

# Education Bridge – Compilation of Activities

*Partnership2Gether Hadera Eiron Southeast U.S.*

High Holidays, Jewish Peoplehood Day, Yom Ha'atzmaut, Shabbat.  
Includes suggested monthly questions for deepening our connections.



2014-2015

Dear Educators and Partners:

I'd like to wish all of you good luck ahead of the opening of the school year. On this occasion I'm pleased to invite you to participate in a joint educational journey of teachers, students and parents from both sides of the Atlantic.

We are submitting for your inspection an educational kit containing four central units as well as questions for stimulating discussions, delving into details, and collaboration. Naturally, these suggestions are modular and you are totally free to insert changes and adaptations as you see fit.

Since we in the Partnership of Hadera – Eiron – SE Consortium work in numerous and diverse frameworks, I fully understand that each of you has different time resources available to you. Therefore I ask those of you interested in participating in Education Bridge activity to choose two content units, or more, whose activity products you will commit to share.

As in any journey, we know our starting point. I hope that our collaboration and mutual acquaintanceship will prove to be a source of great enjoyment for you, amid a pleasurable process in which we make new friends.

I am available to you for any questions, suggestions, ideas or initiatives that you have.

**Yael Naali Ben-Zion 972-50-6533329 [yaeln@jafi.org](mailto:yaeln@jafi.org)**



# Table of Contents

---

Introduction	1
The High Holidays	3
Jewish Peoplehood Day	9
Yom Ha'atzmaut	14
Shabbat	34
Additional recommendations and questions of the month	45

\*\*\* Our thanks to – Perry Revivo, Gila Kestler, Dorit Naim \*\*\*

Comments

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

---

# The High Holidays

---

## Introduction

Beginnings, endings, personal-religious-social soul searching, joy, fear, transience, humbleness, simplicity and connecting with nature—these are only a portion of the feelings and values that circle around us during this month. Mitzvoth and customs such as sounding the shofar, *Tashlich*, holiday meals, the Yom Kippur fast, the closing prayer, building a sukkah and hosting guests within it, and Simchat Torah; all are connected with perhaps the heaviest month in the Jewish calendar.

For this packed month, we are sending you a "Monopoly" game. Play it in groups and note that a portion of the assignments are to be carried out during the course of the year. The game is meant for students who are able to read. Children in kindergarten and 1<sup>st</sup> grade will need the mediation of a teacher in order to read the instructions.

## Goals

**Acquaintanceship with contents of Jewish and Israeli culture.**

**Generate parallel activity and a shared experience for a large number of students at various educational institutions across the Partnership regions.**

3

Engagement with the cultural and ideological heritage of the High Holidays in an enjoyable and collaborative manner.

Sharing the products of the activity in order to generate acquaintanceship and mutuality among students and teachers in Israel and the U.S.

## High Holiday Monopoly (for 2-4 groups)

The game includes:

- Game board
- Dice and four (4)
- Task cards
- Surprise cards
- Question cards

### Getting ready to play

1. Place the game board on a steady table.
2. Position the 'Surprise' cards, 'Question' cards and 'Task' cards in their places.

3. Divide the class into 2-4 groups. Each group chooses a player's token and places it on 'Go'.
4. Each group throws a dice. The group with the highest number goes first.

### **Play of the game**

The game begins from 'Go'. Players move counter clockwise. Each group in its turn sends a representative who throws the dice and moves according to the number that is shown. For the subsequent turn another representative continues. It is permitted for more than one player to land on the same square.

- Squares with pictures – the player may tell a personal story concerning the custom to receive a bonus of advancing two steps.
- For squares with a 'Surprise' / 'Question' / 'Task' – follow instructions on the card.

**The winning group is the one that has circled the board three times.**

**RECOMMENDED TO PREPARE A GROUP 'SURPRISE' AT THE END OF THE GAME**



Ushpizin  
אושפיזין



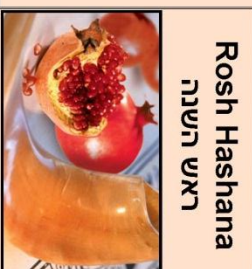
The four species  
ארבעת המינים



Simchat Torah  
שמחת תורה



תקיעת שופר  
Shofar Blowing



Rosh Hashana  
ראש השנה

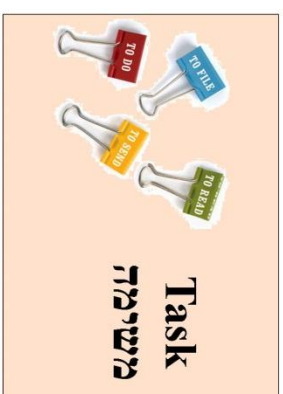
Surprise  
הפתעה



P2G  
Hadera-Eiron-SE Consortium  
Monopoly



מונופול שותפות ביתד  
חדרה-עירון-דרום מזרח ארה"ב



Task  
מישימה

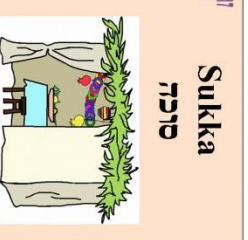
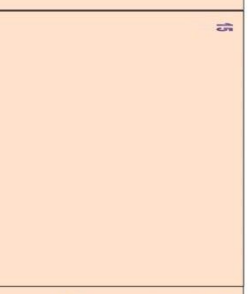
Question  
שאלה



