

Wild Judaism: An Exploration of Judaism's Connection to the Outdoors

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Enduring Understandings and Rationale

EUs:

1. The outdoors play a vital role in the development of the Jewish people.
2. Jewish stewardship of the natural world, rooted in Jewish text, creates connections to the spiritual world.
3. Experiences in the natural world help bridge the gap between Jewish expression and spirituality. Spirituality is a connection to more than the natural world.
4. “God begins where words end”. We can experience God through Awe by going to natural places which take us beyond the limit of words.

Rationale

In the increasingly technological cultures and communities we occupy, the need to experience the outdoors has never been greater. We are often so intrinsically connected to friends and family thanks to social media and the development of software like face time. While technology allows us to connect with people from around the world it makes it difficult for us to reconnect with our natural surroundings. I suggest that through the study Judaism with an eco-centric lens we will find methods of connection to other living beings and the spiritual world. From our ancestors’ sojourn towards freedom and the Maccabean camp in the mountains, Judaism and the outdoors are intertwined. Within canonized Jewish text the outdoors plays a vital role in developing the Jewish people.

Judaism’s connection to the outdoors is clear within TaNaKh and becomes more important as Jewish thought develops into the modern era. Abraham Joshua Heschel suggests “God begins where words end”. In his text, God in search of Man, Heschel aids our understanding of what his predecessors have tried to teach. Spirituality, connection to more than the natural world, connects the wilderness or outdoors and the Jewish experience. By going to natural places which take us beyond the limits of words we can experience awe. This awe or lack of words to describe a moment or scene is the presence

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of God. Through exploring TaNaKh, theological, and philosophical readings this curriculum guide aims to bridge the gap between the natural and spiritual worlds.

I believe that this content is important to learners because our hyper-realism that secular society presents. Our world is heavily rooted in scientific evidence which often reduces an interest in a spiritual connection. As this curriculum guide is intended for a teen family education setting, families will have an opportunity to disconnect from their technology so they can reconnect with one another. This intentional communal space, both indoors and outdoors, aims to connect participating families to one another and a Jewish outdoor experience. By rekindling a connection to things which we cannot see, but can only feel, students can learn to see themselves within the context of Jewish memory and as stewards of the Jewish future. Our students will begin to apply critical thinking skills to Jewish philosophy and theology, like the works of Heschel and Martin Buber, to learn how to keep Judaism relevant in a contemporary setting. In addition to being stewards of Jewish peoplehood through thought students will develop stewardship of the natural world. Rooted in the creation story students will see the importance of protecting the world which we have been given.

While content knowledge is a vital part of this curriculum guide it is only one piece of the puzzle. Learning about the spirituality of the outdoors through texts cannot be our goal. This curriculum guide and the educators who adapt it to their milieu must strive to take students away from a formal classroom and into the outdoors. Through pairing traditional classroom learning with trips outdoors, and not just to the playground out back, students will begin to develop an emotional and spiritual connection to the wild.

Enduring Understandings and Rationale

The content of this curriculum guide has been crafted under two main assumptions. One, students want to find a connection to the spiritual world. Two, students are interested in learning about Judaism's deep connections to the natural world. I believe that high school students and their families should approach this type of in-depth and personal learning as a team. It will allow them to have a deeper understanding of how their family interacts with the world as a unit and as individuals within a unit

Scope and Sequence

<u>Unit Title/Content</u>	<u>Description</u>
Road Maps – Tracking the Israelites Journey and our own	This unit develop parallel maps. One map will track the Israelites journey through the wilderness and the other will track the student's journey. Students will begin to see connection between their experiences and awe.
A step outside – God in the wilderness	This unit will present numerous theological perspectives on God in the wilderness and God's role in the Israelite journey. This Unit will ask students to physically go outdoors to experience awe/wonder of the natural world.
Israelites Outdoors – Torah stories in which the outdoors plays a vital role	This introductory unit will present an overview and selection of Torah stories which outline the connection between the outdoors and Judaism.
<i>Anachnu Shomrim: We are guardians!</i>	This unit will bridge the gap between stories in the Torah and our responsibility to the earth today. This will be an environmental/ecological unit where students practice the value of Shomrei Adamah
Prayer or Pray-er	This unit will explore how we honor the outdoors through prayer. We will work towards creating a connection to various natural environments through prayer.

Letter to the Educator

Dear Educator,

Thank you for choosing to explore my Curriculum Guide, Wild Judaism: An exploration of Judaism's connection to the outdoors. Within this curriculum guide you and your students will learn numerous Jewish connections to the outdoors. A driving force behind this curriculum guide is the desire to help high school students find a new and different avenue to access Judaism. In our technocentric world cultivating connections to Judaism and its spiritual nature are exceedingly difficult. As written, this curriculum guide aims to create spaces for high school students and their adults to explore the natural world through a Jewish lens.

Unit's one through four of this curriculum guide are designed with two distinct parts. Part one occurs in lessons one through three of each unit. These three lessons are designed to be executed within a classroom style setting. Within these three lessons learners are exposed to theological perspectives, philosophical perspectives, and TaNaKh. Lesson four of the first four units is an outdoor experience during which learners will search for Jewish connections to the outdoors utilizing the content they have learned in the first section of the unit. This curriculum guide suggests hikes as the outdoor experience, but this is not wholly necessary. A walk on the beach or near a lake would also fulfil the needs of these final lessons. If you choose to take your learners on a hike, please refer to an outdoors app or website, such as AllTrails or PeakFinder, so you chose a hike of appropriate difficulty and length. The final unit departs from the previous structure and consists of four outdoor lessons. During the writing process I felt that teaching about nature-centric prayers was best accomplished and experienced outdoors.

These outdoor experiences are intended to be this curriculum guide's Memorable Moments. These are moments unique and clearly different than classroom learning experiences.

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While they employ a different learning modality these Memorable Moments are meant to support and enrich classroom learning. I hope that you and your students find connections between classroom learning the great opportunity for learning which the outdoors presents. Within each Memorable Moment learners are asked to take pictures of nature that align with the learning they have done. I suggest creating a shared Google Folder for learners to add their photos to. This photo library can serve as a form of assessment and provide you with good content for an end of the year slide show. When looking through the photo album you can assess if learners were able to identify attributes learned within the classroom. For example, you could identify if students photographed different types of relationships.

One thing to keep in mind when heading outdoors is safety. Please ensure that your educators and facilitators can maintain communication with one another. This may mean purchasing walkie talkies. Hiking safety practices can be found at americanhiking.org/hiking-resources. It is vital to bring at least one, fully stocked, first aid kit for your participants. Before each hike make sure to remind participants that they should bring ample water, sunscreen, hats, and consider wearing long pants to prevent scratches, tics, and other insect bites.

Each lesson within this curriculum guide contains a set induction, two learning activities, and a closure. Set inductions, learning activities, and closures all have suggested times across from the title of the activity or lesson component. These times are an estimate, and you are not required to abide by suggested times. As you know your learners best, please adjust the time for each activity so your learners will have the most beneficial experience. Above the suggested time for each activity is a differentiation guide. Learning modalities are highlighted using three letters; V, A, & K. V represents a visual activity. A represents an auditory activity. K represents a kinesthetic activity. Some activities contain multiple modalities and therefore have multiple

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letters above the suggested time. Please, adapt this curriculum and its learning modalities to best fit the needs of your learners. If your learners do not learn well from auditory learning work with your team to turn the activity into a visual or kinesthetic learning opportunity. An example of the differentiation guide is below:

VA

1. Family and Community Brit

(15 minutes)

Unit 1: Road Maps, an introductory unity, is presented as a fully scripted unit. This unit is written in a way that a teacher or facilitator could pick up the text and read from it. Please do not do this! This initial scripted unit is meant to act as a more detailed look into the thought process behind pedagogical and content choices you will see in later units. Within this scripted introductory unit there are a few key symbols which you should look out for and they are listed below.

“ Indicates content that you or your facilitator should share with your learners. It can be read as is, but you are encouraged to adapt this language to fit your teaching style.

? Indicates a question to be asked. Questions with content-based answers have suggested answers as bullet points beneath the question. Open ended questions about learners, as seen in lesson one, do not have suggested answers.

As this curriculum guide aims to educate learners on different avenues towards Jewish connection with the outdoors a summative assessment did not seem appropriate. Authentic assessment within this guide is in the form of participant journals. Formative assessment takes place through conversation and journal checks. Throughout each lesson participants are asked to

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use their journals as a processing aid. To ensure that learners are utilizing their journals correctly please assess their journals for use at the end of each unit. Because each learner will take away different ideas do not assess for content, only for the use of journals as a tool. Ensure that you collect journals at the end of each class to avoid journal loss.

While exploring this content as a family great potential exists for learners to expand to their conceptions of Judaism while strengthening their family unit. Through providing high school learners with this avenue towards connection towards Judaism it is my hope that they will continue searching for meaning, spirituality, community as they move into latter stages of adolescence and adulthood.

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Unit 1: Road Maps

Unit Introduction

Dear Educator,

This introductory unit presents learners with a base of information for them to build upon in the following units. In this unit we focus on a few **essential questions**:

- What is awe?
- What is wonder?
- Is God or a divine entity connected to awe or wonder?
- And how has the wilderness affected the Israelite journey?

These questions will be revisited in greater detail within later units.

In this unit, and the following units, journaling acts as the **formative assessment**. By adding to journals throughout the unit you and your students will track their learning.

In this unit the **Memorable Moment** is the hike. This first step outdoors with your class is a vital part in the effort to create personal connections with the outdoors and the divine.

Above the approximated times for each activity, you will see a combination of letters that represent learning modalities experienced within the lesson.

V – visual,

A – Auditory,

K-kinesthetic.

This code shows how each activity was written. As the implementer of the lesson, it is up to you to determine what modality is best suited for your students. Feel free to alter activities to meet the needs of your students and context.

Unit 1: Road Maps

Lesson 1 – Getting Acquainted

Enduring Understandings:

1. Family and communal expectations and norms creates a safe and collaborative learning environment.
2. Each person brings a unique history and story into a group setting.

Objectives:

1. Students should be able to describe one way the outdoors has influenced their family journeys.
2. Students should be able to articulate their family's learning norms and expectations.

Supplies:

- Chairs: 1 per student
- Paper
- Pens
- Coloring utensils
- Wall sized sticky note
- Map of the world: 1 per family
- Highlighters: 2 colors per family
- Folders: 1 per family

Other Things to Prepare:

- Chairs need to be set up in two circles for set induction. Outer circle facing the inner circle.
- After set induction families will return chairs to tables for the rest of the lesson.

Vocabulary:

- *Brit K'hilah* – Community Agreement
- *Brit Mishpacha* – Family Agreement
- *Eretz Yisrael* – Land of Israel

Unit 1: Road Maps

Lesson 1 – Getting Acquainted

Set Induction:

(20 minutes)

Have chairs arranged in two circles, an inner and outer circle. The outer circle of chairs should be facing the inner circle of chairs. Instruct participants to sit in these chairs upon arrival.

“ Good afternoon everyone! We are so excited to launch our very first session of Wild Judaism. During our year together we will explore how the natural world is connected to Jewish spirituality, memory, and history. Maybe you have been in religious school with the people who are here today since you were a toddler. Maybe you have only seen each other in passing as you walk the halls of the synagogue. Either way, your personal stories are wholly individual and at same time rely upon interactions with fellow human beings.” With this in mind, we are going to do a short get to know your activity. As you can tell you are sitting across from someone. Maybe this is someone who you have met before or maybe this is a totally new face. I will ask a set of questions that will serve as conversation starters for the person you are sitting across from. You will introduce yourself then begin to talk about the prompts. After three minutes of conversation, I will announce that it is time to switch partners. Then and only then, the people sitting in the outside circle will rotate two positions to their left.”

Ensure that participants understand rules then proceed to ask the following questions. For each rotation/pairing ask one question. Ensure that participants in the outer circle rotate two spaces to the left after three minutes.

- ? What is your favorite thing to do outside and why?
- ? What is your favorite season and why?
- ? Do you think Judaism and the outdoors are linked? If so, why? If not, should they be?
- ? What is something you have learned in a Jewish setting that has stuck with you?
- ? Why do you think humans were created last in the creation story?
- ? Do you have a favorite Torah story?

“ I hope that in your pairings you learned something new about old friends while also meeting new people who may become your close friends. I hope that we can all remember this moment of connection. As we navigate our time together, we will learn some challenging theological and philosophical ideas that will help us connect Judaism and the Jewish experience to the outdoors. I hope that we can feel comfortable leaning on and challenging the relationships which we are beginning to develop today.”

Unit 1: Road Maps

Lesson 1 – Getting Acquainted

Activities:

2. Family and Community Brit

VA
(15 minutes)

“ As the people of Israel waited for Moses to return from atop Mt. Sinai with the Torah and the Ten Commandments, they grew impatient. They did not understand the rules of engagement that were assumed by Moses and God. Therefore, the people of Israel sculpted a Golden calf to worship out of fear. To ensure that we can work together to avoid any golden calf moments we are going to create two different agreements. First as family units and then as a community we are going to create our own *Brit mishpacha* (family agreement) and *Brit K'hilah* (community agreement). These agreements will lay the groundwork of cultural norms and expectations of our large group in addition to the norms and expectations of your family unit.”

Ask participants to list a few examples of what their *Brit Mishpacha* (family agreement) could include.

- We will have our cellphones off and away.
- We will be respectful of minority opinions.
- We will try our best to truly listen to one another.

“ Those are excellent examples. Take five minutes to think of no more than ten family norms and expectations that will help guide your family’s engagement during our time together.”

While families are working wander the room to ensure everyone is on the right track. Call out three- and 1-minute warnings.

“ I hope that each of you was able to contribute to your *Brit Mishpacha* (family agreement) in some way.”

? Is there anything in your *Brit Mishpacha* (family agreement) that could be applicable to the entire group?

On a big sticky note or poster board write down suggestions from families. Collect no more than ten suggestions from families.

“ Thank you for all your suggestions! We will start our first few sessions by reviewing our *Brit Mishpacha* (family agreement) and our *Brit K'hilah* (community agreement) so we can aim to be respectful and participatory.”

3. Family Maps

VA
(15 minutes)

“ In our first few sessions we will be tracking the Israelite’s journey from slavery to freedom. During their trek from Egypt to Mt. Sinai and ultimately to the promised land of *Eretz Yisrael* (land of Israel) our Israelite ancestors experienced trials and tribulations. Our story is filled with the trials and tribulations of an exiled people

Unit 1: Road Maps

Lesson 1 – Getting Acquainted

returning home through a beautifully spectacular and dangerous wilderness. During Passover we retell the story as if we too were present when Moses, Aaron, Miriam and God led the Israelites out of Egypt and into freedom. Yes, this sentiment creates a strong sense of peoplehood and community. But do we feel as if we were present for this journey? Perhaps it is better understood as a metaphor that helps us connect the journeys of our own families to the journey of our Israelite ancestors.”

Pass out world maps (See appendix A) to each family and two highlighters

“ Each family unit should now have a small map of the world. So that we can all understand a little more about our own personal journeys we are going to plot our family history on these maps. We want to start as far up our family trees as possible as to have an idea of just how much our families have experienced so we can all be here together today. To mark a place on the map where your family lived please place an X on the map. To connect different places where your families have lived connect the X's with a highlighter line. Please mark the two sides of your family lineage by using different colored highlighters. Once you have tracked your family's journey please write a bullet point family history on the back of your map, we have extra paper if you need it.”

Ensure families understand their task then let them work. Wander the room to answer questions as they arise. Give families a five-, three-, and one-minute warning. Once time has expired invite families to share any part of their family journey with the group.

“ Imagine the dedication and perseverance necessary for our families to traverse so much land mass to arrive here this evening. Just as our Israelite ancestors experienced hardship on their journey our extended families had trouble along their journeys. Many of our relatives experienced persecution or oppression, relying upon the generosity of a select few who made it possible to survive. As we learn together, we will look back on our family stories and the story of our Israelite ancestors to see how humans and the outdoors worked in congress to aid our journeys.”

Closure:

(10 minutes)

Pass out folders to each family

“ Thank you all so much for joining us for this first day of our Family education programming. Over the next nine months we will be taking a closer look at how the outdoors has played and continues to play a role in our lives. We will talk about the physical and spiritual aspects of the natural world which we have been blessed with. By looking at our family journeys today I hope that we have begun the reflecting on the variety of natural settings which have influenced our lives.”

? With our family journeys in mind, what type of natural settings do you think influenced your family journey?

Unit 1: Road Maps

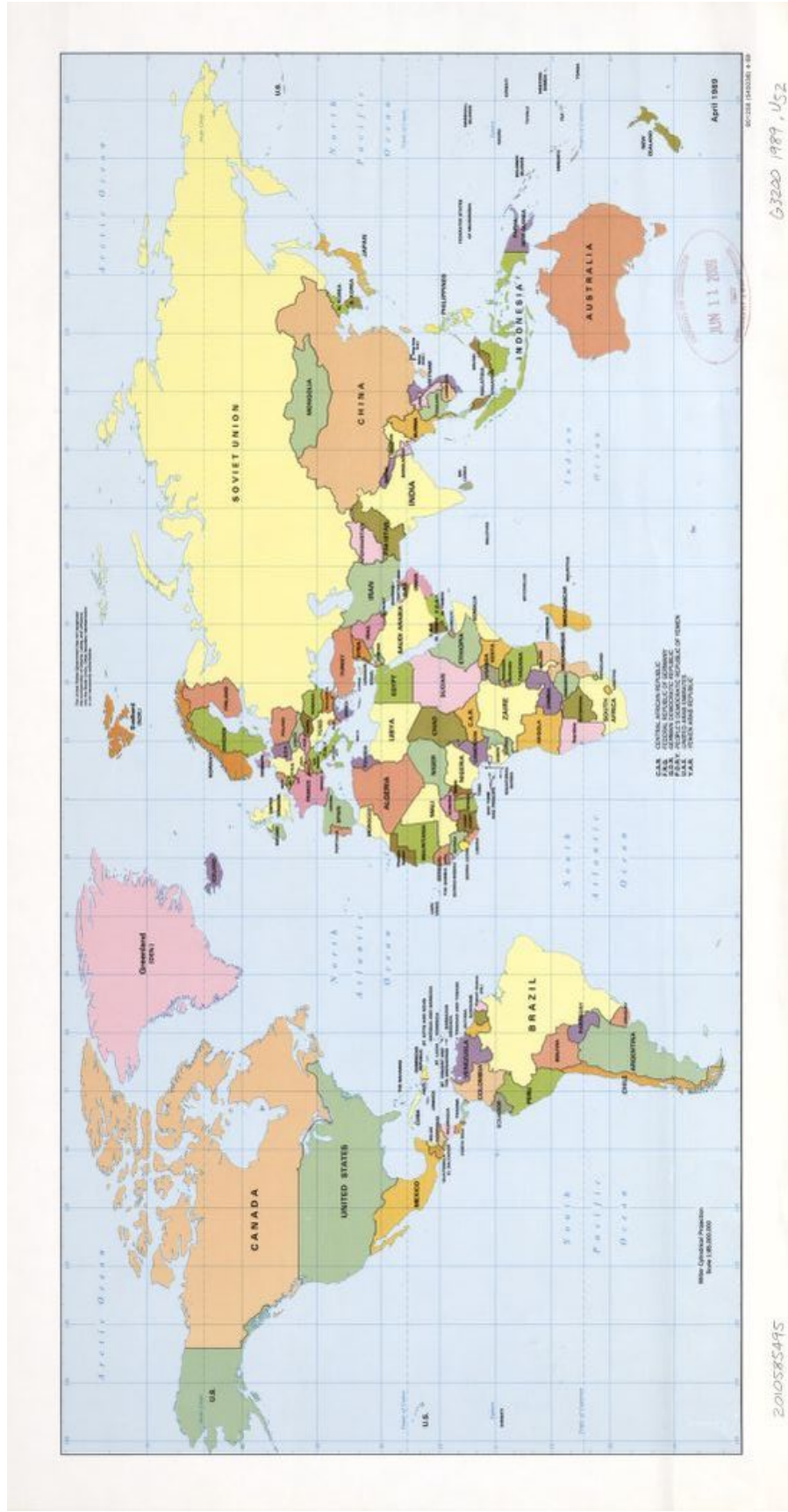
Lesson 1 – Getting Acquainted

Instruct families to brainstorm amongst themselves what types of natural environments their families encountered along their journeys. Ask a few volunteers to share what they have talked about.

“ On the back of the folder you have all been given, please write your family name. Please put your world map into this folder. All our handouts and worksheets will live in this folder. This will help us track our learning together throughout the year.”

Instruct families to hold up folders once they have put everything inside of them for a staff member to collect.

Appendix A: Map of the World



Unit1: Road Maps

Lesson 2 – Israelite Journey

Enduring Understandings:

1. The Sinai Peninsula wilderness heavily influenced the Israelite Exodus.
2. The Israelites felt God’s presence while on their journey from slavery to freedom.

Objectives:

1. Students should be able to outline the 40-year exodus journey.
2. Students should be able to articulate one way which the outdoors influenced the Israelite experience of exodus from slavery to freedom.
3. Students should be able to express one way that God’s presence was felt in the wilderness during the journey from slavery to freedom.

Supplies:

- Wall sized sticky note: 1 per family
- Highlighters: 1 per person
- Tape: 1 roll per family
- Assorted coloring utensils

Other Things to Prepare:

- Wall sized sticky notes on the wall: 1 per family
- Appendix A: Blank National Parks Badge: 1 per person
- Appendix B: Exodus timeline cut into strips: 1 per family
- Appendix C: Exodus recap: 1 per family
- Appendix D: Probable Exodus route without line: 1 per family
 1. Still trying to convert to jpg
- Appendix E: Probable Exodus route with line: 1 per family
 1. Still trying to convert to jpg

Unit 1: Roadmaps

Lesson 2 – Israelite Journey

Set Induction:

(15 minutes)

Pass out folders to families. Instruct families to individually review *Brit Mishpacha* (family agreement) then as a community review *Brit K'hilah* (community agreement).

“ Welcome back everyone! It is so great to see you again! Thank you so much for allowing us to review our family and community agreements. This will help us all maintain a safe and respectful learning environment.”

“ Last time we talked about our own family journeys and talked a little bit about how the natural world influenced our family’s journey. In a little bit we are going to pivot from talking about our family journeys to learning about our Israelite ancestors’ journey through the wilderness to freedom. Before we start learning content, we are going to have some creative fun. In a moment, you will receive a piece of paper with a badge outlined on it. This outlined badge may look familiar to you.”

? Where have you seen a badge shaped like this before?

- Police departments
- Fire Departments
- Park rangers
- National parks

“ Those are all great answers and in one way or another correct! Today we are going to focus on their similarity to badges worn by park rangers and used as logos for our National Parks services.”

? What are some images you might see on a National Parks badge or logo?

- Trees
- Lakes
- Deserts

“ To make a generalization, the images depicted on the badges generally represent what can be found in the park which the badge identifies. A badge for Yosemite National Park might have an image of Half Dome, the iconic rock face that has allured outdoor enthusiasts for decades. A badge for Arches National Park might depict the quintessential stone archways which the park is known for. Each image on the badge is representative of something that visitors could experience on a trip to the parks. At this point I want to challenge you to create individual and family badges. Each person will create a badge depicting images that are representative of themselves, try to include at least one natural feature (mountains, waterfalls etc.) in your badge. After you have completed your individual badge, work on a badge that can describe your family. Again, try to include at least one natural feature on your family badge.”

After seven minutes has elapsed, encourage participants to transition to working on their family badges. Once another seven minutes has elapsed asked for participants to share their family badges and why they chose specific images on each.

Unit 1: Roadmaps

Lesson 2 – Israelite Journey

Activities:

1. Exodus Timeline

VK
(25 minutes)

Pass out Exodus Timeline (Appendix B) to each family. Ensure that chapters and verses from Exodus are not visible to participants.

“ Each family has a collection of verses from Exodus. Exodus is the book of Torah which depicts the Israelites’ journey from enslavement to freedom. You do not have the entire book of Exodus in front of you, only a selection of chapters and verses that will help us create a timeline, or sequence, of events. Please try your best to place these pieces of text in order using tape onto your family’s big wall sticky note. I know it may seem daunting. Try your best, it is okay not to get them all in the correct order. We will take about ten minutes to get as far as we can through this sequence of events with texts from Exodus.”

Ensure that participants understand their task and send them on their way. Wander the room to answer any questions that may arise. Give participants five-, three-, and one-minute warnings.

“ Thank you all for trying your hardest at this activity. I’m now going to read out the correct order of texts for you by reading the first line of each set of verses.”

Read aloud the first sentence from each set of verses. Provide 20 seconds between each sentence to ensure participants can find and order their verses.

“ Excellent! Thank you for being patient as we ensured that everyone had their verses in order. Now, as a family, go through your sequenced verses and highlight any piece of text that highlights how the outdoors played a role in the Israelite journey. We will work on this for seven minutes.”

Ensure that participants understand their task then send them on their way. Give participants three- and one-minute warnings.

? What did you highlight within the texts?

- “Every boy that is born you shall throw into the Nile”
- “The daughter of Pharaoh came to bathe in the Nile”
- “He arrived in the land of Midian and sat down beside a well.”
- “An Angel of the Lord appeared to him in a blazing fire out of a bush.”
- “Bring them out of that land to a good and spacious land, a land flowing with milk and honey”

? How could some of these outdoor settings or natural phenomenon affect the Israelite story and journey?

