

**FROM TEXT TO LIFE:
Building Blocks to a Healthy
Relationship**

A Capstone Curriculum:

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College-Jewish Institute of Religion's
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April 2008**

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Rationale

In the past few years, I have come to notice that there are few too many Jewish learning opportunities, for the ages of seventeen to twenty-five. This age period is a time when people are starting to establish healthy relationships. What role does Judaism play during this period of ones life? This population of Jews today has a different view of being Jewish than thirty years ago. As people in their late teens and early twenty's do not have the money for membership, nor do they relate to the synagogue community it is imperative that we think of alternative ways to engage this cohort.

This curriculum was created as a way to empower late teens and early twenties to identify Jewishly outside of the synagogue walls. According to Dr. Steven Cohen and Ari Kelman, late adolescents and young professions, the main objectives in forming groups outside the synagogue are: "to build community, and to construct and display forms of Jewish engagement that can be entertaining, playful, ironic, contemporary, and generationally distinctive" (Cohen and Kelman, 2005, p. 5). This population of Jews wants to make connections with others like themselves, but, they do not want to be in a place where they feel uncomfortable (Cohen and Kelman, 2006). My rationale for creating this relationship program; is for the group of late adolescents and young professionals to come together to study Jewish texts and discover that many of the lessons can be applied to today's society.

So many lessons that are text based and geared towards either school age students, families, adults, or the elderly. There are little if not any curricula that is geared primary to the seventeen through early twenty's. Since there are few if not any lessons based for this group of learners, they tend to feel alienated, and uncomfortable with Jewish learning. It is only when they get married and have children that they return to the synagogue.

Many researchers have suggested the same conclusions about this next generation of Jews. In a recent article, (Ukeles, Miller, and Beck, 2006) state that this "community" is full of curiosity, anxiety, and hope that the values of the older generation will be carried on. However, with these older values, this generation wants the values to evolve to become something that is new and

exciting while still keeping with the old traditions, (Ukeles, Miller, and Beck, September 2006).

This report also states that for these communities to make important changes they have to work on these three areas: the need to transform the connection to Israel; the need to transform organizational life, and the need to transform Jewish community, (Ukeles, Miller, and Beck, September 2006).

Cohen and Kelman's research emphasize that this age cohort does not want to have programming in the synagogue. They find this atmosphere "bland, conformist, conservative, and alien. This population wants to mix cultures and blend boundaries. They want to mix between Jews and non-Jews, Jews and Jews, and Jewish space and non-Jewish space," (Cohen and Kelman, 2005, p 6). Late teens to early twenty's realize that times are changing and they want to move with the times. In short, they want to mix all of these above concepts into a "hybrid."

Today's cohorts maintain that the synagogue is "claustrophobic" and manipulate people to make them join. The population is developing learning communities outside the synagogues where they are with people of similar age. Within the last ten years, there have been grassroots explosions of new sites, programs, and entertainment for this budding population. Some of the new programs that are out now are JDub Records, Heeb Magazine, and The "Riverway Project" that started in Boston, Massachusetts. The "Riverway Project is a bold, exciting initiative that connects adults in their 20's and 30's to each other, to Judaism and to Temple Israel of Boston. Through study and ritual experiences, the Riverway Project creates opportunities for **reflection and learning.** "

Curriculum Outline

It seemed rather natural to focus on what Judaism has to teach us about building healthy relationships. What is a healthy relationship? For the purpose of this curricula, I chose to utilize the writing Drs. Matthew McKay, and Kim Paleg, and Patrick Fanning who describe a healthy relationship in terms of six specific "building blocks." Those "building blocks are: self awareness, appreciation, understanding expectations, communications, trust, and clarity of values.

The curriculum is divided into six lessons using texts from *Tanach*, *Neviim*, *Kethuvim*, and *Talmud*. It demonstrates certain aspects of what starts a healthy relationship and what are some problems that can occur during an unhealthy relationship such as adultery, and coveting a neighbor's spouse. Along with text, I have utilized scenes from movies, artwork, and a song from a popular movie to enhance the lessons for that week. Experts agree that when teaching young professionals, it is best not to have them learn in the synagogue.

The main goal of this curriculum is for the learner, having explored both traditional and modern texts about relationships to feel comfortable with reading and delving deeper into the words and messages themselves. Far too many people wait until they are much older to begin text study. I hope to encourage young professionals to feel comfortable about asking questions about the texts and that they begin to realize how to apply some of the lessons that they have learned to their own lives. The last goals for this curriculum is to help facilitate social networks such as *cheverot*, to make friends in the process, and to bring Jewish learning and lessons into today's world.

With these goals in mind, my idea is for the learning to take place out of the synagogue. After much thought and research, I suggest four places: the student's or facilitator's house, a bar or dessert restaurant for the late adolescence, an art museum, and a coffee shop.

Another part of this program includes materials from the text book called Couple Skills. This book is by. In each of the lessons in this curriculum, the learner will read chapters of this book and put into practice the advice and exercises that is in the book. Some of the lessons that the learners will read are: expressing and scripting needs, reciprocal reinforcements, separating from your parents, listening skills, telling your partner your rules and expectations, and the final chapter

that is in the curriculum are ways to accept a person's partner and have that healthy relationship that everyone wants. The learners are asked to read the next chapter for each lesson and there is always a review and questions based on the text. This book helps the learners put into practice skills they will learn in both the classical texts, modern texts, and many other medium such as art, music, and movies.

The lessons are divided into six lessons with an enduring understanding which is the main idea that the learner should take away after the end of the lesson. Lesson one's enduring understanding is: To start building a healthy relationship requires one to be aware of one's own needs and the needs of the other. Lesson two's enduring understanding is as follows: The language of appreciation can help facilitate attraction. These lessons address the needs for companionship and how one gets another to notice him or her.

Lesson three and four's enduring understandings are in order: Parental expectations influence the way we understand healthy relationships in our own lives and good communication is an essential ingredient for a healthy relationship. In these two lessons, we ask the learner to think outside of individual and think about what the impact of their healthy relationship has on their family and how much the family should be involved when making a decision about who should be together.

Lesson five's enduring understanding is: Relationships involve challenges that we must face in an authentic way with trust and honesty to establish an open and healthy relationship. Lesson six's enduring understanding is as follows: Culture shapes our values and beliefs about relationships. Not all relationships are happy all the time. There are times when a marriage or a relationship has to end or ends under bad circumstances. How do we deal with these problems such as being not trust worthy? We need to learn the signs and how to work things out together. These two lessons help the learner to realize that he or she is not the only people to deal with this problem. This problem of not being honest in relationships been around since the time of the *Tanach*.

A person might be asking him or herself, "This is all very interesting, but, how do I know that these lessons are successful?" There are many ways in which the facilitator will be able to measure whether or not the lessons were successful. At the end of the curriculum, there is an evaluation for both the learner and the facilitator. This evaluation lets the learner and facilitator express his or her feedback, and suggestions of how to make the lessons better in the future or to let the facilitator know that there was nothing wrong with each lesson.

The evaluation can help answer the following questions: Did the facilitator know the material? Is someone in the group able to remember something about that lesson that spoke to him or her? Does the group feel comfortable with each other and with the facilitator? Are they learning how to ask questions about the texts, feeling open about sharing personal stories, and most importantly, forming social networks outside of the group? Are the learners applying the lessons they learned from the texts to the outside world? Lastly, as I was taught when I was first writing curriculum that one of the goals should always be about making the learners have fun, but, in a creative and intellectual way.

In conclusion, I would like to thank the many people who helped contribute to these lessons and in doing so, helped me to become a better Jewish educator. I could not have done this project without the help and encouragement of: my academic advisor, the director of the New York School of Education at HUC-JIR, and one of my professors, Ms. Jo Kay, my mentor, Lisa Barzilai, who over the course of many meetings has helped me to break out of my shell, and the person that kept me on schedule throughout the entire process, helped me come up with ideas on how to present the project, was my editor, a fantastic teacher, and most of all, the person who saw me through this entire writing process, without whom, I could not have done all of this, my thesis advisor, Dr. Evie Rotstein.

--Nathaniel Fink

April 2008

Title of Lesson: Self Awareness—At a home

DAY/TIME:

Class: Capstone Final Curriculum

Enduring Understanding: To start building a healthy relationship requires one to be aware of one's own needs and the needs of the other.

Essential Questions:

1. What does it mean that "Man (woman) should not be alone?"
2. What are some reasons that G-D would want people to have partners?
3. Do you believe that G-D has a hand in helping us find the "right one?"
4. What attributes, experiences and uniqueness do you look for in a partner?

Evidence of Understanding-Assessment

1. The student will be able to retell the story have and provide their own interpretation.
2. The student will be able to apply knowledge of the text to today's world.

Set Induction-Attention Grabber

Facilitator will ask people to raise their hands in response to each question:

- many people are in a relationship
- just got out of one
- or want to be in a relationship
- or have no opinion.

Once the facilitator has gotten the answer, her/she will explain that the next six sessions will help people learn about what makes a healthy relationship and what does not.

These classes are not only for text study, but, are to help meet other Jewish young professionals just like you. Give time for the students to get food and drink before starting the rest of the activities. Facilitator poses question to the group: "Is there such a person as the "Right One?" Then, the group will think about question and whoever has an answer to that question can speak up.

Activities-with time (in minutes)

1. Go around the group and introduce each other: tell your name, why you came, your job, and something you hope to learn during the lessons. =00-05
2. They will play Human Bingo using the designated area to move around and meet people. To play, go around to different people in the group and if they can answer one of the questions in a particular square, have him or her sign their name. Fill up as many squares as you can before time runs out and discuss with someone once you have two bingos. =06-15
3. Come back as a group and discuss what you have learned about certain people. Ask if anyone knows the story of Creation and have people summarize the story. If they do not know, briefly summarize it for them. Tell the group that in the time of the *Tanach*, there was a person who asked G-D to help him find a girl for his master. Ask the group, who was Eliezer. If they know, ask them to summarize the story, if not, and briefly summarize the story focusing on Eliezer's prayer for a woman and what happens when Rebecca comes to him. =16-25
4. Pass out text study and explain the concept of *Chevrutah*, break off into two's or three's on go over the texts and questions. Before breaking up, also pass out modern text Couple Skills: Second Edition and chapter questions below. Turn to page 25—chapter #2—"Expressing Feelings and Scripting Needs."