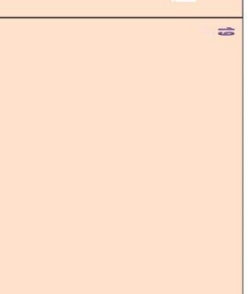
1



איגרת שנה טובה  
Shanna Tova letter

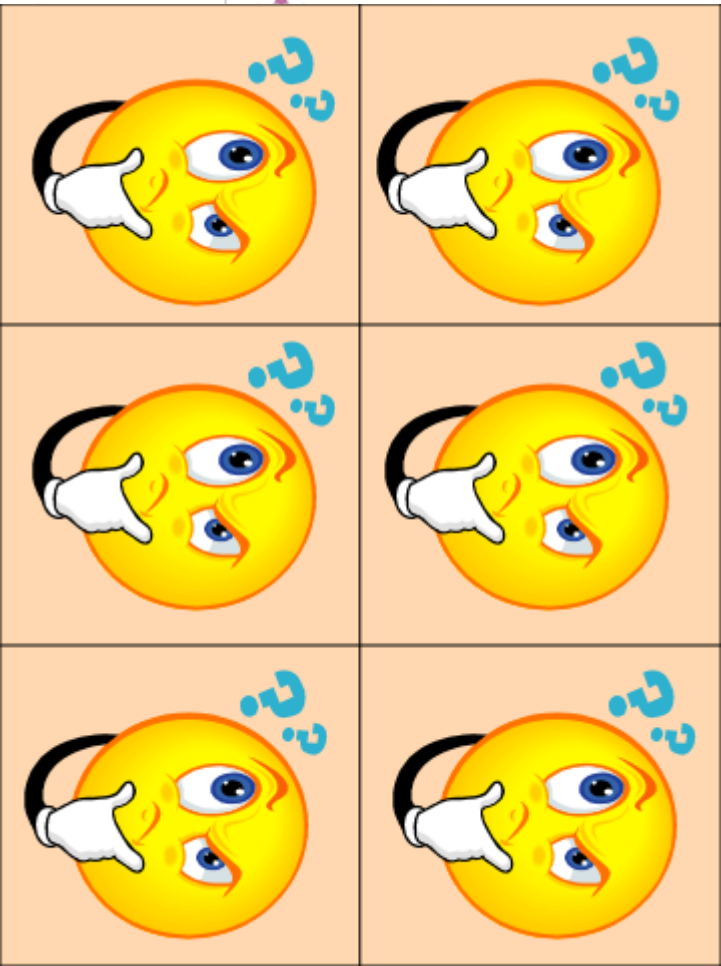




















Sukka  
סוכה



<p>Name three foods that are customarily eaten on Rosh Hashanah.</p>	<p>How many different sounds to the Shofar and what are they?</p>	<p>What are the Ten Penitential Days?</p>
<p>What is the meaning of the expression: "Transgressions between Man and his Location"</p>	<p>What is the meaning of "Ben Kiseh le'Asor"</p>	<p>What is the Kol Nidre prayer?</p>

<p>What are the seven Ushpizin guests?</p>	<p>What is Simchat Bayit Hashoava (water-drawing festival)?</p>	<p>What are the four varieties (of Succoth) and what do they symbolize?</p>
<p>Name three American communities in Southeast consortium</p>	<p>Name three Israeli communities located in the Partnership region.</p>	<p>What is the source of the name "Pardes Hanna"?</p>



<p>Sign up today for Jewish Peoplehood Day activity.</p>	<p>Choose five volunteers to film a short clip describing your classroom and school, and send it to the twin school.</p>	<p>Choose a volunteer to write an email to your Israeli counterparts by the end of the week.</p>
<p>Send photos from your last family trip and describe where you were and how it is special.</p>	<p>Set a date to prepare an "ID Card" for a getting acquainted activity between the classrooms.</p>	<p>On Hanukkah, take a photo of the candle lighting and send it to your friends in Israel.</p>
		
		
		
<p>Tell at least three new people about the activity of the Hadera – Eiron – SE Consortium Partnership.</p>	<p>Take a photo of yourselves playing Monopoly, and send it to the twin classroom in ISRAEL.</p>	<p>Prepare a Shana Tova card for the twin classroom by the end of the week.</p>
<p>Send three holiday recipes to the twin classroom in ISRAEL</p>	<p>Send a class photo to your friends in the Israeli twin classroom.</p>	<p>Create an 'advertisement' for the Hadera – Eiron SE Partnership and send it to the parallel classroom.</p>
		
		
		



<p>You prepared a short film clip on yourself and your family, and sent it to your American friend – move three steps forward.</p>	<p>On Friday you sent a Shabbat Shalom greeting to your counterpart in the U.S. – move two steps forward.</p>	<p>You replied to an email from your American friends on the same day – move two steps forward.</p>
<p>You succeeded in conducting a Skype conversation, despite the time difference – move three steps forward.</p>	<p>You sent recipes for Hanukkah doughnuts and latkes that your family eats to the family of your American friend – move three steps forward.</p>	<p>You organized a Purim gift for the American classroom – move three steps forward.</p>
		
		

<p>You postponed writing an email to your American counterpart – take two steps backwards.</p>	<p>You didn't feel like investing the effort in writing a Shana Tova greeting – take two steps backwards.</p>	<p>You took part in a Jewish Peoplehood Day activity – move three steps forward.</p>
<p>You promised to send photos of an activity but you didn't – take two steps backwards.</p>	<p>You prepared an "ID Card" for a getting acquainted activity between the classrooms – move three steps forward.</p>	<p>You took a photo of your grandmother preparing a special Passover recipe and sent it to the family of your American friend – move four steps forward.</p>
		
		

# Jewish Peoplehood Day 2014-2015

## "Hand in hand and heart to heart"

Jewish Peoplehood Day is being marked in the Hadera – Eiron – SE Consortium Partnership for a ninth year.

