

Yisrael Shelanu

Our I5rael

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INTRODUCTION

For the past two years, I have worked at a Reform congregation that takes adult education seriously. Before I arrived, the synagogue initiated a course for parents of fourth grade learners. The rationale behind this course was to engage the parents in their children's learning by offering them a developmentally appropriate parallel course. The younger learners study how to be a mensch, and the parents study how to be a mensch and how to raise a mensch. The parent course evolved into an exploration of Jewish values. When I joined the synagogue, the hope was that I would teach a similar course for fifth grade parents on the subject of Israel, which is the theme of the fifth grade curriculum.

I originally intended that the parents' learning would closely resemble the fifth graders' learning, albeit on an adult level. However, the fifth grade textbook, David Singer's *Yisrael Sheli—My Israel: People and Places*, published by Torah Aura Productions, is not an appropriate framework for an adult course on Israel. Ultimately I decided to call the parent course "*Yisrael Shelanu—Our Israel*" for two reasons. Not only does this name mirror the fifth grade textbook's title, reinforcing the connection between the two classrooms, but also one focus of the parent course is the impact of Israel on the family and community as well as on the individual. I wanted to foster a sense of ownership of Israel among the parents, and such a title suggests this goal. At its core, this course seeks to provide learners with an opportunity to learn Israel's stories and to articulate their own Israel stories.

The class meets in a seminar room in the synagogue's Media Center for an hour almost every Shabbat morning throughout the spring semester, spanning the course of thirteen sessions. The parents are in class while their children are in class, and their learning will be complementary (as opposed to parallel). The intended learners are the

parents of fifth grade learners in our religious school. This year there are about forty individuals who fit this description, although only a small core group attends regularly. Among the adult learners are a few Israelis, temple board members, and non-Jews, so it is a diverse population in terms of prior knowledge and background.

This course strives to serve several goals. First, Israel plays a central role in the discourse and programming of the synagogue. For example, the congregation regularly visits Israel, the senior rabbi is currently a prominent leader of ARZA, and the synagogue often sends more teenagers every year to the NFTY-EIE High School in Israel than any other congregation. Second, this course seeks to get parents in the building on Shabbat morning, to foster their own Jewish learning, to reinforce the younger learners' learning, and to build stronger, more committed Jewish families. By combining these goals, this course has the potential to create families that are invested in Israel, Shabbat, Jewish education, and the synagogue community.

This curriculum is intended for a lengthy survey course on the broad subject of Israel. While a fair amount of knowledge is required to teach it, the following assets are also recommended for any interested educator:

1. An ongoing relationship with Israel—the people, place, and idea.
2. An ability to personalize the material and encourage wrestling with it.
3. An ability to create a safe and open environment in which all opinions are welcome and no question is off limits.
4. A desire to learn as well as to teach.

Literature Review

This course was designed using two frameworks for Israel education, and two frameworks for curriculum development. Scholars Lisa Grant and Ezra Kopelowitz recently published a book that offers a conceptual roadmap for a new paradigm of Israel education:

Israel education should be grounded in the idea that engagement with the multiple dimensions of the Land, People, and State of Israel is an essential part of Jewish education and is integral to cultivating a rich sense of mutuality and meaning.

Successful Israel education, like a successful Jewish education, enables one to live a rich and meaningful life.¹

Furthermore, the three principles of this mutuality and meaning paradigm are “integrate,” “complicate,” and “connect.”² Although the authors intended this paradigm for a broader educational experience than one independent course, this curriculum guide seeks to incorporate their ideas within its limited purview.

A relatively new organization called the iCenter is also “dedicated to developing and enhancing the field of pre-collegiate Israel education in North America.”³ Their compendium *The Aleph-Bet of Israel Education* outlines and details eleven “core ideas which reflect [the iCenter’s] understandings of a 21st-century approach to Israel education”:⁴

- Integral to Jewish identity*
- Learner centered*

¹ Lisa D. Grant and Ezra M. Kopelowitz, *Israel Education Matters: A 21st Century Paradigm for Jewish Education* (Jerusalem: Center for Jewish Peoplehood Education, 2012) 167.

² Grant and Kopelowitz 168-173.

³ Anne Lanski, “Welcome to Israel Education!” *The Aleph-Bet of Israel Education*, iCenter, 5.

⁴ Lanski 2.

- Medinat Yisrael, Eretz Yisrael & Am Yisrael
- Thematic curriculum*
- Diverse narratives*
- Israeli arts & culture
- Modern Hebrew
- Immersive & integrated
- An experience in Israel
- Mifgashim
- Knowledgeable & passionate educators

This curriculum guide draws from a number of these building blocks, particularly those marked with an asterisk.

Regarding the field of general education, this curriculum guide adheres to the principles of backwards design, as posited by educators Grant Wiggins and Jay McTighe.⁵ This means that the starting point for this course includes enduring understandings, essential questions, and authentic assessment as opposed to lesson plans. Piggybacking on this concept of understanding by design, the LOMED Handbook provides a Jewish framework for curriculum development. It argues that all learning within an educational institution should be aligned with that institution's priority goals. From these stem noticing targets that help the educator to assess learning. In order to accomplish whole-person learning, these noticing targets are characterized by what the educator wants his or her

⁵ Grant Wiggins and Jay McTighe, *Understanding by Design: Expanded 2nd Edition* (Upper Saddle River, NJ: Pearson Education, Inc.) 2006.

learners to know, do, believe or value, and belong. The LOMED Handbook is also committed to the following “21st Century Design Principles”:⁶

1. Learning will be anchored in caring purposeful relationships.
2. Learning will seek the answers to the questions, challenges, and meaning of everyday life.
3. Learning will enable individuals to construct their own meaning through inquiry, problem solving, and discovery.
4. Learning will be content rich and accessible.

Furthermore, the LOMED Handbook calls for high-impact models of education, which are characterized by “The High Five”:⁷

1. Enable Experience and Reflection
2. Attend to Each Person
3. Engage the Family
4. Build Relationships and Community
5. Redefine the Role of the Teacher

In this way, the LOMED Handbook hopes to transform Jewish education for our time and place. This curriculum guide is an attempt to take part in this transformation.

⁶ Jeni Friedman, Dena Klein, Anna Marx, Ellen Rank, Cindy Reich, Tamara Gropper, Evie Rotstein, and Cyd Weissman, *The LOMED Handbook for Powerful Learning Experiences* (Coalition of Innovating Congregations) 4.

⁷ Friedman, et al. 5.

LEARNER OUTCOMES

Mission of Anshe Emeth Memorial Temple (AEMT)

In honoring the Jewish People's continuity through time, embracing our congregation's respect for God, and fostering a strong connection with the State of Israel, Anshe Emeth Memorial Temple is committed to upholding Reform Jewish values that highlight the study of Torah, life-long learning, and Tikkun Olam (repair of the world), while embracing growth within our congregation and the Jewish community of Central New Jersey.⁸

Priority Goals for Learners at AEMT

Learners of all ages will be on personal and communal journeys toward lives that are...

... guided by Jewish ethics, values, and ideals.

... lived meaningfully through Jewish practice and tradition.

... actively engaged with our congregational community as well as *K'lal Yisrael* and *Eretz Yisrael*.

Enduring Understandings

1. AEMT is a safe space and appropriate place to describe, discuss, and debate Israel.
2. Like Shabbat, Israel is an integral component of a meaningful Jewish life no matter where in the world Jews live.
3. In the modern state of Israel, Jewish values are tested in the crucible of reality in a hostile region.
4. The stories of Israel help me to understand my Jewish story and teach that story to my children.

⁸ <http://aemt.net>

Essential Questions

1. When I think of Israel, which Israel or “Israels” comes to mind?
2. What is the role of Israel in Jewish life? In my life?
3. What impact can I, as an American [Jew], have on Israel? What impact can Israel have on me as well?
4. What does it mean to be both supportive of Israel and critical of Israel?

Evidence of Learning

LEARNER OUTCOMES	TOOLS & PROMPTS
Know: The stories of Israel are long, complex, and differ from storyteller to storyteller, which includes me.	Know: How do my Israel stories relate to the Israel stories of others? Learners will share and shape their Israel stories and connect them with those they hear throughout the course.
Do: Short-term: I am able to articulate my Israel story to my peers and to my children. I can also bring my children’s questions about Israel to my peers. Long-term: My family engages with Israel in a meaningful way, which may include learning conversational Hebrew, praying for Israel, visiting Israel,	Do: What does Israel inspire you to do? Learners will share how they have engaged with Israel in the past and how they anticipate engaging with Israel in the future.

<p>advocating for Israel, studying in Israel, attending Jewish summer camp, consuming Israeli culture, connecting with Israelis, and having Jewish conversations around Israel.</p>	
<p>Believe/Value: Israel's stories play a role in my family's stories, and my family's stories play a role in Israel's stories.</p>	<p>Believe/Value: How do Israel's stories intersect with my family's stories?</p> <p>Learners will draw connections between these two types of narratives.</p>
<p>Belong: As a Jew (or member of a Jewish community), I belong to the people of Israel, and therefore I have a stake in the fate of the State of Israel.</p>	<p>Belong: Why does Israel matter to me?</p> <p>Learners will articulate the role Israel plays in their lives and their families' lives.</p>

Learning Experience Reflects 21st-Century Design Principles

1. In what ways will there be accessible and rich content?

Adult education at AEMT is focused heavily on the texts of our tradition, which the community finds to be rich and authentic. Every text in this course will be presented mindfully, often typed instead of photocopied, and accompanied by an English translation if its original language is otherwise. Additionally, familiar resources will be incorporated as often as possible, for example the siddur or chumash that the congregation uses in worship.

