

**Jewish Families Around the World
Summer Kallah 2005**

*Written By: Anna Barberio
Jonathan Backer, Ben Uchitelle-Pierce,
Toby Tane, Tess Gartenberg, Liza Mole, Morgan Levitus*

Goals: To introduce the PPs to customs and traditions from various Jewish communities throughout the world and to experience life as a Jew from those areas.

Objectives:

Participants will learn about and experience new traditions by rotating "around the world" to stations from different continents. They will participate in activities, hear stories, and be encouraged to later discuss the differences with their peers and perhaps bring new customs to their own community.

Materials needed:

- passports for each PP (attached)
- 6 different stamps (one for every station)
- Jonathan
 - CD player
 - Guitar
 - 25 copies of Hebrew & English "Jerusalem of Gold" (attached)
- Toby
 - "Jewish Wall of China" sign
 - tape
 - art supplies (markers, construction paper, scissors, glue)
 - 6 large square sheets of paper (big poster size)
- Tess
 - Cd player
 - Music from the Jewish People of Uganda Abayudaya music CD (amazon.com or Tess)
 - Recording device that can be made into a cassette tape
 - Song leader!
 - 1 NFTY song book (Anna will provide)
 - paper and pens for letters
- Ben
 - 4 bags of candy variety pack
 - Parsley, one for every 3-5 PPs
 - 25 Pillows (we can get from people at camp)
- Liza
 - 15 copies of the three articles (attached)
 - a laptop
 - projector/blank wall
 - the file "Faces of Argentina" on the computer (PDF attached)
 - pencils/pens for each PP
- Morgan
 - 12 name tags
 - small wrapped candy
 - 3 small baskets
 - mock chuppah
 - 24 small cups
 - grape juice
 - costumes (veil for bride, bowtie for groom)
 - a ring
 - mock ketubah
 - broken light bulb in bag
 - 15 copies of "French Wedding Script" (in Morgan's detailed procedure)
 - brown washable marker

People:

Rotation Leaders

- Jonathan Backer (Station 1: Israel)
- Toby Tane (Station 2: Asia)
- Tess Gartenberg (Station 3: Africa)
- Ben Uchitelle-Pierce (Station 4: Sephardic/Arab)
- Liza Mole (Station 5: Latin America)
- Morgan Levitus (Station 6: Europe/Ashkenazi)
- Anna Barberio: Group Floater

Travel Guides

- Jessie Wainer (Group A)
- Marina Tecktiel & Rani Mackevich (Group B)
- Rachel Roufa & Marc Friend (Group C)
- Alex Goldman & Scott Kaplan (Group D)
- Eric Goode & Rachel Perlman (Group E)
- Sam Cutts & Sarah Hendrix (Group F)

Space Needed:

- Station 1: anywhere
- Station 2: inside near a blank wall in a central location
- Station 3: inside, outlet needed
- Station 4: anywhere
- Station 5: inside with ability to plug in computer/projector
- Station 6: inside, place with chairs

Timeline:

- 00:00-00:10: *Intro & Break into groups*
- 00:10-00:25: *1st Rotation*
- 00:25-00:40: *2nd Rotation*
- 00:40-00:55: *3rd Rotation*
- 00:55-01:10: *4th Rotation*
- 01:10-01:25: *5th Rotation*
- 01:25-01:40: *6th Rotation*
- 01:40-01:50: *Wrap up*

Procedure:

- 00:00-00:10: *Intro & Break into groups*
Anna greets PP's and briefly introduces the program while Rotation leaders are already at stations and setting up. Participants are divided into six groups A-F. (Guides are listed above). Anna will hand out passports to Travel Guides. Travel guides will hand out passports to each PP and explain what will happen next.

00:10-00:25: *1st Rotation*

- Group A starts at Station 1: Israel.
- Group B starts at Station 2: Asia.
- Group C starts at Station 3: Africa.
- Group D starts at Station 4: Sephardic/Arab.
- Group E starts at Station 5: Latin America.
- Group F starts at Station 6: Europe.