As in every year, an identical activity plan has been written in Hebrew and English in order to guide shared activity in classrooms taking part in the Educational Living Bridge between us.

This year we will mark Jewish Peoplehood Day in the Israeli schools on **Dec. 25, 2014** together with the Teachers Mission from the U.S.



### Goals:

- Encourage familiarity with Jewish and Israeli cultural content.
- Generate parallel activity and a shared experience for a large number of students at different educational institutions across the Partnership-2-Gether communities.
- Employ creative activity as a vehicle for expression, individually and in pairs.
- Encourage a meaningful discussion on the differences between lending a hand / standing aside and precisely define the issues in which we need to take position.

### The activity

#### 1. Opening – Explanation on Jewish Peoplehood Day:

Jewish Peoplehood Day is a traditional activity we have conducted for many years at schools that work with us in the Hadera – Eiron – SE Consortium Partnership region. This year dozens of educational institutions are participating in the activity, running the gamut of kindergartens, elementary schools, middle schools and high schools. This is an opportunity in which we all engage in and are united by a common topic.

2. Opening question –

- a. What words / terms do you know that contain the word 'hand' or 'hands'?  
Write down all answers on the board. (For the teacher: 'hand in hand'; 'Yad Sarah'; 'lending a hand'; 'guiding hand'; 'Yad LeBanim'; 'Yad HaNadiv', i.e., a generous hand; 'creative hands'; 'seeing hands'; 'a million hands'; 'hand washing'; 'sitting on one's hands', i.e., standing idly by; 'lifting one's hands', i.e., giving up; 'handwriting'; 'broad handed', i.e., spacious; 'dispatch of the hand' i.e., vocation; 'hiding one's hands in the plate', i.e., standing idly by; 'exhausted hand', i.e., helplessness; 'left-handed'; 'one's right hand'; and more).
- b. Is there a connection between the words? What is it?

3. Preliminary discussion (young children) – the song 'Hand in Hand':

Divide up the class into pairs. Play the song 'Hand in Hand' in the background (<https://www.youtube.com/watch?v=fG4meSZEHO0>). Each pair of students receives the words to the song and holds a preliminary discussion:

- a. What in your opinion are the meaningful sentences in the song?
- b. What values are hiding within these sentences? (For example "Love your neighbor as yourself").
- c. Is a hand extended only for peace and friendship? For what else?

4. Preliminary discussion (older children) – play the two songs in the background

*Hand in Hand and Heart to Heart* –

<https://www.youtube.com/watch?v=fG4meSZEHO0>

*Hand in Hand—If You Just Give Me Your Hand* –

<https://www.youtube.com/watch?v=fbB7z6UKq1g>

- Hang up the four texts in big print and ask each person to choose a text that they especially connect with. Seat everyone together according to their choice of text.
- Joint discussion: What was it that attracted me to the text? What is the central value that is expressed in the text?

**Hand in Hand** Lyrics: Talma Eligon Rose Melody:

Ronnie Weiss

**Hand in hand and heart to heart**, together everything goes,

Hand in hand in a chain, and our path is shorter.  
Together, together always, angry with each other never,

**Hand in hand against all obstacles**, together in a dance.

Here we are one, our song is loud, **person to person and as one, that is a nation.**

Hand in hand and together we say Shalom for tomorrow.

Let everyone raise their voice to the entire world  
And let's sing together as one, hand in hand.

**Each person will give a bit, each person just extend a hand**

Together, together, and not alone, into the light we all march.

With my hand in yours, together an entire family,  
**One person with one heart, together hand in hand.**

Here we are one, our song is loud, together together, here are we all.

Let us sing, **here we are one, together, hand in hand.**

**Hand in Hand / lyrics: Bezalel Aloni, melody: Tzvika Pik**

If the waters are raging  
And your life is so hard  
Don't let your spirit fall  
Come, discover yourself  
Within you there is great strength.

Like an everlasting fountain  
Hand in hand, like a repeating song  
Your two eyes in mine  
They are an endless strength  
They are light in the darkness.

Hand in hand, for lovers  
There's no hope for those who are alone.  
Hand in hand, for the soldiers  
Who are returning home again  
They're returning home again.

**Hand in hand,  
If only you'll give me your hand  
Hand in hand,  
We'll march down the entire road  
Hand in hand,  
If only you'll give me your hand  
We'll march down the entire road  
Hand in hand,**

Hand in hand for the depressed  
Sad-faced, wondering .

To the light in the distance  
To the light in the heavens  
To the hope in dreams

**"Look at the fingers of your hand. Not one is similar to the other. One is large, one is small, one medium-sized and one goes off to the side. Why did G-d Almighty make it so that each finger would be different from the other? Only that each finger should have a different intention"** (Rabbi Eliezer Shlomo Schik).

**The left hand shall always reject and the right hand bring closer** (Masechet Suta, 37:71)

5. Joint creative activity – Each student pair is given half a sheet of paper or cardboard sheet, with various arts & crafts materials spread about the classroom—paints, journals, labels, colored sand, leaves (in the previous class you may assign students the task of gathering materials found in nature and ask them to come equipped with a pencil box and colored pencils/paints).

