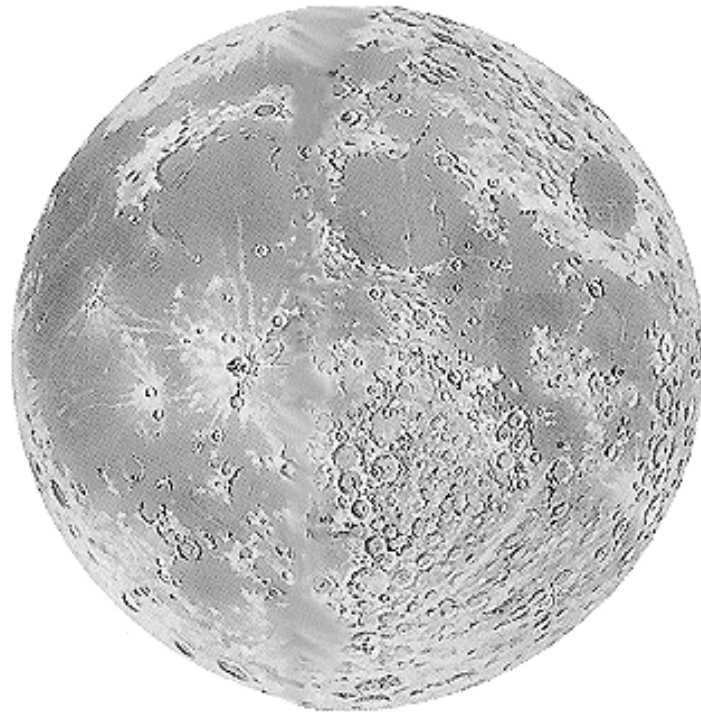


KIDDUSH LEVANA:



CREATING HOLY SPACE FOR MEN
A CURRICULAR GUIDE

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Kiddush Levana: Creating Holy Space for Men
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Rationale

Perceived Organizational Mission:

The organization this is being written for is a synagogue. The articulated mission, as I perceive it, is to facilitate opportunities for Jewish growth, using the depth of Jewish tradition, and considering the world in which we live in.

Priority learner goal:

For Learners to:

be actively engaging with Judaism in order to create meaningful moments in their lives.

Age Group:

This project is designed to work with Jewish men, between the ages of 24 and 36.

Organizational Setting:

Presumably in a synagogue setting, although any community based organization that operates with men in this age group could be potentially viable.

Rationale:

Within Liberal Judaism, there exists a continuing issue: the scarcity of men's involvement. This has been presented in research by Steven M. Cohen's and Arnold M. Eisen's 2000 study. They assert a variety of reasons on why men are not involved in Jewish life:

- Jewish identity is maintained through ritual practice which is centered on children, and thus dominated by women

- With the rise of spirituality in Liberal Jewish practice, and women are generally more open than men to exploring their spirituality, the decline continues in this area
- Men are less comfortable participating in conversations about experiences of transcendence¹

Overall, the Reform movement especially has seen a precipitous decline in the number of men involved in Jewish life. “This ‘flight of men,’ as Doug Barden, the executive director of Men of Reform Judaism, has referred to it, is alarming. In some contexts, participation is skewing in the range of 30 Percent men to 70 percent women.”² This is also fortified by Jewish boys viewpoints about Judaism in general:

| Attitude toward current Jewish programming: | Agreed to by % Boys | Agreed to by % Girls |
|---|------------------------|-------------------------|
| “Bar/Bat Mitzvah was graduation from Jewish school” ³ | 47% | 34% |
| “Was the connection to Judaism enhanced by Israel experience programs?” ⁴ | 32% | 46% |
| Jewish-sponsored classes or activities are: “boring” ⁵ | 25% | 17% |
| Jewish-sponsored classes or activities are: “nothing offered is of interest to me” ⁶ | 41% | 32% |
| Jewish-sponsored classes or activities are: “repetitious” and “not meaningful” ⁷ | 68% | 60% |

¹ The Gender Gap, 2008 URJ Press, xvii-xviii

² *ibid.* xv

³ Charles Kedushin, Shaul Kelner, Leonard Saxe, *Being a Jewish Teenager in America*, 2000.

⁴ *Ibid.*

⁵ Nancy Leffert and Hayim Herring, *Shema: Listening to Jewish Youth*, 1998.

⁶ *Ibid.*

⁷ *ibid.*

Part of this is due to the inability to define the question: what does a liberal involved male Jew look like? Women can theoretically easily answer the question: a woman wearing a Talit, kippah or t'filin. This does not hold true for men in our communities. Therefore, just as women have reclaimed Rosh Chodesh so to must men reclaim something to cement their identity. Rosh Chodesh, is defined as follows by hillel.org:

"Rosh Chodesh, the celebration of the beginning of each month in the Jewish calendar, has blossomed into a celebration of women and femininity. While Rosh Chodesh exists as a women's holiday in traditional Jewish sources, the connection has been made much stronger with the emergence of the women's movement, and the establishment of women's Rosh Chodesh groups. There is no one way to celebrate Rosh Chodesh and there are no rules for establishing a Rosh Chodesh group. At the core, it should be comprised of women who gather on a monthly basis to celebrate the new month and their lives as Jewish women."

The attempt of this curriculum is to create the parallel to Rosh Chodesh in Kiddush Levana, and to create meaningful relationships between Jewish men, in order to help them create connections with the Jewish community.

Kiddush Levana is loosely defined as the following on wikipedia.org:

"Kiddush Levana is a [Jewish](#) ritual in which observant Jews recite a series of prayers shortly after [Rosh Chodesh](#), though it may be done until the moon is full. The ritual is done at night when the moon is shining. The ritual should not be performed within three days of the [molad](#); others wait a full seven days from the *molad*. It is customary to say Kiddush Levana at the conclusion of [Shabbat](#) if possible. The moon must be visible and not totally covered by clouds and the ceremony is normally performed outside. While it is customary to say the prayer with the large crowd after the Saturday evening [services](#), or at least with a [minyan](#), it can be also said without a *minyan* and in the middle of the week. In places where cloudy or rainy weather is very common, many people will recite the blessing as soon as they see the moon for the first time after the three days."

In considering this specific ritual, not much has been done in terms of welcoming it into Liberal Judaism. The ritual is done today, in orthodox circles, the same way it has been done for generations. Various sources have discussed this, such as the below essay on Clal:

- <http://www.clal.org/ss9.html>

The Halachic basis for the ritual is discussed in the following two articles in Hebrew and then in English

- [http://www.yutorah.org/lectures/lecture.cfm/715944/Rabbi_Larry_Rothwachs/Kiddush_Levana_\(source_sheet\)](http://www.yutorah.org/lectures/lecture.cfm/715944/Rabbi_Larry_Rothwachs/Kiddush_Levana_(source_sheet))
- <http://www.jpost.com/servlet/Satellite?cid=1204546418032&pagename=JPArticle%2FShowFull>

From my research, I have found one example, of a group that used Kiddush Levana as a rallying point for developing male community in a liberal setting, championed by Rabbi Shawn Zevit:

- http://www.alban.org/rabbizevit/art_AMidrash.asp

This tool of using Kiddush Levana to reach out to unaffiliated males in this way has yet to be tackled. The key to this solution is that ritual has power. The majority of current ritual is centered in the home, where in Liberal Jewish circles, men have been left out. By combining the ritual of our Jewish tradition with our modern life experiences, there is the potential to create long lasting, and powerful community.

The potential learners are posed to divorce themselves from Judaism. As Lawrence Bush put it ("Thinking about Male Jewish Identity, The Reconstructionist, Fall 2001 67-69) about the Baby Boomer Generation, the preceding generation to the target of this curriculum:

In our own time, however, the "alternative" masculinity proposed by Judaism has been eroded by at least four powerful cross- currents: assimilation and the loosened hold of Jewish traditions and community; the devastating, emasculating impact of the Holocaust; the compensatory Zionist pioneer/warrior mystique; and the challenge to patriarchal culture, including Jewish culture, led by our own wives, sisters, mothers and friends. Many Jewish men of the baby-boom generation have been stranded on the shore, alienated from the mainstream of "hard" masculinity but without a Jewish alternative to call their own. (67)

And yet we are targeting this group that is only rising now:

Entirely missing...are the voices of post-baby-boom men— the MTV, AOL, Tattooed Jew crowd, who likewise seem largely absent from synagogue life and most other Jewish communal settings...How have their own identities been shaped by AIDS, by "girl power," by campus sex codes, by extraordinarily raunchy movies, by The Man Show on Comedy Central, by queer politics, by Ecstasy and raves, by the intense corporatization of American culture? (ibid)

Therefore with this missing group from Jewish activity, the intent is that this program is intended to reach out into the community. Creating this community will not be easy, and will require serious outreach efforts. However, it is an opportunity to give those who have possibly recently graduated from college a community that they have lost, and attempt to develop new relationships within a Jewish setting.

The reason for having this centered around Kiddush Levana is multifaceted. First of all, this limits the commitment to the participants to once a month that they need to meet all together. There will be coordinated individual meetings throughout the month, but the group only comes together once a month. There is also

tremendous flexibility in planning Kiddush Levana, as it simply needs to be said in the first half of the month, not in any particular time. This allows for an easier mode of scheduling these busy participants.

This also allows for our young people to allow to “tinker” with Judaism. The Kiddush Levana ceremony is provided, but they are given control on how they want to shape it. It is also intrinsic in the enduring understanding, that they have a “voice” in Liberal Judaism. As Robert Wuthnow notes, in “After the Baby Boomers” “Young adults are increasingly a generation of bricoleurs (tinkerers who do it themselves...construct religious life based on multiple sources)...the temptation for some...will be to provide ready-made answers for the tinkerers...” These serious of sessions are therefore intended to provide gateways into ideas that could be meaningful for the participants, but in most cases is constructed by them. They are expected to “create” their own idea of kashrut or ritual, based on a variety of outside sources, encouraging them to be creative.