- 00:25-00:40: *2nd Rotation*
- 00:40-00:55: *3rd Rotation*
- 00:55-01:10: *4th Rotation*
- 01:10-01:25: *5th Rotation*
- 01:25-01:40: *6th Rotation*

General Rotation Information

- Guides will lead their groups, starting at the specified station and take them "Around the world" from rotation to rotation. Schedule goes in numerical order, meaning, for example
Group A starts at 1, then goes to 2,3,4,5,6.
Group B starts at 2, then goes to 3,4,5,6,1...etc.
- At each rotation, PPs will participate in an activity introducing customs and traditions unique to that area of the world. (see attached for detailed rotations)
- After each rotation ends, PPs must get their passport stamped by the leader, and then move on to the next station.
- While traveling to their next destination, PPs and Travel Guides are encouraged to discuss the previous activity. =)

01:40-01:45: *Wrap up*

Anna & Rotation leaders will briefly wrap up the program.

Wrap Up Bonus: Fully stamped passports + \$.50 can be given to either of the SAVPs to enter in the Past Merchandise Raffle. The money will be donated to Mazon. Raffle will be held later in the weekend for past merchandise.

Please book 2 hrs for this program just to be safe.

Station 1: Israel
By Jonathan Backer

Goals:

- 1.) To understand the emotional sequence of **יום הזכרון** (Memorial Day) and **יום האצמות** (Independence Day).
- 2.) To understand the emotions families in mourning go through in trying to make the transition from **יום הזכרון** to **יום האצמות**.

Objectives:

- 1.) To learn **ירושלים של זהב** (Jerusalem of Gold) as it captures the feelings of Israel before and after **מלחמת ששת ימים** (the Six Day War).
- 2.) To read a letter from an Israeli family in order to capture the feelings surrounding the two holidays.

Materials:

- CD player
- Guitar
- 25 copies of Hebrew & English "Jerusalem of Gold" (attached)

Timeline:

- 00:00 – 00:03 Introduction
00:03 – 00:08 Read letter / tell story
00:08 – 00:15 Learn song / explain

Procedure:

00:00 – 00:03 INTRODUCTION

Station leader will say something to the effect of:

*In most stations you will learn about cultural differences that distinguish Jewish observance. Israel is unique. Israel is a place where the entire **עם** (people) with all of its cultural differences becomes one melting pot of Jewish tradition. One thing that unites the **עם** is that almost everyone in Israel knows someone who has died either in war or in a terrorist attack. This makes Israel's Memorial Day, **יום הזכרון**, much more tangible than America's Memorial Day. As the sun sets **יום הזכרון** ends and **יום האצמות** begins. The entire state makes the transition from mourning to celebration. For both holidays a siren is sounded all around Israel at a set time. The entire country stands in silence and reflects on the meaning of the holidays.*

00:03 – 00:08 READ LETTER / TELL STORY

We will read the letter from the family in Israel which will outline the importance of the holidays in Israel.

00:08 – 00:15 LEARN SONG / EXPLAIN

Using either a guitar or a CD, player participants will learn the song **ירושלים של זהב**. Then, we will look at the translation in English. We will discuss how the last two verses were added after the Six Day War and the significance this song bears in summing up the emotions of **יום הזכרון** and **יום האצמות**.

Station 2: Asia
JEWISH WALL OF CHINA
For Toby Tane
By Anna Barberio

GOALS:

- To give PPs a brief summary of the history of Jews in China (the Kaifeng Jews)
- To help NFTYites connect to the families of Kaifeng Jews.
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OBJECTIVES:

- PP's will briefly learn about the Kaifeng Jews of China and experience being in one of the seven families of Kaifeng Jews, by creating a silk patch for the Jewish Wall of China.