2. In what way(s) does the learning build caring purposeful relationships?

This course seeks to create community among parents who share having a fifth grade learner in AEMT's religious school. After thirteen sessions of learning together through text study, discussion, and debate, the learners have an opportunity to build strong relationships with one another.

3. In what ways does the learning allow for inquiry, reflection and meaning making?

In this course, learners are encouraged to ask questions about Israel, reflect on their own experience and how it connects to Israel, and make meaning by contemplating how to share their learning with their children.

4. In what ways does the learning speak to the questions of the learner and to daily life?

Learners are encouraged to share their questions about Israel as well as their questions about the everyday values and ethical dilemmas that Israel raises. Incorporating prayers that the learners are likely to know already connects Israel to the Jewish practices of prayer and Shabbat, integrating a subject that may not yet touch their daily life with subjects that already do.

COURSE OUTLINE

Unit 1: Exploring Israel Narratives

- I. Introduction: What Israel Means to Me
 - a. Core Concept: Israel's inherent multiple meanings welcome me into the process of telling Israel's (and my) stories.
 - b. Suggested Activity: Learners begin to explore their own Israel narratives out loud.

Unit 2: Classical Israel Narratives

- II. Israel in the Tanakh (Hebrew Bible)
 - a. Core Concept: Israel's story begins with the Tanakh, the sacred text from which we read ritually on Shabbat, on which much of Israel's continuing narratives are based.
 - b. Questions to consider:
 - i. What is the meaning of "promised land" in the Tanakh and to me?
 - ii. What is role of covenant in my community's and my relationship to Israel?
 - iii. What is the original meaning of the name "Israel," and what might that mean for me and for the current country by that name?
 - iv. What are our rights and responsibilities to the land of Israel?
 - v. When I think of Israel, what are the borders I imagine? How is this similar to or different from the borders suggested by the Tanakh?

III. Israel in Rabbinic Literature

- a. Core Concept: The ancient rabbis model for us what it means to describe, discuss, and debate Israel.
- b. Questions to consider:
 - i. What role has the Land of Israel played in Jewish life? In my life?
 - ii. What is the meaning of exile for my ancestors and for me? What does it mean to live as a Jew in the “Diaspora”?
 - iii. How do we, like the ancient rabbis, idealize the land of Israel? What impact does that idealization have on our community?

IV. Israel in the Siddur (Prayerbook)

- a. Core Concept: Jewish liturgy is infused with reminders that Israel is an integral component of a meaningful Jewish life no matter where in the world Jews live.
- b. Questions to consider:
 - i. What is the meaning of exile for my ancestors and for me? What does it mean to live as a Jew in the “Diaspora”?
 - ii. What role does Jerusalem play in Jewish life? In my life?
 - iii. How does Jewish tradition (and how do I) balance the competing values of universalism and particularism?
- c. Suggested Activity: Learners write their own prayers to/for/about Israel.

V. Israel in Medieval Literature

- a. Core Concept: Just as the rabbis of the Middle Ages explored their relationship with Israel in a multitude of methods, genres, and media, so too are we encouraged to do so.

- b. Questions to consider:
 - i. What is the overall sentiment regarding Israel held by the medieval rabbis? How does this compare to my own feelings about Israel?
 - ii. What theological lessons do the medieval rabbis derive from Israel? How do these lessons resonate with me?

VI. Israel in the New Testament & Quran

- a. Core Concept: By studying the alternative representations of Israel in the narratives of other western monotheistic faith traditions, we can better understand our own narratives as well as the theological roots of the Middle East conflict.
- b. Questions to consider:
 - i. What is the role of the land of Israel in Christianity and Islam according to their sacred scripture?
 - ii. How do these texts aid my understanding of Israel?
 - iii. How do these texts complicate my understanding of Israel?

Unit 3: Modern Israel Narratives

VII. Zionisms

- a. Core Concept: Zionism was never a monolithic ideology, which leaves the door open for us to formulate our own interpretations of Zionism today.
- b. Questions to consider:
 - i. What did Zionism mean for its foundational thinkers, and what could Zionism mean for us today?

- ii. What are the competing values behind the various ideologies of classical Zionism?
- iii. Which “brand” of Zionism speaks to me?

VIII. Symbols of the State

- a. Core Concept: The founders of the modern state of Israel chose national symbols of a Jewish character that tell different stories to the different peoples within her borders.
- b. Questions to consider:
 - i. How do Israel’s national symbols represent or shape the state’s character?
 - ii. How do Israel’s national symbols highlight the tension between being a Jewish state and a democratic state?
 - iii. What associations do I have with Israel’s national symbols?
- c. Suggested Activity: Learners debate a contemporary issue regarding the symbols of the State of Israel, for example: what to do in response to notable Israeli Arabs who visibly abstain from singing the national anthem.

Unit 4: Post-modern Israel Narratives

IX. The Ethical Use of Power

- a. Core Concept: The reality of sovereignty in the modern state of Israel constantly tests and challenges Jewish values.
- b. Questions to consider:

- i. What are Israel's rights and responsibilities regarding power as a sovereign nation in the world today? How are these similar to or different from other sovereign nations (such as America)?
- ii. How does Israel fulfill her mission to be a light unto the nations, and where does she fall short?
- iii. How does Jewish tradition inform Israel's understanding of power?

X. Reform Zionism

- a. Core Concept: Israel has become an increasingly integral component of Reform Jewish life over time.
- b. Questions to consider:
 - i. How has Reform Judaism's approach to Israel evolved over time and why?
 - ii. Which of Reform Judaism's responses to Israel resonate most with me? Which are most foreign to me?
 - iii. How might I consider myself a Reform (or religious) Zionist?

Unit 5: Personal Israel Narratives

XI. Israel & AEMT's Clergy

- a. Core Concept: The clergy at AEMT draw from their own unique Israel stories to lead the synagogue toward a shared vision of Israel.
- b. Questions to consider:
 - i. How does having a shared vision of Israel add to the life of our community?

- ii. How does a better understanding of my clergy's Israel stories help me to think about Israel differently?
- iii. How do the Israel stories of my clergy relate to mine?

XII. Israel & AEMT's Congregants

- a. Core Concept: Many congregants at AEMT have Israel stories to tell that can help me to articulate my own Israel story to myself, my peers, and my family.
- b. Questions to consider:
 - i. How are the Israel stories of various congregants in my synagogue similar (what themes emerge)? How are they different?
 - ii. How do the Israel stories of my fellow congregants relate to mine?

XIII. Conclusion: My Israel Story

- a. Core Concept: Not only am I able to tell Israel's stories, but the multitude of Israel narratives throughout time and space empower me to tell my own unique Israel stories.
- b. Questions to consider:
 - i. What is the lens through which I view Israel? What is the focus in my Israel story?
 - ii. Which "texts" that we have studied throughout this course help me to tell my Israel story?
- c. Suggested Activity: Learners articulate their own Israel narratives verbally and/or in writing.

LESSON PLANS

Sample Lesson One: What Israel Means to Me

Core Concept: Israel's inherent multiple meanings welcome me into the process of telling Israel's (and my) stories.

9:30-9:45 Opening Ritual & Welcome: Begin class by singing Mah Tovv (just the first two lines). Provide learners with the words in Hebrew, English, and transliteration. Welcome learners to the class. Ask them to share their name, their fifth grader's name and picture (using cell phone), and one thing that makes them proud of their fifth grader.

9:45-10:00 Mah Tovv Text Study: Refer back to the words of Mah Tovv, read them aloud in English, and discuss them. What do you think "Israel" means in these two lines? Provide background of the biblical narrative from which Mah Tovv is taken (Num. 24:5). How does this change your understanding of what "Israel" means here? Note that there are multiple interpretations of the meaning of this popular verse.

10:00-10:15 Israel Experiences: Ask learners to pair up with someone they do not know particularly well and share one Israel experience that impacted them—these experiences can range from a song, a story, a news item, a movie, a visit, a relative, history, or any other kind experience. Ask learners to create a headline for each experience and write it on a strip of colored paper. After a few minutes, ask the learners to come back together and share their headlines with the group. Tape all headlines to the board. Ask learners to spot trends in the group's headlines. As a collective, what are the relationships our group has to Israel? Do we see many trends, or only one or two? As an individual, how would you answer the question: "What is my relationship/connection to Israel?" This is a question we will revisit again and again throughout this course.

10:15-10:25 Course Information: Distribute course “syllabus” to the learners that includes the course EUs, EQs, and dates with topics and core concepts for every lesson. Walk learners through the EUs and EQs, explaining what they are. Ask learners what they think—Does this course look interesting? Might it meet your needs? Does anything seem to be missing? What do you hope to gain from this class? What are your Israel questions? Explain that this is the first time this course is being offered at AEMT, so they will have a hand in shaping it. Conclude with the following message:

The Hebrew word *Yisrael* originally means to wrestle with God, taken from the Torah story in which Jacob wrestled God’s angel and received the new name of Israel (Gen. 32:29). Just as Judaism teaches us to grapple with the heavy subject and crucial character of God, so too are Jews allowed to and even encouraged to struggle with the concept of Israel. Of course the Jewish community at large wants each and every one of us to engage positively with Israel, but engagement needs understanding first. This is what I hope to provide you with in this course—an understanding of Israel that gives you the tools to describe, discuss, and debate Israel, wherever you go.