- The Nile river presented the opportunity of connection between Israelite slaves and Egyptian royalty.
- The burning bush that did not consume itself shows Moses, and through Moses the Israelites, that God’s presence surrounds them on earth.

Unit 1: Roadmaps

Lesson 2 – Israelite Journey

2. Let's map it out

V
(15 minutes)

“ We just looked at some of the moments within the Book of Exodus that begin to shape our understanding of nature and God’s role in the story. Thanks to your work we outlined specific verses from the text that reference the outdoors. As you may have noticed the setting of our ancestors’ journey continuously changes as they traverse what we now call the Sinai Peninsula to the land of Milk and Honey. We don’t have time today to go into detail about the different ways the environment changes and effects the Israelite journey, we’ll get to that later. Today we will begin to map out the Israelite journey to freedom.”

Pass out one copy of Appendix C: Exodus Recap, to each family. Pass out one copy of Appendix D: Probable Exodus route, to each family.

“ In front of you there should be two documents. One has the text of Numbers 33 and the other is a map provided to us by the Jewish Study Bible. Over the next seven to ten minutes we will compare the text from Numbers to the map from the Jewish Study Bible. While comparing the two documents try to trace out the journey of the Israelites. Draw a line of the perspective path that the Israelites took to arrive in the land that was promised to them. Hint! God instructed the Israelites to take the long way.

Ensure participants understand their task then send them on their way. Give them three- and one-minute warnings.

“ These are all an excellent starting point!

Invite participants to share the route they have marked on their maps and how they came to those decisions.

“ One of the challenges presented to contemporary Jews is how to decipher the route our Israelite ancestors took on their way to freedom. Because we still do not know the exact location of many of the natural phenomena, like Mt. Sinai, we cannot pinpoint the exact path. Together we have come up with rough estimate of how the Israelites traversed the wilderness towards freedom. I am about to pass out a map of the probable route that the Jewish Study bible has presented us. Take a moment to look over and compare your possible path with the route they have suggested.

❓ Did you see any similarities between the exodus story found in the Book of Exodus and the narrative found in the Book of Numbers? What were they?

- The sea of reeds
- Mt. Sinai
- Starting from Ramses
- Crossing the Jordan River

❓ Are there any places within the Narrative in the Book of Numbers where God plays a role in the Israelites journey?

- God judged the gods of the Egyptians.
- God provided food and water in the form of manna to the Israelites

Unit 1: Roadmaps

Lesson 2 – Israelite Journey

- ❓ How does the land that hosts the difficult journey from Ramses to the land of Canaan affect the people of Israel?
- It challenges them to maintain a faith in God
 - It encourages them to make the most of the natural resources they have at their disposal

Closure:

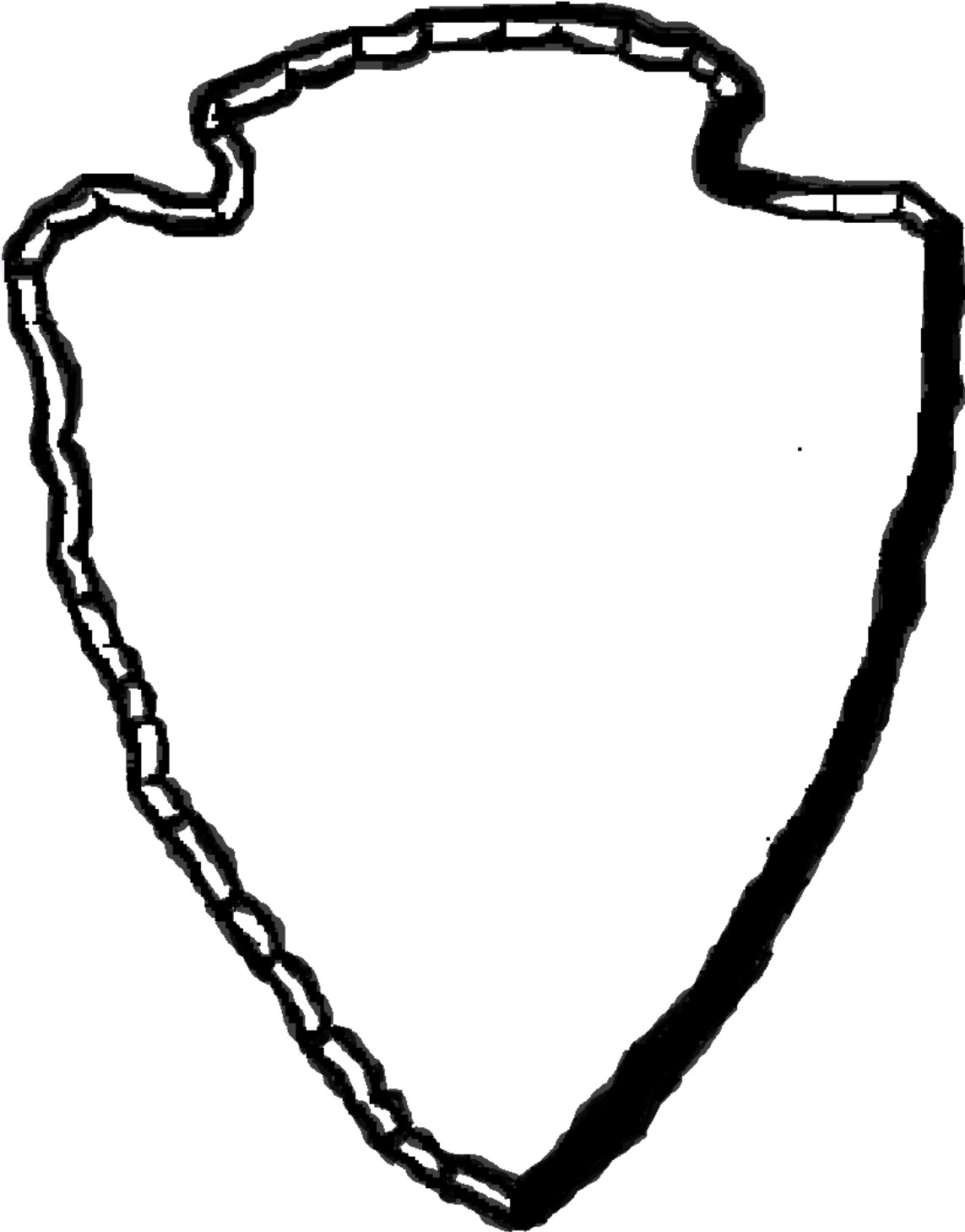
(5 minutes)

“ At this point you can put all the handouts from today into your folder. Thank you for your attention and participation. As we move through our curriculum, we will continue to learn about the habitat which our Israelite ancestors traversed. As your exit ticket, plan a trip outdoors with your family. It can be to a local state or national park or to a hiking trail just out of town. Take five minutes to plan your trip. While planning think about what you may see while outside with your family.”

Ensure participants understand their task and send them on their way. Give participants three- and one-minute warnings. Ask a few families to share where they plan on going.

- ❓ What might you experience while outside with your family?
- ❓ Do you think the location you chose will affect how you feel on the day you go outside?
- ❓ Do you think you will find a spiritual presence when you go outside?

Appendix A: Blank National Parks Badge



Appendix B: Exodus Timeline

Exodus 1:22

(22) Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."

שמות א': כ"ב

(כב) וַיִּצְוֶה פַרְעֹה לְכָל־עַמּוֹ לֵאמֹר כָּל־
הַבֵּן הַיְלֹוֹד הַיְאֹרֶה תִשְׁלִיכוּהוּ וְכָל־הַבָּת
תַחְיֶינָה: (ס)

Exodus 2:5-7

(5) The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. (6) When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." (7) Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?"

שמות ב': ה'-ז

(ה) וַתֵּרֶד בַּת־פַּרְעֹה לְרַחֵץ עַל־הַיָּאֵר
וַנְּעוּרֹתֶיהָ הִלְכֹת עַל־יַד הַיָּאֵר וַתִּרְאֶה אֶת־
הַתִּבָּה בַּתּוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אִמְתָּהּ
וַתִּקְחֶהּ (ו) וַתִּפְתַּח וַתִּרְאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה
נֶעַר בֹּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִי־לִדִי
הָעִבְרָיִם זֶה: (ז) וַתֹּאמֶר אַחֲתוֹ אֶל־בַּת־
פַּרְעֹה הַאֵלֶּף וַקְרָאתִי לָךְ אִשָּׁה מִיִּשְׂרָאֵל מִן־
הָעִבְרָיִת וַתִּינַק לָךְ אֶת־הַיֶּלֶד:

Exodus 2:14-25

(14) He retorted, "Who made you chief and ruler over us? Do you mean to kill me as you killed the Egyptian?" Moses was frightened, and thought: Then the matter is known! (15) When Pharaoh learned of the matter, he sought to kill Moses; but Moses fled from Pharaoh. He arrived in the land of Midian, and sat down beside a well. (16) Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; (17) but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. (18) When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" (19) They answered, "An Egyptian rescued us from the shepherds; he even drew water for us and watered the flock." (20) He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." (21) Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. (22) She bore a son whom he named Gershom, for he said, "I have been a stranger in a foreign land." (23) A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. (24) God heard their moaning, and God remembered His covenant with Abraham and Isaac and Jacob. (25) God

שמות ב': י"ד-כ"ה

(יד) וַיֹּאמֶר מִי שָׂמַיִךְ לְאִישׁ שֶׁר וְשֹׁפֵט עָלֵינוּ
הַלְהַרְגֵנִי אַתָּה אָמַר כַּאֲשֶׁר הִרְגַתְּ אֶת־הַמִּצְרִי
וַיִּירָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע הַדָּבָר: (טו)
וַיִּשְׁמַע פַּרְעֹה אֶת־הַדָּבָר הַזֶּה וַיִּבְקֵשׁ לְהַרְגֹּ
אֶת־מֹשֶׁה וַיִּבְרַח מֹשֶׁה מִפְּנֵי פַרְעֹה וַיֵּשֶׁב
בְּאֶרֶץ־מִדְיָן וַיֵּשֶׁב עַל־הַבְּאֵר: (טז) וּלְכֹהֵן
מִדְיָן שִׁבְעַת בָּנוֹת וַתִּבְאֲנֶה וַתְּדַלְּגֶנָה וַתִּמְלְאֲנָה
אֶת־הַהֲרֵטִים לְהַשְׁקוֹת צֹאן אָבִיהֶן: (יז)
וַיָּבֹאוּ הָרֹעִים וַיִּגְרְשׂוּם וַיִּקָּם מֹשֶׁה וַיּוֹשִׁיעַן
וַיִּשְׁק אֶת־צֹאנָם: (יח) וַתִּבְאֲנֶה אֶל־דְּעוּאֵל
אָבִיהֶן וַיֹּאמֶר מֵהוּעַ מֵהֵרַתָּן בָּא הַיּוֹם: (יט)
וַתֹּאמְרֶינָה אִישׁ מִצְרִי הִצִּילֵנוּ מִיַּד הָרֹעִים וְגַם־
דָּלָה דָּלָה לָנוּ וַיִּשְׁק אֶת־הַצֹּאן: (כ) וַיֹּאמֶר
אֶל־בְּנֹתָיו וְאִי לָמָּה זֶה עֹזְבֹתֶן אֶת־הָאִישׁ
קָרָאן לוֹ וַיֹּאכַל לָחֶם: (כא) וַיּוֹאֵל מֹשֶׁה
לְשִׁבְתָּ אֶת־הָאִישׁ וַיִּתֵּן אֶת־צֶפֶרֶה בְּתוֹ
לְמֹשֶׁה: (כב) וַתֵּלֶד בֵּן וַיִּקְרָא אֶת־שְׁמוֹ
גֶרְשֹׁם כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכֹרִיָּה: (כג)
(כג) וַיְהִי בְיָמֵים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ
מִצְרַיִם וַיִּאֲנָחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבֹדָה
וַיִּזְעְקוּ וַתַּעַל שׁוֹעַתָם אֶל־הָאֱלֹהִים מִן־
הָעֲבֹדָה: (כד) וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם
וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אֲבֹרָתָם אֶת־
יְצִתָּם וְאֶת־יְעֻקֵּב: (כה) וַיִּרְא אֱלֹהִים אֶת־בְּנֵי־
יִשְׂרָאֵל וַיִּדַע אֱלֹהִים: (ס)

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looked upon the Israelites, and God took notice of them.

Exodus 3:1-9

(1) Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. (2) An angel of the LORD appeared to him in a blazing fire out of a bush. He gazed, and there was a bush all aflame, yet the bush was not consumed. (3) Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" (4) When the LORD saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." (5) And He said, "Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground. (6) I am," He said, "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. (7) And the LORD continued, "I have marked well the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. (8) I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. (9) Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them.

שמות ג' א'-ט'

(א) ומֹשֶׁה הָיָה רֹעֵה אֶת־צֹאן יִתְרוֹ חֹתֵנוֹ פֶּהֶן מִדְּבַר וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֹרֶבָה: (ב) וַיֵּרָא מִלְאָךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסִּנֵּה וַיֵּרָא וַהֲנֶה הַסִּנֵּה בְעֵר בְּאֵשׁ וְהַסִּנֵּה אֵינְנוֹ אֲכָל: (ג) וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרֹאֶה הַגָּדֹל הַזֶּה מֵהוּעַ לֹא־יִבְעַר הַסִּנֵּה: (ד) וַיֵּרָא יְהוָה כִּי סָר לְרֹאיוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִנִּי: (ה) וַיֹּאמֶר אֱלֹהִים הֲלָם שְׁלַחְנִיךָ מֵעַל רִגְלֶיךָ כִּי הִמְקֹום אֲשֶׁר אִתָּה עֹמֵד עָלָיו אֲדַמְתִּי קֹדֶשׁ הוּא: (ו) וַיֹּאמֶר אֲנֹכִי אֱלֹהִי אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֹּר מֹשֶׁה פָּנָיו כִּי יָרָא מֵהַבֵּיט אֶל־הָאֱלֹהִים: (ז) וַיֹּאמֶר יְהוָה רְאֵה רְאִיתִי אֶת־עֲנִי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת־צַעֲקָתָם שְׁמַעְתִּי מִפְּנֵי נֹגְשָׁיו כִּי יַדְעֹתִי אֶת־מַכָּאֲבֵיו: (ח) וַיֹּאדָר לְהַצִּילוֹ | מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהוּא אֶל־אָרֶץ טוֹבָה וְרַחֲבָה אֶל־אָרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַפְּנֻעֵנִי וְהַחֲתִי וְהָאֲמָרִי וְהַפְּרֹזִי וְהַחֲוִי וְהַיְבוּסִי: (ט) וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלָי וְגַם־רָאִיתִי אֶת־הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם:

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Then come the 10 plagues!

- 1) Blood
- 2) Frogs
- 3) Lice
- 4) Wild Animals
- 5) Pestilence
- 6) Boils
- 7) Hail
- 8) Locusts
- 9) Darkness
- 10) Death of the first born

Exodus 13:17-22

(17) Now when Pharaoh let the people go, God did not lead them by way of the land of the Phillistines, although it was nearer; for God said, "The people may have a change of heart when they see war, and return to Egypt." (18) So God led the people roundabout, by way of the wilderness at the Sea of Reeds. Now the Israelites went up armed out of the land of Egypt. (19) And Moses took with him the bones of Joseph, who had exacted an oath from the children of Israel, saying, "God will be sure to take notice of you: then you shall carry up my bones from here with you." (20) They set out from Succoth, and encamped at Etham, at the edge of the wilderness. (21) The LORD went before them in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light, that they might travel day and night. (22) The pillar of cloud by day and the pillar of fire by night did not depart from before the people.

Exodus 14:10-

(10) As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to the LORD. (11) And they said to Moses, "Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? (12) Is this not the very thing we told you in Egypt, saying, 'Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness?'" (13) But Moses said to the people, "Have no fear! Stand by, and witness the deliverance which the LORD will work for you today; for

שמות י"ג: ז-כ"ב

(יז) וַיְהִי בְשִׁלַח פְּרַעֲהוֹ אֲתֵהֶעָם וְלֹא־נָתַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי | אָמַר אֱלֹהִים פְּוִי־נָתַם הָעַם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִם: (יח) וַיִּסָּב אֱלֹהִים | אֲתֵהֶעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וַחֲמָשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: (יט) וַיִּקַּח מֹשֶׁה אֶת־עַצְמוֹת יוֹסֵף עִמּוֹ כִּי הִשְׁבִּיעַ הַשָּׁבִיעַ אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר פֶּקֶד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהַעֲלִיתֶם אֶת־עַצְמוֹתַי מִזֶּה אִתְּכֶם: (כ) וַיִּסְעוּ מִסֹּפֶת וַיַּחֲנוּ בְּאֵתָם בְּקֶצֶה הַמִּדְבָּר: (כא) וַיְהִי הַלַּיְלָה לְפָנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וַלֵּילָה בְּעַמּוּד אֵשׁ לְהַאֲרִי לָהֶם לְלַכֵּת יוֹמָם וַלֵּילָה: (כב) לֹא־לִמִּישַׁ עַמּוּד הָעָנָן יוֹמָם וְעַמּוּד הָאֵשׁ לַיְלָה לְפָנֵי הָעַם: (פ)

שמות י"ד

(י) וּפְרַעֲהוֹ הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם | נֹסַע אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְהוָה: (יא) וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמִּבְּלִי אֵינְךָ־בָרִים בְּמִצְרַיִם לְקַחֲתָנוּ לְמוֹת בַּמִּדְבָּר מֵהַזֹּאת עֲשִׂיתָ לָנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם: (יב) הַלֹּאֲזֶה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חַדַּל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמֶּתְנוּ בַּמִּדְבָּר: (יג) וַיֹּאמֶר מֹשֶׁה אֶל־הָעַם אַל־תִּירְאוּ הִתִּיצְבוּ וְרֵאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־עֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רֵאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסִּיפוּ לְרֹאֲתָם עוֹד עַד־

Appendix B: Exodus Timeline

the Egyptians whom you see today you will never see again. (14) The LORD will battle for you; you hold your peace!" (15) Then the LORD said to Moses, "Why do you cry out to Me? Tell the Israelites to go forward. (16) And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground. (17) And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots and his horsemen. (18) Let the Egyptians know that I am LORD, when I gain glory through Pharaoh, his chariots, and his horsemen." (19) The angel of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them, (20) and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night. (21) Then Moses held out his arm over the sea and the LORD drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split, (22) and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. (23) The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots, and horsemen. (24) At the morning watch, the LORD looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic. (25) He locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt." (26) Then the LORD said to Moses, "Hold out your arm over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their horsemen." (27) Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But the LORD hurled the Egyptians into the sea. (28) The waters turned back and covered the chariots and the horsemen—Pharaoh's entire army that followed them into the sea; not one of

עולם: (יד) יהוה ילחם לכם ואתם
תחרישון: (פ) ויאמר יהוה אל משה
מה תצעק אלי דבר אל בני ישראל ויסעו:
(טז) ואתה הרים את מטף ונטה את ידך על-
הים ובקעהו ויבאו בני ישראל בתוך הים
ביבשה: (יז) ואני הנני מתוק את לב מצרים
ויבאו אחריהם ואפכה בפרעה ובכל חילו
ברכבו ובפרשיו: (יח) וידעו מצרים פראני
יהוה בהפכדי בפרעה ברכבו ובפרשיו: (יט)
ויטע מלאך האלהים החלף לפני מחנה
ישראל וילך מאחריהם ויטע צמוד הענן
מפניהם ויעמד מאחריהם: (כ) ויבא בין |
מחנה מצרים ובין מחנה ישראל ויהי הענן
והחשך ויאר את הלילה ולא קרב זה אל זה
כל הלילה: (כא) ויט משה את ידו על הים
ויולך יהוה | את הים ברוח קדים עזה כל-
הלילה וישם את הים לתרבה ויבקעו המים:
(כב) ויבאו בני ישראל בתוך הים ביבשה
והמים להם חמה מימינם ומשמאלם: (כג)
וירדפו מצרים ויבאו אחריהם כל סוס פרעה
רכבו ופרשיו אל תוך הים: (כד) ויהי
באשמרת הפקר וישקף יהוה אל מחנה
מצרים בעמוד אש וענן וישים את מחנה
מצרים: (כה) ויסר את אפן מרכבתיו
וינהגו בכבדת ויאמר מצרים אנוסה מפני
ישראל כי יהוה נלחם להם במצרים: (פ)
(כו) ויאמר יהוה אל משה נטה את ידך על-
הים וישבו המים על מצרים על דרכו ועל-
פרשיו: (כז) ויט משה את ידו על הים וישב
הים לפנות בקר לאיתנו ומצרים נסים
לקראתו וינוער יהוה את מצרים בתוך הים:
(כח) וישבו המים ויכסו את הרכב ואת
הפרשים לכל תיל פרעה הבאים אחריהם
בים לאנשאר בהם עד אחד: (כט) ובני
ישראל הלכו ביבשה בתוך הים והמים להם
חמה מימינם ומשמאלם:

Appendix B: Exodus Timeline

them remained. (29) But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left.

Exodus 15:21-27

(21) And Miriam chanted for them: Sing to the LORD, for He has triumphed gloriously; Horse and driver He has hurled into the sea. (22) Then Moses caused Israel to set out from the Sea of Reeds. They went on into the wilderness of Shur; they traveled three days in the wilderness and found no water. (23) They came to Marah, but they could not drink the water of Marah because it was bitter; that is why it was named Marah. (24) And the people grumbled against Moses, saying, "What shall we drink?" (25) So he cried out to the LORD, and the LORD showed him a piece of wood; he threw it into the water and the water became sweet. There He made for them a fixed rule, and there He put them to the test. (26) He said, "If you will heed the LORD your God diligently, doing what is upright in His sight, giving ear to His commandments and keeping all His laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I the LORD am your healer." (27) And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there beside the water.

Exodus 16:14-26

(14) When the fall of dew lifted, there, over the surface of the wilderness, lay a fine and flaky substance, as fine as frost on the ground. (15) When the Israelites saw it, they said to one another, "What is it?"—for they did not know what it was. And Moses said to them, "That is the bread which the LORD has given you to eat. (16) This is what the LORD has commanded: Gather as much of it as each of you requires to eat, an omer to a person for as many of you as there are; each of you shall fetch for those in his tent." (17) The Israelites did so, some gathering much, some little. (18) But when they measured it by the omer, he who had gathered much had no excess, and he who had gathered little had no deficiency: they had gathered as much as they needed to eat. (19) And Moses said to them, "Let no one

שמות ט"ו:כ"א-כ"ז

(כא) וַתַּעַן לָהֶם מִרְיָם שִׁירָו לַיהוָה כִּי־גָאָה גָּאָה סוּס וְרֹכְבוֹ רָמָה בָּיָם: (ס) (כב) וַיִּטַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־מִדְבַר־שׁוּר וַיֵּלְכוּ שְׁלֹשַׁת־יָמִים בַּמִּדְבָּר וְלֹא־מָצְאוּ מַיִם: (כג) וַיָּבֹאוּ מַרְתָּה וְלֹא יָכְלוּ לִשְׁתּוֹת מֵיִם מִמַּרְתָּה כִּי מַרִּים הֵם עַל־כֵּן קָרָא־שְׁמָהּ מַרָּה: (כד) וַיִּלְנוּ הָעָם עַל־מֹשֶׁה לֵאמֹר מַה־נַּשְׁתָּה: (כה) וַיִּצְעַק אֶל־יְהוָה וַיִּוְרְהוּ יְהוָה עֵץ וַיִּשְׁלַף אֶל־הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם שֵׁם שֵׁם לוֹ חֶק וּמִשְׁפָּט וְשֵׁם נִסָּהוּ: (כו) וַיֹּאמֶר אִם־שָׁמוּעַ תִּשְׁמַע לְקוֹל אֲלֹהֶיךָ וְהִישָׁר בְּעֵינֶיךָ תַעֲשֶׂה וְהֶאֱזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כְּלַחֲקוֹ כְּלֵי־הַמִּחְלָה אֲשֶׁר־שָׁמַתִּי בְּמִצְוֹתַי לֹא־אֲשִׁים עֲלֶיךָ כִּי אֲנִי יְהוָה וּפָאֶף: (ס) (כז) וַיָּבֹאוּ אֵילִמָּה וְשֵׁם שְׁתֵּי־עֶשְׂרֵה עֵינֹת מַיִם וְשִׁבְעֵים תְּמָרִים וַיַּחְנֲדוּשָׁם עַל־הַמַּיִם:

שמות ט"ז:י"ד-כ"ו

(יד) וַתַּעַל שְׂכַבַת הַטַּל וְהָיָה עַל־פְּנֵי הַמִּדְבָּר דֶּק מִחֹסֶפֶס דֶּק כַּכֹּפֶר עַל־הָאָרֶץ: (טו) וַיֵּרְאוּ בְנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו מִן הָאִשׁ כִּי לֹא יָדָעוּ מַה־הוּא וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָה: (טז) זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לְקַטֹּף מִמֶּנּוּ אִישׁ לְפִי אֲכָלוֹ עֹמֶר לְגִלְגָּלֹת מִסֹּפֶר נַפְשֹׁתֵיכֶם אִישׁ לְאִשֶׁר בְּאֶהְלוֹ תִקְחוּ: (יז) וַיַּעֲשׂוּכֶן בְּנֵי יִשְׂרָאֵל וַיִּלְקְטוּ הַמַּרְבֶּה וְהַמִּמְעִיט: (יח) וַיִּמְדוּ בַעֲמֹר וְלֹא הָעֲדִיף הַמַּרְבֶּה וְהַמִּמְעִיט לֹא הִחְסִיר אִישׁ לְפִי־אֲכָלוֹ לְקָטוֹ: (יט) וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִישׁ אֶל־יֹתֵר מִמֶּנּוּ עַד־בֶּקֶר: (כ) וְלֹא־שָׁמְעוּ אֶל־מֹשֶׁה וַיֹּותֵרוּ אֲנָשִׁים מִמֶּנּוּ עַד־בֶּקֶר וַיִּרְם תּוֹלְעִים וַיִּבְאֵשׁ

Appendix B: Exodus Timeline

leave any of it over until morning.” (20) But they paid no attention to Moses; some of them left of it until morning, and it became infested with maggots and stank. And Moses was angry with them. (21) So they gathered it every morning, each as much as he needed to eat; for when the sun grew hot, it would melt. (22) On the sixth day they gathered double the amount of food, two omers for each; and when all the chieftains of the community came and told Moses, (23) he said to them, “This is what the LORD meant: Tomorrow is a day of rest, a holy sabbath of the LORD. Bake what you would bake and boil what you would boil; and all that is left put aside to be kept until morning.” (24) So they put it aside until morning, as Moses had ordered; and it did not turn foul, and there were no maggots in it. (25) Then Moses said, “Eat it today, for today is a sabbath of the LORD; you will not find it today on the plain. (26) Six days you shall gather it; on the seventh day, the sabbath, there will be none.”