MATERIALS:

- "Jewish Wall of China" sign
- tape
- art supplies (markers, construction paper, scissors, glue)
- 6 large square sheets of paper (big poster size)

TIMELINE:	00:00-00:05	Read Summary of Chinese Jews & Program Intro
	00:05-00:15	Create "silk square" for Jewish Wall of China

DETAILED PROCEDURE:

00:00-00:05 Read Summary of Chinese Jews & Program Intro:

"Archeological evidence points to a Jewish presence in China as early as the 8th century, when Jewish merchants traveled the Silk Road from Persia and India. In 1163 the Emperor ordered the Jews to live in Kaifeng, where they built the first Chinese synagogue. Many travelers, including Marco Polo in the 13th century, reported meeting a Jewish community in the city of Kaifeng. Currently, the Vatican holds letters from Jesuits in the 18th Century describing the daily life and religious practices of Jews in Kaifeng, and drawings of their synagogue.

Westerners lost touch with Kaifeng Jews in the mid-1700s. It was not until 1900 that an effort was made to re-establish contact. The Chinese government now recognizes Jews as an official Chinese ethnic group. On Sept. 29, 2000, Rosh Hashanah services were held at the Ohel Rachel Synagogue for the first time in nearly 50 years. There's also a Jewish library and a Jewish museum in the city.

Now for the activity- Way back during the Ming Dynasty, a Ming emperor conferred seven surnames on the Jews: Ai, Lao, Jin, Li, Shi, Zhang and Zhao. To this day Chinese Jews will only have one of these seven names.

Each rotation group will get one of the seven surnames of the Jews of Kaifeng. Your task will be to work together to create a family "silk square", or family crest, to represent your Kaifeng Jewish family. After each rotation, the silk square will be added to the Jewish Wall of China for all to see."

00:05-00:15 Create "silk square" for Jewish Wall of China

PP's will be given one of the seven surnames and will draw pictures/words on a blank square of paper to create a symbolic representation of their Chinese-Jewish family.

Group A: Ai (means "loving")

Group B: Jin (means "gold, metal, money, elegant or ferry")

Group C: Li (means "strength, plum, black or sharp")

Group D: Shi (means "rock")

Group E: Zhang (means "open" or "widen" often credited as bow inventors)

Group F: Zhao (means "help" or "assist")

The group will be told they can use any of the materials available to represent their Chinese family. They can use the meaning given, what they learned about the history of Chinese Jews, and other Jewish knowledge to create a family representation. After the group is finished with their square, it will be taped on the wall temporarily entitled "Jewish Wall of China". A picture of the finished product will be shown in the next KESH.

A post-activity discussion on the Jews in China is encouraged if time permits. The leader (Toby) may also add that if the PPs would like any additional information on Jews in China, they can find Anna for some resources and connections.

Station 3: Africa
THE ABAYUDAYA COMMUNITY
For Tess Gartenberg
By Anna Barberio

GOALS: To introduce the Abayudaya community in Uganda and then share our culture with them.

OBJECTIVES:

PP's will learn about the Jews in Uganda through a summary read by the rotation leader, and will give to the African Jewish community by recording and sending their favorite NFTY songs.

MATERIALS:

- Cd player
- Abayudaya music CD (amazon.com or Tess)
- Recording device that can be made into a cassette tape
- Song leader!
- 1 NFTY song book (Anna will provide)

TIMELINE:

Walk-in	Play CD
00:00-00:05	Read summary & explain activity
00:05-00:15	Record song

DETAILED PROCEDURE:

Walking in While PPs walk in and get settled, play Abayudaya CD

00:00-00:05 Read summary & explain activity

"In the late 1800s, a powerful Ugandan warrior, Semei Kakungulu, broke from British missionaries who had converted him to Protestantism to gain African soil. After leaving a group called the Malachites, who combined Christian and Jewish studies, Kakungulu decided to reject Christianity all together for Judaism. He fled to a village called Gangama where he started a separatist sect known as *Kibina Kya Bayudaya Absesiga Katonda* (the Community of Jews who Trust in the Lord). After the warrior's death, his followers split into two groups – one that retained a belief in Jesus and another, the, which became the devout Jews in Uganda that are still active today.