Explain that this text will be used in every lesson; however, we will not read all the chapters and not read them in order. =26-45

5. Come back as a group and discuss answers to questions. =46-55
6. Pass out "I'm A Believer" texts and explain that the group is now going to watch and listen to one story of someone trying to find someone and to what lengths he will go and what happens when someone thinks he/she found "the right one. Play movie of "Shrek" when Shrek sees Fiona for the first time. Then, listen to the songs. =56-70
7. Come back and discuss =71-85
8. Wrap-up: review lesson, tell where the next class will be (at same house), and tell the group to read chapter #3 in Couple Skills, be ready to discuss the chapter, and time of next class. =86-90

Materials

Food/Drink

Copies of Couple Skills Text Book and Questions

Copies of Genesis 2:18

Copies of Genesis. 24:10-27

Copies of Questions Sheets--Texts /songs

Pens/pencils

Copies of Human Bingo

TV with VCR or DVD

Boom box with CD or IPOD with speakers

Timetable

00-05=Introductions

06-15=Human Bingo and discussion

16-25= Summarize Creation and Eliezer Story

26-45= Chevrutah Study

41-55= Text Discussion as group

56-70= Shrek clip and songs

71-85=Movie and song discussion

86-90=Wrap-up

HUMAN BINGO

Has tried internet dating	Lives in a city	Lives in the suburbs	Likes to read
Is a romantic person	Has an interesting talent	Goes to services on a regular basis	Reads a Jewish newspaper or magazine either in print or on the Internet
Listens to Jewish Music	Likes the same flavor ice cream	Has a pet(s)	Visits family for the holidays
Has relatives abroad	Oldest child in the family	Youngest child in the family	Middle child in the family
Spends a lot of time surfing the Net	Has some knowledge of Jewish texts	Likes to do things with a group	Speaks more than one language

Genesis Chapter 2, Verse 18

(18) וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֶזֶר כְּנֶגְדּוֹ:

18 And the LORD God said: 'It is not good that the man should be alone; I will make him a help mate for him.'

Text Study Questions

1. What does it mean to be “alone?”
2. How does G-D help make Adam a “help mate?”
3. How would you help yourself or a friend find a partner?

Genesis Chapter 24, Verses 10-27

10) וַיֵּקַח הָעֶבֶד עֲשָׂרָה גִמְלִים מִגִּמְלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל-טוֹב אֲדֹנָיו בִּידּוֹ וַיָּקָם וַיֵּלֶךְ אֶל-אֲרָם נְהָרִים אֶל-עֵיר נָחוֹר:

11) וַיִּבְרָךְ הַגִּמְלִים מִחוּץ לְעֵיר אֶל-בְּאֵר הַמַּיִם לַעֲתָ לַעֲתָ עָרֵב לַעֲתָ צֹאת הַשָּׂאֵבִת:

12) וַיֹּאמֶר | יְהוָה אֱלֹהֵי אֲדֹנִי אֲבָרְכֶם הַקְּרַחֲנָא לִפְנֵי הַיּוֹם וַעֲשֵׂה-חֶסֶד עִם אֲדֹנִי אֲבָרְכֶם:

13) הִנֵּה אֲנֹכִי נֹצֵב עַל-עֵין הַמַּיִם וּבְנוֹת אֲנָשִׁי הָעֵיר יֵצְאוּ לְשֹׂאֵב מַיִם:

14) וְהִנֵּה הִנָּעָה אֲשֶׁר אָמַר אֵלֶיהָ הַטִּי-נָא כַדָּךְ וְאַשְׁתָּה וְאַמְרָה שְׁתֵּה וְגַם-גִּמְלֶיךָ אֲשָׁקָה אַתָּה הַכַּחֲתֵה לְעֶבְדְּךָ לִיצְחָק וּבְהָ אִדַּע כִּי-עָשִׂיתָ חֶסֶד עִם-אֲדֹנִי:

15) וַיְהִי-הוּא טָרֵם כָּלָה לְדַבֵּר וְהִנֵּה רַבֶּקָּה יֹצֵאת אֲשֶׁר יֵלְדָה לְבִתּוֹאֵל בּוֹ-מִלָּכָה אִשֶּׁת נָחוֹר אֲחִי אֲבָרְהָם וְכַדָּה עַל-שִׁכְמָהּ:

16) וְהִנָּעַךְ טֹבֶת מִרְאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתִּמְלֹא כַדָּה וַתַּעַל:

17) וַיֵּרֶץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַגִּמְיָאִינִי נָא מִעַט-מַיִם מִכַּדָּךְ:

18) וַתֹּאמֶר שְׁתֵּה אֲדֹנִי וַתִּמְהַר וַתֵּרֶד כַּדָּה עַל-יָדָהּ וַתִּשְׁקָהּ:

19) וַתִּכַּל לְהִשְׁקוֹתָהּ וַתֹּאמֶר גַּם לְגִמְלֶיךָ אֲשָׂאֵב עַד אִם-כָּלִי לְשִׁתּוֹ:

20) וַתִּמְהַר וַתַּעַר כַּדָּה אֶל-הַשִּׁקָּת וַתֵּרֶץ עוֹד אֶל-הַבְּאֵר לְשֹׂאֵב וַתִּשְׁאֲבֵה לְכָל-גִּמְלָיו:

21) וְהָאִישׁ מִשְׁתַּאֲהָ לָהּ מִחֲרִישׁ לְדַעַת הַהֲצִלִּים יְהוָה דִּרְכּוֹ אִם-לֹא:

(22) וַיְהִי כַּאֲשֶׁר כָּלוּ הַגְּמָלִים לַשָּׂתוֹת וַיִּקְנַח הָאִישׁ נָזִם זָהָב
בְּקַע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל-יָדָיו
עֲשָׂרָה זָהָב מִשְׁקָלָם:

(23) וַיֹּאמֶר בַּת-מְנַי אֶת הַגִּידִי נָא לִי הַיֵּשׁ בֵּית-אֲבִיךָ
מְקוֹם לָנוּ לָלוֹ:

(24) וַתֹּאמֶר אֵלָיו בַּת-בְּתוּאֵל אַנְכִי בּוֹ-מִלְכָּה אֲשֶׁר יִלְדָּה
לְנָחוֹר:

(25) וַתֹּאמֶר אֵלָיו גַּם-תֵּבֶן גַּם-מִסְפָּא רַב עֲמָנוּ גַם-מְקוֹם לָלוֹ:

(26) וַיִּקַּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה:

(27) וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אֲבִרְהָם אֲשֶׁר לֹא-עָזַב חֶסֶדָּו
וַאֲמַתּוֹ מֵעַם אֲדֹנָי אַנְכִי בְּדֶרֶךְ נְחֻנִי יְהוָה בֵּית
אֲחֵי אֲדֹנָי:

Genesis Chapter 24, Verses 10-27 (Translation from JPS Tanakh)

- 10 Then the servant took ten of his master's camels and set out, taking with him all the bounty of his master; and he made his way to Aram-naharaim, to the city of Nahor.
- 11 And he made the camels kneel down by the well outside the city, at evening time, the time when women come out to draw water.
- 12 And he said: "O LORD, the God of my master Abraham, grant me good fortune this day, and deal graciously with my master Abraham:
- 13 Here I stand by the spring as the daughters of the townsmen come out to draw water;
- 14 let the maiden to whom I say, 'Please lower your jar that I may drink,' and who replies, 'Drink, and I will also water your camels'—let her be the one whom You have decreed for Your servant Isaac. Thereby shall I know that You have dealt graciously with my master."
- 15 He had scarcely finished speaking, when Rebekah, who was born to Bethuel, the son of Milcah the wife of Abraham's brother Nahor, came out with her jar on her shoulder.
- 16 The maiden was very beautiful, a virgin whom no man had known. She went down to the spring, filled her jar, and came up.
- 17 The servant ran toward her and said, "Please, let me sip a little water from your jar."
- 18 "Drink, my lord," she said, and she quickly lowered her jar upon her hand and let him drink.
- 19 When she had let him drink his fill, she said, "I will also draw for your camels, until they finish drinking."
- 20 Quickly emptying her jar into the trough, she ran back to the well to draw, and she drew for all his camels.
- 21 The man, meanwhile, stood gazing at her, silently wondering whether the Lord had made his errand successful or not.
- 22 When the camels had finished drinking, the man took a gold nose-ring weighing a half-shekel, and two gold bands for her arms, ten shekels in weight.
- 23 "Pray tell me," he said, "whose daughter are you? Is there room in your father's house for us to spend the night?"
- 24 She replied, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor."
- 25 And she went on, "There is plenty of straw and feed at home, and also room to spend the night.
- 26 The man bowed low in homage to the Lord
- 27 And said, "Blessed be the LORD, the God of my master Abraham, who has not withheld His steadfast faithfulness for my master. For I have been guided on my errand by the Lord, to the house of my master's kinsmen."

Text Study Questions

- 1. What is the prayer that Eliezer says to help Isaac find a wife?**
- 2. How does Rebecca answer Eliezer's questions?**
- 3. If you were Rebecca, or Eliezer, would you do what the text states?
Why? Why not?**
- 4. Do you believe in fate? Do you believe a higher power helps you find a partner?**

Couple Skills Text Questions

- 1. In your own words, what are the six ways in which to describe one's feelings?**
- 2. What are the guidelines for expressing feelings and can you give one or two examples of each?**

Lesson #1—Self Awareness

Shrek Soundtrack Lyrics

Smash Mouth - I'm a Believer Lyrics

I thought love was
Only true in fairy tales
Meant for someone else
But not for me
Love was out to get to me
That's the way it seems
Disappointment haunted
All my dreams

And then I saw her face
Now I'm a believer
Not a trace
Of doubt in my mind
I'm in love
I'm a believer
I couldn't leave her
If I tried

I thought love was
More or less a given thing
The more I gave the less
I got, oh yeah
What's the use in trying
All you get is pain
When I wanted sunshine
I got rain

And then I saw her face
Now I'm a believer
Not a trace
Of doubt in my mind
I'm in love
I'm a believer
I couldn't leave her
If I tried

What's the use in trying
All you get is pain
When I wanted sunshine
I got rain

And then I saw her face
Now I'm a believer
Not a trace
Of doubt in my mind
I'm in love
I'm a believer
I couldn't leave her
If I tried

Then I saw her face
Now I'm a believer
Not a trace
Of doubt in my mind
Now I'm a believer
Yeah, yeah, yeah
Yeah, yeah, yeah
I'm a believer
Then I saw her face
I'm a believer
Not a trace
Of doubt in my mind
I'm a believer

Song and Movie Questions

- 1. At what part of the movie do you believe that Shrek realized he had found “The One?” What were some clues?**
- 2. What were some lines that sounded familiar in your life?**
- 3. In your own words, is there a connection between the movies and the songs? Yes? No? Why? Why not?**
- 4. What advice would you give to someone that believes in higher power to help find a partner?**

Title of Lesson: Appreciation and Attraction--At a coffee shop

DAY/TIME:

Class: Capstone Final Curriculum

Enduring Understanding: The language of appreciation can help facilitate attraction.