וַיִּקְצֹף עֲלֵהֶם מֹשֶׁה: (כא) וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר
בַּבֹּקֶר אִישׁ כַּפֵּי אֲכָלוֹ וְחֵם הַשֶּׁמֶשׁ וְנָמַס:
(כב) וַיְהִי | בַּיּוֹם הַשְּׁשִׁי לְקַטְו לֶחֶם מִשְׁנֵה
שְׁנֵי הָעֹמֶר לְאַחַד וַיָּבֹאוּ כָּל־נְשֵׂי־אֵי הָעֵדָה
וַיִּגִּידוּ לְמֹשֶׁה: (כג) וַיֹּאמֶר אֲלֵהֶם הוּא אֲשֶׁר
דִּבֶּר יְהוָה שְׁבֹתוֹן שְׁבֹת־קֹדֶשׁ לַיהוָה מִחַר אֶת
אֲשֶׁר־תֵּאָפוּ אָפוּ וְאֶת אֲשֶׁר־תִּבְשְׁלוּ בִשְׁלוּ
וְאֶת כָּל־הָעֵדָף הַנִּיחֹו לָכֶם לְמִשְׁמַרְת־עַד־
הַבֹּקֶר: (כד) וַיִּנְיחוּ אֹתוֹ עַד־הַבֹּקֶר כַּאֲשֶׁר
צִוָּה מֹשֶׁה וְלֹא הִבְאִישׁ וְרָמָה לֹא־הָיְתָה בּוֹ:
(כה) וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם כִּי־שֹׁבֵת
הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ בַשָּׂדֶה: (כו)
שֵׁשֶׁת יָמִים תִּלְקְטֻהוּ וּבַיּוֹם הַשְּׁבִיעִי שְׁבֹת
לֹא יִהְיֶה־בּוֹ:

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Exodus 19:1-10

(1) On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. (2) Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, (3) and Moses went up to God. The LORD called to him from the mountain, saying, "Thus shall you say to the house of Jacob and declare to the children of Israel: (4) 'You have seen what I did to the Egyptians, how I bore you on eagles' wings and brought you to Me. (5) Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, (6) but you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the children of Israel." (7) Moses came and summoned the elders of the people and put before them all that the LORD had commanded him. (8) All the people answered as one, saying, "All that the LORD has spoken we will do!" And Moses brought back the people's words to the LORD. (9) And the LORD said to Moses, "I will come to you in a thick cloud, in order that the people may hear when I speak with you and so trust you ever after." Then Moses reported the people's words to the LORD, (10) and the LORD said to Moses, "Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes.

שמות י"ט: א'-י'

(א) בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי: (ב) וַיִּסְעוּ מִרְפִּידִים וַיָּבֹאוּ מִדְּבַר סִינַי וַיַּחֲנוּ בְּמִדְבַר וַיַּחְדָּשׁם יִשְׂרָאֵל נֶגֶד הַהָר: (ג) וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הַהָר לֵאמֹר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל: (ד) אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־כַּנְּפֵי נְשָׁרִים וָאֲבֵא אֶתְכֶם אֵלַי: (ה) וְעַתָּה אִם־שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־דְּבָרֵי יְהוָה לִי סִגְלָה מִכָּל־הַעַמִּים כִּי־לִי כָל־הָאָרֶץ: (ו) וְאַתֶּם תְּהִיְוֹתֶנּוּ לִי מְמַלְכֵת כֹּהֲנִים וְגוֹי קֹדֶשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל: (ז) וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיִּשֶׁם לִפְנֵיהֶם אֵת כָּל־דְּבָרֵי הָאֱלֹהִים אֲשֶׁר צִוָּהוּ יְהוָה: (ח) וַיַּעֲנוּ כָל־הָעָם יַחְדָּו וַיֹּאמְרוּ כָּל־אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע וַיִּשָּׁב מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה: (ט) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲגִיחַ אֲנִי כִּי אֵלַיךְ בָּעֵב הָעַנְוִן בְּעֵבֹר יִשְׁמַע הָעָם בְּדַבְּרֵי עַמִּי וְגַם־בָּרָךְ יֵאמְרוּ לְעוֹלָם וַיִּגַּד מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה: (י) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקַדְּשֵׁתָם הַיּוֹם וּמָחָר וּכְבִּסוּ שְׂמַלְתָּם:

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Exodus 19:16-22

(16) On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled. (17) Moses led the people out of the camp toward God, and they took their places at the foot of the mountain. (18) Now Mount Sinai was all in smoke, for the LORD had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. (19) The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder. (20) The LORD came down upon Mount Sinai, on the top of the mountain, and the LORD called Moses to the top of the mountain and Moses went up. (21) The LORD said to Moses, "Go down, warn the people not to break through to the LORD to gaze, lest many of them perish. (22) The priests also, who come near the LORD, must stay pure, lest the LORD break out against them."

Exodus 24:16-18

(16) The Presence of the LORD abode on Mount Sinai, and the cloud hid it for six days. On the seventh day He called to Moses from the midst of the cloud. (17) Now the Presence of the LORD appeared in the sight of the Israelites as a consuming fire on the top of the mountain. (18) Moses went inside the cloud and ascended the mountain; and Moses remained on the mountain forty days and forty nights.

שמות י"ט: ט"ז-כ"ב

(טז) וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַהֲיָת הַבֶּקָר וַיְהִי קֹלֶת וּבְרָקִים וַעֲנַן כְּבֹד עַל־הַהָר וְקַל שֹׁפָר חֲזָק מְאֹד וַיִּחַרַד כָּל־הָעָם אֲשֶׁר בְּמַחֲנֵה: (יז) וַיֵּצֵא מֹשֶׁה אֶת־הָעָם לִקְרַאת הָאֱלֹהִים מִן־הַמַּחֲנֵה וַיִּתְיַצְּבוּ בְּתַחֲתֵית הָהָר: (יח) וְהָרָ סִינַי עֵשָׂן כְּלוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עֲשָׂנוֹ כְּעֵשָׂן הַכִּבְשָׁן וַיִּחַרַד כָּל־הָהָר מְאֹד: (יט) וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֲזָק מְאֹד מִשֶׁה יִרְבֹּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל: (כ) וַיִּרַד יְהוָה עַל־הָהָר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה: (כא) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה רַד הָעֵד בְּעַם פְּנִי־הָהָר סוּ אֶל־יְהוָה לְרֹאוֹת וְנִפְל מִמֶּנּוּ רַב: (כב) וְגַם הַכֹּהֲנִים הַנֹּגְשִׁים אֶל־יְהוָה יִתְקַדְּשׁוּ פְּנֵי־פָרֹץ בְּהֵם יְהוָה:

שמות כ"ד: ט"ז-י"ח

(טז) וַיִּשְׁפָּן כְּבוֹד־יְהוָה עַל־הָהָר סִינַי וַיִּכְסֶהוּ הָעָנָן שְׁשֶׁת יָמִים וַיִּקְרָא אֶל־מֹשֶׁה בַיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הָעָנָן: (יז) וּמְרִאֶה כְּבוֹד יְהוָה כְּאֵשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר לְעֵינַי בְּנֵי יִשְׂרָאֵל: (יח) וַיֵּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מִשֶׁה בְּהָרָ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: (פ)

Appendix C: Exodus Recap

Numbers 33

(1) These were the marches of the Israelites who started out from the land of Egypt, troop by troop, in the charge of Moses and Aaron. (2) Moses recorded the starting points of their various marches as directed by the LORD. Their marches, by starting points, were as follows: (3) They set out from Rameses in the first month, on the fifteenth day of the first month. It was on the morrow of the passover offering that the Israelites started out defiantly, in plain view of all the Egyptians. (4) The Egyptians meanwhile were burying those among them whom the LORD had struck down, every first-born—whereby the LORD executed judgment on their gods. (5) The Israelites set out from Rameses and encamped at Succoth. (6) They set out from Succoth and encamped at Etham, which is on the edge of the wilderness. (7) They set out from Etham and turned about toward Pi-hahiroth, which faces Baal-zephon, and they encamped before Migdol. (8) They set out from Penehahiroth and passed through the sea into the wilderness; and they made a three-days' journey in the wilderness of Etham and encamped at Marah. (9) They set out from Marah and came to Elim. There were twelve springs in Elim and seventy palm trees, so they encamped there. (10) They set out from Elim and encamped by the Sea of Reeds. (11) They set out from the Sea of Reeds and encamped in the wilderness of Sin. (12) They set out from the wilderness of Sin and encamped at Dophkah. (13) They set out from Dophkah and encamped at Alush. (14) They set out from Alush and encamped at Rephidim; it was there that the people had no water to drink. (15) They set out from Rephidim and encamped in the wilderness of Sinai. (16) They set out from the wilderness of Sinai and encamped at Kibroth-hattaavah. (17) They set out from Kibroth-hattaavah and encamped at Hazeroth. (18) They set out from Hazeroth and encamped at Rithmah. (19) They set out from Rithmah and encamped at Rimmon-perez. (20) They set out from Rimmon-perez and encamped at Libnah. (21) They set out from Libnah and encamped at Rissah. (22) They set out from Rissah and encamped at Kehelath. (23) They set out from Kehelath

במדבר ל"ג

(א) אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד מֹשֶׁה וְאַהֲרֹן: (ב) וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי יְהוָה וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם: (ג) וַיִּסְעוּ מֵרַעְמֶסֶס בַּחֲדָשׁ הָרִאשׁוֹן בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֲדָשׁ הָרִאשׁוֹן מִמִּחְרַת הַפֶּסַח יָצְאוּ בְנֵי יִשְׂרָאֵל בְּיַד רָמָה לְעֵינֵי כָל־מִצְרַיִם: (ד) וּמִצְרַיִם מִקְבָּרִים אֵת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל־בְּכוֹר וּבְאֵלֵהֶם עָשָׂה יְהוָה שְׁפָטִים: (ה) וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל מֵרַעְמֶסֶס וַיִּחַנוּ בְּסֹכֶת: (ו) וַיִּסְעוּ מִסֹּכֶת וַיִּחַנוּ בְּאֶתְם אֲשֶׁר בְּקֶצֶה הַמִּדְבָּר: (ז) וַיִּסְעוּ מֵאֶתְם וַיֵּשְׁבּוּ עַל־פִּי הַחִירָת אֲשֶׁר עַל־פְּנֵי בְּעַל צָפוֹן וַיִּחַנוּ לְפָנֵי מִגְדוֹל: (ח) וַיִּסְעוּ מִפְּנֵי הַחִירָת וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ דֶרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר אֶתְם וַיִּחַנוּ בְּמָרָה: (ט) וַיִּסְעוּ מִמָּרָה וַיָּבֹאוּ אֵילָמָה וּבְאֵילָם שְׁתֵּים עָשָׂרָה עֵינֹת מַיִם וְשִׁבְעִים תְּמָרִים וַיִּחַנוּ־שָׁם: (י) וַיִּסְעוּ מֵאֵילָם וַיִּחַנוּ עַל־יַם־סוּף: (יא) וַיִּסְעוּ מִיַּם־סוּף וַיִּחַנוּ בְּמִדְבַר־סִין: (יב) וַיִּסְעוּ מִמִּדְבַר־סִין וַיִּחַנוּ בְּדַפְקָה: (יג) וַיִּסְעוּ מִדַּפְקָה וַיִּחַנוּ בְּאֵלוֹשׁ: (יד) וַיִּסְעוּ מֵאֵלוֹשׁ וַיִּחַנוּ בְּרַפִּידִים וְלֹא־הָיָה שָׁם מַיִם לָעָם לְשֹׁתוֹת: (טו) וַיִּסְעוּ מִרַפִּידִים וַיִּחַנוּ בְּמִדְבַר־סִינִי: (טז) וַיִּסְעוּ מִמִּדְבַר־סִינִי וַיִּחַנוּ בְּקִבְרֹת הַתְּאֻוֹה: (יז) וַיִּסְעוּ מִקְבָּרֹת הַתְּאֻוֹה וַיִּחַנוּ בְּחִצְרוֹת: (יח) וַיִּסְעוּ מִחִצְרוֹת וַיִּחַנוּ בְּרֹתְמָה: (יט) וַיִּסְעוּ מִרֹתְמָה וַיִּחַנוּ בְּרַמֵּן פְּרִץ: (כ) וַיִּסְעוּ מִרַמֵּן פְּרִץ וַיִּחַנוּ בְּלִבְנָה: (כא) וַיִּסְעוּ מִלִּבְנָה וַיִּחַנוּ בְּרֹסָה: (כב) וַיִּסְעוּ מִרֹסָה וַיִּחַנוּ בְּקֵהֶלְתָּה: (כג) וַיִּסְעוּ מִקֵּהֶלְתָּה וַיִּחַנוּ בְּהַר־שֹׁפָר: (כד) וַיִּסְעוּ מִהַר־שֹׁפָר וַיִּחַנוּ בְּחֶרְדָּה: (כה) וַיִּסְעוּ מִחֶרְדָּה וַיִּחַנוּ בְּמִקְהֶלֶת: (כו) וַיִּסְעוּ מִמִּקְהֶלֶת וַיִּחַנוּ בְּתַחַת: (כז) וַיִּסְעוּ מִתַּחַת וַיִּחַנוּ בְּתַרְח: (כח) וַיִּסְעוּ מִתַּרְח וַיִּחַנוּ בְּמִתְקָה: (כט) וַיִּסְעוּ מִמִּתְקָה וַיִּחַנוּ בְּחַשְׁמֹנָה: (ל) וַיִּסְעוּ מִחַשְׁמֹנָה וַיִּחַנוּ בְּמִסְרוֹת: (לא) וַיִּסְעוּ מִמִּסְרוֹת וַיִּחַנוּ בְּבִנֵי יַעֲקֹן: (לב) וַיִּסְעוּ מִבְּנֵי יַעֲקֹן וַיִּחַנוּ בְּחַר הַגִּדְגָד: (לג) וַיִּסְעוּ מִחַר הַגִּדְגָד וַיִּחַנוּ בְּיִטְבָּתָה: (לד) וַיִּסְעוּ מִיִּטְבָּתָה וַיִּחַנוּ בְּעַבְרֹנָה: (לה) וַיִּסְעוּ מֵעַבְרֹנָה וַיִּחַנוּ בְּעֶצְיוֹן גָּבֵר: (לו) וַיִּסְעוּ מֵעֶצְיוֹן גָּבֵר וַיִּחַנוּ בְּמִדְבַר־צֹן הוּא קִדְשׁ: (לז) וַיִּסְעוּ מִקִּדְשׁ וַיִּחַנוּ בְּהַר הַהָר

Appendix C: Exodus Recap

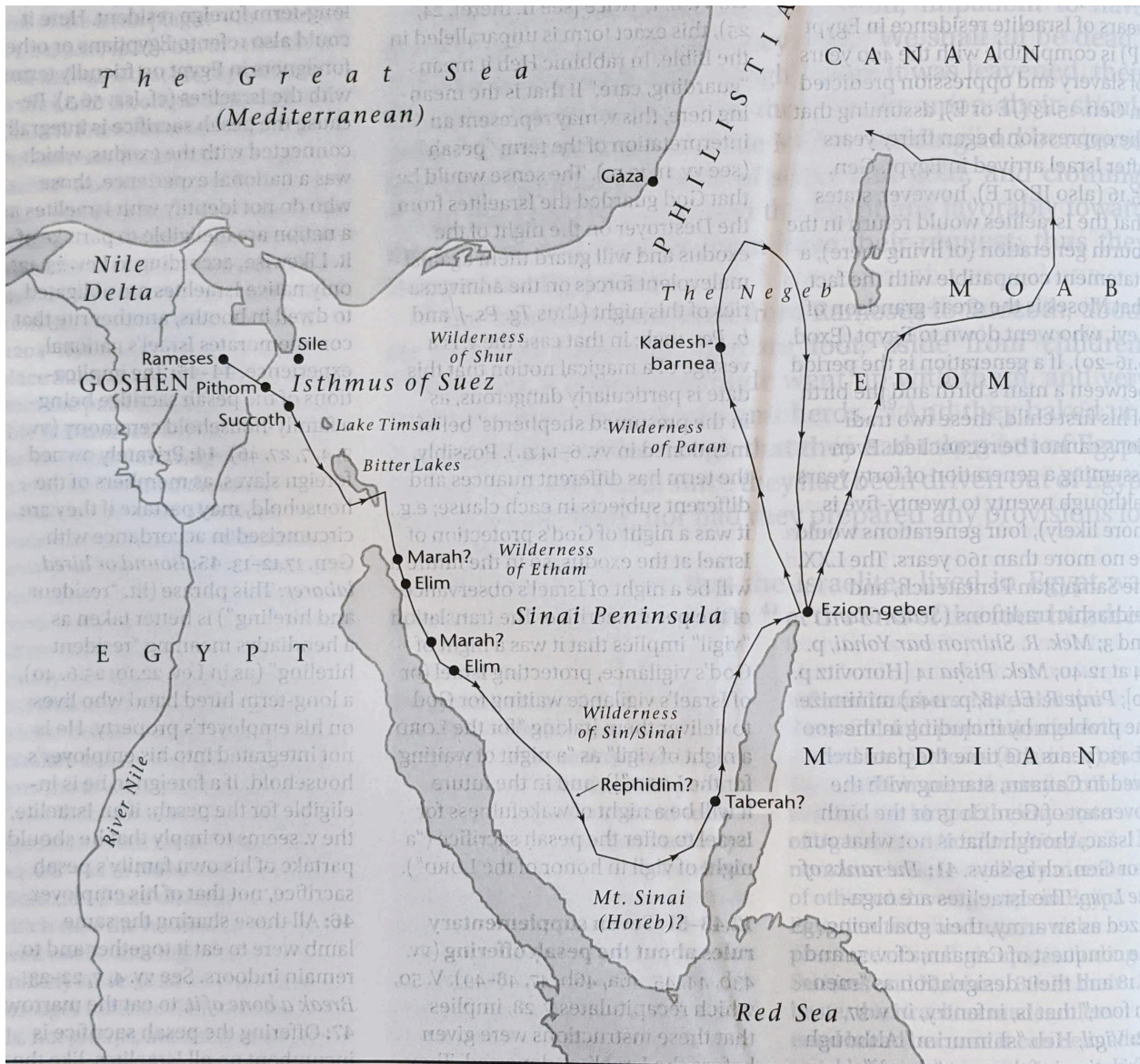
and encamped at Mount Shepher. (24) They set out from Mount Shepher and encamped at Haradah. (25) They set out from Haradah and encamped at Makheloth. (26) They set out from Makheloth and encamped at Tahath. (27) They set out from Tahath and encamped at Terah. (28) They set out from Terah and encamped at Mithkah. (29) They set out from Mithkah and encamped at Hashmonah. (30) They set out from Hashmonah and encamped at Moseroth. (31) They set out from Moseroth and encamped at Bene-jaakan. (32) They set out from Bene-jaakan and encamped at Horhaggidgad. (33) They set out from Horhaggidgad and encamped at Jotbath. (34) They set out from Jotbath and encamped at Abronah. (35) They set out from Abronah and encamped at Ezion-geber. (36) They set out from Ezion-geber and encamped in the wilderness of Zin, that is, Kadesh. (37) They set out from Kadesh and encamped at Mount Hor, on the edge of the land of Edom. (38) Aaron the priest ascended Mount Hor at the command of the LORD and died there, in the fortieth year after the Israelites had left the land of Egypt, on the first day of the fifth month. (39) Aaron was a hundred and twenty-three years old when he died on Mount Hor. (40) And the Canaanite, king of Arad, who dwelt in the Negeb, in the land of Canaan, learned of the coming of the Israelites. (41) They set out from Mount Hor and encamped at Zalmonah. (42) They set out from Zalmonah and encamped at Punon. (43) They set out from Punon and encamped at Oboth. (44) They set out from Oboth and encamped at Iye-abarim, in the territory of Moab. (45) They set out from Iyim and encamped at Dibon-gad. (46) They set out from Dibon-gad and encamped at Almondiblathaim. (47) They set out from Almondiblathaim and encamped in the hills of Abarim, before Nebo. (48) They set out from the hills of Abarim and encamped in the steppes of Moab, at the Jordan near Jericho; (49) they encamped by the Jordan from Beth-jeshimoth as far as Abel-shittim, in the steppes of Moab. (50) In the steppes of Moab, at the Jordan near Jericho, the LORD spoke to Moses, saying: (51) Speak to the Israelite people and say to them: When you cross the Jordan into the land of Canaan,

בְּקָצָה אֶרֶץ אֲדוֹם: (לח) וַיַּעַל אֶהְרֵן הַפְּהֵן אֶל־
הָר הָהָר עַל־פִּי יְהוָה וַיָּמַת שָׁם בַּשָּׁנָה
הָאַרְבָּעִים לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם
בַּחֹדֶשׁ הַחֲמִישִׁי בְּאַחַד לַחֹדֶשׁ: (לט) וְאֶהְרֵן
בֶּן־שֵׁלֶשׁ וְעֶשְׂרִים וּמֵאֵת שָׁנָה בָּמָתוֹ בְּהָר
הָהָר: (ס) (מ) וַיִּשְׁמַע הַכְּנַעֲנִי מִלֶּדְ עֶרְדֹּ וְהוּא־
יָשָׁב בְּנֹגֵב בְּאֶרֶץ כְּנַעַן בָּבֵא בְנֵי יִשְׂרָאֵל: (מא)
וַיִּסְעוּ מֵהָר הָהָר וַיַּחֲנוּ בְּצַלְמֹנָה: (מב) וַיִּסְעוּ
מִצַּלְמֹנָה וַיַּחֲנוּ בְּפוּנֹן: (מג) וַיִּסְעוּ מִפוּנֹן
וַיַּחֲנוּ בְּאַבְתָּ: (מד) וַיִּסְעוּ מֵאַבְתָּ וַיַּחֲנוּ בְּעֵי
הָעֵבְרִים בְּגִבּוֹל מוֹאָב: (מה) וַיִּסְעוּ מֵעֵי
וַיַּחֲנוּ בְּדִיבְן גָּד: (מו) וַיִּסְעוּ מִדִּיבְן גָּד וַיַּחֲנוּ
בְּצַלְמֹן דְּבַלְתִּימָה: (מז) וַיִּסְעוּ מֵצַלְמֹן
דְּבַלְתִּימָה וַיַּחֲנוּ בְּהַרֵי הָעֵבְרִים לְפָנֵי נָבוֹ:
(מח) וַיִּסְעוּ מֵהַרֵי הָעֵבְרִים וַיַּחֲנוּ בְּעַרְבַת
מוֹאָב עַל יַרְדֵּן יַרְחוֹ: (מט) וַיַּחֲנוּ עַל־הַיַּרְדֵּן
מִבֵּית הַיִּשְׁמֵת עַד אֶבֶל הַשָּׁטִים בְּעַרְבַת
מוֹאָב: (ס) (נ) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעַרְבַת
מוֹאָב עַל־יַרְדֵּן יַרְחוֹ לֵאמֹר: (נא) דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת־
הַיַּרְדֵּן אֶל־אֶרֶץ כְּנַעַן: (נב) וְהוֹרַשְׁתֶּם אֶת־כָּל־
יְשֻׁבֵי הָאֶרֶץ מִפְּנֵיכֶם וְאַבְדֹתֶם אֶת כָּל־
מִשְׁפְּחֹתֵיכֶם וְאֵת כָּל־צִלְמֵי מִסְכַּתְתֶּם תִּאבְדוּ וְאֵת
כָּל־בְּמֹתֶם תִּשְׁמְדוּ: (נג) וְהוֹרַשְׁתֶּם אֶת־הָאֶרֶץ
וַיִּשְׁבְּתֶם־בָּהּ כִּי לָכֶם נָתַתִּי אֶת־הָאֶרֶץ לְרִשְׁתָּ
אֹתָהּ: (נד) וְהִתְנַחַלְתֶּם אֶת־הָאֶרֶץ בְּגוֹרָל
לְמִשְׁפַּחְתֵּיכֶם לְרֵב תִּרְבּוּ אֶת־נַחֲלֹתוֹ וְלִמְעַט
תִּמְעִיט אֶת־נַחֲלֹתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שְׁמָהּ
הַגּוֹרָל לוֹ יְהִי לְמִטּוֹת אֲבֹתֵיכֶם תִּתְנַחֲלוּ:
(נה) וְאִם־לֹא תוֹרִישׁוּ אֶת־יְשֻׁבֵי הָאֶרֶץ מִפְּנֵיכֶם
וְהָיָה אֲשֶׁר תוֹתִירוּ מֵהֶם לְשֹׁכִים בְּעֵינֵיכֶם
וְלִצְנִינִים בְּצַדִּיקֵיכֶם וְצָרְרוּ אֹתְכֶם עַל־הָאֶרֶץ
אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ: (נו) וְהָיָה כַּאֲשֶׁר
דִּמְיָתִי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֶם: (פ)

Appendix C: Exodus Recap

(52) you shall dispossess all the inhabitants of the land; you shall destroy all their figured objects; you shall destroy all their molten images, and you shall demolish all their cult places. (53) And you shall take possession of the land and settle in it, for I have assigned the land to you to possess. (54) You shall apportion the land among yourselves by lot, clan by clan: with larger groups increase the share, with smaller groups reduce the share. Wherever the lot falls for anyone, that shall be his. You shall have your portions according to your ancestral tribes. (55) But if you do not dispossess the inhabitants of the land, those whom you allow to remain shall be stings in your eyes and thorns in your sides, and they shall harass you in the land in which you live; (56) so that I will do to you what I planned to do to them.

