

Telling New Stories about Integration

In his memoir, *Teachers of My Youth: An American Jewish Experience* (1995), professor of education and philosophy at Harvard University, Israel Scheffler, articulated what is now an eight-decade-old shortcoming of American Jewish education:

What synthesized the two parts of our education seemed to be just the fact that they occupied the same days of our academic calendar... We were left with the *problem* of synthesis, but could expect no help from official quarters in its *solution*. We felt the strong pull of both worlds and had ourselves to figure out how to deal with it.¹

Drawing on his own elementary and high school experiences as a student of a Jewish day school in 1930s and 1940s America, Scheffler described how he and his classmates alone had to navigate the “pull” they felt between multiple competing identities, or “worlds.”

In other words, Jewish education still has not faced directly and courageously what leading American Jewish historian Jonathan Sarna calls the “most fundamental question” of American Jewish life: “how to live in two worlds at once, how to be both American and Jewish, part of the larger American society *and apart from it*.”²

Before joining the team at Columbus Jewish Day School as their Head of School this fall, I had spent ten years researching the history and practice of Jewish day schooling in this country. One thing is clear, too often most students are still left without much help from “official quarters” in developing strategies for navigating the dissonance between their multiple cultural worlds. Too often, secular and Jewish educations compete (especially for time) under Jewish day school roofs, resulting not in dual, but dueling, curricula. What attracted me instantly to CJDS was their bold living and intensely collaborative laboratory for integration. Actually, students at CJDS do not experience either a dueling or a dual curriculum; they experience simply, and so profoundly, an American Jewish life woven with care, purpose, love, and depth.

Accordingly, this sample lesson about *Simhat Beit HaShoeva* for grades K-6, by Jewish Studies Coordinator Eran Rosenberg and Art Director/Director of Integration Susan Couden, is not just a holiday lesson for *Sukkot*. It connects so thoughtfully and naturally a wide array of

seemingly unconnected topics: Israel, American Jewish identity formation, water study, liturgy, and Biblical and Rabbinic hermeneutics, to name just a few. To do so at the elementary level makes it all the more impressive.

Now in its 19th year, CJDS has remained true to the core of its ambitious founding mission, to help Jewish students and their families develop sophisticated tools of identity-building needed for the complex cultural straddling of 21st century America. We hope you will join us in conversation and experimentation in this brave process and share with us any ideas, comments or questions you have. Together, we can ensure that this century’s memoirs will recount very different stories about the strong pull of both worlds.

Rabbi Tali Zerkowicz, Ph.D.
Head of School
August 18, 2016

Footnotes:

1. Scheffler, Israel . *Teachers of My Youth: An American Jewish Experience*. Dordrecht, Boston, and London: Kluwer Academic Publishers, 1995. p.121. (emphasis in original)
2. Sarna, Jonathan D. “American Jewish Education in Historical Perspective” in *The Journal of Jewish Education*, Volume 64, Numbers 1 & 2, Winter/Spring 1998, pp. 8-21. (quote from pp. 9-10, emphasis in original)



Sukkot

סוכות – שמחת בית השואבה

Simhat Beit HaShoeva

Reliving the Season of our Joy:



Whole school program

Age Group: K - 6

Size group: Any (can be adapted for the classroom)

Goals:

1. Introduce community to the ancient ceremony of *Simhat Beit HaShoeva*
2. Identify how our tradition incorporates joy into our holiday celebrations
3. Discover the importance of water in Israel and the role water plays in our liturgy from *Sukkot* to *Pesah*
4. Reenact the ancient the ancient ceremony of *Simhat Beit HaShoeva*
5. Strengthen students' understanding of and connection to Israel
6. Explore how ancient ceremonies are practiced and relevant today
7. Learn and perform *Sukkot* songs and dances
8. Familiarize students with new Hebrew vocabulary (see below)

The cast:

1. Adina – Time machine operator, dressed in period costume (Jerusalem, 2nd Temple Period)
2. Yehudit - Young woman or a teenage girl carrying a diary scroll and quill, dressed in period costume (Jerusalem, 2nd Temple Period)
3. *Kohen* (Priest) and *Levi* – draw water from spring
4. Trumpeters / *shofar* sounders
5. Musician plays guitar or keyboard
6. Student festival players
7. Dance leader
8. Farmer

Program needs:

- Multi-purpose room
- Sound system as space requires
- Set pieces as described below

Teacher preparation time: varies by how much time teachers want their students to spend on creating the setting. 15-45 minutes

Time for activity: 45 minutes

Pre-activities:

- Students learn *mayim mayim* dance
- Students learn *V'samahta B'hagekha* song

Involve a variety of classes to represent Jerusalem and *Beit HaMikdash* of the 2nd Temple period.

