict involves our own fragility. Within this fragility is also strength.

With only three walls of a physical *sukkah* we may turn to the spiritual or psychological *sukkah* of *shalom*, the *sukkah* or shelter of peace that God provides us during these difficult times in our life to give us strength.”

Educator will invite a student to read the Spiro text aloud to the group.

*Note to the Educator: Spiro text is found in Appendix 2.1*

Educator will instruct learners to ask learners to share their answers from the Fragile Is... charts they filled in with their partners, Fragile is...

- *Possible answers: humility, vulnerability, exposure, discomfort, real world, trust, flexibility, gratitude*

Educator will ask:

- “How would you define fragility in relation to *Sukkot*? Did your definition from the beginning of class change at all?”
- “In what ways would you say that fragility is related to addiction?”
- “In what ways is fragility of the *sukkah* and living in the *sukkah* similar or different than being a family member of an addict?”

### ***New definition of Fragility***

Educator instructs learners to write a new definition of fragility.

Educator will further ask learners to fill in the sentences, “I am fragile when”... “The celebration of *Sukkot*/the construction of the *sukkah* exposes my fragility by...”

*Note to the Educator: These writing exercises can be done as a journaling assignment.*

### ***Closure***

Educator will ask learners to turn to their neighbors and share, “what is the most difficult aspect of fragility in your life, and to which part of the *sukkah* can it be compared?”

Educator will allow time for this and then ask learners to share one or two sentences comparing personal fragilities with the fragility of the *sukkah* with the entire class.



## APPENDIX 2.1

### RULES/REGULATIONS FOR CONSTRUCTION OF THE SUKKAH:

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“Go forth unto the mount and fetch olive branches, the branches of the wild olive, and branches of the thick trees, to make booths as it is written.’ So the people went out, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts of the house of God, and in the broad place of the water-gate and in the broad place of the gate of Ephraim.”<sup>2</sup>

“A *sukkah* that is more than twenty cubits high is not valid; Rabbi Judah, however, declares it valid. One that is not ten handbreadths high, or that has not three walls, or that has more sun than shade, is not valid.”<sup>3</sup>

“If one made his *sukkah* under a tree, it is as if he made it within the house. If one *sukkah* is erected above another, the upper one is valid but the lower is invalid.”<sup>4</sup>

“Rabbi Judah said that the *sukkah* must have character of a permanent residence, and therefore requires a mezuzah.”<sup>5</sup>

“A man is obligated to eat fourteen meals in the *sukkah*. One on each day and one on each night. The sages say, however, that there is no fixed number except on the first night of the festival alone.”<sup>6</sup>

“The *etrog* standing for some men in Israel: even as the *etrog* has aroma and has edible fruit, so Israel have in their midst men who have knowledge of *Torah* and also have good deeds.”

“Branches of palm tree also stands for some men in Israel: as the palm tree has edible fruit but no aroma so Israel have in their midst men who have knowledge of *Torah* but have not good deeds.”

“Boughs of leafy trees also stands for some men in Israel: as the myrtle tree has aroma but no fruit, so Israel have in their midst men who have good deeds but have not *Torah*.”

“And willows of the brook also stands for some men in Israel: even as the willow has neither edible fruit nor aroma, so Israel have in their midst men in whom there is neither knowledge of *Torah* nor good deeds.”

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2 Nehemiah 8:15-16

3 *Sukkah* 1.1

4 *Sukkah* 1.2

5 *Yoma* 10b

6 *Sukkah* 10:6

“The Holy One says: In order to make it impossible for Israel to be destroyed, let all of them be bound together as plants are bound into a cluster, so that the righteous among them will atone for the others.”<sup>7</sup>

“The rib of the *lulav* resembles the spine of a man; the myrtle resembles the eye; the willow resembles the mouth; and the *etrog* resembles the heart. [King] David said: ‘There are none among all the limbs greater than these, for they outweigh in importance the whole body.’”<sup>8</sup>

“If the larger part of the *etrog* is covered with scars, or if its nipple is removed, if it is peeled, split, perforated, so that any part is missing, it is invalid.”<sup>9</sup>

“A withered palm branch is invalid because it is not *goodly*.”<sup>10</sup>

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7 *Pesikta Rabbati* 51.2  
8 *Leviticus Rabbah* 30:14  
9 *Sukkah* 3:6  
10 *Sukkah* 30a

## FRAGILITY TEXTS WITHIN SUKKAH CONSTRUCTION:

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“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 many, even though he be the lord of the land. But let him put his trust in God whose word called the universe into being, for He alone is mighty and faithful, and God does not retract what He promises.”<sup>11</sup>

“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 and no houses in which to live. For this reason, the Holy One established the Feast of Tabernacles [*Sukkot*] 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.”<sup>12</sup>

“*Sukkot* reminds us of the time of traveling in the wilderness under God’s close protection, making camp in temporary huts. Just as we ourselves grow from our first spiritual awakening—an awakening to the possibility of freedom, creativity—into the passionate, awe-filled reality of contact with God, so we are now rewarded in our spiritual lives with the ingathering of spiritual riches. Our relationship with God bears psychic fruit.”<sup>13</sup>

“We walk into the *sukkah*—the fragile field hut, open to the light of moon and stars that our forbearers lived in while they gathered in the grain.”<sup>14</sup>

“The building of the *sukkah* teaches you trust in God. Whatever may be your station in life, whether you are richly or poorly endowed with goods of this world, you are neither dazzled by abundance nor frightened by want.”<sup>15</sup>

“By moving into the *sukkah* for a week, Jews demythologize solid walls and controllable security. It is not a renunciation of self-protection but recognition of its limits. One should accept vulnerability and live more deeply, rather than build thick walls that are intended to protect from hurt but end up cutting us off from life.”<sup>16</sup>

“We are dependent on one another: we all need one another; we all require the help of each other. no man can live by himself...it is this lesson of dependence on each other which the four plants handled on the festival are also intended to impress on our minds. These four plants are taken to represent different types of men, all banded together, all working together, all contributing, under God, their share for the common good of society.”<sup>17</sup>

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11 *Menorat ha-Maor* 3:6-i

12 *Rashbam*, Leviticus 23:43

13 Steinberg, Paul. *Celebrating the Jewish Year: The Fall Holidays, Rosh Hashanah, Yom Kippur, Sukkot*. Philadelphia: JPS, 2007, 159.

14 *ibid.*, 159.

15 *ibid.*, 148.

16 Greenberg, Rabbi Irving. *The Jewish Way*, 100.

17 Spiro, Saul. *Sukkot: A Guide for Parents*, Ohio: Jewish Community Council, 1967, 12.

“Today, *Sukkot’s* most apparent complexity and richness, however, lie in its disparity: we are drawn out of the security of our homes and ease of our modern lifestyle, yet simultaneously comforted by reconnected with nature and our community.”<sup>18</sup>

“*Sukkot’s* messages are about the essence of humanity; the beginnings of civilization, and the meaning of living in God’s world”<sup>19</sup>

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18 Steinberg, 118.  
19 *ibid.*, 118.

**FRAGILE IS... CHART:**

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Summary of Text	According to text, fragile is...	Fragility in connection/relation to <i>Sukkot</i>

## EDUCATOR'S VERSION OF FRAGILE IS... CHART:

Summary of Text	According to text, fragile is...	Fragility in connection/relation to <i>Sukkot</i>
#1. Commandment is to live outside the physical, permanent home in a temporary booth	Being separated from permanent luxuries of the home, having full dependence on God and God's promises	Have to live in a <i>sukkah</i> for eight days, open to nature and natural forces, full reliance on the unpredictability of God
#2. Leave houses to remind oneself of Israelites in the desert	Humility in relation to those who had nothing while living in the desert	In a <i>sukkah</i> where the bare minimum is brought with you, serves as a symbol of the past and the importance of being grateful for what we have
#3. We are rewarded with God's presence just like the Israelites were in the desert. Both are spiritual awakenings	Openness, spiritual reawakening just like our ancestors who lived in booths, strong connection to our past by living in booths during <i>Sukkot</i> today	Staying in a <i>sukkah</i> reminds us of possibilities towards freedom, spiritual reawakening, connecting with God and nature
#4. Fragile hut that our ancestors also built	Open, exposed to all natural forces	Staying in a <i>sukkah</i> reminds us of what our ancestors did, open to nature and natural forces
#5. Building <i>sukkah</i> builds trust in God	Exposure to outside world, free from permanent house, happiness	Everything we would need or want is within the <i>sukkah</i> , we are happy/satisfied when living in the <i>sukkah</i>
#6. We should continue living in temporary structures to not cut us off from the rest of the world	Openness, vulnerability, exposure	Being in <i>sukkah</i> for a week allows us the freedom to the outside world, we are fully living in the world rather than cutting ourselves off from exposure to it
#7. <i>Lulav</i> stresses dependence on one another	Dependence	Embrace dependence on one another, evident in the <i>lulav</i> design and <i>sukkah</i> construction
#8. Taken out of our homes and put in <i>sukkah</i>	Insecurity, vulnerability, discomfort	There is some discomfort in moving into a <i>sukkah</i> for a week, this is part of the point of the celebration, realizing the richness of the outside, natural world
#9. Messages of <i>Sukkot</i>	Essence, beginnings, meanings of life	Exposure to everything real

## **Lesson 2.2** (Adults)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- The strong connection between the fragility of relatives of an addict including shame and disappointment, and the fragility of the outside world including the unpredictability of nature, can provide comfort to families when seeking strength.
- Fragility, a theme that is so often connected with the *sukkah*, can have positive emotional and psychological impacts in relation to the holiday itself and in relationship to addiction and other real life issues.
- The themes of *Sukkot* inspire us to find strength in our connections with family members, God, and nature.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- What does it mean to be fragile?
- How can celebrating *Sukkot* bring us strength?
- How can the tensions of *Sukkot*'s paradoxical themes of fragility and strength be navigated, let alone celebrated?

### **OBJECTIVES FOR THIS LESSON: *BY THE END OF THIS LESSON...***

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- Learners will be able to explain why the prayer, Hashkivenu, is said at night.
- Learners will be able to choose objects in nature that remind them of times in their lives when they felt fragile or strong.
- Learners will be able to analyze different tensions and themes that can occur while celebrating *Sukkot*.

### **ACTIVITIES:**

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#### ***Set Induction***

Ask learners, "What people, places, things, make you feel safe and protected?"

Write responses from learners on the board and see how many of the responses are similar to one another

#### ***Hashkivenu***

Say, "'*Sukkot* is the time to allow ourselves to be hugged by God.'<sup>20</sup>

This is important to us in many ways. First, we are extremely vulnerable and fragile when we are "living" in a *sukkah* during *Sukkot*. We are out of control of the weather and we are out of control of the lasting strength of the *sukkah*. We have to leave some of our control behind in our homes while we spend time in the *sukkah*. We are also vulnerable and fragile as family members of an addict. We cannot control our relatives' actions or their relapses. We cannot enable them in their disease. We must leave those

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<sup>20</sup> Steinberg, 121.

aspects of control behind. Some people are comforted by knowing that if we leave these aspects of control up to our faith in God we are comforted and strengthened.”

Educator will review what happened in the previous class. Educator might say, “With only three walls of a physical *sukkah* we may turn to the spiritual or psychological *sukkah* of *shalom*, the *sukkah* or shelter of peace that God provides us during these difficult times in our life to give us strength. The prayer, *Hashkivenu*, which literally means shelter us, is a way in which we can ask for a *sukkah* of *shalom*, a *sukkah* of peace.”

Invite a song leader in or someone who is able to play guitar. The words to the *Hashkivenu* will be written and passed around to the learners.

<p><i>Note to the Educator: The words to the Hashkivenu song are in Appendix 2.2</i></p>
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Say, “This prayer, *Hashkivenu*, is one that is traditionally sung at nighttime right before bed. Why do you think that is?”

- *Possible Answers: Hashkivenu is sung at night because we are going to sleep, we are no longer in control of our bodies, we leave the control in God’s hands. We are unaware of what is going on around us when we are sleeping and are vulnerable, fragile.*

“Today we are going to explore the strength we find within our fragility. We are going to discuss ways in which we can connect to God, nature, and one another through the celebration of *Sukkot*.”

***Possible activities to do for ways to connect to God, nature and the celebration of Sukkot:***

***Possible Activity #1***

Educator will invite learners to take their journals or a piece of paper, and go outside if feasible.

The learners are to draw something in nature that surrounds them at that moment, something they may or may not connect to but something they consider “nature.”

The learners will fill in the prompts while sitting in nature:

- Moments in which I have felt fragile are...
- Moments in which I have connected to nature are...
- Moments in which I have been disconnected/or even afraid of nature are...
- Moments in which I have felt strong are...
- Ways in which I can connect these object in nature to the way I am feeling about my loved one who is an addict is...



*Note to the Educator: I would suggest having your learners draw when answering the prompt rather than write words. This way, they may find another way to express themselves than solely through writing.*

Learners will bring their drawings/writings back to class and post them around the room for one another to view and debrief as a group.

### **Possible Activity #2**

Post four pieces of paper around the room that read...

- Completely fragile
- Somewhat fragile
- Somewhat strong
- Completely strong

Learners will list objects in nature that fit some of these categories and will post the names of these objects in their respective places around the room. Learners are permitted to walk outside and tour around nature to get further ideas. Learners will then discuss and debate why they placed certain objects in specific categories.

Ask questions of learners and their present situation with the addicted family member.

Learners are encouraged to post their pieces of paper either under completely fragile, somewhat fragile, somewhat strong, or completely strong where they think they are in their own lives as well.

Questions may include:

- When you discovered your loved one was an addict, how did you feel?
- How do you feel today?
- Where does your family fit today?
- Where would you like your family to be?

*Note to the Educator: For this activity, encourage learners to think about their feelings in connection to fragility and strength. How does fragility play a role in their lives? Is being fragile something sad or negative? Is being strong something positive and happy?*

### **Nature and Sukkot, Fragility and Strength**

Educator will pass out the quote from Rabbi Irving Greenberg discussing roots, connection with nature, and permanence

*Note to the Educator: Rabbi Irving Greenberg's quote is in Appendix 2.2*

Learners will read the quote and discuss themes besides fragile and strong that may emerge in celebrating *Sukkot*

Questions to help learners with answering the tensions/themes that celebrating *Sukkot* may create:

- Discuss the significance of this quote and the proximity of *Sukkot* in relation to *Rosh Hashanah* and *Yom Kippur*
- What are the less obvious themes/tensions that arise when we sit and eat in a *sukkah* for a week? Examples of tensions: rootedness, mobility/ permanence, temporary/ fragile, strong/ comfort, discomfort/ gratitude, and luck.

### **Closure**

Learners will prioritize the list of themes that the class brainstorms during their own *Sukkot* celebration. Which tensions/themes do they want to address or explore or celebrate while in the *Sukkah*?

Learners may write these priorities in their journals.

Learners will then share one or two of their prioritized themes with the class aloud.

## Appendix 2.2

### HASHKIVENU TEXT:

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Hash-kee-vei-nu A-do-nai E-lo-hey-nu l'sha-lom, l'sha-lom  
V'ha-a-mi-dei-nu mal-kei-nu l'cha-yim.  
U-fros a-ley-nu su-kat sh'lo-me-cha,  
U-fros a-ley-nu su-kat sh'lo-me-cha  
A-a-a-a-a-men.

Sh'ma Yis-ra-el A-do-nai e-lo-hey-nu A-do-nai e-chad  
Sh'ma Yis-ra-el A-do-nai e-lo-hey-nu A-do-nai e-chad  
B-aruch shem k'vod mal-chu-to l'o-lam va-ed  
Ba-ruch shem k'vod mal-chu-to l'o-lam va-ed

Shelter us beneath Thy wings, O *Adonai*  
Guard us from all harmful things, O *Adonai*  
Keep us safe throughout the night,  
'til we wake with morning's light  
Teach us God wrong from right, a-a-a-men  
A-a-men, a-a-men...<sup>21</sup>

### CLOSURE:

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“The *Sukkot* rituals play with the relationship of rootedness and mobility. Rootedness and connection are as natural and as necessary to humans as water is to fish. Deprived of roots, people get sick; deprived of connectedness, they go mad. Therefore, human beings naturally sink roots wherever they are.”<sup>22</sup>

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<sup>21</sup> <http://www.mahtovu.com/OnlyThisLyrics.html#Hashkeeveynu>, by the Mah Tov Band  
<sup>22</sup> Greenberg, 101.

**Lesson 2.3 and 2.4**  
(Families: SCRIPTED LESSON)

*Note to the Educator: Lesson #3 is intended as time for the families to spend constructing the sukkah together. You may want to include multiple groups of people from the synagogue to help build the synagogue's sukkah such as: Brotherhood/Sisterhood, board members, youth groupers, etc., to further promote the openness of the synagogue to addicts and loved ones of addicts by involving people outside of these family learners. Before inviting other groups to join in the construction of the sukkah make sure to discuss this idea with the group of learners. Construction regulations for building a sukkah is in Appendix 2.3. Once the sukkah is built, lesson #4 is meant to be taught within the sukkah that was recently built by these families.*

**UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- The ongoing process of healing requires humans to face the vital tensions between being fragile and strong that are themes embedded within the celebration of *Sukkot*.
- Fragility, a theme that is so often connected with the *sukkah*, can have positive emotional and psychological impacts in relation to the holiday itself and in relationship to addiction and other real life issues.
- The themes of *Sukkot* inspire us to find strength in our connections with family members, God, and nature.

**ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- What does it mean to be fragile?
- How can celebrating *Sukkot* bring us strength?
- How can the tensions of *Sukkot's* paradoxical themes of fragility and strength be navigated, let alone celebrated?

**GOALS:**

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- To review the themes of fragile and strong within the holiday of *Sukkot* and within learners' lives.
- To connect the theme of fragile and strong from the holiday of *Sukkot* to the learners' relationships with addicted loved ones.

**OBJECTIVES: BY THE END OF THIS LESSON ...**

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- Learners will be able to describe why they think fragile and strong are the themes of *Sukkot*.
- Learners will be able to write letters of strength to themselves for the New Year.
- Learners will be able to imagine the Strength that exists in their relationship with their loved one who is an addict.

**MATERIALS:**

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Lined paper/stationary  
Pens/Pencils  
Stamps  
Envelopes  
*Sukkah* Meditation\*  
Question/Prompts for writing letters\*  
Scissors  
Hemp Yarn  
\*found in Appendix 3.3

**TIMELINE:**

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Time:	Activity:
10 minutes	Set Induction
15 minutes	<i>Sukkah</i> Meditation
25 minutes	Composing Letters of Strength
20 minutes	Web of Strength
2 minutes	Closure

**ACTIVITIES:**

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*Note to the Educator: Remove tables and chairs that may be in the sukkah. Invite learners to sit on the ground, even on blankets if learners are comfortable. The space should look completely different from any classroom space. The learners should sit as close to nature as possible.*

**Set Induction (10 minutes)**

“I want all of you to look around the *sukkah*. Look down at the grass/pavement on which you are sitting. Think about what it feels like to you. You do not need to speak your answers to the next few questions aloud. Just think about the way things around you look and feel. Is the ground itchy/cold/warm/dirty? Look at the walls of our *sukkah*. What do they look like to you? Are they pretty/chaotic/natural/fun? Now look up at our *schach*, our “roof.” Look at how different this roof is from the ones we are used to living under. Can you see the sky beyond the palm leaves? What do you see?”

“Share with your families some of your answers to how it feels and what you think about sitting in the *sukkah* right now.”

“Sitting in a *sukkah* can be a completely different experience than sitting on our couches or beds at home. Why do you think it can be a different experience?”

- *Possible Answers: We are outside, the walls are/may be temporary for the sukkah, the roof is definitely temporary and not safe from weather, our floors of our houses are not made out of dirt/concrete, etc.*

“Can you imagine why people may think of the word fragile when sitting in the *sukkah*?”

- *Possible Answers: because its walls are temporary, the roof serves as no real protection, the ground could become flooded, there are no fire extinguishers in here or other safety objects, etc.*

“Although it is a fragile and very different space than our own homes, this is what the Israelites lived in during their travels in the desert. There is something very beautiful and strong about being so closely connected to nature right now. Where you are sitting, what you are looking at, even the things you are experiencing within the *sukkah* are related to nature and our environment.”

### ***Sukkah Meditation (10 minutes)***

“I now invite all of you to find a comfortable sitting/laying position staying within the *sukkah* walls. Please close your eyes and take a quiet moment to yourselves to think of your relationship with your parent, sibling, grandparent, niece or nephew, uncle or aunt that is an addict. I invite you to think of ways in which you see this relationship in your life improving.”

*Note to the Educator: The complete Sukkah Meditation is in Appendix 2.4*

“Now that you have imagined ways in which you may want to strengthen the relationship you have with your addicted family member, and the ways in which you want to strengthen yourself it is time to write some of what you imagined down.”

### ***Composing Letters of Strength (25 minutes)***

“I want you to write yourself a letter. With *Rosh Hashanah*, the New Year, behind us this is the time for us to think about what this year may bring. Each of us has the power to strengthen our relationships. No one will see this letter but you. You will then put the letter in an envelope, address the envelope, and I will send you this letter of strength before Passover, as a somewhat midway point before next year’s *Rosh Hashanah*. That way you can check up on yourself and see how you are doing.

I am going to pass out a few questions in case you would help getting started with the letter. If this is your first time writing a letter to yourself, it may seem somewhat awkward. Just keep in mind that no one will be looking at it but you and therefore, nothing you say will be accounted for or examined by anyone but you. I may ask if some of you are interested in sharing your responses with the group to ”

*Note to the Educator: Writing questions or prompts are in Appendix 2.4*

### **Web of Strength (20 minutes)**

*Note to the Educator: The amount of time that this activity will take depends on the amount of learners you have during the lesson. Assume one minute per student.*

“Now that you have put your letters to yourself in their envelopes and addressed them to yourself, it is time for all of us to sit together in a circle. In my hand I have hemp yarn. I decided to use this type of yarn because hemp can be grown in otherwise unusable farm land and is grown without using pesticides or herbicides. Therefore it is quite natural. Since we are sitting out in our *sukkah* and feeling quite close to nature, I thought we would use hemp.

Your job is to think of a word or a couple of words that came up for you today that make you feel strong or cause strength in your life, whatever that means to you.

Then when the yarn is passed to you, share that word(s) with us. When it is your turn to pass the yarn, find someone in the circle who you do not know.”

*Note to the Educator: If people find it difficult to generate words, you may want to give some of your own examples of words that you associate with strength. Such as, *sukkah*, *resilient*, *love*, *trust*...*

“Now that we have passed the yarn to every person in the circle, look at the shape of our yarn in the circle. It looks somewhat like a web. We have created our own *sukkah*, our own temporary shelter: not for us to eat in or sleep in, but one for us to remember in our hearts. To remind us when things feel awful, or even fragile, we have the image of this yarn in its intricate shape to picture in our heads to help bring us strength. This *sukkah* is one of strength, one of *shalom*, one of peace. The *sukkah* we sit under is one of strength, one of *shalom*, one of peace as well.”

### **Closure (2 minutes)**

“I will now cut pieces of our *sukkah* of yarn for you to wear around your wrist until it falls off. Each time you look at the yarn, may you be reminded of your strength, of the strength around you. May you remember this community that we are building together and are in the process of strengthening together.”

## APPENDIX 2.3

### **BASIC GUIDELINES FOR CONSTRUCTION OF A SUKKAH:**

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The *sukkah* must be built in an open space under the sky, so that it is not indoors or under dense foliage or the roof of any other structure.

As a temporary dwelling it should be sturdy enough to sustain a normal wind, but unstable enough so that it would not withstand a very strong gale.

The roof, *schach*, must be made of plant material, such as cut branches, but not grasses or leaves that dry quickly or have an unpleasant odor. Most people today use large palm fronds.

The walls are less important than the *schach* and can be made of any materials. Most *Sukkot* have three walls.

The *schach* must assume the principle of being more shaded than sunlit. Yet it must be permeable enough for heavy rain to penetrate the *sukkah* and porous enough for us to look up and see the larger stars in the night sky.

The walls must be fully built before the *schach* is applied. Because the roof is the most significant aspect of the *sukkah*, we finish with that element. In fact, the walls may remain up from *Sukkot* to *Sukkot*, as long as a new roof is applied.<sup>23</sup>

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23 Steinberg, 123.



## APPENDIX 2.4

### IMAGINATION/MEDITATION EXERCISE:

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Think about how the relationship you have with the family member with an addiction feels for you:

Do you feel happy?

Do you feel sad?

Do you feel angry? bitter?

Do you feel a sense of longing, wanting to be closer, wanting to be less close?

Perhaps there is a combination of these feelings for you?

Think about what purposes these feelings you have about this person serve:

Do they keep you and this person further apart?

Do they keep you from feeling important?

Feeling safe? Feeling loved?

Consider your own role in this relationship:<sup>24</sup>

Do you spend a lot of time enabling this person to continue their addiction?

Do you ignore and avoid this person for fear of being hurt or disappointed by them?

Do you find yourself constantly searching for new ways to take care of them?

During *Elul*, the Jewish month before this one, there is a custom of asking others for forgiveness as a result of the hurt we may have caused. Would you have asked forgiveness from this person? What would you have asked forgiveness for? Would it have helped your relationship?

We are now in the month of *Tishrei* celebrating Fragility and Strength within the holiday of *Sukkot*.

In what ways is your relationship with this person fragile?

In what ways can you help strengthen this relationship?

In what ways can you strengthen your relationship with yourself?

### **Questions/Prompt for Writing Letter of Strength Exercise:**

If there was anything you could change about yourself what would it be? Why?

In the past year, are there any decisions or behaviors that you look back on and wished were different? If so, how could you react or act differently this year?

What do you like about yourself and want to continue to strengthen in the upcoming year?

What personal challenges do you want to focus on this year?

During this time of fragility, what makes you feel strong?

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<sup>24</sup> Adapted from Berley-Mellits and Rabbi Rachel Gartner, *Kolot's Rosh Hodesh: It's a Girl Thing!* Pennsylvania: Kolot the Center for Jewish Women's and Gender Studies. 2003, 23.

## **Lesson 2.5** (Adults)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- The ongoing process of healing requires humans to face the vital tensions between being Fragile and Strong that are themes embedded within the celebration of *Simchat Torah*.
- Fragility, a theme that is so often connected with the *sukkah* and the open *Torah*, can have positive emotional and psychological impacts in relation to the holiday itself and in relationship to addiction and other real life issues.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- How can celebrating *Simchat Torah* bring us Strength?
- How is celebrating the themes of *Sukkot* connected to or different from celebrating *Simchat Torah*?

### **OBJECTIVES FOR THIS LESSON: *BY THE END OF THIS LESSON...***

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- Learners will be able to explain the process of reading Torah, both the ending and the beginning, on Simchat Torah and why it is significant.
- Learners will be able to develop their own ideas of how Fragility and Strength are the themes of both Sukkot and Simchat Torah.
- Learners will be able to contrast never seeing an open Torah, or not seeing an open Torah from close up, with seeing one within close proximity to them.

### **ACTIVITIES:**

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#### ***Tearing down the sukkah***

*Note to the Educator: If time allows when scheduling class sessions, invite learners to participate in taking down the congregational sukkah that was constructed by them.*

Tell learners that they will be helping to take down the *sukkah* that they constructed.

Once this process is complete, reflect on it in the space where the *sukkah* was with these questions:

- What did it feel like to take down what you had created?
- Was it disappointing, weird, exciting, unemotional for you?
- When taking down the *sukkah*, did it seem fragile or strong to you? Why?
- Standing/sitting in this place where the *sukkah* was, do you feel an emptiness? Is something missing? Is there something incomplete?

Express to the learners that the space in which they are in right now is not fragile space, where things can be constructed, destroyed, forgotten. Instead it is a space of renewed strength. Ask the learners, how might it be a space for renewed strength?

Explain to the learners that there may be places in their lives where things have been built, either: relationships, families, love, trust, physical homes/shelters that easily can be destroyed, torn apart, forgotten. However, they can just as remarkably be rebuilt, recreated, etc. Teaching the learners and discussing with them the importance of finding personal strength in times of fragility is vital.

### **Connecting Sukkot and Simchat Torah and Fragility and Strength**

From the discussion near the *sukkah*, take the learners to a place where the *Torah* is rolled out.

*Note to the Educator: The Torah should be rolled out on a table or chairs, not on the ground. The longer it can be rolled out, the better in order for the learners to get a sense of its length and physical structure.*

Instruct the learners to silently walk around the room and observe the *Torah*. Pass learners a piece of paper with questions to think about as they observe the open *Torah*.

*Note to the Educator: Questions for observation of the Torah are in Appendix 2.5*

Allow learners enough time to look at the details of the *Torah*. Instruct learners to take a seat around the *Torah*.

Discuss with learners the basic description of how the *Torah* is laid out.

*Note to the Educator: You may want to point out where Genesis is in the scroll in relation to Deuteronomy. You may want to point out to learners the space/page break where one book ends and another begins. How long it takes to create a Torah, the process that a scribe goes through to create a Torah, what a Torah is created from, are all examples of details that can be discussed here. Discuss the implications of touching the actual Torah scroll text, dropping the Torah, etc. The point is to explore the fragility of an open Torah.*

Discuss the transition of Jewish holidays, *Sukkot* to *Simchat Torah*, from fragile *sukkah* to fragile *Torah*, to an even more fragile open *Torah*.

Explain the beauty of how the Jewish holidays are positioned within the Jewish calendar. Jews spend time building a fragile hut, gain strength from sitting in it and connecting to nature and God within the *sukkah*. Jews then spend the time deconstructing the *sukkah*, emphasizing the fragility once again in *Sukkot*, and immediately go to *Simchat Torah* and celebrate the opening of the *Torah*, fragile in its own right, and continuing the cycle of fragility and strength.

### **Journal Writing Activity**

Instruct learners to take their journals and write in front of the open *Torah*  
Journal Writing Activity:

- Now that we have spent time with the *sukkah* and open *Torah*, has your opinion of what fragility means changed?
- If so, how? If not, was your definition affirmed?
- How can you incorporate these themes when celebrating the two holidays at home?

### **Closure**

*Note to the Educator: Arrange with the synagogue beforehand to have access to the sanctuary, or a room with an ark.*

Collect journals from learners and ask them to remain in silence.

Teach the learners the song *Ozi Vzimrat Yah* with the English

*Note to the Educator: Ozi Vzimrat Yah transliteration and the meaning of the song are included in Appendix 2.5*

Explain that this song is written in the *Torah* during the parting of the Sea of Reeds. The song is sung in order to remind us of the strength we may find in God. Educator will review that the class has spoken about and experienced both fragility and strength with building the *sukkah*, sitting in the *sukkah*, taking down the *sukkah*, and our experience with the open *Torah*.

The learners will then roll the *Torah* and dress it together. They will sing *Ozi Vzimrat Yah* together while taking the *Torah* back to the ark.

With the ark open, learners will stand silently and spend a moment with the *Torah* and the open ark on the *bima* by themselves. This will be the time for them to offer their own prayers or to have a moment of silence.

After each person has finished spending time on the *bima* the class will come together and stand in a circle and sing *Ozi Vzimrat Yah* together a few more times.

## Appendix 2.5

### QUESTIONS FOR OBSERVATION OF THE TORAH:

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- When you first walked in the room, what did you observe about the *Torah*?
- Have you ever seen an open *Torah*?
- Have you ever been as close as you are now to an open *Torah*?
- What does it look like to you?
- What kinds of questions are you wondering about concerning the *Torah*?
- How does it feel to observe something like the *Torah* in silence?

### OZI VZIMRAT YAH SONG:

---

Ozi v'Zimrat Yah Vayahi li lishuah

עֲזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה

My Strength (balanced) with the Song of God will be my salvation<sup>25</sup>

In the words of the composer, Rabbi Shefa Gold "In this practice I find and express my strength, my will, my effort and desire when I chant "Ozi".