Appendix D: Probable Exodus route with line



From The Jewish Study Bible Second Edition

Unit 1: Road Maps

Lesson 3 – Awesome!

Enduring Understandings:

1. God begins where words end.
2. Experiencing awe brings the natural world closer to the spiritual world.

Objectives:

1. Students should be able to define awe in their own words.
2. Students should be able to describe a moment when they experienced awe.
3. Students should be able to plan an awe-centric road trip.

Supplies:

- Wall sized sticky notes: 10
- Sticky notes: 1 pad per table
- Pens
- Coloring Utensils
- Composition notebooks: 1 per person

Other Things to Prepare:

- For the set induction tape quotes from Appendix A: Awesome texts, to wall sized post it notes.
- Appendix A: Awesome texts
- Appendix B: Journaling Prompts
- Appendix C: Road Trip Prompts

Unit 1: Road Maps

Lesson 3 – Awesome!

Set Induction:

(20 minutes)

Have a blank wall sized sticky note at the front of the room where you are teaching from with the word “Awe” written at the top. Have quotes from Appendix A: Awesome quotes on wall sized sticky notes around the room.

“ Welcome back everyone! It is so great to see you again. Our last two sessions were focused largely on our personal family journeys and the journey of our Israelite ancestors. We spoke a little bit about how natural elements we and our Israelite ancestors encountered affected each experience. Today we are going to focus in a little more on the relationship between the natural world and Awe.”

- ?
- Can a few people please suggest a definition of the word awe?
- A feeling of reverential respect mixed with fear or wonder.
 - A loss of words to describe a moment in time or experience.

As participants are suggesting definitions of awe write them down on the blank wall sized sticky note at the front of the room. This will act as the groups working definition of awe.

- ?
- What do you think Midrash is?
- Commentary
 - People adding their thoughts to old ideas

“ We are going to do something called silent midrash. Around the room you will see ten large sticky notes with quotes or phrases written on them. When I say go, everyone will take at least ten sticky notes from your table and a pen, stand up and walk around the room. As you walk around the room the first time please pause for at least 30 seconds at each quote to think about the words on the page. This first time around you will not be writing, just reading, and thinking. During your second circle around the room write down comments, questions, or concerns about the quotes on each large sticky note. This could be the first thing that pops into your mind or a thought-out question, there is no right or wrong comment or question. We will be doing this for about ten minutes.”

Ensure that participants understand their task and send them on their way. Wander the room to answer any participant questions. Give participants five- three- and one-minute warnings.

“ Thank you so much for being thoughtful and participatory. Everyone can take a seat so we can move on.

Walk around the room reading several comments from each large sticky note. Continuously ask participants to expand on their comments or questions.

- ?
- Is there anything that we want to add to our working definition of awe?

Unit 1: Road Maps

Lesson 3 – Awesome!

“ Awe is a highly subjective idea. We can provide a framework for understanding but each and every one of you will have a personal definition of awe that is slightly different from your neighbors. That is okay!

Activities:

1. **Introducing Journals**

VAK
(20 minutes)

Pass out composition notebooks to everyone.

“ Please, before we do anything else, write your first and last name on the front cover and the back, inside, cover of your composition notebooks!”

Give about a minute of wait time to ensure everyone has written their names on their composition notebooks.

“ As we have a working definition of awe at the front of the room each of you have begun figure out what awe means to you. The texts around the room are only a short introduction to some of the theological and philosophical works we will encounter in future lessons. To help us hone our understanding of awe and how it affects our experiences we will be keeping a journal throughout our time together. I encourage you to write in your journals between our sessions, but it is not a requirement.”

❓ Why do you think it is important to journal about awe and our experiences with it?

- Helps us develop an understanding of awe.
- Helps us understand how awe effects our lives.
- Helps us track our growth development of thought.
- Helps us find new ways to experience awe.

“ Please open your journals to the very first page. Put the date in the top left corner, above the very first line. After you’ve done that, please stand up and walk around the room re-examining the quotes on the large sticky notes. Pick the quote that resonates with you the most and write it down in the first line of your first page. We have five minutes to complete this portion of our activity.”

Ensure participants understand their task and send them on their way. Give participants three- and one-minute warnings then invite them to sit back down. While participants are walking around the room pass out Appendix B: Journaling Prompts to each participant.

“ Part of developing a personal understanding of awe is thinking through how awe affects our lives. During the next ten minutes we will have time to put our stream of consciousness into our journals. This can mean adding to your starting statement, questioning your starting statement, or sketching out how you think your statement will be experienced in your life. You can use the journaling questions hand out as a guide.”

Ensure participants understand their task and send them on their way. Let participants know they can move to different parts of the room as long as they are no more than 100 yards away. Give participants five- three- and one-minute warnings. Play acoustic

Unit 1: Road Maps

Lesson 3 – Awesome!

background music while people are working. Wander the space to keep track of participants and answer any questions they have.

“ Thank you all for thinking critically about what awe means to you at this time in your life. As we continue learning and experiencing new things awe will begin to take on new meaning.”

Invite participants to share what they have written or drawn in their journals. Try to have at least five people share their work.

VA

(15 minutes)

2. **Let's go on a road trip!**

“ I want to be honest with you. I have struggled with how to teach the idea of awe without going outdoors to experience awe. Ideas are cerebral while awe is a physical sensation which one experiences in real life. In your journals you might have written about an experience that led you to feel a sense of awe. Or you may have drawn an image that is representative of how you experienced awe in a particular setting. These individual moments of awe are vital to our personal growth but there can be moments of communal awe as well.”

? Can someone share an experience when you felt a sense of awe that was shared by a group?

- Finishing a hike with family.
- Seeing a school of beautiful fish while scuba diving with friends.
- Looking across the Grand Canyon with a group of strangers.

“ During our last fifteen minutes together, we are going to plan a family road trip. At this point in time, it is a theoretical road trip, although I encourage you to take this trip at some point in the future! The goal of this road trip is to experience awe in as many ways possible. You might be asking yourself: how can I know if something will make me feel a sense of awe? You would be raising a good point. We cannot know for sure how we will react to something until we experience it but we can make educated guesses about what will bring us to awe. From what you have learned about awe thanks to past experiences and what we have learned today I believe that each of you has an idea of what activities will help you find awe. It could be hiking, seeing the world's largest potato, or having car ride sing along with your family.”

Pass out Appendix C: Road Trip Prompts to each family.

“ Using the handout which each of you now have please plan out a family road trip that strives to aid each member of your family unit experience awe.”

Ensure participants understand their task and send them on their way. Give participants 5-, three-, and one-minute warnings. Invite a few participants to share a few stops on their road trip or other info from their planning session.

Unit 1: Road Maps

Lesson 3 – Awesome!

Closure:

(5 minutes)

Ask participants to put their names and the date on all worksheets, trifold all worksheets, and place the worksheets between the pages directly following their last written text in their journals. Collect Journals from participants before they leave.

“ As we conclude our session, I hope that each of you has gained a greater understanding of what awe means to you.”

? How has your understanding of awe changed?

- I have a more concrete definition of awe.
- I can now describe an experience I've had that brought me a feeling of awe.
- It hasn't I'm still confused.

? Why do you think we learned about awe today?

- It is an important part of life.
- Maybe it will help us connect to the Israelite story in the Torah.
- Experiencing awe bridges the gap between the physical world and the spiritual world.

“ Thank you all so much for your dedication and thoughtful questioning. Look our for an emailing with the details for our next session! Our learning will take place away from our normal location in.”

Appendix A: Awesome Quotes

1. “God begins where words end... We access God by going to natural places, like the high peaks, which take us beyond the confines of words to that purely emotional and spiritual place that allows us to feel connected to something greater than ourselves”- Abraham Joshua Heschel
2. “Remember the thunder and lightning, the trembling mountain? The big moment of awe? I say. What did God tell us that day on Mt. Sinai?” – Rabbi Jamie Korngold
3. “Ultimate meaning and ultimate wisdom are not found within the world but in God, and the only way to wisdom is, as said above, through our relationship to God. That relationship is awe. Awe, in this sense, is more than an emotion; it is a way of understanding. Awe is itself an act of insight into meaning greater than ourselves” - Abraham Joshua Heschel
4. “Awe is a way of being in rapport with the mystery of all reality” – Abraham Joshua Heschel
5. “Awe enables us to perceive in the world intimations of the divine, to sense in small things the beginning of infinite significance, to sense the ultimate in the common and the simple; to feel in the rush of the passing stillness of the eternal” – Abraham Joshua Heschel
6. ¹“The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. One to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: their eyes are closed.” – Albert Einstein
7. ²“Mystery creates wonder and wonder is the basis of humanity’s desire to understand.” - Neil Armstrong
8. “Not only are we in the universe, the universe is in us. I don’t know of any deeper spiritual feeling than what that brings upon me.” – Neil deGrasse Tyson
9. “In the backcountry, beauty is commanding and pervasive. But so is danger and risk. Once cannot see wildflowers or moose calves without passing rotting tree trunks, the remains of fire, or unburied bones. The grandeur and fragility of our world, the immediacy of life and death, are all around. It’s hard not to be awe in wilderness.” – Rabbi Mike Comins
10. ³“We spend a lot of our time thinking about what’s going on in our world and what’s affecting us directly. ‘Awe changes that, making us see ourselves as a small piece of something larger.’ Feeling small makes us feel humbled (thereby lessening selfish tendencies like entitlement, arrogance, and narcissism). And feeling small and humbled makes us want to engage with others and feel more connected to others” – Sarah diGuilio

¹ <https://www.forbes.com/quotes/190/>

² <https://www.quotetab.com/quote/by-neil-armstrong/mystery-creates-wonder-and-wonder-is-the-basis-of-mans-desire-to-understand>

³ <https://www.nbcnews.com/better/lifestyle/why-scientists-say-experiencing-awe-can-help-you-live-your-ncna961826>

Appendix B: Journaling Prompts

Journaling Prompts

1. I think I experienced awe when_____.
2. I feel _____when I experienced awe.
3. Awe looks like _____ to me.
4. What is my personal definition of awe?
5. Is awe important to me right now? Why or why not?
6. I hope to experience awe through _____.
7. _____will help me experience awe because _____.

Appendix C: Road Trip Prompts

Road Trip Prompts

This family road trip is rooted in the goal of experiencing awe.

1. On our family road trip, I hope to see_____.
2. On our family road trip my playlist will include _____.
3. I believe _____ will help me experience awe on our road trip because_____.
4. On our family road trip, I think that eating _____will help me experience awe.
5. _____ outdoors will help me experience awe on our road trip.

Unit 1: Road Maps

Lesson 4 – Awe Outdoors

Enduring Understandings:

1. Awe can be experienced outdoors.
2. We can access God by going to natural places, like the high peaks, which take us beyond the confines of words to that purely emotional and spiritual place that allows us to feel connected to something greater than ourselves.

Objectives:

1. Students should be able to describe how going outside affects their personality.
2. Students should be able to photograph natural environments that could influence a feeling of awe.
3. Students should be able to recite prayers while outdoors.

Supplies:

- Cellphones in airplane mode
- Prayer Cards: 1 per person

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:

Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately _____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

Unit 1: Road Maps

Lesson 4 – Awe Outdoors

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group.

“ Good morning everyone! Thank you for joining us on our first outdoor adventure!”

? Can someone remind us what awe is? remember all our definitions of awe will be slightly different.

- A feeling of reverential respect mixed with fear or wonder
- A loss of words to describe a moment in time or experience.

“ And remember! We can find awe in the most unassuming places like the inside of an ant hill or a robin’s nest. To warm ourselves up we are going to do a little bit of group stretching.”

A facilitator leads five minutes of stretching.

“ Great! We do not want anyone getting hurt on our hike! We are about to leave home base and head into the wilderness. As you pass by our staff member, while walking out of the developed area, please take a disposable camera from them. While on the hike take a picture of anything that catches your eye. It could be a deer, a beautiful flower or tree, or even a colony of ants moving something that is 10x their weight. In addition to the pictures you take try to be as attentive to our surroundings as possible. What do you see, what do you hear, what do you feel, and what do you smell? Try to be as in tuned with your senses as possible.”

Dismiss the group ensuring that everyone picks up a disposable camera on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

1. **Hike**

VAK
(50 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants.

2. **Prayer break**

VA
(10 minutes)

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant.

Unit 1: Road Maps

Lesson 4 – Awe Outdoors

“ I hope that you all have enjoyed the first part of our hike and have been able to observe or photograph some awesome moments of nature! At this point in time, you each should have a prayer card. On this prayer card there are three prayers in Hebrew, with transliteration and translation, and an English text that may help you refocus on our surroundings. We will say the shema together, aloud, three times. After that I encourage you to walk off the path a little bit, but not too far. And pray through the rest of the texts on our prayer cards. When you are on your own you can use the prayer card as a guide or pray the words that come naturally to you, even if it doesn't sound like a traditional prayer.”

Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Call participants back with 2-minutes left.

“ I hope that you found meaning within that moment of prayer and connection to that which is greater than ourselves. Keep those words in mind as we finish our hike. Remember to take pictures of the awe, wonder, and beauty you see while on our way back.”

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to.

“ I hope that you enjoyed our first trip outdoors. Just as it was important for us to stretch and warm up before the hike it is important to stretch and cool down afterwards.”

A facilitator will lead five minutes of cool-down stretching.

? What are a few things that you observed while on our hike?

? Did anything surprise you while we were hiking? If so, what, and why?

“ As we conclude our time together today I want to leave you with a final rhetorical question. One that I hope you think about not only when you go on a hike or camping but also when you drive your kids to ballet or are making dinner.”

? Can awe be present in everything that we do?

Thank participants for their time and commitment and dismiss them. Make sure to stay behind to pick up any trash. Have photographs developed before the next session.

Hike of Awe

OUTDOOR PRAYER EXPERIENCE

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.

Try to observe the details around you.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂפָכָה לּוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imeiru
amen

**MAY the One, may the one who makes peace
bring peace down.**

Unit 2: A Step Outside – God in the wilderness

Unit Introduction

Dear Educator,

This second unit presents learners with a variety of theological perspectives about God's relationship with the outdoors. In this unit we focus on a few **essential questions**:

- How are God and the outdoors connected?
- How do wonder and awe relate to spiritual experiences outdoors?
- What is the relationship between memory, history, and the outdoors?
- How do relationships affect our outdoor experiences?

In this unit, and the following units, journaling acts as the **formative assessment**. By adding to journals throughout the unit you and your students will track their learning.

In this unit the **Memorable Moment** is the hike. This first step outdoors with your class is a vital part in the effort to create personal connections with the outdoors and the divine.

Above the approximated times for each activity, you will see a combination of letters that represent learning modalities experienced within the lesson.

V – visual,

A – Auditory,

K-kinesthetic.

This code shows how each activity was written. As the implementer of the lesson, it is up to you to determine what modality is best suited for your students. Feel free to alter activities to meet the needs of your students and context.

Unit 2: A Step Outside – God in the wilderness

Lesson 1 – Outdoor Memory

Enduring Understandings:

1. The outdoors provides us with opportunities for joy.
2. The outdoors provides us with an opportunity to experience wonder.
3. The outdoors played an active role in the development of Jewish memory.
4. By engaging with the outdoors, we can engage with the divine

Objectives:

1. Students should be able to recall a time when they were left speechless outdoors.
2. Students should be able to Describe the phrase “God begins where words end” in their own words.

Supplies:

- Writing utensils
- Blank Paper
- Coloring utensils

Other Things to Prepare:

- Wall sized sticky note with the quote “God begins where words end” written on it and put on the wall so all participants can see it. Cover the quote until it is time to reveal it in activity one.
- Blank paper and writing utensils should be placed on tables prior to participant arrival.
- Appendix A: “God begins where words end...”

Unit 2: A Step Outside – God in the wilderness

Lesson 1 – Outdoor Memory

Set Induction:

(10 minutes)

As participants sit at their tables ensure that each one has blank paper, a writing utensil, and a variety of coloring utensils.

Encourage participants to think of a moment, outdoors, when they had their breath taken away. Describe a personal moment when words could not describe the sensations felt or sights seen. Ask participants to briefly share the experience they are thinking of with a partner at their table. After a moment of sharing ask participants to draw, in as much detail as possible, how they remember the experience. Provide participants with a minimum of 5 minutes to draw their experience. Once drawing has concluded ask a few participants to share their work with the group while describing what the experience was like as best as they can.

Activities:

4. **What is wonder?**

VA
(25 minutes)

Pass out journals to each person.

Opening Questions:

- What is wonder?
- What is awe?
- How are they similar?
- How are they different?

Encourage participants to talk with their group about moments they have experienced wonder. What caused them to experience wonder and where is the most common setting in which they experience wonder. Remove the cover from the sticky note with the full Abraham Joshua Heschel Quote that begins “God begins where words end”. Ask participants to free write in their journal in response to the Heschel quote for 10 minutes. Ask a few participants from each table to go to a new table to share part of what they wrote with a new group of people.

Closing questions:

- Do you think Heschel’s quote holds weight in our contemporary world? Why or why not?
- Is it important to feel a connection to something greater than yourself? Why or why not?
- After today’s discussions, how do you define wonder? Write down your personal definition of wonder in your journals.

Unit 2: A Step Outside – God in the wilderness

Lesson 1 – Outdoor Memory

5. Collective Definition of Wonder

VA
(20 minutes)

Opening Questions:

- How does understanding how others define wonder aid our relationships?
- How could a common understanding of wonder bring us closer together?

Encourage participants to each share their personal definitions of wonder before defining wonder as a table. After the table has a collective definition of wonder ask the group to write an acrostic poem to which emulates their definition of wonder. Once the table has finished creating their acrostic everyone should write a Limerick, a poem with the rhyming pattern AABBA, that describes a scene that is inspired by the group's definition of wonder. Encourage participants to write at least two drafts of their limerick. Allow participants the opportunity to share their poems.

Closing Questions:

- Has working with a group to refine a definition of wonder affected what you think wonder is? If so, how?
- Using the definition of wonder you came up with as a group, what could you do to experience it?

Closure:

(5 minutes)

Engage participants in a short discussion about if they think experiencing wonder effects how we experience the rest of our world? For example, does experiencing a moment of wonder affect how you experience the mundane activity of sitting in traffic? If so, why? If not, why not? Ask participants to compare their first and last definitions of wonder .

Appendix A God begins where words end

“God begins where words end...We access God by going to natural places, like the high peaks, which take us beyond the confines of words to that purely emotional and spiritual place that allows us to feel connected to something greater than ourselves”- Abraham Joshua Heschel

Unit 2: A Step Outside – God in the wilderness

Lesson 2 – Memory vs. History

Enduring Understandings:

1. History is accurate and detailed.
2. Memory is affected by human fallibility can often be selective.
3. To serve God humans need to access the enjoyment of the beauties of nature.

Objectives:

1. Students should be able to describe the differences between history and memory.
2. Students should be able to create a visual expression of a moment in history.
3. Students should be able to construct a depiction of learning from our natural surroundings.

Supplies:

- Construction paper: At least 5 pieces per student
- Glue sticks: 1 per person
- Blank paper
- Pens
- Pencils

Other Things to Prepare:

- Journals
- Write Appendix A: Maimonides Quote, on a wall sized sticky note
- Appendix B: Moments in History

Unit 2: A Step Outside – God in the wilderness

Lesson 2 – Memory vs. History

Set Induction:

(10 minutes)

As participants sit at their tables ensure that everyone has their journals and a writing utensil.

Encourage participants to write down a memory and a moment in history that they have continued to appreciate or wonder about. Ask participants to engage in a conversation with the people around them about what they have written down in response to the prompt.

Closing Questions

- How are memory and history different?
- What qualities do memory and history share?
- Why is it important to find distinctions between memory and history?

Activities:

1. **The beauties of nature**

V
(15 minutes)

Opening Questions

- In outdoor moments that have left you awestruck, what do you do?
- What does it mean to contemplate a flower decorated meadow?
- After a moment that has left you in awe, how, if at all, do you feel different?

Reveal the large wall sized sticky note with the quote from Appendix A and ask a participant to read it aloud. Encourage participants to write the quote in their journals while thinking of a moment that they stood in awe of and contemplated nature. Explain to participants they will engage in an activity called paper midrash. They will rip pieces of construction paper and glue those pieces onto a whole piece of construction paper. The image they are creating is meant to help them contemplate natural scenes and they are encouraged to make their images a natural scene from a personal memory.

Closing questions

- How does contemplating nature foster a relationship with the Divine?
- Is there a connection between the holiness of the natural world and God?
- Is contemplating God's creations a productive or valid way to serve God? Why or why not?
- What natural places or scenes have you thought about or want to think about?

Unit 2: A Step Outside – God in the wilderness

Lesson 2 – Memory vs. History

2. Memory vs. History

AK
(25 minutes)

Opening Questions:

- What is history?
- What is memory?
- What is collective memory?
- How are memory and history different?
- How are memory and history similar?

As participants to share their answers with the other people at their tables. Share that history is supposedly accurate and memory is affected by us being imperfect humans. Collective memory is a pool of memories shared by a community that forms a collective identity, such as the Israelites receiving Torah from God at Mt. Sinai. After the discussion, each table will prepare to act out a moment from history and a memory. Participants can choose their moment in history from Appendix A: Moments in history (They can also pick a moment in history that is not listed). They will pick a collective memory as a group, something everyone has experienced, without a list of options. Each group will have ten minutes to plan and practice their skit from a moment in history and ten minutes to plan and practice a memory skit. Each group will present either their memory or history skit, the instructor should ensure that at least one group presents their memory skit. After each presentation ask the class if what they saw was memory or history and why.

Closing Questions:

- Can examining history be a method of honoring God? Why or why not?
- How does collective memory, like the memory of receiving Torah at Mt. Sinai or the immigrant experience, affect our daily lives?

Closure:

(10 minutes)

Play two rounds of telephone, whisper a statement about nature into the ear of someone sitting next to you and have them whisper it to the person next to them (until everyone has heard something). Find out what was heard by the last person and how it differed from what was originally said. Highlight that history can be inaccurate and memories can be different even if you had a similar experience to someone else. Engage participants in a short discussion about whether memory or history is easier to recall and utilize in conversation. Ask participants if they think Torah is history or memory. Can it be both?

Appendix A: Maimonides Quote

“In order to serve God, one needs access to the enjoyment of the beauties of nature, such as the contemplation of flower decorated meadows, majestic mountains, and flowing rivers. For all these are essential to the spiritual development of even the holiest of peoples” - Maimonides

Appendix B: Moments in history

- The first moon landing
- Declaration of Independence
- Emancipation Proclamation
- The inauguration of President Barak Obama
- The swearing in of Vice President Kamala Harris
- Luis and Clark finishing their journey west

Unit 2: A Step Outside – God in the wilderness

Lesson 3 – In relationship

Enduring Understandings:

1. Humans engage in relationship with all of God's creations.
2. Humans participate in two main forms of relationships, I-it & I-thou.
3. To encounter the I-thou relationship we must recalibrate our eyes for wonder.

Objectives:

1. Students should be able to list relationships they are currently in or have previously been in.
2. Students should be able to verbalize differences between an I-it and an I-thou relationship.
3. Students should be able to recall a moment when they entered an I-thou relationship.

Supplies:

- Writing utensils
- Participant Journals
- A speaker or device to play Colors of the Wind

Other Things to Prepare:

- Appendix A: Days of creation: 1 per family
- Appendix B: Colors of the Wind Lyrics
- Colors of the Wind Recording:
<https://www.youtube.com/watch?reload=9&v=O9MvdMqKvpU>
- Plan a location and time for the final lesson of this unit's hike. Ensure to tell participants at the end of lesson three and via email before the next session.

Unit 2: A Step Outside – God in the wilderness

Lesson 3 – Memory vs. History

Set Induction:

(10 minutes)

Pass out journals and Appendix A: Days of creation to each family.