Most members of the Abayudaya community are devout in their observance of Jewish customs and rituals. The Abayudaya's Judaism begins from birth, when males are circumcised on the eighth day. There are five synagogues in the community, one of which being the Moses Synagogue on Nabugoye Hill.

Some families walk miles and miles to Nabugoye Hill to pray on Saturday mornings – children scamper along in front of their parents, elderly men trudge up the hill leaning on hand-carved walking sticks. Shabbat and holiday services are often the only time that community members will see each other for the week, so they become both social and religious occasions. Services are in Hebrew or Luganda, a language of Uganda. The Abayudaya study the Talmud, practice Jewish holidays, sing Jewish songs (like the one you heard coming in), and observe Shabbat.

The Abayudaya regard themselves as Jews. They realize, however, that their isolation from the Jewish world has prevented them from fully embracing their Jewish culture. They always wish to learn more, and that is exactly what we are going to help them do.

Thanks to some connections with an organization called Kulanu (meaning "all of us" in Hebrew), we have been told that the Jews of Africa would like for us to send tapes of our favorite Jewish songs. Each rotation group will choose a favorite NFTY song and then record it. Anna, Northern's PVP, will then make the tapes and send them directly to a Jewish High school in Mbale, Uganda and another Jewish community in Nigeria. Now that we've learned a bit about theirs, this will hopefully bring a taste of our Jewish culture to the Jews in Africa."

00:05-00:15 Record Songs

Each rotation group will choose one NFTY song as a group. The song should be in Hebrew- a song book will be provided for ideas. With the help of Tess and the song leader, the PPs will record the song for the Abayudaya and Nigerian Jewish community. By the end of the whole program, we should have 6 successfully recorded NFTY songs to be made and sent to Africa.

If there is time left over, or some PPs don't feel comfortable singing, they can write a letter to a Jewish kid in Africa. Anna has the resources and will get them sent.

Post Program Send Tapes

Anna will make the cassette tapes, type up lyrics, and send them to:
(Thanks to Harriet Bograd of Kulanu)

Seth Jonadav, Headmaster
Semei Kakungulu High School
PO Box 225
Mbale, Uganda

and to:

Remy Ilona
P.O.Box 11505, Area 10
Garki-Abuja, Nigeria

She will hopefully be reimbursed by NFTY ☺

Station 4: Sephardic/Arab
PESACH PROGRAM
By: Ben Uchitelle-Pierce

GOALS: To introduce PP to the history and traditions of Sephardic and Arab.

OBJECTIVES: To educate PP's about the Pesach traditions of the Sephardic and Arab Jews.

MATERIALS:

- 4 bags of candy variety pack
- Parsley, one for every 3-5 PPs
- 25 Pillows (we can get from people at camp)

TIMELINE:

00:00 – 03:00	<i>Explain history of the Sephardic and Arab Jews</i>
03:00 – 05:00	<i>Explain eating of Kitniot</i>
05:00 – 07:00	<i>Explain the differences in wine blessing</i>
07:00 – 09:00	<i>Read four questions and outline differences</i>
09:00 – 13:00	<i>Introduce Iraqi Jews and perform parsley trouncing</i>
13:00 – 15:00	<i>Explain Mauma and eats candy</i>

DETAILED PROCEDURE:

00:00 – 03:00 Sephardic Jews are those Jews who live in Spain, Morocco or Portugal or who lived there before the Jews were expelled.

03:00 – 05:00 There is no halachic basis to not eating Kitniot so Sephardic Jews still eat them. Ashkenazi rabbis made the decision to not allow kitniot. Sephardim also have much more kitniot in their diet so not eating them would severely cut down of their eating options during Pesach. At this time the PP will eat sunflower seeds and popcorn.