10:25-10:30 Closing Ritual: Give the learners a moment to write down one thing they hope to learn about Israel based on this opening class. Go around the room and ask learners to share. Then sing Oseh Shalom to close (again with trilingual words provided). Shabbat shalom!

Materials: prayer handouts, strips of colored paper, pens, tape, copies of course syllabus, scrap paper (see “Appendix: Included Texts” below for prayer handouts and course syllabus)

Sample Lesson Two: Israel in the Siddur (Prayerbook)

Core Concept: Jewish liturgy is infused with reminders that Israel is an integral component of a meaningful Jewish life no matter where in the world Jews live.

9:30-9:40 Opening Ritual: Begin class by singing Mah Tov. Check in with learners to learn how they are doing.

9:40-10:10 Text Study: Provide each learner with a copy of or photocopies from Mishkan T'filah, the most recent Reform siddur. Travel through the siddur, examining liturgy that addresses Israel using the discussion guide below. The following citations are taken from the Shabbat edition of this siddur.

Pages 20-21: Lecha Dodi

Rabbi Shlomo Alkabetz composed this prayer in the 16th century in Safed, Israel.

Focus on verses 3 and 6 to discuss the importance of the land of Israel to this prayer and its author.

Page 42: Hashkiveinu

Focus on the chatimah of this prayer: “Blessed are You, Adonai, Guardian of Israel, whose shelter of peace is spread over us, over all Your people Israel, and over Jerusalem.” Why does Israel only appear in the last line of this prayer? How does the closing line relate to the rest of this prayer?

Page 50: Gevurot

Focus on the line recited during the winter: “You cause the wind to shift and rain to fall.” Discuss the centrality of the land of Israel suggested by these words. Explain that this line was absent from a number of Reform siddurim prior to Mishkan

T'filah. Why do you think it was added back in? Do you agree with this choice? Why or why not?

Page 110: Yotzer Or

Focus on the second to last sentence of the prayer: “Shine a new light upon Zion, that we all may swiftly merit its radiance.” What do these words mean? If Israel were to embody these words, what might she look like?

Page 112: Ahavah Rabbah

Focus on the following line near the end of the prayer: “Gather us in peace from the four corners of the earth and lead us upright to our land.” Discuss the theme of exile throughout Jewish history. Debate whether or not we share the hope expressed by these words.

Page 302: Birkat HaMazon

Focus on Psalm 126, which is only recited on Shabbat. What story does this text tell? Why do you think we sing these words after eating on Shabbat? Has the modern State of Israel fulfilled the hope expressed in these words? If so, why might we continue to recite this Psalm?

Page 304: Birkat HaMazon

Focus on the second paragraph: “Let Jerusalem, the holy city, be renewed in our time. We praise You, Adonai, in compassion You rebuild Jerusalem. Amen.” Explain the historical significance of this text: Jerusalem was destroyed by the Romans in 70 CE. Discuss the emotional valence of these words and why they are recited after every meal according to Jewish tradition.

After exploring the liturgy in detail, discuss its major themes:

- What is the meaning of exile for my ancestors and for me? What does it mean to live as a Jew in the “Diaspora”?
- What role does Jerusalem play in Jewish life? In my life?
- How does Jewish tradition (and how do I) balance the competing values of universalism and particularism?

10:10-10:25 Activity: Invite learners to write their own (brief) prayers to, for, or about Israel. After a few minutes of writing, ask the learners to read what they wrote if they wish to share. If possible, offer to have the prayers transported to the Kotel by someone in the congregation who will be traveling to Israel soon.

10:25-10:30 Closing Ritual: Sing Oseh Shalom. Shabbat shalom!

Materials: prayer handouts, copies of/photocopies from Mishkan T’filah for Shabbat, white paper, pens

Sample Lesson Three: My Israel Story

Core Concept: Not only am I able to tell Israel's stories, but the multitude of Israel narratives throughout time and space empower me to tell my own unique Israel stories.

9:30-9:40 Opening Ritual: Begin class by singing Mah Tovv. Check in with learners to learn how they are doing.

9:40-10:00 Course Review: Ask learners to pair up with someone who is not their spouse and share as many learning experiences from this course as they can remember. Provide learners with copies of the course syllabus to refresh their memory. Ask learners to write a headline for each experience and write it on a post-it note. After a few minutes, ask the learners to come back together and post their headlines on the board. Then ask learners to organize the post-it notes into themes or categories. Note which themes were intended to be learned as per the course syllabus, and note themes that emerged from the learners' experiences. As a collective, what about Israel (and each other) did we learn? What about Israel (and each other) might we teach to our children?

10:00-10:25 Storytelling: Provide learners with 10-15 minutes of time to write down or gather their thoughts about their own personal Israel stories. Encourage learners to reflect on how their Israel story may have changed throughout this course. Frame their response with the following question: What is the story of Israel I want to teach my child(ren)? Then ask each learner to share their story with the group. Conclude this sharing with a blessing: "May your Israel story continue to evolve and be shaped by your knowledge, by your experiences, and by your relationships."

10:25-10:30 Closing Ritual: Sing Oseh Shalom. Shabbat shalom and goodbye!

Materials: prayer handouts, copies of course syllabus, multicolored post-it notes, pens, white paper

APPENDIX: INCLUDED TEXTS

#1 Mah Tov: Opening Ritual

MAH TOVU

מַה טּוֹב

מַה טּוֹב אֹהֶלְיָךְ יַעֲקֹב, מִשְׁכְּנֶיךָ יִשְׂרָאֵל!

Mah tovu ohalecha Ya'akov, mishk'notecha Yisrael!

How fair are your tents, O Jacob, your dwellings, O Israel!

#2: Oseh Shalom: Closing Ritual

OSEH SHALOM

עֹשֶׂה שְׁלוֹם

עֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

*Oseh shalom bimromav, hu ya'aseh shalom aleinu, v'al kol
Yisrael, v'imru: Amen.*

May the One who makes peace in the high heavens make
peace for us and all Israel, and let us say: Amen.

#3 Course Syllabus (2 pages)

AEMT *Yisrael Shelanu*: Our I5rael
Media Center, Seminar Room Gimel
Shabbat 9:30-10:30 AM

AEMT's Mission:

In honoring the Jewish People's continuity through time, embracing our congregation's respect for God, and fostering a strong connection with the State of Israel, Anshe Emeth Memorial Temple is committed to upholding Reform Jewish values that highlight the study of Torah, life-long learning, and Tikkun Olam (repair of the world), while embracing growth within our congregation and the Jewish community of Central New Jersey.

Priority Goals of AEMT Religious School:

Learners of all ages will be on personal and communal journeys toward lives that are...

... guided by Jewish ethics, values, and ideals.

... lived meaningfully through Jewish practice and tradition.

... actively engaged with our congregational community as well as *K'lal Yisrael* and *Eretz Yisrael*.

Enduring Understandings:

1. AEMT is a safe space and appropriate place to describe, discuss, and debate Israel.
2. Like Shabbat, Israel is an integral component of a meaningful Jewish life no matter where in the world Jews live.
3. In the modern state of Israel, Jewish values are tested in the crucible of reality in a hostile region.
4. The stories of Israel help me to understand my Jewish story and teach that story to my children.

Essential Questions:

1. When I think of Israel, which Israel comes to mind?
2. What is the role of Israel in Jewish life? In my life?
3. How, as an American, can I impact Israel? If I can impact Israel, how can Israel also impact me?
4. What does it mean to be both supportive of Israel and critical of Israel?

AEMT *Yisrael Shelanu*: Our I5rael
 Media Center, Seminar Room Gimel
 Shabbat 9:30-10:30 AM

Course Schedule

#	Date	Unit	Topic
1	January 26, 2013	Exploring Israel Narratives	Introduction: What Israel Means to Me
2	February 2, 2013	Classical Israel Narratives	Israel in the Tanakh (Hebrew Bible)
3	February 23, 2013		Israel in Rabbinic Literature
4	March 2, 2013		Israel in the Siddur (Prayerbook)
5	March 9, 2013		Israel in Medieval Literature
6	March 16, 2013		Israel in the New Testament & Quran
7	March 23, 2013	Modern Israel Narratives	Zionisms
8	April 6, 2013		Symbols of the State
9	April 13, 2013	Post-modern Israel Narratives	The Ethical Use of Power
10	April 20, 2013		Reform Zionism
11	May 4, 2013	Personal Israel Narratives	Israel & AEMT's Clergy
12	May 11, 2013		Israel & AEMT's Congregants
13	May 18, 2013		Conclusion: My Israel Story

#4 Tanakh Texts (4 pages)**Genesis 17:1-8**

When Abram was ninety-nine years old, the Eternal appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will make you exceedingly numerous." Then Abram fell on his face; and God said to him, "As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you, and to your offspring after you, the land where you are now an alien, all the land of Canaan, for a perpetual holding; and I will be their God."