Instruct participants to work as a family to correctly order the days of creation in their journals. Each person should write the days of creation in order in their journals. After providing participants with the correct order ask them to think about why humans were created last. Offer participants the idea that it made it easier for humanity to be in relationship with all of God's creations.

Activities:

1. Relationship web

VA
(15 minutes)

Opening Questions

- What does it mean to be in relationship with someone or something?
- Who are you in relationship with?
- What are you in relationship with?
- What type of relationships do you seek out?

Instruct participants to write their name in a circle in the center of a blank page in their journal. Ask participants think and then write down different people they are in relationship ship with. Those people's names should be written, circled, then connected to the participants name with a line. After connecting people's names to their own with a line instruct participants to go through the same exercise thinking of organizations they are in relationship with and then objects they are in relationship with. Highlight the different styles of relationships and how people interact with others, or objects, within the relationships.

Closing questions

- Which relationships are the most beneficial to you?
- What is special about these relationships?
- Do these relationships benefit you spiritually, monetarily, or other? Please explain.
- Are these relationships mutually beneficial? If so, how does the other party benefit? If not, is it detrimental to the other party?

2. I-it too I-thou

VA
(25 minutes)

Opening Questions:

- Describe a moment when everything in your world fell into place and you felt at peace.
- What relationships were you experiencing in that moment?

Provide basic background information on Martin Buber. Provide an example of an I-it relationship that is transactional such as ordering lunch at a deli counter. Ensure that participants understand that even though a person is involved it is still a transactional

Unit 2: A Step Outside – God in the wilderness

Lesson 3 – Memory vs. History

relationship that remains in the I-It realm. Describe an I-thou relationship like listening deeply to another’s words, looking into your partners eyes and knowing that you are in love, or looking out from atop a mountain and realizing that you are but a small piece of an ever-moving divinely inspired eco-system. It is in these moments that we enter into what Buber calls the “Eternal Now” that breaks down the subject/object dualism and creates a new unity. The “Eternal now” is transcendent and Buber calls this newly opened realm “between”. Buber argues that it is in this “between” that God becomes real and we meet God. It is in these moments that God permeates the human, worldly, experience.

Ask participants to listen for the different types of relationships outlined in the song Colors of the Wind the first time it is played. Pass out Appendix A: Colors of the wind lyrics to each participant. Encourage participants to read along as they song plays for the second time and highlight any relationships that fall into I-it, transactional, in one color, and relationships that fall into I-thou, transcendent, in another color.

Closing Questions:

- How do these relationships differ in the song we looked at?
- Do you think that the song is a values statement on the different types of relationships? If so, what value does it put on I-it and I-thou relationships?
- How can we foster relationships with the Divine spirit outdoors?

Closure:

(10 minutes)

Encourage participants to return to their relationship web in their journals. To sort their relationships into two categories: 1) relationships that often stay in the I-it realm. 2) relationships that easily move to the I-thou realm. Engage participants in a conversation about which relationships are more meaningful to them and how to foster relationships that can enter the I-thou realm. Tell participants to keep this idea in mind when they go on the group hike during the next session.

Appendix A: Days of creation

- Creating light and separating it from darkness and calling the light day and dark night.
- Sky
- Dry land called earth and Seas. Plant life.
- Sun, Moon, and Stars
- Sea creatures and birds
- Land based animals, insects, and humans.
- Rest

Appendix B: Colors of the win lyrics

Colors of the Wind

Song by Judy Kuhn

You think I'm an ignorant savage
And you've been so many places
I guess it must be so
But still I cannot see
If the savage one is me
How can there be so much that you don't
know

You don't know

You think you own whatever land you land
on
The Earth is just a dead thing you can claim
But I know every rock and tree and creature
Has a life, has a spirit, has a name

You think the only people who are people
Are the people who look and think like you
But if you walk the footsteps of a stranger
You'll learn things you never knew, you
never knew

Have you ever heard the wolf cry to the blue
corn moon
Or asked the grinning bobcat why he
grinned
Can you sing with all the voices of the
mountains
Can you paint with all the colors of the wind
Can you paint with all the colors of the wind

Come run the hidden pine trails of the forest
Come taste the sun sweet berries of the

Earth

Come roll in all the riches all around you
And for once, never wonder what they're
worth

The rainstorm and the river are my brothers
The heron and the otter are my friends
And we are all connected to each other
In a circle, in a hoop that never ends

How high will the sycamore grow
If you cut it down, then you'll never know
And you'll never hear the wolf cry to the
blue corn moon
For whether we are white or copper skinned
We need to sing with all the voices of the
mountains
We need to paint with all the colors of the
wind

You can own the Earth and still
All you'll own is Earth until
You can paint with all the colors of the wind

Unit 2: A Step Outside – God in the wilderness

Lesson 4 – Let's get outside

Enduring Understandings:

3. When we step outside, we experience a multiplicity of relationships.
4. Through entering relationship with other Divine creations, we enter a relationship with God.
5. We create awe filled memories when through I-thou relationships.

Objectives:

4. Students should be able to describe the different types of relationships they observe outdoors.
5. Students should be able to photograph relationships experienced while outdoors.
6. Students should be able to list I-it and I-thou relationships they observe into separate categories.
7. Students should be able to recite prayers while outdoors.

Supplies:

- Cell phone on airplane mode
- Prayer Cards: 1 per person

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:
Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately _____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

Unit 2: A Step Outside – God in the wilderness

Lesson 4 – Let's get outside

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group. Review different Buber style relationships, I-it and I-thou, and their differences. Instruct participants to look out for the different forms of relationships along the hike. A facilitator leads five minutes of stretching. Instruct participants to photograph different relationships along the hike using disposable cameras. Dismiss the group ensuring that everyone picks up a disposable camera on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

3. **Hike**

VAK
(60 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants. Periodically remind participants to look out for relationships unfolding in front of their eyes.

4. **Prayer break**

VA
(10 minutes)

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant. Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Instruct participants to pay attention to what and who they are in relationships with as they are praying. Call participants back with 2-minutes left.

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to. Lead cool down stretches. Engage participants in a conversation about what types of relationships they observed, what memories they made or saw being made, and how awe played a role in their hike. Thank participants for their time and commitment and dismiss them. Make sure to stay behind to pick up any trash. Have photographs developed before the next session.

Unit 2: A Step Outside – God in the wilderness

Lesson 4 – Let's get outside

Hike of Awe

OUTDOOR PRAYER EXPERIENCE

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.

Try to observe the details around you.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂכָחָה לּוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imeirun
amen

MAY the One, may the one who makes peace
bring peace down.

Unit 3 – Israelites Outdoors

Unit Introduction

Dear Educator,

This third unit presents learners with examples of how the outdoors affected the Israelite experience. In this unit we focus on a few **essential questions**:

- How does environment affect the Israelite experience?
- How does nature affect Israelite relationships and our own relationships?
- How does nature challenge us to?
- What can we learn about ourselves from spending time outdoors?

In this unit text study is utilized within the first three lessons. To aid your students in their chevrotah style learning remind them to review their famvrotah guidelines before each text study. Encourage families to make sure that each learner has the opportunity to share their thoughts.

In this unit, and the following units, journaling acts as the **formative assessment**. By adding to journals throughout the unit you and your students will track their learning.

In this unit the **Memorable Moment** is the hike. This first step outdoors with your class is a vital part in the effort to create personal connections with the outdoors and the divine.

Above the approximated times for each activity, you will see a combination of letters that represent learning modalities experienced within the lesson.

V – visual,

A – Auditory,

K-kinesthetic.

This code shows how each activity was written. As the implementer of the lesson, it is up to you to determine what modality is best suited for your students. Feel free to alter activities to meet the needs of your students and context.

Unit 3 – Israelites Outdoors

Lesson 1 - Oceans

Enduring Understandings:

1. The Ocean played a vital role in the Israelites journey from slavery to freedom.
2. We are linked to the ocean and the beings that live within it through God.
3. Jewish tradition states we learn more when we study with others.
4. The Israelites experience in Parashat Beshallach present us with two leadership styles.
5. Midrash is the Rabbinic method of filling in gaps within the Torah.

Objectives:

1. Students should be able to describe in their own words how the Ocean played a role in the Exodus story.
2. Students should be able to portray this liminal moment in an artistic manner.
3. Students should be able to verbally express how Moses' and Nachshon's leadership styles are different.

Supplies:

- Device to play a YouTube video
- Speakers
- Highlighters
- Journals
- Colored construction paper
- Glue sticks

Other Things to Prepare:

- Appendix A: Beshallach Study Sheet, 1 per student
- Load Bim Bam Video about Nachson on a device:
 1. <https://www.youtube.com/watch?v=QKp6y2Lpgxg&t=116s>

Vocabulary:

- Chevrutah

Unit 3 – Israelites Outdoors

Lesson 1 - Oceans

Set Induction: (FamVruta Guidelines)

(10 minutes)

Welcome students and pass out journals.

Opening Questions for students to answer in their journal.

- In what environment do you learn best?
- Do you learn well with other people or alone?
- When working with other people, what do you need to be successful?

Describe Chevrotah learning to students. Ensure they understand the need to work together as a team to work through text. Suggest that as chevrotah are normally pairs of two that students will be in Famvruta, family learning units. Encourage them to feel comfortable questioning the text presented to them. Suggest a few Famvruta guidelines, i.e., read the whole text first before discussing, listen fully to someone's perspective before responding. Ask families to come up with five Famvruta guidelines. Every family member should write the Famvruta guidelines in their journals. Invite families to share their guidelines with the group.

Activities:

1. **Beshalach Study**

VA
(20 minutes)

Pass out Appendix A: Beshalach Study Sheet

Opening Questions

- Does the Ocean play a role in the Israelite experience? How and When?
- How does the Ocean affect our contemporary lives?
- If you believe there is a connection between the Ocean and Human beings, please describe the connection.
- What is a liminal moment?

Encourage families to take turns reading the source sheet while highlighting anything they find interesting or curious. Express to learners the idea that a liminal moment exists between two different moments in time. Liminality is the space between. The Israelites are in a liminal space as they are crossing the sea of reeds. They are no longer slaves but not yet a free people. After they fully read the text ask them to talk about the questions at the bottom of the Appendix A: Beshalach Study Sheet.

Closing Questions

- What did you notice in the text?
- What is something that the text makes you question or wonder about?
- Who or what caused the sea to part?
- What is God's complaint to Moses before the sea parts?

Unit 3 – Israelites Outdoors

Lesson 1 - Oceans

2. Paper Midrash

VA
(25 minutes)

Opening Questions

- Are there moments in life where you feel like nothing will happen unless you act? Describe how it feels to not act or act in these moments.
- What does it feel like to have a community relying on you for guidance?
- What do we do when stories are not as complete as we want them to be?
- Have you heard of Midrash before? If so, what do you think it is?

Play the Bimbam Video about Nachson for students. Engage students in discussion about differences in Moses' and Nachshon's leadership styles. Focus on the different ways that they interacted with the Ocean and how that ultimately lead to God parting the Sea of Reeds. Suggest that leadership sometimes means stepping up to act when others are contemplating, speaking, or praying. Explain that Midrash, filling in the gaps with commentary, is an ancient and contemporary practice and we will be working on a form of Midrash together. Explain that Paper Midrash entails ripping pieces of paper and gluing them to a blank piece of paper that serves as a canvas. Instruct participants to create an artistic midrash that shows an ocean scene involving a leader and followers, the rest is up to their interpretation.

Pass out colored construction paper and glue sticks to participants.

Invite participants to share their paper midrash with the group.

Closing Questions

- How does Midrash connect us to Torah stories?
- How does the story of Nachson change the way you viewed this part of the Exodus story?
- Does the setting effect the actions of our characters? How?
- If this Torah portion, Beshallach, took place in another natural setting, how would it have been different?

Closure:

(5 minutes)

In your journal, plan an ideal family trip to the ocean. Describe it in as much detail as possible. How would you connect Beshellach and the Nachson Midrash to your family's experience?

Beshalach Study Sheet

Exodus 14:11-31

(11) And they said to Moses, “Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? (12) Is this not the very thing we told you in Egypt, saying, ‘Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness’?” (13) But Moses said to the people, “Have no fear! Stand by, and witness the deliverance which the LORD will work for you today; for the Egyptians whom you see today you will never see again. (14) The LORD will battle for you; you hold your peace!” (15) Then the LORD said to Moses, “Why do you cry out to Me? Tell the Israelites to go forward. (16) And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground. (17) And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots and his horsemen. (18) Let the Egyptians know that I am LORD, when I gain glory through Pharaoh, his chariots, and his horsemen.” (19) The angel of God, who had been going ahead of the

שמות י"ד:י"א-ל"א

(יא) וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמַּבְלִי אֵינֶן קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לְמוֹת בַּמִּדְבָּר מֵהַזֹּאת עָשִׂיתָ לָנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם: (יב) הֲלֹא־זֶה הַדָּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרַיִם לֵאמֹר חַדְל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם מִמָּוֶתנוּ בַּמִּדְבָּר: (יג) וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֶל־תִּירְאוּ הַתִּצְבּוּ וּרְאוּ אֶת־יְשׁוּעַת יְהוָה אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רְאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסִּיפוּ לְרַאתָם עוֹד עַד־עוֹלָם: (יד) יְהוָה יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִישׁוּ: (טו) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מַה־תַּצַּעֲק אֵלַי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וַיִּסְעוּ: (טז) וְאַתָּה הָרַם אֶת־מַטְּךָ וַיִּנְטֶה אֶת־יָדְךָ עַל־הַיָּם וַיִּבְקַעֵהוּ וַיָּבֹאוּ בְּנֵי־יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבָּשָׁה: (יז) וְאַנִּי הִנְגִּי מַחֲזֵק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם וְאַכְבְּדָה בַּפָּרֹעַה וּבְכָל־חֵילוֹ בָּרַכְבוֹ וּבַפָּרָשָׁיו: (יח) וַיִּדְעוּ מִצְרַיִם כִּי־אַנִּי יְהוָה בְּהַכְּבֹדִי בַּפָּרֹעַה בָּרַכְבוֹ וּבַפָּרָשָׁיו: (יט) וַיֹּסֶעַ מֶלֶאֲכָה הָאֱלֹהִים הַהַלֵּךְ לִפְנֵי מַחֲזֵה יִשְׂרָאֵל וַיִּלְךְ אַחֲרֵיהֶם וַיֹּסֶעַ עִמּוֹד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד אַחֲרֵיהֶם: (כ) וַיָּבֹא בֵּין אֶל מַחֲזֵה מִצְרַיִם וּבֵין מַחֲזֵה

Appendix A: Beshalach Study Sheet

Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them, (20) and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night. (21) Then Moses held out his arm over the sea and the LORD drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split, (22) and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. (23) The Egyptians came in pursuit after them into the sea, all of Pharaoh's horses, chariots, and horsemen. (24) At the morning watch, the LORD looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic. (25) He locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt." (26) Then the LORD said to Moses, "Hold out your arm over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their horsemen." (27) Moses held out his arm over the sea, and at daybreak the

יִשְׂרָאֵל וַיְהִי הָעַנָּן וְהַחֹשֶׁךְ וַיֵּאָר אֶת-
הַלְּיָלָה וְלֹא-קָרַב יָגָה אֶל-יָגָה כָּל-
הַלְּיָלָה: (כא) וַיִּט מֹשֶׁה אֶת-יָדוֹ עַל-
הַיָּם וַיּוֹלֶךְ יְהוָה אֶת-הַיָּם בְּרוּחַ
קָדִים עֲזָה כָּל-הַלְּיָלָה וַיִּשְׂם אֶת-הַיָּם
לְחַרְבָּה וַיִּבְקְעוּ הַיָּמִים: (כב) וַיָּבֹאוּ
בְּגִי-יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבְשָׁה
וְהַיָּם לָהֶם חֹמָה מִיַּמִּינָם
וּמִשְׂמֹאלָם: (כג) וַיִּרְדְּפוּ מִצְרַיִם
וַיָּבֹאוּ אַחֲרֵיהֶם כָּל סוּס פָּרְעֹה רֹכְבוֹ
וּפָרָשָׁיו אֶל-תּוֹךְ הַיָּם: (כד) וַיְהִי
בְּאַשְׁמֹרֶת הַבֹּקֶר וַיִּשְׁקֹף יְהוָה אֶל-
מַחֲנֵה מִצְרַיִם בְּעָמוּד אֵשׁ וְעָנָן וַיִּתֶּה
אֶת מַחֲנֵה מִצְרַיִם: (כה) וַיִּסַּר אֶת
אֶפְסוֹ מִרְפָּבֹתָיו וַיִּנְהַגְהוּ בַּכִּבְדָּה
וַיֹּאמֶר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל
כִּי יְהוָה נִלְחָם לָהֶם בְּמִצְרַיִם: (כו)
וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה נִטֵּה אֶת-
יָדְךָ עַל-הַיָּם וַיָּשָׁבוּ הַיָּם עַל-מִצְרַיִם
עַל-רֹכְבוֹ וְעַל-פָּרָשָׁיו: (כז) וַיִּט
מֹשֶׁה אֶת-יָדוֹ עַל-הַיָּם וַיָּשָׁב הַיָּם
לַפְּנוֹת בְּקָר לְאַתְנָזוֹ וּמִצְרַיִם נָסוּ
לְקִרְאָתוֹ וַיִּנְעַר יְהוָה אֶת-מִצְרַיִם
בְּתוֹךְ הַיָּם: (כח) וַיָּשָׁבוּ הַיָּם וַיִּכְסּוּ
אֶת-הָרֹכֶב וְאֶת-הַפָּרָשִׁים לְכֹל חָיִל
פָּרְעֹה הַבָּאִים אַחֲרֵיהֶם בַּיּוֹם לֹא-
נִשְׁאַר בָּהֶם עַד-אַחַד: (כט) וּבְגִי
יִשְׂרָאֵל הִלְכוּ בַיַּבְשָׁה בְּתוֹךְ הַיָּם
וְהַיָּם לָהֶם חֹמָה מִיַּמִּינָם
וּמִשְׂמֹאלָם: (ל) וַיִּושַׁע יְהוָה בַּיּוֹם
הַהוּא אֶת-יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא
יִשְׂרָאֵל אֶת-מִצְרַיִם מֵת עַל-שֵׁפֶת

Appendix A: Beshalach Study Sheet

sea returned to its normal state, and the Egyptians fled at its approach. But the LORD hurled the Egyptians into the sea. (28) The waters turned back and covered the chariots and the horsemen—Pharaoh's entire army that followed them into the sea; not one of them remained. (29) But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left. (30) Thus the LORD delivered Israel that day from the Egyptians. Israel saw the Egyptians dead on the shore of the sea. (31) And when Israel saw the wondrous power which the LORD had wielded against the Egyptians, the people feared the LORD; they had faith in the LORD and His servant Moses.

Exodus 15:19-20

(19) For the horses of Pharaoh, with his chariots and horsemen, went into the sea; and the LORD turned back on them the waters of the sea; but the Israelites marched on dry ground in the midst of the sea. (20) Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels.

הַיָּם: (לא) וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
וַיֵּרְאוּ הָעָם אֶת־יְהוָה וַיֶּאֱמִינוּ בַּיהוָה
וּבְמֹשֶׁה עַבְדּוֹ: (פ)

שמות ט"ו:י"ט-כ'

(יט) כִּי בָּא סוּס פָּרְעֹה בְּרִכְבּוֹ
וּבַפָּרָשָׁיו בָּיָם וַיִּשָּׁב יְהוָה עֲלֵהֶם
אֶת־יַמי הַיָּם וּבִגְיֵי יִשְׂרָאֵל הִלְכוּ
בַּיַבֵּשׁה בְּתוֹךְ הַיָּם: (פ) (כ) וַתִּקַּח
מִרְיָם הַנְּבִיאָה אֶתְחֹת אֶהְרֹן אֶת־
הַתֵּף בְּיָדָהּ וַתִּצְאֵן כָּל־הַנְּשִׂיִם
אֶחָדָהּ בְּתַפִּים וּבַמְחֹלֶת:

Appendix A: Beshalach Study Sheet

Questions to think about:

1. What can we learn from God's command to Moses "Why do you cry out to me, tell the Israelites to go forward"?
2. How does the ocean change the Israelites perspective on their existence prior to the sea parting?
3. How does the ocean effect the Israelites perspective after the sea has parted?
4. Try to describe the relationships between God and the ocean, God and the Israelites, God and the Egyptians. How do these relationships differ? How are they similar?

Unit 3 – Israelites Outdoors

Lesson 2 - Desert

Enduring Understandings:

1. The desert plays a vital role in the development of the Israelite people.
2. Jacob and Esau, brothers, reconciled their fractured relationship in the desert.
3. We are linked to the desert through our ancestors' experiences and the divine presence in desolate places.

Objectives:

1. Students should be able to describe in their own words Jacob and Esau's reconciliation.
2. Students should be able to depict how the desert affected Jacob and Esau's reconciliation.

Supplies:

- Bandanas (or anything that can be used as a flag): 2

Other Things to Prepare:

- Appendix A: Vayishlach Study Sheet

Unit 3 – Israelites Outdoors

Lesson 2 - Desert

Set Induction:

(10 minutes)

Pass out journals to students. Encourage learners to think about an experience they had which they rehearsed, in their head, multiple times. Provide an example such as; you were angry at someone and you rehearsed the conversation over and over again. Instruct participants that they will engage in a disagreement with the other people at their table. The disagreement should be about something silly like the best dessert or appetizer. Inform participants they will have a couple of moments to plan their words before having the discussion. After planning time instruct learners to talk about the content of their disagreement for five minutes. Debrief the disagreements highlighting that the conversation never goes as you have planned it. Before moving onto activity one provide learners with context of Jacob stealing Esau's birthright and blessing.

Activities:

1. **Torah study**

VA
(20 minutes)

Opening Questions

- Does the desert play a role in the Israelite experience? How and When?
- How does the desert affect our contemporary lives?
- If you believe there is a connection between the desert and Human beings, please describe the connection.

Encourage families to take turns reading the source sheet while highlighting anything they find interesting or curious. After they fully read the text ask them to talk about the questions at the bottom of the Appendix A: Vayishlach Study Sheet

Closing Questions

- How does the desert effect Jacob and Esau's reconciliation?
- What did you notice in the text?
- What is something that the text makes you question or wonder about?
- Why did Jacob send gifts and messengers ahead to his brother Esau?
- Why did Jacob separate his camp in two?

2. **Capture the flag**

AK
(20 minutes)

Opening Questions

- Does the desert provide a space to hide from others? How?
- Does the desert provide a space to hide from oneself? How?
- How can the desert serve as a catalyst for self-reflection as it did for Jacob?

Engage in conversation with learners about how a desert environment makes it difficult to hide who you are and where you are. The scarcity and bare nature of the desert ensures that everything (your supplies, people, and livestock) are out in the open. As seen in Vayishlach, Jacob does everything he can to give his camp a chance to run away if necessary. If the story had gone differently and Esau was not so amenable, Jacob's camp

Unit 3 – Israelites Outdoors

Lesson 2 - Desert

only would have had a head start not a free pass. The desert creates a situation where we must be prepared to face, head on, whatever is coming at us.

Create two teams for capture the flag. Find an open field in which to play the game. Describe the goal of capture the flag, capturing the opposing team's flag without being tagged, and explain the rules of the game. Play capture the flag with learners.

Closing Questions

- Was it possible to hide from the other team while playing capture the flag in an open field? If so, describe how it helped. If not, how did it feel being vulnerable to the other team?
- How did the environment effect how you played the game?
- How can we utilize what the setting presents us with while ensuring all of our needs are met?

Closure:

(5 minutes)

Encourage learners to write two six-word memoirs in their journals.

Potential Prompts:

1. How does scarcity effect your experience?
2. Is the desert a hopeful or frightening place?
3. How does the desert encourage us to be our most authentic self?

Vayishlach Study Sheet

Genesis 32:4-10

(4) Jacob sent messengers ahead to his brother Esau in the land of Seir, the country of Edom, (5) and instructed them as follows, “Thus shall you say, ‘To my lord Esau, thus says your servant Jacob: I stayed with Laban and remained until now; (6) I have acquired cattle, asses, sheep, and male and female slaves; and I send this message to my lord in the hope of gaining your favor.’” (7) The messengers returned to Jacob, saying, “We came to your brother Esau; he himself is coming to meet you, and there are four hundred men with him.” (8) Jacob was greatly frightened; in his anxiety, he divided the people with him, and the flocks and herds and camels, into two camps, (9) thinking, “If Esau comes to the one camp and attacks it, the other camp may yet escape.” (10) Then Jacob said, “O God of my father Abraham and God of my father Isaac, O LORD, who said to me, ‘Return to your native land and I will deal bountifully with you’!