Essential Questions:

1. Why do people put up a "front" when trying to attract someone?
2. What are other ways besides words that can someone to get noticed?
3. Why or why not is making an impression on someone important?

Evidence of Understanding-Assessment

1. The student will be able to read the text and understand the messages in it.
2. The student will acquire certain skills needed to find a partner.
3. The student will be able to apply knowledge of one issue in text to own life.

Set Induction-Attention Grabber

Give each person a character or physical trait (blond hair, pretty eyes, smart) and stick it on their back with post-its. Then, tell the group that they are to try to find someone that he/she likes what is written on his/her back and try to get a date or more out of them using any means necessary EXCEPT touching the person. Then, afterwards get some food and drink and schmooze.

Activities-with time (in minutes)

1. Eat/drink, schmooze, and set induction activity welcome back returning students and welcome new students, and review previous lesson with questions, comments, stories, etc... =00-20
2. Come back as a group and discuss what you found easy, hard, what techniques did you try? What were you looking for when approaching a person? What were some of the reactions? Did you learn anything from the exercise? =21-30
3. Ask if anyone has heard of Song of Songs. If they have, ask someone to summarize the story, when it is read, and their opinion as to why it is read on that day. If no one has heard of Song of Songs, briefly summarize the book and answer the questions as to when it is read. =31-35
4. Pass out texts with questions and questions from Couple Skills and have the group break up into *chevruta*. =36-50
5. Come back as a big group and answer questions about what they read and answer questions posed by different groups as well as from the modern text. Then, explain that each person will get a chance if he/she wants to act out what they just read. The people are going to read the verses that they just studied in the way that he/she believes that the author would have wanted it read. The object is to have one of the people get "turned on" and agree to go on a pretend "date." (Example: "Your lips are like the rose of Sharon." "You are so sweet, want me to buy you a drink?") Then, after each group, pose the questions to the rest of the people, what went wrong? What went right? How would you read the text? Take volunteers to be readers. =51-65
6. Pass out Aerosmith song with questions and have the group listen to the music, look at the words, and think about the questions. =66-70
7. Go over and discuss song questions as a big group. =71-85

8. Wrap-up: review lesson, tell where the next class will be (at coffee shop), time and tell the group to read chapter #13 in Couple Skills for the next lesson and come with any questions about what you read. =86-90

Materials

Food/drink

Post-its

Pens/pencils

Copies of Song of Song Texts and questions

Copies of Couple Skills Text Book Questions

Copies of Aerosmith song and questions

Entertainment system with song or IPOD with speakers and song

Timetable

00-20=Set Induction Activity and Socializing

21-30=Set Induction Activity Discussion

31-35=Summarize Song of Songs

36-50= Chevrutah Study

51-65= Acting of the Texts and Discussion

66-70=Pass Out Aerosmith Lyric with Questions and Listen to Music

71-85=Song discussion

86-90=Wrap-up

Song of Songs Chapter 1:1-4, Chapter 4:1-7

Chapter 1

(1) שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

(2) יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דִּדְיָה מִיָּין:

(3) לְרִיחֲ שְׁמֵנֶיךָ טוֹבִים שְׁמֶן תוֹרֵךְ שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהַבּוּךָ:

(4) מִשְׁכְּנִי אַחֲרֶיךָ נְרוּצָה הִבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נְגִילָה וְנִשְׁמָחָה בָּךְ נִזְכִּירָה
דִּדְיָה מִיָּין מִיִּשְׁרָיִם אֲהַבּוּךָ:

Chapter 1:1-4(Translation from JPS Tanakh)

1 The Song of Songs, by Solomon.

2 Oh, give me of the kisses of your mouth, for your love is more delightful than wine.

3 Your ointments yield a sweet fragrance, your name is like finest oil—therefore do maidens love you.

4 Draw me after you, let us run! The king has brought me to his chambers. Let us delight and rejoice in your love, savoring it more than wine—like new wine they love you!

Chapter 4

(1) הֵנָּה יָפָה רַעֲיָתִי הֵנָּה יָפָה עֵינֶיךָ יוֹנִים מִבְּעַד לְצִמְתְּךָ שְׁעָרֶךָ כְּעֶדֶר
הָעֲזִים שֶׁגִּלְשׁוּ מִהָר גִּלְעָד:

(2) שִׁנֶּיךָ כְּעֶדֶר הַקְּצוּבוֹת שֶׁעָלוּ מִן-הַרְחָצָה שְׂכָלָם מִתְאַיְמוֹת
וְשִׁכְלָה אֵין בָּהֶם:

(3) כְּחוּט הַשָּׁנִי שֶׁפִּתְתִּיךָ וּמִדְּבָרֶיךָ נֶאֱוָה כְּפֶלַח הָרִמּוֹן
רִקְתְּךָ מִבְּעַד לְצִמְתְּךָ:

(4) כְּמַגְדֵּל דָּוִד צִוְּאֶנְךָ בָּנוּי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֵן תִּלְוִי עָלָיו
כָּל שְׁלֹטֵי הַגְּבוּרִים:

(5) שְׁנֵי שִׁדְךָ כְּשְׁנֵי עֶפְרַיִם תְּאוֹמֵי צְבִיָּה הָרוּעִים בְּשׁוֹשָׁנִים:

(6) עַד שִׁיפּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים אֲלֶיךָ לִי אֶל-הָר
הַמּוֹר וְאֶל-גִּבְעַת הַלְּבוֹנָה:

(7) כָּלֶךָ יָפָה רַעֲיָתִי וּמוֹם אֵין בָּךְ:

Chapter 4:1-7(Translation from JPS Tanakh)

1 Ah, you are fair, my darling, ah you are fair. Your eyes are like doves behind your veil. Your hair is like a flock of goats streaming down Mount Gilead.

2 Your teeth are like a flock of ewes climbing up from the washing pool; all of them bear twins, and not one loses her young.

3 Your lips are like a crimson thread, your mouth is lovely. Your brow behind your veil [gleams] like a pomegranate split open.

4 Your neck is like the tower of David built to hold weapons, hung with a thousand shields—all the quivers of warriors.

5 Your breasts are like two fawns, twins of a gazelle, browsing among the lilies.

6 When the day blows gently and the shadows flee, I will betake me to the mount of myrrh, to the hill of frankincense.

7 Every part of you if fair, my darling, there is no blemish on you.

Text Study Questions

- 1. What is going on in these verses?**
- 2. How would you feel if you were either the guy or the girl in these texts? How would you act if someone said these words to you?**
- 3. Do any of these messages still hold true today?**
- 4. Why do you think we read this on Passover?**
- 5. If you could rewrite these verses to make it sound more like what people say today, how would you change the writings? Does it need to be changed?**

Couple Skills Text Questions

- 1. What are five ways that "reciprocal reinforcements" advantages and give an example of each of the ways.**
- 2. What are the "common pitfalls" if reciprocal reinforcements do not work? How would you fix any of these problems in your relationship?**

Lesson #2—Appreciation and Attraction

Aerosmith Lyrics

I Don't Want To Miss A Thing Lyrics

I could stay awake just to hear you breathing
Watch you smile while you are sleeping
While you're far away dreaming
I could spend my life in this sweet surrender
I could stay lost in this moment forever
Every moment spent with you is a moment I treasure

Don't want to close my eyes
I don't want to fall asleep
Cause I'd miss you baby
And I don't want to miss a thing
Cause even when I dream of you
The sweetest dream will never do
I'd still miss you baby
And I don't want to miss a thing

Lying close to you feeling your heart beating
And I'm wondering what you're dreaming
Wondering if it's me you're seeing
Then I kiss your eyes
And thank God we're together
I just want to stay with you in this moment forever
Forever and ever

Don't want to close my eyes
I don't want to fall asleep
Cause I'd miss you baby
And I don't want to miss a thing
Cause even when I dream of you
The sweetest dream will never do
I'd still miss you baby
And I don't want to miss a thing
I don't want to miss one smile
I don't want to miss one kiss
I just want to be with you
Right here with you, just like this
I just want to hold you close
Feel your heart so close to mine
And just stay here in this moment
For all the rest of time

Don't want to close my eyes
I don't want to fall asleep
Cause I'd miss you baby
And I don't want to miss a thing
Cause even when I dream of you
The sweetest dream will never do
I'd still miss you baby
And I don't want to miss a thing
Don't want to close my eyes
I don't want to fall asleep
I don't want to miss a thing

Song Questions

- 1. In your own words, can you summarize the song?
What is the main message of this song?**
- 2. What were some lines that sounded familiar in your
life or in the lives of people that you know?**
- 3. Was there ever a time in your life where you felt
like the composer of the song? When? What
were the circumstances if you feel comfortable
telling them?**
- 4. Do people still feel like this today? Why? Why
not?**

Title of Lesson: Understanding Expectations—At a bar

DAY/TIME:

Class: Capstone Final Curriculum

Enduring Understanding: Parental expectations influence the way we understand healthy relationships in our own lives.

Essential Questions:

1. Do you believe that relationships are more than just between two people? Why? Why not?
2. What are your parents' expectations when it comes to you finding a partner?
3. Who makes the decision about the future of the relationship? Why? Why not?
4. To what extent, if any should parents be involved in a child's love life?

Evidence of Understanding-Assessment

1. The student will be able to add his/her own interpretation to significant issues in the story.
2. The student will give an example of one issue in the text and how it applies to own life.

Set Induction-Attention Grabber

Review previous lesson and ask the group if they have any questions from the previous lesson or stories they would like to share with the group. Then, introduce Akivah text. Have the group look over the text and think about what the lesson is about for the day.