Between the formal sessions, the goal would be to have required relationship building among the participants, through informal means. Potentially they would grab a beer with a fellow classmate, or engage with each other socially. Potentially even having it as an assignment, to have as they say in the community-organizing model, a 1 on 1, outside of the course each week, which would encourage meaningful conversation, and greater trust among the group. This is also intended to be a group that will help develop for themselves, the answer to the question:

what does a Liberal Jewish male look like? With these two goals in mind, the focus will be upon creating meaningful Jewish experiences in a group setting.

As this population is not typically a part of synagogue life, this project is designed to require entrepreneurial skills in terms of finding participants. As Wutnow notes, "The typical young adult waits four to five years or longer to get married than his or her parents did. This means expectations change." They aren't entering synagogues because they have children, the typical mode of entry for young adults in our society up until now.

These are young Jewish men who are not involved in Jewish life, but potentially have been involved before. Using College based organizations as partners, the hope is to work with their lists of alumni in order to reach out to this population. Organizations like Hillel or Alpha Epsilon Pi, have large contact lists, and information about Alumni of their organizations. As long as these partnerships were maintained and not abused, this could hopefully build stronger ties between synagogues and the college organizations.

Enduring Understandings & Essential Questions

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Learner Outcomes & Method of Assessment

Learner Outcomes:

Students will wind up...

- Knowing
 - What Judaism says about friendships
 - What is a Liberal Jewish male
- Doing
 - Interact in monthly Jewish ceremony
 - Create a community of their peers
 - Interact with the Larger Jewish Community
- Believing
 - They would explore their place in Judaism
- Belonging
 - Interact with their created community

Method of Assessment:

Students will be able to...

- Explain
 - What they consider to be a Liberal Jewish Male
- Interpret by
 - Bringing in an aspect of Jewish tradition, for discussion, that they have ownership of.
- Apply by
 - Leading a Kiddush Levana Service as a group.
 - Having at least half the programs in people's individual homes in order to show community.
 - Participants planning and implementing events outside of the class structure after the class is completed.
- See from the points of view of
 - Their fellow participants
- Empathize with others by
 - Based on one on one interaction outside of class, be able to comment on another person's challenge in Judaism.
- Overcome the naive or biased idea and be
 - Confident enough to try something in the greater Jewish community, outside of their group of peers, so therefore sign up for another experience.
- Reflect on
 - Provide a testimonial in a Kiddush Levana Service on what they have learned and appreciated about this experience, at the final service.
 - Participate in an exit interview from the program to determine where they are in the process of developing community.

Outline of Session Plans

Session I: Bringing It In

The first lesson focuses on who they are, as people, it is about developing a sense of what they believe in, what is their course in life. Their own life experience will be the opening point for having a conversation about where they fit in? The intent for this program is to have it in a social environment, potentially a restaurant culminating with discussions. It is the first event, so this is to develop trust.

Session II: The Jew Crew

The second class focuses on the place that Judaism has in their lives if any. It also suggests that Judaism is something important, and has something to offer. The venue would be a scotch tasting, the discussion segments would be presented. The goal is also to provide increasing levels of social involvement through each lesson. Participants will be given excerpts from various thinkers about why Judaism is important, and challenged to consider if it is important to them. The key aspect is to struggle with the essential questions: What do I ask of Judaism? And What does Judaism ask of me?

Session III: No Man is an Island

Discussing Judaism and friendship as a topic. What is it to have a great friend? What does Judaism say about this topic? Discussing what it means to be a friend, and using texts, as described above, and see how friends teach one another. Always

consider what you can learn from your friend, not to be closed to the idea or to write someone off. Creating the safe space for folks to talk is really important.

Session IV: Take Me out to the Ball Game

Sports and masculinity are not the typical Jewish values. What does it mean to be strong in the 21st century? The challenge is presenting the content where the participants are at, and integrating Jewish practice into this secular value of machismo, and sports love. While this “machismo” ethic will not speak to everyone, it is a segment of the population. As always, friendship interactions will be encouraged in this team-building process of playing a game. This program can either be done with video games or physically on the field.

Session V: A Game of Chance

Gambling is something that has been a large part of human society for a long time. Yet it's designed to be divisive, you are competing with your friends. Not only that, but it is a very big issue when it comes to addiction, and how you can create community that is welcoming to those people who may be addicted to gambling. This fifth session begins the entrance into some darker topics that are more challenging for the participants.

Session VI: Making Ritual Mine

Each of our sessions has begun or ended with the ritual of Kiddush Levana. The focus of this session is to consider the rituals that we typically engage in and how it

can be owned, and specifically how this ritual can be owned. The goal of the session is to redefine ritual, in order to help the participants understand how they can own the ritual and find meaning in it

Session VII: Hungry Like the Wolf

Like wolves, a prototypical carnivore, eating meat is often one of the rituals of male bonding. Getting together, grilling meat and eating it together, (there will of course be options for vegetarians) will be the social activity of this program. In this dual part program, hopefully held in the house of a participant, the men and their significant others will be invited to a BBQ. One goal of this penultimate program is to ensure that this program isn't the definition of what Jewish experience can be, that Judaism doesn't only exist exclusively in their small group; inviting others in can often enhance the experience. There will be gender specific programming for each as well, pertaining to the ethical expectations of eating meat, bringing in kashrut, and the emerging eco-kashrut movement. The goal would be for them to come together in the end with the men leading the Kiddush Levana ceremony for all the participants.

Session VIII: Man vs. Wild

There is something inherently powerful about sleeping in the woods overnight. This final program is intended to be an overnight camping program, hopefully starting Motzei Shabbat. The group will have opportunities to reflect on their experience, and do a final exploration of what Judaism means to them. This last segment will

discuss the expectation of Judaism upon interacting with the world. That we are a part of this earth, and what is expected of us because of that.

Session IX: To Have a Legacy

This session is more of an appendix. This is an optional lesson that could be added in depending on where the men in the group are in their lives. It is focused on the role of being a father as well as the responsibility of being a father. It is a bit different from the other lessons, in that it is very text based, without a social component in the same way many of the other classes have. Therefore, this could be used as a reunion tool of the group as listed, or as a session that presents the power of studying in community.

Session I: Bringing it In

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me? What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- Through looking at the lens of our own experiences we will be able to find our own place in Judaism.

Evidence of Understanding:

- Participants will be able to present their view of what it is to be Jewish based on text, and questions.

Preamble:

This first lesson focuses on who the men are, as people, it is about developing a sense of what they believe in, what is their course in life. This experience is very personal, the most important principle in this is to know each other as human beings. A helpful text in understanding this principle is looking at Martin Buber, *I-Thou*, to better understand the type of relationship you should be striving for. Using biblical texts as models, they will struggle with what it means to be an adult male. This initial program will be held in a very low-key environment: going out to dinner. The goal is to meet in a neutral location to start; potentially a park near a restaurant that you will go to afterwards, that way people can walk to dinner rather than having to drive. As with any type of event like this, please encourage people to not feel required to drink. Non-alcoholic options should also be available for those who are interested. It is the first event, so this is to develop trust.

The outline of the class is as follow:

Opener: Defining Personal versus a group Ritual

- The organizer will welcome everyone: “Greetings everyone and welcome to the first of our series of programs. The first question on everyone’s mind is I’m sure: why am I here? This series of programs is designed to help you explore your relationship with Judaism in an exclusively male environment. This has nothing

against women; however, the hope is to allow for a safe space and an opportunity to grow as men. We have different challenges, and opportunities when it comes to being male and Jewish, and we hope to focus on this exclusively. Each month, we will open or close our programming with the ceremony of Kiddush Levana. This ceremony, which is typically done outside, is based upon the renewing of the monthly cycle of the moon. The Jewish calendar is based upon a Lunar year after all, and thus we mark our time through appreciating the return of the moon after a New Moon.

- This is a ritual. They are our tools for marking sacred time and space. Would you share some rituals you are a part of? (*The goal is to lead them towards personal rituals as well as Jewish rituals. Maybe incorporate a group bonding time when they watch football every week?*) Please share these experiences as a group. I've brought a few objects that we, as men have created rituals around. I hope these jog your memories. (Present a football, a camera, a toothbrush, a necktie, and other things you feel would be appropriate)
- Our goal is to make this ritual comfortable and welcoming, and much of it will be sung in order to create a sense of community. This week and the following weeks, we will teach each other tunes, as some of these prayers may be familiar to you but in other contexts. My hope is that this ceremony will not only be my ceremony in which I am the leader, but that eventually we will all take part in leading this service, and creating a holy space together. This ritual is not fixed either. We will have the opportunity to add to the ritual and create our own experiences as well."

Kiddush Levana

- We will then do the short Kiddush Levana service, which is attached as a separate document. Once completed the space will move to more formal introductions.
- “So now that we have shared this experience of Kiddush Levana, let us introduce ourselves. I would love for everyone to go around the circle, and share a little bit of your name, where you’re from, and a few words about what brought you here tonight, a time when you felt Jewish or felt left out ..Or joy/fun you had being Jewish...or a question that has bugged you about Judaism.”
- Once the introductions are complete, the remainder of the guidelines for the night and the intermittent courses will be stated.
- “As we are only together once a month, the goal is to have small meetings occur between our larger meetings. For us to get to know each other please... make a man-date with someone in the class tonight. You can go out for a beer, or coffee or something of that nature. The goal of these is to get to know the other participants better. What questions would be helpful to get to know each other? Let’s brainstorm some (Below are a few examples if they think of none):
 - What is your favorite activity on a lazy Sunday afternoon?
 - What are some of your favorite tv shows?
 - What is one of your favorite memories of hanging out with your friends?
What did you do?
 - When did you know you were Jewish?
 - How would you respond if someone claimed you were not Jewish?
 - What is your “Jewish Journey”?

