

This Year Again

Activity, Study and Discussion Kit for Tishrei 5785



Dear Friends,

The month of Elul invites us into a deep process of introspection and renewal. This is a time of forgiveness and self-examination in Jewish tradition, serving as a spiritual bridge towards the New Year and the approaching High Holidays.

The opening of the school year brings a spirit of renewal to the school community. Students and teachers return to familiar spaces, but with new opportunities: new faces join the teaching staff, and new friendships form among students. It's a time to refresh our familiarity with the school's values, strengthen the educational framework, and rebuild the class and grade communities.

This year, the High Holidays take on additional significance in light of the October 7th tragedy and its consequences, as well as the ongoing war we are facing. In the activities proposed in this kit, we will discuss the values that the High Holidays present to us, including repentance, self-reflection, and community responsibility. We will also address, in an age-appropriate manner, the complex challenges of the current year and the tragedy of October 7th. We will examine how, despite the difficulties, human nature finds the strength to recover, renew, and look forward with hope.

This is an opportunity for educational and community dialogue that instills hope, while remembering the past and moving towards a better future.

Wishing you a Shana Tova,

The team of

The Center of Education and Leadership of the Reform Movement in Israel

For more information about the activities of the Center of Education and Leadership of the Reform Movement in Israel you may contact the

Center's Director Tal Kedmi

talwk@reform.org.il

972-54-5657359

The kit includes:

- "May the Year Be Beautiful and Different" - **Lesson plan for elementary school students (grades 1-3)**
- "May the Year Be Beautiful and Different" - **Lesson plan for elementary school students (grades 4-6)**
- "May the Year End with Its Curses" - **Lesson plan for middle and high school students (grades 7-12)**
- Combined ceremony: **High Holidays and Memorial Day for the October 7th Tragedy**

This Year Too/ Leah Goldberg

Every year and year, the grass turns
green,

And the sun rises and the rain
descends.

Every year and year, the earth
renews itself,

The squill blossoms white and the
oleander glows golden.

Each year, people are born in
abundance,

For tears and for laughter, for
brotherhood and hatred,

And there is someone who wishes
only for good
This year too.

גם השנה/ לאה גולדברג

כָּל שָׁנָה וְשָׁנָה מוֹרִיק הַדְּשָׁא,
וְעוֹלָה הַחֲמָה וַיּוֹרֵד הַמָּטָר.

כָּל שָׁנָה וְשָׁנָה אֲדָמָה מִתְחַדֶּשֶׁת
וּמִלְבִּין הַחֶצֶב וּמִזְהִיב הַהֶדֶר.

בְּכָל שָׁנָה נוֹלָדִים אֲנָשִׁים לְרַב,
לְדַמְעוֹת וְלִצְחוֹק, לְאַחֻה וְשִׂנְאָה
וַיֵּשׁ מִיִּשְׁהוּ הַרוֹצֵה רַק בְּטוֹב
גַּם הַשָּׁנָה.

שיפה ושונה תהא השנה "May the Year Be Different" Lesson Plan for Grades 1-3

Rationale

Jewish tradition and the High Holidays allow and require us to reflect on the past year. We examine our actions and see what we've been through, what good things happened, and what we need to improve. In the following activity, we'll also invite the students to pause and think about the year that has passed. What should we keep, and what should we change? What positive experiences did we have and participate in, and what were the less positive things that, in this complex year, were sometimes difficult? We'll be sensitive and adapt the discussion to the students' abilities and what they choose to share.

Objectives

Familiarize students with the High Holidays tradition of reflecting on the past year and self-examination

Summarize and process the year, considering both positive and negative aspects, appropriate to the students' age, fostering hope and positive thinking for the new year

Opening: Story about Deborah the Bee

We'll tell the children a short story about Deborah the Bee preparing for Rosh Hashanah:

One morning, as the sun began to rise over the large hive in the heart of the blooming field, little Deborah opened her eyes. She knew this wasn't just an ordinary day. It was the last day of the year, and she felt excitement spreading throughout her body.

Deborah stretched, shook her delicate wings, and looked around. The hive was already bustling with many bees rushing back and forth, preparing for the last workday of the year. She remembered everything she had been through during the past year, and a small smile appeared on her face.

"Come on, Deborah!" called her good friend, Buzzy. "We have a lot of work today!"

Deborah nodded enthusiastically and flew out of the hive with Buzzy. The field was full of colorful flowers, and the air was filled with the sweet scent of nectar. Deborah and Buzzy began flying from flower to flower, diligently collecting nectar.

While working, Deborah started thinking about the past year. She remembered all the long days of collecting nectar, the many hours she spent preparing sweet, golden honey. She thought about how proud the Queen was when she saw all the honey accumulated in the hive.

But not everything was easy. Deborah recalled one day, in the middle of summer, when she was flying towards a large, beautiful flower. She was so excited to collect its nectar that she didn't notice the strong wind that had started to blow. Suddenly, a strong gust shook her, and she lost her balance. Deborah fell from the air, spinning and frightened.

"Oh no!" she cried, trying to stabilize herself in the air. But the wind was too strong, and she continued to fall. At the last moment, just before she was about to crash to the ground, she felt a pair of small hands grabbing her.

"Hold on, Deborah!" she heard Buzzy's voice. Her good friend had flown quickly and managed to catch her at the last second. Together, they struggled against the wind and safely returned to the hive.

Deborah thanked Buzzy and the rest of her friends who helped her recover from the fall. They brought her sweet nectar to drink and comforted her until she felt well enough to return to work.

Now, as she flew in the field on the last day of the year, Deborah thought about how important her friends were. She decided that in the coming year, she wanted to help her friends just as they had helped her.

As the sun began to set, Deborah and Buzzy returned to the hive with their nectar sacks full to the brim. They joined the other bees gathered around the Queen.