When I chant "v'zimrat Yah," I open and surrender to the God-song and let it be sung through me. Then in the last phrase, "Vayahi li lishuah," I balance those two aspects of my practice."<sup>26</sup>

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<sup>25</sup> Psalm 118:14 & Exodus 15:2

<sup>26</sup> <http://www.rabbishefagold.com/OziVZimratYah.html>

## **Lesson 2.6** (Adults)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- The ongoing process of healing requires humans to face the vital tensions between being fragile and strong that are themes embedded within the celebration of *Simchat Torah*.
- Fragility, a theme that is so often connected with the *sukkah* and the open *Torah*, can have positive emotional and psychological impacts in relation to the holiday itself and in relationship to addiction and other real life issues.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- How can celebrating *Simchat Torah* bring us Strength?
- How is the open *Torah* like a spiral and how can we grow from it?
- How is facing addiction like a spiral and how can we grow from it?

### **GOALS FOR THIS LESSON:**

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- To teach the difference between the “shapes” in our lives: spirals include learning and changing within its shape, whereas cycles include re-living the same things over and over again without growth and development.

### **OBJECTIVES FOR THIS LESSON: *BY THE END OF THIS LESSON...***

---

- Learners will be able to develop an actual physical image of a spiral associated with *Simchat Torah* and addiction.
- Learners will be able to imagine how the spirals of the open *Torah* and facing addiction can be inspiration for growth and strength.

### **ACTIVITIES:**

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#### ***Discuss the Meaning of Spirals***

Write the word “spiral” on the board.

Ask learners to draw the first thing they think of when they hear the word “spiral.”

Ask learners when they think of spiral what words come to mind.

Write the learners’ answers on the board and will ask learners to share their drawings of spirals if they feel comfortable.

Discuss with learners the idea that spirals can conjure up a lot of negative associations

- *Possible examples: tornados, hurricane, chaos, out of control, scary*

Educator will suggest that spirals occur both within *Simchat Torah* and addiction and can begin in a place of fragility but move to a place of strength and that is what this class will be about

Educator will ask learners for a list of positive associations with spirals

- *Possible examples: DNA helix, fun-straw, spiral-binding holds things together, walking up or down a mountain*

### ***Discuss Spirals in Simchat Torah***

Remind learners about the open *Torah* from last class session.

Ask learners what they think the difference is between a spiral and a cycle.

- *Answer: The difference between a spiral and a cycle is that a spiral includes learning and change while a cycle is repetitively going around and around, experiencing some of the same experiences, without growth or change.*

Ask learners in what ways is the process of reading the *Torah* during *Simchat Torah* like a spiral?

Discuss the process of reading the end of the *Torah* and the beginning of the *Torah*. This is a spiral not a CYCLE. Despite the common reference to the cycle of reading *Torah* that is discussed especially around the time of *Simchat Torah* celebration, looking at the reading of *Torah* as a spiral reframes and provides innovation to this popular concept.

Encourage learners to think about the fact that we read the *Torah* every year, but we are never the same person from year to year. We grow as humans in our struggles, in our fragility, and in our strength. Therefore, this year we have grown from last year.

Ask learners to think to themselves or to answer the question: In what ways have you grown from last year? In what ways do you think this growth is related to strength?

Spirals in relation to *Simchat Torah*: there is the reliability of coming back to a place where we have been, even though we are different people than we were the year before

### ***Discuss Spirals When Facing Addiction***

Ask the questions:

- In what ways are spirals associated with fragility and strength?
- In what ways are spirals associated with addiction, mainly for the family members of addicts?
  - *Possible Answers: spirals, we grow from the experience of being related to an addict, we become stronger*

### **Spirals in Relation to 12 Steps**

Pass out copies of the 12 steps for relatives of addict (Alanon, Naranon, etc) provided in the power point presentation section of the curriculum guide, starting on page 178.

Ask learners to review the 12 steps and ask themselves: how are the 12 steps like a spiral?

- *Possible Answers: Start at the beginning very differently than you are at steps #1, #2, and in comparison to #12, you have grown when you begin steps #1-12 again the next time (next relapse), never ends-always striving for more.*

### **3-D Spiral Making for the Future**

Pass out a variety of materials to learners: pipe cleaners, wood, popsicle sticks, clay, markers, string, construction paper, etc.

Instruct learners to create their life as a spiral out of three-dimensional materials and to make an obvious mark/place themselves on the spiral last year, presently and where they see themselves being in a year from now especially in relation to their addicted family member, while also trying to incorporate the fragility and strength in their lives.

Instruct learners to work on this creation and not talk to others about their creation until it is complete.

Call the class together and have learners show their spirals to the class, explaining where they were, are, and want to be in relation to their addicted family member

*Note to the Educator: Focus on where learners place themselves on their 3-D spirals and why they placed themselves there. For instance, some might see themselves in the center of the spiral-moving towards the outside of the spiral. Others might see themselves on the bottom of the spiral and moving upwards, etc. Everyone has different opinions of moving towards strength and growth.*

### **To every thing there is a season...**

Read Ecclesiastes and have learners write in their journals.

*Note to the Educator: "To every thing there is a season" reading is in Appendix 2.6*

### **Closure**

Ask learners to think about the question: do you find yourself in a spiral or a cycle today? How so?

Ask if any learners feel like sharing their answers before leaving class.



## **Appendix 2.6**

### **“TO EVERY THING THERE IS A SEASON” READING:<sup>27</sup>**

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3:1 To every thing there is a season, and a time to every purpose under the heaven:

3:2 a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted;

3:3 A time to kill, and a time to heal; a time to break down, and a time to build up;

3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

3:5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

3:6 A time for seeking and a time for losing, A time for keeping and a time for discarding;

3:7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

3:8 A time to love, and a time to hate; a time for war, and a time for peace.

3:9 What value, then, can the man of affairs get from what he earns?

3:10 I have observed the business that God gave man to be concerned with:

3:11 He brings everything to pass precisely at its time; He also puts eternity in their mind, but without man ever guessing, from first to last, all the things that God brings to pass.

3:12 Thus I realized that the only worthwhile thing there is for them is to enjoy themselves and do what is good in their lifetime;

3:13 also, that whenever a man does eat and drink and get enjoyment out of all his wealth, it is a gift of God.

3:14 I realized, too, that whatever God has brought to pass will recur evermore: Nothing can be added to it. And nothing taken from it -- and God has brought to pass that men revere Him.

### **JOURNAL WRITING:**

---

- Why do you think these verses in Ecclesiastes are read during *Sukkot*?
- How are they related to celebrating *Simchat Torah*?
- How are the verses connected to the themes of being fragile and strong?

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<sup>27</sup> Ecclesiastes 3:1-14

## UNIT #3: SHABBAT

### ***Lost and Found***

*Note to the Educator: When asked to define the words “lost” and “found” there may be many definitions. As the curriculum guide writer here are the definitions I am proposing for “lost and found” in relation to addiction.*

**Lost:** *Needing guidance and support, for addicted relative, relative is lost because they do not understand why addict does what they do, confusion, enabling addict.*

**Found:** *Being able to take care of yourself/taking time out to take care of yourself, knowing who you are and what your limits are, what makes you happy and doing those things, for addicted relative being found is understanding the addicts actions are not about them, and having compassion.*

#### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### **UNIT UNDERSTANDINGS:**

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- The God-given gift of *Shabbat* allows for special moments in time devoted to resting and renewing ourselves and reconnecting with our loved ones.
- *Shabbat* serves as a weekly reminder for us to take care of ourselves and our families and to find comfort in spiritual and physical rest.
- When the ritual objects of *Havdallah* awaken each of our senses, they can help us find our way when we feel lost spiritually and/or emotionally.

#### **ESSENTIAL QUESTIONS:**

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- What does it mean to be lost? What does it mean to be found?
- How *Shabbat* a gift of time?
- What does it mean for one to refocus, rest and renew oneself during *Shabbat*? What does it mean to reconnect with a loved one during *Shabbat*?
- How can *Havdallah* help us find our way after feeling lost?

#### **MEMORABLE MOMENTS:**

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- *Shabbat* walk
- *Havdallah* ceremony

#### **ASSESSMENTS:**

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- List of how to engage in personal reflection and renewal during *Shabbat*
- Connecting *Havdallah*, our senses, and how the ceremony helps us to be found
- *Havdallah* and senses ceremony

## **Lesson 3.1** (Adults)

*Note to the Educator: Learners will meet on a Saturday morning/afternoon. The beginning of this lesson should take place in an appropriate setting for learners to write and reflect. The majority of the classroom part of the lesson will take 45 minutes. The end of this lesson suggests taking a Shabbat walk which can range in time according to your preference.*

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

---

- The God-given gift of *Shabbat* allows for special moments in time devoted to resting and renewing ourselves and reconnecting with our loved ones.
- *Shabbat* serves as a weekly reminder for us to take care of ourselves and our families and to find comfort in spiritual and physical rest.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- What does it mean to be lost? What does it mean to be found?
- Why is *Shabbat* a gift of time?
- What does it mean for one to refocus, rest, and renew oneself during *Shabbat*? What does it mean to reconnect with a loved one during *Shabbat*?

### **OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON...**

---

- Learners will be able to define lost and found related to *Shabbat* and related to having a loved one who struggles with addiction.
- Learners will be able to explain how *Shabbat* is a gift of time.
- Learners will be able to generate ways in which they feel personally rested, renewed and refocused as well as ways in which they can reconnect with their loved ones during *Shabbat*.

### **ACTIVITIES:**

---

#### ***Set Induction***

Hold up items or display objects on a table that are related to being lost and found. Objects may include: magnifying glass, seeing glasses, map, compass, GPS system, etc.

Ask learners:

- What do all these objects have in common?
- How are these objects related to the theme of being lost?
- How are these objects related to the theme of being found?

#### ***Definition of Lost and Found in relation to addiction and Shabbat***

Explain to learners that in addition these objects helping someone find their way; they also help relieve confusion when one is lost. These objects also suggest that it is

possible to get lost and found repeatedly, being lost or found is not something one does once and for all.

Ask learners how being lost and found relate to being a relative of an addict. The point here is to get the learners talking about how they feel lost as the relative of an addict.

*Note to the Educator: Being lost as a relative of an addict may mean not being able to understand why the addict is engaging in addictive behavior. There is a sense of confusion, like being lost in the wilderness, that accompanies this reaction to the addictive relative. Being found may relate to the compassion one “finds” when learning that they have no control over or ability to affect the addict’s behaviors.*

Introduce the notion that lost and found is embedded within *Shabbat* and that the learners will learn about how and why this theme is present in *Shabbat*.

Present text about lost and found within *Shabbat* to learners after they discuss the definitions of lost and found in relation to addiction.

*Note to the Educator: Text is in the Appendix 3.1*

Educator will ask the questions:

- What does this quote mean in your own words?
- How do you think we are lost without *Shabbat*?

Allow time for discussion.

### ***Shabbat is a Gift of Time Activity***

Ask:

- Why do you think *Shabbat* is a gift for the Jews?
- Why is *Shabbat* a gift of time?

Ask learners to turn to each other and explain if they do anything special on the weekends for themselves and for their families.

Ask learners to reflect on the last week with these questions:

- Did they engage in personal reflection, rest or renewal?
- Did they do anything in particular to reconnect with their family members?

Have learners fill out the *Shabbat* and Being Found chart by themselves by asking the question.

In general:

- What do I do to engage in personal reflection?
- What do I do to feel rested?
- What do I do to feel renewed?
- What do I do to help reconnect to my family members?

Allow time for learners to fill in the chart.

*Note to the Educator: Shabbat and Being Found chart is in Appendix 3.1*

Educator will reflect with learners on their chart. Many learners may realize that they do not spend enough time on themselves and their families. Encourage learners to brainstorm ways in which they can devote more time to themselves and their families during *Shabbat*. Have learners compile a class list so that they have different things to choose from when wanting to take care of themselves, even if the entirety of the list does not appeal or apply to them.

Remind learners that rest, renewal, reflection, and reconnection can be part of our healing. Have student read healing is rest text.

*Note to the Educator: Healing is Rest text is in Appendix 3.1*

Explain that the list the learners compiled may help in us in finding ourselves and our compassion towards our addicted loved one. One way in which we can spend *Shabbat* as the gift of time is by going on a *Shabbat* walk or hike alone or with our families.

Explain that learners will go on a walk together either in silence or in conversations about reflection, rest, renewal, or reconnection.

Explain that during the walk there will be a chance to stop and eat a snack as well as study a piece of text together about *Shabbat* and the gift of time.

During the hike, you may want to sing *Shabbat* songs or point out the beauty in nature as they walk along and focus on outer beauty and peace.

*Note to the Educator: Shabbat is a Gift of Time text is in Appendix 3.b*

Have learners reflect or respond to the text either in groups or alone (journal writing) and then the hike will resume. Class will end at the conclusion of the hike.

## APPENDIX 3.1

### **SHABBAT: LOST AND FOUND TEXT:**

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“It [*Shabbat*] is not in Heaven; it is not beyond the sea. *Shabbat* is in our mouths and in our hearts. It is part of the divine agenda but also wholly human and humane. *Shabbat* is the taste of eternity. Without *Shabbat* we may be lost. In its rediscovery we may yet be found.”<sup>1</sup>

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<sup>1</sup> Elkins, Dov Peretz. *A Shabbat Reader: Universe of Cosmic Joy*, New York: URJ Press, 206.

**SHABBAT AND BEING FOUND CHART:**

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Personal Reflection:	Feel Rested:	Feel Renewed:	Reconnect with Family Members:

## HEALING IS REST TEXT:

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If I had to name a single healing theme of *Shabbat*, it would be rest itself. Basic to *Shabbat* observance is physical rest, as we imitate God by setting aside time to bask in work already done and creation already completed.<sup>2</sup>

## SHABBAT IS A GIFT OF TIME TEXT:

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A great pianist was once asked by an ardent admirer, “How do you handle the notes as well as you do?” The artist answered: “The notes I handle no better than pianists, but the pauses between the notes, ah, that is where the art resides.”

In great living, as in great music, the art may be in the pauses. Surely one of the enduring contributions that Judaism made to the art of living was *Shabbat*, “the pause between the notes.” And it is to *Shabbat* that we must look if we are to restore our lives the sense of serenity and sanctity that *Shabbat* offers in such joyous abundance.<sup>3</sup>

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<sup>2</sup> <http://www.jewishhealing.org/downloads/NCJHconfkeynote.pdf>

<sup>3</sup> Greenberg, Sidney. *Likrat Shabbat: Worship, Study and Song for Sabbath and Festival Services for the Home*. Connecticut: Hartmore House, 1985, 181.



## **Shabbat 3.2** (Families)

*Note to the Educator: This class should meet late Saturday afternoon or early Saturday evening so that families can participate in the Havdallah ceremony together. Havdallah ritual objects are needed for this lesson.*

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- The God-given gift of *Shabbat* allows for special moments in time devoted to resting and renewing ourselves and reconnecting with our loved ones.
- *Shabbat* serves as a weekly reminder for us to take care of ourselves and our families and to find comfort in spiritual and physical rest.
- When the ritual objects of *Havdallah* awaken each of our senses, they can help us find our way when we feel lost spiritually and/or emotionally.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- How can *Havdallah* help us find our way after feeling lost?

### **OBJECTIVES FOR THIS LESSON: *BY THE END OF THIS LESSON...***

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- Learners will be able to explain the symbolic meaning behind ritual objects for *Havdallah* and their connection with our human senses.
- Learners will be able to take part in a *Havdallah* ceremony.
- Learners will be able to make a case for how the *Havdallah* ceremony may help us find ourselves after feeling lost.

### **ACTIVITIES:**

---

Written on the board: *Havdallah* is...

Learners will attempt to explain/describe the *Havdallah* ceremony as something that separates us from *Shabbat* going into the rest of the week.

Three stations will be set up around the room: One station will contain *Havdallah* candles, ideally different colors and kinds. One station will have the spice box, ideally different spice boxes with a variety of spices. One station will have a cups made in a variety of styles filled with grape juice. Learners will go around the room taking turns studying about the objects as family units.

At each station learners will read part of a contemporary piece on the symbol and its purpose in the *Havdallah* ceremony. Learners will discuss the object's purpose in their own words and the human sense that is used in identifying the object.

*Note to the Educator: Contemporary piece is written according to each object in Appendix 3.2. Questions at the end of the piece about human senses are also included.*

Call learners back together and discuss what senses are used when participating in the *Havdallah* ceremony.

Ask these questions:

- How do we use our senses in our daily lives?
- Are there ever times in which you feel lost?
- How?

Have learners connect the feeling of being lost and confused to how our senses may help us not feel so lost. How do you think we might use our senses to help us when we are lost?

Our senses are our guide when we lose our way.

If we were to get lost in the wilderness we would use our sense of smell for food and signs of living as well as our eyes to remember the path in which we went, etc.

Explain that the *Havdallah* ritual objects help us find ourselves at the end of *Shabbat*. During *Shabbat* we have hopefully spent time with our families and doing fun things for ourselves taking a break from the tough parts of the rest of the week. The *Havdallah* ritual objects help connect us to a feeling of being Found and feeling rested and recharged for the rest of the week. How do you think these objects might do that for us?

### ***Reading before Havdallah Ceremony***

Ask learners to read with their families the rest of the contemporary piece on the *Havdallah* ceremony.

Instruct the class to go outside and assign learners to hold the different ritual objects.

Introduce the *Havdallah* ceremony outside and encourage learners to hold hands/or get in arm and arm in a circle to celebrate the end of *Shabbat* together.

Conclude the ceremony with the singing of *Eliyahu HaNavi*.

## Appendix 3.2

### STATIONS OF HAVDALLAH OBJECTS & THEIR CONNECTION WITH HUMAN SENSES:

#### **Station A: Havdallah candle**

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,  
so 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 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.

*What do you think is the primary sense that we use with the Havdallah candle?*

#### **Station B: wine/grape juice**

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.

*What senses can you use in isolation to identify the grape juice used for Havdallah?*

### **Station C: spice box**

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.

*What senses besides smell lead to discover the uniqueness of the spices used for Havdallah?*

### **READING BEFORE HAVDALLAH CEREMONY:**

---

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.<sup>4</sup>

*What senses are described as being used in this reading? What senses are not mentioned? Why do you think they were left out?*

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<sup>4</sup> Piercy, Marge, *The Art of Blessing the Day: Poems with a Jewish Theme*. New York: Alfred A. Knopf Publisher, 2002.

## UNIT #4: HANUKKAH

### *Light and Darkness*

#### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### **UNIT UNDERSTANDINGS:**

---

- *Hanukkah* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The themes of darkness and light in our lives, especially when we are celebrating *Hanukkah*, can have a positive emotional and psychological impact on us.
- We experience miracles today in our own lives when we transition from periods of darkness to moments of light.

#### **ESSENTIAL QUESTIONS:**

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- How do I feel in the dark?
- How do I feel in the light?
- Are there miracles? How are miracles connected to light?
- How do miracles exist today? Have I witnessed a miracle in my life?

#### **MEMORABLE MOMENTS:**

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- Lighting the *menorah* during meditation
- Creating family blessings and activity sheets for each night of *Hanukkah*

#### **ASSESSMENTS:**

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- List of how light and dark can be positive
- Connecting the light of the *menorah* and miracles in daily life
- Defining the transition in life from darkness to light as a modern day miracle
- Ways to make family celebration of *Hanukkah* filled with more light

## **Lesson 4.1** (Adults)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

---

- *Hanukkah* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The themes of darkness and light in our lives, especially when we are celebrating *Hanukkah*, can have a positive emotional and psychological impact on us.
- We experience miracles today in our own lives when we transition from periods of darkness to moments of light.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- How do I feel in the dark?
- How do I feel in the light?
- Are there miracles? How are miracles connected to light?

### **OBJECTIVES IN THIS LESSON: BY THE END OF THIS LESSON**

---

- Learners will be able to identify ways darkness and light exist in their own life and how it makes them feel.
- Learners will be able to analyze ways in which they are transitioning from darkness to light in their own lives in relation to their addicted family member.

### **ACTIVITIES:**

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*Note to the Educator: Prior to this class, inform learners to bring a menorah to this class. Provide a few additional menorot for those adults who either do not own one or forgot to bring theirs. Provide candles and matches as well.*

#### **Set Induction**

- Place the poem “Myself” at each person’s seat.
- Ask learners to read this poem silently.

*Note to the Educator: The poem is in Appendix 4.1*

Wait until everyone has completed reading the poem and will ask learners to by themselves read line by line and identify where they see sign of darkness and a sign of light. Instruct learners to put the letter L next to the lines for light and D next to the lines for dark.

#### **Light and Dark Associations**

Ask learners to brainstorm their associations with the words “dark” and “light.”

Generate a list of these items into two columns titled dark and light.

*Note to the Educator: An example of how this list may be created and some examples of things both light and dark are in Appendix 4.1*

Ask learners to look at the words they put in different columns and ask themselves if they feel positively, negatively, or neutral towards the associations they brainstormed.

Ask learners to share their responses (more specifically, where the learners placed their positives and their negatives on the list they brainstormed).

Ask learners if they noticed a trend in their lists. Questions to ask:

- Were there more positives than negatives?
- Under which columns were the majority of their positives?
- Under which columns were the majority of their negatives?

*Note to the Educator: Try and get learners to associate negativity with darkness and positivity with light but should recognize that not everyone feels the same way about darkness or about light.*

Tell learners that in darkness, we may feel out of control. We might feel lost, disoriented, scared. However, darkness can be redeeming as well. It is in darkness that we are most aware of our senses. Some may say that when we are sleeping in the dark, we are not aware of our senses. However, others may argue that our dreams allow for unconscious use of our senses.

### ***Hanukkah Meditation***

*Note to the Educator: Try to find a space separate from the classroom where the learners can go and sit comfortably in the dark. Have learners bring their menorot with them.*

Tell learners that they are going to participate in a meditation focusing on the theme from darkness to light within *Hanukkah*. Ask learners to be aware of their senses during the meditation.

Invite learners to sit back and take a few deep breaths. Sit in silence for a few minutes so that the learners have quiet moments in the dark.

*Note to the Educator: The Hanukkah meditation is in Appendix 4.b and blessings are in Appendix 4.1.*

Ask learners to reflect on this meditation experience with all of the candles lit. Questions to ask:

- What did you feel when it was mostly dark in the room?
- What did it feel like when the light gradually entered the space?

Explain that during the darkest time of the year, winter season, is very appropriate for *Hanukkah* because each night we add more light to the darkness. Say that it is important to focus on the darkness in our lives and how to add light to this darkness.

*Note to the Educator: If it is too dark in the room provide people with flashlights. It is important to keep learners in the dark for most of the class period.*

### **Miracles and Light**

Educator will ask one student to read the first two *Hanukkah* blessings, said on each night of *Hanukkah*, aloud in both Hebrew and English.

*Note to the Educator: These blessings will have been used for the meditation and can be used again for this exercise. They are located in Appendix 4.1*

After reading the second blessing aloud, stop the learner from reading.

Ask learners what is meant by miracles of our forefathers in this blessing.

- *Possible Answers: the oil that lasted eight days, crossing the Red Sea, receiving the 10 commandments, surviving the 10 plagues, etc.*

Ask learners (if they did not previously answer this in the last question) what miracles are they thanking God for specifically during *Hanukkah*?

- *Answer: the oil that lasted eight days and Maccabean victory over the Greeks (a small army conquers a huge army)*

Ask learners if they think miracles really exist. If so, what are some examples of modern day miracles?

- *Possible Answers: giving birth, healing from sickness, love, winning the lottery, etc.*

Ask learners if they see miracles in life as providing darkness or light to ones life, and why?

- *Possible Answers: Darkness: they distract you from reality, they make you overly zealous, feel too powerful. Light: bring hope, faith, strength.*

### **From Darkness to Light**

Encourage learners to think of miracles as the actual movement from darkness to light in life. Ask learners, what are some examples of this transition that you have witnessed in your life?

Say to learners that if they cannot remember a moment in which they transitioned from a dark point in their life to a light moment, then encourage learners to think of their addicted member in their family.



Ask learners:

- Was it a moment of darkness for you to witness your loved one sick and/or engaging in destructive behavior?
- What did this feel like for you?
- If you close your eyes, can you remember if you felt darkness inside?
- What was it like for days and weeks and months after you discovered your loved one was an addict?
- Did you feel moments of darkness? How?

Ask learners if when thinking about their loved one's addictive behaviors and where their loved one is today in recovery, relapsed, etc. Do the learners feel light in their lives? How? When?

Have learners focus on ways in which they can actively move from periods of darkness to light. What does it take to transition from one place to another? How can it happen?

### ***Hanukkah, Miracles, Light***

Express that sometimes it is hard to move on one's own from periods of sadness and darkness to light. Sometimes people do not know how to move, do not have people to help them transition, etc.

Suggest that *Hanukkah* is a special and sacred time to concentrate on this miracle of transitioning from darkness to light. By adding light to the *menorah*, we add light to our lives both tangibly and spiritually.

### ***Closure***

Ask for one student to read the closure aloud about meditating on *Hanukkah*.

<p><i>Note to the Educator: Closing reading is in Appendix 4.2</i></p>
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Ask students to fill in the blanks to the closure.

## ***Appendix 4.1***

### **SET INDUCTION READING:**

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#### ***Myself***

I have to live with myself, and so  
I want to be fit for myself to know;  
I want to be able as days go by  
Always to look myself straight in the eye;  
I don't want to stand with the setting sun  
And hate myself for the things I've done.

I don't want to keep on a closet shelf  
A lot of secrets about myself,  
And fool myself as I come and go  
Into thinking that nobody else will know  
The kind of person I really am;  
I don't want to dress myself up in sham.

I want to go out with my head erect,  
I want to deserve all people's respect;  
But here in the struggle for fame and pelf,  
I want to be able to like myself.  
I don't want to think as I come and go  
That I'm bluster and bluff and empty show.

I never can hide myself from me,  
I see what others may never see,  
I know what others may never know,  
I never can fool myself- and so,  
Whatever happens, I want to be  
Self-respecting and conscience free.<sup>1</sup>

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<sup>1</sup> Guest, Edgar A. "Myself" *In Collected Verse of Edgar A. Guest*. Washington D.C.:Henry Regnery Publishing, 1934.

## DARK AND LIGHT COLUMNS:

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Dark	Light
Night	Day
Moon	Sun
Black	White
Sad	Happy
Scary	Exciting

## A KAVANNAH FOR THE FIRST NIGHT: HONORING THE DARK

---

*Hanukkah* is about the dark times of nature, self, and soul. The dark is often frightening, but it is also fertile. There is fecundity in the dark that hearkens back to the womb. There is a birthing to be done at *Hanukkah*, but there can be no birth into the light that does not begin with the darkness. Tonight is about honoring the darkness.

Before lighting the *Shammas* sit in the dark. Close your eyes. Open your heart to the darkness that haunts you. Do not name it or give it form. Simply admit its presence. Sense its heaviness; feel the despair that is often tangled up in it; see it as a thick shroud clouding your mind. When you are ready whisper softly; “My soul is the candle of God,” and light the *Shammas*. This is the *ner tammid*, the timeless light that is your true essence. Focus on the flame. Become aware of the darkness that surrounds it. This is the darkness of your heart projected outward. Just allow its presence to be there.

When the darkness is real to you offer aloud the following *kavannah*, statement of intention: “Tonight is the first night of *Hanukkah*, the opening moments of my cleansing and healing. I enter into this *Hanukkah* period to embrace the dark and the demons it shelters; to honor the pain that so often enshrouds my soul; to bring light to the shadows of self that I might be free the demons to be their true selves: angels of light trapped in the dark by my fear of the dark.” When you are ready read the *Hanukkah* blessings and light your *menorah*.<sup>2</sup>

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2 Metivta Lay Spirituality Institute, [www.metivta.org](http://www.metivta.org)

## HANUKKAH BLESSINGS:

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בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק  
נֵר (שֶׁל) חֲנֻכָּה.

Baruch ata Ado-noi Elo-heinu melech ha-olam, Asher kid-shanu bi-mitzvo-tav, Vi-tzee-  
vanu li-had-leek ner shel Chanukah.

Blessed are You, the Lord our God, King of the universe, Who sanctified us with His  
commandments, and commanded us to kindle the Chanukah light.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים  
הָהֵם בְּזִמַּן הַזֶּה.

Baruch ata Ado-noi Elo-heinu melech ha-olam, Shi-asa nee-seem la-avo-teinu, Baya-  
meem ha-haim baz-man ha-zeh.

Blessed are You, the Lord our God, King of the universe, Who made miracles for our  
forefathers, in those days at this season.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִחְיֵנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ  
לְזִמַּן הַזֶּה.

Baruch ata Ado-noi Elo-heinu melech ha-olam, Sheh-he-che-yanu vi-kee-yimanu Vi-  
hee-gee-yanu laz-man ha-zeh.

Blessed are You, the Lord our God, King of the universe, Who has kept us alive,  
sustained us, and brought us to this season.

## **CLOSURE:**

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The light of *Hanukkah* radiates \_\_\_\_\_ reminding us to dream again and that our dreams are important and beautiful. We can be free, we can be holy, and we need not be limited by our shame or our fears. We can live our lives with greater integrity, love and beauty. Meditating on each night of *Hanukkah* will help you transform your lives in ways you have always hoped.<sup>3</sup>

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<sup>3</sup> Mindy Ribner, <http://www.jewishhealing.org/downloads/HanukahRes2008.pdf>

**Lesson 4.2**  
(Families, SCRIPTED LESSON)

**UNIT UNDERSTANDINGS RELEVANT IN THIS LESSON:**

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- *Hanukkah* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The themes of darkness and light in our lives, especially when we are celebrating *Hanukkah*, can have a positive emotional and psychological impact on us.
- We experience miracles today in our own lives when we transition from periods of darkness to moments of light.

**ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- How do miracles exist today? Have I witnessed a miracle in my life?

**OBJECTIVES IN THIS LESSON: BY THE END OF THIS LESSON**

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- Learners will be able to explain why we light candles on *Hanukkah* and why we add light to candles for eight days of celebration.
- Learners will be able to interpret miracles that occurred within the *Hanukkah* story and whether miracles occur in our every day lives.
- Learners will be able to create eight family blessings which correspond to the eight nights of *Hanukkah*.

**MATERIALS:**

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Concept Attainment Chart\*  
Writing Utensils  
Paper  
*Hanukkah* Family Blessing Pages\*  
Light One Candle Lyrics\*  
Markers/Crafts for decorating blessing pages and *Hanukkah* twister game  
Butcher paper  
Strips of paper  
\*materials in Appendix 4.2

**TIMELINE:**

---

Time:	Activity:
5 minutes	Set Induction
10 minutes	Concept Attainment
10 minutes	Group Discussion
15 minutes	Miracles Discussion
30 minutes	Family Blessings Project
5 minutes	Closure

## ACTIVITIES:

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### **Set Induction (5 minutes)**

Say, “What are the first words or things that come to your mind when I mention the word ‘winter?’”

Write down the words that the learners brainstorm in connection to the word “winter.”

Say, “We are going to learn today about the connection between light and dark in the winter holiday, *Hanukkah*.”

### **Concept Attainment (10 minutes)**

Pass out the concept attainment charts for the learners and will instruct them, “Please sit with your families and come up with a title for both of these columns that you think fits the words and phrases below it.”

Allow time for learners to work with their families.

Call learners back to the group and say, “What were the titles that your families created for the chart? Why did you come up with these names?”

Write the different titles that the learners came up with and will then add, ““The two names that I created were *mitzvah* and *minhag*. *Mitzvah* is something we are obligated to do, a commandment. *Minhag* is a custom or tradition that has been adapted. What is important to know about *Hanukkah* is that much of what we do when celebrating *Hanukkah* is based on what the rabbis and our ancestors have done for so many years and that what we are obligated or commanded to is a very small amount.”

“In fact, most of the focus of the obligations or *mitzvot* are lighting the *menorah*. We are going to talk about the importance of eight days of light and the importance of miracles especially in our own lives.”

*Note to the Educator: Educator’s concept attainment chart as well as learners’ concept attainment chart located in Appendix 4.2*

### **Group Discussion (10 minutes)**

Ask, “Why do we light candles for eight days?”

- *Answer: the oil lasted for eight days.*

Ask, “Why do you think it is important to light candles at all?”