- The rest of the questions are up to you, although these may take quite a bit of time. At this point, I'd like to go in for dinner. Please take this time to talk with the people around you. As this is our first event, we really want to take the time to get to know each other, so start having your one to one conversations now, that can easily be continued later on. I would like to invite you, if you feel comfortable, to sit next to people that you don't know before coming here today, that way we can hopefully meet new people."

Socializing/answering the question "Mi Anochi?"

- Continuing in the restaurant with Dinner. Table tents should be setup with potential discussion questions that were mentioned above. Dinner should go about normally, with the coordinator going around ensuring people are engaging with each other, and building the necessary safe space for this program to grow.
- As a conclusion, the educator should say "Thank you all for coming out to this first program. We will be working hard to ensure that we are creating opportunities that are social like this throughout the program as well as hearing each other's stories. I look forward to seeing you all next month."

The Jew Crew

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- Through looking at Jewish texts, we can learn about each other and ourselves in order to build a community.

Evidence of Understanding:

- Participants will be able to present their view of what it is to be Jewish based on text, and questions.

Preamble:

The second class focuses on the place that Judaism has in their lives if any. It also suggests that Judaism is something important, and has something to offer. In-between the first class and the second class, take time to contact all the participants and inquire how they are doing, and what they thought about the first program. Either do this by phone (Better) or through email. The venue would be a scotch tasting event. The goal is also to provide increasing levels of social involvement through each lesson. Participants will be given excerpts from various thinkers about why Judaism is important in order to enrich their lives and their experiences, and challenged to consider if it is important to them. Using biblical texts as models, they will struggle with what it means to be an adult Jewish male. Characters such as King David, and others will be the opening point for having a conversation based on the question: where they fit in with Judaism? The intent for this program is to have it in a social environment, potentially a scotch tasting event, or a bar, culminating with discussions. As with any type of event like this, please encourage people to not feel required to drink. Non-alcoholic options should also be available for those who are interested. This will require coordination beforehand to ensure that you have a list of who is in the program so that you can create a scotch tasting pairing list. This would set each person with a path of when to taste which scotch in a particular order, which would have each person meeting everyone there and having a chevruta

conversation with everyone there. It is the second event, so hopefully there is a bit more trust than there was initially.

The outline of the class is as follow:

Opener: Refining our Group ritual

- The organizer will welcome everyone: “Greetings everyone and welcome to our second program.”
- “I want to now give everyone a moment to re-introduce himself. Everyone should have had a meeting with another member of our group between our last meeting and this one. I’d like you to remind everyone of the name of the person you met with, and a few anecdotes from your meeting. As a reminder the sample questions I asked you to consider were:
 - What is your favorite activity on a lazy Sunday afternoon?
 - What are some of your favorite tv shows?
 - What is one of your favorite memories of hanging out with your friends?
What did you do?
 - When did you know you were Jewish?
 - How would you respond if someone claimed you were not Jewish?
 - What is your “Jewish Journey”?
- Once they have gone around again, say “Thank you for sharing that is always a key part of this program. Today we are going to start again with our Kiddush Levana service. What I want you all to consider as we’re doing it is: Is there

something you really like about this service? Is there something you would change so it would be more meaningful for you?

Kiddush Levana

- We will then do the Short Kiddush Levana service, which is attached as a separate document. Once completed the space will move to more formal introductions.
- “So now that we have shared this experience of Kiddush Levana, let’s reflect. (*Be sure to make space for leading questions to draw more information out*) What did you enjoy? How do you think you could change this service to make it your own? (give time for brainstorming) The goal of this line of questioning is to eventually make this service not something I bring with me monthly, but your service, your ritual. My hope is that progressively your words will be comingled with the words of our tradition, and so please be willing to interject and add content whenever appropriate.”
- “Hopefully your “man-date” was successful. My hope is that you go on one between each of our meetings in order to help maximize your experience. So just as you did last time, make a man-date, with someone in the class tonight. You can go out for a beer, or coffee or something of that nature, feel free to get creative. Maybe meet up and go bowling or have someone as a work out partner at your gym.”
- At this point, I’d like to start the scotch tasting event. What we have done is asked for all of you to go and get scotch in a particular order. Each scotch

tasting station will have a bottle of scotch and an opportunity to discuss with the other people there, quote or question. The bartenders will be handing out “sips” at each location, be sure not to get too intoxicated so that you are a hazard. The goal is to rotate every 15 minutes from scotch to scotch and meeting different people along the way, as your scotch tasting partner will change.”

Socializing/answering the question “Mah Yahadut?”

- Continuing inside with social discussion organized at each scotch to taste. Each scotch will have a corresponding Jewish text to discuss with a different person at each stage. This will create a “Speed dating” type of environment, as there is an attempt to start developing relationships with people in the room. They will also have a chance to incorporate the information throughout the session.
- Each person will have the chance to interact on a one on one basis with everyone in the room, hopefully, through the different texts, refining who they are and why they are there.
- The course will end with “If everyone could come back together. I want to end with a bit of a tradition, a ritual, of good and welfare, sharing something positive about this experience or in your lives.” Once completed, “Thank you everyone.”
- Potential texts (See handouts below)
 - Who is wise? The rabbis ask. “The one who learns from everyone.” (Pirkei Avot 4:1)
 - Do you believe this to be true?

- When have you learned something from someone that you didn't expect to?
 - [Hillel said]: If I am not for myself, who is for me? And if I am only for myself, what am I? And if not now, when? (Pirkei Avot 1:14)
 - Genesis 12:1
 - 1. And the Eternal said to Abram, "Go forth from your land and from your birthplace and from your father's house, to the land that I will show you."
 - If you had to wake up tomorrow and leave your home, what would you take?
 - Also a selection should be made from the Men's Torah Commentary for discussion as well, depending on the Parshat Hashavua
- As a conclusion, the group will be brought back together and reminded of the assignment for the next lesson. The educator should be going around and observing the conversations throughout as well.

Pirkei Avot 4:1

1. Who is wise? The rabbis ask. "The one who learns from everyone." (Pirkei Avot 4:1)

Questions:

- Do you believe this to be true?
- When have you learned something from someone that you didn't expect to?

Pirkei Avot 1:14

[Hillel said]: If I am not for myself, who is for me? And if I am only for myself, what am I? And if not now, when?

Questions:

- Ask each other these questions: what do you derive from them?
- Who could the questions be referring to?

Genesis 12:1

And the Eternal said to Abram, "Go forth from your land and from your birthplace and from your father's house, to the land that I will show you."

Questions:

- Have you ever had faith in something larger than yourself?
- If you had to wake up tomorrow and leave your home, what would you take?

No Man is an Island

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- Learners will understand the importance of friendship, and how Judaism can add strength and meaning to those friendships.

Preamble

This class is the third class, and the last class that focuses explicitly on one of the three enduring understandings. The remaining classes will focus on these enduring understandings, but more implicitly. Friendship is key for any person to grow. As Pirkei Avot 1:6 notes, “Joshua ben Perachyah said: Provide for yourself a teacher and get yourself a friend; and judge every man towards merit.”

This quote will help drive the class as we watch a film, “I love You Man.” This so called “Bro-Mance” is a tool to help the participants grow comfortable around each other even more, and to determine what the meaning of this Pirkei Avot passage could mean for them, and their experiences.

The intended flow of the class is as follows:

- Opening with a Jewish ceremony, in our case the short version of the Kiddush Levana service to set the tone of the class as a Jewish class, and setting the lens as Jewish.
- Introducing the quote from Pirkei Avot;
- Asking questions on how that quote could relate to the topic of friendship, and what it means to be a friend
 - What does this quote presume about friendship?
 - Do you learn from your friends?
 - How do you determine if someone is “Friendworthy”?
- Let them know that they will be watching a film that attempts to understand friendship, and to clarify what it could mean in their lives. They should watch the film with the lens of the quote from Pirkei avot in their minds

- Watch “I Love You Man”
- Ask them first to consider how the movie relates to the first quote
 - Does Paul Rudd (Peter Klaven) see Jason Segal (Sydney Fife) as living up to these ideals?
 - If so do they learn from each other?
 - Do they judge “Each towards his merit? How so?
 - Who is the Teacher? (hopefully the point that they are both teachers will come out)
- Then break them into groups of two, introducing the term “Chevruta” formally for the first time, and giving them additional quotes to discuss (see below) with each chevruta pair given a particular quote to discuss. Ask them to determine how friendship is understood in this segment, and how it relates to them:
 - According to one rabbinic story, when the legendary miracle-worker Honi the Circle-Maker woke from seventy years of sleep, he faced despair because he was shunned by a new generation of scholars who neither recognized nor attended to him. In his suffering, Honi prayed for death to release him from loneliness, prompting an unnamed sage to utter, "Either friendship or death" (Babylonian Talmud (BT) Ta'anit23a).
 - "Two are better than one because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that

is alone when he falls, for he has not another to help him up"

(Ecclesiastes 4:9-10)

- Distance oneself from a bad neighbor, and do not befriend an evil person" (Avot 1:7)
- "Come and learn--which is the straight [right] path to which a person should adhere? ...A good friend." (Avot 2:13)
- "I have learned much from my teachers, but from my friends more than my teachers" (BT Ta'anit 7a)
- Bring the group back together and ask them to share what they have learned about friendship based on these various quotes. What do they feel are the major takeaways about friendship, according to Jewish tradition? Have they learned something new?