"My dear bees," said the Queen in a soft but authoritative voice. "The past year has been full of challenges, but also many achievements. Let's celebrate the New Year together and think about what we've learned."

Deborah listened intently as each bee took turns sharing something they had learned this year. When it was her turn, Deborah took a deep breath and said, "This year I learned how important it is to help friends and be brave. When I fell from the flower, my friends helped me, and it made me feel so good. Next year, I want to be the bee who helps others when they need help."

The Queen smiled warmly at her. "That's a very beautiful thought, Deborah. We can all learn from you."

When it was time to go to sleep, Deborah curled up in her small bed in the hive. She thought about everything that happened during the year - the hard work, the scary fall, and her good friends. She thought about her decision to be brave and help others, and felt excited for the new year.

"Happy New Year, Buzzy," she whispered to her friend sleeping beside her.
"Happy New Year, Deborah," Buzzy replied drowsily.

Deborah closed her eyes, smiling to herself. She knew the new year would bring new challenges, but she felt ready to face them. With her friends by her side and the lessons she had learned, she knew she could overcome any obstacle.

And so, with a heart full of hope, Deborah entered the new year, ready for whatever it might bring.

We'll ask

- What did Deborah do to prepare for Rosh Hashanah?
- How can we be like Deborah and think about the past year?
- Would anyone want to share a story of how a friend helped them?

Activity: "The Apple of Memories"

We'll prepare in advance a large apple made of bristol board and distribute leaf-shaped notes to the children in two colors - green and yellow (Appendix 2)

We'll explain:

The beginning of a new year is an opportunity to pause and reflect. Ceremonies are opportunities for a pause, like a birthday. When we stop, we can think about the year we've had. What we did, what was new, what changed, how we felt.

As it is written in Numbers 29:1

"In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded."

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

במדבר כ"ט:א'
ובחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד
לְחֹדֶשׁ מִקְרָא־קֳדָשׁ יִהְיֶה
לְכֶם כָּל־מְלָאכֶת עֲבֹדָה
לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה
לְכֶם:

The Jewish Rosh HaShanna, appears in the Torah as a "day of sounding the horn". This day calls for us to stop, reflect on the past year, and express hope for the new year.

Every year has many happy and exciting events and occurrences, as well as farewells and less joyful events. We too will think about the past year. We'll think about 2 good and/or happy things that happened to us in the past year and 2 things that changed, ended, or were less happy. On the green leaves, we'll write or draw good things that happened to us this year, and on the yellow leaves, we'll write or draw things that were less good or sad.

We'll help the children write or draw their memories, and we'll stick the leaves on the big apple.

We'll ask several students to share one good thing they had this year and one less good thing.

We'll discuss which of the good and less good things depend on us, which depend on other factors, and how we can do our best to ensure that the coming year brings as many good things as possible.

What's between different (Shona) and year (Shana)? Listening to songs and discussion

We'll listen together to two familiar Israeli songs that relate to the experience of starting the new year, and we'll discuss their lyrics (you can also choose just one song from the two).

At the Beginning of the Year

On Rosh Hashanah, on Rosh Hashanah,
In my garden bloomed a rose.
On Rosh Hashanah, a white sailboat
Suddenly set anchor by the shore.
On Rosh Hashanah, on Rosh Hashanah,
Our heart responded in ancient prayer:
May the year beginning anew today
Be wonderful and special in every way.
On Rosh Hashanah, on Rosh Hashanah,
In the autumn sky bloomed a first cloud.
On Rosh Hashanah,
Rising like a memorial flame,
In the meadow bloomed the first squill.
On Rosh Hashanah, on Rosh Hashanah,
Our heart responded in ancient prayer:
May the year beginning anew today
Be wonderful and special in every way.
On Rosh Hashanah, on Rosh Hashanah,
Bloomed a melody - new and unknown,
And overnight its strains did resound
from all the windows of the in town.
On Rosh Hashanah, on Rosh Hashanah,
Our heart responded in ancient prayer:
May the year beginning anew today
Be wonderful and special in every way.

בראש השנה, בראש השנה פרחו שושנה
אצלי בגנה
בראש השנה, סירה לבנה עגנה לה בחוף
פתאום
בראש השנה, בראש השנה לבנו ענה
בתפלה נושנה
שיפה ושונה תהא השנה אשר מתחילה לה
היום.
בראש השנה, בראש השנה פרחו עגנה
ברקיע הסתו.
בראש השנה כנר נשמה עלה בשדה חצב.
בראש השנה, בראש השנה לבנו ענה בתפלה
נושנה
שיפה ושונה תהא השנה אשר מתחילה לה
עכשו.
בראש השנה, בראש השנה פרחו מנגינה
שאיש לא הכיר
ותוף יממה הזמר המה מכל חלונות העיר.
בראש השנה, בראש השנה לבנו ענה
בתפלה נושנה
שיפה ושונה תהא השנה אשר מתחילה לה
בשיר.

We'll ask: How can we understand the prayer expressed in the song: "May the year be beautiful and different"? Why is it important to us that next year will be different from the years that have passed?

We'll explain:

The word "year" (shana in Hebrew) can have a few meanings. One of them is "to repeat". It means that everything happens again and again. Every year repeats itself in some ways: the seasons, the holidays, the weather. But they repeat a little different every year. The word "to repeat" also refers to the action of going over things, learning and memorizing, just as we learn about traditions and holidays anew, every year.

Another important meaning of the word year in Hebrew is CHANGE that is inherent in it: because in each and every year is a chance to re-examine ourselves, make new decisions, and change things we want to change in ourselves, in our relationships with friends, and in the way we perceive the world. For example: Do we tend to get upset and angry every time things don't match what we planned? Maybe we can decide to change that this year?

We'll ask:

What do we want to repeat, meaning: what do we want to stay exactly the same in the coming year?