Genesis 28:10-17

Jacob left Beer-sheba and went toward Haran. He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. And the Eternal stood beside him and said, "I am the Eternal, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." Then Jacob woke from his sleep and said, "Surely the Eternal is in this place—and I did not know it!" And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

Genesis 32:25-29

Jacob was left alone; and a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. Then he said, "Let me go, for the day is breaking." But Jacob said, "I will not let you go, unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." Then the man said, "You shall no longer be called Jacob, but Israel, for you have striven with God and with humans, and have prevailed."

Genesis 35:9-15

God appeared to Jacob again when he came from Paddan-aram, and he blessed him. God said to him, "Your name is Jacob; no longer shall you be called Jacob, but Israel shall be your name." So he was called Israel. God said to him, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall spring from you. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you." Then God went up from him at the place where he had

spoken with him. Jacob set up a pillar in the place where he had spoken with him, a pillar of stone; and he poured out a drink offering on it, and poured oil on it. So Jacob called the place where God had spoken with him Bethel.

Exodus 20:1-13 (Ten Commandments)

God spoke all of these statements (“commandments”), saying:

- 1) I am the Eternal, your God, who delivered you from the land of Egypt, from the house of slavery...
- 2) Do not recognize the gods of others before My presence...
- 3) You shall not take the Name of the Eternal, your God, in vain...
- 4) Remember the Shabbat to sanctify it...
- 5) **Honor your father and mother so that your days may be long in the land which the Eternal your God gives you.**
- 6) Do not kill
- 7) Do not commit adultery
- 8) Do not steal
- 9) Do not bear false witness against your neighbor...
- 10) Do not covet your neighbor’s house...

Deuteronomy 11:8-12

Keep, then, this entire commandment that I am commanding you today [“You shall love the Eternal your God”], so that you may have strength to go in and occupy the land that you are crossing over to occupy, and so that you may live long in the land that the Eternal swore to your ancestors to give them and to their descendants, a land flowing with milk and honey. For the land that you are about to enter to occupy is not like the land of Egypt, from which you have come, where you sow your seed and irrigate by foot like a vegetable garden. But the land that you are crossing over to occupy is a land of hills and valleys, watered by rain from the sky, a land that the Eternal your God looks after. The eyes of the Eternal your God are always on it, from the beginning of the year to the end of the year.

Joshua 6:15-21

On the seventh day they rose early, at dawn, and marched around the city in the same manner seven times. It was only on that day that they marched around the city seven times. And at the seventh time, when the priests had blown the trumpets, Joshua said to the people, “Shout! For the Eternal has given you the city. The city and all that is in it shall be devoted to the Eternal for destruction. Only Rahab the prostitute and all who are with her in her house shall live because she hid the messengers we sent. As for you, keep away from the things devoted to destruction, so as not to covet and take any of the devoted things and make the camp of Israel an object for destruction, bringing trouble upon it. But all silver and gold, and vessels of bronze and iron, are sacred to the Eternal; they shall go into the treasury of the Eternal.” So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpets, they raised a great shout, and the wall fell down flat; so the people charged straight ahead into the city and captured it. Then they devoted to destruction by the edge of the sword all in the city, both men and women, young and old, oxen, sheep, and donkeys.

I Chronicles 11:4-9

David and all Israel marched to Jerusalem, that is Jebus, where the Jebusites were, the inhabitants of the land. The inhabitants of Jebus said to David, "You will not come in here." Nevertheless David took the stronghold of Zion, now the city of David. David had said, "Whoever attacks the Jebusites first shall be chief and commander." And Joab son of Zeruiah went up first, so he became chief. David resided in the stronghold; therefore it was called the city of David. He built the city all around, from the Millo in complete circuit; and Joab repaired the rest of the city. And David became greater and greater, for the Eternal of hosts was with him.

Amos 9:11-15

On that day I will raise up
 the booth [*sukkah*] of David that is fallen,
 and repair its breaches,
 and raise up its ruins,
 and rebuild it as in the days of old;
 in order that they may possess the remnant of Edom
 and all the nations who are called by my name,
 says the Eternal who does this.
 The time is surely coming, says the Eternal,
 when the one who plows shall overtake the one who reaps,
 and the treader of grapes the one who sows the seed;
 the mountains shall drip sweet wine,
 and all the hills shall flow with it.
 I will restore the fortunes of my people Israel,
 and they shall rebuild the ruined cities and inhabit them;
 they shall plant vineyards and drink their wine,
 and they shall make gardens and eat their fruit.
 I will plant them upon their land,
 and they shall never again be plucked up
 out of the land that I have given them,
 says the Eternal your God.

Psalms 137

By the rivers of Babylon—
 there we sat down and there we wept
 when we remembered Zion.
 On the willows there
 we hung up our harps.
 For there our captors
 asked us for songs,
 and our tormentors asked for mirth, saying,
 "Sing us one of the songs of Zion!"
 How could we sing the Eternal's song
 in a foreign land?
 If I forget you, O Jerusalem,

let my right hand wither!
Let my tongue cling to the roof of my mouth,
if I do not remember you,
if I do not set Jerusalem
above my highest joy.
Remember, O Eternal, against the Edomites
the day of Jerusalem's fall,
how they said, "Tear it down! Tear it down!
Down to its foundations!"
O daughter Babylon, you devastator!
Happy shall they be who pay you back
what you have done to us!
Happy shall they be who take your little ones
and dash them against the rock!

Genesis 15:18-21

On that day the Eternal made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites, and the Jebusites."

#5 Rabbinic Texts (3 pages)

Mishnah Brachot 4:5-6

(Premise: the time has arrived for the recitation of the Amidah)

If one were riding on a donkey he must dismount, and if he is unable to get down, let him turn his face [toward Jerusalem], and if he cannot turn his face let him direct his heart towards (the House of) the Holy of Holies.

If one were travelling on a ship, or in a wagon or on a raft let him direct his mind towards the (House of) the Holy of Holies.

Mishnah Bikkurim 1:10

These are the first fruits taken from the 7 species which are brought to Jerusalem and over which the verses from Deuteronomy are recited from Shavuot until Sukkot: from the fruits in the hill country to the dates in the valleys and from the olives across the Jordan. Rabbi Yosi the Galilean teaches: One does not bring first fruits from across the Jordan because that area is not considered part of “the land flowing with milk and honey” (Deut. 8:8).

Genesis Rabbah 76:2

The reason for Jacob’s fear that he might be vanquished in battle by Esau. Jacob’s foreboding was based on the fact that Esau had acquired greater merit by virtue of having dwelt in the Land of Israel uninterruptedly throughout the years spent by Jacob in the house of Laban.

Numbers Rabbah 23:7

The Land of Israel is beloved unto Me above all else...Behold the Land is beloved unto Me and Israel is beloved unto Me; I shall cause Israel who is beloved unto Me to enter the Land which is beloved unto Me.

Midrash on Psalms 105:1

Rabbi Jose bar Halafta said to his son, Rabbi Ishmael: If you would like to see the face of the Presence in this world, then occupy yourself with Torah in the Land of Israel, for it is said, “Seek the Eternal and His strength; seek His face continually” (Psalm 105:4).

Babylonian Talmud, Ketubot 110b

Mishnah: One may compel his entire household to go up with him to the Land of Israel, but none may be compelled to leave it. All of one’s household may be compelled to go up to Jerusalem [from any other part of Israel], but none may be compelled to leave it.

Gemara: Our Rabbis taught: If the husband desires to go to live in Israel and his wife refuses, she may be pressured to go with him, and if she refuses, she may be divorced without being given the financial settlement promised in her Ketubah (marriage contract). If she desires to go live in Israel and if he does not consent, he is pressured to go with her, and if he refuses, he must divorce her and pay her the financial settlement promised in her Ketubah.

Babylonian Talmud, Ketubot 110b-111a

One should always live in the land of Israel, even in a city the majority of whose residents are not Jews, rather than live outside the land, even in a city the majority of whose residents are Jews. For whoever lives in the land of Israel may be considered to have a God, but whoever lives outside the land may be regarded as one who has no God. For it is said in Scripture: To give you the land of Canaan, to be your God. Has he, then, who does not live in the land, no God? But [this is what the text intended] to tell you, that whoever lives outside the land may be regarded as one who worships idols. Similarly it is said in Scripture in [the story of] David, For they have driven me out this day that I should not cleave to the inheritance of the Eternal, saying: Go, serve other gods. Now, whoever said to David, “Serve other gods?” But [the text intended] to tell you that whoever lives outside the land may be regarded as one who worships idols.

Rabbi Zera was evading Rav Judah because he desired to go up to the land of Israel while Rav Judah had expressed [the following view]: Whoever goes up from Babylon to the land of Israel transgresses a positive commandment, for it is said in Scripture,

“They shall be carried to Babylon, and there shall they be, until the day that I remember them, saith the Eternal [and bring them up, and restore them to this place]” (Jeremiah 27:22). And Rabbi Zera? That text refers to the vessels of ministry. And Rav Judah? Another text is also available: “I adjure you, O daughters of Jerusalem, by the gazelles, and by the hinds of the field, [that you awaken not, nor stir up love, until it please]” (Song of Songs 2:7). And Rabbi Zera? That implies that Israel shall not go up [all together as if surrounded] by a wall. And Rav Judah? Another “I adjure you” is written in Scripture. And Rabbi Zera? That text is required for [an exposition] like that of Rabbi Jose son of Rabbi Hanina who said: “What was the purpose of those three adjurations? (ibid 5:8, 8:4) One, that Israel shall not go up [all together as if surrounded] by a wall; the second, that whereby the Holy One of Blessing adjured Israel that they shall not rebel against the nations of the world; and the third is that whereby the Holy One of Blessing adjured the idolaters that they shall not oppress Israel too much.” And Rav Judah? It is written in Scripture, “That you awaken not, nor stir up.” And Rabbi Zera? That text is required for [an exposition] like that of Rabbi Levi who stated: “What was the purpose of those six adjurations? Three for the purposes just mentioned and the others, that [the prophets] shall not make known the end, the [the people] shall not delay the end, and that they shall not reveal the secret to the idolaters.”