Potential Additional Resources

- <http://www.myjewishlearning.com/life/Relationships/Friendship.shtml>
- <http://www.myjewishlearning.com/life/Relationships/Friendship/Jewish Wisdom on Friendship.shtml>

Pirkei Avot 1:6

“Joshua ben Perachyah said: Provide for yourself a teacher and get yourself a friend; and judge every man towards merit.”

- What does this quote presume about friendship?
- Do you learn from your friends?
- How do you determine if someone is “Friendworthy”?

Jewish Quotes on Friendship

According to one rabbinic story, when the legendary miracle-worker Honi the Circle-Maker woke from seventy years of sleep, he faced despair because he was shunned by a new generation of scholars who neither recognized nor attended to him. In his suffering, Honi prayed for death to release him from loneliness, prompting an unnamed sage to utter, "Either friendship or death" (Babylonian Talmud (BT) Ta'anit 23a).

"Two are better than one because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falls, for he has not another to help him up" (Ecclesiastes 4:9-10)

Distance oneself from a bad neighbor, and do not befriend an evil person" (Avot 1:7)

"Come and learn--which is the straight [right] path to which a person should adhere? ...A good friend." (Avot 2:13)

"I have learned much from my teachers, but from my friends more than my teachers" (BT Ta'anit 7a)

Take Me Out to the Ball Game

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- Strength is not simply your ability to do well on a sports field but it is something deeper than that.

Preamble

- While strength and machismo are a part of American culture, Judaism has not historically been based on that ideal, it has been more book-focused. The model of Samson, the Maccabees, as well as the State of Israel are examples of how to not be the “bookish Jew” anymore. This class while centered on a physical action such as playing a pickup game of football, or something of that nature, is more about having the strength to feel vulnerable, or to be there for someone.

This class will flow as follows:

- Opening with a Jewish ceremony, in our case the short Kiddush Levana service to set the tone of the class as a Jewish class, and setting the lens as Jewish.
- Continuing with a sports game, such as playing football, going to a game, or if they are really not interested in the physical game, playing a Wii sport. This is a decision that should be made collaboratively, asking them to consider the group, and not just individual desires.
- Once the game is over, head to a neutral location, potentially if it is an outside game a park that is nearby, and sitting on some benches, or if it is an indoor space, playing Wii sports, hopefully it is at a participants house.
- Bring the group back together afterward and ask them what strength means to them. The idea is to draw out different viewpoints of strength. Some suggested questions:

- Think of someone who you consider “strong.” Share what is strong about them.
 - If a whiteboard or butcher paper is available start creating a list of “strong” people
 - What then is strength? What can we define it as? Does it go beyond physicality?
- Lead the group to hopefully discuss spiritual strength versus physical strength
- What is it to be physically strong and what is it to be spiritually strong?
 - Ask them to try and define both
- Then give them a chance to hopefully define their own spiritual strength. The coordinator, if they feel comfortable, should start with their own spiritual strong story as a model. Ask them to start by turning to a partner and tell a story about a moment where they were “Strong.” Give them an open space to be truly open with someone about a personal moment, to share something with this community that is very powerful.
 - This last part presumes a sense of safe space, and may or may not work well, this is hopefully going to be a successful interaction.

A Game of Chance

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- Gambling is a fun recreational activity that can be dangerous in excess.
- Judaism has something to say about gambling in order to help determine how much we should engage in it.

Preamble:

This class focuses on the place of gambling in Jewish tradition, as well as our ability to enjoy it in our environments. Ideally, this class would be offered in conjunction with one of the following Jewish holidays as well, such as Hanukkah, Purim, the intermediary days of Passover and Sukkot, and the New Moon, in which gambling was allowed. The intended flow of the class is as follows:

- Opening with a Jewish ceremony, in our case the short Kiddush Levana service to set the tone of the class as a Jewish class, and setting the lens as Jewish.
- The class will then play a game of Poker, each person giving a group defined amount into the communal pot, with 18% of the pot going to charity. It is also important to request that the intent is to have fun, not necessarily the focus on winning for strong financial gain. The rules of the Poker game will be as follows:
 - No person will be able to buy back in. Once the initial money is put in, you are cut out of the game. The reason for this rule is to have it as a discussion point during the text study when we “Unpack” the experience of gambling.
- The game of poker will be played
- Following the game, the group will come back together to discuss the implications of gambling in their own lives. The coordinator will give each

person some time to reflect on their own gambling experience, and if they have ever felt as if they are out of control.

- The moderator will then bring a series of texts to the table that discusses gambling, from the Jewish perspective.
- The group will then have an opportunity to reflect, and consider what place gambling has in their lives and determine if it is constructive, or it has become too large for them to handle. Is gambling a large part of their experience? Or is it a special occasion? What are they contributing to society if they are focusing on only gambling?

Opening:

The group will begin with the ceremony for Kiddush Levana. As is the custom, the group will lead the Kiddush Levana ceremony together outside. The ceremony will serve as a set induction to bring people into the mindset of holy work.

The Game:

Once concluded, the group will have an opportunity to play a game of poker. As described above, the participants will be given a set of parameters for how the poker game is to be played. Ideally this will occur around a holiday, in which gambling is permitted according to the exemptions given about gambling.

Discussing/Unpacking Gambling:

The group will then consider a few Jewish texts as they relate to gambling, with guiding questions in chevruta.

- Sanhedrin 3:3
- "Do not show pity to the gambler who pleads 'pity me in order that I may not be shamed and disgraced by him who has won a gulden.' Better he be disgraced..." (Judah he-Hasid, Sefer Hasidim, ed. by R. Margalio (1957), no. 1026; cf. no. 400).
- Taking into consideration the attraction of games and gambling, the enactments were flexible: on many festive occasions (e.g., Hanukkah, Purim, the intermediary days of Passover and Sukkot, and the New Moon) the restrictions were lifted (Israel Bruna, resp. no. 136
- It would thus appear that Jewish law proscribes the professional and compulsive act of gambling; frowns severely and condemns the occasional act of gambling when indulged in for personal gain; while occasional gambling, where all or part of the winnings go to charity, has never aroused condemnation and frequently even has had the approval of the Jewish communities.

Wrap-up

After each chevruta experience, the group will be brought back together to discuss their findings and then assigned a different chevruta partner. The concluding scenario will discuss the concept of moderation in general, using the Maimonidean text as our jumping off point. What does it mean to enjoy in moderation, as the alcohol slogan goes? Are we being fair to our community?

Source Sheet

Sanhedrin 3:3

These are invalid [to be witnesses]: dice-players, loan-sharks, pigeon-flyers, sellers of Sabbatical goods.

- Why would a Gambler be unwelcome as a witness?
- When you're playing a game, are you able to focus on anything else? Or does it consume you?
- Would you listen to a friend who told you to pull away for a moment?

Judah he-Hasid, Sefer Hasidim, ed. by R. Margalio (1957), no. 1026; cf. no. 400

"Do not show pity to the gambler who pleads 'pity me in order that I may not be shamed and disgraced by him who has won a gulden.' Better he be disgraced..."

- Why do you think that they are so harsh on the gambler?
- Have you ever been in a position where you have needed to not pity someone for their benefit?
- Is it your responsibility to give this "tough love"?
- How would you respond if this were your friend?
- Should your community take this person in?

Israel Bruna, resp. no. 136

Taking into consideration the attraction of games and gambling, the enactments were flexible: on many festive occasions (e.g., Hanukkah, Purim, the intermediary days of Passover and Sukkot, and the New Moon) the restrictions [on gambling] were lifted.

- Why would we be able to gamble on festive occasions?
- Do you find gambling "festive"?

Mishneh Torah Hilkhot De'ot 1:5-6

Maimonides wrote: "If a man finds that his nature tends or is disposed to one of these extremes..., he should turn back and improve, so as to walk in the way of good people, which is the right way. The right way is the mean in each group of dispositions common to humanity; namely, that disposition which is equally distant from the two extremes in its class, not being nearer to the one than to the other."

- What does it mean to enjoy in moderation, as the alcohol slogan goes?
- Are we being fair to our community?

Making Ritual Mine

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- Ritual can be a powerful tool for creating community, and it also can be empty.

Preamble

This class is focused on ritual. The intended flow of the class is as follows:

- The class will open with a discussion on what ritual means to the participants
 - How is ritual important in your lives?
 - What does ritual mean?
 - Can you define ritual?
 - Hopefully they will arrive at the variety of definitions:
 - any customary observance or practice
 - the prescribed procedure for conducting religious ceremonies
- Present the example from “It Happened One Night” as a customary practice ritual:
 - <http://www.tcm.com/mediaroom/index.jsp?cid=29309>
- Ask them to share with the group or with another person a ritual that they have and that they perform regularly
- Then ask them if it has meaning: does the ritual add to their experience?
 - Is there a way to add meaning to the ritual? Typical responses may be to add personal buy in, or to add a religious component
- Suggest that we have been working with a traditional ritual known as Kiddush Levana for a while. Say that this is their opportunity to add to that ritual and experience

- Have them read the excerpt below from this article:

<http://www.jpost.com/servlet/Satellite?cid=1204546418032&pagename=JPArticle/ShowFull>

The ritual blessing of the new moon, colloquially known as *Kiddush Levana* (although more properly named *birkat levana*), developed over many centuries, thereby accruing different layers of rituals that embellish its meaning but sometimes confuse its message. The ritual originates in talmudic times, with the sages declaring, "Anyone who blesses the new moon in the proper time, it is as if he greeted the Divine Presence" (*Sanhedrin*42a).