What do we want to change, meaning: what in ourselves or in the world around us do we want to change, and make different this year?

We will read the second song and listen to the melody:

<https://www.youtube.com/watch?v=ys-Bbq27Lb4>

This Year Too / Leah Goldberg

Every year and year the grass turns green,
And the sun rises and the rain falls.
Every year and year the earth renews itself
And the squill whitens and the oleander
gleams.
Every year many people are born,
For tears and laughter, for brotherhood and
hatred,
And there is someone who wants only good
This year too.

גם השנה / לאה גולדברג
כל שנה ושנה מוריק הדישא,
ועולה החמה ויורד המטר.
כל שנה ושנה אדמה מתחדשת
ומלבין החצב ומזהיב ההדר.
בכל שנה נולדים אנשים לרב,
לדמעות ולצחוק, לאחווה ושנאה,
יש מישהו הרוצה רק בטוב
גם השנה.

This poem beautifully captures the cyclical nature of life and the world around us, while also highlighting the constant potential for renewal and positive change. It reminds us that despite the predictable patterns in nature and life, there's always room for hope and a desire for goodness in the coming year.

We will Ask:

What moments of laughter and sadness do we remember from this year?

We'll summarize:

The High Holidays teach us about renewal, self-reflection, and unity. This year, we also remember the events of October 7th. We too have experienced difficult things, but we've also witnessed much good.

We'll remember the brave women and men who helped others on October 7th. They teach us that even in challenging times, we can find light and hope.

When we sing "May the year be beautiful and different," we're hoping for positive change. We can learn from the difficulties, and also remember the good things, like the green and yellow leaves on our "Apple of Memories."

In the new year, like Deborah we can be brave and helpful to our friends. Together, we can create a better year, filled with hope and love.

The lesson can be concluded with the "Chain of Wishes" activity

We'll prepare a colorful paper chain. Each child will receive one link and write or draw a wish/hope for the new year on it. We'll connect all the links into a long chain and hang it in the classroom.

“שיפה ושונה תהא השנה” May the Year Be Different

Lesson Plan for Grades 4-6

Rationale

Jewish tradition and the High Holidays allow and require us to reflect on the past year. We examine our actions and see what we've experienced, what good things happened, and what we need to improve. In the following activity, we'll also invite the students to pause and think about the year that has passed. What should we continue, and what should we change? What positive experiences did we have and participate in, and what were the less positive things that, in this complex year, were sometimes difficult? We'll be sensitive and adapt the discussion to the students' abilities and what they choose to share.

Objectives:

- Collaborative processing of the events of the past year.
- Understanding Rosh Hashanah's role as an opportunity for reflection and looking forward.
- Contemplating hopes, blessings, and wishes for the new year.

Opening:

Guided Imagination - What Did We Experience This Year? We'll begin with a shared minute of guided imagination. We'll ask the students to close their eyes and guide them to remember the previous Rosh Hashanah. Alternatively, we can hold a class discussion and ask these questions without guided imagination.

Where were we? Who did we celebrate with? What do we remember from the holiday? Then we'll ask them to progress in their memory through the course of the past year: (It's recommended to choose a few questions and not go through all the following questions)

- * Yom Kippur: Where were we? How did we observe Yom Kippur? With whom?
- * Sukkot: Did you build a sukkah? Did you travel with your family?
- * Where did you celebrated Hanukkah?
- * What did you dress up as for Purim?
- * Where did you celebrated Passover?
- * Where did you spent the summer vacation? And with whom? Did you go on a holiday? Where?
- * And how was your first day of school this year?

After we've finished guiding the imagination through the entire year (being careful not to direct too much towards specific events, but only to describe the course of the seasons and holidays, leaving it to each individual's imagination to fill in the events themselves), we'll ask the students to share, in turns, the event they remember most from the past year. We'll write these on the board or on a large bristol board.

We'll ask:

What do all the events we chose have in common?

Why did we remember these specifically, and not other events?

What stays with us more: happy memories or sad or frightening memories?

How can we explain this?

We'll explain:

The past year wasn't a "normal" or routine year. On Simchat Torah 5784, the "Swords of Iron" war broke out. We'll dedicate this upcoming lesson to collective reflection on the year that has passed: what we learned from it, what we want to take with us into future years, and what we might want to forget, cast away, and leave behind as we enter the new year.

Listening to songs and discussion

We'll listen together to two familiar songs that relate to the experience of beginning the new year, and we'll discuss their lyrics (it's also possible to choose just one of the two songs):

At the Beginning of the Year

At the beginning of the year, at the beginning of the year
 A rose bloomed in my garden
 At the beginning of the year, a white boat
 Suddenly anchored at the shore
 At the beginning of the year, at the beginning of the year
 Our heart responded with an old prayer
 That beautiful and different will be the year
 Which begins for it today.

At the beginning of the year, at the beginning of the year
 A cloud bloomed in the autumn sky.
 At the beginning of the year like a soul candle
 A squill rose in the field.
 At the beginning of the year, at the beginning of the year
 Our heart responded with an old prayer
 That beautiful and different will be the year
 Which begins for it now.

At the beginning of the year, at the beginning of the year
 A melody bloomed that no one knew
 And within a day the song hummed
 From all the windows of the city.
 At the beginning of the year, at the beginning of the year
 Our heart responded with an old prayer
 That beautiful and different will be the year
 Which begins for it with a song.

בְּרֹאשׁ הַשָּׁנָה, בְּרֹאשׁ הַשָּׁנָה פָּרְחָה שׁוֹשְׁנָה
 אֶצְלִי בִּגְנֵה
 בְּרֹאשׁ הַשָּׁנָה, סִיְרָה לְבַנָּה עֲגִנָּה לֵה בַחֲוֶף
 פְּתָאם
 בְּרֹאשׁ הַשָּׁנָה, בְּרֹאשׁ הַשָּׁנָה לְבִנּו עֵנָה
 בְּתַפְלָה נוֹשְׁנָה
 שִׁיפָה וְשׁוֹנָה תֵהָא הַשָּׁנָה אֲשֶׁר מִתְחִילָה לֵה
 הַיּוֹם.