In turn, the children draw their own arms and hands in pencil. Then, for example:

The students all together work on a joint exhibit in which each individual expresses "my hand" and the group expresses "to what we extend our hand".



\* It is possible for students to produce joint creations with their friends from the twin classroom. They can send one hand to the twin classroom, which will continue the creation from their side. Additional option – take a photo of the creations and create an online exhibition.



6. Wrap-up discussion:

Gather in a circle. Select pairs to present the joint creation and hold a summarizing discussion based on the questions:

What is the significance of the hand in Israeli culture and in Jewish text/oral sources?

Is there a common denominator between the different texts?

Did any new things come up in the conversation that you hadn't thought about before?

Would other groups in Israeli society / the Jewish community choose different texts?

Why should we extend a hand in our community?

Does it make a difference what we bring closer and what we push away, and how intensely we do that?

**Wrap-up – hang up the creations in a joint exhibition, photograph it and send it to the twin classroom... and to Yael!!**

**WhatsApp 972-50-6533329 | email: [yaeln@jafi.org](mailto:yaeln@jafi.org)**

**Enrichment text – "It's all in your Hands" – a Chinese folk tale.**

In China, many years ago, lived an old and wise man named Confucius.

This man had many students, and he was so wise that he was able to solve any question brought to him by his students.

One of his students, filled with jealousy, thought that if he could bring Confucius a question that was so hard that the sage could not solve it, then it would prove that he, the student, was eminently clever.

The student went to a meadow and pondered over a suitable question. Suddenly he saw a butterfly. He caught the butterfly and held it behind his back. Then he went to Confucius.

"Teacher," said the student, "what am I holding behind my back?"

Confucius thought long and hard and finally answered "a butterfly".

The jealous student was amazed by his teacher's wisdom and tried to think of a harder question.

He thought to himself: "I will ask my teacher whether the butterfly is alive or dead. If he says 'alive', then I'll kill the butterfly. If he says 'dead', then I'll free the butterfly. Confucius won't be able to answer correctly."

The student asked Confucius: "Is the butterfly alive or dead?"

Confucius thought long and hard. He thought for a full two hours. He thought for three hours. Finally he answered:

**"My son, it is all in your hands."**

# Yom Ha'atzmaut – Israel Independence Day

---

**"And we had a reason to wake up in the morning, because we had this Land".**

## Introduction:

Yom Ha'atzmaut, the national holiday of Israel, marks the declaration of the establishment of the State of Israel following the end of the British Mandate. It falls on Iyar 5, immediately upon the end of Remembrance Day for Israel's Fallen Soldiers and Victims of Terror.

## Goals:

- **Acquaintanceship with content of Jewish and Israeli culture.**
- **Generate parallel activity and a shared experience for a large number of students at educational institutions across the Partnership-2-Gether region.**
- Employ creative activity for self and group expression.



14

## The activity

### 1. Opening exercise:

Each student receives a stone (preferably a large one) and an inerasable marker.

- The students are asked to write on the stone their personal opinion regarding the question: **"What Israel means to me"**
- The younger students can make do by decorating the stone.
- Whoever finishes their task places their stone in the middle of the room, until a large wave of stones is formed. At this stage the teachers places the Israeli flag at the 'head' of the wave. (Teacher: please photograph the process and send it to the twinned classroom and to Yael).

2. Spread numerous pictures of Israeli flags around the classroom (file attached as Addendum 1). Each student chooses the flag that he/she most connects with. For small classrooms, all of the student share their choice; for large classrooms, ask 5-6 volunteers to share their choices.
3. Each group receives a roll of paper or cardboard sheets and creates a 'new' flag of Israel. Students – pay attention to the following details: the symbols, colors, shapes that you employ. What materials you used, what was important for you to emphasize? This activity can be founded on a group discussion held previously between the twinned classrooms. The flags can be sent by mail to one of the sides, to be used in a joint exhibition; or can be photographed and shared by the two classrooms.

The older students can also engage in the content on the essence of the flag, which appears below (Addenda 2 + 3)







17





18





9



יום העצמאות





20





א-ב בחינוך ביתי עצמאות שמח





יום העצמאות



23











26



## Addendum 2

Divide the classroom into groups. Each group receives pieces of information concerning the history of the flag of Israel written on index cards. Arrange the cards in chronological order.

In 1354, King Charles IV gave the Jews of Prague the right to "carry a flag" that included a Star of David – as a special token of his kindness.

In 1527, the Jews of Prague were ordered to welcome Ferdinand I with their flag, which depicted the Star of David.

In 1885, at the Abramovitch home in Rishon LeZion, a flag similar to a *tallith* in shape and colors was created. At its center was a large blue Star of David, to mark the "Talmud torah" celebration of student. The flag is currently on display at a museum in Rishon LeZion.

The flag of Israel in its current form was first displayed in Boston in 1891 by the Bnei Zion society. The flag was created by Rabbi Yakov Baruch Issacowitz. It had two blue stripes against a white background; between the stripes was a Magen David with the words "Maccabee" at its center.

27

In his book *The Jews' State*, Herzl suggested a white flag with seven golden stars. The white background symbolized a new and pure life; the stars symbolized seven daily work hours.

At the First Zionists Congress held in Basel in 1897 a proposal by David Wolfson was passed. The proposal was for Israel's flag to combine the *tallith* with the Star of David (this, without previous knowledge of the flag created by the Bnei Zion Society in Boston).