Activities-with time (in minutes)

1. Eat/drink, schmooze, welcome back returning students and welcome new students, and review previous lesson with questions, comments, stories, etc... =00-15
2. Facilitator poses question to group: "Are you comfortable discussing dating with your family?" Why? Why not? =16-25
3. Explain that the text deals with the subject of expectations. The text is about Rachel and Rabbi Akiva. Ask if anyone knows the story of these two people, if not, what could they deduce from the text they were giving? at the start of the lesson? =26-35
4. The group will then breaks into *chevruta* groups and study the text and answer the questions and questions from Couple Skills. =36-50
5. Come back as a group and discuss answers to questions. =51-65
6. Pass out song and either ask the people at the bar if they can play the song over the speakers or play the song on a CD or IPOD that is part of the materials. =66-70
7. After the song, discuss with group the differences and similarities between text and song. =71-85
8. Wrap-up: review lesson, tell where the next class will be (at home of facilitator) time/date, and tell the group to read chapter #1 in Couple Skills for the next lesson and come with any questions about what you read. =86-90

Materials

Food/Drink

Copies of Talmud-Mas. Nedarim 50a

Copies of Questions Sheets—Text/Song

Copies of Couple Skills Text Book Questions

Boom box or IPOD with speakers

Copy of Song

Timetable

00-15=Eat/drink, schmooze, and review.

16-20=Facilitator Question

21-25=Facilitator Question Discussion

26-35=Opening Text Question

36-50=*Chevruta* Study

51-65=Group Discussion on *Chevruta* Questions

66-70=Pass out Song and Play

71-85= Text and Song Discussion

86-90=Wrap-up

The daughter of Kalba Shebu'a³ betrothed herself to R. Akiba.⁴ When her father heard thereof, he vowed that she was not to benefit from aught of his property. Then she went and married him in winter.⁵ They slept on straw, and he had to pick out the straw from his hair. "If Only I could afford it," said he to her, "I would present you with a golden Jerusalem."⁶ [Later] Elijah came to them in the guise of a mortal,⁷ and cried out at the door. "Give me some straw, for my wife is in confinement and I have nothing for her to lie on." "See!" R. Akiba observed to his wife, "there is a man who lacks even straw." [Subsequently] she counseled him, "Go, and become a scholar." So he left her, and spent twelve years [studying] under R. Eliezer and R. Joshua. At the end of this period, he was returning home, when from the back of the house he heard a wicked man jeering at his wife, "Your father did well to you. Firstly, because he is your inferior; and secondly, he has abandoned you to living widowhood all these years." She replied, "Yet were he to hear my desires, he would be absent another twelve years. Seeing that she has thus given me permission," he said, "I will go back." So he went back, and was absent for another twelve years, [at the end of which] he returned with twenty-four thousand disciples.⁸ Everyone flocked to welcome him, including her [his wife] too. But that wicked man said to her, "And whither art thou going?"⁹ "A righteous man knoweth the life of his beast,"¹⁰ she retorted. So she went to see him, but the disciples wished to repulse her. "Make way for her," he told them, "for my [learning] and yours are hers." When Kalba Shebu'a heard thereof, he came [before R. Akiba] and asked for the remission of his vow and he annulled it for him.

From six incidents did R. Akiba become rich: [i] From Kalba Shebu'a.¹¹ [ii] From a ship's ram. For every ship is provided with the figurehead of an animal. Once this [a wooden ram] was forgotten on the sea shore, and R. Akiba found it.¹² [iii] From a hollowed out trunk.¹³ For he once gave four it to sailors, and told them to bring him something [that he needed]. But they found only a hollow log on the sea shore, which they brought to him, saying, "Sit on this and wait."¹⁴ It was found to be full of denarii. For it once happened that a ship sunk and all the treasures thereof were placed in that log, and it was found at that time. [iv] From the serokita.¹⁵ [v] From a matron.¹⁶ [vi]

(1) My a miracle, upon which he had relied, the place was filled with gold.

(2) This story shows that R. Judah, i.e. R. Judah b. Ila'i, was extremely poor. In general the scholars of that generation lived in great poverty, as a result of the Hadrianic persecutions. V. A. Buchler, *The Jewish Community of Sepphoris*, pp. 67 seq.

(3) V. Git. 56a.

(4) Then a poor shepherd.

(5) An interval generally elapsed between betrothal (kiddushin) and marriage (nesu'in).

(6) A golden ornament with Jerusalem engraved thereon. V. 'Ed. II. 7.

(7) Cf. Sanh. 109a, 113b; v. Tosaf. Hul. 6a.

(8) Cur. edd.: "pairs of disciples". But "pairs" is absent in the version of Ket. 62b, and should be deleted here.

(9) Taunting her that she was too humble to be observed by so great a scholar.

(10) Prov. XII, 10.

(11) Who shared his wealth with him.

(12) It contained money.

(13) a stem, trunk: Rashi translates: a ship's coffer, from to hide, and treasure.

(14) [Lit., "make this a tarrying place" (Goldschmidt); or "Let our master make this (a tarrying place)", Rashi.]

(15) "Aruch translates: Ishmaelite traders. The phrase is missing in "En Jacob and unnoticed by the commentaries, and is obviously a corrupt dittography of (Jast.)

(16) A large sum of money was once needed for the school house. R. Akiba borrowed it from a matron, and at her request gave the Almighty and the sea as sureties for its punctual repayment. But when the money fell due, R. Akiba was unwell. Thereupon the matron stood at the edge of the sea and exclaimed, "Sovereign of the Universe! Thou knowest that to Thee and to the sea have I entrusted my money". In reply, He inspired the Emperor's daughter with a mad fit, in the course of which she threw a chest full of treasures into the sea, which was washed up at the matron's feet. On his recovery, he brought her the money, with apologies for the delay: but she told him what had happened, and sent him away with many gifts.

Text Study Questions

1. What is happening in the story? Please summarize.
2. Do you believe that all three characters (Father, daughter, and Akiva), did the right thing? Why? Why not?
3. Is it better for a person to marry for love or for money? Explain.
4. Do you really trust Kalba Shalbu'a and his apology? Do you think that he has another motive? Why? Why not?
5. What are the challenges of a long distance relationship?
6. What would you do today, if something like this happened to you?

Couple Skills Text Questions

1. What is "Parataxic Distortion?" How does a partner recognize that he or she has it if he or she has it?
2. What are your own coping strategies for coping with this feeling?
What are the alternative strategies to cope with these feelings?

Lesson #3—Understanding Expectations

Forrest Gump Soundtrack Lyrics

Aretha Franklin - Respect Lyrics

(oo) What you want
(oo) Baby, I got
(oo) What you need
(oo) Do you know I got it?
(oo) All I'm askin'
(oo) Is for a little respect when you come home (just a little bit)
Hey baby (just a little bit) when you get home
(just a little bit) mister (just a little bit)

I ain't gonna do you wrong while you're gone
Ain't gonna do you wrong (oo) 'cause I don't wanna (oo)
All I'm askin' (oo)
Is for a little respect when you come home (just a little bit)
Baby (just a little bit) when you get home (just a little bit)
Yeah (just a little bit)

I'm about to give you all of my money
And all I'm askin' in return, honey
Is to give me my profits
When you get home (just a, just a, just a, just a)
Yeah baby (just a, just a, just a, just a)
When you get home (just a little bit)
Yeah (just a little bit)

[instrumental break]

Ooo, your kisses (oo)
Sweeter than honey (oo)
And guess what? (oo)
So is my money (oo)
All I want you to do (oo) for me
Is give it to me when you get home (re, re, re ,re)
Yeah baby (re, re, re ,re)
Whip it to me (respect, just a little bit)
When you get home, now (just a little bit)
R-E-S-P-E-C-T
Find out what it means to me
R-E-S-P-E-C-T
Take care, TCB
Oh (sock it to me, sock it to me,
sock it to me, sock it to me)
A little respect (sock it to me, sock it to me,
sock it to me, sock it to me)
Whoa, babe (just a little bit)
A little respect (just a little bit)
I get tired (just a little bit)
Keep on tryin' (just a little bit)
You're runnin' out of foolin' (just a little bit)
And I ain't lyin' (just a little bit)
(re, re, re, re) 'spect
When you come home (re, re, re ,re)
Or you might walk in (respect, just a little bit)
And find out I'm gone (just a little bit)
I got to have (just a little bit)
A little respect (just a little bit)

Text and Song Questions

- 1. What are the similarities and the differences between the text and the song?**
- 2. Do you agree in the message of the song?
Why? Why not-what would you change?**
- 3. What line(s) of this song resonated with you and your life?**

Title of Lesson: Communication—At someone's house

DAY/TIME:

Class: Capstone Final Curriculum

Enduring Understanding: Good communication is an essential ingredient for a healthy relationship.

Essential Question:

1. What are effective types of communication? (word, body, eye movement etc...)
2. Are there certain types of communication that works better than others in certain situations? Yes/No? Why/Why not? Where?

Evidence of Understanding-Assessment

1. The student will be able to retell the text story and add own interpretation.
2. The student will give an example of one issue in the text and how it applies to own life.

Set Induction-Attention Grabber

Pass out paper and writing utensils and have each person write how he or she would like to be welcomed into the family that he/she is now joining. Or write down the story of the first time that he /she welcomed into the family if already married. Then, after done writing, get something to eat and share with the group. Review previous lesson and ask the group if they have any questions or stories they would like to share with the group.

Activities-with time (in minutes)

1. Writing activity, eat/drink, schmooze, welcome back returning students and welcome new students, and review previous lesson with questions, comments, stories, etc... =00-15
2. Facilitator poses question: "Have you ever had one of your parents set you up? What were the results? Have you ever set up one of your friends? What happened?" Then, give the group time to think and then have any of them who wants to, answer the question. =16-20
3. Split group into *Chevrutah* groups and have them go over the text questions and questions from Couple Skills. Wander between the groups in case they have any questions. =21-35
4. Come back and as a group go over the text questions. =36-50
5. Watch "*The Godfather*." Cue movie where The Godfather welcomes Corleone to "The Family." =51-65
6. Pass out song lyrics and questions and play song. =66-70
7. As a group, discuss the questions about the movie and the song. =71-85
8. Wrap-up: review lesson, tell where the next class will be (at art museum, give location to meet) time/date, and tell the group to read chapter #17 in Couple Skills for the next lesson and come with any questions about what you read. =86-90

Materials

Food/drink

Copies Sam. I. 18: 17-28

Copies of Questions Sheets

Copies of Couple Skills Text Book Questions

TV with VCR or DVD

Copy of "*The Godfather*"

Boom box, CD player, or IPOD with speakers

Copy of song

Timetable

00-15= Write, eat/drink, schmooze, and review.