- *Possible Answers: Because that is what the Maccabees tried to do in the Temple, it is a dark time of year and we need light, it is a powerful symbol of strength.*

Ask learners, “Picture yourself in front of a fully lit *menorah*. What does it feel like when standing there? What colors do you see? What do you smell?”

Ask learners to reflect on this imagery.

Ask learners, “Now picture yourself standing in front of the fully lit *menorah* next to your family member who is addicted.

- What is he or she doing next to you?
- What are you doing next to them?
- Are you hugging? ignoring each other? singing? laughing? crying?
- Are you talking?”

Say, “This last reflective imagery activity was for you to bear in mind that even things that bring us darkness every once in a while can help bring us light. It is important for you to work together as a family on bringing light into the family and embracing as well as facing the darkness.”

Ask learners, “Think about what lighting candles for eight days symbolizes during *Hanukkah*.”

- *Answer: the miracle of oil for eight days and the strength of the Maccabees against the Greeks.”*

### ***Miracles Discussion (10 minutes)***

Ask, “What are some examples of miracles in the Bible or in Jewish history?”

- *Possible Answers: splitting of the Red Sea, Moses hit the rock and water came out, receiving the 10 commandments, Miriam was healed from leprosy*

Say, “Not everyone believes that miracles happened in the Bible or in history. Have you witnessed a miracle in your life? When and how?”

Say, “Share any miracles you may have experienced with the person next to you. If you have not witnessed a miracle tell that to the person next to you.”

Call group back together and ask learners, “Please report to the class, if you feel comfortable, what miracles may exist today and that you have witnessed in your life?”

Suggest to learners that “the miracle of *Hanukkah* is relived each and every year when we light the *menorah*. How do you think it is relived each year?”

- *Possible Answers: lighting candles we see that each day the Maccabean light was still flickering for eight days, it brings light into our lives which is a miracle in history and a symbolic miracle today*

Say, “By lighting the *menorah* we remind ourselves of the light in our lives. Even though it is the darkest time of the year and it is cold and wintery, we light candles to remind us of all the positive and happy things in our lives.”

### ***Family Blessings Project (30 minutes)***



Say to learners, "It is now time to break off into family groups."

Ask learners to reflect on,

- "What is a source of darkness in your life?"
- What is a source of light?"
- How do you bring more light into your life as a family?"

Say, "We celebrate *Hanukkah* for eight days and after talking a lot about darkness and light as well as miracles in our lives, it is now time to create a family blessings packet. I will pass out eight pages on which at the top it is written, 'on this night of *Hanukkah* we....' I encourage you to work as a family on creating a special eight nights of *Hanukkah* packet. This can be represented artistically not only with words."

Instruct learners, "From the brainstorming you did a few minutes ago as a family unit on what are sources of darkness and light in your family, think of eight different special activities you can do as a family for each night of *Hanukkah* that will bring you light."

Say, "After you have thought of this activity, write one activity down for each night on the top part of the page. On the bottom half of the packet I want you to come up with a family blessing for each night of *Hanukkah*. How do you want your family to be filled with light? Make sure to include everyone in the family when doing this activity."

*Note to the Educator: Family Blessings Page found in Appendix 4.2*

### ***Hanukkah Twister***

It is important to emphasize to the learners that included in this *Hanukkah* theme of light and darkness is the idea that adding light to our lives can include something playful or fun that the families can do together.

Educator will distribute two pieces of butcher paper for each family. Families will draw circles (4 X 4) and choose four symbols or words that relate to *Hanukkah* that they will fill in the circles. Instruct the learners to fill in the same number of words in the same number of circles.

*Note to the Educator: A few examples of symbols or words the families can use when filling in the circles: light, dark, oil, candles, dreidel, Maccabees, miracles, etc.*

Learners will write down the words they used four times on pieces of paper, cut them up into separate strips of paper, and place them in a pile. Families will write down the words, "right hand," "left hand," "right foot," "left foot," four times as well on strips of paper and place these in a separate pile. Educator will instruct learners to play the *Hanukkah* game of Twister with their families. Once they are finished playing with their families, they can pair up with another family and play as well.

### ***Closure***

Conclude, "The light from the *menorah* can symbolize so many things in *Hanukkah* rituals and in our own lives. Light can bring us hope and strength as well as remind of

the miracles in our lives. It is important to hold on to the light we experience each *Hanukkah* by every once in a while closing our eyes and remembering what it feels like to stand in front of a fully lit *menorah* with our family members, in joy and in strength.

Educator will instruct learners to look at the words of the closing song. Educator will ask learners to discuss with their families what the words, “don’t let the lights go out” and what they might mean in the context of our classroom and the themes we studied about light and dark.

Sing “Light One Candle”

<i>Note to the Educator: Lyrics to Light One Candle found in Appendix 4.2</i>
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## Appendix 4.2

### EDUCATOR'S CONCEPT ATTAINMENT CHART:

<i>(Mitzvah: obligation)</i>	<i>(Minhag: custom, not obligation)</i>
Celebrate <i>Hanukkah</i> for eight days	Place the <i>Hanukiah</i> near the window in order to recall the miracle of <i>Hanukkah</i>
Celebrate <i>Hanukkah</i> on the 25 <sup>th</sup> day of the month of Kislev	Play games with a <i>dreidel</i>
Light the <i>Hanukiah</i> each night during the eight days and say blessings when lighting	Have <i>gelt</i> , chocolate candy, when playing <i>dreidel</i>
Play games and have fun during <i>Hanukkah</i>	Eat foods cooked in oil to remember the miracle of the oil (ex. latkes and <i>sufganiyot</i> , jelly doughnuts)
Be happy and avoid signs of sadness on <i>Hanukkah</i>	Sing <i>Hanukkah</i> songs

### LEARNERS' CONCEPT ATTAINMENT CHART:

Celebrate <i>Hanukkah</i> for eight days	Place the <i>Hanukiah</i> near the window in order to recall the miracle of <i>Hanukkah</i>
Celebrate <i>Hanukkah</i> on the 25 <sup>th</sup> day of the month of Kislev	Play games with a <i>dreidel</i>
Light the <i>Hanukiah</i> each night during the eight days and say blessings when lighting	Have <i>gelt</i> , chocolate candy, when playing <i>dreidel</i>
Play games and have fun during <i>Hanukkah</i>	Eat foods cooked in oil to remember the miracle of the oil (ex. latkes and <i>sufganiyot</i> , jelly doughnuts)
Be happy and avoid signs of sadness on <i>Hanukkah</i>	Sing <i>Hanukkah</i> songs

**On this night of *Hanukkah* we....**

## CLOSURE:

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### LIGHT ONE CANDLE

Peter Yarrow- ©1983 Silver Dawn Music ASCAP

Light one candle for the Maccabee children  
With thanks that their light didn't die  
Light one candle for the pain they endured  
When their right to exist was denied  
Light one candle for the terrible sacrifice  
Justice and freedom demand  
But light one candle for the wisdom to know  
When the peacemaker's time is at hand

chorus:

*Don't let the light go out!  
It's lasted for so many years!  
Don't let the light go out!  
Let it shine through our love and our tears.*

Light one candle for the strength that we need  
To never become our own foe  
And light one candle for those who are suffering  
Pain we learned so long ago  
Light one candle for all we believe in  
That anger not tear us apart  
And light one candle to find us together  
With peace as the song in our hearts

*(chorus)*

What is the memory that's valued so highly  
That we keep it alive in that flame?  
What's the commitment to those who have died  
That we cry out they've not died in vain?  
We have come this far always believing  
That justice would somehow prevail  
This is the burden, this is the promise  
This is why we will not fail!

*(chorus)*

Don't let the light go out!  
Don't let the light go out!  
Don't let the light go out!

## UNIT #5: *PURIM*

### *Hiding and Open*

#### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### **UNIT UNDERSTANDINGS:**

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- *Purim* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The themes of hiding and openness in our lives, especially when we are celebrating *Purim*, can have a positive emotional and psychological impact on us.
- Choosing to live openly, like some of the characters in the *Purim* story, allows us to reveal and love our true self that is so often hidden.
- Hiding the fact that addiction exists in the family restricts families from celebrating their uniqueness.
- The *Purim* rituals symbolize hiding and when replaced with healthier alternatives emphasize the importance of transition from hiding to openness.

#### **ESSENTIAL QUESTIONS:**

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- Why do we hide so much of ourselves?
- How can *Esther's* actions and choices in the *Purim* story serve as a modern day example of how we should act as a family with an addicted member?
- How do we celebrate as a family when addiction is present in our lives?
- How can we make alternative choices with our *Purim* rituals and achieve the same goals as traditional rituals?

#### **MEMORABLE MOMENTS:**

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- Hiding and Openness Two-Sided Masks

#### **ASSESSMENTS:**

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- List of positive and negative hiding and openness in the *Purim* story and in learners' lives
- Ways to be more open as a family when feeling like hiding
- Healthy alternatives to celebrating *Purim*
- Explanations of why we are told we are "commanded" to drink on *Purim* until we cannot tell the difference between *Mordechai* and *Haman*

**Lesson 5.1**  
(Families, SCRIPTED LESSON)

**UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- *Purim* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The themes of hiding and openness can have positive emotional and psychological impacts in celebrating *Purim* and in relationship to and other real life issues.
- Living openly, like some of the characters in of the *Purim* story, allows for revealing and loving the true being inside of us that is so often hidden.
- Hiding the fact that addiction exists in the family restricts people from celebrating their family's uniqueness.

**ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- Why do we hide so much of ourselves?
- How can *Esther's* actions and choices in the *Purim* story serve as a modern day example of how we should act as a family with an addicted member?
- How do we celebrate as a family when addiction is present in our lives?

**OBJECTIVES IN THIS LESSON: BY THE END OF THIS LESSON**

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- Learners will be able to interpret the events within *Purim* story and the characters' actions either as hiding or being open.
- Learners will be able to distinguish between *Purim* characters' actions of hiding and openness.
- Learners will be able to discuss situations in which they find themselves hiding in relation to addiction and ways in which they can be more open.

**TIMELINE:**

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Time:	Activity:
5 minutes	Set Induction
15 minutes	(+) and (-) Associations with Hiding and Openness
20 minutes	<i>Purim</i> Story Bibliodrama
20 minutes	<i>Purim</i> Story Discussion
10 minutes	<i>Purim</i> and Addiction Discussion
20 minutes	Mask Creations
5 minutes	Closure

## **MATERIALS:**

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Instructions for bibliodrama\*

*Purim* story script\*

Name tags for the *Purim* characters

Notebook paper/Xerox paper

Writing utensils

Paper masks on colored cardstock\*

Different materials for decorating masks: sequins, glitter, markers, glue, felt, feathers, cotton balls, pipe cleaners, highlighters, etc.

\*Materials in Appendix 5.1

## **ACTIVITIES:**

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### ***Set Induction (5 minutes)***

Say, "As a family, brainstorm the ways in which "to hide" can be a positive action and ways in which "to hide" can be a negative action. Do this same exercise of positive versus negative meanings of the action to 'be open.'"

*Note to the Educator: You may want to write these two different associations, both positive and negative, of hiding and openness on a board in a chart form. An example of this chart is in Appendix 5.1.*

Allow some time for families to brainstorm

### ***Discussion of Positive and Negative Associations of Hiding and Openness: (5 minutes)***

Gather learners back together and learners will discuss their answers as a group.

### ***Purim Story Bibliodrama (20 minutes)***

Introduce *Purim* to the learners by saying, "this class period we will be learning about *Purim* and the themes of hiding and openness that are embedded within the story.

There are a lot of times in the *Purim* story in which we can find themes of hiding and openness, both in positive and negative ways that we just brainstormed and discussed. We are going to read the *Purim* story aloud and try to find these two elements and whether they are examples of positive ways to be open and hidden or negative ways to be open and hidden together as a group."

Educator, "I am going to need volunteers to read the various parts of the *Purim* story. I am going to interrupt the dialogue with questions, and EVERYONE who feels comfortable is encouraged to respond to my questions. When you respond to the question please use first person when answering, for example: I feel...I do not know..."



Ask for volunteers to help read the *Purim* story and will remind learners to raise their hands when they hear a theme of hiding and openness and whether it seems to be positive or negative.

*Note to the Educator: The Purim bibliodrama is in Appendix 5.1*

### ***Purim Story Discussion***

Make another chart on the board with open/hiding and positive/negative with characters names as well. Instruct learners to work with their family members on filling in the chart according to the story the group just read aloud.

*Note to the Educator: An example of this chart is in Appendix 5.1. There is a partially filled out chart for the educator*

Allow time for learners to fill in the chart with their family members.

Call class back together and discuss the groups' answers while filling in the chart on the board.

### ***Purim Story and Addiction Discussion***

Educator, "Think about a time in which you felt like hiding. What did it feel like?"

- *Possible Answers: When I failed my math test after studying for a long time- I was angry, when I did not get the promotion I was working hard for-I was frustrated, etc.*

Educator, "Did you allow yourself to feel this way or did you try and be more hidden? Why or why not?"

- *Possible Answers: I did not like this feeling- I decided to study harder, or I decided to talk to the teacher about my test, etc*

Educator, "Do you ever feel like hiding because of your family situation?" "Why, or why not?"

Educator, "What does this feel like?"

Educator, "Many people spend a lot of their time hiding themselves, hiding their past, hiding their family issues like having a member of the family who is an addict, hiding their successes, their feelings. We spend a lot of our time hiding from things rather than being open."

Educator, "What are a few instances in your life when you think you could be more open?"

Educator, "Think of a time in which you felt like hiding and could have been more open. Would being more open have made a difference in the situation? Would it have

changed the way you were feeling? Share your responses with the person sitting next to you.”

Educator, “How do you think being more open is like celebration?”

- *Possible Answers: Being open is celebrating our uniqueness, it is being proud of who we are despite our differences and our challenges, it is being confident that we are good people even with addiction in our families, it is being aware of knowing that there other people with similar issues to ours.*

Ask families to discuss ways in which they can celebrate their lives and their families by being more open.

Educator,

- “How is your family unique?”
- How can you celebrate this uniqueness?
- How do you want to be more open this year as you celebrate *Purim*?”

Allow time for learners to work with their families on answering these questions.

### ***Mask Creations (20 minutes)***

Educator, “One of the ways in which we may hide is behind masks. We wear different faces around certain people. At school we may be known as the person who wears the jock mask, or the straight A student mask or at work we may be known as the person who wears the boss mask. At home we may be known as the little brother mask, the addict mask, the nagging father mask. We are even supposed to wear costumes on *Purim* to hide our real identities. We may wear a mask to get attention and reveal important and unique parts of our identities like our interest in certain hobbies, the soccer mask, the drama star mask, the sewing mask, the proud mom mask, the responsible daughter mask, etc.”

Educator, “I am passing out a two-sided mask copied on cardstock. Feel free to choose whatever color mask that you want and cut out the mask when you receive scissors. As you are cutting out the mask think about a way in which you hide in life. How does the mask define you? What does it feel like? On one side of the mask write a few words that describe the ways in which you hide. On the other side of the mask write a few words that describe how you are open in life, or how you will continue to seek opportunities to open yourself to others in life. Then you should decorate both sides differently-one side representing the mask you wear when you are hiding, the other side representing the mask you wear when you are seeking to be open.”

Allow learners to spend time decorating their masks.

<p><i>Note to the Educator: The website where you can find the outline of the masks you will be using is in Appendix 5.1</i></p>
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**Closure (5 minutes)**

Educator, "Choose a side of your mask that you are feeling like at the moment. Do you feel like hiding or being open? Without telling anyone take a second to decide which side you are wearing and as I count to 3 put the mask on. No one needs to know which side is considered open and which side is considered hiding to you. Once you put your mask on, show it to the rest of the class. Please remain silent as we do this. Look at one another's masks and silently observe. Stay aware of what the different sides of the mask represent."

*Note to the Educator: If the space allows, have learners walk around the room silently looking at one another and the masks they are wearing.*

Educator, "Find a personal space for your mask. Whether it is on your desk at work, in your locker at school, in your bedroom at home. Your mask can serve as a reminder of how you feel, how you want to feel, and switch the sides of the mask every so often. When you are feeling like hiding-turn the mask to the hiding side. When you are feeling like being open-turn the mask to the open side. It is your own personal code. Your mask can remind you to celebrate your uniqueness and love who you are."

## *Appendix 5.1*

### **SET INDUCTION: POSITIVE AND NEGATIVE ASSOCIATIONS OF HIDING AND OPENNESS CHART**

(Included in the chart are some answers/examples of what learners may say)

<b>Hide: Positive</b>	<b>Hide: Negative</b>	<b>Open: Positive</b>	<b>Open: Negative</b>
When asked to keep a secret	When a friend or relative is in danger and revealing would keep them safe	When sharing something private with a close friend who you trust	When saying something inappropriate in the middle of class/business meeting
Not telling all of your personal problems on a first date	Feeling ashamed	Being proud	Being egotistical
Wanting privacy	Revealing something that was confidential	Revealing on what is necessary for others to get to know you	Hurting someone but being too honest

## PURIM STORY BIBLIODRAMA:

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### Character

Narrator #1  
*Vashti*  
Messenger 1  
*Achashverosh*  
Adviser  
Narrator #2  
*Mordechai*  
Narrator #3  
*Haman*

### Purim Story:

Narrator: Over 2000 years ago, in the land of Persia, there lived a king called *Achashverosh* who had a beautiful wife named *Vashti*. One day, at a feast, which *Achashverosh* gave for his friends he decided to call his wife *Vashti* so that his friends could see how beautiful she was. So he sent a messenger to try and get *Vashti* to come.

*Vashti* did not wish to come before the king and his friends without her veil, for in those days, women covered their faces in the presence of strange men. (**hiding:negative or openness:positive/negative?**) She knew that her husband and his friends had been drinking and were acting foolish because they had drunk too much wine.

*Vashti*: Tell him I will not come.

PAUSE: *Achashverosh*, how do you feel knowing your wife is refusing to come? *Vashti*, is this an example of hiding yourself and why?

Messenger #1: She will not come, your Majesty

*Achashverosh*: How dare she say she will not come! What shall be done to a queen who does not obey the king? (**openness: negative**)

Adviser: You must send her away for if the women of Persia hear that *Vashti* did not obey the king, they will no longer obey their husbands.

Narrator: And so, *Achashverosh* turned to his messenger and told him to go to the queen and order her to leave the palace forever.

PAUSE: *Vashti*, how will you act openly?

Narrator: The next morning *Achashverosh* was sorry he had sent *Vashti* away. He called for his advisers who came and stood before him.

*Achashverosh*: I need a new queen for I am very unhappy without a queen beside me. **(openness: positive)**

Adviser: Your Majesty, I have a plan for choosing a new queen. Have your royal messengers ride through the land of Persia, and have them bring back the most beautiful maidens of the land. And you will choose the most beautiful among them to be your queen.

Narrator: In the city of *Shushan*, which was the capital city of Persia, there lived a Jewish man named *Mordechai*. With him lived his cousin, *Esther*, whose parents died when she was a little girl. *Esther* was very beautiful. She had long black hair that hung in heavy braids to her waist, and clear black eyes. Now, it happened that a messenger, passing her garden, looked in and saw her.

Messenger #1: Will you come to the palace with me? The king is seeking a new queen and perhaps you will be chosen for you are indeed beautiful.

PAUSE: *Esther*, what do you want to say to this messenger?

Narrator: *Esther* agreed to go the palace of the king. There were many beautiful maidens there. At last it was time for these maidens to appear before the king. Slowly the maidens passed before the king and each maiden seemed more beautiful than the other.

PAUSE: *Esther*, what is going through your mind right now?

Narrator: Then it was *Esther's* turn. The king gazed upon her and he was pleased. **(openness? hiding?)**

*Achashverosh*: This is the maiden who shall be my queen.

PAUSE: *Esther*, how do you feel now? How will you act openly or will you hide yourself?

Narrator #2: And *Esther* became queen of Persia and sat beside the king. *Esther* did not make known that she was a Jew for *Mordechai* had demanded she not tell. **(hiding: negative)** *Mordechai* would often come to the courtyard of the palace. Whenever he had something to tell *Esther*, he would send a message to her.

Narrator #2: One day, as *Mordechai* was sitting near the palace, he heard two men speaking in a strange language. *Mordechai* understood the men and realized they were planning to kill the king. *Mordechai* sent a message to *Esther* at once, and *Esther* told the king this plot. The two men were caught and *Achashverosh* wrote in his records that *Mordechai*, the Jew, saved his life. **(openness: positive)**

PAUSE: *Mordechai*, how do you feel? How did you act openly?

There was a very wicked man in the court of the king, whose name was *Haman*. Next to the king, *Haman* was the most powerful man in Persia. So powerful was he that everyone feared him. Whenever he passed through the streets of *Shushan*, everyone bowed down before him.

One day as *Haman* was walking up and down the court yard to the palace, he met *Mordechai*. To his surprise, *Mordechai* did not bow before him. (**openness: positive**)

*Haman*: Stop! Why do you not bow before me?

PAUSE: How do you act openly towards *Haman*?

*Mordechai*: I bow before no one but God, for I am a Jew. (**openness: positive**)

Narrator: *Haman* fumed with anger. He rushed home and told his wife what *Mordechai* said. For some time after the incident *Haman* went about plotting to get the king's permission to kill the Jews.

*Haman*: O king, there is a strange people living in this land. The Jews follow strange customs they have their own God. It is not good to have a people in a land which is different from all other people.

*Achashverosh*: What shall I do about them?

*Haman*: Have them killed. Here, I have the decree all ready. (**openness: negative**)

*Achashverosh*: Very well.

Narrator #2: And he put his seal on the decree.

PAUSE: *Haman*, what are you feeling right now?

When the Jews heard what had happened they grieved and mourned. And *Mordechai* sat in the courtyard of the palace. *Esther* saw him and sent for him at once. When *Esther* heard the cruel news, her heart was filled with grief.

*Esther*: What shall I do to help my people?

PAUSE: *Esther*, should you hide or should you be open?

*Mordechai*: You must go to the king and tell him that you are a Jew too. (**openness: positive**)

*Esther*: But how can I go when the king has not sent for me? No one may enter his room unless sent by the king. If he is displeased by my coming, he may have me killed.  
**(hiding: negative)**

*Mordechai*: You must go to him. If the Jews die, you will die too with all your people.  
**(openness: positive)**

Narrator #3: *Achashverosh* sat on his throne. He looked up and saw *Esther* at the door. *Esther* came forward and stood before him.

*Esther*: I am giving a feast in your honor and I would like for you to come. And *Haman* as well.

PAUSE: *Esther* are you being truly open to *Achashverosh* or are you hiding from him and why?

Narrator #3: The next day *Achashverosh* and *Haman* came to the queen's feast. When the king had eaten and drunk till his heart was happy, he turned to his wife and he said:

*Achashverosh*: Ask anything of me, my dear *Esther*, and it shall be granted."

*Esther*: I ask only for my life. **(openness: positive)**

*Achashverosh*: Your life? Who dares threaten your life?

*Esther*: *Haman* is the man who seeks to destroy me! **(openness: positive)**

*Haman*: I? I would protect your life with my own.

*Esther*: The king has sealed a decree that all the Jews will be killed. I, too, am a Jew.  
**(openness: positive)**

*Achashverosh*: I did not know.

*Esther*: And *Mordechai*, the man who saved your life, is my cousin. **(openness: positive)**

PAUSE: *Achashverosh*, will you act openly or hide? Why?

Narrator #3: At once, *Achashverosh* noticed the gallows outside of the palace walls.

*Achashverosh*: For whom are these gallows?

*Esther*: *Haman* had them built for *Mordechai*

PAUSE: *Haman* what is going on in your mind right now?



Narrator #3: Trembling, *Haman* pleaded for his life. He swore he did not know that *Mordechai* was *Esther's* cousin. (**hiding: negative**) But the king was very angry.

*Achashverosh*: Have *Haman* hanged on the gallows he built for *Mordechai*.

Narrator #3: After *Haman* was hanged, the rest of the Jewish people were saved by a new decree that *Achashverosh* sent out to the people of Sushan. Then the king sent for *Mordechai* to take the place of *Haman* in his court.

PAUSE: *Mordechai*, how do you feel? *Esther*, how do you feel?

Narrator #3: When the Jews heard of *Mordechai's* new position they sang and danced for joy in the streets of Persia.

And since that day, each year, on the 14<sup>th</sup> of Adar the day when the sorry of Jews of Persia was turned to great joy, the Jews throughout the world have celebrated the holiday of *Purim*.

**PURIM MASK OUTLINE:**

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[http://www.babaganewz.com/index\\_blank.cfm?cat=12&sub=maskcraft](http://www.babaganewz.com/index_blank.cfm?cat=12&sub=maskcraft)

or

[http://admin.emanuelnyc.org/media/documents/doc\\_614.pdf](http://admin.emanuelnyc.org/media/documents/doc_614.pdf)

## **Lesson 5.2**

(Adults)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- *Purim* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The themes of hiding and openness can have positive emotional and psychological impacts in celebrating *Purim* and in relationship to and other real life issues.
- Hiding the fact that addiction exists in the family restricts people from celebrating their family's uniqueness.
- The *Purim* rituals symbolize hiding and when replaced with healthier alternatives emphasize the importance of transition from hiding to openness.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- Why do we hide so much of ourselves?
- How is *Esther*, in the *Purim* story, a modern day example of how we should act as a family with an addicted member?
- How do we celebrate as a family when addiction is present in our lives?
- How can we make alternative choices with our *Purim* rituals and achieve the same goals as traditional rituals?

### **OBJECTIVES IN THIS LESSON: BY THE END OF THIS LESSON**

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- Learners will be able to list food, dress, and ritual objects that they associate with celebrating *Purim*.
- Learners will be able to re-interpret the text requiring drunkenness on *Purim*.
- Learners will be able to create their own list of healthy alternatives to *Purim* rituals that may present problems in a family with an addictive relative.

### **ACTIVITIES:**

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#### ***Set Induction***

Ask learners to think of four different ways of celebrating a Jewish holiday. These should be divided into four separate categories.

- *Answers: food, dress, ritual objects, miscellaneous customs/traditions*

#### ***Inductive Thinking: Post-It Note Activity***

Have learners put these four categories on four pieces of paper and tape them in four different areas around the room.

Have learners write on separate post-it notes all the different items they can think of that fit into the four categories when celebrating *Purim*.

- *Possible Answers: Food: humantaschen, wine. Dress: costumes, groggers. Ritual Objects: Megillah, etc. Miscellaneous: performing*

*story of Purim (Purim shpiel), Purim carnival, sending Mishloach Manot, playing games, singing songs, stomping out Haman's name*

Wait until they have completed their brainstorms on the post it notes. Instruct learners to place their post-its around the room in their respective categories

Allow time for learners to go around the room and look at each others' answers to see what was similar/different, what they may have missed.

Regroup and ask learners: What were some similar ideas that you saw around the room? What were some of the differences you noticed around the room?

Inform learners that with each of the Jewish holidays there are a list of foods, ritual objects, special dress, and traditions/rituals that are associated with them. That is how we can identify the different holidays is by what is in these categories. Most of what goes in these four categories, like *Purim*, were created not by chance but with intention.

Most of things we see here on the walls are there because they represent a part of the holiday or symbolize a theme that the holiday expresses.

Suggest an example like: *hamentaschen*-Haman's three cornered hat and we eat his evilness, in addition the jelly inside the *hamentaschen* is somewhat hidden to represent the theme of hiding evident in the *Purim* story.

Either introduce the ritual of drinking on *Purim* (if it is not written on one of the post-it notes under one of the categories) or remind the class about this ritual.

### **Group Text Study #1**

Introduce the text for the text study: Babylonian *Talmud* Tractate *Megillah*

*Note to the Educator: The texts for the text study are found in Appendix 5.2.*

Ask a learner to read the text aloud.

After learner reads aloud, educator will ask guiding questions: What do you think the rabbis are trying to tell us here about our *Purim* celebrations?

- *Possible Answers: that drinking on Purim is important as part of the celebration, that drinking a lot is important on Purim, that one must become confused as a result of their alcohol intake on Purim.*

Also ask: reading this text, what do you like about it? What do you dislike about it or find challenging about it?

### **Group Text Study #2**

Educator will introduce the text that the group will be studying in *chevruta*.

*Note to the Educator: Texts and questions for chevruta are in Appendix 5.2.*

### **Group Discussion**

Call group back together and engage in a discussion.

Ask: How do these interpretations of the earlier Rabbis' definition of celebrating *Purim* change the meaning of how to celebrate *Purim*?

- *Possible Answers: you should control the amount of alcohol you are having on Purim, if you cannot control yourself then you should not drink on Purim, you should be a bit tipsy rather than drunk on Purim.*

Ask learners to react to the text studies especially pertaining to the themes of hiding and openness involved in this ritual and within their own family.

### **Introducing two Purim Rituals**

Tell learners there are two parts to celebrating *Purim*: there is celebrating with extreme joy and there is getting to a state where one blurs *Mordechai* and *Haman*. The focus of this class is to concentrate on the ritual of celebrating *Purim* with extreme joy. This may be a healthier alternative than concentrating on getting to a state of blurriness and confusion. By celebrating *Purim* in a healthy way family members can be open rather than hiding from shame as a result of their family issues.

Pose the question for the learners, what makes different members in your family happy?

Recognizing that it may be different for each family member it is important to understand the importance of feeling extreme joy as a family unit even if you are celebrating *Purim* differently. What brings you to open, extreme joy and helps you get away from hiding with shame?

Allow learners to reflect in their journals by responding to these prompts.

### **Healthier Ritual Alternatives**

Explain the importance of being open with family members about the different rituals involved while celebrating a Jewish holiday like *Purim*. How can you talk with your family members about doing something that brings them joy on *Purim*?

Ask learners to get into groups of four to five people and brainstorm ways in which their family members can celebrate *Purim* in a healthy, joyous, and open way.

Have learners regroup and ask the groups to share their lists

- *Possible Answers: non-addicted members may drink a bit, addicted members put on a dance party in their homes with their families, watch a great TV show together, go to the movies, dress up in costume, eat a fun meal together, play games, sports...*

Ask the learners to think about the ritual of celebrating *Purim* as focusing on finding a play place to express extreme joy in an open and healthy way.

Ask learners to write the list that the group brainstormed in their journals.

**Closure**

Ask learners to think of one word to describe the way they are feeling after this class period. Go around the room and learners will share their word with the group.

## Appendix 5.2

### GROUP TEXT STUDY #1:

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“Rava said: ‘A man is obligated to become drunk on *Purim* until he can no longer distinguish between “Cursed be *Haman*” and “Blessed be *Mordechai*.””<sup>1</sup>

### GROUP TEXT STUDY #2:

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(*Chevruta study*)

“The Beit Yosef of Rabbi Joseph Caro<sup>2</sup> points out that if the test of drunkenness was the inability to distinguish solely between ‘Cursed be *Haman*’ and ‘Blessed be *Mordechai*’ then even one who had drunk much would not err in its recitation. But [instead this statement was part of a much longer statement but had been abbreviated by *Rava* in the Babylonian *Talmud*] the longer statement requires a much lesser state of drunkenness to reach the point of “no longer distinguishing.”

Moses Isserles:<sup>3</sup>

“Some hold the opinion that there is no need to become very drunk; simply that one drink just beyond what he is accustomed to...and fall asleep, and in as much as he is sleeping, he is unable to distinguish between ‘Cursed be *Haman* and Blessed be *Mordechai*.’<sup>4</sup>

*Gematria*:<sup>5</sup>

“The numerical equivalent of the Hebrew letters ‘Cursed be *Haman*’ and ‘Blessed be *Mordechai*’ both add up to exactly 502...” Therefore, “until he can no longer distinguish between [i.e. compute the sum of each of the two word groups] ‘Cursed be *Haman*’ and ‘Blessed be *Mordechai*’; so that one who is even slightly inebriated could easily err in the arithmetical computation.”<sup>6</sup>

Some other Interpretations chose to focus on certain words within the quote:

For example:

“add until or up to” “one should drink *up to* (until) the point of sufficient inebriation...”