“By the gazelles, and by the hinds of the field.” Rabbi Eleazar explained: The Holy One of Blessing said to Israel: “If you will keep the adjuration, well and good; but if not, I will permit your flesh [to be prey] like [that of] the gazelles and the hinds of the field.”

Babylonian Talmud, Sotah 14a

R. Simlai expounded: “Why did Moses our teacher yearn to enter the land of Israel? Did he want to eat of its fruits or satisfy himself from its bounty?” Said Moses, “Many precepts were commanded to Israel which can only be fulfilled in the land of Israel. I wish to enter the land so that they may all be fulfilled by me.” The Holy One of Blessing said to him, “Is it only to receive the reward [for obeying the commandments] that you seek? I ascribe it to you as if you did perform them.”

Babylonian Talmud, Gittin 8b

[Our authority further says that] “a field bought in Syria is like one bought on the outskirts of Jerusalem.” What rule of conduct can be based on this? Rabbi Sheshet says: It means that a contract for selling it [to a Jew] can be drawn up even on Shabbat. What? On Shabbat? You know the dictum of Raba, “He tells a non-Jew to do it.” So here, he tells a non-Jew to draw up the contract. And although there is a Rabbinical prohibition against telling a non-Jew to do things on Sabbath [which we may not do ourselves], where it was a question of furthering the [Jewish] settlement of the Land of Israel, the Rabbis did not apply the prohibition.

Babylonian Talmud, Menachot 44a

It was taught in a Baraita: He who stays at an inn in the Land of Israel or who rents a house outside the Land [of Israel] is, for the first thirty days, exempt from mezuzah, thereafter he is subject to it. But he who rents a house within the Land of Israel is bound to affix a mezuzah forthwith, in order to maintain the settlement in the Land of Israel.

Babylonian Talmud, Bava Batra 158b

When Rabbi Zera went up [to Palestine] he adopted the principle of R. Elai. Rabbi Zera said: From this one may deduce that the climate of the land of Israel makes one wise.

Avot D’Rabbi Natan, Version B, Chapter 31

Rabban Yochanan Ben Zakkai received the tradition from Hillel and Shammai... He used to say... If a sapling is in your hand for planting and they say to you, “The Messiah is here,” plant the sapling [first and then go out and greet him]. If the children say to you, “Let’s go build the Beit HaMikdash,” don’t listen to them. But if the elders say to you, “Let’s go and dismantle the (remaining) stones of the Beit HaMikdash,” listen to them: for the building of children can be dismantling and the dismantling of elders can be constructive building.

#6 Classical Liturgical Texts**Shema Second Paragraph (Deuteronomy 11:13-21)**

If you indeed obey the commandments that I enjoin upon you today, loving the Eternal your God and serving [God] with all your heart and with all your soul, I will give rain in your land in its season, the early and late rain; and you shall gather in your grain, wine, and oil. I will give grass in your field for your livestock, and you shall eat and be satisfied. Be careful lest your heart be tempted and you go astray and worship other gods, bowing down to them. Then the Eternal's anger will flare against you, shutting up the heavens so that there will be no rain. The land will not yield its crops, and you will perish swiftly from the good land that the Eternal is giving you. Therefore, set these, My words, on your heart and soul. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Teach them to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Write them on the doorposts of your house and gates, so that you and your children may live long in the land that the Eternal swore to your ancestors to give them, for as long as the heavens are above the earth.

Birkat HaShanim, Prosperity

Bless this year for us, Eternal our God, and all its types of produce for good. Grant (dew and rain as) blessing on the face of the earth, and from its goodness satisfy us, blessing our year as the best of years. Blessed are You, Adonai, who blesses the years.

Kibbutz Galuyot, Ingathering of Exiles

Sound the great shofar for our freedom, raise high the banner to gather our exiles, and gather us together from the four quarters of the earth. Blessed are You, Adonai, who gathers the dispersed of [God's] people Israel.

Binyan Yerushalayim, Rebuilding Jerusalem

To Jerusalem, Your city, may You return in compassion, and may You dwell in it as You promised. May You rebuild it rapidly in our days as an everlasting structure, and install within it soon the throne of David. Blessed are You, Adonai, who builds Jerusalem.

Avodah, Temple Service

Find favor, Adonai our God, in Your people Israel and their prayer. Restore the service to Your most holy House, and accept in love and favor the fire-offerings of Israel and their prayer. May the service of Your people Israel always find favor with You. And may our eyes witness Your return to Zion in compassion. Blessed are You, Adonai, who restores [God's] Presence to Zion.

Birkat HaMazon, Grace After Meals

May the Merciful One break the yoke of exile off of our necks and lead us in dignity to our land.

May the Merciful One bless the State of Israel, the dawn of our redemption.

May the Merciful One bless our kindred, all the house of Israel, who suffer, and bring them out of darkness into light.

May the Merciful One bless the soldiers of the Israel Defense Forces and defend them.

May the Merciful One grant peace between the descendants of Sarah and the descendants of Hagar.

#7 Medieval Texts (3 pages)**Rashi on Genesis 1:1**

“In the beginning,” Rabbi Isaac states: Strictly speaking, the Torah should have commenced with the verse: “This month shall be to you the beginning of months” (Exodus 12:2), which is the very first commandment given to Israel. (Note: The commandment obligates the sanctifying of each month—Rosh Chodesh.) Why, then, did the Torah begin with the account of the Creation? To illustrate that God the Creator owns the whole world (Psalm 111:6). So, if the peoples of the world shall say to Israel: “You are robbers in conquering the territory of the seven Canaanite nations,” Israel can answer them: “All the earth belongs to God—He created it, so He can give it to whomsoever He wills. When He wished, He gave it to them, then when He wished, He took it away from them and gave it to us.”

Rashbam on BT Baba Batra 91a

While dwelling in Israel is not a commandment *per se*, the statement contained in the Gemara (Talmud) that it is forbidden to leave the Land of Israel other than in times of famine is based upon the consideration that living in the Land of Israel is a preparatory step to the fulfillment of commandments, there being numerous commandments which can be fulfilled only in Israel.

Tosafot on Ketubot 110b

Rabbenu Chaim Kohen maintained that in our time it is not obligatory to dwell in Israel because of the difficulties in observing the many commandments specially associated with the Land of Israel.

Judah Halevi “My Heart is in the East”

My heart is in the East,
and I am in the furthestmost West.
How then can I taste what I eat?
And how can food be sweet to me...
While Zion is in fetters...
and I am in Arab chains?

Judah Halevi “Ode to Zion”

O Zion, will you not ask how your captives are –
the exiles who seek your welfare,
who are the remnant of your flocks?
From west and east, north and south, from every side,
accept the greetings of those near and far,
and the blessings of this captive of desire,
who sheds his tears like the dew of Hermon
and longs to have them fall upon your hills.
I am like a jackal when I weep for your affliction;
but when I dream of your exiles’ return,
I am a lute for your songs.

Nachmanides on Numbers 33:53

“And you shall drive out the inhabitants of the land, and dwell therein; for to you have I given the land to possess it.” In my opinion this is a positive commandment,⁹ in which God is commanding them to dwell in the Land and inherit it, because God has given it to them and they should not reject “the inheritance of the Eternal” (I Sam. 26:19). Therefore if the thought occurs to them to go and conquer the land of Shinar or the land of Assyria or any other country and to settle therein, they are [thereby] transgressing the commandment of God. And that which our Rabbis have emphasized, the significance of the commandment of settling in the Land of Israel, and that it is forbidden to leave it [except for certain specified reasons], and [the fact] that they consider a woman who does not want to emigrate with her husband to live in the Land of Israel as a “rebellious [wife]” (Ket. 110b), and likewise the man—the source of all these statements is here [in this verse] where we have been given this commandment, for this verse constitutes a positive commandment.¹⁰ This commandment God repeats in many places, such as “Go in and possess the Land” (Deut. 1:8). Rashi, however, explained [our verse to mean that if] you dispossess it of its inhabitants, then “you will” be able to “dwell therein,” and to remain there, but if not, you will not be able to remain in it. But our interpretation [of the verse] is the principal one.

Nachmanides on Numbers 35:33

“And do not pollute the Land.” ...God mentioned additional stringencies applying to the inhabitants of the Land [of Israel], in honor of the Divine Presence which is [especially] present there, and God warned us not to pollute it and not to defile it. ...all expressions of “pollution” indicate doing the opposite of that which is seen by or appears to the eyes. This is the punishment [which will come] to the Land because of idolatry, bloodshed, and immorality... And the meaning of “defilement” [used in the next verse] is that the Land will become defiled so that the Glory of God will not dwell therein if there is innocent blood [shed] in it which has not been atoned...this [verse] is [also] an admonition against flatterers. For at first God warned us against taking a bribe from murderers, and then God warned us against flattering them because of their high position or their power, or the honor of their family, even without taking a bribe, because if we flatter them, we will thereby cause the Land to “betray” its inhabitants.