05:00 – 07:00 Sephardic Jews do not say the blessing over the 2nd and 4th cups of wine.

07:00 – 09:00 Sephardic Jews recite the 4 questions in this order

- 1. Why dip twice
- 2. Why eat matzah
- 3. Why eat moror
- 4. Why recline

While Ashkenazi ask the questions in this order

- 1. Why eat matzah
- 2. Why eat moror
- 3. Why dip twice
- 4. Why recline

9:00 – 13:00 Iraqi Jews are one of the oldest surviving Jewish communities in the world. In 1948 there were 150,000 Jews. Early on in Iraqi history Jews lived in relative peace with their Arab neighbors. With the advent of Zionism and the rise of the state of Israel Iraqi Jews suffered more and more persecution. Jews were not allowed to own land, hold a public post, own a business, or have a telephone. From 1949 to 1951, 104,000 Jews were evacuated from Iraq in Operations Ezra & Nehemiah; another 20,000 were smuggled out through Iran during this time. Iraqi Jews thrash each other with the bitter herbs to remind themselves of the whips of slavery in Egypt and to emphasize the bitterness.

13:00 – 15:00 Moroccan Jews celebrate a holiday right after the end of Pesach called Mauma. This holiday is to celebrate after the end of Pesach. Families cook sweets and families walk around their neighborhood and everyone shares sweets and rejoices. At this time the PP will eat sweets.

Station 5: Latin America
For Liza Mole
By Anna Barberio

GOALS: To bring awareness of the poverty in the Jewish community in Argentina.

OBJECTIVES: PPs will become aware of Argentinean Jewish poverty by reading articles. They will then experience the every day lives of Latin American Jews by watching a presentation of the faces of Argentina. After becoming educated, PPs will be encouraged to think about how they can teach others and what their community can do for our family in Latin America.

MATERIALS:

- 15 copies of the three articles (attached)
- a computer
- projector/blank wall
- the file "Faces of Argentina" on the computer (PDF attached)
- pencils/pens for each PP

TIMELINE: 00:00-00:02 Liza's Intro
00:02-00:08 Read articles
00:08-00:15 Slideshow

DETAILED PROCEDURE:

00:00-00:02 *Liza's Intro*

Liza will briefly introduce the program and Latin American Jews (using her research)

00:02-00:08 *Read articles*

The PPs will be told they can pick one of the three articles to read on their own. There should be 15 copies of each article- each in a different color paper. See attached for the articles. After reading and while waiting for others they should write down a few ideas for what they can do in their own community to help the Jews in Argentina.

00:08-00:15 *Slideshow*

Liza will present the JDC slideshow entitled "Faces of Argentina" (see attached). She can call on PPs to help read if she wants. After the slideshow PPs are encouraged to discuss their feelings and what they believe their communities can do to help.

They can be told to visit the Religious Action Center website for more details on how they can help- (www.rac.org)

Station 6: Europe
FRENCH WEDDING
By Morgan Levitus

Materials:

- *reusable name tags (bride, groom, etc),
- *small wrapped candy
- *mock chuppah
- *small cups
- *grape juice
- *costumes (veil for bride, bowtie for groom, 3 flower baskets for the flower girls)
- *a ring
- *mock ketubah
- *broken light bulb in bag (for the breaking of the glass)
- *brown washable marker

Time Line: 00:00-00:05 Assign parts for the mock wedding
00:05-00:15 Mock Wedding

Procedure: When the PP's enter the room, assign the parts of: -bride -groom
-3 flower girls -Father of the Groom -Mother of the Groom -Father of the Bride -Mother of the Bride -
Maid of Honor The PP's not assigned a role in the wedding will act as family and friends of the bride and
groom

The Program leader will play the part of the Rabbi, explaining the following steps in the wedding:

Rabbi: Bonjour and welcome to the marriage ceremony of Etienne and Chloe. For those of you who have not had the pleasure of attending a French wedding before, the wedding party, along with me, will be guiding you through this joyous occasion. It's important for you to know that France is very unique in having such a large number of Sephardic Jews in a Reform Synagogue. We have members from Algeria, Tunisia, Morocco, and Egypt. And with each of these different cultures we have added flavors to our customs.