- At the center make a *mizbe'ah* (altar) which can be made from covered tables
- At the side of the room or if there is a stage, build a model sukkah
- Murals representing Jerusalem
- Stacked stones representing the spring + sign – מעין השילוח - The Shilo'ah Secret Spring
- Time machine

Vocabulary:

- בית המקדש - *Beit HaMikdash* – The Holy Temple
- מזבח - *Mizbe'ah* – Altar
- שמחת בית השואבה - *Simhat Beit HaShoeva* - Water-Drawing Celebration
- חול המועד סוכות - *Hol HaMo'ed Sukkot* – Intermediate days of Sukkot
- מים – *mayim* - Water

Procedure:**Step 1: Setting the mood**

While playing the song *Ve'Samahta B'hagekha* *, lead the student body to their seats surrounding the *mizbe'ach*. Students can be seated on the floor or on chairs.

Step 2: Time Travel

Adina leads guided imagery to bring students to this time of the year, "*Hol HaMo'ed Sukkot*" (Intermediate days of Sukkot). Students are asked to close their eyes and are led in an imaginary time machine back in history. When students are asked to open their eyes, they find themselves in Jerusalem during the holiday of Sukkot, at the *Beit HaMikdash*, the Temple.

Step 3: Reenactment experience

Yehudit who has just witnessed *Simhat Beit HaShoeva*, the Joyous Water-Drawing Ceremony at the Temple, walks to the center and sings/hums the song *V'Samahta b'hagekha*. She decides to go home to her sukkah (on stage) to describe her experiences in her diary. She voices her diary entry aloud as she writes. The diary entry includes an explanation of the name *Simhat Beit Hasho'eva* - The Joyous Water-Drawing Ceremony *; her awe at how amazing this ceremony was; and the inclusion of this important quote from the Talmud: "*One who has not seen the Water-Drawing Celebration has never seen joy in life*" *
Run-down of the day's experiences while some of the activities are being acted out around the *mizbe'ah* and spring. (See below).

Diary Entry	Acting out – reenact the ceremony
In the morning at daybreak, a group of Levites and priests went down to the secret Shilo'ah spring, which ran south of the Temple Mount, and drew fresh water.	Kohen and Levi go to the designated spring spot with an ancient jug and "draw" water. They carry the water and walk back towards the Temple.
The arrival of the Kohanim at the	Trumpeters welcome the water carriers

Temple with the water was accompanied by trumpet blasts.	blowing trumpets
The Kohanim poured the water on the <i>mizbe'ach</i> after the daily morning sacrifice.	Kohen and Levi pretend to pour the water on the <i>mizbe'ah</i>
The great celebration started at night fall.	Musician plays upbeat background music (ושמחת בחגך, עבדו את ה' בשמחה)
Priests kindled fires on great candelabra, lighting up Jerusalem as if it were the middle of the day. Throughout the night pious men danced holding torches.	Selected students dance with sparklers
Scholars juggled and Levites played music while the lay people watched with excitement.	Selected students juggle scarfs and / or balls
Another ceremony that I experienced in the Temple was done with aravah branches. I heard it is done every day during the holiday of Sukkot. Large willow branches were brought from a place named Motza next to Jerusalem. The people who brought them would come to the Temple and stand the aravot upright on the sides of the altar with their tips inclining over the altar.	10 students each hold a branch of aravah each and stand by the "mizbe'ah" as described.
I heard a Tekiah and then a Teruah and then another Tekiah	Trumpeters sounds shofar
Then they circled the mizbe'ah and said: "We ask you Hashem, help us, save us"	Selected students come with the Lulav and Etrog set. Teacher leads one circle of <i>Hosha'anot</i> around the <i>mizbe'ah</i> . (הושע נא. למענך א-לוהינו...)
All the people joined in song <i>Hoshi'ah et 'amekha</i> הושיעה את עמך	Musician leads participants in <i>Hoshi'ah et 'amekha</i> הושיעה את עמך
It was such a great experience. I was so happy during <i>Simhat Beit HaShoe'avah</i> that I joined the other people in	Teacher leads the participants in the <i>Mayim Mayim</i> dance taught previously. Yehudit comes down from her Sukkah

Jerusalem to the water dance.	and joins the circle.
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Step 4: Transition to importance of water

The lights go down signifying that the dancing went on all night.

Adina: Although it seems that the celebration has lasted just a few moments, time reacts differently during time travel. The dancing and festivities actually have lasted all night long. As the lights dim notice how you begin to feel a little tired and now rest your joy filled limbs and return to your seats. I think I see a farmer coming down the road. The Holiday of Sukkot must be over, I think he/she is carrying some tools.

Step 5: *Mashiv HaRu'ah U'morid Hageshem*

Farmer: I am farmer in the land of Israel. (Hold a cup and plant seeds). Sukkot has just ended and I am working in my field, planting crops that will bloom in the spring. The seeds are now planted in the ground. What will I need for a successful harvest in the spring? (farmer reinforces when the answer "water" is given).