Isaac de Leon, Megillat Esther (early commentary on Maimonides’ Sefer ha-Mitzvot)

Rambam omitted the commandment to dwell in the Land of Israel in cataloguing the 613 precepts of Judaism because he was of the opinion that the obligation to dwell in Israel lapsed with the dispersion of Israel following the destruction of the Temple. Ketubot 111a interprets the verse (Song of Songs 2:7) as an admonition not to rebel against the conquerors of Israel or to seize the land by force.

⁹ Among the great scholars who enumerate the individual 613 Commandments, Nachmanides was the first to mention this commandment [to conquer and settle in the Land of Israel etc.] as binding for all times.

¹⁰ “For all generations, every person being obliged in the performance thereof, even during the exile” (Nachmanides in his notes to Maimonides’ Sefer HaMitzvot “additional” positive commandments, No. 4).

Joseph Karo in Bet Yosef, Yoreh De'ah 286

In the Diaspora a new residence is not considered to be a permanent dwelling place prior to the thirtieth day, whereas in Israel a new home is immediately deemed to be a permanent domicile because the act of residing therein constitutes the fulfillment of a mitzvah and hence acquires the characteristic of permanence.

Shulkhan Arukh, Even ha-Ezer 75:5 (response to Ket. 110b)

There is someone who says that yes, you can compel someone to make aliyah to the Land of Israel. This is only possible if there is no danger. For this reason, from the end of the west until No-Amon they may not compel to make aliyah, and from No-Amon and onward they may compel to make aliyah through dry land, and also through the sea in the seas of the wall (Nahum 3:8), if there are no bandits there.

From the Seven Blessings recited at Weddings

May she who was barren (Zion) be exceedingly glad and exult, when her children are gathered within her in joy.

Blessed are You, Adonai, who makes Zion joyful through her children.

Blessed are You, Adonai our God, Sovereign of the universe, who has created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the sound of joy and the sound of gladness, the voice of a bride and the voice of a groom, the jubilant voice of bridegrooms from their canopies (*chupot*), and of youths from their feasts of song.

Blessed are You, Adonai, who makes the groom rejoice with the bride.

Circumcision Ceremony

Our God and God of our ancestors, preserve this child for his father and mother and may his name in Israel be called... And it is said: "Then I passed by you and saw you wallowing in your blood, and I said to you: 'By means of your blood, live!' And I said to you: 'By means of your blood, live!'" (Ezekiel 16:6)

High Holy Day Machzor & Passover Haggadah

Jews conclude both the holiest day of the year, Yom Kippur, and the most celebrated family festival, Pesach, with the invocation: "Next year in Jerusalem!"

Medieval Customs:

- When facing the ark, the congregation faces Jerusalem.
- The groom breaks a glass on his wedding day.
- We lament the destruction of the Temple and read Lamentations on Tisha B'Av.
- We leave an area unpainted and unfinished in the synagogue.

#8 New Testament Texts (3 pages)**Matthew 1:1-17**

An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers...and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah. So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

- How is time marked in this passage? (As we see throughout the Hebrew Bible or “Old Testament,” the passage of time is marked with a genealogy. Only important characters in the supposed family tree are listed, and the number of generations is not coincidental. $14 = 7 \times 2$, and 7 is an important number in Jewish tradition.)
- What is the significance of the people and events mentioned? (Jewish tradition claims that the messiah is a descendent of David, so this gospel seeks to prove that Jesus’ royal lineage proves that he is qualified to be the messiah. The deportation to Babylon refers to the expulsion of our ancestors from the Land of Israel. Its inclusion here demonstrates the psychic and social impact of that event.)
- How does this text set the stage for this gospel? (It gives what is to come legitimacy.)
- How does this text relate to Israel? (Israel is the context in which the gospel takes place, which has theological ramifications—later Christians will claim the Holy Land for their faith which they believe to have superseded Judaism.)

Mark 1:4-5, 9

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. ... In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

- How does this text help us to understand why the Land of Israel is important in Christianity? (John and Jesus belonged to and operated in the Land of Israel. The first followers of Jesus were residents of the Land of Israel—Judeans, from which we later get the term “Jews.”)
- In Israel, particularly in cities with religious significance to Christianity, you can purchase bottles of holy land/earth from Israel, holy water from the Jordan River, and sometimes even holy air.
- Baptism was originally a pagan practice that was first adopted by the Jews before it later became associated with Christianity. We know baptism as mikveh, or ritual immersion.

Luke 2:1-7

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was

descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

- Nazareth, the Galilee, Judea, and Bethlehem are all locations found in what is called the land of Israel. Today Nazareth is an Arab town within Israel's borders, and Bethlehem resides in the West Bank. Both contain sacred sites for Christian pilgrims.
- Jesus' birth in Bethlehem, King David's hometown, also reinforces his messianic lineage.

Matthew 2:1

In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem...

- Not only is Jerusalem central to Jesus' story, for he is born near there and dies there, but also Jerusalem is geographically and spiritually central to Judea and the Land of Israel.

Matthew 21:33-45

"Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and get his inheritance.' So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?" They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

Jesus said to them, "Have you never read in the scriptures:

'The stone that the builders rejected

has become the cornerstone;

this was the Lord's doing,

and it is amazing in our eyes'?"

Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom. The one who falls on this stone will be broken to pieces; and it will crush anyone on whom it falls."

When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.

- How does Jesus feel about the Land of Israel according to this parable? (The "Jews" may only reside in the Promised Land if they act righteously. Otherwise God will give the land to someone else who deserves it.)

- How might this text be used (or misused) today? (This text came to be used as proof of Christianity's supersession of Judaism, particularly regarding the Land of Israel. Because the "Jews" did not behave properly there, i.e. they crucified the messiah, God took the Promised Land away from them and gave it to the Christians. This polemic is less prevalent today than it was in the Middle Ages.)

#9 Quran Texts (3 pages)

7:128 Said Moses to his people: “Pray for help from Allah, and (wait) in patience and constancy: For the earth is Allah’s, to give as a heritage to such of His servants as he pleases; and the end is (best) for the righteous.”

- Here we see how Muslim tradition borrowed from Jewish tradition. Given this Quranic passage, what does Islam need to do to justify its presence in God’s promised land? (Islam needs to prove that it is the righteous path, whereas Judaism and Christianity are not.)

5:20-21 Remember Moses said to his people: “O my People! Call in remembrance the favor of Allah to you, when He produced prophets among you, made you kings, and gave to you what He had not given to any other among the peoples. O my people! Enter the Holy Land which Allah has assigned to you, and do not turn back ignominiously, for then will you be overthrown, to your own ruin.”

- What is the Quran’s connection between the Holy Land and human behavior? (As we saw in the last text above, the Quran argues that residence in or control of the Holy Land depends on righteous behavior. Here the Quran recognizes the “chosenness” of the Jews, but it alludes to the expulsion from the land that eventually befell the Jews, which we will hear more about in the next text.)

Introduction: The 17th Surah (or chapter) of the Quran goes by the name *Al Isra’* (The Night Journey) or *Bani Isra’il* (The Children of Israel). It opens with the mystic vision of the ascension of Muhammad: he was transported from the “sacred mosque” of Mecca to the “farthest mosque” of Jerusalem in one night and shown some of the signs of Allah. The beginning reads like a history of the Jewish people until Muhammad’s time.

17:1-7

Glory to (Allah) who did take His servant for a journey by night from the Sacred Mosque to the farthest mosque,¹¹ whose precincts We¹² did bless—in order that We might show him

¹¹ The “farthest mosque” must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock. This mosque was completed by the Amir ‘Abd al Malik in 690 CE. “Farthest,” because it was the place of worship farthest west which was known to the Arabs in the time of Muhammad: it was a sacred place to both Jews and Christians, but the Christians then had the upper hand, as it was included in the Byzantine (Roman) Empire. The chief dates in connection with the Temple are: it was finished by Solomon about 1004 BCE; destroyed by the Babylonians under Nebuchadnezzar about 586 BCE; rebuilt under Ezra and Nehemiah about 515 BCE; turned into a heathen idol-temple by one of Alexander’s successors, Antiochus-Epiphanes, 167 BCE (Chanukah story); restored by Herod, 17 BCE to 29 CE; and completely razed to the ground by the Emperor Titus in 70 CE. These ups and downs are among the greater Signs in religious history.

some of Our signs: for He is the One Who hears and sees (all things). We gave Moses the Book,¹³ and made it a Guide to the Children of Israel, (commanding): “Take no other than Me as Disposed of (your) affairs.” ... And We gave (clear) warning to the Children of Israel in the Book, that twice they would do mischief on the earth and be elated with mighty arrogance (and twice they would be punished)!¹⁴ When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare. They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled.¹⁵ Then did we grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in manpower.¹⁶ If you did well, you did well for yourselves; if you did evil, (you did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.

- How does the Quran answer the question of why the Jews no longer control the Land of Israel? (They committed evil acts, so they lost the Promised Land.)

¹² In the Quran, God is referred to in different ways, including “We” as well as “Me.” Think of it as the royal “we.” This occurs in the Hebrew Bible as well, for example in Genesis 1:26 when God says “Let us make man in our image, after our likeness.”