Après le ceremony, Sandrine, Delphine and Beatrice the three flower girls, will come around with "les panniens de la quete" or flower baskets.

Flower Girl 1: Please put what money you can into the baskets

Flower Girl 2: The money will be donated to families in need.

Flower Girl 3: This is a French Jewish tradition which is thought to have been adapted from a similar custom which takes place in Catholic churches.

Rabbi: Here comes the Groom accompanied by his mother and father. The three will then join me under the chuppah.

Groom's Father: The chuppah symbolizes the groom's home and the bride's new domain.

Groom's Mother: It also symbolizes the bridal chamber where the marital act was consummated in ancient times.

Rabbi: Now the Bride will enter the room accompanied by her mother and father. Her face is covered by the veil. The bride will wait for the groom to step down from the chuppah and lift the veil from her face before entering.

Bride's Father: The Bride and Groom have been fasting since last night's meal. The fast last until now, when they meet under the chuppah.

Bride's Mother: The fast takes place so you become clean and fresh, like for Yom Kippur.

Bride's Father: The dress she is wearing has been made only a week prior to this day.

Bride's Mother: It is believed that if the dress was made any earlier, it would tempt the evil eye.

Rabbi: The bride and her parents will then join us all under the chuppah.

Bride: As you can see I am decorated with henna. This is done for a pre-wedding ceremony in which the bride-to-be, in colorful array, is presented to her fiancé. Another pre-wedding tradition is that the groom receives a watch from the family of his bride-to-be— the idea being that the tradition and the time would go on together, forever.

Rabbi: After circling the groom three times, the bride then stands to the groom's right, under the chuppah. During French Jewish weddings, the custom is for everyone under the chuppah to both stand and sit according to what is taking place during the ceremony.

Now, I will give a speech telling the brief story of how the couple met and some of the many reasons they have chosen to marry. (If the program leader wants they can make up a little story here)

The first blessing over the wine will now take place. Both the bride and groom drink from the cup. It is said that wine is symbolic of life.

Maid of Honor: At this point, I will give the ring to the Rabbi who will show it to the witnesses and then give it to the groom.

Groom: I will put a plain gold ring on my bride's finger. One interpretation of this tradition says that this is to avoid any possible deceit by the groom. The ring must belong to the groom and he should place it on the bride's index finger. This is because the index finger is more visible which lets the bride to show the witnesses that she has received the ring.

Rabbi: Now I will read of part of the Ketubah or marriage contract. The groom will then sign it and hand it to the bride. Then the bride will place a ring on the groom's finger and say in Hebrew "Ani le-dodi ve-dodi li" which in English means "I am one with my fiancée and he is one with me".

The seven blessings or sheva brachos are now recited over the second cup of wine. The theme of these blessings links the bride and groom to the Jewish faith in G-d as creator of the world, bestower of joy and love and the ultimate Redeemer of the Jewish people.

Father of the Groom: The Father of the Bride and I will each say one of the seven blessings. The glass of wine is passed around everyone under the chuppah.

Groom: Now, I will break the glass of wine. This custom dates back to Talmudic times and symbolizes the sadness felt by the Jewish people by the destruction of the Temple of Jerusalem in ancient times.

Rabbi: The breaking of the glass marks the conclusion of the ceremony and now everyone can shout "Mazel Tov" and throw candy at the bride and groom as they leave the room.

After the ceremony, the bride and groom are accompanied to the cheder yichud or "room of privacy." This allows them to be alone in a closed room together; an intimacy reserved only for a married couple.

Le Fin