“this gives the option of imbibing on *Purim* anywhere on the scale between complete sobriety and the beginning effects of intoxication”

“There may be permission granted to become inebriated but it was NOT a rabbinically ordained requirement to do so!”<sup>7</sup>

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1 Babylonian *Talmud*: Tractate *Megillah*

2 The elaborate code of *halacha*, or commentary on the *Tur*, that was the foundation for the *Shulchan Aruch*. *Shulchan Aruch* is a written manual of Jewish law composed by Rabbi Josef Karo in 16th century. ([http://en.wikipedia.org/wiki/Shulchan\\_Aruch](http://en.wikipedia.org/wiki/Shulchan_Aruch))

3 Moses Isserles: 16th century Ashkenazi scholar learned in halacha, Jewish law

4 *Shulchan Aruch* Laws of the Festivals

5 Numerology, this finding dates back to 14th century

6 *HaAgudah to Megillah*, 7

7 *Drinking on Purim: When to Say When*, 11

“Later commentators were much more concerned about the dangers of drink, both to the holiday mood and to the celebrant himself. Moshe Mat (Galician rabbi of the 16<sup>th</sup> century) complains of those who turn the *Purim* holiday into a prolonged drinking spree in which they gorge themselves, disturb the prayer services, and fail to appreciate the religious significance of the day.”<sup>8</sup>

“..each celebrant is permitted to reach his own threshold of drunkenness” (*Aruch Hashulchan* OH 695: 3) THOSE WHO CANNOT HOLD THEIR LIQUOR OR ARE ALCOHOLIC SHOULD CERTAINLY REFRAIN FROM THE ‘REQUIREMENT’ to drink.”<sup>9</sup>

“Equal is he who drinks a lot and he who drinks little as long as he directs his heart to heaven.”<sup>10</sup>

**Questions for chevruta study:**

1. After reading these interpretations of *Rava*’s quote, what do you believe he means by “drunk until you can no longer distinguish between “Cursed be *Haman*” and “Blessed be *Mordechai*?””
2. How do these interpretations of the earlier Rabbis “definition” of celebrating *Purim* change the meaning of how to celebrate on *Purim*?

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8 *Mateh Moshe* 5:10h

9 *Sha’arei Teshuvah*

10 *Khaf HaHayyim* OH, 695



## UNIT #6: PASSOVER

### *Slavery to Freedom*

#### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### **UNIT UNDERSTANDINGS:**

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- Passover can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The theme of freedom can have positive emotional and psychological impacts in celebrating Passover and in relationship to addiction and other real life issues.
- The Jewish calendar encourages us to focus on beginning again and celebrating freedom through retelling our redemption story.
- Just as the Biblical account of slavery in the Exodus narrative addresses the shame of enslavement, so too, do family members who feel enslaved by their relative's drug addiction and behaviors.
- The Passover *seder* provides a sense of order, connection, and is a reminder of freedom for a wide range of ages feeling enslaved to their daily responsibilities.

#### **GOALS:**

---

- When *tefillin* is wrapped around our hand and forehead they can serve as a reminder of God's love and our freedom when we feel spiritually or emotionally enslaved.
- To teach *tefillin* as a sign of freedom rather than as a binding object and a symbol of slavery.

#### **ESSENTIAL QUESTIONS:**

---

- What does it mean to be enslaved?
- How is being a relative of an addict enslavement?
- What will set you free?
- How can you transform the *seder* to make it a unique and comfortable family celebration?

#### **MEMORABLE MOMENTS:**

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- Family *Seder*
- *Tefillin* wearing ritual

#### **ASSESSMENTS:**

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- Relating one of the *seder* rituals to how it affects families with addicted relatives
- Relating Egypt to a dissimilar metaphor
- Listing slavery to freedom in the past and present
- How *tefillin* is a symbol of freedom and God's love
- Journaling

## **Lesson 6.1**

(Adults, SCRIPTED LESSON)

*Note to the Educator: Plan ahead of time to secure a few sets of tefillin for learners to practice wearing for this lesson.*

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

---

- Passover can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The theme of freedom can have positive emotional and psychological impacts in celebrating Passover and in relationship to addiction and other real life issues.

### **GOALS FOR THIS LESSON:**

---

- When *tefillin* is wrapped around our hand and forehead they can serve as a reminder of God's love and our freedom when we feel spiritually or emotionally enslaved.
- To teach *tefillin* as a sign of freedom rather than as a binding object and a symbol of slavery.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- What does it mean to be “enslaved”?
- How is being a relative of an addict enslavement?
- What will set you free?

### **OBJECTIVES IN THIS LESSON: BY THE END OF THIS LESSON...**

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- Learners will be able to define the ritual of wearing *tefillin* in traditional and modern terms.
- Learners will be able to interpret why wearing *tefillin* on their hands and on their forehead may be a sign of freedom today.
- Learners will be able to put into practice the ritual of wearing *tefillin*.
- Learners will be able to choose their own symbols, objects, or rituals that help them feel free.
- Learners will be able to hypothesize why the Exodus, from slavery to freedom, is like their own lives of slavery to freedom.

### **MATERIALS:**

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*Tefillin* (multiple pairs, preferably)  
Texts in Exodus\*  
Chalk/Dry erase marker  
Chalk board or dry erase board for synectics activity  
Synectics instructions\*  
pens/pencils  
journals  
\*Materials in Appendix 6.1

## TIMELINE:

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Time:	Activity:
5 minutes	Set Induction
15 minutes	Synectics for Egypt
10 minutes	Debrief Synectics
15 minutes	Slavery to freedom in the past and present
20 minutes	<i>Tefillin</i> and freedom
15 minutes	<i>Tefillin</i> Wearing Ritual
10 minutes	Reflections
2 minutes	Slavery to Freedom Reading
5 minutes	Closure

## ACTIVITIES:

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### **Set Induction (5 minutes)**

Educator will instruct learners, “fill in the blank, Egypt is like a \_\_\_\_\_?”

- Possible Examples: a prison, vice, birth canal, tomb, pyramid, desert...

### **Synectics for Egypt (15 minutes)**

<i>Note to the Educator: Instructions for synectics activity is in Appendix 6.1</i>
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### **Debrief Synectics (10 minutes)**

Ask learners to come back together as a group and reflect on their answers to Egypt is like a \_\_\_\_\_ because...”

Ask:

- “What was this process like for you?”
- How did it make you feel to experiment with metaphors of Egypt?
- Were you surprised about the answers the class created for Egypt is like a \_\_\_\_\_?”

Say, “It is important for you all to see that every person has their own associations, memories, or thoughts when thinking about Egypt. All of us have different connections to this word and place. I wanted you to witness these differences and similarities in this activity and keep them in mind as we read about Egypt in the Bible, the place of slavery, or “house of bondage” for the Israelites to remind us of the theme of Passover, from slavery to freedom.”

Instruct learners, "Please look at the biblical quotes in Exodus about Egypt. Can I please have someone read them aloud?"

*Note to the Educator: Biblical quotes in Exodus are in Appendix 6.1*

Ask, "How is this quote connected to Passover?"

- *Possible Answers: no eating leavened bread, free from Egypt, Exodus...*

Ask, "Why do you think it says, no leavened bread shall be eaten?"

- *Possible Answers: that is what we do on Passover because we left Egypt in such a hurry, we are reminded of slavery*

Say to learners that these biblical verses are some of many throughout the *Torah* that remind the Israelites that God redeemed them from slavery. However, this is the first time God tells the Israelites they are now free. Imagine what that must have felt like for the Israelites to hear Moses telling the people they are now free after many years of being slaves to Pharaoh in Egypt. What do you think that felt like?"

### ***Slavery to freedom in the past and present (15 minutes)***

Educator will ask, "I want all of you to think about how this situation, the Israelites going from slavery to freedom is similar to situations in your lives. Write down answers in your journal to the following questions:

- When do you feel enslaved?
- Are there certain things that cause you to feel enslaved?
- How do you feel enslaved as the relative of an addict?
- What are ways in which you feel free?
- How can you free yourself?
- Are there activities, words, objects that make you feel free, and why?"

Allow time for learners to answer questions and then have them share their answers in partners or small groups.

Ask learners, "Are there certain aspects in your life that make you feel free that you were able to express in your discussions and reflection? If so, what were they and why do they make you feel free?"

### ***Tefillin and Freedom (20 minutes)***

Refer back to biblical quote and the words, "shall serve you as a sign on your hand and as a reminder on your forehead," and will ask, "Does anyone know what Jewish ritual object God may have been referring to in this biblical quote?"

- *Answer: Tefillin*

Explain what *tefillin* is in a traditional setting, how often they are worn, etc. and bring out multiple pairs of them for learners to look at and explore.

Inform learners, “In traditional Judaism men are required to fulfill the *mitzvah* of wearing *tefillin*. However, in our Reform Jewish setting anyone is permitted to and welcomed to wear *tefillin* during prayer.”

*Note to the Educator: To learn more about tefillin in a traditional setting, check out: [http://www.myjewishlearning.com/practices/Ritual/Prayer/Ritual\\_Garb/Tefillin\\_Phylacterials\\_.shtml](http://www.myjewishlearning.com/practices/Ritual/Prayer/Ritual_Garb/Tefillin_Phylacterials_.shtml)*

Ask learners, “When looking at these *tefillin*, do they remind you of objects of freedom or slavery, and why?”

Say to learners, “I want you to know that there are many people who believe that wearing *tefillin* is a sign of freedom.”

Pass out the rabbinic texts on the symbolism of wearing *tefillin*.

Instruct learners, “Please read the two quotes with the person sitting next to you. These texts speak about the symbolism behind wearing *tefillin*.”

*Note to the Educator: These quotes are found in Appendix 6.1*

Ask learners, “Do you agree or disagree with these texts? Why?”

Suggest to learners:

- “Rabbinic tradition states that wearing *tefillin* is a symbol of freedom given to the Israelites at their Exodus, during their time of transition from slavery to freedom. Wearing *tefillin* as a symbol of God’s love is also important to the rabbis and contemporary scholars. The prayer we say when wrapping *tefillin* is about our “betrothal” to God and God’s commandments. The *mitzvah* of wearing *tefillin* is in V’ahavta, the prayer we say expressing our love for God and God’s love for us right after saying Shema. I am also passing out a modern text connecting *tefillin* to God’s love for us and our freedom.”

Ask, “Can I get a volunteer to read the first text aloud?”

Ask, “How does this text connect *tefillin* and God’s love? Do you agree or disagree with what is being said in this text?”

### ***Tefillin Wearing Ritual (15 minutes)***

*Note to the Educator: The timing of this ritual depends on the number of learners you have in your class and the number of tefillin you have for people to try wearing.*

Say, “There is now time for people who are interested to get the chance to try on *tefillin*. You do not have to do this activity if it might feel uncomfortable. However, I do recommend trying it to see what it feels like for you.”

Explain, “The verb used when referring to putting on *tefillin* is, laying. We lay *tefillin* because they are put on voluntarily, we choose whether or not we feel the need to wrap them around our hands and our forehead, they are not bound to us without our consent.”

Say, “We will move into the sanctuary. Those who are laying *tefillin* will have the chance to separate from the group once they are on and spend some time alone, at the ark, or in a private space to experience the *tefillin*. You may take a prayer book, tallit, kippah, your journal, or nothing. Whatever you feel like bringing with you. Just remember, this is a safe space within a close community and may be a good time for you try something outside of your comfort zone.”

Say, “Those who are waiting to lay *tefillin* will have the chance to process and reflect the class discussions today in their journals. Then you will find a partner and reflect on the experience with one another.”

Help learners try on *tefillin* in the sanctuary and will aid in their blessing recitation. There is an alternative reading for learners while they put on the *tefillin* in Appendix 6.d.

### **Reflections (10 minutes)**

*Note to the Educator: This section allows for extra time, either if learners want to spend more time laying tefillin or more time reflecting. This section is flexible.*

Learners will return to the classroom. Educator will ask, “What was that experience like for you?”

Ask “Did alone time help with the process, disrupt you, feel weird, uncomfortable?”  
Educator will ask, “Are there ways that you think laying *tefillin* is a symbol of freedom for you? If not, why? If so, why?”

Ask, “Can you imagine why the rabbis believed it was symbol of freedom?”

### **Slavery to Freedom Reading (2 minutes)**

Educator will ask for a volunteer to read the passage aloud.

*Note to the Educator: The slavery to freedom reading is in Appendix 6.1*

### **Closure (5 minutes)**

Educator will say in response to the reading:

- “As we approach Passover we are instructed to imagine what it may have been like for the Israelites to leave Egypt and be free. We may be reminded by having

to eat unleavened bread for eight days, or by sitting at a Passover *seder*, or by putting on ritual objects such as the *tefillin* or lighting *Shabbat* candles. It is important to be reminded because we are so easily distracted by what happens around us. It is important to focus on Whatever are our reminders, we know that the transitional moment of the Israelites going from slavery to freedom was life changing and vital to our history as Jews. We are encouraged to remind ourselves that we are not slaves, although we may feel enslaved because of our relative's actions who are addicts, or by technology, or other objects or emotions. We have a choice. We can free ourselves. It is up to us to know what sets us free and to use what we have learned here as well as our own resources to help us with that process."

Educator will conclude the class by asking, "What other Jewish ritual objects do you think might represent freedom for you?" Educator will allow time for students to respond aloud if they are willing.

## **Appendix 6.1**

### **SYNECTICS ACTIVITY INSTRUCTIONS:**

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- 1) Instruct learners that they will be playing with the metaphor: Egypt. Place the word Egypt in the first column on a white board or chalk board.
- 2) First, warm up the learners by using another metaphor as an example making simple comparisons: how is a person like a fruit or vegetable? How is going to school like driving on a freeway? Allow learners time to answer these questions.
- 3) Ask learners to imagine they are “Egypt,” How do you look? How do you feel? List these on the board – column 2. If not enough contrasting terms are listed, ask probing questions to get opposites on the board.
- 4) Compressed conflict: Find pairs of opposites within the list in column 2. List these pairs in column 3. Vote on which one to develop further.
- 5) Have class list things that have both these conflicting qualities in column 4. Vote on which one will become the new metaphor.
- 6) Ask learners to write on separate pieces of paper; “Egypt is like \_\_\_(insert new metaphor here)\_\_\_ when ....” or “Egypt is like \_\_\_(insert new metaphor here)\_\_\_\_\_ because ....”
- 7) Allow 5-10 minutes for learners to answer.
- 8) Collect papers and redistribute to class. Have learners read the answers out loud.

-Derived from William Gordon, *Synectics* (New York: Harper and Row, 1961)

### **EXAMPLE OF SYNECTIC ACTIVITY WITH COLUMNS:**

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<b>Metaphor</b>	<b>Contrasting Terms</b>	<b>Pairs/Opposites of column 2</b>	<b>Object that has qualities of column 3</b>
Egypt	Hard, soft, rough, edgy, beautiful, tough	Hard and soft	Pillows, candy,



## **BIBLICAL QUOTES FROM EXODUS:**

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“And Moses said to the people: ‘Remember this day, on which you went free from Egypt, the house of bondage, how the Lord freed you from it with a mighty hand; no leavened bread shall be eaten.’”<sup>1</sup>

“And you shall explain to your son on that day, ‘It is because of what the Lord did for me when I went free from Egypt.’ And this shall serve you as a sign on your hand and as a reminder on your forehead-in order that the Teaching of the Lord may be in your mouth-that with a mighty hand the Lord freed you from Egypt.”<sup>2</sup>

## **RABBINIC TEXTS ON *TEFILLIN* AND THEIR SYMBOLISM:**

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“The *Talmud (Massekhet Menahot)* quotes Mar (another rabbinic master) as saying that the first reference to a sign refers to the *Tefillin* placed on the head and the second refers to the *Tefillin* worn on the arm.”

“Hizkuni, a great medieval rabbi, specifies that the *Tefillin* of the head ‘memorializes the signs and wonders which the Holy Blessing One did in our sight’ and the *Tefillin* of the arm ‘memorializes God’s strength.’ Others have understood that wearing the *Tefillin* on forehead and arm represents our pledge to use both mind and strength in the service of God.”<sup>3</sup>

## **CONTEMPORARY AUTHORS ON *TEFILLIN* AND GOD’S LOVE AND FREEDOM:**

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“When the *tefillin* straps are wrapped around the finger, we recite the Biblical verse, ‘I will betroth you to myself forever, I will betroth you to myself in righteousness and in justice, in kindness and in mercy, I will betroth you to myself in faithfulness and you shall know the Lord.’ (Hosea 2:21-22) Like a wedding ring, *tefillin* are the Jewish symbol of love. In truth, human beings need symbols. They need a physical way to express their love. Lovers need to bring each other flowers or cards, or even an occasional piece of jewelry. If we need such material ways to express our love for one another, how much more so do we require material ways to express our love towards God.”<sup>4</sup>

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1 Exodus 13:3-4

2 Exodus 13:7-9

3 Artson, Rabbi Bradley Shavit. “Shabbat Parashat Bo: Bound for Greatness, Tefillin.” - 6 Shevat 5766

4 <http://www.rabbigold.com/bo.htm>

## PROCEDURE FOR LAYING *TEFILLIN*:

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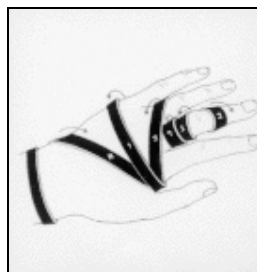
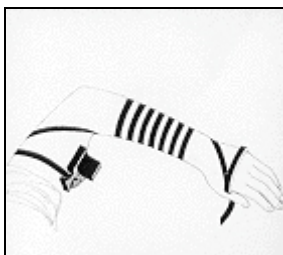
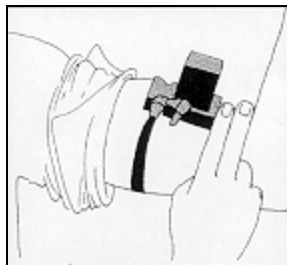
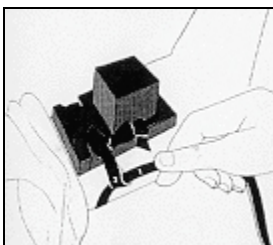
The procedure for putting on the *tefillin* is as follows. The hand *tefillin* is taken out of the bag in which the *tefillin* are reverentially kept, and placed on the upper part of the left arm [but see below], and the benediction recited: "Blessed art Thou, O Lord our God, King of the universe, who hast hallowed us by Thy commandments, and hast commanded us to put on the *tefillin*." The knot is then tightened and the strap wound seven times around the arm.

The head *tefillin* is then taken out of the bag, placed loosely on the head, and the further benediction recited: "Blessed art Thou, O Lord our God, King of the universe, who hast hallowed us by Thy commandments and hast given us command concerning the precept of *tefillin*." The head *tefillin* are then tightened round the head so that the *bayit* rest in the middle of the head above the forehead and where the hair begins.

The strap of the hand *tefillin* is then wound thrice around the middle finger while the verses (from Hosea 1:21-2) are recited: "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgement, and in lovingkindness, and in mercy: I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."<sup>5</sup>

## HOW TO LAY *TEFILLIN*:<sup>6</sup>

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<sup>5</sup> [http://www.myjewishlearning.com/practices/Ritual/Prayer/Ritual\\_Garb/Tefillin\\_Phylacteries\\_.shtml](http://www.myjewishlearning.com/practices/Ritual/Prayer/Ritual_Garb/Tefillin_Phylacteries_.shtml)

<sup>6</sup> <http://www.davening.net/tefillin.html>

## **ALTERNATIVE READING WHEN PUTTING ON TEFILLIN:**

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As humans we struggle to comprehend  
The great Mystery of the Universe.

God, with Your power, with Your wisdom  
You made the earth, made the sea, made the sky.

Maybe this is all we can do as humans:  
spread out a tallit like the heavens  
to wrap ourselves in prayer  
wind straps of noble leather around our arms, our heads,  
leaving blessings in our palms,  
the crook of our elbows,  
between our eyes.  
Binding myself to the everlasting flow of life,  
I see how small I am,

how insignificant,  
a grain of sand in these living, raging waters

but I am the kind of small  
that is not powerless.

I have offered myself to  
the all, to the One, my Creator

in wonder, in blessing, in praise,  
in service to the divine.

*V'erostich li l'olam*, I bind myself to You forever,  
*V'erostich li b'tzedek* I give myself to You in righteousness,  
*u-v'mishpat, u-v'chesed u-v'rachamim*,  
that I may remember to follow Your ways  
of justice, kindness, and compassion,  
*V'erostich li b'emunah*, and I love You, my God, with perfect faith  
*V'yadat et HaShem*,  
May I know you, my God.

Let me wrap myself in You,  
Source of Life,  
Let me feel you holding me,  
O Breath-In-my-Nostrils, Oh Pulse-Of-My-Heart.  
Bless me, *Shekhinah*,  
lead us toward life, toward wisdom,  
toward a world of great and lasting peace.<sup>7</sup>

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<sup>7</sup> Rabinowitz, Elana Story. [www.ritualwell.org](http://www.ritualwell.org), "Kavanah for Laying Tefillin"

## SLAVERY TO FREEDOM READING:

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“The slavery of our people in Egypt was real; God delivered us from a specific place at a specific time. The spiritual slavery of our people was also real and God delivered us from it as well. It is one of the reasons why the journey through the desert took so long. Had the ancient Israelites been marching their physical selves into freedom, they could have made it to Canaan in a much shorter period of time. But they were simultaneously moving their spirits, and that is always a more difficult task, which takes a great deal of time. The Jewish people needed an entire generation to remove the shackles from the past, to shake off the servitude that had been learned in Egypt and to regain the sense of promise and optimism that only the road through the desert could offer.

For Jews, physical freedom and spiritual freedom are elements that cannot be separated from each other. Without both, we remain locked in servitude. Throughout much of our history, we worked to free the Jewish body- and even today we are still working to do so in certain parts of the world. In an ironic twist of history, now that our bodies are free, we must work just as hard to free the Jewish soul from its incarceration.”<sup>8</sup>

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<sup>8</sup> Olitzky, Kerry. *Preparing your Heart for Passover*, Philadelphia: The Jewish Publication Society. 2002, 34.

## **Lesson 6.2**

(Families and Addicts)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- Passover can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The theme of freedom can have positive emotional and psychological impacts in celebrating Passover and in relationship to addiction and other real life issues.
- The Passover *seder* provides a sense of order, connection, and is a reminder of freedom for a wide range of ages feeling enslaved to their daily responsibilities.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- What does it mean to be “enslaved” to daily responsibilities?
- How do you feel free?
- How can you transform the *seder* to make it a unique and comfortable family celebration?

### **OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON...**

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- Learners will be able to summarize the Passover story in relation to slavery and freedom.
- Learners will be able to analyze which parts of the *seder* remind them of their freedom and the parts that make them feel enslaved.
- Learners will be able to compare their own feelings of slavery and freedom with the experience of the Israelites.

### **ACTIVITIES:**

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*Note to the Educator: This lesson has learners begin with a family discussion/brainstorm and move to a different room, or move to tables for a seder. This lesson can take anywhere from 90 minutes or more depending on how long you wish for the seder to take place.*

#### ***Discussing responsibilities and freedom***

Ask learners to sit with their families and brainstorm a list of daily responsibilities of each family member. First, the families should make a joint list of responsibilities of the family. Then, add individual responsibilities to that list. The list may include work, chores, homework, etc.

Ask families to create adjectives that are associated with their daily responsibilities. Educator may ask, “How do you feel when you have to take care of this responsibility? What makes you feel this way about it?” The adjectives that are created should be written next to the daily responsibility.

Ask families to look at the list of adjectives and see if there are more positive or negative adjectives. Ask, “Why do you think there are more positive or negative ones?”

Explain that sometimes people feel caught or trapped in all of their responsibilities and feel as if there is no time to do anything but these tasks. This feeling may be called “enslavement” where we feel as if we are slaves to our jobs, or our school, just trying to get things done and not having any time for fun or relaxation.”

Ask:

- “Do you feel as if you are a slave to your family member who is an addict?
- As the addict, do you feel enslaved in any way? How? Discuss this with your family.”
- “Do you feel enslaved by the effects of your family member’s addiction?
- Do you, as the addict, feel enslaved by the effects of your addiction?”

Say, “We are going to explore the way the Israelites were slaves in Egypt and talk about their moment of freedom as well as what it feels like to be enslaved to responsibilities and how we may set ourselves free. What can we do to feel freedom?”

Ask, “Before we begin our Passover *seder* can anyone tell me something they do to feel freedom?”

Say, “The Passover *seder* has a certain order that allows us a certain amount of predictability. We know what is coming next by looking at the table of contents or our list of the *seder*. It allows for a sense of connecting with our families around the *seder* table. Tonight we are going to discuss certain parts of the *seder* that remind you of slavery either of the Israelites or today, and that remind you of freedom either in biblical times or today.”

Introduce the **JACS**, **Jewish Alcoholics**, **Chemically Dependent Persons**, and **Significant Others**, Anonymous *Haggadah* that has been adapted for this family *seder*.

Invite families to take the *haggadah* home after the *seder*.

*Seder* Begins

<i>Note to the Educator: Anonymous Haggadah is in Appendix 6.2</i>
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Pass out synagogue *haggadah* or other *haggadah* of choice. Educator will use pieces of the Anonymous *haggadah* for readings or discussions as he/she chooses for family discussions.

Conclude *seder* by asking for reflections from families on the highlights of the *seder*, their insights of how the *seder* was, any questions that came up as a result of participating in the *seder*.

# THE ANONYMOUS HAGGADAH

A SYNTHESIS OF THE PASSOVER RITUAL AND  
LITURGY WITH THE TWELVE STEPS OF  
RECOVERY

By Reb Hershy W.

*Jewish Alcoholics, Chemically Dependent Persons  
and Significant Others*<sup>9</sup>

## INTRODUCTION

Why is this *haggadah* different?

More than any Jewish book of prayer or study written since the close of the Bible 2500 years ago, the *haggadah* has resisted attempts to change its format or content.

The reasons are immediate and apparent to anyone who has enjoyed a *seder* conducted by someone who knew what they were doing. The impression that remains is indelible and enriching beyond compare.

*Seder* night is a journey into another time and place. It is a swift glance at the darkest night of the human soul and a lingering dance with liberty and freedom. It is a long play with family and food and a short sharp reminder of the depths to which we may plummet when the framework and fabric of our life decays.

The journey, more a procession, wends its stately way through fifteen points of interest. There are washing of hands and breaking of bread. There are stories and unfamiliar foods. There are roles for children and playful songs for adults. There is wonder and enchantment, heroes and wicked adversaries, stories of revelation and retribution. There is even time to partake of a full Festival meal. There must be time.

If the *seder* is an adventure, the *haggadah* is map, guide, directory and vehicle.

What is it?

Well, the main event of *Pesach* (Passover) and *seder* night is the Exodus from Egypt, the miraculous birth and redemption of the Jewish People. One cannot be long in recovery without becoming increasingly aware how close are the ideas of Exodus and recovery. My understanding of the steps and process of recovery has deepened my appreciation of the *seder*. Now my *seder* blossoms in the light of recovery.

The *seder* is not simply a description of the Exodus. It is an opportunity to scrutinize the real issue: Our slavery. We were slaves and now we are free.

So what then is freedom? Does it mean we may now do whatever we want?

If we try that route we will soon find ourselves back on the road into Egypt. Freedom is not license. It is the absence of constraint and an awesome life-long struggle. We have learned this lesson, painfully, again and again. For when we became habituated to any self-destructive behavior we were no longer free. Furthermore, of all the destructive patterns of behavior to seduce a person, a "bad habit" is the most difficult to kick. Whether the habit is heroine, gambling, or fixing people's lives. Whether it is self-denial, fasting, smoking or looking through people's windows.



This then is what the *haggadah* is about. Long before the 12 Steps were formalized, enlightened people knew a Way. The *haggadah* describes the recovery process of an entire people, hundreds of thousands, adults and children. The distilled essence of their experience boils down to this:

- They were powerless, they admitted it.
- They came to believe in a Higher Power.
- They turned their lives and will over to it.

## EXODUS FROM SLAVERY

### THE MEANING OF CHAMETZ

It is a very ancient custom (dating back to around 1300 B.C.E.) to begin preparing for *Pesach* 30 days in advance.

We do this primarily by learning about *Pesach* and cleaning our dwelling houses and other properties of all *CHAMETZ* (leavened foods).

On the evening before *Pesach* begins, we search by the light of a candle all the nooks and crannies where conceivably *chametz* may have been carried and forgotten. We remove all cooking pots, crockery and cutlery that have been used throughout the year and prepare food for *Pesach* using *Pesach* foodstuffs and utensils.

The climax of all this frenetic activity is the *seder* Night when we join with our families and enjoy the ritual and tradition of the festival itself.

For those of us familiar with the Twelve Steps and terminology of recovery, the essence of our preparations for *Pesach* are a thorough First Step.

Wherein we examine in great detail all the manifestations of the disease and all the forms which it may be taking control our lives or the lives of our loved ones.

What is *chametz* (leavening)? Technically, it is the action of particular enzymes in the flour which are activated only by the presence of water. It is what transforms a lump of pasta into the fluffy aerated palatable staple we know as dough which bakes into bread and cakes.

No one in their right mind would sit down to a meal of raw yeast. It may indeed be the secret, the essence of the goodness of bread. The fact that yeast makes the dough rise and taste good, is not a reason to make a meal of it. Gorging on yeast or sour dough would make anyone very ill. This has been our experience who have gorged ourselves on "yeast". We, or someone in our family, have been used to abuse something or someone in our lives. A relationship that might have been nourishing in the right circumstances or proportions has turned toxic because we are extreme. We have lost the balance of sufficiency and health. Some of us are incapable of controlling the manner or frequency of our obsession or the nature of our compulsion.

The First Step is an admission of powerlessness and recognition of the unmanageability of our lives, or the lives of our loved one. Strangely though, the longer we work at recovery the trickier and subtler grow the craziness's.

Here is an example: Once there was a man who vowed to himself that he would have the perfectly *Pesach*-cleaned house. Towards the end of the winter he began in the attic, and working his way downwards, took the house apart stick by stick. Three weeks before *Pesach* there was no bread or *chametz* in the house. People entering had to examine their clothing and pockets for crumbs, wiping their shoes on a special mat. He was satisfied that the house was completely free of *chametz*, he had so to speak achieved a spiritual Asepsis. He sat down to enjoy his *Seder* with a clear mind. Now a bird flew over the house with a biscuit in its mouth. The biscuit fell down the chimney into the soup cooking over the fire and appeared in the man's plate as he was about to eat. He was horrified and aghast. He looked for a reason to explain this obvious act-of-God.

The man was obviously a control freak. His whole *Pesach* was the antithesis of surrender. The reality is that we are powerless even over such a relatively simple thing as cleaning for *Pesach*.

Unless we receive the help of a Higher Power we are doomed to struggle in vain. If we find the task of cleaning for *Pesach* daunting it is because we are supposed to find it so. None of us has achieved a clear picture of the nature of our disease without simultaneously being overwhelmed at the task of recovery. That is why the Second Step follows the first full recognition: A power greater than ourselves.

In the history of the creation described in the Book of Genesis the unfolding of evolution is depicted over a series of six days beginning with the creation of Light. Each days progress is accompanied with the comment "And the Creator saw that it was good". Upon completion of the sixth day of creation, it is observed "And behold it was very good". The *Talmud* asks "What happened on the six day that merited the superlative description Very good?"

The answer says the *Talmud* is this: There was an addition of a certain ingredient to the stew of creation, meriting that title. A final magic ingredient, the yeast that makes the

dough rise. Sometimes we call it the Evil Inclination, sometimes we refer to it as Satan, sometimes we refer to it as the Angel of Death. It makes the world "Very Good".

This concept that the impulse to indulge our desires for comfort, sex and prestige is the source of all that is excellent in the Universe is thematic through Rabbinical literature. The disease model of addiction simply examines the effects of these desires when they have become ruling passions. Another theme that runs through the literature is the reference to the Evil Inclination as the yeast in the dough.