בְּרֹאשׁ הַשָּׁנָה, בְּרֹאשׁ הַשָּׁנָה פָּרְחָה עֲנָנָה
 בְּרִקְיַע הַסֵּתוּם.
 בְּרֹאשׁ הַשָּׁנָה כְּנֹר נִשְׁמָה עֵלָה בַשָּׂדֶה חֲצִב.
 בְּרֹאשׁ הַשָּׁנָה, בְּרֹאשׁ הַשָּׁנָה לְבִנּו עֵנָה בְּתַפְלָה
 נוֹשְׁנָה
 שִׁיפָה וְשׁוֹנָה תֵהָא הַשָּׁנָה אֲשֶׁר מִתְחִילָה לֵה
 עַכְשָׁו.

בְּרֹאשׁ הַשָּׁנָה, בְּרֹאשׁ הַשָּׁנָה פָּרְחָה מִנְגִינָה
 שְׁאִישׁ לֹא הִכִּיר
 וְתוֹף יִמְמָה הַזְמָר הֵמָּה מִכָּל חִלּוֹנוֹת הָעִיר.
 בְּרֹאשׁ הַשָּׁנָה, בְּרֹאשׁ הַשָּׁנָה לְבִנּו עֵנָה
 בְּתַפְלָה נוֹשְׁנָה
 שִׁיפָה וְשׁוֹנָה תֵהָא הַשָּׁנָה אֲשֶׁר מִתְחִילָה לֵה
 בְּשִׁיר.

<https://www.youtube.com/watch?v=ys-Bbq27Lb4>

How can we understand the prayer expressed in the song: "May the year be beautiful and different"?

Why is it important to us that the coming year be different from the years that have passed?

We'll explain:

The word "year" (shana in Hebrew) can have two meanings. One of them is "to repeat" (lishnot), meaning that everything happens again and again, repeats itself and is different every year: the seasons, the holidays, the weather. The word "lishnot" also refers to the action of reviewing things, learning and memorizing, just as we learn about traditions and holidays anew, every year.

Another important meaning of the word "shana" is the CHANGE inherent in it: because in each and every year we can start anew, make new decisions, and change things we want to change in ourselves, in our relationships with friends, and in the way we perceive the world (for example: do we tend to get upset and angry every time things don't match what we planned? Maybe we can decide to change that this year?)

We'll ask:

What would we like to repeat, what do we want to remain exactly the same in the coming year?

What would we like to change (leshanot), what in ourselves or in the world around us do we want to change, and make different this year?

We'll distribute sticky notes or large stickers to the students in two colors, orange and blue. On the blue ones, we'll write the things we want to repeat (sheyishnu), meaning things that will continue and recur as they are, and on the orange ones -

the things we want to change (sheyishtanu) or disappear. We'll stick the notes or stickers in two clusters in two corners of the classroom, and we can return to them again and again throughout the year.

We'll read the second song and listen to the melody:

<https://www.youtube.com/watch?v=ys-Bbq27Lb4>

This Year Too / Leah Goldberg

Every year and year the grass turns green,
And the sun rises and the rain falls.
Every year and year the earth renews itself
And the squill whitens and the oleander
gleams.
Every year many people are born,
For tears and laughter, for brotherhood and
hatred,
And there is someone who wants only good
This year too.

גם השנה / לאה גולדברג

כל שנה ושנה מוריק הדשא,
ועולה החמה ויורד המטר.
כל שנה ושנה אדמה מתחדשת
ומלבין החצב ומזהיב ההדר.
בכל שנה נולדים אנשים לרב,
לדמעות ולצחוק, לאהבה ושנאה,
יש מישהו הרוצה רק בטוב
גם השנה.

We'll ask:

- * What moments of joy do we remember from the year?
- * And what moments of sadness do we remember from the year?

We'll add to the notes or stickers we prepared earlier blue joy notes and orange sadness notes, on which we'll write moments, characters, or events that evoked joy and sadness. We'll also stick these notes or stickers in two different corners of the classroom.

We'll summarize:

The lesson allowed us to embark on a special journey through time and memories. Together, we collected sweet moments alongside challenging moments from the past year. We explored and discovered that each of us carried different stories in our hearts, diverse experiences, but we're all part of a larger, shared story.

We sang "At the Beginning of the Year" together and discovered that like the rose in the garden, we too bloom anew each year. Sometimes we were strong like a white boat anchored on the shore, and sometimes soft like a cloud in the autumn sky. But always, like the squill in the field, we found a way to grow and shine.

We looked at the notes we filled out - the blue and the orange. We saw that in our lives there is both joy and sadness, things we want to preserve and things we hope to change.

Every day in the new year is an opportunity to help, love, and change. Together, we'll make this year beautiful and different, just as we ask in the song.

The lesson can be summarized with a "Virtual Sukkah of Peace" activity

Objective: To connect the Sukkot tradition with values of peace, inclusion, and acceptance of others.

Activity procedure:

1. Create a "virtual Sukkah" using an online collaborative board (such as Padlet or Jamboard).
2. Divide the board into 4 "walls":
 - "Ushpizin Wall": Students will write names of people (famous or from their lives) they would like to invite to the Sukkah and why.
 - "Blessings Wall": Well-wishes for peace and unity in Israeli society.
 - "Solutions Wall": Ideas on how to promote understanding and respect between different groups in society.
 - "Hope Wall": Inspirational quotes or images symbolizing hope for a better future.
3. Give students time to fill the walls.
4. Afterwards, conduct a discussion on the content shared.