The flag of Israel was approved by Churchill as the official flag of the Jewish Brigade during the Second World War.

The Israeli flag was established by the Provisional Council of State on October 28, 1949.

### Addendum 3

Prior to creating a 'new' flag, the teacher posts reading passages in the classroom as the students wander around to read them. This is followed by a discussion:

- Which text moved you the most and why?
- Why do we need a flag?
- Which symbols appear on the flags; what do those symbols mean to you?
- What can be learned from the fact that in different periods, Jews designed flags with similar symbols?
- Are you familiar with additional symbols that accompany the Jewish People?

Benjamin Ze'ev Herzl, the Visionary of the State, understood the power of a flag as a national .symbol

:In 1895 he wrote to Baron Hirsch

.A flag, what is that? A pole and a cloth fabric? No sir"

.A flag is more than that. With a flag one is able to lead people to any place

:It is for a flag that men live and for a flag that men die. Furthermore

,The flag is the only thing that men are ready to die for

".if they would only be educated thusly

About a month ago, on my second visit to Poland, I traveled from the east to the Russian border in order to visit Sobibor—the place for which I returned to Poland. I wasn't able to make it on my first trip. The camp and its death and incineration cabins were gone. Only the earth, which had seen it all, remains. The Poles erected a memorial site in Sobibor, consisting mainly of a round hill of the ashes of a quarter of a million Jews who were murdered there. The hill is surrounded by a low wall and, at its foot, is a glass chamber containing human ashes, bones, skulls and teeth.

I stood opposite this chamber with the two friends I had dragged with me on this journey, Avi and Arik. It's a good thing that I have them as witnesses, because what happened from then on seems too farfetched to believe...

I stood before the glass chamber, stuck the Israeli flag into the earth of the hill in memory of those who were murdered and in honor of our rebels. I stepped backwards and then, suddenly and out of nowhere, a snake appeared. The snake twisted its way slowly between the skulls and bones, stopped and looked at us. "What's going on here?" I thought.

The snake didn't disappear—typically, snakes run away quickly. But he didn't. He slithered there...and now I don't know how to continue telling you this. The atmosphere became filled with symbolism, in a scary, surrealistic and maybe even corny way. Like a Spielberg movie. But this was really happening. The snake continued looking at us as if to say:

What are you looking for here? This is a land of death, a place of snakes and monsters. Demanjuk was here. Get out of here, this is my home.

The land of Poland had sent snakes at us. Who knew there was even a snake in Poland? He moved around in front of us for ten minutes, and then slithered away between the weeds.

When I returned to take out the flag, I saw something else. It was the flag that removed the snake from the ground. I had thrust the flagpole into the snake's hole; I saw the snake's molted skin wound around the pole. Just think: A flag of Israel displaces a snake from the ground of Sobibor. How symbolic could such a casual action be?

Meir Uziel

(Published in *Maariv*)

## Voyage on the Exodus

"Yanush"

Yanush was actually 15 years old, but he looked 10 at the most. He was a short and thin lad of Hungarian extraction.

He was with us on the deck of the *Empire Rival*, one of three prison ships that made their way to the French shore while surrounded by eight British war ships. The two other prison ships, which each carried about 1500 illegal immigrants to Palestine, were the SS *Ocean Vigour* and the *Runnymede Park*.

When we were already close to the territorial waters of France, Yanush turned to Gad and said in Yiddish: "Gad, look. I don't know French so I can't tell the French that we won't disembark this ship. But I ask that you allow me to explain this to them in another way."

Out from under his shirt he took out a torn blue and white flag, partially covered in large spots of blood. "This is the flag that my brother wrapped around my closest friend Zvi when he was wounded by British bullets", he said. "I want to fly it on the flagstaff so that all of the French and the journalists see that *Am Yisrael Chai*—the Jewish People live, and that we will return to our homeland at any price."

Yanush's friend the late Zvi Jacobovitch, a boy of 16, was shot to death two weeks earlier when the British had opened fire at the illegal immigrants of the *Exodus*.

Gad assented to Yanush's request and in the middle of the night helped him climb the ship's central flagstaff while the boy hid in the tiny observation post. The truth was that in light of the dramatic events and feverish activity upon the ship's arrival to French territorial waters, we actually forgot that Yanush was still hiding up there.


We had planned to accept the official offer of the French government, which we were told would be made to us: that we come ashore and be treated as and receive the rights of French residents.

Three members of the delegation stood before us as we were crowded in our pen on the deck. They communicated their offer in an emotionally charged voice. We rejected the offer and began singing *Hatikva*.


At that exact moment, Yanush, who had been sitting for 16 hours in that tiny observation post atop the flagstaff, unfurled our national flag covered in the blood of his dead friend Zvi. Indeed, Yanush had been able to proclaim to everyone, without words, what he had to say.

"I did what I had to do, nothing more than that," says Yanush Mendel, today a 55 year old successful businessman and much less thinner than he used to be.

~ Noah Kliger (published in *Yedioth Aharonot*)

The sources of the flag of the State of Israel are taken from two historic elements that emphasize an indestructible link: the *tallith* as the symbol of the Jewish People and the **Shield of David**. 

The flag's colors are the colors of the white tallith and the blue stripe that adorn it. The Star of David symbol is composed of two overlapping triangles that, together, form the image of a six-pointed star.