16-20=Facilitator Question and Discussion

21-35=*Chevrutah* Study

36-50=*Chevrutah* Group Discussion

51-65= Watch "*The Godfather*" scene

66-70=Play music

71-85=Song and Movie Discussion

86-90=Wrap-up

Samuel I: Chapter 18, Verses 17-28

(17) וַיֹּאמֶר שָׂאוּל אֶל-דָּוִד הִנֵּה בָתִּי הַגְּדוֹלָה מְרֹב אֶתָּה
אֶתְּנֶלֶךְ לְאִשָּׁה אֵת הַיָּהוּדִי לְבֹן-חֵיל וְהַלְחֵם מִלְחָמוֹת יְהוָה
וְשָׂאוּל אָמַר אֶל-יָתִי יָדִי בּוֹ וַתְּהִי-בּוֹ יַד-פְּלִשְׁתִּים:

(18) וַיֹּאמֶר דָּוִד אֶל-שָׂאוּל מִי אֲנֹכִי וּמִי חַיִּי מִשְׁפָּחַת אָבִי
בְּיִשְׂרָאֵל כִּי-אֶהְיֶה חֹתֵן לְמָלְךְ:

(19) וַיְהִי בַעַת תֵּת אֶת-מְרֹב בֵּת-שָׂאוּל לְדָוִד וְהָיָה נִתְּנָה
לְעַדְרִיאֵל הַמִּחְלֵתִי לְאִשָּׁה:

(20) וַתֵּאָהֱב מִיכָל בֵּת-שָׂאוּל אֶת-דָּוִד וַיַּגְדּוּ לְשָׂאוּל
וַיִּשָּׂר הַדָּבָר בְּעֵינָיו:

(21) וַיֹּאמֶר שָׂאוּל אֶתְנַנָּה לוֹ וַתְּהִי-לּוֹ לְמוֹקֵשׁ וַתְּהִי-בּוֹ יַד-פְּלִשְׁתִּים
וַיֹּאמֶר שָׂאוּל אֶל-דָּוִד בְּשָׂתִים תִּתְּחַתֶּן בִּי
הַיּוֹם:

(22) וַיֵּצֵאוּ שָׂאוּל אֶת-עֶבְדָּיו [עֶבְדָּיו] דִּבְרוּ אֶל-דָּוִד בְּלֹט לֵאמֹר הִנֵּה
חֶפֶץ בְּיָד הַמֶּלֶךְ וְכָל-עֶבְדָּיו אֲהַבִּיךָ וְעַתָּה הִתְחַתֵּן בְּמָלְךְ:

(23) וַיַּדְבֵּרוּ עֲבָדֵי שָׂאוּל בָּאָזְנִי דָוִד אֶת-הַדְּבָרִים הָאֵלֶּה
וַיֹּאמֶר דָּוִד הִנֵּקְלָה בְּעֵינֵיכֶם הִתְחַתֵּן בְּמָלְךְ וְאֲנֹכִי אִישׁ-רָשׁ
וְנִקְלָה:

(24) וַיַּגְדּוּ עֲבָדֵי שָׂאוּל לוֹ לֵאמֹר כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד:

(25) וַיֹּאמֶר שָׂאוּל כֹּה-תֹאמְרוּ לְדָוִד אִין-חֶפֶץ לְמָלְךְ בְּמָהָר כִּי
בְּמֵאָה עֶרְלוֹת פְּלִשְׁתִּים לַחֲנֹקֶם בְּאִיבֵי הַמֶּלֶךְ וְשָׂאוּל
חָשַׁב לְהַפִּיל אֶת-דָּוִד בְּיַד-פְּלִשְׁתִּים:

(26) וַיַּגְדּוּ עֲבָדָיו לְדָוִד אֶת-הַדְּבָרִים הָאֵלֶּה וַיִּשָּׂר הַדָּבָר בְּעֵינֵי דָוִד
לְהִתְחַתֵּן בְּמָלְךְ וּלֹא-מָלְאוּ הַיָּמִים:

(27) וַיִּקָּם דָּוִד וַיִּלְךָ | הוּא וְאֶנְשָׁיו וַיָּקֶד בַּפְּלִשְׁתִּים מֵאֲתָנִים אִישׁ וַיָּבֵא
דָּוִד אֶת-עֶרְלֹתֵיהֶם וַיַּמְלֵאֵם לְמָלְךְ לְהִתְחַתֵּן בְּמָלְךְ וַיִּתֵּן-לוֹ שָׂאוּל
אֶת-מִיכָל בָּתִּן לְאִשָּׁה:

(28) וַיֵּרָא שָׂאוּל וַיָּדַע כִּי יְהוָה עִם-דָּוִד וּמִיכָל בֵּת-שָׂאוּל
אֲהַבְתָּהּ:

Samuel I: Chapter 18, Verses 17-28(Translation from JPS Tanakh)

- 17** Saul said to David, "Here is my older daughter, Merab; I will give her to you in marriage; in return, you be my warrior and fight the battles of the Lord." Saul thought: "Let not my hand strike him; let the hand of the Philistines strike him."
- 18** David replied to Saul, "'Who am I and what is my life-- my father's family in Israel-- that I should be Your Majesty's son-in-law?'"
- 19** But at the time that Merab, daughter of Saul, should been given to David, she was given in marriage to Adriel the Meholathite.
- 20** Now Michal daughter of Saul had fallen in love with David; and when this was reported to Saul, he was pleased.
- 21** Saul thought: "I will give her to him, and she can serve as a snare for him, so the Philistines may kill him. So Saul said to David, "You can become my son-in-law even now through the second one."
- 22** And Saul instructed his courtiers to speak to David privately, "The king is fond of you and all his courtiers like you. So why not become the king's son-in-law?"
- 23** When the king's courtiers repeated these words to David, David replied, "Do you think that becoming son-in-law of a king is a small matter, when I am but a poor man of no consequence?"
- 24** Saul's courtiers reported to him, "This is what David answered."
- 25** And Saul said, "Say this to David: 'The king desires no other bride-price than the foreskins of a hundred Philistines, as vengeance on the king's enemies.'—Saul intended to bring about David's death at the hands of the Philistines.--
- 26** When his courtiers told this to David, David was pleased with the idea of become the king's son-in-law. Before the time had expired,
- 27** David went out with his men and killed two hundred Philistines; David brought their foreskins and they were counted out for the king, that he might become the king's son-in-law. Saul then gave him his daughter Michal in marriage.
- 28** Saul realized that the Lord was with David and that Michal daughter of Saul loved him.

Text Study Questions

1. What is happening in the story? Please summarize.
2. Do you believe that David is just being humble or does he have other motive? What clues lead you to this conclusion?
3. Do you think that Saul really believes David to be great? What clues do you see?
4. What emotions are being portrayed by the three characters? (Saul, David, and Michal)
5. How would you answer King Saul's request to be part of the family?
6. Has anything like this story ever happened to you?

Couple Skills Text Questions

1. What are the "blocks to listening" that are in the book? What "blocks" do you use and how do you try to fix it?
2. What are the active listening skills? Do you do any of these techniques? Do they work? If not, what would or could you do to be better at the techniques?

Lesson #4—Communication

Grosse Pointe Blank Soundtrack Lyrics

Pete Townsend - Let My Love Open the Door Lyrics

When people keep repeating
That you'll never fall in love
When everybody keeps retreating
But you can't seem to get enough

Let my love open the door
Let my love open the door
Let my love open the door
To your heart

When everything feels all over
When everybody seems unkind
I'll give you a four-leaf clover
Take all the worry out of your mind

Let my love open the door
Let my love open the door
Let my love open the door

To your heart I have the only key to your heart
I can stop you falling apart
Try today, you'll find this way
Come on and give me a chance to say
Let my love open the door
It's all I'm living for
Release yourself from misery
Only one thing's gonna set you free
That's my love

Let my love open the door
Let my love open the door
Let my love open the door
To your heart

When tragedy befalls you
Don't let them bring you down
Love can cure your problem
You're so lucky I'm around

Let my love open the door
Let my love open the door
Let my love open the door
To your heart

Movie and Song Questions

- 1. What are the similarities and the differences between the movie and the song?**
- 2. If you could be part of the Corleone Family, how would you go about trying to get in? What would you do? What people would you talk to?**
- 3. Was there a scene or a line in the movie that was a little like your own life? Why? Why not?**
- 4. What was the communication like between the characters?**
- 5. Do you agree with the message of the song? Why? Why not?**
- 6. If you could change parts of song to follow the message of family, and finding a partner, how would you change it?**

Title of Lesson: Trust- At a Museum

DAY/TIME:

Class: Capstone Final Curriculum

Enduring Understanding: Relationships involve challenges that we must face in an authentic way with trust and honesty to establish an open and healthy relationship.

Essential Questions:

1. What are the tell-tale signs that someone is not being truthful?
2. How does society treat men and women differently when they are not being honest?
3. How does one repair a relationship after there has been a breach of trust?
4. What are the responsibilities of close friends and family to the people involve?

Evidence of Understanding-Assessment

1. The student will be able to retell the text story and develop his/her own interpretation.
2. The student will give one example of how lack of trust affects a relationship.
3. The student will be able to connect the text learning to a contemporary situation.

Set Induction-Attention Grabber

Review previous lesson and ask the group if they have any questions or stories they would like to share with the group. On a big sheet of paper, have the group work together to come up with consequences for being unfaithful. Split the sheet of paper into individual, family, and society.