In order to keep it simple let us explore those three areas of lives where ancient sages and modern scholars agree we need to look. 6 Step four in the "Twelve Steps and Twelve Traditions of AA" contains the following quote:

"If men and women didn't exert themselves to be secure in their persons, made no effort to harvest food or construct shelter there would be no survival. If they didn't reproduce, the earth wouldn't be populated. If there were no social instinct, if men cared nothing for the society of one another, there would be no society.

So these desires - for sex relations, for material and emotional security and for companionship - are perfectly necessary and right, and surely G-D-given. Yet these instincts, so necessary for our existence, often far exceed their proper functions. Powerfully, blindly, many times subtly, they drive us, dominate us, and insist upon ruling our lives. Our desires for sex, for material and emotional security, and for an important place in society often tyrannize us. When thus out of joint, man's natural desires cause him great trouble, practically all the trouble there is".

Compare the above with a much older quote, dating back around 150 C.E. Rabbi *Eliezer* is quoted in the *Mishna* as saying;

"Envy, greed and pride take a man out of the world".

It is clear that the Evil Inclination hasn't managed since the dawn of time to invent even one simple human pleasure. This stands at the crux of our understanding. Good and Evil are not the same as right and wrong.

Now can we apply all this knowledge to the cleaning of the house before *Pesach*?

Can we see it as the opportunity to survey our possessions and take stock of every single item in our lives? Can we bear to scrutinize them clearly and plainly? Ask ourselves how we are meeting our basic human needs? Are we obtaining our supplies in a spiritual way? Are we now living the excellence?

## **SPIRITUALITY**

We will be in difficulty if we try arriving at a clear consensus of the meaning of spirituality. Though there are no perfect definitions of the word, certain aspects though are self-explanatory. Spirit means breath, the stuff of life. Whatever is dead cannot be spiritual. The more we celebrate the life we enjoy, the more we live inside our bodies in the here and now the more we are reaching towards a spiritual existence. For many of

us, or our loved ones, simply dwelling inside our skin has been the most difficult task in Recovery.

## **THE SEDER**

Preparations for the *seder* have two distinct parts:

- Cleaning House.
- Creating Order.

### **I. CLEANING HOUSE**

As with all the rituals of *Pesach* (Passover) and the *seder*, every little detail can be examined and worked until it blossoms and sparkles. And so we will see, even the mundane task of ridding the house of *chametz* (leavened food) brings us an acute awareness of the following shortcomings.

- A. Our denial of the prevalence of *chametz*.
- B. Our procrastination over the jobs that need tackling.
- C. Our powerlessness over the final outcome.
- D. Our perfectionism in setting standards we can't meet.

In order to clean house properly for *Pesach* we have in some way to take the following steps.

- A. Break through our denial and become aware.
- B. Confront procrastination and take action.
- C. Admit powerlessness and surrender.
- D. Abandon perfectionism and humbly accept our limits.

### **II. CREATING ORDER**

The Hebrew word "*Seder*" has only one translation. It means "ORDER". To celebrate the festival properly a good deal of attention must be paid to PEOPLE, PLACES AND THINGS and a definite framework built around them.

- A. PEOPLE - No one celebrates *seder* on their own voluntarily. But the *seder* is not an impromptu party. The *seder* should be enjoyed with loved ones and shared with guests. In preparing for the *Seder* it is important to know who will be joining us.
- B. PLACES - The *seder* requires a table, chairs, kitchen, space. In short, we need a place to call home. For many of us, this *seder* will be an opportunity to take a fresh look at our environment and its ambiance. Most of us have a comfortable dwelling place, perhaps even luxurious. The *seder*, however, doesn't take place in a garden or a bedroom or a study. It is a place for the gathering of family and friends where other standards apply.

C. THINGS - The *seder* is a pageant of music, stories and symbols. There are symbols of all descriptions from white linen and candles to books and pillowcases. The majority of "props" are the items of food eaten at the *seder*. All this requires logistics that may take weeks of organizing. The *seder* is lavish and rich in detail.

## **ABOUT THIS ANONYMOUS HAGGADAH**

You may use whatever name you have for your Higher Power even though the word God is written throughout this *haggadah*.

It is interesting to note that the *haggadah* does not mention Moshe (Moses) who was central in the dramatic events described in the Exodus from Egypt. The reason is pointedly an application of the fundamental rule of "principles before personalities". Whilst Moses may have been the most important person to carry the message to us, we slaves in Egypt were the real cause of events. We mattered in ways that Moshe didn't.

We were the people in trouble, enslaved and in need. The *haggadah* reminds us that we did not embark upon the EXODUS brimming with goodwill and fellowship. We were physically, emotionally and spiritually bankrupt. All of us (excepting perhaps a few women), were totally enmeshed in the spiraling insanity of life in Egypt. This then is the story of our Recovery. The principles that become apparent through the story and rituals of *Seder* Night are germane to our life tonight.

Moshe our teacher is not Author. Who then is the author of the *haggadah*?

There is another anonymous character whose presence pervades the *seder*. If you both should chance to meet, consider yourself fortunate. But remember what was said: "You may say YOU were there, but you may not say whom you met there. You may repeat what you heard there without attaching names to it. "

Knowing our selves as well as we do, and our penchant for evading the obvious opportunity to self-examine. It is also fairly certain that any mention of Moshe would have been the launching point for innumerable anecdotes and commentaries about his role. We try and keep the focus on ourselves where it belongs.

## **THE FOUR CUPS OF WINE**

One of the main symbols of the *seder*, the four cups of wine- for our purposes we will be using grape juice, corresponds to the four words for redemption mentioned in the *Torah* as it is written:

And I brought you out.

And I saved you.  
And I redeemed you.  
And I took you.

(There is a fifth term hence a fifth cup, but this by tradition refers to the future redemption.)

And I brought you.

There are four characteristics we seem to have in common:

I, or my loved ones, think I'm bad, defective, worthless.

I'm afraid, should you ever discover who I really am, you must reject me.

No one but I myself can meet my needs.

My greatest need is for escape, ease, comfort, prestige, sex, etc.

To counter these delusions requires time and recovery for me or my loved one. We allude to them in the process of drinking the four cups.

1. The first we drink after *Kiddush* whose message is clear. God wanted us. God still wants us. God chose to bring us out of Egypt. We are not bad or worthless.
2. The second cup we drink after telling the *haggadah* which is the description of the worst side of our character and personality. Even knowing that we were idol worshipers, God chose to embrace rather than reject us.
3. The third we drink after eating the holiday meal which symbolizes the satisfaction of our needs, for companionship, food, for a place to belong, etc.
4. The fourth cup we drink after *Hallel* "Praise" when we sing God's praises and our wonderment at God's unconditional love for us. It is this love which is our greatest need.

So the four cups represent the four realities:

- We are perfect just the way we are, and right where we're supposed to be.
- We can be known intimately, totally and still be accepted.
- We can and will have our needs met by others.
- We are loved unconditionally, and this is our greatest need.

The fifth cup reminds us that we are never completely cured and we are always in the process. Only after the end of time as we know it will we be recovered. So we pour it but do not drink it. This is the cup of *ELIYAHU* the prophet whose arrival we anticipate.

There is a difference in custom as to when this fifth cup for *ELIYAHU* is poured. There are those who pour it before the *Ma-Nishtana* when we pour the second cup. Indicating that we feel secure knowing that no matter what we have done, at the end of time when a final reckoning is made and all about ourselves is revealed, we will still not be rejected by the Almighty.

The other custom is to pour this fifth cup before *Hallel* when we pour the fourth cup. This reminds us that even when recovery is achieved our greatest need will still be the need to be loved unconditionally. Even when the messiah comes it will be to teach us how to open our hearts to those who are close to us and love them in the way that God loves.

As it is written:

"Behold I send you *Eliyahu* the prophet before the coming of that great and awesome day. And he will reconcile the hearts of fathers to sons and the hearts of sons to their fathers."

## UNIT #7: SHAVUOT

### Revelation

#### CURRICULUM UNDERSTANDINGS:

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### UNIT UNDERSTANDINGS:

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- *Shavuot* can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The theme of revelation can have positive emotional and psychological impacts in celebrating *Shavuot* and in relationship to addiction and other real life issues.
- When the Israelites received the *Torah* on Mount Sinai an ongoing agreement was made between the Israelites and God similar to the partnership we have in being responsible and loving members of our family.
- A partnership was established between the people of Israel and God on Mount Sinai in which the Jewish people would live knowing they were created in the image of God, *betzelem elohim*, working towards making this world a better place in preparation for future revelations.

#### ESSENTIAL QUESTIONS:

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- How can celebrating *Shavuot* bring me and my family healing?
- How do I continue the relationship and partnership agreement with God that my ancestors established on Mount Sinai?
- What does revelation mean for us today?
- If revelation exists, how do we participate in God's revelations in the future?
- If we continue to act in the image of God, *betzelem elohim*, will God continue God's partnership with us? How?

#### MEMORABLE MOMENTS:

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- Participating in a social action project

#### ASSESSMENTS:

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- Creating a family contract/*ketubah*
- Relating covenant between God and the Israelites to the covenant we have with our family members



## **Lesson 7.1** (Families)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- *Shavuot* can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- When the Israelites received the *Torah* on Mount Sinai an ongoing agreement was made between the Israelites and God similar to the partnership we have in being responsible and loving members of our family.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- How can celebrating *Shavuot* bring me and my family healing?
- How do I continue the relationship and partnership agreement with God that my ancestors established on Mount Sinai?

### **OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON...**

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- Learners will be able to define the word covenant in biblical and modern terms.
- Learners will be able to analyze how a contract between God and the Israelite people is similar to a *ketubah* as well as a family contract.
- Learners will be able to create a contract between family members stating their expectations of one another as individuals within the family unit.

### **ACTIVITIES:**

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#### ***Set Induction: Defining Covenant***

Begin with the sentence, a covenant is...

Ask learners to respond aloud and help finish the phrase.

Ask families to brainstorm definitions, words, and examples of covenants together.

#### ***Covenant Activity***

Ask learners to share their answers with the group as the educator writes the learners' answers on the board around the word contract.

*Note to the Educator: When writing the word covenant on the board, imagine doing a web brainstorming activity with the learners to get out all of their ideas visually.*

Ask to list covenants (if they have not been listed previously) that occurred in the Bible.

- *Possible Answers: God made a covenant with Noah, God would not bring another flood and sealed it with a rainbow. God made a covenant with the Israelites and gave them the Torah on Mount Sinai and Abraham with circumcision.*

Explain that covenants are agreements/contracts between people that are usually sealed with evidence or a symbol.

Explain that *Shavuot* is the holiday in which Jews celebrate the moment that the Israelites agreed to be partners with God, to have an ongoing and everlasting covenant with God and it was sealed with God giving the *Torah* on Mount Sinai and the Israelites accepting it.

Have learners read texts in their families and together as a family answer the questions below the text.

Have learners come together and share their responses from the text readings.

Ask learners about modern day contracts. What are examples of these contracts? What are symbols that “seal the deal” for the contract?

Make sure to explain the details of a *ketubah*. A *ketubah* is a contract between a couple getting married. Traditionally, it listed all of the husband’s obligations towards the wife because he was taking her away from her family and her family wanted to make sure he could support her. Today, a *ketubah* may state the obligations of both husband and wife, or husband to husband, wife to wife, depending on who is getting married.

Emphasize the connection between the agreement of God and the Israelite people to the agreement of a wedding couple even though God did not marry the Israelites, at least not according to Reform Jewish tradition.

Write two columns on the board. First column: God and Jewish people.  
Second column: wedding couple.

Have learners list the similarities and differences in the relationships, agreements, and responsibilities of these two contracts.

Explain that like a wedding couple and the agreement made between God and the Jewish people, there are partnerships and contracts made between family members as well.

Explain that some traditions have created their own *ketubah* ceremony for receiving the *Torah*.

Have learners compare this *ketubah* ceremony and other popular *ketubah* texts used for a wedding couple. Instruct learners to discuss the similarities and differences in wording, implications, conditions, etc between the various ketubot.

<p><i>Note to the Educator: Ketubah ceremony is in Appendix 7.1. Examples of wedding ketubot texts can be found at <a href="http://www.ketubah.com">www.ketubah.com</a>.</i></p>
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Add family member relationships to a third column on the board.

Have learners brainstorm ways in which these three covenantal relationships are similar and different to one another in terms of responsibilities and what seals the deal for all of these: God and Jews, wedding couple, and family members.

Instruct learners to create their own family contract that states their responsibilities as individuals within this family unit. Stress the importance of family partnership and ongoing agreement. Working together as a family is stronger than working alone.

Explain that learners will create their contracts by using inspirations from looking at other ketubot.

Mention the importance of including how each of the members of the family are going to be involved in the addict's recovery, if at all. Educator may ask learners, "What is your responsibility toward your family member who is an addict? What is not your responsibility?"

- *Possible Examples: Your responsibility as a family member may include: finding a support group, finding a rehabilitation center, supporting their decision to take on the 12 Steps. It is not your responsibility to enable the addict, to help them obtain money or get them a job.*

Let the learners work from the *ketubah* texts they see but will make sure that all family members participate in the creation of this document. Educator will encourage the learners to add artistic expression making sure to have art supplies and special paper for the creation of their family contracts.

Conclude by saying that just as we are responsible to uphold our relationship with God, by studying *Torah* which is the sign of our partnership with God, so too, are we responsible to our family members even when we are angry or upset with them. It is our job to talk these feelings out and help family members when they are in need.

Ask for a volunteer for the Covenant at Mount Sinai reading.

*Note to the Educator: The Covenant at Mount Sinai reading is in Appendix 7.1*

Refer to the part of the reading where the covenantal relationship or covenant in general may be reawakened in times of personal crisis. Have families talk about what that may mean in their family.

- What does it mean to have a covenant reawakened inside them?
- What crisis may do this for them?
- What about when they discovered or rediscovered their family members' addictive behaviors?
- How could a reminder of our covenant with God or our contract that we have created within our families be helpful in these types of situations?

Remind class that next session on *Shavuot* is surrounding social justice. Instruct learners that next time they will be meeting in the classroom, bringing something dairy to share with the rest of the group, and then will be carpooling to the organization where they will be volunteering.

**Closure**

Ask learners to go around the room and finish the sentence, making a family *ketubah* made me feel\_\_\_\_\_.

## Appendix 7.1

### READING ABOUT GOD'S COVENANT WITH ISRAELITES:

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"The covenant of Israel turns the Exodus into an ongoing process. On Passover, God committed to the covenant by an act of redemption, setting the Israelites free from Egypt. On *Shavuot*, standing at Sinai, the Jewish people responded by accepting the *Torah*."

"*Torah* is the constitution of the ongoing relationship of God and the Jews."<sup>1</sup>

#### Questions:

1. How is the Exodus an ongoing process?
2. How did the Israelites accept the *Torah* on Mount Sinai?
3. How is the *Torah* a constitution of God and the Jews' relationship?
4. How is the relationship between God and the Jewish people ongoing?

### KETUBAH CEREMONY:

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Friday, the sixth of Sivan, the day appointed by the Lord for the revelation of the *Torah* to His beloved people...God came forth from Sinai and appeared from Mount Paran unto all the kings of the earth, in the year 2448 since the creation of the world, the year by which we are accustomed to reckon in this land whose foundations were upheld by God, as it is written, "For God has founded it upon the seas and established it upon the floods" (Psalms 24.2). God, Ruler of rulers, Prince of princes, Distinguished among the select, Whose mouth is pleasing and all of Whom is delightful, said unto the people of Israel who won God's favor above all, who is beautiful as the moon, radiant as the sun...Many days will they be Mine and I will be their Redeemer. Behold, I have sent you all golden precepts through Moses. Be My mate according to the law of Moses and Israel, and I will honor, support, and maintain you and be your shelter and refuge in everlasting mercy...

Thus an eternal covenant, binding them forever, was established between them.

All these conditions are valid and established forever and ever.

God has given God's oath to carry them out in favor of God's people and to enable those that love God to inherit substance. Thus the Lord has given His oath. God has followed the legal formality of symbolic delivery of this document which is bigger than the earth and broader than the seas. Everything, then, is firm, clear, and established.

I invoke heaven and earth as reliable witnesses.

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<sup>1</sup> Greenberg, 68.

May God rejoice with the “bride” whom God has taken as God’s lot and may the “bride” rejoice with God while uttering words of praise.<sup>2</sup>

## **CLOSING READING:**

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### *The Covenant at Mount Sinai*

Our tradition teaches us that thousands of years ago Israel entered the covenant with God at Mount Sinai. This covenant, we are told, bound the children of Israel and their descendants forever to this special relationship with God. It was a relationship in which God would be their God and they God’s people, in which they were to be a special kind of community, “a kingdom of priests and a holy people”; in which they committed themselves to be under divine mandate in perpetuity...

So powerful was the accumulated inheritance of the past [the covenantal relationship with God] that today, when it is manifestly much weaker and many Jews cast if off, it still operates...

The covenant forces its way back into the lives of those who feel that they have shaken it off. They discover that it has been transmitted to them and, though dormant, has dwelt within them, to be aroused in a time of personal crisis. Hundreds of thousands of Jews discovered during and after World War II that the demands of the covenant pressed upward into their awareness from the hidden, unknown depths of their beings. It was Sinai at work.<sup>3</sup>

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<sup>2</sup> David de Sola Pool, ed. and trans. *Prayers for the Festivals according to the Custom of the Spanish and Portuguese Jews*. New York: Union of Sephardic Congregations, 1947, pp.328-329.

<sup>3</sup> Polish, David. *The Higher Freedom: A New Turning Point in Jewish History*. Chicago: Quadrangle Books, 1965, 62-64.

## **Lesson 7.2**

(Families)

*Note to the Educator: The timeline for this lesson is as follows. Learners will be instructed to bring dairy pot luck to this class session. You may want to provide them with an explanation of why they will be bringing dairy food when you ask them to bring dishes for the class session. Another explanation of why dairy food is eaten on Shavuot will be explained later in the lesson. They will eat their lunch while studying together. After they eat and study then the group will participate in a social action project together. The social action project can be several different programs: You may decide to work with children because they are the future and it is important to help the future of our world with necessities and proper care. You may want to pick an organization that works with homelessness and speak to your learners about working with those in crisis all the time in comparison/similar to their families who are in crisis mode around the times when their family member is addicted or trying to get help for their addictive behaviors. You may want to include that there are many homeless people who resort to addictive behaviors and you as the educator thought it would be important to help those who are similar to us and our family members.*

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- *Shavuot* can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The theme of revelation can have positive emotional and psychological impacts in celebrating *Shavuot* and in relationship to addiction and other real life issues.
- A partnership was established between the people of Israel and God on Mount Sinai in which the Jewish people promised they would live in the image of God, working towards making this world a better place in preparation for a future redemption.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- What does revelation mean for us today?
- How are we partners in God's future revelation?
- How are we preparing for a future revelation by making the world a better place?
- How can we better live as created in the image of God?

### **OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON...**

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- Learners will be able to list what kinds of food are eaten on *Shavuot*.
- Learners will be able to synthesize social justice fulfilling our responsibilities in our partnership with God and living as those created in the image of God.

### **ACTIVITIES:**

---

Before eating lunch learners will read the opening text aloud.

*Note to the Educator: The opening text is in Appendix 7.2*

Explain that with this introduction comes the idea that celebrating *Shavuot*, celebrates our partnership with God. This covenant with God serves as our foundation, our framework for social justice and concern for others.

Ask learners: what does it mean when we say that we are created in the image of God?

- *Answers: We “look” like God, we must act in a divine way-with kindness, compassion, and lack of judgment. We each have a divine spark within us and treat others as if they have this as well, even if we cannot immediately see it.*

Ask, what does it mean to act as we are created in the image of God?

- *Answers: Treat everyone equally*

Explain that learners will be eating lunch together and spending the rest of the day doing *gemilut chasidim*, acts of loving kindness. Ask learners why they think they will be participating in social justice today in celebration of *Shavuot*?

- *Answers: We need to treat people equally and with divinity. God told us that we are created in the image of God, this is a privilege. To treat ourselves with kindness, taking care of ourselves and others, we then foster the divinity in ourselves and in others. When we engage in gemilut chasidim we are treating others with respect just like treating God with respect. We make connections with others, less fortunate than us, and help them- we are acting with divinity. We become closer to God when we participate in social justice. When we become closer to God we experience and/or witness revelation, whatever revelation means to us. Revelation may mean one-on-one encounters with God, conversations with God, closeness to God, intense spiritual experiences, connecting with a person who is also made in the image of God (and has a spark of divinity), etc.*

### ***Eating Dairy Lunch***

Explain that one of the traditions of *Shavuot* is to eat dairy food. One reason for this is because *Torah* has been described as having contents “flowing with milk and honey,” rich and yummy and sweet is learning. Therefore, people eat dairy.

Ask for a family to volunteer to do the *motzi* before eating.

Have learners eat lunch together.

### ***Preparing for travel to organization***

Explain to learners where they are going, what they will be doing and why that particular organization was chosen.



### **Closure**

Educator will conclude at the organization, allow time for reflection from learners either in journal writing or group discussion/processing.

Possible questions to ask of learners after social justice program:

- What did it feel like to help out today?
- Did you think about ways in which we act and do in the image of God?
- Why do you now think we came to volunteer in celebration of *Shavuot*?
- How does *gemilut chasidim*, acts of loving kindness, aid the possibility of a future revelation?
- What does it mean to experience revelation?

## **.Appendix 7.2**

### **OPENING READING:**

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“*Shavuot* is the holiday of partnership. Covenant became the source of morality and ethics, moving humanity away from magical and ritual/mechanical concepts of divine-human interaction. Concern for social justice, compassion for human suffering, and the demand that religious people serve other humans have all flowed from this idea.”<sup>4</sup>

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<sup>4</sup> Greenberg, 75.

## UNIT #8: *TISHA B'AV* AND *TU B'AV*

### ***Destruction to Love***

#### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### **UNIT UNDERSTANDINGS:**

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- *Tisha b'Av* and *Tu b'Av* can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The themes from destruction to love can have positive emotional and psychological impacts in commemorating *Tisha b'Av* and celebrating *Tu b'Av* and in relationship to addiction and other real life issues.
- The mourning rituals associated with *Tisha b'Av* allow specific time and space for those in mourning to concentrate on repairing their destroyed souls, like the destruction of the Temple, and rebuild the walls of strength being surrounded by the love of family.
- *Tisha b'Av* commemorates the cycle of destruction and endurance of the Jewish people much like the cycle of addiction, attempted destruction by way of addictive behaviors and striving for endurance through recovery and reaching out to supportive family members, to find and to nurture love, as on *Tu b'Av*.

#### **ESSENTIAL QUESTIONS:**

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- How can these two very opposite holidays bring me and my family comfort?
- How does destruction and love relate to *Tisha b'Av* and *Tu b'Av* and my knowledge or experience of addiction?
- How can enacting the mourning rituals allow me the space and time to repair my damaged soul?
- How can I find renewed strength and love amongst the destruction?
- How is the cycle of destruction and endurance of *Tisha b'Av* connected to the cycle of addiction?

#### **MEMORABLE MOMENTS:**

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- *Tisha b'Av* service
- Heart boxes

#### **ASSESSMENTS:**

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- Explain how the rituals of *Tisha b'Av* are connected to destruction
- List ways that learners feel destroyed in their lives
- How to transition from destruction to focusing on love

## **Lesson 8.1** (Adults)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

---

- *Tisha b'Av* and *Tu b'Av* can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The themes destruction and love can have positive emotional and psychological impacts in commemorating *Tisha b'Av* and celebrating *Tu b'Av* and in relationship to addiction and other real life issues.
- The mourning rituals associated with *Tisha b'Av* allow specific time and space for those in mourning to concentrate on repairing their destroyed souls, like the destruction of the Temple, and rebuild the walls of strength being surrounded by the love of family.
- *Tisha b'Av* commemorates the cycle of destruction and endurance of the Jewish people much like the cycle of addiction, attempted destruction by way of addictive behaviors and striving for endurance through recovery and reaching out to supportive family members.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

---

- How can these two very opposite holidays bring me and my family comfort?
- How does destruction and love relate to *Tisha b'Av* and *Tu b'Av* and my knowledge or experience of addiction?
- How can enacting the mourning rituals allow me the space and time to repair my damaged soul?
- How can I find renewed strength and love amongst the destruction?
- How is the cycle of destruction and endurance of *Tisha b'Av* connected to the cycle of addiction?

### **OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON...**

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- Learners will be able to list the mourning rituals of *Tisha b'Av* and discuss how observance of these rituals can be helpful to those working on repairing their souls. .
- Learners will be able to synthesize how commemorating *Tisha b'Av* and celebrating *Tu b'Av* along with this cycle of destruction and endurance is similar to addiction and its cycle for family members.
- Learners will be able to examine a *Tisha b'Av* service and compare this experience with other mourning rituals both in Judaism and personal experiences.

### **ACTIVITIES:**

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#### ***Set Induction***

*Note to the Educator: Learners will enter into a room that is dark and empty with the exception to scattered candles and the light they provide.*

Instruct learners to sit on the floor and remain completely silent.

As learners enter the room silently and sit on the floor, someone starts singing, “By the Rivers of Babylon.”

*Note to the Educator: Lyrics to “By the Rivers of Babylon” is in Appendix 8.1*

When people are quietly seated, educator will begin the service by welcoming everyone back from summer. Although this is an intense learning session, remind the learners that within this space, a range of emotions exist. Returning from the summer, some of the learners may have experienced family members in crisis, relapses or withdrawals. Others may have experienced nothing traumatic, only joy. Remind learners that everyone is in a different space. Have students take a deep breath to return to this space as one class from a few months break.

Educator will inform learners that they are commemorating destruction through their participation in the *Tisha b’Av* service.

*Note to the Educator: Tisha b’Av service outline is in Appendix 8.1*

After singing *Hashivenu* in the service, ask learners to reflect on their participation in the service.

Explain how *Tisha b’Av* is commemorated. People fast on this day, do not wear tallit or *tefillin* the morning prayer time, tear their clothes, sit on the floor- these are all rituals of Jewish mourning, mourning for the dead. These rituals help us focus on our emotions, what it feels like to mourn, to feel sadness. Although we were not around for the Temple’s existence we also think of all the times in which attempts were made to destroy the Jews. This leads us to feel grateful for the strength and perseverance of Judaism throughout all of time.

Transition learners into thinking about when they have felt destruction in their lives. When have they felt their soul was destroyed? How? Educator will relate this feeling of self-destruction to engaging in addictive behaviors and enabling our loved ones to remain in their addiction.

Allow time for learners to spend time visualizing or processing this question. Instruct learners to discuss this destruction in their lives.

Engage learners in a discussion about how traditional mourning rituals may help people when they are feeling destroyed gain renewed strength and why. Learners will explore the different rituals and the advantages or disadvantages to them in their help with strengthening and comforting the mourner.

Ask learners to speak about moments of transition from destruction to love in their lives. When they felt repaired? Renewed from disappointment? Shame? Sadness?

Explain that within the same month, days apart, Judaism has this commemoration of destruction and mourning of that destruction followed by a Jewish “Valentines Day” a day of love.

Pass out heart shaped boxes to the class. Explain to learners that inside the box are rolled up parchment. Instruct learners to write the Hebrew or English of the *Ahava Raba* our prayer of love to God, on the parchment paper and roll it up.<sup>1</sup>

Allow time for this writing of *Ahava Raba*.

Explain to learners that they have witnessed the sadness and commemoration of destruction within Judaism. They have allowed themselves to express times in which they feel their souls have been destroyed. Also put names of people who you feel love you and whom you love. Now is the time to focus on our love. The love we have for one another, the love God has for us, we have for God, we have towards our relatives, etc. This box serves as that reminder to fill our hearts with love especially when we feel at deeply destroyed.

Start singing “By The Rivers of Babylon” as learners join together in singing as well.

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<sup>1</sup> Idea adapted from Rivka Dori's lesson plan on teaching Ahava Raba. Hebrew Union College in Los Angeles. February, 2009.

## Appendix 8.1

### OPENING SONG:

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“By the Rivers of Babylon”<sup>2</sup>

By the waters, the waters of Babylon  
We lay down and wept, and wept for thee Zion  
We remember, we remember, we remember thee, Zion.

### OUTLINE OF *TISHA B’AV* SERVICE FOR THE EDUCATOR:

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Outline of service:

1. Educator will read Eli Tzion in English
2. Chant Chatzi Kaddish together
3. Barchu
4. Reading of Ma’ariv Aravim together in Hebrew
5. Read the English of Ahavat Olam
6. Read Sitting with Shadows Poem
7. Sing Shema and V’avhata
8. Read Alternative Geulah
9. Read English before Mi Chamocho
10. Chant Mi Chamocho
11. Silent Amidah
12. Read Annenu in English
13. Read Comforter of Zion in English
14. Sing Oseh *Shalom*
15. Explanation of why everyone is sitting on the floor
16. Sing Eli, Eli
17. Read Siddur Lev Chadash reading
18. Read Eicha chapter 4
19. After reading Eicha chapter 4 discuss this text in relation to addictive relative and how sometimes our days are of affliction, why do we mourn for God? etc. How can God provide comfort to you?
20. Aleinu
21. Mourners Kaddish
22. Sing Hashevnu

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<sup>2</sup> Psalm 137, composed by Boney M. For detailed lyrics: [http://www.lyricsfreak.com/b/boney+m./rivers+of+babylon\\_20022508.html](http://www.lyricsfreak.com/b/boney+m./rivers+of+babylon_20022508.html), to hear the song: <http://m.mystrands.com/track/1303682;jsessionid=5C05B0424B11180BC73AFA4C1FB3E0D8.mob3>

## על נהרות בבל

By The Rivers of Babylon (Psalm 137)

*Al naharot Bavel, sham Yashavnu*

*Gan bachinu, b'zochreinu et Tzion*

על נהרות בבל עם נשכנו

גם בכתנו זכרנו את ציון

*By the waters, the waters of Babylon*

*We lay down and wept, and wept for thee Zion*

*We remember thee, we remember thee, remember thee, Zion.*



אלו ציון	ELI TZION
אלו ציון נפרדת	For Zion and her cities waul
זבת אשה כשיריה	like a woman in a Saboth;
ובתולדה נגדת יצא	like a young woman wrapped in sackcloth
על בעל נטוריה	mourning the Exile of her youth.
עלי ירמון אשר נקט	For the Palace founded
באשמת זאן צדניה	through the guilt of her doings
ועל בוצת נקדמי אל	and for the sinners of blasphemy
בתיך בבית חנניה	within her innermost Sanctuary.
עלי נלות מיערתו אל	For the exile of deity servants
נעקו שיר זמניה	who sang her beautiful hymns
ועל דם אשה שפה	and to the blood that was shed
כמו מימי נאוריה	like the waters of her rivers
עלי הנין מהוליה	For the nurse of her dancers
אשר דם בשניה	now stricken within her cities
ועל זר אשה שפה	and for the desecrated council
ובטול סנהדריה	and the dissolution of her Sanhedrin.
עלי זבחי תמידיה	For the daily offerings
ופדיוני כבודיה	and the ransomings of the Mishbri;
ועל הליל כלו היכל	and for the destruction of Temple vessels
ומנחה קלוריה	and for the star of incense.
עלי עמי סלביה	For the children of her Kings
בני דוד ובקריה	the noble descendants of David;
ועל זפנים אשח השנה	and for the denuding of their beauty
בעת שזו כתריה	when her crowns were removed from her
עלי כבוד אשר נלה	For the table of God's Presence
בעת שרבו דובניה	when the inner sanctuary was destroyed;
ועל לחן אשר נסין	and for the oppression of the persecutors
לשם שמים חנניה	who forced her to wear sackcloth.

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וְהַגְדִּיל וְהִתְקַדַּשׁ שְׁמֵךְ רַבּוֹת בְּעוֹלָמָא דְיָתְבָרָא דְקַדְמוֹתָא.  
 וְהַגְדִּיל בְּעוֹלָמָא דְקַדְמוֹתָא בְּדַמְיוֹתָא וּבְעִימוֹתָא דְשָׂמַיָא דְהַדְרִיבִית.  
 וְשָׂרֵצֵךְ בְּעוֹלָמָא דְבְּוֵשׁוּ דְקָרִיב. וְאַפְרִיחַ אֶפְסָךְ.  
 יְהֵא שְׂמֵךְ רַבּוֹתָא תְּקַרְרָךְ לְעַלְמִים יִלְעָלְמֵי עוֹלָמָא.