Far from being moon-worship, the ritual serves as one of the many blessings we recite to acknowledge God's continual control over nature. As the blessing itself extols, "Blessed are You, Lord our God, king of the universe, who by His word created the heavens, and by His breath all their host. He set for them laws and times, so that they should not deviate from their appointed task..."

R. Menahem Hameiri (13th century, Provence) explains that the wonders of nature exemplify God's presence in the world and demand from us to praise His greatness. Indeed, the Talmud Yerushalmi (*Brachot* 9:3), followed by Maimonides (*Hilchot Brachot*10:16), codifies Kiddush Levana with other laudatory blessings recited over natural wonders, such as rainbows...

...The festive embellishment of Kiddush Levana complements the blessing's second and more subtle theme that the moon's constant rejuvenation symbolizes the hope for the Jewish people's coming redemption. As the primary blessing continues, "To

the moon He said that it should renew itself as a crown of splendor for those he carried from the womb [Israel], for they are destined to be renewed like it..." Many of the other poems included in the ritual carry this theme, including the famous song, "David, king of Israel, lives and endures... May it be a good sign and a good omen for us and all of Israel."

One startling custom along this theme includes rising on one's toes in dance as we recite, "Just as I dance before you but cannot touch you, so may none of my enemies be able to touch me." Besides creating Jewish break-dancing, bopping on one's toes allayed fears that the bodily gestations of actual dancing might be misconstrued as bowing to the moon (*Magen Avraham*).

- Ask them: why are we doing this ritual? What are the big ideas of the ritual?
 - Greeting the divine presence
 - Accepting the power of nature as being beyond our control
 - Hoping for a better time, praying for redemption
 - Dancing
- How can we make them our own?
 - Having a dance (a tough sell for guys unless any of them are breakdancers)
 - Telling stories of wonderment of the natural world
 - Spaces where they have felt the divine presence
 - A hope for a better time

- Work with them to create over the course of the session, a meaningful ritual for them, that they will be leading for the next two sessions. Use the Long Kiddush Levana service so that they have the full gamut of liturgy in order to create what is meaningful to them.

The “Traditional” Understanding of Kiddush Levana

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Hungry Like the Wolf

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- By following a set of rules that apply to a group you are a part of they can bring you closer together.

Preamble

This class is intended to discuss kashrut, and how having a group focus on one thing, can bring you closer together. This could be a potential opportunity to start bridging the participants experience to the outside world. By having the option of including their significant others, this will open the space for the translation of this experience into the outside world. This class should be held in either the coordinators home, or the home of one of the participants.

Breakdown

The program will go as follows:

- “Welcome everyone to the penultimate class. Today, the option was given to you to invite your significant other, partner, wife, girlfriend or what have you to join us in our class. Hopefully they will get as much out of this experience as you have, and that you will hopefully teach each other something. First off, I want to consider the word ‘Kosher.’” *Ask the series of questions below in discussion.*
 - What do you know about the word “Kosher”?
 - What feelings do you have towards the word? Does it bother you?
Seem antiquated?
 - Have you ever had kosher food?
 - What Kosher laws do you know?

- *Discuss with them, hopefully they have drawn many of them out, the aspects of Kashrut, and what they mean. The key principles should be discussed, as noted below:*
 - Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals.
 - Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law.
 - All blood must be drained from meat and poultry or broiled out of it before it is eaten.
 - Certain parts of permitted animals may not be eaten.
 - Fruits and vegetables are permitted, but must be inspected for bugs (which cannot be eaten)
 - Meat (the flesh of birds and mammals) cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. (According to some views, fish may not be eaten with meat).
 - Utensils (including pots and pans and other cooking surfaces) that have come into contact with meat may not be used with dairy, and vice versa. Utensils that have come into contact with non-kosher food may not be used with kosher food. This applies only where the contact occurred while the food was hot.
 - Grape products made by non-Jews may not be eaten.
 - There are a few other rules that are not universal.

- “Great I’m glad we’ve been able to put together, a basic idea of keeping Kosher and what that could mean. I brought with me an article that discusses one person’s experience with keeping kosher. Let’s read it together aloud or individually, which would you prefer?”
 - [http://www.myjewishlearning.com/practices/Ritual/Kashrut Dietary Laws/Keeping Kosher/Personal Perspective.shtml](http://www.myjewishlearning.com/practices/Ritual/Kashrut/DietaryLaws/KeepingKosher/PersonalPerspective.shtml)

- *Once the article is read.* “Great, now a few questions about the article we just looked at:
 - How is keeping kosher important to him?
 - How could it be important to you?
 - What types of aspects are intriguing about his process?
 - What appear to be meaningful to him?

- “Thank you for considering these articles and ideas with me. The food for this event was specifically chosen as kosher food. Before we actually start cooking it, which I promise will be soon, I’d like to break out into two groups. I’d like all the significant others, to come together and consider two articles on an approach to keeping Kosher. The first article is just a more indepth view of what traditional Kosher eating means, and the second article is about the Eco-Kashrut movement. When reading these consider a few questions:

- Why do they keep kosher? What is the reason for their modified Kosher?
- Be sure to be able to define “Eco-Kashrut.”
 - Articles
 - [http://www.myjewishlearning.com/practices/Ritual/Kashrut Dietary Laws/Kashrut_101.shtml?PRRI](http://www.myjewishlearning.com/practices/Ritual/Kashrut_Dietary_Laws/Kashrut_101.shtml?PRRI)
 - [http://www.myjewishlearning.com/practices/Ritual/Kashrut Dietary Laws/Themes/Contemporary Themes/Eco-Kashrut.shtml](http://www.myjewishlearning.com/practices/Ritual/Kashrut_Dietary_Laws/Themes/Contemporary Themes/Eco-Kashrut.shtml)
- And for the participants we’ve had thus far, you also have the base article on kosher, and a second article on “Contemporary” views of Kosher. Consider the same questions:
 - Why do they keep kosher? What is the reason for their modified Kosher?
 - Articles
 - [http://www.myjewishlearning.com/practices/Ritual/Kashrut Dietary Laws/Kashrut_101.shtml?PRRI](http://www.myjewishlearning.com/practices/Ritual/Kashrut_Dietary_Laws/Kashrut_101.shtml?PRRI)
 - [http://www.myjewishlearning.com/practices/Ritual/Kashrut Dietary Laws/Themes/Contemporary Themes.shtml](http://www.myjewishlearning.com/practices/Ritual/Kashrut_Dietary_Laws/Themes/Contemporary Themes.shtml)

- “Take 15 minutes and we’ll come back together.”
- “Now I’d like for you all to come back together and have a conversation with your significant other about the articles that you read, hopefully bringing the ideas from each article to teach the other. If you didn’t come here with a significant other, join up with a pair and have a group of three. The key is sharing what you found meaningful in these articles, if anything.”
- *Once they have finished.* “Ok everyone let’s come back together. I have a challenge for you, that hopefully we can make happen between now and our last session. As a group can we come to at least five aspects of kashrut/eco-kashrut/modern responses for our community to take upon ourselves, as a minimum. Some people may choose to take on more, or less.”
- *Once some level of consensus has been achieved,* “Great thank you all for joining us. Let’s start cooking!” *The group will then finalize grilling food, once finished and food has been eaten.*
- *Say:* “Thank you all for joining us in this program. I’d like to finish with a communal Kiddush Levana service, which has been molded by our community to meet their needs.”

Man vs. Wild

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- By acting in community people have the opportunity to create something bigger than themselves.

Preamble

This final session is intended to bring everything together. It is also an attempt to reflect, to show ownership of the experience and to bond. The hope is that this program should be a motzei Shabbat camping experience. The program will end with a Tikkun Olam project that the group has decided on that will happen in the morning. They should have been polled earlier on to agree on what they want to do for their Tikkun Olam project.

- Open with the Kiddush Levana service that the group has built for themselves, based on the traditional service
- The group will then begin to setup the campsite. They should breakup hopefully with the person that they feel the least connected to, and begin to setup a campsite. Once that is completed, the group should setup a campfire, and center on it. The remainder of the program is intended to be time for bonding, and truly opening up.
- Space should be given for people to start sharing their Jewish journeys; allowing for people to appreciate the safe space that has been created throughout the program
- That evening, the segment should end with Commitments
 - These are the commitments to hopefully continue meeting as a group, although socially in this case, as well as encouraging them to commit

to another Jewish organization that they would like to become involved in

- The next morning, after breakfast and before the camp has been struck, a discussion will be had about why we are ending with the Tikkun Olam project that they have picked.
 - Look up on www.on1foot.org, for the appropriate sources to use. Depending on what they have decided for focus on, whether it is sustainable environment, food, or general tikkun olam action, will define how this last text study is decided upon.

To Have a Legacy

Enduring Understandings

- Learners will understand that a Jewish community of their peers is a place to grow.
- Learners will understand that they have a voice, stake, and place in Judaism, and particularly Liberal Judaism.
- Learners will understand that Judaism adds meaning, and strength to friendships.

Essential Questions

- Personal Reflection *B'etzmo*
 - What does Judaism ask of me?
 - What do I ask of Judaism? Do I have a voice in Liberal Judaism?
- Communal Sphere *Bein Adam l'chavero*
 - Why is it important to be part of a community of my peers?
 - How and why is my role different today in Judaism as a non-orthodox male?

Core Concepts

- Being a father is a sacred duty that is complex and challenging.

Preamble:

As young men begin to become fathers, there is a great deal of trepidation. Fear of whether or not you will screw up your child, fear about how to best teach your child, and a hope that you will do the best that you can for that child. Our tradition often speaks about the relationship between parents and children, and the expectations that exist within those relationships. This class is intended to present the relationship between a father and a child, and how to appreciate both points of view. This class is targeted at new fathers, who are just learning how to be parents, and to prepare them to consider the life of fatherhood.