We will ask:

How can the values of Sukkot - hospitality, unity, and impermanence - help us address current challenges?

"May the Old Year and Its Curses End, May the New Year and Its Blessings Begin"

Lesson Plan for Grades 7-12

Rationale: In this second lesson, we will study various formulations for blessing the new year, both traditional and modern, as a starting point for composing our personal blessings. We will also dedicate time to non-verbal processing of the events and difficulties of the past year through creative work, allowing for a different, and sometimes deeper, expression of feelings of trauma, loss, or hardship. To conclude, we will gather for a festive Tashlich ceremony, symbolically casting away difficulties into water, and for an exhibition of "Shana Tova" (New Year) cards that we will prepare.

Objectives:

- * Creative processing of the past year's events.
- * Familiarization with traditional and new blessings for the Tishrei holidays, and with a portion of the Amidah prayer (the Eighteen Benedictions).
- * Introduction to the tradition of "Shana Tova" cards and renewing this custom.
- * Creating a festive class ceremony for Rosh Hashanah.

"Blessing of the Years": Study and Discussion

We will read together the Blessing of the Years, the ninth blessing in the Amidah prayer, which is the central prayer in each of the three daily prayer services. This prayer asks God to bless the current year and grant us success and abundance. In ancient times, when society was primarily agricultural and lived off the land, there was great importance placed on timely rain, the seasons, and various natural elements that could greatly benefit or harm crops (for instance, when a hail attack damages fruit, or when locusts descend on a field and consume the entire harvest).

Therefore, it is customary to pray for blessed rains, as well as for satiety, meaning for a yield sufficient to live from abundantly, and also for blessing and peace.

The prayer recited in autumn and winter (from the 7th of Cheshvan):

The text presented here is taken from the Siddur Tefilat Ha'Adam, 2020, p. 90.

Bless for us, O Lord our God, this year and all its crops for the best, and give dew and rain for a blessing on the face of the earth. Satisfy the world from Your goodness and bless our year like the best years. Blessed are You, O Lord, who blesses the years.

Grant blessing upon the earth and satisfy us from its abundance. Bless our year as the best of years. Blessed are You, Lord, who blesses the years.

Bless this year for us, Lord our God, and all its varied produce for good. Grant blessing upon the face of the earth. Satisfy us from its abundance and bless our year as the best of years. Blessed are You, Lord, who blesses the years.

Guard and save this year from all evil and from all kinds of destroyers and from all sorts of punishments. Give it good hope and a peaceful end. Have pity and compassion upon it and upon all its produce and fruits. Bless it with rains of favor, blessing, and generosity. May its

outcome be life, plenty, and peace, as in the good years for blessing. For You are

a good and beneficent God, and You bless the years.

Blessed are You, Lord, who blesses the years.

בָּרַךְ עֲלֵינוּ ה' אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת
 כָּל מִינֵי תְבוּאֹתֶיהָ לְטוֹבָהּ. וְתֵן טַל וּמָטָר
 לְבִרְכָה עַל כָּל פְּנֵי הָאֲדָמָה, וְרוּחַ פְּנֵי תְהִלָּה
 וְשִׁבְעֵךְ אֶת הָעוֹלָם כֻּלּוֹ מִטוֹבֶךָ, וּמִלֵּא יְדֵינוּ
 מִבְּרוּכֹתֶיךָ וּמֵעֲשֶׂר מִתְּנוּת יְדֶיךָ.

שְׁמֵרָה וְהַצִּילָה שָׁנָה זוֹ מִכָּל דְּבַר רָע וּמִכָּל
 מִינֵי מִשְׁחִית וּמִכָּל מִינֵי פּוֹרְעָנוֹת, וְעָשָׂה לָהּ
 תִּקְוָה טוֹבָה וְאַחֲרִית שְׁלוֹם. חוּס וְרַחֵם עָלֶיהָ
 וְעַל כָּל תְּבוּאֹתֶיהָ וּפְרוּתֶיהָ, וּבִרְכָה בְּגִשְׁמֵי
 רֶצוֹן בְּרָכָה וְנִדְבָהּ, וְתֵהִי אַחֲרִיתָהּ חַיִּים וְשִׁבְעֵךְ
 וְשְׁלוֹם כְּשָׁנִים הַטּוֹבוֹת, לְבִרְכָה. כִּי אֵל טוֹב
 וּמְטִיב אֶתְּךָ וּמְבָרֵךְ הַשָּׁנִים. בְּרוּךְ אַתָּה ה'
 מְבָרֵךְ הַשָּׁנִים.

The prayer recited in spring and summer (from the first day of Passover):

Bless us, O Lord our God, in all the work of our hands, and bless our year with dews of favor, blessing, and generosity. May its end be life, plenty, and peace as in the good years for blessing. For You are a good and beneficent God, and You bless the years. Blessed are You, O Lord, who blesses the years.

בְּרַכְנוּ ה' אֱלֹהֵינוּ בְּכֹל מַעֲשֵׂי יְדֵינוּ, וּבְרַךְ שְׁנַתְנוּ בְּטַלְלֵי רִצּוֹן בְּרָכָה וּנְדָבָה, וְתַהֲי אַחֲרֵיתָהּ חַיִּים וְשָׁבַע וְשָׁלוֹם כְּשָׁנִים הַטּוֹבוֹת לְבְרָכָה. כִּי אֵל טוֹב וּמְטִיב אֶתְהָ וּמְבָרֵךְ הַשָּׁנִים.
בְּרוּךְ אַתָּה ה' מְבָרֵךְ הַשָּׁנִים.

We will read the blessing together and explain the difficult words.

We'll ask:

What topics does the prayer focus on? What requests are presented here before God?

Would you like to add any additional requests to this prayer?