Activities-with time

1. Eat/drink, schmooze, welcome back returning students and welcome new students, and review previous lesson with questions, comments, stories, etc... then list activity=00-15
2. Facilitator shows the group the *B.C* comic to start the lesson. Facilitator tells group that the next lesson is going to be very hard to discuss because they are going to deal with the topic of an unfaithful partner. We will be reading difficult texts that may spark emotions. The place should be a safe space and people should feel comfortable to ask questions and tell their stories. As people say, "Whatever happens in this group stays with the group." Ask question: "Have any of you thought of being unfaithful? What thoughts go through your mind? How do you decide what to do?" Give minutes to let the group think. If people do not want to talk, do not push them. If they do, just let them speak freely. =16-25
3. Go into transition of the story of David and Bathsheba. Ask people if they know the story, if they know the story, let them freely summarize it. If not, briefly go over the story. *King David saw a beautiful lady bathing on the roof. He asked who she was and the guard said that she was Batsheva, the wife of Uriah, the Hittite. David took Batsheva and slept with her. Months later, she told him that she was pregnant. He said to have Uriah come back to Batsheva and sleep with her and say that the baby was his. Uriah refused to leave the King's post. King David told the captain of the guards to put Uriah in the front lines where he could be killed. In the war with Joab, Uriah was killed and word was sent to Batsheva. After thirty days of mourning, King David took Batsheva for his wife. This is where the text starts after King David has a child with Batsheva and Uriah is dead. =26-30*

4. Have the group split up into *chevrutah* groups. Have them work with people that they have not worked with before. Then, pass out texts and study questions and questions from Couple Skills. Go between the groups to see if any of the groups have questions or need some help getting ideas started. =31-45
5. Come back as a large group and go over the text questions and see if there are any other questions that came up during discussion. =46-60
6. Then, go outside the museum, so music can be played or find indoor shelter with seats. =61-62
7. Pass out sheet of art work and song lyrics and have the group look at the different interpretations of the text and then listen to the song with the lyrics in front of them. =63-70
8. Come back as group, pass out art and song questions. Have a discussion about the two forms of art interpretation and their own interpretations. =71-85
9. Wrap-up: review lesson, tell where the next class will be (at art museum, give location to meet) time/date, tell the group to read chapter #18 in Couple Skills for the next lesson and come with any questions about what you read. =86-90

Materials

Food/Drink

Large sheet of paper with writing utensil

Copies of Sam. II. 12:1-12

Copies of Text Questions

Copies of Couple Skills Text Book Questions

Copies of Art Work

Copies of Song

Copies of Art and Song Questions

Boom box or IPOD with speakers

Timetable

00-15=Eat/drink, schmooze, review and list activity.

16-25=Facilitator Question and Discussion

26-30=Explain story of David and Bathsheba

31-45=*Chevrutah* Study

46-60=*Chevrutah* Discussion

61-62=Transition to outside or inside location that can play music

63-70=Look at Art/Play Song

71-85=Art and Song Discussion

86-90=Wrap-up

BC Comic

By Mason, December 11, 2007 (www.comics.com)



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(1) וַיִּשְׁלַח יְהוָה אֶת-נָתָן אֶל-דָּוִד וַיֵּבֶא אֵלָיו וַיֹּאמֶר
לוֹ שָׁנִי אֲנָשִׁים הָיוּ בְּעִיר אַחַת אֶחָד עָשִׂיר וְאַחַד
רֹאשׁ:

(2) לַעֲשִׂיר הָיָה צֹאן וּבָקָר הִרְבֵּה מְאֹד:

(3) וְלָרֶשׁ אִין-כָּל כִּי אִם-כִּבְשָׁה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיַּחֲיֶה וַתִּגְדֹּל עִמּוֹ
וְעַם-בָּנָיו יַחְדָּו מִפְתּוֹ תֹאכַל וּמִכֶּסֶׁן תִּשְׁתֶּה וּבְחִיקוֹ תִשְׁכָּב וַתַּחֲיֵלּוּ כִבְתּ:

(4) וַיֵּבֶא הַלֵּךְ לְאִישׁ הָעֹשִׂי וַיַּחְמַל לְקַנְחַת מִצְאָנוֹ וּמִבְקָרוֹ לַעֲשׂוֹת לְאַרְחֵ
הַבָּא-לּוֹ וַיִּקַּח אֶת-כִּבְשַׁת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו:

(5) וַיַּחֲרֹאֲף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-נָתָן חִי-יְהוָה כִּי בֶן-מָוֶת הָאִישׁ
הָעֹשֶׂה זֹאת:

(6) וְאֶת-הַכִּבְשָׁה יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה וְעַל
אֲשֶׁר לֹא-חָמַל:

(7) וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה הָאִישׁ כֹּה-אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל
אֲנֹכִי מִשְׁחַתֵּיךָ לְמַלְךְ עַל-יִשְׂרָאֵל וְאֲנֹכִי הַצִּלְתִּיךָ מִיַּד שָׂאוּל:

(8) וְאַתָּה לָךְ אֶת-בַּיִת אֲדֹנֶיךָ וְאֶת-נָשֵׁי אֲדֹנֶיךָ בְּחִיקֶךָ וְאַתָּה לָךְ אֶת-בַּיִת
יִשְׂרָאֵל וַיַּהוֹדֶה וְאִם-מַעַט וְאִסְכָּה לָךְ כְּהֵנָּה וְכַהֲנָה:

(9) מִדּוֹעַ בָּזִיתָ | אֶת-דָּבָר יְהוָה לַעֲשׂוֹת הֲרַע בְּעֵינֶי
[בְּעֵינִי] אֶת אִוְרֵיהַ הַחֲתָנִי

הַכִּיָּת בַּחֲרֹב וְאֶת-אֲשֵׁרֹת לְקַנְחַת לָךְ לְאִשָּׁה וְאוֹתוֹ הֲרִגְתָּ בַּחֲרֹב בְּנֵי עַמּוּן:

(10) וְעַתָּה לֹא-תִסּוּר חֲרֹב מִבֵּיתְךָ עַד-עוֹלָם עֶקֶב כִּי בִזְתָּנִי
וַתִּקַּח אֶת-אִשְׁתִּי אִוְרֵיהַ הַחֲתָנִי לְהִיּוֹת לָךְ לְאִשָּׁה:

(11) כֹּה | אָמַר יְהוָה הִנְנִי מְקִים עָלֶיךָ רָעָה מִבֵּיתְךָ וְלִקְחֹתִי אֶת-נָשֶׁיךָ
לְעִנְיֶיךָ וְנָתַתִּי לְרַעֲיָה וְשָׁכַב עִם-נָשֶׁיךָ לְעֵינֵי הַשֶּׁמֶשׁ הַזֹּאת:

(12) כִּי אַתָּה עֹשֶׂת בְּסִתֶּר וְאֲנִי אַעֲשֶׂה אֶת-הַדָּבָר הַזֶּה נֶגֶד
כָּל-יִשְׂרָאֵל וְנֶגֶד הַשֶּׁמֶשׁ:

Samuel II: Chapter 12, Verses 1-12(Translation from JPS Tanakh)

1. And the Lord sent Nathan to David. And he came to him and said, "There were two men in the same city, one rich, and one poor.
2. The rich man had very large flocks and herds,
3. but the poor man had only one little ewe lamb that he had bought. He tended it and it grew up together with him and his children: it used to share his morsel of bread, drink from his cup, and nestle in his bosom; it was like a daughter to him.
4. One day a traveler came to the rich man, but he was loath to take anything from his own flocks or herds to prepare a meal for the guest who had come to him; so he took the poor man's lamb and prepared it for the man who had come to him."
5. David flew into a rage against the man, and said to Nathan, "As the Lord lives; the man who did this deserves to die!
6. He shall pay for the lamb four times over, because he did such a thing and showed no pity."
7. And Nathan said to David, "That man is you! Thus said the Lord, the god of Israel: 'It was I who anointed you king over Israel and it was I who rescued you from the hand of Saul.
8. I gave you your master's house and possession of your master's wives; and I gave you the House of Israel and Judah; and if that were not enough, I would give you twice as much more.
9. Why then have you flouted the command of the Lord and done what displeases Him? You have put Uriah the Hittite to the sword; you took his wife and made her your wife and had him killed by the sword of the Ammonites.
10. Therefore the sword shall never depart from your House—because you spurned Me by taking the wife of Uriah the Hittite and making her your wife.'
11. Thus said the Lord: 'I will make a calamity rise against you from within your own house; I will take your wives and give them to another man before your very eyes and he shall sleep with your wives under this very sun.
12. You acted in secret, but I will make this happen in the sight of all Israel and in broad daylight."

Text Study Questions

- 1. What is happening in the story? Please summarize.**
- 2. How would you read the parts of King David and Nathan? What tone would you use?**
- 3. Do you think that the fate of King David's family is harsh? Why? Why not?**
- 4. If you were Nathan, how would you tell King David that he was being deceitful?**
- 5. Have you ever been in a situation where you have wanted a friend's partner? What did you do? How was it handled?**

Couple Skills Text Questions

- 1. What was a time in which you and your partner had a disagreement because one or more of your "rules" were broken? How did you fix the situation?**
- 2. What are the meanings behind some of your "rules?" How do you express those meanings to your partner?**

Artistic Interpretations of Uriah, Batsheva, David and Nathan

Uriah Killed Against Army of Joab

<http://www.wcg.org/lit/bible/hist/samuel5.htm>



King David Coveting Bath-Sheba

http://www.wels.net/wmc/html/clip_art_--



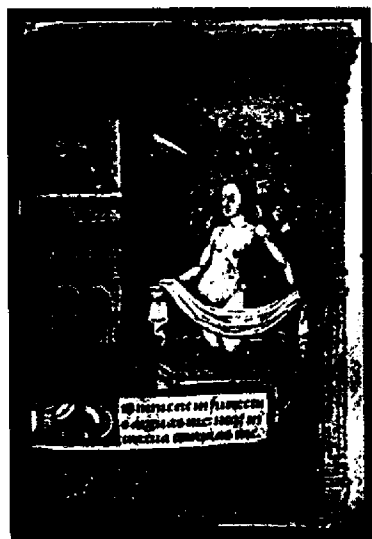
David Gazing At Bathsheba—Flemish

France, ca. teens or 1520s

resembles work of the Master of Morgan 85;

possibly the work of a follower of the Master of Petrarch's Triumphs

http://library.wustl.edu/units/spec/exhibits/illuminated/books_of_hours.html



David and Bath-Sheba

Franz Bischoff

<http://www.anncline.com/antiques.htm>



Nathan Rebukes David

Julius Schnoor von Carolsfeld

http://www.wels.net/wmc/html/clip_art_--_volume_1_part_b.html



David Confronted By Nathan

<http://www.oneyearbibleblog.com/2007/05/index.html>



Blink 182 Lyrics

Boring Lyrics

You don't need nothin'
And I know that you won't even try
Don't wait for me to help you
Too late for any of my advice

No trust
All I got is lies
Boring
Alright

Misplaced your values
Forgot being the importance of being right
Don't sit there and act humble
I've heard your story a thousand times

No trust
All I got is lies
Boring
Alright

Art and Song Questions

1. **What picture is your favorite and least favorite? Explain.**
2. **Is there any line or stanza in the song that you could see as a caption for one of the pictures? Which line or stanza to which picture?**
3. **If you could add another line to the song, what would it say? Why?**
4. **Is there any line in the song that resonates with you personally?**
5. **What would you rename the song? Or would you keep it? Why? Why not?**
6. **Which in your opinion, is the artwork closest to the idea of the text, and/or the song? Why?**

Title of Lesson: Clarity of Values—At a coffee shop

DAY/TIME:

Class: Capstone Final Curriculum

Enduring Understanding: Culture shapes our values and beliefs about relationships.