בראשית ל"ב:ד'-י"ו

(ד) וישלח יעקב מלאכים לפניו אל-
עשו אֶתְּוֹ אֶרְצָה שְׁעִיר שָׂדֵה אֱדוֹם:
(ה) ויצו אתם לאמר כֹּה תאמרוֹן
לאדני לעשו כֹּה אמר עבדך יעקב
עם-לבן גִּרְתִּי וְאֶחָר עַד-עַתָּה: (ו)
ויהי-לי שׁוֹר וְחֲמֹר צֹאן וְעֶבֶד
וְשִׁפְחָה וְאֶשְׁלַחָה לְהַגִּיד לאדני
למצאתוֹן בְּעֵינָיִךְ: (ז) וישלבו
המלאכים אל-יעקב לאמר בָּאנוּ אֶל-
אחִיךָ אֶל-עֵשׂוֹ וְגַם הֵלֵךְ לִקְרֹאתָךְ
וְאַרְבַּע-מֵאוֹת אִישׁ עִמּוֹ: (ח) וירא
יעקב מֵאֵד וַיִּצָּר לוֹ וַיַּחַץ אֶת-הָעַם
אֲשֶׁר-אִתּוֹ וְאֶת-הַצֹּאן וְאֶת-הַבְּקָר
וְהַגְּמָלִים לִשְׁנֵי מַחֲנֹת: (ט) ויאמר
אם-יבוא עֵשׂוֹ אֶל-הַמַּחֲנֶה הָאֶחָת
וְהַכְּהוּ וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לְפָלִיטָה:
(י) ויאמר יעקב אֱלֹהֵי אָבִי אֲבָרְכֶם
וְאֱלֹהֵי אָבִי יִצְחָק יְהוֹה הָאֵמֶר אֵלַי
שׁוּב לְאַרְצְךָ וְלִמְוֹלָדְתְּךָ וְאִיטִיבָה
עִמָּךְ:

Appendix A: Vayishlach Study Sheet

Genesis 32:14-29

(14) After spending the night there, he selected from what was at hand these presents for his brother Esau: (15) 200 she-goats and 20 he-goats; 200 ewes and 20 rams; (16) 30 milch camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses. (17) These he put in the charge of his servants, drove by drove, and he told his servants, “Go on ahead, and keep a distance between droves.” (18) He instructed the one in front as follows, “When my brother Esau meets you and asks you, ‘Whose man are you? Where are you going? And whose [animals] are these ahead of you?’ (19) you shall answer, ‘Your servant Jacob’s; they are a gift sent to my lord Esau; and [Jacob] himself is right behind us.’” (20) He gave similar instructions to the second one, and the third, and all the others who followed the droves, namely, “Thus and so shall you say to Esau when you reach him. (21) And you shall add, ‘And your servant Jacob himself is right behind us.’” For he reasoned, “If I propitiate him with presents in advance, and then face him, perhaps he will show me favor.” (22) And so the gift went on ahead, while he remained in camp that night. (23) That same night he arose, and taking his two wives, his two maidservants, and his eleven children, he crossed the ford of the Jabbok. (24) After taking them across the stream, he sent across all his possessions. (25) Jacob

בראשית ל"ב:י"ד-כ"ט

(יד) וַיִּלְכוּ שָׁם בַּלַּיְלָה הַהוּא וַיִּקָּח מִן־הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹ אָחִיו: (טו) עֲנִים מְאֹתִים וּתְיָשִׁים עֶשְׂרִים רְחֵלִים מְאֹתִים וְאֵילִים עֶשְׂרִים: (טז) גַּמְלִים מִיַּנְיָקוֹת וּבְנֵיהֶם שְׁלֹשִׁים פָּרוֹת אַרְבָּעִים וּפְרִים עֲשָׂרָה אֶתְנַת עֶשְׂרִים וְעֵרָם עֲשָׂרָה: (יז) וַיִּתֵּן בְּיַד־עַבְדָּיו עֵדָר עֵדָר לְבָדֹו וַיֹּאמֶר אֶל־עַבְדָּיו עֲבְרוּ לִפְנֵי וְרוּחַ תְּשִׁימוּ בֵּין עֵדָר וּבֵין עֵדָר: (יח) וַיֵּצֵאוּ אֶת־הָרְאשׁוֹן לֵאמֹר כִּי יִפְגְּשֶׁךָ עֲשׂוֹ אָחִי וְשָׁאַלְךָ לֵאמֹר לְמִי־אַתָּה וְאָנֹכָה תֵּלֶךְ וְלָמִי אֵלֶּה לִפְנֵיךָ: (יט) וְאָמַרְתָּ לְעַבְדְּךָ לִיעֲקֹב מִנְחָה הוּא שְׁלוּחָה לְאֹדְנִי לַעֲשׂוֹ וְהִגִּיהָ גַם־הוּא אַחֲרֵינוּ: (כ) וַיֵּצֵאוּ גַם אֶת־הַשְּׂנִי גַם אֶת־הַשְּׁלִישִׁי גַם אֶת־כָּל־הַהֲלָכִים אַחֲרֵי הָעֵדָרִים לֵאמֹר כַּדְּבַר הַזֶּה תִּדְבְּרוּן אֶל־עֲשׂוֹ בְּמִצְאָכֶם אִתּוֹ: (כא) וְאָמַרְתֶּם גַּם הִנֵּה עַבְדְּךָ יֵעֲקֹב אַחֲרֵינוּ כִּי־אָמַר אַכְפָּרָה פָּנָיו בַּמְּנַחָה הַהִלְכֹת לִפְנֵי וְאַחֲרֵי־כֵן אֲרָאָה פָּנָיו אוֹלַי יִשָּׂא פָנָי: (כב) וּתַעֲבֹר הַמְּנַחָה עַל־פְּנָיו וְהוּא לֹן בַּלַּיְלָה־הַהוּא בְּמַחֲנֵה: (כג) וַיִּקָּח אֶת־שְׁתֵּי נַשְׂיוֹ וְאֶת־שְׁתֵּי שְׁפָחֹתָיו וְאֶת־אֶתְדַ עֶשְׂרָה יְלָדָיו וַיַּעֲבֹר אֶת־מַעְבַּר יַבֹּק: (כד) וַיִּקְחֻם לֹו: (כה) וַיִּוְתַר יַעֲקֹב לְבָדֹו וַיֹּאבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר: (כו)

Appendix A: Vayishlach Study Sheet

was left alone. And a man wrestled with him until the break of dawn. (26) When he saw that he had not prevailed against him, he wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him. (27) Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me." (28) Said the other, "What is your name?" He replied, "Jacob." (29) Said he, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed."

Genesis 33:1-11

(1) Looking up, Jacob saw Esau coming, accompanied by four hundred men. He divided the children among Leah, Rachel, and the two maids, (2) putting the maids and their children first, Leah and her children next, and Rachel and Joseph last. (3) He himself went on ahead and bowed low to the ground seven times until he was near his brother. (4) Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept. (5) Looking about, he saw the women and the children. "Who," he asked, "are these with you?" He answered, "The children with whom God has favored your servant." (6) Then the maids, with their children, came forward and bowed low; (7)

וַיֵּרָא כִּי לֹא יָכֹל לָלוֹ וַיִּגַע בְּכַף-יָרְכוּ
וַתִּקַּע כַּף-יָרְדָּי יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ:
(כז) וַיֹּאמֶר שְׁלַחְנִי כִּי עֹלָה הַשָּׁחַר
וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם-בְּרַכְתָּנִי:
(כח) וַיֹּאמֶר אֵלָיו מַה-שְּׂמִיךָ וַיֹּאמֶר
יַעֲקֹב: (כט) וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר
עוֹד שְׂמִיךָ כִּי אִם-יִשְׂרָאֵל כִּי-שָׁרִיתָ
עִם-אֱלֹהִים וְעִם-אֲנָשִׁים וַתּוֹכֵל:

בראשית ל"ג:א'-י"א

(א) וַיֵּשֶׂא יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה
עֹשׂוֹ בָּא וְעִמּוֹ אַרְבַּע מֵאוֹת אִישׁ וַיַּחֲזֵן
אֶת-הַיְלָדִים עַל-לֶאָה וְעַל-רָחֵל וְעַל
שְׁתֵּי הַשְּׁפֹחוֹת: (ב) וַיִּשֶׂם אֶת-
הַשְּׁפֹחוֹת וְאֶת-יְלִדֵיהֶן רְאִשֹּׁנָה וְאֶת-
לֶאָה וַיְלִדֶיהָ אַחֲרָנִים וְאֶת-רָחֵל וְאֶת-
יוֹסֵף אַחֲרָנִים: (ג) וְהוּא עָבַר
לְפָנֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה שְׁבַע פְּעָמִים
עַד-גִּשְׁתּוֹ עַד-אֲחִיו: (ד) וַיֵּרֶץ עֹשׂוֹ
לְקִרְאתוֹ וַיִּסְבְּקֵהוּ וַיִּפֹּל עַל-צַוְאָרוֹ
וַיִּשְׁקָהוּ וַיִּבְכּוּ: (ה) וַיֵּשֶׂא אֶת-עֵינָיו
וַיֵּרָא אֶת-הַנָּשִׁים וְאֶת-הַיְלָדִים
וַיֹּאמֶר מִי-אֵלֶּה לָךְ וַיֹּאמֶר הַיְלָדִים
אֲשֶׁר-תָּגֵן אֱלֹהִים אֶת-עַבְדְּךָ: (ו)
וַתִּגְשֵׁן הַשְּׁפֹחוֹת הַנָּה וַיְלִדֵיהֶן
וַתִּשְׁתַּחוּיָן: (ז) וַתִּגְשׂ גַּם-לֶאָה
וַיְלִדֶיהָ וַיִּשְׁתַּחוּ וְאַחֲרַיִךְ יוֹסֵף

Appendix A: Vayishlach Study Sheet

next Leah, with her children, came forward and bowed low; and last, Joseph and Rachel came forward and bowed low; (8) And he asked, “What do you mean by all this company which I have met?” He answered, “To gain my lord’s favor.” (9) Esau said, “I have enough, my brother; let what you have remain yours.” (10) But Jacob said, “No, I pray you; if you would do me this favor, accept from me this gift; for to see your face is like seeing the face of God, and you have received me favorably. (11) Please accept my present which has been brought to you, for God has favored me and I have plenty.” And when he urged him, he accepted.

וְרַחֵל וְיִשְׁתָּחֻוּ: (ח) וַיֹּאמֶר מִי לָךְ
כָּל־הַמַּחֲנֶה הַזֶּה אֲשֶׁר פָּגַשְׁתִּי וַיֹּאמֶר
לְמַצְא־תָן בְּעֵינַי אֲדֹנָי: (ט) וַיֹּאמֶר
עֲשׂוּ יִשְׁלִי רַב אָחִי יְהִי לָךְ אֲשֶׁר־
לָךְ: (י) וַיֹּאמֶר יַעֲקֹב אֶל־נָא אִם־נָא
מִצְאָתִי חֹן בְּעֵינֶיךָ וְלִקְחָתָּ מִנְּחָתִי
מִיָּדַי כִּי עַל־כֵּן רָאִיתִי פְּנֶיךָ כִּרְאֹת
פְּנֵי אֱלֹהִים וַתְּרַצְנִי: (יא) קַח־נָא
אֶת־בְּרֹכְתִי אֲשֶׁר הֵבֵאתָ לָּךְ כִּי־חֲנַנִּי
אֱלֹהִים וְכִי יִשְׁלִי־כָל וַיִּפְצַר־בּוֹ
וַיִּקַּח:

Questions to think about:

1. How does the desert effect Jacob and Esau’s reconciliation?
2. What did you notice in the text?
3. What is something that the text makes you question or wonder about?
4. Why did Jacob send gifts and messengers ahead to his brother Esau?
5. Why did Jacob separate his camp in two?

Unit 3 – Israelites Outdoors

Lesson 3 - Mountains

Enduring Understandings:

1. Mountains play an integral role in the development of the Israelite people.
2. Mountains present a variety of opportunities and challenges.
3. Mountains create moments of introspection and reflection for those who engage with them.

Objectives:

1. Students should be able to describe how mountains affected the Israelite experience.
2. Students should be able to artistically portray Moses' experience atop Mt. Sinai.
3. Students should be able to explain, in their own words, how the midrash in Menahot 29b relates to the Torah verses they study.

Supplies:

- Canvas
- Paint brushes
- Variety of paint colors

Other Things to Prepare:

- Appendix A: Mountains Study Sheet
- Letter to families a week before the lesson:

Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately _____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

- Try to find a hike that is either in the mountains, forest, or near the ocean.

Unit 3 – Israelites Outdoors

Lesson 3 - Mountains

Set Induction:

(10 minutes)

Pass out journals to learners.

Discuss the idea of mountains as a metaphor. Encourage participants to think about a personal mountain they had to climb (i.e., asking for a raise, asking out the person they had a crush on, finding a job, or preparing for then taking the SAT). Encourage participants to think about as many aspects of their mountain climb as possible such as the people involved, time it took, and different challenges they had to overcome. Ask learners to create a six square comic strip that depicts a personal mountain that they had to climb. Provide an opportunity for participants to share their work.

Activities:

1. **Torah study**

VA
(20 minutes)

Pass out Appendix A: Mountain Study Sheet to learners

Opening Questions

- How do mountains play a role in the Israelite experience?
- What is memorable about hikes or climbs?
- What challenges will Moses and the Israelite people face as they are at or atop Mt. Sinai?

Encourage family units to review their famvrutah guidelines and then study the first two texts on their study sheet. After they finish the first two texts, study Menahot 29b:3-5 as a community. Describe what the Mishnah is and where this text is found within it. Engage learners in a conversation about how Moses' interaction with God in Menahot 29b complements the first two texts.

Closing Questions

- What is Moses' aha moment in the Menahot text?
- How does the text in Meahot 29b fit into the Torah story we read?
- How did the mountain affect Moses experience?
- How did the mountain effect the grater Israelite population experience?
- What challenges does Moses face?
- What challenges do the Israelites face?
- What was something that you felt was missing from the Torah story?

2. **Paint a scene**

VA
(25 minutes)

Pass out paint supplies.

Opening Questions

- What is a gap in the story that you would like to fill?
- How do you think Moses experiences the climb up Mt. Sinai?
- How do you think Moses experiences his stay atop Mt. Sinai as God finishes the crowns of letters?

Unit 3 – Israelites Outdoors

Lesson 3 - Mountains

Encourage participants to think about a scene from the Torah story, Mishnah, or any Jewish text they have read which could be turned into a piece of art. Ask participants to paint a scene as it is depicted in the story. If they do not want to paint a story from the text, they can paint a depiction of how they would fill a gap in the story (i.e., Moses' trek up the mountain or how Moses and God interacted while he was atop Mt. Sinai). Once participants have worked on their artistic representations of the story ask a few to share what they have painted and the reason why they have painted that scene.

Closing Questions

- How could these stories be different if they took place in another natural setting?
- Does the mountain affect how the Israelites perceive God?
- What challenges did you face in this effort?

Closure:

(5 minutes)

Engage participants in a short discussion about the challenges that Moses faced while in the mountain setting. Encourage learners to think about what they can learn from Moses' experience that they can bring into their everyday life.

Mountain Study Sheet

Exodus 19

(1) On the third new moon after the Israelites had gone forth from the land of Egypt, on that very day, they entered the wilderness of Sinai. (2) Having journeyed from Rephidim, they entered the wilderness of Sinai and encamped in the wilderness. Israel encamped there in front of the mountain, (3) and Moses went up to God. The LORD called to him from the mountain, saying, “Thus shall you say to the house of Jacob and declare to the children of Israel: (4) ‘You have seen what I did to the Egyptians, how I bore you on eagles’ wings and brought you to Me. (5) Now then, if you will obey Me faithfully and keep My covenant, you shall be My treasured possession among all the peoples. Indeed, all the earth is Mine, (6) but you shall be to Me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the children of Israel.” (7) Moses came and summoned the elders of the people and put before them all that the LORD had commanded him. (8) All the people answered as one, saying, “All that the LORD has spoken we will do!” And Moses brought back the people’s words to the LORD. (9) And the LORD said to Moses, “I will come to you in a thick cloud, in order that the people may hear when I speak with you and so

שמות י"ט

(א) בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַר סִינַי: (ב) וַיִּסְעוּ מֵרֶפְדִּים וַיָּבֹאוּ מִדְבַר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן־שָׁם יִשְׂרָאֵל גִּגְד הַהָר: (ג) וּמִנְּשֵׂה עֲלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֱלֹהֵי יְהוָה מִן־הַהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יִעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל: (ד) אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל־כַּנְּפֵי נְשָׁרִים וְאָבֵא אֶתְכֶם אֵלַי: (ה) וַעֲתָה אִם־שָׁמוּעַ תִּשְׁמָעוּן בְּקוֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וְהָיִיתֶם לִי סֻגְלָה מִכָּל־הָעַמִּים כִּי־לִי כָל־הָאֶרֶץ: (ו) וְאַתֶּם תִּהְיוּ־לִי מִמְּלַכְתּוֹת כֹּהֲנִים וְגוֹי קְדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל: (ז) וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם וַיִּשָּׂם לִפְנֵיהֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה: (ח) וַיַּעֲנוּ כָּל־הָעָם יַחְדָּו וַיֹּאמְרוּ כֹּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע וַיִּשָּׁב מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה: (ט) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה אָנֹכִי בָּא אֵלֶיךָ בְּעָבַב הָעָנָן בְּעֶבְרִיר יִשְׁמַע הָעָם בְּדַבְרֵי עֲמֹד וְגַם־בֶּהָ בִּי אֲמַיְנוּ לְעוֹלָם וַיַּגִּד מֹשֶׁה אֶת־דְּבָרֵי הָעָם אֶל־יְהוָה: (י) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵךְ אֶל־הָעָם וְקִדַּשְׁתֶּם הַיּוֹם וּמָחָר וּכְבַסוּ שִׁמְלֹתֶם: (יא) וְהָיוּ נֹכְחִים

trust you ever after.” Then Moses reported the people’s words to the LORD, (10) and the LORD said to Moses, “Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. (11) Let them be ready for the third day; for on the third day the LORD will come down, in the sight of all the people, on Mount Sinai. (12) You shall set bounds for the people round about, saying, ‘Beware of going up the mountain or touching the border of it. Whoever touches the mountain shall be put to death: (13) no hand shall touch him, but he shall be either stoned or shot; beast or man, he shall not live.’ When the ram’s horn sounds a long blast, they may go up on the mountain.” (14) Moses came down from the mountain to the people and warned the people to stay pure, and they washed their clothes. (15) And he said to the people, “Be ready for the third day: do not go near a woman.” (16) On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled. (17) Moses led the people out of the camp toward God, and they took their places at the foot of the mountain. (18) Now Mount Sinai was all in smoke, for the LORD had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain

לְיוֹם הַשְּׁלִישִׁי כִּי | בְּיוֹם הַשְּׁלִישִׁי
 יֵרֵד יְהוָה לְעֵינֵי כָל־הָעָם עַל־הָרִי
 סִינַי: (יב) וְהִגַּבְלֹתָ אֶת־הָעָם סָבִיב
 לֵאמֹר הִשְׁמְרוּ לָכֶם עֲלֹת בְּהָר וּנְגַע
 בְּקַצֵּהוּ כָל־הַנִּגַּע בְּהָר מוֹת יוּמָת:
 (יג) לֹא־תִגַּע בּוֹ יָד כִּי־סָקוֹל יִסָּקֵל
 אוֹ־יֵרָה יֵיֵרָה אִם־בְּהֵמָה אִם־אִישׁ לֹא
 יַחֲנֶה בְּמִשְׁוֹ הַיָּבֵל הַמָּה יַעֲלוּ בְּהָר:
 (יד) וַיֵּרֵד מִן־הָהָר אֶל־הָעָם
 וַיְקַדְּשׁ אֶת־הָעָם וַיַּכְבְּסוּ שְׂמֹלֹתָם:
 (טו) וַיֹּאמֶר אֶל־הָעָם הִיוּ נְכֻנִים
 לְשִׁלֹּשֶׁת יָמִים אֶל־תִּגְשׁוּ אֶל־אִשָּׁה:
 (טז) וַיְהִי בְּיוֹם הַשְּׁלִישִׁי בְּהֵיחַ
 הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וַעֲנָן כָּבֵד
 עַל־הָהָר וְקוֹל שֹׁפָר חֲזַק מְאֹד וַיִּחַרַד
 כָּל־הָעָם אֲשֶׁר בְּמַחֲנֶה: (יז) וַיֹּצֵא
 מִן־שָׁה אֶת־הָעָם לְקִרְבַּת הָהָאֱלֹהִים מִן־
 הַמַּחֲנֶה וַיִּתְיַצְבוּ בְּתַחֲתֵית הָהָר: (יח)
 וְהָר סִינַי עָשָׂן כֻּלּוֹ מִפְּנֵי אֲשֶׁר יֵרֵד
 עָלָיו יְהוָה בְּאֵשׁ וַיַּעַל עֲשָׂנוֹ כְּעֲשָׂן
 הַכֹּבֶשֶׂת וַיִּחַרַד כָּל־הָהָר מְאֹד: (יט)
 וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֲזַק מְאֹד
 מִן־שָׁה יְדִבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:
 (כ) וַיֵּרֵד יְהוָה עַל־הָר סִינַי אֶל־
 רֹאשׁ הָהָר וַיִּקְרָא יְהוָה לְמִשְׁחָה אֶל־
 רֹאשׁ הָהָר וַיַּעַל מִשְׁחָה: (כא) וַיֹּאמֶר
 יְהוָה אֶל־מֹשֶׁה רֵד הָעֵד בְּעַם פְּנֵי־
 יְהוָה אֶל־יְהוָה לְרְאוֹת וְנִפְל מִמֶּנּוּ
 רַב: (כב) וְגַם הַכֹּהֲנִים הַנִּגְשִׁים אֶל־
 יְהוָה יִתְקַדְּשׁוּ פְּנֵי־יְפֹרֵץ בָּהֶם יְהוָה:
 (כג) וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה לֹא־יִוָּכַל
 הָעָם לַעֲלֹת אֶל־הָר סִינַי כִּי־אִתָּה

trembled violently. (19) The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder. (20) The LORD came down upon Mount Sinai, on the top of the mountain, and the LORD called Moses to the top of the mountain and Moses went up. (21) The LORD said to Moses, “Go down, warn the people not to break through to the LORD to gaze, lest many of them perish. (22) The priests also, who come near the LORD, must stay pure, lest the LORD break out against them.” (23) But Moses said to the LORD, “The people cannot come up to Mount Sinai, for You warned us saying, ‘Set bounds about the mountain and sanctify it.’” (24) So the LORD said to him, “Go down, and come back together with Aaron; but let not the priests or the people break through to come up to the LORD, lest He break out against them.” (25) And Moses went down to the people and spoke to them.