The **Star of David** symbol has accompanied Jewish tradition since the beginning of its existence. Already in the Babylonian Talmud (Masecht Psachim, 117:2) the **Shield of David** appears as the name of a prayer "**Blessed art thou o Lord, the Shield of David**". According to Jewish tradition, King David carried the symbol of the Star of David on his shield. In Kabbalah theory, the **Magen David** was considered as a symbol of the redemption that would come through the Messiah, who would be a descendent of David. 

#### ISRAELI FLAG AND EMBLEM LAW, 5709-1949

1.

(a) "State flag" means the flag which the Provisional Council of State, on the 25th Tishri, 5709 (28th October, 1948)(1), proclaimed as the flag of the State of Israel, or a flag, of any size whatsoever, similar in design to the said flag, and includes any object bearing the design of the State flag.

(b) "State emblem" means the emblem which the Provisional Council of State, on the 11th Shevat, 5709, (10th February, 1949)(1) proclaimed as the emblem of the State of Israel.

2.

(a) No person shall use the State flag in any manner whatsoever for purposes of commerce, business or any trade, save under a license or permit from the Minister of the Interior; but the flying of the State flag or the manufacture of or dealing in State flags shall not be deemed to be use of the State flag within the meaning of this subsection.

(b) A person contravening this section shall be liable to imprisonment for a term not exceeding six months or to a fine not exceeding one hundred and fifty pounds or to both such penalties.



"With what flag should we decorate the convention hall? We have no flag!

A thought flashed through my mind: We do have a flag, and its colors are blue and white!

It is the *talit* (prayer shawl) in which Jews envelope themselves every morning for prayer. It is the Hebrew symbol.

We must take out our flag, folded away in our bags, and reveal as the miracle and the genius of our People.

And with all of Israel and the nations of the world as witness, I issued instructions to create a white flag with blue stripes, and a Star of David in the middle. Such was the birth of our national flag."

~ David Wolfson – in preparing for the first Zionist Congress in 1897.

### Why the Magen David?

Prof. Gershom Shalom, writing in 1949:

"The Jews during the period of emancipation sought a symbol of Judaism at a time their eyes beheld the symbol of Christianity in every place.

If Judaism is none other than the religion of the children of Moses, then it is fitting that the Jews have a prominent yet simple distinguishing mark that is different from the other religions.

The glorious yet hollow career of the Magen David in the 19<sup>th</sup> century is one of the hallmarks of its genius."

When the Magen David was chosen, it became universally agreed upon.

"On the one hand it was quite common, but on the other, it was devoid of religious significance. So its 'disadvantage' actually became its merit: It contains no signs of the past, but rather hope for the future. "

## Waving the flag at the Western Wall – 1967

During the Six Day War a paratroops brigade burst into the Old City and, for the first time in 19 years, an Israeli flag flew at the Western Wall. The man who waved the flag was Yoram Zamoush, then a young brigade commander. How did the flag come into his hands? After all, it isn't every young brigade commander who holds a flag in his military gear—just in case he happens to conquer the Western Wall.

Yoram's story is the story of the paratroops brigade under the command of the late Mota Gur. The brigade was meant to be parachuting into Sinai, at el Arish; however when the soldiers had reached Tel Nof, they were called to Jerusalem. Having arrived in the capital without prior preparation, the soldiers were briefed in the shelters of families from Jerusalem's Beit Hakerem neighborhood. This was because it was possible to turn on lights in the shelters.

In the dark of night, Zamoush sat with the Cohen family at 10 Beit Hakerem Rd., with the family actually present during the briefing. Besides serving cake and tea, the Cohens also participated in planning the incursion into Jerusalem via the Lion's Gate.

The grandmother, who heard what was being said, stepped out of the shelter and returned a few minutes later breathlessly. In her hands was a flag that the family had drawn by hand while staying at an immigrants' camp in Tel Mond. She said to Yoram:

"If you make it to the Western Wall, fly this flag!"

Yoram: "The flag was with me and my military equipment, waiting until it arrived at the Western Wall, a day and a half later," he recalls.

Yoram Zamoush describes how, when the soldiers arrived at the Wall, he put on *tefillin* and spoke to the men of his brigade. "I told them that we were settling an old account with the soldiers of Titus."

The Roman Titus, who conquered and destroyed Jerusalem, entered the city with his soldiers exactly where the Western Wall is situated today. From there, his soldiers threw the torch that set the Temple Mount afire.

"It was a wonderful feeling to realize that we—Israeli paratroopers—were standing here for the first time since the last of Jerusalem's fighters were expelled."

Excerpt from the TV program *Flag*, marking Israel Independence Day 1992 –

# Shabbat – the Sabbath

---

## Introduction:

**Shabbat**, the weekly day of rest considered holy to the Jewish People, is the first of the holy days mentioned in the Torah. How do we rest from our weekly toils? The special way in which we mark Shabbat is the focus of activity in this unit.

## Goals:

**Acquaintanceship with relevant content in Jewish and Israeli culture.**

**Generate parallel activity and a shared experience for a large number of students at various educational institutions across the Partnership regions.**

Clarify the personal meaning of Shabbat among participants.

Clarify the place of Shabbat in the Jewish world.

Check the similarities and differences in Israeli and American culture as regards Shabbat.