We will read the intention for the month of Tishrei, from Rabbi Dalia Marx's book, "In Time - Journeys in the Jewish-Israeli Calendar":
From: In Time, Journeys in the Jewish-Israeli Calendar, Miscal 2018, p. 13.

May this year be	A year of creativity	A year of healing
A year of love	A year of new strengths	A year of peace
A year of blessing	A year of learning	A year of hope
A year of growth	A year of vigor and enthusiasm	A year of repair
A year of seeking good	A year of deep breathing	A year of wholehearted sincerity
A year of inspiration	A year of patience	May this year be
A year of forgiveness	A year of independence	A year of mercy and a time of favor before You
A year of beautiful memories	A year of good livelihood	For us and for all who inhabit the world
A year of true friendship	A year of justice	
A year of goodness	A year of composure	

שְׁנַת צְדָק	תְּהֵא הַשָּׁנָה הַזֹּאת
שְׁנַת קוֹר רֹחַ	שְׁנַת אֲהֵבָה
שְׁנַת רְפוּאָה	שְׁנַת בְּרָכָה
שְׁנַת שְׁלוֹם	שְׁנַת גְּדִילָה
שְׁנַת תִּקְוָה	שְׁנַת דְּרִישַׁת טוֹב
שְׁנַת תִּקּוּן	שְׁנַת הַשְׂרָאָה
שְׁנַת תּוֹם לֵב	שְׁנַת וְתוֹר
תְּהֵא הַשָּׁנָה הַזֹּאת	שְׁנַת זְכוּנוֹת יְסִים
שְׁנַת רְחֻמִּים וְעַת רְצוֹן מִלְּפָנֶיךָ	שְׁנַת חֲבֵרוֹת אֶמֶת
לָנוּ וּלְכָל בְּאֵי עוֹלָם	שְׁנַת טוֹב
שְׁנַת נְשִׁימָה עִמְקָה	שְׁנַת יִצִּירָה
שְׁנַת סִבְלָנוֹת	שְׁנַת כּוֹחוֹת הַדָּשִׁים
שְׁנַת עֲצֻמָּאוֹת	שְׁנַת לְמוֹד
שְׁנַת פְּרֻסָּה טוֹבָה	שְׁנַת מְרִץ וְנִמְרָצוֹת

The request for a good year on Rosh Hashanah connects to the hope for a better future following the tragedy.

Group Activity It is recommended to divide the class into groups of 4-5 students, assigning each group one holiday. Each group will answer the questions, and one representative from each group will present a summary of their discussion.

Rosh Hashanah - Renewal and Self-Reflection:

- How is Israeli society conducting 'self-reflection' in light of recent events?
- What changes or renewal do you see in society?

Yom Kippur - Forgiveness and Atonement:

- How do we view the value of forgiveness these days?
- How does society cope with feelings of guilt or responsibility?

Sukkot - Unity and Impermanence:

- How is unity expressed in Israeli society following the events?
- How does the sense of impermanence affect people's behavior?

Releasing and Wishing for a Good Year

We'll explain to the students that traditionally, two customs are observed around the preparations for Rosh Hashanah and the Tishrei holidays. One is the ancient tradition of the "Tashlich" prayer, where worshippers symbolically cast their sins into a flowing body of water (it's customary to throw bread crumbs, symbolizing the sins). The second is writing greeting cards for the new year, "Shanah Tovah" cards, and sending them to family, friends, and acquaintances.

We can show students a slideshow of images of Israeli "Shanah Tovah" cards. Now we'll allow students to move freely between two creative stations:

First Station: "Tashlich" We'll prepare a table with blank white papers, pencils, colors, scissors, and glue. Activity: Students will write or draw on the paper things they want to "cast away" from the past year (for example: fears, anger, unpleasant moments) They can decorate the paper or fold it into a specific shape (like a boat) Output: A letter containing the things the student wants to cast away

We'll explain: The Tashlich activity focuses on processing the past and "releasing" negative experiences from the past year, allowing for the processing of negative emotions, fears, and regrets. Tashlich is a traditional custom that connects us to our Jewish heritage.

Second Station: Shanah Tovah Cards

Materials:

Greeting cards/blank papers, colors, markers, stickers, decorative materials

Activity:

Students will design personal "Shanah Tovah" cards

They will write blessings and wishes for the new year, inspired by the texts they studied

Output: A personally designed greeting card for the year

The rationale behind choosing the Tashlich and "Shanah Tovah" activities for this lesson is deep and multi-faceted. I'll explain the rationale:

We'll explain:

Designing "Shanah Tovah" cards is future-oriented, aimed at creating hope and positive wishes for the coming year. Together, these activities create a balance between dealing with the past and focusing on the future, which is essential to the renewal process of Rosh Hashanah.

Writing "Shanah Tovah" cards is a modern custom that allows for personal and creative expression, encouraging expressions of hope, joy, and optimism.

"Tashlich" Ceremony

Tashlich is a personal act of introspection, while sending "Shanah Tovah" cards is a social act of creating and strengthening connections.

The combination emphasizes the connection between personal inner work and the social and community responsibility of each of us. During the lesson, we went through a unique experience where we processed the difficulties of the past year, and in both activities, we gave tangible and creative expression to abstract ideas of self-reflection and renewal through concrete actions.

Tashlich Ceremony:

Required Equipment

- * A large bowl or transparent basin filled with water
- * The notes prepared in the previous activity
- * Pencils or pens (in case someone wants to add something)
- * A basket or box to collect the notes

* Arrangement of chairs or cushions in a circle around the central basin

Ceremony Procedure

Each student approaches the water bowl

Option to read aloud what is written on the note (if desired)

The student casts the note into the water

Together, we can recite:

"He will again have compassion on us; He will subdue our iniquities. You will cast all their sins into the depths of the sea." (Micah 7:19)

"יְשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל חַטָּאוֹתֵם"

The Tashlich ceremony provides a meaningful opportunity to close the circle of the past year and open a new page for the coming year. It allows students to emotionally process experiences from the past and prepare for the future in a positive and empowering way.