¹³ The Torah or Hebrew Bible.

¹⁴ What are the two occasions referred to? It may be that “twice” is a figure of speech for “more than once,” “often.” Or it may be that the two occasions refer to (1) the destruction of the Temple by the Babylonian Nebuchadnezzar in 586 BCE, when the Jews were carried off into captivity, and (2) the destruction of Jerusalem by Titus in 70 CE, after which the Temple was never rebuilt. On both occasions it was a judgment of Allah for the sins of the Jews, their backslidings, and their arrogance.

¹⁵ A good description of the warlike Nebuchadnezzar and his Babylonians. They were servants of Allah in the sense that they were instruments through which the wrath of Allah was poured out on the Jews, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity. (This resembles Jewish theology as well, especially in the Middle Ages.)

¹⁶ The return of the Jews from the captivity was about 520 BCE. They started life afresh. They rebuilt the Temple. They carried out various reforms and built up a new Judaism in connection with Ezra. For a time they prospered. Meanwhile their old oppressors the Babylonians had been absorbed by Persia. Subsequently Persia was absorbed by Alexander the Great’s empire. The whole of western Asia was Hellenized, and the new school of Jews was Hellenized also, and had a strong center in Alexandria (Egypt). But their footing in Palestine continued, and under the Hasmonean Dynasty (167-63 BCE), they had a national revival, and the names of the Maccabees are remembered as those of heroes. Another dynasty, that of the Idumaeans (63-4 BCE), to which Herod belonged, also enjoyed some semi-independent power. The scepter of Syria (including Palestine) passed to the Romans in 65 BCE, and Jewish feudatory kings held power under them. But the Jews again showed a stiff-necked resistance to Allah’s Messenger in the time of Jesus, and the inevitable doom followed in the complete and final destruction of the Temple under Titus in 70 CE. (Islam recognizes all Jewish and Christian prophets, including Moses and Jesus. It just does not consider Jesus to be the messiah or Son of God.)

- What do you think the Quran would suggest as a solution to this problem? (In order to regain the land, the Jews would need to turn to righteousness. The Quran would argue that the only righteous path is Islam.)
- Does it change your understanding of this passage to know that Muhammad felt rejected by the Jewish community in Arabia when he asked them to join Islam, what he considered to be the one true faith?

17:100-104

To Moses We did give nine clear signs: ask the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider you, indeed, to have been worked upon by sorcery!" Moses said, "You know well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider you indeed, O Pharaoh, to be one doomed to destruction!" So he resolved to remove them from the face of the earth: but We did drown him and all who were with him. And We said thereafter to the Children of Israel, "Dwell securely in the land¹⁷ (of promise)," but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

- According to this Quranic passage, how did the Israelites come to "earn" the Land of Israel? (They were slaves in Egypt and therefore deserving of God's salvation and the Promised Land. They had not yet acted evilly.)

¹⁷ The Israelites were taken to the Promised Land in Palestine, and they established their own kingdom there, but they forfeited Allah's favor by their sins and backslidings and will have to answer like all souls by the laws of personal responsibility at the Day of Judgment. (This resembles Jewish theology as well, especially in the Middle Ages.)

#10 Symbols of the State**National Anthem:**

<i>HaTikvah</i> – The Hope	הַתִּקְוָה
As long as the Jewish spirit is yearning deep in the heart, with eyes turned toward the East, looking toward Zion...	כָּל עוֹד בְּלִבִּי פְּנִימָה נִפְּשׁ יְהוּדִי הוֹמָיָה וּלְפָנָתִי מִזְרַח קוֹדֵמָה עֵין לְצִיּוֹן צוֹפִיָּה
Then our hope—the two-thousand-year-old hope—will not be lost: To be a free people in our land, the land of Zion and Jerusalem.	עוֹד לֹא אֶבְדָּה תְּקוּמָתִנוּ הַתִּקְוָה בְּת שָׁנוֹת אֲלֵפִים לִהְיוֹת עַם חוֹפְשֵׁי בְּאַרְצֵנוּ אֶרֶץ צִיּוֹן יְרוּשָׁלַיִם

National Flag:**National Seal:**

THE DECLARATION OF THE ESTABLISHMENT OF THE STATE OF ISRAEL May 14, 1948

ERETZ-ISRAEL [the Land of Israel, Palestine] was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, *ma'pilim* [immigrants coming to Eretz-Israel in defiance of restrictive legislation] and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people - the massacre of millions of Jews in Europe - was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the comity of nations.

Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom- and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN THE LAND OF ISRAEL, TO BE KNOWN AS THE STATE OF ISRAEL.

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel".

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the Charter of the United Nations.

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the resolution of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the comity of nations.

WE APPEAL - in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream - the redemption of Israel.

PLACING OUR TRUST IN THE "ROCK OF ISRAEL", WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY, 1948).

David Ben-Gurion

*Daniel Auster
Mordekhai Bentov
Yitzchak Ben Zvi
Eliyahu Berligne
Fritz Bernstein
Rabbi Wolf Gold
Meir Grabovsky
Yitzchak Gruenbaum
Dr. Abraham Granovsky
Eliyahu Dobkin
Meir Wilner-Kovner
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*Rachel Cohen
Rabbi Kalman Kahana
Saadia Kobashi
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David Remez
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Mordekhai Shattner
Ben Zion Sternberg
Bekhor Shitreet
Moshe Shapira
Moshe Shertok*

#11 Israel Defense Forces Doctrine (3 pages)

IDF Mission

To defend the existence, territorial integrity and sovereignty of the state of Israel. To protect the inhabitants of Israel and to combat all forms of terrorism which threaten the daily life.

Ethics

The IDF Spirit

The Israel Defense Forces are the state of Israel's military force. The IDF is subordinate to the directions of the democratic civilian authorities and the laws of the state. The goal of the IDF is to protect the existence of the State of Israel and her independence, and to thwart all enemy efforts to disrupt the normal way of life in Israel. IDF soldiers are obligated to fight, to dedicate all their strength and even sacrifice their lives in order to protect the State of Israel, her citizens and residents. IDF soldiers will operate according to the IDF values and orders, while adhering to the laws of the state and norms of human dignity, and honoring the values of the State of Israel as a Jewish and democratic state.

Spirit of the IDF - Definition and Origins

The Spirit of the IDF is the identity card of the IDF values, which should stand as the foundation of all of the activities of every IDF soldier, on regular or reserve duty. The Spirit of the IDF and the guidelines of operation resulting from it are the ethical code of the IDF. The Spirit of the IDF will be applied by the IDF, its soldiers, its officers, its units and corps to shape their mode of action. They will behave, educate and evaluate themselves and others according to the Spirit of the IDF.

The Spirit of the IDF draws on four sources:

The tradition of the IDF and its military heritage as the Israel Defense Forces.

The tradition of the State of Israel, its democratic principles, laws and institutions.

The tradition of the Jewish People throughout their history.

Universal moral values based on the value and dignity of human life.

Basic Values:

Defense of the State, its Citizens and its Residents - The IDF's goal is to defend the existence of the State of Israel, its independence and the security of the citizens and residents of the state.

Love of the Homeland and Loyalty to the Country - At the core of service in the IDF stand the love of the homeland and the commitment and devotion to the State of Israel-a democratic state that serves as a national home for the Jewish People-its citizens and residents.

Human Dignity - The IDF and its soldiers are obligated to protect human dignity. Every human being is of value regardless of his or her origin, religion, nationality, gender, status or position.

The Values:

Tenacity of Purpose in Performing Missions and Drive to Victory - The IDF servicemen and women will fight and conduct themselves with courage in the face of all dangers and obstacles; They will persevere in their missions resolutely and thoughtfully even to the point of endangering their lives.

Responsibility - The IDF serviceman or woman will see themselves as active participants in the defense of the state, its citizens and residents. They will carry out their duties at all times with initiative, involvement and diligence with common sense and within the framework of their authority, while prepared to bear responsibility for their conduct.

Credibility - The IDF servicemen and women shall present things objectively, completely and precisely, in planning, performing and reporting. They will act in such a manner that their peers and commanders can rely upon them in performing their tasks.

Personal Example - The IDF servicemen and women will comport themselves as required of them, and will demand of themselves as they demand of others, out of recognition of their ability and responsibility within the military and without to serve as a deserving role model.

Human Life - The IDF servicemen and women will act in a judicious and safe manner in all they do, out of recognition of the supreme value of human life. During combat they will endanger themselves and their comrades only to the extent required to carry out their mission.

Purity of Arms - The IDF servicemen and women will use their weapons and force only for the purpose of their mission, only to the necessary extent and will maintain their humanity even during combat. IDF soldiers will not use their weapons and force to harm human beings who are not combatants or prisoners of war, and will do all in their power to avoid causing harm to their lives, bodies, dignity and property.

Professionalism - The IDF servicemen and women will acquire the professional knowledge and skills required to perform their tasks, and will implement them while striving continuously to perfect their personal and collective achievements.

Discipline - The IDF servicemen and women will strive to the best of their ability to fully and successfully complete all that is required of them according to orders and their spirit. IDF soldiers will be meticulous in giving only lawful orders, and shall refrain from obeying blatantly illegal orders.