## The activity:

The activity will be accompanied by background music, a medley of Shabbat songs:

<https://www.youtube.com/watch?v=qTV6GejDr6k>

For younger children –

1. Read the story *Challah for Shabbat* (Addendum 1) or view the film clip [https://www.youtube.com/watch?v=8M5rg06\\_Til](https://www.youtube.com/watch?v=8M5rg06_Til)
2. Prepare challah for Shabbat – <https://www.youtube.com/watch?v=-pc9QNkbFXy> or <https://www.youtube.com/watch?v=T7RNK8UqRI0>
  - a. challah bread recipe <http://allrecipes.com/recipe/decadent-challah-bread/>
3. Send a Shabbat letter containing drawings and stories of how each person celebrates Shabbat with his/her family. Ask the students and their parents to send family photos that connect with Shabbat (including Shabbat preparations, family Shabbat meals, favorite outings on Shabbat, etc.)

For older children –

1. Scatter statements related to Shabbat (Addendum 1) on the floor. Each student chooses a statement that symbolizes what Shabbat means to him/her.
  - a. Sitting in a circle, let the children share their choices.
  - b. Check whether there is a single characteristic that was chosen a number of times.
  - c. Are there any values / experiences / statements that didn't appear on the cards that they would like to add?
2. Prepare a class film clip on "What Shabbat means to me", referring to Shabbat customs of the students and their families. Share the clip to with the twin class.



## Addendum 1

Courtesy of :

Uri Orbach, from 'Family Stories' in the series *Our Sages for Today*.



36

Rabbi Hanina ben Dosa was extremely poor. He was so poor that he was virtually unable to afford challah for the Sabbath. He would pray for the health and success of others, but for himself he'd never pray or ask for anything. As each Shabbat approached and women throughout the neighborhood would be baking challah in their ovens, the oven of Rabbi Hanina and his wife remained empty and cold. There was nothing in it. Nothing at all.

Pleasant smelling smoke would emerge from the houses of the neighborhood as each family baked its challah. Only Hanina's oven was empty.

Rabbi Hanina's wife felt embarrassed, which distressed her more than the hunger. The comments of her neighbors bothered her:

"Each day Hanina prays and his children have nothing to eat."

"Maybe it's better for him to go to work instead of studying..."

"It's heartbreaking to see the children; maybe his wife just doesn't know how to bake..."

Talk such as this is insulting, stings and hurts.

So what did Hanina's wife do?

One Friday, she placed wooden chips into her empty oven. The oven quickly ignited the wood as smoke rose up from the chimney. In this way she sought to stop the chattering of her neighbors. Everyone in the neighborhood would think that something was cooking in the Hanina's oven too—after all, there's no smoke without fire and there's no fire unless someone's baking in preparation for Shabbat. Anything for the neighbors to stop insulting and disparaging the couple.

One of the neighbors noticed the smoke and immediately said to her husband: "What does she think that wife of Hanina's? That I'm stupid? That I don't know that her oven has nothing in it? That I can't tell the difference between smoke that comes from baking and just plain smoke? What does she think...that she can impress us as if she had something in the oven?"

The woman's husband continued reading his paper and said: "Really, just leave it alone. What do you care what she has or doesn't have in the oven? Maybe those unfortunate people made a bit of money and bought some flour to bake challah for Shabbat. Why do you butt into the lives of others? Really Estherke (her name), leave her alone."

"You're like all men, you don't understand anything," said Estherke. "I need to see exactly what's cooking in the Ben Dosa family. I've been baking, frying and cooking for forty years, and I don't like when people try to pull one over me."

After saying this she sped out of the house and knocked on the door of Mrs. Ben Dosa.

37

Hanina's wife heard the knocking on the door and didn't know what to do. That's all she needed—for her neighbor to walk in, spy into her empty, smoke-filled oven, and run to tell all her friends. She had enough embarrassment already from her neighbors. She pretended like she didn't hear the knocking and sped up to the attic.

But neighbors don't go away. Some even walk into a home even if they're not invited. That's what Estherke was like. It wasn't she who opened the door, but rather it was her curiosity. She stood in the center of the Ben Dosa's meager kitchen and called out: Mrs. Ben Dosa, Mrs. Ben Dosa! Your baking is burning! Your challah is charred! Your pita bread is on fire!

In the beginning the nosy neighbor spoke mockingly, but at that moment a miracle happened and the oven became filled with beautiful and puffy challah bread that smelled wonderful. A miracle! Now Estherke called out urgently: "Hurry up Mrs. Ben Dosa, bring a large spoon to take out the challah!"

Mrs. Ben Dosa heard the screams and peeked down from the attic. She too saw that her empty oven had filled with challah and rising dough. A miracle was performed for her. She descended the steps smiling and carrying a big spoon in her hands. "Estherke, it's good that you came. I just went up to get a spoon to take out the

challah that I'm baking for Shabbat. This time I baked more than usual. Maybe you'll take a challah or two? My challahs taste heavenly."

After saying this, she took two fresh warm challahs out of the oven and gave them to the dumbfounded Estherke. When the neighbor returned home she said to her husband: "Strange, very strange. When I walked into the home it seemed to me the oven was empty, and then suddenly...For forty years I've been baking and something like this I've never seen. |

Hanina's wife looked to the heavens and thanked the Lord: "Thank you good Lord for the challahs that you sent me. Thank you for saving me from suffering more insult and embarrassment. Without miracles I don't know how I'd survive in this house."