Exodus 32:1-19

(1) When the people saw that Moses was so long in coming down from the mountain, the people gathered against Aaron and said to him, “Come, make us a god who shall go before us, for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.” (2) Aaron said to them, “Take off the gold rings that are on the ears of your wives, your

הַעֲדֹתָהּ בְּנֹוֹ לֵאמֹר הַגְּבִל אֶת-הַהָר
 וְקוֹדֵשׁתָּו: (כד) וַיֹּאמֶר אֵלָיו יְהוָה
 לֹד-רֹד וְעֲלִית אִתָּה וְאַהֲרֹן עִמָּךְ
 וְהַכֹּהֲנִים וְהָעָם אֶל-יְהֹרָסוּ לְעֹלֹת
 אֶל-יְהוָה פֶּן-יִפְרֹץ-בָּם: (כה) וַיֵּרֵד
 מֹשֶׁה אֶל-הָעָם וַיֹּאמֶר אֲלֵהֶם: (ס)

שמות ל"ב:א-י"ט

(א) וַיֵּרָא הָעָם כִּי-בֹשֶׁשׁ מֹשֶׁה
 לְרִדְת מִן-הַהָר וַיִּקְהַל הָעָם עַל-
 אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם | עֲשֵׂה-לָנוּ
 אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי-זֶה |
 מֹשֶׁה הָאִישׁ אֲשֶׁר הֵעֲלֵנוּ מֵאֶרֶץ
 מִצְרָיִם לֹא יָדַעְנוּ מַה-תְּהִיָּה לוֹ: (ב)
 וַיֹּאמֶר אֲלֵהֶם אַהֲרֹן פָּרְקוּ גַזְמֵי
 הַזָּהָב אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנִיכֶם

sons, and your daughters, and bring them to me.” (3) And all the people took off the gold rings that were in their ears and brought them to Aaron. (4) This he took from them and cast in a mold, and made it into a molten calf. And they exclaimed, “This is your god, O Israel, who brought you out of the land of Egypt!” (5) When Aaron saw this, he built an altar before it; and Aaron announced: “Tomorrow shall be a festival of the LORD!” (6) Early next day, the people offered up burnt offerings and brought sacrifices of well-being; they sat down to eat and drink, and then rose to dance. (7) The LORD spoke to Moses, “Hurry down, for your people, whom you brought out of the land of Egypt, have acted basely. (8) They have been quick to turn aside from the way that I enjoined upon them. They have made themselves a molten calf and bowed low to it and sacrificed to it, saying: ‘This is your god, O Israel, who brought you out of the land of Egypt!’” (9) The LORD further said to Moses, “I see that this is a stiffnecked people. (10) Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a great nation.” (11) But Moses implored the LORD his God, saying, “Let not Your anger, O Lord, blaze forth against Your people, whom You delivered from the land of Egypt with great power and with a mighty hand. (12) Let not the Egyptians say, ‘It was

וּבְנֵיכֶם וְהָבִיאוּ אֵלַי: (ג) וַיִּתְּפְרוּקוּ
כָּל-הַעֲלָם אֶת-נְזָמֵי הַזָּהָב אֲשֶׁר
בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל-אַהֲרֹן: (ד)
וַיִּקַּח מֵיָדָם וַיַּצַּר אֹתוֹ בַּחֲרֹט
וַיַּעֲשֶׂהוּ עֲגֹל מִסִּכָּה וַיִּצְאֵמוֹ אֱלֹהִים
אֱלֹהֵיהֶם יִשְׂרָאֵל אֲשֶׁר הָעֵלֹוֹהַּ מֵאֶרֶץ
מִצְרַיִם: (ה) וַיֵּרָא אַהֲרֹן וַיִּבְּן מִזְבֵּחַ
לִפְנָיו וַיִּקְרָא אַהֲרֹן וַיֹּאמֶר תָּג
לַיהוָה מִחֶרֶת: (ו) וַיִּשְׁפְּימוּ מִמִּחֲרָת
וַיַּעֲלוּ עֹלֹת וַיִּגִּשׁוּ שְׁלָמִים וַיֵּשֶׁב
הָעָם לֶאֱכֹל וּשְׂתוֹ וַיִּקְמוּ לְצַחֵק: (ז)
וַיַּדְבֵּר יְהוָה אֶל-מֹשֶׁה לֵּד-רֹד כִּי
שָׁחַת עַמִּי אֲשֶׁר הָעֵלִיתִּי מֵאֶרֶץ
מִצְרַיִם: (ח) סֵרוּ מִהֵר מִן-הַדֶּרֶךְ
אֲשֶׁר צִוִּיתֶם עֲשׂוּ לָהֶם עֲגֹל מִסִּכָּה
וַיִּשְׁתַּחֲוּוּ-לוֹ וַיִּזְבְּחוּ-לוֹ וַיִּצְאֵמוֹ
אֱלֹהִים אֱלֹהֵיהֶם יִשְׂרָאֵל אֲשֶׁר הָעֵלֹוֹהַּ
מֵאֶרֶץ מִצְרַיִם: (ט) וַיֹּאמֶר יְהוָה
אֶל-מֹשֶׁה רְאִיתִי אֶת-הָעָם הַזֶּה
וְהִנֵּה עַם-קָשֶׁה-עֲרָף הוּא: (י)
וְעַתָּה הִנֵּיטָה לִּי וַיִּסְרֹ-אֶפִי בָהֶם
וְאֶכְלֶם וְאֶעֱשֶׂה אוֹתָהּ לְגֹי גְדוֹל:
(יא) וַיִּתֵּל מֹשֶׁה אֶת-פָּנָיו יְהוָה
אֱלֹהָיו וַיֹּאמֶר לָמָּה יְהוָה יִחַרְרָה אַפִּי
בְּעַמִּי אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם
בְּכַח גְּדוֹל וּבְיָד חֲזָקָה: (יב) לָמָּה
יִצְאוּ מִצְרַיִם לֵאמֹר בְּרַעְיָה
הוֹצִיאָם לַהֲרֹג אֹתָם בְּהָרִים
וּלְכַלְתָּם מֵעַל פְּנֵי הָאֲדָמָה טוֹב
מִחֲרוֹן אַפָּה וְהִנַּחְתָּם עַל-הָרָעָה
לְעַמִּי: (יג) זָכֹר לְאַבְרָהָם לְיִצְחָק
וּלְיִשְׂרָאֵל עַבְדְּיָהּ אֲשֶׁר נִשְׁבַּעְתָּ

with evil intent that He delivered them, only to kill them off in the mountains and annihilate them from the face of the earth.’ Turn from Your blazing anger, and renounce the plan to punish Your people. (13) Remember Your servants, Abraham, Isaac, and Israel, how You swore to them by Your Self and said to them: I will make your offspring as numerous as the stars of heaven, and I will give to your offspring this whole land of which I spoke, to possess forever.” (14) And the LORD renounced the punishment He had planned to bring upon His people. (15) Thereupon Moses turned and went down from the mountain bearing the two tablets of the Pact, tablets inscribed on both their surfaces: they were inscribed on the one side and on the other. (16) The tablets were God’s work, and the writing was God’s writing, incised upon the tablets. (17) When Joshua heard the sound of the people in its boisterousness, he said to Moses, “There is a cry of war in the camp.” (18) But he answered, “It is not the sound of the tune of triumph, Or the sound of the tune of defeat; It is the sound of song that I hear!” (19) As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain.

לָהֶם בָּרָךְ וּתְדַבֵּר אֱלֹהִים אַרְבֵּה אֶת־
זַרְעֲכֶם כְּכֹכְבֵי הַשָּׁמַיִם וְכָל־הָאָרֶץ
הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתָן לְזַרְעֲכֶם
וְנָחֲלוּ לְעֹלָם: (יד) וַיִּנָּחֵם יְהוָה עַל־
הַרְעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ:
(פ) (טו) וַיִּפֹּן וַיֵּרֵד מִשָּׁה מִן־הַהָר
וַיִּשְׁגֵי לַחַת הָעֵדֻת בְּיָדוֹ לַחַת כְּתָבִים
מִשְׁנֵי עֲבָרֵיהֶם מִיָּמִן וּמִיָּשָׁר הֵם
כְּתָבִים: (טז) וְהִלָּחַת מֵעֲשֵׂה אֱלֹהִים
הַגָּמָה וְהַמְכַתֵּב מִכְּתָב אֱלֹהִים הוּא
חֲרוֹת עַל־הַלָּחַת: (יז) וַיִּשְׁמַע
יְהוֹשֻׁעַ אֶת־קוֹל הָעָם בְּרַעֲה וַיֹּאמֶר
אֶל־מֹשֶׁה קוֹל מִלְחָמָה בְּמַחֲנֶה: (יח)
וַיֹּאמֶר אֵין קוֹל עֲנֹת גְּבוּרָה וְאֵין
קוֹל עֲנֹת חִלּוּשָׁה קוֹל עֲנֹת אָנְכִי
שִׁמְעֵ: (יט) וַיְהִי כִּאֲשֶׁר קָרַב אֶל־
הַמַּחֲנֶה וַיִּרְא אֶת־הָעֵגֹל וּמַחֲלָת
וַיִּסְרֹאֲף מֹשֶׁה וַיִּשְׁלֹךְ מִיָּדוֹ [מִיָּדָיו]
אֶת־הַלָּחַת וַיִּשְׁבֵּר אֹתָם תַּחַת הַהָר:

Menachot 29b:3-5

§ **Rav Yehuda says that Rav says: When Moses ascended on High, he found the Holy One, Blessed be He, sitting and tying crowns on the letters of the Torah. Moses said before God: Master of the Universe, who is preventing You from giving the Torah without these additions? God said to him: There is a man who is destined to be born after several generations, and Akiva ben Yosef is his name; he is destined to derive from each and every thorn of these crowns mounds upon mounds of *halakhot*. It is for his sake that the crowns must be added to the letters of the Torah. Moses said before God: Master of the Universe, show him to me. God said to him: Return behind you. Moses went and sat at the end of the eighth row in Rabbi Akiva's study hall and did not understand what they were saying. Moses' strength waned, as he thought his Torah knowledge was deficient. When Rabbi Akiva arrived at the discussion of one matter, his students said to him: My teacher, from where do you derive this? Rabbi Akiva said to them: It is a *halakha* transmitted to Moses from Sinai. When Moses heard this, his mind was put at ease, as this too was part of the Torah that he was to receive. Moses returned and came before the Holy One, Blessed be He, and said before Him: Master of the**

מנחות כ"ט ב:ג'-ה'

אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתידי להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתידי לדרוש על כל קוץ וקוץ תילין תילין של הלכות אמר לפניו רבש"ע הראהו לי אמר לו חזור לאחורך הלך וישב בסוף שמונה שורות ולא היה יודע מה הן אומרים תשש כחו כיון שהגיע לדבר אחד אמרו לו תלמידיו רבי מנין לך אמר להן הלכה למשה מסיני נתיישבה דעתו חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזור לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

Universe, You have a man as great as this and yet You still choose to give the Torah through me. Why? God said to him: Be silent; this intention arose before Me. Moses said before God: Master of the Universe, You have shown me Rabbi Akiva's Torah, now show me his reward. God said to him: Return to where you were. Moses went back and saw that they were weighing Rabbi Akiva's flesh in a butcher shop [*bemakkulin*], as Rabbi Akiva was tortured to death by the Romans. Moses said before Him: Master of the Universe, this is Torah and this is its reward? God said to him: Be silent; this intention arose before Me.

Questions to think about:

- What is Moses' aha moment in the Menahot text?
- How does the text in Meahot 29b fit into the Torah story we read?
- How did the mountain affect Moses experience?
- How did the mountain effect the grater Israelite population experience?
- What challenges does Moses face?
- What challenges do the Israelites face

Unit 3 – Israelites Outdoors

Lesson 4 – Let's go outside

Enduring Understandings:

1. Spending time outdoors creates a connection to our ancestors.
2. Through entering relationship with other Divine creations, we enter a relationship with God.
3. Going outdoors helps us center ourselves to find what is most important.

Objectives:

1. Students should be able to critically think about a problem they are facing while outdoors.
2. Students should be able to describe how the environment affects their state of mind while outdoors.

Supplies:

- Cell phones on airplane mode
- Prayer Cards: 1 per person

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:

Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately _____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

- Try to find a hike that is either in the mountains, forest, or near the ocean.

Unit 3 – Israelites Outdoors

Lesson 4 – Let's go outside

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group. A facilitator leads five minutes of stretching. Instruct participants to photograph different natural things that challenge them or make them think critically about something in their life. Dismiss the group ensuring that everyone picks up a disposable camera on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

1. **Hike**

VAK
(60 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants. Periodically remind participants to look out for relationships unfolding in front of their eyes.

2. **Prayer break**

VA
(10 minutes)

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant. Engage participants in a short conversation about how the pictures they took remind them of something challenging in their life. Ask participants to think about how this specific environment can provide them with insight on how to conquer with that challenge. Ask them to think about how other natural settings; mountains, oceans, or deserts; Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Instruct participants to pay attention to what and who they are in relationships with as they are praying. Call participants back with 2-minutes left.

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to. Lead cool down stretches. Engage participants in a conversation about what types of relationships they observed, what memories they made or saw being made, how awe played a role in their hike, and how the environment affected their state of mind. Thank participants for their time and commitment and dismiss them. Remind participants to upload their photos to the shared google drive. Make sure to stay behind to pick up any trash.

Hike of Awe

OUTDOOR PRAYER EXPERIENCE

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.
Try to observe the details around you.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂכָכָה לוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imenu
amen

**MAY the One, may the one who makes peace
bring peace down**

Unit 4 – Anachnu Shomrim, We Are Garurdians

Unit Introduction

Dear Educator,

This fourth unit presents numerous Jewish values that encourage Jews to serve as protectors of the earth. In this unit we focus on a few **essential questions**:

- How can human beings protect the natural world?
- How does Jewish tradition instruct us to interact with the natural world?
- How do we live the value of Tikkun Olam?
- Why Is it important to guard the earth?

In lesson one learners are instructed to create a **mosaic**. There are instructions within the activity but these instructions only express one method of creating a mosaic. To maximize learning time please create the wooden base for the mosaics ahead of time. This includes having a 1 foot by 1 foot square of 3/8” thick plywood cut and placing wood trim around the edge using wood glue. Please adapt this mosaic activity so it is most effective for your milieu and learners.

In this unit, and the following units, journaling acts as the **formative assessment**. By adding to journals throughout the unit you and your students will track their learning.

In this unit the **Memorable Moment** is the hike. This first step outdoors with your class is a vital part in the effort to create personal connections with the outdoors and the divine.

Above the approximated times for each activity, you will see a combination of letters that represent learning modalities experienced within the lesson.

V – visual,

A – Auditory,

K-kinesthetic.

This code shows how each activity was written. As the implementer of the lesson, it is up to you to determine what modality is best suited for your students. Feel free to alter activities to meet the needs of your students and context.

Unit 4 – Anachnu Shomrim, We Are Garurdians

Lesson 1 – Tikkun Olam

Enduring Understandings:

1. Humans are responsible for guarding the natural world.
2. Humans are responsible for repairing the world after they have caused it harm.

Objectives:

1. Students should be able to define Tikkun Olam in their own words.
2. Students should be able to create a mosaic representation of Tikkun Olam.
3. Students should be able to outline the potential pitfalls of Tikkun Olam.
4. Students should be able to describe parts of our world that would benefit from Tikkun Olam.

Supplies:

- Speakers or device to play music.
- Mosaic Tiles, mixed colors, approximately 50 pieces per family
- 1 foot by 1 foot square ply wood at 3/8” thick: 1 per family
- Wood trim 1 foot by 1 foot square: 1 per family
- Wood Glue: Enough for all participants
- Mosaic adhesive, two or three per table.
- Mosaic Grout
- Pens/Pencils

Other Things to Prepare:

- Appendix A: Everything is Broken Lyrics: 1 per person
- Appendix B: Ecclesiastes Rabbah 7:13
- Download or be ready to play Everything is broken by Bob Dylan.
<https://www.youtube.com/watch?v=egSoj3g99gY>
- Student journals
- Create Moasic base, using plywood, for each family.

Vocabulary:

- *Tikkun Olam*

Additional Notes:

- Make sure to purchase more than enough supplies for families.
- Inform families that they should bring in 10 items that would go in the trash and 10 items that would go in the recycle bin for the next lesson.

Unit 4 – Anachnu Shomrim, We Are Guardians

Lesson 1 – Tikkun Olam

Set Induction:

(10 minutes)

Welcome students and pass out journals.

Ask students to write down as much as they can in their journals about Tikkun Olam. Encourage them to think about what they think it is and how their understanding of it affects their lived experience. Invite participants to share what they wrote.

Pass out Appendix A: Everything is Broken Lyrics to students then play the Bob Dylan song Everything is Broken.

Encourage participants to circle the broken things which they have experienced. Ask participants to write a list of things which they think are missing from the song in their journals. Invite participants to share what they wrote.

Activities:

1. **Tikkun Olam Mosaic**

VK
(35 minutes)

Opening Questions

- What is Bob Dylan saying about the state of the world when he proclaims, “everything is broken”?
- Do you agree with the song’s sentiment about the state of our environment: “take a deep breath, feel like you’re chokin’ – everything is broken”? This song was written in 1989, is its message still important? Why or why not?
- What is a potential pitfall of Tikkun Olam?

Describe *Tikkun Olam’s* original Rabbinic meaning: social legislation that guided people’s lives. Explain to participants that the contemporary context of Tikkun Olam is social action and justice work stems from its direct translation, repair the world. Describe how a Mosaic takes broken pieces of glass and arranges them in a way that displays a beautifully intact image. Explain to participants that they will be creating a family mosaic. Encourage families to spend five minutes brainstorming and outlining an image that, in their minds, depicts a natural space that has been fully repaired.

Pass out mosaic tiles, grout, mosaic adhesive, and pre-made mosaic base to each family.

Encourage participants to trace their image onto the mosaic base prior to gluing their mosaic tiles onto the mosaic base. After their mosaic tiles are glued to the mosaic base tell participants to apply grout between the mosaic tiles. Highlight the need to work in coalition to repair the world and identify that working alone cannot truly repair the world and that sometimes harms it.

Unit 4 – Anachnu Shomrim, We Are Garurdians

Lesson 1 – Tikkun Olam

Closing Questions

- How can we take something broken and turn it into something beautiful?
- Can we turn something broken into something beautiful on our own? Please describe an experience when you turned something broken into something beautiful.
- Why do we work in coalitions to repair the world?

2. Ecclesiastes Rabbah Study

VA
(10 minutes)

Pass out Appendix B: Ecclesiastes Rabbah 7:13 to learners

Opening Questions:

- What does it mean to pay attention to God's works?
- If you do not believe in God, what does it mean to pay attention to the natural world on which we live?
- How does the idea of *Tikkun Olam* interact with your day-to-day life?

Ask participants to read the text to themselves. Then ask participants to read the text aloud, all at the same time. As participants to write in their journal five ways they can live the values taught in Ecclesiastes 7:13.

Closing Questions:

- How are *Tikkun Olam* and the words of Ecclesiastes Rabbah 7:13 linked?
- Why are maintaining God's creations and *Tikkun Olam* such important Jewish ideas?
- What are some practical ways that we can live the values espoused in Ecclesiastes Rabbah 7:13?

Closure:

(5 minutes)

Ask participants to write in their journal about how they can help make the repaired world depicted in their mosaic a reality. Ask them to write out five actionable items.

Appendix A: Everything is Broken Lyrics

Broken lines, broken strings,
Broken threads, broken springs,
Broken idols, broken heads,
People sleeping in broken beds
Ain't no use jiving
Ain't no use joking
Everything is broken

Broken bottles, broken plates,
Broken switches, broken gates,
Broken dishes, broken parts,
Streets are filled with broken hearts
Broken words never meant to be spoken,
Everything is broken

Seem like every time you stop and turn around
Something else just hit the ground

Broken cutters, broken saws,
Broken buckles, broken laws,
Broken bodies, broken bones,
Broken voices on broken phones
Take a deep breath, feel like you're chokin',
Everything is broken

Every time you leave and go off someplace
Things fall to pieces in my face

Broken hands on broken ploughs,
Broken treaties, broken vows,
Broken pipes, broken tools,
People bending broken rules
Hound dog howling, bull frog croaking,
Everything is broken

Kohelet Rabbah 7:13

(1) Look at God's work - for who can straighten what He has twisted? (Ecclesiastes 7:13). When the Blessed Holy One created the first human, God took them and led them round all the trees of the Garden of Eden and said to him: "Look at My works, how beautiful and praiseworthy they are! And all that I have created, it was for you that I created it. Pay attention that you do not corrupt and destroy My world: if you corrupt it, there is no one to repair it after you.

קוהלת רבה ז':י"ג

(א) רָאָה אֶת מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר עָוְתוּ, בְּשִׁעָה שֶׁבָרָא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת אָדָם הָרִאשׁוֹן, נִטְלוֹ וְהִחְזִירוֹ עַל כָּל אֵילָנֵי גֶן עֵדֶן, וְאָמַר לוֹ, רָאָה מַעֲשֵׂי כַּמָּה נְאִים וּמְשֻׁבְּחִין הֵן, וְכָל מֵה שֶׁבָרָאתִי בְּשִׁבְלֶךָ בְּרָאתִי, תֵּן דַּעְתְּךָ שְׁלֹא תַקְלַקֵּל וְתַחְרִיב אֶת עוֹלָמִי, שְׂאֵם קְלַקְלֵת אֵין מִי שְׂיִתְקֵן אַחֲרֶיךָ,

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 2 – *Ba'al Tashchit* & *Shomrei Adamah*

Enduring Understandings:

1. *Ba'al Tashchit* is the principle that instructs us to not waste or wastefully destroy.
2. *Shomrei Adamah* is the Jewish value that instructs us to guard or protect the earth.
3. Human beings have a responsibility to care for and protect the natural world.

Objectives:

1. Students should be able to define *Ba'al Tashchit* in their own words.
2. Students should be able to define *Shomrei Adamah* in their own words.
3. Students should be able to articulate similarities and differences between *Ba'al Tashchit* and *Shomrei Adamah*.

Supplies:

- Pens/Pencils
- Cardboard, One 3'x3' square per family
- Glue guns
- Staple guns
- Duct tape

Other Things to Prepare:

- Appendix A: Waste in Deuteronomy

Vocabulary:

- *Shomrei Adamah*
- *Ba'al Tashchit*

Additional Notes:

- Before this lesson remind participants to bring in 10 items that would go in the trash can and 10 items that would go in the recycle bin. These will be used in a recycled art activity.

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 2 – *Ba'al Tashchit & Shomrei Adamah*

Set Induction:

(10 minutes)

Welcome students and pass out journals.

Ask learners to write out a list of things they are responsible for as individuals. Ask learners to write a list of things their families, as a unit, are responsible for. Ask learners to write a list of things that their Jewish community is responsible for. Ask learners to circle or highlight anything that is could be shared responsibilities any of their lists. Engage learners about what it means to be responsible for someone or something. Attempt to elicit emotive responses from learners.

Activities:

1. *Ba'al Tashchit*

VK
(20 minutes)

Opening Questions

- Why is it important to reduce waste?
- How can you reduce waste at home?

Pass out Appendix A: Waste in Deuteronomy

Ask participants to read the text to themselves then ask for a volunteer to read the text aloud. Engage participants in a conversation about why fruit trees are singled out in the text. Ask participants to think about why, even in a time of war, there are rules about cutting down trees. Explain that this law is where we learn the idea of senseless waste and *Ba'al Tashchit*. What does this mean for our modern-day quest to reduce waste? Explain to learners that Maimonides Sefer HaMitzvot (Maimonides explanation of the commandments) expands the prohibition of senseless waste to include human made items. Maimonides suggests that things (he highlights vessels, clothing, and things that were built up) broken in a destructive manner violate the commandment to avoid senseless waste.

Pass out 3'x3' cardboard squares to families.

Explain that learners will now create something beautiful using the waste products they have brought with them by affixing their items to the cardboard. Encourage learners to craft a work of art highlights how their family unit wants to reduce senseless waste.

Closing Questions

- What does Jewish tradition say about waste?
- How can we live this Jewish value of *Ba'al Taschit*?
- How does *Ba'al Tashchit* effect the world we live in?

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 2 – *Ba'al Tashchit & Shomrei Adamah*

2. *Shomrei Adamah* Wax Museum

(25 minutes)

Opening Questions:

- Why is it important to guard the earth?
- Who is responsible for guarding the earth?
- How can we guard the earth?
- Who are conservationists we can look up to?

Describe to participants Judaism's connection to the earth rooted in Genesis 1:26 highlighting God's instruction to the first humans act as stewards of the fish in the sea, birds of the sky, and all living things. Share the idea that human beings are expected to care for all of God's creations and one way to do that is to care for the earth. Explain to learners that they will read about *Shomrei Adamah* role models to learn about different ways to protect the earth. After families read about read about Jewish conservationists, they will pick one to model in a wax museum style activity. One member of each family will be responsible for describing one of the conservationists' accomplishments and work.

Pass out Appendix B: Jewish Conservationists to learners.

Allow participants time to read through texts then create a wax museum. One person from each family will stand still at the front of the room. When invited they will share information about the conservationist their family chose.

Closing Questions:

- What can we learn from our conservationist role models?
- How do these conservationists live the value of *Shomrei Adamah*?
- Are there practices we learn from these role models that we can incorporate into our lives? If so, what are they?

Closure:

(5 minutes)

Ask participants to reflect on learning in their journals. Present them with one of the following prompts.

- How can we be guardians of the earth?
- What action step can I take to be more like one of our environmentalist role models?
- Who can I partner with to broaden my impact on the earth? How can I get them to partner with me?

Appendix A: Waste in Deuteronomy

Deuteronomy 20:19-20

(19) When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city?

(20) Only trees that you know do not yield food may be destroyed; you may cut them down for constructing siegeworks against the city that is waging war on you, until it has been reduced.

דברים כ': י"ט-כ'

(יט) כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים
לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית
אֶת־עֵצֶיהָ לְנֹדֶם עָלֶיהָ גֵרְזֹן כִּי מִמֶּנּוּ
תֹאכַל וְאֵתוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ
הַשָּׂדֶה לְבָא מִפְּנֵיהֶ בַּמָּצוֹר: (כ) רַק
עֵץ אֲשֶׁר־תֹּדַע כִּי־לֹא־עֵץ מֵאֲכָל־
הוּא אֵתוֹ תִשְׁחִית וְכָרַת וּבְנִית מְצוֹר
עַל־הָעִיר אֲשֶׁר־הוּא עֹשֶׂה עִמָּךְ
מִלְחָמָה עַד רִדְתָּה: (פ)

Appendix B: Jewish Conservationists

Rabbi Katy Allen:

⁴Rabbi Katy Z. Allen is one of the co-conveners of the Jewish Climate Action Network, getting it started in December of 2013 at LimmudBoston. She is also the founder and spiritual leader of Ma'yan Tikvah. She began her career as a biology teacher and later became a writer and editor of educational materials. She started teaching Hebrew school, then became involved in family and adult education, and for a number of years performed professionally as a storyteller. Katy received a Masters of Arts in Jewish Studies from Hebrew College in Newton, MA, in 1999, and rabbinic ordination from the Academy for Jewish Religion in Riverdale, NY, in 2005. For three years she served as the rabbi of Temple Tifereth Israel of Winthrop before founding Ma'yan Tikvah. Rabbi Allen served for 10 years as a staff chaplain at the Brigham and Women's Hospital in Boston and then worked in hospice for two years before retiring from health-care chaplaincy. She considers herself an eco-chaplain and writes about matters of the spirit and the world at www.mayantikvah.blogspot.com.

⁵Every fall, at the end of October, Rabbi Katy Allen leads a Cranberry Shabbat at the Wachusett Reservoir in central Massachusetts. Participants complement prayers with picking wild cranberries and donating them to homeless veterans.

Allen leads outdoor services throughout the year, including the High Holidays. The Cranberry Shabbat is “everybody’s favorite service,” she said. “It’s kind of magical... Most people have not picked wild [cranberries], they get them packaged in a store.”

Outdoor services are “a way to bring Judaism into the outdoors and the outdoors into Judaism,” she said. “It enriches both.”

Rabbi Mirele Goldsmith:

Mirele B Goldsmith is an environmental psychologist and activist and an expert in human behaviour change – the key to solving environmental problems and building a sustainable future. Mirele founded Jewish Earth Alliance, a coalition mobilizing Jews to raise a moral voice for action on climate change to the US Congress.

A veteran of two decades battling for environmental causes, Mirele Goldsmith is chairing the Jewish organizing hub of the People’s Climate March.