Summary and "Shanah Tovah" Cards Exhibition

The Tishrei holidays provide us with a value-based framework for dealing with challenges, as we've seen in the social response to the events of October 7th. The connection between tradition and contemporary reality emphasizes the ongoing relevance of Jewish values in our lives. The personal and national self-reflection characteristic of the holiday period has taken on special significance in light of recent events. Unity and mutual responsibility, central values in the Tishrei holidays, have emerged as significant sources of strength in coping with the national tragedy.

As with the Tishrei holidays, in the events of October 7th, we also witnessed the human capacity to renew and grow from crisis. The discussion we've had emphasizes the importance of critical and reflective examination of historical and current events. We've learned that values such as hope, faith, and forgiveness, which are emphasized in the Tishrei holidays, are essential tools in dealing with personal and national challenges.

Combined Ceremony: Tishrei Holidays and Memorial Day for the October 7th Tragedy

Opening

We gather today to commemorate the Tishrei holidays and remember the tragedy of October 7th. In this ceremony, we will blend tradition with the present, pain with hope, and memory with renewal.

The sound of the shofar awakens within us hope for a new year full of possibilities. We will open the ceremony with a shofar blast that will open the gates of heaven, unity, joy, and hope.

Shofar blower: One long blast

Reading:

"On Rosh Hashanah it is inscribed, and on Yom Kippur it is sealed But repentance, prayer, and charity avert the severe decree."

From the "Unetaneh Tokef" prayer

"בראש השנה יכתבון וביום צום כיפור יחתמו... ותשובה ותפילה וצדקה מעבירין את רע הגזרה"

מתוך הפיוט ונתנה תוקף

This prayer, recited on Rosh Hashanah and Yom Kippur, invites us to celebrate the wonderful power given to us to shape our future. It inspires us to think about:

- Renewal, development, and growth we wish to achieve this year
- Hope and wishes we want to fulfill for ourselves and those around us
- Giving, a good deed we can do to brighten someone else's world

These words remind us of the tremendous potential within each of us to create

positive change. They encourage us to take responsibility for our lives with joy and invite us to discover the wonderful power we have to make the world a better place - for ourselves and for all those around us.

Song: "Hitchadshut"

https://youtu.be/U2v5SL1PL6w?si=7r-1r_Qm5wPSTFId

The school choir sings, the audience is invited to join in

Yom Kippur - Self-reflection and Forgiveness Reading passage: "Al Chet" (For the sin) - Alternating reading:

For the sin we have committed before
You under duress or willingly,
And for the sin we have committed
before You by hardening our hearts.
For the sin we have committed before
You unknowingly,
And for the sin we have committed
before You with utterance of the lips.

על חטא שחטאנו לפניך באונס וברצון
ועל חטא שחטאנו לפניך באימוץ הלב
על חטא שחטאנו לפניך בבלי דעת
ועל חטא שחטאנו לפניך בביטוי שפתיים

We will dedicate a moment of shared thought. Let's think about the good in every person, the potential within us to grow and develop, and the ways in which we can support each other and strengthen our connections.

In this moment of inner reflection, let us also remember the women and men lost in the tragedy of October 7th and the hostages still in captivity. We will carry their memory in our hearts as a source of inspiration for lives of meaning, love, and giving. In the new year, let us commit together to

continue their path, to live lives full of value and to work towards a better world. Singing Adun Haselichot אדון הסליחות
<https://youtu.be/xyoXmvEXKpk?si=RpL4lclm828xaWmM>
A soloist sings, the audience joins in the chorus

Sukkot - Transience and Unity

Reading from Ecclesiastes (read during Sukkot) Student:

"To everything there is a season, and a time to every purpose under the heaven:
A time to be born, and a time to die... a
time to weep, and a time to laugh; a
time to mourn, and a time to dance."

לכל זמן, ועת לכל-חפץ תחת השמים.
עת ללדת ועת למות
עת לבכות ועת לשחוק,
עת ספוד ועת רקוד.

Host: Ecclesiastes reminds us of the wonderful cycle of life. In every moment there is an opportunity for growth and love. We have the power to choose to celebrate the good moments and find light even in challenging times.

שבט אחים ואחיות Achim ad Achayot
https://youtu.be/xWx3R7WaAQY?si=rIXt_AmNasbl4Yad

The school choir sings, the audience joins in

Hope and Renewal

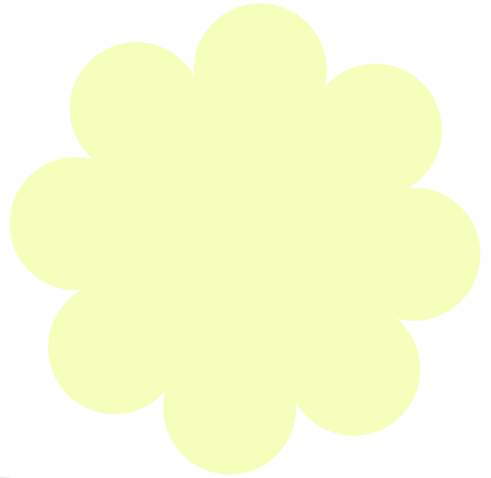
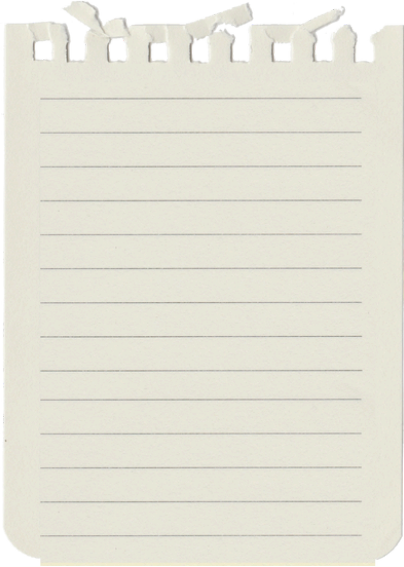
Nature, in its infinite wisdom, teaches us a wonderful lesson about renewal - every morning, the sun rises anew, spreading light and warmth, opening a new opportunity full of possibilities.