וְהַבְרַח וְשִׁמְרֵהוּ וְהַפְעֵל וְהַפְעֵל וְהַחֲוָטִים וְהַחֲוָטִים וְהַחֲוָטִים.  
 וְהַפְעֵל וְהַפְעֵל וְהַפְעֵל וְהַפְעֵל וְהַפְעֵל וְהַפְעֵל וְהַפְעֵל וְהַפְעֵל וְהַפְעֵל.  
 בְּלִיבְךָ בְּהֵא וְיִתְבָרָא וְיִתְבָרָא וְיִתְבָרָא וְיִתְבָרָא וְיִתְבָרָא וְיִתְבָרָא וְיִתְבָרָא וְיִתְבָרָא.  
 וְאַפְרִיחַ אֶפְסָךְ.

Let the glory of God be exalted, let His great name be  
 hallowed in the world whose creation He willed. May His  
 kingdom soon prevail, in our own day, our own lives, and  
 the life of all Israel, and let us say: Amen.

Let His great name be blessed for ever and ever.

Let the name of the Holy One, blessed is He, be glorified,  
 exalted and honored, though He is beyond all the praises,  
 songs and adoration that we can utter, and let us say:  
 Amen.

• •

**שְׂמוֹךְ וּבְרִיבּוֹתָיָהּ**

All this

**קַדְמוֹתָא דְקַדְמוֹתָא**

Praise the Lord, to whom our praise is due!

**קַדְמוֹתָא דְקַדְמוֹתָא לְעוֹלָמָא דְעוֹלָמָא**

Praised be the Lord, to whom our praise is due,  
 now and for ever!

קַדְמוֹתָא דְקַדְמוֹתָא יְיָ אֱלֹהֵינוּ טַלְפָךְ  
 הַעוֹלָמָא אֲשֶׁר בְּרַבְרָא בְּעָרְבִים  
 עָרְבִים. בְּחַכְמָה פִּתְחָךְ עִינֵינוּ.  
 וּבְהַבְרָחָה בְּשָׁמַיָא עִינֵינוּ. וְהַחֲלִיף  
 אֶחָדָא לְאַחֵרָא. יִתְבָרָךְ אֱתֵי  
 הַבּוֹרִיִּים בְּמִשְׁכָּחֵי וְהַחֲוָטִים בְּרִיבּוֹתָא  
 בְּרִיבּוֹתָא. בּוֹרֵא יְיָ, קְדִישׁ וְעוֹלָל  
 אֱתֵי בְּרִיבּוֹתָא יִתְבָרָךְ יְהֵא שְׂמֵךְ  
 אֱתֵי. וְיִתְבָרָךְ יְיָ וְיִתְבָרָךְ לְעוֹלָמָא.  
 וְיִתְבָרָךְ בְּרִיבּוֹתָא וְיִתְבָרָךְ לְעוֹלָמָא.  
 עַבְדֵיךָ עֲבָדִים שְׂמֵךְ אֱתֵי יְיָ הַבּוֹרִי  
 קַדְמוֹתָא דְקַדְמוֹתָא לְעוֹלָמָא  
 וְעוֹלָמָא דְקַדְמוֹתָא דְקַדְמוֹתָא לְעוֹלָמָא  
 עַבְדֵיךָ.

*Deus est Deus*

Blessed is the Lord our God, Ruler of the universe, by whom  
 both the spheres of heaven fall and the gates of heaven are  
 opened. In wisdom You have established the changes of days  
 and seasons and ordered the ways of the stars in their heavenly  
 courses. Creator of heaven and earth, O ever-living God, made  
 this day for ever. Blessed is the Lord, for the day and its work  
 and for the night and its rest.

אהבת עולם בית ישראל עמך  
 ונקבת הורה ומצוה חקים  
 וטעמים אהבו לקבל  
 מלפני ה' אלהינו. וישקבו  
 יקיימו נשים ברחמי. ואלו  
 ברחמי הורחף הקפדתי  
 לעולם ועד.  
 כי הם חזנו ואנך ימינו ובהם  
 נהגה יוסף וקנה ונתנתך  
 אלהים ספרו לעוקבים:  
 ברחם אמתה ה' אהבם עמו  
 ישראל.

We Jews have affirmed our faith in every crisis  
 of our life, in the very presence of death, we Jews have affirmed  
 our faith in the One and Only God. This was our armor against  
 the fiery sword suffering of the centuries, and by this have we risen  
 to a sublimer vision of service. So do we take up the ancient  
 witness of our ancestors which binds generations in generation  
 in everlasting covenant:

שמו ישראל ה' אלהינו ה' אחד:

*Shema, O Israel, the Lord is our Lord, the Lord is One!*

ברוך שם כבוד מלכותו לעולם ועד:

*Blessed is His glorious Kingdom for ever and ever!*

אהבה את ה' אלהינו בכל לבבנו ובכל נפשנו ובכל  
 מאדנו. ה' אחד. האלהים אחד. אנוכי מצוקת היום. עלי  
 לבקש. ושמעם לבנו. ודברתם עם השקמה בביתנו  
 ובלבושנו ברחמי. והשקמה ובחיינו.

והשמעם לאות שלחך. ה' אחד. ושמעם  
 עליהם ביתנו. והשקמה.

לשמי תפדני. ושמעם אהבה ומצוה. והיום קדשם  
 לאלהינו. אנו ה' אלהינו. אשר הצאנו אתכם מצר  
 מצרים לתור לבם האלהים. אנו ה' אלהינו.

It is told: On Tishah Be-Av the great one occurred: remember and do not forget.

*Do not ever remember and not forget.*

It was the total annihilation: the retrograde generations of the wilderness that they would cross into the Land.

Remember, O God, into Thy, and we will return.

The Temple of Solomon was a part of the world.

We have remembered and will not forget.

The Second Temple was destroyed and the Temple Mount was plowed. The words of Jeremiah came to pass: "Zion will be cleared as a field. . ."

*Return, O God, into Thy, and we will return.*

On Tishah Be-Av, the shining Jewry of a golden Spain was expelled by the fire into the darkness of yet further exile, and the Olive Tree lay further smothered.

*We have wanted to remember and will not forget.*

On the ninth of Av the fire was kindled:  
on the tenth of Av the fire destroyed.  
On the ninth of Av the First World War began;  
the Great Burning was still to come.

*We must remember and never forget.*

FROM GRACES OF PEARLS:

When you walk through fire, you will not be scorched, the flames will not consume you.

Have no fear, for I am with you; I will bring your silkspring from the east and gather you from the west; to the north I will say: "Hold!" and to the south: "Do not withhold; bring My sons from afar and My daughters from the ends of the earth; all those who bear My name, whom I have touched with My glory, whom I formed and made."

Who is like You, Eternal One, among the gods that are worshipped?

Who is like You, majestic in holiness,

awesome in splendor, doing wonders?

מי כמותך באלים. הוה

מי כמותך: אָדָר בְּקִדְשׁוֹ.

נִדְרָא וְהִקְלִיל, עֲשֵׂה פִלְאֵי.

*Avanug*

מִי כִמּוֹתֶךָ הָאֵל בְּיָמֵינוּ

לִשְׁמֵךְ עֲלֵינוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּ

יְהוָה וְשִׁלַּח לְעַמְּךָ וְעֲדָה

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

*Moring*

שִׁירָה בְּדָשׁוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

לִשְׁמֵךְ עֲלֵינוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

יְהוָה וְשִׁלַּח לְעַמְּךָ וְעֲדָה

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

וְאֶתְנוּשֶׁתִּיבְנוּ עֲדָה בְּלִבְנוֹ

תפלה

אֱלֹהֵינוּ, שְׁמִיחֵנוּ תַפְתַּח, וְיִפְיֵי נֵיחַ תַּדְרִיבֵנוּ.

Blessed God, cheer my lips, that my mouth may declare Your glory.

GOD OF ALL GENERATIONS

אברהם

בְּרַחֵם אֱמֶת, אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: קָדוֹם הַגָּדוֹל, הַנּוֹרָא, אֵל עֲלִיּוֹן.

We praise You, Lord our God and God of all generations: God of Abraham, God of Isaac, God of Jacob: great, mighty, and awesome God, God supreme.

גֹּמַל תַּסְדִּים שׂוֹכֵם, וְתַעֲזֵה הַכֹּל, תִּזְכֹּר תַּעֲבֹר אֲבוֹת, וְתִבְרָא  
מֵאֵל לִבְנֵי מִיָּדָב, לִבְנֵי שֵׁטֶר, בְּיַחְדָּתָהּ.

Master of all the living, Your ways are ways of love. You remember the in-fidelity of our ancestors, and in love bring redemption to their children's children for the sake of Your name.

תְּלַךְ עֲזָרָהּ וּמוֹשִׁיעַ וְקָדְשׁ, בְּרוּךְ אַתָּה, הָיְשֵׁן אַבְרָהָם.

You are our King and our Help, our savior and our Shield. Blessed is the Lord, the Shield of Abraham.

GOD'S POWER

אֱמֶת גְּבוּרַת עֲזָרָתָהּ, אֱלֹהֵינוּ, בְּיָדְךָ הַכֹּל אֲמֶת, רַב לְיִשְׂרָאֵל.

Eternal is Your might, O Lord; all that is Your gift is great is Your power to save.

מְשַׁלֵּם חַיִּים בְּחַסְדֶּךָ, טַעֲמָה כֹּל בְּחַסְדִּים רַבִּים, מִוֶּתֶךָ  
נִפְלְאִים, וְרוֹפֵא חַיִּים, וְמַחֲיֵה אֲסוּרִים, יַעֲקֹב אֲמֶתָהּ  
לְיִשְׂרָאֵל עָדָה.

With love You sustain the living, with great compassion give life to all. You send help to the fainting and healing to the sick; You bring freedom to the captive and keep faith with those who sleep in the dust.

מִי מְסֻדָּה, בְּעַל צְבִירוֹתָהּ, וְיָדְךָ קָדְשׁ, טַעֲמָה וְיַחְדָּתָהּ  
וְיִשְׂרָאֵל עָדָה.

וְאֵשֶׁן אֲמֶת לְחַיִּים הַכֹּל, בְּרוּךְ אַתָּה, הָיְשֵׁן הַכֹּל.

Who is like You, Master of Might? Who is Your equal, O Lord of life and death, Source of abundance? Blessed is the Lord, the Source of life.

Who is like You, Source of mercy, who in compassion sustains the life of His children?

מִי מְסֻדָּה אֵם בְּרַחֲמִים, וְיָדְךָ יִצְחָק לְחַיִּים בְּרַחֲמִים.

Who is like You, Source of mercy, who in compassion sustains the life of His children?

+

GOD'S HOLINESS

קדושת השם

אַתָּה קָדוֹשׁ יִשְׁמֵךְ קִדְמוֹת, וְקִדְמוֹת בְּקִלְיוֹם וְעֲלִיּוֹן עֲלֵינוּ.  
בְּרוּךְ אַתָּה, הָיְשֵׁן הַכֹּל בְּקִדְמוֹתָהּ.

You are holy, Your name is holy, and those who arise to be holy declare Your glory day by day. Blessed is the Lord, the Holy One.

הביטנו לך אלהינו קדמך דרמקך ופול את לבבנו  
 ליראך. ותסלח לנו להייה ואליהם ונסקנו ספואיהם.  
 ורשענו בנאות ארצך. ונפתליהנו סאדמע ספואה הארץ  
 הקפץ. ונחושים על דעתך ישפוטנו ועל דרשעיהם תנף  
 ידה. וישחיו צדוקים בפינו צדקה. ובקצותיהם בדין וישפוטנה.  
 כרב נקרא אתה הענה. כדוד אשרי הו' שומע חפלה.

Hear us O Lord, I and my God, then I demand Your ways, and  
 will not remain ready to revoke You.

From our sins ransom us with forgiveness; from pain and  
 sorrow keep us free.

Show upon us Your earth's abundance, and guide our exiles  
 from earth's four corners.

To those who stray, bring our nation upon the lawless, place  
 Your hand.

Let the angels rejoice in the building of Your city and the  
 lowering of Your redemption.

Blessed is the Lord, who hearkens to prayer.

\* \*

אשרי הו' ענינו ביום נסיון יאקנו,  
 כי פקדוים רבות באה צרה עלינו.  
 אליהפי אלירשענו. ואלינסאר פנהו קמו.  
 אליהפיהשלם סתתקמו.

Answer us, O Lord, as we remember our affliction,  
 The grievous trouble that so often overtook us.

Consider not our iniquities; from our sorrow turn us;  
 Be mindful of our pain, and hear our supplication.

הנה נא מרוב לשועמנו. ידו נא תפדהו למסמו.  
 כרב נקרא אליך ענוה. כדוד שנאמר:  
 'ובני סרב יקראו. ואני אענה.  
 עוד הם קדברים. ואני אשבע.'

Your love is our comfort, answer before we call.

This is the promise spoken by Your prophet:

"I will answer before they have spoken;

I shall heed their call before it is uttered."

כי אענה. ונ' הענה בעת צרה.  
 סורה ומציל. סקליעת צרה וציקה.  
 כדוד אמה. ונ' הענה בשם צרה.

You, O Lord, answer us in time of trouble;

You rescue and redeem in time of affliction.

Blessed is the Lord, who answers the afflicted.

\* \*

## Sitting With Shadows

Will I forget thee, O Jerusalem,  
I will plead heartbreak,

for yours is an indelible touch  
Created by blood and beauty both,  
you give yourself fully to neither

In the moment I breathe out your name,  
you are gone and resurthen

and what was light is shadow,  
what was earth is scorched,  
what was mine is mine

And what was yours  
- your temples, your children -  
do you mourn them still?

Or are their memories dissolved  
by the electric seductions  
of rifle and dagger?

Will I offer my home and sites  
to your valleys grown into canyons,  
will I be answered with laughter

or silence?  
Will you not tell me where it hurts?  
What I can do

to convince you that your children love you still,  
even as we bludgeon ourselves  
with the tools of comparison?

Will you not reveal your radiance  
one last time (just this),  
that we may inscribe it into our hearts

and carry it with us when we rise  
and go forth  
and tell our children

that anyone, blinded enough,  
will lose the manner of love,  
but never the gift

Because lies, told often,  
sometimes become truth

And truth be said,  
my Jerusalem,  
I have no talent for forgetting you

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הם, יי אלקינו אתאבדו ציון ואתאבדו ירושלים, ואת  
העיר האבדה, התרבה והפזרה השליטה.

Let I our God, You are the conductor of Zion's numbers, the  
measures of Jerusalem. How long has the city remained its  
quest and exiled, exiled.

האבדה מבלי תהיה התרבה שפעולתה, המורה  
המורה, השליטה לאין תשוב.

How long, how long, how long, how long, how long, how long,  
glory, how long, how long, how long, how long, how long, how long,

היו השבת הראשה חסות באשה שקרה שלא יקרה,  
השבת לקומה, תרשיה עוברי פסילים.

There we sat with head bowed like a woman bereft. Legions  
over her, stranger, dispossessed her.

היו את ארץ ישראל, הנה את ארץ ישראל, הנה את ארץ ישראל,

How far, how far, how far, how far, how far, how far,  
how far, how far, how far, how far, how far, how far,  
how far, how far, how far, how far, how far, how far,

שלישי ציון ספר תפלה, וירושלים הנה קולה,  
לבו הנה של חלליהם, כמי שני של חלליהם.

Therefore, Oh Zion, weep bitterly, therefore Jerusalem, cried  
aloud. My heart, my heart goes out to the slain. My bowels  
are broken for the slain.

כי אמה, יי, באש הצדה, ובאש אמה שקרה לבנותיה,  
באמה, ואת אמה, ואת אמה, ואת אמה, ואת אמה, ואת אמה,  
אמה ביהודה.

Lord, You saw her surrounded with fire, and with fire do You  
see her rebuilt. As it is said: As for Me, says the Lord, I will be a  
Jery wall about her, and a glory in her midst.

ברוך אתה, יי, מלחם ציון ובניה ירושלים.

Blessed is the Lord, Comforter of Zion and Redeemer of Jeru-  
salem.

• •

הנה, יי אלקינו בעקב ישראל, תפלהם באהבה הקבל,  
הנה לקצין קמיד עבודה ישראל עמך,  
ברוך אתה, יי, שאהבה לבנה ביהודה עבודה.

Be gracious, O Lord our God, to Your people Israel, and re-  
ceive our prayers with love. O may our morning prayers be  
acceptable to You.

Blessed is the Lord, whom shall we serve with reverence.

• •

Conduct God, may Your love rest on Zion. Grant that the year-  
ly offering beginning may grow into a redemption for all Israel  
and all the world. Blessed is the Lord, whose presence gives  
life to His people Israel.

• •



COMFORTER OF ZION

נחמה בין

נחמה בין עלוקתה עתה ציון, ואתה עבדך ירושלים, נחמה  
 קצרה האבילה, וחסר פה, הבונה והשומרה:

Lord our God, You are the comforter of Zion's mourners, the  
 mourners of Jerusalem. How long has the city mourned, des-  
 sated and empty? How long.

האבילה סבלי פניה, וחסר פה, הבונה והשומרה, ירושלים  
 קצרה האבילה, וחסר פה, הבונה והשומרה:

How long were her children eaten, her name ruined, her  
 glory scattered, her people gone.

היא יושבת ולא עמדה, כאשה עקרה היא וקצרה  
 נבילתה לזנות, וירושלם עובדי פסילים:

There she sat with head bowed like a woman bereft. Legion  
 over her had, strangers dispossessed her.

נשתי פני ישראל, ואנכי אומר, ואתה ירושלים, ואתה ירושלים  
 נשתי פני ישראל, ואנכי אומר, ואתה ירושלים, ואתה ירושלים  
 נשתי פני ישראל, ואנכי אומר, ואתה ירושלים, ואתה ירושלים

נשתי פני ישראל, ואנכי אומר, ואתה ירושלים, ואתה ירושלים  
 נשתי פני ישראל, ואנכי אומר, ואתה ירושלים, ואתה ירושלים

Therefore did Zion weep bitterly, Jerusalem Jerusalem cried  
 aloud. My heart, my heart goes out to the slain! My wounds  
 are festered for the slain!

כי אתה, יי באש הצתה, ובאש אמה עתה לזנותה  
 כאחור: ואנכי אומר, ואתה ירושלים, ואתה ירושלים  
 אתה כחבורה:

Lord, You saw her consumed with fire, and with fire do You  
 make her built. As it is said: As for Me, says the Lord, I will be a  
 city wall about her, and a glory in her midst.

ברוך אתה, יי, סתם ציון וכוונת ירושלים:

Blessed is the Lord, Designer of Zion and Redeemer of Jerusa-  
 salem.

\* \*

תפילה

עבודה

הציה, יי אלהינו, בעמך ישראל, ותפילה באהבה תפילה  
 ותהי לזמן קבוע עבודה ישראל עמך.  
 ברוך אתה, יי, שאיתך קבוע עבודה עמך.

O Lord our God, to Your people Israel, and re-  
 ceive our prayers with love. O may our worship always be  
 acceptable to You.

Blessed is the Lord, whose service we serve with reverence.

\* \*

Heard! God, may Your love rise on Zion. Grant that the promi-  
 ses of Your covenant grow into a redemption for all Israel,  
 and all the world. Blessed is the Lord, whose presence gives  
 life to His people Israel.

\* \*

## Loving

שֵׁב שְׁלוֹם. שָׁקֵד וּבְרַכְתָּ. הָן יְשׁוּבָה לְבָבְךָ וְלִישׁוּבָה לְעֵינֶיךָ  
וְהַסֵּד בְּרַחֲמֶיךָ. עֲלֵינוּ וְעַל כָּל תְּשׁוּבָה לְעוֹלָמְךָ. כִּי אַתָּה הוּא  
יִשְׂרָאֵל עֲקֵר.

בְּרַבְנוּ אֲבִינוּ. שָׁלוֹם בְּאַחַד. בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל  
כְּאִדָּר פְּנִיָּה. כִּי בְּאִדָּר פְּנִיָּה נִחַת.

לְנוּ. הֵן אֵלֶיךָ חִדְתָּ הַיּוֹב. בְּרִיָּה אֶתָּה. הֵן הַסֵּבֶרֶךְ אֶת  
וְאֶת־הַסֵּבֶרֶךְ וְצָרְךָ וְהַסֵּבֶרֶךְ. עֵשׂוּ יִשְׂרָאֵל בְּשָׁלוֹם.

וְרַחֲמֶיךָ. וְהַיּוֹב שְׁלוֹם.

יְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכֻלֵּי־עֵת וּבְכֻלֵּי־עַד  
בְּשָׁלוֹם. בְּרִיָּה אַתָּה. הֵן הַסֵּבֶרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּשָׁלוֹם.

Let the day come when we meet the Lord of peace, when  
all are a single family doing His will with a perfect heart.

○ Source of peace, lead us to peace, a peace profound and  
true; lead us to a healing, to mastery of all that drives us to  
war within ourselves and with others.

○ Lord of peace, bless us with peace.

\* \*

הֵן לְרַצְוֵן אֶת־רַשְׁעֵי הַגִּזְיוֹן לְפָנֶיךָ. הֵן בְּרִיָּה וְאַחֶיךָ.

May the words of my mouth, and the meditations of my heart, be  
acceptable to You, O Lord, my Father and my Redeemer.

..

עֲשֵׂה שְׁלוֹם בְּקִרְבֹּתֶיךָ. הוּא יִשְׁקֹד שְׁלוֹם עָלֵינוּ וְעַל כָּל  
הָעוֹלָם. וְאֶת־רוּחְךָ.

May He who causes peace to reign in the high heavens let peace  
descend on us, on all Israel, and all the world.

\* \*

## אלי, אלי

words by Hannah Szenes

*Eli eli, sheia yigomer kolam  
Hachai v'hayam, Hah-rush shat hamayim  
Brak hashamayim, t'filat haadam.*

אֵלֶיךָ אֵלֶיךָ שְׁלוֹם יִבְרַח לְעוֹלָם  
חַיִּים וְחַיִּים, רִשְׁרִישׁ שֶׁל הַיָּם  
בְּרַח הַשָּׁמַיִם, תְּפִילַת הָאָדָם

Oh Lord, my God, I pray that those things never end:  
The sand and the sea, the rush of the waters,  
The crash of the heavens, the prayer of the heart.

...אשר לא יאמר

But there is hope. There is hope because even in times of deepest darkness, there was courage, compassion and decency, the human spirit was not entirely defeated, and a remnant of our people survived.

There are stars whose light reaches the earth only after they themselves have disintegrated and are no more. And there are men and women whose shining memory lights the world after they have passed from it. These lights which shine in the darkest night are those which illumine the world.

There is hope because, powerful though the forces of evil are, the force of goodness is mightier still. There is hope because of our belief that God's purpose will, in the end, be fulfilled. There is hope because of our faith that at some future time, human beings will, rescued to the good within them and the God beyond them and, as partners with God, will usher in that longed-for age of love and unity, friendship and peace, for us and all peoples.

The optimism of the Prophets, which has become the optimism of Judaism, issues from the faith in God's concern for this world. The moral law, which rules history, assures that ultimately the world will be changed into the better world which God's will requires.

- from Seder Lev Chadash

### אם אשכחך ירושלים

#### If I Forget You, O Jerusalem (Psalm 137)

Im esikhachech Yerushalayim, tishkach yemini	אם אשכחך ירושלים תשכח ימיני
Tibek l'ishoni l'ibiki im lo azkareichu	תובק קושי ללבני אם לא אזכרכו
im lo a-atah et Yerushalayim et rosh anikhotai.	אם לא אתה את ירושלים על ראש סמכותי

if I forget you, O Jerusalem, may I forget my right hand. May my tongue cleave to my palate, if I do not remember, if I do not place Jerusalem above my greatest joy.

## A Narrative Text

Will you not ask, Zion, of your captive's well-being,  
 they who diligently quest after your welfare and are the remnant  
 of your flock? From west  
 to east, north to south, Peace from the near  
 and far off, from all sides round about you, Greetings,  
 from a captive of desire,  
 who sheds tears like the dew of Hermon and longs  
 for them to streak your slopes,  
 Weeping of your afflictions  
 I am a jackal, dreaming the return  
 of your fortunes, a lute for your songs...  
 if only I could roam the ground

where Elchim was revealed  
 to your seers and heralds.  
 Who will give me wings to flee far off,  
 bearing the shreds of my torn heart  
 to your cleft mountains? Falling on my knees,  
 I would delight in your stones  
 and be stirred to pity by your dust....  
 God yearns to dwell with you:  
 Happy the man  
 determined to set out and settle your sovereign  
 grounds: happy is he who waits  
 and lives to behold your lights rising as dawn  
 breaks over him, and he sees  
 your chosen prospering, and thrills  
 at your joy, when you regain the vigor of youth.

—Judah HaLevi (1086-1145), "Ode to Zion," translated by Gabriel  
 Levi. This poem is often included in *siddurim* as the conclusion to the *kīnuz* for  
 Tisha B'Av.

## Alternative Text

O Low, consumed by fire, seek the welfare of those who mourn for you,  
 of those who yearn to dwell in the court of your habitation,  
 Of those who yearn for the dust of the earth, who grieve  
 and are horrified over the conflagration of your parchments.  
 They grope in the dark, bereft of light,  
 indeed, they long for the daylight to shine upon them and upon you.  
 (Seek too) after the welfare of one who sighs and weeps with a broken heart;  
 who always bewails the pangs of your agony--  
 And who howls like Jackals and ostriches,  
 and cries out lamentations for your sake. ...

May the Creator comfort you according to the days of your affliction, and  
 may God restore the captivity of the tribes of Yesurun, and raise your meek ones  
 [from their lowliness].

You will again adorn yourselves with ornaments of scarlet;  
 you will take up timbrel and lead the circling dance, and rejoice in your revels.  
 Then shall my heart be uplifted at that time when your Creator will afford you  
 light, will brighten your darkness and illuminate your [sorrowing] gloom.

-Rabbi Meir of Rothenburg (1215-1293).

A kishah, liturgical poem, for Tisha B'Av, in response to the  
 public burning of the Talmud in Paris

עלינו

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עלינו לשבח האדון הכל לקח עדרו ליצור בראשית.  
שלא ישנו פניו האדמה, ולא שנו כמשפחות הארצות  
שלא שנו דלקתי פנים, ואלנו כבוד המים.

We must praise the Lord of all, the Maker of heaven and earth.  
Who has set us apart from the other families of earth, giving us a  
dignity unique among the nations.

ואנחנו כודעים יעשהונו וזכרים לפני כבוד עליו  
המלכות הקדושים ברוך הוא.

We therefore bow and thanksgiving before the One who is  
sovereign over all, the Holy One, blessed is He.

עדוא נוסח שקים יוסר ארין ונושב יקר בשקים מפעל.  
ועתה ענו בקבו מרובים הוא אלקינו, וני ערו אמת  
עליו. אפט ילנו כבודו פתוחו ונדעו יום וקטבו  
אליו בקבו. כי הוא האלהים בשמים מפעל ואלהארץ  
פחתה אין עורו.

He spread out the heavens and established the earth. He is  
our God; there is none else. In truth He alone is our King, as  
it is written: "Know when the day and take it to heart: the  
Lord is God in the heavens above and on the earth below;  
there is none else."

עליו נמה לה, ואלקינו לראות סודו בפארה עמו,  
העבוד ולוים כדמארו האלילים כרות וקרונו

הקרו עולם בשלכות עמו, וקלבו עמי וקראו בשמחה  
לכבודו אלקי כל השמי ארץ.

We therefore hope, O Lord our God, soon to behold the glory  
of Your might. Then will false gods vanish from our hearts  
and the world will be perfected under Your unchallenged rule.  
And then will all acclaim You as their God, and, glorifying  
You, turn to You alone.

וקרו ודעו כליושבי הכל כי קח חכמו עליו ברה. השבע  
כל לשון לפניה ואלקינו יחדו וקחו, ולכבוד שקד  
וקד יתנו וקבלו כלם אידעו כלכותה, והקדוה עליהם  
סבחה לעולם ועד.

Let all who dwell on earth acknowledge Your name, O God, and  
bow their head and every tongue praise You. Before You,  
O Lord our God, let them bow themselves. To Your glory  
and praise let them sing forever. Let us accept the voice of Your  
commands, that You may rule over the world and for ever.

כי השלכות שקד הוא ולעולם עדי העליוה כבודו  
כפחות כחוקתה: וקדוה לעולם ועד.

For the dominion is Yours, and in all eternity You will reign  
in glory, as it is written: "The Lord will reign for ever and  
ever."

האשרו יקר הן העליוה שליושביה: כיים הוא יקר  
והאדו ישבו ארצו.

And the glory shall be Yours, O God, and shall be on

קלים יתב  
שמיטתא ז'אז ז'רזזזז

תפול ותקדש שמה דבא בעקמא דייבדא כרעוהא  
Yi-ba-ah (y) / i-ha-ash shi-mai / du ba mi ves. Ji-ve-ah shi-ve-ah.

תקלוד מלכיתה דנייבון יבישיבון יבחי רבליבית  
Yi-ke-lud mi-le-ki-ta de-nyibon yi-bi-shi-bon yi-bi-chi ri-bi-li-bit

ישדאל פאנאל נבון דריב, אקרי אפני  
Yi-sha-el pa-na-el na-bon de-ri-bi, a-ke-ri a-pi-ni.

יהא שמד נבא מברך קפלים וקפלי פקסא  
Yi-ha shi-ma de-va mi-bar-ach ki-pa-lim ve-ki-pa-li pa-ka-sa.

יתברך ויתקדש, ותפאר ותרוקם, ותמצא תהדר  
Yi-ta-bar-ach ve-yi-ta-ke-dash, ve-yi-ta-pa-ar ve-yi-ta-ro-ka-m ve-yi-ta-ma-tsa ta-ha-dar

ותפלד ותתפל שמה דקדשא, ברך דוא, לקמא מרבה  
ve-yi-ta-plid ve-yi-ta-ta-pl shi-ma de-ka-dasha, ba-ri-ach do-va, le-ka-ma ma-ra-ba

דקדשא, ישדאל, תשבתא, תשבתא ותתקא דאסידו פקלמא  
de-ka-dasha, yi-sha-el, ta-sha-bit, ta-sha-bit ve-ta-ta-ka de-a-si-do pa-ka-lam.

ואקרי אפני  
ve-a-ke-ri a-pi-ni.

תא ילקא דבא סדשמיא וננים עליו ועל קליתקאל  
ta ya il-ka de-va sa-dash-mi-ya ve-nanim al-ai ve-al ki-li-ta-ka-el

ואקרי אפני  
ve-a-ke-ri a-pi-ni.

קשה שלים בסדומת, הוא ישעה שלום עליו ועל כלי  
ka-sha shi-lim bi-sa-do-met, hu ya she-ah sha-lom al-ai ve-al kli

ישדאל, אקרי אפני  
yi-sha-el, a-ke-ri a-pi-ni.

קלים יתב  
shmi-ta z'az z'az-zaz

השיבנו  
Return to Us (Eicha 5:21)

*Hashivenu. Adonai elecha  
V'nashuva  
Chadesh yameinu k'kedem*

השיבנו יהוה אלנו  
ונשוב  
כחדש ימינו כקדם

Return again  
Return again  
Return to the land of your soul.  
Return to who you are  
Return to what you are  
Return to where you are  
Born and reborn and...  
(English words by Raahi Shomu Carlebach, z"l)



## UNIT #9: ROSH HASHANAH AND YOM KIPPUR

### *Reflection, Repentance, and Forgiveness*

#### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

#### **UNIT UNDERSTANDINGS:**

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- *Rosh Hashanah* and *Yom Kippur* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The celebration of *Rosh Hashanah* and *Yom Kippur's* themes of reflection, repentance, and forgiveness can positively influence emotional and psychological health.
- The Jewish calendar sets aside an entire month, *Elul*, allowing sacred time for healing and reflection before the High Holy Days.
- The ceremony of *tashlich* provides its participants the opportunity for physically and emotionally “letting go” of last year’s negativity and hopelessness.
- The sweet symbols of *Rosh Hashanah* and its yearly reminder of starting anew and new beginnings serve as a reminder to reflect on the past and live with renewed optimism and sweetness in the future.
- The process of *teshuvah* allows us the opportunity to journey through stages of reflection, repentance, and forgiveness of those we have hurt and those who have hurt us.
- Judaism’s tradition of *teshuvah* helps us in repairing our relationships with addicted family members as well as with ourselves during the *Yamim Nora'im*, the Days of Awe.