Set Induction:

- Ask the participants if they can name someone who they look to as a model father. (*Bill Cosby, Maybe their own fathers, Danny Tanner (Full House)*)
- Then to mention some people or characters they think of as not so great fathers (*Homer Simpson, Peter Griffin (Family guy), Al Bundy (Married with Children)*)
 - What have you learned from the great fathers, and the not so great fathers? Do you feel as if they are role models in your own approaching fatherhood?
- “Throughout our tradition there have been some great fathers, and also a lot of fathers who needed to grow. Today we’re going to look closely at one of these fathers, King David, and the relationship he had with the son who would become his successor, Solomon.”

Text Study:

- First go over a brief overview of David and Solomon. Point out that David and Solomon ruled over a united monarchy, and that David had many sons, but Solomon was his successor. Then present the blessing for the study of Torah, and lead them in the study blessing.
- Then consider the three texts, on the sheets below. Guide them through the texts, answering any questions that need clarification, then once the text has been read communally, the goal is to break them into shifting chevrotot. Once the study of the first text is complete, come back and discuss the results of the study with the group if there are any pertinent items to share. Then have the men switch and repeat for the remaining two chevruta sessions. The coordinator should float around and help spur or challenge ideas that are being discussed in the chevrotot.

Conclusion:

- Bring the group back together. Ask them to share what they have learned, particularly about the challenge of being a father, and what the text has presented about family relations. Finish the class off with the Kiddush Levana ceremony.

Passing on the legacy

1 Kings 2:1-12 (JPS Translation)

1Kings 2:1 When David's life was drawing to a close, he instructed his son Solomon as follows:

1Kings 2:2 "I am going the way of all the earth; be strong and show yourself a man.

1Kings 2:3 Keep the charge of Adonai your God, walking in His ways and following His laws, His commandments, His rules, and His admonitions as recorded in the Teaching of Moses, in order that you may succeed in whatever you undertake and wherever you turn.

1Kings 2:4 Then Adonai will fulfill the promise that He made concerning me: 'If your descendants are scrupulous in their conduct, and walk before Me faithfully, with all their heart and soul, your line on the throne of Israel shall never end!'

1Kings 2:5 "Further, you know what Joab son of Zeruiah did to me, what he did to the two commanders of Israel's forces, Abner son of Ner and Amasa son of Jether: he killed them, shedding blood of war in peacetime, staining the girdle of his loins and the sandals on his feet with blood of war.

1Kings 2:6 So act in accordance with your wisdom, and see that his white hair does not go down to Sheol in peace.

1Kings 2:7 "But deal graciously with the sons of Barzillai the Gileadite, for they befriended me when I fled from your brother Absalom; let them be among those that eat at your table.

1Kings 2:8 "You must also deal with Shimei son of Gera, the Benjaminite from Bahurim. He insulted me outrageously when I was on my way to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by the LORD: 'I will not put you to the sword.'

1Kings 2:9 So do not let him go unpunished; for you are a wise man and you will know how to deal with him and send his gray hair down to Sheol in blood."

1Kings 2:10 So David slept with his fathers, and he was buried in the City of David.

1Kings 2:11 The length of David's reign over Israel was forty years: he reigned seven years in Hebron, and he reigned thirty-three years in Jerusalem.

1Kings 2:12 And Solomon sat upon the throne of his father David, and his rule was firmly established.

Questions:

- Why would these be David's last words?
- Verses 1-4, is it important that this is conditional?
- Is this the legacy you would want to leave behind?

What does it mean to be a Jewish King?

Deuteronomy 17:14-20

Deut. 17:14 ¶ If, after you have entered the land that Adonai your God has assigned to you, and taken possession of it and settled in it, you decide, “I will set a king over me, as do all the nations about me,”

Deut. 17:15 you shall be free to set a king over yourself, one chosen by Adonai your God. Be sure to set as king over yourself one of your own people; you must not set a foreigner over you, one who is not your kinsman.

Deut. 17:16 Moreover, he shall not keep many horses or send people back to Egypt to add to his horses, since Adonai has warned you, “You must not go back that way again.”

Deut. 17:17 And he shall not have many wives, lest his heart go astray; nor shall he amass silver and gold to excess.

Deut. 17:18 ¶ When he is seated on his royal throne, he shall have a copy of this Teaching written for him on a scroll by the levitical priests.

Deut. 17:19 Let it remain with him and let him read in it all his life, so that he may learn to revere the LORD his God, to observe faithfully every word of this Teaching as well as these laws.

Deut. 17:20 Thus he will not act haughtily toward his fellows or deviate from the Instruction to the right or to the left, to the end that he and his descendants may reign long in the midst of Israel.

1 Kings 10:26-29

1Kings 10:26 ¶ Solomon assembled chariots and horses. He had 1,400 chariots and 12,000 horses, which he stationed in the chariot towns and with the king in Jerusalem.

1Kings 10:27 The king made silver as plentiful in Jerusalem as stones, and cedars as plentiful as sycamores in the Shephelah.

1Kings 10:28 Solomon’s horses were procured from Mizraim and Kue. The king’s dealers would buy them from Kue at a fixed price.

1Kings 10:29 A chariot imported from Egypt cost 600 shekels of silver, and a horse 150; these in turn were exported by them to all the kings of the Hittites and the kings of the Arameans.

Chevruta Questions 2

- Why would Solomon disobey the advice of his father?
- What does it say about the relationship between Solomon and David?
- How would you react, if you saw your advice ignored in this way?
Outrage? Anger?

Why might Solomon not choose to follow David's advice?

2 Samuel 11: 1-15, 26-27

2Sam. 11:1 ¶ At the turn of the year, the season when kings go out [to battle], David sent Joab with his officers and all Israel with him, and they devastated Ammon and besieged Rabbah; David remained in Jerusalem.

2Sam. 11:2 Late one afternoon, David rose from his couch and strolled on the roof of the royal palace; and from the roof he saw a woman bathing. The woman was very beautiful,

2Sam. 11:3 and the king sent someone to make inquiries about the woman. He reported, "She is Bathsheba daughter of Eliam [and] wife of Uriah the Hittite."

2Sam. 11:4 David sent messengers to fetch her; she came to him and he lay with her — she had just purified herself after her period — and she went back home.

2Sam. 11:5 The woman conceived, and she sent word to David, "I am pregnant."

2Sam. 11:6 Thereupon David sent a message to Joab, "Send Uriah the Hittite to me"; and Joab sent Uriah to David.

2Sam. 11:7 ¶ When Uriah came to him, David asked him how Joab and the troops were faring and how the war was going.

2Sam. 11:8 Then David said to Uriah, "Go down to your house and bathe your feet." When Uriah left the royal palace, a present from the king followed him.

2Sam. 11:9 But Uriah slept at the entrance of the royal palace, along with the other officers of his lord, and did not go down to his house.

2Sam. 11:10 When David was told that Uriah had not gone down to his house, he said to Uriah, "You just came from a journey; why didn't you go down to your house?"

2Sam. 11:11 Uriah answered David, "The Ark and Israel and Judah are located at Succoth, and my master Joab and Your Majesty's men are camped in the open; how can I go home and eat and drink and sleep with my wife? As you live, by your very life, I will not do this!"

2Sam. 11:12 David said to Uriah, "Stay here today also, and tomorrow I will send you off." So Uriah remained in Jerusalem that day. The next day,

2Sam. 11:13 David summoned him, and he ate and drank with him until he got him drunk; but in the evening, [Uriah] went out to sleep in the same place, with his lord's officers; he did not go down to his home.

2Sam. 11:14 ¶ In the morning, David wrote a letter to Joab, which he sent with Uriah.

2Sam. 11:15 He wrote in the letter as follows: "Place Uriah in the front line where the fighting is fiercest; then fall back so that he may be killed."

2Sam. 11:26 ¶ When Uriah's wife heard that her husband Uriah was dead, she lamented over her husband.

2Sam. 11:27 After the period of mourning was over, David sent and had her brought into his palace; she became his wife and she bore him a son. ¶ But the LORD was displeased with what David had done,

2 Samuel 12: 1-24

2Sam. 12:1 and the LORD sent Nathan to David. He came to him and said, “There were two men in the same city, one rich and one poor.

2Sam. 12:2 The rich man had very large flocks and herds,

2Sam. 12:3 but the poor man had only one little ewe lamb that he had bought. He tended it and it grew up together with him and his children: it used to share his morsel of bread, drink from his cup, and nestle in his bosom; it was like a daughter to him.

2Sam. 12:4 One day, a traveler came to the rich man, but he was loath to take anything from his own flocks or herds to prepare a meal for the guest who had come to him; so he took the poor man’s lamb and prepared it for the man who had come to him.”

2Sam. 12:5 ¶ David flew into a rage against the man, and said to Nathan, “As the LORD lives, the man who did this deserves to die!

2Sam. 12:6 He shall pay for the lamb four times over, because he did such a thing and showed no pity.”

2Sam. 12:7 And Nathan said to David, “That man is you! Thus said the LORD, the God of Israel: ‘It was I who anointed you king over Israel and it was I who rescued you from the hand of Saul.

2Sam. 12:8 I gave you your master’s house and possession of your master’s wives; and I gave you the House of Israel and Judah; and if that were not enough, I would give you twice as much more.

2Sam. 12:9 Why then have you flouted the command of the LORD and done what displeases Him? You have put Uriah the Hittite to the sword; you took his wife and made her your wife and had him killed by the sword of the Ammonites.

2Sam. 12:10 Therefore the sword shall never depart from your House — because you spurned Me by taking the wife of Uriah the Hittite and making her your wife.’

2Sam. 12:11 Thus said the LORD: ‘I will make a calamity rise against you from within your own house; I will take your wives and give them to another man before your very eyes and he shall sleep with your wives under this very sun.