Students: water.

Farmer: What is the easiest way for my field to be watered? (farmer reinforces when the answer "rain" is given).

Students: Rain.

Farmer: Rain is so important that we include a special *tefillah* during the Amidah 3 times a day: *Mashiv HaRuach U'morid Hageshem*. The prayer praises G-d for making the wind blow and the rain fall.

Why do you think that this prayer is inserted from the end of Sukkot to the beginning of *pesah*? (reinforce that this is the growing season in Israel during which rain is needed).

Musician leads a song – *Mashiv HaRuach U'morid Hageshem*

Step 6: Return to present time

Adina leads guided imagery to bring students back to Sukkot at present time. We are back here at our school. Our next holiday is Shmini Atzeret and will insert in our tefillot *Mashiv HaRuach U'morid Hageshem*. Why do we as well as other Jews around the world still say *Mashiv HaRuach U'morid Hageshem* if we are not farmers in Israel? (*Connection to/identification with Israel, spirit and spiritual rain*)

Step 7: Closing

Sing the song *V'samahta B'hagekha* as students are dismissed.

- * See appendix for sources and background material

Sources and Background Material

בְּאַרְבַּעַה פְּרָקִים הָעוֹלָם נִדוֹן: ... וּבְרֹג נִדוֹנֵי עַל
הַיָּם

משנה ראש השנה, א: ב

At four times the world is judged...on the Holiday (of Sukkot) the world is judged with respect to water

Mishnah Rosh Hashanah 1:2

*Simhat Beit HaShoevah - שמחת בית השואבה***The Joyous Water-Drawing Ceremony**

“One who has not seen the Water-Drawing Celebration has never seen joy in life”

(Talmud Sukkah 51a)

When the Holy Temple stood, every sacrifice included wine libations poured over the altar. On Sukkot, water was also poured over the altar in a special ceremony. This ritual engendered such joy that it was celebrated with music, dancing and singing all night long. Every morning of Sukkot at daybreak, a group of Levites and priests went down to the Shiloach stream, which ran south of the Temple Mount, and drew three *log* (a Talmudic liquid measurement) of fresh water to be poured on the altar after the daily morning sacrifice. Their arrival at the Temple with the water was accompanied by trumpet blasts. The nights of Sukkot were spent celebrating this once-a-year offering. The Talmud describes the celebrations of Simchat Beit Hashoevah in detail: Priests kindled fires on great candelabra, lighting up Jerusalem as if it were the middle of the day. Throughout the night pious men danced holding torches, scholars juggled and Levites played music while the lay people watched with excitement. The Temple courtyard was specially furnished to accommodate this event, and a balcony was erected for women so they could observe the revelry.

http://www.chabad.org/holidays/JewishNewYear/template_cdo/aid/1971019/jewish/The-Joyous-Water-Drawing-Ceremony.htm 2016

Shmini Atzeret - שמיני עצרת

In the course of time several special observances for Shemini Atzeret have developed. The first is the beginning of the “rainy season” in liturgy. In the Mishnah of Rosh Hashanah we learn “*b’hag nidonim al hamayim*” - on the Holiday the world is judged with respect to water”. Whenever the Talmud speaks of “the Holiday” the reference is to Sukkot, and meaning of the mishnah is that at this time the quantity of rainfall for the year is determined. Indeed, *Eretz Yisrael* has a clearly defined rainy season, which usually begins near the end of Sukkot.

Therefore, from Shemini Atzeret on (until Pesah), we include the phrase “*mashiv haruah umorid hagashem*” - “who makes the wind blow and the rain fall” - in the second b'rakhah of the amidah, and when we make this insertion for the first time in musaf of Shemini Atzeret, we recite a piyut (liturgical poem) expressing the hope that we shall be blessed with the proper amount of rain this year. In the Ashkenazic tradition, we recite the piyut Geshem of R. Eleazar Kallir, who lived in Eretz Yisrael in the 8th century, and is one of the early masters of synagogue poetry. The recitation of Geshem is done somewhat in the style of the High Holiday prayers, because of the aspect of Divine Judgment present in Shemini Atzeret.