Essential Questions:

1. What are some expectations that we put on ourselves when we are in a Healthy relationship?
2. What are some expectations that society puts on us when we are in a relationship?
3. How do we handle those expectations?
4. What are certain expectations that can go too far? When is it too much? Give some examples.

Evidence of Understanding-Assessment

1. The student will be able to retell the text story and add own interpretation.
2. The student will give an example of one issue in the text and how it applies to own life.

Set Induction-Attention Grabber

Review previous lesson and ask the group if they have any questions or stories they would like to share with the group. Split into pairs or threesomes and have each group talk about what are a couple's marital responsibilities. After five minutes, have the groups of two or three merge with another group of two or three and share answers. Then, they can get food and drink for the lesson.

Activities-with time (in minutes)

1. Review previous lesson with questions, comments, stories, etc...Marital responsibility activity, then eat/drink, schmooze, and =00-15
2. Facilitator asks question to the group: "What are your expectations when you start a relationship? In the middle of a relationship? And beyond the relationship? What are society's expectations on people in a relationship? Looking for a relationship? And starting a relationship? Give group time to think of answer =16-20
3. If people in the group want to answer, let them speak freely. If it gets too hard to understand, have people in the group start to raise their hands. =21-30
4. Facilitator pass out text and explain that the group will read part of The Talmud from a tractate called *Masechet Kethuboth 62b/63a*. This deals with marriage issues. This part in general discusses what happens to a couple if the man wants to study. What takes precedence, education or marital obligations? =31-35
5. Pass out text and questions and questions from Couple Skills. Then, split up into *chevrutah* groups for the last time. The people can decide who they want to study with. =36-49
6. Come back as a large group and go over the text questions and see if there are any other questions that came up during discussion. =50-64
7. Pass out song, listen to the song either via boom box and CD, have the people at the coffee shop and see if they can play it over the speakers, or have IPOD with speakers and song that can be played at the tables. Then, go over as a group the discussion questions. =65-79
8. Wrap-up: review lesson, see if anyone has any other questions about what learned. =80-85

9. Wrap-up unit: review lessons, themes, activities, and pass out evaluations. Tell the group that evaluations can be anonymous, and any feedback and suggestions would be welcome. Thank people for coming and hope that they had a good time, learned some new things, and met some new people. =86-90

Materials

Food/Drink

Paper

Pens/pencils

Boom box

CD with song or IPOD with Speakers for song

Copies of The Talmud-Mas. Kethuboth 62b

Copies of Text Questions

Copies of Couple Skills Text Book Questions

Copies of Song

Copies of Song Questions

Copies of Evaluation

Timetable

00-15= Marital responsibility activity, eat/drink, schmooze, and review.

16-20=Facilitator Question

21-30=Facilitator Question Discussion

31-35=Explain Tractate

35-49=*Chevrutah* Study

50-64=*Chevrutah* Discussion

65-79=Song Discussion

80-85=Wrap up Lesson

86-90=Wrap-up Unit

to all.¹ But was it not stated ONCE IN SIX MONTHS? ² "One who has bread in his basket is not like one who has no bread in his basket.³ Said Rabbah ⁴ son of R. Hanan to Abaye: What [is the law where] an ass-driver becomes a camel-driver?⁵ " The other replied: A woman prefers one kab⁶ with frivolity to ten kab⁶ with abstinence.⁷ FOR SAILORS, ONCE IN SIX MONTHS. THESE ARE THE WORDS OF R. ELIEZER. R. Beruna⁸ stated in the name of Rab: ⁹ The halachah follows R. Eliezer. R. Adda b. Ahabah, however, stated in the name of Rab: This is the view of R. Eliezer only. but the Sages ruled: Students may go away to study Torah without the permission [of their wives even for] two or three years.¹⁰ Raba stated: The Rabbis¹¹ relied on R. Adda b. Ahabah¹² and act accordingly at the risk of [losing] their lives.¹³ Thus R. Rehumai who was frequenting [the school] of Raba at Mahuza¹⁴ used to return home on the Eve of every Day of Atonement. On one occasion¹⁵ he was so attracted by his subject [that he forgot to return home]. His wife was expecting [him every moment, saying.] "He is coming soon, ¹⁶ he is coming soon"¹⁶ As he did not arrive she became so depressed that tears began to flow from her eyes. He was [at that moment] sitting on a roof. The roof collapsed under him and he was killed.¹⁷ How often¹⁸ are scholars to perform their marital duties? "

Rab Judah in the name of Samuel replied: Every Friday night.¹⁹ That bringeth forth its fruit in its season, ²⁰ Rab Judah, and some say R. Huna, or again. as others say. R. Nahman, stated: This [refers to the man] who performs his marital duty every Friday night.²¹ Judah²² the son of R. Hiyya and son-in-law of R. Jannai was always spending his time²³ in the school house but every Sabbath eve²⁴ he came home. Whenever he arrived the people saw²⁵ a pillar of light moving before him. Once he was so attracted by his subject of study [that he forgot to return home]. Not Seeing²⁶ that Sign. R. Jannai said to those [around him], "Lower²⁷ his bed, ²⁸ for had Judah been alive he would not have neglected the performance of his marital duties". This [remark] was like an error that proceedeth from the ruler, ²⁹ for [in consequence] Judah's³⁰ soul returned to its eternal rest. Rabbi was engaged in the arrangements for the marriage of his son into the family of R. Hiyya,³¹ but when the kethubah³² was about to be written the bride passed away.³³ "Is there, God forbid", said Rabbi, "any taint [in the proposed union]?" ³⁴ An enquiry was instituted ³⁵ into [the genealogy of the two] families [and it was discovered that] Rabbi descended from Shephatiah³⁶ the son of Abital³⁷ while R. Hiyya descended from Shimei a brother of David.³⁸ Later³⁹ he⁴⁰ was engaged in preparations for the marriage of his son into the family of R. Jose b. Zimra. It was agreed that he⁴¹ should spend twelve years at the academy.⁴² When the girl was led before him⁴³ he said to them, "Let it⁴⁴ be six years". When they made her pass before him [a second time] he said, "I would rather marry [her first] and then proceed [to the academy]." He felt abashed⁴⁴ before his father, but the latter said to him. "My son, you⁴⁵ have the mind of your creator; ⁴⁶ for in Scripture it is written first, Thou bringest them in and plantest them⁴⁷ and later it is written, And let them make Me a sanctuary. that I may dwell among them.⁴⁸ [After the marriage] he departed and spent twelve years at the academy. By the time he returned his wife⁴⁹ had lost the power of procreation. "What shall we do?," said Rabbi. "Should we order him to divorce her, it would be said: This poor soul waited in vain! Were he to marry another woman, it would be said: The latter is his wife and the other his mistress."

He prayed for mercy to be vouchsafed to her, and she recovered. R. Hanania b. Hakinai was about to go away to the academy towards the conclusion of R. Simeon b. Yohai's wedding. "Wait for me", the latter said to him, "until I am able to join you." ⁵⁰ He, however, did not wait for him but went away alone and spent twelve years at the academy. By the time he returned the streets of the town were altered and he was unable to find the way⁵¹ to his home. Going down to the river bank and sitting down there he heard a girl being addressed thus: "Daughter of Hakinai, O, daughter of Hakinai, fill up your pitcher and let us go!" "It is obvious," ⁵² he thought, 'that the girl is ours,' and he followed her. [When they reached the house] his wife was sitting and sifting flour. She⁵³ lifted up her eyes and seeing him, was so overcome with joy⁵⁴ that she fainted.⁵⁵ "O, Lord of the universe," [the husband] prayed to Him, "this poor soul; is this her reward?" ⁵⁶ And so he prayed for mercy to be vouchsafed to her and she revived. R. Hama b. Bisa went away [from home and] spent twelve years at the house of study. When he returned he said, "I will not act as did b. Hakina."⁵⁷ He therefore entered the [local] house of study and sent word to his house.

- (1) Even in respect of the other classes a vow may be made for the specified periods only.
- (2) In the case of sailors. How could these be affected by an abstention of ONE WEEK or TWO WEEKS?
- (3) Proverb (Yoma 18b. Yeb. 32b). The latter experiences the pangs of hunger much more than the former who can eat the bread should he decide to use it up. A sailor's wife may partially satisfy her desires by the hope that her husband may at any moment return. A vow extinguishes all her hope; and she must not, therefore, be allowed to suffer longer than the periods indicated.
- (4) Vat. "Raba" (MS.S. and Asheri).
- (5) I.e., may an ass-driver become a camel-driver without the permission of his wife, in view of the longer absence from home which the new occupation will involve.
- (6) V. Glos.
- (7) Proverb, (Sotah 20a, 21b). A woman prefers a poor living in the enjoyment of the company of her husband to a more luxurious one in his absence. She would, therefore, rather have her husband for a longer period at home, though as a result he would be earning less, than be deprived of his company for longer periods, though as a result he would be earning more.
- (8) Vat. lec. "Mattena" (Alfasi).
- (9) Vat. lec. "Raba" (Asheri).
- (10) And the halachah would be in agreement with the Sages who ate the majority.
- (11) I.e., his (Raba's) contemporaries.
- (12) According to whose statement the Sages permitted students to leave their homes for long periods (v. supra n. 3).
- (13) I.e., they die before their time as a penalty for the neglect of their wives (v. Rashi).
- (14) A town on the Tigris noted for its commerce and its large Jewish population.
- (15) Lit., "one day."
- (16) Lit., "now,"
- (17) Lit., "his soul rested," sc, came to its eternal rest.
- (18) Lit., "when".
- (19) Lit., "from the eve of Sabbath to the eve of Sabbath".
- (20) Ps. 1, 3.
- (21) Cf. B.h. 82a.
- (22) MS.M., "R. Judah."
- (23) Lit. "was going and sitting."
- (24) hana hc "twilight," sc, of the Sabbath eve.
- (25) Read with MS.M. Cur. edd. (sing.) may refer to R. Jannai.
- (26) Cf. supra p" 375" n. 18,
- (27) Lit., "bend", a mark of mourning for the dead,
- (28) Hebrew
- (29) Cf. Eccl. X, 5"
- (30) So MS.M..
- (31) He was about to marry R. Hiyya's daughter (Rashi).
- (32) V. Glos,
- (33) Lit, "the soul of the girl rested". V. supra p" 375, n. 10.
- (34) The unexpected death of the bride being due to providential intervention to prevent an undesirable union,
- (35) Lit, "they sat and looked in",
- (36) David's son (II Sam, III, 4).
- (37) One of David's wives (ibid.).
- (38) As the latter was not a descendent of the anointed king's family it was not proper for his daughter to be united in marriage with one who was.
- (39) Lit, "he went."
- (40) Rabbi,
- (41) Rabbi's son.
- (42) The marriage to be celebrated at the end of this period.
- (43) The period of study prior to the marriage.
- (44) On account of his apparent fickleness,
- (45) In being influenced by affection to shorten the courting interval and to hasten the marriage day.
- (46) Who also hastened the day of His union with Israel,
- (47) Ex, XV, 17, i.e., only after settlement in the promised land was the sanctuary (the symbol of the union between God and Israel) to be built.
- (48) Ex. XXV, 8, i.e., while still in the wilderness. (V. p. 376, n.22).