“I’m doing outreach,” she said, “and we’ll also try to make it easy, no matter what your observance is. In New York, we’ll have a charter bus that will go down on Friday and come back on Sunday, not on Shabbat.”

She added that she wants to provide “access to all Jews” and create a situation where “Jewish communities who don’t feel comfortable marching on Shabbat can do something else.”

“There’s no greater tikkun olam issue than climate change. It’s tikkun olam in the most literal sense,” said Goldsmith.

⁴ <https://www.jewishclimate.org/leadership-team.html>

⁵ <https://www.timesofisrael.com/the-12-jews-who-are-leading-the-green-movement/>

Appendix B: Jewish Conservationists

Seth Katz:

Dr. Katz has been the volunteer executive director and faculty advisor of Bradley Hillel since 1998. In taking on this role, he was inspired by his experience as a graduate student at the Hillel at The University of Chicago; he received his PhD in English at U of C in 1991. He is a 1984 graduate of the University of North Carolina at Chapel Hill. Dr. Katz is also Associate Professor and Associate Chair in the Department of English at Bradley, where he has taught since 1992.

“[We] gutted it to the bricks, insulated it to the current highest standards, put in five independent heating and cooling zones,” Katz said. “We have on demand hot water.”

A site of many catered gatherings, the Hillel House has also cut down the use of paper plates or plastic utensils — “to a bare minimum, and recycle what we do use,” said Katz. “The city’s contract with a waste removal company includes single-stream recycling of paper, plastics and metals.”

This year, just in time for Tu B’Shevat — arguably the Jewish Earth Day — Bradley Hillel debuted 47 solar panels on the south and east pitches of its roof.

Shira Klein:

Through Shira Kline’s eco-music for kids, she is creating budding environmentalists.

“I introduce children to nature through imaginative, creative play,” she said. “Imagine what it’s really like to be a tree, a mountain, the bright shining sun, to have peace like a river and love like a rainbow.” “Eco-music can be a spiritual practice for young children, a way of understanding that they are part of something much larger,” said Kline.

Kline is a founding ritual leader of Lab/Shul in New York City and is currently its Director of Worship and Director of Family Education.

In 2010, she released her Parents Choice Award-winning album “Earth Worm Disco,” with topics such as “the need for a balanced atmosphere, the earth’s super powers (hydro power and biomass power, for example), the oneness of our great big earth family,” she said. “We meet characters like Dr. BreathEasy, Mother Earth, the comic book superheroes of the G-Generation, and of course the loveable disco dancing wiggling Earthworm.” As she said: “Love the earthworm now, protect the rainforests later.”

Appendix B: Jewish Conservationists

Nigel Savage:

As director of New York-based [Hazon](#), Nigel Savage helps Jews envision how to live more sustainably. He defines sustainability as “leaving the world in better shape for those who come after us.” Hazon has numerous programs toward that end, from a Seal of Sustainability for Jewish institutions to the Jewish Outdoor, Food, Farming & Environmental Education (JOFEE) Fellows program for the next generation of leaders. There are even programs that “enable Diaspora Jews to get a sense of environmental issues in Israel, and how they can help,” Savage said. It was at the Pardes Institute in Israel where Savage — a self-described “accidental environmentalist” — developed a sense of the Earth’s natural beauty.

There, he said, “I first started hiking and spending more time thinking about what it means that the Jewish people entered human history in relation to this land, the land of Israel.”

Ora Sheinson:

⁶Through Canfei Nesharim (The Wings of Eagles), the organization she helped found over a decade ago, Ora Sheinson promotes environmental awareness among her fellow Orthodox Jews. “We are primarily an educational organization,” said Sheinson, the president of Canfei Nesharim: Sustainable Living Inspired by Torah. “Our educational material is [for Jews] to educate themselves on why [the environment] is so crucial to a Torah-observant Jewish lifestyle.” Canfei Nesharim finds environmental connections in the Torah and other halachic sources such as the Mishnah and the Gemara, including the Ramban’s calls to spare a mother bird’s life when taking her baby and to not kill a calf on the same day as its mother.

Canfei Nesharim is “on the cusp” of a new environmental education program integrating science and Torah aimed primarily at ninth-graders at Jewish day schools, Sheinson said.

Asked about Orthodox environmental attitudes in general, Sheinson said the mindsets have changed from 10 to 15 years ago, citing a study by University of Wisconsin professor and Canfei Nesharim board member Daniel Weber.

“Most just don’t know,” Sheinson said. “Almost nobody I speak to actively disagrees, some don’t know or are not aware, or don’t know what to do. Or it hasn’t occurred to them, the dangers the environment might face.”

⁶ <https://www.timesofisrael.com/the-12-jews-who-are-leading-the-green-movement/>

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 3 – *Tza'ar ba'alei Chayim* & *Midah Ohev et haBriyot* – Ethical Treatment of Animals & Loving all of God's Creations

Enduring Understandings:

- Humans have a responsibility to care for animals.
- The *Midah Ohev et HaBriyot* empowers humans to love all of God's creations.

Objectives:

1. Students should be able to describe one way to practice *tza'ar ba'alei Chayim*.
2. Students should be able to define *Midah Ohev et HaBriyot*, loving all God's creations, in their own words.
3. Students should be able to identify and illustrate how *tza'ar ba'alei Chayim* and *Midah Ohev et HaBriyot* are connected.

Supplies:

- Pens/Pencils
- Tape

Other Things to Prepare:

- Appendix A: Ethical Treatment of Animals Daf- 1 per person
- Tape copies of Appendix A on the walls of your space.
- Computer connected to a projector with the following page loaded.
 - <https://hazon.org/commit-to-change/brithazon/>

Vocabulary:

- *Tza'ar Ba'alei Chayim*
- *Mida Ohev et HaBriyot*

Additional Notes:

Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately ____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 3 – *Tza'ar ba'alei Chayim & Midah Ohev et haBriyot* – Ethical Treatment of Animals & Loving all of God's Creations

Set Induction:

(5 minutes)

Welcome students and pass out journals.

Ask learners to discuss amongst themselves what they think of when they think about how to care for animals, wild and domestic. After a few minutes, ask learners to move to a new table then discuss the same question with a new group of people. Before transitioning to activity one, provide learners with the opportunity to share what they spoke about. Explain that there are two Jewish values that help us understand how to treat animals, *Tza'ar Ba'alei Chayim*, the ethical treatment of animals, and *Ohev et HaBriyot*, loving all God's creatures.

Activities:

1. **Create a daf of Talmud**

VAK
(25 minutes)

Pass out Appendix A: Ethical Treatment of Animals *Daf* to learners.

Opening Questions

- Why is it important that we care for all of God's creations?
- What happens if we cease caring about living creatures?
- How can we work towards a world that cares more about the ethical treatment of animals?

⁷Explain to learners that Talmud is a recording of Oral law created by ancient Rabbis based on the Torah. Describe that a page, or *daf*, is centered around a text with commentaries about the text surrounding it. Explain to participants that there are many copies of what they have taped on the walls around the room. Encourage participants to read through the text and then think of one opinion on it and one modern application of it. Instruct participants to write down their opinions and modern applications on their own sheet then on at least three of the copies taped on the walls. Read aloud some of the different opinions and modern applications at the end of the activity.

Closing Questions

- How can we ensure the modern applications that we thought of are acted upon?
- Why is it important to gather a multitude of opinions on a subject? What can we do with those opinions?

⁷ https://res.cloudinary.com/hyjvcxztj/image/upload/v1535056951/jifa/caring_for_your_animals.pdf

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 3 – *Tza'ar ba'alei Chayim & Midah Ohev et haBriyot* – Ethical Treatment of Animals & Loving all of God's Creations

2. *Midah Ohev et HaBriyot*

VAK
(20 minutes)

Opening Questions

- Are there creatures that are hard to love? What are they and why?
- Why is it important to live the *Midah* of loving all God's creatures?
- How does this *Midah* affect our daily lives now?
- How could this *Midah* affect our daily lives in the future?

Engage participants in a conversation exclaiming that Rav Kook, a late nineteenth and early 20th century Rabbi, argues that love for God's creations is expressed through "practical action" and "pursuing the welfare of those we are bidden to love". Encourage learners to think about who or what should be loved according to this *Midah*. Ask learners to make a list of at least 15 of God's creations that are in this list and ten things that would not be included. Encourage participants to write down at least two practical actions that will show love or pursue welfare for ten items on their list. Ask participants to act out three of their practical actions as a family and ensure they know they will act out one practical action in front of the whole class.

Closing Questions

- How do we show our love for God's creations?
- How are *Ohev et HaBriyot* and *Tza'ar Ba'alei Chayim* related or connected?
- How can we interact with the world around us while living the values of *Ohev et HaBriyot* and *Tza'ar Ba'alei Chayim*.
- From your list of potential practical actions, what are three things that you will focus on in the coming week?

Closure:

(10 minutes)

Brit Hazon at Home – review website with the class. Encourage participants to look as a family while in the session then pick one practice to work on while at home.

<https://hazon.org/commit-to-change/brithazon/>

Opinion 1

Opinion 2

Text

Conclusion

דאָמַר רב יהודה אָמַר רב: אָסוּר
לְאָדָם שֶׁיֵאכַל קוֹדֵם שֶׁיִּתֵּן מֵאֵכָל
לְבְהֵמָתוֹ, שֶׁנֶּאֱמַר: "וְנִתְּתִי עֵשֶׂב
בְּשִׂדְךָ לְבְהֵמֶתְךָ" וְהִדֵּר "וְאָכַלְתָּ
וְשָׂבַעְתָּ".

Rav Yehuda said that Rav

said: One is prohibited from eating before feeding his animals, as it is stated: "And I will give grass in your fields for your animals" first and only then: "And you shall eat and be satisfied"

(Deuteronomy 11:15). In the verse, preparation of food for one's cattle precedes preparation of his own food. Consequently, it is considered part of the preparation for one's own meal.

Modern Application

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 4 – Let’s get Outside

Enduring Understandings:

1. We care for all of God’s living creatures when we practice “Leave no Trace” whenever we go outdoors.
2. Going outdoors helps us center ourselves to find what is most important.

Objectives:

1. Students should be able to practice *Shomrei Adamah*.
2. Students should be able to identify and articulate actions that align with the value of *Midah Ohev et HaBriyot*.
3. Students should be able to observe and report on the impacts of senseless waste.

Supplies:

- Cell phones on airplane mode
- Prayer Cards: 1 per person
- Trash Bags: 1 per person

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:
Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately _____ hours with teachings interspersed throughout. To ensure everyone’s safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

Unit 4 – Anachnu Shomrim, We are Gaurdians

Lesson 4 – Let’s get Outside

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group. A facilitator leads five minutes of stretching. Instruct learners to photograph different ways in which humans have protected the environment and ways that they have failed it. Encourage learners to also photograph visible evidence of loving all God’s creatures. Instruct learners to pick up any trash the find while on their hike and place it into their trash bags. Dismiss the group ensuring that everyone picks up a trash bag on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

5. **Hike**

VAK
(60 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants. Periodically remind participants to look out for relationships unfolding in front of their eyes.

6. **Prayer break**

VA
(10 minutes)

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant. Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Instruct participants to pay attention to what and who they are in relationships with as they are praying. Call participants back with 2-minutes left.

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to. Lead cool down stretches. Engage participants in a conversation about the successes and shortcomings of their community’s effort to Love all of God’s creatures and how it protects natural wonders & resources. Thank participants for their time and commitment and dismiss them. Remind participants to upload their photos to the shared google drive. Make sure to stay behind to pick up any trash.

Hike of Awe

OUTDOOR PRAYER EXPERIENCE

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.

Try to observe the details around you.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂפָכָה לּוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imeiru
amen

**MAY the One, may the one who makes peace
bring peace down.**

Unit 5 Prayer or Pray-er

Unit Introduction

Dear Educator,

This fifth unit serves as a culmination of learning. It's structure is unique due to its four hikes or outdoor lessons. Each lesson presents learners with nature-centric prayers to aid the continuing development of a spiritual connection with the outdoors. In this unit we focus on a few **essential questions**:

- How do outdoor relationships affect our relationship with God?
- How do outdoor experiences affect our sense of spirituality?
- How can praying in natural settings affect our connection to prayer?
- What is your personal relationship with prayer?
- What is the role of personal prayer in Judaism?

In this unit, and the following units, journaling acts as the **formative assessment**. By adding to journals throughout the unit you and your students will track their learning.

Above the approximated times for each activity, you will see a combination of letters that represent learning modalities experienced within the lesson.

V – visual,

A – Auditory,

K-kinesthetic.

This code shows how each activity was written. As the implementer of the lesson, it is up to you to determine what modality is best suited for your students. Feel free to alter activities to meet the needs of your students and context.

Unit 5 Prayer or Pray-er

Lesson 1 – Striking Natural Wonders

Enduring Understandings:

1. When we step outside, we experience a multiplicity of relationships.
2. Through entering relationship with other Divine creations, we enter a relationship with God.
3. Jewish tradition provides us with prayers to recite when we view striking natural wonders.

Objectives:

1. Students should be able to describe the different types of relationships they observe outdoors.
2. Students should be able to recite the prayer for seeing wonders of nature.
3. Students should be able to recite the prayer for seeing trees or creatures of striking beauty.

Supplies:

- Cell phone on airplane mode
- Prayer Cards: 1 per person

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:
Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local beach/body of water of your choosing). The main activity of our session will be a hike near water that is labeled by outdoor resources as easy to medium. The hike will take approximately _____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

Unit 5 Prayer or Pray-er

Lesson 1 – Striking Natural Wonders

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group. Review themes from the year: awe, wonder, relationships, guarding the world around us with learners. Explain to participants that unlike previous units this unit will take place entirely outdoors and there will be more time spent in a prayer break. Describe the two new prayers on their prayer card as recognition and honor of God's creation of natural wonders. Instruct participants to take pictures of striking natural beauty along the hike. A facilitator leads five minutes of stretching. Dismiss the group ensuring that everyone picks up a disposable camera on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

7. **Hike**

VAK
(50 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants. Periodically remind participants to look out for relationships unfolding in front of their eyes.

8. **Prayer break**

VA
(20 minutes)

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant. Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Instruct participants to pay attention to what and who they are in home in on one aspect of striking natural beauty before they say the two new prayers on their prayer card.

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to. Lead cool down stretches. Engage participants in a conversation about what types of relationships they observed, what memories they made or saw being made, and how awe played a role in their hike. Thank participants for their time and commitment and dismiss them. Make sure to stay behind to pick up any trash. Have photographs developed before the next session.

Hike of Wild Relationships

OUTDOOR PRAYER EXPERIENCE

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בְּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.

Try to observe the details around you.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂכָכָה לוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imeiru
amen

**MAY the One, may the one who makes peace
bring peace down.**

Hike of Wild Relationships

OUTDOOR PRAYER EXPERIENCE

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עֹשֶׂה מַעֲשֵׂה בְרֵאשִׁית

Baruch atah Adonai eloheinu melech ha'olam oseh ma'aseh b'reishit

Blessd are you Adonai our God, ruler of the universe, source of
creation

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁכַּחַח לּוֹ בְּעוֹלָמוֹ

Baruch atah Adonai eloheinu melech ha'olam she-kakhah lo b'olamo

Blessed are you Adonai our God, ruler of the universe, who has created such beauty in your
world.

**Praised are you Adonai our God for creating a
living earth that we are constantly in relationship
with.**

Unit 5 Prayer or Pray-er

Lesson 2 – Ocean Prayers

Enduring Understandings:

1. When we step outside, we experience a multiplicity of relationships.
2. Through entering relationship with other Divine creations, we enter a relationship with God.
3. Jewish tradition provides us with a prayer to recite when we see the ocean.
4. Jewish tradition provides us with a prayer to recite when we immerse ourselves in living waters.

Objectives:

1. Students should be able to describe the different types of relationships they observe outdoors.
2. Students be able to recite the prayer for seeing the ocean.
3. Students should be able to recite the prayer for immersing in water.

Supplies:

- Cell phone on airplane mode
- Prayer Cards: 1 per person

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:
Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately _____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

- If possible, walk on the beach or hike near a body of water.

Unit 5 Prayer or Pray-er

Lesson 2 – Ocean Prayers

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group. Review themes from the year: awe, wonder, relationships, guarding the world around us with learners. Describe the two new prayers on their prayer card as recognition and honor of God’s creation of the ocean and our ability to immerse ourselves in living water. Instruct participants to take pictures of striking natural beauty along the hike. A facilitator leads five minutes of stretching. Dismiss the group ensuring that everyone picks up a disposable camera on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

9. **Hike**

VAK
(50 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants. Periodically remind participants to look out for relationships unfolding in front of their eyes.

10. **Prayer break**

VA
(20 minutes)

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant. Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Instruct participants to pay attention to the serene nature of the waters in front of them. Focus on the water’s constant motion and life before saying the prayers on their prayer card.

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to. Lead cool down stretches. Engage participants in a conversation about what types of relationships they observed, what memories they made or saw being made, and how awe played a role in their hike. Thank participants for their time and commitment and dismiss them. Make sure to stay behind to pick up any trash. Have photographs developed before the next session.

Hike of Oceans and Relationships
**OUTDOOR PRAYER
EXPERIENCE**

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.
Try to observe the details around you.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂפָכָה לוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imeiru
amen

**MAY the One, may the one who makes peace
bring peace down.**

Hike of Wild Relationships

OUTDOOR PRAYER EXPERIENCE

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁעָשָׂה אֶת-הַיָּם הַגָּדוֹל

Baruch atah Adonai eloheinu melech ha'olam she-asah et ha-yam ha-gadol

Blessd are you Adonai our God, ruler of the universe, who has made
the great sea

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּטַבְּלָה בְּמַיִם
חַיִּים

Baruch atah Adonai eloheinu melech ha'olam asher kidshanu bi-tevillah b'mayim chayim

Blessed are you Adonai our God, ruler of the universe, who makes us holy by embracing us
with living waters.

**Praised are you Adonai our God for creating a
living waters that refresh our souls**

Unit 5 Prayer or Pray-er

Lesson 3 – Fragrance Prayers

Enduring Understandings:

1. When we step outside, we experience a multiplicity of relationships.
2. Through entering relationship with other Divine creations, we enter a relationship with God.
3. Jewish tradition provides us with a prayer to recite when smell fragrant fruits.
4. Jewish tradition provides us with a prayer to recite when we smell fragrant herbs or palms.

Objectives:

1. Students should be able to describe the different types of relationships they observe outdoors.
2. Students be able to recite the prayer for smelling fragrant fruits.
3. Students should be able to recite the prayer for smelling fragrant trees or shrubs

Supplies:

- Cell phone on airplane mode
- Prayer Cards: 1 per person

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:
Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources as easy to medium. The hike will take approximately ____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

Unit 5 Prayer or Pray-er

Lesson 3 – Fragrance Prayers

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group. Review themes from the year: awe, wonder, relationships, guarding the world around us with learners. Describe the two new prayers on their prayer card as recognition and honor of God's creation of the fragrances and our ability to immerse ourselves in wonderful smells of our world. Instruct participants to take pictures of striking natural beauty along the hike. A facilitator leads five minutes of stretching. Dismiss the group ensuring that everyone picks up a disposable camera on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

11. **Hike**

VAK
(50 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants. Periodically remind participants to look out for relationships unfolding in front of their eyes.

12. **Prayer break**

VA
(20 minutes)

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant. Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Instruct participants to pay attention to the serene nature of the waters in front of them. Focus on the smells around them before reciting the prayers on their prayer cards.

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to. Lead cool down stretches. Engage participants in a conversation about what types of relationships they observed, what memories they made or saw being made, and how scent played a role in their hike. Thank participants for their time and commitment and dismiss them. Make sure to stay behind to pick up any trash. Have photographs developed before the next session.

Hike of Trees and Their Fragrances

OUTDOOR PRAYER EXPERIENCE

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בָּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.
Try to observe the details around you.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂכָחָה לּוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו הוּא יַעֲשֶׂה שָׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imeiru
amen

MAY the One, may the one who makes peace
bring peace down.

Hike of Trees and Their Fragrances

OUTDOOR PRAYER EXPERIENCE

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנּוֹתֵן רִיחַ
טוֹב בַּפְּרוֹת

Baruch atah Adonai eloheinu melech ha'olam, ha-notein rei-ach tov ba-peiros

Blessed are you Adonai our God, ruler of the universe, who has give
us the pleasant fragrance of fruits

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא בְּשָׂמִים

Baruch atah Adonai eloheinu melech ha'olam, borei atzei v'samim

Blessed are you Adonai our God, ruler of the universe, who creates
fragrant trees.

**Praised are you Adonai our God who creates
living trees that present pleasant fragrances.**

Unit 5 Prayer or Pray-er

Lesson 4 – Create Your Own Prayer

Enduring Understandings:

1. When we step outside, we experience a multiplicity of relationships.
2. Through entering relationship with other Divine creations, we enter a relationship with God.
3. Jewish tradition provides us with an opportunity to connect with it through personal prayer.

Objectives:

1. Students should be able to describe the different types of relationships they observe outdoors.
2. Students should be able to create a personal prayer using outdoor themes.
3. Students should be able to

Supplies:

- Cell phone on airplane mode
- Prayer Cards: 1 per person
- Journals

Other Things to Prepare:

- Appendix A: Prayer Cards: 1 per person
- Letter to families a week before the lesson:
Dear families,

Next week we will not be meeting in our usual synagogue space. We will be meeting at the trail head for (local trail of your choosing). The main activity of our session will be a hike that is labeled by outdoor resources, such as the All Trails app, as easy to medium. The hike will take approximately ____ hours with teachings interspersed throughout. To ensure everyone's safety please be sure to bring a hat, filled water bottle, sunscreen, and bug spray. Please wear closed toed shoes and socks. Our staff will bring multiple first aid kits and will be positioned at the front, middle, and back of our group. Please arrive no later than _____ so we can depart with our entire group. If for any reason you cannot attend, please let us know a minimum of 24 hours before the day of our session.

We look forward to hiking and learning with you soon!

Unit 5 Prayer or Pray-er

Lesson 4 – Create Your Own Prayer

Set Induction:

(10 minutes)

Outline an area that is clearly marked for the group. This will act as home base for the lesson. Instruct participants to return to this location if they get separated from the group. Review themes from the year: awe, wonder, relationships, guarding the world around us with learners. Instruct participants to take pictures of striking natural beauty along the hike, natural relationships, naturally occurring water, and fragrant trees or herbs along the way. A facilitator leads five minutes of stretching. Dismiss the group ensuring that everyone picks up a disposable camera on their way to the trail. Ensure there is always a staff member at the front, in the middle, and at the back of the group.

Activities:

13. **Hike**

VAK
(50 minutes)

Enjoy the Hike! Check in with participants as you are walking. Point out things that may invite a feeling of awe to participants. Periodically remind participants to look out for relationships unfolding in front of their eyes.

14. **Prayer break**

VA
(20 minutes)

Pass out journals to learners.

Stop at a clearing and wait for the rest of the group to catch up. Encourage people to drink water and rest while they wait for the rest of the group. When you stop and as participants arrive at your location pass out Appendix A: prayer cards to each participant. Pray the words of the shema as a group three times. Then watch participants disperse to ensure no one goes too far away. Instruct participants to pay attention to the serene nature of their surroundings. Focus on the sights and smells around them before reciting the prayers on their prayer cards. Encourage learners to write their own prayer, one that comes from the heart, after praying the words on their prayer card.

Closure:

(10 minutes)

As participants start streaming into home base collect disposable cameras. Participants can keep prayer cards if they would like to. Lead cool down stretches. Engage participants in a conversation about what types of relationships they observed, what memories they made or saw being made, and how scent played a role in their hike. Thank participants for their time and commitment and dismiss them. Make sure to stay behind to pick up any trash. Have photographs developed before the next session.

Our own prayer outdoors

OUTDOOR PRAYER EXPERIENCE

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.

SH'MA Yisrael Adonai Eloheinu, Adonai Echad.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד

Baruch Shem k'vod malchutol'olamva-ed.

Look at what is inside as well as its covering.
Try to observe the details around you.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׂפָכָה לוֹ בְּעוֹלָמוֹ

Baruch atah Adonai Eloheinu Melech Ha'olam Sheh-kakhah lo b'olamo
Praised be you Adonai, our God, sovereign of the universe, who has such
beauty in your world.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן.

Oseh Shalom Bimromav, hu yah-aseh shalom aleinu v'al kol yisrael v'imeiru
amen

**MAY the One, may the one who makes peace
bring peace down.**

Our own prayer outdoors

OUTDOOR PRAYER EXPERIENCE

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַנוֹתֵן רֵיחַ
טוֹב בַּפְּרוֹת

Baruch atah Adonai eloheinu melech ha'olam, ha-notein rei-ach tov ba-peiros

Blessd are you Adonai our God, ruler of the universe, who has give
us the pleasant fragrance of fruits

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא עֵצִי
בְּשָׁמִים

Baruch atah Adonai eloheinu melech ha'olam, borei atzei v'samim

Blessed are you Adonai our God, ruler of the universe, who creates
fragrant trees.

**Praised are you Adonai our God who creates
living trees that present pleasant fragrances.**

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עוֹשֶׂה מַעֲשֵׂה בְּרִשְׁתּוֹ

Baruch atah Adonai Eloheinu Melech ha-olam, oseh ma'ashev v'reishit

Blessed are you Adonai our God, ruler of the universe, source of all creation.