2Sam. 12:12 You acted in secret, but I will make this happen in the sight of all Israel and in broad daylight.”

2Sam. 12:13 ¶ David said to Nathan, “I stand guilty before the LORD!” And Nathan replied to David, “The LORD has remitted your sin; you shall not die.

2Sam. 12:14 However, since you have spurned the enemies of the LORD by this deed, even the child about to be born to you shall die.”

2Sam. 12:15 ¶ Nathan went home, and the LORD afflicted the child that Uriah’s wife had borne to David, and it became critically ill.

2Sam. 12:16 David entreated God for the boy; David fasted, and he went in and spent the night lying on the ground.

2Sam. 12:17 The senior servants of his household tried to induce him to get up from the ground; but he refused, nor would he partake of food with them.

2Sam. 12:18 On the seventh day the child died. David’s servants were afraid to tell David that the child was dead; for they said, “We spoke to him when the child was

alive and he wouldn't listen to us; how can we tell him that the child is dead? He might do something terrible."

2Sam. 12:19 When David saw his servants talking in whispers, David understood that the child was dead; David asked his servants, "Is the child dead?" "Yes," they replied.

2Sam. 12:20 ¶ Thereupon David rose from the ground; he bathed and anointed himself, and he changed his clothes. He went into the House of the LORD and prostrated himself. Then he went home and asked for food, which they set before him, and he ate.

2Sam. 12:21 His courtiers asked him, "Why have you acted in this manner? While the child was alive, you fasted and wept; but now that the child is dead, you rise and take food!"

2Sam. 12:22 He replied, "While the child was still alive, I fasted and wept because I thought: 'Who knows? The LORD may have pity on me, and the child may live.'

2Sam. 12:23 But now that he is dead, why should I fast? Can I bring him back again? I shall go to him, but he will never come back to me."

2Sam. 12:24 ¶ David consoled his wife Bathsheba; he went to her and lay with her. She bore a son and she named him Solomon. The LORD favored him,

Chevruta Questions 3

- Did Solomon have reason to distrust his father's words?
 - Did he know this happened and therefore didn't listen?
- Should we hide the things we are ashamed of from our children?
- Have you ever discussed a shameful moment to teach someone a lesson?

Resources

Brody, Shlomo. "Ask the Rabbi: The sanctification of the moon." *Jerusalem Post*. 6 Mar. 2008.

<<http://www.jpost.com/servlet/Satellite?cid=1204546418032&pagename=JPArticle%2FShowFull>>.

This text, is a detailed analysis of Kiddush Levana, and the historical basis for it. It is used in "Making Ritual Mine" to help the participants define what is important, and what can be cut out of the Kiddush Levana ceremony that they are considering.

Bush, Lawrence. "Thinking about Male Jewish Identity," *The Reconstructionist*, Fall 2001 67-69

This article

Greenberg, Steve. "A Marvelous Night for a Moon Dance: Reflections on Kiddush Levana." *Clal -The National Jewish Center for Learning and Leadership* n.d. 8 Dec. 2009. < <http://www.clal.org/ss9.html> >.

This text again provides other potential understandings of why we participate in the act of Kiddush Levana. It does also provide sources, and presents the idea of why this prayer for the moon is important: it presents the disharmony of the moon: "The wisdom is simple--the world was not perfect when it was created and it is not perfect yet. It is a very Jewish sensibility to give testimony that the messiah has not come. We are not there yet." This is an opportunity to reflect on how we can reharmonize the world, so that we don't have a moon that is continually waxing and waning, and a world in which our lives aren't continually waxing and waning.

Person, Hara E., Ed. The Gender Gap. New York: URJ Press, 2008.

Presented by the URJ this book focuses on the disappearing status of men in the Reform movement particularly and in Jewish life in general. With the rise of feminism during the 20th century there was a great deal of exodus of men from synagogue life. This book attempts to determine why men are leaving reform synagogues, what are some of the best practices to re engage them, as well as considering how men can be distinctly male, but not be pigeonholed to the stereotypes of men.

Rothwachs, Rabbi Larry . "Kiddush Levana (source sheet)." *Yeshiva University*. 3 Sep. 2006.

<[http://www.yutorah.org/lectures/lecture.cfm/715944/Rabbi_Larry_Rothwachs/Kiddush_Levana_\(source_sheet\)](http://www.yutorah.org/lectures/lecture.cfm/715944/Rabbi_Larry_Rothwachs/Kiddush_Levana_(source_sheet)) >.

This source sheet is incredibly helpful in understanding the halakhic underpinnings of the Kiddush Levana, or Birkat Levana ritual. It provides the sources from the Talmud, Mishneh Torah, Mishneh Brura, the Shulchan Aruch and other relevant source material in the original Hebrew. On the site, it is also possible to take a web class on the topic of Kiddush Levana as well.

Salkin, Jeffrey. Searching for my Brothers: Jewish Men in a Gentile Role. New York: Perigree, 1999.

This book attempts to attack the various questions that plague men as he entered into the 21st century. One of the interesting aspects of this book was the attempt to work

with the misconceptions of Jewish manhood, and determining how Judaism responds to a series of key male issues. Those being; masculinity, the mythos of the Jewish male being a student, the relationship to Israel and Israelis, the relationship to the Yetzer HaRa, and a variety of other topics. This book is useful for determining the place of men in our society today.

Salkin, Jeffrey, Ed. The Modern Men's Torah Commentary. New York: Jewish Lights, 2009

This book presents the weekly Torah portion by men and for men. As a teaching tool, this has been invaluable in attempting to bring men's issues into the forefront of the conversation during the various programs. With topics as variegated as male relationships to addiction, it is an invaluable tool. The goal of using this commentary throughout the capstone is to have a backup text study tool for the coordinator. The hope is that they will use the text to help them gain insights into a particular topic, and if it is appropriate use their key text study ideas in the programs.

Wuthnow, Robert. *After the baby boomers: how twenty- and thirty-somethings are shaping the future of American religion*. Princeton: Princeton University Press, 2007.

Zevit, Rabbi Shawn. "A 21st Century Men's Midrash." *Alban Institute* n.d. 8 Dec. 2009. < http://www.alban.org/rabbizevit/art_AMidrash.asp>.

Appendices

Attached Appendix I: Short Kiddush Levana Service for most classes

Attached Appendix II: Long Kiddush Levana Service for “Making Ritual Mine” Class

Short Service
For use in Sessions 1-5

Kiddush Levana Service

סדר קדוש לבנה

Blessing of the Moon

ברכת הלבנה

ברוך אתה יי אלהינו מלך העולם, אשר במאמרו ברא שחקים, וברוח פיו כל צבאם, חק וזמן נתן להם שלא ישנו את תפקידם. ששים ושמים לעשות רצון קונם, פועל אמת שפעלתו אמת, וללבנה אמר שתתחדש עטרת תפארת לעמוסי בטן, שהם עתידים להתחדש כמותה ולפאר ליוצרים על שם כבוד מלכותו. ברוך אתה יי, מחדש חדשים.

Blessed are you Eternal our God, Ruler of the Universe, that in an utterance created the heavens, and from the breath of Your mouth the legions. Law and time You gave them so that they would not sleep through their function. They are joyous and glad to do the will of their Owner: the Worker of truth Whose work is truth. To the Moon God said that it should renew itself as a crown of splendor for those borne from the womb, those who are destined to renew themselves like it, and to glorify their Molder for the name of God's glorious kingdom. Blessed are you, Eternal, who renews the months.

ברוך יוצרך, ברוך עושך, ברוך קונך, ברוך בוראך. (Said 3 times)

Blessed is your Molder, blessed is your Maker, Blessed is your Owner, blessed is your Creator.

כשם שאני רוקד כנגדך ואיני יכול לנגע בך, כך לא יוכלו כל אויבי לנגע בי לרעה. (Said 3 times)

Just as I dance toward you but cannot touch you, so may none of my enemies be able to touch me for evil.

תפל עליהם אימתה ופחד, בגדל זרועך ידמו כאבן. (Said 3 times)

Let fall upon them fear and terror; at the greatness of Your arm, let

them be still as stone.

(Said 3 times). כָּאֶבֶן יִדְמוּ זְרוּעֶךָ בְּגִדְלֹתַי וּפְחַד אֵימָתָה עֲלֵיהֶם תִּפֹּל.
As stone let them be still, at Your Arm's greatness; terror and fear upon them let fall.

(Said 3 times). דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִם.
David King of Israel is alive and enduring.

(Said 3 times to your fellow participants). שְׁלוֹם עֲלֵיכֶם.
Peace upon you -

(And they respond). עֲלֵיכֶם שְׁלוֹם.
Upon you, peace.

(Said 3 times). סִמָּן טוֹב וּמִזֵּל טוֹב יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל, אָמֵן.
May there be a good sign and a good fortune for us and for all Israel.
Amen.

Psalm 150

הַלְלוּיָהּ, הַלְלוּ אֱלֹהִים בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ: הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ
כָּרֹב גְּדֻלוֹ: הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר: הַלְלוּהוּ בְּתֹף וּמַחּוֹל,
הַלְלוּהוּ בְּמִינִים וְעֶגְבִּי: הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל
הַנְּשָׁמָה תְהַלֵּל יְיָ, הַלְלוּיָהּ:

Hallelujah. Praise God in the sanctuary; praise God in the sky, God's stronghold. Praise God for mighty acts; praise God for exceeding greatness. Praise God with blasts of the horn; praise God with harp and lyre. Praise God with timbrel and dance; praise God with lute and pipe. Praise God with resounding cymbals; praise God with loud-clashing cymbals. Let all that breathes praise the Eternal. Hallelujah.