## Addendum 2

**White tablecloths and flowers**

**Time for thought and soul-  
searching**

**Relaxed conversations with friends**

**Festive Shabbat meal**

**Rest and freedom from school**

**Time for spending with friends**



## Family hikes among Israel's trails

Pleasant and relaxed atmosphere

**"Those gates of prayer that are normally closed are opened on Shabbat"**

~ Rabbi Masochtchov

40

**The Holy One Blessed He gives soulfulness to men on Shabbat; and when Shabbat is over He takes it away.**

**Shabbat morning! A beautiful day, Mom is drinking a lot of coffee.**

**Dad's reading his paper and for me he'll buy a balloon.**

**We can go to the Yarkon, sail in a boat; or travel to the end of the street and then come back.**

**We can pick flowers, the kind that you're permitted to. We can walk until the kindergarten and see that it's closed.**

**If a man does not prepare before the Sabbath, what shall he eat on the Sabbath?**

**Shabbat is living proof that the material is not enough in order to unite one with the spirit.**

**The fact we have the law of Shabbat supplies us with the certainty of a divine, unifying and eternal law that rules nature and history.** (Moshe Hess)

**Thus the heavens and the earth were completed in all their vast array.**

**By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work.**

**Then God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.**

~ Genesis 2:1-3

**Three gifts were given to man: the  
gift of creating, the gift of the  
spirit, and the gift of Shabbat**

(Yehuda Even Shmuel)

**A day of peace is our Shabbat:  
peace of man with himself, with  
his brothers, with the entire  
world—a day of harmony in one's  
heart. Shabbat heralds harmony  
in men** (Yehuda Even Shmuel)

43

**Let's go my beloved, to meet the bride,  
And let us welcome the presence of  
Shabbat.  
To greet Shabbat let's go travel,  
For she is the wellspring of blessing.**

**Shabbat is a sign to the world that all is new, that all are giving respect to He who created the Creation...Shabbat evening symbolizes the truth in the creation of the earth and the sky. The star of Creation sparkles within, it shines an eternal light, a light of nobleness; and it penetrates the depth of the Israeli soul.**

**(Frank Rosenzweig)**

**"A great spoonful of satisfaction"—this is Shabbat. "Handfuls of toil and a friendly spirit"—these are the Six Days of Creation** (Kahalat Raba)

## Additional recommendations for cooperation revolving around the Hebrew calendar plus questions of the month for the year.

**Tishrei: "This is me and this is my window"** – Exchange introductory cards with a photo of "my surroundings as seen through my bedroom window".

**Heshvan: "A family like this"**– Send photos of you and your family and share a family recipe.

**Kislev: Hanukah** – Send a classroom book. Each of the books will contain students' drawings on the theme of "The Light in My Life".

**Tevet: My pet** – Do you have a dog / cat / hamster / rabbit / porcupine? Talk about your pet and send a photo to the twin classroom.

**Shevat – Tu Bishvat – quality of the environment:** "The world thanks to which we exist". Plant a tree in honor of the partner community and film the event as the children sing Tu Bishvat songs in Hebrew. Send the clip via YouTube.

**Adar – Purim:** Film a Purim party and send a holiday gift. Hold a Skype conversation with the twinned class while wearing Purim costumes.

**Nisan – Passover:** "*And tell the story to your sons*" – Send a slide presentation or a film clip on a parent-child activity on the theme of Passover (cleansing the house, baking matzo, illustrating Passover Haggadah, volunteering in the community prior to the holiday, and so forth).

**Iyar – Jerusalem Day:** "*With eyes turned towards the east*" – Send notes and prayers to the Western Wall; take photos of the Jerusalem Day ceremony at school and send them to the twin school.

**Sivan – Shavuot:** What do I put in my fruit basket? Tell each other about your hobbies and things you like to do.

**Tamuz and Av:** Holiday for educational institutions.

Each ending marks a new beginning.

I'd be happy to hear about the things that worked well for you this year as well as what worked less well.

Your knowledge and experience are key to the program's success.

All your suggestions, ideas and feedback are welcome!

Send to: [yael@jafi.org](mailto:yael@jafi.org)

### The Celebration is Over

#### Lyrics and melody: Naomi Shemer

And sometimes the party is over  
The lights go out, the trumpet says  
goodbye to the violins.

The last watch kisses the third,  
to wake up tomorrow morning  
and start from the beginning

To wake up tomorrow morning  
with a new song in our hearts  
to sing it with strength,  
to sing it with pain.  
To hear the flutes in the free breeze  
and to start - from the beginning.

From the beginning,  
recreate your world in the morning  
the earth, the plants and all the lights  
and then from dust, in the likeness of humans  
wake up tomorrow morning  
and start from the beginning.

Even for you  
the celebration is over,  
and at midnight  
the road home  
is hard for you to find.  
From the darkness we ask -  
to wake up tomorrow morning  
and start from the beginning.

### החגיגה נגמרת מילים ולחן: נעמי שמר

ולפעמים  
החגיגה נגמרת  
כיבוי אורות  
החצוצרה אומרת  
שלום לכינורות  
אשמורת תיכונה נושקת לשלישית -  
לקום מחר בבוקר ולהתחיל מבראשית .

לקום מחר בבוקר עם שיר חדש בלב  
לשיר אותו בכח, לשיר אותו בכאב  
לשמוע חלילים ברוח החופשית  
ולהתחיל מבראשית .

מבראשית  
את עולמך בבוקר תמיד לברוא :  
האדמה, העשב וכל המאורות  
ואז מן העפר, בצלם אנשים  
לקום מחר בבוקר ולהתחיל מבראשית .

גם אצלך  
החגיגה נגמרת  
ובחצות  
הביתה את הדרך  
קשה לך למצוא  
מתוך החשכה אנחנו מבקשים -  
לקום מחר בבוקר ולהתחיל מבראשית .