- (49) Having been separated from him for more than ten years (Rashi, cf. Yeb. 34b).
 (50) At the conclusion of the marriage festivities.
 (51) Lit., "did not know (how) to go."
 (52) Lit., "infer from this".
 (53) Read with MS.M. Cut. edd. may be rendered "he lifted up her eye" i.e., he attracted her attention. (v. Jast. s.v.) (54) Cf. supra p" 355, n. 12.
 (55) Lit., "her spirit fled."
 (56) For depriving herself of her husband so many years for the sake of the Torah.
 (57) Who entered his house unexpectedly and thereby neatly caused the death of his wife.

Text Study Questions

- 1. What is happening in the story? Please summarize.**
- 2. Why do you think that studying is ranked so highly in this passage?**
- 3. What is so special about having relations with your partner?
On Friday nights? On other holidays?**
- 4. What are the expectations of the characters in the text?**
- 5. Have any event in your life been influenced by outside expectations?**
- 6. If you could give advice to someone that is worried about the expectations
of the people around him or her, what would you say?**

Couple Skills Text Questions

- 1. What are some ways in which you have tried to change your
relationship? Has it worked? Why? Why not?**
- 2. What are your own values and goals in a relationship and how would
you let your partner know about them?**
- 3. How will you accept your partner's values and get him/her to accept
your own?**
- 4. Will you try any of the techniques in this book? Why? Why not? Do
you have any new ones that were not discussed?**

Lesson #6—Clarity of Values

Top Gun Soundtrack Lyrics

Loverboy - Heaven in Your Eyes Lyrics

I can tell by the look in your eyes you've been hurtin'
You know I'll never let you down... oh no
And I'll try anything to keep it workin'
You gave me time to find out
What my heart was lookin' for
And what I'm feelin' inside

In your eyes
I want to see your love again
In your eyes
I never want this feeling to end
It took some time to find the light
But now I realize
I can see the heaven in your eyes

Can't you see I'm finding it hard to let go
Oooh at all the heartaches
We've been through
I never really thought I'd see this love grow
But you helped me see
Now I know what my heart's been lookin' for
And what I'm feeling inside

In your eyes
I want to see your love again
In your eyes
I never want this feeling to end
It took some time to find the light
But now I realize
I can see the heaven in your eyes

We've been livin' on the edge
Where only the strong survive
We've been livin' on the edge
And it's something that we just can't hide
Oh this feeling inside

In your eyes
I want to see your love again
In your eyes
I never want this feeling to end
It took some time to find the light
But now I realize
I can see the heaven in your eyes
Ooh yeah I can see the heaven in your eyes
Oh baby I can see the heaven in your eyes
Oooh yeah heaven in your eyes, heaven in your eyes
Oh heaven in your eyes, heaven in your eyes
I can see the heaven, heaven in your eyes,
heaven in your eyes

Song Questions

- 1. Were there any parts of the song that resonated with the texts? Why? Why not?**
- 2. What was the tone of the song?**
- 3. What do you picture when you hear this song?
What feelings come to mind?**
- 4. Were there any times in your life when you felt like the singer in the song?**
- 5. Were there any lines in the song that resonated with you in your personal life? Yes? No?
Why? Why not?**

Name (Optional) _____

Date _____

Evaluation on Classes on Healthy Relationship Using Text

Please answer the questions as honestly as you can with 1 being the lowest, you did not like any of it and 5 being the highest, you liked it the best.

As well as these numbers for the facilitator, 1, the worst, 5 the best.

When you are done, please return your writing utensil and sheet to the facilitator.

The Classes

1. The atmosphere of the classes was conducive for learning. 1 2 3 4 5
2. The topics were relevant for where I am in life right now. 1 2 3 4 5
3. The texts were interesting and questions engaging. 1 2 3 4 5
4. The activities made me think of the topic in a new way. 1 2 3 4 5
5. The songs were appropriate for the lessons. 1 2 3 4 5
6. The group respected each others thoughts, feelings, and knowledge. 1 2 3 4 5

Additional

comments _____

The Facilitator

1. The facilitator welcomed everyone into the class. 1 2 3 4 5
2. The facilitator made the class interesting and engaging. 1 2 3 4 5
3. The facilitator had knowledge of the material. 1 2 3 4 5
4. The facilitator made me think of the topic in a new and useful way. 1 2 3 4 5
5. The facilitator was well organized. 1 2 3 4 5
6. The facilitator made time for everyone and respected his/her voice. 1 2 3 4 5

Additional

comments _____

Annotated Bibliography

Cohen, Steven M. and Ari Y. Kelman. (2003). Continuity of Discontinuity.
Retrieved September 2007.

Web site: <http://acbp.net/pub/Continuity%20of%20Discontinuity.pdf>

This article is about the growing trend of young professionals in their 20s and 30s that are having trouble finding venues that are comfortable to express their Jewishness. Within the last few years, there have been many new programs that have helped bring this group back into the Jewish community and form relationships with other Jews their own age. Some of the new programs that Drs. Cohen and Kelman examined were: Ikar, in Los Angeles, California, which is a synagogue, Storahtelling, which is a musical, JDub Records in New York, and Salon in Toronto, Ontario in Canada. Each of these programs has a growing number of your professionals and has found ways to bring them into a Jewish way of life. This is a good article to learn about different groups that are being started in North America.

Cohen, Steven M. and Ari Y. Kelman. (2005). Cultural Events and Jewish Identities: Young Adult Jews in New York. Retrieved September 2007.

Web site:

<http://www.huc.edu/faculty/faculty/pubs/StevenCohen/CulturalEvents06.pdf>

There is more of their research that they have started with the young adults, the 20s and 30 year olds that are making their own type of Jewishness. In particular, this article is about the different events that have been started in New York and how they are helping shape the Jewish identities of this population in the city. The article is a good follow-up to the article above. This will give you an idea of what is going on with this population in a particular part of the country.

Fishman, Sylvia Barack PhD. (2007). The Way Into the Varieties of Jewishness.
Woodstock, VT: Jewish Lights Publication.

Dr. Fishman's book explains that the different sects of Jews in their 20s and 30s are a very diverse population. Unlike their immigrant ancestors from Eastern and Western Europe, they have become assimilated and americanized. Instead of living and working for the better of the community, they have become individualized and have their own set of defining their Jewishness and their values. This population does not go to synagogue every week like their parents and grandparents. Now, they are forming their own Jewish groups and networking with other people their same age and with their own interests. Dr. Fishman's book not only discusses Reform Judaism, but, the other sects of Judaism as well. From her book, we learn that all sects of Jews are going through the same problems of fitting into society as other groups their age.

Fuchs-Kreimer, Rabbi Nancy and Rabbi Nancy H. Wiener. (2005). Judaism for Two: A Spiritual Guide for Strengthening and Celebrating Your Loving Relationship. Woodstock, VT: Jewish Lights Publication.

This book is not like other books on relationships. Instead, the authors use the idea of strengthening relationships in the context of celebrating the Jewish holidays. Each chapter is designated to a specific holiday and the history of that holiday. Rabbis Fuchs-Kreimer and Wiener discuss ways in which to make a relationship stronger, whether it is by spending time alone to have each partner enjoy some quiet time or spending time together studying Jewish texts. At the end of each chapter, the authors have put together a text study in which the couple can learn together and discuss certain questions that can arise during *chevruta*. Lastly, after the text study, there is a list of the different traditions and customs that one does or can do during the holiday.

**McKay, Matthew Ph.D, Patrick Fanning, and Kim Paleg Ph.D. (2006) Couple Skills:
Second Edition: Making Your Relationship Work. Oakland, CA:
New Harbinger Publication, Inc.**

This book is about skills for couples that are just starting out and couples that have been together for a period of time. The skills help these couples learn to communicate their needs, wants, expectations, and rules for a healthy relationship. There are also stories about couples that have tried these exercises and have succeeded in making their relationships stronger. The authors believe that a person can have a healthy relationship, but, it needs to take time and work. At the end of each chapter, there are exercises that couples can practice and there are helpful hints on how to notice when something is wrong. A great part of this book is the chart in the beginning of the book that shows different problems and how to start to fix them. Last, each chapter is a mixture of many techniques by different experts within the last fifty years.

**Wuthnow, Robert. (2007). After the Baby Boomers: How Twenty-and Thirty-Somethings Are Shaping the Future of American Religion.
Princeton, NJ: Princeton University Press.**

Wuthnow's book, he writes that the young adult population, the 20s and 30s are much different than their parents' generation, or The Baby Boomer Generation. This generation is called the Millennial Generation. The Millennial Generation is not getting out of college and getting married right away. Instead, they are taking more time to find a job and continue with their education before finding a partner and making a family. Because of this many of these people are marrying much later in life. They also do not go to houses of worship like their parents. They find the old ways stuffy and not of use to their new ways of trends and values. This population will be the next leaders of their communities and do want to make a name for them. Mr. Wuthnow book is so true to real life. The best part is that it not only discusses what is going on in the Jewish community, but, other communities with this age population as well.