Long Service
For use in Session 6 and to be
modified by participants for the
remaining sessions

Kiddush Levana Service

סדר קדוש לבנה

Psalm 148

הַלְלוּיָהּ, הַלְלוּ אֶת יְיָ מִן הַשָּׁמַיִם, הַלְלוּהוּ בַּמְרוֹמִים: הַלְלוּהוּ כָּל מַלְאָכָיו,
הַלְלוּהוּ כָּל צְבָאָיו: הַלְלוּהוּ שֶׁשֶׁשׁ וַיְרַח, הַלְלוּהוּ כָּל כּוֹכְבֵי אוֹר: הַלְלוּהוּ
שָׁמַי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יְהַלְלוּ אֶת שֵׁם יְיָ, כִּי הוּא צִוָּה
וַנְּבְרָאוּ: וַיַּעֲמִידֵם לְעֵד לְעוֹלָם, חֶק נָתַן וְלֹא יַעֲבוֹר:

Hallelujah. Praise the Eternal from the heavens; praise God on high.
Praise God, all Gods angels, praise God, all Gods hosts. Praise God, sun and
moon, praise God, all bright stars. Praise God, highest heavens, and you waters
that are above the heavens.

Let them praise the name of the Eternal, for it was God who commanded that
they be created. God made them endure forever, establishing an order that
shall never change. Praise the Eternal, O you who are on earth, all sea
monsters and ocean depths, fire and hail, snow and smoke, storm wind that
executes God's command, all mountains and hills, all fruit trees and cedars, all
wild and tamed beasts, creeping things and winged birds, all kings and
peoples of the earth, all princes of the earth and its judges, youths and
maidens alike, old and young together. Let them praise the name of the
Eternal, for Gods name alone, is sublime; Gods splendor covers heaven and
earth. God has exalted the horn of the people for the glory of all faithful ones,
Israel, the people close to God. Hallelujah.

Blessing of the Moon

ברכת הלבנה

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Blessed are you Eternal our God, Ruler of the Universe, that in an utterance created the heavens, and from the breath of Your mouth the legions. Law and time You gave them so that they would not sleep through their function. They are joyous and glad to do the will of their Owner: the Worker of truth Whose work is truth. To the Moon God said that it should renew itself as a crown of splendor for those borne from the womb, those who are destined to renew themselves like it, and to glorify their Molder for the name of God's glorious kingdom. Blessed are you, Eternal, who renews the months.

ברוך יוצרך, ברוך עושך, ברוך קונך, ברוך בוראך. (Said 3 times)
Blessed is your Molder, blessed is your Maker, Blessed is your Owner, blessed is your Creator.

כשם שאני רוקד כנגדך ואיני יכול לנגע בך, כך לא יוכלו כל אויבי לנגע בי לרעה. (Said 3 times)

Just as I dance toward you but cannot touch you, so may none of my enemies be able to touch me for evil.

תפל עליהם אימתה ופחד, בגדל זרועך ידמו כאבן. (Said 3 times)
Let fall upon them fear and terror; at the greatness of Your arm, let them be still as stone.

כאבן ידמו זרועך בגדל ופחד אימתה עליהם תפל. (Said 3 times)
As stone let them be still, at Your Arm's greatness; terror and fear upon them let fall.

דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִם. (Said 3 times)

David King of Israel is alive and enduring.

שְׁלוֹם עֲלֵיכֶם. (Said 3 times to your fellow participants)

Peace upon you -

עֲלֵיכֶם שְׁלוֹם. (And they respond)

Upon you, peace.

סֶמֶן טוֹב וּמִזֵּל טוֹב יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל, אָמֵן. (Said 3 times)

May there be a good sign and a good fortune for us and for all Israel.

Amen.

Song of Songs 2

קוֹל דְּוִדִי הִנֵּה זֶה בָּא, מְדַלֵּג עַל הַהָרִים, מְקַפֵּץ עַל הַגְּבָעוֹת: דּוֹמָה דְּוִדִי
לְצָבִי אוֹ לְעַפְרֵי הָאֵילִים, הִנֵּה זֶה עוֹמֵד אַחַר כְּתָלָנוּ, מְשָׁגִיחַ מִן הַחֲלוֹנוֹת
מְצִיץ מִן הַחֲרֻכִים.

Psalm 121

שִׁיר לַמַּעֲלוֹת, אֲשָׁא עֵינַי אֶל הַהָרִים, מֵאִין יָבֹוא עֲזָרִי: עֲזָרִי מֵעַם יְיָ, עֲשֵׂה
שָׁמַיִם וָאָרֶץ: אֵל יִתֵּן לַמּוֹט רַגְלֶךָ, אֵל יִנּוּם שְׁמֹרֶךָ: הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל: יְיָ שְׁמֹרֶךָ, יְיָ צִלְךָ עַל יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא יַכְכָּה, וַיָּרַח
בַּלַּיְלָה: יְיָ יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשֶׁךָ: יְיָ יִשְׁמַר צֵאתְךָ וּבֹאֶךָ מֵעַתָּה
וְעַד עוֹלָם:

A song for ascents. I turn my eyes to the mountains; from where will my help come? My help comes from the Eternal, maker of heaven and earth. God will not let your foot give way; your guardian will not slumber; See, the guardian of Israel neither slumbers nor sleeps! The Eternal is your guardian, the Eternal is your protection at your right hand. By day the sun will not strike you, nor the moon by night. The Eternal will guard you from all harm; God will guard your life. The Eternal will guard your going and coming now and forever.

Psalm 150

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְרִקְיעַ עֲזוֹ: הַלְלוּהוּ בְּגִבוֹרֹתָיו, הַלְלוּהוּ
כְּרֹב גְּדֻלוֹ: הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְל וְכִנּוֹר: הַלְלוּהוּ בְּתֹף וּמַחֲוֹל,
הַלְלוּהוּ בְּמִינִים וְעֶגְבִּי: הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל
הַנְּשָׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ:

Hallelujah. Praise God in the sanctuary; praise God in the sky, God's stronghold. Praise God for mighty acts; praise God for exceeding greatness. Praise God with blasts of the horn; praise God with harp and lyre. Praise God with timbrel and dance; praise God with lute and pipe. Praise God with resounding cymbals; praise God with loud-clashing cymbals. Let all that breathes praise the Eternal. Hallelujah.

Sanhedrin 42

תָּנָא דְבֵי רַבִּי יִשְׁמַעֵאל: אֲלֵמְלֵי לֹא זָכוּ יִשְׂרָאֵל אֱלֹא לְהַקְבִּיל פְּנֵי אֲבִיהֶם
שְׁבַשְׁמִים פְּעַם אַחַת בְּחֹדֶשׁ, דְּיָם. אָמַר אֲבִי: הֲלִכְךָ צָרִיךְ לְמִימְרָא מְעַמְד.
מִי זֹאת עָלָה מִן הַמְדַבֵּר מִתְרַפֶּקֶת עַל דְּוָדָה.

In the school of Rabbi Ishmael it was taught: Had Israel inherited no other privilege than to greet the presence of their Heavenly Father once a month, it were sufficient. Abaye said: Therefore we must recite it standing. But Meremar and Mar Zutra allowed themselves to be carried on the shoulders when they pronounced the blessing.

Prayer of Renewal

וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, לְמַלְאֵת פְּגִימַת הַלְבָנָה וְלֹא
יְהִי בָּהּ שׁוּם מְעוּט, וַיְהִי אוֹר הַלְבָנָה כְּאוֹר הַחֲמָה וְכְאוֹר שְׁבַעַת יְמֵי

בְּרֵאשִׁית, כְּמוֹ שֶׁהֵיטָה קֶדֶם מֵעוֹטָה, שֶׁנֶּאֱמַר: אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים.
וַיִּתְקִים בָּנוּ מִקְרָא שְׁכֵתוֹב: וּבִקְשׁוּ אֶת יְיָ אֱלֹהֵיהֶם וְאֶת דָּוִד מֶלֶכְכֶם, אָמֵן.

May it be your will, Eternal, my God and the God of my ancestors, to fill the flaw of the moon that there be no diminution in it. May the light of the moon be like the light of the sun, and like the light of the seven days of creation, as it was before the diminished, as it is said: "The two great luminaries." And may there be fulfilled upon us the verse that is written: They shall seek the Eternal, their God and David, their king. Amen.

Psalm 67

לְמִנְצַח בְּנִגְיֵנוֹת מְזֻמּוֹר שִׁיר: אֱלֹהִים יִחַנְּנוּ וַיְבָרְכֵנוּ, יָאֵר פְּנֵיו אֶתָּנוּ סֵלָה:
לְדַעַת בְּאֶרֶץ דְּרָכְךָ, בְּכָל גּוֹיִם יִשׁוּעָתְךָ: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים
כָּלֵם: יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים, כִּי תִשְׁפֹּט עַמִּים מִיֶּשֶׁר, וּלְאֻמִּים בְּאֶרֶץ תִּנְחֵם
סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים,
יוֹדוּךָ עַמִּים כָּלֵם. אֶרֶץ נִתְּנָה יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ
אֱלֹהִים, וַיִּירְאוּ כָּל אֶפְסֵי אֶרֶץ:

For the leader; with instrumental music. A psalm. A song.

May God be gracious to us and bless us; may He show us favor, Selah. that Your way be known on earth, Your deliverance among all nations. Peoples will praise You, O God; all peoples will praise You. Nations will exult and shout for joy, for You rule the peoples with equity, You guide the nations of the earth. Selah. The peoples will praise You, O God; all peoples will praise You. May the earth yield its produce; may God, our God, bless us. May God bless us, and be revered to the ends of the earth.