#### **ESSENTIAL QUESTIONS:**

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- How do you take specific moments in time to allow for healing and reflection?
- How can the month of *Elul* serve as a reminder of our relationship with God?
- What does it mean for you to “let go” and can you?
- How do we find balance between reflecting on the past and discovering the sweetness of the present?
- What does it mean to forgive?
- What does it mean to apologize?
- Are there differences between forgive and apologize?
- Why are the stages of *teshuvah* important in our personal reflection and actual repentance?

## **MEMORABLE MOMENTS:**

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- Counting for *Elul* jars
- *Tashlich* service and letting go
- New Beginnings Book

## **ASSESSMENTS:**

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- *Elul*, nature, and accounting for the soul
- How *Tashlich* is like letting go for families with addictive relatives
- *Tashlich* ceremony in relation to *Rosh Hashanah*
- How to begin again as a family during *Rosh Hashanah*
- Repentance and addiction
- *Teshuvah*, 12 Steps, and the *Yamim Nora'im*

## **Lesson 9.1** (Adults)

### **UNIT UNDERSTANDINGS RELEVANT IN THIS LESSON:**

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- *Rosh Hashanah* and *Yom Kippur* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The celebration of *Rosh Hashanah* and *Yom Kippur*'s themes of reflection, repentance, and forgiveness can positively influence emotional and psychological health.
- The Jewish calendar sets aside an entire month, *Elul*, allowing sacred time for healing and reflection before the High Holy Days.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- How do you take specific moments in time to allow for healing and reflection?
- How can the month of *Elul* serve as a reminder of our relationship with God??

### **OBJECTIVES IN THIS LESSON: BY THE END OF THIS LESSON...**

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- Learners will be able to explain the meaning of *Elul* as a month of reflection before the High Holy Days.
- Learners will be able to choose objects in nature or their surroundings that represent their personal reflection during the month of *Elul*.

### **ACTIVITIES:**

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*Note to the Educator: Allow for a significant amount of time for learners to spend outside in reflection and searching for objects in nature.*

#### **Introduction to Elul**

Place, “*Ani l’dodi v’dodi li*, I am my beloved and my beloved is mine” statements on individual pieces of paper on the tables for learners to see.

*Note to the Educator: If possible, make sure to include the Hebrew of Ani L’dodi as well as transliteration and English translation.*

Ask learners, when they read this quote who do they think the “beloved” is referring to? When do you think the quote was written? When was the quote used? How does the quote make you feel?

Tell learners that these words are from Song of Songs 6:3 and are used when referring to weddings or marrying a beloved partner. However, in the context of Song of Songs, the “beloved” may refer to God. The acronym of *Ani L’dodi V’dodi Li* (ALVL) symbolically represents the letters of *Elul* and emphasizes the fact that the month that is approaching is one filled with reflection on our relationships with God, with others, and with ourselves. We strive to establish trusting, close relationships as we enter into a serious time of forgiveness, repentance and reflection of *Rosh Hashanah* and *Yom Kippur*.

Explain to learners that *Elul* is the sixth month of the year, preceding *Rosh Hashanah*, and traditionally we are supposed to enter *Elul* thoughtfully and with a certain measure of readiness.<sup>1</sup>

Discuss the quote, “All the month of *Elul*, before eating and sleeping, a person should look into his soul and search his deeds, that he may make confession...”<sup>2</sup>

### ***Introduction to discomfort with “sin” and definition of teshuvah***

Begin the discussion of “sin” around this time of year. Educator will say that the language of sin can be difficult. Sin reminds some people of other religions, of terrible misdeeds, of unforgivable actions. Especially in relation the actions of our addicted family members, the concept of sin is quite difficult to explain or to compare in relation to addiction, because addiction is not a choice and sinning could be as a result of a choice that was made.

Explain further that the Hebrew word, “to sin” or *chatah* literally means “to miss the mark or miss a goal.” This translation is much easier to relate to and most of the learners can relate to missing the mark or not realizing their goals in the past year.

Say to learners that in order for learners to refocus on their goals it is important to visualize the marks we missed and call to mind the goals we choose to center ourselves around. Once the learners call to mind these focus-points it is the task of *Elul* to account for the ways that we have become off-center. In recognizing the ways in which we have become off-center we refocus our energy onto ourselves and changing ourselves rather than constantly focusing on our addicted family members who need to spend time on their own reflections and ways in which they too have missed their marks.

Define the word “*teshuvah*” as repentance but quite literally returning.

Explain that this class period is designated as a specific moment in time for the learners to reflect on our mistakes, “sins”, slip-ups, goals, emotions, that we experienced in the past year and how we are going to “return” or refocus ourselves to meet new goals and begin again.

### ***A Nature Ritual for Elul***

Ask the learners to reflect on the following questions. Educator will ask that learners write down their answers to the questions and leave room for writing notes on the sides of their journal/paper.

*Note to the Educator: The questioning sequence for Nature Ritual for Elul is in Appendix 9.1*

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<sup>1</sup> Hammer, Reuven. *Entering the High Holy Days*. Philadelphia: The Jewish Publication Society. 2005, 37.

<sup>2</sup> Agnon, S.Y. *Days of Awe: A Treasury of Jewish Wisdom for Reflection, Repentance, and Renewal on the High Holy Days*. New York: Random House Inc. 1948, 2005.

After learners have completed reflecting and writing on the questions, the educator will inform learners that they will be going outside to collect 29 objects in nature that may symbolically represent their reflections for *Elul*. These objects may include: sea shells, small stones, twigs, feathers, etc. Each of these objects will stand for a day of *Elul* and an aspect of your life for which the learners may want to do *teshuvah*, returning and reflecting on themselves.

Allow time for learners to collect as many of these items as they can.

*Note to the Educator: If time does not permit, learners may want to collect or finish collecting their objects in nature at home. To ensure that this task is completed, having them do the collecting during class time is best.*

When learners return to the classroom, instruct learners that they are to take these 29 objects home with them. Give learners two jars/glass containers/vases to take home with them as well.

Instruct learners to place all 29 objects in one jar and place the empty container next to the full one. Each day of *Elul*, learners should designate a time to take out one object from the full container and place it in the empty one. Learners may want to ask themselves the question: how does this object represent my act of teshuva/returning?

### **Closure**

Have learners read the closing reading together as one class.

*Note to the Educator: Closing reading is in Appendix 9.1*

Close class by saying that the “physical accounting” that the learners will do with their containers and objects in nature is a tool to help them focus on their “spiritual accounting.”<sup>3</sup>

Ask learners, “turn to the person sitting next to you and explain how one of your objects that you found in nature is connected to your personal spiritual “accounting.”

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3 Lesson for physical and spiritual accounting of Elul, created by Jocee Hudson, adapted by Julia Weisz

## ***Appendix 9.1***

### **QUESTIONING SEQUENCE FOR NATURE RITUAL FOR *ELUL*:**

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What do I value in life? What am I valuing in life?  
How do I want to spend my time? How am I spending my time?  
How do I want to act for the betterment of the world? How am I acting for the betterment of the world?  
How do I want to express myself Jewishly? How am I expressing myself Jewishly?  
How do I want to treat those closest to me? How am I treating those closest to me?  
How do I want to treat my addicted relative? How am I treating my addicted relative?  
How do I want to treat myself? How am I treating myself?  
How do I want to draw the Divine into my life? How am I drawing the Divine into my life?  
How do I want to devote time for myself? How am I devoting time for myself?

### **CLOSURE:**

---

#### ***Prayer***

Just give me this:  
A rinsing out, a cleansing free  
Of all my smaller strivings  
So I can be the class act God intended,  
True to my purpose,  
All my energy aligned behind my deepest intention.

And just this:  
A quieting down,  
A clearing away of internal ruckus,  
So I can hear the huge stillness in my heart  
And feel  
How I pulse with all creation,  
Part and parcel of Your great singing ocean.

And this too:  
A willingness to notice and forgive the myriad times  
I fall short,  
Forgetting who I am,  
What I really belong to.

So I can start over,  
Fresh and clean,  
Like sweet sheets billowing in the summer sun,  
My heart pierced with gratitude.<sup>4</sup>

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<sup>4</sup> Naparstek, Belleruth: *Prayers for Healing: 365 Blessings, Poems & Meditations from Around the World*. Berkley: Conari Press, 1997.

## Lesson 9.2

(Families, Addicts Invited, SCRIPTED LESSON)

*Note to the Educator: This lesson needs to take place by a body of water. If there is not a body of water available try to secure a baby pool or a large receptacle for holding water. Because this lesson is in a different area than the usual classroom, plan on extra time for travel and a longer lesson plan. If none of these resources exist, there are alternative tashlich ceremonies mentioned in Appendix 9.2.*

### UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:

- *Rosh Hashanah* and *Yom Kippur* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The celebration of *Rosh Hashanah* and *Yom Kippur*'s themes of reflection, repentance, and forgiveness can positively influence emotional and psychological health.
- The ceremony of *tashlich* provides its participants the opportunity for physically and emotionally "letting go" of negativity and grasping future possibilities.
- The sweet symbols of *Rosh Hashanah* are a yearly reminder to reflect on the past as well as starting anew and living with renewed optimism for the future.

### ESSENTIAL QUESTIONS IN THIS LESSON:

- What does it mean for you to "let go" and can you?
- How do we find balance between reflections on the past and "sweet" discoveries for the future?

### OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON...

- Learners will be able to explain the ceremony of *tashlich* and how it relates to letting go of negative feelings associated with addiction in the family.
- Learners will be able to determine which parts of the *tashlich* ceremony help them with the "letting go" of negative/toxic associations they have in connection to addiction and other events that occurred in the past year
- Learners will be able to summarize the traditions of *Rosh Hashanah* that are associated with new beginnings.
- Learners will be able to design a page for their Family New Beginnings Book as part of their reflection on the past year.

### TIMELINE:

Time:	Activity:
5 minutes	Set Induction
5 minutes	<i>Tashlich</i> Learning
20 minutes	Clothesline <i>Tashlich</i>
20 minutes	Letting Go and Addiction

10 minutes	<i>Rosh Hashanah= New Beginnings</i>
30 minutes	New Beginnings Family Book
5 minutes	Closure

## **MATERIALS:**

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string  
paperclips/safety pins  
index cards (several for each participant)  
bread  
lined paper  
writing utensils  
art supplies for New Beginnings Book  
ready made New Beginnings book pages (this is optional)\*  
\*Material in the Appendix

## **ACTIVITIES:**

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### ***Set Induction***

Have learners sit on the ground, or find picnic seating, and ask the question, “What things do you notice around you today that you are different from what you see in our usual meeting space?”

- *Possible Answers: trees, green grass, water, sky, clouds, etc.*

### ***Tashlich Learning***

Say to learners, “Today we are outside of our usual meeting space to engage in a reflective ceremony together. Does anyone know what a *tashlich* ceremony is?”

Make sure that the answer involves “throwing/casting/sending out” of sins or wrong doings.

Say, “Today we are going to spend time with ourselves as well as our families and work on letting go of negative thoughts and feelings from the last year. All of us are human and make mistakes and sometimes even do something wrong that we know was wrong. Before and during *Rosh Hashanah* we get a chance to think about the last year and ask ourselves:

- What did I do wrong?
- What did I do to hurt someone else?
- What did I overlook doing to help someone?
- What did someone else do to hurt me?”

### ***Clothesline Tashlich***

Pass out several index cards and writing utensils to each student.



Ask learners, “Think about the past year. Take these note cards and write on some of the cards things from the past year that you want to “cast off” or “let go” of in the coming year. Does anyone want to share an example of a something they want to let go of?”

- *Possible Answers: hitting my sister, tattlet-telling, lying, making fun of someone.*

Instruct learners to, “Take some of the other index cards that you have and write successes or accomplishments that you have experienced in the past year. Does anyone want to share an example of a success from the last year?”

- *Possible Answers: getting an A in math, a job promotion, a new baby in the family.*

Say, “Make sure to only write one thing per index card. There are more cards if you need them.”

As learners are writing on their index cards (if the children are too young to write, the educator may want to have them draw) set up the string for the index cards.

*Note to the Educator: Hang a string or ribbon horizontally between two trees or high benches closest to the water.*

Pass out paperclips or safety pins and instruct learners to hang their index cards. This should produce a “clothesline” of index cards or *Tashlich* reflections.

Instruct learners to walk through the clothesline of index cards and look at other people’s reflections on the past year. Once learners have passed through the clothesline they will move closer to the water as a class.<sup>5</sup>

### ***Tashlich and Addiction***

Explain to learners, “We just engaged in a creative *Tashlich* reflection activity. Now we are going to participate in a traditional *Tashlich* ceremony with our families. One of the traditions of *Tashlich* is to take bread pieces that symbolize our wrongdoings over the pass year and cast them off into the water to relieve ourselves of them. Today I want us to focus on letting go in relation to your family member who is an addict.”

Continue, “We just brainstormed on index cards a reflection for ourselves and that it is important for us to let go of our wrong doings and hold onto our successes in the past year. What about the negative feelings we have towards our addicted relative?”

Instruct learners, “I want each of you to spend time as a family unit and discuss ways in which you as individuals and as families want to let go of those negative feelings or associations. Then, I want you to take bread to the water and cast those feelings away.”

If necessary, “I am passing out something for you in connection to *Tashlich* and “casting off” to read if your family chooses to.”

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<sup>5</sup> [www.ritualwell.org/holidays/roshchodeshnewmoon/Tishrei/primaryobject.2005-06-17.1728089868/view?searchterm=Tashlich](http://www.ritualwell.org/holidays/roshchodeshnewmoon/Tishrei/primaryobject.2005-06-17.1728089868/view?searchterm=Tashlich)

*Note to the Educator: Tashlich reading is in Appendix 9.2*

Allow learners time to spend with their families and to cast bread.

Invite learners in sing, *Hashivenu*.

*Note to the Educator: Words to Hashivenu song are Appendix 9.2*

### ***Rosh Hashanah=New Beginnings***

Instruct learners to sit in a circle next to their families somewhere further away from the water so as to not distract them.

Ask learners, “What does *Rosh Hashanah* mean?”

➤ *Answer: New year/beginning*

Pass out notebook paper and writing utensils.

Ask learners, “brainstorm with your families a list of rituals and traditions involved in celebrating *Rosh Hashanah* that you think are connected to the celebration of a New Year or new beginning.”

Say to learners, “let’s go around the circle and each family unit tell me one of the items on your list that you brainstormed with your family as celebrating *Rosh Hashanah*, the Jewish New Year.”

➤ *Possible Answers: hear the shofar being blown to signify the upcoming new year, reflect on the past with Tashlich, shofar is an alarm clock waking us up and reminding us it is the new year, we eat pomegranates in the shape of the world-happy birthday creation of the world, we eat round challah for world and new beginnings coming full circle from last year, we say sorry, etc.*

Tell learners, “We do have so many rituals associated with celebrating *Rosh Hashanah* as the Jewish New Year because it is an important holiday. We get a chance each year to reflect on the past and get excited for the future with renewed energy and optimism. It is important to express this energy and positivity for the New Year with your family.”

### ***New Beginnings Family Book***

Pass out or organize arts and crafts materials and instruct learners, “each family will receive a booklet called the “New Beginnings Family Book. Take this packet and spend some time as a family thinking of ways in which you will begin anew this year. Remember these are only positive thoughts and actions.”

Ask:

- “In what ways do you as individuals and as families want to grow this year and how?”
- What activities and celebrations will you as families create for one another?
- What actions will you as families take to help one another this year?
- In what ways will you find peace with your family situations?”

Instruct learners, “After you have taken the materials that you want for your family book, spend some time discussing how you want to celebrate new beginnings. You may want to each take an individual page and decorate it and then work on a family page. You may want to all work on several pages together.”

Make sure learners take the appropriate art supplies.

Instruct learners, “You may spread out and spend time with one another.”

*Note to the Educator: This may be a good time to pass out apples and honey or round challah with raisins since your group just discussed ways in which you celebrate the New Beginnings of Rosh Hashanah rituals.*

### **Closure**

Bring learners together in a circle and ask learners to share one way or a brief sentence in which they will bring a new beginning into their lives this coming year.

Have learners sing *Hashivenu* one more time together before leaving.

## Appendix 9.2

### TASHLICH READING:

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We are told,  
Go to the flowing waters and  
Cast away our crumbs.  
Remnants of that which sustain us.  
We are told,  
Go and learn from the water  
For the water's face appears serene,  
While beneath, she teems with life.  
Entire worlds unseen.  
Reminding us  
It is time to look within ourselves.

We are told, go and learn from the water.  
For she contains remnants of primeval floods, forms of chaos.  
Reminding us of layers within ourselves  
That rise and swell, forces of darkness that struggle to  
Dim the forces of light.  
And as the year is birthed yet again  
We are urged to look at the water.  
To learn from the water and to listen well.  
And we come and cast that which weighs us down,  
And release it to the water,  
That we might leave the shore lighter, cleansed by water's lips.  
A step closer toward coming home.<sup>6</sup>

### HASHIVENU SONG:

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*Ha-shi-venu, Ha-shi-venu*  
*Adonai Ele-cha*  
*Ve-na-shuva, ve-na-shuva*  
*Cha-desh, cha-desh*  
*Ya-menu k-kedem.*

Help us, *Adonai*, to turn to You, and to renew and improve our lives in the coming year.<sup>7</sup>

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<sup>6</sup> Rabbi Vicki Hollander <http://sites.google.com/site/vickihollanderrabbi/Home/tashlich>  
<sup>7</sup> Lamentations 5:21

## **Lesson 9.3**

(Adults)

### **UNIT UNDERSTANDINGS RELEVANT FOR THIS LESSON:**

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- *Rosh Hashanah* and *Yom Kippur* can provide comfort and healing to families with a loved one who struggles with addictive behavior.
- The celebration of *Rosh Hashanah* and *Yom Kippur*'s themes of reflection, repentance, and forgiveness can positively influence emotional and psychological health.
- The process of *teshuvah* allows us the opportunity to journey through stages of reflection, repentance, and forgiveness of those we have hurt and those who have hurt us.
- Judaism's tradition of *teshuvah* helps us in repairing our relationships with addicted family members as well as with ourselves during the *Yamim Nora'im*, the Days of Awe.

### **ESSENTIAL QUESTIONS FOR THIS LESSON:**

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- What does it mean to forgive?
- What does it mean to apologize?
- Are there differences between forgive and apologize?
- Why are the stages of *teshuvah* important in our personal reflection and actual repentance?

### **OBJECTIVES FOR THIS LESSON: BY THE END OF THIS LESSON**

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- Learners will be able to explain *Yamim Nora'im*, the 10 Days of Awe, as a sacred time for repairing our relationships through reflection and *teshuvah*.
- Learners will be able to discuss their 12 day reflection journal and how it relates or does not relate to them.
- Learners will be able to identify the four stages of *teshuvah* that a person goes through when repenting.

### **ACTIVITIES:**

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*Note to the Educator: Ideally, this class will take place before or immediately after Rosh Hashanah so that learners can have full use of their Yamim Nora'im Reflection Journals.*

*The classroom(s) will be set up with four stations around the outer part of the room and a table in the middle for learners to sit at the start of class.*

### **Set Induction**

Ask learners, "When you look around the room, what shape do you see?"

- *Answer: Circle*

Say to learners that indeed they are sitting in the middle of a circle representing the cycle of *teshuvah*, repentance and forgiveness that they will be exploring today.

### ***The Meaning of Sin***

*Note to the Educator: If possible, bring a dart board as a visual representation of “missing the mark” that will be explained later in the lesson.*

Write the word “sin” on a board/piece of paper and ask learners to write their definitions, experiences with the word sin. Educator will instruct learners to read one another’s definitions.

Ask learners if they notice any differences between the different definitions/associations of the word “sin,” any similarities?

Ask learners; according to these definitions- do you think you sinned in the last year? Do you consider your addicted relative a sinner? How so?

Explain to learners that in Judaism we do not use the word “sin” but instead “missing the mark” during this time of year. Educator will remind learners that they spoke about missing the mark during *Tashlich*.

Ask learners what do they think there is a difference between “sin” and “missing the mark”? If so, what is that difference?

Say that many times Jews describe these “missing the mark” actions as similar to shooting archery. Sometimes in archery we miss the bull’s eye. We do not try and miss it, we just do. We are human and imperfect. Just like our addicted relatives who are not sinners but through some of their actions they miss the mark, there is always a possibility for change.

### ***Process of Teshuvah***

Explain that *teshuvah*, returning, is this possibility. We do not speak of repentance as a one time deal. We think of repentance and forgiveness as a process of returning. With this possibility of change still comes the possibility for missing the mark, but with this possibility also comes the chance to try again.

Tell learners that the way in which we start this process of *teshuvah* is in four steps. The four stations they see around the room are illustrating these four steps.

Instruct learners to take their journals and go through the processes of *teshuvah* today by traveling to the four stations.

*Note to the Educator: Learners will be instructed to go through the four stations in order. They will have the opportunity to write and reflect at each station. They can take their*

*time and go through the stations at their own pace. When they are finished going to the stations, the learners are to return to the middle of the room.*  
*The texts for each station are in Appendix 9.3*

### ***Teshuvah Station #1: Cheshbon HaNefesh***

Learners will begin at this station. On the table will be a piece of paper explaining the station and providing a prompt for learners to reflect as they sit at this first station. In addition to the paper with written explanations of *Cheshbon HaNefesh*, the educator will have a hand mirror lying on the table as well. The mirror symbolizes really “looking” at one’s soul. Learners may want to experiment looking at the mirror and spending quiet, reflection time in front of the mirror at this station.

### ***Teshuvah Station #2: New Response***

Learners will move from *Cheshbon HaNefesh* to New Response. On the table will be a piece of paper explaining the station and providing a prompt for learners to reflect as they sit at this second station.

In addition to the papers explaining this station there will be a budding blossom symbolizing restoration and the cycle of closing up for the winter and becoming something new again for the next spring something we do when it is time to personally restore ourselves and make ourselves anew.

### ***Teshuvah Station #3: Personal Restoration***

Learners will move from New Response to Personal Restoration. On the table will be a piece of paper explaining the station and providing a prompt for learners to reflect as they sit at this third station.

In addition to the papers explaining this station there will be several mirrors and permanent markers. Educator will instruct learners to take a mirror and have learners take a look at themselves. Anything the learners feel can or should change within themselves they should write it on the mirror as a reminder for the upcoming year. The learners should take these mirrors home with them.

### ***Teshuvah Station #4: Tikkun***

Learners will move from Personal Restoration to Tikkun. On the table will be a piece of paper explaining the station and providing a prompt for learners to reflect as they sit at this fourth station.<sup>8</sup>

In addition to the papers explaining this station there will be several “tools for fixing us,” including bandaids, Neosporin, healthy snacks, workout schedules, spa brochures, etc. These objects help emphasize the importance of taking care of ourselves and focusing our energy during this time of year on tikkun, repairing, ourselves.

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<sup>8</sup> These four stations of *teshuvah* were adapted from Rabbi Mark Borovitz’s *The High Holiday Repair Kit*, California: 2007, pgs. 11-21.

### **Group Reflection**

Ask learners to reflect on station #4 and the questions that were posed there. What did they think about the process? Agree/disagree? Add?

Ask learners, “Why do you think we went through each of these *teshuvah* stations?”

- *Answer: After this class session, do you understand teshuvah as going through a process? If not, what is it? Is important to see what the process of teshuvah is all about? Would you have chosen any different objects that represented the four stations? What would they be?*

Explain that it is just as important for us to engage in apologizing and confessing for our missing the mark as it is for our addicted relatives. We are also human. Although we may not have become addicted in the technical sense, we are imperfect and have harmed people in other ways. It is our turn to focus on our wrong doings.

### **Ya'mim Nor'aim Explanation**

Explain that the ten days between *Rosh Hashanah* and *Yom Kippur* are called the Days of Awe in which we reflect on our past, forgive those who have wronged us, ask for forgiveness from those whom we have wronged.

Ask learners, “What do you think is the difference between to be forgiven and to forgive?”

Have learners read the Simon Weisenthal texts in pairs or alone.

Invite learners to share their reactions to the texts they read.

Give a brief biography on Simon Weisenthal.

Simon Weisenthal: born in 1908 in the Austro-Hungarian Empire. From 1941-1945 he was a prisoner in several ghettos and concentration camps. By the end of the war he and his wife had lost 89 family members to the Nazis.

*Note to the Educator: Simon Weisenthal texts are in Appendix 9.3.*

Describe the Days of Awe journals they are receiving. For the next 12 days, each student should reflect in their Days of Awe journal. These days are sacred time for personal reflection and action. The 12 days are prompted with the 12 steps for relatives of an addict. Each day represents one of the 12 steps.

Ask the learners to draw, write, brainstorm whatever comes to mind when they think of these 12 steps each day they are reflecting.

<i>Note to the Educator: The 12 Steps and Days of Awe journal is in the Appendix 9.3</i>
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**Closure**

Say to learners, “We each have the power to give our blessings of *shlemut*, wholeness, to one another.”<sup>9</sup> Ask learners to turn to someone sitting next to them and offer them a blessing of wholeness, or peace for the upcoming weeks.

After participating in this activity, sing *Oseh Shalom* as a class.

<i>Note to the Educator: Words to Oseh Shalom are in the Appendix 9.3</i>
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<sup>9</sup> Loewy, Rabbi Robert. *Healing and Wholeness: A Yom Kippur Spiritual Quest*. Congregation Gates of Prayer. Louisiana: 23.

## APPENDIX 9.3

### **TESHUVAH STATION #1: CHESBON HANEFESH**

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*Cheshbon HaNefesh* means accounting of our soul. This first step in the *teshuvah* process is to acknowledge that we are not perfect. God knew that we would not be perfect. This part of the process is to confess our wrongdoings, the places where we missed the mark with others. We have to list what we have done.

We must ask ourselves:

How have I missed the mark though feelings of excessive guilt and worthlessness?

Who have I harmed including God and myself?

How have I harmed these people and God?

What are the repairs that I have to make to the people I have harmed?

Who have I betrayed?

How do I do *teshuvah* for these harms?

How have I missed the mark by speaking inappropriately?

### **TESHUVAH STATION #2: NEW RESPONSE**

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New Response means “I am sorry” and “I have learned how not to repeat the harm I caused.”

This may mean confession or apologizing to others. We are sincere in our remorse. We make and have a plan to complete the restitution and ask for forgiveness from those we have harmed. We go to these people to ask for forgiveness.

The way that we repair is first through confession, then through a plan to not do this action again.

Write brief *teshuvah* letters to those you felt you harmed this past year. What will you say to each of them? May these letters be useful when you decide to confront those you have harmed.

### **TESHUVAH STATION #3: PERSONAL RESTORATION**

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Personal Restoration is another way of saying, correcting the wrong. We acknowledge that we are on the path to wholeness. We have to see our own brokenness. Until we feel and acknowledge the broken dreams and the broken hearts of our selves, we cannot find the light with which to go through the darkness of our souls and beings. Only when our hearts and souls are broken open can we truly live.

Brokenness is a human condition. The awareness of our brokenness heals us.<sup>10</sup>

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<sup>10</sup> Borovitz, *High Holiday Repair Kit*, pgs. 27-28.

Make a list of ways in which you feel broken. How will you continue to stay aware of this brokenness? In what ways will you repair this brokenness within yourself? In what ways will you help repair brokenness between you and others, you and God?

### ***TESHUVAH STATION #4: TIKKUN***

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This final step is to take the negativity that we have had to focus on during the first three stations and turn it into something holy.

We do this by using our mistakes to enhance our life and the life of others.

Tikkun is therefore, true repair.

There are four steps to achieve this true repair:

1. Acknowledge my own negativity:
  - a. I acknowledge the mountain that is my own negativity and how I need to climb this mountain.
2. See the world as a garden:
  - a. I see the world as a garden and I am one of the gardeners. I am able to see and use my past as a source of strength and power. Rather than to reclaim the original Garden of Eden, I grow my own little corner of it in beauty, grace, and love.
3. Practice my own nobility:
  - a. I am able to understand that more things come to me than I can contain. I can receive these teachings and actions without feeling like I have to possess them all. I am able to take what I can now and file the rest for later when I am able to absorb more.
4. Responding to negativity with silence:
  - a. Not needing to prove that I am right, not needing to be right, I respond to negativity with silence. This silence is not the same as passivity. This is the silence of resolve. This is the inner silence, which does not allow the rationale or logic of negativity to prevail against what I truly know inside.<sup>11</sup>

When reading through these four stages to achieve true repair, what thoughts or questions are you left with concerning the process of *teshuvah*?

What do you agree with in this process? What do you disagree with? Would you add anything to the process?

### **SIMON WEISENTHAL TEXTS:**

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“If we feel that our past behavior was wrong, being forgiven means erasing that message, liberating ourselves from the idea that we are still who we used to be, and freeing ourselves to become a new person.”

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<sup>11</sup> Borovitz, *High Holiday Repair Kit*, pg. 31.

-In what ways does this relate to the person you are? In what ways does this relate to your addicted relative?

“To be forgiven is a miracle. It comes from God, and it comes when God chooses to grant it, not when we order it up.”<sup>12</sup>

“Forgiving is not something we do for another person...Forgiving happens inside us. It represents a letting go of the sense of grievance, and perhaps most importantly a letting go of the role of victim.”<sup>13</sup>

-Do you agree with Weisenthal’s definition of forgiving? How does this relate to the forgiving of your addicted relative?

12 Days of Awe Reflection Journal is in the following pages of this section.

## **CLOSURE:**

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עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם  
עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

Oseh *Shalom* bim-ro-mov, hu ya-a-she sha-lom a-lei-nu v-al kol Yis-ra-el v-im-ru a-men.  
Hu ya-aseh *shalom* a-lei-nu v-al kol Yis-ra-el.

May the One who makes peace/wholeness in the heavens let peace/wholeness descend upon us, upon all Israel and all the world and let us say: Amen.

## **YAMIM NORAIM: 12 STEPS AND REFLECTION JOURNAL:**

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Reflection journal for 10 days is going through 12 steps

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<sup>12</sup> Weisenthal, Simon. *The Sunflower*. New York: Schocken Books, 1969, 185.

<sup>13</sup> Weisenthal, 186.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**FIRST DAY**

#1. *We admitted we were powerless over the addict-that our lives had become unmanageable.*

**Writing Prompt:**

We have spent so much time as a relative of an addict trying to fix things, brainstorming solutions, enabling our relative so that we engage in peaceful interactions, stay in contact with them, and make them happy. Now we must spend time on ourselves. These next few days will allow for our self reflections, time to breathe, and fixed moments to focus on our internal brokenness.

“Find a space far away from noise or distractions. Allow ten to fifteen minutes for relaxation, meditation, and reflection. After reading this meditation - give yourself permission to close your eyes, lay down, relax your body.

“Find yourself in a beautiful place in nature, with high mountains and deep valleys, a large ocean studded with lush islands, permeated with awe-inspiring sings of brilliance with God’s creation. Look around and see the beautiful heavens, declaring the glory of God’s handiwork. Day to day talks of the perfection of nature, night to night silently shines God’s sparks of light. All is hushed, no utterance, no words, no sound goes unheard. The unuttered shout of God’s unique and sacred world of a billion species, small and large, carries from one end of the earth to the other.”<sup>14</sup>

What do you hear in God’s shout to you? Do you speak back? What do you say? How does this imaginative connection to nature and awe-inspiring settings allow for an internal connection? How can this picture, this imagery, aid you in managing your life?