Comradeship - The IDF servicemen and women will act out of fraternity and devotion to their comrades, and will always go to their assistance when they need their help or depend on them, despite any danger or difficulty, even to the point of risking their lives.

Sense of Mission - The IDF soldiers view their service in the IDF as a mission; They will be ready to give their all in order to defend the state, its citizens and residents. This is due to the fact that they are representatives of the IDF who act on the basis and in the framework of the authority given to them in accordance with IDF orders.

Main Doctrine

Basic Points

- Israel cannot afford to lose a single war
- Defensive on the strategic level, no territorial ambitions
- Desire to avoid war by political means and a credible deterrent posture
- Preventing escalation
- Determine the outcome of war quickly and decisively
- Combating terrorism
- Very low casualty ratio

Prepare for Defense

- A small standing army with an early warning capability, regular air force and navy
- An efficient reserve mobilization and transportation system

Move to Counter-Attack

- Multi-arm coordination
- Transferring the battle to enemy's territory quickly
- Quick attainment of war objectives

(Borrowed from <http://www.idf.il/1497-en/Dover.aspx>)

#12 Yehuda Amichai Poem "Tourists"

Once I was sitting on the steps near the gate at David's Citadel
 and I put down my two heavy baskets beside me.
 A group of 12 tourists stood there around their guide,
 and I became their point of reference.
 "You see the man over there with the baskets?
 A little to the right of his head there's an arch from the Roman period.
 A little to the right of his head." "But he's moving, he's moving!"
 I said to myself: Redemption will come only when they are told,
 "Do you see that arch over there from the Roman period?
 It doesn't matter, but near it, a little to the left and then down a bit,
 there's a man who has just bought fruit and vegetables for his family."

פעם ישבתי על מדרגות ליד שער במצודת דוד,
 את שני הסלים הכבדים שמתי לידי.
 עמדה שם קבוצת תיירים סביב המדריך
 ושמשתי להם נקודת ציון.
 "אתם רואים את האיש הזה עם הסלים?
 קצת ימינה מראשו נמצאת קשת מן התקופה הרומית.
 קצת ימינה מראשו". אבל הוא זז, הוא זז!
 אמרתי בלבי: הגאולה תבוא רק אם יגידו להם:
 "אתם רואים שם את הקשת מן התקופה הרומית?
 לא חשוב: אבל לידה, קצת שמאלה ולמטה ממנה,
 יושב אדם שקנה פירות וירקות לביתו."

ANNOTATED RESOURCES

Below is an annotated list of resources for learners and teachers engaged in planning and teaching this curriculum. All of these resources were considered in the creation of this guide.

BOOKS

Book, Tuvia. *For the Sake of Zion: Pride and Strength Through Knowledge: An Educator's Guide*. New York: BJENY, 2004.

This book is a treasure trove of primary documents on Israel, organized thematically, spanning the course of about 150 years. While I do not agree with all of the author's educational choices, I found that this was a valuable reference tool. The book includes a CD that possesses all of the book's "worksheets," predominantly primary documents and discussion questions, so they can be printed easily and neatly instead of photocopied from the book. This resource is most helpful in planning the session on Zionisms using "Unit 4: Streams of Zionism."

Grant, Lisa D., and Ezra M. Kopelowitz. *Israel Education Matters: A 21st Century Paradigm for Jewish Education*. Jerusalem: Center for Jewish Peoplehood Education, 2012.

The premise of this book is that Israel has long been neglected as a serious and central component of Jewish education. This book is one among a number of recent attempts to change this trend. Drawing upon existing scholarship as well as their own, the authors provide a theoretical framework and practical suggestions to improve the state of Israel education in the American Jewish community. They suggest a new paradigm for a new millennium, one of mutuality and meaning, which is framed around three principles:

integrate, complicate, and connect. Integrate argues that “Israel is integral to Judaism and the collective Jewish experience wherever it is lived” (168). Therefore it should be woven seamlessly into every aspect of Jewish communal life. Complicate suggests that Israel is a dynamic and complicated subject that should not be watered down for learners who seek authenticity and truth in an increasingly nuanced and complicated world. Connect makes Israel education personal, for it can link learners to other people, especially Jews around the world. Above all, however, the authors stress the reciprocal nature of ideal Israel education today, for we have as much to learn from Israel as Israel has to learn from us.

Meyer, Michael A., and W. Gunther Plaut. *The Reform Judaism Reader: North American Documents*. New York: UAHC Press, 2001.

This book is a collection of primary documents that tell the story of Reform Judaism in North America. It is organized thematically, and the theme of chapter eight is “Zionism and Israel.” This chapter begins with a brief overview of how North American Reform Judaism has approached the subjects of Zionism and Israel, and it continues with a string of primary documents, organized chronologically and thematically, each with a brief introductory description that provides some context for the particular text. This document is most helpful in planning the session on Reform Zionism.

Singer, David. *Yisrael Sheli, My Israel: People and Places*. Los Angeles: Torah Aura Productions, 2009.

The fifth grade class at AEMT currently uses this textbook to learn about Israel. It is organized by geography, for each chapter is dedicated to a city, cite, or region of Israel. At least one notable biblical, Jewish, or Israeli figure is assigned to each chapter based on some connection the character or characters have with that location in the land of Israel.

There are many photographs, illustrations, and activities throughout the book that young learners could find attractive. Although the book possesses some quality content, the geographic as opposed to thematic organization would make it difficult to put people, places, and events in chronological order or to identify patterns.

Wiggins, Grant, and Jay McTighe. *Understanding by Design: Expanded 2nd Edition*. Upper Saddle River, NJ: Pearson Education, Inc., 2006.

This textbook explains in detail the curriculum development method of backwards design. Not only does this resource provide step-by-step instructions for implementation, but also it gives detailed examples for each concept. However, many of the examples are specific to secular education and are therefore difficult to translate into Jewish education terms.

OTHER RESOURCES

Friedman, Jeni, Dena Klein, Anna Marx, Ellen Rank, Cindy Reich, Tamara Gropper, Evie Rotstein, and Cyd Weissman. *The LOMED Handbook for Powerful Learning Experiences*. Coalition of Innovating Congregations.

This document was published no earlier than 2011 by the Coalition of Innovating Congregations, which is comprised of the Jewish Education Project (formerly BJENY-SAJES), the Experiment in Congregational Education, and the Leadership Institute of Hebrew Union College & The Jewish Theological Seminary (The Collaboration to Sustain Innovation), thanks to a grant from UJA-Federation of New York. This resource delineates a theoretical framework for 21st-century Jewish education and curriculum development, and it provides detailed examples of congregations that are currently accomplishing this transformational work. The LOMED Handbook can be found on the website for the

Coalition of Innovating Congregations at

<http://innovatingcongregations.weebly.com/lomed-handbook.html>.

iCenter, *The Aleph-Bet of Israel Education*.

“The iCenter works to advance high-quality, meaningful and innovative Israel education by serving as the national hub and catalyst for building, shaping and supporting the field.”¹⁸ This young organization created the Aleph-Bet of Israel education to provide a theoretical and practical framework for the field of Israel education. The Aleph-Bet is a collection of twelve articles written by scholars all over the world who are active Israel educators. Although I have read the entire work, the most useful articles for my capstone are “Curriculum & Israel: Principles & Themes” by Jan Katzew and “Lenses & Narratives: For Teaching Israel” by Barry Chazan. Dr. Katzew defines curriculum in general, lists important conceptual components of an Israel curriculum, and suggests actual core values, framing questions, overarching rubrics ad specific topics, as well as scope and sequence for lesson plans for Israel curricula. Dr. Chazan uses the metaphor of camera lenses to stress the importance of multiple narratives in Israel education. Then he presents five core Israel narratives, providing textual or experiential sources for each. These are *Eretz Yisrael* and the covenant, memory and hope, *shivat Zion*—returning to Zion, *Medinat Yisrael*, and *Clal Yisrael*. He concludes with a note on alternative narratives, stressing the need for critical thinking in the study of Israel narratives.

Miller, Rabbi Bennett F. “Sermons.” New Brunswick, NJ: Anshe Emeth Memorial Temple.

¹⁸ <http://www.theicenter.org/about>

In recent years, Rabbi Miller has given two High Holy Day sermons on the subject of Israel. These sermons shed light on the latest iteration of Rabbi Miller's Israel story, which informs his congregation's current Israel story. These congregational documents were helpful in determining some of the messages this course hoped to communicate to its learners. Below are the sermons' names and dates given. The text of these sermons can be found on the synagogue's website: <http://www.aemt.net/worship2/sermons2>. Use the "Search Document" function for easier retrieval.

1. "A Zionism for Our Time" Kol Nidre 5771/September 17, 2010
2. "Israel: a theological quest in our time" Kol Nidre 5773/September 25, 2012

Nelson, Rabbi David W. "Reform Zionism: In Search of Clarity—Adult Study & Resource Guide." ARZA, 2008.

This study and resource guide was designed for a similar group of learners as this curriculum guide: Reform Jewish adults. It consists of contributions from a number of rabbis, scholars, and Reform Jews that span a broad age and geographic range. Much of this guide is conversational in nature, suggesting that multiple voices are necessary in any meaningful dialogue about Israel. This document is most helpful in planning the session on Reform Zionism. To receive a digital copy, email Barbara Kavadias at bkavadias@arza.org. For more details, visit the website <http://www.arza.org/programs/adulted/>.