The people of Israel, throughout their glorious history, are living testimony to the inexhaustible power of hope and resilience.

Like a strong tree with deep roots, we have known how to grow and thrive even in the most challenging moments. Today, we continue this glorious tradition, discovering new and surprising strengths within us.

To conclude, the audience is asked to stand for the singing of Hatikvah (Israel's national anthem)

Appendix 1



Appendix 2



Appendix 3

מבראשית הכל תפוך	אותה שכונה אותו רחוב	שבט אחים ואחיות/ דורן מדלי	70 שנה במכנית
טלאים טלאים של הסיפור	תריסר בנים של יעקב		אני נוסע ומביט
כמו שתי מילים להתחבר	אוספים ביחד נדודים		על מה ומה נהיה
וחוט זהב של משורר	בתוך תרמיל געגועים		ואך נפשי עוד הומיה
אני מכאן אני שייך	אדם הוא נוף מולדתו		מהמצדה של הזרחות
וכל חבר שלי כמו אח	חורט קווים בכף ידו		יחשלים בסליחות
את הפועמת בלבבי	בין התפילות לנדרים		מחוף כנרת ואמיב
אני מזרח מערבי	ריחות פרדס של הדרים		מהמסיבות של תל-אביב
כאן זה בית כאן זה לב	ובעיניה של אימי		אבי חלם והתפולל
ואותך אנלא עוזב	תמיד אמצא את מקומי		לחיות בארץ ישראל
אבותינו שורשים	על הגיטרה מתנגן		היום ילדי אותי שואל
ואנחנו הפרחים, המנגינות	ניגון עתיק שמכוון		מה הסיפור של ישראל
שבט אחים ואחיות	כאן זה בית כאן זה לב		כאן זה בית כאן זה לב
כאן זה בית כאן זה לב	ואותך אני לא עוזב		ואותך אנלא עוזב
ואותך אנלא עוזב	אבותינו שורשים		אבותינו שורשים
אבותינו שורשים	ואנחנו הפרחים, המנגינות		ואנחנו הפרחים, המנגינות
ואנחנו הפרחים, המנגינות	שבט אחים ואחיות		שבט אחים ואחיות
שבט אחים ואחיות			

Tribe of Brothers and Sisters/ Doron
Medalie

70 years in a car
I'm driving and looking
At what has become
And how my soul still yearns
From Masada of sunrises
Jerusalem in forgiveness prayers
From the shores of Kinneret and Achziv
From the parties of Tel Aviv
My father dreamed and prayed
To live in the land of Israel

Today my child asks me
What's the story of Israel
Here is home, here is heart
And you I'll never leave
Our fathers are the roots
And we are the flowers, the melodies
A tribe of brothers and sisters
The same neighborhood, the same street
Jacob's dozen sons
Gathering wanderings together
In a backpack of longing
A man is the landscape of his homeland
Etching lines in the palm of his hand

Appendix 3

בתוך שכונה קטנה מוצלת	מה קול ענות אני שומע	אם המבשר עומד בדלת	לו יהי/ נעמי שמר
בית קט עם גג אדום	קול שופר וקול תופים	תן מילה טובה בפיו	עוד יש מפרש לבן באופק
כל שנבקש לו יהי	כל שנבקש לו יהי	כל שנבקש לו יהי	מול ענן שחור כבד
זה סוף הקיץ סוף הדרך	לו תישמע בתוך כל אלה	אם נפשך למות שואלת	כל שנבקש לו יהי
תן להם לשוב הלום	גם תפילה אחת מפי	מפריחה ומאסיף	ואם בחלונות הערב
כל שנבקש לו יהי	כל שנבקש לו יהי	כל שנבקש לו יהי	אור נרות החג רועד
לו יהי, לו יהי	לו יהי, לו יהי	לו יהי, לו יהי	כל שנבקש לו יהי
אנא לו יהי	אנא לו יהי	אנא לו יהי	לו יהי, לו יהי
כל שנבקש לו יהי	כל שנבקש לו יהי	כל שנבקש לו יהי	אנא לו יהי
לו יהי, לו יהי	לו יהי, לו יהי	לו יהי, לו יהי	כל שנבקש לו יהי
אנא לו יהי	אנא לו יהי	אנא לו יהי	לו יהי, לו יהי
כל שנבקש לו יהי	כל שנבקש לו יהי	כל שנבקש לו יהי	אנא לו יהי
			כל שנבקש לו יהי

Lu Yehi (Let It Be)/ Naomi Shemer
There's still a white sail on the horizon
Opposite a heavy black cloud
All that we seek - let it be
And if in the evening windows
The light of the holiday candles flickers
All that we seek - let it be

Let it be, let it be
Please, let it be
All that we seek - let it be

If the messenger stands at the door
Give him a kind word in his mouth
All that we seek - let it be
If your soul asks to die
From blossoming and from harvest
All that we seek - let it be

Let it be, let it be
Please, let it be

All that we seek - let it be

What voice of shouting do I hear
Voice of the shofar and voice of drums
All that we seek - let it be
If only there could be heard within all these
Also one prayer from my mouth
All that we seek - let it be

Let it be, let it be
Please, let it be
All that we seek - let it be

Within a small shaded neighborhood
A little house with a red roof
All that we seek - let it be
This is the end of summer,
the end of the path
Let them return here
All that we seek - let it be
Let it be, let it be
Please, let it be
All that we seek - let it be