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<sup>14</sup> Elkins, Rabbi Dov Peretz, ed. *Meditations for the Days of Awe*. Jerusalem: The Safari Fine Art Gallery, 2005, 73.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**SECOND DAY**

#2. *Came to believe that a Power greater than ourselves could restore us to sanity.*

Writing Prompt:

We allow ourselves to be ruled by media, technology, running errands, checking tasks off our to-do lists. When do we abdicate our responsibilities? We may not ever give up our responsibilities. We are responsible to be supportive family members, friends, colleagues, parents, and children. What we can and must do is believe in something bigger and more powerful than ourselves. Why? We may gain a confidence, feel a release of unnecessary pressure, and grow trust of something outside of ourselves.

Psalm 27:

"Adonai is my light and my life.  
Whom shall I fear?  
Adonai is the foundation of my life.  
Whom shall I dread?...  
One thing I ask of Adonai  
only this do I seek:  
to live in the house of Adonai  
all the days of my life,  
to gaze upon Adonai's beauty  
to frequent God's temple...  
Look to Adonai [for hope]  
be strong and of good courage.  
Look to Adonai [for faith]."<sup>15</sup>

How is God your light and your life? Do you make God a foundation in your life? How? What would life be like if you lived in the house of God? Have you found your own temple? How may you look to God for strength and courage in times of great need and crisis, especially during the cycle of addiction? How will you look to God for faith?

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<sup>15</sup> Adapted from JPS 1917 and 1985 translations. Olitzky, Kerry M. and Sabath, Rachel T. *Preparing Your Heart for the High Holy Days*, Philadelphia: Jewish Publication Society. 1996, xxiv.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**THIRD DAY**

#3. *Made a decision to turn our will and our lives over to the care of God as we understood God.*

**Writing Prompt:**

We make decisions each day. Where are we going to go eat? What are we going to do today? What do I want to see? What do I want to find?

Can we stop ourselves and allow a decision to be made for us?

Rather than press for answers from your addicted relative, let go. Allow time for conversation and discussion about bigger things. Talk about emotions, life decisions, and forgiveness.

The Creator has blown into my nostrils a living soul, wisdom of heart and the gift of reason that I might recognize and fear God....After having been created for this purpose and having acted in opposition to it, what is life to me?<sup>16</sup>

By doing *teshuvah*, we can look in three directions at once: to God, to self, and to others.

How do you look towards God? How do you look towards yourself? How do you look towards others?

Can you look towards all three at once? How?

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<sup>16</sup> Gerona, Rabbi Jonah. *Gates of Repentance: First Principle in Preparing Your Heart for the High Holy Days*, 8.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**FOURTH DAY**

#4. *Made a searching and fearless moral inventory of ourselves.*

Writing Prompt:

“The *Baal Shem Tov* said, ‘Sinners are mirrors. When we see faults in them we should realize that they only reflect the evil in ourselves.’ *Teshuvah* is possible only through changing ourselves. *Teshuvah* provides us with a prism through which to view the world. By working on ourselves rather than attempting to change others, we may find that those whom we thought were enemies are in fact people just like ourselves. We can change them by changing ourselves.”<sup>17</sup>

Where is your mirror? What is your prism? How do you view the world? How are you working on yourself? It is tempting to want to change your addicted relative. How can you change directions and focus on yourself? How do you want to change yourself? Do not follow your enemies, follow yourself.

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<sup>17</sup> Gerona, 10.



*Yamim Nora'im: Days of Awe Reflection Journal*  
**FIFTH DAY**

#5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

Writing Prompt:

“Think for a moment about a sinful act or thought from the past year that you repeated at least once, and for which you now “loathe yourself. Now imagine in your mind the person you are striving to become. By doing *teshuvah*, you can transform yourself from the person you loathe into the person you hope to become. Through *teshuvah* you can recreate yourself.”<sup>18</sup>

By doing *teshuvah*, you participate in the act of recreation.

Expand on this....

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<sup>18</sup> Gerona, 12.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**SIXTH DAY**

*#6. Were entirely ready to have God remove all these defects of character.*

Writing Prompt:

Entirely ready...these words can seem scary, but the relief one feels when we let go of the pain and suffering of the past is beyond words. Try letting go for just one moment...Can you feel the freedom? Can you taste the liberation? Breathe...

*Yamim Nora'im: Days of Awe Reflection Journal*  
**SEVENTH DAY**

7. *Humbly asked God to remove our shortcomings.*

Writing Prompt:

“Rabbi Lawrence Kushner teaches that past events are not fixed; rather, he says that they- and our relationship to them- can change. Only the unknown future is static...we must recognize that we can change the past through how we understand it.”

The present contains the potential to change the past.<sup>19</sup>

We cannot change our actions or our relatives' actions in the past. What we can do is view the past in a different perspective. How will you spend the day reflecting on this seventh step? How can you ask God something with humility? What are the shortcomings you wish to have removed in order to view the past differently?

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<sup>19</sup> Gerona, 22.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**EIGHTH DAY**

#8. *Made a list of all persons we had harmed, and became willing to make amends to them.*

Writing Prompt:

"Don't wait to repair the path. Do it now. It will help pave your way home."<sup>20</sup>

How will you repair your path? When will your journey begin? How will you get home?

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<sup>20</sup> Gerona, 42.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**NINTH DAY**

#9. Made direct amends to such people wherever possible except when to do so would injure them or others.

Writing Prompt:

"We cannot really love others until we love ourselves. We should be gentle with ourselves as we engage in a process of change, of *teshuvah*. By forgiving ourselves and by embracing who we are becoming through the process of *teshuvah* we gradually come to love ourselves more. Then we are able to love others.

Love of others possible only through love of self."<sup>21</sup>

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<sup>21</sup> Gerona, 48.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**TENTH DAY**

#10. *Continued to take personal inventory and when we were wrong promptly admitted it.*

Writing Prompt:

“*Teshuvah* occurs in stages, each new stage depending on the one before. The process is a stairway ascending toward Heaven. The goal is to draw near to god. We recognize that sometimes changing powerfully motivated and ingrained “habits” must involve taking a step-by-step climb towards a better self.

Lasting change comes in stages”<sup>22</sup>

How will you climb your stairway towards Heaven/higher place?

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22 Gerona, 40

*Yamim Nora'im: Days of Awe Reflection Journal*  
**ELEVENTH DAY**

*#11. Sought through prayer and meditation to improve our conscious contact with God as we understood God, praying only for knowledge of God's will for us and the power to carry that out.*

Writing Prompt:

“Everything falls into place when you make room for God. Remember what Menahem Mendl of Kotzk said in response to the question, Where is God? The Kotzker replied, ‘Wherever we let God in.’

Spiritual moments contain eternity.”<sup>23</sup>

How will you let God in?

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<sup>23</sup> Gerona, 46.

*Yamim Nora'im: Days of Awe Reflection Journal*  
**TWELFTH DAY**

*12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to others and to practice these principles in all our affairs.*

Writing Prompt:

"The fall holidays seem endless. In the presence of the Infinite, however, there is no end in sight.

Holy living grows from a holy life."<sup>24</sup>

How are you living a holy life? What makes you live holy? How will you prepare to live in the presence of the Infinite?

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<sup>24</sup> Gerona, 68.



## UNIT #10: CHAZAK, CHAZAK, V'NITCHAZEK

### **CURRICULUM UNDERSTANDINGS:**

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- Jewish holidays can provide comfort and healing to families with a loved one who struggles with addictive behaviors.
- The rituals and celebrations of Jewish holidays can unify members of a family with a loved one who struggles with addictive behaviors.
- The ongoing process of healing requires humans to face the vital tensions between themes embedded within the celebration of Jewish holidays.

### **MEMORABLE MOMENTS:**

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- Opening Letters of Strength from last year

### **ASSESSMENTS:**

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- Reflections from the past year

## Lesson 10.1

(Families)

*Note to the Educator: This last session is intended to end right around Sukkot as the class began a year ago. This time, as was last year's session, plan on having the learners arrive ready to build a sukkah again. Allow for learners to build as a class rather than inviting other congregants to build with them. If you decide to have congregants help the class build the sukkah, make sure there is an activity before the sukkah building just for the class, as well as after the sukkah building just for the class that way they recognize the importance of beginning and ending the year as a class. A few weeks before this lesson, invite learners to participate in a potluck and bring lunch/dinner depending on your timing of the class to eat in the sukkah. Because learners will be building the sukkah, learning in the sukkah, and eating in the sukkah allow for ample time.*

### **OBJECTIVES: BY THE END OF THIS LESSON...**

- Learners will be able to construct a *sukkah*.
- Learners will be able to identify the themes of fragility and strength embedded in *Sukkot*.

### **ACTIVITIES:**

#### ***Set Induction***

Ask learners to stand in silence outside for a moment and remember a year ago.

Ask, "How did you feel? What was different? What was the same?"

Remind learners of the theme for *Sukkot* which is fragile and strong. Have learners write on a slip of paper provided for them one of their strengths. On another strip of paper have learners write one of their weaknesses. Instruct learners to carry these slips of paper around with them as they construct the *sukkah* to help them remember this theme.

#### ***Sukkah Construction***

Instruct learners to build a *sukkah* and will remind them of the construction regulations.

#### ***Learning in the Sukkah***

Gather learners and invite them to sit down on the ground as they did a year ago. Take them through the same imagery as last year.

*Note to the Educator: The sukkah imagery is in Appendix 10.1*

Pass out the learners personal Letters of Strength.

Remind learners that they wrote these letters thinking forward and wanting to build strength in the year to come.

Say that we are now in that year and it is time to open your letters and spend as much time as you want reading it over.

### ***Learning from Letters of Strength***

Ask learners to reflect on their letters they read.

Ask learners in what ways did they gain strength from the past year based on their letters? In what ways did they gain strength from the past year not based on their letters?

Ask learners in what ways do they want to gain strength in the next year?

### ***What we gained from this class***

Remind learners that if they look around the *sukkah*, they will see the true symbol of fragility and strength. It is important to remember that there are many themes embedded in the Jewish holidays and that it is important to keep a balance between the two, to remember the importance of family and find healing as a family in celebrating the Jewish holidays.

Ask learners to go around the *sukkah* and have learners share one of the themes that meant the most to them, or provided them with the most insight out of all the holidays.

### ***Closure***

Ask learners to think of highlights from the past Jewish year. Have learners share their brainstorms with the group.

Provide the learners with a Jewish calendar for the year and a page with each of the holiday's themes that the class studied together so that the learners can remember which themes went with which holidays. Each month of the calendar could have a picture of the class celebrating it together from the past year as a keepsake gift.

*Note to the Educator: Descriptions of holiday's themes are found in Appendix 10.b and 10.1*

Tell learners that the hope is that this community that was built as a result of this class will continue meeting outside of the synagogue for social events, spiritual and emotional support.

*Note to the Educator: Remember to create a class roster with addresses and contact numbers to give to the families before the session ends.*

Remind learners that this synagogue is a welcoming and open place and wants them to feel comfortable sharing as well as feel proud to be a part of a family unit that has gone through its ups and downs, but will work together to build in strength.

Invite the group to stand up and join hands and sing *Tefillat haderech*.

*Note to the Educator: Words to Tefillat haderech are in Appendix 10.1*

- Educator will then say, “*Chazak, chazak venitchazek*, be strong, be strong, and may we be strengthened.”
- *Ken Yehi Ratzon*, May this be God's will!

Invite group to stay and have lunch/dinner together.

## Appendix 10.1

### **BASIC GUIDELINES FOR CONSTRUCTION OF A SUKKAH:**

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The *sukkah* must be built in an open space under the sky, so that it is not indoors or under dense foliage or the roof of any other structure.

As a temporary dwelling it should be sturdy enough to sustain a normal wind, but unstable enough so that it would not withstand a very strong gale.

The roof, *schach*, must be made of plant material, such as cut branches, but not grasses or leaves that dry quickly or have an unpleasant odor. Most people today use large palm fronds.

The walls are less important than the *schach* and can be made of any materials. Most *Sukkot* have three walls.

The *schach* must assume the principle of being more shaded than sunlit. Yet it must be permeable enough for heavy rain to penetrate the *sukkah* and holy enough for us to look up and see the larger stars in the night sky.

The walls must be fully built before the *schach* is applied. Because the roof is the most significant aspect of the *sukkah*, we finish with that element. In fact, the walls may remain up from *Sukkot* to Sukkaot, as long as a new roof is applied.<sup>1</sup>

### **SUKKAH IMAGERY:**

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“I want all of you to look around the *sukkah*. Look down at the grass/pavement on which you are sitting. Think about what it feels like to you. You do not need to speak your answers to the next few questions aloud. Just think about the way things around you look and feel. Is the ground itchy/cold/warm/dirty? Look at the walls of our *sukkah*. What do they look like to you? Are they pretty/chaotic/natural/fun? Now look up at our *schach*, our “roof.” Look at how different this roof is from the ones we are used to living under. Can you see the sky beyond the palm leaves? What do you see?”

“Share with your families some of your answers to how it feels and what you think about sitting in the *sukkah* right now.”

“Sitting in a *sukkah* can be a completely different experience than sitting on our couches or beds at home. Why do you think it can be a different experience?”

- *Possible Answers: We are outside, the walls are/may be temporary for the sukkah, the roof is definitely temporary and not safe from weather, our floors of our houses are not made out of dirt/concrete, etc.*

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<sup>1</sup> Steinberg, 123.

“Can you imagine why people may think of the word fragile when sitting in the sukkah. Why?”

- *Possible Answers: because its walls are temporary, the roof serves as no protection, the ground could become flooded, there are no fire extinguishers in here or other safety objects, etc.*

“Although it is a fragile and very different space than our own homes, this is what the Israelites lived in during their travels in the desert. There is something very beautiful and strong about being so closely connected to nature right now. Where you are sitting, what you are looking at, even the things you are experiencing within the *sukkah* are related to nature and our environment.”

## **THEMES OF THE HOLIDAYS:**

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### ***Fragile and Strong (Sukkot and Simchat Torah)***

The beginnings of the *sukkah* are fragile until all of the pieces are put together. We are fragile after disappointment and shame yet we find strength in celebrating the harvest and other natural wonders in our lives.

### ***Lost and Found (Shabbat)***

During times of disappointment and betrayal families may feel alone and unsure of where to go for support and for help. *Shabbat*, on a weekly basis, serves as a reminder for us to take care of ourselves and our families, to find comfort in spiritual and physical rest.

### ***Darkness and Light (Hanukkah)***

During the darkest seasons of the year we focus on the miracle of lights. How do we find light amidst this dark time in our lives? How do we do this as a family? As individuals? How do we celebrate *Hanukkah* when we feel like we are lacking miracles, light, and warmth in our present lives?

### ***Hiding and Openness (Purim)***

There are different ways in which we hide in life from ourselves, from others, from the future, the present, or the past in life. We can open ourselves up, reveal who we really are when we take off our masks and the costumes in which we wear in our daily lives. How can we reveal ourselves during a holiday that encourages us to hide?

### ***Slavery and Freedom (Passover)***

In Jewish history, we hid from our slave masters in Egypt. Now, are we free? How can we reveal ourselves when this situation can be so shameful? How do we continue to celebrate our freedom when we are still enslaved to so many things?

### ***Revelation (Shavuot)***

From struggling through the desert to receiving our most sacred text and establishing our peoplehood the Jewish calendar encourages us to focus on beginning again and celebrating our identity, our *Torah*, and our values. How do we begin again in our daily lives? How can we celebrate revelation as a family?

***Destruction to Love (Tisha b'Av and Tu b'Av)***

Two very different holidays in the same month. One filled with themes of sadness, loss and destruction. The other holiday focused on love and happiness. How do we balance ourselves, our emotions, our families, our lives amongst all the happiness and sadness?

***Reflection, Repentance, and Forgiveness (Rosh Hashanah and Yom Kippur)***

Both *Rosh Hashanah* and *Yom Kippur* focus on self reflection and how we are going to both say sorry to those we have hurt as well as forgive those who have hurt us. How will we reflect as a family? as individuals? What does repentance mean and do we have to forgive others?

**TEFILLAT HADERECH SONG:**

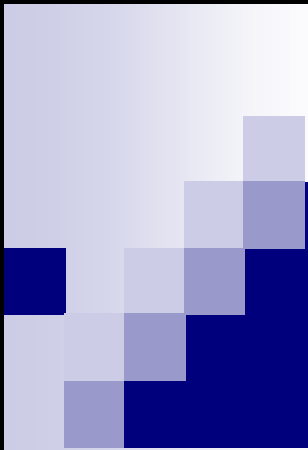
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May we be blessed as we go on our way,  
May we be guided in peace.  
May we be blessed with health and joy.  
May this be our blessing, Amen.

May we be sheltered by the wings of peace.  
May we be kept in safety and in love.  
May grace and compassion find their way to every soul.  
May this be our blessing, Amen.<sup>2</sup>

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<sup>2</sup> Debbie Friedman



# Addiction in the Jewish Community is NO secret

Explanation and Exploration of Addiction, its Effects on Family Members, and Helpful Resources for the Jewish Professional

By: Julia Weisz

(a majority of information provided by Linda Gingras, LCSW)



## Awareness

*“The first step is awareness. As long as we believe the problem is not ours we will do nothing.”*

-Rabbi Abraham M. Twerski



## Addiction...

- is a disease
- may begin with casual/experimental use and becomes addiction when there is loss of control over substance or behavior
- is an illness that deserves treatment
- is continued behavior or use of substance despite its negative consequences
- shame about this disease keeps those who suffer from it locked in a vicious cycle
- it is not an addict's fault that s/he has the disease BUT it is their responsibility to seek treatment

-Robin Brain: *Jews, Alcoholism and Addiction*

## Disease is...

- **Primary**
  - Not caused by other factors
  - Must ingest to develop
    - Cannot become an alcoholic until you drink alcohol
- **Chronic**
  - Always present
    - Alcohol-ISM not Alcohol-WASM
  - Not curable
- **Progressive**
  - Always gets worse
    - Over time person needs more than before
  - Physical/environmental consequences
- **Fatal**
  - Physical consequences
  - Dangerous situations
  - Unhealthy choices
  - Suicide

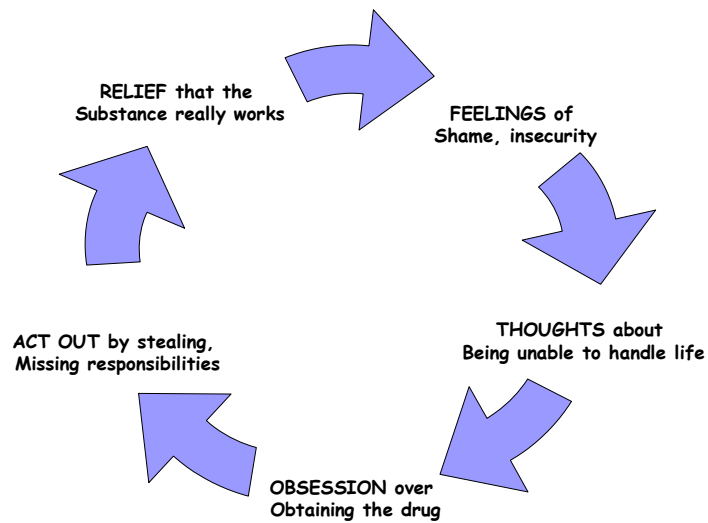
## **Addictive Substances:**

- alcohol
- marijuana
- tobacco
- opiates
- inhalants
- club drugs
- prescription drugs
- painkillers
- caffeine
- crystal methamphetamine

## **Addictive Behaviors:**

- gambling
- internet use
- video games
- sex/porn
- self-harm: cutting/eating disorders/choking games
- relationships (co-dependency)

## Cycle of Addiction



## Addiction is a Multi Faceted Disease:

- **Physical:** affects physiological, genetic predisposition, tolerance/dependency (need more of substance)
- **Psychological:** distorted perception, cognitive impairment, defenses
- **Emotional:** numb/exaggerated feelings, inability to describe/identify emotions, impaired coping skills
- **Spiritual:** disconnected from one's spirit, inability to live/love/play, violation of personal values

## Defenses of an Addict

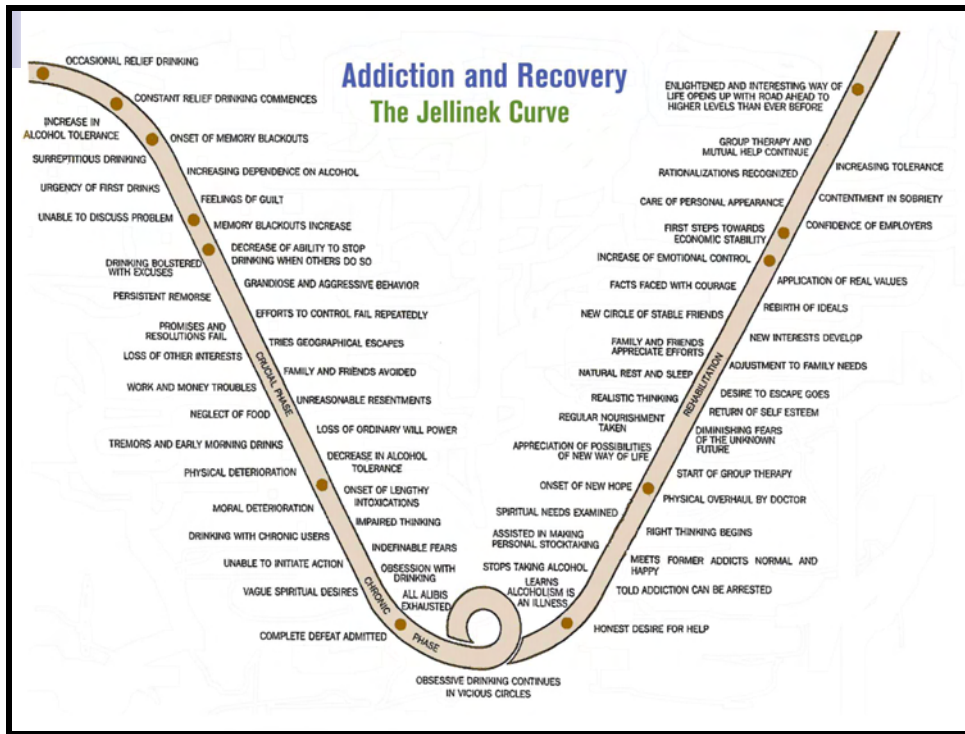
- Denying
  - “I do not drink every day”
- Minimizing
  - “I only had two drinks”, how often and how big are those drinks?
- Justifying/Rationalizing
  - “It is ok because...” “I only got that DUI because the cop had to make quota...”
- Manipulating
  - “Would I do that to you?”
- Blaming
  - “If my boss was not such a nag I would not need to...”

- “Drinks were no longer a part of the ritual or festive meals but became the sole excuse for entertaining...the “bar” began to be more important than the ‘mitzvah’....”

Marcia Spiegel writing in *No Jewish Alcoholics-A Lingerin Myth*, 1

- “It used to be, on the weekend, I’d go to a party and maybe I’d drink. After a while, on the weekend, I would drink, and maybe it would be at a party.”

Quote from JFS client



## All those Acronyms

*Easier to remember these as acronyms*

- **A.A:** Alcoholics Anonymous
- **Nar-Anon:** Narcotics Anonymous
- **P.A:** Pills Anonymous
- **O.A:** Overeaters Anonymous
- **Gam-Anon:** Gamblers Anonymous
- **S.L.A.A:** Sex and Love Addiction Anonymous
- **E.A.A:** Eating Addictions Anonymous
- **A.A.A:** Adrenaline Addicts Anonymous
- **F.A.A:** Food Addicts Anonymous
- **D.D.A:** Dual Diagnosis Anonymous (mental and physical)
- **M.A.A:** Marijuana Addicts Anonymous
- **Friends of Bill W:** code name for recovering addicts in general
- **Alanon:** relatives and friends of alcoholics/addicts
- **Alateen:** young relatives and friends of alcoholics/addicts

## The Twelve Steps:

- Twelve Steps started by Alcoholics Anonymous and adopted by all other anonymous groups
- When people learn how to apply these steps to their lives, they develop a “life-saving program” for themselves
- These steps are not just “how to stop drinking” but “now that I am not drinking, how do I live sober?”

## Steps 1-6

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.

## Steps 7-12

7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God *as we understood Him*, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to others, and to practice these principles in all our affairs.

## AA 12 Step Slogans and Sober Sayings:

- Live and let live
- Live life on life's terms
- First things first
- One day at a time
- SLIP: Sobriety Lost Its Priority
- GOD: Good Orderly Direction
- It's Alcohol-ism not Alcohol-wasm
- I Can't, God Can, Let Him
- DENIAL: Don't Even Know I am Lying
- NUTS: Not Using the Steps
- HALT: Hungry, Angry, Lonely, Tired

“The principles of AA and NA as presented in 12 steps are not in any way non-Jewish. To the contrary, all of the 12 steps can be found in the Talmud and traditional Torah works”

-Rabbi Abraham Twerski

## What is codependency?

### ■ Compliance Patterns:

- assuming responsibility for others feelings/actions
- feeling guilty about others' feelings/actions
- difficulty identifying/expressing personal feelings
- afraid of anger but often wanting to erupt in rage
- difficulty making decisions

### ■ Control Patterns:

- must be “needed” in order to have relationships
- valuing others opinions when thinking, feeling and acting alone
- agreeing with others so they will like you
- believing most other people as incapable of taking care of themselves
- Not perceiving self as lovable and worthwhile person
- Compromising own values and integrity to avoid rejection or anger of others



## Enabling

- Enabling is doing for others what they are capable of doing for themselves
- When people enable addicts they are prevented from experiencing the consequences of their own actions
- We enable addicts when we:
  - pay their bills, make car payments, cover bounced checks, make excuses for their behavior, provide addict with money/housing/food
- Enabling gives the enabler
  - a false sense of control

## Intervention with a Substance User

### REMEMBER:

- This not merely a “character” issue
- Even when the individual appears defensive, s/he is likely to be very ashamed of his/her behavior
- Judging or moralizing may cause increased withdrawal
- Often, family problems or other stressors contribute to the individual’s desire to numb feeling
- A safe, supportive, understanding opportunity to begin discussing using behavior is vital
- **YOU DO NOT NEED TO AND CANNOT FIX THE SITUATION ALONE**

## Resources:

- The Rush Center of the Johnson Institute:
  - [www.rushcenter.org](http://www.rushcenter.org)
  - will aid you in creating a team for prevention, education, referral assistance, and recovery support within a synagogue
  
- Jewish Alcoholics, Chemically Dependent Persons and Significant Others (JACS) Foundation:
  - 197 East Broadway New York, NY 10002, 212-473-4747, [www.jacsweb.org](http://www.jacsweb.org)

## Resources Continued:

- Jewish Addiction Hotline: 718-968-8154
  - A national information and referral center
  
- The Office of Minority Health Resource Center: 1-800-444-6472
  - Helping professional and the public locate information, data, technical assistance, select publications and other resources on health issues in minority populations

## **Books:**

- *The Alcoholics Anonymous Big Book*: 4th Edition, 2002.
- Olitzky, Kerry M. *Recovery and Codependence: A Jewish 12 Steps Guide to Healing your Soul*, Woodstock, VT: Jewish Lights, 1993.
- Olitzky, Kerry M., and Copans, Stuart A. *Twelve Jewish Steps to Recovery: A Personal Guide to Turning from Alcoholism and Other Addictions-Drugs, Food, Gambling, Sex...* Preface by Abraham J. Twerski. Woodstock, VT: Jewish Lights, 1991.
- Twerski, Abraham J. *Addictive Thinking: Understanding Self Deception*. Center City, Minn: Hazelden, 1997.

## **Helping Build an Open Comforting Community for addicts and their loved ones:**

- Begin to discuss the problems of addiction openly, in your community, your family, and your schools
- Be alert for signs of alcohol/drug experimentation and use
- Refrain from denial.
- Address addiction as a disease which requires treatment
- Resources that are available to cope with the problems of the addict and his or her family should all be utilized

## **As a Jewish professional:**

- Attend open AA meetings
- Tell congregants/participants that the AA Big Book is in most languages including: Hebrew, Farsi, etc.
- Welcome/create seminars to educate rabbis and synagogue leaders on chemical dependency and dependency problems in the Jewish community
- Welcome AA meetings in synagogues

## **As a Jewish professional:**

- Make sure that whatever you do, confidentiality is overemphasized. Each community should have a rabbi who will speak to the 5th step
  - This 5th step is mandatory for every person in treatment and allows for people in recovery to share the story of their life with a non-judgmental person so that they can put the past behind and be able to go on living.
    - Admitted the exact nature of our wrongdoings...
- Set up a hotline with a contact person who is Jewish and in recovery or a Jewish trained counselor in chemical dependency field for information and or referral

## **As a Jewish professional:**

- Ask families/addicts: is there anything I can do to help?
- When there is a significant issue, consult and make a referral
- Think about creating a Tzevet T'shuvah: Recovery Team (be in contact with the Rush Center)
- "Shame and Addiction" film by John Bradshaw
  - Explores shame in families, 28 minutes long
    - [www.johnbradshaw.com](http://www.johnbradshaw.com)

**“When there is an addict in the family, it is as if the whole family had the same operation, but only the addict got the anesthetic.”**

-Alanon saying

## ANNOTATED BIBLIOGRAPHY

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### Books:

**Elkins, Dov Peretz. *A Shabbat Reader: Universe of Cosmic Joy*, New York: URJ Press, 1998.**

*This book contains a collection of inspirational texts on the meaning, importance and observance of Shabbat. The texts are written by a diverse group of Jewish thinkers from contemporary philosophers to past rabbis and Jewish educators. This book helps families with brainstorming rituals, readings, and celebrations surrounding Shabbat.*

**Greenberg, Rabbi Irving. *The Jewish Way: Living the Jewish Holidays*, New York: Touchstone, 1988.**

*In this book, Rabbi Irving Greenberg describes and interprets the origins, background, rituals, religious significance, and celebrations of all the Jewish holidays. He includes detailed instructions for observance including: foods, rituals, songs, and prayers.*

**Olitzky, Kerry M. and Sabath, Rachel T. *Preparing Your Heart for the High Holy Days*, Philadelphia: Jewish Publication Society, 1996.**

*This book is meant to help people connect to the time period surrounding the High Holy Days. It guides the reader through the month of Elul, before Rosh Hashnah, until after Yom Kippur. It discusses faith, 40 steps to repentance, and day-by-day reflection pages.*

**Steinberg, Paul. *Celebrating the Jewish Year: The Fall Holidays, Rosh Hashanah, Yom Kippur, Sukkot*. Philadelphia: Jewish Publication Society, 2007.**

*Celebrating the Jewish Year is a book that teaches about the origins of the holidays as well as connecting the holidays to different themes based on the seasons. It includes poems, prayers, rituals, and stories as its primary sources. This book provides details pertaining to the High Holy Days and gives many answers to the questions families may have about practicing and celebrating these holidays.*

### Websites:

**<http://www.jewishhealing.org>**

*This website is developed by National Center for Jewish Healing and includes tools and resources for those in need of healing. Some of the resources include texts and literature in connection with a Jewish holiday or pertaining to a Jewish theme or value.*

**<http://www.myjewishlearning.com>**

*Searching on Jewishlearning.com is an endless amount of information on most aspects of Jewish practice, tradition, history, language, customs, foods, etc. Articles written by professionals as well as information for beginners can be found while on this website.*

*Addiction Resources:*

**Brain, Robin "Jews, Alcoholism and Addiction." Jews, Alcoholism and Addiction. 27 May. 2008. *EzineArticles.com*. 3 May 2009  
<http://ezinearticles.com/?Jews,-Alcoholism-and-Addiction&id=1204394>.**

**Olitzky, Kerry M. *Recovery and Codependence: A Jewish 12 Steps Guide to Healing your Soul*, Woodstock, VT: Jewish Lights, 1993.**

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**Spiegel, Marcia Cohn. "Profile of the Alcoholic Jew," Alcohol Alcohol., Winter 1981; 16:pgs. 141 - 149.**

**Twerski, Abraham J. *Addictive Thinking: Understanding Self Deception*. Center City, Minn: Hazelden, 1997.**