<http://www.nhs-cba.org/Sukkot.htm> 2016

How is the mitzvah of the willow [branches] done? There was a place below Jerusalem, and it is called Motzah. They would descend to there and gather from there large willow branches, and they would come and stand them upright on the sides of the altar, with their tips inclining over the alter. They would blow a *tekiyah* [a steady blast], and a *teruah* [a broken blast], and a *tekiyah*. Every day they would circle the altar one time and say, "We beseech you Hashem, redeem us, please; we beseech you Hashem, bring prosperity, please." Rabbi Yehudah says: [they would say,] "*Ani vaho*, bring redemption, please." [The literal meaning of this latter phrase, which perhaps contains hidden numerical meanings or names of Hashem, is unclear.] And on that particular day [i.e. the seventh days of willow ritual], they would circle the altar seven times. At the hour of their departure, what did they say? "Beauty for you, O altar! Beauty for you, O altar!" Rabbi Eliezer says: [they would say,] "For Hashem and for you, O altar! For Hashem and for you, O altar." *Mishnah Sukkah 4:5*

http://www.sefaria.org/Mishnah_Sukkah.4?lang=en 2016

<p>MAYIM MAYIM</p> <p>Ushavtem mayim b'sason mimainei hayeshua . Ushavtem mayim b'sason mimainei hayeshua</p> <p>Chorus: Mayim - Mayim - Mayim - Mayim Hey, mayim b'sason Mayim - Mayim - Mayim - Mayim Hey, mayim b'sason</p> <p>Hey, hey, hey, hey Mayim - Mayim Mayim - Mayim Mayim - Mayim - b'sason</p> <p>Mayim - Mayim Mayim - Mayim Mayim - Mayim - b'sason</p>	<p>WATER WATER</p> <p>Joyfully shall you draw water From the fountains of triumph Joyfully shall you draw water From the fountains of triumph</p> <p>Chorus: Water - water - water - water Hey, water in joy Water - water - water - water Hey, water in joy</p> <p>Hey, hey, hey, hey Water - water Water - water Water - water - in joy</p> <p>Water - water Water - water Water - water - in joy</p>	<p>ושאבתם מים (מים מים)</p> <p>מילים: מן המקורות ישעיהו י"ב ג' לחן: עמנואל עמירן</p> <p>ושאבתם מים בששון ממעייני הישועה. ושאבתם מים בששון ממעייני הישועה. מים, מים, מים, מים הוי מים בששון . מים, מים, מים, מים, הוי מים בששון . הי, הי, הי, הי, מים, מים, מים, מים מים, מים בששון . מים, מים מים, מים, מים, מים בששון .</p>
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For video clip see <https://www.youtube.com/watch?v=6QXxid0WScs> 2016

<p>VESAMACHTA BECHAGECHA</p> <p>Vesamachta bechagecha vehayita ach same'ach lah lah lah...</p>	<p>THOU SHALT REJOICE IN YOUR FESTIVAL</p> <p>And you shall rejoice in your festival.... And you will be only happy. la la la..</p>	<p>ושמחת בחגך מילים: מן המקורות דברים ט"ז י"ד-ט"ו לחן: עממי</p> <p>ושמחת בחגך וקייט אד שמח. לה לה לה לה ...</p>
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For video clip see - <https://www.youtube.com/watch?v=Hv4UyLxM2aI> 2016

2016 <http://www.hebrewsongs.com/?song=mayimmayim>

2016 <http://shironet.mako.co.il>



Eran Rosenberg serves as the Judaic Studies Division Head of the Columbus Jewish Day School, where he also teaches fourth through sixth grade Judaic studies and Hebrew language. He spearheaded a groundbreaking new course called M & M (*Mishnah* and *Midrash*), inviting community rabbis and scholars representing a wide spectrum of Jewish observance. He has served as shaliach for Israel's Jewish Agency and has worked as an organizational and occupational psychologist both in Israel and abroad, evaluating educational systems and instruction. His development of pedagogic resources, curriculum, and assessment materials has been featured in numerous workshops in Columbus and other Jewish communities.

Eran also is active in the Jewish life of Columbus, serving on the steering committee of the Partnership Together Program (a program connecting Kfar Saba, Israel, and the Columbus, Ohio, Jewish communities), offering *B'nai Mitzvah* instruction, chanting *Torah* at a variety of synagogues, serving and leading on community holiday planning committees, and acting in local community theater.

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Susan Couden is a founding faculty member at CJDS, serving as the art teacher since 1998. She has spearheaded much of the curricular integration essential to the school's philosophy by connecting art to Jewish values, symbols, and moral lessons of the day. She pioneered the development of many special programs at the school, including a student-led extracurricular *Tzedaka* Club that researches worthy causes to support, and also designs and implements its own fundraising efforts. She is honored to be a new advisor for the *Yarok* Together initiative, a partnering program with Columbus Torah Academy that uses environmental education to help feed and connect to older members of the local community.

Susan has volunteered her expertise as a Jewish art educator to the larger community of Jewish educators and beyond. She has conducted in-service workshops at Yom Limmud and different congregations and participated in the *Yom Haatzmaut/ Yom Hazikaron* community celebration, developing artwork commemorating the life of a fallen Israeli soldier. She also has established bridges with educators outside the Jewish community, particularly in the areas of diversity training and tolerance education.

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